

The background of the entire page is a classical landscape painting. It depicts a lush, wooded area with a stream or path winding through it. In the foreground, there are dense trees and foliage. In the middle ground, a small, rustic wooden structure, possibly a shed or a cabin, is nestled among the trees. In the distance, a few figures can be seen near a body of water, and the sky is filled with soft, billowing clouds. The overall style is characteristic of 19th-century landscape art, with a focus on naturalistic detail and atmospheric perspective.

the
LIFE AND DEATH OF
HANSERD KNOLLYS

— *with* —

CHRIST EXALTED

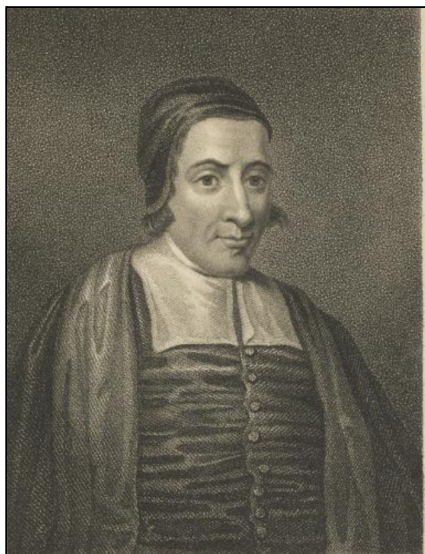
Hanserd Knollys

Hanserd Knollys

1598 - 1691

Knollys, Rev. Hanserd, was born at Chalkwell, in Lincolnshire, in 1598....He was a strong Calvinist, a devoted servant of God, a decided Baptist, a firm friend of every true Christian, and a man of great learning in the ancient languages and in general literature. He was the author of eleven works, among which was a grammar of the Latin, Greek, and Hebrew languages. He was regarded, and he is still revered, as a shining light by the denomination whose name he honored and whose bounds he extended. He died in London, Sept. 19, 1691, in the ninety-third year of his age.

—William Cathcart, *The Baptist Encyclopedia*,
(Philadelphia: L. H. Everts, 1881), 664-65.



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LIFE AND DEATH
of
HANSERD KNOLLYS

WITH
CHRIST EXALTED

HANSERD KNOLLYS

EDITED BY
QUINN R. MOSIER

BAPTIST HERITAGE PRESS

THE
LIFE and DEATH
OF

That Old Disciple of *Jesus Christ*,
and Eminent Minister of the
G O S P E L ,
Mr. *HANSERD KNOLLYS*,

Who Dyed
In the Ninety Third Year of his Age.

Written with his own Hand to the
Year 1672. and continued in Ge-
neral, in an Epistle by Mr. *William Kiffin*.

To which is added,
His last Legacy to the Church.

L O N D O N ,

Printed for *John Harris* at the *Harrow*
in the *Poultry*, 1692.



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Christ Exalted first published 1645

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CONTENTS

<i>Editorial Preface</i>	i
<i>The Epistle to the Reader</i>	vii

THE LIFE AND DEATH OF HANSERD KNOLLYS

1. The Life and Death of Hanserd Knollys	1
2. Mr. Knollys's Last Legacy to the Church	33

CHRIST EXALTED

3. To the Honourable Committee of Examinations	43
4. Sermon One (<i>Col. 3:11</i>)	45
5. Sermon Two (<i>Eph. 1:4</i>)	71

INDEXES

Scripture Index	93
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EDITORIAL PREFACE



To facilitate ease of reading and understanding, the following editorial actions have been made:

1. For uniformity, spelling has been updated to modern standards. For example, words like “satisfie” are changed to “satisfy”, “knowledg” to “knowledge”, and “ceas’d” to “ceased.” While the spelling is updated, *the original wording of the author is still preserved.*

2. Capitalization has been removed from non-proper nouns. It was common for the first letter of nouns to be capitalized mid-sentence.

3. Unnecessary italics have been removed. Typically, italics were used in place of quotation marks for Scripture. All italics have been removed and replaced with quotation marks, except for those deemed by the editor to be original to the author’s intent of drawing emphasis to a particular word or phrase.

4. Punctuation has been updated to remove excess commas and replace colons and semi-colons with periods or commas

where appropriate. At times, the grammar has been slightly modified to better recover the meaning of the author. If a word is missing in the original manuscript so as to make the sentence incomplete (which is not uncommon), the editor has supplied the missing words in brackets ([...]).

5. The original footnotes have been kept. Editorial footnotes are provided in square brackets ([...]) to add more detail to citations, provide uncited Scripture references, or other helpful aid.

6. Paragraph divisions have been made by the editor when deemed necessary to break up a long paragraph. These divisions have been done with care to ensure that units of thought original to the author are kept intact.

7. The original authors used copious amounts of divisions and subdivisions for a topic under consideration. The numerals employed often become confused, incomplete, or even at times inaccurate. Care has been taken to rectify these errors by using the following gradation of numerals—1, (1), [a], first, and *first*.

8. Chapter and headings have been added to help aid the reader. When possible, these headings are taken by the author himself, but in some cases they have been crafted by the editor to facilitate ease of reading.

9. For uniformity, all quoted Scripture passages conform to the King James Version (matching the 1987 printing), unless it is obvious the original author is working with the Greek

and Hebrew to support a point. The Particular Baptists used the Great Bible, the Geneva Bible, and the King James Bible. Those who had university training often examined the Greek and Hebrew.

In all editorial decisions, I have been cautious rather than assertive. Like an archaeologist delicately brushing off the dirt to preserve antiquity buried underneath the surface, so I have sought merely to brush off the dirt rather than shovel carelessly.

Quinn R. Mosier
Kansas City, MO
Soli Deo Gloria

the
LIFE AND DEATH
of
HANSERD KNOLLYS

THE EPISTLE TO THE READER



It was the special charge God gave to his people of old that the many signal providences and mercies that they had received from him should by them be recorded and left to their children's children, to the end that the memorial of his goodness might cause them to love and fear his name. And therefore, they are required to bless the Lord from the fountain of Israel, from the very beginning of all his favours towards them. And it is no small favour the servants of God are made partakers of that [which] his people of old have left so many testimonies of the gracious goodness and providences of God towards them, they being a means to strengthen the faith of his people in a dependency upon him in all those variety of dispensations that do attend them in this world, that whatever troubles they meet withal in this life, they may know that God deals no otherwise with them than he hath done to those that formerly have feared his name, and may be comforted with the same comforts and supports which his servants formerly have received

from God.

The author of these ensuing experiences was that ancient and faithful servant of God, Mr. Hanserd Knollys, who departed this life in the ninety-third year of his age, having been employed in the works and service of Christ as a faithful minister for above sixty years, in which time he laboured without fainting under all the discouragements that attended him, being contented in all conditions, though never so poor in this world, under all persecutions and sufferings, so he might therein serve his blessed Lord and Saviour. I have myself known him for above fifty-four years and can witness to the truth of many things left by him under his own hand.

It is [a] great pity that the last twenty years of his life cannot be found amongst his writings, which to the knowledge of many were attended with the same sufferings as formerly, and with the same holy behaviours under them. He, in that time, was a prisoner in the New-Prison for the truth's sake many months, where with great cheerfulness he remained, comforting and encouraging all that came to visit him with many blessed exhortations to cleave to the Lord. None were sent empty away without some spiritual instructions, and many of his fellow prisoners were greatly strengthened and comforted by that heavenly counsel that dropped from his lips, spending much of his time there in prayer and study of the word of God, daily preaching to them the things that concern the kingdom of God.

He was chosen an elder to a congregation in London with whom

he laboured for near fifty years under many difficulties that did attend him. But neither the poverty of the Church, nor the persecutions that attended him were any temptation to him to neglect his duty towards them, but was willing to be poor with them in their poverty and to suffer with them in their sufferings, being willing to labour for his own and his family's bread by keeping a school when they were not able to supply his wants, although he wanted not opportunity to have advanced himself in the world if he would have accepted of them. But like a faithful pastor, he chose rather to be poor and suffer affliction than to leave the duty and work he was called unto, in which he was employed, until he arrived to the age of above ninety years. And when he found weaknesses attend him, his love and affection to that poor Church was such that he was daily exercising his thoughts to have an able minister for them in his room, declaring to several of his friends what great satisfaction it would be to him to see one settled amongst them, and that he would be willing to part with something of that little which he had (if there was need) for his maintenance of the Church towards the supply of him. And it pleased God to provide one for them to his great satisfaction and rejoicing. And so great was his natural affection and tender care for his daughter and grandchildren, who he knew were like to come to some distress, that he did accordingly at that great age again undertake the teaching of a school that he might do to the uttermost of his ability to provide for them.

And having finished his work he fell asleep in the Lord the 19th of September, 1691.

That these experiences may be of use to all those that read the same is the desire and prayer of,

Thine in the Lord,
William Kiffin.

THE LIFE AND DEATH
OF HANSERD KNOLLYS



, Hanserd Knollys, was born at Calkwell, near Loweth in Lincolnshire, and was removed thence with my parents to Schartho, near Market Grymsby in the same county. About the sixth year of my age, I fell into a great pond and was preserved from being drowned by the water bearing up my coats till my father came, leaped in, and pulled me out. About the tenth year of my age, I, having construed the thirty-fifth chapter of Jeremiah in my Latin Bible to my father, he took occasion to dissuade me from the love and use of strong drink and said he would give me 20l. if I would drink water, but withal told me he would not have me do it to the prejudice of my health, and charged me to make no vow to God so to do, for I did not understand how sacred a thing a vow is, and how it did bind the soul, and it would be sin not to perform my vow, whereupon I drunk water eleven years, and never in all that time drank any wine, nor strong drink.

About that time my father kept a tutor in his house to teach me and my brother, who was a godly and conscientious young man. He gave us good instructions for our souls, and convinced us of the sin of Sabbath-breaking, and of disobedience to our parents. After my father had preferred our tutor to a place of greater profit, we went a little while to Grymsby Free-School till my father got another tutor for us into his house. And one day, going to the Free-School, we fell out and fought, upon which I was much convinced that we had sinned against God and against our father, who had often told us we were brethren and ought not to fall out by the way. And I said, "Brother, we have sinned. Come, let us be friends and pray God to pardon this and other our sins," whereupon we both kneeled down upon the plowed land, and I prayed, wept, and made supplication to God, as well as I could, and found so great assistance from God at that time that I never used any set form of prayer afterwards, which done, we both kissed each other and went to school.

Afterwards, I went to Cambridge and there [was] a godly minister [who] preached on Hosea the fifth chapter and seventeenth verse. His doctrine was that the joining to sin by often committing it after conviction of conscience, for it did provoke God to give over many to the power of their corruptions, and let them alone to die in their sins. I was thereby convinced that it was my case, for I had oftentimes broken the Sabbath after conviction, and I had disobeyed my parents, and had often told untruths. The same Lord's Day, at night, another godly minister preached at five o'clock upon

Ephesians 2:3, and thereby I was much more convinced of my sinful condition, and that I was a child of wrath without Christ and grace, etc., which work of conviction remained strongly upon me above one year, under which I was filled with great horror and fears of hell, sore buffetings and temptations of the devil, and made to possess the sins of my youth. But yet, I prayed daily, heard all the godly ministers I could, read and searched the Holy Scriptures, read good books, got acquaintance with gracious Christians then called "Puritans," kept several days of fasting and prayer alone, wherein I did humble my soul for my sins, and begged pardon and grace of God for Christ's sake, grew strict in performing holy duties and in reformation of my own life, examining myself every night, confessing my sins, and mourning for them, and had a great zeal for God, and an indignation against actual sins, both committed by myself and others.

June 29, 1629, I was ordained deacon, and the next day, June 30, I was ordained presbyter by the Bishop of Peterborow [Peterborough], having preached above sixteen sermons before I would be ordained, by way of trial of my ability for that great work of the ministry.

After my ordination, the Bishop of Lincoln gave me a small living at Humberstone where I preached twice every Lord's Day, and once every Holy day. That which made me strict and laborious in preaching was partly the work of conviction upon my conscience, but more especially a providential acquaintance that I had gotten with a very godly old widow in Gainsburgh, where I taught the

Free-School, before I came to Humberstone, who told me of one called a Brownist, who used to pray and expound Scriptures in his family, whom I went sometimes to hear, and with whom I had conference, and very good counsel.

Whilst I was at Humberstone, there lived a very religious widow, who falling sick, sent for me, and charged me that I would not depart her house on the daytime until she ended or mended, least Satan should tempt her above her strength. The doctor of physic had given her over, some godly ministers, friends and relations did take leave of her as a dying woman. She received nothing for several days, but a little julep, which was put into her mouth with a spoon, and ran most of it out again, lay speechless two or three days, her family mourning over her, and expecting her death every hour. I had brought some of my books to her house, and was studying her funeral sermon. And when I had almost finished the same, the devil set upon me with a violent suggestion that the Scriptures are not the word of God. He had suggested this temptation to me divers times before, but prevailed not.

Now, the tempter assaulted me with this argument: whatever you ask in the name of Christ, God will do it, but that Scripture was not true, and if I would put it now upon trial, I should find it not to be true, for if I would ask the woman's life in the name of Christ, God will not do it, and thereby I should know, the Scriptures are not true, nor are they the word of God, for his word is true.

To which I answered, "Satan, thou art a liar, a deceiver, and a

false accuser. The Holy Scriptures are the word of God, and the Scriptures of truth. And seeing thou hast often tempted me in this kind, and now dost assault me again that I may forever silence thee, thou wicked and lying devil, I will trust in God, and act faith in the name of Christ in that very word of his truth which thou hast now suggested. I will leave my study, and go and pray for her, and believe that God will hear my prayers through the intercession of Jesus Christ, and restore her life and health, that thou mayst be found a liar." Whereupon, I went into the parlour where she lay speechless without any visible motion or use of any senses, and I locked the door, and candles being in the room, I kneeled down by her bedside and prayed above half an hour using my voice. And then she began to stir, toss, and struggled so much that I was constrained to stand up, and holding her in her bed, still prayed over her. Satan then gave me a great interruption and suggested to me she was dying, and these were the pangs of death upon her. I, notwithstanding this assault of the devil, was assisted by the Holy Spirit to pray and believe still, and in a short time she lay very quietly, and I kneeled down again and prayed fervently, and within half an hour, whilst I was yet praying, she said, "The Lord hath healed me; I am restored to health."

Then I returned praises to God, and she did join with me, lifting up her eyes and hands, still saying, "I am healed." Then I rose up from my knees and asked her how she did. "O Sir," said she, "God hath heard your prayers, and hath made me whole. Blessed be his holy name."