

THE  
ANABAPTISTS  
GROUNDWORK  
For Reformation

OR,  
*New Planting of Churches,*

That no man, woman, nor child, may be baptized,  
but such as have justifying Faith, and doe make pro-  
fession thereof, before, to the Baptizer,

*Found false, with all things depending thereon.*

As being contrary to the Scriptures, and to the Examples  
of CHRIST and his APOSTLES,

Which was, that they all who gladly received the Word, were  
baptized, though they had not yet justifying Faith.

*Proved by several Arguments.*

Whereunto one T. L. a principall Baptizer, (and Apostle in  
their account) hath given his Answer.

Unto which Answers, Replies also made by J. E. And some  
Arguments annexed, proving, That the Children of all such  
believers as were baptized, and so received into the  
Church, might be baptized, and received also.

With a brief declaration what the true Reformation is, and that be-  
farre above these Anabaptists, and all such erring sects, concern.  
*And unto the two warrants of God are, by whom chiefly it is to be performed.*

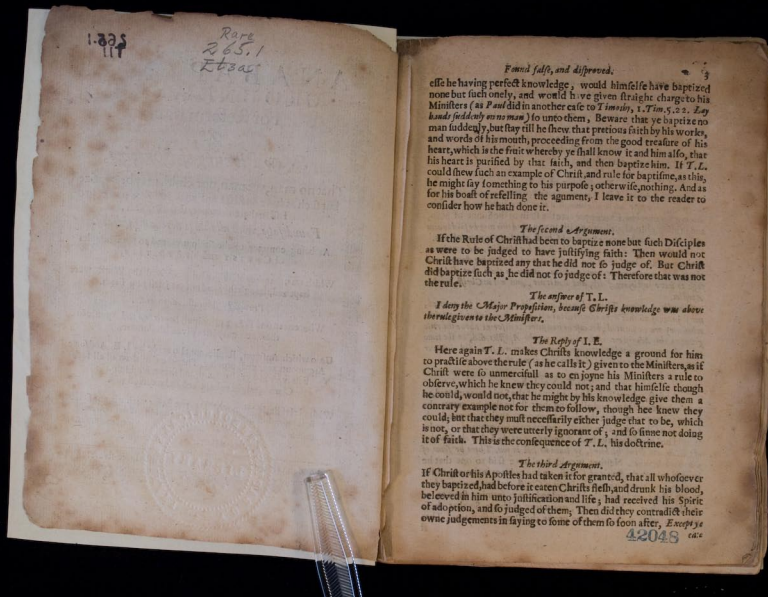
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The Anabaptists Groundwork for Reformation

John Etherington, 1644

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*The Anabaptists Ground-work*

eat the flesh of the Son of Man, and drink his blood, ye have no life in you, Ioh. 6. 53. There be some of you that believe not, Ioh. 6. 64. He that hath not the Spirit of Christ, the same is none of his, Rom. 8. 9. Some of you have not the knowledge of God, 1 Cor. 13. 8. 2. I have left when I came, I shall not find you such as I would, 1 Cor. 13. 20, 21.

But neither Christ nor his Apostles may be said to contradict their own judgments: Therefore they did not take it for granted, nor to judge, neither was it the rule.

*The Answer of T. L.*

To which I answer, first, that some of your Scriptures quoted, prove not your proposition, because that although a man have justifying faith, and may so use him, yet he may as though a man have justifying faith, and eat and drink his blood, yet have no life in you. And this may be said to him also. He that hath not the Spirit of Christ, the same is none of his.

Secondly, I answer, that neither Christ nor his Apostles, did require any to be baptized, but such as did profess they had justifying faith; and therefore if there were any contradiction, it was in them that did profess to have justifying faith, and had none, and not in Christ, nor his Apostles.

Thirdly, I answer, That although Christ did not take it for granted, nor to judge of all that were admitted to baptism to have justifying faith, when they were admitted; because he had power to discern above the rule given to the Ministers of Baptism; yet the Apostles did, at the time when they were required to baptize, though afterward some did discover themselves to be without faith thereof. And therefore it was the rule.

*The Reply of T. L.*

To the first, where T. L. denieth some of the Scriptures quoted, to prove the proposition, and allowing the rest, he thereby grants the proposition proved, but the places he excepts against, prove it also. For if Christ had to be judged, and taken it for granted, then he would not himself have said, *I eat you, eat the flesh of the Son of Man, and drink his blood, ye have no life in you.* I have been some of you that believe not. Neither would Paul have said to one that he judged to have the Spirit of Christ, and to be as in the way of baptism, *He that hath not the Spirit of Christ, the same is none of his.* For Paul did not judge him to be judged, upon seeming shew, or thinking, but of knowledge; upon sure evidence. So that these places as well as the rest, do prove the Proposition true. That

it

*Found false, and disproved.*

if they had so judged, as T. L. would have it, then did they contradict their own judgments.

Secondly, where faith, That neither Christ nor his Apostles did require any to be baptized, but such as did profess to have justifying faith, and to making the contradiction to lie in them that professed they had it, and hid it not. T. L. here speaks, as if indeed Christ and his Apostles did enjoin the people to make such a profession when they were to be baptized, else they might not be baptized, and so enjoin them to profess a lie, and themselves to believe it, and so judge upon their profession: which is very false and wicked for any to speak or think. Neither was Christ or his Apostles to unwise, as to judge or conclude in their minds, upon such an uncertain profession.

For although there were some that had justifying Faith, were true Israelites, such as worshipped God and wrought righteousness, as Nathanael and Gamaliel, the Eunuch, Lydia, &c. they might give such testimony of that precious precious faith, as that (although they were not yet so much as Disciples of Christ) both Christ and his Apostles might (and that truly) so judge of them. And when they had preached Christ now come, and his Gospel unto them, and they gladly receiving it, they might baptize them, which before they might not, though they had justifying Faith; and that they knew it. Although I say, these could give such a testimony of that him, could rightly judge of it; yet was it not the rule for outward baptism, neither did they, nor could they so judge of all whom they baptized; neither did they require such a profession from them as T. L. would have it.

Thirdly, whereas T. L. faith, that although Christ did not take it for granted, nor to judge, yet the Apostles did; which to prove, he quotes *1 Pet. 1. 7.* the words are these, *Even as it is meet for me to think of you all.* Whereby T. L. would have Paul like unto himself, to put no difference between judging upon knowledge and confidence, and thinking well upon some kind of hope or probability. Whereas he greatly wrongs the Apostle.

For the Apostle, he directing his Epistle especially to the Saints, (as his usual manner was to all other Churches) so unto the Saints in Philippi, of whose faith he had had good experience, judgeth confidently of many, thinks well of all that he writes to, and loves of others clean contrary. For many waken, of whom I have told you often,

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and are telling us every thing that they are enemies to the cross of Christ, and a dissolution, &c. Phil. 2. 18. So that this place serves nothing at all to prove, as T. L. would live it, that the Apostles took that for granted to be, which was not, and judged contrary to Christs judgement.

The fourth Argument.

Which is to prove, That such a belief as those disciples had that fell away, mentioned *Chap. 13. 21. 22. 166. 16. 64. 65. Act. 5. 1. 2. 26. 8. 17.* is sufficient for outward baptism.

To this preface of the Argument T. L. first answers, saying,

To which I answer, that it is sufficient in respect of the Minister, who cannot but conclude them to have justifying faith by their profession; till they manifest the contrary; but not sufficient in respect of the subject requiring Baptism.

The Reply of I. E. to this.

In this answer T. L. speaks again, as though Christs Ministers were bound by the word of the Lord, and their own consciences, to conclude the glad receiving of the Word, such a belief as men may have & fall from, and so perish, to be justifying faith, and the people so to conclude of it in themselves, and provide. So upon their profession being a lie, the Minister is to conclude a lie for a truth, and so baptize them: Whereas (if the people had been so ignorant, and bold, as to conclude their glad receiving the word, or believe which they might have, and yet fall away, and perish, to be true justifying Faith, & profess as much) yet the true Ministers of Christ, especially the Apostles, they understood better, and knew justifying Faith to be a more excellent thing, and therefore would have reproved their ignorance and boldness, and informed them truly what justifying Faith was, and the necessity of it, according as Christ and his Apostles did afterwards a very often, and that with many exhortations and tears, as the Scriptures witness, knowing that their gladly receiving the word, that common belief and outward baptism, was not sufficient to salvation. T. L. quotes for the ground of his opinion & doctrine, *Luk. 14. 33.* which how it serves for his turn, you may see.

The

The Argument is false.

That which the holy Ghost hath by the Evangelist Luke written down and affirmed of *Simon Magus*, he knew to be true, and were as bound to believe it. But the holy Ghost hath by the Evangelist Luke, written down and affirmed, that *Simon Magus* also, as the other of Samaria, believed and was baptized. Therefore such a belief as *Simon Magus* had, was, and is sufficient for outward baptism, according to the Rule.

The answer of T. L.

I answer, first, in respect of Philip, who when he baptized him, did not know but that hee had justifying faith; but in respect of *Simon* himselfe was so.

Secondly, I answer, that as Luke affirms of his Faith, so he affirms of his being in the gift of bitterness, and in the bond of iniquity.

As the state of being in the gift of bitterness, and in the bond of iniquity, doth not prevent a person fit subject for baptism in Lukes opinion, so more doth such a Faith as doth not distinguish a person from such a one. The former I suppose you will grant: Ergo, Lukes doth not affirm such a belief sufficient for baptism, according to the rule, in respect of the subject baptized.

Thirdly, by this reasoning it will follow, that a person which in case were in the Church, should be excommunicated out of the Church by the rule, should be received into the Church by baptism, which is contradictory.

The Reply of J. E.

Here again T. L. grants such a belief as *Simon Magus* had, sufficient for outward baptism, in respect of Philip, who when he baptized him, did not know but that he had justifying faith; but in respect of *Simon* himselfe not so.

Where he maketh ignorance, which he falsely chargeth Philip with to excuse him, but not *Simon Magus*, though he were far more ignorant than he. And yet T. L. in his ignorance, (for I will not say he doth it with knowledge) chargeth Philip with two severall great crimes, making him guilty of them both, in that he faith Philip did not know but that *Simon Magus* had justifying faith when he baptized him.

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For if Philip was to have knowne, and did not know that *Simon* had justifying faith, and yet judged and concluded that he had it, which is *T. L.* doctrine for the rule. Then did Philip know, in so judging and concluding, not doing it of faith, because *whosoever is not of faith is none, as Paul faith, Rom. 14.*

But Philip did not know that *Simon* had justifying faith, & yet he baptized him. Therefore *T. L.* chargeth Philip with two great finnes at least, first in judging and concluding *Simon* to have that which he had not, and secondly, in his baptizing him upon the same also, not of faith.

For, if to cate and not of faith, that is to say, not of a full pervasion in the heart, be sinne, as Paul faith, *Rom. 14. 23.* then much more to judge and conclude in so great a matter, as justifying faith robe in a man when it is not, and to baptize him also, and not of faith, is sinne.

But it is otherwise then *T. L.* teacheth: Philip did know assuredly, and judge and conclude rightly of *Simon Magus*, that he did believe as the office of *Simons* believed. So as thus according to the rule and example of Christ, he might be baptized, and was.

And whereas secondly, *T. L.* invents a kind of Argument against the Evangelist *Luke*, from the Apostle *Peter* words to *Simon Magus*, we then down by *Luke*, *Thou art in the gall of bitterness, &c.* saying, As the state of being in the gall of bitterness, and bond of iniquity, doth not prevent a person fit subject for Baptisme in *Lukes* scheme, no more doth such a faith as doth not distinguish a person from such a one; and hereupon wickedly but cunningly concluding, that *Luke* in so *Philip*, and in seeing the miracles that he did through the name of Christ, a gift of the Spirit of God, sufficient to make him a fit subject for Baptisme, then he did his being in the gall of bitterness, and bond of iniquity, through the spirit of Satan sometime after.

All one as if *T. L.* should say and argue to prove, that *Judas* his reason against Christ for wilfully good by him, when the Devil was entred into him, so long after he had through the word of waleum as fit a subject for Baptisme, and was so baptized, waleum as fit a subject for Baptisme, as the faith that he had when he was baptized, in the scheme of *Luke* and thereof of the Evangelist: a writ of him, which were very blasphemous to speak, or once to goe about to argue to such purpose.

And

And whereas *T. L.* in his third place faith, By this reasoning it will follow, that a person which in cate were in the Church, should be excommunicated out of it by the rule, should be received into the Church by Baptisme, which were contradictions.

In this *T. L.* faith true in respect to his owne reasoning: for if *Simon Magus* his being in the gall of bitterness, &c. made him unfit a subject for Baptisme, as the faith he had when he was baptized; then he was now well fitted by *T. L.* his arguing to be baptized again, and it is very probable, if one may judge upon probabilities, which is *T. L.* his rule, that he hath baptized some such persons himselfe again and again.

And let me ask *T. L.* if it be not contradictions for a *Baptizer*, though as great an Apostolike one as himselfe, to judge all that he baptizeth, to have justifying faith, and to be a Church of regenerate Saints, and yet beure a Church of hypocrites, for any certaintie of judgement he hath to the contrary.

## The fifth Argument.

If Christ and his Apostles knew that there were and would be in the Church such believing Disciples baptized according to the rule of Christ, as would be like the stony and thorny ground, as well as good ground, hypocrites, and such as would offend the little ones that believed in Christ, and despise him, hold heretics, &c. and that it must needs be so, that they which are approved may be known: Then did not Christ nor his Apostles judge and account all that were and would be in the Church, to be of the little ones that believed in Christ, of the approved ones.

But Christ and his Apostles knew that there were and would be such in the Church, as well as of the little ones, the approved ones, as it is evident by *Matth. 13. 21, 22.* *Ioh. 6. 64, 65.* *Acts 1. 1, 2.* *Acts 8. 13.* *Acts 10. 29.* *30.* *Matth. 18. 6, 7.* *1 Cor. 11. 18, 19.* and found y other places. Therefore they did not so account and judge of all.

## The Answer of T. L.

I answer this argument with these things that are to be distinguished: First, we must distinguish between the judgement and account of Christ, which was given to the rule, given to the Apostles to judge by, and the Apostles judgement according to the same rule.

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Secondly, we must distinguish between being, and what possibly they might be, and the Apostles judgement in relation to both.

Thirdly, we are to distinguish between the whole jointly, and the parts severally, and the Apostles judgement as relating to either.

Lastly we are to distinguish of the persons in respect of the time of their coming for baptism, and the time of their continuance in the Church.

The things thus promised, the answer is safe.

First, that Christ knowing things infallibly, did not account of all that were admitted into the Church by baptism, to be true converts, and approved, and yet no rule to baptize any other but such as were judged when they were admitted, by them that admitted them, and none of the places shewed can prove the contrary.

The Apostles indeed might judge that if a man they conceived as having justifying faith according to probability, might possibly be destitute of it according to certainty.

And as although there were contentions, and some great faults in the Church in the general, it concluded by the Apostles yet not determined who were the particulars always that caught the same, might leave the search of that to the Congregation, who were to answer them accordingly. And also having found the particulars, they being in the Church, the event of private and brotherly admission and reprobation, might be tried before they be excommunicated. Where as, if they were not of the Church, they must manifest repentance for every evil known, before they be received to baptism. Matth. 3.6. Act. 2.38.

#### The Reply of T. E.

First, where T. L. saith, the Argument confounds things that are to be distinguished, he speaks not truly, it confounds nothing, only it proves sufficiently that Christ and his Apostles did know, and so may we by their testimonies and our own experience, that there always were, and would be in the Church, baptized according to rule, such as the places quoted due describe, and that the Church in the outward state thereof generally considered, was never, nor is otherwise to be judged of.

There will be false brethren, false teachers, hypocrites, such as hold heresies, any ground, chorny ground, covetous persons, lovers of this present world, proud, boasters, lovers of pleasures more than lovers of God, carnal corrupt persons, whose belly is their God, minding earthly things, having eyes full of adultery, contentions, &c.

And

#### Found false and deformed.

And also of Gods elect, some yet remaining, like some of the former & of them unregenerate, and some regenerate sanctified ones justified by faith in Jesus Christ, whom the holy Ghost calleth, good ground, trees of righteousness, the children of wisdom, the children of God, the called of God in Jesus Christ, beloved of God, Saints by calling, sanctified in Jesus Christ, the Church of the living God, the pillar and ground of truth, the body and spouse of Christ, living bones built on Jesus Christ, the chief corner stone, a spiritual house, a Kingdom Priesthood which do offer up spiritual sacrifices acceptable to God by Jesus Christ; and of whom Christ saith, And upon this rock will I build my Church, and the gates of hell shall not prevail against it, &c.

For although the other evil sorts are altogether with these, in the outward state of the Church, partaking with them in common things, yet discerned properly and truly, (spiritually and inwardly) considered, are the Church of the living God, his Temple and Tabernacle. And to this Church doe all the most special peculiar privileges and treasures, graces, gifts and promises belong.

And when the Apostles wrote their Epistles to the several distinct Churches, as that of Rome, Corinth, and the rest, they directed them chiefly to these who were beloved of God, called to be Saints, sanctified in Christ Jesus, as appeareth plainly. Rom. 1.7. 1 Cor. 1.2. Eph. 1.1. Phil. 1.1. Col. 1.2. 1 Thess. 1.1. 1 Pet. 1.2. Although they did not sever them by name, nor by person from the other distinct, because they knew them not, all, from the other, nor the most of them; yet some they did know, and named them distinctly by name, as may be intimated.

So that in this manner did Christ and his Apostles judge of the Church, and distinguish in their judgements, and sought we to doe by their example and rule.

Christ did not give us a rule, nor a gift, to know all things as he knew all things, but he hath given, and doth give to his Ministers and Servants, and Saints, rules and examples, and gifts, whereby to understand his word, whereby to walk, whereby to judge righteously, but no rule, nor example, nor gift, to judge those of it, or above it, to judge unrighteous judgement.

And whereas T. L. saith, that the Apostles indeed might judge those whom they conceived to have justifying faith according to probability, might possibly be destitute of it according to certainty.

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By this he would seem to speak somewhat more favourably of the Apostles, but indeed makes them as ignorant, faulty and corrupt in their judgements and judgings, as the hypocritical Jews, as they of the Church of Rome at this time, as our high Commission Court that lately was, as himselfe, for they all as well as he, could judge upon conceits and probabilities, sometimes right, sometimes wrong, possibly they might condemne a just man & innocent, and see free a murderer; and possibly they might doe otherwise. But no certaine righteous indgement will T. L. allow the Apostles more then these, and himselfe.

So that the Apostles are nothing at all beholding to T. L. for his favourable conceit of them. If the Apostles judgements had been no fonder, there was sin all reason then, that they should be to credit as they were, especially of the children of wisdom. But it was otherwise, they judged righteous judgement, and understood what they said and did.

And whereas T. L. among his many distinctions faith, we are to distinguish between being; and what possibly may be, and of persons in respect of the time of their coming for Baptisme, and the time of their continuance.

I aske him, If such a distinction be to be made, which I grant, so it be rightly done, why then, he did not distinguish between the time of Simon Magus beleeving, and being baptized, and the time afterward when he would have given the Apostle Peter money for the gift of the holy Ghost, and between his beleeving, and this action from his mouth, whereby he discovered his heart unto Peter, but study to invent without any distinction of time, or condition of state, such a wicked argument against the Evangelist Luke, and to against Philip, and the truth it selfe.

And as concerning the latter part of his answer, where he saith, that although there were contention in the Church, and so a great fault in the general, so concluded by the Apostles, yet not determined who were the particulars always that caused the same, might leave the search of that to the Congregation, &c.

He in these words admits unto the Apostle Paul, to judge somewhat better then upon conceits and probabilities, when he speaks of faults in the general, and of some in particular, &c.

And so T. L. goes on, telling how the Church is to proceed in brotherly admonition, &c. which because it is not any thing to the question in hand, I leave it till some other occasion. Only I aske

T. L.

T. L. upon his last words, why he will have no repentance after baptism, seeing Peter exhorts Simon Magus to repent of his sinne after his Baptisme; is T. L. one that will have no acknowledging nor asking forgiveness of sinnes after justification, he holds all justified whom he baptizes, therefore it is probable, though they may prove but a Church of hypocritical Pharisees, like other false Churches, when he hath all done.

## The first Argument.

If to judge after the outward appearance, be to judge like the hypocritical Jewes, and not to judge righteous judgements; Then is not such kinde of judging after the outward appearance, the rule which Christ gave to his Church to judge by.

But to judge after the outward appearance, is to judge like the hypocritical Jewes, and not to judge righteous judgement, as Christ declares, Joh. 7. 24. Therefore such kinde of judging is not the rule which Christ gave to his Church to judge by.

## The Answer of T. L.

*1 Answer.* Wee must distinguish upon outward appearance, for it must not be as we must not judge the tree by its fruit, nor the heart by the words of the mouth, for that were to contradict the Scriptures, Rom. 10. 9, 10. and to make Christ contrary to himselfe, Mat. 7. 16, 20. Chap. 15. 18, 19. Mar. 7. 20, 21, 22. Jam. 2. 18. But by outward appearance it means the contemptible ragged Christ person was in the eyes of the world, by which they did not esteem his works according to their due worth, and consequently did not value his doctrine, which was rational thereby.

The latter outward appearance, is not the rule in which respect I grant your Argument true. The former outward appearance is the rule which Christ gave to his Church to judge by, and your Argument hath no scope to the contrary.

## The reply of I. E.

T. L. answers by distinguishing still as his manner hath been, and saith, we must distinguish upon outward appearance, &c. Whereas Christ condemns all judging after the outward appearance, to be an unrighteous kinde of judging, and requires all judgement to be according to truth and righteousness, admitting no error or saying

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in judging at all. So that there is no distinction to be made between judging after the outward appearance, and judging after the outward appearance, no more than there is between being a Jew only outwardly, and being a Jew only inwardly.

But T. L. grants the argument true from the place alledged, and refuteth that kinde of judging to be the rule: The former which he mentioneth from *Mat. 7. 16. 20.* to judge the tree by the fruit, and the heart by the words of the mouth: this he accounteth to be the rule, but would by his distinctions make it a judging after the outward appearance also; and, so in substance, no more righteous judgement than the other which Christ commendeth, for no doubt he will have it to agree with that kinde of judging which he hath shew to maintain all this while. Those words of Christ, *Mat. 7. 16. 20.* I doe acknowledge and hold to be the rule that Christ hath given to his Church and children of wisdom, to judge the heart of man by, and that is a most true and perfect rule, whereby they may and shall know a false Prophet, and also a true, a true Christian and also a false, but no rule for Baptisme.

And although the words are plaine, that they shall know them by their fruit, as certainly as men doe know a good tree and a bad tree by their fruit, yet it will not be so understood by T. L. he will distinguish upon knowing as he did upon outward appearance, and make it but a thinking, or a conceiving, or a knowing probably at the most (which is no knowing at all): for he will have it agree with that which he had said before in his answer to the first argument, these words; *The Apostles indeed might judge that those whom they conceived to have unjust faith, according to probabilities, might possibly be sincere of it according to certainty; and so make it like this.*

But there is no marveling at T. L. herein, for there be many that will concur with him in this opinion of his, because (although every man hath the gift, and can know and judge a good tree, and a bad tree by their fruit, and that certainly) for a man cannot be said to know that to be which is not certainly so; yet the gift of knowing the fruit of a man, and the heart by the fruit (the words which proceed from the good or evil treasure of his heart) is not so common. This gift is a special gift, peculiar to the children of Wisdom only.

For who did know and judge rightly of John the Baptist, and of Christ by their fruit, the words that proceeded out of their mouth,

mouth, and justified that excellent wife come from above, which they spake and uttered, but the children of wisdom as Christ saith, *But wisdom is justified of her children,* as *Matth. 11. 19.* So here, *Matth. 7. 16.* *The shall know them by their fruits, Wise men gather grapes of thornes, or figges of thistles?* Even so every good tree bringeth forth good fruit, but corrupt tree bringeth forth evil fruit. And conclude, *Wherefore by their fruits ye shall know them.* To, Glith the Lord, he doth not say, every man, nor the wife and prudent of the world, but ye, even they, and only they, for whom he gave thanks unto God, saying, *I thank thee, O Father, Lord of Heaven and Earth, because thou hast hid these things from the wise and prudent, and hast revealed them to Babes,* &c. *Matth. 11. 25.* those whom he had (a little before) so often pronounced *Blessed,* *Matth. 5.* and now in this place, *Mat. 7.* for-wearnt them of false Prophets that should arise and come unto them in filthy clothing, but inwardly were ravning wolves, and such as if it were possible, should deceive even the very elect, and saith, *Ye shall know them by their fruits;* know them and that certainly, otherwise it cannot be knowing, neither could it save them. And if any man shall object the words of *St. Paul* against this, where he saith, *What men knoweth the things of a man, but the spirit of man which is in him?* Even so the things of God knoweth no man but the Spirit of God, *1 Cor. 2.* and say, here the Apostle seemeth to make it a thing impossible for one man to know the things of another mans heart, but his own spirit which is in him: Even so the things of God, &c.

To which I answer, It is true, the Apostle doth not only seem, but he saith it plainly, as a thing whereof no man is ignorant: *For what man (saith he) knoweth the things of a mans heart?*

But we are to consider his words that follow, *Now we have received (saith he) not the spirit of the world, but the Spirit which is of God, who might know the things that are freely given us of God, which things also we speak out in the words that mans wisdom teacheth,* how which the holy Ghost teacheth, comparing spiritual things with spiritual things.

But the natural man (saith he) perceiveth not the things of the Spirit of God, for they are foolishness to him, neither can he know them, because they are spiritually discerned. But he that is spiritual, judgeth all things, yet he himself is judged of no man, *1 Cor. 2. 13, 14.*

By which words the Apostle removeth the objection quile, and sheweth, that although it be true, that the natural man knoweth

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nor, nor can discern the things of man, much less the things of God, because they are spiritually discerned; yet the spiritual man, they that are spirituall, having the Spirit of God, the mind of Christ, they can, they both know God and Christ, and the things of God, by the words which proceed out of his mouth; and they know also the things of man, by the words that come forth of his mouth from the good and will treasure of his heart: for from one of the abundance of his heart the mouth speaketh, as Christ saith, Luke 6.45. And by their fruit they can and do know them, which the natural man cannot possibly do.

This is the rule that Christ hath given to his Church and chosen people, the humble and meek (who have received his Spirit) whereby to know a false Prophet, and also a true, a false-hearted Christian brother, and also a true, when they discover their hearts by their words, which some time or other they cannot but do, as Christ saith, *Math. 7.*

But this is not the rule for outward baptism, as T. L. would make it, Christ did not enjoin his Apostles and Ministers thus to know and judge of the hearts of men before they baptized them. Nay, then they might as well lay their hands on them also before it, in approbation of them, which was always performed after baptism.

Neither did Philip go know and judge of the hearts of them of Samaria, whom he baptized, whereof Simon Magus was one, yet he judged rightly of them all; he saw and knew that they believed so farre in that kind, as made them meet for outward baptism; even Simon Magus as well as the rest, and did not lay his hands on any of them, but left them so, till their fruit might make them manifest.

But after some time had passed, and that Peter was come to Samaria, and having searched them, and finding the hearts of some of them right in the sight of God, he approving them, laid his hands on them, and they received the gift of the holy Ghost. But finding the heart of Simon Magus to be otherwise, he reprobated him, only reproves him, and bids him repent of his wickedness, &c. So Peter tried them thoroughly, and did not lay his hands suddenly on any of them, according to which also Paul praesbited, *Acts 19. 5, 6.* and so charged Timothy, saying, Lay hands suddenly on no man, *Sec. 1 Tim. 5. 22.* and so the order of these principles of Christ, is set down and described, *Heb. 6. 1, 2.* and so the Apostles and Elders

ders in their time preached and praesbited according as Christ gave them example, order and rule, preaching as he did, saying, *The Kingdom of God is at hand, repent ye, and believe the Gospel, Mark. 1. 15.* according to that which he spake, *Luke 24. And this repentance and remission of sinners should be preached in his name, among all Nations, beginning at Jerusalem, vers. 47.* For these are the first principles of Christ the doctrine of Baptisms, which whosoever did believe, assent unto, and gladly receive, became Disciples, and were baptized with outward baptism, and afterward, they that attained to true repentance, and remission of their sinnes, through faith in his name, and shewing forth the fruit thereof, were approved. And therefore Christ said unto some that believed on him in that common kind of believing, *If ye continue in my word, then are ye my Disciples indeed, and ye shall know the truth, and the truth shall make you free, Joh. 8. 32, 37.* And again, Every branch in me that beareth not fruit, get thee away, and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. He that abideth in me, and I in him, the same bringeth forth much fruit. If a man abide not in me, he is cast forth, *Joh. 15.*

By all which it is manifest, that such a believing on Christ as the former, which only maketh a man a Disciple: be for outward baptism, such a grafting into the vine availeth nothing, if he attaine not to true repentance in his own heart, and to the faith that worketh by love, that bringeth forth good fruit from his heart, he cannot be approved in the sight of God, nor of his Church, God will cut him off as a branch, and wither it.

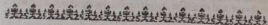
Therefore, I say, it is no marvellous greatly at T. L. that he knoweth not how to judge righteous judgement, he being, (as well as many thousands more) destitute of those special peculiar graces and gifts of the Spirit, whereby to know it, and so judge according to the Rule of Christ, *Gal. 3. 1.* *It shall know him by their fruit.*

And now I put a question to T. L. which is this, That if without all contradiction, the lesser is the God of the greater, as the Apostle saith, *Heb. 7. 7.* And thus the Elders that were ordained in the Apostles time, were ordained by the approbation and laying on of hands of the Apostles and Elders, who were in those heavenly respects greater then they on whom they laid their hands; Then where and who that greater is that did so ordain him, I mean T. L. that placed him in the Chaire, and gave him power to make Disciples, baptize, plant Churches, and taught him how to judge as he speaks? If he can-

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not shew that greater, like some of those before mentioned, nor a greater than they that did so ordain him, & place him, and give him authority and power to doe all those things: If he cannot doe this, I say, then is he not so neere like the Apostle Peter, as he professeth himselfe to be; but sheweth himselfe to be a very bold presumptuous person, in taking so much upon him; and his tisme in this is greater then his opinion of ignorance concerning the Rule before spoken of: of which with this I advise him to repent, and so farewell.



Severall Arguments proving by necessary Consequence from the Scriptures, that the little children of all such believers of the Gospel as may rightly, according to the rule of Christ, be received into the outward state of the Church, by outward baptism, may also be baptized and received.

*The first Argument.*

**I**F it was a lawfull and requisite thing once in the time of the Law of Moses, by the same Law for little children to be received into the outward state of the Church, and so be distinguished from the heathen and uncircumcised people; and that Christ hath been, and is as faithfull in and over all his own House, as Moses was in his, and as gracious to little children as he: Then it is a lawfull and requisite thing now in the time of the Gospel, for little children to be received into the outward state of the Church, and so be distinguished from the heathen and unbaptized.

But it was a lawfull and requisite thing then, and Christ is as faithfull in his House, and as gracious to little children, as Moses. Therefore it is a lawfull and requisite thing now in the time of the Gospel.

*The second Argument.*

If the least thing that could and did distinguish little children in the time of the Law from the heathen and uncircumcised, was the circum-

circumcision in the flesh, and that they wereto have it. And that the least thing that little children can have now in the time of the Gospel, to distinguish them from the heathen and unbaptized, is outward baptism: Then they are to have it, as well as they were to have the other.

But the least thing that was then to distinguish little children from the heathen and uncircumcised, was the circumcision in the flesh; and the least thing that can now distinguish a little child from the heathen and unbaptized, is outward baptism. Therefore as they were then to have that, so they are now to have this.

*The third Argument.*

If the children of the Gentiles that became Profelytes in the time of the Law, being circumcised and received into the Church of the Jewes, were and might lawfully be circumcised, and received also with their parents, and so from generation to generation, all one with the Jewes:

Then may now still lawfully the children of us Gentiles, who having beleaved the Gospel, and being baptized, and received into the Church of Christians, be baptized and received also, and so from generation to generation.

But it was so then in the time of the Law, with the Gentile Profelytes, and their children: Therefore it may lawfully be so now in the time of the Gospel, with us Gentile Christians, and our children.

*The fourth Argument.*

If outward baptism doth, as well as outward circumcision did, set forth and signify the circumcision of Christ made without hands, the circumcision of the heart, in the putting off the body of the sin of the flesh, by the same circumcision of Christ; and that little children were to receive that signe, the outward circumcision: Then little children are to have this signe, outward baptism, it being the signe of the same circumcision of the heart, made without hands.

But outward baptism doth, as well as outward circumcision did, set forth and signify the circumcision of Christ, that of the heart, made without hands, in the putting off the body of the sin of the flesh, by the same circumcision of Christ, as the Apostle

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*Paul* doeth plainly declare, *Coloss.* 2, 11, 12, 13, where he giveth unto the circumcision of the heart (which he calleth the circumcision of *Christ*), the name *of baptism*, as if formerly had the name of *Circumcision*, meaning baptism and circumcision both one in respect of the thing signified.

Therefore as little children were to have that signe, so they are to have this: The circumcision of the heart being the token of the covenant which God made with *Abraham* and his seed, of which seed all the faithful Gentiles are part, as *Paul* declareth, *Rom.* 4, 11, 12, 13, 14, 15, 16, &c.

#### The fifth Argument.

If *Christ* did receive little children when they brought them unto him, and take them in his arms and blessed them, and that this was a greater thing then outward baptism, and he blessed them meet for the same, because the kingdome of heaven is of such as they, and so for that cause rebuked those that forbade them to be brought: Then did he also esteem them meet for outward baptism, which is the lesser, and would no doubt have rebuked also, such as should have forbidden or denied them it.

But the first is all true, as it is written, *Mark* 10, 13, 14. Therefore the second is true also.

#### An Objection.

If any shall object, and say, There is no plain word requiring little children to be baptized, as there was to be circumcised; nor any example in all the New Testament, that little children by name, as *Adam* and *Women* by name, were baptized.

#### Answer.

To which I answer, first for a word requiring it, there needs none, that commandment which required circumcision, requirith this, this being to the same purpose, signifying as well as that, the circumcision or baptism of the heart, for both are one.

And so the Apostle *Paul* by another commandment in the Law, *Thou shalt not muzzle the mouth of the Ox that treadeth out the corn*, proveth that those Messengers and Ministers of God, that tread out, or preach into us the word of the Gospel, ought to be provided for, and

and supplied with sufficient food and other necessary things, though it should extend to a tenth part of all that a man hath, as it was in the Law, as *Paul* also saith, *Doth not he that is taught in the word, make him that hath taught him partaker of all his goods?*

*Christ* gave no new commandment for this, the former serveth, whereby the Apostle proveth it. So the commandment for circumcision serveth also to prove baptism, if there were no other proof.

Again, if little children may not be baptized, because there is no plain word requiring it, nor example mentioned that by name they were: Then neither may women partake of the Lords Supper, because there is not a word requiring it, nor an example plainly set down, that women by name did. Now, who dares be so bold therefore to conclude they may not? If they say, it is to be proved by necessary consequences, which I grant and lay the same for the baptizing little children, and have so proved it.

And the baptizing of *Lydia* and her household, and the Keeper of the prison and all his house, *Acts* 16, 15, 32, 33: if probabilities may serve to prove things, which is *Y. I.* his rule. Then it is very probable that little children were baptized: for in all probabilities there were children, or one child at least, in one of these households. And besides, it is as probable, that if little children were not to be baptized, the Apostle *Paul*, or the Evangelist *Luke* at least, (mentioning them by the names of whole households, & all his house) would, then have said, Except little children.

And considering also that the name Household, House, Family, doth, and did then especially, properly intend and imply children, as the house of *Joseph*, the house of *David*, & my House (saith *Jesus*) will serve the Lords, where, by their house, is meant their children and off-spring. And a man may be said as the Keeper of the Prison was, to beleave with all his house, though a little child were in it, because it is understood that a little child cannot beleave, and needs not therefore to be excepted in respect of beleving, and yet be baptized.

And if it were there a household or family that hath not some children in it, or a child at least, so that there is great probability, that children were baptized, or at least might be, seeing they were no where excepted. And the promise which God made unto the faithful Fathers of old, as touching their children, of beleving mercie unto them, of calling a seed in them, standeth as fast now to the

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faithfull and their children as it did then, as the Lord hath spoken, saying, For I the Lord thy God am a jealous God, visiting the iniquities of the fathers upon the children unto the third & fourth generation of them that hate me, And shewing mercy unto thousands in them that love me, and keep my commandments, &c. This promise of shewing mercy unto thousands in them that love God, &c. having no limitation in respect of time or nation, stand sure at all times unto the faithfull and their children, of all nations.

And therefore it was that the Apostle Paul saith, *The unbearing wife is sanctified by the holiness of husband, &c. If we were your children in Christ, but now we are holy by having respect unto the promise which God made to the children of the faithfull,* of shewing mercy, of calling a freed in them, &c. and writes it down, to the end that all the faithfull fathers and mothers of children, should understand the same, and so account of their children, expecting and praying for them, that God would so have mercy on them, and call them; and know also that they have the same right unto all the outward privileges of the Church of God, as the children of the faithfull had before.

*The Jewish Argument.* In the Jewish Church, both male and female, were admitted as their right into the outward state of the Church in the time of the Law, they being the children of the circumcision: Then they may now, as their right, be admitted into the outward state of the Church in the time of the Gospel, they being the children of the baptized.

But it was so then in the time of the Law, Therefore it is to be so now in the time of the Gospel.

#### *The Jewish Argument.*

If Christ did never take away any of the former privileges, which the little children of the faithfull had in the time of the Law, Nor did ever himselfe, nor any of his Apostles, forbid little children to be baptized, and so admitted into the outward state of the Church, whereinto they were rightly admitted formerly; Then no man may presume to do it.

But Christ did never take away any of the former privileges of the little children of the faithfull; neither did he himselfe, nor any of his Apostles ever forbid little children to be baptized, and so admitted into the outward state of the Church now in this time of the Gospel: Therefore no man may dare to do it.

Whosoever shall presume to do this thing, seeing that neither Christ

Christ nor any of his Apostles ever did it, though himselfe to be a very bold presumptuous spirit, taking upon him above Christ and all his Apostles; and thinneth also greatly, having not faith in the action.

But T. L. and all other such like Anabaptist Church-builders have done, and do so: Therefore they show themselves to be of very bold, presumptuous spirits, presuming above Christ and all his Apostles, and in greatly also, not doing it as of faith.

I ask T. L. and the rest of those Baptists, or Dippers, that will not be called Anabaptists (though they baptize some that have been twice baptized before) what rule they have by word or example in Scripture, for their going men and women together into the water and for their manner of dipping, and every circumstance and action they perform concerning the same: For it is a matter of so great consequence, as without which there can be no true reformation from the Antichristian Church, to become a true Church of Christ, as you persuade the people. Then there is as great necessity of a rule by word or example for the same, as there is for any thing. Therefore consider hereof, and give what answer ye can give.

Christ gave a rule unto his Disciples for prayer, and commanded saying, *When ye pray, say, Our Father which art in heaven, &c.* I ask the reason why you do not when you pray, perform it, according to the words, seeing they are so plainly written down, and yet charge the other so as ye do upon the people, without other word or example?

Again, Christ performed a work in washing his Disciples feet, and commanded them that they should so wash one anothers feet, as he had given them example: What is the reason ye take this work in hand so publicly, being the commandment, and every circumstance and action that Christ performed, is so plainly written down, Joh. 13. 3, 4, 5, 6, and so to verse 17.

Is it because it makes not so well for your planting new Churches, as the other, by your rejecting the outward baptism little children had received, and your baptizing only men and women of years (who must first profess that faith ye speak of) doth?

Or is it because ye are utterly ignorant what the work truly is, and therefore leave it quite left ye should not rightly follow Christ therein; but rather the Pope and his Church who have taken it up in a corrupt and superstitious way: Then by the same reason ye might as well have left the other also, and have meddled with nothing.

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For let me ask you, Doe you know what true circumcision is, and so what true the promise is? If ye think ye do, then see if ye can declare the true meaning of the Scriptures, *Matt. 3:19, Mark 16:15, 16, 1 Pet. 2:1, Col. 2:11, 12, Gal. 3:7, Rom. 2:29, Acts 19:38, Acts 19:5,* and tell us if there be not a great necessity of the circumcision and baptism in these places spoken of, as there is of the new birth, *John 3:3-7*, and that whosoever is so circumcised, or baptized, hath put on Christ, is regenerate, and shall be saved; and that it is not the cutting off the foreskin, nor the doing of the flesh, but that it is not the outward washing or dipping the filth of the flesh, but the inner concluded from those Scriptures in their Council at *Trent*, making the same washing or dipping, of necessity to salvation. But that it is the circumcision of the heart in the spirit, the circumcision made without hands; in putting off the body of the sins of the flesh, by the circumcision of Christ, the baptism wherein they are buried with Christ, and also are risen with him through the faith of the operation of God, who hath raised him from the dead, as *Paul* saith, *Col. 2:11, 12. Even the answer of a good conscience by the resurrection of Jesus Christ*, as *Peter* saith, *1 Pet. 3:21*. And then (the places being understood) it is clearly true, *That whosoever is circumcised and is baptized, shall be saved, as Christ, and Peter, and Paul* have declared, which cannot be concluded upon outward washing or dipping.

These and all other such like gatherings of people together, building and planters, which come to neere their train, in framing and pretence of calling off the their independent way, under the practising according to all the abominations of Antichrist, and times; let them, and all other who in other kinds seem to endeavour a reformation, take heed and take lest while they promise and ascribe great things to themselves, they misse the very thing, and goe to be in this last age.

For whosoever hath not in his heart the first principles of true repentance, and that faith in Christ which justifieth that repentant broken-hearted sinner from his sin, and the Comforter, the Spirit of truth, which leadeth into all truth, cannot understand those great mysteries of God, which he hath for old in Scripture, shall now in this last age be fulfilled. And let noman take it in from the foregoing that I thus speak unto him, it is mine owne case, I must also take heed and care. And let us know how soever (though we all should faile in

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our understandings, and go away from the intent of the Scriptures in these great matters) yet nevertheless the work of Reformation shall go on, and every thing that the Scriptures have foretold, shall come to passe: Neither is the work of Reformation now to begin.

Christ foretelling of the abomination of desolation, and the great tribulation of Antichrist, that should come into the world, saith, *And except those dayes should be shortened, there should no flesh be saved, but for the elect sake they shall be shortened.* *Matth. 24:22.*

This Scripture is, and hath been already, in the fulfilling at least these hundred yeares past. The Lord with the spirit of his mouth hath been confirming that man of sin all this while, according as the Apostle *Paul* foretold, *2 Thess. 2:3, 8.*

The two witnesses of God, whom that Beast which was to come out of the deep, should kill, when they had finished their testimony, that is, when the whole counsel of God, which he would have manifested to the world, for the convincing of the ungodly, and saving his elect, should be by his holy Apostles and Evangelists testified and written down, and they translated to their place of rest, leaving the witnesses, the two Testaments of God perfected, and prophesying in their life and strength: Then the Beast being risen up, and placed in the Dragons Throne, makes warre against them, overcomes them, and kills them. Which killing was performed partly by his putting out and taking away the true intent and meaning of their word and testimony, which is their light and life, and giving false and lying interpretations of the same to the people, and suppressing those that resist, did and walked in the light and truth of them. And partly by keeping the letter of their word from the people, that for their testimony might not be read, understood, and laid up in their hearts, where they ought to be buried. These two witnesses who have lien thus slain so long in the bowels of that pitfull golden urn, are in their resurrection, the spirit of life from God entered into them, and they are standing on their feet, and walking again, as was foretold, *Rev. 11.*

And so he, whose name is called, *The Word of God*, who hath on his head many crowns, and in his mouth a sharp sword, he is come forth on his white horse, and his heavenly armies for following him on white horses, clothed in white and fine clean linnen, (who are called of God, his chosen and faithfull servants, as hee saith, *Rev. 17:14*), He who in righteousnesse doth judge and make war, hath been with those his Armies fighting and prevailing all this while.

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gainst the Beast, and those Kings of the earth, and their Armies, (who gathered themselves together against him, and against his Armies, according as it was foretold, Rev. 19. 17, 18, 19, 14, 15, 19,) and as at this day we see.

All these things have already thus farre passed and proceeded: other wise that reformation which is and hath been within those yeares (of Kingdom) an Cities, and peoples revolt from the Beast and his Church (that mother of harlots and abominations of the earth) <sup>ye</sup> we have seen, read, and heard of; and which cost the lives of so many thousands (that testified and maintained the truth of Gods two witnesses against them) had not been. But God for his Elect sake, that they might be delivered from their abominations and cruelties, and know his truth, and be saved (as he had determined and foretold) would have it so. And to those dayes of their abomination and great tribulation, which by their power they forced, are times, as in England, in other kingdoms & parts, (where they had to doe) shortened, according to his word, and as good and comfortable experience hath proved unto us, for which we are greatly bound to give thanks unto God.

So that whereas some say, the two witnesses are never slain, & so not risen; and that the Beast must get up again, out of his consumption, and kill them; and then after 3 yeares (natural) and a halfe, they to rise again: conceiving that because these words, Rev. 11. 7. *And when they be slain, their testimony shall be given*, the Beast which appeared out of the bottomlesse pit, shall make warre against them, and kill them: cloath a thousand two hundred and threecore dayes, with is the time of the Beasts reigne, and will have the two witnesses to bee the Christian Magistracie and Ministry, or as some say, the two Testaments and the Ministry, or two speciall men, &c. In all which they are utterly deceived: for first, although these words, *And when they be slain, their testimony shall be given*, come after the description of their prophesying in sackcloth: yet have they not respect to a finishing of that never be finished till all Gods elect are accomplished; neither did they ever otherwise prophesie, but in sackcloth, that is, in mourning, in tears, suffering also alwayes with them, and being hated of the world for their word sake: So that the words in ver. 7.

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of *finishing their testimony*, cannot have respect to their prophesying in sackcloth 1260 dayes, but must needs be understood of that finishing their testimony before spoken of.

And againe, the Text saith so: *The Beast that descended shall kill them*, as if he were to kill them a little before his death; but *the beast that ascended* <sup>the</sup> *Beast*, shewing plainly that he was to kill them at his rising, and not at his dying.

And the threedayes and a halfe of their bodies lying dead in the streets of the Beasts great cite, are the three propheticall yeares and a halfe of the Beasts reigne, and for three natural yeares and a halfe, as they of the Church of Rome, and some of our owne also would have it.

And whereas they are said to prophesie all the time in sackcloth, while their bodies lie dead, and unburied in the streets of *Sodom*, through their malice, yet they prophesie against them all the time notwithstanding, and the judgements of God, which they have spoken with their mouth against the Beast, and his Church, shall surely come upon them. Neither doe nor did their bodies lie dead and unburied in the Church of the Saints as any think, though they were never so few, or never so still perished in the desert, or wilderness, they alwayes remained then alive and prophesying, but yet in sackcloth with much opposition.

And for any Magistrates, Ministers, Men or Angels, to be the two witnesses, or equal with them, is not possible: neither may such an opinion be admitted or thought of: for what creature, or creature in heaven or earth, may or can be said to empty the golden oyle out of themselves into the golden Candlestick, which is the Church of God, whereto his true Ministers are part, but only the two Testaments of God; their two Olive branches, and two speciall Candlesticks, being both one, which alwayes flood before the ruler of the whole earth, as well in the Prophet *Isaiah* time and before, as now since, who have the golden oyle in themselves naturally, as the Olive trees have their oyle, and doe hold forth their light to all the world, as in *Zach. 4. 1, 11, 12, 13, 14.*

And who may be said to finish the earth with all manner of plagues so often as they will, but they? if they say the word, it is done. All that the holy Prophets and Apostles have spoken and written, was their word and testimony, not their own: Therefore the Lord calleth them his *two witnesses*, Rev. 11. 3. *And I will give unto my two witnesses*, &c. because they are his own word, according as the holy

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Angel answered the Prophet *Zachariah*, when he desired to know what they were saying, *This is the word of the Lord unto Zachariah, saying, Not by might nor by power, but by my Spirit, saith the Lord of Hosts, Who art thou, O thou great Mountain, &c. Zechar. 4. 6. 7.* Neither may any Minister of God, Apostle, Prophet, or Angel, say or think, what he writeth or speaketh the things of God; that he writeth or speaketh his own words; Neither may any man in the name of the Lord speak his own words, but if he speak in his name, he ought always to speak as the Oracles of God, as the Lord saith, *Therefore have I sent down from my Prophets, and slain them with the word of my mouth.* So then, the two witnesses being the two Testaments of God, which are his two Candelsticks also, that carry in them the light of his truth, and power of his Spirit, which the Beast at his rising had killed, but are now come to life again, even the Spirit and life of Gods own word, whereby also he made the world, which name Jesus Christ, the Branch, the Stone that hath the seven Eyes, which are the seven Spirits of God, sent out into all the world, spoken of in *Zechar. 3. 8. 9.* and *4. 10. Rev. 5. 6. Ever that lead Stone, which Jeremiah hath the flury sword in his mouth; He, as he hath prevailed thus farre against the Beast and his Armies, so he shall go on and prosper gather themselves together against him and his Armies, and doe what they can the Beast shall not recover out of his consumption, he must be taken, and with him the false prophet, his Clergy that wrought miracles before him, and both be cast alive into the lake of fire, burning with brimstone. And those Kings of the earth, and the white horse, which comes out of his mouth, &c. as the Lord hath spoken, *Rev. 19.**

*For thou art thou, O thou great Mountain in Babel, before him? Thou also shalt become a plain like all the predecessors, and Monarchs before thee, The man whose name is the Beast, he hath laid the foundation of the house of God, and he shall finish it even to the full perfection.*

And now as he hath the Lord by his word of truth, the golden oyle of his two Olive trees, with which through his holy Spirit, he hath lighted his golden Candlestick in his seven Lamps, so that the can and hath of late, held forth the same again in some measure,

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to the world, whereby the abominations of Antichrist and his Church, hath been in part discovered from day to day, & in this present. And as their glory decayeth, so accordingly shall the face of her, the Lords true Church, by degrees be seen more and more to shine in her true spiritual light and beauty, untill she come neereft like unto the primitive state that she, in this last corrupt age of the world, came to, which upon the full end and desolation of the Beast and his Church, will be.

Then many things which now remaine even to some of Gods chosen servants, hid and obscure (though foretold in Scripture) shall bee knowne, and understood. Then shall the true Church indeed, come clean forth of that wilderness of her secret resting place, where shee had been hid so long, and be farre more visible than now shee is, she will not be divided into so many Sects as now are, of those that fallily take on themselves name, having so many severall independent Leaders, as there are independent Sects; and as many him, can (by speaking perverse things unto them) make. Nay, she shall be as shee always hath been in such respects (and is) undivided, though diverse, holding fast and truth without confusion or division; yet not without some persecution and affliction, which as the Lord fore-told her, must bee a part of her portion in this world.

And although she may, and shall, in respect of her severall places of abode, be distinguished by the names of the place, yet shall shee not be divided, nor any one part independent from the other, nor from the whole, no more then the parts & members of one body are nor one part say or think of another, I have noticed of this, no more then the members of one body may.

Neither shall they bee free from all kind of dependance on the Magistracie, or State where they are. But as they being in place of authority, are in duty bound to have speciall care of the glory, worship and service of God, and to see that he be not dishonored by Idolatry, superstition, or any blasphemous, erroneous, Antichristian doctrine, nor any kind

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John Etherington, 1644

of abominations, or grosse wickednesses, lest they (by allowing or permitting the same upon knowledge) be found guilty of their sinne, and perish with them. And also to see that the Church, as well as the State, be ordered and so ruled in a forme of government according to the word of God, and so prosecuted and defended by them, that all the people may peaceably be taught in the ways of truth and salvation. So the Church and Children of God are bound to submit and be obedient.

And although they are free and independent from men, in all spiritual things concerning God and their owne Conscience; not having in such respects any supreme Head, Ruler, or Teacher over them, but Christ their Lord, nor may (So) call any man Doctor, because one is their Doctor, even He, the Lord himselfe, who hath appointed no one in his stead, during the time of his personal absence, so to bee over his Church, but his holy Spirit onely, the Spirit of truth, the Comforter, which he hath sent, and is with his Church to the worlds end, to rule and govern it, to teach and guide her, and all her children in the ways of truth, as being the great moderator of all dependence on the Magistracie, or State.

But if they shall fall in their duties before mentioned, and doe, and command things contrary, as hath been hitherto most commonly in all Kingdomes and States in the world: Then are the Children free, and not bound to obey, but rather to suffer unto death; they are to give unto *Cæsar* the things that are *Cæsars*, and unto God the things that are Gods, as Christ hath commanded.

This Church, if ever it come to neere the primitive state, as is hoped upon good ground it will, she will be so eminently, that if one brother trespass against another, and will not be reconciled, it may bee knowne where to goe *Mark*. 18. which Church if the trespasser shall refuse to heare, hee is then to be unto his brother in account as a Heathen

then and a Publican: For of this Church and her children it was that Christ spake when he said, *Verily I say unto you, Whosoever ye shall bind on earth, shall be bound in heaven, and whatsoever ye shall loose on earth, shall be loosed in heaven* *Mat*. 18.

And therefore hee saith againe, *If two of you shall agree on earth, he shall not any two in the outward state of the Church* But I we of you, meaning of his truly faithfull ones) as touching any thing that they shall kee, is shall be done for them of my Father which is in Heaven: For where two or three are gathered together in my Name, there I am in the midst of them.

For although there are and will be many within the outward state and pale of the Church, that are not truly faithfull, that are not of her in respect of her inward spiritual state of true Repentance, justifying Faith, power of the Spirit, Wisdome from above: Christ's cake is not here unto them; nor of them; they, though they bee never so great in place and power external, and wisdom naturally, have nothing to doe with these excellent treasures.

They have no part with the Spouse herselfe therein, it is to her and her children alone, that Christ hath promised, given, and will give those speciall peculiar graces, and those keyes of the Kingdom of heaven, that whatsoever they shall bind on earth, shall be bound in heaven; and whatsoever they shall loose on earth, shall be loosed in heaven, as he also declared, *Mat*. 16. *ver*. 19. Neither is the Prince or Magistrate, having the same grace, exempted from these privileges, because he is in place of authority; but rather the more to be honoured that way.

This Church, I say, shall now daily (in respect of her light of Faith and Truth, and other graces and gifts of the Spirit) increase, and by the word of Gods two Testaments, and power of his Spirit, wherewith hee hath, and will replenish her, shall not onely convince the Antichristian people, and wicked perishing World, of sinne, of ingratitude, and of judgement, but also, and more especially, by the same Word of Truth, and power of his Spirit, bring forth and accomplish all her owne children, even the full number of Gods elect, the generation of his

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first-borne, which within the very time of this present life age, will be fully perfected, as the Prophet *Daniel* declarerh, *Dan. 12. 1. 13.* according to the words of Christ, *Matth. 24. 29. Rev. 11. 14.*

For as the true estate of the primitive Church of Christ, lasted but a short time before the Dragon raised his great persecution against her and her Child, the first fruits whereof were then in travell to be delivered, by which so the great light of her bright shining graces, these better her feet, and on her head a Citie set upon a Hill, that (which made her so visible like a Citie set upon a Hill, that giveth light to all that are in the house) was clipped, and may read and p-ceive, *Rev. 12.*

So now, after the delolation of Antichrist, which is now nere at hand, the time will be as short wherein her light to bring forth her last fruits unto God, and to the Lamb, before the Dragon, the Devill, Satan, who (in respect of been so long time bound) shall be loosed again out of his former practices, as *Revel. 12.* and before ) hee hath prison, and goe unto the King of the earth, and of the quarters of the Earth, even *Gog* and *Magog*, and gather them together, and bring them downe, in number like the sand of the Sea, and compass the Camp of the Saints about, and hee, wen fill fire shall come down from God out of heaven, and devour them, as it is written, *Rev. 16. 14. Rev. 20. 7. 8. 9. ac-* cording to *Ezek. 38. 39.* chapters.

And then the Lord *Jesus Christ* will come in his glory, and all his holy Angels with him, and then he shall sit in the throne of his glory, and all the dead, both good and bad, shall be raised, and both the living be brought before him, and hee will separate the Sheep from the Goats, the *Goats* shall

shall be opened, and they shall be judged every man according to his workes, as it is written, *Matth. 25. 31. 32. 33. 34. &c. John 5. 28. 29. Revel. 20. 11. 12. 13. &c.*

And so the judgement being passed, and the corupt state of this world dissolv'd, there shall be new heavens, and a new earth, and the holy Citie, new Jerusalem, the Bride, the Lambs wife, shall be manifested from heaven in her perfect glory with all her children, according as it is often in Scripture foretold of her, *Ezay 49. 14. 15. &c. Ezay 60. Ezay 65. Ezay 66. Rev. 21. and 22.*

The whole house of Israel, all Gods elect and chosen people of all Nations and times, shall now be perfectly and fully delivered from all their captivities and troubles, sorrows, tears, graves, dust, and shall sorrow and weep no more, as the Lord hath promised, *Rev. 21. 4.* and sundry other places. And hee their Lord and King Christ Jesus, shall reigne over them in Mount Zion for ever and ever, world without end, as it is also written, *Ezay 9. 7. Ezek. 37. 34. 35. Dan. 2. 44. Dan. 7. 14. Mich. 4. 7. Luke 1. 33. Rev. 11. 15.*

*Rev. 22. 12. 13. 14. 15.*

*I should I come quickly, and my reward is with me, to give every man according as his workes shall be. I am Alpha and Omega, the beginning and the end, the first and the last.*

*But if any thirst, let him come unto the water of life freely. He that overcometh shall sit upon the throne, and shall be like unto the Lord, and shall overcome him, and shall be like unto the Lord, and shall overcome him, and shall be like unto the Lord, and shall overcome him.*

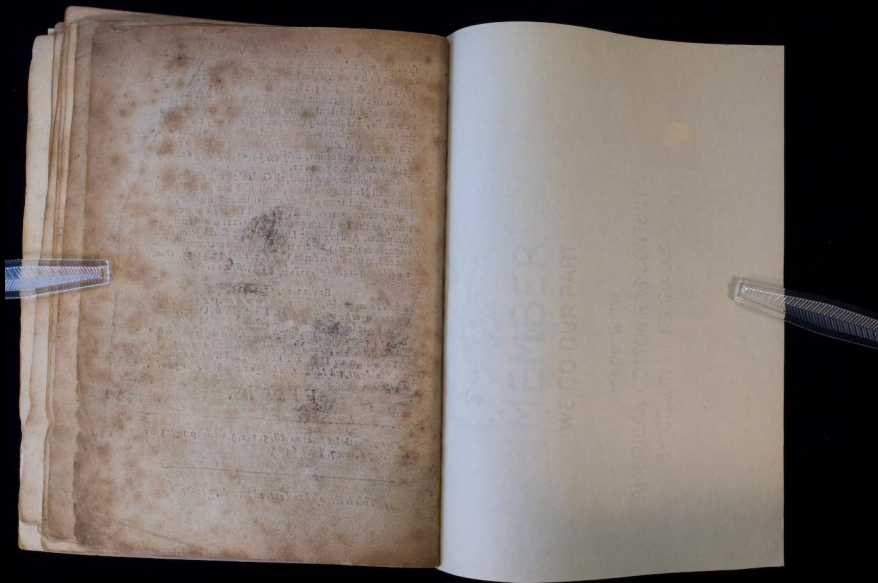
**FINIS.**

Page 2, line the last save two *Alis. 1. 2. 3. Alis. 19. 14. 15. &c.*  
Page 6, line 7. *Job. 6. 64. 65.*

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