TRUTHS VICTORY OVER ERROR.

OR,

An Abridgement of the Chief Controversies in Religion, which since the Apostles days to this time, have been, and are in agitation, between those of the *Orthodox Faith*, and all Adversaries whatsoever; a list of whose names are set down after the *Epistle to the Reader.*

Wherein, by going through all the Chapters of the *Confession of Faith*, one by one, and propounding out of them, by way of *Question*, all the Controverted Assertions; and answering by *Yes*, or *No*, there is a clear Confirmation of the *Truth*; and an evident Confutation of what *Tenets* and *Opinions*, are maintain'd by the *Adversaries.*

A TREATISE.

Most useful for all Persons, who desire to be instructed in the true *Protestant Religion*, who would shun in these last Days, and perillous Times, the Infection of *Errors* and *Heresies*, and all dangerous *Tenets* and *Opinions*, contrary to the Word of GOD.

EDINBVRGH,
Printed by *JOHN REID*, Anno DOM. 1684.

TRUTHS

To the Right Honourable

GEORGE DRUMMOND

Of *Milnenab*, Lord Provoſt,

John Johnſton, *Thomas Douglas*, *Thomas Fairholm*, and *John Chanceler* Bailiffs; *Charles Murray* Dean of Gild, *Thomas Young* Theſaurer, and remanent Members of the Honourable Council of the Ancient City of *Edinburgh*.

May it pleaſe your Lordſhip,
And the Honourable Senate;

MY firſt Application is for Pardon, that I ſhould adventure to prefix your names to the Frontiſpice of this ſmall *Fabrick*, between which and your ſingular *Merits*, there is no Proportion, ſave what flows from the Uniformity and Delicacy of the Contrivance, and ſincerity of his Reſpects who preſents it. I have ſometimes appeared in publick, though not with the *Gold of Ophir*, and *Tyrian Purpure*, wherewith the *Perſians* were accuſtomed to preſent their Princes, and Benefactors, in teſtimony of their Obeyſance and Gratitude; yet with Oblations ſutable to my Ability as now, though

though unsutable to your Honour and Dignity.

Your unstained Reputation, Candour, and Ingenuity, by which you are guided in the Management of the weighty Affairs of the City. Your encouraging by your Authority and good example the holy Ministry, Vertue and Learning in Schooles and Universities, within the *Verge* of your *Jurisdiction*. The commemoration of *Favours*, which I have received from the *Council*, these many years bygone, have had no small Influence upon me, to make this publick, yet humble Address. And though I have done but little by way of Remuneration, yet *Somewhat*, to be a Remembrance of my hearty affection to the *Good Town*.

I have made some small attempts, during the twelve years I taught *Peripatetick*, and *Experimental Philosophy*, and since, for the Advancement of Learning among others, which have not wanted success, whereby the Author hath been encouraged; especially by the kind acceptance, his *Writings* have met with from the greatest *Philosophers* and *Mathematicians* in this Age, in *England*, *Holland*, *Germany* and *France*. It is yet recent in the minds of many Noble and worthy Persons, what-

what eſteem His *Royal Highneſs* had of my Obſervations, of the great *Blazing Star*, which appeared in *December* 1680, which ſince have been publiſhed. I do not mention this for applauſe, or out of vanity, but for ſome peculiar reaſons hinted at below. But theſe ſtudies being only *Hand-maids*, and *Subſervient* to *Divine Knowledge*, and not ſo generally uſeful, I have now given them a Manumiſſion, unleſs I be animated by the benign, and favourable aſpect of thoſe, who may and can. I move in a diſtinct Sphere from Maſters of Univerſities. They teach in *Philoſophy, the Cauſes and Reaſons of Things*. What I write is but *Practical* and *Mechanical*, for the promoting of natural Knowledge and Learning, as do the *Virtuoſi*. But in ſtead of ſuch I preſent your *Honours* with a ſmall bundle of *Orthodox Truths* confirmed by plain Scripture Teſtimonies, wherewith the true Chriſtian Church hath in all Ages ſcattered the ſwarms of dark Errors, and damnable Hereſies, Locuſts from the bottomleſs pit.

But leaſt I ſeem too tedious upon one Subject, I ſhall beg your *Lordſhips* liberty, to interpoſe for your Divertiſement, this pleaſant *Interlude*, the contemplation whereof may recreate the mind, and have its own uſe-

uſefulneſs. That brave *Athenian Orator Demoſthenes* writes, that there was a ſtanding Ordinance among the *Locrians* a people in *Greece*, that whoſoever deſired a new Law to be made he ſhould make an overture thereof to the whole Aſſembly with a rope about his neck. If it was Judged profitable for the Publick-Good, the Author was aſſoild, and got the thanks of the houſe. If not, he was inſtantly ſtrangled. By this means for the ſpace of 200 years and more, no new Law was made, ſave this only that follows. It was a received cuſtome there, that if any man ſhould ſtrick out his neighbours eye; his on the other part was to be ſtricken out likewiſe, in imitation of *Lex Talionis*. Neither was this crime to be expiated by any ſacrifice, nor redeemed by any ſumm of Money or Gold, how great ſoever. A certain man who had but one eye, was threatned by his Adverſary with the loſs of it. This man taking it grievouſly, and judging the want of his ſight more bitter than death, adventur'd with a halter about his neck to offer this new Law to the Senate, *viz.* that whoſoever ſhould ſtrick out his neighbours eye, who had but one, he ſhould be requited with the loſe of both his, as a juſt recompence; that the one might ſhare equally with

with the other in the ſame calamity. The Law was approven and Ratified by the whole meeting. *Demoſthenes* relates this, teaching that in a well ordered City; Magiſtrates ſhould take ſpecial care that new Laws be not raſhly made or changed. But I return thither whence the famous *Orator* hath led me aſide by this digreſſion.

I cannot but now after theſe wieghty perſwaſives, make my next application for Acceptance, and ſeriouſly entreat, that this little Book, if not for the value of the thing offered, yet for its deſign, which is that *Truth may have victory over Error*, and for the ingenuity and affection it flows from*, may be received into the tuition of your favour, and get a full protection againſt the *Champions* of the *uncircumciſed Philiſtimes*, and being enlightned with the ſplendor of your *Lordſhips* name, and receiving the impreſſion of the *Councils* Authority upon it, may by the Lords bleſſing, be uſeful to young Students in Religion, and others too. For which ſingular Favour, I ſhall fervently pray the *Almighty God* to bleſs you in your Perſons, and Government, *ſub auſpiciis Auguſtiſſimi regis Caroli a Carolo*, the Ancient City may flouriſh with Religion and Righteouſneſs,

*In magnis voluiſſe ſatest.

Peace and Truth, that the Lord may be in it, in the darkest night, a pillar of fire to enlighten and direct, in the hotest affliction a pillar of cloud to overshadow and protect, and to us all both a Sun and a Shield. And shall think my self very happy, while I live to be under the *Character* of

Your Lordships and the Councils

most Obliged Servant

Edin. January 2. 1684.

Geo. Sinclar.

TO

TO THE

HONEST HEARTED READER

THE two great Pillars upon which the kingdom of Satan is erected, and by which it is upheld, are Ignorance and Errour. And the two great Pillars which support the Kingdom of Christ, are Knowledge and Truth. Therefore our blessed Saviour resolving to subvert the kingdom of Satan among the Gentiles, tells the Apostle in his first Commission, that he was about to send him to open their eyes (namely their understanding) by the Preaching and Knowledge of the Gospel, and to turn them from darkness to light, from natural blindness and worldly ignorance, unto the right and true knowledge of GOD. This is the first step of our Manumission from that spiritual thraldom. The Understanding is the Guide, and Pilot of the whole man. It is that faculty which sits at the helme of the Soul. But as the most skilful Pilot

may miſtake his courſe in the dark, ſo may the Underſtanding when it wants the light of Knowledge. This is an accompliſhment ſo deſirable, that the Devil knew not a more alluring bate to tempt our firſt Parents in Paradiſe, Ye ſhall be as Gods *(ſayes he)* knowing good and evil. *When the Lord had refer'd it to* Solomons *option, what to chooſe, he chooſe Wiſdom and Knowledge. When once the Devil underſtood, that by the Preaching of the Goſpel, his kingdom was ruined, he invents two new ſtratagems to overthrow Religion, even in the infancy and beginning of it, to wit Perſecution and Hereſie. Open perſecution began in* Nero, *a very imp and graff of the Devil. When this* Hirricano, *and many others of that kind were paſt, and when the Churches of Chriſt were once at reſt, he ſends in a Deluge of* Arianiſm, *which in a ſhort time ſo prodigiouſly ſpread, and over-ran the Chriſtian World, that it ſeemed to carry all before it, an aſſault, that did not ſtrike at the uppermoſt boughs of Religion, but at the Root and Beeing of Chriſtianity. But this ſecond proved more ſad than the firſt; for, where Perſecution kills one thouſand, Hereſie kills ten thouſand. The one is the* Wild-Boar *of the Forreſt, the other is the little* Fox, *that eateth up the Grapes of the Lords Vineyard. The one kills the bodies of Men and Women, the other poiſoneth the Souls of Chriſtians.*

In times of greater Light, as theſe and former times

times have been reputed to be, Satan *comes not abroad uſually to deceive with his groſs forgeries, and cloven foot: for every one almoſt would diſcern his haltings, but with more myſtical, yet ſtrong deluſions, and invincible chains of darkneſs, wherewith he binds his captives the faſter to the judgement of the great day. And therefore the* Watch word *given in the bright and ſhining times of the* Apoſtles was *to try the* Spirits, and believe not every *Spirit*, and take heed of *Spirits*, *who indeed were only fleſhly and corrupt men yet called Spirits, becauſe they pretended to have much of the Spirit, and their doctrine ſeemed only to advance the Spirit, the fiteſt and faireſt* cobwebs *to deceive and inveigle the world in theſe diſcerning times, that poſſibly could be ſpun out of the poyſonful bowels of corrupt and fleſhly men: for* Hereſie *is a work of the fleſh.*

The times are now come, wherein by the refined myſtical divinity of the old Moncks, *all the ordinances of Chriſt in the* New Teſtament *are* allegorized and ſpiritualized *out of the world. They reject the outward word, becauſe of an inward teaching. They reject the outward* Baptiſm, *becauſe of the inward* Baptiſm. *They reject the* Lords Supper, *becauſe of the ſpiritual bread from heaven the* Lord Jeſus. *They aboliſh the outward Sabbath, becauſe of a ſpiritual and inward Sabbath of reſt in the boſome of Chriſt. This is very*

conſiſtent with the obſerving the outward Sabbath. But they wickedly ſever, and ſeparat what GOD hath joyned together.

But as to what relates to the preſent Treatiſe, *I am not ignorant, that many eminent and learned* Divines, *far beyond whatever I could profeſs, have beatten this path, and travelled round the world of* Polemick Divinity. *But their writings being ſo Voluminous and large, that he who deſires to have a full ſight at one look of the chief controverſies, can no more have it, than a man from the Peak of* Teneriff, *can get a clear ſight of the whole Globe of the Earth. Which things, though they be principally worth the knowing, nevertheleſs, for ſo much as their number, and variety are an impediment to themſelves, and the multiplicity of matter, makes the mind abruptly flit from one thing to another. Therefore I have imitated* Geographers, *who after they have ſurveyed the whole Globe of the Earth, draw Univerſal deſcriptions thereof, and comprehend the the whole image of that great* Terra-queous *Body within a narrow circumference of a* Card *or* Mapp. *In ſo doing, I may perhaps contribute ſome what towards the ſatisfaction of ſome, who neither can nor are able, to trace the weariſome foot ſteps of thoſe eminent Divines, who have written fully.*

This Treatiſe *being* Hiſtorical, *none can expect, but I muſt have conſulted others, and gleaned off their writtings what things were needful. I cannot*

not here, as in writing Philoſophy, or any ſuch like Science, ſet up new Theorems, or Axioms, which have not been heard of before. This were to make a new Religion, a new Syſtem, and Body of Divinity, ſuch as ſome giddy-headed Hereticks are thinking upon. I muſt confine my ſelf to the good old way, and follow the beaten path-road, wherein men of ſound principles have walked before me.

This Book is not deſigned for men of knowledge and learning, who are more converſant in ſuch matters than I am, but for the unlearned and new-beginners, who need to be inſtructed with the ſound principles of the true Proteſtant Religion.

I hope none will think I have done amiſs in mentioning ſo many Religions, which had been better unnamed (ſome may think) than named. This might have ſome weight, if there were no more Religions in the world at this time, but one only, to wit, the true Proteſtant Religion. But ſeeing I cannot name ſo many here, as there are this day owned and profeſſed in the Chriſtian Church, I cannot be to blame.

This Book will be uſeful for underſtading the Confeſſion, and knowing the deſign of it. For how many read it, and commend it, that never knew the nature of it. Though there be a multiplicity of queſtions, and many in number, yet all of them

to

to my best remembrance, are taken word by word out of the Confession. *The answers are by* Yes, *or* No. *To which are subjoyned immediately the proofs of the* Confession. *These words which are often repeated,* Well then, do not the *Papists* err, *are nothing els but sure Conclusions drawn from two manifest propositions.*

The design of this Treatise *is good. The method is plain and easy. The order of the Questions, follow the order of the purposes in the* Confession. *The probations are such, as are made use of in the* Confession, *and by the* Orthodox Divines, *against the Adversaries. They are either the very words of the* Scripture *in* Terminis, *or such as by good and necessary consequence, are drawn from the Scripture. They pass reckoning for number. Let no man blame me for speaking somewhat for the Truth, because another man hath spoken better. If I have said little in defence if it, I am sure I have said nothing against it; as the* Apostle *says,* We can do nothing against the truth, but for it. *If I cannot please all men, I shall endeavour at least to please some. And if I can please none, I shall not displease my self. I hope my friends will censure favourably, if my enemies censure maliciously. I expect as many Adversaries of one sort, and of another upon my top, as a travelling man hath midges and wasps about his head in a warm summer evening. There are escapes in Authors, whose knowledge*

ledge is far beyond any thing I can profeſs. No marvel then, if a malicious Critick, *like a viper from the fire of contention faſten upon a mans hand. For the Author being intent upon all, cannot lay out his whole induſtry upon every line, which a ſnarling Cur will bark at. I ſhal take it as a favour to have Learned and Judicious men to cenſure me.* Reprove one (*ſays* Solomon) that hath underſtanding, and he will underſtand knowledge. *Some perhaps may look awry upon me, becauſe I have medled with ſome tickliſh Queſtions, and been too poſitive in my Judgement. If any ſuch Queſtions are, they have occur'd to me in the Road, which I could not paſs by, without a Salutation. But as all of them have been weighed in the* Ballance of the *Sanctuary, ſo theſe likewiſe, which ſome may call tickliſh. I durſt not for a world have been poſitive, if I had not judged them conſonant to Truth. Therefore let all men, whatever perſwaſions they be of, judge charitably: for I have ſaid nothing upon the account of fead or favour,* nor any thing which may cauſe diviſion or offence. For they that are ſuch ſerve not our *Lord Jeſus Chriſt*, but their own belly; and by good words, and fair ſpeeches deceive the hearts of the ſimple. Rom. 16. 18. *But I wiſh all who profeſs themſelves to own the true* Proteſtant Religion, *were owning the ſound principles of the* Confeſſion, *and were ſuitable and conſe-*

quential

quential to them in their opinions and practiſes, and had not given too juſt cauſe and occaſion to others to reproach all honeſt hearted men, as being of ſeditious and diſloyal principles.

It is probable, I may be leſs noticed by the common Adverſaries, than by ſome who are ſo vain that they glory in injuring the Merit of a Book. For as a Gentleman of great Parts and Learning ſays well in his reflections upon one of his late pieces, the meaneſt Rogue may burn a City, or kill an Hero, whereas he could never have built the one, or equaled the other.

As the method is plain and eaſy, ſo is the ſtile. I uſe only the common and plain Arguments. Some perhaps might have expected a dilution, or anſwering of the Adverſaries Reaſons. It is hard to propoſe them to their Palate. They complain their Arguments are enervate and clipped. Neither is it expedient to bring forth from the Devils Armory and Magazin his fiery darts. In confuting the Adverſaries, I uſe no worſe language than Do not they err. Sometimes I treat the Quakers with ſuch language, as they uſe againſt others. Though they look like Lambs, yet gall them but a little, and you will find them expreſs the Matulent and Teen of their heart. And as Cacus ſpouted fire againſt Hercules, who perſued him as a Theif, ſo will they againſt all who perſue them as Hereticks.

Anno 1662. I publiſhed a little Book intitu-

led

led Tyrocinia Mathematica, *for the uſe of my* Schollars, *and young* Students, *which was dedicated to that great* Hero, John Duke of Lauderdail. Anno 1669, *I had a large Book printed in* Holland *dedicated to the* Earle of Winton. *In the year* 1672, *a third was publiſhed, intituled the* Hydroſtaticks. *Though ſome endeavoured to ruin the reputation of my Writings at home, yet they were not able to do it abroad. But leaſt this peece may meet with the like welcome into the world, I ſhall beg liberty to cite one paſſage of a letter from a moſt intelligent Gentleman, in vindication of that Book intituled* Ars Nova & Magna, *againſt which ſo many flate contradictions were uttered, which the other two likewiſe met with.*

Oſtend, *Octobe*r 10. 1670. I muſt not forget to tell you a paſſage anent your late peece. When we were at *Breda*, we had occaſion to ſee *Collonel Lauther*, who fell in regrating that *Scots Spirits* were not encouraged. And told he had ſeen a Book lately publiſhed by one *Sinclar*, whereof he had a great eſteem, and that many others as well as he eſteemed it highly. For example, he told of a *Dutchman*, who is one of the *French Virtuoſi*, that ſaid he had ſeen nothing on that ſubject comparable to it; and it was eſteemed ſo in *France*. If you have any other thing to publiſh,

lish, I pray you hasten it, for it will not want acceptance. *This testimony was homologate afterwards by that famous* Virtuoso, *and* Mathematician, Christopher Sturmius, *a* German, *in his Book intituled* Collegium Curiosum, *which some here have seen. He hath gone thorow the Book diligently, and gleaned the finest purposes in it, and sent them abroad, not as his own Inventions, but as mine, which he would never have done, if the Experiments had been all of them either* Untruths *and* Lies, *or not* New, *and* unheard *off. This testimony from a Stranger, vindicates sufficiently. The rest of my writings are likewise commended by* Mr. Boile, Sir Frances Hales, Doct. Glanvil, *and others, men of eminent skill and knowledge in such matters, as I treat of.*

In going thorow this Book, you will find the Papists *confuted upon threescore and fourteen several heads. The* Quakers *upon thirty and two. The* Socinians *upon fourty and seven. The* Lutherians *upon thirteen. The* Antinomians *upon as many. The* Anabaptists *upon thirty and two. The* Arminians *upon twenty and seven. The rest are confuted, some upon fewer; some upon more heads; and that only according to their chief and grand Errors. For a man to confute all and every one of their false and absurd Tenets, would be a task, like the cleanseing of* Augeas *King of* Elis *his* Oxstall, *which none but* Hercules *was able to do.*

Neither

Neither would it be worth the while, ſeeing by the confutation of thoſe mentioned, you may the more eaſily confute the reſt. If any be too curious to inquire, why the Author hath touched ſo many controverſies in Religion, and yet hath medled nothing with the great controverſie of the time. I anſwer, I had been both officious and impertinent to have touched matters, which lay not in my way. For in all the Confeſſion, *which is the onlie Road I walk in, there is not one Mum or Syllable of the one Government, or of the other.*

The Book for Paper *and* Character *may compare with many from abroad. The* Printer *a Perſon of ſpecial skill, hath done his dutie ſufficientlie in correcting; ſo that I find it needleſs to prefix or ſubjoyn* Errata Corrigenda. *If there be any* Literal faults, *which the moſt skilful* Author, *and beſt of* Printers *cannot prevent, let the* Reader *impute them only to invincible neceſſity.*

Our good Lord, whoſe Prerogative it is to teach, to profit, bleſs this little Book, that it may be to thee as a light ſhining in a dark place, untill the day dawn and the day ſtar ariſe in thy heart, that thereby thou mayeſt grow in grace, and in the knowledge of our Lord and Saviour Jeſus Chriſt.

In Summarium hoc Theologicum,

Tetraſtichon.

Quiſquis aves Sophiam Cœleſtem noſcere paucis,
Huc ades, hic breviter namque Libellus habet.
Aureus eſt certè firmat quia Dogmata ſana
Codice Divino, falſa refellititem,

Upon Truths victory over Error.

Both thou deſire this Treaſure to be thine,
Of ſacred Truths, and Oracles Divine.
A fiery Pillar radiantly bright:
Come: it will guide thee in the darkeſt night.
Through Seas, and Rocks, and Mountains, on each hand,
Through Wilderneſſes to Canaan's *land.*
By Holy Writ the Truth it verifies,
By Holy Writ confutes all Hereſies.
Though ſhort, yet clear, for both do well agree
To make thy path unerring unto thee.
As Ophirs *Gold, which from* Malacca *came,*
Made Solomon *on Earth the richeſt Man.*
So will this Book make rich thy heart and mind,
With Divine Wiſdom, Knowledge of all kind.
Thee richer make than Crœſus *of great name,*
Thee wiſer make than Solon *of great fame.*
Than all the ſeven wiſe Sages, Greeces *Glory,*
I do proteſt it's true, and is no Story.

An Alphabetical List of the Proper and Patronymick names of the Authors, of the old and late Heresies, confuted in the following Treatise.

A.

ADamites, *so called from one* Adam *the Author of their Sect, or from the first man* Adam, *whose nakedness they imitate in their Stoves and Conventicles, after the example of* Adam *and* Eve *in Paradise.* Page 172.

Anthropomorphitans, *so called from two* Greek *words* Anthropos *a Man, and* Morphe, *a Form, Figure, or Shape, because they maintain'd, that GOD had a Body, and was endued with Humane shape.* Page 21, 22.

Arians, *from* Arius *a* Lybian *by Birth, and a Presbyter of* Alexandria *by profession. This Heresie brake out under* Constantine 290. *years after Christ, and overran a great part of the World. It was condemned in the first famous Council of* Nice, *gathered by* Constantines *appointment; anno* 325. page 23, 28.

Arminians, *so called from* James Arminius, *Divinity Reader in* Leyden, *who* 1605. *published and maintained five Articles, which have occasioned great troubles to the Church of GOD, being eagerly maintain'd by his followers, called* Remonstrantes.

The five Articles are concerning Predeſtination, Redemption, GODS Grace, Free-will, *and* Perſeverance. Page 12, 13, 31, 36, 40, 41, 42, 43, 47, 65, 69, 70, 72, 74, 76, 79, 81, 86, 93, 115, 125, 130, 157, 228, 334.

Anabaptiſts, *ſo called from Re-baptiſing, had for their Author one* Nicholas Storck, *who pretended familiarity with GOD by an Angel, promiſing him a kingdom, if he would reform the Church, and deſtroy the Princes that would hinder him.* Page 12, 40, 45, 55, 66, 75, 89, 90, 104, 106, 110, 157, 175, 189, 198, 202, 212, 216, 226, 239, 244, 246, 262, 276, 277, 283, 309, 314, 228, 334.

Antinomians, *ſo called from two* Greek *words,* 'Anti, *againſt, and* Nomos, *the Law. They ſprung up from one* John Agricola, *who affirmed, that the* Moral Law *was altogether needleſs, and that Chriſtians were not tyed to the obſervation thereof. This Sect ſprung up about the year* 1535. Page 66, 82, 83, 88, 89, 98, 99, 106, 114, 127, 132, 133, 145. 155.

Arabians, *ſo named from* Arabia, *the Country where their Hereſie was broached, and maintained under* Philip *the Emperor,* 217. *years after Chriſt.* Page 40.

B.

Brouniſts, *ſo called from their Author Mr.* Robert Broun *of* North-hampton-ſhire *in* England, *ſometimes a School-maſter in* Southwork, *hold there is no other pure Church in the World, but among themſelves; as did the* Donatiſts *of old.* Page 317.

Domi-

D.

Dominicans, *one of the Popiſh Orders, ſo called from* Dominicus *a* Spainard. *They were inſtitute by Pope* Innocent *the third, Anno* 1205. *This man, with twelve* Abbots, *were appointed to preach down the Doctrine of the* Albigenſes, *who by their preaching did ſo incenſe the Princes, that they took Arms, and killed* 100000. *of them. They were of the ſame Religion with the old* Non-conformiſts *in* England, *who were called* Puritans. Page 46. 257.

Donatiſts, *from* Donatus *born in* Numidia *in* Africk, *who becauſe* Cecilian *was preferred Biſhop before him, to the Biſhoprick of* Carthage, *accuſed him, and all the Biſhops, which had ordained him, to be* Traditores; *that is, ſuch as had delivered up their Bibles to be burned by Idolaters, under the perſecution of* Maximius. Page 239.

E.

Epicureans, *from one* Epicurus, *an old Heathen Philoſopher, who placed mens chief happineſs in the pleaſure of the mind. He denyed Providence, and taught that the World was made by the concurſe of* Atoms. Page 40, 42.

Eutychians, *ſo named from* Eutyches *an Abbot of* Conſtantinople. *This mans Hereſies were condemned by the fourth general Council held at* Chalcedon, *under the Emperour* Martianus, *anno* 451. page 58.

Eraſtians, *ſo called from* Thomas Eraſtus, *a Phyſician in* Heidelberg *in* Germany, *who following*

lowing this mans footsteps, have taken away from the Church all Discipline and Government, and put it into the hands of the Civil Magistrate. Page 214, 254, 315, 324.

Enthusiasts, *so called from the* Greek *word* Enthusiadso, *or* Enthusiao, *in* Latine, Fanatico, *I am inspired, or acted, with a Prophetical, or Divine fury.* Page 4, 175, 232, 245, 305.

F.

Franciscans, *another Popish order, so called from one* Francis, *an* Italian *Merchant, who before his Conversion (as the* Papists *say) lived a wicked and debauched life. He gathered many disciples, anno* 1198. *and appointed them to be obedient to Christ and the Pope.* Page 46.

Familists, *or of the Family of Love, whose Authour was one* Henry Nicholas, *a* Hollander. *Their first Founder was one* David George *of* Delph; *who called himself the true* David, *that would restore the kingdom to* Israel. *They maintained many dangerous opinions.* Page 116, 226, 260.

G.

Greeks, *are these who inhabit* Greece, *viz.* Macedon, Epirus, Bulgaria, Moldavia, &c. *They place much of their Religion in the worship of the Virgin* Mary; *and of painted, but not of carved Images.* Pages 167, 228, 330.

H.

Hemerobaptists, *so called from two* Greek *words,* Hemera, *a day, and* Baptisdo, *to Baptise; because they maintained, that men and women accord-*

cording to their faults committed every day, ought every day to be Baptised. Page 283.

I.

Jesuites, *so called from our blessed Saviours name* JESUS, *which they falsely assume to themselves. They were instituted anno* 1540. *by* Ignatius Loyala, *first a Souldier; they are all well bred in Philosophy, and School Divinity, and in many other Arts and Sciences; and therefore they are employed as Emissaries from the Pope, and his Conclave, to advance the Popish Religion.* Page 31, 46.

Judaisers *so called, because they think that all the* Jewish *ceremonies are still in force, and binding us who live under the Gospel.* Page 141.

Independents, *so called, because, they will have every particular Congregation to be ruled by their own laws, without dependency upon any other Church.* Page 236, 309, 317.

L.

Libertines, *from the liberty and freedom they take and give to others to commit sin. Their first Author was one* Quintinus *a Taylor in* Picardy, *who taught, that whatsoever good or evil we did, was not done by us, but by GODS Spirit in us; and many other blasphemous opinions.* Page 44, 106, 114, 155, 175, 189, 245, 246.

Lutherians, *who so call themselves, lyingly and falsely from* Martin Luther, *that eminent Man of GOD.* Page 43, 65, 69, 86, 112, 139, 157, 244. 265, 269, 271, 280, 298.

Ma-

M.

Manicheans, *from one* Manes *a* Perſian *by birth, and a ſervant by condition. The* Manichean *ſect was the ſink of all former Hereſies.* p. 19, 55, 261

Macedonians, *ſo called from* Macedonus *Biſhop of* Conſtantinople 312. *years after Chriſt. Their Hereſie was condemned in the ſecond general Council held at* Conſtantinople *by* Gratian *and* Theodoſius, *anno* 380. *His followers were called* Pneumatomachians, *fighters againſt the holy Spirit. from* Pneuma, *a Spirit; and* Macheſthai, *to fight.* Page 28.

Marcionites, *from one* Marcion *a* Paphlagonian, *near the* Euxine *Sea, who was* Cerdons *ſcholar, a grand Heretick. He maintained* Cerdons *Hereſies at* Rome, *about* 133. *years after Chriſt.* Page 55, 283, 334.

N.

Neſtorians, *ſo called from* Neſtorius *Patriarch of* Conſtantinople, *who broached his errours under* Theodoſius *the younger*, 400. *years after Chriſt. They made Chriſt to have two Perſons, as he had two Natures. This Hereſie was condemned by the third general Council held at* Epheſus, *under* Theodoſius *the younger, anno* 431. Page 57.

Novatians, *ſo called from* Novatus, *who lived under* Decius *the Emperor*, 220. *years after Chriſt. He was an* African *by birth.* P. 104, 108, 110, 230.

O.

Origeniſts, *ſo called from famous* Origen. *His errors began to ſpread about the year of Chriſt*, 247.

under Aurelian *the Emperour, and continued above* 334. *years.* p. 332.

P.

Pneumatomachians. *See the letter* P.

Pelagians, *from* Pelagius *a* Britain (*as they say*) *by birth. A Monk at* Rome, *afterward a Presbyter, under* Theodosius *the younger.* p. 45, 64, 91, 115.

Puritans, *otherwise called* Kathari, *because they esteemed themselves purer, and holier than others.* p. 66, 104, 230, 239.

Photinians, *from* Photinus, *born in the lesser* Galatia. *He began to spread his Heresies about the year* 323. *at* Syrmium, *where he was Bishop under* Constantius *the Emperour.* p. 334.

Papists *are too well known: They are to be found in every other page almost of the book.*

Q.

Quakers, *so called, because sometimes they use to Quake and Tremble, when they propheſy, or when they are in a rapture.* p. 4, 5, 12, 18, 23, *&c.*

S.

Socinians, *so called from one* Faustus Socinus, *an* Italian *of* Siena, *place all Religion in the old condemned Heresies, following their Master a most vile Heretick.* p. 1, 12, 13, 21, 23, 28, 31, *&c.*

Sabellians, *so called from* Sabellus, *an* African *by birth. His Heresies began anno Christi,* 224. Page 23.

Separatists, *so called, because they withdrew themselves from the Christian Communion, and fellowship of others in the Worship of GOD.* p. 257.

Scepticks

Scepticks, *commonly called* Seekers, *maintain, that the whole universal Church, hath perished a little after the Apostles times, and are not to this day restored, until Christ from Heaven shall send new Apostles, for raising up again the Church Visible.* p. 247.

Sabbatarians, *so called, because they observe the* Jewish *Sabbath, imagining there is no precept or example in the New Testament, for observing the first day of the week.* p. 192.

T.

Tritheits, *or* Tritheitæ, *so called, because they divided the indivisible Essence of the Godhead into three parts; the one they called the Father, the other the Son, the third the Holy Ghost.* p. 19, 23.

Tertullianists, *were so called from that famous Lawyer, and Divine,* Tertullian, *who lived under* Severus *the Emperour, about* 170. *years after Christ.* p. 230.

V.

Vorstians, *from one* Vorstus *an old Heretick, who taught, that GOD had a Body, and was endued with parts, as the* Anthropomorphitans *affirmed.* p. 21, 22.

Vaninians, *from one* Vaninus, *a great promotter of Atheism. He was publickly burned at* Tholouse. p. 163.

Of

CHAP. I.

Of the Holy SCRIPTURE.

Question I.

IS the Light of Nature, and the works of Creation and Providence, sufficient to give that knowledge of GOD, and of his Will, which is necessary to Salvation? No. 1 Cor. 1. 21. and 1 Cor. 2. 13, 14.

Well then, do not the *Socinians* err, who mantain, *That Men living according to the Law, and Light of Nature, may be saved?* Yes.

By what reasons are they confuted?

(1) Because, none can be saved, unless they be born again, by the incorruptible seed of the Word. 1 *Pet.* 1. 23. (2) Because, Christ is the Way, the Truth, and the Life, and no man cometh to the Father, but by the Son, *John* 14. 6. (3) Because, there is none other Name under Heaven, given among men whereby we must be saved, but by the Name of Jesus, *Acts* 4. 12. (4) Because, men cannot believe in Christ without *supernatural revelation:*

and therefore cannot be ſanctified or juſtified; becauſe all Juſtification, Sanctification, and Remiſſion of ſins, are by GODS Grace, and Faith in Jeſus Chriſt, *Rom.* 3. 24, 25. *Acts.* 26. 18. Neither can men be ſo ſaved, *viz.* by living according to the light of Nature, becauſe Salvation is promiſed onely to Believers in Chriſt, *Acts* 16. 31. *John* 3. 16. (5.) Becauſe, all that know not GOD, will be puniſhed eternally, 2 *Theſ.* 1. 8. But men without ſupernatural Revelation cannot ſavingly know GOD, 1 *Cor.* 1. 21. *Matth.* 11. 27. (6.) Men deſtitute of ſupernatural Revelation cannot know their own corruption and miſery, by the firſt *Adam*, nor the remedy which is offered by Chriſt, the *ſecond Adam.* They are without GOD, without Hope, without the Promiſes, without the Church, and covenant of God: and the myſteries of Faith are hid, and unknown to them allanerly, that periſh, and are loſt, *Eph.* 2. 11, 12. *Rom.* 9. 4. 2 *Cor.* 4. 3. *Mat.* 13. 11, 12. *Matth.* 11. 25, 26, 27.

Queſt: II. ARE *the holy Scriptures moſt neceſſary to the Church?* Yes. 2 *Tim.* 3. 15. 2 *Pet.* 1. 19.

Well then, doth not the *Popiſh Church* err, that affirmes, the *true Church to be infallible in teaching*

teaching and propounding Articles of Faith, both without, and against the Scripture: and that their *unwritten Traditions are of Divine, and equal Authority, with the Canon of the Scripture?* Yes. Do not likewise the *Libertines* and *Quakers* err, affirming, that *GOD doth teach, and guide the Elect into all truth, by the alone instinct and light of the Spirit, without any written Word whatsoever?* Yes.

By what reasons are they confuted?

(1.) Because, the Scriptures are the foundation, upon which the Church is built. *Eph.* 2. 20. (2.) Because, all things are to be examined, by the Rule of the Word; as the noble *Bereans* did, *Acts* 17. 11, 12. (3.) Because, unwritten Traditions, are subject and lyable to many corruptions, and are soon, and quickly forgotten. (4.) Because, we have Life Eternal in the Scriptures; therefore they must be most necessary to the Church, *John* 5. 39. (5.) Because, the Scriptures are given, that the Man of GOD, may be perfect, thorowly furnished to all good works, 2 *Tim.* 3. 16, 17. And the Scriptures are written, that men may believe, *John* 20. 31.

Quest. III. *ARE these former wayes of GODS revealing his will unto his People now ceased?* Yes.

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Quest: III. *ARE these former wayes of GODS revealing his will unto his People now ceased?* Yes.

Well then, do not the *Enthusiasts*, and *Quakers* err, who maintain, *That the Lord hath not ceased yet, to reveal his Will as he did of old?* Yes.

By what reasons are they confuted?

(1.) Because, GOD who at sundry times, and in diverse manners spake in times past unto the Fathers, by the Prophets, hath in these last days spoken unto us by his Son; *Heb.* 1. 1, 2. The Apostle calls the time of the *New Testament*, the last days, because under the same, there is no more alteration to be expected, but all things are to abide without adding, or taking away, as was taught, and ordained by Christ, until the last day; See also *Joel* 2. 28. *Acts* 2. 17. The Wayes, and Manners of old, was first by Inspiration, 2 *Chro.* 15. 1. *Isaiah* 59. 21. 2 *Pet.* 1. 21. Secondly, by Visions, *Numb.* 12. 6. 8. Thirdly, by Dreams, *Job* 33. 14, 15. *Gen.* 40. 8. Fourthly, by *Urim* and *Thummim*, *Numb.* 27. 21. 1 *Sam.* 30. 7, 8. Fifthly, by Signs, *Gen.* 32. 24. *Exod.* 13. 21. Sixthly, by audible Voice, *Exod.* 20. 1. *Gen.* 22. 15. All which do end in Writing, *Exod.* 17. 14. which is a most sure and infallible way of the Lords revealing his Will unto his People.

Quest. IV. DO *the Books of the* Old, *and* New Testament *come under the name of the holy Scripture, and Word of GOD?* Yes. Well

Well then, do not the *Quakers* err, who maintain, *That the Scriptures ought not to be called the* Word of GOD? Yes.

By what reasons are they confuted?

(1.) Because, Christ says, if he called them Gods, unto whom the *Word of GOD* came, and the Scripture cannot be broken, *Joh.* 10. 35. Here it is evident, that the *Word of GOD*, and the Scripture, are the same. (2.) Because, the predictions of the Prophets, are expressly called the *Word of GOD.* Now in the first year of *Cyrus* king of *Persia*, that the Word of the Lord spoken by the mouth of *Jeremiah* might be accomplished, 2 *Chro.* 36. 22. Here we see it is evident, that the written Propheſies of *Jeremiah*, which are a part of the holy Scripture, are called the *Word of GOD.* (3.) Because, what Christ calls the commandement of GOD, He calls the *Word of GOD*, *Mar.* 7. 9, 10. compared with v. 13. (4.) Because, the Apostle calls the sword of the Spirit, the *Word of God.* This sword, is the sword of the Holy Spirit, which he doth, as it were, put into our hand, to resist Satan, against all his temptations, *Eph.* 6. 17. Therefore, by the sword of the Spirit, must be understood the Scripture, not the Spirit it self, as some *Quakers* affirm. It is evident also, from the fourth chapter of *Matthew*, where Christ being tempted by the Devil, with three

different temptations; resists him with three different places of Scripture. And being asked by the Pharisees, why his Disciples did pluck the ears of Corn upon the Sabbath day; answered by Scripture. *Mat.* 12. 1, 2, 3, 4. Teaching us, that Satans temptations, must be carefully answered, and that by Scripture, as the onely mean to overcome him, and his Instruments. (5.) Because, the *Word of GOD*, is quick and powerful, and sharper than any two edged sword, *Heb.* 4. 12. This cannot be understood of Christ, because *Paul* in his other writings doth not call the Person of Christ by this name, and therefore must be understood of the word of the Gospel, the power whereof is described, *Rom.* 1. 16. (6.) See these following places of Scripture, *Psalm* 119. 172. 1 *Kin.* 16. 12. and 2 *Kin.* 9. 36. and 2 *Kin.* 23. 16. *Isa.* 28. 13. *Hos.* 1. 1, 2. *Isa.* 37. 22. *Prov.* 30. 5. By the Scripture, or Word of GOD, we do not understand the bare letters, or the several written words of the holy Scripture, which the Adversaries may imagine, we call the Word of GOD. These are only the Vessels, which carry and convey that Heavenly Light unto us. But we understand thereby, the Doctrine or Will of GOD revealed unto reasonable creatures, teaching them, what to do, believe, or leave undone, *Deut.* 29. 29.

Quest.

Queſt. V. *ARE the Scriptures given of GOD, to be the Rule of Faith and Life?* Yes. *Luke* 16. 29, 31. *Eph.* 2. 20. *Rev.* 22. 18, 19. 2 *Tim.* 3. 16.

Well then, doth not the *Popiſh Church* err, who maintain their *Unwritten Traditions to be the Rule of Faith?* Yes. Do not likewiſe the *Enthuſiaſts*, and the *Quakers* err, who maintain, *the Spirit within, that teaches the Elect, to be the only Rule of Faith.* ? And that the *Dictates of the Light within, are of as great authority as the Scriptures?* Yes.

By what reaſons are they confuted?

(1.) Becauſe, the Scriptures are called a Rule, *Gal.* 6. 16. (2.) Becauſe, nothing is to be added to the Scriptures, *Deut.* 4. 2. and 12. 32. *Prov.* 30. 6. *Rev.* 22. 19, 20. (3.) Becauſe, we ought rather to follow the Scriptures in this Life, than a voice ſpoken from Heaven, 2 *Pet.* 1. 19, 21. (4.) Becauſe, the Scripture is written, that we may believe, *John* 20. 31. (5.) Becauſe, the Scripture is given for making the man of GOD perfect, 2 *Tim.* 3. 17. (6.) Becauſe, we muſt betake our ſelves in the whole of Religion to the *Law*, and to the *Teſtimony*, *Iſa.* 8. 20. (7) Becauſe, Chriſt himſelf, refers the greateſt queſtion, that ever

was, whether he be the Son of GOD, or not, to the Scriptures, *Joh.* 5. 38, 39. Search the Scriptures (ſays he) for they teſtify of me. (8) Becauſe, the *Holy Ghoſt* did never give ſuch a deſignation to his own Word, as an *Hiſtorical Rule*, and *dead Letter*; or as ſome *Quakers* call them, not the *principal Fountain of Truth, and knowledge*, nor the *firſt rule of Faith and Manners*, but the *Regula ſecundaria*, ſubordinate to the *Spirit*; whence, as they affirm, *the holy Scriptures have all their true worth, excellency, and certainty*: whereas *Paul* ſayes expreſly, Faith comes by hearing, and hearing by the Word of *GOD*, *Rom.* 10. 14. (9.) Becauſe, the ſpirits cannot be known, by any other Rule, than by the written Word. It is certain, that the Devil transforms himſelf into an Angel of light, 2 *Cor.* 11. 14. There is a ſpirit of the World, 1 *Cor.* 2. 12. A ſpirit that rules in the hearts of the children of diſobedience, *Eph.* 2. 2. There is a lying ſpirit, 1 *Kin.* 22. 22. And a Spirit of error and deluſion, 1 *John* 4. 6. How ſhal theſe be known to be ſuch, or the Spirit, which the *Quakers* obtrude upon us, not to be one of them, but by the Rule of the Word?

Queſt. VI. ARE *the Books commonly called* Apocrypha, *of Divine Inſpiration?*

No

No. *Luke* 24. 27, 44. *Rom.* 3. 2. and 2 *Pet.* 1. 21.

Well then, do not the *Papists* err, who affirm, *That the books called* Apocrypha, *are of divine Inspiration, and of equal authority with the undoubted Word?* Yes.

By what reasons are they confuted?

(1.) Because, they were never written in the *Hebrew tongue*, nor by any of the Prophets (2.) Because, they are never cited in the *New Testament* by Christ, or by any of the Apostles, as the books of the Canonical Scriptures are. (3.) Because, they contain many fabulous, and impious Doctrines, and Histories. First, in *Tobit* 5. 12. The Angel says, he was *Azariah*, the son of *Ananias*. This was a manifest lie, which cannot be attributed to a good Angel; and therefore the Spirit of GOD, hath not dictated this History. (2.) It is reported, *Tobit* 6. 6, 7, 16, 17. that the heart, and liver of a Fish, was good to make a perfume, to drive away the Devil, if any man was troubled with him, or with any evil Spirit. And it is said, *Tobit* 12. 15. by the Angel, I am *Raphael*, one of the seven *holy Angels*, that presents the prayers of the Saints. This is only proper to Christ. (3.) Because, the fact of *Simeon* and *Levi*, condemned by *Jacob*, acted by the Spirit of GOD, *Gen.* 34. 25. in killing the *Shechemites*, is commended by *Judeth*,

9: 2,

9. 2, 3. (4.) Because, you will read of an offering for the dead, Prayers, and Reconciliation for the dead, that they might be delivered from sin, 2 *Maccab.* 12. 43, 44, 45. See what contradictions are in comparing together, 1 *Maccab.* 6. 8. 2 *Maccab.* 15. 16. 2 *Maccab.* 9. 5.

Quest. VII. *DOTH the Authority of the holy Scripture, for which it ought to be believed, and obeyed, depend upon the testimony of any man, or Church?* No. 2 *Pet.* 1. 19. 21. 2 *Tim.* 3. 16. 1 *Thes.* 2. 13.

Well then, do not the *Popish Writters* err, who maintain, *the Authority of the Scriptures, to depend upon the testimony of the Church, as to us?* Yes.

By what reasons are they confuted?

(1.) Because, the Word is to be received by us, not as the word of man, but as the Word of *GOD*, 1 *Thes.* 2. 13. (2.) Because, the Doctrine of Christ, to be received by Belivers, dependeth not upon mans testimony, *Joh.* 5. 34. (3.) Because, GOD only is true, and infallible, and all men are liars, *Rom.* 3. 4. *Heb.* 6. 18. He is of incomprehensible wisdom, *Ps.* 147. 5. Of great goodnes, *Exod.* 18. 9. *Rom.* 11. 12. *Ps.* 34. 8. Of absolute power and dominion, *Gen.* 17. 1. *Ps.* 50. 1, 2. Of infallible truth, who can neither

neither deceive, nor can be deceived. *Ro.* 3. 4. *Tit.* 1. 2. *Heb.* 6. 18. Therefore ought he to be credited, in all his Narrations, Promiſes, Threatnings, and Propheſies, and obeyed in all his Commandements allanerly; becauſe he himſelf hath ſaid ſo.

Queſt. VIII. *IS the whole counſel of GOD, concerning all things neceſſary for his own Glory, Mans Salvation, Faith and Life, either expreſly ſet down in Scripture, or by good and neceſſary conſequence, may be deduced from it?* Yes. 2 *Tim.* 3. 15. *Gal.* 1. 8, 9. 2 *Theſ.* 2. 2.

Well then, doth not the *Popiſh Church* err, who maintain, *The Scripture to be an imperfect Rule, and therefore to ſtand in need of a ſupply of unwritten Traditions?* Yes.

By what reaſons are they confuted?

(1.) Becauſe, all Scripture is given, that the Man of GOD may be perfect, thorowly furniſhed to all good works, 2 *Tim.* 3. 16, 17. (2.) Becauſe, the *Pſalmiſt* ſayes expreſly, the Law of the Lord is perfect, converting the ſoul, *Pſal.* 19. 7, 8. (3.) Becauſe, nothing is to be added to the Word of GOD, *Deut.* 4. 2. *Prov.* 30. 6. Therefore the Scriptures, muſt be a compleat, and perfect Rule of Faith, and not an imperfect Rule, or but partly a Rule, as they teach.

Queſt.

Queſt. IX. *IS it warrantable to argue in Articles, or Matters of Faith, by Conſequences natively deduced from Scripture?* Yes.

Well then, do not the *Socinians*, *Quakers*, *Anabaptiſts*, and *Arminians* err, who maintain, *That all matters of Faith are ſet down expreſly, and in ſo many words in Scripture, and that no matters of Faith (at leaſt neceſſary to Salvation) can be built upon Conſequences drawn from the Scripture?* Yes.

By what reaſons are they confuted?

(1.) Becauſe, Chriſt himſelf proves, that neceſſary point of Faith, *The Reſurrection of the dead*, from the Scripture by a Conſequence, *Matth.* 23. 29, 31, 32. To be any ones GOD, is to give one eternal life, *Pſal.* 33. 12. *Pſal.* 144. 15. Whence followeth, that thoſe Patriarchs lived ſtill with God, in reſpect of their Souls, (*which theſe Sadducees alſo denyed*) *Acts* 23. 8. and ſhould alſo riſe in reſpect of their Bodies, and live eternally: ſeing he is called a God, not of one part of them only; but of their whole perſons. And in that ſame chapter verſe 43, 45. Chriſt proves his Deity by a conſequence from Scripture againſt the *Phariſees*. (2.) So doth *Apollos*, *Acts* 18. 28. and *Paul*, *Acts* 19. 22. prove from the *Old Teſtament*, Jeſus to be the Chriſt: but it is not expreſly ſaid in the *Old Teſtament*, that he is Chriſt

Christ. Is not that which neceſſarly followes from Scripture, contained in it implicitly, and implicitly revealed by God, and is infallibly true?

Queſt. X. *IS the inward Illumination of the Spirit of GOD, neceſſary for the ſaving underſtanding of ſuch things, as are revealed in the Word?* Yes. *John* 6. 45. 1 *Cor.* 2. 9, 10, 11, 12.

Well then, do not the *Socinians* and *Arminians* err, who maintain, *That men without the revelation of the Spirit, are able to underſtand the Scriptures for their Salvation?* Yes.

By what Reaſons are they confuted?

(1.) Becauſe, the Diſciples of Chriſt, were not able to underſtand the Scripture, before he opened their eyes, *Luke* 24. 45. (2.) Becauſe, the *Jews* to this day, cannot underſtand the Scriptures of the *Old Teſtament*, until the Vail by the ſpirit of GOD be taken away, 2 *Cor.* 3. 14, 15, 16, 18. (3.) Becauſe, the *Pſalmiſt David* ſeeketh from God, the opening of his eyes, that he may behold wondrous things out of his Law, *Pſal.* 119. 18.

Queſt. XI. *ARE all theſe things, which are neceſſary to be known, believed, and obſerved for ſalvation, ſo clearly propounded, and opened*

opened, in ſome place of Scripture or other, that not only the Learned, but the Unlearned, in a due uſe of the ordinary means, may attain unto a ſufficient underſtanding of them, for their ſalvation? Yes. *Pſal.* 119. 105, 130.

Well then, do not the *Papiſts* err, who maintain, *That things neceſſary to ſalvation are obſcurely, and darkly ſet down in the Scripture; and that without the help of unwritten Traditions, and the infallible expounding of the Church, the Scriptures cannot be underſtood?* Yes.

By what reaſons are they confuted?

(1.) Becauſe, the Word is a lamp unto our feet, and a light unto our paths, *Pſal.* 119, 105. (2.) Becauſe, the Scripture is a light, which ſhineth in a dark place, 2 *Pet.* 1. 19. (3.) Becauſe, the Scripture enlighteneth the eyes, and maketh the ſimple wiſe, *Pſal.* 19. 7, 8.

Queſt: XII. *HAth the Lord by his ſingular providence and care, keeped pure in all Ages the* Old Teſtament *in* Hebrew, *and the* New Teſtament *in* Greek? Yes. *Matthew* 5. 18.

Well then, do not the *Papiſts* err, who maintain, *the* Old Teſtament *in* Hebrew, *and the* New Teſtament *in* Greek, *which are the Fountains, to be corrupted; and that their common* Latine *Verſion is authentick?* Yes.

By

By what reasons are they confuted?

(1.) Because, Christ sayes, till Heaven and Earth pass, one jot, or one title shall in nowise pass from the Law, till all be fulfilled, *Matth.* 5. 18. (2.) Because, there can be no urgent necessity shown, why the Fountains are corrupted. (3) If any such corruption had been in the Scripture, Christ, his Apostles, and the Orthodox Fathers had declared so much. (4) Because, they never have nor can make out any manifest corruptions in the Fountains, albeit most manifest and undeniable demonstrations, are given of the corruptions of their *Latine Version*, which they make authentick.

Quest: XIII. ARE *the Original tongues*, viz. *the* Hebrew *and the* Greek, *to be translated into the* Vulgar Language *of every Nation into which they come?* Yes. *Are we commanded in the fear of GOD to read and search the Scriptures?* Yes. *John* 5. 39. 1 *Cor.* 14. 6, 9, 11, 12, 14, 24, 27, 28.

Well then, do not the *Papists* err, who maintain, *There is no necessity of translating the Original Tongues, the* Hebrew, *and the* Greek, *into the vulgar Language of every Nation, unto which they come, but rather a very great hazard, and danger of Errors, and Heresies?* Yes.

Do

Do not likewiſe the ſame Papiſts *err, who forbid the reading of the Scriptures in the vulgar tongues?* Yes.

By what reaſons are they confuted?

(1.) Becauſe, the Scriptures were given long ſince to the *Jews*, in their own vulgar Language, that they might be read publickly and privately by all, *Deut.* 31. 10, 11, 12. *Deut.* 11. 18, 19, 20. (2.) Becauſe, the *New Teſtament* was written in the *Greek* Language, which at that time was moſt generally known to all Nations. (3.) Becauſe, Chriſt bids all promiſcuouſly, ſearch the Scriptures, *Joh.* 5. 29. (4.) Becauſe, the Prophets, and Apoſtles preached their Doctrines, to the People and Nations, in their known Languages: *Jer.* 36: 15, 16. *Act.* 2. 6. (5.) Becauſe, immediately after the Apoſtles times, many Tranſlations were extant. (6.) Becauſe, all things muſt be done in the Congregation unto edifying, 1 *Cor.* 14. 26. but an unknown tongue doth not edify. (7.) Becauſe, all are commanded to try the Spirits, 1 *Theſ.* 5. 21. 1 *Cor.* 10. 15. (8.) Becauſe, the Scriptures teach the way of Life, *Prov.* 2. 9. *Luke* 16. 29. *Acts* 24. 14. (9.) Becauſe, the Scriptures ſet forth the duties of every man in his place, and eſtate of his life, *Deut.* 17. 18, 19, 20. *Joſh.* 1. 8. *Pſal.* 119. 24. 2 *Chron.* 23. 11. (10.) Becauſe, they are the

the ground of Faith, *Rom.* 4. 20. 2 *Chron.* 20. 20. (11.) Becauſe, they are the Epiſtle of God ſent to his Church, *Hoſ.* 8. 12. *Rev.* 2. 1. 8, 12. (12) Becauſe, they are his Teſtament, wherein we may find what legacies, he hath bequeathed unto us, 2 *Cor.* 3. 14, 16. *Heb.* 10. 16. *Joh.* 14. 16. (13) Becauſe, they are the ſword of the Spirit, *Epheſ.* 6. 17. (14) Becauſe, being imbraced and known, they make a man happy, *Pſalm* 119. 97, 98. *Luke* 10. 42. *Luke* 16. 29. *Pſalm* 1: 2: *Rev:* 1: 3. (15) Becauſe, when the Scriptures are neglected, or contemned, they plunge men into all miſery, *Heb:* 2: 3: *Matth:* 22: 29: *Pſalm* 50: 16.

Queſt: XIV. *When there is a Queſtion about the true meaning, and full ſenſe of any Scripture, muſt it be known and ſearched, by other places, which ſpeak more clearly?* Yes. 2 *Peter* 1: 21: *Acts* 15: 15, 16.

Well then, do not the *Papiſts* err, who maintain, *The Scriptures not to be a ſufficient Interpreter of it ſelf, and that the ſenſe of it cannot be gathered infallibly, when the text is doubtfull, from other places which ſpeak more clearly, but onely from the Magiſterial Traditions, and unwritten Opinions of the Church of Rome?* Yes.

By what reaſons are they confuted?

(1) Becauſe, the noble *Bereans*, compa-

red Scripture with Scripture, for finding out the true and sure sense of it, *Acts* 17: 11. (2) Because, the Apostle *Paul* did the same, *Acts* 28: 23. (3) Because, the same was done by the council of the Apostles and Elders, *Acts* 15. 15, 16, 17.

Quest. XV. *IS the holy Spirit, speaking in the Scripture, the Supream Judge, by which all controversies of Religion, are determined, and all Decrees of Councils, Opinions of Ancient Writers, Doctrines of men, and private Spirits, are to be examined, and in whose sentence we are to rest?* Yes. *Matth:* 22: 29: 31: *Eph:* 2. 20: *Acts* 28. 25.

Well then, do not the Papists err, who maintain, *That the Church of* Rome, *and the* Pope, *are the supream Judges of all Controversies of Faith: and that his Decrees, and Determinations, are to be believed, without examination, and implicitly to be believed by all Believers?* Yes.

Do not likewise the Quakers *err, who maintain, that the* Light within, *which teacheth the Elect, is the only Judge of all Controversies of Faith?* Yes

By what reasons are they confuted?

(1) Because, God commands all men, to go to the *Law*, and to the *Testimony*, in doubt-

doubtful matters, *Isaiah* 8: 20: (2) Becauſe, all doubts in Religion, are to be examined by the Rule of the Word, *Acts* 17. 11. *Galatians* 6. 16. (3) Becauſe, Chriſt and his Apoſtles, did alwayes diſpute, and reaſon from the Scriptures, againſt the enemies of the Truth: *Matth.* 22: 31. *Gal.* 3. 13. (4) Becauſe, the *Church of GOD* is founded upon the Writings of the Prophets, and Apoſtles, *Eph.* 2. 20. (5) Becauſe, we are commanded to prove all things, and to try the Spirits, 1 *Theſ.* 5. 2. 1 *John* 4. 1, 6.

CHAP. II.

Of GOD, and of the Holy Trinity.

Queſtion I.

IS there but one onely the true, and living GOD? Yes. *Deut.* 6. 4. 1 *Corinth.* 8. 4. 6. 1 *Theſ.* 1. 9.

Well then, do not the *Tritheitæ* err, who maintain, *three GODS numerically diſtinct, the Father, the Son, and Holy Ghoſt?* Yes.

Do not likewiſe the *Manicheans* err, who maintain, *That there are two Gods, being diverſe, and oppoſite, as to kind,* viz. *One good, the Author, and cauſe of all good things, and of things immaterial, being the God of the* New Teſta-

ment. *The other evil*, to wit, *the Devil, the Author, and cause of all evil things, and of things material, being the God of the* Old Testament? Yes.

By what reasons are they confuted?

(1) Because though there be a plurality of Persons mentioned in Scripture, yet it is ever God as One, as is evident from the first chapter of the *Revelation*, and the last. For if that one God have in himself all perfections, there can be no perfection beside him, and so no God, but this one true God: for if there were; He should not be God, because not infinite in perfection. And if God be infinite in perfection, then surely there cannot be a multiplicity of Gods, seing that which is infinite, in that respect, cannot be multiplied. (2) It is evident from *Deut:* 32: 39: where the Lord speaketh of himself, *I, even I am he*, and there is no God with me. (3) Because, God is Omnipotent, and so cannot be hindred by any other, in his working. *Rev:* 15: 3: (4) It is evident from Christs words to the young man of the Gospel, *there is none good but one, that is God.* (5) From the Words of *Hanna* in her Song, for there is none beside thee (O Lord) neither is there any Rock; be-

beſide our God. (6) From the Teſtimony of the Apoſtle, 1 *Cor.* 8: 6: to us, ſays he, there is but one God. (7) From what Chriſt ſaid to one of the *Scribes, viz: the Lord our God is one Lord: Mark* 12: 29: (8) Becauſe, God is a moſt abſolute, and moſt perfect Beeing, and ſo beyond all other things, One: *John* 10: 29. *Pſalm* 145: 3: 147: 5: (9) Becauſe, this one bleſſed God, is moſt abſolutely ſufficient, and furniſhed with infinite Power, and Wiſdom, for the production, conſervation, and ruleing all things in Heaven and in Earth. (10) Becauſe, he is of all things without himſelf, the firſt and ſupream cauſe, from which all the Creatures viſible, or inviſible, have their riſe and beginning. (11) It is evident, laſtly, from the teſtimonies of the moſt wiſe *Heathens*, who have been neceſſitated to acknowledge, but one God only.

Queſt. II. IS *GOD infinite in beeing and perfection*, Yes, *Job* ii. 7, 8, 9. *Job* 26: 14.

Well then, do not the *Vorſtians*, *Socinians*, and *Anthropomorphitans* err, who maintain, that *God is finite in beeing, and perfection?* Yes.

By what reaſons are they confuted?

(1) Becauſe, God hath a beeing from himſelf, and all things have their dependence from him: and therefore there can be nothing, by which he can be limited, *Romans* 11. 36. (2) Becauſe, GOD is every where preſent, in heaven, and in earth, and beyond the Heavens, *Jerem:* 23: 24: *Iſaiah* 66: 1. (2) Becauſe, the Scripture affirms, that the perfection of God, is the higheſt, is unmeaſurable, unchangeable, and infinitely great, beyond all creatures: *Job* 11. 7, 8, 9. *Pſal.* 145. 3. *Job* 26. 14.

Queſt. III. IS *the only living and true God, a moſt pure Spirit, inviſible, without a body and parts?* Yes. *John* 4: 24: 1 *Tim:* 1: 17: *Deut:* 4: 15, 16: *Luke* 24. 39.

Well then, do not the *Vorſtians*, *Anthropomorphitans*, and *Socinians* err, who maintain, *God to have a body, and endued with parts, and an outward ſhape, and form?* Yes.

By what reaſons are they confuted?

(1) Becauſe, God is the Father of ſpirits, *Hebr.* 12: 9. (2) Becauſe, God is inviſible, 1 *Tim:* 1: 17. (3) Becauſe, God is like to no bodily thing, nor can he be repreſented by any image, or corporeal likeneſs: *Iſa:* 40. 18. *Acts* 17. 29.

Queſt.

Queſt. IV. *ARE there in the unity of the Godhead, three Perſons, of one ſubſtance, power and eternity?* Yes. 1 *John* 5. 7. *Matth.* 3. 16, 17. *Matth.* 28. 19. 2 *Cor.* 13. 14.

Well then, do not the *Arians*, and *Socinians* err, and others, *Who deny the Godhead of the Son, and holy Ghoſt?* Yes.

Do not likewiſe the *Tritheitæ* err, *Who deny the Unity of the Divine eſſence?* Yes.

Thirdly, do not the *Sabellians* err, *Who deny the real diſtinction of the Perſons?* Yes.

And laſtly, do not the *Quakers* err, who maintain, *there are no Perſons in the Godhead?* Yes.

By what reaſons are they confuted?

(1) From the places of Scripture already cited. (2) From the Apoſtolical Benediction, in which the three Perſons of the God-head, are called upon expreſly: 2 *Cor.* 13. 14. (3) From, 1 *Cor.* 12. 4, 5, 6. Where the three Perſons, are named *Spirit, Lord, God.* And from *John* 15. 26. But when the Comforter is come, whom I will ſend unto you from the Father, even the Spirit of Truth. (4) Becauſe, there are three, that bear record in heaven, the *Father*, the *Son*, and the *holy Spirit.* 1 *John* 5. 7.

5. 7. These three, must be either three Persons, or three Gods. This last, is the hight of impossibility; therefore they must be three Persons. Here they are put to silence, and have nothing to reply; such is the strength, and power of Truth, which is able to stop the mouths of the greatest rebels against religion and reason. But there is good ground for the word *Person*, *Heb.* 1. 3. where Christ is said to be the expres *Image*, or *impression* of the *Fathers Person*. Because, the Person of the Son, perfectly represents the Person of the Father, as an Impression doth the Seal: wherefore he is also called the *image of the invisible GOD*, *Col.* 1. 15. The *Greek* word is ὑποστάσις, *Subsistence*, or *Person*, whereby is understood, the Person of the Father as distinct from the Son, and subsists of himself, and in himself, and is, as the Original of the Person of the Son, by an *eternal and ineffable generation*. That there are three *Persons* in the *Godhead*; it is further evident, (1) from all the Epistles, written to the seven Churches of *Asia*. For, as may be gathered from *Rev.* 1. 1. it is the *Father* that sends, it is the *Son* that gives *John* the Commission, and it is the *holy Ghost* in the close, that is mentioned as a joynt speaker. (2) Because, in that Epistle written to *Thyatira*, there are three distinctly

ſtinctly named, firſt, the *Father* and the *Son*, in theſe words, *theſe things ſaith the Son of God.* Next, there is named in the laſt verſe of that ſecond chapter, the *Spirit*, *he that hath an ear, let him hear what the Spirit ſaith unto the Churches.* (3) Becauſe, in the beginning of that Epiſtle to the Church of *Sardis*, they are all three put together, *theſe things ſaith He*, (to wit, the *Son*) *that hath the ſeven Spirits of GOD.* Here, *GOD*, that is the *Father*, is diſtinctly conſidered, as another *Perſon.* The ſeven *ſpirits*, are the *holy Ghoſt.* (4) Becauſe, theſe three *Perſons* are moſt fully and clearly diſtinguiſhed in the fifth chapter. Firſt, the *Father* ſitting on the Throne. Secondly, the *Lamb*, or the *Son of GOD:* And thirdly, the *ſeven Spirits*, or the *holy Ghoſt*, ſo called from the pouring out of his Gifts upon the Churches, in that aboundant manner, as if he were *ſeven Spirits*, or a *ſevenfold Spirit.*

It is evident alſo, that the *Father*, *Son*, and *Spirit* are really diſtinct from one another, and are three *Perſons.* They are indeed in reſpect of their Eſſence, which is indiviſibly communicable to them, One and the ſame GOD; but conſidered Perſonally, they differ really, for the *Father* is not the *Son*, neither is he, that ſits upon the Throne, the *Lamb.* Neither the *Father*, nor the *Spirit* were

were *incarnate*, but the *Son*, who died, and was buried, which can be ſaid of none, but of a *Perſon*. It cannot be ſaid that the *Father* died, or that the *Spirit* died. Next, is not the *holy Ghoſt* the *ſpirit* of GOD, as the *Son* is the *Son* of GOD? And if that, ſuppoſe, a real diſtinct perſonality, this muſt do it alſo. Now if the Father be God, and the Son be God, and the Spirit God alſo, who have one, and the ſame divine nature, and eſſence indiviſibly communicated to them; and ſo, if there be but one God, and yet theſe three really diſtinct, then they muſt be diſtinct *perſons*, in reſpect of their Perſonal properties, ſeing they are *Perſons*, and diſtinct. The Son, (as was ſaid) is called the *expreſs Image of the Fathers Perſon*, which evidently ſhews, that the *Father*, conſidered as diſtinct from the *Son*, is a *Perſon*, and ſubſiſts. If then, thus it be, muſt not the *Son*, as diſtinct from the *Father*, and ſo lively and expreſly repreſenting his *perſon*, be a *perſon* alſo, having this from the *Father*? The ſame muſt be true likewiſe, of the *holy Ghoſt*, who is GOD equal with both, yet different from both; for he who proceedeth from the *Father*, and from the *Son*, muſt differ from the *Father*, and from the *Son*; as he who is begotten, muſt be diſtinct from him that begat him.

Some

Some *Quakers* either ignorantly, or perverſely, will have the word ὑποστάσις, tranſlated *ſubſtance*, (as it is *Heb.* 11. 1.) and thus they read, *Heb.* 1. 3. *the Character or Image of GODS ſubſtance*, which is to be underſtood of *Chriſt*, (ſay they) not ſimply as GOD, but as *Man.* But they might as well have ſaid, it ſignifies *confident*, or *confidence*, becauſe it is ſo tranſlated, 2 *Cor.* 9. 4. and 2 *Cor.* 11. 17. But they ſpeak here conſequentially to their own Tenets, who in effect deny the *Trinity*, and all diſtinction between the *Father*, *Son*, and *holy Ghoſt*, not only in words, but in very deed. The Apoſtle in this place, is proving *Chriſt* the Son of GOD, to be *Lord*, and *Heir* of all things; becauſe, GOD created the *Worlds by him*; *He is the brightneſs of his glory, the expreſs Image of his perſon, upholdeth all things by the Word of his power.* Theſe Titles are here given to the *Son of GOD*, as a *Creator*, and a *Preſerver* of all things, which belong to him only, according to his *Divine Nature*: therefore theſe Titles muſt be underſtood of Chriſt, foraſmuch, as he is the *eternal Son of GOD*, and a Light from the Eternal Light, of one Eſſence, and Glory with the Father; nevertheleſs diſtinguiſhed from the *Perſon* of the *Father*, by whom the *Father* executes his Operations, and ſhews his Properties, even as the *Sun* by its light doth ſhine. Qu.

Queſt. V. *IS the Son of God, of the ſame ſubſtance, Power, and Eternity with the Father?* Yes. 1 *John* 5. 20. *Rom.* 9. 5. *Iſa.* 9. 6.

Well then, do not the *Arians* err, who maintain, *the Son to be a creature, brought forth before the foundations of the World?* Yes.

Do not likewiſe the *Socinians* err, who maintain, *the Son to have had no Exiſtence, before he was conceived in the Womb of the* Virgin Mary? Yes.

By what reaſons are they confuted?

(1) From the Scriptures above cited. (2) Becauſe, the Son is Omnipotent, the Creator and Preſerver of all things, *Rev.* 1. 18. *Col.* 1. 16, 17. (3) Becauſe, he is Omniſcient, and ſearcher of the heart, *Matthew* 9. 3, 4. *John* 2. 25. *John* 21. 17.

Queſt. VI. *IS the Holy Ghoſt GOD?* Yes. *Acts* 5. 3. 1 *Cor.* 6. 19, 20. 1 *Cor.* 3. 16, 17.

Well then, do not the *Macedonians*, or, *Pneumatomachians*, *Arians*, *Socinians*, and many of the *Anabaptiſts* err, who maintain, *the Holy Ghoſt to be a Creature, as do the* Macedonians, *or a Power, Vertue, or Efficacy of the Father, as many* Socinians, *and others do?* Yes.

By

By what reaſons are they confuted?

(1.) Becauſe, the Holy Ghoſt, is to be worſhipped as God, *Matth.* 28. 19. 2 *Cor.* 13. 14. *Rev.* 1. 4. (2.) Becauſe, he is omniſcient, and knoweth all things, 1 *Cor.* 2. 10, 11. (3.) Becauſe, he is omnipotent, the maker, and preſerver of all things, the worker of miracles; and it is he, that ſanctifies, and juſtifies the Believers, *Gen.* 1, 2. *Pſalm* 33. 6. *Matth.* 12. 28. Compare *Iſaiah* 6. 9. with *Acts* 28. 25, 26, 27. (4.) Becauſe, *Ananias* is ſaid to lie to the holy Ghoſt, *Acts* 5. 3. and verſe 4. he is ſaid, not to lie to men, but to GOD. (5.) Becauſe, Believers, are ſaid to be the Temple of God: 1 *Cor.* 3. 16, 17. And they are ſaid, (1 *Cor.* 6. 19.) to be the Temple of the holy Ghoſt: therefore the holy Ghoſt is God, ſeeing to be the Temple of God, and the Temple of the holy Ghoſt, are the ſame. (6.) Becauſe, none can be properly ſinned againſt, but the true God: therefore the Holy Ghoſt is God: becauſe many have been ſaid to have ſinned againſt the holy Ghoſt, *Matth* 12. 31.

Queſt. VII. *Doth not the Holy Ghoſt eternally proceed, from the Father, and the Son?* Yes. *John* 15. 26. *Gal.* 4. 6.

Well then, doth not the *Greek Church* err, who

who maintains, *the holy Ghoſt to proceed only from the Father?* Yes.

By what reaſons are they confuted?

(1.) Becauſe, he is ſent by the Son; *John* 15. 26. *Acts* 2. 33. (2.) Becauſe, all things, which are the Sons, are the Fathers, except the Perſonal Properties, by which they are diſtinguiſhed: and all things are communicated from the Father, to the Son, and conſequently the holy Ghoſt: *John* 16. 13, 14, 15. *Matth.* 11. 27. *John* 17. 10. (3.) Becauſe, Chriſt gave to his Apoſtles the Spirit by breathing it upon them: *John* 20. 22. To ſhew that he proceeded from himſelf. (4.) Becauſe, he is the Spirit of the Son, no leſs, than the Spirit of the Father: *Gal.* 4. 6. (5.) Becauſe, if the holy Ghoſt did not proceed from the Son, as truely as from the Father, he would not be a perſon really diſtinct from the Son, which is contrary to *John* 14. 16, 17. (6.) Becauſe, it is ſaid, *John* 16. 14. He ſhall glorify me (*namely by his teſtimony, gifts, and miracles*) for he ſhall receive of mine, (*that is, the doctrine of Salvation which I have taught you, he ſhall alſo reveal it unto you, ſeing he ſhal receive the ſame from me:*) and ſhall ſhew it unto you. And *Rom.* 8. 9. He is called the Spirit, both of the Father, and of the Son. It is ſaid, if any man hath not the Spirit

of

of Chriſt; that is, the ſame Spirit, which in the foregoing verſe is called the Spirit of GOD, namely the Father, and is here alſo called the Spirit of Chriſt, becauſe he alſo proceeds from Chriſt, and is procured for us by Chriſt, *John* 14. 26. *John* 16. 7.

CHAP. III.

Of GODS Eternal Decrees.

Queſtion I.

DId God from all eternity, by the moſt holy, and wiſe Counſel of his Will, freely and unchangeably ordain whatſoever comes to paſs? Yes. *Eph.* 1. 11. *Romans* 11. 33. *Heb.* 6. 17. *Romans* 9. 15. 18.

Well then, do not the *Socinians*, *Arminians*, and *Jeſuits* err, *who* maintain, *the things which come to paſs in time, to fall out, and come to paſs, without the Decree of God?* Yes.

By what reaſons are they confuted?

(1.) From the knowledge of God, whereby from all eternity, he hath known all things infallibly, which come to paſs, or ſhall be in time. *Acts* 15. 18. *John* 21. 17. *Heb.* 4. 13. But all things, which come to paſs in time, could not have been infallibly known from eternity, but in the Decree of his divine Will. (2.) From Gods natural way of

of working in time: 1 *Cor.* 12. 6. *Rom.* 11. 36. whence it is evident, that God worketh effectually, and immediately in time all things which are done: but he worketh by his will those things, which he will have to be in time (after that manner, and in that time, how, and when they come to pass) *Psal.* 115. 3. But that Act of willing, cannot happen to God in time, but hath been in him from all eternity, because God is unchangeable, *James* 1. 17. (3) By enumerating several instances, concerning which, the Scripture affirms particularly, that they have been decreed by GOD, as the sufferings and death of Christ; *Acts* 2. 23. The glorifying of those, that are to be saved. *Eph.* 1. 4, 5. 1 *Thes.* 5. 9. And the foreordaining the rest to damnation to be punished for their sin; *Jude* v. 4. The like may be said of other things, which come to pass in time; see *Psalm* 33. 11. *Psalm* 115. 3. *Isaiah* 46. 10. *Prov.* 19. 21. That the Liberty and Freedom of the will, and contingency of events, is consistent with the Decree; is clear from *Acts* 2. 23. *Acts* 3. 17, 18. *Acts* 4. 27, 28. *Gen.* 45. 5.

Quest. II. IS *the Decree of Predestination, (namely the Decree of Election, and Reprobation) absolute, from the meer good will*

will, and pleaſure of God? Yes.

And is it *particular concerning a certain number of Perſons?* Yes. 2 *Tim.* 2. 19. *John* 13. 18.

Well then, do not the *Lutherians*, and *Arminians* err, *who maintain, the Decree of Predeſtination to be general, and conditional, depending upon perſevering Faith (which they affirm depends upon the will of man) and foreſeen infidelity, and want of faith?* Yes.

Do not likewiſe the *Papiſts*, and *Socinians*, err, who maintain, the *Decree of Predeſtination to be general, and to depend upon good and evil works, with Perſeverance in them?* Yes.

By what arguments are they confuted?

(1) From the Apoſtle *Paul*, who maketh the good will and pleaſure of God, the only cauſe, why this man is choſen, and another, as worthy rejected, and caſten off; *Rom.* 9. 11, 12, 13, 14, 15. Where he moves an objection, againſt the juſtice of God, and anſwers it. (2) Becauſe, our bleſſed Saviour aſſignes it, to the good will and pleaſure of God; that to ſome, the myſteries of Faith, for their converſion are revealed, and that they are hid from many others, who are nothing worſe, but in ſome reſpect better; *Matth.* 11. 25, 26. (3) Becauſe, a man of himſelf hath no good thing in him, whereby he may be differenced from another,

ther, but what he hath freely gotten from God; 1 *Cor.* 4. 7. (4) Because, the grace of Regeneration, justifying Faith, effectual Calling, and perseverance to the end, are given to all the Elect, and to them only, according to the eternal Decree of God: and therefore are Effects not Causes, or pre-required conditions of Election; *Rom.* 8. 30. *Acts* 13. 48. *Matth.* 24. 24. 2 *Tim.* 1. 9. *John* 15, 16. *Eph.* 1. 3, 4, 5. *Matth.* 13. 11. *Rom.* 11. 6, 7.

Quest. III. *HAth it pleased God, according to the unsearchable Counsel of of his own will, whereby he extendeth, or withholdeth mercy, as he pleaseth, for the glory of his Soveraign power, over his creatures, to pass by, and to ordain the rest of mankind to dishonour, and wrath for their sin, to the praise of his glorious Justice?*

Yes. *Rom.* 9. 17, 18, 21, 22. *Jude verse* 4 *Matth.* 11. 25, 26. 2 *Tim.* 2. 19, 20.

Well then, do not many of the *Quakers*, and others err, who maintain, *that God never ordained any man to perish eternally?* Yes.

By what reasons are they confuted?

(1.) Because, Christ thanked his Father, Lord of Heaven and Earth, because he had hid those things from the wise and prudent, and

and had revealed them unto Babes, *Matth.* 11. 25, 26. (2) Becauſe, the Scripture ſaith to *Pharo*, even for this ſame purpoſe, have I raiſed thee up, that I might ſhew my power in thee, and that my name might be declared throughout all the Earth. Therefore hath he mercy on whom he will have mercy, and whom he will, he hardneth. Hath not the Potter power over the clay of the ſame lump, to make one veſſel unto honour, and another unto diſhonour? What, if God willing to ſhew his wrath, and to make his power known, endured with much long ſuffering, the veſſels of wrath fitted to deſtruction; *Rom.* 9. 17, 18, 21, 22. (3.) Becauſe, in a great houſe, there are ſome veſſels to honour, ſome to diſhonour; 2 *Tim.* 2. 19, 20. (4.) Becauſe, the Apoſtle *Jude* ſays, there are ſome, who of old were ordained to this condemnation, ungodly men. Note, that the cauſe of this reprobation, is not mans ſin, but the abſolute will, and good pleaſure of God. Mans ſin indeed is the cauſe, why God will puniſh, but no occaſion, why he did ordain, to paſs by, or to puniſh man. This Decree is juſt, becauſe God has power over man, as the Potter hath power over the clay. Neither is the end of this Decree the condemnation of the crea-

ture, but the manifestation of Gods Justice. Lastly, sin is the effect of mans free will, and condemnation is the effect of Justice, but the Decree of God is the cause of neither.

Quest. IV. *ARE any other redeemed by Christ, effectually called, justifyed, adopted, sanctifyed, and saved, but the Elect only?*

No: *John* 17. 9. *Rom.* 8. 28. *John* 6. 64, 65. *John* 10. 26. *John* 8. 47. 1 *John.* 2. 19.

Well then, do not the *Papists*, *Quakers*, *Socinians* and *Arminians* err, who maintain, *That all men, even Reprobates are redeemed by Christ, and that many Reprobates, are effectually Called, Justified, Sanctified, and Adopted?* Yes.

By what reasons are they confuted?

(1) From the *Golden Chain*, which cannot be loosed, mentioned by the Apostle *Paul*, *Rom.* 8. 30. *Whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified.* (2) Because, those and those only believe, whom GOD hath ordained to Life Eternal, *Acts* 13. 48. *Titus* 1. 1. (3) Because, Christ himself says to the *Jews*, but ye believe not, because ye are not of my Sheep: My Sheep hear my voice, and I know them, *John* 10. 26, 27, 28. Ye are not of my Sheep, that is,

of

of the Elect, which the Father hath given me. (4) Becauſe, Chriſt would not pray for the World, but for the Elect only; *John* 17. 9. (5) Becauſe, the Election, or Elect, have obtained it, and the reſt were blinded; namely, who are not elected, and effectually called, *Rom.* 11. 7. (6) Becauſe, Chriſt ſays, greater love hath no man, than this, that a man ſhould lay down his life for his Friends. Such a love he never had to Reprobates, whom, he profeſſes, he never knew; *John* 15. 13. with *Matthew* 7. 23. (7) Becauſe, according to the Scripture, Chriſt died onely for his own Sheep, to wit, intentionally, and Efficaciouſly; *John* 10. 15. (8) Becauſe, the Scripture often ſays, that Chriſt died for many; *Matth.* 26. 28. *Matth.* 20. 28. (9) Becauſe, there are many, who are living, under the Goſpel, as well, as thoſe who lived under the Law, who have not been ſo much as outwardly called, being nothing worſe, than others who are called. (10) Becauſe, to all and every one, the Grace of Regeneration, which is ſimply neceſſary to Salvation, is not offered: Neither do all, and every one get remiſſion and pardon of their ſins; *Epheſ.* 1. 7. *Col.* 1. 14. *Deut.* 29. 4. *Matth.* 11. 25, 28. with *Matth.* 13. 11. (11) Becauſe, the Grace of Regeneration, is invincible, and of its own Nature,

Nature, alwayes Efficacious and Powerful; *Ezek.* 11. 19, 20. *Ephes.* 2. 1, 5. *Ephes.* 1. 19. (12) Because, the Grace of Regeneration, can never be loſt, or fail totally, or finally; 1 *Peter* 1. 5. 1 *John* 3. 9. Whoſoever are Called and Juſtified, are alſo Glorified, *Rom.* 8. 30.

CHAP. IV.

Of CREATION.

Queſtion I.

DID GOD *create, or make of nothing the World, and all things therein?*

Yes. *Geneſis* firſt chapter to the end, *Heb.* 11. 3. *Col.* 1. 16. *Acts* 17. 24.

Well then, do not the *Socinians*, and other Hereticks, with many of the old *Pagan Philoſophers* err, who maintain, *the World to have been made of ſome pre-exiſtent matter, not capable of production: And conſequently, that Creation, or making ſomething of nothing, is ſimply impoſſible?*

Yes.

By what reaſons are they confuted?

(1) From the teſtimony of *Moſes*, *Geneſis* firſt chapter. (2) From the teſtimony of *Iſaiah*, *Iſa.* 40. 28. and 45. 18. (3) From the teſti-

testimony of the Author to the *Hebrews*, *Heb.* 11. 3. *Col.* 1. 16, 17. *Rom.* 11. 36. (4) Because, the Scripture attributeth to GOD only, Eternity, and Incorruptibility; *Psa.* 102. 26, 27. *Gen.* 21. 33. 1 *Tim.* 1. 17.

It is reported of *Socinus*, by a very learned Man, who had it from one of his Disciples, that he privately denyed the World to be made of nothing, lest thereby he should be necessitated to acknowledge the Infiniteness of GODS Power: which Tenet afterwards was more publickly avowed, and maintained by some of his Followers.

Quest. II. *DID GOD create all things, whether Visible, or Invisible?*

Yes. *Col.* 1. 16. *Acts* 17. 24.

Well then, do not some *Heretick*s err, who maintain, *That the Angels were not created by GOD?* Yes.

By what reasons are they confuted?

(1) From the *Psalmist David*, *Psalm* 33. 6. and 148. 2. 5, 6. *Col.* 1: 16. *Rom.* ii. 36. *Neh.* 9. 6. (2) Because, they are the Servants and Sons of GOD, Brethren, and Fellow-servants with us, willing and ready to obey the commands of GOD their Maker; *Rev.* 19. 10. *Rev.* 22. 9. *Psalm* 104. 4. (3) Because, many of the Angels left their first habitation, and

and did not continue in the Truth, and so made defection from the obedience of their Creator, and are reserved in everlasting chains, under darkness, unto the Judgement of the great Day; *Jude* verse 6. 2 *Pet.* 2. 4. *Mat.* 25. 41. *John* 8. 48.

Quest. III. *DID GOD make Man Male and Female, with reasonable and immortal Souls?* Yes. *Gen.* 1. 27. *Gen.* 2. 7. *Eccl.* 12. 7. *Luke* 23. 43. *Matth.* 10: 28.

Well then, do not the *Sadducees*, and the *Epicureans* err, who maintain, *The Souls of all Men to perish, and die for ever?* Yes.

Do not likewise, very many of the Socinians, *and others err, who affirm, The Souls of Men to be extinguished or put out, till the Resurrection, and then to be brought to life again?* Yes.

Do not likewise the Anabaptists, *and many of the* Arminians, *and some called* Arrabians *err*, who maintain, *The Souls of Men, after death, till the Resurrection to fall asleep,* (that is, to be without any sense, or motion, thought, or vital operation,) *whether it be in their body, or in some cavernes of the Earth?* Yes.

By what reasons are they confuted?

(1) From our blessed Lord and Saviours words, fear not them, (says he) which kill the Body, but are not able to kill the Soul: *Matth.*

Matt. 10. 28. (2) From the teſtimony of *Solomon:* then ſhall the duſt return to the earth, as it was, and the Spirit ſhall return to God, who gave it, *Eccl.* 12. 7. (3) Becauſe, *Paul* deſired to be diſſolved, truſting that his ſoul after death ſhould have more near communion with Chriſt: *Phil.* 1. 23. (4) They may be confuted from ſeveral, and particular inſtances in the Scripture, as is clear from the ſouls of *Dives* and *Lazarus*, *Luke* 16. 22. From theſe words of Chriſt to the Theif, verily, I ſay unto thee, thou ſhalt be with me, this day in *Paradiſe*, *Luke* 23. 43. From the appearing of *Moſes*, and *Elias*, upon the Mount with Chriſt; *Mat.* 17. 3.

Queſt. IV. *DId God create man, Male and Female, with Righteouſneſs, and true holineſs, after his own Image, as being connatural to him?*

Yes. *Gen.* 1. 26. *Col.* 3. 10. *Eph.* 4. 24.

Well then, do not the *Socinians* err, who deny this, *and the Arminians, who call this righteouſneſs ſupernatural?* Yes.

By what reaſons are they confuted?

(1) From theſe words ſpoken by God himſelf, *let us make man, in our own Image*, *Gen.* 1. 26, 27. (2) From Gods own teſtimony, affirming the ſame thing; *Gen.* 9. 6. (3) Becauſe

cauſe, before the Fall, both *Adam*, and *Eve* walked naked and were not aſhamed: *Gen.* 2. 25.

CHAP. V.

Of PROVIDENCE.

Queſtion I.

Doth God uphold, direct, diſpoſe, and govern all Creatures, their Actions, and all things from the greateſt, even to the leaſt?

Yes. *Heb.* 1. 3. *Dan.* 4. 34, 35. *Pſa:* 135. 6. *Acts* 17. 25, 26, 28. *Job* 38, 39, 40, 41, chapters.

Well then, do not the *Socinians*, *Arminians*, and that great *Philoſopher Durandus*, with others called the *Epicureans* err, who deny, *that God preſerves all things immediately: to be the immediate cauſe of all things, which fall out: to govern things, which are contingent, and the free acts of the will of man, and evil Actions?*

Yes.

By what reaſons are they confuted?

(1) Becauſe, it is God, that worketh all in all. 1. *Cor.* 12. 5, 6. (2) Becauſe, he worketh all things, according to the coun-

ſel

ſel of his own will. *Eph.* 1. 11. (3) Becauſe, of Him, and through Him, and to Him, are all things; *Rom.* 11. 36.

Queſt. II. *DOth the Almighty Power, unſearchable wiſdom and infinite goodneſs of God ſo far manifeſt themſelves in his Providence, that it extendeth it ſelf, even to the firſt fall, and all other ſins of Angels, and Men: and that not by a bare Permiſſion, but ſuch as hath joyned with it, a moſt wiſe, and powerful bounding, and otherwiſe ordering, and governing of them, in a manifold diſpenſation, to his own holy ends?*

Yes. *Rom.* 11 32, 33, 34. 2 *Sam.* 24. 1. *and* 1 *Kings* 21. 22, 23. 1 *Chron.* 10. 4. 13, 14. 2 *Sam.* 16. 10. *Acts* 14. 16. *Pſalm* 76. 10. 2 *Kin.* 19. 28. *Geneſis* 50. 20.

Well then, do not the *Lutherians*, *Papiſts*, *Arminians*, and *Socinians* err, who maintain, *that the Lord concurrs only to ſinful actions, by a bare, naked, and idle Permiſſion?* Yes.

By what reaſons are they confuted?

(1) Becauſe, the Scripture ſays, GOD blinds their eyes, and hardens their hearts, even actively, and judicially; *John* 12. 40. *Exod.* 7. 3. *Deut.* 2. 30. *Rom.* 9. 18. (2.) Becauſe, God is ſaid to puniſh one ſin, with another. *Rom.* i. 24, 26, 28 i *Theſ.* 2. ii, 12. (3) From the practiſe of *Job*, and *David*, who

who, when they were afflicted, and perſecuted looked to God, and took it patiently; *Job* i. 21.

Queſt. III. *Doth the ſinfulneſs of the action proceed only from the Creature, and not from God?*

I anſwer, from the Creature only; Jam. i. 13. 14, 17. 1 *John* 2. 16. *Pſalm* 50. 21.

Well then, do not the *Libertines* err, who affirm, God (*without blaſphemy be it ſpoken*) *to be the Author and Cauſe of all ſin?* Yes.

By what reaſons are they confuted?

(1) From *Davids* teſtimony; *Pſalm* 5. 4. (2) From *Moſes* his teſtimony; *Deut.* 32. 4. (3) From *Daniels* teſtimony; *Dan.* 9. 14 (4) From the teſtimony of *James* i. 13. (5) From the teſtimony of *John*; 1 *John* 2. 16. and 1 *John* i. 5. (6) From the teſtimony of *Paul*; *Rom.* 3. 3, 4, 5. (7) From the teſtimony of *Habukkuk*; 1: 13: From reaſon (1) becauſe God is in the higheſt degree, eſſentially, and infinitely Holy, and Good, and therefore pure, and free, from every ſpot, and blemiſh, *Iſaiah* 6: 3. *Pſalm* 78: 41: 1 *Peter* 1: 15, 16: *Lev.* 11: 44: (2) Becauſe, God is abſolutely perfect, and therefore he cannot fail, or be deficient in working (3) Becauſe, God is the Judge of the

the World? He is the Forbidder, the Hater, and Revenger, of all sin, and unrighteousness, as contrary to his holy Nature, and Law: *Exod* chap: 20: *Rom:* 3: 5: 6: *Gen:* 18: 25: *Rom:* 1: 17: *Psalm* 5: 4: (4:) Because, by his own most absolute, and most supream dominion, Soveraignty, and infinite perfection, He is in, and of himself, above all Law whatsoever, and under the command of none, in Heaven; or in Earth.

CHAP: VI:

Concerning the Fall of Man, of Sin, and the punishment thereof.

Question I.

IS the guilt of the sin of our first Parents imputed, and the same death in sin, and corrupted Nature, conveyed to all their Posterity, descending from them by ordinary generation?

Yes. *Rom.* 5: 12: 15, 16, 17, 18, 19: 1 *Cor.* 15. 21, 22, 45, 49. *Psalm* 51. 5. *Gen.* 5. 3. *Job* 14. 4. *Job* 15. 14.

Well then, do not the *Pelagians*, and late *Anabaptists*, *Quakers*, and *Socinians* err, who

who deny, *original sin inherent?* Yes.

Do not likewise the *Dominicans, Franciscans,* and *Jesuits* err, who maintain, *the Virgin Mary, not to be conceived in Original sin?* Yes.

Does not lastly, *a certain Ring-leader of the* Quakers err, who maintains, *that to Infants, this Original sin, is not imputed, until by actual sin, they joyn themselves to it?* Yes.

By what reasons are they confuted?

(1) From that well known place of Scripture; *Rom.* 5. *chap.* which is the very seat, and foundation of this Doctrine, of Original sin. (2) Because, unless a man be born again, he cannot see the kingdom of God; *John* 3. 3. (3) Because, all men by Nature, and birth, are the children of wrath; *Eph.* 2. 3. (4) Because, whatever is born of the flesh, is fleshly; *John* 3. 6. And who can bring a clean thing out of an unclean? Not one: *Job* 14. 4. *Job* 15. 14. (5) Because, all the thoughts, and imaginations of the heart of man (*viz.* of the natural, and unregenerate man) are evil continually; *Gen:* 6. 5. (6) Because, *David* confesseth, that he was shapen in iniquity; and in sin, did his mother conceive him; *Psalm* 51. 5. (7) Because, Infants, that are guilty of no actual transgression, need a remedy against sin, to wit, absolution, by the blood of Christ, a Seal whereof was

was given, according to Gods institution, under the Law to Infants, namely Circumcision, to which Baptism, under the Gospel succeeds; *Deut.* 30. 6. *Rom.* 2. 29. *Acts* 22. 16. *Mark* 1. 4. *Col:* 2. 12. *Gen:* 17. 12. *Matth.* 28. 19. (8) Because, all the Elect, (among which are infants; *Matth.* 18. 6. *Mark* 9. 42) are redeemed by Christ, and are set at liberty from slavery, freed from the fault, and penal punishment; *John* 1. 29. *John* 10. 15. 1 *Tim:* 2. 6. (9) Because, infants, are lyable to death, and other miseries, and calamities, which are the wages, and punishments of sin; *Rom:* 6. 23. *Gen:* 3. 19.

Quest. II. *IS this corruption of Nature, albeit pardoned, and mortified through Christ in some measure in the Regenerate, both it self, and all the motions thereof truely and properly sin?*

Yes. *Rom.* 7. 5, 7, 8, 25. *Gal.* 5. 17.

Well then, do not the *Papists*, *Socinians*, and *Arminians* err, who maintain, *that Concupiscence or Lust, and the first motions thereof, which have not gotten the consent of the Will, are not properly and truely sin?* Yes.

By what reasons are they confuted?

(1) Because, they are forbidden by the Moral, and Natural Law, in the tenth Command; *Exod.* 20. 17. *Deut.* 5. 21. *Rom:* 7. 7.

(2) Be-

(2) Because, *Paul* speaking of himself while unregenerate, calleth *concupiscence* and *lust* (of which the controversie is) often times sin and evil; *Rom.* 7: 5, 6. (3) Because, it is a great part of the *old Man*, which we must lay down, and must be mortified; *Col:* 3. 5, 6, 9. *Ephes:* 4. 22.

Quest. III. *Doth every sin, both Original and Actual, being a transgression of the Righteous Law of God, and contrary thereunto, bring in its own nature guilt upon the sinner, whereby he is bound over to the wrath of God, and the curse of the Law; and made subject to death, with all miseries Spiritual, Temporal, and Eternal?*

Yes. 1 *Joh.* 3.4. *Rom:* 2.15. *Rom.* 3.9,19. *Eph:* 2. 3. *Gal:* 3. 10. *Rom:* 6.23. *Ephes:* 4.18. *Rom:* 8. 20. *Lam:* 3. 39. *Matth:* 25.41. and 2 *Thes:* 1. 9.

Well then, do not many of the *Papists* err, who maintain, *That all sins are not contrary to the Law of GOD, nor transgressions thereof?* Yes.

Do not all Papists err, Who deny every sin to be mortal, or to deserve Eternal punishment? Yes.

Lastly, *Do not the* Socinians *err, Who deny that any sin can deserve Eternal punishment?* Yes.

By what reasons are they confuted?

(1) Because, all sins deserve Eternal death; *Rom:* 6. 23. *Esek:* 18. 4. *Rom:* 8. 6, 13. (2) Because, every sin is a transgression of the law;

1 *John*

1 *John* 3. 4. (3) *Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all*; *James* 2. 10. 11. and therefore he deserves Eternal punishment. (4) Because, those sins of Infirmity and Ignorance, which the Saints are subject to, and which the *Papists* call *Venial sins*, will not suffer them to stand in Judgement before GOD, nor can the Saints be justified from them, but by Faith: and therefore in strick Justice, they merit, and deserve Hell; *Psalm* 143: 2, *Psalm* 130: 3, 4, 8. (5) Because, GOD commanded Believers under the Law, to offer *typical Sacrifices*, for making a *propitiation* for such sins; and Christ did really by his own *pretious blood*, purge them away, *for by no less price, could they be purged*, he being made a curse for them, that he might liberate those from the curse of the Law, which they had deserved for such sins, as well as for others. *Lev:* 4. 2, 3, 14, 15, 20, 22, 24, 31. *Lev.* 5. 17, 18. *Gal:* 3. 13. *Heb:* 10. 10, 12, 14. *Heb:* 9. 14, 22. 1 *John* 1. 7, 9. *Ephes:* 5. 25, 26, 27. 1 *Peter* 1. 18, 19. (6) Because, every sin is against the supreamest Law-giver, against his Holiness and Goodness, against his Infinite Majesty: and flowcth from a Formal or Virtual contempt of GOD; and therefore the least sin, cannot but deserve GODS wrath, and curse eternally;

Jam: 2. 10, 11. *Lev:* 10. 3. *Lev:* 11, 44, 45. 1 *Joh:* 3. 4. *Epheſ:* 5: 6.

CHAP. VII.

Of GODS Covenant with Man.

Queſtion I.

Did all theſe Sacrifices and other Types, and Ordinances by which the Covenant of Grace was adminiſterd before our Saviours Incarnation, adumbrate, and foreſignifie Chriſt to come?

Yes. *Heb:* 8, 9, 10, chapters; *Rom:* 4: ii: *Col:* 2: ii, i2: i *Cor:* 5: 7:

Well then, do not the *Socinians* err, who maintain, *that the Legal Sacrifices did not foreſignifie the expiatory Sacrifice of Chriſt, neither were Types nor Figures of it; but that thoſe Sacrifices, which the* Jews *offered for ſin, did really, and in very deed, purge away all the ſins for which they were offered?*

Yes.

By what reaſons are they confuted?

There are here two parts to be conſidered; Firſt, the *Negative, That the Legal Sacrifices did not foreſignifie.* The ſecond, the *Affirmative, that they did truely make a real expiation and atone-*

atonement. The firſt is evidently confuted from Scripture Teſtimonies; for the Law having a ſhadow of good things to come, and not the very Image of the things, can never with thoſe Sacrifices which they offered year by year, continually, make the Comers thereunto perfect; *Heb:* 10: 4. The Apoſtle calls here, theſe Legal Sacrifices, *a Shadow:* and *Heb:* 9: 9: he calls them *a Figure:* and verſe 24, he calls them ἀντίτυπα τῶν ἀληθινῶν, *Exemplaria verorum*, the Figures of the *True*; and *Col:* 2: 17: he calls them *a ſhadow of things to come*, but the Body is of Chriſt, which is nothing elſe, but that the thing ſignified is of Chriſt: that is to ſay, fulfilled in Chriſt. For all the *ſhadows* of the *Old Teſtament*, had a reſpect to Chriſt, and his Benefits; by whoſe coming they alſo have an end. And *John* 1. 17. it is ſaid, *That the Law was given by* Moſes, *but Grace and Truth came by Jeſus Chriſt.* By Grace, underſtand the Grace of Redemption, from the curſe of the Law; *Gal:* 3. 13. and of Adoption for Children; *John* 1. 12. *Rom:* 8. 15. By Truth, underſtand the fulfilling both of the Promiſes, 2 *Cor:* 1. 20. and of the Ceremonies, and Types; *Col:* 2. 17. For this cauſe the Apoſtles have alwaves preſſed, the Abrogation of the Legal Rites, and Ceremonies; becauſe the Truth being exhibited, by the

coming of the *Anti-type*, the ſhadows of the Type, ought deſervedly to ceaſe, and be no more: according to that of *Daniel* 9. 27.

The ſecond part is likewiſe evidently confuted; namely, *that the Legal Sacrifices did truely and really purge away all the ſins, for which they were offered.* (1) Becauſe, the Apoſtle ſayes, *the blood of Bulls, and Goats, cannot take away ſin; Heb:* 10: 4. (2) Becauſe, thoſe *Sacrifices were not able to make him that did the ſervice perfect; Heb: 9: 9.* (3) Becauſe, theſe Legal Sacrifices did leave the ſins of ſuch as offered, unexpiated, until they were purged away by the death, and blood of Chriſt; *Heb:* 9. 15. (4) Becauſe, the ſins of Believers, under the *Old Teſtament* were forgiven and pardoned after the ſame manner, that our ſins under the *New Teſtament* are pardoned; *Acts* 15. 11.

Queſt: II: *WAS the adminiſtration of the Covenant under the* Old Teſtament, *ſufficient for the time, and efficacious, through the operation of the Spirit, to inſtruct and build up the Elect, in the Faith of the promiſed* Meſſiah, *by whom they had full remiſſion of ſins, and eternal Salvation?*

Yes: 1 *Cor:* 10: 1, 2, 3, 4: *Heb:* 11: 13: *John* 8: 56.

Well

Well then, do not the *Socinians* err, who maintain, *That life Eternal, under the* Old Teſtament, *was never promiſed to the Believers of that time, neither had they any promiſe to expect it from GOD?*

Yes.

By what reaſons are they confuted?

(1) Becauſe, there are promiſes extant in the *Old Teſtament* of life eternal; *Iſaiah* 45: 17: where it is ſaid, *Iſrael ſhall be ſaved with an everlaſting Salvation*; ſee *Dan:* 12: 2: (2) Becauſe, the Fathers under the *old Teſtament*, believed and expected life Eternal; as *Job* 19: 25, 26, 27: *David, Pſal:* 17: 15: *Abraham, Iſaac,* and *Jacob*, all of theſe waited for eternal life; *Heb:* 11: 9, 10: (3) Becauſe, ſome at that time were put into actual poſſeſſion of it; as *Enoch*, *Hebrews* 11: 5. So was *Elias* taken up into Heaven, and put into actual poſſeſſion likewiſe; 2 *Kings* 2: 11. (4) Becauſe, the Scripture of the *Old Teſtament* pointeth forth the way to Eternal life, as Chriſt witneſſeth; *John* 5: 39: and *Paul*, 2 *Tim:* 3: 15: (5) Becauſe, Believers under the *Old Teſtament* were moſt happy; *Pſalm* 144: 15. (6) Becauſe, Temporal good things, were to them pledges of Spiritual good things, and life eternal; *Heb:* 11: 8, 9.

Queſt:

Queſt: III: ARE *there two Covenants of Grace, differing in ſubſtance; or but one and the ſame, under various diſpenſations?*

One onely: *Gal:* 3: 14, 16: *Acts* 15: 11: *Rom:* 3: 21, 22, 23, 30: *Rom:* 4: 3, 6, 16, 17, 23, 24: *Heb:* 13: 8.

Well then, do not the *Socinians* err; who maintain; *a Subſtantial; and not an Accidental difference between the old Covenant and the new?*

Yes.

By what reaſons are they confuted?

(1) Becauſe, in both the Covenants there is the ſame promiſe of Grace, concerning remiſſion of ſins, and life Eternal freely to be given to Believers, for Chriſts ſake; *Gen.* 3. 15. where the *ſeed of the Woman*, is promiſed to bruiſe the *head of the Serpent*: and *Gen.* 17. 7. it is ſaid, *I ſhall be thy GOD, and the GOD of thy ſeed after thee*; and *Gen.* 22. 18. it is ſaid, *in thy ſeed ſhall all the Nations of the Earth be bleſſed:* and *John* 3. 36. it is ſaid, *he that believeth, hath Everlaſting life:* And *Acts* 15. 11. it is ſaid, *but we believe, that through the Grace of our Lord Jeſus Chriſt, we ſhall be ſaved, even as they.*

(2) Becauſe, one, and the ſame Faith, and Obedience, on both ſides, is required; *walk before me, and be thou perfect, Gen.* 17. 1. and *Mark* 1. 15. Chriſt ſayes, after he came to *Galilee*, preaching the Goſpel of the Kingdom, *the time*

time is fulfilled, and the Kingdom of GOD is at hand; repent ye, and believe the Gospel.

CHAP. VIII.

Of CHRIT the Mediator.

Question I.

DID the Son of GOD, when the fulness of time was come, take upon him Mans Nature, with all the essential Properties, and common Infirmities thereof, yet without sin; being conceived by the power of the holy Ghost, in the Womb of the Virgin Mary, *of her substance?*

Yes. *John* 1. 1, 14. 1 *John* 5. 20. *Heb.* 2. 14, 16, 17. *Luke* 1. 27, 31, 35.

Well then, do not those *Hereticks* called *Marcionits*, and the *Anabaptists* err, who maintain, *That Christ is not a true Man, but onely the Appearance, Shape, or Form of a Man?*

Yes.

Do not likewise the Manicheans *err*, who maintain, *That the Body of Christ, is not of the substance of the* Virgin Mary, *but a heavenly Body, brought from Heaven to the Womb of the Virgin?*

Yes. *By*

By what reasons are they confuted?

(1) Because, Christ is said to be made of a Woman; *Gal.* 4. 4. (2) Because, the *Word* was made *Flesh*; *John* 1. 4. (3) By an induction of the essential parts of a Man, and sinless infirmities, which were found in him. First, He was endued with a rational Soul; *John* 12. 27. Secondly, He had a real and substantial Body, and denyed he was a Spirit only; *Luke* 24. 39. Thirdly, Christ did hunger; *Mat.* 4. 2. Fourthly, He was wearied, and thirsty; *John* 4. 6. Lastly, He was sad: *he groaned in Spirit, and was troubled*; *John* 11. 33. and verse 15. *He wept.* None of which sinless perturbations, can agree to an Appearance, Shape, or Form of a Man. (4) Because, He was made of the seed of *David*, according to the *Flesh*; *Rom.* 1. 3. and descended of the *Jews*; *Rom.* 9. 5. (5) Because, the promises were made in the seed of *Abraham*; *Gen.* 12. 3. and *Gen.* 18. 18. (6) Because, He took not on him the nature of Angels, but he took on him the seed of *Abraham*, *wherefore in all things, it behoved him to be made like unto his brethren*; *Heb.* 2. 16, 17. (7) Because, otherwise, he could not have satisfied in our place, the Justice of GOD: seing it had been unjust, for another Nature to have suffered punishment, than that Nature which had offended and sinned.

Quest.

Quest. II. ARE *there two whole, perfect, and distinct Natures in Christ, the* God-head, *and the* Man-hood, *inseparably joyned together, in one person?*

Yes: 1 *Cor.* 8. 6. *Eph.* 4. 5.

Well then, do not the *Nestorians* err, who maintain, *the Union between the Divine and Humane Nature, not to be* Hypostatical, *but only by way of Assistence: and that, as there are two Natures in Christ, so there are two Persons, one proper to the Divine Nature, another proper to the Humane Nature?*

Yes.

By what reasons are they confuted?

(1) Because, unless *Christ-God-Man* were but one Person, the Merit of his Death, would not be of so great value, as to redeem the Elect from infinite, and eternal punishment: seeing hence cometh, all the value, and worth of his death, that the same Person, who was God, did suffer, and die for us. (2) Because, otherwise, Christ had been swallowed up, and devoured by the wrath of God, against the sins of the Elect, which he himself undertook. (3) Because, Christ, if he had not been both God and Man, in one Person, he could not have been a Mediator: for a Mediator must be One; 1 *Tim.* 2. 5.

Quest.

Quest. III. *IS the Godhead, and Man-hood in Christ, united without Conversion, Composition, or Confusion?*

Yes. *Luke* 1. 35. *Col.* 2. 9. *Rom.* 9. 5. 1 *Peter* 3. 18. 1 *Tim.* 3. 16.

Well then, do not those old *Heretick*s, the *Eutichians* err, who maintain, *that as the Person of Christ is One, so his Nature is made One, by a composition, or Confusion of the two Natures together?*

Yes.

By what reasons are they confuted?

(1) Because, such a *Composition*, is impossible, seing the Divine Nature, is most perfect, and cannot lose any, of its own perfection, unless we would affirm, the Divine Nature, to be mutable, and changeable. (2) Because, that same Christ, who according to the Flesh descended of the *Jews*, is over all, *God blessed for ever*; *Rom.* 9. 5. (3) Because, this doctrine takes away all means of Mediation: for, by taking away the distinction between the Natures, they take away the Natures themselves: and so neither could Christ have suffered in our place, because not Man: neither could he have given any vertue, value, or worth, to his sufferings, because not God.

Quest.

Quest. IV. *DID Christ endure most grievous torments immediately in his soul?*

Yes. *Mat.* 26. 37, 38. *Luke* 22. 44. *Matth.* 27. 46.

Well then, do not the *Papists* err, who maintain, *that the soul of Christ, even from its first creation, was never affected with any sadness, or sinless perturbation of mind?*

Yes.

By what reasons are they confuted?

(1) Because, the Scripture testifies, that his soul was sad unto death; *Matth.* 26. 37. (2) Because, the Apostle *John* testifies, that when Christ saw *Mary* weeping for her brother *Lazarus*, he groaned in Spirit, and was troubled; *John* 11. 33. *John* 12. 27. (3) Because, his soul, was exceeding sorrowful, even unto death, as was cited before, *Matth.* 26. 37. (4) The same thing is proven from Christs desertion, whereby the actual fruition, and enjoying of Gods favour, as to his sense, was interrupted, and broken in the midst for a time, but in no wise, altogether taken away, which made him cry upon the Cross: *My God, my God, why hast thou forsaken Me. Matth.* 27. 46. *Eph.* 5. 2.

Quest. V. *HAD the Lord Jesus, by his perfect obedience, and sacrifice of him-*

himself, which he through the eternal Spirit, once offered up unto God, fully satisfied, the Justice of his Father?

Yes: *Rom.* 5. 9. *Rom.* 3. 25, 26. *Heb.* 9. 14, 16. *Heb.* 10. 14.

Well then, do not some, otherwise *Orthodox* err, who deny, Christs *Active Obedience, to be a part of his satisfaction, performed in our place?*

Yes.

By what reasons are they confuted?

(1) Because, the Active disobedience of the first *Adam* made us all sinners: therefore we must be made Righteous, by the Active Obedience of the second *Adam*; *Rom.* 5. 19. (2) Because, Christ not only offered himself to the death for us, but for their sakes (that is, for the Elects sake) he sanctified himself (that is, he gave up himself, as a holy sacrifice) *John* 17. 19. (3) Because, it behoved Christ to fulfil all righteousness; *Mat.* 3. 15. (4) Because, we stood in need; not only of the expiation of sin, for saving us from eternal death, but of the gift of righteousness, for obtaining eternal life, according to that precept and demand of the Law, *Do this, and thou shalt live.* And therefore Christ is not only called our *Ransom*, but the end and perfection of the Law, to every one, that be-

believeth *Rom.* 10. 4. That is, the aim of giving the Law by *Moses*, is that, thereby men being brought to the knowledge of their sin, should flie for refuge unto Christ, and his righteousness, as he that hath perfectly fulfilled the Law for us. (5) Because, the passive obedience of Christ, was not in it self meerly and purely passive, but his active obedience did challenge the chief, and principal part in it. *Psal.* 40. 7. Then said I, *lo, I come, : in the volume of the book, it is written of Me.* With these words, our Saviour Christ declareth his willing Obedience, to accept of, undergo, and execute the *Mediatorship*, by GOD imposed upon him. And (*Isaiah* 53. 7.) he offered up himself a sacrifice for sin, and by one Oblation, he hath *perfected for ever them that are sanctified*; *Heb.* 10. 14. (6) Because, *whole Christ* was given to us, with all his benefits: otherwise, if onely his passive Obedience were imputed to us, it would follow, that *half Christ* onely were given; to wit, *Christ suffering*, but not *Christ doing* those things which pleased the *Father*; taking away our sin, and saving from death onely, but not bringing Righteousness. But Christ was not given, and born for himself, but for us, that he might bestow himself wholly upon us, by doing for us, what we could not do, and by

suffer-

ſuffering for us, what we could not ſuffer.

Do not likewiſe the Socinians *err*, who maintain, *That this Orthodox Doctrine*, (*namely, That Chriſt did merit Eternal Salvation to the Elect, and hath ſatisfied Divine Juſtice for them;*) *is erroneous, falſe, and abſurd?*

Yes.

By what reaſons are they confuted?

(1) Becauſe, the *Meſſiah* doth finiſh the tranſgreſſion, and maketh an end of ſins, and maketh Reconciliation for iniquity, and ſhal be cut off, but not for himſelf, as the Prophet *Daniel* hath foretold; chap. 9.24,26. (2) Becauſe, his own ſelf bare our ſins in his own Body, upon the tree; 1 *Peter* 2. 24. (3) Becauſe, he hath reconciled thoſe to GOD, that were ſometimes alienated, and enemies in their mind, by wicked works, in the body of his Fleſh through death; *Col.* 1. 21, 22. (4) Becauſe, now once in the end of the world, hath he appeared, to put away ſin, by the ſacrifice of himſelf; *Heb.* 9. 26. (5) Becauſe, he hath given his life, an ἀντίλυτρον, *a pretium redemptionis, a price of Redemption* for many. (6) Becauſe, the Prophet *Iſaiah* ſayes, that it pleaſed the Lord to bruiſe him, and put him to grief; and that he was wounded for our tranſgreſſions, and that he bare our iniquities; chapter 53. 5, 10, 11.

Queſt.

Quest. VI. *DID Christ, in the work of Mediation, act according to both Natures, by each Nature, doing that, which is proper to it self?*

Yes: *Heb.* 9. 4. 1 *Peter* 3. 18.

Well then, do not the *Papists* err, who maintain, *that Christ is a Mediator only according to his humane Nature?*

Yes.

By what reasons are they confuted?

(1) Because, it was needful, for perfecting the work of the Mediator, that Christ should overcome death; which could not otherwise be done, than by his Divine Nature; 1 *Pet.* 3. 18. Where it is said, he was put to death in the Flesh, but quickned by the Spirit. (2) Because, there are very many properties of the Mediator, which cannot in any wise agree to the humane Nature of Christ, *as undertaking, and promising, that he will raise up all at the last day, whom the Father has given him*; *John* 6. 39. Again, he could not lay down his life, and take it up again, by the alone strength of his humane Nature: but all these are works proper to the Mediator; as is clear from the tenth chapter of *John* v. 18. And (3) the application of those good things, which he hath merited, is the proper work of the Mediator, which can only

only be done, by the Divine Nature. (4) Becauſe, Chriſt is a Prophet, a Preiſt, and a King, according to both his Natures. A Prophet; *Matt.* 11. 27. No man knoweth the Father, ſave the Son. A Preiſt; *Rom.* 5. 10. *Heb.* 9. 14. He is a King; *Luke* 1. 32. All which Offices, he executes according to both his Natures.

CHAP. IX.

Of FREE-WILL.

Queſtion I.

HATH Man by his fall, into an eſtate of ſin, wholly loſt all ability of will, to any ſupernatural good, accompanying ſalvation: ſo as a Natural Man being altogether averſe from that Good; and dead in ſin, is not able, by his own ſtrength to convert himſelf, or to prepare himſelf thereunto?

Yes: *Rom.* 5. 6: *John* 15. 5. *Rom.* 3. 10. 12. *John.* 6. 44, 65.

Well then, do not the *Pelagians*, and *Socinians* err, who maintain, *that the Natural Man, without ſupernatural, and divine grace, is able to convert himſelf to God, by his own ſtrength?*

Yes. Do

Do not likewiſe the Semipelagians, Papiſts, Arminians, *and* Lutherians *err*, who maintain, *That fallen Man, and corrupted with Original ſin, is partly able by his own ſtrength (the Grace of GOD aſſiſting him) to prepare himſelf, and turn himſelf to GOD?*

Yes.

By what reaſons are they confuted?

(1) Becauſe, the Natural Man receiveth not the things of the Spirit of GOD, for they are fooliſhneſs unto him, neither can he know them, becauſe they are Spiritually diſcerned; 1 *Cor.* 2. 14. *Rom.* 8. 7, 9. (2) Becauſe, all that the Natural Man doth, is ſin, and cannot in any wiſe pleaſe GOD: becauſe, his works are not of Faith, nor to the Glory of GOD, as the Law requires; *Rom.* 14. 23. *Heb.* 11. 6. *Titus* 1. 15. *Rom.* 3. 10, 11, 12. *Pſalm* 14. 3. *Rom.* 8. 8. (3) Becauſe, a man hath no good in himſelf, whereby he may be differenced from the moſt flagitious, nor any good thing which he hath not received; 1 *Cor.* 4. 7. (4) Becauſe, Converſion, Grace, and Salvation, are not of him, that *runneth, or willeth*, but of GOD, that ſheweth mercy, *and whom he will, he hardneth*; *Rom.* 9. 15, 16, 18. *Rom.* 11. 7, 8. *Matth.* 11. 21, 22, 25. (5) Becauſe, the Converſion of a Natural Man, is the quickning of one dead;

Ephes. 2. 5. *Col.* 2. 13. It is a Regeneration, or bearing again; *Joh.* 3. 5, 6: It is the creating of a new heart; *Psalm* 51. 10. It is the taking away the heart of stone, and the giving of a heart of flesh; *Esek.* 11. 19. *Esek.* 36. 26. And therefore as God raised Christ from the dead, so also he raiseth us from the grave of sin, by his own proper power; 1 *Cor.* 6. 14. And (6) because, GOD converts and calls men, not by works of Righteousness, which they have done; *Titus* 3. 4, 5, 5. but according to his own Purpose and Grace, which is given us in Christ Jesus; 2 *Timoth.* 1. 9.

Quest. II. *Doth a Regenerate Man, after his Conversion, perfectly and onely will that which is good?*

No. *Gal.* 5. 17. *Rom.* 7. 15, 18, 19, 21, 23.

Well then, do not the *Puritans*, (I do not mean the *old Non-conformists*) *Antinomians*, *Anabaptists*, and many *Quakers* err, who maintain, *That all the Saints of GOD are free from every spot, and blemish of sin?*

Yes.

Do not likewise some of the Popish Church *and* Socinians *err, who maintain, That some Christians, that are more advanced, may come that length to be without any spot, blemish, and act of sin: Nay, that some have really win that length?*

Yes.

B

By what reasons are they confuted?

(1) Because, in many things we offend all, *James* 3. 2. (2) Because, Christ commands us to seek dayly remission of sins; *Matth.* 6. 12. *Luke* 11. 4. (3) Because, there is not one just man, upon the Earth, who doth not sin; 1 *Kings* 8. 46. *Eccles.* 7. 20. (4) Because, there is a continual war, between the Flesh and the Spirit; so that they (namely the *Regenerate*) are not able to do that, which they are willing, and ought to do; *Gal.* 5. 17. (5) Because, the *Regenerate* are not able to fulfil the *first Command*, namely, to love GOD with all their Heart, with all their Soul; *Matth.* 22. 37, 38. For we know here but in part, and therefore we love but in part: 1 *Cor.* 13. 9. Neither are the Saints free of all those inordinate motions of concupiscence, forbidden in the *tenth Command*, as is evident from *Gal.* 5. 17. and from the experience of *Paul*, and of all the other Saints. (6) Because, if we say, we have no sin, we deceive our selves, and the truth is not in us; 1 *John* 1. 8, 9. But when that same *Apostle* sayes, whosoever is born of GOD, doth not commit sin, for his seed remains in him, and he cannot sin, because, he is born of GOD; he must mean in the *first Text*, of sin dwelling in the best of Saints here-away; and therefore he

expreſſes it by *Hamartian Echein*, *peccatum habere*, which ſignifies, *to have ſin.* In the *ſecond Text*, he means of ſin, not only dwelling, but reigning in us, and made a trade of, and gone about, with the full and hearty conſent of the will, and is expreſſed by the words *Hamartian poiein*, to work ſin, and to make a trade of it, as men do in any employment, they take delight in. (7) We ſee it from the grievous falls of the moſt eminent Saints; as *Noah*, *Lot*, *Abraham*, *Jacob*, *David*, *Solomon*, *Aſa*, *Jehoſhaphat*, and the Diſciples of Chriſt.

CHAP. X.

Of EFFECTUAL CALLING.

Queſtion I.

ARE *all thoſe whom* GOD *hath predeſtinated to life, and thoſe onely, in his appointed, and accepted time, effectually called, by his Word and Spirit, out of the eſtate of ſin and death, in which they are by Nature, to Grace and Salvation, through Jeſus Chriſt?*

Yes. *Rom.* 8. 30. *Rom.* 11. 7. *Epheſ.* 1. 10. 11.

11. 2 *Theſ.* 2. 13, 14. *Rom.* 8. 2. *Epheſ.* 2. 1, 2, 3, 4, 5. 2 *Cor.* 3. 36.

Well then, do not the *Papiſts*, *Arminians*, and *Lutherians* err, who maintain, *That men not Elected, are ſometimes effectually Called?*

Yes.

By what reaſons are they confuted?

(1) Becauſe, *Faith* belongs to the *Elect* only; *Titus* 1. 1. (2) Becauſe, whom he did *predeſtinate*, thoſe onely, and no other hath he *called*; *Rom.* 8. 30. (3) Becauſe, though many hear the *Goſpel*, yet none believe, but ſuch as are ordained for everlaſting life; *Acts* 13. 48. (4) Becauſe, the Apoſtle teſtifies, that the *Elect* have obtained it, and the reſt were blinded; *Rom.* 11. 7. (5) Becauſe, Chriſt manifeſted his *Fathers name*, to thoſe only whom he choiſed out of the world, and gave to him; *Joh.* 17. 6

Queſt. II. DOth *GOD*, *whom he effectually Calls, Enlighten their minds Spiritually, and Savingly, to underſtand the things of GOD?*

Yes. *Acts* 26. 18. 1 *Cor.* 2. 10, 12. *Eph.* 1. 17, 18.

Well then, do not the *Arminians* err, who maintain, *That no ſupernatural light infuſed into the intellective Faculty, and thereby elevating it, is requiſite to the ſaving underſtanding of theſe things,*

which are needful (in the Scripture) to be believed, done, and hoped for?

Yes.

By what reasons are they confuted?

(1) Because, the Natural man receiveth not the things of the Spirit of *GOD*; for they are foolishness unto him; neither can he know them, because they are spiritually discerned; 1 *Cor.* 2. 14. (2) Because, the carnal mind is enmity against GOD, for it is not subject to the Law of GOD, neither can it be; *Rom.* 8. 7. (3) Because, all unregenerate men are darkness; *Ephes.* 5. 8. And *darkness* cannot comprehend the *light*; *John* 1. 5. (4) Because, Christ sayes, 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; *Matth.* 11. 25.

Quest. III. *DOth GOD take away from them, whom he effectually Calls, the heart of stone, and give unto them an heart of flesh, renewing their wills, and by his Almighty power, determining them, to that which is good, and effectually drawing them to Jesus Christ?*

Yes. *Ezek.* 36. 26. *Ezek.* 11. 19. *Phil.* 2. 13. *Ezek.* 36. 27.

Well then, *do not the* Arminians *err*, who maintain, *that the will of man, when he is regenerate,*

nerate, is not renewed, nor furniſhed with any new and Spiritual qualities?

Yes.

By what reaſons are they confuted?

(1) Becauſe, *Moſes* ſayes, *GOD* ſhal circumciſe thy heart, and the heart of thy ſeed, to love the Lord thyGod, with all thine heart, and with all thy ſoul, that thou mayeſt live; *Deu.* 30. 6. (2) Becauſe, the Lord ſays, A new heart alſo will I give you, and a new ſpirit will I put within you; and will take away the ſtony heart out of your fleſh; and I will give you an heart of fleſh: and I will put my Spirit within you; and cauſe you to walk in my ſtatutes, and cauſe you to keep my judgements, and do them; *Ezek.* 36. 26, 27. (3) Becauſe, It is GOD, that worketh in us, both to will, and to do, according to his good pleaſure; Phil. 2. 13. (4) Becauſe, all the faculties of the Soul are renewed; 2 *Cor.* 5. 17. If any man be in Chriſt, he is a new creature: old things are paſt away, behold, all things are become new.

Do not likewiſe the ſame Arminians *err*, who maintain, *That when the Grace of GOD begins to make an* Infall *upon the heart, in order to a mans converſion, it is indifferent, and may be reſiſted, and withſtood; ſo that a man may be converted, or not converted by it?* Yes.

By what reaſons are they confuted?

(1) Be-

(1) Becauſe, if this Doctrine were true, a mans converſion, would be of him that runneth, and of him that willeth, but not of GOD, that ſheweth mercy; which is contrary to the Apoſtle, *Rom.* 9. 15, 16. (2) Becauſe, by this way, it ſhould not be GOD, that worketh in us both to will and to do; *Phil.* 2. 13. (3) Becauſe, by this way, a man himſelf ſhould make the difference, and GOD ſhould not make one man to differ from another, which is contrary to the Apoſtle; 1 *Cor.* 4. 7. (4) Becauſe, if ſo, a man might glory, that he had in himſelf, what he had not received; which contradicts 1 *Cor.* 4, 7. (5) Becauſe, it is GOD, that draws a man, before he comes to Chriſt; *John* 6. 44. (6) Becauſe, Converſion is a new Creation; 2 *Cor.* 5. 17. (7) Becauſe, it is a reſurrection from the Dead; *Epheſ.* 2. 5. (8) Becauſe, converſion is no leſs, than to be born over again; *John* 3. 3.

Queſt. IV. *IS this Effectual call, of GODS free and ſpecial grace alone, and not from any thing at all foreſeen in man?*

Yes. 1 *Tim.* 2. 9. *Titus* 3. 4, 5. *Eph.* 2. 4, 5, 8, 9.

Well then, *do not the* Papiſts *and* Arminians *err*, who maintain, *That an unregenerate man, may by the ſtrength of Nature, and his Free-will*

will do ſome good works: nay, often times hath actually done ſuch good works, as may prepare him, and diſpoſe him, for the receiving of the Grace of God?

Yes.

By what reaſons are they confuted?

(1) Becauſe, an evil tree cannot bring forth good fruit; *Matth.* 7. 17. (2) Becauſe, the carnal mind is enmity againſt GOD: for it is not ſubject to the Law of GOD, neither indeed can it be; *Rom.* 8. 7. (3) Becauſe, we have nothing in our ſelves, which we have not received, whereby we may differ from others; 1 *Cor.* 4. 7. (4) Becauſe, whatever is not of Faith, is ſin; *Rom.* 14. 23. *Heb.* 11. 6. (5) Becauſe, we are not able of our ſelves to think a good thought, but all our ſufficiency is of GOD, 2 *Cor.* 3. 5. (6) Becauſe, before converſion we were dead in treſpaſſes and ſins; *Eph.* 2. 2, 5. (7) Becauſe, not by works of righteouſneſs, which we have done, but according to his mercy he ſaved us, by the waſhing of Regeneration, and renewing of the holy Ghoſt; *Titus* 3. 5. (8) Becauſe, we were ſometimes, that is, before converſion, darkneſs; *Eph.* 5. 8. (9) Becauſe, *Chriſt* ſays, without me, ye can do nothing; *John* 15. 5.

Queſt. V. IS *a Man in effectual calling onely* paſſive, *until being quickned, and renewi-*

renewed by the holy Ghost, he is thereby enabled, to answer this call, and to embrace the Grace offered, and conveyed in it?

Yes. 1 *Cor.* 2. 14. *Rom:* 8. 7. *Ephes.* 2. 5. *John* 6. 37. *John* 5. 25. *Ezek.* 36. 27.

Well then, *do not the* Papists *and* Arminians *err*, who maintain, *That a Man in his conversion is not* passive, *but* active?

Yes.

By what reasons are they confuted?

Before I do this, it is to be observed, that when I say a man is *passive* in his Conversion, I do not think he is *physically passive*, as a stock or a stone; while an Artist is about to make a Statue of them: but *Morally*, or rather *Spiritually*, as a Man is *Spiritually dead*, which is a true and real death, though he be *naturally living*. The (1) Reason, by which they are confuted is this, because we are dead in trespasses and sins; *Ephes.* 2. 1. (2) Because, we are the servants of sin, until we be made freemen by the Son of GOD; *John* 8. 34, 36. (3) Because, we are by Nature, under the power of Satan, and of darkness; *Acts* 26. 18. *Col.* 1. 13. 2 *Tim.* 2. 26. (4) Because, it is God, that worketh in us, both to will, and to do, of his own good pleasure; *Phil.* 2. 13. (5) Because, the Flesh lusteth against the Spirit; *Gal.* 5. 17. (6) Because, tho Scrip-

Scriptures aſcribe that whole work to God, and no part of it to Man; *Eph.* 2. 8, 9, 10.

Queſt. VI. ARE *Elect Infants, dying in infancy Regenerated, and ſaved by Chriſt, through the Spirit, who worketh when and where, and how he pleaſeth?*

Yes. *Luke* 18. 15, 16. *Acts* 2. 38, 39. *John* 3. 3, 5. 1 *John* 5. 12.

Well then, do not the *Anabaptiſts* err, who maintain, *that no Infants are Regenerated?*

Yes.

By what reaſons are they confuted?

(1) Becauſe, *John the Baptiſt*, was filled with the Holy Ghoſt, even from his Mothers Womb; *Luke* 1. 15. (2) Becauſe, the Propher *Jeremiah*, was ſanctified, from his mothers Womb; *Jer.* 1. 5. (3) Becauſe, the promiſe is made to believing Parents, and to their Children conjunctly; *Gen.* 17. 7. *Acts* 2. 39. (4) Becauſe, of ſuch, ſays Chriſt, is the kingdom of Heaven; *Mat.* 19. 14. (5) Becauſe, the Apoſtle calls Children, which are deſcended, but of one Parent, in covenant with *God*, holy; 1 *Cor.* 7. 14. (6) Becauſe, God hath promiſed in the ſecond Command, *that he will ſhew mercy, unto thouſands,*

ſands, that are deſcended of believing Parents; Exod. 20. 6.

Queſt. VII. *CAN any not elected, although called by the Miniſtry of the Word, and having ſome common operations of the Spirit, truely come to Chriſt, and ſo be ſaved?*

No. *Matth.* 22. 14. *Matth.* 7. 22. *Matth.* 13. 20, 21. *Heb.* 6. 4, 5. *John* 6. 64, 65, 66. *John* 8. 24.

Well then, do not the *Arminians* err, who maintain, *that there is ſufficient Grace given to all Men, for their converſion, to whom the Goſpel is preached?*

Yes.

Do not likewiſe the *Quakers* err, who maintain, *that every man hath ſo much grace given of God, as if he would improve it, would bring him to heaven?*

Yes.

By what reaſons are they confuted?

(1) Becauſe, Chriſt ſays to his Diſciples, to you it is given, to know the myſteries of the Kingdom of Heaven, but to them, it is not given; *Mat.* 13. 11. (2) Becauſe, it is ſaid, of the Jews, they could not believe becauſe *God* had blinded their eyes, and hardned their hearts; *John* 12. 39, 40. (3) Becauſe, Chriſt ſaid to his Diſciples, there are ſome of you, that do

not

not believe: therefore said I unto you, that no man can come unto me, except it were given unto him of my Father; *John* 6:64,65: (4) Because, the Prophet *Isaiah* complains, who hath believed our report, or to whom is the arm of the *Lord* revealed? *cap:* 53: 1. (5) Because, many are called, but few are chosen; *Mat.* 22. 14: (6) Because, men in nature, do not discern, neither can they know the things of the Spirit of *God*; 1 *Cor:* 2. 14. (7) Because, the most part of the World, are buried in gross darkness, and have their understanding darkned, and are alienated from the life of God, through the ignorance, that is in them, because of the blindness of their hearts; *Eph.* 4: 18.

CHAP. XI.

Of JUSTIFICATION.

Question I.

DOTH GOD *freely justify those, whom he effectually calleth, not by infusing righteousness into them, but by pardoning their sins, and by accounting, and accepting their persons, as righteous, not for any thing wrought in them,*

or

or done by them, but for Christs sake alone?

Yes: *Rom:* 9: 30: *Rom:* 3: 24:

Well then, do not the *Papists*, *Socinians*, and *Quakers* err, who maintain, *that the righteousness, whereby we are justified before God, is not without us, but within us, and inherent?*

Yes.

By what reasons are they confuted?

(1) Because, if inherent righteousness did justify us, then good Works would justify us, but the Scripture denys that; *Rom:* 3: 20: Therefore, (says the Text) *by the deeds of the Law, shall no flesh be justifyed in his sight:* And *verse* 28: therefore we conclude, that a man is justified by Faith without the deeds of the Law. See *Rom:* 4: 6: *Gal:* 2: 16: *Eph.* 2: 8, 9, *Titus* 3: 5: In all which places, works are secluded expressly from our justification. (2) Because, the Righteousness, whereby we are justified, is not our proper own; 2 *Cor:* 5: 21: For he (to wit God) hath made him to be sin for us who knew no sin, that we might be made the righteousness of God in him; *Phil:* 3: 8, 9: and be found in him, not having my own righteousness, which is of the Law, but that which is through the Faith of Christ, the righteousness which is of God by Faith. (3) Because, we are not justified by the Law; *Acts* 13: 38, 39. (4) Because, our

our Justification, is given to us freely; *Rom.* 4: 4, 5. *Rom.* 11. 6. (5) Because, our inherent righteousness, is imperfect; 1 *Kings* 8: 46: For this Scripture says, there is no man that sinneth not. See that parallel place; 1 *John* 1: 8: *Where it is said*, if we say we have no sin, we deceive our selves, and the truth is not in us. (6) Because, if we were justified by inherent righteousness, we would have matter to boast of, which is contrary to *Pauls* doctrine, *Eph.* 2: 9: Not of works, least any man should boast. (7) Because, the righteousness of a Christian man, is the justifying of the ungodly. *Rom:* 4: 5.

Quest: II: DOTH GOD *justify men, by imputing Faith it self, the Act of believing, or any other* Evangelical obedience, *to them, as their righteousness?*

No. *Rom.* 4. 5, 6, 7, 8. 2*Cor:* 5: 19, 21: *Rom:* 3: 22, 24, 25, 27, 28: *Tit:* 3: 5: 7: *Eph.* 1. 7. *Jer:* 23: 6. 1 *Cor* 1. 30, 31: *Rom:* 5: 17, 18, 19.

Well then, do not the *Arminians* err, who maintain, *that Faith it self, and the Act of Believing, is imputed to us for righteousness?*

Yes.

By what reasons are they confuted?

(1) Because, Faith is that *by which*, we receive righteousness; *Acts* 26: 18. Therefore

if

if it be that *by which*, we receive righteousness, it cannot be righteousness it self: because, *that which is received*, is far different, and another thing from *that, whereby we receive it.* (2) Because, we are not justified by inherent righteousness, as is proven evidently against the *Papists* in the last foregoing Question, all which reasons do clearly evince, that we are not justified by the imputation of Faith it self, or by the act of believing, as our righteousness.

Quest. III. *IS Faith, which is the alone instrument of justification, alone in the person justified?*

No.

Is it ever accompanied with all other saving graces, and is no dead Faith, but worketh by Love?

Yes. *James* 2: 17, 22, 26. *Gal.* 5. 6.

Well then, *do not the* Papists *err*, who maintain, *That justifying Faith, may be truely, and really separated from Love, saving Hope, and all the rest of the Christian vertues?*

Yes.

By what reasons are they confuted?

(1) Because, as the Body without the Spirit is dead, so Faith without works is dead also; *James* 2. 26. (2) Because, Faith worketh by Love; *Gal.* 5. 6. that is, by shewing forth the works of Love in us, towards GOD, and our neigh-

neighbour. (3) Because, Faith purifies the heart; *Acts* 15. 9. (4) Because, he that hath Faith, is in Christ: but he that is in Christ bringeth forth much fruit; *John* 15. 5. (5) Because, those who have Faith, are buried with Christ, and walk in newness of life; *Rom.* 6. 4. that is, in holiness and purity, which accompany Faith. (6) Because, he that saith, I know GOD, and keepeth not his Commandments, is a liar, and the truth is not in him; 1 *John* 2. 4.

Quest. IV. *DId Christ by his Obedience, and Death fully discharge the debt of all those, who are thus justified, and did he make a proper, real, and full satisfaction to the Fathers justice, in their behalf?*

Yes. *Rom.* 5. 8, 9, 10. 1 *Tim.* 2. 5. 6. *Dan:* 9: 24, 26: *Heb:* 10: 10, 14: *Isa:* 53: 4, 5, 6, 10, 11, 12.

Well then, *do not the* Papists *err*, who maintain, *That Christ hath not made a full satisfaction, to Divine Justice, for the sins of those who are justified: and that Humane satisfactions do in part, satisfy the Justice of GOD for sin?*

Yes.

Do not likewise the Socinians *err*, *who deny, all true and proper satisfaction to Christs sufferings?*

Yes.

By what reasons are they confuted?

(1) Because, *the Prophet sayes*, he hath born our griefs, and carried our sorrows, was wounded for our transgressions, was bruised for our iniquities; *Isaiah* 53. 4, 5. (2) Because, by one Offering, he hath perfected for ever, them that are sanctified; *Heb.* 10. 14. (3) Because, *Humane satisfactions*, being finite, can never satisfy in part or in whole, the infinite Justice of GOD, for the punishment of sin; *Job* 35. 6. (4) Because, he hath blotted out the hand writting of Ordinances, which was against us, which was contrary to us, and took it out of the way, nailing it to his cross; *Col.* 2. 14. (5) Because, there is nothing more frequent in Scripture, than that Christ was a *propitiation for our sins*; *Rom.* 3. 25. (6) Because, *Christ sayes*, I lay down my life for my sheep, and no man taketh it from me, but I lay it down of my self; *John* 10. 15, 18. (7) Because, the Son of man came to give his life, a ransom for many; *Matth.* 20. 28. see the first of *Tim.* 2. 6. *Ephes.* 5. 2. *Gal* 3. 13. *Rev.* 5. 9. 1 *John* 2. 2.

Quest. V. ARE *the Elect justified, until the Holy Spirit, in due time, actually apply Christ to them?*

No. *Col.* 1. 21, 22. *Titus* 3. 4, 5, 6, 7.

Well then, *do not the* Antinomians *err*, who main-

maintain, *That the Elect are justified from eternity; or when the price of Redemption was payed?*

Yes.

By what reasons are they confuted?

(1) Because, all that are justified, have been strangers and enemies to GOD, and children of Wrath; *Ephes.* 2. 3. *Col.* 1. 21. *Titus* 3. 3. 1 *Cor.* 6. 10, 11. (2) Because, none are justified, until they believe in Christ; *Gal.* 2. 16. knowing that a man is not justified by the works of the Law, but by the Faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ.

Quest. VI. *CAN those who are justified, by reason of their sins, fall under Gods Fatherly displeasure, and not have the light of his countenance restored unto them, until they humble themselves, confess their sins, beg pardon, and renew their faith and repentance?*

Yes. *Psalm* 89. 31, 32, 33. *Psalm* 32. 5. *Psalm* 51. 7, 8, 9, 10, 11, 12. *Matth.* 26. 75. 1 *Cor.* 11: 30, 32.

Well then, do not the *Antinomians* err, who maintain, *that GODS love, and favour, towards those, that are once-justified, cannot consist with his anger and chastisement towards them?*

Yes.

By what reasons are they confuted?

(1) Because, Christ says, as many, as I love, I rebuke and chasten; *Rev.* 3. 19. (2) Because, *David* was chastened, for his Adultery, and Murder; 2 *Sam.* 12, 10. (3) Because, the Lord says, if my children forsake my Law, and walk not in my judgements, then will I visit their transgressions, with the rod, and their iniquity with stripes; *Psalm* 89. 30, 31. (4) Because, God was provoked, with the sins of the *Corinthians*, for which he punished them; 1 *Cor.* 10. 22. And 1 *Cor.* 11. 30.

Quest: VII. IS *the Justification of Believers, under the* Old Testament, *one and the same in all respects with the justification of Believers, under the* New Testament?

Yes. *Gal.* 3. 9, 13, 14. *Rom.* 4. 22, 23, 24. *Heb.* 13. 8.

Well then, do not the *Socinians* err, who maintain, that *the manner of justification, is not one, and the same, under both the* Testaments?

Yes.

By what reasons are they confuted?

(1) Because, *Abraham was justified by Faith in Christ*; *Gen.* 15. 6. And *he believed in the Lord, and it was counted to him for righteousness.* That

is

is, God of his meer Grace, held him righteous, and juſtified that had no righteouſneſs in himſelf, whereby to ſubſiſt and ſtand before his juſtice ſeat, and that through Faith in his promiſes, and in the promiſed Mediator, (2) Becauſe *Iſaiah* teacheth, that both himſelf and other Believers; were juſtified by the knowledge of Chriſt, *Chap.* 53 11. (3) Becauſe, the holy Ghoſt expreſly teſtifies, that Chriſt died for the Believers under the *Old Teſtament*; *Heb.* 9. 15. (4) Becauſe, the juſtification of believing *Jews* under the *old Teſtament*, and believers under the *New*, are compared between themſelves as equal; *Acts* 15. 11.

CHAP. XII.

Of ADOPTION.

Queſtion I.

ARE thoſe who are taken into the number, and enjoy the liberties, and priviledges of the Children of God, and have his Name put upon them, and receive the Spirit of Adoption, are they (I ſay) ever caſt off?

No.

Are they ſealed to the day of Redemption, and inherit the promiſes, as heirs of everlaſting Salvation?

Yes. *Lam.* 3. 3. *Eph.* 4. 30. 1 *Pet.* 1. 5.

Well then, do not the *Lutherians* err; who maintain, *that the Children of God, ſome of them, may be caſt off, for a time totally, though not finally?*

Yes.

Do not likewiſe, the *Arminians*, *Quakers*, and *Socinians* err, who maintain, *that thoſe who have received the grace of Adoption, may be caſt off totally and finally?*

Yes.

By what reaſons are they confuted?

(1) Becauſe, all the children of God are keeped through faith unto Salvation; 1 *Peter* 1. 5: (2) Becauſe, Chriſt hath prayed, for the preſeverance of all Believers; *John* 17: 20: *John* 11: 26: And all thoſe, that are adopted, are the children of God by faith; *Gal.* 3: 26: (3) Becauſe, no man, that is born again, as are all the children of God, doth ſin; that is, he ſuffers not ſin to reign over him, for his ſeed remaineth in him; that is, Gods ſeed, whereby he is born again, namely the Word of God; 1 *Peter* 1: 23: *John* 3: 5, 6: *Remaineth in him*, that is, doth not *totally* periſh, but abideth thence foreward, working

ing

ing the fruits of regeneration once begun in them; *Phi:* 1, 6: See 1 *John* 3, 9: (4) Becauſe, all the children of God, requeſt the Father, by the Son, that he may grant them perſeverance to ſalvation; *Matth:* 6: 13: which perſeverance is moſt needful to them, for that end; *Matth:* 24: 13. But Believers, when they ſeek things needful to Salvation, in the name of Chriſt, according to his promiſe, are alwayes heard; *John* 14: 13, 14: *John* 16: 23. (5) Becauſe, the Gifts and Calling of GOD are without Repentance; *Rom:* 11: 29. (6) Becauſe, all thoſe who are juſtified are glorified; *Rom:* 8: 30: But all who are Adopted, are endued with Faith, and are juſtified; *Gal:* 3: 26. (7) Becauſe, Chriſt keepeth all his Adopted Ones, that none can pluck them out of his hand, or his Fathers hand; *John* 10: 27, 28, 29. (8) Becauſe, perſeverance is a gift promiſed by GOD to all the Elect, in the covenant of Grace; *Ezek:* 36: 26, 27, 28. *Ezek:* 11: 19, 20: *Jerem:* 31: 31, 32, 33. (9) Becauſe, juſtifying Grace is a Well of Water ſpringing up into everlaſting life, in every man, to whom it is given; *John* 4: 14. And the Saints are like unto trees, planted by the rivers of waters, which bring forth their fruit in their ſeaſon; *Pſalm* 1. 3.

CHAP.

CHAP. XIII.

Of SANCTIFICATION.

Question I.

ARE *they who are effectually Called, and Regenerated, having a new Spirit created in them, farther ſanctified, really and perſonally, through the vertue of Chriſts death, and reſurrection, by his Word and Spirit dwelling in them?*

Yes. 1 *Cor.* 6. ii. *Acts* 20: 32. *Phil:* 3: 10: *Rom:* 6: 5, 6. *John* 17. 17.

Well then, *do not the* Antinomians *err*, who maintain, *That thoſe who are juſtified, are ſanctified onely, by the imputed holineſs of Chriſt; not by infuſing inherent holyneſs, or any Spiritual qualities into them, by the help of which, they are enabled to live holily?*

Yes.

By what reaſons are they confuted?

(1) Becauſe, the Apoſtle ſays, follow peace and holineſs with all Men, without which no man ſhall ſee God; *Heb.* 12. 14. (2) Becauſe, the fruit of the Spirit, is Love, Joy, Peace, long-ſuffering, Gentleneſs, and Faith;

Gal.

Gal. 5. 22. (3) Becauſe, they who are in Chriſt, bring forth good fruit; *John* 15. 5. (4) Becauſe, they who belong to Chriſt, have crucified the Fleſh with the affections, and luſts; *Gal.* 5. 24, 25. (5) Becauſe, the Apoſtle commands us, to work out our ſalvation, with fear and with trembling; *Phil.* 2. 12. (6) Becauſe, we ought to purify our ſelves, from all filthineſs of the Fleſh, and Spirit, perfecting holineſs in the fear of God; 2 *Cor.* 7. 1. (7) Becauſe, we ought to grow in Grace, and in the knowledge of our Lord and Saviour Jeſus Chriſt; 2 *Pet.* 3. 18. (8) Becauſe, the Lord circumciſes the hearts of the Elect, that they may love the Lord their God, and taketh away the heart of ſtone; *Deut.* 30. 6. *Ezek.* 36. 26, 27.

Queſt. II. *IS Sanctification imperfect in this life, there being ſome remnants of corruption abiding in every part?*

Yes. 1 *John* 1. 10. *Rom.* 7. 18, 23. *Pſ.* 3. 12.

Well then, *do not the* Antinomians, *and many of the* Quakers *err*, who maintain, *That thoſe who are juſtified, are perfectly ſanctified?*

Yes.

Do not likewiſe the Papiſts, Socinians, *and* Anabaptiſts *err*, who maintain, *the ſame, but differ in the manner?*

Yes.

By

By what reaſons are they confuted?

But firſt conſider, *that the Antinomians* defend, *that the moſt perfect holineſs of Chriſt is imputed to us, and is made ours, there being no inherent holineſs in us, nor required of us.*

But the *Papiſts*, *Socinians*, *Quakers*, and *Anabaptiſts* affirm, *and maintain a perfect inherent holineſs, in this life.*

They are confuted?

(1) Becauſe, there is no man that ſinneth not; 1 *Kings* 8. 46. (2) Becauſe, if we ſay, we have no ſin, we deceive our ſelves, and the truth is not in us, 1 *John* 1. 8. (3) Becauſe, in many things, we offend all; *James* 3. 2. (4) Becauſe, there is not a juſt man upon the earth, that doth good, and ſinneth not; *Eccleſ.* 7. 20. (5) Becauſe, we are all, as an unclean thing, and all our righteouſneſſes are as filthy raggs; *Iſaiah* 64. 6. (6) Becauſe, the *Pſalmiſt* prayeth, that GOD would not enter into judgement with him, for in thy ſight (ſays he) ſhall no man be juſtified; *Pſal.* 143. 2. (7) Becauſe, no man can ſay, I have made my heart clean, I am pure from my ſin; *Prov.* 20. 9. (8) Becauſe, the Apoſtle complains heavily, concerning indwelling ſin; *Rom.* 7. 18, 23. (9) Becauſe, the Saints are obliged, to ſeek pardon of ſin every day; *Matth.* 6. 12. (10) Becauſe

cauſe, the Lord *ſayes*, he that is holy, let him be holy ſtill. *Rev:* 22. 11.

CHAP. XIV.

Of SAVING FAITH.

Queſtion I.

IS the grace of Faith, whereby the Elect are enabled to believe, to the ſaving of their Souls, the work of the Spirit of Chriſt, in their hearts?

Yes. *Heb.* 10. 39. 2 *Cor.* 4. 13. *Epheſ.* 1. 17, 18, 19.

Well then, *do not the* Pelagians *err*, who maintain, *Faith to be a thing natural; who attribute the being thereof to our ſelves, and to the ſtrength of our corrupt Nature?*

Yes.

Do not likewiſe the Arminians *err, Who though they grant Faith to be the gift GOD, yet they deny Faith to be given according to the preciſe will of GOD, for the ſaving of ſome men?*

Yes.

By what reaſons are they confuted?

(1) I confute the *Pelagians*; for *Chriſt ſayes*, no

no man can come to me (that is, *believe*) unleſs the Father that hath ſent me draw him; *John* 6. 44. (2) Becauſe, the *Apoſtle ſayes*, for unto you it is given, in the behalf of Chriſt, not onely to believe in him, but alſo to ſuffer for his ſake; *Phil.* 1. 29. (3) Becauſe, that which is natural, is proper to all; but all men have not Faith; 2 *Theſ.* 3. 2. (4) Becauſe, Faith is reckoned up among the fruits of the Spirit; *Gal.* 5. 22. (5) Becauſe, the very deſire it ſelf of believing is from GOD, and not from our ſelves; *Phil.* 2. 13. (6) Becauſe, Chriſt, is the Author and Finiſher of our Faith; *Heb.* 12. 2.

By what reaſons do you confute the Arminians?

(1) Becauſe, Faith is given to the Elect onely, and to ſuch, as are ordained to life eternal; *Titus* 1. 1. *Acts* 13. 48. (2) Becauſe, he that believes, ſhall be ſaved; *Mark* 16. 16. *John* 3. 15, 16, 18, 36. (3) Becauſe, GOD wills preciſely, the glorifying of all thoſe whom he juſtifies; *Rom.* 8. 30. But they who have Faith, are juſtified; *Rom.* 5. 1. (4) Becauſe, GOD wills preciſely, the gloryfying of all thoſe, whom he inwardly, and efficaciouſly calleth; *Rom.* 8. 30. But all that believe in him, are powerfully called; 2 *Theſ.* 2. 13, 14. (5) Becauſe, all the Children of GOD, are heirs of GOD, and joynt-heirs with Chriſt;

Rom.

Rom. 8. 17. But how many ſoever believes in his Name; to them he gave power to become the Sons GOD; *John* 1. 12.

Queſt. II. *IS Faith the Fruit of Chriſts purchaſe?*

Yes. *Titus* 3. 5, 6. *Titus* 2. 14. *Ezek.* 36. 25, 26.

Well then, *do not the* Arminians *err, who deny Faith, and other ſaving Graces to be Chriſts purchaſe, or the fruits of his death?*

Yes.

Do not likewiſe others of the ſame kind err, who granting the gift of believing, not to flow from mans free-will, or from any ſufficient grace beſtowed upon all, maintain, That it flows from GODS Soveraign good-will, thinking fit to beſtow that gift upon ſome whom he hath elected, and not upon others; without reſpect to the merits of Chriſts death?

Yes.

By what reaſons are they confuted?

(1) Becauſe, if this be all, that Chriſt hath purchaſed by his death, that GOD might ſave fallen man, upon condition he believe; then Chriſt might attain his end in dying, and yet not one ſoul be ſaved by his death. (2) Becauſe, it makes Chriſt a Titular Saviour onely, purchaſing ſalvation to all, without any full and certain intention of ap-

applying it to any. (3) Becauſe, it is promiſed to Chriſt the Mediator, as a ſatisfaction to him for his ſufferings, that not only many through Faith in him, ſhall be juſtified, but that certainly, he ſhall ſee his ſeed, and the fruit of his Soul; *Iſaiah* 53. 10. (4) Becauſe, the waſhing of Regeneration, and renewing of the Holy Ghoſt; under which all particular graces may be comprehended, are ſaid to be ſhed on us aboundantly, through Jeſus Chriſt; *Titus* 3. 5, 6. (5) Becauſe, the Lord hath promiſed to remove from us, the heart of ſtone, and to give us a new heart; to cleanſe us from all our idols, and waſh us with clean water. But theſe promiſes are in one bundle, with the promiſes of his pardoning our iniquity, and remembring our ſins no more; *Ezek.* 36. 25, 26. *Jerem.* 31. 33, 34. (6) Becauſe, Chriſt is made unto us Wiſdom, Sanctification, and Redemption, no leſs, than righteouſneſs, under which, Faith and all ſaving graces needful to the working out of our Salvation are comprehended; 1 *Cor.* 1. 30, 31. (7) Becauſe, we are ſaid to be bleſſed, with all ſpiritual bleſſings in *Chriſt Jeſus*, (*Epheſ.* 1. 3.) which by his merit are communicated to us. And is not Faith and ſaving Grace to be accounted among the Spiritual bleſſings? (8) Be-

Becauſe, it is not a meer poſſibility of Redemption, but actual Redemption, that the Saints in Heaven praiſe and extol *Chriſt* for; *Rev.* 5. 9, 12. An *Arminian*, cannot well ſing a part of this ſong, while he thinks in his heart, *he is no more beholden to the Lamb for his Redemption, than* Cain *and* Judas.

Queſt. III. *Doth a Chriſtian by Faith, believe whatſoever is revealed in the Word, for the Authority of GOD ſpeaking therein?*

Yes. *John* 4. 42. 1 *John* 5. 10. *Acts* 24. 14. 1 *Theſ.* 2. 13.

Well then, *do not the* Papiſts *err, who commend and extol Implicit Faith; and who define Faith, rather by Ignorance, than by Knowledge?*

Yes.

By what reaſons are they confuted?

(1) Becauſe, Faith cometh by hearing, and hearing by the Word of God; and therefore, there can be no Faith, without knowledge; *Rom.* 10. 17. (2) Becauſe, all believers, are taught of God; *Iſaiah* 54. 13. *John* 6. 45. (3) Becauſe, Chriſt ſayes, this is life eternal to know thee, the onely true God, and Jeſus Chriſt, whom thou haſt ſent; *John* 17. 3. (4) Becauſe, the Prophet *Iſaiah* ſayes, by his knowledge, ſhall my righteous ſervant juſtify many; *chap.* 53. 11.

Queſt.

Queſt. IV. *ARE the principal Acts of ſaving Faith, Accepting, Receiving, and Reſting upon Chriſt alone, for Juſtification, Sanctification, and Eternal Life, by vertue of the Covenant of Grace?*

Yes. *John* 1. 12. *Acts* 16. 31. *Gal.* 2. 20, *Acts* 15. 11.

Well then, do not the *Papiſts* err, who maintain, *Faith to be nothing, but a naked aſſent, to the truth revealed in the Word; it being placed by them, in the underſtanding onely?*

Yes.

Do not likewiſe the Socinians *err, who put no difference between Faith, and the Obedience of Works?*

Yes.

By what reaſons are they confuted?

(1) Becauſe, to believe, is to receive Chriſt, which is an Act of the Will; *John* 1. 12. (2) Becauſe, Faith is the ſubſtance of things hoped for, the evidence of things not ſeen. Or *Faith*, is a firm ground, or a firm confidence; that is, which cauſeth to ſubſiſt, or ſtand firm, the things which are promiſed by God in Chriſt, and which therefore are expected by hope, which is not done only by an aſſent, to Gods promiſes in our underſtanding, but alſo by a truſting to the ſame in our will. I ſay faith, is a firm ground

ground of the things, which are hoped, and an argument of things not ſeen. Or a conviction, in *Greeke Elegchos*: for Faith reſpecting GODS Revelation and Promiſe, convinceth and aſſureth the heart of man, more ſtrongly of the truth of a thing, than any other argument brought from natural Reaſon, can do; *Heb.* 11. 1. (3) Becauſe, we are juſtified before GOD by Faith; *Rom.* 5. 1. but we are not juſtified by a *bare and naked aſſent* to the truth; otherwiſe the Devils ſhould be juſtified; *Jam.* 2. 19. Neither are we juſtified by the *Socinians Faith*, which is every where condemned in Scripture; *Rom.* 3. 20, 28. *Gal.* 2, 16. *Eph.* 2. 8, 9. *Phil.* 3. 9. *Titus* 3. 4, 5.

CHAP. XV.

Of REPENTANCE.

Queſtion I.

IS Repentance unto life, an Evangelical Grace, the Doctrine whereof is to be preached by every Miniſter of the Goſpel, as well as that of Faith in Chriſt?

Yes. *Ezek.* 12. 10. *Acts* 11. 18. *Luke* 24. 47. *Mark* 1. 15. *Acts* 20. 21.

Well then, *do not the Antinomians err, who maintain, That repentance is not an Evangelical grace; and that it ought not to be preached by any Minister of the Gospel, seing it leads us away from Christ, and is many wayes hurtful and dangerous to us?*

Yes.

By what reasons are they confuted?

(1) Because, GOD hath promised in the *Covenant of Grace*, that he will pour upon the house of *David*, and upon the inhabitants of *Jerusalem*, the spirit of Grace and Supplication, which shall cause Christians under the Gospel, to repent and mourn for their sins; *Zech.* 12. 10. (2) Because, Repentance is numbered among the *saving graces*, which shall be bestowed and conferred upon *Converts*, under the *Gospel*, and is sometimes put for the whole Conversion of a man to GOD; *Acts* 11. 15, 16, 17, 18. (3) Because, the Ministers of the Gospel ought to instruct those with meekness, who oppose themselves; if GOD peradventure will give them Repentance, to the acknowledging of the Truth; 2 *Tim.* 2. 25. (4) Because, *Repentance from dead works*, is among the principles of the Doctrine of Christ; and is a foundation, which ought to be layed, before the Hearers of the Gospel can go on into perfection; I say,

ſays, *layed by the Miniſters of the Goſpel*; *Heb.* 6. 1. (5) Becauſe, Chriſt himſelf appointed Repentance, no leſs to be preached, through the world, than Remiſſion of ſins; *Luke* 24. 47. (6) Becauſe, Chriſt and his *Apoſtles* preached Repentance, no leſs than Faith; *Mar.* 1. 15. *Mat.* 3. 2. Nay, the whole ſum of the Goſpel is placed in preaching Faith and Repentance; *Acts* 20. 20, 21.

Queſt II. *DOth a ſinner* (*namely by Repentance*) *out of the ſight, and ſenſe, not only of the danger, but alſo of the filthineſs, and odiouſneſs of his ſins, as contrary to the holy Nature, and righteous law of God, and upon the apprehenſion of his mercy in Chriſt, to ſuch as are penitent, ſo grieve for, and hate his ſins, as to turn from them all unto God?*

Yes. *Ezek.* 18. 30. *Ezek.* 36, 31. *Iſai.* 30. 22. *Jer.* 31. 18, 19. *Joel* 2. 12, 13. *Amos* 5. 15. *Pſalm* 119. 6. 59. 106.

Well then, do not the *Antinomians* err, who maintain, *we ought not by Repentance, to hate our ſins, to mourn for them, and turn from them to God: but only to believe, that Chriſt in our ſtead and for us, hath Repented?* Yes.

By what reaſons are they confuted?

(1) Becauſe, Repentance, being a turning from our ſins, and evil ways, and a turning to God, and Chriſt being without ſin, could not be capable to repent in our ſtead; 1 *King.* 8. 35.

8. 35. *Heb.* 7. 26, 27. *Joel* 2. 12, 13. (2) Becauſe, they that repent, confeſs their ſins, and are grieved for them; *Ezra* 10. 1. *Mark* 14. 72. They hate their ſins; 2 *Cor.* 7. 11. They are aſhamed, and confounded for them; *Jer.* 31. 19. (3) Becauſe, Repentance, is a ſorrow after a Godly manner, in the ſame very Perſons, that Repent, wrought by God, by the preaching of the Word; 2 *Cor.* 7. 9. *Acts* 11. 18. (4) Becauſe, Repentance, is called a renting of the heart; *Joel* 2. 12. And they that Repent, hate and loath themſelves for their abominations; *Ezek.* 36. 31. They are aſhamed, and confounded; *Jer.* 31. 19. They are grieved, and pricked in their Reins; *Pſal.* 73. 21 (5) Becauſe, God promiſing Repentance, to the people of the Jews, being converted to Chriſt, after their backſliding, ſays, I will pour out upon the houſe of *David*, and upon the inhabitants of *Jeruſalem*, the Spirit of Grace and Supplication, and they ſhall look upon me, whom they have peirced, and they ſhall mourn for him, as one mourneth for his only Son; *Zech.* 12. 10, And ſhall be in bitterneſs for him, as one that is in bitterneſs, for his firſt born. But is any man ſo fooliſh as to affirm, that when a man doth mourn, for his firſt born, he believes only, that another man, hath mourned in his

his ſtead? (6) Becauſe, Faith is one thing, and Repentance ſpecially ſo called, is another thing; *Mark.* 1. 15. *Acts* 20. 21. *Heb.* 11. 6. In which places, Faith and Repentance, are numbred two diverſe things. And it is evident likewiſe, that Faith is the cauſe of Repentance, but nothing can be the cauſe of it ſelf.

Do not likewiſe, the *Papiſts* err, who maintain, *that we are not by Repentance converted from our ſins to God; which they only make an endument, or quality fitting, and diſpoſing us for converſion, and meriting it: which (ſay they) conſiſts in* heart contrition, mouth confeſſion, abſolution, and ſatisfaction. *By the firſt, They have heart ſorrow for ſin. By the ſecond, They confeſs their ſins to the Preiſt. By the third, (Which can be no part of Repentance; ſeeing it is not a thing done by the ſinner) they are abſolved by the Prieſt, from their ſins. By the fourth, they make ſatisfaction for former ſins, in performing ſome good work willingly undertaken, or enjoyned by the Prieſt after abſolution; as Faſtings, Chaſtiſing of their own bodies, Pilgrimages, and hearing of many Maſſes* Yes.

By what reaſons are they confuted?

(1) Becauſe, the Word of God aſſerts no meritorious Work in us, to go before our converſion. Not by Works of righteouſneſs, which we have done, but according

to his mercy, he ſaved us; *Titus* 3. 4, 5, 6. (2) Becauſe, the only merit of Chriſt, is the meritorious cauſe of our Converſion; *Heb.* 9. 14. 1 *Cor.* 6. 11. (3) Becauſe, true Repentance, is the infallible Antecedent, and forerunner of life; 2 *Cor.* 7. 10. *Acts* 11. 18. And they who truely Repent have all their ſins pardoned; *Acts* 2. 38. *Acts* 3. 19. Nay, Repentance is a peice of the exerciſe of the life of Grace here, and worketh unto life, and ſalvation hereafter. But of no foregoing diſpoſition, or qualification previous to Repentance, can theſe forecited places of Scripture be underſtood. (4) Becauſe, Repentance, and turning to God, are ſometimes put, for the ſame thing: and the Prophets, while they ſtudy to excite, and ſtir up the people to Repentance, they ſignifie it, by the word *Converſion* and *turning to GOD*; *Acts* 11. 15, 16, 17, 18, 21. *Joel* 2. 12, 13, *Eſek.* 18. 31, 32. (5) Becauſe, Whatſoever goes before our converſion to God, it cannot be of Faith; and therefore, it muſt diſpleaſe God; *Rom.* 8: 8: *Rom.* 14. 23. But true Repentance is of Faith, and God delighteth in it; *Jer.* 31. 18, 19, 20. (6) Becauſe, in very many places of Scripture, Repentance is deſcribed, by a departing from evil, and a turning to God. *Iſa.* 1. 16, 17. *Iſaiah* 55. 7.

Pſalm

Psalm 84. 14. *Hos.* 6. 1. (2.) Because, heart contrition, mouth confession, and satisfaction for former sins, which they call *Penance*, as they are explained by the *Papists*, may be found in Hypocritical Repentance, as is evident from the example of *Judas*, and *Ahab*, *Matth.* 27. 4. 1, 2. *Kings* 21. 27. There may be true Evangelical Repentance, without Confession of the mouth made to a Priest, and without *Penance*. If the mouth and heart confess to God only, it is sufficient, unless their be a publick scandal, committed against the Church of God. As for *Absolution*, it can be no part of Repentance, for it is not a thing done by the Sinner, but (as I said) conferred by the Priest.

Quest. III. IS *Repentance to be reckoned, as any satisfaction for sin, or cause of the pardon thereof?*

No. *Ezek.* 36. 31, 32. *Ezek.* 16. 61, 62, 63.

Well then, do not the *Papists* err, who maintain, *that Repentance, is a satisfaction for sins (to wit, an imperfect satisfaction) and that it deserves the mercy of God, and pardon of sin?*

Yes.

By what reasons are they confuted?

(1.) Because, Christ did satisfy the justice of God to the full: and it is his blood only, that

that purgeth us from all sin; *Isai.* 53. 4, 5, 6, 8. 11. 1 *John* 1. 7. (2) Because, to satisfie for sin, is a part of the Priestly office of Christ, which cannot be communicated to any; *Heb.* 2. 17, compared with *Heb.* 7. 23, 24. (3) Because, the Lord pardoneth our sins, not for our sake, but for his own sake; *Isai.* 43. 25. *Ezek.* 36. 25. 31. 32. (4) Because, pardon of sin, is an Act of the free favour of God; *Hos.* 14. 2. *Eph.* 1. 7. But if it be of the free favour of God, then it is no more of works, and of Repentance, as a satisfaction for sin; *Rom.* 11. 6.

Quest. IV. *IS there any sin so great, that it will bring damnation upon those, who truely repent.*

No. *Isaiah* 59. 7. *Rom.* 8. 1. *Isaiah* 1. 16. 18.

Well then, do not the *Novatians*, *Anabaptists*, and *Puritans* called *Kathari* err, who maintain, *that if any after Baptism, and Grace received, fall into grievous sins, offend willingly, there is no pardon remaining for them, even though they should repent?*

Yes.

By what reasons are they confuted?

(1) Because, God under the Law, appointed dayly sacrifices even for sins, that were

were commited willingly; *Num.* 28. 3. *Lev.* 6. 1. to the eight *verse.* (2) Because, God in the Covenant of Grace hath promised, that he will not utterly take from them (with whom he is in Covenant) his loving kindness: even though they have broken his statutes, and not keeped his commandments; *Psalm* 89. 30, 31, 32. (3) Because, GOD invites the *Galatians*, and *Corinthians*, who were guilty of *Apostasie*, and of very many gross scandals, to Repentance, from the hope of pardon, *Gal.* 3. 1. *Gal.* 1. 6. *Gal.* 4, 19. 1 *Cor.* 1. 11, 12. and 1 *Cor.* 5. 1, 2, 7, 8. 2 *Cor.* 12. 21. (4) Because, the Apostle *John* says, even to such as have sinned willingly, after Baptism, and Grace received, if we truely Repent and confess our sins, God is faithful and just, to forgive us our sins; 1 *John* 1. 9. see, 1 *John* 2. 12. (5) Because, *David* after murder, and Adultery: and *Peter*, after denying of his Master, obtained pardon, when they repented; 2 *Sam.* 12. 13. *John* 21, 19. Therefore there remaineth pardon to such, as after Baptism, and Grace received, have fallen and repented.

Quest. V. *IS every man bound to make private confession of his sins to God, praying for the pardon thereof?*

Yes

Yes. *Psalm* 51. 4, 5, 7, 9. *Psalm* 32. 5, 6.

Well then, do not the *Antinomians*, *Libertines*, and *Anabaptists* err, who maintain, *that those, who are once justified, are not any more obliged, to confess their sins, to be grieved for them, or to Repent of them?*

Yes.

By what reasons are they confuted?

(1) Because, whosoever doth call upon God the Father, in their prayers, they ought to seek dayly remission of sins; *Luke* 11. 2, 3, 4. (2) Because, God doth commend, the serious confession of sins, and grief for them, in justified persons, and delighteth therein; *Jer.* 31. 18, 19, 20. *Luke* 7. 44. *Isa.* 66. 2. (3) Because, pardon of those sins, which justified persons shall confess, is promised; *Prov.* 28. 13. *Psalm* 32. 5. 1 *John* 1. 9. (4) Because, such are declared blessed, that mourn. *Matth.* 5. 4. (5) Because, in whom the Spirit dwelleth, it worketh in them, being greatly weighted, with the burden of their sins, a continual groaning: and sorrow for the same; *Rom.* 7. 23, 24. *Rom.* 8. 26. (6) Because, true repentance, is a renewing of the image of God lost, at least greatly defaced, by the committing of sin, which in sanctification is not perfected, but only begun, and doth dayly increase through the vertue of Christs death

death, and reſurrection; *Eph:* 4. 19, 20, 21, 22, 23, 24. (7) From the example of juſtified perſons, as *David*, *Joſia*, *Peter* and others, who after juſtification confeſſed their ſins, grieved for them, and begged pardon; 2 *Sam.* 12. 13. *Pſalm* 51. the 2 *Kings* 22. 19: *Neh:* 9. from the beginning; *Mark* 14. 72.

Queſt: VI: DO *thoſe, who confeſs their ſins privately to God, who pray for the pardon thereof, and forſake them, obtain mercy?*

Yes. *Prov:* 28: 13: 1 *John* 1: 9:

Well then, do not the *Papiſts* err, who maintain, *that beſides confeſſion of ſins made to God, and forſaking of them, an* Auricular confeſſion, *and enumeration of all particular ſins, committed after Baptiſm, muſt be made to our own proper Prieſt, as a neceſſary mean, for obtaining remiſſion of them?*

Yes.

By what reaſons are they confuted?

(1) Becauſe, the *Pſalmiſt ſays*, who can underſtand his errors; *Pſalm* 19: 12: and they being moe, than the hairs of our head, how can they be *mumbled* over to a Prieſt? *Pſalm:* 40. 12: (2) Becauſe, Chriſt gave an abſolution, without an enumeration of every ſin; *Mat.* 9: 2: Neither doth he demand an enumeration, of all our ſeveral ſins, though we be

be obliged to reckon, and rehearse, all that we are able to remember; *Luke* 7. 48. *Luke* 18. 13, 14. (3.) Because, there is no command, or example in Scripture, for any man to *whisper*, and *round* his sins into the ear of a Priest: and therefore, it not being of Faith, it is sin; *Rom.* 14. 23. (4.) Because, whosoever turneth from his sin to God, and confesseth them, he findeth mercy presently; *Ezek.* 18. 21. 28. *Prov.* 28. 13.

Quest. VII. *Ought he who scandalizeth his Brother, or the Church of Christ, to be willing, by a private, or publick confession, and sorrow for his sin, to declare his Repentance to those who are offended?*

Yes. *James* 5. 16. *Luke* 17. 3, 4. *Josh.* 7. 19. *Psalm* 51. throughout; 2 *Cor.* 2. 8.

Well then, do not the *Novatians* err, and others too, who maintain, *that those, who have offended their Brother, or the Church of Christ, are not obliged to declare their repentance, to the parties offended; and that those, who are offended, ought not to require any such thing, as private, or publick confession, and acknowledgement, but that presently, they ought to be received, without doing any such thing?*

Yes.

Do

Do not likewise some Church-men *err, who connive, and wink, at the publick scandals, especially of the richer, and better sort?*

Yes.

And lastly, *do not many in these times err, who jear, and make a mock, at all publick confession of sins.*

Yes.

By what reasons are they confuted?

(1) Because, he that offendeth his Brother, ought to return to him, saying I repent; *Luke* 17. 3, 4. (2) Because, Christ did even value so much a private mans offence, that he was not to be admitted to the Altar with his gift, until he was reconciled to his Brother; *Matth.* 5. 23, 24. (3) Because, the incestuous person, was not received into the communion of the Church of *Corinth*, before he had evidenced his repentance, by satisfying the Church; 2 *Cor.* 2. 6. (4) Because, publick confession of sin, glorifies God; *Josh.* 7. 19. (5) Because, those who sin, must be rebuked before all, that others also may fear; 1 *Tim.* 5. 20.

Quest. VIII. ARE *those, who are offended, bound to be reconcilled to the offending party, he declaring his Repentance, and ought they in love to receive him?*

Yes, 2 *Cor.* 2. 8. Well

Well then, do not the *Novatians* and *Anabaptists* err, who maintain, *that Professors of Religion, falling into publick scandal, especially in denying the Truth, in the time of persecution, are no more to be received into the Church, even though they Repent?*

Yes.

By what reasons are they confuted?

(1) Because, Christ says, if thy Brother trespasse against thee, rebuke him; and if he repent, forgive him, and if he trespass against thee seven times in a day, and seven times in a day, turn again to thee, saying I repent, thou shalt forgive him; *Luke* 17. 3. 4. (2) Because, for a *Heathen*, and *Publican* (that is one casten out from the communion of the Church) he only is to be esteemed, who neglecteth to hear the Church; *Matth.* 18. 17. (3) Because, such as have offended the Church, after submission, to the churches censure, ought to be comforted; the Church ought to make their love known to them; and receive them again into communion, least happly their grief, and sorrow increasing, they be swallowed up; 2 *Cor.* 2. 7, 8. (4) Because, if a man be overtaken in a fault, they who are Spiritual, ought to restore such an one, in the Spirit of meekness; considering themselves, least they also be tempted;

Gal.

Gal. 6. 1. (5) Because, if men, repenting of their faults committed against their Brethren, and fellow Christians, be not received into the communion of the Church, both they and the Church are in hazard, lest Satan by his devices, gain an advantage of them; 2 *Cor.* 2. 10. 11. (6) Because, *Miriam*, who for her sedition, against *Moses*, was shut out from the *Camp* seven days, was brought in again; *Num.* 12. 15. So was the incestuous person, received into the communion of the Church; 2 *Cor.* 2. 8.

CHAP. XVI.

Of GOOD WORKS.

Question I.

ARE *Good Works onely such, as GOD hath commanded in his holy Word, and not such as without the warrant thereof, are devised by men, out of blind zeal, upon any pretence of good intention?*

Yes. *Micah* 6. 8. *Rom.* 12. 2. *Heb.* 13. 21. *Matth.* 15. 9. with 1 *Sam.* 15. 21, 22, 23. *Isa.* 29. 13. 1 *Pet.* 1. 18. *Rom.* 10. 2.

Well

Well then, *do not the* Papists *err, who maintain, That not only such works are good, which are done according to the Will and Law of GOD, but others also, which are commanded by the publick Authority of the Church, though over and above what the Law of GOD requires. And that those also are good Works, which are done out of a good intention, to advance GODS Glory, or to perform Worship to Him, though they be not commanded by GOD?*

Yes.

Do not likewise the old *and* late Libertines *err, who maintain, That the difference between good Works, and evil, depends onely upon the private and particular Opinion of every man. For they think, that no work ought to be called evil, but in so far, as he that doth it, thinks it evil?*

Yes.

By what reasons are they confuted?

(1) Because, *Good works* are described by the *Apostle* to be such, as GOD before hath ordained, that we should walk in them; *Eph.* 2. 10. (2) Because, GOD expresly commands, that every man must not do that, which seems good in his own eyes, but onely such works, as he hath commanded, and must neither add thereto, nor diminish from it; *Deut.* 12. 8, 32. *Josh.* 1. 7. *Prov.* 30. 6. *Rev.* 22. 18. (3) Because, the Lord openly testifies that

that in vain they do worſhip *Him*, teaching for Doctrines, the commandments of men, not requiring that Will-worſhip, which Phantaſtick men would give him; *Iſaiah* 1. 13. *Matth.* 15. 9. *Micah* 6. 6, 7, 8. *Col.* 2. 23. (4) Becauſe, the Scribes and Phariſees are ſeverely rebuked by Chriſt, that made the Commandment of GOD of no effect, by their Traditions; *Matth.* 15. 6. And it is often mentioned in the Books of the *Kings*, and *Chronicles*, as a fault in the Kings of *Juda*, that the High-places were not taken away. And how ſeverely were the *Iſraelites* puniſhed, for their worſhipping of the *Golden-Calf*? *Exod.* 32. And for worſhipping the *Calves*, which *Jeroboam* ſet up at *Dan*, and *Bethel*, all know; 1 *Kin.* 12. 28. (5) Becauſe, the Law of God, is the perfect Rule and Square of good works; To the Law, and to the Teſtimony: if they ſpeak not according to this Word, it is, becauſe there is no light in them; *Iſaiah* 8. 20. (6) Becauſe, without Faith, it is impoſſible to pleaſe God; *Heb.* ii. 6. But Faith hath alwayes a reſpect to the Word of God.

Queſt. II. ARE *good works done in obedience to Gods commandments, the fruits, and evidences of a true, and lively Faith?*

Yes. *James* 2. 18, 22.

Well then, do not the *Antinomians*, and *Libertines* err, who deny, *That Believers, ought to make evident to themselves, and others, the truth of their Justification, by good works, as fruits of a true, and lively Faith?*

Yes.

By what reasons are they confuted?

(1) Because, Christ sayes, by their fruits, ye shall know them: for a good tree bringeth forth good fruit; *Matth:* 7. 16, 17, 18. (2) Because, we are commanded, to make sure our Calling and Election by good Works, as by the fruits of Faith; 2 *Peter* 1: 5, 6, 10, 11. (3) Because, in Scripture there are delivered many undoubted, and sure marks of Regeneration, taken from the fruits of Faith, and good Works; 1 *John* 1: 6, 7: and 1 *John* 2: 3: and 1 *John* 3: 9, 10, 14.

Quest. III. *IS our ability to do good Works, wholly from the Spirit of Christ, and not at all from our selves?*

Yes.

And that we may be enabled thereunto, besides the Graces already received, is there not required an actual influence of the same holy Spirit, to work in us, both to will and to do, of his good pleasure?

Yes. *John* 15. 4, 6. *Ezek.* 36. 26, 27. *Phil.* 2. 13. 2. *Cor.* 3. 5.

Well

Well then, *do not the* Pelagians *err, who maintain, That Good works done by the ſtrength of our free-will, are conform to the Law of God, and worthy of the Kingdom of Heaven?*

Yes.

Do not likewiſe the Papiſts *err,* who maintain, *that good works may be done, by a meer general and common influence from God?*

Yes.

Do not laſtly the Arminians *err,* who maintain, *that good works flow only from God, as a Moral Cauſe?*

Yes.

By what reaſons are they confuted?

(1) Becauſe, Chriſt ſays, ye can do nothing without me; *John* 15. 5. (2) Becauſe, of our ſelves, we are not able to think a good thought; 2 *Cor.* 3. 5. (3) Becauſe, it is God, that worketh in us, both to will, and to do, of his good pleaſure; *Phil.* 2. 13.

Queſt. IV. ARE *they who are Regenerated, to grow negligent, as if they were not bound, to perform any duty, unleſs by a ſpecial motion of the ſpirit?*

No.

Ought they to ſtir up diligently the Grace of GOD which is in them?

Yes. *Phil.* 2. 12. *Heb.* 6: 11, 12. 2 *Peter* 1. 3.

1. 3, 5, 10. *Isa.* 64. 7. 2 *Tim.* 1. 6. *Acts* 26. 6, 7. *Jude* verse 20. 21, 22.

Well then, do not the *Quakers*, *Familists*, and other *Giddy-headed Persons* err, who maintain, *that Believers ought not to perform, any duties in Religion, unless the Spirit within, move and excite them, to those duties: and that we ought to forbear, when this is wanting?*

Yes.

By what reasons are they confuted?

(1) Because, the Holy Ghost forbiddeth us, to be slow in performing such duties: nay, commands us to stir up the gift, which is in us, and use all diligence to perform duties commanded by himself; *Phil.* 2. 12. *Jude verse* 20. (2) Because, the Prophet confesseth that, as the great sin, of the Lords people, that there is none that calleth upon his name, that stirreth up himself, to take hold of him; *Isaiah* 64. 7. (3) Because, to neglect the worshipping of GOD, is an evident sign, and token of an Atheist; *Ps:* 14. 4. *Ps.* 53. 4. (4) Because, the Lord hath threatned to pour out his fury upon the Heathen, that know him not, and upon the Families that call not on his Name; *Jerem.* 10. 25. (5) Because, the twelve Tribes, which hoped to come to the promise made to the Fathers, instantly served GOD day and night; *Acts* 26. 6, 7. And the

the Apostles gave themselves continually to Prayer, and to the Ministry of the Word; *Acts* 6. 4. (6) Because, Christ himself who had always the Spirit, was very frequent, in all those Exercises and Duties, as all the Histories, of the four Evangelists do testifie. Those *Fanatick Recusants*, either have the Spirit of God in them; or they want it. This last they will not grant. If then they have it, why do they refuse to perform duties of Religion, more then our blessed Saviour did, when opportunitie, and occasion, did call him. They have the Spirit but want the Impulse. But contrarywise, this impulse; is never wanting when there is a call. But the Spirits call is never wanting, when opportunity is offered. (7) Because, Christ will have the Gospel preached to every creature; *Mark* 16. 15. And hath commanded the administration of the *Lords Supper*, even to his *second* coming; 1 *Cor.* 11. 26. And will have the work of the ministry to continue in his Church, for the perfecting of the Saints, for the edifying of the body of Christ; till we all come in the unity of the Faith, *&c.* *Eph.* 4. 11, 12, 13. (8) Because, we are commanded, to pray without ceasing; 1 *Thes.* 5. 17. That is, upon all opportunities, and in all our necessities.

(9) Becauſe, we are commanded, to truſt in him at all times; *Pſalm* 62. 8. (10) if we ſhall forbear outward duties, as prayer, and ſuch like, then ought we to forbear inward exerciſes, as Acts of Faith, Love, and Fear, till we be moved thereunto, which is moſt abſurd, for we are commanded (as was cited) to truſt in him alwayes. (11) What aſſurance can men have, the next hour, or to morrow, more than in the preſent time, of the Spirits motion on their ſouls: or that they ſhall be thus, at a greater advantage, by putting off the duty, till they have ſome inward motion, and impulſe thereunto, than by waiting on the ordinary call of the Word, or of Providence?

Queſt. V. ARE *they, who, in their obedience, attain to the greateſt hight, which is poſſible in this life, ſo far from being able to* ſupererogate, *and to do more, than God requires, that they fall ſhort of much, which in duty they are bound to do?*

Yes. *Luke* 17.10. *Neh.* 13.22. *Gal.* 5.17. *Job* 9.2,3.

Well then, do not the *Papiſts* err, who maintain, *That a man regenerated can not only fulfil the Law of God perfectly, but may do alſo more good, than the Law of God requires of him? This is their mad fancy, of the* works of Supererogation. Yes. By

By what reaſons are they confuted?

(1) Becauſe, no man living, is able to fulfil the Law of God; *Pſalm* 143. 2. *Iſaiah* 64. 6. 1 *John* 1. 8. Far leſs is any man able to do more than the Law requires. (2) Becauſe, we are obliged to ſeek remiſſion of ſins every day; *Matth.* 6. 12. But to ſeek pardon for ſin every day, and to perform *works of Supererogation*, are inconſiſtent together. (3) Becauſe, Chriſt ſays, when you ſhall have done all things, which are commanded you, ſay, we are unprofitable ſervants; we have done that which was our duty to do; *Luke* 17. 10. (4) Becauſe, according to this Doctrine of *works of Supererogation*, we muſt accuſe the Scripture, and Law of God, of imperfection, as if they were not a perfect Rule of life, and manners, which is contrary to the *Pſalmiſt* 19. 8. And contrary to 2 *Tim.* 3. 15, 17. *Deut.* 4. 2. (5) Becauſe, whatſoever things are true, honeſt, juſt, pure, lovely, of good report, theſe are commanded, as things neceſſary to all men: therefore, either the *Works*, which the *Papiſts* call *works of Supererogation*, are true, honeſt, juſt, and pure: and if they be ſuch, they are commanded by God in Scripture, and not *works of Supererogation*: or they are unhoneſt, impure, unjuſt: and if ſuch, then

no

no man is so mad, as to call them *Good-works*, much less *Works of Supererogation*; *Phil.* 4. 8.

Quest. VI. *CAN our best works, merit pardon of sin, or eternal life, at the hands of God?*

No. *Rom.* 3. 20. *Rom.* 4. 2, 4, 6. *Eph.* 2. 8, 9. *Titus* 3. 5, 6, 7. *Rom.* 8. 18. *Psalm* 16. 2. *Job* 22. 2, 3.

Well then, do not the *Papists*, and some of the *Quakers* err, who maintain, *that the Good works of Regenerate men, do truely, and properly Merit, and deserve eternal life?*

Yes.

By what reasons are they confuted?

(1) Because, there is no proportion, between our imperfect works. and life eternal, between the *work* and the *Reward*; 2 *Cor.* 4. 17. For our light afflictions worketh for us, that is brings forth, not of any *Merit*, but of meer Grace for Christs sake, see *Rom.* 8. 18. *Rom* 3. 28. (2) If by our good Works, we deserved the pardon of sin, we might have whereof to boast; for if *Abraham* were justified by works, he hath whereof to glory, but not before God; *Rom.* 4. 2, But the Scripture saith, he that glorieth, let him glorie in the Lord: 1 *Cor.* 1. 31. (3) Because, no creature, performing the most excellent Works,

Works, can deſerve any favour from God, or oblige him, to give any thing as due. And according to the order of Gods juſtice, he can receive no favor from us; nor can any creature, confer any benefit on him; *Pſ.* 16. 2. *Job* 22.2,3. Truely, where there is no favour done, there can be no Merit: for merit preſuppoſeth a benefit accepted. (4) Becauſe, our works are imperfect, as well as to *Parts*, as to *Degrees*; *Gal.* 5. 17; *Iſ.* 64. 7. *Deut.* 27. 26. A *Perfection of parts* is, when we have a *Part* of every Grace, and are renewed in ſome meaſure in every power, and faculty of the whole man, though we be not come to the juſt and due meaſure in any of them. A *perfection of Degrees*, conſiſts in the compleat meaſure of our conformity, and our exact correſpondence to the Law of God, in reſpect of all whatſoever it requires. (5) Becauſe, Chriſt ſays, ſo likewiſe ye, when ye ſhal have done all thoſe things which are commanded you, ſay we are unprofitable ſervants, we have done that which was our duty to do; *Luke* 17. 10. (6) Becauſe, the Good Works, which we do, are not ours, but it is God that worketh in us, both to will, and to do; 1 *Cor.* 4. 7. *Gal.* 5. 22. *Phil.* 2. 13. (7) Becauſe, that heavenly bleſſedneſs, to be given to the ſaints, is expreſly attributed to the mercy

and

and pity of God; *Psalm* 103. 4. *Matth.* 5. 7. *Titus* 3. 5. *Eph.* 4. 6, 7, 8. (8) Becauſe, when the Apoſtle proclaims death to be the wages of ſin, he doth not affirm life eternal to be the reward of Good Works, but the free, and gracious gift of God, which we obtain by Chriſt, even in our ſanctification, whereof the Apoſtle here; *Rom.* 6. 23. Which free Gift hath for its end, eternal life. Not that it merits this (for then it ſhould not be a gracious gift) but becauſe Chriſt, hath merited this for us, and ſhal of free Grace give it to us, as the following words, *through Jeſus Chriſt our Lord* ſhew. (9) Becauſe, God will have us to buy without money or price, *Wine, Milk, Honey:* that is, to receive all things requiſite, and neceſſary for our ſpiritual life, for *Nothing*; and eternal life it ſelf; *Iſaiah* 55. 1, 2, 3. (10) Becauſe, Chriſt ſhould not be a perfect Saviour, if any thing from us were to be added, to the righteouſneſs of his Merit. But Chriſt is a perfect Saviour; *Eph.* 1. 7. *Eph.* 2. 7, 8, 9. 1 *John* 1. 7. *Acts* 4. 12. (11) Becauſe, our beſt works, have ſuch a mixture of corruption, and ſin in them, that they deſerve his curſe, and wrath, ſo far are they from meriting; *Iſa.* 64. 6. But we are all, *ſaith the Prophet*, as an unclean thing, and all our righteouſneſſes, are like filthy

filthy raggs. (12) If the works of regenerated men, did deſerve eternal life, then ſhould the whole contrivance of the Goſpel be ſubverted, and the ſame very way of Life layed down, which was in the Covenant of works, as is clear from 2 *Cor.* 5. 21. The Goſpel is ſo contrived, by the infinite Wiſdom, and Goodneſs of God, that there is a judicial transferring of our ſin, as a debt on Chriſt, the Cautioner, and a tranſlation of his righteouſneſs, and merit, to be imputed to us, for our juſtification, without the leaſt reſpect to our works.

Queſt. VII. ARE *Works done by unregenerate men, although for the matter of them, they may be things which God commands, and of good uſe, both to themſelves, and others, are they (I ſay) ſinful, and cannot pleaſe God?*

Yes. *Hag.* 2. 14. *Titus* 1. 15. *Amos* 5. 21. 22. *Hoſ.* 1. 4. *Rom.* 9. 16. *Titus* 3. 5.

Well then, do not the *Papiſts* err, who maintain, *that not only, all the works of unregenerate men are not ſinful, but alſo that ſome of their Works do indeed Merit, and deſerve ſomewhat from God, namely (as they ſpeak) by* Merit *of* Congruity, *that is, as they are agreeable to the Law of God?*

Yes.

There

There is also (as they say) a Merit *of* Condignity, *by which the works of the Regenerate, which follow justification, deserve eternal life, not from the imputation of Christs righteousness, but from their own intrinseck worth, and proportionableness to the Reward?*

Yes.

By what reasons are they confuted?

(1) Because, as a good tree cannot bring forth evil fruit, neither can a corrupt, rotten tree, bring forth good fruit; *Matth.* 7. 18. (2) Because all unregenerate men are dead in Trespasses and sin; *Eph.* 2. 1. (3) Because, all the works of unregenerate men are done, without Faith, and so cannot please God; *Heb.* 11. 6. *Rom.* 14. 23. (4) Because, if unregenerate men were able to do Good Works, or perform any duty which deserved somewhat from God, than would it follow, that a man were able to do some good of himself, which is contrary to *John* 15. 5. *Phil.* 2. 13. (5) Because, it is clear from Scripture, that before renewing grace, all are the children of wrath; who of themselves cannot have a good thought, nor any active concurrence, or putting themselves forth to the utmost, for their own Conversion; 2 *Cor.* 3. 5. Therefore no plea for merit, by any improvement of mens natural abilities; see *Rom.* 9. 15.

CHAP.

CHAP. XVII.

Of the Perſeverance of the SAINTS.

Queſtion I.

CAN they whom GOD hath accepted in his beloved, effectually called, and ſanctified by his Spirit, either totally or finally *fall away from the ſtate of Grace?*

No.

Shall they certainly perſevere therein to the end, and be eternally ſaved?

Yes. *Phil.* 1. 6. 2 *Pet.* 1. 10. *John* 10. 28, 29. 1 *John* 3. 9. 1 *Peter* 1. 5. 9.

Well then, do not the *Papiſts*, *Socinians*, *Arminians*, *and ſome Ring-leaders among the Quakers* err, who maintain, *that the Saints may* totally *and* finally *fall away?*

Yes.

By what reaſons are they confuted?

(1) Becauſe, the Saints, are built upon the Rock, and not upon the Sand: therefore when temptations of any kind aſſault, they can never fall, nor can the gates of hell prevail

prevail againſt them; *Matth.* 7. 24. *Matth.* 16. 16, 18. (2) Becauſe, he that hath begun a good work in the Saints, will finiſh it, untill the day of Jeſus Chriſt; *Phil.* 1. 6. (3) Becauſe, *Paul ſays*, nothing can ſeparate us from the love of God; *Rom.* 8. 35, 38, 39. (4) Becauſe, they that fall away, have never had true juſtifying Faith; *Luke* 8. 13, 16. 1 *John* 2. 19. (5) Becauſe, it is impoſſible for the Elect to be ſeduced; *Matth.* 24. 24. I ſay *impoſſible*, not in reſpect of the will, and power of the Elect themſelves, but in reſpect of the immutability of Gods Decree, concerning them, and of his purpoſe of keeping them powerfully againſt ſeduction, according to his promiſes, of which he cannot repent; ſee *John* 10. 28. *Rom.* 8. 38, 39. 1 *Peter* 1. 5. (6) Becauſe, they that believe in the Son of God have life eternal; 1 *John* 5. 13. *John* 6. 47, 54, 58. And they have paſſed from death, unto life, and ſhall never thirſt, nor hunger any more; *John* 6. 35. (7) Becauſe, God hath promiſed in his Covenant, that though he chaſtiſe his own children for their faults, yet he will never take away his mercy, and loving kindneſs from them; *Pſalm* 89. 30, 31, 32, 33, 34. *Jer.* 32. 38, 39, 40. (8) Becauſe, that *Golden chain*, that *Paul* ſpeaks of, cannot be

be broken; *Rom.* 8. 30. Whom he did predeſtinate, them alſo he called, *&c.* (9) Becauſe, *Chriſts ſays*, this is the Fathers will, which hath ſent me, that of all which he hath given me, I ſhould loſe nothing; *John* 6. 39. (10) Becauſe, we are keeped by the power of God through Faith, unto ſalvation, ready to be revealed in the laſt time; 1 *Peter* 1. 5. (11) Becauſe, he hath prayed for us, that our Faith fail not; *Luke* 22. 32. *John* 17. 20.

Queſt. II. *CAN Believers by reaſon of their ſins, and failings incurr GODS diſpleaſure, and grieve his holy Spirit, come to be deprived of ſome meaſure of their Graces, and Comforts, have their hearts hardned, and their conſciences wounded, hurt, and ſcandalize others, and bring temporal judgements upon themſelves?*

Yes. *Iſaiah* 64. 5, 7, 9. *Epheſ.* 4. 30. *Pſal:* 51. 8, 10, 12. *Rev.* 2. 4. *Cant.* 5. 2, 3, 4, 6. *Iſa* 63. 17. *Pſalm* 37. 3, 4. 2 *Sam.* 12. 14. *Pſal.* 89. 31, 32. *Mark* 16. 14. 1 *Cor.* 11. 32.

Well then, *do not the* Antinomians *err, who maintain, That the ſins of the Regenerate, do not diſpleaſe GOD, and cannot grieve his holy Spirit: and that Believers are not chaſtiſed in any wiſe for their ſins?*

Yes.

By what reaſons are they confuted?

(1) Be-

(1) Because, the Prophet says, thou art wroth, for we have sinned; *Isai.* 64. 5. (2) Because, it is said, that the thing which *David* had done (namely his *Murder*, and his *Adultery*) displeased the Lord; 2 *Sam.* 11. 27. (3) Because, the Scripture testifies, that the sins of Believers grieve his holy Spirit; *Eph.* 4. 30. (4) Because, the Saints by reason of their sins, are deprived of some measure of grace and consolation; *Psalm* 51. 8, 9. *Rev.* 2. 4, 5. (5) Because, the Lord hath inflicted temporal punishments upon Believers for their faults; *Psalm* 89. 31, 32. 2 *Sam.* 12, 11. and 24, 15. 1 *Cor.* 11. 30.

CHAP. XVIII.

Of assurance of Grace, and Salvation.

Question I.

MAY *they who truely believe in the Lord Jesus, and love him in sincerity, and endeavour to walk in all good conscience before him; May they (I say) be certainly assured in this life, that they are in the state of Grace,*

Grace, and being enabled by the Spirit to know the things, which are freely given them of GOD, may they without extraordinary revelation attain thereunto?

Yes. 1 *John* 2. 3. 1 *John* 3. 14, 18, 19, 21, 24. 1 *John* 5. 13. 1 *Cor.* 2. 12. *Heb.* 6. 11, 12. *Ephes.* 3. 17, 18.

Well then, *do not the* Papists *err*, who maintain, *that no man can be sure (namly sure by divine Faith) of Gods peculiar favour, towards himself, without extraordinary revelation?*

Yes.

By what reasons are they confuted?

(1) Because, the Apostle commands us, saying, Brethren, give all diligence, to make your calling and election sure; for if you do these things, ye shall never fall; for so an entrance shall be ministred unto you aboundantly, into the everlasting kingdom of our Lord, and Saviour Jesus Christ; 2 *Peter* 1 10. 11. *Heb.* 6. 11. (2) Because, the Apostle commands the *Corinthians*, to examine themselves, whether they be in the Faith; 2 *Cor.* 13. 5. (3) Because, the Scripture proposes, and setteth forth, sure Marks, and Tokens, by which a Believer, may be infallibly assured, that he is one of the number of Christs sheep; *John* 10. 4, 5, 27, 28. And that he is one of Christs Disciples; *John* 13. 35. Nay,

it is the scope, of the whole first *Epistle of John* to propose such sure Marks to Believers, whereby they may know, that they have life eternal: 1 *John.* 5. 13. (4) Because, the true Believer may be perswaded, that neither death, nor life, nor any other thing can separate him, from the love of Christ; *Rom.* 8. 38. 39. Where the Apostle not only speaketh of himself, but of them, to whom he writes. (5) Because, Believers have received the Spirit of Adoption, whereby they cry *Abba Father*, and he himself witnesseth with their Spirit, that they are the children of God; *Rom.* 8. 15. 16. (6) Because, Believers have received not the Spirit of the World, but the Spirit which is of God, that they might know the things that are freely given to them of God; 1 *Cor.* 2. 12.

Quest. II. *IS this certainty, a bare conjectural, and probable perswasion grounded upon a fallible hope?*

No.

But is it an infallible assurance of Faith?

Yes. *Heb.* 6. 11. 19. *Heb.* 6. 17, 18.

Well then, do not the *Papists*, and *Arminians* err, who maintain, *that the assurance of salvation, is only conjectural, or at the most, only probable, which hath for its foundation, a failling, and fadeing Faith?*

Yes.

Yes.

By what reasons are they confuted?

(1) Because, assurance is from the testimony of the Holy Spirit, witnessing with our Spirits, that we are the Children of God; *Rom.* 8. 16. (2) Because, this assurance is founded upon the promises of God, who cannot lie; *Isai.* 54. 10. *John* 3. 36. (3) Because, Believers are sealed with the Holy Spirit of promise, which is the earnest of their inheritance: but he that receiveth the earnest, not only hath right to the possession, but knows assuredly, that he hath that right, and shall be put in the actual possession thereof; *Eph.* 1. 13, 14. (4) Because, God willing more aboundantly, to shew unto the heirs of promise, the immutability of his counsel, confirmed it by an oath, that by two immutable things, in which it was impossible to God to lie, we might have a strong consolation; *Heb.* 6. 17, 18.

Quest. III. *IS the infallible assurance of Faith, founded upon the divine truth of the promises of Salvation, and upon the inward evidence of those Graces, unto which these promises are made?*

Yes. *Heb.* 6. 17, 18. 2 *Peter* 1. 4, 5. 1 *John* 2, 3, and 1 *John* 3. 14. 2 *Cor.* 1. 12.

Well then, do not the *Antinomians* err, who maintain, *that none ought, or can gather any comfort, or assurance of Salvation from his own works of holiness; but that a Believer ought to lean and rest upon the alone testimony of the Spirit, without any Marks, or Signs: from which testimony he may* (say they) *be fully assured of the remission of his sins, and of his own salvation?*

Yes.

By what reasons are they confuted?

(1) From the example of the Saints, who gathered their comfort from the fruits of Faith, and works of holiness, as *David* did *Psalm.* 119. 6. And as *Paul* did; 2 *Cor.* 1. 12. (2) From the reckoning up of Marks, which are held out in Scripture, by which Believers may be known from unbelievers, as mutual love; *John* 13. 35. Observing and keeping his Commandments; 1 *John* 2. 3. Doing of righteousness; 1 *John* 3. 14. And loving the Brethren; (3) Because, unless Faith be proven by Marks, true Faith cannot be discerned from presumption; neither can assurance rightly founded, be discerned from a delusion of Satan; 1 *John* 4. 2. (4) Because, reason requires, that from the knowledge of the effect, we should come to the knowledge of the cause, according to that of *Matth.* 7. 16. (5) Because, marks of Grace have so much clearness

clearness in themselves, that they will even beget in others, a judgement according to charity concerning the Election of others; therefore much more in those same very Persons, who are able to discern, and know better their own hearts; 1 *Thes.* 1. 3, 4.

Quest. IV. *DOTH this infallible assurance, belong to the essence of Faith?*

No.

May a true Believer wait long and conflict with many difficulties, before he be partaker of it?

Yes. 1 *John* 5. 13. *Isai.* 50. 10. *Mark* 9. 24. *Psalm* 88 throughout. *Psalm* 77, to the 12. *verse.*

Well then, *do not the* Antinomians *err, who maintain, That the assurance of Salvation, is Faith it self? And that Faith is nothing els, but the* Eho *of the* Soul, *answering the holy Spirit*, my sins are forgiven me?

Yes.

By what reasons are they confuted?

(1) Because, the sealing of the Holy Spirit which is the *Earnest* of our inheritance, is given to Believers, after they have believed; *Eph.* 1. 13, 14. (2) Because, Believers may sometimes not know, that they have eternal life; 1 *John* 5. 13. And he that feareth the Lord, obeying the voice of his servant, may

walk in darkness; *Isaiah* 50. 10. (3) Because, if this assurance, which takes away all doubting, (as the *Antinomians* affirm) were of the Essence of faith, there should not be any degrees of faith, which is contrary to *Mark* 9. 24. *Matth.* 8. 10. *Matth.* 15. 28. (4) Because, there are evident examples in Scripture, from the Experience of the Saints; as that of faithful *Heman*, who thus complained; *Psalm* 88. Why casteth thou off my soul? why hidest thou thy face from me? And of faithful *Asaph*, under very sad exercise; *Psalm.* 77. to the 10 verse.

Quest. V. *DOTH this assurance of Salvation, incline men to loosness?*

No. 1 *John* 2. 1, 2. *Rom:* 8: 1, 12: 1 *John* 3: 2, 3: 1 *John* 1: 6, 7: *Rom:* 6: 1, 2: *Titus* 2: 11: 12, 14: 2 *Cor:* 7: 1:

Well then, *do not the* Papists *err, who maintain, That the Doctrine of Assurance of Salvation, is, of its own nature, hurtful to true Piety, and inclines men to sin and wickedness?*

Yes.

By what reasons are they confuted?

(1) Because; the *Apostle Peter* argues the contrary way, and infers a far other conclusion; namely, because Believers know, they are

are redeemed, by the pretious blood of Christ, they ought to pass, the time of their sojourning here in fear; 1 *Peter* 1. 17, 18, 19. (2) Because, the *Apostle Paul*, who was certainly perswaded of his interest in Christ, rejects, and abominats that conclusion, with indignation, and wrath; *Rom.* 6. 1, 2. (3) Because, from the promise that God is the Father of Believers, the Apostle exhorts the *Corinthians*, by consequence, to cleanse themselves from all filthiness of the flesh, and Spirit, and to perfect holiness, in the fear of God; 2 *Cor.* 7. 1. (4) Because, they who are in Christ, (to whom there is no condemnation, and are assured of it) walk not after the Flesh, but after the Spirit; *Rom.* 8. 1. 12, 38, 39. (5) Because, a Believer knowing God to be merciful, concludes that God ought to be feared; *Psalm* 130. 4. (6) Because, whosoever hath that hope (namely that he shall see Christ, and be made like unto him) he purifies himself, as he is pure; 1 *John* 3. 3. (7) Because, it is evident from the example of those, who were perswaded of their salvation, who yet lived piously, and holily. As *Paul*; *Rom.* 8. 38, 39. compared with 2 *Cor.* 1. 12. *Acts* 24. 16. Next, we have the example of *Abraham*; *Gen.* 17. 1. compared with *Rom.* 4. 18, 19, 20.

Quest.

Quest: VI: ARE *true Believers, when they fall into some special sin which woundeth the Conscience, and grieveth the Spirit, destitute of the seed of GOD, and life of Faith?*

No. 2 *John* 3: 9: *Luke* 22: 32:

Well then, *do not the* Quakers *and others err, who maintain, That true Believers falling into some special sin, can have nothing of the life of faith, and seed of GOD in them?*

Yes.

By what reasons are they confuted?

(1) Because, whosoever is born of God, doth not commit sin, for his seed remaineth in him, and he cannot sin, because he is born of God; 1 *John* 3. 9. *For his seed remaineth in him*; that is, doth not totally perish, but abideth thenceforeward; working the fruits of regeneration, once begun in them; *Phil.* 1. 6. (2) Because, although *Peter* fell into that grievous sin of denying his Master thrice, yet he still retained, that seed of God, and life of Faith, and love to Christ; because Christ had said to him, I have prayed for thee that thy Faith fail not; *Luke* 22. 32. The like may be said of *David*, and others of the Saints of GOD, who by falling into some special sins, have wounded the Conscience, and grieved the holy Spirit.

CHAP.

CHAP. XIX.

Of the Law of GOD.

Question I.

DID GOD give to Adam *a Law as a Covenant of Works, by which he bound him and all his Posterity, to Personal, Entire, Exact, and Perpetual obedience?*

Yes.

Did he promise life upon the fulfilling; and did he threatten death, upon the breach of it?

Yes.

Was Adam *endued with Power and Ability to keep it?*

Yes. *Gen:* 1: 26, 27: *Gen:* 2: 17, *Rom:* 2: 14, 15: *Rom:* 5: 12, 19: *Gal:* 3: 10, 12: *Eccl:* 7: 29: *Job* 28: 28.

Well then, *do not the* Socinians *err*, who maintain, *that God made no Covenant with* Adam *in his integrity, in which he promised to him, and his posterity life eternal?*

Yes.

By what reasons are they confuted?

(1) From those places of Scripture, where the

the righteouſneſs of the Law is deſcribed; *Lev.* 18. 5. *Rom.* 10. 5. *Gal.* 3. 12. *Ezek.* 20. 11. 13. Whoſoever, therefore keepeth my Statutes and Judgements, ſaith the Lord, ſhall live in them. And to whom life is promiſed for ever, upon their perfect obedience, and continuance in all things, written in the Book of the Law. And from thoſe places, in which death is threatned to them, that in the leaſt tranſgreſs the Law of God; *Deut.* 27. 26. *Gal.* 3. 10. *Ezek.* 18. 4. (2) From the words of our Saviour, who ſpoke to the *Young man*, according to the Covenant of Works, in which the Lord promiſeth life eternal, to ſuch as ſhall fulfil the Law; *Matth.* 19. 17. *Luke* 10. 28. Obſerve, that Chriſt anſwereth here, according to the queſtion, and opinion of this *young man*, who thought he was able to obtain ſalvation, by his own good works: and therefore Chriſt directs him to the Law, thereby to bring him to the acknowledgement, of his own imperfection, and afterwards to Faith, in himſelf. (3) Becauſe, man was created by God, in righteouſneſs, holineſs, and immortality, according to the ſimilitude, and image of God; *Gen.* 1. 26. *Gen.* 9. 6. *Eccl.* 7. 29. *Eph.* 4. 24. *Col.* 3. 9, 10. And received from him, the Law of Nature, naturally ingraven upon

upon his heart; *Rom.* 2. 14. 15. And beſides this Law, a poſitive Law was ſuperadded to it, that *Adam* ſhould not eat of the *Tree*, of the *Knowledge of Good*, and *Evil*; that by obeying the ſame, he might give a *Specimen*, or proof of his obedience to the Law of Nature, in the perfect obedience whereof, ſo long as he ſhould continue, he ſhould live for ever. For the Lord threatned death to him only, if he ſhould ſin: and death is the wages of ſin, which by ſin entered into the world; *Gen.* 2. 17. *Rom.* 6. 23. *Rom.* 5. 12. 13. (4) From thoſe places of Scripture, in which it is denyed, that believers, under the Covenant of Grace, are juſtified by the Law; but by Faith, and the righteouſneſs of Chriſt, manifeſted in the Goſpel. For that the Law is weak, powerleſs, or impotent, through the corruption of our Nature, to juſtifie us, and give us life; *Rom.* 3. 20, 21, 28. *Gal.* 2. 16. *Gal.* 3. 10, 11, 12, 13. *Phil.* 3. 9. *Rom.* 8. 2, 3.

Queſt. II. *DO the firſt four Commandments contain our duty towards GOD, and the other ſix, our duty towards man?*

Yes. *Matth.* 22. 37, 38, 39, 40.

Well then, *do not the* Papiſts, *and* Lutherians *err*, who maintain, *that three only belong*

to

to the First Table, and seven to the Second: and that, thou shalt not make unto thee any graven image *with the foregoing*, thou shalt not have any other Gods before me, *are but one Command. And that*, Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours Wife, nor his man-servant, *&c. are two distinct Commands?* Yes.

By what reasons are they confuted?

(1) Because, the two first Precepts, command diverse things. The one teacheth us, who is to be worshipped, to wit, the true and living God, and no other. The second instructs us, how he is to be worshipped, namely according to his own appointment, and not according to the appointment, and pleasure of men, as by Images and such like. (2) Because, it is one, and the same *Concupiscence*, which is forbidden in the tenth Command, the summ whereof, *Thou shalt not covet*, is cited by the *Apostle Paul*; *Rom.* 7. 7. and which is summarly expresst, in the close of the tenth Command, *nor any thing which is thy neighbours.* (3) If the tenth Command ought to be two, because these words, *thou shalt not covet*, are twice repeated, then would it follow, there should be as many Commands, as there are *things desired, forbidden*: because it is evident, that these words *Thou shalt not covet*, are to be repeated with every part. Quest.

Queſt. III. ARE *all the Ceremonial Laws now abrogated under the* new Teſta-ment?

Yes. *Col.* 2. 14, 16, 17. *Dan.* 9. 27. *Eph.* 2, 15, 16.

Well then, *do not the* Judaiſers *err*, who maintain, *that all the Ceremonial Laws remain in their former ſtrength, and vigour, and are obliging to Believers under the Goſpel, and not abrogated, or diſanulled by Chriſt?*

Yes.

By what reaſons are they confuted?

(1) Becauſe, Chriſt hath aboliſhed the Law of Commandments, contained in ordinances, that he might gather together, both *Jews*, and *Gentiles*, into one new man; *Eph.* 2. 14, 15. *Col.* 2. 14. Note, that the Apoſtle here ſpeaks of all Believers, both of *Jews*, and *Gentiles*, as of one man: becauſe, they being all under Chriſt the Head, as members of one ſpiritual Body, are made up, as one renewed man. (2) Becauſe, the Apoſtle ſayes, let no man judge you, in meat, or in drink, or in reſpect of an holy day, or of the new Moon, or of the ſabbath dayes: all which are ſhaddows of things to come, but the body is of Chriſt; *Col.* 2. 16, 17. This ver. is a concluſion of the Apoſtles foregoing diſcourſe, againſt Ceremonies, and things com-

commanded by the Ceremonial Law, which by the coming of Chriſt are aboliſhed. He calls them in the 17 verſe, a ſhaddow of things to come, but the body (ſays he) is of Chriſt. That is, the thing ſignified is of Chriſt: for all the ſhaddows of the *Old Teſtament*, had reſpect to Chriſt, and his benefites, by whoſe coming they alſo have an end; *John* 1.17. *Gal.*4. 3, 4, 5. (3) Becauſe, the Apoſtle ſays, Believers are dead with Chriſt, from the *Rudiments of the World*: that is, from the Ceremonial Commands; as is evident from the Context. Why ſays he, as though living in the World, are ye ſubject to ordinances? That is, as if your life, and happineſs, conſiſted in theſe outward worldly principles: but ſuffer your ſelves to be burdened, by ſuch Teachers, with humane inſtitutions, and ordinances. The Apoſtle indeed; in theſe laſt words, is reaſoning againſt the inſtitutions, and ordinances of men, from this *Medium*, which is an argument from the greater, to the leſſer: if ye be dead with Chriſt from the Ceremonies of the Law inſtituted in the *Old Teſtament*, by God himſelf, much more are ye free, from the inſtitutions, and ordinances of men, which are only grounded upon their own good pleaſure; *Col.* 2. 20, 21. *Gal.* 4. 10, 11.

(4) Be-

(4) Becauſe, the Apoſtle affirms, that the Obſervation, and uſeing of Circumciſion, cannot conſiſt, with true Faith in Chriſt, now after the Goſpel is fully publiſhed. And he exhorts the *Galatians* to abide in their liberty purchaſed by Chriſt, and not to ſubmit themſelves, to the yoke of Moſaical Ceremonies; *Gal.* 5. 1, 2. (5) Becauſe, thoſe Teachers, who preſſed the believing *Gentiles* to be circumciſed, and to obſerve the Law of *Moſes*, (I mean the Ceremonial Law,) were condemned by the Council of Apoſtles; *Acts* 15. 24. (6) Becauſe, Ceremonial Commands, are neither of the Law of Nature, nor are they injoyned to Believers under the Goſpel as things Moral. (7) Becauſe, theſe appointed Ceremonies, were figures only of things to come, impoſed on the *Jewes*, until the time of Reformation; but taken away by Chriſt; *Heb.* 9. 9, 10, 11, 12. and *Heb.* 10. 9. Where it is ſaid, he taketh away the firſt, namely all ſorts of Propitiatory Offerings which were uſed in the *Old Teſtament*, to ſettle the ſecond, namely his obedience to the will of his Father. (8) Becauſe, they were given to the *Iſraelites*, to foreſignifie, and repreſent Chriſt, and his death, and to be marks of difference between them, and the unbelieving Nations;

Col.

Col. 2. 17. *Eph.* 2. 14. Where it is ſaid, who hath made both theſe, namly *Jewes*, and *Gentiles*, one: and hath broken down, the middle wall of partition, whereby the Ceremonial Law is underſtood, which made a difference between the *Jewes*, and the *Gentiles*. Now, ſince Chriſt hath ſuffered death, and the *Gentiles* are called, all theſe Ceremonies, which did foreſignifie his death, and made that difference, muſt of neceſſity ceaſe. (9) Becauſe, the *Temple of Jeruſalem*, to which the Ceremonies were reſtricted, is deſtroyed, and could never ſince be rebuilded.

Queſt. IV. *DId the Lord by* Moſes *give to the* Jews, *as a Body Politick, ſundry Judicial Laws, which expired together with their ſtate?*

Yes.

Do they oblige any other now, further than the general equity thereof may require.

No. *Exod.* 21. *from the firſt to the laſt ver. Exod.* 22. 1. *to verſe* 29. *Gen.* 49. 10. 1 *Cor.* 9. 8, 9, 10. 1 *Peter* 2. 13. 14. *Matth.* 5. 17. 38. 39.

Well then, do not ſome err, *though otherwiſe* Orthodox, who maintain, *that the whole Judicial Law of the* Jews; *is yet alive, and binding all of us, who are Chriſtian* Gentiles?

Yes.

By

By what reaſons are they confuted?

(1) Becauſe, the Judicial Law, was delivered by *Moſes* to the *Iſraelites* to be obſerved, as to a *Body Politick*; *Exod.* 21 chapter. (2) Becauſe, this Law, in many things, which are of particular right, was accommodated, to the *Common-wealth* of the *Jews*, and not to other Nations alſo; *Exod.* 22. 3. *Exod.* 21. 2. *Lev.* 25. 2, 3. *Deut.* 24. 1, 2, 3. *Deut.* 25. 5, 6, 7. (3) Becauſe, in other things, which are not of particular right, it is neither from the Law of Nature, obliging by Reaſon; neither is it preſſed upon Believers under the Goſpel, to be obſerved. (4) Becauſe, Believers are appointed under the Goſpel to obey the civil Laws, and commands of thoſe under whoſe Government they live, providing they be juſt, and that for Conſcience ſake. *Rom.* 13. 1. 1 *Peter* 2. 13, 14. *Titus* 3. 1.

Queſt. V. DOTH *the Moral Law for ever bind, as well juſtified perſons as others, to the obedience thereof, and that not only in regard of the matter contained in it, but alſo in reſpect of the Authority of God, who gave it?*

Yes. *Rom.* 13. 8, 9, 10. *Eph.* 6. 2. 1 *John* 2. 3, 4, 7, 8. *James* 2. 10. 11.

Well then, *do not the* Antinomians *err,*

who maintain, *that Believers under the Gospel are not obliged to the obedience of the Moral Law?*

Yes.

By what reasons are they confuted?

(1) Because, Christ sayes, he came not to destroy the Law, and the Prophets; that is, to alter, or disannul the doctrine of the Law, or of the Prophets; *Matth.* 5. 17. (2) Because, he says in the following verse; I say unto you, till heaven and earth pass, one jot, or one title, shal in no wise pass from the Law till all be fulfilled; *Matth.* 5. 18. (3) Because, whosoever, shal break, one of these least Commandments, and shall teach men so, he shall be called least in the Kingdom of Heaven: that is, shall not at all be esteemed there, or shall not enter thereinto, *verse* 19. (4) Because, that after the Apostle *Paul*, hath concluded the justification of Believers, to be of free Grace, he subjoines, Do we then make void the Law, through faith, God forbid: yea we establish the Law; *Rom.* 3. 31. (5) Because, all the Precepts of the Moral Law, belong to the Law of Nature, naturally ingraven, upon the hearts of men, which cannot be abrogated, but oblige all men perpetually, and necessarly from Natural Reason it self; *Rom.* 2. 15. (6) Because, all the Precepts of the Moral Law, are repeated in the

the Gospel and injoyned to all Believers by Christ; *Matth.* 19. 17, 18, 19, 20. *Rom.* 2. 13. (7) Because, *Paul* adjoyneth, and proposeth to Believers under the *New Testament*, both a command, and a promise of the *Decalogue*, as properly belonging to them; *Eph.* 6. 2, 3. (8) Because, the Apostle *James* setteth forth to Believers the moral law, as a Rule of life, which they are obliged to observe, and by breaking of which they are convinced of sins; *James* 2. 8, 9, 11. (9) Because, whosoever committeth any sin against the Moral Law, shall never enter into the kingdom of God: 1 *Cor.* 6. 9, 10. *Gal.* 5. 21. (10) Because, this Tenet of the *Antinomians*, turns the Grace of God into wantonness; overturneth the end of Christian liberty, and of the coming, and death of Christ, and paveth a way leading to all impiety, and the indulging of the lusts of the flesh, and fostering the Dominion of sin, contrary to these Scriptures; *Jude* verse fourth 1 *John* 2. 16. 2 *Peter* 2. 18, 19, 20. *Rom.* 6. 14, 15, 16. *Luke* 1. 74, 75. *Tit.* 2. 11, 12. 1 *Tim.* 6. 9. *Rom.* 6. 21. 22, 23. (11) Because, Believers ought to study good works *Titus* 3. 8, to which they are created in Christ, that they should walk in them; Eph. 2. 10. (12) Because, Christ will render to every man, at his last coming, both to the good, and

the bad, according to their works; *Rev.* 22. 12. *Matth.* 25. 34, 35, 41, 42.

Queſt. VI. ARE *true Believers under the Law, as a Covenant of Works, to be thereby juſtified, or condemned?*

No. *Rom.* 6. 14. *Gal.* 2. 16. *Gal.* 3. 13. *Gal.* 4. 4, 5. *Acts* 13. 39. *Rom.* 8. 1.

Well then, do not the *Papiſts* and *Socinians* err, who maintain, *that Believers under the Goſpel, are juſtified, by their obedience to the Law of God (the Law (I ſay) either Moral, or Evangelical) and condemned for the tranſgreſſion thereof?* Yes.

By what reaſons are they confuted?

(1) Becauſe, by the Law is the knowledge of ſin; *Rom.* 3. 20. (2) Becauſe, for as many, as are of the works of the Law, are under the curſe; *Gal.* 3. 10. (3) Becauſe, there is not a Law given, which could have given life to fallen man; *Gal.* 3. 21. (4) Becauſe, Chriſt is not dead in vain: for if righteouſneſs be by the Law, then Chriſt is dead in vain, that is, without cauſe, reaſon, need, or fruit; *Gal.* 2. 21. ſee *John.* 15. 25. (5) Becauſe, it was promiſed by God, about 430 years before the promulgation of the Law, that all the Nations of the earth ſhould be bleſſed in the ſeed of *Abraham*; *Gen.* 22. 18. *Gen.* 12. 3. with *Gal.* 3. 16, 17, 18. (6) Becauſe,

cauſe, Chriſt is become of no effect, to them, that are juſtified by the Law: they are fallen from Grace; *Gal.* 5. 4, (7) Becauſe, Believers ought to wait, through the Spirit, for the hope of righteouſneſs by Faith; *Gal.* 5. 5. (8) Becauſe, the Apoſtle (though a ſtrick Obſerver of the law) counted all his works but loſs, and dung, that he might be found in Chriſt, not having his own righteouſneſs, which is of the Law, but that which is through the Faith of Chriſt, the righteouſneſs which is of God by Faith; *Phil.* 3. 8, 9. (9) Becauſe, Chriſt is made of God to Believers righteouſneſs; 1 *Cor.* 1. 30. 2 *Cor.* 5. 21. (10) Becauſe, they that ſeek righteouſneſs, not by Faith, but by their works, do not attain to it. And contrarywiſe, they that ſeek their righteouſneſs, by Faith, and not by their works, do attain to it; *Rom.* 9. 30, 31, 32. (11) Becauſe, Chriſt is the end of the Law for righteouſnes, to every one that believeth; *Rom.* 10. 4. (12) Becauſe, the juſtification of men under the Law, or Covenant of works is by the law and by the works of the law: but the juſtification of men under Grace, or the Covenant of Grace, is by Faith; *Rom.* 10. 5, 6, 8, 9. 10. *Gal.* 3. 11, 12. *Lev.* 18. 5. But Believers now are not under the Law, or the Covenant of works, but under Grace, or the

Covenant of Grace, *Rom.* 6. 14, 15. *Gal.* 5. 18. (13) Becauſe, Believers under the *New*, and *Old Teſtament*, are ſaved by the Grace of Jeſus Chriſt, and not by the Law, *Whoſe yoke none were able to bear.* That is, none were able perfectly to keep, nor to be juſtified thereby; *Acts* 15. 10, 11. (14) Becauſe, whoſoever tranſgreſſeth the Law, in the leaſt, is under the curſe of it; *Gal.* 3. 10. *Deut.* 27. 26. And deſerveth death, and a curſe; *Rom.* 6. 23. *Ezek.* 18. 4, 20. But all men, even the Regenerate ſin dayly, and tranſgreſs the Law of God, and ſo are guilty of all; *Jam.* 1. 13, compared with *James* 2. 10, and with 1 *John* 1. 8. (15) Becauſe, Good works, do not go before juſtification, but follow after it; *Titus* 1. 15. *Heb.* 11. 6. *Rom.* 14. 23. *Rom.* 3. 9, 10, 23. (16) Becauſe, the righteouſneſs of God, which is by Faith in Jeſus Chriſt, is manifeſted unto all, and upon all by *Moſes* and the *Prophets.* For all the *Apoſtles* do witneſs, that whoſoever believeth in Jeſus Chriſt, ſhall have remiſſion of ſins; *Rom.* 3. 21, 24, 25. *Acts.* 10. 43. (17) Becauſe, Juſtification is from the free Grace of God; *Rom.* 3. 24. Not by the Works of the Law, otherwiſe Grace, ſhould be no more Grace; nor work any more work; *Rom.* 11. 6. (18) Becauſe, the good works of Believers are unclean,

clean, and defiled; *Iſa.* 64. 6. *Gal.* 5. 17. (19) Becauſe, it is ſaid, by the Spirit of God, the juſt ſhall live by Faith; *Hab.* 2. 4. *Gal.* 3. 11. (20) Becauſe, it is written, that *Abraham* believed God, and it was imputed to him for righteouſneſs; *Gen.* 15. 6. *Rom.* 4. 3. But to him that worketh not, but believeth on him, that juſtifies the ungodly, his Faith is counted for Righteouſneſs; *Rom.* 4. 5. (21) Becauſe, believers muſt not glory in themſelves, but in God only; *Rom.* 4. 2. *Rom.* 3. 27. (22) Becauſe, by the obedience of *ONE*, many ſhall be made righteous, as was foretold, by the Prophet; *Iſaiah* 53. 11. And is aſſerted by *Paul*; *Rom.* 5. 17. (23) Becauſe, Juſtification by Faith, and not by Works, is expreſly taught, at large by the Apoſtle, in that third to the *Romans*, and third to the *Galatians*.

CHAP. XX.

Of Chriſtian Liberty, and Liberty of Conſcience.

Queſtion I.

IS *GOD alone Lord of the Conſcience, and hath left it free from the Doctrines, and Commandments*

ments of men, which are in any thing contrary to to his Word, or beside it, in matters of Faith, or worship?

Yes. *Jam.* 4. 12. *Acts* 4. 19. *Acts* 5. 29. *Matth.* 23. 8, 9, 10. 2 *Cor.* 1. 24. *Matth.* 15. 9.

Well then, do not the *Papists* err, who contradict this, *both in doctrine (because they teach, that the* Pope of Rome, *and Bishops in their own Dioceses, may by their own authority*, præter Scripturam, beside the Word, *make Laws, which oblige and bind the Conscience, under the pain of everlasting death) and in practise (because, they have obtruded, and do obtrude, many Ecclesiastical Rites and Ceremonies, as necessary in worship, without any foundation in Scripture.)*

Yes.

By what reasons are they confuted?

(1) Because, there is one Law-giver, who is able to save, and to destroy; *James* 4. 12. Therefore no *Pope*, no *Prelate*, nor any meer man, can be a Law-giver. (2) Because, Christ rejects the Commandments of men, from the worship of God; *Matth.* 15. 9. (3) Because, the Apostles refused, to obey the orders of the Council, since they were contrary to the Commands of God; *Acts* 4. 19. *Acts* 5. 29. (4) because, the Lord threatens to do a marvellous work among his people, because they drew near to him with their mouth

mouth (as the moſt part of the *Ceremonial ſervice*, is but a drawing near to God with the mouth,) but had their hearts removed far from him; *Iſaiah* 29. 13, 14. (5) Becauſe, Chriſt expreſly forbids ſuch ſubjection and obedience to the Commands of men; *Matth.* 23. 9, 10. 1 *Cor.* 7. 23. (6) becauſe, the Apoſtles themſelves forbids all will-worſhip, ſuch as the *Popiſh Ceremonies* are; *Col.* 2. 18, 21, 22, 23. (8) Becauſe, the Apoſtle *Paul*, withſtood theſe falſe Brethren, unawars brought in, who came in privily, to ſpie out his liberty, which he had in Chriſt Jeſus, that they might bring him into bondage, to whom he gave place by ſubjection, no not for an hour; that the truth of the Goſpel, might continue: where he lays ſo much weight upon Chriſtian liberty; that, if that were taken away, the truth of the Goſpel, would periſh likewiſe; *Gal.* 2. 4, 5. (9) Becauſe, the Apoſtle commands Believers, to ſtand faſt in their liberty, wherewith Chriſt hath made them free, and not to be intangled again with the yoke of bondage; *Gal.* 5. 1. (10) Becauſe Ceremonies are ſuperſtitious, being a vice oppoſite to Religion in the exceſs, commanding more in the Worſhip of God, than he requires in his Worſhip.

Queſt.

Quest. II. *IS not the requiring of an implicit Faith, and an absolute, and blind obedience, to the Church, or any Man, a destroying of liberty of Conscience, and Reason also?*

Yes. *Rom.* 10. 17. *Rom.* 14. 23. *Isaiah* 8. 20. *Acts* 17. 11. *John* 4. 22. *Hos.* 5. ii. *Rev.* 13. 12, 16, 17. *Jer.* 8. 9.

Well then, do not the *Papists* err, who require, *an* Implicit Faith, *to all the Decrees and Ordinances of their Church and* Pope; *and a blind obedience to their commands without a previous judgement of discretion?*

Yes.

By what reasons are they confuted?

(1) Because, no man performing any duty, out of blind obedience, can be perswaded in his mind, of the will of God therein: and so he that doubteth is damned, because it is not of Faith; *Rom.* 14. 23. (2) Because, all things must be examined, and proven by the Rule of the Word; *Isaiah* 8. 20. 1 *John* 4. 1, 2. (3) Because, the Apostle says, prove all things and hold fast that which is good; 1 *Thes.* 5. 21. (4) Because, blind obedience makes us the servants of Men, which is contrary to 1 *Cor.* 7. 23. And against the command of Christ, forbidding us to call any man Father on earth; *Matth.* 23. 9. (5) Because, absolute obedience, is only due to God, whose commands

commands are all most just: himself being the alone Law-giver; *James* 4. 12. (6) Because, every man ought to be ready to render a reason of the hope which is in him; 1 *Peter* 3. 15. This no man can do, who receives the Commands of Superiors, with an *Implicit Faith.*

Quest. III. DO *they, who upon pretence of Christian Liberty, practise any sin, or cherish any lust, destroy thereby, the end of Christian Liberty?*

Yes. *Gal.* 5. 13. 1 *Peter* 2. 16. 2 *Peter* 2. 19. *John* 8. 34. *Luke* 1. 74, 75.

Well then, do not the *Libertines* err, who maintain, *that the true Christian Liberty, which we ought to follow, and use, is to take away all difference, between Good and Evil: to esteem nothing of sin; nor to be touched with any Conscience, or sense of it: that every man ought to follow the swing of his own lust?*

Yes.

Do not likewise the Antinomians *err*, who maintain, *almost the same very Tenet, and opinion?*

Yes.

By what reasons are they confuted?

(1) Because, we being called to liberty, ought not to use our liberty, for an occasion of

of the flesh; *Gal.* 5. 13: And that with well doing, we ought to put to silence, the ignorance of foolish men; 1 *Peter* 2: 15: (2) Because, they that follow, the liberty of sinning, and promise liberty to others, are truely the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage: 2 *Peter* 2: 19. (3) Because, the end of that liberty, which is purchased by Christ, is that, being delivered out of the hands of our enemies, we might serve him without fear, in holiness, and righteousness, all the days of our life; *Luke* 1 74, 75: (4) Because, whosoever committeth sin, is the servant of sin; *John* 8: 34: (5) Because, the Moral Law obligeth Believers to perform obedience, out of gratitude, and thankfulness: for Christ came not to destroy the Law but to fulfil it; *Matth:* 5: 17: (6) Because, whosoever shall break one of these least commandments, and shall teach men so, he shal be called the least in the kingdom of Heaven; *Matth.* 5. 19:

Quest: IV: MAY *such men be lawfully called to an account, and proceeded against, by the Censures of the Church, and by the power of the Civil Magistrat, who publish such opinions, or maintain such practises, as are contrary*

to

to the Light of Nature, or to the known principles of Chriſtianity, whether concerning Faith, Worſhip, or Converſation, or to the power of Godlineſs, or ſuch erroneous opinions, and practiſes, as either in their own Nature, or in the manner of publiſhing, or maintaining them, are deſtructive to the external peace, and order, which Chriſt hath eſtabliſhed in his Church?

Yes. 1 *Cor.* 5, 1, 5, 11. 13, 2 *John* v: 10, 11: 1 *Tim.* 6: 3, 4: *Titus* 1: 10, 11, 13: *Titus* 3: 10: 1 *Tim.* 1: 19, 20: *Matth:* 18: 15, 16, 17: *Rev:* 2: 2, 14, 15, 20: *Rev:* 3: 9:

Well then, do not the *Anabaptiſts* err, who maintain, *there ſhould be no Eccleſiaſtical Cenſures?*

Yes.

Do not others alſo err, who maintain, *that Church Cenſures, ſhould not be inflicted upon Hereticks?*

Yes.

Do not laſtly the Lutherians, Anabaptiſts, Arminians, Quakers, *and all ſort of* Hereticks, *and* Sectaries *err,* who maintain, *(under the pretext of Chriſtian Liberty) that the Civil Magiſtrat, is not obliged in duty, to puniſh any man with the ſword, for errors in doctrine, but that they ought to be tolerated, and ſuffered, providing ſuch perſons as own them, do not trouble, or moleſt the Common-wealth!* Yes:

By

By what reasons are they confuted?

(1) Because, the keyes of the Kingdom of Heaven, are for this end delivered to the Ministers of the Church, that with Censures, they may pursue Scandalous, and offending Persons, who will not obey admonition; *Matth.* 18. 15, 17, 18. But such also are Hereticks; *Gal.* 5.20. *Tit.* 1.10.12. (2) Because an Heretick after the first and second admonition, is to be rejected, avoided, or shuned. That is, let him not remain in the external Communion, of the Church; *Titus* 3. 10. (3) Because, *Paul* did excommunicat *Hymeneus*, and *Alexander*, who had made shipwrack of the Faith; 1 *Tim.* 1. 19, 20. (4) Because, if any man obey not our Word, by this Epistle, note that man, and have no company with him, that he may be ashamed; 2 *Thes.* 3. 14. 1 *Tim.* 6. 4, 5. *Titus* 1. 11. (5) Because, Christ approves, and commends the Pastors of the Church of *Ephesus*, because they could not suffer them, that are evil, but had tried them, which say they are Apostles, and were not, and had found them Liars; *Rev.* 2. 2. And Christ in that same chapter, accuses the Pastors of the Church of *Pergamus*, and *Thyatira*, and threatneth them, because they had suffered Hereticks to be in the Church.

The

The Lutherians, Anabaptiſts, Arminians, *and other* Sectaries *are confuted?*

(1) Becauſe, it is evident, from many examples of Godly Magiſtrats, who did extirpat Idolatry, and inflict puniſhment upon Idolaters, as did *Jacob* the *Patriarch*, who at leaſt purged his family of ſtrange Gods; *Gen.* 35. 2, 3, 4. *Moſes* likewiſe took puniſhment with the ſword, upon thoſe, who did worſhip the *Golden-Calf*; *Exod.* 32. 26, 27, 28. We have (2) the examples of *Heſekia*; 2 *Kings* 18. 4. Of *Joſia*; 2 *Kings* 23. Of *Aſa*, who decreed that whoſoever would not ſeek the Lord God of *Iſrael* (according to the law of God; *Deut.* 13. 9.) ſhould be put to death, whether ſmall or great, whether man, or woman; 2 *Chro.* 15. 13. Of *Jehoſaphat*; 2 *Chron.* 17. 6. Of *Nehemia* 13. 15, 17. (3) Were not good kings reproved, and was it not imputed to them, as a fault, that they did not take away the High-places; 2 *Kings* 12. 3. 2 *Kings* 14. 4. 2 *Kings* 15. 4. 2 *Chron.* 15. 17. Far more is it a fault to ſuffer Hereticks. (4) It is evident from the office of the Magiſtrat, who is the Miniſter of God againſt them, that do evil, and beareth not the ſword in vain: *Rom.* 13. 3, 4. (5) Becauſe, it is expreſly commanded in Scripture, that puniſhment be inflicted upon Idolaters, even by

by the neareſt Relations. If then, the Father may kill the Son, may kill the Daughter, the Husband the Wife of his boſom: and if one brother may ſtone another brother with ſtones, that he die, for being Idolaters; much more may the Civil Magiſtrat do this; *Deut.* 13. 6. to the 13 verſe; *Deut.* 17. 2. to the 7 verſe; *Lev.* 24. 16. (6) Becauſe, it is foretold, that under the New *Teſtament*, Kings ſhall be nurſing Fathers to the Church, and Queens nurſing Mothers, and that Hereticks, that were about to be hurtful, to the Church, ſhall be removed, and taken away; *Iſaiah* 49. 23. *Zech.* 13. 2, 3. And it ſhall come to paſs, in that day ſaith the Lord of hoſts, that I will cut off the names of the Idols, out of the land (that is, all Idolatry whatſoever, ſo that the ſame ſhall not be ſo much as named, any more among you) and they ſhall no more be remembred. And I will alſo cauſe the Prophets, (the falſe Prophets) and the unclean Spirit, to paſs out of the Land: that is, the falſe Teachers who teach impure doctrines, through the inſpiration of the unclean Spirit the Devil. Compare with this 1 *John* 4. 1, 2, 3. For confirmation, conſider what is foretold by *John*; *Rev.* 17. 12, 16, 17. That the Kings of the Earth, ſhall eat the fleſh of the Whore, and burn her with fire. All which

which are foretold, as bleſſings to be conferred upon the Church. (7) It is evident from the Epithets, whereby the pernicious, and deſtructive nature of Hereticks, is ſet forth in Scripture. They are called Wolfes, not ſparing the flock, Thieves, Robers, Troublers of the Church. and Seducers, or Beguilers of poor ſouls. They are like unto a Gangren, or Canker in the body. They are as leaven, or foure dough, which leaveneth the whole lump; *Acts* 20. 29. *John* 10. 8. *Acts* 15. 24. *Gal.* 5. 12. 2 *Tim.* 2. 17. *Gal.* 5. 9. (8) Becauſe, *Ezra* did eſteem it, a great favour and bleſſing of God, conferred upon the Church; for which he thanked God, that had inclined the heart of *Artaxerxes*, to publiſh a Decree, for the puniſhment of thoſe, that did not obſerve the Law, whether it be, (ſaith the Text) unto death, or to baniſhment, or to confiſcation of goods, or to impriſonment; *Chap.* 7. 23, 25, 28. (9) Becauſe, we ought to pray for Kings, and all in Authority, that under them, we may lead a quiet and peaceable life, in all Godlineſs, and in Honeſty, which end cannot be attained, unleſs the Civil Magiſtrat bridle and ty up Hereticks; 1 *Tim.* 2. 12. Theſe words, *in all Godlineſs*, concerns Religion, or the firſt Table of the Moral Law, as the following

word *honeſty*, or *civility*, hath a reſpect to the commands of the ſecond Table, and the duties which we owe to our neighbour, and to one another. For true Magiſtrates, are keepers and defenders of both Tables of the ten Commandments. (10) Becauſe, the toleration of Hereticks, as we may read of the *Anabaptiſts* in *Germany*, *Thomas Muntzer*, *John* of *Leidden*, and their followers, firſt by railling againſt the Miniſtry, as the *Quakers* do, and raging againſt Magiſtracy, brought both Church and State into confuſion, put the country into burning flames, wherein themſelves at length were conſumed to Aſhes.

CHAP. XXI.

Of Religious Worſhip, and the Sabbath day.

Queſtion I.

DOTH the Light of Nature ſhew, that there is a GOD, who hath Lordſhip, and Soveraignty over all?

Yes. *Rom.* 1. 20. *Acts* 17. 24. *Pſalm* 119 68. *Jer.* 10. 7. *Pſalm* 31. 23.

Well

Well then, *do not the* Socinians *err*, who maintain, *that there is no knowledge of God, implanted naturally in the minds of men?*

Yes.

Do not ſecondly, *the* Vaninians, *and many of the* Carteſians *err, who under the pretext of maintaining a God-head, have in effect taught men to deny, there is a God?*

Yes.

Do not thirdly, *ſome* Bee-headed Men *err, who diſpute againſt the Beeing of a God-head, becauſe they cannot find a Demonſtration for it called* Dihoti?

Yes.

By what reaſons are they confuted?

(1) Becauſe, the inviſible things of him from the creation of the world are clearly ſeen, being underſtood, by the things which are made, even his eternal power, and God-head: ſo that they are without excuſe; *Rom.* 1. 20. (2) Becauſe, the *Pſalmiſt* ſaith, the heavens declare the glory of God, and the firmament ſheweth his handy work. That is, they give us matter and occaſion to ſpeak and diſcourſe of his Omnipotency, Wiſdom, and Goodneſs; *Pſalm* 19: 1,2,3. (3) Becauſe, the knowledge of the Law of Nature, is naturally implanted in the minds of all men; *Rom.* 2. 14. Therefore, ſome knowledge of

the law-giver, muſt be implanted in the minds of all men. (4) Becauſe, in the moſt wicked, and ungodly there are terrors and tortures of conſcience, wherewith, nil they, will they, they are haunted and poſſeſſed: whence it is evident, that in the minds of all men, there is ſome lively knowledge of God. (5) Becauſe, men had rather worſhip a ſtock, or a ſtone, than they ſhould think, there were no God; *Acts* 17. 23. (6) What a brave order, and comlineſs, ſhines forth, with ſo much wiſdom, and power, in the government and preſervation of things above and below; that no man can be in doubt, but there muſt be a God, who rules and preſerves all thoſe things. (7) Becauſe, nothing can be the cauſe of it ſelf: becauſe then, it ſhould be both the Cauſe, and the Effect, both before and after it ſelf: therefore all things have their beginning, from one firſt and ſupream Cauſe, which is God. (8) Becauſe, the exiſtence of a God-head, may be evinced from the foretelling of things to come; *Iſaiah* 41. 23. And as *Cicero* ſays, *ſi eſt divinatio, ſunt Dii*, if there be a foretelling, there muſt be alſo a God that foretelleth. (9) From the aſſaults, and ſuggeſtions of *Satan*, we find there is a devil, may we not then certainly conclude that there is a God? The Devil labours

labours by all means to extinguish the light of the Gospel, to lead men on in ignorance, error, and prophanness, and to turn them out of the path of holiness. Now, why should Satan thus warr against God, his word, and his Saints? Why should he seek Gods dishonour, and mans destruction, if there were not a God, a Law, and an everlasting life? (10) Because, the mind of man is not satisfied with the knowledge of all things; nor the will of man, with the enjoyment of all things in this world, but still they seek and thirst earnestly, after some higher good. There is therefore, a soveraign Truth, and Chief Good, which being perfectly known, and enjoyed, will give contentment, and satisfaction, to the Soul. In vain should the Powers, and Faculties of the Soul, be capable of happiness, or of the Chief Good; if there were not a Chief Good to be possessed, and enjoyed. (11) From the wonders, and miracles, which have been wrought, visible, and apparent works, extraordinarly wrought, not only above the ordinary course of Nature, but simply above the power of Nature. These effects do convince, that there is an infinite power, which is above, and overruleth all things. For every principal, and primary cause, is more excellent, than the

effects thereof. (12) From the beeing of man, the curious workmanſhip of his body in the womb, which is wrought moſt artificially; namely with ſinews, veins, arteries, muſcels, and other parts of the body, even as an Embroiderer ſitteth, and joyneth many parcels, ſtuff, and dyed work of various colours, very artificially, and curiouſly together, untill there cometh forth ſome goodly Pourtraiture, or other dainty workmanſhip; *Pſal.* 139. 15. *Job* 10. 10. But eſpecially from the beeing of a mans ſoul, which is immaterial, inviſible, rational, immortal, and which cannot be *traduce*, from the power of the matter (as the ſenſitive ſouls of Bruits) neither doth depend on the body in many of its operations. Theſe, and all the works, which our eye doth ſee, or the mind doth apprehend do prove, that there is a God, who hath given a Beeing to them, and continueth them therein. (13) Becauſe, ſeeing God is the the firſt cauſe, there cannot be any thing *Prior* to him, by which, as a cauſe, his exiſtence can be Demonſtrated.

Queſt. II. *IS the acceptable way of worſhipping the true GOD, inſtituted by himſelf, and ſo limited to his own revealed Will, that he may not be worſhipped according to the imaginations and*

and devices of men, or the ſuggeſtions of Satan, under any viſible repreſentation, or any other way not preſcribed in the holy Scripture?

Yes. *Deut.* 12. 32. *Matth.* 15. 9. *Acts* 17. 25. *Col.* 2. 23. *Exod.* 20. 4, 5, 6.

Well then, *do not the* Papiſts *err*, who teach *that the Images of Chriſt, and the Trinity ought to be worſhipped, and that not improperly, but even properly, and* Per ſe, *with that ſame ſort of worſhip, wherewith Chriſt, and the bleſſed Trinity are adored?*

Yes.

Do not likewiſe the Greeks *err*, who maintain, *that the painted Images of God, may be adored, but not the engraven, or carved images of God?*

Yes.

By what reaſons are they confuted?

(1) Becauſe, it is expreſly againſt the ſecond command; *Exod.* 20. 4, 5. (2) Becauſe, God is infinite, unmeaſurable, incomprehenſible, and ſpiritual: and therefore nothing can repreſent him, as the Prophet well infers; *Iſaiah* 40. 18, 25. (3) Becauſe, every repreſentation of God, by graven images, or pictures, is a moſt diſgraceful changing of the glory of the incorruptible God; *Rom.* 1. 23. (4) Becauſe, images, and pictures of this kind, are lies and vanities, which the

Lord

Lord abhores, and mocks at with an holy ſcorn; *Iſaiah* 44. from verſe 9. to 18. (5) Becauſe, the Lord expreſly forbiddeth the *Iſraelites* to repreſent him under any form or ſhape, for (ſaith the Text) ye ſaw no manner of ſimilitude, on the day that the Lord ſpake to you in *Horeb*, out of the midſt of the fire; *Deut.* 4. 15. to verſe 20. (6) Becauſe, though the *Iſraelites* worſhipped the true God, by an image (for *Aaron* built an Alter, and made proclamation, and ſaid, to morrow is a feaſt to the Lord) yet are they accuſed of the ſin of idolatry, and for that cauſe ſeverely puniſhed; *Exod.* 32. 21, 27: 35 (7) Becauſe, *Jeroboam*, and the ten Tribes, who worſhipped the true God, by the *Golden Calves*, ſet up at *Dan* and *Bethel* (for the worſhip of falſe gods by images, was afterwards brought in by *Achab*, who is therefore ſaid to have provoked the Lord more than all the Kings of *Iſrael* before him; 1 *Kin.* 16: 31, 32.) are accuſed for the ſin of Idolatry, and are ſeverely threatned; 1 *King.* 12. 29, 30. and 1 *Kings* 13. 2. which threatning was put in execution by *Joſiah*; 2 *Kings* 23. 15, 16, 20. (8) Becauſe, the Apoſtle ſays, we ought not to think that the God-head, is like unto Gold or Silver, or Stone graven by art and mans device; *Acts* 17. 29.

Queſt.

Queſt. III. *IS Religious worſhip to be given to God the Father, Son, and Holy Ghoſt, and to him alone?*

Yes.

Is Religious worſhip, to be given to Angels, Saints, or any other Creature?

No. *Matth.* 4. 10. *John* 8. 49. 2. *Cor.* 13. 14. *John* 5. 23. *Col.* 2. 18. *Rev.* 19. 10. *Rom.* 1. 25.

Well then, *do not the* Papiſts *err*, who maintain, *that not only* God, *but good Angels, and Saints departed, being Canonized by the* Pope, *ought to be worſhipped, and called upon, even after a religious manner: but cheifly the* Virgin Mary, *and that there is a Divine Power in the Relicks of Saints, which therefore ought to be worſhipped?*

Yes.

By what reaſons are they confuted?

(1) Becauſe, the Lord our God, and he only is to be worſhipped; *Matth.* 4. 10. *Deut* 6. 13. (2) Becauſe, the Object of invocation, and religious Adoration, is he only who is Omnipotent, Omniſcient, and ſearcher of the heart. For there is none that knows our neceſſities and wants, but he that is Omniſcient: and none can ſuccour and help us, but he that is Omnipotent. But Angels are not Omniſcient; *Eph.* 3. 10. 1 *Peter* 1. 12. Neither

ther are the Saints departed Omniſcient, as is clear from *Iſa.* 63. 16. *Abraham* is ignorant of us. (3) Becauſe, they that are dead, know nothing of our condition; *Eccl.* 9. 5. (4) Becauſe, no man ought to call upon him, in whom he doth not believe; *Rom.* 10. 14. But no man ought to believe in Saints, or Angels, but in God alone; *Iſaiah* 26. 4. *Jer.* 17. 5. (5) Becauſe, neither Saints alive, nor Angels would ſuffer adoration, and worſhip to be given to themſelves; *Acts* 10. 25. *Rev.* 22. 8, 9. (6) Becauſe, the worſhipping of Angels doth derogate from the honour of Chriſt, in whom we have boldneſs, and acceſs with confidence by the faith of him, *Eph.* 3. 12. (7) Becauſe, the worſhipping of Saints and Angels, is like a *Polytheiſmus*, the having of many Gods. For the *Papiſts* attribute to each one of their Saints, and Angels, a proper divine power, as the *Heathens* did of old, to their Idols, and falſe gods.

Queſt. IV. IS *any Religious worſhip given to God, ſince the fall, without a Mediator?*

No.

Nor in the mediation of any other, but of Chriſt alone?

No. *John* 14. 6. 1 *Tim.* 2. 5. *Eph.* 2. 18. *Col.* 3. 17.

Well

Well then, *doth not the* Popiſh Church *err*, who maintain, *that Saints departed, but chiefly the* Virgin Mary *are Mediators and Interceſſors between God and Man?*

Yes.

By what reaſons are they confuted?

(1) Becauſe, the Scripture affirms expreſly, that there is but one Mediator between God and Man, namely the Man Jeſus Chriſt; 1 *Tim.* 2. 5. (2) Becauſe, no man cometh to the Father, but by Chriſt; *John* 14. 6. And by him, we have acceſs to the Father; *Eph.* 2. 18. (3) Becauſe, the Scripture promiſeth that they ſhall be heard, that in the name of Chriſt, ſeek ſuch things, as are according to the will of God: but there is no promiſe in all the Word, that they ſhall be heard that pray to Saints or Angels; *John* 14. 13, 14. 1 *John* 5. 14. (4) Becauſe, the Apoſtle ſays, whatſoever ye do in word or deed, do all in the name of the Lord Jeſus, not in the name of Saints; *Col.* 3. 17. (5) Becauſe, Chriſt who is called the propitiation for our ſins, is alſo called our Advocate with the Father; 1 *John* 2. 1, 2. (6) Becauſe, Mediation is a part of the Prieſtly office of Chriſt, which is only proper to himſelf; and which cannot be divided, between him and the Saints. (7) Becauſe, the Saints are not to

be

be called upon, as was proven in the foregoing Queſtion.

Queſt. V. *IS prayer with thanksgiving, one ſpecial part of Gods worſhip, required by God of all men?*

Yes. *Phil.* 4. 6. *Pſal.* 65. 2.

Well then, *do not the* Adamites, *and others long ſince err,* who denyed, *that God was to be called upon. For (ſay they) God is Omniſcient, and beſtowes all things upon us freely without our prayers?*

Yes.

Do not likewiſe ſome late Hereticks *err,* who maintain, *that unregenerate men ought not to call upon God?*

Yes.

Do not alſo the Quakers *err,* who will *not move, in the commanded duties of prayer, and thanksgiving, unleſs there be ſome inward call, and motion on their Spirit?*

Yes.

By what reaſons are they confuted?

(1) Becauſe, there are extant many univerſal precepts in the Word, by which the duty of prayer is commanded; *Phil.* 4. 6. 1 *Theſ.* 5. 17. *John* 16. 24. *Matth.* 7. 7. (2) Becauſe, God is the hearer of prayer, and to him ſhall all fleſh come; *Pſal.* 65. 2. (3) We have

have the example of *David*; *Pſalm* 55. 17. Of *Daniel*, chapter 6. 10. The example of thoſe many, who were gathered together, praying in the behalf of the Apoſtle *Peter*; *Acts* 12. 12. The example of Chriſt himſelf; *John* 17. chapter. (4) Becauſe, the Apoſtle *Paul*, bids *Simon Magus*, who was in the gall of bitterneſs, and bond of iniquity, to repent and call upon God; *Acts* 8. 22. As to the *Quakers*, what aſſurance can they have the next hour, or the next day, more than now, of the Spirits moving on their ſouls? And are we not commanded to pray without ceaſing; 1 *Theſ.* 5. 17. That is, upon all opportunities, and in all our neceſſities.

Queſt. VI. IF *Prayer be Vocal, ought it to be in a known tongue?*

Yes. 1 *Cor.* 14. 14.

Well then, *do not the* Papiſts *err*, who maintain, *that it is not needful, that publick prayers be in a known tongue; but that it is often-times expedient, that prayers be performed, in a tongue unknown to the Common-people?*

Yes.

By what reaſons are they confuted?

(1) Becauſe, the Apoſtle teaches expreſly the contrary; 1 *Cor.* 14. 9, 12. (2) Becauſe, prayers celebrated in an unknown tongue

tongue, are not for edification: 1 *Cor.* 14. 14. (3) Becauſe, he that occupieth the room of the unlearned (that is, who underſtands not ſtrange tongues) cannot ſay Amen; 1 *Cor.* 14. 16. (4) Becauſe, the Lords prayer which is the ſpecial Rule of all our prayers, was preſcribed in a tongue, at that time beſt known.

Queſt. VII. *MAY we pray for the dead, or for thoſe of whom it may be known, that they have ſinned, the ſin unto death?*

No. 2 *Sam.* 12. 21, 22, 23. *Luke* 16. 25, 26. *Rev.* 14. 13. 1 *John* 5. 16.

Well then, *do not the* Papiſts *err*, who maintain, *that prayers, almes, and maſſes ought to be appointed, and made for ſouls departed, as theſe, which will really profit them?*

Yes.

By what reaſons are they confuted?

(1) Becauſe, the Dead are either happy; and ſo they need not our prayers; *Rev.* 14. 13. Or they are damned, and ſo our prayers cannot profit them: for out of hell there is no redemption; *Luke* 16. 26. (2) Becauſe, we read that *David* mourned, and faſted for the Child, ſo long, as it was alive: but when once the Child was removed by death, wherefore (ſays he) ſhould I faſt?

Can

can I bring him back again? 2 *Sam.* 12. 22, 23. (3) Becauſe, all our requeſts, and prayers are either founded upon a precept, or promiſe of God, to hear our prayers. But there is neither a promiſe that God will hear us, in order to the dead, nor a command to pray for them. (4) Becauſe, we are altogether ignorant of the ſtate, and condition of the dead: and therefore we cannot pray for them in Faith; *Rom.* 14. 23.

Queſt. VIII. *IS the reading of the Scriptures, with Godly fear, the ſound preaching, and comfortable hearing of the Word, in obedience to God, with underſtanding, faith, and Reverence, are they (I ſay) parts of the ordinary Religious worſhip of God?*

Yes.

Are theſe with the due adminiſtration of the Sacraments, to wit, *Baptiſm and the Lords Supper; to continue in the Church of God, till the end of the world, and the day of Chriſt?*

Yes. *Acts* 15. 21. *Rev.* 1, 3. 2 *Tim.* 4. 2. *Mat.* 13. 19. *James* 1. 22. *Heb.* 4. 2. *Iſaiah* 66. 2. *Acts* 10. 33.

Well then, do not the *Enthuſiaſts*, *Libertines*, *Anabaptiſts*, and other *Sectaries* err, who under a pretext, *of being inſpired by the Holy Ghoſt, that teaches them all things, deſpiſe and contemn all reading*

ing of the Scripture, and publick hearing of the Word preached?

Yes.

Do not likewise the Quakers *err, who are down-right enemies, to all the publick ordinances, which Christ hath appointed to continue in his Church to the end of the world?*

Yes.

By what reasons are they confuted?

(1) Because, Christ commanded his Apostles, and in them, all the Ministers of the Gospel, to whom he hath promised his presence, to the end of the World, to teach all Nations, and to preach the Gospel to every creature; *Matth.* 28. 19. *Mark* 16. 15. (2) Because, the publick preaching of the Word, by a Minister sent, and called, and the hearing of it, is a mean ordained, and appointed by God, and according to the ordinary manner, necessary for begetting Faith; and therefore needful to salvation; *Rom.* 10. 14, 15. 1 *Cor.* 1. 21. (3) Because, God hath promised to his Covenanted ones, to bring them to his holy mountain, and make them joyful in his house of prayer; that is, in the publick meetings of his Saints, and People; *Isaiah.* 56. 7. (4) From the example of those Believers; *Acts* 2. 42. who continued steadfastly in the Apostles doctrine. (5) Because

cauſe, the word of God, is the perfect Rule of life and manners. And all Spirits, are to be tried by it; 1 *Tim.* 3. 15. 1 *John* 4. 1. *Iſaiah* 8. 20. Neither ought we to follow, or hear any man, no not an Angel if he teach any thing contrary to the Word, or Heterodox from it; 2 *Theſ.* 2. 2. *Gal.* 1. 8. (6) Becauſe, the Word of God, is that incorruptible ſeed, by which we are born again; 1 *Peter* 1. 23. (7) Becauſe, God forbids expreſly ſeparations from publick aſſemblies (I mean ſo long as the Word is truely and purely taught, by thoſe who enter in by the right door, that is Chriſt, and the way appointed by him in his Word; *John* 10. 7, 8.) *Heb.* 10. 25. (8) Becauſe, the Lord hath joyned together theſe two, his faithful ſervants, for teaching his people publickly, and the promiſe of the Spirit to guide them, and aſſiſt them in their work; *Matth.* 28. 20 *John* 14. 16, 17, 26.

For confutation of the Quakers, *two things muſt be made out: the one that the office of the Miniſtry, is of divine inſtitution.*

(1) Becauſe, God hath particularly deſigned ſome perſons to the work of the Miniſtry. For if God appointed ſome perſons to be judges over *Iſrael*, then muſt the office of judgeing *Iſrael* be of divine inſtitution. Chriſt

appointed not only Apoſtles, the ſeven Diſciples, Evangeliſts, Prophets, whoſe ci and gifts were extraordinary, but other or dinary Paſtors, and Teachers, whoſe Spiri were not infallible, whom the Scriptur affirms to be as truely by Divine inſtitution as the former; 1 *Cor.* 12. 28. *Eph.* 4. 11. (2 Becauſe, GOD hath given peculiar name and titles, to the perſons deſigned for this of fice, which he hath not given to other Saints The onely wiſe GOD will not diſtinguiſh where he himſelf hath made no diſtinction or difference. Theſe are called Paſtors Teachers, ſuch as rule well, Stewards of th Myſteries of GOD, Preachers, Biſhops o Overſeers of the Flock, Stars in Chriſts righ hand, Angels of the Churches. Chriſt evi dently puts a difference between the Church es and the Angels, ſet over them; *Rev.* 2. 1 8, 12, 18. *Rev.* 3. 17, 14. (3) Becauſe, th Lord hath taken a ſpecial care to beſtow pe culiar gifts and qualifications upon theſe per ſons, ſo deſigned for the Miniſtery; and tha for the good of the Souls of his People, a bove what is required in other Saints. Would ever the Lord have beſtowed ſuch qualifica tions, if he had not appointed ſome for ſuch an Office? Though gifts as gifts do not alone inveſt into ſuch an office, yet when they are ſtrictly required, they argue, that there is an

Office

Office. They must be apt to teach others; 1 *Tim.* 3, 2. And not onely so, but able to teach others; able to convince them that oppose themselves; *Titus* 1. 9. They must be such as study to shew themselves approven unto GOD; workmen that need not be ashamed; 2 *Tim.* 2. 15. And the Apostle in admiration of the difficulty of this employment, cryeth out, *Who is sufficient for these things?* 2 *Cor.* 2. 16. (4) Because, the Lord requires peculiar duties of his Ministers, which he doth not require of Believers; therefore, there must be such a distinct office, by divine institution. They must take special care of the Church of GOD; 1 *Tim.* 3. 5. 1 *Pet.* 5. 2. 3. They are not to neglect the gift which is in them; 1 *Tim.* 4. 14. They are to meditate on these things, and to give themselves wholly to them; 1 *Tim.* 4. 15. *Acts* 6. 2. 4. They are to preach the Word, to rebuke, to instruct gainsayers; 2 *Tim.* 4. 2. 2 *Tim.* 2. 25. To administer the Sacraments; *Matth.* 28. 19. 1 *Cor.* 11. 13. To ordain others for the Ministry, by imposition of hands; 1 *Tim.* 4. 14. To watch over the flock, as those that must give an account; *Heb.* 13. 17. (5) Because, Christ requires peculiar distinct duties in the people, in reference to their Ministers; therefore the office of the Ministry must be of di-

vine institution. They must know and acknowledge those that are over them in the Lord; 1 *Thes.* 5. 12. Highly to esteem them in love for their works sake; 1 *Thes.* 5. 13. To obey them, to encourage them; *Heb.* 13. 7. To maintain them; *Gal.* 6. 6. To pray for them; 2 *Thes.* 3. 1. (6) Because, GOD hath made peculiar promises to his Ministers; as, *Lo, I am with you alway, even to the end of the world*; *Matth.* 28. 20. The promise of special assistance; 2 *Cor.* 3, 5. 6. Of protection and defence in all assaults; *Rev.* 1. 20. The promise of the power of the keyes, which promise was not limited to the Apostles, as Apostles, but was given to the Apostles, as Ministers of the Gospel, as is evident from *Mat.* 18. 17, 18. The promise of special sympathy with them; *Matth.* 10. 40. *Luke* 10. 16. *John* 13. 20. 1 *Thes.* 4. 8. Now, would ever the Lord have promised to keep up, and maintain that office in his Church which he had not set up and instituted.

The other thing to be made out, is that the office of the Ministry, is perpetually necessary?

(1) Because, the ordinances are perpetually necessary, by divine institution: therefore the office of the Ministry, to dispense these ordinances, is perpetually necessary, by divine institution. For if God had only appointed

pointed the ordinances, to continue in his Church, then would preaching, and administration of the Sacraments fail: becauſe, that which is every mans work, is uſually and effectually no mans work. The Lord doth not immediatly adminiſter them himſelf: neither are Angels employed for this work. But he hath committed this ſervice to men, who are Stewards, and diſpenſers of the myſteries of God. It is evident that the preaching of the Word, ſhall continue to the end of the world, from *Matth.* 28. 20. *Eph.* 4 11, 12, 13. It is evident of Baptiſm, and the Lords Supper, which are conjoyned in the inſtitution of Chriſt, with the Miniſtery of the Word. For to whom, he gave commiſſion to preach, to them alſo he gave commiſſion to adminiſter the Sacraments. Baptiſm is an ordinance of the *New Teſtament*, appointed by God himſelf. For *John* was ſent to baptize. God was the Author, *John* was only the Miniſter. This was to continue perpetually, as is evident from Chriſts promiſe, and his precept; *Matth.* 28, 20. The ends for which Baptiſm was ordained, are not temporary, but moral, and ſo perpetual. Do not all Chriſtians, now need theſe means as the Chriſtians during the age of the Apoſtles? Are not Chriſtians to be baptized into his death, buried with him by

Baptiſm

Baptiſm, that like as Chriſt was raiſed from the dead by the Glory of the Father, even ſo we alſo ſhould walk in newneſs of life. It is called by the holy Ghoſt, a ſaving Ordinance, and is unto believers, and their ſeed in the New Teſtament, as the *Ark* was to *Noah*, and his family in the *old World*, who being in the *Ark*, was ſaved from periſhing in the waters, when the reſt were drowned: ſo Baptiſm doth now ſave us, not only or mainly, the outward part of it, the putting away the filth of the fleſh, (which is yet an Ordinance to further our ſalvation) but when the Spirit of Regeneration effectually concurs, ſo that we find there is a renewing of the holy Ghoſt, and thereby the *anſwer of a good conſcience towards God*; 1 *Pet.* 3. 21. It is evident, that the Sacrament of the Lords Supper, is to continue to the end of the world. It was not only appointed for Apoſtles, to whom it was firſt adminiſtred, but unto all believers, both *Jews*, and Gentiles. And not only for that age, but for all generations ſucceeding, for Believers, are commanded, to ſhew forth the Lords death till he come, by eating this bread, and drinking this cup. Therefore, if theſe ordinances, be appointed by God, to continue to the end, it follows evidently, that he hath deſigned the office of the

the Miniſtry to hold up, and hold forth his Ordinances to the end of the world. (2) Becauſe, the promiſes, which Chriſt hath made to uphold the Miniſtry, are perpetual; therefore the office muſt be perpetual; *Matth.* 28. 20. Go teach, and baptize all Nations, and *lo I am with you to the end of the world.* This promiſe cannot be limited to the particular age, during the lives of the Apoſtles; becauſe the Holy Ghoſt, uſeth three expreſſions, to declare the perpetuity of this promiſe, *Aion*, that this promiſe, ſhall continue ſo long as the world continues. Secondly, *Synteleia*; *Heos tes ſynteleias tu Aionos*, that this promiſe ſhall have no end, till the world be conſummat, or brought to a Period. Thirdly, *Paſas tas Hemeras*, all days, and ſucceſſions of times. Not only *Meth hymon hemeras hymon*, not only with you, during your own dayes, but all the dayes of the Goſpel, till time ſhall be no more, And this promiſe was made not to the Apoſtles, as Apoſtles, nor to the Apoſtles as Believers, but to the Apoſtles, as miniſters and Stewards, of the Myſteries of God. (3) Becauſe, the Elect require, the office of the Miniſtry perpetually. Our Natures are as bad, as *Jews*, and *Pagans*; *Eph.* 2: 3. Our judgements full of darkneſs, and ignorance; 1 *Cor.* 2. 14. Our wills

ſtuborn

ſtuborn and rebellious, and ſo alienated, that we rebel againſt the light. The deluſions of Satan are ſtrong. The multitude of falſe Teachers are very numerous, ſo that they are ready to ſeduce the Elect themſelves, if it were poſſible. (4) Becauſe, the ends for which Chriſt, hath appointed a miniſtry are perpetually neceſſary. The Elect muſt be called and gathered, for there will be ſome ſtill in every age, to be added to the Church, of them that ſhall be ſaved. There are many ſheep, which are not yet brought into his fold: many who belong to the Election, who are not yet effectually called, them alſo will Chriſt bring in, both *Jews*, and *Gentiles*, that there may be one fold, as there is one ſhepherd. Now, God hath revealed no other ordinary way to convert, and bring theſe into his fold, but the Miniſtry of his word; for how ſhall they believe without a Preacher? Therefore, if there be ſome Elect, continually to be brought into fellowſhip with Chriſt, and this end not fully attained, till the end of the World, then the Miniſtry aſſigned to this end, muſt be perpetually neceſſary.

Queſt IX. IS *ſinging of* Pſalms *with grace in the heart, a part of the ordinary worſhip of God?*

Yes.

Yes. *Col.* 3. 16. *Eph.* 5. 19. *Jam.* 5. 13.

Well then, *do not the* Quakers, *and other* Sectaries *err*, who are *againſt the ſinging of Pſalms, or at leaſt, ty it only to ſome certain perſons, others being excluded?* Yes.

By what reaſons are they confuted?

(1) From the practiſe of Chriſt, and his Apoſtles; *Matth.* 26. 30. From the example of *Paul* and *Silas*; *Acts* 16. 25. From *Moſes*, and the *Iſraelites*; *Exod.* 15. (2) Becauſe, the ſinging of *Pſalms* was commanded under the *Old Teſtament*, and that, not as a Type of any ſubſtance to come, nor for any ceremonial cauſe. Neither is it abrogated under the *New Teſtament*, but confirmed; *Pſalm* 30. 4. *Pſalm* 149. 1. (3) From the general and univerſal commands in the *New Teſtament*; *Eph.* 5. 19. *Col.* 3. 16. 1 *Cor.* 14. 15. (4) Becauſe, the Apoſtle *James* ſays, is any man afflicted, let him pray, is any man merry, let him ſing *Pſalms*; *Chap.* 5. 13. The meaning is not, that none ſhould ſing, but ſuch as are merry: for then none ſhould pray but ſuch as are afflicted. (5) Becauſe, by ſinging of *Pſalms*, we glorifie God, we make his praiſe glorious. We edify others with whom we ſing, as well, as we edify our ſelves. So the end to be propoſed in ſinging, is teaching and admoniſhing one another, in

Pſalms

Pſalms, and *Hymns*, and ſpiritual ſongs; *Col.* 3. 16. Laſtly, we chear and refreſh our ſelves, by making melody in our hearts to the Lord; *Eph.* 5. 19. Which ariſeth firſt from our conſciencious going about it, as a piece of worſhip to God, and in ſo doing we are accepted in that. Secondly from its being a part of Scripture, appointed for his praiſe, whether it agree with our caſe or not. That being the end wherefore it was deſigned to be ſung, is a ſufficient warrand for our joyning in the ſinging thereof.

Queſt. X. *IS prayer, or any other part of Religious worſhip now under the Goſpel, either tyed unto, or made more acceptable, by any place, in which it is performed, or towards which it is directed?*

No. *John* 4. 21. *Mal.* 1. 11. 1 *Tim.* 2. 8.

Well then, *do not the* Papiſts *err*, who *conſecrate Churches, and aſcribe holineſs to them, and appoint Peregrinations to Chriſts grave, and to other places far off, where they mumble their preachings, and mutter their prayers?*

Yes.

Do not likewiſe many ignorant perſons err, who think their private prayers, will be more acceptable to God, being ſaid in the Kirk, than in their own private Cloſet?

Yes.

Yes.

By what reaſons are they confuted?

(1) Becauſe, the Lord ſays, by the mouth of his Prophet, that prayers ſhall be offered up to him in all places, under the time of the Goſpel: *Mal.* 1. 11. (2) Becauſe, Chriſt commands us when we pray, to enter into our Cloſet, and the door being ſhut, to pray to our Father, which is in ſecret, leaſt we ſhould ſeem to deſire praiſe, and approbation from men: which rite and ceremony of praying publickly, when we ſhould pray privately, Chriſt clearly condemns, *Matth.* 6. 5, 6. (3) Becauſe, *Paul* wills that men pray every where, lifting up holy hands, without wrath and doubting; 1 *Tim.* 2. 8. (4) Becauſe, Chriſt ſays the hour cometh, when we ſhall neither in this mountain, nor yet at *Jeruſalem* worſhip the Father; *John* 4. 21.

Queſt. XI. HAth GOD *in his Word, by a poſitive, moral, and perpetual Commandment, binding all men in all ages, particularly appointed, one day in ſeven, for a Sabbath to be kept holy unto himſelf?*

Yes. *Exod.* 20. 8, 10, 11. *Iſaiah* 56. 2, 4, 6, 7.

Well then, *do not ſome men err,* who maintain

tain, *that God hath not under the Goſpel determined any certain day, for his own worſhip, but only hath commanded, that ſome* indefinite time, *be deſtined for publick worſhip, which time (ſay they) is left to be determined, by the Church?*

Yes.

By what reaſons are they confuted?

(1) Becauſe, the determining of an ordinary and ſufficient time, for divine worſhip, and as a Sabbath, belongs to God only, and not to man. For we do not read, that any ſuch power or authority, is granted to man, either by the Law of Nature, or Scripture. Is it not a thing of very great moment? Is it likely, that the wiſdom of God, would leave it uncertain? This might accuſe the Scripture of imperfection. It is not ſutable to the love of God, and his care towards his Church. By ſuch mens doctrine, the Church Univerſal, and all Oecumenick Councils, ſhould be guilty of a dreadful ſin, which for ſo many ages, have been deficient in their duty. Therefore, it behoveth that there be one day of ſeven by virtue of the fourth Command, ſeeing no where els another neceſſary day, is appointed, or preſcribed in the Word. (2) Becauſe, it is juſt and equitable (as the adverſaries grant) that one day ſhould be ſet apart for GOD, who hath freely

freely given us ſix. (3) Becauſe, in ſix dayes, God made the Heavens, and the Earth, and reſted on the ſeventh: not out of neceſſity, but to give us an example, to do the like. (4) Becauſe, one day of ten, twenty, or thirty, cannot be thought convenient. Neither is ſuch a thing commanded, in any place of Scripture. And would it not argue a neglect of divine worſhip, & the care of ſouls, if one day of twenty, thirty, or fourty were appointed? Neither, can the fifth, fourth, or ſixth day be appointed, ſeeing God hath commanded us to work ſix dayes. This would make our yoke more heavy than the *Jewiſh* yoke, which the Adverſaries will not grant. (5) Becauſe, it is the principal, and chief ſcope of the fourth Command, that one day of ſeven, in reſpect of us, be ſet apart, and conſecrated to divine worſhip. Not truely that ſome *indefinite time*, be ſet apart. If this were true, the fourth Command, ſhould differ ſubſtantially, from the other Precepts of the Decalogue; and ſo there behoved to be an uſeleſs Precept, or at leaſt a Tautology ought to be committed.

Do not likewiſe the Anabaptiſts, Socinians, *and* Libertins *err, with whom we may take in the* Quakers, (*and other* Antiſabbatarians, that diſown

diſown *the Sabbath, as being carnal, and a Command of the Letter*) *who teach, that whatever is contained in the fourth Command, is Ceremonial, and ſo properly, as to the matter, and ſubſtance, which it holds out, abrogated wholly. And therefore* (*ſay they*) *by virtue of this fourth Command there is no day to be ſet a part, for publick divine worſhip?* Yes.

By what reaſons are they confuted?

(1) Becauſe, the fourth Command, which appoints one day of ſeven to be ſet apart for God, is a poſitive, and moral Command, as to ſubſtance; ſeeing it was given to *Adam* in his integrity, before ever there was need of any Types, and Ceremonies ſhaddowing forth Chriſt; *Gen.* 2. 2, 3. (2) Becauſe, it was repeated, before the promulgation of the Ceremonial Law; *Exod.* 16. 23. Thirdly, becauſe it was written, with Gods own hand, and inſerted into the midſt of the reſt of the moral precepts, and was put into the *Ark* of the *Teſtimony*, with the other nine, which honour, was never conferred upon any precept meerly Ceremonial. (4) Becauſe, all the reaſons of this Command, are intirely Moral. He reſted after ſix days, and allowed us ſix days to work, therefore in all equity we ought to reſt after ſo many days work, and give God a ſeventh. (5) Becauſe, Chriſt con-

confirms this Command, in saying, pray that your flight be not in the winter, neither on the Sabbath day, where the Lord insinuateth that as travelling is troublesome to the body in winter, so would it be to the minds of the Godly to travel on that day, specially and solemnly set apart for Gods worship. Now, if there were no sabbath to continue after Christs ascension, or if it were not to be sanctified, there would be no occasion of this grief and trouble, that they behoved to travel on the Sabbath, and durst not tary till that day were by-past; and so no cause to put up this prayer which yet by our Lords exhortation seemeth to infer that the Sabbath was to be as certain in its time, as the Winter. And doubtless this cannot be meaned of the *Jewish* Sabbath; for that was to be abolished shortly. Next, travelling on the *Jewish* Sabbath was to be no cause of grief unto them, if indeed all days were alike, neither would it be scroupled in such a case by the Apostles to whom he is now speaking.

Quest. XII. *WAS this one day in seven, from the beginning of the World, to the Resurrection of Christ, the last day of the week,*

Yes.

And was it, from the Resurrection of Christ, changed

changed into the first day of the week?

Yes.

And is it to be continued, to the end of the World, as the Christian Sabbath?

Yes. *Gen.* 2. 2, 3. 1 *Cor.* 16. 1. 2. *Acts* 20. 7. *Rev.* 1. 10. *Matth.* 5. 17, 18.

Well then, *do not the* Sabbatarians *err*, who maintain, *that the Jewish Sabbath, or the seventh day from the Creation, is to be observed?*

Yes.

Do not others likewise err, who maintain, *that the observation of the Lords Day, is only of Ecclesiastick and Apostolick institution?*

Yes.

These Authors, (you see) do confound, and make two things really distinct, to be but one, namely Ecclesiastick and Apostolick institution?

By what reasons are they confuted?

(1) Because, the fourth Command standing, wherein one day of seven is appointed, the numbering is left free to God himself, that the right, and power may be reserved to Christ the Law-giver, and to his Spirit, for the change of the day, and continuing the worship, prescribed in the fourth Command. (2) From the name it self; for our Sabbath is called the *Lords Day*, *Rev.* 1. 10. I was in the Spirit on the *Lords Day*: or on *that Lords Day*

Day, or *Dominick Day*, or day which is the Lords; pointing out a day singularly, and a day, which in a particular, & special manner is called *His* day; even as the Lords prayer and the Lords Supper are so called, because appointed by Christ the Lord. (3) Because, God only can abrogate the Lords day (the Adversaries granting so much) therefore, he that hath power to rescind hath power likewise to establish. (4) Because, there is an implicit Command, concerning the observation of the Lords day; 1*Cor.* 16. 2. As I have (saith *Paul*) given order to the churches of *Galatia*, even so do ye the first day of the week, let every one of you lay by him. From which place, we reason thus; that not the seventh, but the first day, is the chief solemn day for worship after Christs Resurrection, because, the Apostles did pitch particularly and eminently upon that day, and that in diverse Churches, as the fittest time, for expressing their Charity. He doth not think it indifferent, what day it be done on, nor that all dayes are alike, but pitcheth on the first day, not in one Church only, but in many. Next, this command, supposeth them to be already acquainted with some special priviledges of the first day beyond others; and that there must be some peculiar thing in this day making

it fit, yea more fit for ſuch a purpoſe, rather than any other day. (5) Becauſe, as the ſeventh day, was inſtituted, in remembrance of the works of Creation, ſo the firſt day, after the work of redemption was finiſhed, ſucceeded as moſt convenient, for collating, and comparing both Mercies together. (6) Becauſe, Chriſt on the firſt day of the week, appeared moſt frequently to his Diſciples, and bleſſed it with his preſence; *Matth.* 28. 9. *Acts* 1. 3. *John* 20. 19, 26. (7) Becauſe, on that day, the holy Ghoſt deſcended upon the Apoſtles. And on the ſame day *Peter* baptized three thouſand; *Acts* 2. 1, 2, 3, 4, 41. (8) Becauſe, the Church, in the time of the Apoſtles did obſerve the firſt day of the week, as holy; *Acts* 20. 7. But the practiſe of the Apoſtles, approven in Scripture, is equivalent to a Divine Inſtitution. (9) Becauſe, Chriſt was ſeen of his Apoſtles fourty dayes after his Reſurrection, and ſpoke to them of the things pertaining to the kingdom of God, during which time he hath taught them all things needful to be known, and among the reſt (it is probable) the change of the Sabbath, and the inſtitution of the firſt day of the week, and that immediatly after his reſurrection: he hath either immediatly by himſelf inſtitute that day, or

hath

hath inſpired his Apoſtles to obſerve it, from that ſame very time. (10) Becauſe, the Lord hath remarkably owned this Chriſtian Sabbath, in being remarkably avenged, upon the breakers, and profanners thereof, as it is clear from ſeveral Hiſtories.

Queſt. XIII. *IS this Sabbath then kept holy unto the Lord, when men after a due preparation, of their hearts, and ordering of their common affairs before hand, do not only obſerve an holy reſt, all the day from their own works, words, and thoughts, about their worldly employments, and recreations, but are alſo taken up the whole time, in the publick and private exerciſes of his own worſhip, except what is ſpent in the duties of neceſſity and mercy?*

Yes. *Exod.* 16. 23, 25, 26, 29, 30. *Exod.* 31. 15, 16, 17. *Iſa.* 58. 13. *Neh.* 13. 15, 16, 18, 19, 21, 22.

Well then, *do not ſome err,* who think, *that after publick worſhip is ended, the reſt of the Lords day, may be ſpent, in ordinary exerciſes, recreations, and ſuch like ſports as are not unlawful on other dayes, unleſs they be forbidden, by the Church, or Common-wealth wherein men live?*

Yes.

By what reaſons are they confuted?

(1) Becauſe, the Lord ſays in the fourth

Commandment, in it thou ſhalt not do any work. But ordinary recreations, games, and ſports, are our own works. (2) Becauſe, Nature it ſelf requires, that we beſtow, as much of the Sabbath day on God, who is the Lord of Time, and of all things which we have, as we can, and uſe to beſtow upon our own affairs, on other days. (3) Becauſe, the Lord ſays, if thou turn away thy foot from the Sabbath, from doing thy pleaſure on my holy day, and call the Sabbath a delight, the holy of the Lord honourable, and ſhalt honour him, not doing thy own wayes, nor finding thy own pleaſure, nor ſpeaking thy own words, then ſhalt thou delight thy ſelf in the Lord, and I will cauſe thee to ride upon the high places of the Earth, and feed thee with the heritage of *Jacob* thy Father for the mouth of the Lord hath ſpoken it; *Iſaiah* 58. 13, 14. See *Jerem.* 17.22. *Deut.* 5. 12, 13, 15. *Numb.* 15. 32, 33, 36. And *Neh.* 13. 15. to verſe 23. In thoſe dayes ſaw I in *Judah*, ſome treading Wine-preſſes on the ſabbath, and bringing in Sheaves, and lading aſſes, as alſo wine-grapes, and figes, and all manner of burdens which they brought into *Jeruſalem*, on the ſabbath day; and I teſtified againſt them in the day wherein they ſold victuals.

CHAP.

CHAP. XXII.

Of Lawful Oaths and Vows.

Question I.

IS the name of GOD, that only by which men ought to swear?

Yes. *Deut.* 6. 13.

Well then, *do not the* Papists *err*, who in *their swearing, joyn with their calling upon the name of GOD, the calling on Saints departed, and their Reliques?*

Yes.

By what reasons are they confuted?

(1) Because, swearing is a part of divine worship, which is only due to God; *Deut.* 6. 13. *Deut.* 10. 20. *Isaiah* 65. 16. (2) Because, God only is the judge of hidden and secret truth; and the Avenger to take vengence on them, that do not swear in truth. Therfore he only is to be called on as witness of those things, which are asserted, and promised, which was the practise of the Apostle

Paul, Rom. 9. 1. *Rom.* 1. 9. *Phil.* 1. 8. (3) Because, God condemns swearing by them, that are no Gods; *Jer.* 5. 7.

Quest. II. IS *an Oath warranted by the word of* GOD, *under the New Testament, as well, as under the Old, in matters of weight, and moment?*

Yes. *Heb.* 6. 16. *Isaiah* 65. 16. *Gal.* 1. 20. *Rom.* 1. 9. *Rom.* 9. 1. 2 *Cor.* 1. 18. 23. and 2 *Cor.* 11. 31. with 2 *Cor.* 12, 19. 1 *Thes.* 5. 27. *Rev.* 10. 6.

Well then, *do not the* Quakers *and* Anabaptists *err*, who maintain, *that there is no lawful use of an Oath under the New Testament?*

Yes.

Do not likewise the Papists *err*, who make *it a degree of perfection, to abstain from all Oaths?*

Yes.

By what reasons are they confuted?

(1) From *Isaiah* 65. 16. where it is promised, under the time of the Gospel, that the Nations to be converted to Christ, shall swear by the name of God, as is clear also from *Jerem.* 4. 2. (2) Because, the calling upon the name of God with due fear and reverence in swearing, is commanded in the third Command, as the profanation of his name is forbidden: but Christ came not to abolish the moral Law. (3) From the approven

proven examples of the Saints, which occurr in the New Teſtament; *Gal.* 1. 20. *Rom.* 1. 9. and 2 *Cor.* 1. 13, 18. *Rev.* 10. 6. (4) Becauſe, the end of an Oath, is approven by God, and is in all ages, neceſſary to all men, being the end of all controverſie; *Heb.* 6. 16. (5) Becauſe, an oath rightly taken, is an Act of Religion, whereby we glorifie God, and adore his attributes. We thereby, firſt, ſolemnly acknowledge his *Beeing* and *Exiſtence*. Secondly, his *Vbiquity* that he is preſent in all places, and at all times, and within our hearing; *Pſalm* 139. 7. His *Omniſcience*, that he is the ſearcher of the heart. The Apoſtle calls him *Kardiognoſtes*; Acts 15. 8. We acknowledge, fourthly, his *Truth* and *Veracity*: he is a witneſs brought into the Court, that cannot lie, nor be impoſ'd upon, as ſaith the Apoſtle, *be not deceived God is not mocked*; *Gal.* 6. 7. Fifthly, his *Supremacy* over all creatures, for verily men ſwear by the greater; *Heb.* 6. 16. We acknowledge, ſixthly, his *vindictive juſtice*, as he is a Revenger of Perjury. Seventhly, we acknowledge his *Providence*, and Fatherly care of the concerns of mankind, owning the cauſe of the Righteous.

(6) Becauſe, there being an expreſs law for ſwearing (to wit rightly; *Deut.* 10 20.)

it

it must either belong to the Moral Law, to the Judicial Law, or Ceremonial Law. The Adversaries will not call it, a part of the Judicial Law, which was given to the *Jewes*, as a Body Politick, which expired together with the state of that People. It is no part of the Ceremonial Law: for what was purely Ceremonial, was purely Typical: but the Law concerning an oath was not a Type of any thing to come. And if it was a Type, where will you find its Antitype in all the Gospel, or the thing represented by it? Therefore, it must be a part of the Moral Law; *Deut.* 6. 13. *Jer.* 4. 2, and consequently perpetual, which Christ came not to destroy. It is confirmed hence, that it was of Authentick use, and held sacred among the Patriarchs, before the delivery of the Levitical Law, as it is clear from *Abraham* the father of the faithful, and *Abimelech*; *Gen.* 21. 23, 24, 31. Consider also that other instance in *Abraham*; *Gen.* 24. 2, 3, 9. who would not give his servant an oath rashly, nor exercise his authority to impose on his conscience. It is evident also from the example of *Isaac*, who made a Covenant, and swore to *Abimelech*; *Gen.* 26. 28, 31, And from the example of *Jacob*, who made a Covenant with, and swore to his Uncle *Laban*, by the fear of his Father

Father *Iſaac*; *Gen.* 31. 53. That is, by God, who is called *our fear*, by reaſon of the filial awe, and fear we ought to ſtand in before him; *Iſaiah* 8. 13. (7) Becauſe, the reaſons and uſefulneſs of Oaths, are perpetual, and the ſame to us under the Goſpel, as they were to them under the Law. There is as much need of oaths for ending of ſtrife in this litigious age, as there could be in former times. (8) Becauſe, oaths were once lawful, therefore they are lawful ſtill; unleſs the Adverſaries prove them repealled; which they muſt do, not by ſtealing out of the Scripture ſingle words by themſelves, making one part contradict another. (9) Becauſe, we need not fear to imitate any thing, which is done in Heaven. Our Lord has taught us to pray, *thy will be done in Earth, as it is done in Heaven.* But the Angel (ſays *John*; *Rev.* 10. 5, 6.) which I ſaw ſtand upon the Sea, and upon the Earth, lifted up his hand to Heaven, *and ſwore by him that liveth for ever and ever.* That Angel, calls himſelf our fellow-ſervant, and of our brethren the Prophets, and of them which keep the ſayings of this Book; *Rev.* 22. 9. And therefore the Angels being of the ſame fraternity with us, do not act under different diſpenſations from us.

Queſt.

Queſt. III. *IS an Oath to be taken, in the plain and common ſenſe of the words, without* Equivocation, *or* Mental reſervation?

Yes. *Pſalm.* 24. 4. *Exod.* 20. 7. *Lev.* 19. 12. *Jer.* 4. 2.

Well then, *do not the* Anabaptiſts *err*, who maintain, *that it is lawful in ſwearing, to uſe words of* Equivocation?

Yes.

Do not likewiſe the Papiſts err, who maintain *Mental reſervation, to be lawful in ſwearing?*

Yes.

By what reaſons are they confuted?

(1) Becauſe, the Scripture requires from all men in their common dealing one with another, in their diſcourſe, and conferences, Verity, and Simplicity; *Matth.* 5. 37. *Eph.* 4. 25. Much more are theſe things required in Swearing, wherein God is called to be witneſs of the truth of thoſe things, which are aſſerted. (2) Becauſe, the Lord threatneth ſuch as uſe guile, and deceit in their words; *Pſalm* 15. 4. *Pſalm* 24. 4. *Gal.* 2. 11, 12, 13. (3) Becauſe, the Lord requires in every Oath, *truth, righteouſneſs, and judgement*; *Jer.* 4. 2. (4) Becauſe, Equivocations, and Mental Reſervations, are againſt the very end of

an approven Oath; which is to put an end to all debate, and controverſie. (5) Becauſe, if Equivocations, and Mental Reſervations were lawful, in vain ſhould the Lord have made laws againſt lying: for a lie may be excuſed by Mental Reſervation. (6) If Equivocations, and Mental Reſervations were allowed, they would take away all commerce among men, and would make Bonds, Contracts, and Charter-parties of none effect.

Queſt. IV. *IS a Religious Vow to be made to GOD alone, and not to any creature?*

Yes. To GOD alone; *Jer.* 44. 25, 26. *Pſalm* 76. 11.

Well then, *do not the* Papiſts *err, who maintain, Vows may be made to Saints departed, and to* Cenobiarchs, *that is, to Priors of Monaſteries, or Abbeys?*

Yes.

By what reaſons are they confuted?

(1) Becauſe, Vows are a part of our gratitude, and thankfulneſs due to God only, for his favours and mercies conferred upon us; *Pſalm* 50. 14. *Pſalm* 66. 13, 14. (2) Becauſe, we are commanded in the Word to make our vowes to God, and perform them. But no where are we appointed to make our

vow

vows to Saints departed; *Psalm* 58. 14, (3) Because, God only is the trier, and searcher of the heart: and it is he only that knoweth the sincerity of the mans mind, that voweth, and is able to punish such as violate, and break their vows; *Deut.* 23. 21. (4) Because, the Lord threatneth those severely, that had vowed to any other Gods, but to himself alone, and accuses them of a very great sin; *Jerem.* 44. 25, 26.

Quest. V. *ARE Popish Monastical Vows of a perpetual single life, professed poverty, and regular obedience, so far from being degrees of higher perfection, that they are superstitious, and sinful snares, in which no Christian, may intangle himself?*

Yes. *Matth.* 19. 11, 12. 1 *Cor.* 7. 2, 9. *Eph.* 4. 28. 1 *Peter* 4. 2.

Well then, *do not the* Papists *err*, who maintain *Monastical Vows of perpetual single life, professed poverty, and Regular Obedience, to be degrees of higher perfection?*

Yes.

By what reasons are they confuted?

(1) Because, a Vow of a perpetual single life, is unlawful. For no man ought to Vow the performance of that, for which he hath not a promise of strength to perform.

form. But no man hath a promiſe of perpetual Continency which is neceſſarly required to a perpetual ſingle life. Nay Chriſt ſays expreſly, that the gift of Continency, is not given to all men; *Mat.* 19.11. (2) Becauſe, marriage is honourable among all men, and the bed undefiled; *Heb.* 13.4. (3) Becauſe, the Apoſtle bids every man take his own wife, for ſhuning of Fornication; 1 *Cor.* 7. 1, 2, 9. (4) Becauſe, the forbidding of Marriage, is a Doctrine of Devils; 1 *Tim.* 4. 1, 3.

Next, the Vow of profeſſed Poverty is unlawful.

(1) Becauſe, the Lord did not allow Beggars to be among his people of old; *Deut.* 15.7. (2) Becauſe, *Agur* wiſhed, that the Lord might not give him poverty, leaſt he ſhould ſteal, and take the name of God in vain; *Prov.* 30. 8, 9. (3) Becauſe, the Lord will have every man to eat his bread, in the ſweat of his face; *Gen.* 3.19. (4) Becauſe, the Apoſtle commands the *Theſſalonians* to work with their own hands; 1 *Theſ.* 4.11. (5) Becauſe, profeſſed poverty, hindereth a greater good, to wit, our charity, and benevolence towards the poor, and indigent members of Chriſt, which is contrary to the Apoſtles Rule; *Eph.* 4. 28.

The Vow of Regular Obedience is likewiſe unlawful. (1) Be-

1) Because, it makes us the servants of men, which is contrary to the Apostle. Ye are bought with a price, be not ye the servants of Men, *viz.* to do any thing for the service, or obedience of men (Superiours) which should be repugnant, to the Commands of the service of God. Or suffer not your selves, in spiritual things, to be brought in bondage by any men, that you should not freely use that which the Lord hath made free to us; 1 *Cor.* 7. 23.

CHAP. XXIII.

Of the Civil Magistrate.

Question I.

HATH GOD *armed the Civil Magistrat, with the power of the Sword, for the defence, and encouragement of them that are good, and for the punishment of evil doers?*

Yes. *Rom.* 13. 1, 2, 3, 4. 1 *Peter* 2. 13. 14.

Well then, *do not the* Socinians *err*, who maintain, *that it is not the duty of the Civil Magistrate,*

giſtrate, to puniſh the guilty with death?

Yes.

By what reaſons are they confuted?

(1) Becauſe, GOD hath expreſly commanded, that tranſgreſſing Idolaters be put to death; *Deut.* 17. 7. *Deut.* 19. 21. (2) Becauſe, it appertains to the office, and duty of the Magiſtrate, to puniſh the guilty with death; *Rom.* 13. 4. 1 *Peter* 2. 14. (3) Becauſe, the capital puniſhment of evil doers makes others ſtand in awe, and fear to offend; *Deut.* 13. 11. *Deut.* 19. 20. (4) Becauſe, if the Magiſtrate ſhall neglect, to inflict due puniſhment, the Lord himſelf will be avenged on that Magiſtrate; 1 *Kings* 20. 42. *Num.* 25. 4. (5) Becauſe, he that ſmitteth a man ſo that he die, ſhall ſurely be put to death; *Exod.* 21. 12. (6) Becauſe, all that take the ſword, ſhall periſh by the ſword; *Matth.* 26. 52. Namely without a lawful call, or order for it. They ſhall periſh, by order and command of the Magiſtrate, to whom the Lord hath given the ſword, for this ſame very end to puniſh evil doers with death; *Gen.* 9. 6. *Rom.* 13. 4.

Queſt. II. *IS it the duty of the Civil Magiſtrate, to take order, that all Blaſphemies, and Hereſies be ſuppreſſed, all the ordinances of God, duely*

duely settled, administred, and observed; all abuses in worship, and discipline reformed, all Idolaters, Gainsayers, and other obstinate dissenters, be obliged and forced to quite their tenets and opinions, and conform themselves to the true worship, and service of God, according to his Law?

Yes. *Isaiah* 49. 23. 2 *Chro.* 15. 12, 13. 2 *Chro.* 34. 33. 2 *Kings* 18. 4. 2 *Kings* 23. 1, to the 26 verse. *Ezra* 7. 23, 25, 26, 27, 28. *Lev.* 24. 16.

Well then, *do not the* Quakers, *and other* Sectaries *err*, who judge *it Antichristian, and the practise of the Church of* Rome, *that the Civil and Supream Magistrate, with the assistance of the Church, and her Censures, should by his coactive power, force, and oblige all his subjects, to a Reformation of Religion, and to a conformity to the true worship, sound doctrine, and discipline, of the Church?*

Yes.

By what reasons are they confuted?

(1) Because, it is foretold by the Prophet *Isaiah*, that in the dayes of the Gospel, Kings shall be nurfing Fathers, and Queens nurfing Mothers, to the Church of God; *Chap.* 49. 23. (2) Because, *Artaxerxes*, who was but a Heathen King, was very careful to make a decree, that whatsoever was commanded by the God of Heaven, should be diligently done

done for the house of the God of Heaven. And that whosoever would not obey the Law of GOD, and the King, judgement was to be executed speedily upon him, whether by death, banishment, confiscation of goods, or imprisonment. For which singular mercy, *Ezra* blessed the Lord GOD of his Fathers, who had put such a thing in the Kings heart; *chap.* 7. 23, 25, 26, 27, 28. So did *Nebuchadnezzar* make a decree, that if any People, Nation, or Language, should speak any thing amiss against the GOD of Heaven, they should be cut in pieces, and their houses made a dunghill; *Dan.* 3. 29. The like we read of *Darius*, who made a Decree, that all men should tremble and fear before the GOD of *Daniel*, *chap.* 6. 26. (3) From the example of *Hezekiah*, who removed the high places, and brake the images, and cut down the groves, and brake in pieces the brazen Serpent, to which the *Israelites* did burn incense; 2 *Kings* 18. 4. (4) From the example of *Josiah*, who made a through reformation; and made all *Israel* to serve the LORD their GOD. The word in the Original importeth, that he in a manner forced, and compelled them to the pure worship, and service of God, as a servant is forced, and compelled to his work.

He by his Royal Power, and Authority kept them in order, forbidding Idolatry, and commanding them to ſerve God no otherwiſe, than according to his Word; 2 *Chron.* 34. 33. and 2 *Chro.* 15. 12, 13. They entered into a Covenant, to ſeek the Lord of their Fathers, with all their heart, and with all their ſoul: that whoſoever would not ſeek the Lord God of *Iſrael ſhould be put to death*, whether great or ſmall, man or woman. (5) Becauſe, whoſoever blaſphemed the name of the Lord, was ſurely put to death; *Lev.* 24. 16. This blaſpheming, was a peircing through, or ſtabbing the name of the Lord, as the original word properly ſignifies: which may be done not only after this manner, but by maintaining blaſphemous errors, and hereſies. (6) Becauſe, the ſupream Magiſtrate is *Cuſtos utriuſque Tabulæ*, a Keeper of both Tables of the Law of God. As well of the firſt Table, which relates to Religion, and our duty to God; as of the ſecond which relates to righteouſneſs, and our duty to our neighbour. If then, he may puniſh evil doers, who offend againſt the ſecond Table, and force and compel them to obedience, by the ſword of juſtice, which God hath put into his hand, much more may he puniſh Idolaters, and blaſphemers, who offend

offend againſt the firſt Table, and force and compell them to obedience: ſeeing there are many ſins againſt the firſt Table, which are more hainous, and odious, than the ſins againſt the ſecond Table. And though it be the ſinful practiſe of the Church of *Rome*, to force men, and women, to be of their Religion, which is ſuperſtitious, and Idolatrous, yet it is not ſo to others, who have the true religion among them. And though our bleſſed Saviour, and his Apoſtles did not uſe ſuch means for propagating the Goſpel, reſerving the Glory of conquering of ſouls, to himſelf, and the power of his Spirit; yet he has taught nothing to the contrary, but that Kings and Magiſtrates, whom he has made nurſing Fathers to his Church, may according to the laudable examples of the good Kings of *Juda*, improve their power for Reformation, and maintainance of his own Religion. And though Religion, hath been much advanced by ſuffering, yet it will not infer, that a Chriſtian Prince has not power to reform his own ſubjects, or extirpate blaſphemers, and Hereticks.

Queſt. III. *IS it lawful for a Chriſtian, to accept and execute the office of a Magiſtrate, when called thereunto?*

Yes. *Prov.* 8. 15, 16. *Rom.* 13. 1, 2, 4.

Well then, *do not the* Anabaptists *err*, who maintain, *that it is not lawful for Christians to carry the office of a Magistrate*?

Yes.

By what reasons are they confuted?

(1) Because, there is no power but of God, and the powers, which are, are ordained of GOD; *Rom.* 13. 1. (2) Because, *Solomon* says, by me (that is by the Lord) Kings reign, and Princes decree justice; *Prov.* 8. 15. (3) Because, the Magistrate exercises, and executes Gods judgements; *Deut.* 1. 17. (4) Because, the Magistrate receiveth all things from GOD, which are necessary, for the performance of his office; *Numb.* 11. 17. (5) Because, the Lord hath promised, that Magistrates under the Gospel, shall be nursing Fathers to his Church; *Isaiah* 49. 23. And shall make the *Whore* desolate, naked, and shal eat her flesh, and burn her with fire; *Rev.* 17. 16.

Quest. IV. MAY *the Civil Magistrate, now under the* New Testament *wage warr upon just and necessary occasion?*

Yes. *Luke* 13. 14. *Matth.* 8. 9, 10. *Rev.* 17. 14, 16. *Acts* 10. 1, 2.

Well then, *do not the* Quakers, Anabaptists *and* Socinians *err, Who maintain, that it is altogether*

together unlawful, now under the New Testament, *to wage warr?*

Yes.

By what reasons are they confuted?

(1) Because, GOD appointed, and commanded lawful war; *Numb.* 31. 2. For it is said, the Spirit of the Lord came upon *Gideon*, when he was to fight the battles of the Lord, against the *Midianites*, and *Amalekites*; *Judges* 6. 34. Nay, the Lord himself, prescribeth the manner, and way of making of War; *Numb.* 10. 9. *Numb.* 31. 27. *Deut* 20. 2. And giveth knowledge, and skill, to his Generals, and Heroes, to fight his own battles; *Psalm* 18. 34. *Psalm* 144. 1. All which are in no wise abrogated, and taken away, under the *New Testament.* (2) Because, the *Centurion*, that was converted to the Faith, did not lay down his office of a Captain of a hundred; which surely, he would have done, if to war under the *New Testament*, had been unlawful; *Acts* 10. 1, 2, 47. The same may be said of the believing *Centurion*; *Matth.* 8. 8, 9, 10. (3) Because, the office of a Souldier, is not reprehended, and reproved, by *John the Baptist*, but rather approven; *Luke* 3. 14. (4) Because, opposition, and defence, against unjust violence which often times cannot be done, without war, is the

very law of nature. (5) Because, it is foretold, that the kings of the Earth, shall make war against the *Beast*; *Rev.* 17. 14, 16.

Quest. V. *MAY the Civil Magistrate, assume to himself, the Administration of the Word, and Sacraments, or the power of the keyes of the Kingdom of Heaven?*

No. 2 *Chron.* 26. 18. *Matth.* 18. 17. *Matth.* 16. 19. 1 *Cor.* 12. 28, 29. *Rom.* 10. 5. *Hebr.* 5. 4.

Well then, *do not the* Erastians *err, who maintain, that the Civil Magistrate hath in himself all Church power; and so may administer the Sacraments, and preach the Word, and may exercise the power of the keys of the Kingdom of Heaven?*

Yes.

By what reasons are they confuted?

(1) Because, Christ hath given no such power to Magistrates: as evidently appears, from all those places of Scripture, where mention is made of the keyes. There is not in them, one syllabe, of the Civil Magistrate; *Matth.* 18. 17. *Matth* 16. 19. (2) If the power of the keyes of the Kingdom of Heaven, agree to the Magistrate, as a Magistrate, then ought it to agree, to every Magistrate, though the Magistrate were an Infidel, or a Woman, which is absurd. (3) A Magistrate

ſtrate, as a Magiſtrate is not a Miniſter of the Church, as is evident, from all the Catalogues of the Miniſters of the Church. For in them, you will not find any mention of the Magiſtrate; *Eph.* 4. 11. *Rom.* 12. 7. 8. 1 *Car.* 12. 8, 9, 10. (4) Becauſe, before ever there was a Chriſtian Magiſtrate in the World, the Church exerciſed all Acts of Church Juriſdiction, and Government. The Church ordained Miniſters and Paſtors; 1 *Tim.* 4. 14. And inflicted the Cenſure of Excommunication; 1 *Cor.* 5. 5. And Relaxed the Penitent from this Cenſure. Called a Synod, and ſtigmatized Hereticks; *Acts* 15. (5) Becauſe, GOD hath put a difference, between the Church Government and the Civil, and hath appointed diſtinct Governours to them; 2 *Chron.* 19. 8, 9, 10, 11. (6) Becauſe, God did ſeverely puniſh *Saul*, and *Uzzia* for preſuming to offer ſacrifice, which was proper to the Prieſts only; 1 *Sam.* 13. 9, 10, 13. 2 *Chron.* 26. 16, 19.

Queſt. VI. HATH *the Civil Magiſtrate power to call Synods, to be preſent at them, and to provide, that whatſoever is tranſacted in them be according to the mind of* GOD?

Yes. 2 *Chron.* 19. 8, 9, 10, 11. and 2 *Chron.*

Chron. 29, 30. chapters, *Matth.* 2. 4, 5.

Well then, *do not the* Papists *err, who maintain, that the judgement and care of Religion doth not belong to the civil Magistrate?*

Yes.

By what reasons are they confuted?

(1) Because, the custody and keeping of the divine law, is committed by GOD to the Civil Magistrate; *Deut.* 17. 18. (2) Because, it was foretold, that Kings should be nursing Fathers to the Church; *Isaiah* 49. 23. (3) Because, it is the duty of the Magistrate, to take care, that subjects may lead a quiet and peaceable life, in all godliness, and honesty; 1 *Tim.* 2. 2. (4) From the commendable examples of the good kings of *Juda*; 2 *Chron.* 29. 30. chapters.

Quest. VI. *Doth infidelity, or difference in Religion make void the Magistrates just and legal authority?*

No.

Doth it free the people from their due obedience to him?

No. 1 *Peter* 2. 13, *Rom.* 13. 1, 2, 3, 4. *Titus* 3. 1.

Well then, *do not the* Papists, Anabaptists, *and others err, who maintain, that subjects ought not to suffer a King that's an infidel, or obey that King*

King in his just commands, that differs from them in Religion? Yes.

By what reasons are they confuted?

(1) Because, we are commanded to submit our selves to every ordinance of man; 1 *Peter* 2. 13. Namely in all that they command us, if it be not contrary to God and his command; otherwise, (according to *Acts* 4. 19.) it is better to obey GOD than man. And it is said, for the *Lords sake*, that is, because it is GODS will to govern us by them. (2) Because, the Christians, which were at *Rome*, were commanded by the Apostle to subject themselves to the higher powers, and that without exception of Religion and Piety, and even to that heathen the *Roman Emperour*; *Rom.* 13. 1. (3) Because, the same Apostle writing to *Titus*, bids him exhort the Cretians his hearers, to obey Magistrates, what manner of ones soever they be, not only believing ones, but also those, that are unbelieving, as then, they were yet most of them; *Titus.* 3. 1. (4) Because, when the Apostle *Paul* was persued for his life, and charged with matters criminal, he appealled unto *Cesar*; *Acts* 25. 10, 11. (5) Because, the Prophet *Jeremiah* did own the power of *Zedekia*, who had turned aside to a false worship, and had despised the oath, which

which he had made to the King of *Babylon*; *Ezek.* 17. 16, 17. Now hear I pray thee, (says the Prophet) O my Lord the King, let my Supplication I pray thee be accepted before thee; *Jerem.* 27. 20. (6) Because, Christ himself payed tribute to *Cesar*, though he was free, being both the Son of GOD by nature, and the Son of *David* by birth; *Matth.* 17. 26. And he commanded and allowed others to pay; *Matth.* 22. 21. *Rom.* 13. 7. (7) Because, *Paul* did own and acknowledge the power of King *Agrippa*; *Acts* 26. 2.

Quest. VII. *IS it the duty of people to pray for Magistrates and honour their persons?*

Yes. 1 *Tim.* 2. 1, 2. and 1 *Peter* 2. 17.

Well then, *do not some err, who deny this?*

Yes.

By what reasons are they confuted?

(1) Because, *Samuel* at the request of *Saul*, whom he knew the Lord had rejected, returned again after him, and honoured him before the people; 1 *Sam.* 15. 31. (2) Because, the Lord having appointed Magistrates to administer justice and judgement in his name, is so far pleased to honour them, as to call them Gods, and the Children of the most

high; *Pſalm* 82. 1, 6. (3) Becauſe, the Apoſtle *Peter* ſays, fear God and honour the King, parallel to what *Paul* ſays, render to all men their dues; honour to whom honour is due; 1 *Peter* 2 17. *Rom.* 13. 7.

(4) Becauſe, even heathen Magiſtrates, are called the Lords anointed; *Iſaiah* 45. 1. And the Lord calls *Nebuchadnezzar*, his ſervant; *Jerem.* 27.6. If then ſuch Magiſtrates ought to be honoured upon that account, much more Chriſtian Magiſtrates. (5) Becauſe, if we be obliged not to ſpeak evil of dignities; 2 *Peter* 2. 11, nor revile the Gods; *Exod.* 22. 8; we are obliged to honour dignities, for where a ſin is forbidden, the contrary duty is commanded. (6) Becauſe, God commanded his people the Jews to ſeek the peace of the City (that is, the welfare and proſperity of *Babylon*) whither he had cauſed them to be carried away captives; *Jerem.* 29.7. (7) Becauſe, the Prophet, the man of God, beſought the Lord in behalf of *Jeroboam*, and prayed for him, a man that had made Apoſtacy from the true worſhip of God, and had made *Iſrael* to ſin; 1 *Kings* 13. 3. (8) Becauſe, our bleſſed Saviour ſays, render to *Ceſar*, the things that are *Ceſars*; *Matth.* 22. 21. But prayers and ſupplications are as due to *Ceſar*, as cuſtom and tribute;

tribute; 1 *Tim.* 2. 1, 2. (9) Because, the Apostle commands us to pray for all that are in authority, that we may lead a quiet and peaceable life; which is the cause wherefore we must pray for Magistrates. For in the Apostles times, and long after, Magistrates were persecutors of the Church of GOD, and hindred the members of Christ to live in peace and godliness; 1 *Tim.* 2. 1, 2. (9) Because, *Moses* cryed unto the Lord in behalf of *Pharoah*; *Exod.* 8. 12. *Abraham* prayed unto God for *Abimelech*; *Gen.* 20. 17. *Jacob* blessed *Pharoah*; *Gen.* 47. 7, 10. (10) Because, many blessed Martyrs going to death have prayed for their persecuting Magistrates, following the example, and command of our blessed Saviour; *Luke* 23. 34. *Matth.* 5. 44.

Quest. VIII *OUght any man at his own hand, or at the instigation of other men, to assassinate or kill a Magistrate, or any private or publick person, under the pretence, they are Hereticks, and Persecutors of the truth?*

No. *Exod.* 20. 13: *Prov.* 1. 10, 11.

Well then, *do not those men of the* Romish-Church *err, and others too, who own this dangerous Tenet?* Yes.

By what reasons are they confuted?

(1) Be-

(1) Becauſe, all ſort of murder is expreſly forbidden in the ſixth command, *thou ſhalt not kill*; *Exod.* 20. 13. Where there is a clear diſtinction made by *Thou*, between a private man and a publick Magiſtrate, that doth it by divine authority. (2) Becauſe, though *Saul* was a man rejected of God (1 *Sam.* 15. 26.) yet *David* ſays to the *Amalekite*, how waſt thou not affrayed to ſtretch forth thine hand, to deſtroy the Lords anointed; 2 *Sa.* 1. 14. ſee 1 *Sam.* 24. 5. 1 *Sam.* 26. 9. (3) Becauſe, whatever may be alledged from *Phineas* his fact; *Num.* 25. 8. from *Ehuds* fact in ſtobbing *Eglon*; *Judges* 3. 21. from *Samuels* fact in killing *Agag*, 1 *Sam.* 15. 33. and from *Elijahs* fact in killing the Prieſts of *Baal*; 1 *Kings* 18. 40. they will not by any means favour private mens aſſaſſinations; for certainly *Phineas* had a divine motion, as *Ehud* had; ſtirring him up, which was evident by the Lords approving the fact, and rewarding it. *Samuel* (no doubt) was moved hereunto by an inward motion and inſtinct of God, and the conduct of his Spirit, as was *Elijah*; ſo that their facts, and ſuch like were altogether particular, and cannot be abuſed by imitation, and followed by every one, as rules, whoſe calling is not properly to uſe the ſword of juſtice. (4) Becauſe, it would bring a Maſs of confuſion,

to

to the utter ruine of all Societies, if every man at his own hand might execute vindictive justice upon offenders, who deserve it, or upon pretence they do deserve it, which is to fight against God, who is the God of order politick, as well, as Ecclesiastick, and not of confusion. (5) Because, the wrath of man worketh not the righteousness of God; *Ja.* 1.20. (6) Because, it is a contempt of publick laws, and publick order. It is an usurpation of the Magistrates sword, which God hath put into his hand for punishing and protecting, It is an invasion of Gods right and prerogative of executing vengeance, which he hath so expresly reserved to himself; *Psalm* 94. 1. *Rom.* 12. 19. *Deut.* 32. 35. *Prov.* 25. 21, 22. (6) Because, *Solomon* sayes, my son, if sinners entice thee, consent thou not, if they say come with us, let us lay wait for blood, let us lurk privily for the innocent, walk not thou in the way with them. *Prov.* 1. 10, 11. (7) Because, a righteous man regardeth the life of his beast, much more ought a righteous man to regard the life of his neighbour; *Prov.* 12. 10. The sin of murder may be many wayes aggravated. First by the quality of the person murdered, whether he be a superiour, as a Magistrate, or Minister, or parent, or whether he be of

a

a near relation, as a brother, or near kinsman. Secondly, from the manner, extream cruelty being used, or sudden and unexpected death, putting a man into eternity in the twinckling of an eye. To which we may add deliberation and premediate murder, of which *Solomon* speaks in the forecited place.

Quest. IX. ARE *Ecclesiastick Persons exempted from due obedience to the Magistrate?*

No. *Rom.* 13. 1, 1 *Kings* 2. 26. *Acts* 25. 9, 10, 11. 2 *Peter* 2. 1, 10, 11. *Jude verse* 8. 9, 10, 11.

Well then, *do not the* Papists *err, who maintain, that the Clergy (as they call them) and their goods are altogether free, by the Law of God from Secular Powers?*

Yes.

By what reasons are they confuted?

(1) Because, the command of obedience is general, and universal. *let every soul be subject*; *Rom.* 13. 1. (2) Because, Christ commanded the Pharisees, who were of the Clergy, to render unto *Cesar*, the things which are *Cesars*; *Matth.* 22. 21. Nay Christ himself, payed tribute money, to wit, a *Stater*, in value two shillings, and three pence, which *Peter* found in the fishes mouth, when he

he opened it; *Matth.* 17, 27. (3) Because, *Paul* did acknowledge himself subject to the Magistrate, when he appealled unto *Cesar*; *Acts* 25.ii. (4) From the example of the Priests who were subject to their Kings. Did not *Abiather* at *Solomons* command, go *to Anothoth?* 1 *Kings* 2. 26.

Quest. X. *HAth the Pope any Power, or Jurisdiction over Magistrates, in their dominions, or over any of their people?*

No. *Rev.* 13. 15, 16, 17. 2 *Thes.* 2: 4.

Well then, *do not the* Papists *err, who maintain, that the* Pope of Rome, *as* Pope, *hath full power by divine right, over the whole World, as well in matters Civil as Ecclesiastical?*

Yes.

By what reasons are they confuted?

(1) Because, Christ expressly discharges his Disciples, from taking to themselves, any such power or dominion, *Matth.* 20: 25; *Mark* 10: 42: (2) Because, the Kingdom of Christ is not of this World; *John* 18. 36. Neither ought the *Popes* Kingdom to be of this World who calls himself the *Vicar* of Christ. That is, one who supplieth Christs room, and taketh pains for him, his *Depute* here on Earth. (3) Because, when

when the people would have made Christ a King, he departed again into a mountain himself alone; *John* 6. 15. (4) Because, the Apostle *Peter* discharged this Dominion; 1 *Peter* 5. 1, 2, 3. (5) Because, its never heard, that any of the Apostles did ever use any civil power, or command; or sate as judges in civil matters, but stood alwayes to be judged, by Civil powers, as is evident from the History of the *Acts*. (6) Because, GOD hath put a difference, between the Government of the Church, and the Civil Government; and hath given to each, their own proper, and distinct Officers. Neither can the one invade the other without very great sin; 2 *Chron.* 19. 8, 9, 10, 11. (7) Because, it is the mark of Antichrist, to exalt himself above all, that is called God; 2 *Thes.* 2. 4.

CHAP. XXIIII.

Of Marriage and Divorce.

Question I.

IS Marriage bet ween one man and one woman?

Yes.

Is it lawful for a man, to have more than one wife, or for a woman, to have more than one husband at the same time?

No. *Gen.* 2. 24. *Matth.* 19. 5, 6. *Prov.* 2. 17.

Well then, *do not the* Anabaptists, and Familists *err, who maintain, that it is lawful for a Christian, not only to have more wives at the same time, but as many as he desires?*

Yes.

By what reasons are they confuted?

(1) Because, the having of two wives, or many wives, is contrary to the first institution of Marriage, for the Lord gave to *Adam*, one wife only; *Gen.* 2. 24. (2) Because, the Law of God forbidds expresly *Bigamie*, or two wives; *Lev.* 18. 18. (3) Because, the Lord doth find fault sharply, with *Polygamie*, many wives; *Mal.* 2. 14, 15. (4) Because, Christ says, he that puts away his wife (except in the case of Adultery) and marries another, committeth adultery; *Matth.* 19. 9. But if it were lawful to have at one time, more wives than one, he should not be guilty of adultery in marrying another, whether he put away the former wife or not. (5) Because, *Bigamie* and *Polygamie*, take away the true peace of a wedded life, as is evident from the example

examples of *Jacob*; *Gen.* 30. And of *Elkana*; 1 *Sam.* 1. 6. (6) Because, the invention of *Bigamie*; was the device of a wicked man *Lamech*; *Gen.* 4. 19.

Quest. II. *IS it lawful for all sorts of people to marry, who are able with judgement to give their consent?*

Yes. *Heb.* 13. 4. 1 *Tim.* 4. 3. 1 *Cor.* 7. 36, 37, 38. *Gen.* 24. 57, 58.

Well then, *doth not the* Popish-Church *err, that forbids, and discharges marriage to their Church men?*

Yes.

By what reasons are they confuted?

(1) Because, marriage is honourable among all men, and the bed undefiled; *Heb.* 13. 4. (2) Because, the Apostle commands, for avoiding fornication, every man to have his own wife, and every woman to have her own husband; 1 *Cor.* 7. 2. (3) Because, the Apostle reckons up the forbidding of marriage, among the doctrines of devils; 1 *Tim.* 4. 3. (4) Because, a Bishop must be the husband of one wife; 1 *Tim.* 3. 2. 4. *Titus* 1. 6. (5) Because, the Apostle reckons over the qualifications which are requisite for Bishops wives; 1 *Tim.* 3. 11. (6) Because, it can be gathered from Scripture,

ture, that ſome of the Apoſtles, and other Miniſters of the Goſpel, have been married perſons. Concerning *Peter*, the matter is evident: *Matth.* 8. 14. *Mark* 1. 30. And we read that *Philip* the Evangeliſt, had four daughters, all of them Propheteſſes; *Acts* 21. 9. And ſayes not the Apoſtle, have we not power to lead about a ſiſter, a wife, as well, as other Apoſtles, and all the brethren of the Lord, and *Cephas*; 1 *Cor.* 9. 5.

Queſt. III. *OUght marriage to be within the degrees of conſanguinity, or affinity forbidden in the Word?*

No.

Can inceſtuous marriages ever be made lawful, by any law of man, or conſent of parties, ſo as theſe Perſons, may live together, as man, and wife?

No. 1 *Cor*, 5. 1. *Amos* 2. 7. *Mark* 6. 18. *Lev.* 18. 24, 25, 26, 27, 28.

Well then, *doth not the* Popiſh-Church *err, that ſpeaks in the decrees of the Council of* Trent, *after this manner. If any man affirm, that theſe degrees only of Conſanguinity or Affinity, which are ſet down in* Leviticus, *may hinder a contract of Marriage to be made, or may diſſolve a marriage contract already made; and that the Church hath not power to diſpenſe with ſome of theſe degrees (that is*

is to ſay to permit inceſt) or may not make new Laws, and conſtitute far more forbidden degrees, than are expreſt in Leviticus, *let him be an* Anathema, *and accurſed?*

Yes.

By what reaſons are they confuted?

Before this be done, take notice, that there are here two heads to be conſidered.

Firſt, *Whether or not we muſt ſtand, to the forbidden degrees of Conſanguinity and Affinity expreſt in* Leviticus?

Secondly, *Whether, to theſe degrees ſet down as forbidden in* Leviticus, *new degrees may be added by the* Church *of* Rome, *which will render a marriage inceſtuous?*

To which we anſwer, that it is not in the power of any creature to diſpenſe (that is to ſay, to ſuffer that to be uſed, which is forbidden by the Law of God) with any of theſe Laws in *Leviticus*, which forbid *inceſtuous marriages.*

And next, we affirm, neither is it in the power of any creature, to add to theſe degrees forbidden in *Leviticus*, any other which are not forbidden,

(1) Becauſe, ſuch a power of diſpenſing, is not to be found in all the Scripture. (2) Becauſe, the Lord ſayes expreſly, what thing ſoever I command you, obſerve to do it:

thou ſhalt not add thereto, nor diminiſh from it; *Deut.* 12. 32. But the Lord himſelf hath made theſe Laws, and eſtabliſhed theſe Marches ſo ſure, that no *Council*, no *Pope*, no *Creature*, can either diſpenſe with any of them, or add new ones to them. See *Leviticus* 18. (3) Becauſe, theſe Laws are of common, and perpetual right; and therefore cannot be diſpenſed with. For the breach of them is reckoned up, amongſt the abominations wherewith the Nations about polluted and defiled the land; *Lev.* 18. 24. 25, 27.

Queſt. IV. *IS it lawful to marry a ſecond wife, after the firſt is dead?*

Yes.

Is it lawful after divorce to marry another, as if the offending party were dead?

Yes. *Matth.* 5. 31, 32. *Rom.* 7. 2. 3. *Matth.* 19. 9.

Well then, *do not the* Novatians, *the* Puritans *of old, truely ſo called: and the* Tertullianiſts *err, who abſolutely condemned ſecond marriages?*

Yes.

This abſurd tenet is confuted from Rom. 7. 2, 3. *and from* 1 *Cor.* 7. 39.

Do not likewiſe the Papiſts *err, who deny, that*

that after divorce, ſecond marriages are permitted to Chriſtians?

Yes.

But here by two diſtinctions they explain their mind.

Firſt, *They diſtinguiſh between* Cohabitation, *the* Bed, *and the* Ty.

The firſt is, the dwelling together of man and woman, in one family.

The ſecond is, the right of giving, and requiring due benevolence.

The third is that, whereby both are made one: whereby the one cannot but be the others while they are both living.

They diſtinguiſh next, between perſons that are believers, and that are unbelievers. If then both parties, or one of them be unbelievers, they grant that the marriage is valide, both as to Cohabitation, *to the* marriage bed; *and to the* Ty, *or* Bond.

But if both parties be Chriſtians, they think that the marriage may be diſſolved, as to bedding together, *and* Cohabitation, *yet the* Bond *ſtandeth ſure, and abideth unlooſable: eſpecially, if the marriage be contracted after Baptiſm: and therefore a ſecond marriage after divorce is unlawful to any of them.*

But this is eaſily confuted?

(1) Becauſe, Chriſt permitted marriage after

after divorce; *Matth.* 5. 31, 32. *Matth.* 19. 9. Here Christ forbidding a man to put away his wife, and to marry another, in expres words, excepts the case of *Fornication.* Therefore he suffers a man to put away his wife in the case of *Fornication*, and to marry another. (2) Because, the Apostle says, but if the unbelieving depart, let him depart: for a brother, or sister, is not under bondage in such cases; 1 *Cor.* 7. 15. Therefore, if a brother or sister, when there is such a wilful and obstinate desertion, be not under bondage, then surely the *Bond* is dissolved: and all remedies being tryed in vain, for bringing back the obstinate party, I doubt not, but the innocent party may marry another without blame. If this be, then much more may the innocent party marry another, when a Divorce is obtained.

Quest. V. *IS nothing but Adultery, or such wilful desertion, as can no way be remedied, by the Church, or Civil Magistrate, a sufficient cause of dissolving the bond of Marriage?*

Nothing. *Matth.* 19. 8, 9. 1 *Cor.* 7. 15. *Matth.* 19. 6.

Well then, *do not the* Enthusiasts, *and* Familists *err, who maintain, that it is free to a man, to put away his wife when he pleaseth?*

Yes

Yes.

By what reaſons are they confuted?

(1) Becauſe, the God of *Iſrael* hatteth putting away; *Mal.* 2. 16. (2) Becauſe, whoſoever putteth away his wife, except in caſe of Fornication, he cauſeth her to commit Adultery; *Matth.* 5, 32. (3) Becauſe, the Apoſtle ſays, art thou bound to a wife, ſeek not to be looſed; 1 *Cor.* 7. 27.

Do not likewiſe the Papiſts *err, who maintain that there are other cauſes of divorce, than Adultery and wilful deſertion?*

Yes.

They firſt tell us, that marriage contracted, but not conſummated, may be diſſolved; to wit, by a Monaſtick Vow of a perpetual ſingle life.

They tell us ſecondly, that infidelity, and hereſie are juſt cauſes of divorce. So ſay the Anabaptiſts.

And thirdly, they tell us that murder committed upon the hope of getting ſuch a Match, is a ſufficient cauſe of divorce.

That coldneſs, perpetual impotency, and ſuch like fancies are cauſes?

By what reaſons are they confuted?

(1) Becauſe, Chriſt ſays, what God hath joyned together, let no man put aſunder, *Matth.* 19. 6. But marriage contracted, and ratified, though not conſummated, is made by

by God: therefore it cannot be dissolved by man. Neither ought any man once married, to turn a *Monck*; for a single life is only fit for those, that have the gift of Continency; for God commands them, that have it not, to marry; 1 *Cor.* 7. 9. (2) Neither can infidelity, or heresie, be a ground of divorce, as is clear from 1 *Cor.* 7. 12, 13. If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away. And the woman that hath an husband, that believeth not, if he be pleased, to dwell with her, let her not leave him.

CHAP. XXV.

Of the CHURCH.

Question I.

DOTH the Catholick, or Universal Church which is invisible, consist of the whole number of Elect, that have been, are, or shall be gathered into one under Christ, the head thereof?

Yes.

Yes. *Eph.* 1. 10, 22, 23. *Eph.* 5. 23, 27. *Col.* 1. 18.

Well then, *doth not the* Popish-Church *err, who deny any Catholick invisible Church, consisting of the Elect only, effectually called: who maintain, the Catholick Church, to be absolutely visible, and as visible a Society, as the* Republick of Venice, *or the kingdom of* France: *and that it consists no less of reprobates, unbelievers, great and manifest sinners, void of all inward and true grace, than of the Elect effectually called?*

Yes.

By what reasons are they confuted?

(1) Because, we profess to believe, according to the *Creed*, that there is a Church Universal, namely such a one, as we have now described: but what we believe must be invisible; *Heb.* 11. 1. (2) Because, the internal form of the Church (namely her effectual calling by the Word and Spirit; 1 *Peter* 2. 9.) is invisible; 2 *Tim.* 2. 19. 1 *Cor.* 2. 11. (3) Because, the glory of the Kings daughter (that is of the Universal Church, as the Adversaries themselves confess) is internal, and therefore hidden and invisible; *Psalm* 45. 13. (4) Because, the Word tells us, that there is a Church, even the number of those, whom Christ hath loved; for whom he gave himself to the death

death; whom he hath ſanctified, and waſhen and cleanſed, and redeemed, with his own blood, and whom at laſt, he will glorifie; *Eph.* 5. 25, 26, 27. (5) Becauſe, the Scripture tells; that there is a Church, which is the myſtical body of Chriſt (and therefore inviſible to the eyes) which by a moſt myſtical, and moſt marvelous union, is conjoyned, and united ſtraitly with him; *Eph.* 1. 10, 22, 23. (6) Becauſe, the Church Univerſal, as to its internal forme, is a ſpiritual houſe, built of lively ſtones, in Chriſt; 1 *Peter* 2. 5. (7) Becauſe, the members of the Church Univerſal, conſidered as to their internal ſtate, and condition, are united, and conjoyned together in one body, by one Spirit, and by one Faith; 1 *Cor.* 12. 13. *Eph.* 4. 4, 5. (8) Becauſe, the members of the Church Univerſal, conſidered the former way, are the lively members of Chriſt, which he himſelf doth cheriſh with a lively, and quickning nuriſhment; *Eph.* 5. 29, 30.

Queſt. II. IS *the Viſible Church, under the* New Teſtament, *Catholick and Univerſal?*

Yes. 1 *Cor.* 1. 2. and 1 *Cor.* 12. 12, 13. *Pſal.* 2. 8. *Rev.* 7. 9. *Rom.* 15. 9, 10, 11, 12.

Well then, *do not the* Independents *err, who*

who maintain, there is no Visible Church, under the New Testament, *except what may meet in one place, and may perform all their holy services in a private Church?*

Yes.

By what reasons are they confuted?

(1) Because, in very many places of the *New Testament*, the word *Church* (to wit *Visible*) is so largely taken, that it cannot be restricted, to any particular Congregational Church; *Acts* 8. 3. *Gal.* 1. 13. *Acts* 2. 47. 1 *Cor.* 10. 32. *Eph.* 3. 10. 1 *Cor.* 12. 28. 1 *Tim.* 3. 15. (2) Because, it hath been foretold, in many places of the *Old Testament*, that the *Catholick Church* shall be Visible; *Psalm* 22. 22, 23, 25, 27, 28. *Psalm* 72. 8, 9, 10, 11. *Psalm* 86. 9. *Isaiah* 2. 2, 3, 4. *Zech.* 14. 9. (3) Because, the Donation, or the gift of the kingdom (that is of the Church Universal) made by the Father to the Son, is Universal, and of all the World; *Psalm* 2. 8. *Psalm* 72. 8. *Isaiah* 49. 6. *Dan.* 7. 14. (4) Because, the Gospel of the Kingdom, is Universal; and according to the stile of the Scripture, worketh the visible conversion of the whole world, and therefore the Church visibly converted, and gathered together, is *Catholick* and *Universal*; *Matth.* 26. 13. *Mark* 14. 9. *Col.* 1. 16. (5) Because, the Visible Charter.

ter, which constitutes the Church is Universal: and therefore since one Charter, constitutes one *Politie*, or Government, all the Visible particular Churches, which are constitute by that one Catholick Charter, are one Church Universal; *Matth.* 28. 19. *Eph.* 3. 6. (6) Because, if there be Officers of a Church Visible Universal, there must be a Church Visible Universal it self: but the first is true, since the Donation of the Ministry, and the giving of it in a gift, is made to the Catholick Church; 1 Cor. 12, 28. *Matth.* 28. 19. (7) Because, there is a general outward call, and a general outward covenant into which all Christians enter outwardly, by vertue whereof all of them, are knit, and tyed together; *Acts* 2. 39. (8) Because, that same individual *System*, and Body of external Laws, proceeding from that same Authority, in which all particular Churches are equally concerned, and by which they are ruled, is Universal; 1 *Tim.* chap. 3. and *Titus* 3 chap. (9) Because, that external union of brotherhood, which is amongst all the Visible Christians in the world, is Catholick, and Universal; *Acts* 15. 23. *Acts* 24. 14. *Gal.* 5. 14. (10) Because, the initial Visible seal, admittance, and enrowlment, are things Catholick, and Oecum-

Oecumenical. For he that takes up his freedom in a whole Corporation or Kingdom, is free of the whole, and in every part thereof, and hath right to all the general priviledges and immunities thereof. There is a Patent for Baptism *Go and baptize all Nations.* And by vertue of the Priviledges thereof, they that are baptized in any one Church, are accounted visible subjects of Christs Kingdom, in all places of the Christian world. *Matth.* 28. 19. (11) Because, all Churches are one Body; *Rom.* 12. 5. (12) Because, *Peter* writting to the strangers scattered abroad throughout *Pontus*, *Galatia*, *Cappadocia*, *Asia*, and *Bithynia* calleth them all one Flock; 1 *Peter* 5. 2. (13) Because, all the Churches of the World are one sheepfold; *John* 10. 16. (14) Because, the Visible Church is one great house; 2 *Tim.* 2. 20.

Quest. III. DOTH *the Visible Church consist of all those thorowout the world that profess the Christian Religion, together with their Children?*

Yes. 1 *Cor.* 1. 2. *Psalm* 2. 8. 1 *Cor.* 7. 14.

Well then, *do not the* Donatists, Anabaptists, *and* Puritans *of old so truely named, err, who affirm the visible Church to consist of those only, that are pious and holy?*

Yes. *Do*

Do not likewiſe the Independents *err, who think, none ought to be members of the Viſible Church, ſave thoſe, who in the judgement of men very ſpiritual, and diſcerning are eſteemed true believers, and ſaints: who have given ſufficient proof of their knowledge in the fundamentals of Religion: who have reported in order, and given a good account of the experimental work of their converſion, and effectual calling; who have ſhewed their converſation in the world, to have been without the omiſſion of any known duty, or commiſſion of any known fault, and that for a conſiderable length of time.*

Yes.

Do not laſtly the Quakers *err, who think the only viſible Church of GOD on earth, to be themſelves; and all others not of their profeſſion, and practiſe, to be unregenerate, and wanting the Spirit?*

Yes.

By what reaſons are they confuted?

(1) Becauſe, the viſible Church, is compared to a Garner, in which there is not only Wheat, but Chaff mixed with it. To a Field, in which Tares, and Darnel are mixed among the good Corn. To a Net, in which both good Fiſhes, and bad are taken; *Matth.* 13. chapter. To a great Houſe, wherein are not only veſſels of Gold, and Silver,

Silver, but of Wood, and of Earth; 2 *Tim.* 2. 20. (2) Becauſe, Chriſt will anſwer ſome at the laſt day; who will ſay to him, Lord, have not we Propheſied in thy name, and in thy name caſten out Devils, and have we not eaten and drunken at thy table, *I know you not.* This evidently ſhews, that many have been members of the Viſible Church, whom Chriſt will not own at the laſt day; *Matth.* 7. 22, 23. (3) From the Parable of the ten *Virgins*, five whereof were fooliſh, five wiſe; *Matth.* 25. 1. (4) From the Parable of the Banquet, where one was found at the Table, without a Wedding Garment; *Matth.* 22. 11. (5) Becauſe, many are of the Viſible Church, who are not of the inviſible Church; 1 *John* 2. 19. (6) Becauſe the Apoſtle, calls the Church of *Corinth*, the Church of Chriſt, notwithſtanding of their groſs enormities; 1 *Cor.* 1. 11. 1 *Cor.* 3. 3. 1 *Cor.* 5. 1. 1 *Cor.* 6. 7. (7) Becauſe, *Moſes* did acknowledge, even thoſe then to be members of the Viſible Church, to whom yet he knew, the Lord had not given ears to hear, nor eyes to ſee, nor a heart to underſtand, the great and wonderful miracles which he wrought in their ſight; *Deut.* 29. 10, 11, 12, 13. compared with the verſes 2, 3, 4. (8) Becauſe, *John the Baptiſt* did admit

many thousands into the communion of the Visible Church, without making a narrow search of their true grace, and conversion; *Matth.* 3. (9) Because, the Apostles did instantly, and without the delay of one day, baptise all those that professed the Christian Religion; *Acts* 2. 38, 41. *Acts* 8. 12. *John* 3. 26. (10) Because, the preaching of the Gospel, is appointed by God, as an ordinary mean, no less for the Conversion of men, and women, than for the advancement of those in grace that are converted; *Prov.* 9. 3, 4. 2 *Cor.* 5. 18, 19. 20, 2 *Tim.* 2. 24, 25. (11) Because, we are forbidden by the Apostle, to judge the spiritual state and condition of our neighbour; *Rom.* 14. 4. (12) Because, Christ did acknowledge *Judas* the Theif, and Traitor, as a member of his Visible Church, whom yet he foresaw to be the son of perdition; *Matth.* 26. 23. (13) Because, Christ had a visible church on earth many hundered of years before ever there were such cattle as *Quakers* in the *World*. Unless they will alledge that the primitive Christians and all the Saints, since the Apostles dayes, have been their Predecessors, and claime kin to them, as the *Samaritans* did to *Jacob*, who were truely descended of the heathen; who were brought thither out of *Assyria*, as

the

the *Quakers* are deſcended from the *Enthuſiaſts* in *Germany*, about 160 years ſince, as *Nicolas Storkins*, *John Matthias*, *and John of Leyden*, notorious Hereticks, blaſphemers, and bloody Murderers.

But how quite different, the *Quakers* are to the primitive chriſtians, and holy men of God then, and ſince, will evidently appear hence, that they did not contemn theſe two great ordinances of the Goſpel inſtituted by Chriſt, to wit, *Baptiſm and the Lords Supper.* They had Biſhops and Deacons to govern, and inſtruct them, who were ordained to their functions by prayer and impoſition of hands, whom they did not revile, with the ugly names of dumb dogs, and hirelings. Theſe primitive chriſtians, had not in their aſſemblies Women-preachers as the *Quakers* have, which is down right contrary to *Pauls* injunctions; 1 *Cor.* 14. 35. Neither were ſilent meetings ever heard of among the primitive chriſtians. Nor did they ever out of contempt call churches, places appointed for the publick worſhip of God, Steeple-houſes, but reſorted to them for performing their devotions, and ſervice to God, as did our bleſſed Saviour, and his Apoſtles; *John* 18. 20. *Luke* 4. 16. *Acts* 3. 1. *Acts* 13. 5.

Do not likewiſe the Papiſts *and* Lutherians *err, who will have none members of the viſible Church that are unbaptized?*

Yes.

Do not laſtly the Anabaptiſts *err, who will have no infants members of the viſible church?*

Yes.

By what reaſons are they confuted?

(1) Becauſe, that God commanded infants, and little ones, ſhould ſtand before him; ſhould enter into covenant with him; *Deut.* 29. 10, 11. (2) Becauſe, infants are called the people of God, no leſs than men and women come to age; *Deut.* 29. 11, 12, 13. (3) Becauſe, the promiſe of Grace belongs to children as well as to the parents; *Acts* 2. 39. (4) If children be not members of the viſible church, they muſt be members of the viſible kingdom of the devil, for there can be no midſt; *Eph.* 2. 12, 13. And ſo there ſhall be no difference between the children of *Believers*, and the children of *Turks* and *Pagans*. (5) Becauſe, infants under the *Old Teſtament*, had right unto the Covenant of Grace; *Gen.* 17. 7, 12. And children of Believers under the *New Teſtament* have loſt no right to that covenant of Grace, which children under the *Old Teſtament* had; ſeeing the covenant of Grace, now under the

the Goſpel, is not more ſtrickly, and ſparingly adminiſtred, than long ſince under the law; *Heb.* 8. 6. *Rom.* 11. 12. (6) Becauſe, infants are commanded to joyn themſelves to Gods ordinances; *Joel* 2. 16. (7) Becauſe, if Chriſt, while an infant, was head of the viſible church; then infants may be his members. But the firſt is true, from *Iſaiah* 9. 6. Therefore the ſecond muſt be true alſo. (8) Becauſe, they whom the falſe Apoſtles would have to be circumciſed, after the manner of *Moſes* (and therefore infants) were called Diſciples; *Acts* 15. 10.

Queſt. IV. *IS there any ordinary poſſibility of Salvation out of the Viſible Church?*

No. *Acts* 2. 47.

Well then, *do not the* Enthuſiaſts, Quakers, *and* Libertines *err, who affirm, that any man, may be a true chriſtian, and be ſaved, though he live within no Viſible Church?*

Yes.

By what reaſons are they confuted?

(1) Becauſe, the Lord *JEHOVAH*, in his viſible Church (ordinarly) commands the bleſſing, even life for evermore; *Pſalm* 133. 3. (2) Becauſe, the viſible church, is the mother of all Believers; *Gal.* 4. 26. By

Jeruſalem which is above, I underſtand the *true Chriſtian Church*, which ſeeketh its ſalvation; not by the firſt covenant of the law, namely by the works of the law, but by the ſecond of the Goſpel; namely by the merits of Chriſt, embraced by a true Faith, which hath its orginal from heaven, by the powerful calling of the Holy Ghoſt. (3) Becauſe, they that are without the viſible church, are without Chriſt; *Eph.* 2. 12. (4) Why are men and women joyned to the viſible church but that they may be ſaved? *Acts* 2. 47. (5) Becauſe, they that are without the viſible church, are deſtitute, of the ordinary means of life and ſalvation; *Pſalm* 147. 19. 20.

Queſt. V. HATH *Chriſt given to this Catholick-church-viſible, the Miniſtry, Oracles, and Ordinances of God, for the gathering, and perfecting of the Saints in this life, to the end of the World?*

Yes.

Shall there be alwayes a church on earth, to worſhip God according to his will?

Yes, 1 *cor.* 12. 28. *Eph.* 4. 11, 12, 13. *Mat.* 28. 19, 20. *Matth.* 16. 18. *Pſalm* 72. 17. *Pſalm* 102. 28. *Iſai.* 59. 21.

Well then, *do not the* Socinians, Anabaptiſts, *and* Libertines *err, who affirm that the viſible*

visible Church may fail, and perish out of the world?

Yes.

Do not likewise the Scepticks *commonly called* Seekers *err, who affirm, that the whole universal church, which hath been upon the earth: and all religious worship, all external and outward preaching of the Word, all administration of Sacraments, and the use of all other religious things have perished a little after the Apostles times, and are not to this day restored, until Christ from Heaven, shall send new Apostles with an extraordinary commission, for restoring, and raising up again the visible church?*

And that in the mean time, no man hath right or power, to dispense the Word, or administer the Sacraments, or perform any Ecclesiastical duty: and that they who are now called the preachers of the Gospel are not so?

Yes.

By what reasons are they confuted?

(1) Because, the Lord hath promised, that his church shall endure, so long as the ordinances of heaven shall continue; *Isaiah* 66. 22. (2) Because, Christ hath promised that the Gates of Hell shal not prevail against his church; *Matth.* 16. 18. (3) Because, there is no end to be put to the kingdom of Christ; *Luke* 1. 33. And therefore no end

to

to his church; *Isaiah* 9. 7. (4) Becauſe glory will be to him, in the church by Chriſt Jeſus throughout all Ages, *world without end Amen*; *Eph.* 3. 21. (5) Becauſe, Chriſt who hath given power to his Miniſters, to teach his church, and to adminiſter the Sacraments, hath promiſed to be with them to the end of the World; *Matth.* 28. 19, 20. (6) Becauſe, the Lord hath promiſed to preſerve a people to himſelf, to the end of the world which he ſhall rule, and govern, by his Word and Spirit; *Iſaiah* 59. 20, 21. *Iſaiah* 9. 6, 7. (7) Becauſe, the Lord hath choſen *Zion*: he hath deſired it for his habitation, where he will reſt, and dwell for ever; *Pſalm* 132. 13. 14. (8) Becauſe, Chriſt hath given ſome to be Paſtors, and Teachers for the perfecting of the Saints, till we all come into the unity of the Faith, and of the knowledge of the Son of God; *Eph.* 4. 11. And he hath appointed a Miniſtry to continue even after the Apoſtles dayes, as is evident from 1 *Tim.* 3 chapter. From *Titus* firſt chapter, where the Apoſtle ſets down the ordinary qualifications of Miniſters, and the Rules for calling them to the Miniſtry. (9) Becauſe, there is a general Rule ſet down, for the government, and diſcipline, of Chriſts church: which diſcipline and order,

is

is to continue in it, to the end of the world; *Matth.* 18. 18. (10) Becauſe, the Lord commands, that we forſake not the aſſembling of our ſelves together: and hath promiſed to bleſs after a ſpecial manner, any that are gathered together in his name, any where, but our aſſembling for hearing the word of God, is done in the name of Chriſt; *Heb.* 10. 25. *Matth.* 18. 20. *Matth.* 28. 20. (11) Becauſe, the death of Chriſt, in the laſt ſupper, is to be ſhewed till he come; 1 *Cor.* 11. 26. (12) Becauſe, by the Word (even preached *Rom.* 10. 17.) we are born again; 1 *Peter* 1. 23. *James* 1. 18. By Baptiſm we are ingrafted into Chriſt; *Rom.* 6. 3, 4. *Gal.* 3. 27. In the Lords Supper, we have communion with Chriſt; 1 *Cor.* 10. 16. See more to this purpoſe; *chap.* 21. *Queſtion* eight.

Queſt. VI. *HAth the Catholick church been ſometimes more, ſometimes leſs Viſible?*

Yes. *Rom.* 11. 3, 4. *Rev.* 12. 6, 14.

Well then, *do not the* Papiſts *err, who affirm, that the church hath been, is, and ſhall be moſt gloriouſly Viſible to all the whole world far and nigh?*

Yes.

By

By what reaſons are they confuted?

(1) Becauſe, the church of GOD, in the Prophet *Elijahs* time was brought to that paſs, that he thought none remained but himſelf; 1 *Kings* 19. 10. *Rom.* 11. 2, 3, 4. (2) Becauſe, for a long time *Iſrael* was without the true GOD, and without a teaching Prieſt, and without the Law; 2 *Chron.* 15. 3. (3) Becauſe, the Lord often complains, that his church and people have forſaken him, have not known him: that the faithful city hath become a harlot, that ſcarce a man could be found to do juſtice, and follow truth; all which is inconſiſtent with that glorious condition of the viſible church, which the *Papiſts* dream of; *Iſaiah* 1. 3, 4. *Jerm.* 2. 29. *Jerm.* 5. 1. (4) Becauſe, in the time of the ten Perſecutions, the viſible church was much obſcured, and darkned. And after theſe ſtorms were over, aroſe the *Arians*, who did much trouble the church of Chriſt, as is clear from Hiſtory. (5) Becauſe, two wings were given to the *Woman*, that is to the Church of GOD, two wings (I ſay) of a great Eagle, that ſhe might flie into the wilderneſs, to hid her ſelf; *Rev.* 12. 14. (6) Becauſe, the Apoſtle *Paul* did foretel that general defection, and apoſtaſy of the viſible church mentioned; 2 *Theſ.* 2. 3.

2, 3. (7) Becauſe, Chriſt hath foretold, that before his ſecond coming, he ſhall ſcarce find Faith on the Earth; *Luke* 18. 8. (8) Becauſe, the church of GOD is alwayes lyable to trouble, and perſecution while it ſojourneth in this world. But troubles and perſecutions do much obſcure the brightneſs, aud ſplendour of a viſible church; *Luke* 21. 17. *John* 16. 2. *Pſalm* 129. 1, 2, 3.

Queſt. VII. ARE *the pureſt churches under heaven ſubject both to mixture and error?*

Yes. 1 *Cor.* 13. 12. *Rev.* 2. and 3. chapter *Rev.* 18. 2. *Rom.* 11. 18, 19, 20, 21, 22.

Well then, *do not the* Papiſts *err, who affirm, that the church cannot err, neither in matters abſolutely neceſſary, neither in other things, which it propoſes to be done and believed by us?*

Yes.

By what reaſons are they confuted?

(1) Becauſe, the viſible church, under the *Old Teſtament*, oftentimes made defection to Idolatry; *Exod.* 32. 8. *Judges* 3. 7. (2) Becauſe, as long as we are here, we know but in part; and therefore we are ſubject, and lyable to miſtakes; 1 *Cor.* 13. 9, 12. (3) Becauſe, the ſeven churches of *Aſia* to which

John

John did writ, are accuſed of mixture, and errors; *Rev.* 2. 4, 5. (4) Becauſe, while Chriſt was on earth, the Diſciples dreamed of a worldly kingdom; and for a time, even after his reſurrection they did believe it; *Acts* 1. 6. (5) Becauſe, before the day of Chriſt be at hand, there ſhall be a falling away of the viſible church, from the true Orthodox Faith to Antichriſtianiſm, which in great part is already come to paſs, and more than is to come between this time and his ſecond coming: 2 *Theſ.* 2. 3. *Rev.* 13. 3. (6) Becauſe, one of the chief differences between the Church Militant, and the Church Triumphant is this, that the one can err, but not the other; 1 *Cor.* 13. 9, 10, 12. (7) Becauſe, Chriſt hath foretold, that there ſhall ariſe falſe Chriſts and falſe Prophets, and ſhall ſhew great ſigns and wonders, in ſo much, if it were poſſible they ſhall deceive the very Elect; *Matth.* 24. 24. (8) Becauſe, when the Son of man cometh, he ſhall ſcarce find Faith on the earth; *Luke* 18. 8. (9) Becauſe, the converted *Jews* erred, in being zealous for the Law; thinking that the Ceremonial Law, ought yet to be obſerved, not underſtanding that the ſame was aboliſhed by Chriſt; *Acts* 21. 20. So did the *Galatians* err, in admitting circumciſion; *Gal.* 1. 6.

1, 6. And the *Corinthians*, in their abuſe of the Lords Supper; 1 *Cor.* 11. 18.

Queſt. VIII. *IS there no other head of the Viſible Church, but the Lord Jeſus Chriſt?*

No.

Can the Pope of Rome, *in any ſenſe be the head thereof?*

No. *Col.* 1. 18. *Eph.* 1. 22.

Well then, *doth not the* Popiſh-Church *err, who maintains, that not only Chriſt, is the univerſal head of the Church, but that there is another viſible head under him, who (ſay they) is the* Pope of Rome, *Chriſts* Vicar, *or Deputy under him?*

Yes.

By what reaſons are they confuted?

(1) Becauſe, as not many husbands, but one only, is head of the wife, ſo Chriſt only is head of the Church; *Eph.* 5. 23. (2) Becauſe, the Church is eſpouſed to one only namely to Chriſt; 1 *Cor.* 11. 3. (3) Becauſe, the Church is the body of Chriſt only; *Eph.* 1. 22, 23. (4) Becauſe, among all the Eccleſiaſtick orders inſtituted, and appointed by Chriſt, we do not read of ſuch a creature, as an *Univerſal Vicar of Chriſt*; *Eph.* 4. 11. (5) Becauſe, the Church is one body only

(unleſs

(unleſs it be a monſter) but one body, cannot have two heads; *Rom.* 12. 4, 5. (6) Becauſe, Chriſt only, can inſpire, or breath in vigour, ſenſe, motion, and ſpiritual life into his members; *Eph.* 5. 29, 30. *John* 6. 48, 50, 51. *John* 15. 1, 2. (7) Becauſe, there muſt not be Lordſhip, and ſoveraignty among them, that are under Chriſt their head and Lord; *Luke* 22. 25. 1 *Peter* 5. 2, 3.

(8) If the *Pope* be not ſo much as a *Biſhop* of a particular Church, he cannot be univerſal Biſhop. The firſt is true, becauſe he doth not perform the office of a *Biſhop*, which is ſet down; 1 *Tim.* 3, 2, *Titus* 1, 7. 8, 9.

Do not likewiſe the Eraſtians, *and others as* Arminians *err, who make the Supream Magiſtrate head of the Church?*

Yes.

By what reaſons are they confuted?

(1) Becauſe, the Proteſtant Religion, as it is contained in the Harmony of Confeſſions, eſpecially in the Confeſſion of Faith, recorded in the firſt Parliament of King *James* the ſixth, laitly ratified, and confirmed, doth not acknowledge any *S*upream Head, or Governor in the Church, neither *Angel*, *Man*, *Pope*, *Prince*, nor *Potentate*, ſave the Lord Chriſt, from whom alone, all ſubordinate power and

and authority is derived, to the officers, of his own Church. (2) Becauſe, if the Supream Magiſtrate be a church officer he muſt derive his power from Chriſt, and muſt be a Spiritual, and Eccleſiaſtick head and Governour, and not a civil only. And if ſuch then Chriſt hath devolved his own place and office upon him, which is without Scripture proof. (3) Becauſe, if the Supream Magiſtrate be head of the church, he muſt have a right to this Title, either by humane Law, or by a divine warrant. Laws of a Nation, cannot make him head of the church, becauſe ſuch laws cannot make him an Eccleſiaſtick, and Spiritual officer. There is no divine warrant, or commiſſion from Chriſt, as is clear from *Matth.* 18. 17. From the Epiſtles to *Timothy*, and *Titus*. From *Epheſ.* 4. 11. *Rom.* 12. 7, 8. And from 1 *Cor.* 11. 28.

Queſt. IX. *IS the* Pope *that* Antichriſt, *that* Man of ſin, *and* Son of perdition, *that exalteth himſelf in the church of God againſt Chriſt, and all that is called God?*

Yes. 2 *Theſ.* 2. 3, 4, 8, 9 *Rev.* 13. 6. *Matt.* 23. 8, 9, 10.

Though this be denyed by the church of Rome, *yet the true diſcription of* Antichriſt *agrees to him.*

(1) Be-

(1) Becauſe, he is not one ſingle man, but an order, and race of men, ſucceeding to one another, in that ſame ſtate, and office, which you will ſee, by comparing; 1 *John* 4. 3. 2 *Theſ.* 2. 7, 8. together. (2) His coming, is after the manner of Satan; 2 *Theſ.* 2. 9. (3) As to his name, he calls himſelf a Chriſtian, but in very truth an Adverſary to Chriſt: and by conſequence, one that denys Jeſus to be the Chriſt; *Rev.* 17. 14. *Rev.* 19. 19. 2 *Theſ.* 2 8. 1 *John* 2. 23. (4) he ſitteth in the Temple of GOD, as GOD; 2 *Theſ.* 2. 4. (5) He ruleth in the great city, and exerciſes dominion over the Kings of the earth. 6) He deceiveth them, that dwell on the earth, with lying wonders, and miracles; 2 *Theſ.* 2. 9. *Rev.* 13: 14, 15: (7) He cauſeth all ſorts of Perſons to receive his mark, on their right hand, or on their forehead; *Rev:* 13: 16, 17: (8) To him agrees, what *Paul* ſayes: and now ye know what with-holdeth (namely the *Roman Emperour*) that he might be revealed in his time; 2 *Theſ:* 2: 6, 7:

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CHAP. XXVI.

Of the Communion of Saints.

Queſtion I.

ARE the Saints bound by profeſſion, to maintain an holy fellowſhip, and communion in the worſhip of GOD, in performing ſuch other ſpiritual duties, as tend to their mutual edification?

Yes. *Heb.* 10. 24, 25. *Acts* 2. 42. 46. *Iſa.* 2. 3. 1 *Cor.* 11. 20.

Well then, *did not the* Donatiſts *of old, and* Separatiſts *now err, who maintain, that Hypocrites and wicked men, do pollute, and defile the worſhip of God, not only to themſelves, but alſo to others that worſhip with them: and that therefore, we muſt ſeparate from Communion in the worſhip of God, becauſe of them?*

Yes.

By what reaſons are they confuted?

(1) Becauſe, the Church of the *Jews* in Chriſts time was very corrupt; *Matth.* 15. 7.

Mark 6, 7, 8. And yet both by his practise, and his command, he would not have his hearers to separate from it. For he both observed the feasts, and preached in their Synagogues; *John* 8. 1. *Luke* 4. 15. *John* 10. 22. And he commands his hearers to observe what the *Scribes*, and *Pharisees* bad them do; *Matth.* 23. 2, 3. (2) Because, the Apostle is so far from commanding separation from the Church of *Corinth*, that he praises their meetings; (1 *Cor.* 5. 4. 1 *Cor.* 11. 20. 1 *Cor.* 14. 23.) notwithstanding of the many gross scandals, which were among them; 1 *Cor.* 1. 11, 12, 13. 1 *Cor.* 5. 1, 2. And 1 *Cor.* 15. 12, 13. (3.) Because, the Apostles calls the *Galatians*, *the Church of Christ, brethren, and the children of God*, who were yet in some measure removed from GOD, to another Gospel. Nay, says *Paul*, O foolish, (or senseless) *Galatians*, who hath bewitched you, (that is, so blinded the eyes of your understanding, that ye cannot see the right truth; as the *Juglars* bewitch the outward eyes, that men think they see that which they see not) that ye should not obey the truth; *Gal.* 3. 1. And yet since it was a constitute true Church, it was his judgement, there should be no separation from it, notwithstanding of all the foresaid faults.

faults. (4) Becauſe, the Church of *Epheſus* was a true Church, though they made defection from their firſt love. So was the Church of *Pergamus*, though there were in it who held the doctrine of *Balaam*. So was the Church of *Thyatira*, notwithſtanding that they ſuffered *Jeſebel*, that called her ſelf a propheteſs, and taught the ſervants of Chriſt to commit Fornication, and to eat things ſacrificed to *Idols*. (5) If we muſt ſeparate from the Communion of the Church in things lawful, for the faults of others, or for the faults of Miniſters, and if their ſins pollute the worſhip of God to others, than, we muſt not keep communion with any Church: ſeeing there can hardly be a Church where there are not ſome hidden Hypocrites. Nay, where there are not ſome, who are known to be ſuch by the Miniſter. Yet ſuch are not to be excluded, as Chriſt himſelf teaches; *Matth.* 13. 24. to 31. See the 47. and 48. verſes of that ſame chapter. (6) If the worſhip be polluted to ſome, for the faults of others, with whom they worſhip, then muſt the Word and Sacraments, have their efficacy and worth from the Perſons, that worſhip, and from the diſpenſers of them, which is abſurd. (7) Becauſe, wicked and evil men, do not pollute the worſhip

to others, but to themſelves only; as it appears from the man, that wanted the wedding Garment; *Matth.* 22. 11. And from thoſe who did eat and drink unworthily at the Lords Table. Such do not eat and drink damnation to others, but to themſelves; 1 *Cor.* 11. 27, 29.

Queſt. II. *DOth this Communion, which the Saints have with Chriſt, make them in any wiſe partakers of the Subſtance of his God-head, or equal with him in any reſpect?*

No.

Is there a mixture of the Divine Eſſence, with the Subſtance of all the Creatures, becauſe the Divine Eſſence is infinite, and every where preſent?

No.

Doth every regenerate man, that is united with God, by vertue of this union, become God the maker of Heaven and Earth?

No.

Are all the Acts of a mans will, and all his actions, even his moſt curſed, and wicked actions, wholly Divine, which to reſiſt, and contradict is rebellion againſt God?

No. *John* 1. 14. *Col.* 1. 18, 19.

Well then, *do not the* Familiſts *err, who teach, that the Saints are made God, and Chriſt, by*

by an Eſſential and Corporal Union with them?

Yes.

Do not likewiſe the Manicheans *err, who blaſphemouſly taught, that the Divine Eſſence, was mingled with ſoul and body of every man, and that therefore all his Actions were wholly Divine?*

Yes.

By what reaſons are they confuted?

(1) Becauſe, the perſonal union is given to none, but to Chriſt only; *John* 1. 14. The Word was made Fleſh, that is, a true man like unto us in all things, yet without ſin. (2) Becauſe, in him dwelleth all the fulneſs of the God-head bodily. Namely by an eſſential inhabitation of the Son of God in the humane nature, by the uniting of his Divine Nature with the Humane, in the unity of his Perſon. *Bodily*, that is Perſonally, Eſſentially, and Truely. (3) Becauſe, the union of the Saints with Chriſt is by Faith, not indeed by a perſonal Union; *Eph.* 3. 17. (4) Becauſe, there is no man that ſinneth not; 1 *John* 1. 8, 10. (5) Becauſe, Gods Eſſence, is moſt ſimple, and ſingle, and infinitely above and beyond all creatures; *Exod.* 3. 14. (6) Becauſe, *holy, holy, holy, is the Lord God of Hoſts*; *Iſaiah* 6. 3. (7) Becauſe, *Solomon* in his prayer ſays, be-

hold the heaven of heavens, cannot contain thee, how much leſs this houſe which I have builded to thy Name; 1 *Kings* 8. 27. (8) Becauſe, the Prophet *Iſaiah* ſays, behold the Nations are as a drop of a bucket, and are as the ſmalleſt duſt of the ballance eſtemed; *chap.* 40. 15. (9) Becauſe, the *Manichean* error, is the outmoſt ſtretch of *Satans* invention, beyond which he is not able to go. They deſerve not confutation, but to be looked upon, as *Devils incarnate.*

Queſt. III. *DOth the Communion of Saints, which they have one with another, take away or infringe the Title, or propriety which each man hath in his own goods, and poſſeſſions?*

No. *Acts* 5. 4. *Exod.* 25. 14. *Eph.* 5. 28.

Well then, *do not the* Anabaptiſts *err, who affirm, that the goods and poſſeſſions of the Saints ought to be common?*

Yes.

By what reaſons are they confuted?

(1) Becauſe, in the time of the primitive Church, no man was obliged out of neceſſity to deliver his goods. Neither did believers loſs their right and propriety which they had to them; *Acts* 5. 4. (2) Becauſe, the eight command, which is of perpetual uſe

to

to all men, ſuppoſeth a diſtinction, and propriety of Goods. For if all Goods were common, it were impoſſible to ſteal. (3) Becauſe, there ſhould be no giving of Almes: there ſhould be no Hoſpitality, which is contrary to the Apoſtle; *Eph.* 4. 28. *Heb.* 13. 2.

CHAP. XXVII.

Of the Sacraments.

Queſtion. I.

ARE the Sacraments holy ſigns and ſeals of the Covenant of Grace, immediatly inſtituted by GOD, to repreſent Chriſt, and his benefits; and to confirm our intereſt in him?

Yes.

Do the Sacraments put a viſible difference, between thoſe that belong unto the Church, and the reſt of the World?

Yes.

Do the Sacraments ſolemnly engage men and women to the ſervice of God in Chriſt, according to his word?

Yes.

Yes. *Rom.* 4. 11. *Gen.* 17. 7, 10. *Matth.* 28. 19. 1 *Cor.* 11. 23. 1 *Cor.* 10. 16. 1 *Cor.* 11. 25, 26. *Gal.* 3. 7. *Rom.* 15. 8. *Exod.* 12. 48. *Gen.* 34. 14. *Rom.* 6. 3, 4. And 1 *Cor.* 10. 16, 21.

Well then, *do not the* Socinians *err, with the* Anabaptists, *who maintain, that the Sacraments, are not seals of the Covenant of Grace, instituted by God, to represent Christ and his benefits: but only bare tokens, and Tests of our Christian profession?*

Yes.

By what reasons are they confuted?

(1) Because, Circumcision is expressly called a sign, and seal of the righteousness of Faith; *Rom.* 4. 11. Now, if Circumcision was a seal, and sign; why ought not Baptism, and the Lords Supper to be signs, and seals also? (2) Because, the names, and properties of the things signified, are given to the Sacramental signs. Thus Circumcision is called the Covenant; *Gen.* 17. 10. The bread is called the Body of Christ; *Matth.* 26. 26. And Baptism is called the washing of regeneration; *Titus* 3. 5. For no other reasons, but because they represent and confirm things spiritual to Believers. (3) Because, the cup of blessing in the Sacrament, is the communion of the blood of Christ; and

the

the bread is the communion of the body of Christ; i *Cor.* 10. 16. (4) Because, the Sacraments bring into our memories, Christ and his benefits; and therefore, as it were, they set him before our eyes, and so increase and confirm our faith: i *Cor.* ii. 24, 25.

Quest. II. *IS the Grace, which is exhibited in, or by the Sacraments, rightly used; conferred by any power in them?*

No. *Rom.* 2. 28, 29. i *Peter* 3. 21.

Well then, *do not the* Papists *and* Lutherians *err, who maintain, that the Sacraments of themselves are true, immediate, and effectual causes of our Justification, and give life?*

Yes.

By what reasons are they confuted?

(1) Because, the holy Scripture attributes our Justification to Faith only, as an instrumental cause, and to no other thing; *Rom.* i. 17. *Rom.* 3. 28. *Gal.* 2. 16. And therefore the Sacraments cannot be the efficient causes of our Justification, and life. (2) Because, the Scripture makes an express difference, between the work of a man dispensing the Sacraments, and the work of the holy Ghost; *Matth.* 3. ii. (3) Because, signs and seals of Grace cannot confer, and effectuat Grace.

But

But the Sacraments, are but ſigns and ſeals of Grace; becauſe to *ſignifie, and to have vertue*, and *power to do* differ in *nature* and in *kind*. (4) Becauſe, many are partakers of the Sacraments, who yet are not partakers of the Grace of GOD, as *Simon Magus*; *Acts* 8. 13. *Ananias*, and *Saphira*; *Acts* 5. 4, 9. And how many thouſands do eat and drink unworthily, drinking and eating damnation to themſelves; 1 *Cor.* ii. 29. (5) Becauſe, many have been juſtified, before ever they did partake of a Sacrament, as *Abraham*; *Rom.* 4. ii. And *Cornelius* with his fellows; *Acts* 10. 46.

Queſt. III. *DOTH the efficacy of a Sacrament depend upon the piety or intention of him, that doth adminiſter it?*

No. *Matth.* 3. ii. 1 *Cor.* 12. 13.

Well then, *do not the* Donatiſts, *and* Anabaptiſts *err, who maintain, that the Sacraments diſpenſed by a wicked, and graceleſs Miniſter are of no vertue, or efficacy?*

Yes.

Do not alſo ſome others now a days err, who are not far from the ſame opinion?

Yes.

Do not laſtly the Papiſts *err, who maintain, that to the perfection of a Sacrament, the actual* intention

intention *of the Miniſter, at leaſt his* vertual intention *of doing that, which the Church doth, is neceſſary?*

Yes.

By what reaſons are they confuted?

(1) Becauſe, *Judas* who was a Thief, and a Traitour, did according to the command of Chriſt baptize, as well as the reſt: yet Chriſt, never called in queſtion his Baptiſm. (2) Becauſe, the efficacy of the Word, doth not depend upon the piety, goodneſs, worthineſs, or good intention of the Inſtrument; *Phil.* i. 16: Therefore, neither doth the efficacy of a Sacrament depend upon the intention of him, that doth adminiſter it. (3) If the efficacy of Baptiſm depended upon the good intention of the Miniſter, then no Chriſtian could be ſure, that he is baptized: ſeeing no man can be ſure of, or know the Miniſters intention. (4) Becauſe, the operation, and efficacy of the Sacraments, depend upon the operation of the Holy Ghoſt, and the Word of inſtitution; *Matth.* 3. ii. 1 *Cor.* 12, 13. (5) Becauſe, the *Papiſts* themſelves (which is *argumentum ad hominem*) cannot be ſure, that the bread in the Euchariſt is Tranſubſtantiat into the Body of Chriſt. And therefore in their Adoration, and falling down to the Hoſt, they commit

mit moſt damnable Idolatry in worſhipping that which is neither GOD, nor any divine thing. I ſay, they cannot be ſure, becauſe the Prieſts intention, may be deficient, while he is conſecrating the Bread.

Queſt. IV. *ARE there only two Sacraments, ordained by Chriſt, in the Goſpel? I anſwer two only, namely Baptiſm, and the Lords Supper.*

Matth. 28. 19. 1 *Cor.* 11. 20,23.

Well then, *do not the* Romaniſts *err, who make ſeven Sacraments, by adding to Baptiſm, and the Lords Supper*, Confirmation, Pennance, Extream Unction, Ordination, *and* Matrimony?

Yes.

By what reaſons are they confuted?

(1) Becauſe, no other Sacraments, ſave Baptiſm and the Lords Supper are inſtituted by Chriſt, in all the holy Scripture. (2) Becauſe, the deſcription, and definition of a Sacrament, as you will find it in the firſt Queſtion; doth agree only to Baptiſm, and the Lord, Supper, (3) Becauſe, Chriſt was a Copartner, and ſharer of Baptiſm, and the Lords Supper, which in his own perſon, he did ſanctifie, and by them did teſtifie and profeſs his communion with his people

people of the *New Teſtament*, but never was a ſharer of any of theſe five Baſtard Sacraments.

Queſt. V. *MAY Baptiſm and the Lords Supper, be diſpenſed by any but by a Miniſter of the Word, lawfully ordained?*

No. *Matth.* 28. 19. 1 *Cor.* 11. 20, 23. 1 *Cor.* 4. 1. *Heb.* 5. 4.

Well then, *do not the* Anabaptiſts *err, who maintain, that the Sacraments may be diſpenſed, and adminiſtred by any Believer?*

Yes.

Do not likewiſe the Papiſts *and the* Lutherians *err, who maintain that it is lawful for* Laicks, *or* Women, *to adminiſter the Sacrament of Baptiſm, in caſe of neceſſity?*

Yes.

By what reaſons are they confuted?

(1) Becauſe, Chriſt gave the power of diſpenſing the Sacraments to them only, to whom he gave the power of Preaching; *Mat.* 28. 19. But the power of preaching is not given to all men; *Heb.* 5. 4. (2) Becauſe, all that ever did diſpenſe the Sacrament of Baptiſm in the *New Teſtament*, were either called Ordinarly, or Extraordinarly: as is evident from the examples of *John the Baptiſt*

tiſt, and the diſciples of Chriſt. From the example of *Peter*; *Acts* 2. 41. From the example of *Philip*, *Acts* 8. 38. From the example of *Ananias*; *Acts* 9. 18. From the example of *Paul and Silas*; *Acts* 16. 15. 33. (3) Becauſe, it is unlawful for any man, to affix the Kings ſeal to a Charter, or Letters-patent, unleſs he be a perſon authorized, and deputed by the King for that uſe. But the Sacraments are ſeals, of the Covenant between God and his people; *Rom.* 4. 11. (4) Becauſe, women are not permitted to ſpeak publickly in the Church: therefore they have no power, to diſpenſe the Sacrament of Baptiſm; 1 *Cor.* 14. 34. 1 *Tim.* 2. 12. (5) Becauſe, the Adverſaries grant that it is unlawful to women, or Laicks to adminiſter the Lords Supper: therefore it is as unlawful for them to adminiſter Baptiſm. No juſt cauſe of reaſon, or diſparity can be given. (6) Becauſe, the benefit of regeneration is not tyed (as the Adverſaries may dream) to the outward Baptiſm, as is clear and evident from the converſion of the *Thief* upon the croſs. And from 1 *Peter* 3. 21. Therefore, there is no ſuch neceſſity of Baptiſm, as the *Papiſts*, and *Lutherians* do fancy.

Queſt.

Queſt. VI. ARE *the Sacraments of the* Old Teſtament, *in regard of the ſpiritual things, thereby ſignified, and exhibited, the ſame for ſubſtance with thoſe of the New?*

Yes. 1 *Cor.* 10. 1, 2, 3, 4.

Well then, *do not the* Papiſts *and* Lutherians *err, who maintain, that the difference between the Sacraments of the* Old Teſtament, *and the* New, *conſiſts in this, that thoſe did deliniate and ſhaddow forth Grace; theſe contain, offer, and confer Grace?*

Yes.

By what reaſons are they confuted?

(1) Becauſe, the Apoſtle (1 *Cor.* 10. 1, 2, 3.) expreſly ſays, that the Cloud, and the paſſing thorow the Red-Sea, did ſignifie theſe ſame things to the *Jews*, which Baptiſm ſignifies to us. And that the *Manna*, and the *Water* from the *Rock*, did ſignifie the ſame thing to them; which the Lords Supper ſignifies to us.

(2) Becauſe, the *Sacraments* of the *Old* and *New Teſtament*, did obſignate and ſeal up the ſame righteouſneſs of Faith; *Rom.* 4. 11. (3) Becauſe, the Scripture applyeth to Believers, under the *Old Teſtament*, the *Sacraments* of the *New*; 1 *Cor.* 10. 1, 2, 3. And on the other hand, the Scripture applyeth the *Sacraments* of

of the *New Testament*, to Believers under the *Old*; which is not done by reason of the sign, for the signs are diverse and different: therefore it must be done, by reason of the thing signified; and by consequence the *Sacraments* of the *Old Testament* must agree in the thing signified with the *Sacraments* of the *New*. (4) Because, the *Sacraments* of both *Testaments* agree in the Word of Promise; *Gen.* 17. 7. *Acts* 2. 38, 39. *Rom.* 4. 11, 12, 13. *Gal.* 3. 29.

CHAP. XXVIII.

Of BAPTISM.

Question I.

IS the Sacrament of Baptism with Water by Christs appointment, to be continued in his Church to the end of the World?

Yes. *Matth.* 28. 19, 20.

Well then, *do not the* Quakers *err, who maintain, that* Baptism *with* Water, *is not an Ordinance of Divine institution, and that there is no Gospel precept for it?*

Yes.

By

By what reaſons are they confuted?

(1) Becauſe, Chriſt taking his fare-well of his Diſciples, gave them this Commiſſion, *Go ye therefore and teach all Nations, Baptiſing them in the Name of the Father, Son, and Holy Ghoſt.* Or according to the Original Word, *make all Nations Diſciples*, by your Doctrine, *Baptiſing them, in the Name of, &c.* All which words are ſpoken with one breath. Whence it is clear, that the ſame very perſons that were commanded to make all Nations Diſciples by their Doctrine, were commanded to baptiſe them. But it was not in their power to adminiſter the *Inward Baptiſm*; that is, to baptiſe with the holy Ghoſt, and with fire. Men may well adminiſter the Water, or external ſign; but it is Chriſt that beſtowes the inward Grace, and thing ſignified; as is clear from *Matth.* 3. 11. where *John the Baptiſt*, ſayes, I indeed baptiſe you with Water unto Repentance, but he that cometh after me, ſhall baptiſe you with the holy Ghoſt, and with fire. If any man had received this power of Baptiſing with the Holy Ghoſt, then ſurely *John* ſhould have received it, whom Jeſus ſo highly commends, as, that *there was not a greater than he born of women*; *Matth.* 11. 11. And though our Saviour ſubjoyns, he that is leaſt in the king-

dom of Heaven, is greater than he, yet this will not infer, that any among the Teachers of the Gospel, had the power of baptising with the holy Ghost, which he had not; but only, that they did shew Christ more clearly, as having most perfectly accomplished whatsoever was requisite to our salvation, and did publish this, not only to the *Jews*, but also to the *Gentiles*. And so Christ as the Master employed only the Disciples, as his servants to dispense and act ministerially in his service, reserving the blessing of their employments to himself. Now, baptizing with the holy Ghost, is the greatest blessing of the Gospel, and so cannot flow but from Christ himself. (2) Because, the Disciples of Christ acted only ministerially under him in working of miracles: therefore they could not administer baptism, with the holy Ghost, seing this is a greater power, than the other. The cureing of the soul is a far greater work, than to cure miraculously the body. The work of Conversion, and regeneration, is a work beyond the creating of heaven and earth. There was only here, the introducing of a new Form, but no contrary Form, or quality to be expelled. But in this, the *heart of stone* must not onely be taken away, but a *heart of flesh* must be given. That

That they acted only Ministerially under Christ, it is evident from what *Peter* sayes, ye men of *Israel*, why look ye so earnestly on us, as though by our own power and godliness, we made this man to walk; *Acts* 3. 12. And the same *Peter* says, *Eneas*, Jesus Christ maketh thee whole; *Acts* 9. 34 See *Mark* 16. 17. 1 *Cor.* 12. 10. (3) Because, if this commission, empowred the Apostles to baptise onely with the Holy Ghost, and not with water; then they in the exercise of this Commission, would onely have baptized men and women with the holy Ghost, and not with water, but the contrary is manifest. (*Acts* 2. 38.) where *Peter* makes a distinction between being baptized in the name of Jesus Christ, and receiving the gift of the holy Ghost: namely the gifts and graces of the holy Spirit, which are common to all believers, and necessary to salvation. (4) Because, if baptism with the holy Ghost be here meant, then all whom the Apostles did baptize, were baptised with the holy Ghost, which is false: for *Ananias* and *Saphira* could not have been Hypocrites, if they had been baptized with the holy Ghost. And *Simon* was baptized and yet not with the holy Ghost, as appears by *Peters* answer to him verse 21, 22. of the fifth chapter.

(5) Because, if Christs commission carry not a warrant for baptizing with water, whence then had the Apostles a warrant for baptizing with Water? Either they must produce and let us see another commission for it, or else they must acknowledge, that the Apostles did warrantably baptise with Water. But another commission the *Quakers* cannot shew us from Scripture.

Quest. II. *IS dipping of the person (to be baptised) into Water necessary?*

No.

Is Baptism rightly administred by pouring, or sprinkling water upon the person?

Yes. *Acts* 2. 41. *Acts* 16. 33.

Well then, *do not the* Anabaptists *err, who maintain, Dipping to be an absolute and necessary ceremony in Baptism?*

Yes.

By what reasons are they confuted?

(1) Because, the *Greek* word in the original signifies, as well to *poure*, and *sprinkle water*, as it signifies to *dip*; *Mark* 7. 4. Where it is said, and when they come from the mercat, unless they *wash*, or be *Baptised*, they eat not. (2) Because, we read of three thousand baptised in one day, in the streets of *Jerusalem*, by twelve Apostles at the most

most, where there was no river to dip them into; *Acts* 2. 41. And was not *Jerusalem*, and all *Judea*, and the region round about *Jordan*, baptised by *John the Baptist* himself alone, which could not be done to all and every one by Dipping? *Matth.* 3. 5, 6. (3) Were not many baptised in private houses, as we read in the History of the *Acts*, *chapter* 10. 47. and 18. 8. with 9. 17. and 16. 33. (4) Because, Dipping of Infants into water in these cold Countries, would be hurtful and dangerous to them. But GOD will rather have mercy than sacrifice; *Matth.* 9. 13.

Quest. III. ARE *the Infants of one, or both believing Parents to be baptised?*

Yes. *Gen.* 17. 7, 9. *Gal.* 3. 9. 14. *Col.* 2. 11. 12. *Acts* 2. 38. 39. *Rom.* 4. 11, 12.

Well then, *do not the* Anabaptists *err, who maintain, that no Infants though born of believing Parents ought to be baptised?*

Yes.

By what reasons are they confuted?

(1) Because, to covenanted ones (of which number the Infants of Believers are no less than their Parents; *Acts* 2. 38, 39. *Acts* 3. 25. *Rom.* 11. 16. *Gen.* 17. 7, 22.) that seal of the covenant, of which they are capable, is not to be denyed; *Gen.* 17. 7, 10, 11.

(2) Becauſe, the outward *Sacrament of Water*, cannot be denyed to ſuch, as have received the Spirit of Chriſt, and to whom the promiſes of the *New Covenant*, ſealed up in *Baptiſm* do belong; *Acts* 10. 47. *Acts* 11. 15, 16, 17. But to ſome Infants of Believers, as well as to others come to Age, the Spirit of Chriſt hath been given; *Jerem.* 1. 5. *Luke* 1. 15. *Matth.* 19. 14. *Mark* 10. 13, 14. And to them do the promiſes belong; *Acts* 2. 39. (3) Becauſe the Infants of Believers are members of the Church, which is ſanctified and cleanſed, with the waſhing of water by the Word; *Eph.* 5. 25, 26. *Joel* 2. 16. *Ezek.* 16. 20, 21. 1 *Cor.* 7. 14. (4) Becauſe, Infants no leſs than others come to Age, were Baptiſed, in the *Cloud* and in the *Sea*; 1 *Cor.* 10. 2. (5) Becauſe, Chriſt commanded that all Nations ſhould be baptiſed, a great part whereof were Infants; *Gen.* 22. 18. *Matth.* 28. 19. (6) Becauſe, Chriſt commanded Baptiſm to be adminiſtred to Diſciples, (Infants alſo are here to be taken in; *Acts* 15. 10.) *Matth.* 28. 19. The word in the Original is *Matheteuſate*, Teach, Inſtruct, or make Diſciples all Nations, or make Diſciples among all Nations, baptiſing them. The ſignification of this *Greek* word may be gathered from *John* 4. 1. where it is ſaid, that the Phariſees had heard, that Jeſus

made

made Diſciples. So that *Matheteuein* and *Mathetas poiein*, are both one thing. (7) Becauſe, the children of Believers, were by a Divine right circumciſed, under the Old Teſtament: therefore, the children of Believers under the *New Teſtament*, ought to be baptiſed; becauſe the one hath ſucceeded to the other. That Baptiſm ſucceeds to Circumciſion, is evident firſt, becauſe, they both ſeal up, the ſame very thing. Next, as Circumciſion was the initiating Seal, under the Old Teſtament, ſo is Baptiſm under the New: becauſe the Apoſtles did adminiſter it ſo early to the Diſciples at the firſt appearing of their new birth, and intereſt in the Covenant. Moreover, becauſe by Baptiſm, we are ſaid to put on Chriſt; *Gal.* 3. 27. That they both ſeal up the ſame thing, is evident by comparing *Rom.* 4: 11: *with Mar:* 1:4: *Acts* 2:28. Where *Circumciſion* is declared to be a ſeal of the righteouſnes of Faith, and Baptiſm is held forth to be a pledge of the remiſſion of ſins, as alſo may be ſeen; *Rom.* 4. 6, 7, 8. ſee *Col.* 2. 11. 12. Where the Apoſtle teaches, that our being buried with Chriſt in Baptiſm, is our circumciſion in Chriſt; which ſhews that Baptiſm hath ſucceeded to us in the room of Circumciſion. (8) Becauſe, the Apoſtle ſayes, that the Infants but of one believing Parent

are

are holy; 1 *Cor.* 7. 14. that is, are comprehended in the outward Covenant of GOD, and have access to the Signs, and Seals of GODS Grace as well as they are, that are born of both believing Parents.

Quest. IV. *ARE Grace and Salvation so inseparably annexed unto Baptism, as that no person can be regenerated, or saved without it?*

No.

Are all that are baptised, undoubtedly regenerated?

No. *Acts* 8. 13, 23.

Well then, *do not the* Papists *and* Lutherians *err, who maintain, that Baptism is simply necessary to Salvation; and that all, and those onely, who are baptised, are most surely regenerated, in that same very moment of time, wherein Baptism is administred?*

Yes.

By what reasons are they confuted?

(1) Because, the Thief upon the Cross, and others were saved, that were never baptised; *Luke* 23. 43. (2) Because, persons unbaptised have had saving Faith; *Acts* 10. 22, 44. (3) Because, Infants that are predestinated unto life, though they die in their mothers belly, yet they cannot perish;

Matth.

Matth. 18. 14. (4) Becauſe, ſome children before their Baptiſm, have been beloved of GOD, whoſe love is unchangeable; *Rom.* 9 11, 13. Others have been Regenerated by the Holy Ghoſt; *Luke* chap: i: ver: 15: and ſome have alſo been comprehended within the Covenant of Grace; *Acts* 2. 39. (5) Becauſe, that Baptiſm, without faith, and the inward operation of the holy Spirit, hath no efficacy to Salvation; *Mark* 16. 16. 1 *Peter* 3. 21. (6) Becauſe, the Baptiſm of the Spirit, at one time goes before, at another time follows Baptiſm with water; *Acts* 10. 37. *Matth.* 3. 11. (7) Becauſe, very many that are baptized within the viſible Church, are damned; *Matth.* 7. 13, 14. (8) Becauſe, in thoſe that are come to age, Faith, and Repentance, are pre-required to Baptiſm; and therefore before they be baptized, they have the beginning of regeneration; *Acts* 2. 38. (9) Becauſe, not all that are baptized are elected; *Matth.* 20. 16. But all that are elected by GOD, are in time regenerated; 1 *Peter* 1. 2. (10) Becauſe, the Holy Ghoſt, is a moſt Free Agent, and Worker: and therefore his operation (whence the efficacy of Baptiſm depends) whereby we are regenerated, is not tyed to any one moment of time; *John* 3. 8. (11) Be-

Becauſe, Baptiſm is not a converting, but a confirming Ordinance, even as the Lords Supper is.

The Papiſts *do otherwiſe contradict the ſecond part, in affirming, that the vertue and efficacy of Baptiſm (as to the aboliſhing, and ſealing up the remiſſion of more grievous ſins and faillings, which they call* Mortal *) doth not extend it ſelf, to the time to come, but to the time paſt: ſo that if the perſon baptized, fall into ſome deadly and dangerous ſin, which wounds the conſcience, there is need of another Sacrament, to wit,* Pennance, *whereby the remiſſion of that* Mortal ſin, *as they call it, is ſealed up unto him?*

By what reaſons are they confuted?

(1) Becauſe, the Sacrament of Baptiſm, after the adminiſtration thereof doth not ceaſe to be a Sacrament, of the blood of Chriſt which purgeth us from all our ſins; *Mark* 1. 4. 1 *John* 1. 7. (2) Becauſe, juſtification by faith (which is ſealed up to us by Baptiſm; *Rom.* 4. 11. *Col.* 2. 11, 12.) is for all ſins committed before and after baptiſm; *Acts* 13. 36. (3) Becauſe, our Saviour ſays, he that believeth and is baptized ſhall be ſaved; *Mark* 16. 16. (4) Becauſe, not onely the beginning of our Salvation, is referred to baptiſm, but alſo ſalvation it ſelf, and eternal life; 1 *Peter* 3. 21. (5) Be-

Because, the Scripture bringeth Arguments from the use and remembrance of baptism, by which we that have been baptized, are stirred up to holiness, and newness of life, and to put off the *old man*, and consequently all those sins, which the Adversaries call *Mortal*; *Rom.* 3. 2, 3. *Gal.* 3. 27. *Col.* 2. 11, 12.

Quest. V. *IS the Sacrament of Baptism, but once to be administred to any person?*

Once only; *Gal.* 3. 27. *Titus.* 3. 5.

Well then, *do not the* Marcionites *err*, who maintain, *that men after grosser faillings ought to be re-baptized?*

Yes.

Do not likewise the Hemerobaptists *err, who maintain, that men according to their faults every day, ought every day to be baptised?*

Yes.

Do not lastly, the Anabaptists *err, who maintain, that children baptized, ought to be rebaptized, when they come to age?*

Yes.

By what reasons are they confuted?

(1) Because, Baptism is a Sacrament of Admission into the visible Church, and of Regeneration, (which is one onely, 1 *John* 3. 9.

3. 9.) 1 *Cor.* 12, 13. *Tit.* 3. 5. *Eph.* 5. 26. (2) Becauſe, there is a command for repeating, and frequent uſing the Lords Supper; 1 *Cor.* 22. 25, 26. But no Precept, or command for repeating Baptiſm. (3) Becauſe, Circumciſion (to which ſucceeded Baptiſm) was never repeated, as the Paſſover was. (4) Becauſe, Baptiſm is a ſeal of Adoption; *Gal.* 3. 26, 27. But whom GOD loveth, and hath once adopted, thoſe he never caſteth off afterwards; *Rom.* 11. 29. (5) Becauſe, the Apoſtle ſayes, there is but one Baptiſm; *Eph.* 4. 5. namely, not only in number, but alſo in the adminiſtration upon us all; *Rom.* 6. 3, 4.

CHAP. XXIX.

Of the LORDS Supper.

Queſtion. I.

IS the Sacrament of Chriſts Body and Bloud, called the Lords Supper, an Ordinance of GOD, to be obſerved in the Church, unto the end of the World? Yes.

Yes. 1 *Cor.* 11. 23, 24, 25, 26. 1 *Cor.* 10. 16, 17, 21. *Matth.* 26. *Luke* 22.

Well then, *do not the* Quakers *err, who maintain, the Sacrament of the Lords Supper to be no Gospel Ordinance, and that there is no Gospel precept, for the administration thereof, until his second coming?*

Yes.

They look upon this Ordinance, as a Type onely and Figure, or shadow of Christs Body and Blood, which was commanded for that time, and for some time to come, but not unto his *second coming*. Thus they abandon that most precious Ordinance of *taking and eating the Bread and drinking the Wine*, as they do baptism with Water, and all other Ordinances, to the introducing of black Atheism into the World. They pervert the true meaning of the Scripture for the defence of their damnable Tenets, as by this one instance *Till he come*, which is meant (say they) not of his second coming at the last day, but of his coming to dwell in his disciples and Apostles, as if Christ had not been in them, both before, and after his ascension; even as they deny *baptism*, in Christs commission (*Matth.* 28. 19.) to his Disciples, to be meant of *Baptism with Water*, because *water* is not expresst; they deny either wilfully, as

as their Ring-leaders do; or ignorantly, or by a deluſion from the Devll, as the moſt part do, the moſt ſure and evident Truths in Scripture, pratling and gagling in their diſcourſe, ſenſe, and nonſenſe, being oftner out of purpoſe, than in a purpoſe, skipping from one ſubject to another, to ſave themſelves from the ſtrength of reaſon, like *ſubtile Foxes*, which when they are beaten from one hole, flie into another. Butwhile they are obſtinate, and pertinacious, in maintaining Lies, and Untruths, they ought to be confuted, as the man was, that *denyed Snow to be white.* For it is not ſo much a blindneſs of mind, or a weakneſs of judgement, as many well meaning people are miſled by, as a wilful, obſtinate reſiſting of the Truth, as the perverſe *Jews* did, or as, *Jannes* and *Jambres* withſtood *Moſes.* They that are againſt commanded Goſpel Ordinances, and the Miniſters of Chriſt, whom they look upon as the Prieſts of *Baal*, would (if they durſt) ſhake off the very Scripture, and Word of GOD. And it is more than probable, that if they could ſhun the odium of open Blaſphemy, and the hazard of ſtanding Laws againſt blaſphemers, the moſt part of them would diſown the Scriptures, as many of them have done. For what kindneſs or reſpect can they have for the Scrip-

Scriptures, but such as men carry to *Topicks* or *common places*, whence they draw Arguments to impugne others, or defend themselves with. For they do not look upon the Word as their Rule, seing (as they dream) they *have a Light within them*, beyond that *more sure Word of Prophesie*, which the Aopstle *Peter* prefers to a *voice from Heaven*. Nay, they have so little *veneration* for the Scriptures, that they will not suffer them to be called the *Word of GOD*, contrary to many expres places of the Scripture; as *John* 10. 35. 2 *Chr.* 36. 22. *Psalm* 119. 172. *Mark* 7. 9, 10, 13. 1 *Kings* 16. 12. 2 *Kings* 9. 36. *Ezra* 1. 1. 2 *King.* 23. 16. *Isaiah* 28. 13. *Ephes.* 6. 17. *Isaiah* 37. 22.

Quest. II. *IS Christ offered up to his Father in this Sacrament?*

No.

Is there any reall sacrifice made at all, for remission of sin, of the Quick or Dead?

No. *Heb.* 9. 22, 25, 26, 28.

Well then, *do not the* Papists *err, who maintain, that in this Sacrament there is performed a true and real Sacrifice (commonly called the* Mass*) wherein Christ under the forms of Bread and Wine, without sheding of blood, is offered unto GOD, by a Priest, and sacrificed for the living, and for the Dead*

Dead, to obtain remiſſion of ſins?

Yes.

By what reaſons are they confuted?

(1) Becauſe, the ſacrificing and offering up of Chriſt, is a part of his own Prieſthood, *Heb.* 9. 14. But the Prieſthood of Chriſt cannot be transferred from himſelf to any other; *Heb.* 7. 24. Therefore, no Prieſt can offer him up under the forms of *Bread and Wine* unto GOD. (2) Becauſe, the offering of the Body of Chriſt, *is once for all.* It is but one ſingle offering, and cannot be repeated? *Heb.* 10.10, 12, 14. (3) Becauſe, the ſacrificing and offering up of Chriſt, is one only, and of a moſt perfect Merit, and Efficacy; *Heb.* 9.14. *Heb.*10:14. But the repeating of the ſame Sacrifice, and the multitude of Prieſts, are a token of an imperfect Sacrifice, *Heb.* 9. 25, 26. *Heb.* 10.10, 11. (4) If Chriſt be *often offered*, he muſt *often die and ſuffer*; *Heb.* 9. 25, 26. But Chriſt being now raiſed from the Dead, cannot any more ſuffer and die; *Rom.* 6. 9. (5) Becauſe, that one and moſt perfect Sacrifice of Chriſt, did abrogate and take away all thoſe external Sacrifices, and cauſed them to ceaſe; *Daniel* 9. 27. (6) Becauſe, there can be no *propitiatory Sacrifice* for ſin, without ſhedding of blood; *Heb.* 9. 22. Neither doth he die any more, but is now

now in Heaven to appear in the preſence of GOD for us, and to interceed in our behalf; *Heb.* 1. 3. *Heb.* 9. 24. *Heb.* 10. 12. (7) Becauſe, in every Sacrifice there is required (and really is) a dying, and deſtruction of the thing ſacrificed. But Chriſt ſtill liveth, *Rom.* 6. 9. (8) Becauſe, no man can offer Jeſus up to GOD, but Chriſt himſelf; *Heb.* 7. 27. (9) Becauſe, in all external ſacrifices, properly ſo called, there is neceſſarly required, a viſible external Hoſt, or thing ſacrificed, as the Adverſaries grant. But the thing which is ſaid to be offered up by the *Maſs-Prieſt*, namely the Body of Chriſt, is neither external nor viſible here, it being in Heaven and not on Earth with man; *Acts* 3. 21.

Queſt. III. *ARE private Maſſes, or the receiving this Sacrament by a* Prieſt, *or any other alone; as likewiſe the denyall of the cup to the People; worſhipping the Elements, the lifting them up, or carrying them about for adoration, and the reſerving them for any pretended Religious uſe; are all theſe (I ſay) contrary to the nature of this Sacrament, and to the inſtitution of Chriſt?*

Yes. *Mark* 14. 23. 1 *Cor:* 11. 25, 26, 27, 28, 29. *Matth.* 15. 9.

Well then, *doth not the* Romiſh Church

err, whose Mass-Priests standing in the Altar, celebrate private Masses, (the People either being absent, or standing idle) who take the Cup to themselves only, and drink thereof. That administer the Lords Supper privately to sick persons, and Bed-rid; That teach to administer the Communion to Laicks, under both the forms of Bread and Wine, is not only not necessary, but unlawful: Who teach, that for Adorations-cause, the Elements are to be lifted up, and carried about, and reserved for Religious uses?

Yes.

By what reasons are they confuted?

(1) Because, Christ did institute the *last Supper* not for one a part, but for many together; *Matth.* 26. 27, 28. (2) Because, Christ in celebrating the *last Supper*, did not eat and drink himself alone, but the *Disciples* did also eat and drink with him; *Matth.* 26. 27, 28. (3) Because, the Apostle commands the *Corinthians*, that when they come together to eat, they tarry one for another; 1 *Cor.* 11. 33. (4) Because, the *Lords Supper* is a *Sacrament* of Brother-hood, and communion of the Saints; 1 *Cor.* 10. 16, 17: 1 *Cor.* 11. 33. (5) Because, in the dayes of the Apostles, the Disciples and Brethren met together for breaking of bread; *Acts* 20. 7. (6) Because, Christ when he had taken bread, and distributed it, is said, to have likewise taken the Cup

Cup; 1 *Cor:* 11: 23, 24, 25, 26, 27. (7) Becauſe, it is expreſly ſaid, and commanded (Chriſt foreſeeing this black errour, which is now in their Church) *drink ye all of it*; *Matth:* 26: 27. (8) Becauſe, the common People, which are Communicants, gather more Fruit from both the Forms, than from one onely; 1 *Cor:* 10: 16: and 1 *Cor.* 11: 26: (9) Becauſe, the Blood of Chriſt, the ſign whereof is the *Wine in the Cup*, is not onely ſhed for Apoſtles, Preachers, and Paſtours, but alſo for Lay-men, and thoſe that are not of the Clergy, as the *Popiſh Church* ſpeaks; *John* 3: 16. (10) Becauſe, the Apoſtles and Chriſtians of the *Primitive Church*, did communicate under both Forms; *Mark* 14: 22: 23: 1 *Cor:* 10: 11, chapters. (11) Becauſe, it is a Villany to detract and withdraw any thing from *Chriſts Teſtament*: and therefore the *Cup* (which is left to us by *Legacy*; *Matth:* 26: 27, 28:) is not to be denyed to any *Communicant*; *Gal:* 3: 15: (12) Becauſe, Chriſt did not inſtitute any Adoration of the Elements: therefore this Adoration is to be condemned, as *Will-worſhip*, *Matth.* 15: 9. (13) Becauſe, the Adoration is founded upon the *Corporal preſence of Chriſts Body in the Sacrament*, which is blaſphemous, ſeing Chriſt now is at the *Right Hand of GOD*;

err, whoſe Maſs-Prieſts ſtanding in the Altar, celebrate private Maſſes, (the People eihter being abſent, or ſtanding idle) who take the Cup to themſelves only, and drink thereof. That adminiſter the Lords Supper privately to ſick perſons, and Bed-rid; That teach to adminiſter the Communion to Laicks, under both the forms of Bread and Wine, is not only not neceſſary, but unlawful: Who teach, that for Adorations-cauſe, the Elements are to be lifted up, and carried about, and reſerved for Religious uſes?

Yes.

By what reaſons are they confuted?

(1) Becauſe, Chriſt did inſtitute the *laſt Supper* not for one a part, but for many together; *Matth.* 26. 27, 28. (2) Becauſe, Chriſt in celebrating the *laſt Supper*, did not eat and drink himſelf alone, but the *Diſciples* did alſo eat and drink with him; *Matth.* 26. 27, 28. (3) Becauſe, the Apoſtle commands the *Corinthians*, that when they come together to eat, they tarry one for another; 1 *Cor.* 11. 33. (4) Becauſe, the *Lords Supper* is a *Sacrament* of Brother-hood, and communion of the Saints; 1 *Cor.* 10. 16, 17: 1 *Cor.* 11. 33. (5) Becauſe, in the dayes of the Apoſtles, the Diſciples and Brethren met together for breaking of bread; *Acts* 20. 7. (6) Becauſe, Chriſt when he had taken bread, and diſtributed it, is ſaid, to have likewiſe taken the Cup

Cup; 1 *Cor:* 11: 23, 24, 25, 26, 27. (7) Becauſe, it is expreſly ſaid, and commanded (Chriſt foreſeeing this black errour, which is now in their Church) *drink ye all of it*; *Matth:* 26: 27. (8) Becauſe, the common People, which are Communicants, gather more Fruit from both the Forms, than from one onely; 1 *Cor:* 10: 16: and 1 *Cor.* 11: 26: (9) Becauſe, the Blood of Chriſt, the ſign whereof is the *Wine in the Cup*, is not onely ſhed for Apoſtles, Preachers, and Paſtours, but alſo for Lay-men, and thoſe that are not of the Clergy, as the *Popiſh Church* ſpeaks; *John* 3: 16. (10) Becauſe, the Apoſtles and Chriſtians of the *Primitive Church*, did communicate under both Forms; *Mark* 14: 22: 23: 1 *Cor:* 10: 11, chapters. (11) Becauſe, it is a Villany to detract and withdraw any thing from *Chriſts Teſtament*: and therefore the *Cup* (which is left to us by *Legacy*; *Matth:* 26: 27, 28:) is not to be denyed to any *Communicant*; *Gal:* 3: 15: (12) Becauſe, Chriſt did not inſtitute any Adoration of the Elements: therefore this Adoration is to be condemned, as *Will-worſhip*, *Matth.* 15: 9. (13) Becauſe, the Adoration is founded upon the *Corporal preſence of Chriſts Body in the Sacrament*, which is blaſphemous, ſeing Chriſt now is at the *Right Hand of GOD*;

Heb: 1: 3. (14) Becauſe, this *Papiſh Adoration* of the *Elements*, is a worſhipping of the creature together with the Creator, a moſt abominable Idolatry; *Daniel* 11: 38: *Matth:* 23: 16: to verſe 23. (15) Becauſe, if the *Elements* ought to be adored, becauſe Chriſt is *Sacramentally preſent in them*; then ought believers (in whom Chriſt dwelleth; *John* 14. 20.) to be adored, which is abſurd. Nay the *water of Baptiſm*, ought to be *worſhipped*, ſeeing the whole *Trinity* is no leſs *preſent* there, than in the *Supper*. (16) The *worſhipping* of the *bread*, ſince no man (as the *Adverſaries* confeſs) is able to know certainly, that the Hoſt is conſecrated, is a work done without Faith, therefore a ſin; *Rom.* 14. 23. (17) Becauſe, Chriſt commanded the Element of bread to be broken, eaten, and diſtributed. But no where doth Chriſt command the bread to be *Reſerved*; 1 *Cor.* 11. 23, 24. (18) Becauſe, the bread which is the communion of the body of Chriſt, is the bread which we break; 1 *Cor.* 10. 16. (19) Becauſe, the bread and the wine, are not Sacramental Symbols, but in the very action; 1 *Cor.* 11. 26. Here it is ſaid, for as often, as ye eat this bread, and drink this cup; but not as often as ye reſerve this bread. (20) Becauſe, GOD commanded, that nothing ſhould be Reſerved,

ved, of the *Paſchal-Lamb* (to which bread and wine in the *Lords Supper* have ſucceeded) till the morning; *Exod.* 12. 10. That it might not be put to any other uſe, whether for Idolatry, or common food.

Queſt. IV. *DO the outward Elements in this Sacrament, in ſubſtance, and nature remain ſtill, truely, and only bread and wine, as they were before?*

Yes. *Matth.* 26. 29. 1 *Cor.* 11. 26, 27, 28.

Well then, *do not the* Papiſts *err, who maintain, that the Bread and Wine, by the power of the words of conſecration* This is my Body, *are truely Tranſubſtantiat into the very body and blood of Chriſt; nothing remaining but the outward forms, and Accidents of the Bread and wine?*

Yes.

By what reaſons are they confuted?

(1) Becauſe, the Doctrine of *Tranſubſtantiation* makes Chriſts body every where preſent, inviſible, that cannot be handled, without ſhape, and figure, without humane quantity, which is contrary to *Matth.* 26. 6. Here Chriſt is only preſent in *Bethany*. And *John* 20. 27. *Thomas* toucheth Chriſt. And according to *Acts* 3. 21. the Heavens muſt receive Him; and therefore cannot be every

where. See *Heb.* 2. 14, 17. (2) Becauſe, before and after conſecration, the bread is called the communion of the body of Chriſt: but nothing is ſaid, or can be the communion of its own ſelf; 1 *Cor.* 10. 16. (3) Becauſe, afrer conſecration, the Apoſtle calls not the bread, *a Species or form of Bread*; 1 *Cor.* 11. 26, 27, 28. And after conſecration, Chriſt calls the wine the fruit of the vine; *Matth.* 26. 29. (4) Becauſe, Chriſt did inſtitute the Supper to be a *memorial* of himſelf until he come again. But a memorial, is not of things corporally preſent, but of things abſent; 1. *Cor.* 11. 25. (5) Becauſe, that which is properly broken, is not the body of Chriſt, but the bread is properly broken, therefore the bread is not the body of Chriſt, 1 *Cor.* 10. 16. (6) Becauſe, Chriſt went up to heaven bodily, and is to tarry there until the end of the world; *Acts* 3. 21. (7) *Tranſubſtantiation* deſtroys the very *Eſſence*, and being of the Lords Supper. Firſt, It deſtroyes the ſign, becauſe it takes away the ſubſtance of the *bread and wine*; the Accidents, and outward Forms only remaining. Secondly, It deſtroys the thing ſignified, for it robes and ſpoils the body of Chriſt, of its true quantity and dimenſions (for according to that infallible *Philoſophical Maxim*, *ſublatis dimen-*

dimenſionibus corporis, tollitur ipſum corpus. That is, by taking away the *length*, *breadth*, and *thickneſs* of any Phyſical or Natural body, you deſtroy conſequentially the very eſſence and being of that body) and introduces inſtead of one body, many bodies. (8) Becauſe, *Tranſubſtantiation* takes away the *Sacramental Analogie*: and ſo, when the ſign is turned into the thing ſignified, all ſimilitude between them is gone, and ceaſeth. (9) From this doctrine do follow many great Abſurdities inconſiſtent with Religion, Senſe, and Reaſon. As firſt, that Chriſt in the Supper, did both eat and drink himſelf: that he was wholly in his own mouth: that he had a *double and twofold body*; one Viſible, another Inviſible: That a Mouſe, or Rat, may *eat Chriſts Body*: That his body being reſerved, and laid up into a Cupboard, in a ſhort time may *turn into Vermine*. Muſt not *Chriſts body be in many places at once?* Muſt not *his body*, and all the parts thereof, his *head*, *hands* and *feet* be in the ſmalleſt, and leaſt crumb of the *Hoſt?* Muſt not Chriſts body, having now that bigneſs in Heaven, which he had upon Earth, be biger, than it ſelf; longer, and thicker?

If Chriſts *Body* may be in diverſe places at once, why may not a mans body be in diverſ

verſe places at once? this is granted by the Adverſaries) but a man cannot be in diverſe places at once.

Can *Peter*, for example, be both at *Edinburgh* and *London*, in the ſame moment of time? He may then be both a man and not a man, at the ſame time: he may be a man, becauſe living at *Edinburgh*; and not a man, becauſe dead at *London*. May not *Peter* at *Edinburgh* go to *York*, and meet *Peter* there from *London*? And what a mirry meeting muſt it be, when *Peter* ſhakes hands with *Peter*, and takes a glaſs of Wine from him? May not *Peter* from *London* be killed there at *York*, and *Peter* from *Edinburgh* be left alive? May not *Peter* alive be re-produced in a thouſand Cities at once, and *marry* there a thouſand *wives*, and beget in one night a thouſand *Sons*, and *Daughters*? May not *Peter* be ſo many times re-produced, till he make up an hundred thouſand fighting men? May not one *candle* by re-production be made as many, as may give light to the whole *Univerſe*? May not one bottle of *water* be made ſo many, as may ſerve an *Army* of an hundred thouſand? May not one *Guiney* be reproduced as many times as may amount to five and twenty hundred thouſand pounds ſterling? A brave invention for paying five

or

or six hundred thousand merks of debt. Nex[t] as the Adversaries are engaged to maintain that one body may be in many places at once, so are they under a necessity to affirm that many bodies may be in one place together, by way of *Penetration*, for in every crumb of the *Host*, is Christs *Body*. From which position, it follows that a mans body may be contained within a *Nut-shel*. That a *Snuff-box* may contain *Athurs Seat*: the hollow of an *Ox eye*, the whole *Globe* of the *Earth*. That a *Sparrow* may swallow, one by one, the seven *Planets*, seeing each one of them, may occupy no more bounds, or space, than a grain of *barly corn* doth: and yet the *Sun* which is swallowed, will be as big as at present: for Christs body in the *Host*, is as big and tall, as when he was on the Cross, as the Adversaries confess. (10) We never read of a miracle wrought by GOD, but what was evident, and conspicuous to all, and evidently seen to be such. As when *Moses* his *rod* was turned into a *Serpent*, and became a *rod* again; *Exod.* 4. 2, 3. Such were the wonders of *Egypt*. Such was the dividing of the *Red Sea*: the stricking of the *Rock*: and the flowing out of the *waters*; *Numb.* 20. 11. The destruction of *Korah*, *Dathan*, and *Abiram*, was evident to all the

Israelites

Iſraelites; *Numb.* 16. 31, 32. So were the miracles, which were wrought by the holy Prophets, ſuch were the *miracles* which Chriſt and his Apoſtles wrought. Was not the water moſt evidently turned into wine; *John* 2. 7, 8, 9. But after the Words of *conſecration* uttered by the *Maſs Prieſt*, the bread as to ſenſe, is the ſame thing it was. The bread hath the ſame taſte, the ſame ſmell, that ſame touch, that ſame outward form, and figure, that ſame colour, that ſame weight. It occupies that ſame ſpace and bounds, and hath the ſame quantity in all its dimenſions. But the *rod* was ſeen a *ſerpent*, and the *ſerpent* was ſeen a *rod*. The water was ſeen wine: it was known to be wine by the *taſte*, by the *ſmell*, by the *colour*. Chriſt never wrought ſuch a miracle as the miracle of *Tranſubſtantiation*. In all his miracles he appealed to our outward Senſes. And was it ever heard that Chriſt wrought miracles without a neceſſity?

Queſt. V. IS *the Body and Blood of Chriſt in this Sacrament corporally, or carnally* in, with, *or* under *the bread and wine?*

No. 1 *Cor.* 10. 16.

Well then, *do not the* Lutherians *err, who maintain, that the body and blood of Chriſt, are corporally* in, with, *and* under *the bread and wine:*

wine: and that (as the Papiſts *alſo teach) his body and blood, are taken corporally by the mouth, by all Communicants, believers, and unbelievers?*

Yes.

By what reaſons are they confuted?

(1) Becauſe, Chriſt was ſitting with his body at the Table. (2) Becauſe, he himſelf did eat of the bread, and drink of the wine. (3) Becauſe, he took bread from the Table: he took not his own body: he break bread, and did diſtribute it, he break not his own body: ſo he took the Cup, and not his own blood. (4) Becauſe, Chriſt ſaid, the Cup was the New Teſtament in his blood: but the Cup is not *in, with,* and *under* the *Wine.* (5) Becauſe Chriſt ſaid, the *bread was his body, which was broken; the Wine was his blood, which was ſhed.* But neither was his *body broken under the bread*, nor his *blood ſhed under the Wine*, ſeing Chriſt as yet, was not betrayed, crucified, and dead.

In the next place, the end of the *Lords Supper* is, that we may *remember Chriſt*, and declare his *death until he come*; *Luke* 22. 19. 1 *Cor.* 11. 24, 25, 26. Therefore if Chriſt be now preſent with his *body, in, with*, and *under* the *bread*, the *Sacramental remembrance* of Chriſt, and the *declaring of his death*, ought to ceaſe.

This Doctrine of *Conſubſtantiation*, is contrary

trary to the *Articles* of our Faith. It is against the Truth and Verity of his *Humane Nature*, which is *visible*, *palpable*, and in a certain place *circumscriptive*. It is against the *Article of his ascension*: for it makes *his body*, which is now in Heaven, until the *last day*, to be *in*, *with*, and *under* a piece of bread. It is against the *spiritual communion of the Saints* with Christ the *Head*, which the *Lutherians* makes by this *doctrine* a *corporal* and *carnal communion*, contrary to 1 *Cor.* 10. 3, 4. *Ephes.* 1. 22. *Ephes.* 4. 4. *Rom.* 8. 9. 1 *Cor.* 6. 17. 1 *John* 4. 13. *John* 15. 5.

It brings with it many and great absurdities; as that the *body of Christ*, *Non habeat partem extra partem*; *hath not one part of it without another*; but as if all the *parts of his Body*, were in one part, which is contrary to the *Nature* of a *true* and *real Quantum*, which consists essentially in three *dimensions*, *length*, *breadth*, and *thickness*. It makes in effect *his Body* to be no body. It brings down the glorious *Body of Christ* from Heaven, and puts it under the base Elements of this Earth. It makes as many *bodies of Christ*, as there are *pieces of Eucharistical bread*. It makes *his body* to be broken *in*, *with*, and *under* the *bread*, and *bruised* with the teeth: It sends *his Body* down to the *stomach*, where it is turned into a *mans substance*, and afterwards *thrown out*. More-

Moreover, all *true Eating* brings life and Salvation; *John* 6. 50, 51. but *eating* by the mouth profiteth nothing; *John* 6. 63. Again, our *union with Christ*, (and therefore our *eating of his Body*, from whence ariſeth this union) is not *corporal* but *ſpiritual*; *Eph.* 3. 17. And the Body and Blood of Chriſt, are meat and drink; not *carnal* but *ſpiritual*; even as the *hunger*, whereby we long for this meat is *ſpiritual*: and the life to which we are *nouriſhed*, is *ſpiritual*, and the *nutriment* is *ſpiritual*. Laſtly, according to this Doctrine of *Conſubſtantiation*, ſtiffly maintained by the *Lutherians*, it follows, that *Chriſt did eat his own body, while he did eat the bread of the firſt ſupper.* That his Diſciples did *eat their Lord and Maſters Body.* That Chriſt before he was *crucified, was dead*: That his Diſciples were more *cruel* and *inhumane* to him than the *Jews* were that *crucified* him: That he is often *buried* within the *intrals of wicked men.*

Queſt. VI. *IS the Body and Blood of Chriſt as really, but ſpiritually preſent, to the faith of Believers, in that Ordinance, as the Elements themſelves are to the outward ſenſes?*

Yes. 1 *Cor.* 10. 16.

Well then, *do not the* Socinians *err, who maintain, that the Body and Blood of Chriſt, in the*

the Sacrament of the Supper, are not really present?

Yes.

By what reasons are they confuted?

(1) Because, the *body of Christ* in this *Sacrament*, is *spiritually eaten* by Believers; and his *blood is spiritually drunken.* But a *spiritual presence*, is a true and real presence; because, it comes and flowes from true and real causes, namely from *Faith*, and the *Holy Spirit.* (2) Because, in the right use of this *Sacrament*, Christ is united to a man by *faith*, *and by the Holy Spirit*; 1 *Cor.* 10. 16. (3) Because, the *body of Christ*, in so far as, it was given to the *death*, and was *broken* for us on the *cross*, and in so far, as his *blood was shed for the remission of our sins*; all these (I say) are the *internal* matter of this *Sacrament*; *Luke* 22. 19. *Mat.* 26. 28. 1 *Cor.* 11. 24. (4) Because, those who *eat and drink unworthily*, are said, *not to discern the Lords body:* and therefore to such as *eat and drink worthily*, the *body* and *blood of Christ* must be *truely present*, according to their *spiritual sense*, namely Faith; 1 *Cor.* 11. 24. (5) Because, length of time doth not hinder, but that Faith may make things past, and things to come *spiritually present*: and therefore distance of place doth not hinder, but that things most distant, as to place, may be made *spiritually*

and

and truely present; *Heb.* 11. 1. *John* 6. 56. *Phil.* 3. 10. *Heb.* 11. 9.

Queſt. VII. ARE *all ignorant and ungodly perſons, as they are unfit to enjoy Communion with Chriſt, unworthy of his Table?*

Yes.

Can they without great ſin againſt Chriſt, while they continue ſuch, partake of theſe holy Myſteries?

No.

And are not therefore Church-officers to debar thoſe who appear groſly ignorant, and ſcandalous?

Yes. 1 *Cor.* 11. 27, 28, 29. and 2 *Cor.* 6. 14, 15. and 1 *Cor.* 5. 6, 7, 13. *Matth.* 7. 6.

Well then, *do not ſome men err, in their Practiſe, if not in their Opinion, who ſuffer many ignorant, ſcandalous, and ungoodly perſons, to come to the Lords Table?*

Yes.

By what reaſons are they confuted?

(1) Becauſe, ignorant and wicked men eating and drinking unworthily, are guily of the *body and blood of Chriſt*, and ſo bring judgement upon themſelves; *Cor.* 11. 29. (2) Becauſe, all were not admitted to eat of the *Paſſover*, neither was it for all promiſcuouſly to partake thereof; *Numb.* 9. 6, 7. and 2 *Chron.* 23. 19. *Eſek.* 22. 26. (3) Becauſe, it

it was not lawful for any man to come to the *Marriage feaſt* that wanted the *Wedding garment*; *Matth.* 22. 11. (4) Becauſe, Pearles are not to be caſten before Dogs and Swine: men manifeſtly ungodly, and wicked; *Matth.* 7. 6. (5) Becauſe, they who deſerve to be excluded from the Fellowſhip and Society of Believers, ought not to be admitted to the *Sacrament of intimate Communion and Familiarity with GOD*: but ſuch are all theſe who walk inordinatly; 2 *cor.* 6. 16. (6) Becauſe, if the *Church willingly* and *wittingly* admit ſuch *perſons*, *they* ſtir *up the wrath of God*, againſt *themſelves*, for *ſuffering Gods Covenant*, and his holy Symboles, to be openly prophaned; 1 *Cor.* 11. 30. (7) Becauſe, the Lord will not ſuffer ſuch as are manifeſtly and contumaciouſly wicked, to take his Covenant in their mouth: and therefore to ſuch perſons, the ſeals, and ſymboles of his Covenant, ought not to be offered; *Pſalm* 50. 17. (8) Becauſe, ignorant, prophane, and godleſs perſons, ought to be eſteemed as Heathens, and Publicans; *Matth.* 18. 17.

CHAP.

CHAP. XXX.

Of CHURCH CENSURES.

Question I.

HAth the Lord Jesus as King, and Head of his Church, appointed therein a Government, in the hands of Church-Officers, distinct from the Civil Magistrate?

Yes. *Isaiah* 9. 6, 7. 1 *Tim.* 5. 17. 1 *Thes* 5. 12. *Acts* 20. 17, 18. *Hebr.* 13. 7, 17, 24. 1 *Cor.* 12, 28. *Matth.* 28. 18, 19, 20.

Well then, *do not the* Erastians, *and others err, who maintain, that in the Holy Scripture there is no particular form of Church Government set down, and appointed by Christ?*

Yes.

By what reasons are they confuted?

(1) Because, the Lord Jesus Christ hath delivered to the Ministers of his Church, as to his own *Delegates* and *Ambassadours* (and therefore according to his own laws) the whole power of Governing the Church, which he himself received from the Father, to be

managed, and put in execution in his own name and authority; *John* 20. 21. *Matth.* 28. 19. *Acts* 1. 2. *Eph.* 4. 7, 8, 11. (2) Because, all the substantials of *Church Government*, under the *New Testament*, which either concern *Ministers*, *Ordinances*, *Censures*, *Synods*, *Councils*, and their power, are proposed, and set down in Scripture, namely in the third Chapter of the first Epistle to *Timothy*; *Acts* 15. chapter. And 1 *Cor.* 14. 26, 40. (3) Because, the Lord Jesus Christ, hath looked to the good of his Church, no less under the *New Testament*, than under the *Old*. Therefore, since the Church under the *Old Testament*, had a most perfect form of Government prescribed to it: and since there is as great need and necessity of Church order, and discipline, under the *New Testament*, as was under the *Old*, it must follow, that there is a Patern and Form of Church *government* no less set down, and prescribed under the *New Testament*, than was under the *Old*; *Heb.* 3. 1, 2, 4, 5. *Heb.* 13. 8. 1 *Cor.* chap. 5. 1 *Tim.* 5. 20. And 1 *Tim.* 1. 20. (4) The end of the Church Government is spiritual namely the gaining of mens souls to Christ. But nothing that's meerly of humane authority, can reach this end; *Matth.* 18. 15, 16, 17. (5) Because, all the parts of Church Government

ment, are particularly set down in Scripture. As first, those things which concern the key of doctrine, as publick prayer, and giving of thanks; 1 *Tim.* 2. 12. 1 *cor.* 14. 14, 15, 16. Singing of *Psalms*; *Eph.* 5. 18, 19. *Col.* 3. 16. Publick reading of the Word, Preaching, and Expounding the same; *Acts* 6. 4. *Acts* 13. 15, 17. *Acts* 5. 21. 2 *cor.* 3. 14. *Matth.* 18. 19, 20. 2 *Tim.* 4. 11. *Heb.* 6. 1. *Gal.* 6. 6. Secondly, those parts likewise, which concern the key of Discipline; namely the ordination of *Presbyters*, with the imposition of the hands of the *Presbytrie*; 1 *Tim.* 4. 14. and 1 *Tim.* 5. 22. *Titus* 1. 5. *Acts* 14. 21, 23. Thirdly, the Authoritative giving of Judgement, and sentence concerning doctrine; and that according to the Word; *Acts* 15. 15, 24, 28. Fourthly, Admonition and publick Rebuking of those who have offended; *Matth.* 18. 15, 16, 17. 1 *Thes.* 5. 14. 1 *Tim.* 5. 20. Fifthly, The excommunicating of those who are contumacious, and ungodly, and who are convicted of manifest crimes, and scandals; *Matth* 18. 17. *Titus* 3. 10. 1 *Tim.* 1. 20. 1 *cor.* 5. 2, 3, 4, 5. Lastly, the receiving again into the fellowship of the Church persons cast out by excommunication, having testified their Repentance; 2 *cor.* 2. 6, 7, 8, 9.

Do not the ſame Eraſtians *err, who make no diſtinction between Church power and the Secular power?*

Yes.

By what reaſons are they confuted?

(1) Becauſe, Chriſt hath committed the keyes of the kingdom of Heaven to the Officers of his Church which are Governours diſtinct from the civil Magiſtrate; *Matth.* 16. 18, 19. *Matth.* 18. 19. *John* 20. 21, 22, 23. (2) Becauſe, Church power, and civil power differ ſpecifically. The church, and the common-wealth are Polities formally, and eſſentially different. They are not, as ſuch, powers ſubordinate, at leaſt in a right line, but co-ordinate; *Acts* 4. 19, 20. 2 *chron.* 26. 18. Next, God the Creator and Governour of the World, is the Efficient of the power of the civil Magiſtrate; *Rom.* 13. 1, 2, 4. But God-Chriſt, our bleſſed Mediator, and Lord of his church, is the Efficient of the church particularly, and of its Government. The matter (*materia ex qua*) of the civil Government, is the ſecular ſword: but the matter of the church Government, are the keyes of the kingdom of Heaven. The matter of the civil Government (*materia in qua*) may be a Senate, many people, the Perſon of one king, of a child

child. ... woman. But the matter of the *church government*, is not of this kind; *Heb.* 13. 22. 1. *Tim.* 3. 15. 1 *cor.* 14. 34, 35. The matter of the *civil Government* (*materia circa quam*) are men and women, as members of the *common-wealth*, without, as well as within the *church*: but as *christians* and *members* of the *church*, they are not such; 1 *cor.* 5. 13. The formal causes of both are distinct; the one inflicts *punishments* meerly *spiritual*; the other inflicts *punishments* meerly *civil*. Lastly, the end of this, is the *corporal* and *external* good of a *society*; but the end of that, is the *spiritual good of the church* and its *edification*; *Matth.* 14. 15. 1 *cor.* 5. 5. 2 *cor.* 10. 8.

Do not likewise the Socinians, Anabaptists, Quakers, *many* Independents, *and others err, who maintain, that the key of Doctrine, or the publick preaching of the Word, is proper to any man furnished with sutable gifts, though not called, and sent to that employment?*

Yes.

By what reasons are they confuted?

(1) Because, no man can believe in Christ of whom he hath not heard, and how shal he hear without a Preacher; and how shal he preach unless he be sent; *Rom.* 10. 14, 15. (2) Because, Women may have sutable, and

competent gifts for Preaching, and yet they are forbidden to speak in the Church, 1 *Tim.* 2. 12. (3) Because, the Scripture blames such, as have run, and yet have not been sent; *Jerem.* 23. 21, 32. (4) Because, no man taketh this honour to himself (that is, he ought not to take it) but he that is called of GOD, as was *Aaron*; *Heb.* 5. 4. (5) Because, the Scripture mentioneth; *that GOD hath set apart certain peculiar Ministers, for the preaching of the Word*; *Rom.* 1. 1. *Ephes.* 4. 11. *Titus* 1. 3. (6) Because, no man can take the office of a *civil Magistrate*, or of a *Deacon* of the *church* upon him, unless he be called thereunto; *Luke* 12. 14. *Acts* 6. 5. 1 *Tim.* 3. 10. And therefore no man ought to take upon him the *publick preaching of the Word*, unless he be called thereunto likewise. (7) Because, he that taketh upon him this office, without a call, he *usurpeth Authority* in the *church*, seing Preaching is an *Act of Authority*; 1 *Thes.* 5. 12. (8) Because, the Titles which are given to the Preachers of the Gospel, are names of Office; they are called the *Ambassadours of Christ*; 2 *cor.* 5. 20. *Stewards of the Word*; *Titus* 1. 7. *The Men of GOD*; 1 *Tim.* 6. 11. and *Angels*; *Rev.* 2. 1. (9) Because, there is not one approven example, in all the *Word of GOD*, for a *gifted brother* to Preach with-

without a *call*; and therefore seing it is not done in Faith, it must be Sin. Must every Fellow that takes a *laxit* in his tongue, go up to the Pulpit and ease himself? (10) Because, there are Precepts and Rules set down in Scripture, for all the *Ages of the church*, to the end of the *world*, anent the calling of men to be Ministers of the Gospel; 1 *Tim.* 3. 2, 3, 6, 7. and 1 *Tim.* 5. 21, 22.

Do not likewise the Independents, Brunists, *and* Anabaptists *err, who maintain, that the Right and Power of Governing the church, belongs no less to the multitude and community of Believers, than to the Officers of the church?*

Yes.

By what reasons are they confuted?

(1) Because, the Scripture expresly teaches, that GOD hath committed the Government of his church, and the care of his people, to certain chosen Persons, and not to all, and every one; *Ephes.* 4. 11. 12, 13. 1 *Cor.* 12. 28. (2) Because, if the power of the keyes were given to believers, in common: either they are given to them as believers, or as they are gifted by GOD, with gifts, and qualifications above others, for Governing the church, and chosen out of the rest, for performing that office. If

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the last part be affirmed, it follows, that the power, and right of the keyes, is committed not to a community of believers, but to some select persons, which we own, and maintain: but the *Independents deny.* If the first be asserted, then it follows first, that the care of *Governing the church* is committed to *Women*, and *children*, being believers; and so they must necessarly have the power of *seeing*, as being *eyes*, and *watch men* to the church: the power of *hearing*, as being the *ears* of the church: and the body of the church must be deformed; because the whole body is the *eye*, and the whole body is the *ear*, and whose many members are made one member; 1 *cor.* 12. 12, 13, 14, 15, 16, 17, 18, 19. (2) It follows, that the power of the keyes, it not only given to all, but to Believers only: but it is evident by the example of *Judas*, and other *Reprobates*, that many in Christs name have preached, who were not Believers; *Matth.* 7. 22, 23. *Phil.* 1. 16, 17, 18. (3) Because, to whom Christ has given the power of *Governing the church*; to them also, he hath promised to give gifts, and enduments largely for performing that office; *John* 20. 21, 22, 23. 1 *Cor.* 4. 6, 7. *Matth.* 28. 19, 20. But to a *community* of *Believers*, God has never promised a *Spirit* for

for the *Ministry*, nor gifts for that *employment*. Nor did he ever bestow, or *confer* any such *endowments*. (4) Because, Christ our *Mediator*, appointed *Ecclesiastical Officers* and *Church-Governours*, before ever there was a *formal church*, under the *New Testament* gathered, and set up; *Luke* 9. 1. *Luke* 10. 1, 2, 3. *John* 20. 21, 22, 23. *Matth.* 28. 19, 20. This was all done before *his death*. And before *his ascension* he did the like; *Ephes.* 4. 8. 11, 12. *Acts* 2. 1 *Cor.* 12. 28. Now it is evident, that there was no *formal gathering together* of a *church*, before the *Feast* of *Pentecost*; *Acts* 2. *Ecclesiastick Ministers*, and *Officers* were appointed for *calling in*, and *gathering together* the *Mystical body of Christ*, to wit, his *Members*: therefore it was needful, that *Ministers baptizing*, ought to be before *Persons baptized*. That *Gatherers* of the *church* ought to be before *Persons gathered*. That *callers* and *inviters* to *Christ*, ought to be before *Persons called* and *invited*. (5) This *Democracy* or *popular Government*, cannot but bring in *great confusion*, whence many absurdities will follow. As the *church of GOD* should not be an *organical body*. That *Women* who are forbidden to speak in the *church*, most have the *keyes of the kingdom of Heaven hanging at their Belt, forsooth*. All must *govern*, and none must be *governed*. All must attend

attend the *government* of the *church*. All must be rendred *uncapable* for going about their *particular callings*, which *God calls* them to every day. Therefore seing this sort *of Government*, brings so much *confusion* with it, it is most *probable*, that it is not *of God* who is a *God of Order*, and not *of confusion*; i *Cor.* 14. 33.

Quest. II. ARE *Church Censures necessary for reclaiming, and gaining of offending brethren; for deterring of others from the like offences; for purging out of that leaven, which might infect the whole lump, for vindicating the honour of Christ; and the holy profession of the Gospel, and for preventing the wrath of GOD, which might justly fall upon the church, if they should suffer his covenant, and the seals thereof to be prophaned by notorious and obstinate sinners?*

Yes. i *Tim.* 5. 20. i *Tim.* 1. 20. i *cor.* ii. 27. to the end; *Jude* 23. verse.

Are the Officers of the church for the better attaining of these ends to proceed by Admonition, by Suspension from the Lords Table, for a season, and by Excommunication from the church according to the nature of the crime or scandalous offence, and demerit of the Person?

Yes. i *Thes.* 5. 12, i *cor.* 5. 4, 5, 13. *Matth.* 18. 17 *Titus* 3. 10.

Well then, *do not the* Socinians, Anabaptists,

tists, Quakers, *and other* Sectaries *err, who deny that any church censures should be inflicted upon offenders?*

Yes.

Do not likewise the Erastians *err, who maintain, there should be no suspension from the Lords Table or excommunication from the church?*

Yes.

By what reasons are they confuted?

(1) Because, the *power of the keyes*, is given to the *Ministers of the church*, wherewith not only by the *preaching of the Word*, but also by *church censures*, they open and shut the *kingdom* of *heaven*; as will appear by comparing these places of Scripture together; *Matth.* 16. 19. *Matth.* 18. 17. (2) Because, he that *offends publickly*, and after *Admonition*, persists *pertinaciously* in his sin, should be esteemed as a *Publican* and *Heathen*; *Matth.* 18. 17. (3) Because, the *Apostle says*, if any man obey not our *Word* by this *Epistle*, note that *man*, and have no *company* with *him*. Note *him*, that is, either by *excommunication*, or some other note of *church censure*; 2 *Thess.* 3. 14. (4) Because, the *Apostolick church*, being moved by the same reasons (which now are) used the *power* of the *keyes*, and excluded from the *Sacrament*, men that were manifestly *contumacious*, and *wicked*; 1

Cor.

Cor. 5. 2, 3. And 1 *Tim.* 1. 20. 2 *Theſ.* 3. 6. 14. (5) Becauſe, the *Apoſtle ſayes*, them that ſin (to wit publickly) *rebuke before all*, that others alſo may fear; 1 *Tim.* 5: 20. (6) Conſider the *various ends of Eccleſiaſtical cenſures*, as the reclaiming of *offending brethren*, and the reſt of them, which are ſet down in the Queſtion.

CHAP. XXXI.

Of Synods and Councils.

Queſtion I.

OUght there to be ſuch Aſſemblies for the Government and further edification of the Church, as are called Synods and Councils?

Yes. *Acts* 15. 2, 4, 6.

Are the decrees and determinations of Councils, and Synods, if conſonant to the Word of GOD, to be received with reverence, and ſubmiſſion, not only for their agreement with the Word, but alſo for their power, whereby they are made, as being

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an ordinance of GOD appointed thereunto in his Word?

Yes. *Acts* 15: 15, 19, 24, 27, 28, 29, 30, 31. *Acts* 16. 4. *Matth.* 18. 17, 18, 19, 20.

Well then, *do not the* Brownists *and* Independents *err, who maintain, that every particular Congregation, or church hath in it self, the full power of church Government for exercising the whole power of the keyes, without subordination, or subjection to any Classical or Synodical Meeting: and that Presbytries, and Synods, have only a power of counselling, advising, and exhorting, but no power of Jurisdiction, to command or enjoyn any thing in the Lord, to particular churches or congregations?*

Yes.

By what reasons are they confuted?

(1) Because, the *Apostolick church* referred all weightier matters, which did equally concern many Congregations, to the free suffrages, and votes of the Apostles, Pastors, and select Brethren, and not to the determination of any *one particular church*, or *congregation*; *Acts* 15. 23, 24, 25. *Acts* 6. 2, 3. (2) Because, it is evident from Scripture, that there have been many *particular churches*, and *congregations subordinate to one Presbytrie*. For, in the *church of Jerusalem*, it is manifest, that there were more than *one congregation*. First, from the

the multitude of Believers, who were of a greater number than could be of one Congregation, *for hearing the Word, and communicating*; *Acts* 2. 41, 42. *Acts* 5. 14. *Acts* 6. 1, 2 3, 4, 5, 6, 7. *Acts* 21. 20. (3) From the multitude of *Pastors*, and *Ministers*, whose pains and labours many *churches* required; *Acts* 1. 12, 13, 14, 26. *Acts* 2. 1, 14, 37, 42. *Acts* 4. 31, 34, 35, 37. *Acts* 6. 2. *Acts* 8. 14. (4) From the diversity of *Tongues among the Disciples* at *Jerusalem*, which were given, not only for the edification of those that were of that Church; but also *for signs and wonders to others*, who were without, and not of that Church. (5) It is manifest from this, *that in those dayes*, they had no churches, or meeting houses built, *but only met and conveened in private houses, and upper rooms.*

The same is also true of the church of *Antioch*, *Ephesus*, and *Corinth*, from the *Acts of the Apostles*; and other places of Scripture. But all these congregations were ruled and governed by one *Colledge of Pastors.*

(1) Because, all these particular Congregations, are called but one church; *Acts* 18. 22. *Acts* 12, 5. (2) Because, in that one church, there were church *Presbyters*, who were called *Governours*, not of any one particular congregation, but of the church, which was made

made up of many *particular churches*; *Acts* 20. 17. *Acts* 15. 2. 3. *Acts* 13. 1, 2, 3. (3) Because, these *Presbyters* did meet together for governing the *church*, and performed *Acts of Jurisdiction*, which concerned the whole *church in common*; *Acts* 11. 30. compared with chapter 4. 35, 37. And *Acts* 21. 18, 20, 21, 22, 23, 24, 25. and *Acts* 13. 1, 2, 3. (4) Because, there is a *particular example of a Synod*, which had the *power of Jurisdiction*, and which consisted, and was made up of *members*, out of diverse *Classical Conventions*: For when the Question about *circumcision*, and the keeping of *Moses Law*, which troubled the *Churches of Syria*, *Cilicia*, *Antioch*, *and Jerusalem*, could not be *determined* in their own *particular churches*, the *matter* was *referred* to a *Synod of Apostles* and *Presbyters*, who met at *Jerusalem*, *which decided the controversy*, *and appointed* their *decrees* to be *obligatory*, and binding to all these foresaid *churches*; *Acts* 15. *Acts* 16. 4. *Acts* 21. 25. (5) Because, the *Jewish church*, which was a *politick body*, had in every *city Synagogues* subordinate to one *supream council*, or great *Synagogue* which was at *Jerusalem*; *Deut.* 17. 8, 12. 2 *chron.* 19. 8. 11. *Exod:* 18. 22, 26. Seing therefore, dangers and difficulties for the preventing, and healing of which, the Lord hath appointed and set up, in that

church

church such a *government*, may be as great, if not greater in his *church*, under the *New Testament* than was then: and seeing the Lord has no less consulted the *good of his church now*, than he did of old; it follows, that there must be *councils*, no less under the *New Testament* than under the *old*, to which, particular *churches* ought to be *subordinate*. (6) From the *Light of Nature*, and *right Reason*: for the *Law of Nature* directs to a *diversity of courts*; namely, where there is any Rule or Government in a *city* or *common-wealth*, and orders the *inferiour courts* to be subordinate to the *superiour*, the lesser to the greater, and Appeals to be made from them to the greater. And in bodies both *Natural* and *Politick*, the *parts* ought to be subject to the *whole*, for the good of both. Besides there are, and will be very many *Ecclesiastick affairs* which will concern many *Congregations* equally and alike, which cannot be determined by any one. (7) Because, the *Pastors* and *Presbyters* of particular Congregations will stand in need each one of anothers help, and assistance mutually. (8) Because, cases and difficulties may occur, more intangled, and intricate, than can be settled and composed by the *Governours* of any one *Congregation*. (9) Seing particular *Congregations* which ly nigh one to another, ought to shun divisions

diviſions, and differences; and to live in *peace* and *unity*, it follows manifeſtly, that there ought to be *Synods or Councils*, conſiſting of the *Presbyters* of many *particular congregations*, which ought to be *ſubordinate*, to theſe *Councils*, and *Synods*. (5) From Chriſts own precept, and command, *Tell the Church*; *Matth.* 18. 15, 16, 17. For if our *bleſſed Lord* appointed, that for a ſingle brothers *offence*, (he treſpaſſing againſt *GOD*, or his *brother*, for gaining of him, and removing the *Scandal*) he be brought before the *church*, it follows by *conſequence*, that the ſame courſe ought to be taken, when any one *particular Congregation*, offends againſt another, and remains obſtinate in their *ſcandalous Opinion*, and *Practiſe*. For our *bleſſed Lord*, hath ſufficiently preſcribed a *Remedy* in this place, for removing of all *Scandals*, and *Offences*, whether of one *brother* againſt *another*, or of *one Congregation* againſt *another*. Nay, ſurely, ſince Chriſt hath conſulted ſo much the converſion of one *brother*, that hath ſinned, and gone aſtray; much more will he look to the good, and converſion of a *whole Congregation*. (6) Becauſe, any one ſingle *congregation*, with one *Paſtor* only, hath not the power of *Ordination*, an inſtance whereof cannot be given, either

from *Precept*, or *Practiſe*, in all the *New Teſtament*. Nay, the *Ordination* of *Miniſters*, in the *New Teſtament*, was alwayes performed by a *Colledge of Paſtors aſſociate* together; *Acts* 6. 6. *Acts* 13. 1, 2, 3. 1 *Tim.* 4. 14. (7) Becauſe, from this doctrine of the *Independents* theſe and the like abſurdities will follow.

Firſt, that the *Prophets* muſt be *cenſured*, and *judged* by way of *authority*, not by other *Prophets*, but by the *multitude:* and *vulgar of the Congregation*, which is contrary to 1 *Cor* 14. 32.

(2) That all the *Councils*, in the times of the *Apoſtles*, which were *convocated* upon neceſſary occaſions for *matters* which concerned many *churches alike*, were but *during the time*, and extraordinary, and ſo not *obliging ſucceeding churches*, though the occaſions, and cauſes, why theſe *Councils* were *convocated* then, are, and will be to the end of the world. (3) That private *Believers*, muſt be the *Biſhops* of their own *Biſhops*, *Watch-men* of their own *Watch-men*. No communion or fellowſhip among *Eccleſiaſtick Miniſters*. That ſingle and *particular churches*, though they have defiled, and pudled themſelves, with the moſt black, and ugly *Hereſies*, with the moſt abominable faults, and vices, yet are not lyable to any *Eccleſiaſtick Cenſure*, but muſt

muſt be refered, to the immediate *judgement* of Chriſt, at the laſt Day. (4) That a *Colledge of Paſtors*, and *Presbyters* conveened together from ſeveral *congregations*, ſhall have no more power of the *keyes of the kingdom of Heaven*, than any one *particular man*, that is able to look to the good of his *brother*. (5) That a *Paſtor*, out of his own *Congregation*, hath no power to adminiſter the *Sacraments*, or to preach the *Word*, or exerce any *Miniſterial Act*. From which *Abſurdities*, it follows evidently, that this kind of *Church Government* labours under a manifeſt defect of the *Means of Propagating* the *Goſpel*. (6) That Chriſt, hath as many viſible bodies, as there are *particular congregations*. That Men and Women, are to be accounted *Members* only of a *particular congregation*, and not of the *Church-Catholick*. And that thoſe who are *excomunicated*, are only caſten out of a *particular congregation* not out of the *Church Univerſal*.

Queſt. II. MAY *not the Miniſters of the Church of themſelves, by vertue of their office, meet in Aſſemblies, with other fit Perſons upon delegation from their Churches, when Magiſtrates are open enemies to the Chriſtian Religion?*

Yes. *Acts* 15. 2, 4, 22, 23, 25.

Well then, *do not the* Eraſtians *err, who maintain, that the Miniſters of the Goſpel have no right or power in themſelves, or by vertue of their office to meet in a Synod, or Council?*

Yes.

By what reaſons are they confuted?

(1) Becauſe, the Church of GOD, in the *primitive times*, had power in themſelves, to convocate their own *Aſſemblies*, for *Worſhip* and *Government*, not only without, but againſt the conſent of the *civil Magiſtrate*, as is evident from the *Acts of the Apoſtles*, and *Church Hiſtories*. (2) Though the power, and right of meeting in *church Aſſemblies* be viſible in the *conſtitution*, and *exerciſe*, yet it is *intrinſeck* and *within the church*, as well as the power of Preaching.

Queſt. III. MAY *Magiſtrates lawfully call a Synod of Miniſters, and other fit perſons to conſult, and adviſe with, about matters of Religion?*

Yes *Iſa.* 49. 23. 1 *Tim.* 2. 1, 2. *Matth.* 2. 4, 5. *Prov.* 11. 14.

Well then, *do not the* Papiſts *err, who maintain, that the civil Magiſtrate hath no right or power to convocate Synods, or Councils, but that it belongs to the Biſhop to convocate Dioceſian Synods; To the Metropolitan to convocate Provincial Synods;*

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To the Primate and Patriarch to convocate National Synods: To the Pope onely to convocate and call Oecumenick and general Synods?

Yes.

By what reaſons are they confuted?

(1) Becauſe, under the *Old Teſtament*, *Councils*, and *Synods* were appointed and called by godly *Kings*; 1 *Kings* 8. 1. 2 *Kings* 23. 1. 2 *chron.* 29. 4. (2) Becauſe, it is the duty of the *civil Magiſtrate* being born *within the church*, to take care that *Peace* and *Unity* be preſerved and keeped in the Church: that the *Truth* and *Word of GOD*, be intirely, and ſoundly Preached and obeyed: that *blaſphemies* and *hereſies* be kept under and ſuppreſt; that all *corruptions* in Worſhip and Diſcipline be *reformed*: that all *GODS Ordinances* be lawfully eſtabliſhed, adminiſtred, and preſerved. And if it ſhould happen, that both *Church* and *State Judicaturies*, ſhould make an *univerſal defection* from the purity of *doctrine* and *worſhip* received and acknowledged, it is the duty of a *godly King*, by vertue of his *Regal Power*, and *Authority*, to ſet about a work of *Reformation*, and to call and command all ranks of People to return to the *true Worſhip and Service of GOD*; *Iſa.* 45. 23. *Pſalm* 122. 7, 8: 9. *Ezra* 7: 23, 25, 26, 27, 28. *Levit.* 24. 16. *Deut.* 13. 5, 6, 12. 1 *chron.*

13. 1, 2, 3, 4, 5, 6, 7, 8, 9. 2 *Kings* 23. from the first verse to the 26. (3) From the example of *Constantine*, that did convocate the first *Nicene council:* From *Theodosius* the elder, that did call the first *council of Constantinople:* From *Theodosius* the younger, that did call the first *council* at *Ephesus:* From *Martianus*, that did call the *Chalcedon council.*

Quest. IV. *MAY all Synods or Councils since the Apostles dayes err?*

Yes.

And have not many actually erred?

Yes.

Well then, *doth not the* Popish Church *err, who maintain, that councils confirmed, and solemnised by the Popes authority, cannot err, neither in explaining Doctrines of Faith, nor in delivering Precepts, and Rules of Manners, common to the whole Church?*

Yes.

By what reasons are they confuted?

(1) Because, all the *Priests*, *Levites*, and *Prophets* of the *Jewish church*, who had the same Promises which the *Christian church* hath now under the *New Testament*; (1 *Cor.* 10. 3, 4. 2 *Sam.* 7. 16. *Isaiah* 49. 15, 16.) together with the *High Priest* have sometimes erred, as is clear from the following Scriptures; *Isaiah* 56.

10.

10,11. *Jerem.*6.13. *Jerem.*14.14. *Hoſ.* 9.7,8, 9. *Mic.* 3. 9. The Lords Prophets that were immediately guided, and inſpired by him, muſt be excepted. (2) Becauſe, *councils* under the *Old Teſtament*, lawfully called, have often-times erred; 2 *Sam.*6. 6. 3. *Jer.* 26.7,8, 9. 1 *Kings* 22. 6. And under the *New Teſtament*; *John* 9. 35. *John* 11. 47, 48, 52. *Matth.* 26, 57, 59, 65, 66. *Acts* 4. 5, 6, 17, 18. (3) Becauſe, the *Pope* cannot ſhew a proof of *infallibility*; *Rom.* 3. 4. (4) Becauſe, it is foretold in the *New Teſtament*, that many *Paſtors*, and *Teachers ſhall become falſe Prophets*, and turn *Seducers*; and that *Antichriſt ſhall ſit in the Temple of GOD, ſhewing himſelf that he is God*; *Mat.* 24. ii, 24. *Acts* 20. 29, 30. 2 *Peter* 2. i. 2 *Theſ.* 2. 4. (5) It is moſt evident, that many *councils* approven and authorized by the *Pope*, have moſt foully erred, and that ſome have openly contradicted others.

CHAP.

CHAP. XXXII.

Of the State of Men after Death, and of the Reſurrection of the Dead.

Queſtion I.

ARE *the Souls of the Righteous, being made perfect in holineſs, received into the higheſt Heavens where they behold the Face of GOD in Light and Glory?*

Yes. *Acts* 3. 21. *Epheſ.* 4. 10.

Well then, *do not the* Greeks, Arminians, Anabaptiſts, *and* Papiſts *err, who maintain, that the Souls of the Righteous are not preſently after death, admitted to enjoy happineſs, which conſiſts in ſeeing of GOD; but are put into ſome* Manſion, *though it be not a Heavenly one; yet a place above Hell, where they enjoy, even until the Reſurrection, ſome Heavenly Delight, and Recreation, without ſeeing of GOD?*

Yes.

Do not likewiſe the Socinians *err, who affirm, That the Souls of the Righteous after death, until the*

the Reſurrection, are extinguiſhed, and put out, to ſpeak ſo?

Yes.

By what reaſons are they confuted?

(1) Becauſe, the Souls of the Righteous after Death are with Chriſt in Heaven, and enjoy that bleſſed Viſion; *Phil.* i. 23. *Acts* 3. 21. *Epheſ.* 4. 10. (2) Becauſe, the Spirits of *Juſt Men* after Death *return to GOD*, and are *received by GOD*; *Eccleſ.* 12. 7. *Acts* 7. 59. Note, that *Solomon* onely ſpeaketh of the *people of GOD.* Yet ſome underſtand it of the Souls both of Believers and unbelievers, which are both ſentenced by GOD, as *ſupream Judge*, immediately when a man *dieth*, every man to his *place*, the Souls of *Believers to Heaven*, of *unbelievers to hell.* (3) Becauſe, the Saints departed, together with the Angels, are ſaid to ſing perpetually *Praiſes* and *Thanksgiving* before His Throne; *Rev.* 4. 6, 9, 10, 11. *Rev.* 5. 8, 9, 10. *Rev.* 7. 9, 10. (4) Becauſe, Chriſt promiſed, that the Thief ſhould be with him in *Paradiſe*, *that ſame very day he died*; *Luke* 23. 43. *Paul* alſo calls it the *third Heaven*; 2 *cor.* 12. 2. 4. (5) Becauſe, the Spirits of *juſt men*, are ſaid to be made perfect in *holineſs* and *glory*, and placed in the *Heavenly Jeruſalem* with the Angels; *Heb.* 12. 22. 23. (6) Becauſe, the Apoſtle ſayes, that

if

if our earthly houſe of this *tabernacle* were diſſolved we have a *building of GOD*, an houſe not made with hands, *eternal in the heavens*; 2 *Cor.* 5. 1, 2. (7) Becauſe, the ſame *Apoſtle ſayes*, therefore we are alwayes confident, knowing that whilſt we are at *home in the body*, we are abſent from the *Lord*; 2 *Cor.* 5. 6, 8. (8) Becauſe, the ſouls of the *righteous* after death are comforted, and carried into *Abrahams boſom*; *Luke* 16. 22, 25.

Queſt. II. *ARE the ſouls of the wicked caſt into hell, where they remain in torments, and utter darkneſs reſerved to the judgement of the great day?*

Yes. *Luke* 16. 23, 24. *Acts* 1. 25. *Jude* 6, 7. verſes. 1 *Peter* 3. 19.

Well then, *do not the* Greeks, *and others err, who maintain, that the ſouls of the wicked are not adjudged to hells torments, till after the reſurrection?*

Yes.

Do not likewiſe the Socinians *err, who maintain, that the ſouls of the wicked ſhall never be tormented in hell?*

Yes.

By what reaſons are they confuted?

(1) Becauſe, the particular judgement of every

every ſingle man, follows immediately his departure out of this life; *Heb.* 9 27. (2) Becauſe, the ſoul of the *rich Glutton*, after it departed from his body, was tormented in the *flames of Hell*; *Luke* 16. 22. 23. (3) Becauſe, the ſouls of wicked men departed go to their own place, *that is to hell*; *Acts* 1. 25. (4) Becauſe, the ſouls of wicked men, are no leſs puniſhed in hell, than the *Apoſtate Angels*; *Jude* verſes 6, 7. (5) Becauſe, the Spirits of thoſe who in the time of *Noah* were diſobedient are ſaid to be in priſon; 1 *Peter* 3. 19. This priſon is Hell; *Matth.* 5. 26, 27.

Queſt. III. *DOTH the Scripture acknowledge any other place than heaven and hell for ſouls departed from their bodies?*

No.

Well then, *do not the* Papiſts *err, who beſides theſe two places, have deviſed other four.*

Firſt, a place called Limbus patrum, *in which the Faithful, who died before Chriſts paſſion, have been ſhut up, as in a dark priſon, under ground; and being without torment, and for the time wanting happineſs, have been keeped cloſe there until Chriſts Reſurrection and aſcenſion into heaven.*

Secondly, a place called Limbus infantum, *in*

in which Infants which die without Baptiſm, ſuffer the eternal puniſhment, not of Senſe, *but of* Loſs.

The third is a moſt pleaſant Meadow, *in which as in a Royal priſon, the Souls that are in it, want happineſs, yet ſuffer no puniſhment of* Senſe, *except what ariſeth from the delay of happineſs, but only of* Loſs.

This place ſeems to be the Eliſian Fields, *taken out of the ſixth book of* Virgils Æneiods.

The fourth place is called Purgatory, *which is a middle place between heaven and hell, in which are the Saints, who have departed from this life, without making ſatisfaction by temporal puniſhments, for their* venial ſins, *yet have gone thither for the guilt of their puniſhment, the fault whereof is pardoned in this life: that when they have ſatisfied and are well purged from every ſpot and blemiſh, they may be admitted to that bleſſed Viſion in ſeeing GOD for ever.*

Do not (I ſay) the Papiſts *err, who beſides heaven and hell maintain other four places, for ſouls departed?*

Yes.

By what reaſons do you confute Limbus patrum?

(1) Becauſe, the Souls of the *Faithful* that departed before *Chriſts paſſion*, were made Inhabitants of the ſame *Heavenly Jeruſalem*, with the

the Angels; *Heb.* 12. 22, 23. (2) Becauſe, the Spirits and Souls of the *Faithful* that died before *Chriſt ſuffered*, *returned to GOD* who gave them; *Eccl.* 3. 21. (3) Becauſe, the vertue of *Chriſts ſacrifice* did no leſs extend it ſelf to *Believers* under the *Old Teſtament*, than to *Believers* under the *New*; *Rev.* 13. 8. (4) From the example of *Enoch*, and of *Moſes*, and *Elias*, which two before the *paſſion of Chriſt*, were ſeen upon the mount with him; *Gen.* 5. 24. 2 *Kings* 2. 11. *Luke* 9. 30, 31. *Heb.* 11. 5.

By what reaſons confute you Limbus Infantum?

(1) Becauſe, the Covenant belongs to the *Children of Believers* though not *baptiſed*; in which Covenant, *glory* and *life eternal* are promiſed; *Acts* 2. 39. (2) Becauſe, Chriſt ſaid, that the *Kingdom of Heaven belonged to little children*, though not *baptiſed*; *Matth.* 19. 14. (3) Becauſe, the *Infants* of the *Iſraelites* dying before the eight day, were not ſhut up in *Limbus Infantum*, as the Adverſaries themſelves confeſs. But the Nature and Eſſence of *Baptiſm* under the *New Teſtament*, and the Nature and Eſſence of *Circumciſion* under the *Old*, are the ſame; *Col.* 2. 11, 12. (4) All the Arguments which are brought againſt the abſolute neceſſity of *Baptiſm*, do clearly overturn this fiction of *Limbus Infantum*.

Thirdly, There is no ſuch place, as a *moſt*

Pleaſant

pleaſant meadow, in which, as in a *Senatorian priſon*, the Souls that are in it want Felicity; yet ſuffer no puniſhment of *Senſe*. This was made evident in the Firſt Queſtion. Laſtly, there is no ſuch place as *Purgatory*. (1) Becauſe, there is no ſuch thing as *Venial ſin*, as it is explained by the *Popiſh-church*, upon which falſe Foundation, is built this fancy of *Purgatory*; *Rom.* 6. 23. (2) Becauſe, *temporal puniſhments* do not extend themſelves beyond this life; *Rom.* 8. 18. 2 *Cor.* 4. 17, 18. 1 *Peter* 5. 10. For in this life onely, the Godly receive their *evil things*, as the Wicked receive their *good things*; *Luke* 16. 25. (3) Becauſe, after the fault is pardoned, there remains no puniſhment to be undergone; *Ezek.* 18. 22. *Pſalm* 32. 1, 2. *Micah* 7. 19. *Rom.* 8. 1, 33. (4) Becauſe, the Thief upon the Croſs, that was converted, did not ſuffer afterwards any puniſhment in *Purgatory*; *Luke* 23. 43. Neither could his death, and confeſſion upon the Croſs, be accounted a perfect ſatisfaction (as the Adverſaries affirm) becauſe he did acknowledge, he had *received the due reward of his deeds*; *Luke* 23. 41. He that ſuffers as a Murderer, or as a Thief, or as an evi doer, his puniſhment cannot be accounted a ſatisfaction; 1 *Peter* 4. 15. (5) Becauſe, they that *die in the Lord*, *reſt from all their labours*; *Rev.*

Rev. 14. 13. (6) Becauſe, Chriſts ſatisfaction for the ſins of Believers, is moſt full, compleat, and perfect, and doth not need our imperfect ſatisfactions, whether for the Fault or the Puniſhment; *Iſaiah* 53. chapter; *Titus* 2. 14. 1 *John* 1: 7: *Heb:* 10: 14: *Col.* 1: 20, 21, 22. Neither by our ſufferings in *Purgatory*, is *Chriſts ſatisfaction applyed to us.* Firſt, becauſe our ſufferings there cannot be an *inſtrument for applying Chriſts Merits to us.* For on GODS part, we have the Word, Sacraments, and the Spirit as means, for applying *his merits* to us. On our part we have *Faith.* Was it ever heard of in the *Word of GOD*, that the Lord made uſe of *exquiſite torments for applying his Grace?* To apply Mercy by the executing of Juſtice: Is forgiving debt, applyed by exacting the debt? Shall pardon be applyed to by the puniſhing of us?

Queſt. IV. *Will ſuch as are found alive, at the laſt day not die but be changed?*

Yes. 1 *Theſſ.* 4. 17. 1 *Cor.* 15. 51, 52.

Well then, *do not the* Papiſts *err, who maintain, that ſuch as are found alive at the laſt day ſhall die?*

Yes.

By what reaſons are they confuted?

(1)

(1) Becauſe, Chriſt is ordained of GOD to be Judge of *Quick* and *Dead*; which diſtinction would be needleſs, if all truely Died; *Act* 10. 42. (2) Becauſe, the Apoſtle ſays (as was cited) *we ſhal not all ſleep but be changed:* which place of Scripture is not to be read, *we ſhall all therefore ſleep*, as the *Papiſts* ſay, putting in the *Greek particle oun*, for *ou*, *therefore* for *not*. Becauſe this *illative particle oun*, cannot agree ſufficiently with the Apoſtles Preface, *Behold, I ſhew you a myſtery:* This *Myſterie* is not death it ſelf, but a *change* in place of *death*, which is a great *Myſtery* indeed. (3) As the Reſurrection of many of the *bodies* of the *Saints*, was a preamble of the great Reſurrection of our bodies; (*Mat.* 27. 52.) So the tranſlating of *Enoch*, that he might not ſee death, ſeems to be a preamble of this *change* in place of *death* *Heb.* 11. 9.

Queſt. V. *SHal the Dead be raiſed up, with the ſelf ſame bodies and none other, although with different qualities, which ſhall be united again to their Souls for ever?*

Yes. *Job* 19. 26, 27. 1 *Cor.* 15. 42, 43, 44.

Well then, *do not the* Socinians, Arminians, Anabaptiſts, Photinians, *and* Marcionites *err, who maintain, that the ſame individual body, is not raiſed up, which we carried about with us here,*

here, and laid down in the dust, but another body made of Air, or of some matter more subtile than Air, altogether void of flesh and blood, made a-new by Christ?

Yes.

Do not likewise many of the Quakers *err, who maintain also, That the same individual body is not raised again, but that there is a change thereof in substance, as well as in quality?*

Yes.

By what reasons are they confuted?

(1) Because, it is evident from Scripture, *Phil.* 3. 21. that there shall be a transforming of those vile bodies at the Resurrection, to be fashioned after the *glorious body of Christ*; and so not the forming and making of a new one, which is hard to conceive, if the same individual body should not be raised, and if this change here spoken of, be as well in substance, as in quality. (2) Because, the *Apostle sayes*, He that raised up Christ from the dead, shall also quicken your mortal bodies (*and therefore not bodies made of Air*) by his Spirit, that dwelleth in you; *Rom.* 8. 11. (3) The same *Apostle sayes*, For this corruption must put on incorruption, and this mortality must put on immortality; 1 *Cor.* 15. 53. (4) Because the *Justice* of GOD *requires*, that the same individual bodies shal receive rewards, or pu-

nishments, which have done good or evil, while life remained; 2 *Cor.* 5. 10. *Rom.* 2. 6. *Eph.* 6. 8. (5) Because, the *body of Christ*, who is the efficient cause of our Resurrection, (1 *Cor.* 15. 4, 12, 13, 16.) *rose again that same individual body*; *Luke* 24. 39, 40.

Quest. VI. *Shal the bodies of the unjust by the power of Christ, be raised to dishonour?*

Yes. *Acts* 24. 15. *John* 5. 28. 29. *Phil.* 3. 21.

Well then, *do not the* Socinians *err*, (*who maintain, there shall be no resurrection of the unjust?*

Yes.

By what reasons are they confuted?

(1) Because, the *Apostle sayes*, We must all appear before the Judgment-seat of Christ, that every man may receive the things done in the body; 2 *Cor.* 5. 10. (2) Because, the hour cometh, in the which, all that are in their graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life: and they that have done evil, unto the resurrection of damnation: *John* 5. 28, 29. (3) Because, the *Apostle sayes*, being accused before *Tertullus*, there shall be a Resurrection of the dead, both of the Just and Unjust; *Acts* 24. 15. (4) Because, according to the *Enochs* Prophesy, the

the Lord cometh with ten thousands of his Saints, to execute Judgement upon all, and to convince all that are ungodly among them; *Jude* verses 14, 15. (5) Because, many of them that sleep in the dust of the Earth, shall awake, some to everlasting life, and some to shame, and everlasting contempt; *Daniel* 12. 2.

CHAP. XXXIII.

Of the Last JUDGEMENT.

Question.

SHal the wicked who know not GOD, and obey not the Gospel of Jesus Christ, be casten into everlasting torments, and be punished with everlasting destruction, from the presence of the Lord, and from the glory of his power?

Yes. *Matth.* 25. 31, to the end; *Rom.* 9. 22, 23. *Acts* 3. 19. 2 *Thes.* 1. 7, 8, 9.

Well then, *do not the* Socinians *err, who defining eternal death to be the extinguishing of the Body and Soul, maintain, that the wicked are to suffer no torment in hell; and that their whole pu-*

nishment will be to be deprived of Eternity, or annihilated; *that is, both Soul and Body turned into* NOTHING?

Yes.

Do not likewise the Origenists, *and some* Anabaptists *err, who think, that not only the wicked, but the Devils themselves, after many torments in hell, shall be received by GOD into favour, and be made blessed and happy?*

Yes.

By what reasons are they confuted?

(1) Because, the Apostle affirms, almost in so many words, that which we have asserted; 2 *Thes.* 1. 7, 8, 9, 10. (2) Because, Life Eternal, and Death Eternal, are in Scripture opposed to one another in the same sense; *Mat.* 25. 46. But Life Eternal in Scripture, is not taken for being simply Eternal, but for being Eternally happy, or to be in a blessed Eternal state and condition; *Psalm* 133. 3. Therefore, Eternal death must be taken in Scripture not for *anihilation*, or being turned into *Nothing*; but for an Eternal wretched and miserable state and condition. (3) Because, the *Scripture* saves, but the children of the kingdom shall be casten into utter darkness, there shall be weeping and gnashing of teeth; *Matth.* 8. 12, 13. (4) Because, the *Scripture affirms expresly*, that the wicked are tormented

red in hell; *Luke* 16. 24. Next, there are some degrees of torments there, but there are no degrees in *non esse*, that is, in *not to be*. (5) Because, *Abraham sayes expresly*, there can no man pass from the place of torment, to the place of bless and happiness; *Luke* 16. 26. (6) Because, the torments of the wicked are called a Worm that dieth not; a fire that cannot be extinguished. (7) Because, the *Scripture sayes*, that the smoke of their torment ascendeth up for ever and ever; *Rev.* 14. 11. *Rev.* 19. 3. (8) Because, the wicked will be carried into everlasting fire, prepared for the Devil and his angels; *Matth.* 25. 46. And the same wicked, are to rise again to shame, and everlasting contempt; *Daniel* 12. 2. And to suffer the vengeance of Everlasting fire; *Jude verse* 7. And now only is the accepted time, and now is the day of Salvation; 2 *Cor.* 6. 2.

FINIS.

TRUTHS VICTORY OVER ERROUR. By G S.