

The Naked Truth Laid Open

by John Toldervy

The author reflects on his journey from initial zeal to disillusionment and later discovery of the true way through the Quakers' teachings and the Spirit of Life.

Scripture: Romans 5:10, Romans 9:31, Romans 10:8, Galatians 3:11, Hebrews 7:28

Topics: "Spirit Led Living", "Faith And Redemption"

Description

John Toldervy preaches about the importance of seeking the true faith and the Word of Truth that sets free, emphasizing the need to be led by the Spirit and not by works of the Law. He reflects on his journey of seeking God through various teachings and traditions until finding redemption and peace in the light of Christ. Toldervy acknowledges his past mistakes, the vanity of preaching without the Spirit, and the need for true obedience and faith in Christ for salvation and regeneration.

Transcript

THE

NAKED TRUTH

Laid open,

Against what is amiss:

OR,

May be mis-interpreted,

IN THOSE

TWO BOOKES:

The one, entituled,

The Foot out of the Snare;

And the other,

The Snare Broken.

Together with a Word of Invitation to all who are estranged to the True Faith, that they would hear and receive the Word of Truth, which makes free the Israel of GOD.

Set forth by me John Toldervy.

Rom. 9.31,32,33. But Israel which followed after the Law of Righteousness, hath not attained to the Law of Righteousness: Wherefore, because they sought it not by Faith, but as it were by the works of the Law, for they stumbled at that stumbling stone: As it is written, behold, I lay, in Sion a Stumbling stone, and a Rock of Offence; and whosesoever believeth on him shall not be ashamed.

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The Naked Truth laid open, against what is amiss, or may be mis-interpreted, in these two Books: The one, entituled, The Foot out of the Snare: And the other, The snare broken.

FORasmuch, as there hath appeared some secresie in me, in that work which first I appeared in to the World, entituled, * By which, the true end and scope of my purpose, in the greatest part of what I have discovered, is much clouded in obscurity from the general sight of men: and also, for that I have stood up in the Defence of this my Vanity, in that of * By which, much prejudice may attend that work, which the Prince of Righteousnesse is now in this our day bringing to passe, that his Name might be known in the Earth, a Deliverer from the Bonds of Iniquity, a Leader Captivity Captive, a Redeemer of his Chosen, which hath long lain in Death, by the disobedience of a Rebellious people: I say, having not been found faithfull to that Witnessse of God in my own Conscience, which condemneth all deceit; and being much rebuked and condemned for what I have done, I am constrained in this further Discovery, that the Simple might be undeceived, and the Envious might be reproved.

[margin]

* The Foot out of the Snare.

* The Snare broken.

When first I was perswaded to write, I had principally 4. things in my Eye: First, my design was to discover the emptiness, and the vanity of all that Ministry, and of all those Ways, and Forms of Worship, which generally is upheld amongst us by the dark mind of those who are blind in their understandings; by which the people, who are in darknesse, are nourished in that condition, and the Seed of the Righteous, which creates a new Heart, and redeems out of sinne, is kept in bondage. And, for this purpose, I began with a Discovery of what I was, and how I was led, before I came amongst those people, who go under the name

of Quakers, where, I say, I was for divers years full of zeal, led forth in love to seek after the knowledge of God and Christ; for which cause I sought, if that I could find, those wayes and those means, which were most useful for the clearing of my Conscience, that I might walk in unity with God, by a holy and innocent life: to which end, I said (in my perswasion) I was led forth with much fervency of spirit, after those teachers which were esteemed of amongst the primest Professors, as men inlightned with the spirit of God: in which way I laboured, had there been a possibility to apprehend the true knowledge and mind of God; but not finding a possibility in that way, to apprehend the thing sought for, but instead thereof, unstability, and diversity of Opinions, confusion in societies, things which are at perfect enmity with God, who is one Spirit, and cannot be divided; I said, I left them as they were, and all that ever I received from them; and sought further, if that I might find the way of Redemption, from under that heavy burthen, which lay upon me: in which seeking, (as I have spoken) I found such who declared against all sin, whose order and manner of teaching, and Duties, were united, compleat in one, they being the fruits of one Mind by which they were joynd in one Spirit, and so judges and witnesses for God, against all those false Christs, and false Prophets, who were going forth into the world, whose doctrine was of Man, who (having slain the Witness) knew not the Word of Life; therefore uncapable of edifying the People, and so Ministers of the Letter, and not of the Spirit.

Here, my purpose was, to extinguish them, who are ever learning the people, and themselves, and yet never able to know the truth; and withall, to confirm those who appeared, in such a Witness, against all sin, whom I concluded were the people of God; whose doctrine and life, I have not denied [by words] in any particular, of all what I then discovered, except in those things of civil Expressions, and Carriages, which otherwise I called Ceremonies.

A second thing, which my mind was directed in, was, to invite, or perswade such who were strangers to those people, and their ways, who are called (of men) Quakers, That they should inquire after that Truth which is professed by them; for which end, I discovered them as such who were united in one mind, and so acted on in their duties, whose Ministry was one, being guided therein by one Spirit &c. and then I relate a Discourse ministred by one of those people, with the effects which that Discourse wrought upon my Spirit; together, with what I had received before from those people; as the Discourse holds forth; also of my orderly forbearance, untill I had received a more cleare understanding, before I complied with them; in which time, I received a further Witness: And so I go on, discovering of their Judgment; without which knowledge, there is none can ever come to see the Redemption of their Souls. These things being considered, I was perswaded, that something of that end might be effected, for which purpose they were discovered.

Having thus laid open my Understanding, I began in the third place to give warning unto all, who may be perswaded to receive the Word of Truth; that when convinced in their understandings, where that Word of Life, which redeems out of sinne, is to be found: That they consider and examine in themselves wherewithall they are led, that they run not before they are sent, but to abide in the watch, that so they lose not their Guide, and bring in Darknesse upon their Spirit: And for this cause, I discovered, what evill attended me through the hastiness of my mind, in that I gave not heed to that obedience whereunto I was called; which evill I wholly took upon my self, as being the work of my self: with purpose therein, to unvail that Darknesse, which was upheld, in many, by their mis-understanding of the cause of those things, which generally had passed abroad concerning me.

A fourth end, was to discover those things, practised by those people who are in that way; in which I conceived there was no evill in the not performance thereof. And in respect of which things onely, I my self

did separate from them, which things were none other but a denial of those things, which generally is called, Civil Carriage to Civil Persons.

These four grounds, being the chiefest ends of my purpose in writing, I was wel satisfied in what work I had done, though yet I appeared a transgressor (in respect to my self) for which cause having received knowledge, that my ends are generally frustrated, I am constrained (as I have said) in this further appearance to the world.

Now that transgression (in respect to my self) was thus, in the consideration of what condition I had brought my self unto, since first I became affected with those people, who are called of men Quakers: My minde was directed (as I have said) for the answering of those ends which I have related, in which work I was glad, in that I was of any sufficiency to appear therein; but yet I would scarcely have appeared to the world, as one who should discover himself in such a work, that I might not be looked upon as one my self, with those people amongst whom I was, lest the same reproach and losse of friendship from men, &c. which once was my reward for the obedience of that faith, which the world knoweth not, I say, lest self should thus have bin destroyed, I sought secretly to discover my minde something in obscurity; but yet I made provision, that such who were not ingaged, but would read and understand my witnesse with a single eye, that such might see the end of my minde, according as before is discovered, which thing was unto me for the present, a satisfaction in what I had done.

But yet further considering the strangeness of that Relation, which declares of those delusions which the evill spirit in me guided me in subjection unto; and also considering what prejudice had befallen me by those many reproaches which hath passed abroad concerning me, since my departure from those people: together, with what losse of kindred and acquaintance had befallen me, since I came amongst them: considering these things, I was much provoked, time after time, to seek for some help, now in this my appearance to the world; but seeing this provocation was from the tempter, I was fully perswaded for some time, after I had writ, that none should have the least sight of what I had done, until it was discovered to the world; but upon a further consideration, that I might not appear ridiculous to men of serious mindes, because of the strangenesse of what I had related, I was perswaded to desire a credible witness of what I had so spoken, from some persons of sober minds, whose moderation was something known to me, [though some there are, whose Names were made use of against my good-will,) but that the people for their sakes, might not understand otherwise then I intended, I was led forth to discover more plainly the cause of those distractions which I then declared, as the effect of the evil One in me: Before which discovery, I spake again of the darknesse, and the emptinesse of that Ministry, which is of the outward Law of the Letter, under which Ministry I could never enjoy a true peace &c. for which cause I said, I departed from that way and Ministry, having received knowledge where the truth indeed was to be found: which knowledge, I received from those people before named; and so having related the effects, which this knowledge should have wrought upon me, I came to discover how I erred from that work of Faith, wherein I was called, which first began with the Creatures Joy and Covenant, and forward zeal, which ran before the fear, and so led forth before the true light, by which darknesse was brought in: in which Darknesse the Dsputer was raised to life, and exalted above the light of the Sonne, formed in the shape of a true light; and so delight got the power by which the true obedience was lost, and so the Simple was deceived; and having thus done, I concluded in the praise of that way, in which those people are led forth in, which leads to the perfect Truth; which way and truth is but one, which the world knoweth not: neither can they know, untill they come to walk in it.

These things being laid open, my Judgment was, that although those names were used in my book, yet the people would have considered the thing, as it was discovered from me, and not in a generall sence, as a thing proceeding from their Judgments, whose Names were unto it, and so another thing than it speaks.

But now I am mistaken in my Judgment; and on the contrary, a Division amongst men concerning the thing, such who are affected in the way of those, whose Names appear in what I have done, they and these who have appeared, receive to themselves a satisfaction of that, which the thing speaks not of, but condemns; as also it condemns them and their way.

A second sort there are; in whom there is no prejudice unto the one, or unto the other, but receives the thing as it is singly, and they give witness, that surely a thing could not have appeared more (in such a case as this was) on the behalf of those people, who go under the name of Quakers, than that did. And a third sort have been unsatisfied, not knowing whethr it speaks for the one, or for the other.

These things I received knowledge of, time after time, from divers whose mindes were thus different in the thing: but in the consideration, that there were such who saw my minde, and meaning as it was, and so received my witsnesse, I aboad hitherto silent, judging, that if such who were ingaged, would leave their vanity, they might see and understand as others did: and that such, who say they could not understand the true meaning thereof, might leave the thing as it was.

Now James Naylor, that person from whom there was discovered in answer unto the thing, by what I now am given to understand, was otherwise minded, in respect of some things, than what I at first understood of him, which was thus. When having read his Book, and seeing much of the Spirit of Judgment upon me, and all those who appeared with me, and that we were by him united in one, as such who were joynd in enmity against the light of Christ; and that he looked upon them as one with me, and I with them, in the whole of what was discovered, and so secret smiters against the truth: the thing being something in obscurity. Seeing these things, I was moved, and sought to finde what should be the cause why he appeared in such a Spirit; for I saw that either he was much mistaken, or else I was greatly deceived in what I had done; but when having searched again, and again, I could not see that his judgment was true upon me, except in that, of my receiving other witsnesse to what I had discovered than my own: the extent of which deed, I saw, as to me, little evill in: for that I had discovered my Witsnesse, according as I have before related; in which, if well considered, there was no advantage for them, or any that might affect them: Neither could I see his Judgment to be true, in some things, concerning those who appeared with me, in that; he concluded them as one with me in what I had done & as privy to what was contained in the Title or the Epistle. Now these things being so by what I knew concerning their knowledge of the Title, or the Epistle, or could apprehend concerning the other, I was much troubled concerning him, and that work he appeared in: upon which, I considered with my self what I were best to do, if to return an answer, or if to let it rest silent: in which consideration, (my spirit being moved) I was perswaded to return an Answer: for as yet I was displeased, in that I saw my designs were wholly broken in many things, which in obscurity I had discovered, with purpose to advance the truth (thought I would scarcely have been seen in so doing) and so I was presented as a person unworthy, and my work, as confusion, though other things, spoken in more plainness, appeared for me as a true Witness.

Now, having some advantage for the effecting of this work, and the more, by some clouded expressions; which yet being discovered as my mind, that the Just might not be condemned, I was therein satisfied, and so directed in a little anger against the person James Naylor, though (at the present) I thought I was guided therein, by obedience to the Just in me, in that I made some provision to secure the people and

their way, though I judged his person, and condemned his deed: But when after, what I had thus done was published to the world, my mind being settled; in reading one of them seriously, I was smitten in my judgment, and much reprov'd, for that I saw an envious spirit had appeared in me: Then was there given me clearly to see the right mind in which James Naylor was led, in the answering what I had discovered: by which I saw, truly, much of what he spake, to be another thing, then what I formerly apprehended, and his Judgments, in a great measure, to be established in truth; for, in that I spake in obscurity, I saw I laid a stumbling block before the truth; and in that I engaged others, this my obscurity became a snare to those, by whom they were affected: and so I receiving their testimony, though not one with them in the thing, nor they one with me: yet in respect of the end, which is effected by their means, I was overcome, and so became one with them, in that end which the thing it self doth condemn: And thus (through my vanity) we all became secret smiters against the truth; which things being made known, I could do no less but discover that the burden of my spirit might be removed, and that the Just might not suffer by my meanes, knowing there is a time in which all secrets shall be laid open, and every deed shall receive its own reward: Therefore have I rather chosen to own the Condemnation, that the truth might have its free course without interruption, and to pass by what reproach might be cast upon me, for that I have appeared herein, knowing that unto the truth I am made manifest, by whom I am witnessed, that if by any means I could have put by this work, I should have been much glad (with respect to my self) therein: But where the blame is, my due, I must receive it (from all) as my due, and therein rest silent: And for that deed of engaging the Ministers, I am sorry (as I have said) that I should be so foolishly led forth as I was therein both in respect to them, and also to the thing in hand, by which my whole purpose (having appeared something in obscurity) generally became void, and so deceived my self and them also.

But now I would freely speak my mind, and utter words in knowledge, that the just might receive its own due; yet not in the least envy, with respect to one or the other; but in plainnesse, as I have received: Therefore, my desire is, that none would receive to themselves any offence in this work: but if in any, (as I have before said) in what formerly I have done; for verily (as I have spoken) often-times I was diligent in seeking in those ways, which the primest Professors of these Times, who were led by the Letter, were guided in, I ran from one to another, from Mountain to Hill, I sought to find, but could not: onely I increased in wisdom (the work of my own labour) and this wisdom, being of the flesh, was pleasant and delightful, and so I thought it was the Mystery of the Spirit: But yet still this wisdom was unto me but little satisfaction, though I laboured very strictly in obedience to what I had learned from the Law of the Letter, which was the end of that Ministry, by which I was guided; for there was something yet in me that was unsatisfied, which lay under a great burthen, which all the wisdom and knowledge in my self, and in those my Learners, was not, in the least, able to satisfie: Yet, in that time, I could not see the cause of these things; but when after I came to hear those people, who are called (of men) Quakers, in a short time I was clearly convinced, and given to see, the end of all my former labours, and the cause of my troubled spirit: for they being redeemed out of the wisdom, out of the imaginations of the brain, which is sensual, and of the flesh, &c. they spake by and from that Spirit of Life in them by which they were redeemed; and so their words, being from the Life, reached to the Life the Seed of the Righteous, which lay under the dark Mind burdened, and groaning for a deliverance.

And here was that Mystery that is of God, which ministers to the Spirits in Prison: Which being made known, I was not in the least able to gain-say; And then I saw, indeed, that Word of Faith which reveals the everlasting Gospel to be near in the Mouth, and in the Heart; and that Circumcision which is of God was of the heart, in the Spirit, and not in the Letter; whose praise was not of Man, but of God. But now for any to judge, that all, or any of those distractions, and workes of deceit, which are declared by me, as the effects

of my disobedience to the light; I say, for any to judge of them otherwise than they are, and to cast them as a reproach upon the light, it is vain and evill, and a thing contrary to my whole mind: for that (as I have spoken) I dare not, neither can I say, but that the whole cause of all those evils, was of my self: But though my sufferings was great when after I came in this way, yet I saw much good was the end of all, Peace and Rest in Spirit, according to the measure of Grace received, which I never could see or attain unto, by all those means, and in all those ways which formerly I was led forth in: But to speak in truth (that the Just might receive its own) wherein I have at any time with-drawn from that grace I then lived in, therein I have refused the good, and chose the evill, which works I must acknowledge, as the works of my self in the hour of judgment.

And now, I hope that none will judge of me, as an Offence to the Law of Righteousnesse, but as one that establisheth the Law in Righteousnesse (though much against my own self-will) and have I chosen to acknowledge that thing which is rejected of amongst men, because my Conscience beareth me witnesse, and seals to the truth thereof? I hope men will not be so vain to deny, but that I have most reason in thus doing. I honour and respect all men, as they are men: but should I honour and respect that in man, either in their Ministry, or Practice, which I know assuredly in my own Conscience is not of God, but of themselves: I say, verily, should I do so, I should be condemned of my self, and for that deed of mine, in engaging other persons then my self in what I formerly did, I looked otherwise upon the thing then it did effect: my mind was principally to receive a civill favour from them (with respects to my self, as I have before spoken) and not for the dishonour of the wayes of Truth: And for that I appeared in enmity to those things discovered by James Naylor, against that end, which their appearance with me hath accomplished, for that I so appeared, I was mistaken: For now I see his mind was one and the same with what first was in me: wherefore, I can no less but deny that my mistake, and receive the Judgment which I did for so doing cast upon him, as due unto my self; and did I in displeasure call him a false Prophet, corruption, and a body of deceit, &c. I must unspeak what I so spake, and deny my self therein: Yet however, my mind was what I so called him, to extend no further then the thing in hand, for I knew another life in him, whose name is true, by whom the whole body of darkness in all the ways of self-worship amongst men is seen, judged and condemned: and for those things of which I spake in my first book though in obscurity, (with purpose that I might be excused in the sight of men) which were discovered in judgment upon me, by one of those people amongst whom I was, by which I was denied as one of them, when first I departed from them, that the light of truth might be left inexcusable, I must confess the judgment (in a great measure) therein was true, I was fallen from that by which I was convinced, which was the life of righteousness in spirit, & in power, which being seen by those who abode in the faith, I was refused in so doing, (though yet unto that eye with which the Professors of the world are led, I should not have appeared a transgressor) and when it was seen of me that light in my Conscience, unto which was discovered, was made manifest, was one with the greatest part of the thing discovered, so that I had not a word for my self, when the witnesse was made known unto me.

Yet as to those things which I called the fruits of Civility, and indifferent things, in which I declared, there was no sin, I saw not at that time, neither do I yet see (if used in moderation) that evill is the cause in the practice of them, yet, however, seeing my weakness, I will not be much confident concerning them, though my Conscience at the present may not condemn them, neither would I that any should follow my example therein, except they see a freedom in themselves: for a time was when all the world could not have perswaded me in the practices of any of them, my Conscience being my witness in defence against all the perswasions of man; & now whether I have erred, or no, I know not. When first I layed them down, it was in the observation of others, and not by any Command I saw in my self; but when after some time of my

continuance, in the way and work whereunto I was called, I was verily perswaded, that all those things I layed down in the imitation, was not then performed in the imitation; but by a Command from the witness raised in me, in my own Conscience; but when I was guided to take them up again, (as I have spoken) I considered the first cause by which I was led in the laying of them down; and finding the deed was wrought in my will, (being in the imitation) I was a little provoked to take them up again, and the rather, because I saw no place of Scripture, which directly condemned them, though I could not see any practice of them, by any, who appeared in Scripture: which perswasion for the present, for what I can say, was out of knowledge, though at first I laid them down in the imitation; but when I had taken them up for a little time, my spirit was free in the using of them, as though I never had denyed them; and now if I have done well, I now not, but if evill, I must once again know the Judgement.

These things was I moved to write, not out of evill, with respect to one, or unto other person or thing, yea truly I have not in the least been partiall towards my self, but my whole minde were directed, that I might remove the burden of my spirit; and freely out of good will towards men, and that for the sake of truth, whose light is made known; that men might see and understand the things that belong unto their peace: now in this day of everlasting love. And now what shall I say of my self? have I appeared an evill example, one tossed to and fro, led aside by vanity, a burden to the Lord, and his wayes of truth and righteousness, a stumbling block to the simple, an offence to all, have I thus done? I am disquieted with my self, and good had it been, that these things had not been so; but now in that I have thus done, as I deny my self therein, so also I should desire, that none would therein receive me; but in that I have here spoken the words of truth, as they are in the truth (though much against my will) suffer me a little, that I may prevail in that I have thus done.

The Scriptures they declare of the minde of God, and of the practice of the Saints, in which there is made known the whole Law, by which so far as men are subjected unto it, they are found in the moderation, in temperance, in chastity, in a degree of faithfulness to God and to man; and this is good; but yet man (being fallen from God) is not redeemed by this obedience of the outward Law, into that state from whence he is fallen, as it is written; But that no man is justified by the Law, in the sight of God, it is evident, for the just shall live by Faith, and the Law is not of faith, but the man that doth them, shall live in them; but the Scriptures they declare of him, who is the Redeemer, and where he is to be found, but they are not him, which is in the mouth, and in the heart, the word of faith.

Moses was a figure, but he was not the Christ. Christ Jesus appeared in the visible, and was true in himself, yet the spirit was not given untill he was glorified: Now that Law that is of faith in the spirit, that judges and condemns the Serpent, in the root whence he sprang, which faith, whomsoever receives, will see that promised seed which breaketh the head of the Serpent, to be neare in the mouth, and in the Heart; and so the ministration of death being passed upon the unjust, the spirit is renewed untill the election be raised to life, unto which the promise is two, and so that state witnessed, of which Paul spake to the Colossians the third and the third; For ye are dead, and your life is hid with Christ in God, by which obedience the spirit is renewed, they being the fruits of faith, There is therefore now no condemnation to them, which are in Christ Jesus, who walk not after the flesh, but after the spirit; for the Law of the spirit of life in Christ Jesus, hath made me free from the Law of sin and death, But before Faith came, we were kept under the Law, shut up unto the Faith, which should afterwards be revealed: wherefore the Law was our Schoolmaster, to bring us unto Christ, that we might be justified by faith; but now they that are not yet come to the hearing of faith are strangers to these things, Paul was very strict in this profession: as touching his Conversation amongst men blamless, he profited in the Jewish Religion above many his

equals, being more exceedingly zealous, of the Traditions of the Fathers; yet all this while he was a stranger to the true faith, until it pleased God to reveal his Son in him; and thus it is with all who are led by the letter, untill they come to see Christ Jesus brought to light in them; yet should I say, there is no other way under Heaven by which men can come to know their Redeemer, but by that light, with which all are inlightened, Christ Jesus the light of the World, should I so say as I do, vanity and darknes unto which what I so speak is unknown, would deny me in so speaking; but my words are true, by which I may not be deceived, knowing they come forth, from the word of truth, I have a little tasted of both wayes, of the good, and of the evill; but really I found the foolishness of preaching, to be another thing then the wisdom of flesh, and base things, and things of mean degree, to be another thing, then what is in the exaltation, though never so lovely; but here is the misery, darkness is passed over, and so good is called evill, and evill good: let not people believe generall reports, but call to minde a despised people, those were they in all generations; but if any thing heard and seen in particular, may appear truly to be evill, then may it be refused; but if good, why then are men so vain, that they will not see, that so they may understand. [margin] Gal. 3. 11,12. Rom. 8. 1.2.

Gal. 3. 23.24.

Gal. 1. 14.

Gal. 1. 15.16.

Abraham was taken from his first Habitation, and from his kindred, and sent by revelation into a strange Land, in which obedience he received the promises: now the promises are made unto the seed, not as of many, but as of one, which seed is Christ. I will bless them that blesse thee, & curse them that curse thee, and in thee shall all the Families of the Earth be blessed, not as of Ishmael, but of Isaac, neither yet not of the Law but of promise; but the Law was added because of transgression, untill the seed should come unto whom the promise was made, against which inheritance there is no Law, as it is written, but the word of the Oath which was since the Law, maketh the Son which is consecrated for evermore, and here is it now not of works, but of grace.

[margin]

Gen. 12.5

Gal. 3. 16.

Gen. 12.3. 21.10.

Gal. 3. 18.--3.

Heb. 7:28.

Rom. 5. 10.

Man being run out from God into the transgression, he hath broken the Law, the fruit was pleasant and delightful, he feels tis pleasant, (the daughters of men were fair) and now he knowes good and evill, he is

under the Curse, he hides himself, he is ashamed, and thus (having denied the obedience required, death is passed over that seed created by God in him a living soul, and so that breath of life which came forth from God, and breaths after himself is hid in darkness, and now being lost in this fallen estate, the same nature in him, which at first joynd with the Serpent, feeding upon the Tree of knowledge, seeks for a justification (having transformed it self into the outward forms of worship and appearances of things) and thus the eye with which men should see, being put out, the evill day is put a farre off, and the good day rejected.

But now the Grace of God hath appeared, by which is made known the everlasting Gospel of Peace, but yet who hath believed our report. So then faith commeth by hearing, and hearing by the word of God, which word is near in the mouth, and in the heart, and here is the end of the Covenant, That if thou shalt confess with thy mouth the Lord Jesus, and believe in thy heart that God hath raised him from the dead thou shalt be saved. Now to confess with the mouth, and believe with the heart, is not onely a belief in the minde, what the Scriptures declare of him, that he is risen, and so a confession from that belief; but to confess & believe to the Resurrection of him in us to increase with the increase of God, to the death and Resurrection of Christ, above the rudiments of the world, and the Ordinances, which things have a shadow of the wisdom, and so to witness what David spake, I know my Redeemer liveth, and what Paul spake I live, yet not I but Jesus Christ that liveth in me. And now what redeems but the precious blood of Christ, as of a Lamb (in all) from the foundation of the world: and this Redemption, is perfect into the state in which man was first created, unto which there is no death, by which regeneration; such who receive the power for the obedience of the faith in Christ Jesus, being born again of him, are become the seed of Abraham, and so inheritors of the promises, by Generation, and here is the second Adam Christ Jesus brought forth into the World; but this is a Mystery to such whose mindes are without, who are yet seeking for a Christ without, whose faith is without, whose obedience is without, who are estranged from the discovery of Christ Jesus within, who is given of the Father, to work all our works in us, and through us, that the praise might be alone of him that calleth: but now it is of grace, and not by any works of righteousness, which we have done, but through the obedience of faith in him, which is not of the will; but by which the least motion to will is subdued in its motion, which is wrought in spirit, by obedience to the spirit, for the Resurrection of the seed, which things the Adultrous eye cannot see; but unto those that have received the light, they are made manifest.

[margin]

Rom. 10. 18,19.

Rom. 10. 16.17.

Rom. 10. 8,9.

Col. 3.1. 2.19.12. 2.--23.

Rom. 5. 9.

Rom. 5. 10.

Heb. 7. 25.

Gal. 3.21.

Heb. 13.8.

FINIS.

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