

THE  
CONFESSION  
OR  
DECLARATION  
OF THE  
Ministers or Pastors,  
Which in the *UNITED PROVINCES*  
are called  
REMONSTRANTS,  
Concerning the chief Points of  
Christian Religion.

L O N D O N,  
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Charles Hester.  
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THE  
PREFACE  
TO THE  
Christian Reader.

ERRATA.

**P**Age 29. line 14. read, are so tied. P. 35. l. 18. r. the very said. P. 37. l. 12. r. by God for disturbing. P. 38. l. 9. for those, r. these. P. 39. l. 2. r. use a thing well. P. 55. l. 12. r. for such. P. 80. l. 15. r. state and relation of each to other. *Ibid.* l. 27. for of, r. by. P. 88. l. 5, 6. r. no ways sworn to any. P. 91. l. 19. r. of any other Enemies. P. 124. l. 1. r. now long since. P. 140. l. 2. for assent, r. assert. P. 151. l. 10. r. come to. P. 182. l. 18. r. both these parts. P. 185. l. 5. r. and in whom. P. 186. l. 8. r. to forsake. P. 202. l. 14, to 18. r. nor for that thereby, the will of him that is called, is by an irresistible power, or by some omnipotent force ( which is neither more nor less than Creation or raising from the dead ) so effectually determined to believe. P. 223. l. 27. for in, r. to. P. 242. l. 4. add after themselves, as converts of the Body and Blood of Jesus Christ. P. 243. l. 10. r. as also. P. 250. l. 19, 20, 21, 22. unto the Word Sin, to be expunged, and to read, And also withal there is even in the first place an exact regard to be had of the diversity or difference of Sins. P. 256. l. 24, 25. add after brought in, that they be taken away or removed.



**T**HERE is no doubt, pious Reader, but that this Declaration of Faith, which is published by us, will be liable to the various and different judgements of men : For as every one stands perswaded in his own mind touching both the necessity, profit, form and manner of such-like Declarations, so is he like also to pass judgment upon this of ours.

There are some, who think we ought to abstain altogether from all Confessions or Declarations, and judg that they are not only not necessary, nor profitable

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*A Prolegomenon  
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ble for the Christian Weal-publick; but that they are also unlawful, dangerous, and hurtful in the Church. There are some, who do not indeed think it altogether unadvised to publish Confessions or Declarations, much less do they think it unlawful or hurtful; but they judge they ought to be conceiv'd and framed onely in meer pure Scripture-words. There are some, who indeed do not altogether disallow of Confessions, though conceiv'd in other than bare Scripture-words, but will have them to be so general and brief, that they shall contain and comprehend nothing but what is absolutely and precisely necessary to be known and believed unto Salvation. There are, lastly, others far different from these, who judge particular Confessions and Declarations even of several most minute and small Controversies, not only so far profitable, but also necessary, that without them a Christian-Society can neither have being, nor well-being. The so various, diverse, and differing judgments of all these this our Declaration is doubtless like to undergo: and these indeed severally have specious and not altogether

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altogether improbable grounds for their opinions whereon they build and relie.

Those who judge that we ought altogether to abstain from Confessions, or Declarations, or that they ought not to be conceived but in meer and plain Scripture-words, (of which sort of men in this

age there are found not a few, otherwise pious and good men) they, as far as we can gather, pretend for the most part three things for their opinion. 1. For that by reason of them there is done no right prejudice to the Majesty and Authority of the Scriptures. 2. For that by occasion of them there is mighty damage and detriment done to the liberty of Churches, or Conscience and Prophecy. 3. For that by the same a wide gap is open'd for Factions and Schisms in the Church.

And first, indeed they think, that by this very means the Majesty of the Scriptures is not a little derogated and detracted from, for that both their sufficiency and perspicuity seem to be suspected and doubted of; to wit, as if they either did not fully and sufficiently contain all things, that are necessary and profitable

*Objections  
of the first  
and second  
sort.*

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for every Christian Congregation to know, believe, hope and do, or at least did not use those forms of speaking, which do clearly and perspicuously enough express those Divine Senses or Meanings, which are chiefly savingly necessary and available to be believed, but had need of Mens phrases and forms, for the right understanding of them, and application and use to make a due difference between Truth and falsehood. From whence afterward they say it comes to pass, that the authority of the Scriptures is more and more weakened, and at length wholly falleth, and is transferred by degrees to those forms of Men as either more perfect, or the more clear discoverers of what is right and false. And certainly the experience of many ages seemeth not a little to confirm these Mens opinions, in which (say they) for the most part it usually fell out, that, after forms of Confessions and Declarations began to be in esteem, and the said honour to be given to them, although they did most fully express the hidden and involved senses of the Scriptures, and most clearly and plainly propose those things which are necessarily to be held by the Churches of Jesus Christ, the Majesty and Authority of the Scriptures began by little and little to decline, and the truth as also the necessity of all Judgments and Opinions pertaining to the business of Religion to depend upon those forms; in so much indeed, that waving and undervaluing the Sacred Scripture, they appealed unto them as the most certain Squares or Levels, and unexceptionable Rules, and he that swayed but a fingers breadth from them, although moved thereto out of a regard to the Scriptures, was without any further proof accused and condemned of Heretic. And though at the beginning, and in the very Cradles or Infancy of Forms, as they say, it fell not out, but also over and above by Cautions, or Restrictions, and Protestations, and other ways of that kind, they obviated and withstood the same, yet in tract of time, by little and little their Authority prevailed and increased, and through secret increasings by intervals and degrees it was insensibly established and confirmed; until at length, having spread its roots deep, it

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began in a manner to over-top the very Scriptures. So by this means in process of time some Oecumenical Councils, and Forms of Belief, or general Creeds, which were conceived and maintained in them, began to be so highly valued, that a like and equal Authority was given to them with the Gospels themselves by the most of men. Yea further, even those things, that were disputed & determin'd by one single *Augustine* against *Pelagius*, at length in process of time were advanc'd to that Dignity and Authority, (and that even among those who otherwise are not wont to set much by the Authority of Councils and Fathers) that it is enough to condemn any one that teacheth in the Church, if his opinion only seem to come near to *Pelagius*. And that it doth commonly so fall out in other questions of Faith, and hath fallen out from every age past they do very speciously affirm. In brief, these seem not to complain in vain, that all Forms usually do together with their age receive the strength and increases of too much Authority; and that howsoever often-times they seem not openly and manifestly to be advanced and pro-

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motored to an unmeasurable greatness, yet they become by degrees not withstanding (even cautions & protestations to the contrary notwithstanding) the immutable Canons of Faith, and at least secondary Rules and Levels, and that indeed by so secret and imperceptible motions and advances, that they are found of a certain not to come, but to have come, nor to grow, but to have grown to the top of more than humane Authority and height of supreme Dignity.

They suppose also that these Forms do mightily endamage and prejudice the Liberty of Churches, or Conscience and Prophesie; for that where they are admitted into the Church, it is impossible but that forthwith a tyrannical Law be brought in at the back door, so that a man may not think, speak, write, teach, compare and interpret the Scriptures but according to what they prescribe; and to call them into doubt, or to contradict them, though modestly, is thought an heinous wickedness. Nor do they want their pretence: *viz.* That the publick Peace of the Church may be preserved entire, Confusion avoided, and Liberty

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turn not into Licentiousness : from whence further (they say) it comes to pass, that none, (especially if it be believed that the Common-Wealth also is interested therein) durst either inquire into those Formes, and examine the Opinions that are contained in them by the standard of Truth, or if any one called upon for parts and industry for that end shall inquire into them, and in his judgment find some things to be false, he cannot without apparent danger publish, and discover them for the amendment of others. And that indeed by this means such like Forms of Confessions and Declarations did terminate in most rigid bonds, and more than Adamantine Fetters, wherewith Liberty together with Truth are most straitly tied up, and that Error, which is once received and admitted, becomes stable and firm, yea eternal.

Lastly, they affirm that a large gap is opened by these very Confessions and Declarations for Schisms and Separations; because (as they have been hitherto used) they have been the open and publick signs of dissensions, by which,

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no otherwise then by certain partition-walls, Christians, who ought to be most strictly joyned together, and who in very deed agree in the main of saving doctrine, are divided each from other, whilst one indeed saith, I am of *Paul*, another, <sup>1 Cor. 1.</sup> I am of *Gephas*, another, I am of *Apollos*, <sup>12.</sup> another, I am of *Christ*: and every one believeth that the purity of Religion, and the hope of immortal life consisteth within his particular Congregation: So that whosoever belongeth not thereto, he is almost judged altogether excluded out of Heaven and the Kingdom of Jesus Christ. Whence it is necessary that there arise and flow, as it were from a continual Spring, perpetual and immortal hatreds, and divisions of minds and affections.

These for the most part are the chief <sup>A general Answer.</sup> props, on which the first and second sort rely, and whereby they support their opinion: specious indeed they are, if viewed, at first sight, for that they make shew of no ordinary zeal for the Authority of God's Word, for Liberty of Conscience, for the Peace and Concord of Churches: yet such, as if more nearly looked

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looked into, have not appeared to us of so great weight, as that for their sakes we should deem our selves bound to desist from our purpose of publishing this Declaration of ours. For doubtless they seem not undeservedly to reprove so much the thing it self, as the corruption and abuse of the thing, which (as a Wen to a fair body) oftentimes is wont to grow and cleave even unto those things, which are best and most sovereignly wholesome in themselves, and through a more sharp viewing of the vice, and otherwise most just hatred of the abuse to be carried and fall unawares even into a detestation of the very thing it self. Which that it may be plain, it will be worth our labour to premise some what of the nature, necessity, utility and right use of Confessions or Declarations. For from thence it will most clearly appear and become manifest, both how greatly they are mistaken, who are wholly averse from them, and reject them one with another, and what is our end and scope in the putting forth of this.

*What is  
the true  
use and end  
of Confessi-  
ons.*

As for Confessions then, or Declarations in general, they are nothing but clear

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clear and manifest expositions of our Faith propounded and laid down in a certain method, wherein more or fewer, either by word or writing, discover their judgment concerning points of Christian Religion, and make it known to the Christian World, for the clearing up of Divine Truth, the cutting off Galumnies, wherewith innocent persons are oppressed, and the edifying of Churches in true Faith and peace. This at length is the proper, true and genuine nature and genius of Confessions and Declarations, from which we are to make judgment of their true both necessity, and utility, and no ways from the disposition and design of those, who have oftentimes abused Confessions and Declarations to far other different ends. For those things have not been the faults of the Declarations, but of the Declarers, and not the uses, but abuses of Confessions, and they such as might easily but for our selves be severed from the Forms of Confessions themselves.

That these kind of Forms indeed are not precisely and absolutely necessary we willingly grant, and therefore do we not like

*That they  
are not  
precisely  
necessary.*

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like of their opinion, whom we mention'd in the fourth place, who account them at least for secondary Symbols of Faith, and who determine or maintain that they are precisely necessary, if not to the being, yet at least to the well-being of a Christian Church. For where a right and concordant or unanimous understanding of the Scriptures hath its place, there simply is no need of other Forms of belief, or expressions, but what are in the Scriptures themselves: and those Forms which are in the Scriptures, they are sufficient unto Faith and Salvation; and if one bring with him an honest, and docile mind, and studious of Divine Truth, for the discerning of them, and without all use those means, which he ought to use, and which become a Reader earnestly desirous of so great things, they are so clear and perspicuous, that they may and ought at all times abundantly to suffice every Christian to draw from thence both for himself and others a most perfect Declaration of Divine meanings. For verily it cannot be justly doubted, but that those Forms and Phrases, wherein God himself and  
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our Lord Jesus Christ were pleased long since to express and declare the meanings of their mind to private and ordinary and unlearned men, are also at this day sufficient for us to understand and declare those very same meanings, since to that end they are no less left of God and delivered by the Scripture to us than unto them, that from them we might draw and fetch those things, which concern the Worship of God, and our own and others everlasting Salvation. From whence it follows, that it is altogether possible, that the Church of Christ may not only be, but that it may also well be without such like humane Forms.

In the mean time though such Forms <sup>That yet</sup> are not precisely necessary, yet are they <sup>they are</sup> not therefore also to be judged unprofitable, <sup>useful and</sup> and consequently unlawful and hurtful. For if Prophecysings, or Interpretings of the Scriptures are not unprofitable, yea rather if they be some-times in certain respects necessary, which several Teachers and Pastours propose in Universities and Churches, or which otherwise are performed in Christian Assemblies, when for the informing of the ignorant,

rant, the reducing of them that go astray into the right way, the relieving the doubting, and convincing gainsayers, they declare & illustrate the meaning of the Scriptures, as far as may be, by familiar and clear & withal usual forms of speaking, besides the very express words of the Scripture, it cannot verily seem unprofitable, much less unlawful or hurtful, if more Ministers of Jesus Christ do by mutual consents, joint studies and endeavours, for the greater illustration or clearing up of divine Truth, removing of slanders, the edifying of the generality or the most of men, or other holy and pious ends, publickly open and declare their judgment upon the same meanings of Scripture, and that in certain composed Forms.

*That they  
are sometimes  
also  
necessary.*

Yea further, if you shall duly consider the matter without affection and prejudice, we shall find that those times may happen, wherein such Declarations ought to seem not only profitable, but also very necessary. For if foul and gross errors, noxious to Christian Religion and piety, should seize on our age, if necessary heads of belief should be neglected, or be minded but by the by, or those that

that are not necessary be earnestly urged as necessary, as also profitable doctrines not be distinguished from those that are necessary, as they ought, lastly, if mens consciences shall be bound up by humane inventions or devices, and every thing, though never so, false be palliated and cloathed with Scripture words and expressions, there is certainly a necessity laid upon all and every Christian, especially upon Pastours of Churches, seriously to consider and advise among themselves, by what means they may withstand so many and great evils; and, if they shall perceive that those blind miserable mortals may profitably and prudently be holpen by a more clear proposal and elucidation or discovery of the Divine meanings, than hath been formerly made, as it were by a Torch lighted in the dark, unanimously and as it were with joint forces to agree and conspire, how they may discover and set before their eyes those divine senses and meanings in certain Forms now long since with profit received and familiar, if peradventure by the help of these they that err may be delivered out of the said deep dark-

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darkness, and be reduced into the right way of everlasting Salvation. In the next place, if it fall out that those, who perform this profitable service to the Christian Common-wealth, should notwithstanding, as it usually comes to pass, be loaded with Calumnies, be soyled with foul and dishonest suspicions, and as it were overwhelmed with a certain deluge of false accusations, as the Patrons of all the wicked opinions in the World, who hang out as it were upon new posts old Heresies, either all or some of them, dig up again out of Hell or their Grave Errours long since condemned, who hold nothing firm, nothing solid in Religion, and are divided and severed among themselves by so many and so monstrous Opinions, that they may justly seem rather Monsters of men, then Christians; who is there who will not think them like to do a work worth their pains, yea that will not think them by some necessity constrained hereunto, by a publick and solemn Declaration to obviate so atrocious and enormous slanders, and by an ingenuous Confession of their judgment to testifie to the Christian World, what and what manner of Persons

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ons they are in Religion, and what in very deed they think touching the chief heads of belief, and by this unblamable means, by a bolt & bar firmly set against those infamous revilings and slanders, to vindicate and approve or commend to all good men the integrity of their good name and esteem, and the innocency of their lives: Especially if they see, that, unless they do it, all good men even the best will be estranged from them, the weak will be turned aside from the love of the Truth, or else that no light scruples will be cast into their minds, that an occasion will be given to many, in other respects in no wise bad men, to continue in their errors, or to return, as it were to their vomit, to their former filthiness, which they had left, that their Friends will be withdrawn from all affection of good-will towards them, and violently separated from their fraternity, that more plentiful matter will be ministred to their Enemies and Foes to calumniate, and consequently that through the side of their wronged reputation the Truth of God will be wounded, and all their labour, care, industry and pains, hitherto spent,

or further to be spent in the promoting readily sought after, or offered by others, disseminate or spread the same, of the same, will be rendred unprofitable and fruitless? Certainly he that toucht with any desire of the publick good, any care of the glory of God, and desire of the truth and peace of the Church, he cannot but believe, and certainly conclude, that in such a case there is some kind of necessity laid upon those men, if they can with a good conscience and men of highest degree and lowest degree require it, even in conceived Form of Declarations to purge themselves from those false reports and calumnies, and testify to the whole Christian World their innocency. Nor indeed can it seem sufficient for the washing away of the said Calumnies, if they contain themselves within the meer and bare expressions of the Scripture, and deliver their Opinions or Judgments in so many Scripture-Words and Phrases. For seeing that this very thing is charged upon them as a crime, that under Scripture words they in their Bosom cherish the worst meanings, and most prejudicial to the Glory of God and the Salvation of Men, & that they do upon occasion either

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when they perceive it is for their advantage: verily they are reduced to that necessity whether they will or no, as for the Glory of the Truth of God, the edifying of the weak, and the detection of Calumnies, by that means which seems best and most profitable, that is, by some publick Declaration of their Judgment, to purge themselves, and to maintain and defend the sincerity of their belief. Which things being so, so far is it that Confessions, or Declarations of Faith ought to seem hurtful or unprofitable of themselves, that they are sometimes to be accounted of in the Church of Jesus Christ, for useful vindications of the Truth, and in a manner necessary remedies of the greatest evils.

Howbeit because such is either the inconsiderateness, or sloth, or malice of the most of Men, that those things which of themselves might be useful and pious documents of our duty, or most present remedies of great evils, they suffer them by reason of their additional corruption and abuse, by degrees to become superstitious

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Three remedies against the abuses of them.

stitious bands of Consciences, and insensibly to degenerate into idols and hurtful Poysons, yea often they themselves turn them to the damage and detriment of the best things; we ought diligently to beware, and endeavour with the greatest care that may be, to vindicate such forms from all manner of abuse and corruption, and to inculcate and assert at all times their right and true use, which we indeed believe may be commodiously done, if we have always these three things before our eyes, and carefully observe them. First, if in the Church there be no Authority that is \* unquestionable, that is, irrefragable, and beyond all exception, under any title, pretence or show whatsoever, either directly or indirectly, in things pertaining to Religion, given to these Forms, nor suffered to be given them, to wit, in such sort, as that the Consciences of any should be tied, or obliged to the same as Rules of Faith, either primary or secondary: Which indeed that it may be easily provided against, is beyond all doubt if they be only had in that esteem and place, as indeed they ought to be had, to wit, for bare expositions of

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our belief, or for such Forms, which do not define, or determine, what is to be held for true, or false, what is to be believed, or not to be believed, after what manner any thing is to be expressed, or uttered; but which only may make known and testifie, what they hold for true and false, what they believe, or do not believe, how they express the meanings of their Mind, whose own those Forms and Declarations are. For if they be had in no other account, or greater esteem, there is no danger that their Authority (we say not) should be equalled, much less be preferred before the Scriptures, but that they find not indeed any place, though the lowest in the Church. For doubtless, as we have already said before, they will not then be held for Squares and Rules of Faith, whereby Truth, or Falshood, Heresie, or Error may and ought to be known; and which are published for that end, that by them what is true or false may be known, and discovered or found; but only for bare Signals and Symbols or Tokens, which only show and declare, what the Authors believed and judged of those and the o-

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ther Articles and Meanings of Christian Religion. And truly if we consult the ancient Annals of the Church, they who first put forth such Symbols, Ecclesiastical Canons, Confessions and Declarations, had no other design, aim or end, but thereby to testify, not what was to be believed, but what they themselves believed; and that these Symbols, &c. should be even instead of Watch-Towers, to declare & shew to the unwary and imprudent the Shelves and Quicks of Errors that were hurtful to Piety and Salvation, or also to serve against Calumniators, for Apologies, whereby every one might understand, how far they were from those Errors, Blasphemies, and Crimes, which through Calumny were by men ill-employed fastened upon them. And certainly if all Declarations and Confessions had at all times kept within these bounds, they had not indeed at any time, obtained any Dictator-like Dignity or Authority, much less greater than, or equal to the Scriptures in the Church. Wherefore that the Church may in the first place alway hold this firm & unalterable, we are to endeavour again and again,  
and

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and therefore est. soon upon all occasions to inculcate upon Churches, and in the very Forms of our Confessions and Declarations accurately to express, That they indeed ought not to be received for certain Indices or Discoverers, much less for Judges of the true Sences or Meanings, viz. of Scripture, but only for the Indices of those Sences or Meanings, which the Authors thereof have held for true, and that they were published to that end. If that be done, these three abuses will sufficiently and easily be avoided.

1. None will flee to the said Forms, to draw and take from them, as from Fountains with a Faith void of doubting, those things that are to be believed: and further he will not run unto them in doubtful Sences of Scripture, as the Indices of what is streight and crooked: nor try and examine dark and controverted sences by them, as by a touch-stone.

2. None will be tyed, or suffer himself to be tyed to their Meanings upon any other terms, than so far and so long as he himself doth certainly find and is convinced in his Conscience, that they accord with the Meanings of the Scriptures.

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abuse.*



3. In Disputations, Conferences, Examinations or Tryals men will never appeal to them, neither will controversies of Faith be brought to the Anvil thereof; but they will all wholly without fear or danger be brought to and examined by the Word of God alone, as the only Rule beyond all exception, and the true form of sound words, which our alone Master Jesus Christ and his Apostles have left unto us. And thus indeed there will be nothing, that can justly be desired to detract Divine Authority from them, and to give it wholly to the Sacred Scriptures. Neither shall we then need, to fear, lest idols be made of them to be set up in the Church of Jesus Christ, and placed in equal degree with the Scriptures, or honoured with any like honour with them, or lest bands should be knit of them, whereby the Consciences of men should be bound; or lastly lest poysons should be prepared of them, whereby the sincerity of Faith might be infected, or the Truth of Doctrine adulterated.

*For a moderate liberty to examine them.*

This Foundation therefore once rightly laid, and this Principle firmly supported, there will alwaies remain in the Church

Church of Jesus Christ whole and entire liberty, whereby any one may (preserving safe the Laws of Christian Modesty, Charity and Prudence) without danger inquire into those Forms, and without scruple contradict them: that by this means there may be always a manifest difference between them and the Word of God, to which alone that priviledg ought to remain sacred and inviolate, that it alone is above and beyond all Controversie and Contradiction, and that the Consciences of Believers are to be tyed to it only. And yet is not this liberty to be extended so far, as to turn into a dissolute and irregular licentiousness, whereby every Man may unadvisedly speak what he please. For he as much abuseth liberty, who too much at pleasure looseth the button thereof, as he who fastneth it too strait. All extremes are to be avoided, and we to sacrifice to moderation, which consisteth in the midst between Tyranny and a Wild and Unbridled Licentiousness. Therefore Prudence and Charity are always to be taken into Council, which will easily dictate, when and how this liberty may

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the unbri-  
dled Licen-  
siousness  
of some.*

may profitably, and without the Scandal of the Godly, be made use of. It is the part of Prudence to weigh things, and to consider fit times and places, wherein this or that Opinion either by word or writing may commodiously be proposed. It is the part of Charity, to have a regard of persons, that they be not offended or troubled, who ought to be edified. It is not the duty of a Prudent and Pious Man, and one truly Charitable, to use promiscuously, upon every occasion, with all Persons or in all Places, when he so thinks fit, the liberty of contradicting, nay nor alwaies & everywhere patiently to bear with all the Contradictions of others. There is often a regard to be had both of the Things or Opinions which are contradicted, and of the Persons with whom such Contradictions are propounded. For there are some things of so great Weight and Moment, that they cannot be gain-said without the extream hazard of our Salvation. Freely to contradict these, or quietly to suffer them to be contradicted by others, would be the farthest from Prudence and Charity possible. There are some things of that

nature

that they may without the danger of any Mans Salvation suffer indeed contradiction, but which yet to contradict is not necessary for the sake of the publick good, and to be contradicted everywhere and at all times, is not expedient. For not every thing, that is lawful, is presently also expedient and edifying. Very often the weakness of others ought to give law to our liberty: and not seldom also the importuneness of others, who have an itch after or unto variances, prablings, and contradictions, and are pleased with the opportunity of strife & contention upon every occasion. To the one we must not give occasion of offence, lest they fall: From the other we must withhold all encouragements, lest they hurt themselves and others. For in this manner we ought alwaies to shun all endangerings of the Faithful, especially of the weak, lest we abuse our liberty to the destruction of any one, but use it aright and to the edification of all. But in things not altogether necessary, and amongst those, whom the Scripture calleth perfect, and who have their senses exercised in the Scriptures to discern between

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tween what is true and false, or who are more then ordinarily desirous of Truth that is more abstruse, this liberty may alwayes have or take place without offence or danger. For their industry indeed is sharpened by moderate contradictions, which are as it were the Whetstones of Truth, and from which, as from the striking or beating off flints against each other, this fruit is drawn or produced, that either they see clearly that error that formerly lay hid, or are more solidly confirmed in the truth they hold. Which fruit cannot but afterward redound unto the whole Church, and that to the eminent promoting of truth and the glory of Gods name. But to digladiate or strive with gain-sayers before the people out of the Pulpit, and to desire or endeavour by the vellications or twitchings of publick Forms, and Obtestations or Back-bitings out of the Desk or Puc, to make a Tumult among the rude common people, or by publick Writings to traduce and contumeliously to provoke and inveigh against others, would be next unto madness, and most scandalous and dangerous. Nor indeed can the knowledge of an unnecessary

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truth ever do so much good, as the importune and immodest inculcating or urging thereof may do harm and prejudice both publickly and privately. And thus far concerning the first caution diligently to be observed in Confessions.

The second thing that is to be observed as to the right use of Forms, flows from the first: if to wit there be not contrived of such Forms of Confessions and Declarations certain Spiritual Bonds, Stocks and Fetters, whereunto the Consciences, Tongues and Pens of the Declarers be not so tied and fastned, that none may recede from the phrases thereof, in manner of speaking, order, method, &c. but that he is also forthwith suspected and accused of Heterodoxie, who is found to expound the Divine Scripture, and sentiments of his own mind, in other expressions or other order or method, then what are expressed in them, *i. e.* in those Forms of Confessions. For by this means that liberty, which so long as the truth of the Sences or Meanings themselves remain safe, ought to continue whole and entire to all Believers in, their expounding the Scriptures, as they shall

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judg meet, for the greatest furtherance of the Truth, and edifying of Churches, is not only cast out of doors and banished out of the Church, but also the authority of the Word of God is secretly and openly by mines supplanted and overthrown by the same. For it can hardly be, but that where the expressions of such Forms begin to be of more account than those of the Word of God itself, there the Authority of the Word of God should by degrees grow vile, and sink in estimation beneath those Forms. And indeed if we will but mind it, the chief and haply first step, whereby human Forms ascended to the height of an usurped Authority and Majesty almost Divine, was this, that at the first they attributed to the phrases, words, order and method thereof more than was meet; and if in them all senses to be believed, hoped and practised, were more clearly, briefly and substantially expressed, than in those which we meet with in the Scriptures. For from hence hath the esteem of them by little and little been encreased, and that of the Scriptures lessened: insomuch that according to the

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words, phrases, yea almost syllables and letters of the said Forms, and according to the method and peculiar order of the same they began to determine and declare touching the truth and falseness of almost all Opinions and Meanings; as if that could not be true, which did not exactly and in every thing agree with them, and as if he could not be free from Heresie, or at least from error and falshood, who should (though never so modestly) contradict them, or go but a straws breadth from them, yea that should not almost swear unto the words thereof. The which pernicious abuse, and so manifest a corruption and inconvenience to withstand and prevent, we ought at all times earnestly and almost only to inculcate or repeat, that such Forms of Declarations are not made for that end for to teach, that the Sences or Meanings of Christian Religion may or ought most commodiously to be expressed in this order, in this method, in these phrases or manners of speaking, and not in others; but that in or by them they may be expressed rightly and commodiously enough, or that in the judgment of those very Men that

that make such Confessions, they are verily exactly and truly contained in them. For so to use them will not be a matter of absolute necessity, but of meer liberty; and he that useth them, will indeed do well, and yet he will not be judged to do ill that useth them not, especially if he receive the sum of saving doctrine delivered in them, and do not condemn those who in this point dissent.

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The third thing, which flows from those things that have been already spoken of, necessary unto the right use of Forms, is this, That these Forms be not at any time held for limits and bounds, within which Religion and the saving knowledge of God is believed in such manner to consist, as if they, who cannot in conscience assent to them or give their voice for them, were therefore excluded from Salvation, and shut out of the Kingdom of Heaven. Far be that from us, who firmly believe that Christians may unwittingly err in many things without the loss of Salvation, and who judge that there are very few things, that are precisely necessary to be known and believed for the obtaining Eternal Life. Wherefore that

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we may demonstrate that this proud cruelty is exceeding far from us, we do openly shew and declare, that Forms of Confessions and Declarations are to be had in no other respect or account, than for certain Ensigns and Standards set up, whereby they declare, who set them forth, that they judge, that those Sences, which are contained in those Forms, do come very near the Truth, and therefore, unless they were taught better, do heartily desire and wish, that all others that are desirous of Truth and Peace would embrace them, not indeed properly for this end, that so at length they might be saved, but that they might withdraw themselves from the danger of erring to the greatest distance may be. For neither ought it to seem enough to a Christian, to make towards Eternal Salvation by every means and in every way whatsoever: the safest and surest is to be chosen, except haply a just fear of some greater danger or scandal in the Church hinder the same. For the good of Eternal Happiness and of an immortal life ought to be of so great price with him, that he ought to hate and carefully to shun all dangers, which

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may turn away, or withdraw his mind from imbracing the same. Nor hath he any reason to fear, that he doth therefore abet and patronize Schisme, which the Apostle calleth a work of the flesh. For if he haply depart from some Congregations to others, he doth not forthwith condemn those, which he leaveth, nor judg them as excluded from the hope of Salvation, but only goes from those that are more impure to those that are more pure, that he may shew, that he hath a care and tender regard of every truth any ways serving to his own Salvation, and approve his Conscience unto God and our Lord Jesus Christ. Nevertheless in the mean while he does his endeavour seduloussly to maintain Peace and Concord with all that are truly pious, as far as is possible, and to testifie his moderation, or \* acquanimity, to all that are good.

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And indeed if Forms of Confession and Declarations be drawn up with these bounds and as it were sacred limits of their right use, they will be judged not only not unlawful or hurtful, but on the contrary most profitable and wholsome

to the Christian Common-Wealth, yea and also sometimes necessary. From hence, they who would have them not only not necessary, but unprofitable, and consequently unlawful and hurtful, are worthy to be thought to cast an uncivil reproach upon them. For so far are they from themselves from derogating any thing from the Majesty of the Scriptures; that, from their perfection and clearness, that on the contrary the true authority hereof is no less confirmed and established by them, than by Prophecyings, or Expositions of the Scriptures. For seeing their truth, both as to their sense, manner of expression, and method, is to be asserted and maintained from the Scriptures themselves, yea seeing the said very Forms do profess, that all and every one may and ought freely to do the same, and consequently do remit or send us back from themselves to the Scriptures, and expressly command us to appeal to them alone in all Controversies whatsoever; certainly they ought not to be thought to confer unto the shaking or subverting, but on the contrary to the establishing of the Authority of the Scriptures. Nor

do they in the least prejudice the liberty of Churches, since none is precisely bound unto them, yea seeing it is freely granted to every one to try them by the Standard of the Word of God; lastly, seeing every one may without danger or fear contradict them, sobeit onely there be a careful regard had of Prudence, Charity and Modesty. Nor indeed do they open any gap to Schisms and Separations. For neither is he to be thought to make a Schism, that joyneth himself to those Assemblies, wherein he seeth greater purity of Doctrine, and Holiness of life to flourish and thrive, sobeit he do not proudly despise other Assemblies, and forthwith judg them excluded out of Heaven, or from the Hope of Eternal Life, whom he sees somewhat more estranged from his own Society. For Christian Peace and Concord may continue entire, yea and also ought, amongst Congregations divided and distinguished in or by Opinions, so that the fault be not in us, that all those, who hitherto hold all things necessary to Salvation, and do not obstinately press Doctrines or Opinions prejudicial to Godliness, do not

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agree together, and imbrace each other with mutual Charity and brotherly Love in the Lord Jesus. But if we hinder those Churches from growing together, and being consolidated into one body, which might and ought to grow and be consolidated together, or if being united and joyned together, we unnecessarily divide them, and separate them into parties, then indeed make we our selves guilty of Schism, and deserve to be impeached with God of disturbing Peace and Concord: which is so true, that the Apostle seems no less to make or prove them guilty of Schism, who gloried that they were of Christ, no less, I say, at least, than others, who said that they were of *Paul*, or of *Apollos*, or *Cephas*, for that those despised these in comparison of themselves, and did as it were think it scorn that they should be compared with them, yea did reject them as it were strangers from Christ. Infomuch that the desire of Truth, though the best and wholsomest, doth not excuse any Man from the crime of Schism, at least before God himself, unless it be accompanied with a true love of Peace and Concord, and an en-

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deavour after mutual good will. For of so great price with God is the true Peace and Concord of his Church, that he is even displeased with a seditious Truth, or a schismatical and turbulent manner of propagating the same.

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And yet we deny not, but that it may and doth usually sometimes fall out, that in tract of time those like Forms obtain greater veneration and honour than is meet, and at length, unless there be diligent provision made aforehand, and the growing evil sedulously looked unto or bewared of, do very easily degenerate into Idols and Bands of Conscience and Ensigns or Badges of Schism: Yet because all this is wont to fall out by accident, we must not from thence make judgment of them: seeing that is not the fault of the Forms themselves, but of those, who according to the preposterous diligence, or rather malice of their own disposition, do upon occasion abuse them; and seeing the true value of things is not to be taken from the right or perverse and ill use of them. For he that is evil and imprudent may sometimes abuse in the worst sort the very best things, as

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on the contrary, a good and prudent Man may use well a thing that is evil and hurtful in it selfe, and improve it for a whole some remedy at some turns. Furthermore in the next place, it hardly falleth out, but that, if such Forms of Declarations be not sometimes set forth, a wide gap is opened unto other miscarriages and inconveniences, if not more grievous, yet at least alike and equal, and a way is easily pay'd unto a dissolute licentiousness of foolishly venting every thing, at least no better than tyranny: Lastly seeing by that means, which we have spoken of, we may timouly withstand those miscarriages and inconveniences, which some think will arise from thence. For if those, who have thought meet to set forth Confessions and Declarations of their belief, had always kept within the said use of them, they had never had place given them for their excessive authority in the Church. But after that an exact account ceased to be had thereof, their Authority began by little and little, and as it were by degrees to be advanced, insomuch that the Consciences, Eyes, Tongues and Pens of Men

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became to depend on them, as upon certain Standards, and undoubted Rules of Faith. Whence afterward it came to pass, that some by means of them, as it were by certain letters of Heraulds at Arms, have denounced War against all other Congregations, and that they might have no hope of reconciliation lest them, the assemblies of Christians thereby have been divided and separated one from another, even as Empires heretofore by Boundaries, and Enemies Camps by Trenches and Bulwarks. Lastly, which is the utmost line of Tyranny, that they have punished those, who did contradict these Forms with Force and Sword, and that with so great a zeal and heat, yea fury, that, when prophane Persons, Ungodly, Dispisers of the Scriptures and Atheists are upon very easy terms pardoned, these alone are destined to Prisons, Racks, Wheels, Gallowses, Crosses, Flames, and all the most exquisite punishments and torments imaginable, and all for this only end, that the Authority of these Forms may be freed from contradiction, and vindicated from contempt, and by that means forsooth the outward

Peace

*The Preface.*

Peace of the Church, and quiet of the Common-Wealth may be preserv'd undisturb'd. The which way of procedure, as it ought most justly to be hated and abominated of all Christians, so hath it all along exceedingly disliked us, who indeed religiously fear to give or grant to any Writings, Decrees or Ordinances of Men any Authority whatever either directive or coercive in matters relating to Faith and Conscience, or to suffer the same to be given by others.

From hence, pious Reader, thou wilt easily understand, what was our end and aim, which we propounded to ourselves in setting forth this Declaration. Indeed, the very same we said before, and none other. For this Declaration is not put forth to that intent, that thereby a new snare of Consciences should be prepared, or a constant Square and Rule of Faith and Doctrine prescribed to any, to wit, which should absolutely bind the Consciences of Men before God, and therefore none should depart from it even in the least, to wit, neither in Matter nor in Words, nay nor in method or manner of Teaching. Far be so proud a

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vanity from us, who know that this honour agreeth not with any Writings of Men, how accurate soever, and diligently, and long and much considered, but only with the Word of God contained in the Holy Scriptures; and who both know that from the abuse of such Writings, which is too frequent and too common, new Schisms, Sects, Condemnations, Persecutions, and other Scandals of that kind have more often arisen, and do seriously bewail the same. And this was our principal aim, To satisfy the often earnest requests of those, who judged that we owed this Service both to the Church and Common-Wealth, and indeed for to promote the Publick good, that is, both for the more ample illustrating the Truth of God, and for the the more happy procuring and on every side propagating of Peace in them both. Another end is, that we might by this means the more commodiously vindicate the truth of our Opinions and our Innocency against the inique accusations of those, who when as themselves hold grievous and very hurtful errors, among others, that in the first place concerning fa-

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tal Predestination, and other points annexed thereto, (as also concerning the killing of Hereticks) yet will be thought the only Orthodox Men, and the altogether pure Reformed, and stick not to fasten upon us not only Errours, but also Heresies and Blasphemies, yea who while themselves exercise new dominion in the Church, and do not only cause Schisms and Sects, but do also every where raise up direful Persecutions and Banishments against harmless Men, do nevertheless complain of us (whom having in part indeed cited in their Conventicle of *Dort*, they very lately condemned, yet unheard, and without making our defence) more than Calumniously as of the true Authors forsooth of all the Scandals and Disturbances, that have been hitherto made in the *Belgick* Churches. For the fuller conviction therefore of these Men, before God and the whole Christian World, of their manifest calumnie, and manifold Injustice hitherto used against us, and withal for the truer information of all that are pious, and lovers or studious of the Truth of God and the Churches Peace, we have thought not with

without weighty and just cause, that we were bound to set forth this publick and unanimous Declaration of our judgment touching almost the whole Christian Religion. In the framing indeed whereof we have first of all diligently endeavoured, that there might not be omitted therein any Opinion or Doctrine, either necessary, or very useful, and that there might not be any thing, either false, or confused, or lastly any thing idle and superfluous contained in the same. But that it might comprehend in it the very form of sound, or rather of healing words, which abundantly express unto us Christian Faith and Piety, both briefly and plainly, and no less methodically, and as it were in a brief survey hold forth the whole thereof to be viewed of all: and that by the unanimous consent of all the Brethren, (not so much as excepting those who are held shut up in Goals) all which jointly and severally diligently read it before, and in the fear of the Lord examined it by the rule of the Holy Scripture, as far as they might by reason of the iniquity of the times, and at length with one Heart and one Mouth

Mouth did all approve of it.

And indeed we have called it not only <sup>Against</sup> a Confession of our Faith, but also a De- <sup>the Calum-</sup> niation of our Mind and Judgment, <sup>nies of</sup> for <sup>some.</sup> that such a Declaration promiseth somewhat more full and pregnant, than a bare Confession of Faith alone doth: For indeed we were willing to satisfy the hope and expectation of those, who desired a more copious, full, and clear exposition or unfolding of our Judgment concerning for the most part all the Articles of the Christian Religion: and withal also to put a bolt upon the mouth of those, who having nothing justly to carp at in us, would persuade the people, that we would never agree together upon any common, clear and uniform Judgment touching the chief heads of Religion: that we did conceal some things, of which we were ashamed to give our judgment in publick, and that they were such, which did overthrow the very chief heads, and as it were the ἀνεγώνια, the Tenths or chief of the Spoils of Christianity: or if we did sometimes also publish or utter these, that we did hide and cover them, by obscure doubtful and uncertain expressions,

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pressions, or some general and deceitful coverings of words.

This false accusation of theirs, although long since elsewhere often detected and sufficiently refuted by us, yet had we rather obviate it even by a publick and general Declaration of our Belief, than by other means more lyable to calumnie. So secure is a good Conscience and the Confidence of a good Cause, which we have thought worth our while, even upon this occasion publickly to declare. And this among others was a cause, why we conceived or framed it not in meer Scripture-Words, lest we should indeed nourish that suspicion, to wit, that we sought lurking Holes, and hid, as some indeed think, mischievous and prophane meanings under an equivocal covering of the words of the Sacred Scripture: and that we might by this means cut off all new matter of calumniating from those, whose solemn study and chief labour it is to blur and stain, under any pretence or colour whatsoever, the credit and good name of the *Remonstrants* with heinous reproaches, or at least with sinister suspicions.

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As to thorny and too subtle questions, which are proper to your Universities and Schools, and which neither advantage the knower, nor prejudice the ignorant, we have purposedly waved them, leaving them to idle and to curious Wits, and which are troubled with an incurable evil habit of disputing, to whom it is matter of pleasure to make shew of their acuteness; and from this kind of paste, made to comfort the stomach with, to seek or purchase to themselves the petty Garland of Victory. We have bestowed our time and service on that Truth alone, which is according to Godliness, and indeed in conjunction with an ingenuous and open simplicity, the which even the Unlearned may understand, and the Learned ought not to disdain. Lastly, we have thought it best and safest, to keep within the bounds of things necessary, and in our judgment profitable, waving and passing all other things of set purpose, and that indeed the more commodiously to avoid both the extremes, to wit, the excess, and the defect. For neither do we like their Opinion, who will have nothing contained in Confessions

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and Declarations, but what is precisely necessary to be known and believed. We have thought it meet to have a regard of those things that are profitable also, especially of those, which in this kind excel the rest, and as it were lead and guide the Family. For these, like Spurs and Goads, mightily excite and put forward the will, the more freely and cheerfully to mind and endeavour after a love and observation of those things that are necessary. From hence wee see it sometimes come to pass, that some things, which are not indeed precisely necessary to Salvation, do nevertheless draw after them strong motions of minds, and do strongly incline and bow by their weight our affections and whole will to this side or part or to the other, so that he who sets his foot less aright, or less firmly in them, is upon a light occasion put by the staydness of a right mind, and easily like a restless wave, driven this way and that way. Wherefore although it be not absolutely necessary for all to know them, yet to be willing not to know, or sometimes to be simply ignorant of them, is dangerous, and often times very hurtful.

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And we have directed all things to the practice of Christian Piety. For we believe that true Divinity is meerly practical, and not either simply, or for its greatest or chieft part speculative, and therefore whatever things are delivered therein, ought to be referred thither only, that a man may be the more strongly and fitly inflam'd and encouraged to a diligent performance of his duty, and keeping of the Commandments of Jesus Christ. For it is a dry, decayed, barren, and consequently spurious Divinity, which consists within the bounds of an empty speculation, and meer contemplation, and which, after it hath a long time greatly wearyed the diligence of every the most vigilant, and with pain exercised his wit only, doth not yet reach to his will, and beget therein a due obedience unto God; and therefore worketh not in us a true and saving knowledg of God and Christ. For he that saith, that he knows God, and <sup>1 John, 2.4.</sup> keepeth not his Commandments, he is a lyer, and the Truth is not in him. The first therefore and chieft praise of Theologie consists in this, that it bows the Heart of Man unto an Obedience to-  
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ward God, and so inclines or bends that part of us, which God hath endowed with a natural liberty, and made as it were to be at its own pleasure and dispose, that it do again of its own accord subject it self wholly unto God, and abandoning the former abuse of its own liberty, doth only follow the ducture of the will of God. All other things, unless they be directed to this mark, are before God vain and frivolous, and of themselves of the least price, and consequently in a manner nothing to be esteemed. The knowledge therefore of them, is neither necessary, nor profitable farther, than so far as it may and is wont to serve unto this principal scope or design.

For this very cause also, those things which pertain to the five Articles, as they call them, to wit of Predestination, and the heads annex thereto, we have somewhat more largely expounded them, and here and there diligently intermingled with other things. For if there be any Articles of our Faith, which are very profitable, and in a manner absolutely necessary unto practice, or for the inculcating and begetting in us an observation

or keeping of the Commands of Jesus Christ, these at least are to be accounted such. For these are every where and diversly scattered or spread abroad throughout the whole body of Divinity, as certain nourishments, yea as it were Sinews, small strings, Arteries and Veins, whereby our Spirit is effectually moved unto the exercise of Piety, and kept, nourished and cherished, yea continually carryed and put forward in the same: and so consequently strongly engaged unto a continual progress therein. Which also was the cause, why we have every where here and there, where the matter so required, with reasons also added, openly rejected the contrary Articles unhappily established in the Synod of *Dort*, as some unhappy cockle-weed and tares that are very hurtful to true Piety and Holiness, yea as the foul blots and spots of the Christian Religion, which all pious people ought no otherwise to detest, then botches and imposthumes, wholly sucking up the whole juice, bloud and vigour of Goodness and Honesty, and drawing them out of our souls, to nourish themselves. For there is nothing so much an Enemy to Religion,

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as that fictitious fate of Predestination, and unavoidable necessity of obeying and offending. We had yet another cause of this our doing, to wit, that by this means we might testifie and declare to the whole Christian World, how just and weighty causes moved us, why we impugned their Opinion, who obstinately and stiffly urged the said fatal Predestination, as the chief basis, as indeed it is, or \* pillar, and ground of their Religion, and refused to tolerate in our *Netherlands* their brethren that dissent with them about the same, to wit, because, if indeed it be considered by its self and according to its genuine disposition and tendency, we saw that it was greatly hurtful to Religion and Piety: and then that we might leave it to all godly Men to judg, whether we any way deserved, upon that account to be so unworthily and ignominiously dealt with by the Synod of *Dort*, to be dismist with reproach, to be put out of our places, to be taken and violently haled from our Churches, though never so much against their wills, and furthermore afterward by the most Illustrious Lords, the Lord, States General

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ral, which were but a little before every where after an unusual manner for a great part altered and changed, to be cast out of our Country, and Banished for ever, for that, being moved only with Religion and Conscience, we could not promise, that we would keep in everlasting silence that our Opinion, and that we would no where, whether privately or publicly, whether directly or indirectly, whether upon occasion sought, or offered, disseminate the same, or inculcate it upon our Churches; being in other respects ready to perform and discharge all the duties of good Citizens and Subjects together with our Country-Men: concerning both which proceedings, both Ecclesiastical and Civil, no doubt but God and his Church in their due time will judg far otherwise, than our adversaries desire or expect.

Lastly, we have no where added to this our Confession the direful Anathema's, *i. e.* cursings of mens persons, and that (a sorrow it is to speak it) too thread-bare worn, *Damnatus*, We condemn; but have every-where only barely, or simply spoken our Opinion or

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Mind, or with a moderate rejecting of certain errors added thereunto: Not that we religiously fear, to denounce an *Anathema* there, where the holy Spirit of God goeth before us by his own example.

Gal. 1. 8. For with the Apostle *Paul*, we doubt not to bid *Anathema* to Angels and Men, if they preach any other Gospel than what hath been preached: Yea further with the same, We bid *Anathema Maran-atha* unto all that love not the Lord Jesus Christ, that is, to ungodly, prophane and Atheistical persons. But where we have not the Spirit of God going before us, there we upon good right demurr and with-hold our assent, and do both beg and grant pardon by course, remembering that, which our Saviour adviseth us; *Judge not, that ye be not judged*: and which the Apostle, *Judge not any thing before the time, untill the Lord come, who will bring to light the hidden things of darkness, and make manifest the Councils of Mens Hearts, and then shall every Man have praise of God*. Hence we do not easily denounce an *Anathema* to him, who we believe is held with a pure meer error, if he be otherwise pious, fearing God

God, and studious of a good Conscience and Divine Truth; that is, if he seem to us to love the Lord Jesus, and highly to prize his Gospel, by which alone he is willing to maintain his error, through which he ignorantly errs. For we know, how ready a matter it is, in so great a multitude of Opinions, so great a company of those that err, so great a variety of wits or dispositions, so great a plenty of hinderances and scruples, so great weakness of judgments, in such to slip and err: and how easy it is by arguments true in appearance to be deceived, and mistaken: how harmless also it is in it self to err and to mistake in many things: how great also clemency and kindness God is like to use towards such as simply err, who pardoneth and remitteth even willful sins themselves to those that repent, and how aliene or far from the gentle and meek disposition of our Lord Jesus it is, not to pittie those that stray: Lastly how sad and tragical disturbances that both rash and proud confidence of condemning hath at all times occasioned and made. For *Anathema's* are wont to provoke *Anathema's*, and where this



chance is once cast, all's past, and there is an end of all hope of remedy. For the direful hatreds of parties succeed, and the reins of hatreds being let loose, they commonly at length with deadly and spiteful minds rush upon the slaughtering and Butchering of one another, and the last fruit of these Condemnings and Anathematizings is, an everlasting despair of cure. That we might therefore avoid these mischiefs, we have carefully and purposely forbore *Anathema's*, deeming it sufficient ingenuously to have spoken the Truth, and to have shewed the error: leaving in the mean time unto others a free judgment touching every error, and the greatness of the error, but chiefly to him, who alone judgeth righteously, and searcheth the Hearts and Reins of Men. We have already sufficiently sacrificed to unseasonable *Anathema's*, and to those direful forms of sentencing to punishment each other: we condemn, we execrate and curse, &c. It is now time, that we sacrifice to Christian Concord, Meekness and Charity. After so many sad and dismal cursings, whereby on every side the fierceness of

*An exhortation to the study of peace, moderation, and forbearance.*

*1 Pet. 2: 13.  
Apoc. 2: 23.*

hatreds

hatreds and mortal fallings out hath been irritated and exasperated, let us lay aside such Enemy-like and exulcerated Minds, and by gentleness, by long-suffering, by kindness, by the Holy Spirit of Christ, by love unfeigned, by the word of Truth, by the power of God, by the Armour of Righteousness, on the right hand, and on the left, after the example of our Lord Jesus Christ, and of his Apostles, let us fight against Errours, that to our utmost power we may save those that err, and deliver them out of the danger of Eternal Perdition. Let us not be many masters: *1 Jam. 2: 1. Ma. 23: 12.* for one is our Master: Let us assent to or approve of the wholesome words of our Lord Jesus Christ, and that doctrine which is according to Godliness: *1 Tim. 6: 40.* Let us shun *vain questions, and strifes of words, from which arise envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness.* Let not us condemn, or shut out of the Communion of the Church those that Christ doth not condemn, nor shut out of his Kingdom. Again, let us not become the Servants of Men, but withal neither let us be Lords over the Faith of others. *Let our moderation appear* *Phil. 4: 5.*

*appear unto all, and in modesty and mutual charity bear with one another, being certainly perswaded, that none is lightly to be condemned, or blotted out of the register of Christians, that holds fast his Faith in Christ, and in hope of the good things promised by him, doth seek from the heart to obey his Commands, though in the mean time he err in many things, that in some sort or other concern Religion: the which holy and worthily to be praised moderation or equanimity, when the best and greatest God shall have inspired the hearts either of all, or at least of the most of those, who bear rule in Churches and Commonwealths with, then at length the Truth of the Gospel will every where flourish, and an holy peace in the Lord, and Concord will set up a settled place of abode among all that are truly Godly. The which that it may shortly come to pass in the whole World, especially in the Christian, but most of all in the Reformed, we humbly beseech of God through Jesus Christ in Spirit and Truth. These things thus premised, we shall now come directly to the heads of our Declaration, as those which we would have always joyned by an indissoluble tie with this very Preface.*

*The*

*The Confession or Declaration of the Ministers or Pastours, which in the United Provinces are called Remonstrants, concerning the chief points of Christian Religion.*

## C H A P. I.

*Of the Sacred Scripture, and its Authority, Perfection, and Perspicuity.*

## I.



Whoever desireth to worship God aright, and certainly and undoubtedly to be everlastingly saved, he must of necessity first of all \* believe, that God is, and that he is a bounteous rewarder of those that seek him: and therefore must conform himself according to that Rule and

*The Foundation of Religion, is Faith in God.*

*\* Heb. 11. 6.*

† 1 Mar. 7.  
21. Gal.  
6. 16.

and Square, which it is † undoubtedly manifest was delivered, and prescribed by the true God himself, the supream Law-giver, and established upon the promise of Eternal Life.

The Reve-  
lation of  
the God-  
head in  
the Old &  
New Te-  
stament.  
|| Heb. 1. 1.  
1 Joh. 1. 18.

2. That God is, || and that he hath at sundry times, and in divers manners spoken in times past unto the Fathers by the Prophets; and that he hath at length in the last times most fully declared and manifested his last Will by his only-begotten Son, hath been a thing confirmed by \* so many and great Proofs, Signs, Wonders, mighty Deeds or Works, Gifts or Distributions of the Holy Ghost, and other wonderful Effects, and certain Events of several Prophecies, and Testimonies of Men worthy of belief, that any more certain, more substantial, and more compleat cannot be given, or justly desired.

The Cano-  
nical  
Books of  
the Old  
Testament.

3. The whole Declaration of the Divine Will, which pertaineth unto Religion, is contained in the Books of the Old and New Testaments, and indeed authentically only in those, which are called Canonical, or which it can upon no just ground be doubted, but that they were

were written or approved of by those Men, † who were inspired with, and instructed and guided by Gods Holy Spirit: such as in the Old Testament, are || the five Books of Moses, the Book of Joshua, Judges, Ruth, the two Books of Samuel, two of the Kings, two of the Chronicles, (or Paralipomena, i. e. things omitted or past by) Esdras, Nehemiah, Esther, also Job, the Psalmes of David, the Proverbs, Ecclesiastes, the Song of Songs, the four greater Prophets, to wit, Isaiah, Jeremiah, with his Lamentations, Ezekiel, and Daniel: the twelve lesser Prophets, to wit, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi.

4. In the New Testament there are the four Evangelists, \* Matthew, Mark, Luke, and John; the Acts of the Apostles, the Epistles of Paul, to wit, † to the Romans, the former and latter to the Corinthians, to the Galatians, to the Ephesians, to the Philippians, to the Colossians, to the Thessalonians two, two to Timothy, to Titus, to Philemon; also the Epistle to the Hebrews; one Epistle of James, || two

† 2 Tim. 3.  
15, 16, 17.  
2 Pet. 1.  
20, 21.  
|| Luk. 16.  
29. & 24.  
27, 41, 46.  
47, 48, 49.  
23. & 24.  
14. & 26.  
21, 23.  
Rom. 1. 2.

The Books  
of the New  
Testa-  
ment.  
\* Luk. 1. 1.  
2. 3. Joh.  
19. 35. &  
20. 1. Act.  
1. 1. & di-  
vers other  
places.  
† 2 Pet. 3.  
15, 16.  
1 Thes. 2.  
2. 86. Joh.  
1. 1. 2. 17.  
|| 2 Pet. 3. 1. 1. Joh. 1. 1. 2. 4.

of

\* Rev. 1. of Peter, of John three, of Jude one: lastly  
1. & 12.  
18, 19.  
with o-  
ther pla-  
ces.  
The cer-  
tainty of  
both.

the \* Revelation.

5. That all the said Books were written or approved of by Men Divine, and not to be excepted against, hath in former times been clearly found and proved by so many, and so certain and evident Testimonies and Proofs, that there can nothing further justly or reasonably be desired. For though at sometimes there hath been made some doubt of some few of them, towit, whether they were penn'd or approved of by those very Authours whose names they bear, yet at length the matter being more narrowly examined, and the truth searcht into, it hath been abundantly evicted, that they were in deed and in truth penn'd or approved of by Divine Men, and those whose Authority was infallible, and credit undoubted of with all Believers.

The Apo-  
chryphal  
Books.

6. Besides the said Books of the Old-Testament, there are others also, which have been now long since had in great esteem with many, commonly called *Apo- chryphal*, the which although they are not of force to confirm Doctrines of Faith, yet may they (though some more, some less) pro-

profitably be, and are usually read for the proficiency of Faith and Life; such as are *Tobie, Judith, Baruch, Wisdom, Ecclesiasticus*, the third and fourth of *Esdras*, three Books of the *Maccabees*, and certain additions unto *Esther* and *Daniel*, which are commonly known.

7. That the Doctrine contained in the Books of the New-Testament (by which also the Truth and Dignity of the Old Testament is abundantly established and confirmed) is altogether True and Divine, is not only clear and evident from its being written or allowed of by the said Divine Men, we named before, and its being delivered by them unto the Churches; nor from its being confirm'd and establish'd or ratified by || divers and innumerable miracles and mighty deeds, Signs and Prodigies, exceeding all humane and Angelical Wisdom and Power, and furthermore by the \* glorious Resurrection from the dead of the first Author of it, even our Lord Jesus Christ, and his Exaltation asserted by many irrefragable Testimonies and Proofs; but also even chiefly from its containing precepts so transcendently † perfect, righteous, just and ho- ly

Argu-  
ments for  
the cer-  
tainty and  
truth of  
the Scrip-  
tures.

|| Act. 5.  
11, 13, 14,  
15. Heb.  
2. 3, 4.  
Act. 10:  
37, 38, 39.  
\* Act. 2.  
14, &c.  
Act. 5. 29,  
30, 31, 32.

† Mat. 5.  
6, 7, 8.  
chapters.

2. Pet. 1.  
 4. Heb. 8.  
 6. 2 Cor.  
 7. 1.

\* Rom. 10.  
 18. 1 Cor.  
 2. 3. 4.  
 2. Cor. 3.  
 1 Thim. 3.  
 6. 2 Cor.  
 4. 2. 3. 4.  
 5. &c.  
 2. Cor. 6.  
 4. 5. &c.  
 Col. 1. 6.  
 23. Act. 5.  
 14. &c.  
 Act. 19.  
 11. 12. and  
 so follow-  
 ing.

ly, that any more perfect, just, equal,  
 and holy cannot be devised or thought  
 of; and promises || so exceeding Great,  
 Rich and Precious, that neither the  
 mind of Men, nor Angels can conceive  
 of any more Excellent, more Divine and  
 Worthy of God. To which the admi-  
 rable \* force and efficacy of the Doctrines  
 it self addeth no small weight, to wit, that  
 it, although such an enemy and so un-  
 grateful to the flesh, was by a very few  
 Apostles, and they plain, simple, weak  
 Men, Men most aliene or free from not  
 only the crime, but also the very suspici-  
 on of all simulation and forgery; Men  
 advantaged by no helps of Worldly Elo-  
 quence, of no renown upon any accounts  
 of humane Authority, without force, with-  
 out arms, only by the perswasion of Rea-  
 sons and Arguments, and demonstration  
 of the Spirit; withal by men armed meerly  
 with Innocency, Sanctity of Life and  
 Patience, in a very short time, in all pla-  
 ces, (though the whole Kingdom of Satan  
 and all the World almost made resistance  
 and head against it) was wonderfully dis-  
 seminated, and so spread it self far and  
 wide on every side into all quarters, that

innu-

innumerable myriads of men, of all ranks,  
 Orders, and Conditions, not only of ig-  
 norant or private men, but of the most  
 learned and wise not a few, leaving their  
 ancient and countrey-rites and Religions,  
 in which they were born and bred, with-  
 out any hope of any Earthly advantage  
 (nay but rather with a certain expecta-  
 tion of afflictions, ignominy and all man-  
 ner of dangers and miseries) did most  
 constantly adhere and cleave thereunto:  
 yea so far did the force hereof prevail,  
 that all other Religions else, although  
 every where established by humane power  
 and force, the Jewish only excepted,  
 because that was of God, did almost  
 wholly vanish, and became extinct at the  
 rising brightness of the same.

8. And although indeed the primitive  
 Church, which was in the Apostles days,  
 might most certainly know, and un-  
 doubtedly also did know, that these  
 † Books were written, or at least appro-  
 ved of by the Apostles; and delivered as  
 it were from hand to hand the knowledg  
 hereof unto us, and deposited or left the  
 same with us as a certain pledg in trust,  
 yet do we not therefore hold these Books  
 for True and Divine, because the primi-

F

tive

A Prolep-  
 sis, or pre-  
 vention,  
 and an-  
 swering of  
 an objecti-  
 on touch-  
 ing the Au-  
 thenticity  
 of the  
 Church.  
 † Luk. 1. 1.  
 Col. 4. 16.  
 1 Thes. 5.  
 27. and  
 2 Thes. 3.  
 17.

tive Church hath by its uncontrollable Judgment judged them true, or that they contain in them Divine Sences or Meanings, and hath by its infallible Authority decreed, that they be held or accounted for such. For first, it was not necessary that the Church by its Judgment should define, and by its Authority determine, that those Books, which were written or approved of by the Apostles, were true and Divine, or of God, or no; for that, both before, and without all such manner of Judgment, was altogether certain and undoubted of by all Christians both in general and particular: inasmuch that as soon as any one of them knew, that any thing was written or approved of by the Apostles, he might

|| Eph. 2.  
20. Act. 2.  
42. &  
1 Thef. 2.  
13.

even || thereby, and of right ought to know, that the same was true and of God or Divine, and needed not any other Judgment in the case. In the next place, neither indeed could such a judgment of the Church suffice; seeing no Man can be certain, no nor so much as probably, of the being of any Church, unto which such an Authority is said to belong, except he be first assured, that those books, wherein the said Authority is said to be gi-

ven

ven or assigned to the Church, are true & Divine: and seeing he cannot know and determine for certain, that any Church is the true Church of Christ, \* if he be not already undoubtedly sure and certain before, that, whatsoever is contained in the said Books, the same is true and from God: for by vertue of that very Faith or Belief, whereby the Church embraceth or receiveth that as true, she herself finally obtains and hath her being a true Church. And if indeed such an Authority as this agrees not with the very first primitive Church itself; much less ought we to believe, that it belongs to any Church at this day, or any indeed succeeding that first and primitive one.

\* Rom. 10.  
14, 15, 16,  
17. Joh. 10.  
3, 4, 27.  
1 Pet. 1.  
23, 24, 25.  
& chap. 2.  
1, 2, 3, &c.

9. The Doctrine therefore contained in these Books is of it self altogether Authentick, and indeed of Authority Divine, and † uncontrollable: and by reason of the infallible veracity of God, deserves altogether and challengeth undoubted Credit and Belief, and by vertue of its autocratorical or absolute and supream Power, most humble Obedience from us. And whatsoever || Doctrine or Tradition wants this priviledg of being

The Au-  
thority of  
the Sacred  
Scripture.  
|| Efa. 1. 2,  
3. Heb. 1. 1.

|| Deut. 4. 2,  
& 12. 32.  
2 Tim. 3.  
15. 2 Pet.  
1. 21.

† 2

of

of a Supream and Divine Revelation, it hath not by any Right, either the same, or the like Authority with it: much less that, which either decreeth any thing else, (either contrary to it, or diverse from it) and that by an usurpt Authority, || or at least otherwise than is contained in writing in these Books, commandeth it to be declared, or being declared to be believed upon the pain and peril of the loss of Salvation: since God can neither contradict himself; and no Authority, either Humane, or Angelical ought to be equalled to the Divine.

*The Sacred  
Scripture  
is the only  
Rule of  
Controversies  
of  
Faith.*  
8. Heb. 8.  
20. Act. 17.  
11.

† 1 Tim. 4.  
12. Mat.  
23. 8.

10. And now because such Divine-like Authority as this belongeth unto, and agreeth with these very Books only; it is therefore even withal necessary, that by them \* alone, as by Touchstones and firm and unmovable Rules, we examine and try all Controversies and Debates in Religion, and by them only to reason, discourse and judg of them; and so to leave them to God alone and to Jesus Christ, as the only, supream and infallible † Judg; peremptorily to be decided: for we are not to think, that it was any ways God's will and pleasure in the least, that they should be

be

be decided by any judicial or authoritative right, by any visible Judg, and one ordinarily speaking in the Church, sith it hath pleased him to leave us in his Word, a rule only directive, or to judg only || directly by, and not withal coactively or by way of constraint: but that there ought to be an infallible Judg always speaking in the Church, he hath no where signified: nor hath he in his Word pointed out, who he should continually be; but hath expressly commanded all & every one alike \* to search his Laws, or Judgments and Statutes, to † try the Spirits, whether they be of God, yea to try || all things, and to hold fast that which is good; and moreover hath promised to such as search into his \* Laws, and seek the understanding of them, his Grace and Holy Spirit; and † those who have searched the Scriptures, and examined Controversies of Faith by them, yea who have diligently tryed by the Rule and Square of the Scripture those things, which have been spoken by the Apostles themselves, he hath commended and praised them with singular Elogies.

|| Psal. 119.  
8, 9, & 119.  
to 5. Luk.  
16. 29, 31.

\* Deut. 6.  
6, 7, &c. &  
chap. 11. 8.  
& so on.  
† 1 Joh. 4.  
1. & so on.  
|| 1 Thel.  
5. 21.  
\* Prov. 2.  
2, 3, 4, &c.  
& chap. 3.  
v. 13. &  
so on.  
Psal. 1. 1.  
† Act. 17.  
11. 2 Pet.  
1. 19.

F 3

11. There.

And not  
the Church  
or a Synod,  
&c.

11. Therefore they who do freely give themselves, or suffer to be given by others this inefragable Authority of peremptorily deciding of Differences and Controversies of Faith or Religion, either all or some, either to some certain Church, or Synod of Doctors, or to any Society of Men whatsoever, or to any single Person, who also may be ungodly and profane, as to a visible and speaking \* Judg, and will have Mens Consciences held and bound by this decision, they build upon no firm reason, much less upon any Divine Authority; nay rather they are to be thought to do it against both the one and the other alike. Besides that they do by this means greatly weaken and wholly void that Christian duty of searching the Scriptures, of trying the Spirits, of proving all things, &c. and withall both the necessity and advantage of pious and devout Prayers.

\* See the  
places  
to which  
before, 16.  
8. 20. &c.

¶ Plal 115.  
33, 35 for  
on Eph 1.  
16, 19 for  
following  
chap. 3. 14.  
15, &c.  
Mat. 7. 7, 8.  
&c. Jam.  
1. 5.

¶ An ex-  
amination  
and confir-  
mation of  
the con-  
viction  
of error.

12. For this therefore at least most weighty and withall most just cause, we suffer not our selves in Controversies indeed of Religion, & in the sacred concerns or causes of Faith, to be prest with the bare Authorities of Men, suppose with the

the Glosses and Opinions of the Fathers, as they are called, the Determinations of Councils, or Synods, the Articles of Confessions, the Placits or Opinions of Divines, or the Conclusions of Universities; much less with long since received Customs, or with the Splendor and Number, or Multitude of Men of the same Opinion, or lastly Prescription of a long times continuance, &c. For doubtless at this turn we ought not to mind, what this or the other Doctor of the Church or Assembly of Doctors, though never so renowned for their supposed Learning and Sanctity, nor what this or that Synod or particular Church, but what he, who is before all, and who alone can neither deceive, nor be deceived, our Lord Jesus Christ, hath said and prescribed in his Word.

Mat. 23. 8,  
9 Rom 15.  
18 Gal. 1. 8.  
and fol-  
lowing.

13. Nor is it strange: for in these very Books is perfectly contained a full and more then sufficient Revelation of all the Mysteries of Faith; especially of those, which are simply necessary for \* all Men in general, and every Man in particular, to know, believe, hope, and do for to obtain everlasting Salvation: so that there

The Per-  
fection and  
sufficiency  
of the Holy  
Scriptures.  
2 Tim. 3.  
15, 16 &c.  
1 Pet. 1. 23,  
24, 25. &c.  
2 Pet. 1. 19,  
20, 21.



is no one point, no not the least requisite for the right information of Faith, or of a life pleasing unto God, precisely necessary to be held by any Christian, which is not abundantly contained in these very Sacred Books. | And by things necessary unto Salvation we only understand those things, without which it is utterly impossible for any Man either to obey the Commandments of Jesus Christ aright and as he ought, or firmly to believe his Divine Promises: and which are therefore such, that without a Man's own manifest fault, they cannot be denied, unknown or called in question by him.

*The clear-  
ness and  
perspicuity  
thereof.*

\* Psa. 19.  
8, &c. Psa.  
119. 105.  
130. 2 Cor.  
3. 14, 15.  
Eph. 4. 3.  
1. 19.

14. Furthermore the \* perspicuity of the said Books, although in some places (especially to the unlearned and less exercised) they be obscure or dark enough, is so great, especially in Meanings necessary to be understood unto Salvation; that all that read them, not only the Learned, but the Ignorant also (that are endued but with common Sense and Judgment) may, as far as is sufficient, attain to the understanding of them; so be it they suffer not themselves to be blinded with Prejudice, vain Confidence, or other

other corrupt Affections; but search this Scripture diligently and devoutly, (which we believe is not only lawful for all, † though otherwise Rude, Ignorant and of the common People or Laicks: but also commanded and enjoined them of God) and study to be acquainted with those phrases or manners of expression, which are peculiar to the Scripture, and were most clear and significant at that time wherein those Books were written, and whilst the same *idiom* or propriety of speech yet flourished; that such as these, we say, may from them abundantly understand all things pertaining to true Faith and Godliness, not only those things which are necessary, but also under the very reason of their necessity, to wit, that they are necessary, and as far as, or how and upon what accounts they are so: and that Men honest, ‖ teachable and truly fearing God do really most easily understand them.

15. But because there be very many even amongst Christians, who either do not at all, or else not with sufficient \* attention read these Books, nor with care and Judgment consider what they read; or do

*The causes  
of its ob-  
scurity.*

\* Job. 3. 18,  
19, &c. and  
5. 39. 40 &c.  
& 12. 39,  
40, &c.

† Joh. 5.  
39. 40.  
2. Pet. 1.  
19.  
Luk. 16.  
29. &c.  
1 Thes. 5.  
20.

‖ Psa. 25.  
12, 14.  
Joh. 7. 17.  
Eph. 8. 47.

|| 2 Pet. 3.  
16, 2 Cor.  
3. 14.

\* Act. 8.  
30, 31, &c.  
& 18. 24,  
25, &c.

And of its  
Interpre-  
tation.  
|| 1 Cor. 12.  
7, 8, &c.  
chap. 14.  
throughout  
1 Thess. 5.  
20, 21.

do not frequently, as is meet, piously implore the Divine Help and Assistance, or || else being tainted or filled with Prejudice, Self-Confidence, Hatred, Envy, Ambition, or other corrupt Affections, are implo'd in reading of these Books; and then indeed next, because even in these very Books themselves we often meet with here and there, as well things as \* phrases peculiar to the said ancient times, and also tropical and figurative manners of speech, which at this time afford us some darkness and difficulty; and which are such, that unless one be solidly instructed in all these, or else bring with him a mind very docile, honest, and void of Affection or Partiality, unto the judging or discerning of them, they may easily be wrested to a wrong sence, yea to a perverse, and such as is prejudicial to Salvation; from hence ariseth not only just reason alone (that we may not treat of many other now) why the † interpretation, and explication of the Scriptures profitably may, yea and alwaies ought to have its place allowed it in the Church.

16. But

16. But the best Interpretation of Scripture is that, which most faithfully <sup>Which is the best & surest Ex- plication of Scripture.</sup> expreſſeth the native and literal sence thereof, or at least cometh nearest to it, as that alone which is the true and living || Word of God, whereby, as by incor- || Heb. 4. 12; 13. 1 Pet. 1. 23, 24, 25. Jam. 1. 18, 21. ruptible Seed, we are begotten again unto the Hope of Eternal Life. Now we call the native and literal sence, not so much that, which the Words properly taken hold forth, (as indeed it very often falls out) as that, which though the words rigidly taken do not insinuate or hint it, yet is most agreeable to right reason, and the very mind and intention of him, that uttered the words, whether it were expressed properly or figuratively.

The which may and ought to be known and discovered by the scope and occasion of every place, also from the \* Subject Matter, Antecedents and Consequents, that is, things going before and following, also from comparing of like places with like, and from palpable Absurdities otherwise like to follow, and other Arguments of that kind, or from the consideration and weighing of things together.

17. But

17. But to desire to fetch or take this exposition from any other Author, Head, or Fountain whatsoever, to wit, from any Symbol or Creed of Mens making, or Analogy of Faith in this or that place received, or any publick Confession of Churches (which we also before advised in our Preface, which we would never have at any time severed or divided from this our Declaration) or from the Decrees of Councils, or Consent of Fathers one or other, though even the most or greatest part of them, is a thing too uncertain and oftentimes dangerous.

*A precept  
or preven-  
tion of  
an objecti-  
on.*

18. And yet do we not therefore lightly despise the pious, probable, or long-since received interpretations of others, especially of the ancient Fathers whether *Greek* or *Latin* : much less so as proudly, or arrogantly to reject their unanimous consent ; but we do then at length, and that indeed modestly recede from them, when we find in our Conscience, that they alledg things aliene from, or not agreeable with the true sence of the Scriptures, or things contrary to it. Nor do we think, that we do by this means

means do them any wrong : Since not only every of them apart, but also the most of them jointly, yea all of them taken together, might in many things err ; and themselves also have freely acknowledged it of themselves with one accord : and therefore do expressly forbid, that their writings be simply or without any more ado believed, but desire that we at length so far approve of them, as they agree with the Sacred Scriptures ; and on the contrary, that we freely reject them so far as they disagree with the same.

C H A P.

## C H A P. II.

Of the Knowledge of the Essence of God, or  
of the Divine Nature.

## I.

The two  
chief heads  
of Religion

\* Joh. 17. 3.  
1 John 2.  
23. & chap  
5. 11, 12.  
& 2 Joh. 9

Furthermore our whole Religion contained in these very Books doth briefly consist in our right knowledge of the \* one only true God, and Jesus Christ the Mediator, whom he hath sent; and in a lawful or due Worship of both in or under the hope of a Life eternal and immortal after Death, to be certainly obtained and enjoyed in the Heavens according to the free promise of the same.

Three  
things to  
be known  
of God.  
† Heb. 11.  
6, 7, &c.  
Acts 14.  
15, &c.  
& ch. 17.  
24, &c.

2. And that God may be rightly known and piously worshipped, and that according to the Scriptures, † three things offer themselves necessarily to be considered and held by us; his Nature, Works, and Will. The Nature indeed of God, that we may understand, that he is of or in himself most worthy to be worshipped of us: his Works, that we may

know

know, that he may rightfully and deservedly require of us, what manner of worship soever he please; lastly his Will, that we may be clearly convinced, that he will be worshipped of us; and withall know after what manner he will, and ought to be worshipped by us; that we may assuredly hope for Eternal Salvation from him. Howbeit concerning the Nature and Works of God, all those things are not necessarily to be held, which in every respect, at least whatsoever belongs to the Divine Essence, and all the modes or manners of its working and kinds of operations: much less all those things, which either according to the likely and specious placits of the Schools, or from the probable discourse of Reason, are wont to be affirmed of them: but those only, without which the Divine Will, revealed in the Scriptures either cannot be rightly understood, or performed by us: Since they only, who do the will of God and † keep his Commandments, are every where in the Scripture said truly to know God, and on the contrary, they that do not the same, are said not to know God. So that that alone deserveth

But not  
equally, or  
like ne-  
cessary.

A twofold  
knowledge  
of God.

† Job 28.  
28. Jer. 2.  
8. & 22. 16  
Hos. 6. 6.  
Tit. 1. 16.  
1 Joh. 2. 3,  
4, &c. and  
ch. 3. 6.

verth to be called the saving Knowledge of God, which is joyned with the practice of Piety. But other things pertaining hereunto, although haply they may be profitable more or less, either for the promoting of Piety, or for the better understanding, and more happy composing of Controversies of Religion that may happen; yet they ought not to be held for necessary doctrines of Faith, which we cannot be ignorant of without the loss of Salvation.

Of the  
Nature  
of God.

\*Exod. 34.  
6, 7. 1 Tim.  
1. 17. & 6.  
15, 16.

† Mat. 28.  
19. 2 Cor.  
13. 14.  
1 Joh. 5. 7.

3. As to the Nature of God, the Scripture holds forth God unto us under a twofold consideration. 1. Absolutely and generally in his essential Attributes: to wit, whereby he doth unfold or declare unto us \* his Spiritual Nature and glorious Majesty common to the distinct or several Persons, so far as is requisite for our Faith and Salvation in this Life. 2. Distinctly & relatively in the mystery of the † Sacred Trinity, which respecteth the internal and mutual habitude, *i. e.* state or standing, and certain proper oeconomy, *i. e.* ordering or disposing of things, of the persons among themselves.

4. These

These Attributes, so far as they necessarily pertain hereunto, are these that follow.

5. I. God is \* one, because he is alone, without Associate, the most Supreme and Highest; who hath neither any before him, nor above him, whom he should depend upon in Being, Willing, or Acting; but hath his Godhead, or Divine Power, or Dominion over all things from himself: nor is there any other besides him, nor can be, with whom all the Attributes of a true Deity from himself may or can agree; and therefore he is of altogether absolute Authority, or uncontrollable Power, so that he can dispose of his Creatures and all his Goods howsoever he pleaseth; that is, so as to give, take away, preserve, destroy, make alive, kill, command, forbid, permit, punish, pardon, encrease, diminish, change, translate, &c. as he knoweth it to make for his own Glory, and the Salvation of those that are His, and as he shall see it to comport and agree with his Wisdom, Goodness, and Justice.

God is one  
and the  
Supreme  
Lord of  
things.  
\* Deut. 6. 4  
& 32. 39.  
Ps 86. 10.  
1 Cor. 8. 6.  
1 Tim. 2. 5.

† Gen. 14.  
18. Deut.  
10. 17.  
Isa. 4. 4.  
& 44. 6.  
& 45. 6, 7.  
† Job 9. 4.  
Eccl. Deut.  
32. 39 &c.  
2 Chron.  
20. 6.  
1 Sam. 3.  
11, 12, 13.  
Dan. 2. 22,  
&c.  
Juni. 4. 12.  
Ala. 22. 15.  
Prov. 16. 4  
Isa. 42. 6.  
Eccl. 48. 11.

G

6. II.

*Eternal  
and Im-  
mutable.*

\* Rev. 1. 4.  
Psal. 90. 2.  
1 Tim. 1. 17.  
17. & 6. 15.  
16.  
† Jam. 1. 17.  
Rom. 1. 20, 23.  
Mat. 3. 6.  
Psal. 102. 26, 27.  
† 1 Joh. 5. 11.  
1 Tim. 4. 10.  
Tit. 1. 1.

*Immense  
and every  
where pre-  
sent.*

\* 1 King. 8. 27. Psal. 139. 8, 9.  
† 1 Joh. 3. 14.  
† Isa. 66. 1.  
Acts. 7. 48, 49.

† Psal. 2. 4.  
& 11. 4.  
& 33. 13, 14.  
& 115. 3.  
Mat. 6. 9.  
† 2 Cor. 6. 16.  
Joh. 14. 23.

6. II. He is Eternal, \* because he always was, ever is, and will be the same, without all beginning and end, and all alteration; yea alone living necessarily by (his) Nature, or having Life and Immortality of or from himself; and therefore in himself always invariable, † incorruptible, and every way immutable: Lastly, He is the supreme Author, and sole and only Donor of that very ‖ Eternal Life it self, which he himself hath graciously promised unto us in and by Jesus Christ.

7. III. He is Infinite and Immense; \* because he so filleth Heaven and Earth, that he cannot be circumscribed by any certain spaces of places, nor concluded or enclosed within any bounds; but he is every-where present in all places, although never so secret or hidden and most remote, in a general and incomprehensible manner. Albeit in a certain † peculiar manner, he both gloriously dwelleth in the Heaven of the Blessed, and exerts or putteth forth a special efficacy of his ‖ Grace in his Saints, though not in all in like measure. From whence there may easily be understood various degrees

degrees of the Divine Presence in the several things that are created.

8. IV. He is Omniscient, and indeed of infallible Knowledg; \* because he not only altogether most thorowly knoweth all things, which have any entity or being, as they are severally in themselves, whether they be good or evil, past, present, future, also possible and future Events, yea, and also the closest thoughts of the Heart, the most secret Sayings or Words, the most hidden Deeds, (under which also we will comprehend things of Omission, or that are left undone) but also because he keepeth them most present in † memory, and seeth them, as it were, set before his Eyes, whatsoever are at any time well done by us or otherwise: So that this Knowledg (*viz.* of his) cannot be defaced, either by ignorance, or forgetfulness, or fraud, or craft, or any deceit or guile: Lastly, Because he knoweth ‖ most wisely to order, dispose, direct and dispense, and govern all things.

9. V. He is of Will most free, \* because he is determined neither by any inward ne-

G 2

*Of most free Power  
and Will. \* Exod. 33. 19.  
Psal. 115. 3. & 135. 6. Mat.  
20. 15. Rom. 9. 15. 18.*

*Omnisci-  
ent and  
supremely  
w. f.  
\* Job 42.  
2, 3.  
Psal. 139.  
almost  
through-  
out.  
8. 147. 5.  
Prov. 15.  
11. 15. 41.  
22, 23.*

† Jer. 17.  
9, 10.  
1 Sam. 16.  
7. Psal. 110.  
& 94. 11.  
1 Cor. 4.  
5.  
11. 4. 13.  
† Joh. 3.  
20.  
† 1 Sa. 40.  
13. 14.  
Rom. 16.  
27.  
1 Tim. 1.  
17.

cessity of his own Nature, nor by any outward force, either of any power or efficacy of Object, from without himself, to will, or nill, or to permit those things, which are, or come to pass; but according to his most free Pleasure, or mere Counsel, and good pleasure of his own Will, he putteth forth himself either to will, or nill, or permit them all. And indeed all things good he so willet them, that he also \* approveth of them, and procureth them: Some things also he commandeth, counselleth unto, wisheth, desireth, and in his own way effecteth. But evil things of faults † or sins, (that is, not only the malice or wickedness it self, but also vitious Acts, so far indeed as malice or blame doth necessarily cleave to them, either of themselves, or by reason of some positive Law) he in very Deed doth not will them, but hateth, detesteth, forbiddeth, dissuadeth from them, punisheth them, & oftentimes hindreth them, but never causeth or procureth them. Yet he willingly permitte them, and will permit them; || not that he doth will that they should be done by us, or efficaciously ordaineth or

\* Pl. 11. 5.  
2. & 81. 14  
Ita. 5. 1. 12.  
Eccl. Mic. 6.  
7. 8. 2 Cor.  
5. 20. Heb.  
13. 18.  
† Pl. 5. 5. 6.  
& 11. 5. 6.  
Ex. 20. 5.  
& 34. 7.  
Deut. 25.  
16. & 28.  
65.

Pl. 81.  
12.  
Acts 24.  
2, 6.

or decreeth that they should be done; but because he suffereth our Actions to proceed in them, and doth not hinder it as he might: and this he doth that he may not overthrow the order once settled by himself, and destroy and void that liberty, which he gave his Creature.

10. VI. He is most \* good, both <sup>Most good in himself</sup> in himself, and towards his Creatures: <sup>and towards us.</sup> because he is not only most highly perfect by Nature, and therefore most highly lovely; but he is also very kind and liberal towards his Creatures, although not towards all alike, yea sometimes also towards sinners: but towards his faithful or believing Ones, he is † most gracious, gentle, long-suffering, and merciful; yea, he is most readily disposed to communicate to them the highest and eternal Good, that is, than which none better or greater can either be desired or possessed by them.

11. VII. He is most just and \* equal, <sup>Just, Holy and True.</sup> and indeed of Justice and Equity inflexible: not only because he always loveth that in us, which is right and equal, and hateth all iniquity, in which respect also in Scripture he is called *Holy*; but also

Pl. 10.  
1, 2, Eccl.  
& 25. 8. Eccl.  
& 36. 5.  
& 103. 8.  
Eccl. & 145.  
8, 9.  
Joel 2. 13.  
† Rom. 2. 4.  
Ephel. 2. 4.  
Tit. 3. 4.  
Jam. 1. 17.  
1 Tim. 2. 4.  
& 4. 10.

Gen. 18.  
23, Eccl.  
Deut. 32. 4.  
Pl. 11. 5.  
6, 7.  
& 145. 17.

† Ezek. 18.  
23. &c. 33.  
17. &c.  
Mat. 20. 13.  
2 Thess. 1.  
5, 6, 7.  
Rev. 19. 2.

|| 1 Tim.

15. 29.

Rom. 3. 4.

2 Tim. 4.

8. & 2. 13.

Tit. 1. 2.

Heb. 6. 12.

1 Joh. 1. 9.

Omnipotent.

\* Gen. 17. 1

2 Chron.

20. 6.

Pf. 115. 3.

Mat. 19. 26

Mat. 14. 36

Luk. 1. 37.

Rev. 1. 8.

& 4. 8.

Blessed and every way

perfect. \* Psal. 5. 12.

Mat. 11. 25. Act. 17. 24.

1 Tim. 6. 15, 16. Jam.

3. 7. Act. 14. 15, 16, 17.

cause he † never doth wrong to any, and in all his Works and Judgments (and especially in making Laws, distributing Rewards, and inflicting Punishments) he doth always exactly observe Rectitude and Justice, whereby he giveth to every one his due, and exerciseth most equal right : Lastly, because he is True, || Sincere, and in no wise dissembler in his Words ; and in performing his Covenants and Promises, he is most highly faithful and constant,

12. VIII. He is Omnipotent, or of invincible and insuperable power ; \* because he can do whatsoever he pleaseth, though all Creatures be never so much against it : yea, indeed he can always do more, than indeed he ever will ; and therefore he can simply do all things whatsoever, that do not imply a contradiction ; that is, which are not necessarily and of themselves repugnant to the certain truth of things, nor to his own Divine Nature.

13. IX. Lastly, He is most blessed or happy, and indeed of \* compleat and incomprehensible blessedness ; because

he possesseth both a Nature in all respects absolute, and a Majesty in the highest degree glorious, and every way aboundeth with the Treasures of all good ; and feareth not any hurt or evil from any, nor standeth in need of any good from without himself at any time ; but doth largely of his own give all unto all, as he pleaseth, because he is the first, chief, and ever inexhaustible Fountain of all things that are good.

14. And thus much touching the essential Attributes of God, pertaining indeed to this Head : all which generally and particularly we believe to be most profitable, yea hitherto necessary to be known, inasmuch that without the knowledge of these we cannot worship God aright ; but by it we may. For because God is One, it is altogether just and necessary for us, that we with Soul and Body depend wholly upon him only, as the first or chief Author of our Salvation ; and again likewise, that our whole Worship terminate and end in him alone.

15. Because he is of Irrefragable Power, and Supreme Authority, it is

G 4

The Use of the Doctrine of the Unity of God.

\* Deut. 6. 4, &c.

Mar. 4. 10.

1 Cor. 8. 5, 6.

Of his Supreme Power & Authority



\* Gen. 13.  
27.  
2 Sam. 15.  
25, 26.  
1 Sam. 3, 25,  
26. &c.  
Phil. 4. 6.  
Jam. 5. 1,  
2, &c.  
and 1 Pet.  
3. 17.

Of his E-  
ternity &  
Immuta-  
bility.  
\* Rom. 16.  
25, 26.  
Tit. 1. 2.  
Jam. 1.  
17, 18.

Of his Om-  
nipresence

altogether meet and necessary, that we do, whosoever we be, and wheresoever at least we are, in all things most humbly submit our selves unto him, as King of Kings, \* and Lord of Lords, any where sworn to none, nor obnoxious to any; that we do pray continually unto him for † his Benefits, and other things necessary, or at least useful for us, that we give him thanks for things received: Also that all Adversity, whatsoever he sendeth, we should bear it patiently, and quietly, and contentedly, and that we should never abuse our Prosperity, or grow proud thereby.

16. Because he is Eternal and Im-  
mutable, it is requisite that we be very  
believingly confident to expect, and  
firmly to hope for the reward of \* Eter-  
nal Life, graciously promised unto us by  
him in Christ; and certainly believe,  
that he will never at any time either alter  
or change it himself, nor suffer it to be  
violently taken away from us by o-  
thers.

17. Because he is Immense and Om-  
nipresent, it is meet that we every-  
where walk circumspectly, reverently,  
and

and carefully, as in his † sight; that we also always pour out unto him our Prayers and Supplications, with all humility and submission, and a firm confidence of being heard; and that we think, speak, or do nothing at any time, but what is serious, grave, or weighty, and worthy the presence of so great a Deity.

18. Because he is of infallible Know-  
ledg, it is expected that we walk and  
live uprightly, and sincerely, and cir-  
cumspectly; that we always study to ap-  
prove our Thoughts, † Words, and  
Actions unto him; that we continually  
commend our Cause, when good and  
just, unto him; that we with boldness  
offer unto him our Prayers, Sighs, and  
Groans; And lastly, That we be tho-  
rowly perswaded that he taketh care of  
us and all our Concerns.

19. Because he is of most free Power  
and Will, it becometh us, that whatsoe-  
ver \* good things we have, either in  
common with others, or peculiar before  
and above others, (whether bodily or  
spiritual) we attribute it to his alone  
spontaneous liberality, and most free mu-  
nificency; that we always diligently  
and

† Psal. 139.  
7, 8, &c.  
Amos 9.  
2, &c.  
Mat. 6.  
1, 2, &c.

Of his  
Omnisci-  
ency.

† Psal. 34.  
16, 17. &c.  
94. 7, 8, &c.  
Mat. 6. 4,  
6, 18.  
Rom 8. 27  
Heb. 4. 11,  
12, 13.  
1 Pet. 3. 12

Of his  
most free  
Will and  
Pleasure.  
\* Gen. 32.  
10. Deut. 4.  
4, 5, &c.  
& 7. 6, 7,  
&c. Plal.  
18. 1, 2, &c.  
& 116. 12,  
&c.  
and 1 Cor. 4. 7,

and seriously seek his grace and favour, and carefully endeavour to retain the same; that we humbly deprecate or pray against his Punishments and Threatnings; and whatsoever he either doth himself, or suffereth to be done by others, or willeth to be done by us, we do not measure the same by our own proper sense and apprehensions, but that we always religiously adore it, as proceeding from his most good and free pleasure and disposal.

† Rom. 9.  
18, &c.  
& 11. 33.  
&c.  
Joh. 1, & 2,  
through-  
out.

*Of his  
Goodness  
& Bounty.*  
\* Deut. 32.  
6, 7, &c.  
Psal. 18. 1.  
& 145,  
through-  
out.  
2 Cor. 1.  
3, 4, &c.

*Of his  
Justice &  
Truth.*  
\* Pl. 36. 6, 7  
& 73. 2, &c.  
Rom. 9. 14  
&c. & 11.  
33, &c.

20. Because he is most good and bountiful, it is fit and meet \* that we love and delight in him with all our Heart, with all our Soul, and with all our Might; that we resolutely trust or rely on his Promises, confidently implore his Grace and Mercy, do willingly and cheerfully conform our selves to his most bountiful Will, and that even under the Cross, and always and every-where obey him.

21. Because he is of inflexible Equity and \* Justice, and also Truth; we are to see that we never murmur against him, when he commandeth, tempteth, visiteth, punisheth, permitteth evils, &c.  
and

and that we never at any time doubt of his Promises and Threatnings, and other his Sayings. And because he is in the highest degree holy, † that we also imitate him in a serious study and exercise of Holiness.

† Lev. 19.  
2. & 10. 7.  
1 Pet. 1.  
15, 16.

22. Because he is of insuperable Power, it concerns us that we fear him, who is able to cast Body and Soul into \* Hell; and that we dread his terrible Anger, and the Evils indeed which he threatneth, that we seriously fear them, and the good Things which he promiseth, that we do with a firm and undoubted Faith expect them; Lastly, That we do not, so long as we serve Christ, too much fear the force and power † either of the Devil, or Death, or Hell, or Tyrants, or any of other Enemies; or for their sakes ever commit or do any thing unworthy of the Name of Christ.

\* Mat. 10.  
28.  
Deut. 32.  
39, &c.  
Jer. 5. 12.  
Job 40.  
1, &c.

† Psal. 2. 3.  
& 27. & 46  
through-  
out.

Joh. 10. 29.  
Rom. 8.  
31, &c.

23. Because he is most blessed, and indeed of perfect Blessedness and glorious Majesty; it is our Duty that we earnestly aspire unto, or breath after a participation of his Glory and Joy, according to our measure; and therefore desire to be perfectly united with him  
after

*Of his  
Blessedness*

after Death, to see him face to face, and to be blessed and satisfied with the fullness of his House; and being supported with this desire and hope unshaken, that we sincerely do all things that he commandeth; carefully avoid those things which he forbiddeth; Lastly, That we bear with courage whatsoever he will have us to bear, although the Punishments of the most bitter and most ignominious Death were to be undergone by us for his Name.

And thus far concerning the Nature of God in common or absolutely considered.

## CHAP.

## CH A P. III.

### *Of the Holy and Sacred Trinity.*

1. **B**UT God is considered by way of <sup>The My-</sup> distinction, and relatively under <sup>stery of the</sup> a three-fold \* Hypostasis, or three Per- <sup>Trinity.</sup> sons; under which indeed he himself in <sup>\* Mat. 28.</sup> his Word hath manifested his own God- <sup>19. Joh. 14</sup> head, to be considered of us œconomically <sup>16, 26.</sup> (*i. e.* by way of dispensation) and <sup>& 15. 26.</sup> with respect to it self. And this † Tri- <sup>1 Cor. 12.</sup> nity is, Father, Son, and Holy Ghost. <sup>4, 5, 6.</sup> As one Hypostasis (or Person) of the <sup>2 Cor. 13.</sup> Godhead is \* without cause, that is, un- <sup>14.</sup> produced and unbegotten: another is <sup>† 1 John</sup> produced of the Father by Generation, <sup>5. 7.</sup> or the only begotten of the Father: Lastly, Another in peculiar manner proceedeth from the Father and the Son, or floweth from the Father by the Son.
2. For it is the \* Father only that is <sup>The distin-</sup> void of all Original, or altogether un- <sup>tion and</sup> begotten and proceeding from none <sup>order of</sup> other; but who yet hath from Eternity <sup>the Per-</sup> <sup>sens.</sup> <sup>\* 1 Cor. 8. 6</sup> <sup>com- Eph. 4. 6.</sup>

\* Joh. 1. 18 communicated his own Deity both to  
 & 3. 16. his only begotten \* Son, not indeed by  
 Rom. 8. 32 Creation, † (in which respect the An-  
 † Job 1. 6. gels are called the Sons of God) nor by  
 & 2. 1. gracious Adoption, (by which we that  
 & 38. 7. are Believers are also the Sons of God)  
 † John 1. nor only by the \* gracious communica-  
 11, 12. tion of Divine Power (or Authority)  
 Gal. 3. 26. and Supreme Glory, as he is Mediator;  
 \* Joh. 2. 35. but also by a true, but yet secret and  
 & 5. 22, 36. ineffable † Generation; and also to the  
 † Ps. 2. 7. Holy Spirit proceeding from both, † by  
 Heb. 1. 2, likewise a secret emanation or spirati-  
 &c. on; and therefore the Father is most  
 Joh. 1. 18. justly counted the Fountain and Origin-  
 † Joh. 15. al of the whole Duty.  
 26.  
 Gal. 4. 6.  
 1 Cor. 2. 11, 12.

*Their* 3. The Son therefore and Holy  
*Communi-* Spirit, although as to both their hypo-  
*on of or in* stasis, and manner, and order of having  
*the same* the Deity, they be truly distinct from  
*Duty.* the Father; yet are they truly partakers  
 \* Joh. 1. 1, of the same Deity, or Divine Essence  
 2, &c. and Nature absolutely and in common  
 & 20. 28. with the Father: as amongst  
 Rom. 9. 5. other considerations is chiefly proved  
 Col. 1. 13, &c. Heb. 1. 2, &c.  
 Rev. 1. & 2. from the Divine \* Names or Titles, † al-  
 & 3. & 4. most throughout. † Heb. 1. 1, &c. & 6. 3. 10. 1 Cor. 2. 10, &c. & 3.  
 16, &c. & 6. 2, 22, & 12. 4. 11. Act. 5. 4. & 1. 2. & 20. 28. Mat. 12. 31, 32.

so

so from the Divine Properties and Operations which are every where in the Sacred Scriptures clearly given to them both. And here is the sum of the whole Apostles Creed, wherein we profess that we believe in one God the Father Almighty, &c. And in his only begotten Son, &c. And lastly, In the Holy Ghost.

4. And these things may suffice concerning even this Mystery: the which indeed to treat of very soberly, prudently, and religiously, we judg altogether necessary; and very safe as far as may be, to express the same in the proper and express Phrases or Words of the Holy Ghost: Since the Spirit of God himself \* must best know himself, and be best able most rightly and truly to express his own Nature; nay farther, and hath also been pleased, as far as is necessary and sufficient, to declare the same unto us in his Word; whom we ought so long reverently & most religiously to follow, until at length we † see God himself face to face, know him perfectly; as he will then indeed in that glorious World to come hold forth himself most clearly to be

*A pious  
 Christian  
 concern-  
 ing this  
 Mystery.*

\* 1 Cor. 2. 10, &c.  
 Joh. 1. 18.  
 Mat. 11. 27.

† 1 Joh. 3. 2  
 1 Cor. 13. 12.

be seen and known of us. And thus far indeed of God himself.

## CHAP. IV.

### *Of the Knowledge of the Works of God.*

*of the  
Works of  
God their  
various  
Uses.*

\* Exod. 20.  
through-  
out.  
Deut. 32. 6  
Eccl. 1. 136  
through-  
out. Act. 17  
24. Sc.  
Rev. 4. 11.

† Mal. 1. 6.  
\* 2. 10.

1. **I**N the second place there come to be considered the Works of God, whereby he manifesteth his own Glory, and communicateth certain good things unto us, and in some respect holdeth forth himself to be known of us: and which consequently are a certain Foundation, whereon there is grounded a right and authority in God, \* by virtue or reason whereof he may, and of Right usually doth require Worship of us, both for matter and manner or kind as he pleaseth; also a Justice and Equity, according unto which we are obliged to yeeld unto him wholly and entirely such Worship, † as himself according to his due right requireth of us.

2. These

2. These kind of works fall under a twofold consideration. 1. As they were fore-known and fore-ordained of God || before all ages, or before the Foundations of the World were laid, which are wont in one word to be called his Decrees. 2. As they are manifested in time, or according to the manner and order, now long since most wisely established and pitcht upon in the Divine Decree (whether general or special, or absolute or conditional) are put in Execution. And from this Execution, and \* the reason and manner thereof, we are to judg of the Decrees themselves. For such altogether are the Decrees, as is the Execution of the same: nor can it be without a mark of inconstancy, that the Execution should not answer the Decree, much more that it should be repugnant to, and cross or thwart the same.

3. The Works indeed of such Execution, are principally two: to wit, the Work of Creation, † when Man was not yet in being; and of Re-creation and making anew, or Redemption, || when Man together with his whole posterity was now fallen, and by reason of sin be-

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come

1. Division  
into De-  
cree and  
Execution.  
|| Act. 1. 56  
18. Eph. 1.  
4. 56.  
1 Cor. 2.  
2. 2 Tim.  
1. 9. 1 Pet.  
1. 20.

\* Psal. 33.  
11. Isa. 44.  
26. 27. 36  
chap. 46.  
10. J. 1. 18.  
7. 56.

2. Into  
Creation  
and Re-  
demption.  
† Gen. 1.  
through-  
out.  
|| 2 Cor. 5.  
17.

\* Eph. I.  
10, &c.  
Col. 1.  
through-  
out, Phil.  
104.

come liable to Death and eternal Con-  
demnation. To both these Works the  
continual Providence of God, \* or Con-  
servation and Government of things doth  
closely cleave; and that alwaies accom-  
modate to the Natures and Properties of  
the things that were created, except  
when any thing fallerth out extraordinari-  
ly, as in Miracles, &c.

## C H A P. V.

Of the Creation of the World, of Angels and  
of Men.

The Crea-  
tion of the  
World.  
+ Gen. 1.  
E. ed. 10.  
11, 12, 40.  
13, &c.  
Psalm. 104.  
& 136.  
A. 1, 17.  
24, &c.  
Rev. 4, 11.

Of the An-  
gels.  
\* Col. 1, 16.

1. **T**HE Creation of the World is  
that first † and most powerful  
Production of all things made of nothing.  
to wit, that *primeve* perfect forming of  
the Heaven, and the Earth, and the Sea,  
and of all things that are therein: of  
which also there is mention made in the  
Apostles Creed, when we say, *I believe*  
*in God the Father Almighty, Creator of*  
*Heaven and Earth.*

2. Among the Creatures, \* Angels  
and Men are the most excellent, the one  
being

being the Inhabitants of the Heavens,  
the other of the Earth, the one being in-  
visible, the other visible. The Angels  
are ministring Spirits, dwelling ordinari-  
ly in † the Heavens above the World and  
there stand before God, as Officers or  
servants and Messengers attendant on  
him: both continually to declare aloud  
his Praises, and to either declare, or  
powerfully to execute his Commands  
throughout the whole World.

3. Subtily to define many things  
without the Scriptures concerning their  
Essence, Order, Degrees, Number, &c.  
we deem neither necessary nor useful,  
but rather dangerous. It is sufficient  
for us, piously to believe what the  
Scriptures do clearly affirm of them.  
That indeed some of them keeping their  
Original or first Estate (Principalive)  
have constantly adhered to God their  
Lord Creator, which therefore are cal-  
led † Holy, Elect, and Angels of Light:  
distinguished indeed by divers orders, in-  
to Thrones, Powers, Dominations, &c.  
But which no Man in this Mortality can  
easily define or determine. That others,  
sinning against God, abode not in the

† Heb. 1.  
14, Deut.  
3, 10, 18.  
5, 11, 24.  
18, 10, 19.  
10, 1, 2, 3.  
& 10, 1, 2.

† Heb. 1.  
14, Deut.  
3, 10, 18.

1. Gen.

2, 1, 2, 3.

2, 1, 2, 3.

2, 1, 2, 3.

*Their wicked designs and contrivances.*  
 \* Eph. 2. 2.  
 & 6. 12.  
 Rev. 12. 9  
 Eccl. 1.  
 Th. 1. 5.  
 & 2 Thess. 2. 9.

\* 1 Cor. 4.  
 4. & 11. 2.  
 Job. 1. 6.  
 & 2. 1.  
 Act. 5. 3.  
 & 16. 18.  
 & 19. 12.  
 15. 1 Pet.  
 5. 3. 1 Tim.  
 22. 21. 2 Cor.  
 1. 1. 25.  
 41. Rev.  
 20. 10.  
 The Creat.  
 11. 1. 1. 1.  
 1. 1. 1. 1.  
 1. 1. 1. 1.  
 1. 1. 1. 1.  
 \* Gen. 1. 26  
 27. & 2. 7.  
 Eccl.

Truth : but lest long since their first estate and place of abode and office ; and therefore being thrust out of the Heaven of the Blessed into Hell, and bound under chains of darkness, they every-where in this lower World under their \* Prince (who is called *that old Serpent, the great Dragon, also the god and Prince of this World, the Tempter, Devil and Satan*) wander to and fro through the Air : and being become, through their own fault, evil Demons and impure Spirits, they are every-where Adversaries to the Glory of God, and the Salvation of the Godly : but in the Wicked and such as obstinately refuse to obey the Will of God, they powerfully rule and reign through Seductions or Errours, through Wickednesses, mischievous Deeds, worldly Lusts, and various Arts, Deceits, Force, Idolatry, Tyranny, and other works proper to the World : being hereafter together with wicked and ungodly Men to be cast into everlasting fire.

4. God at the beginning made Men only two, \* Man and Woman ; and the body indeed of the Man he formed of the Earth, but the body of the Woman

he

he formed of a Rib-Bone of the Man : and endowed them both with a rational and † immortal Spirit, yea created them into his own Image and Likeness ; and placed and set them in this World, as in a most goodly Kingdom beautified and adorned for their sakes ; yea further, he placed and set them in the most pleasant Paradise or Garden of the World it self, as in an august or stately Palace, as Lords and Princes of the rest of the Creatures.

5. God also indeed adorned and beautified them with a pure and clear Understanding, a right Mind, with a \* free Will, and other upright, entire, and sound Affections : Furthermore he sufficiently furnished them with all necessary Wisdom, Integrity, and variety of Grace in this Estate, that they might know not only to use and improve aright their glorious Rule, Dominion and Command over the rest of the Creatures ; † but also that they might above all rightly understand the Will of God towards themselves ; and freely subject their own Will (by which in other respects they did freely exercise Command not only over other,

† Eccl. 12.  
 7. Mat. 10.  
 28.  
 Gen. 1.  
 26. & 9. 6.  
 Jam. 3. 9.  
 Psal. 8.

*Their happy Estate before the Fall.*  
 \* Eccl. 7.  
 29. An ex-  
 plication  
 whereoff.  
 Eccl. 1. 1.  
 15. 14.  
 Eccl.

† 2 Es. 3.  
 chapters.

but also over their own proper actions unto God as their indeed Supreme Lord and Lawgiver; and by constant obeying of him might live not only here according to their hearts wish, but also hereafter be for ever Happy and Blessed.

*The use  
& scope of  
Creation.*

\*Psal. 8. &  
104. & 136  
& 145.  
A& 14. 15  
Ec. & 17.  
24. &c.

†Rev. 4. 11  
& 14. 17.

|| 1 Cor. 1.  
31. & 5. 7.

*A Confu-  
sion of  
the Error  
contrary to  
this Truth  
from the  
Absurdity  
following.  
\*See Calv.  
Inst. 1. 3.  
c. 21. 22,  
23. &c.*

6. Wherefore this work of Creation chiefly serves to this end, that Man might understand, \* that whatsoever good he hath, he is wholly owing unto God for it, and that he is bound, if he require it, to render and consecrate the same wholly unto him; lastly, that he is obliged by the highest right always to give him Thanks. For † he that hath no good of himself, owes all to him from whom he hath whatsoever he hath; and therefore ought continually to glory in him only || and not in himself.

7. But they who premise or hold, as previous and antecedent to this Work not only an absolute Election of certain particular Men unto Eternal Salvation \*but also the like Reprobation of others the greatest part, unto Eternal Torments and indeed both peremptory, and made concerning particular Persons, every of

them

them by Name from all Eternity; they do not only invert the Natural Order of things, but also deny the true use of the Creation, and wholly and plainly take away the Native Power or Force resulting from this Work, to wit, of obliging Man to obey God in all things. For indeed God cannot of right require, that a Man should wholly devest himself of the exercise of his Liberty, which he received by Creation, and deprive himself of the use and enjoyment of divers pleasures, and in all things subject himself to the Will of another, to or with his greatest labour and trouble: if he have now before-hand, for no fault of his own foregoing, determined to inflict upon him a far greater and more grievous Evil, then that Good which he gave him by Creation: nay, if he therefore bestowed on him that temporal and lighter Good, that he might under some pretence inflict upon him an Eternal and truly lamentable Evil absolutely destined to him before. And now is not a Man by any right bound to obey him, who before he was disobedient, yea before he was able to obey, did fatally destine him

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to



to this Eternal Evil. Moreover the Authors of this Opinion do not only make God unwise, for that he destinateth him who is not yet in being (yea of whose being there is nothing yet decreed) unto Eternal Life or Death; but also most unjust, and consequently the true and proper Author of Sin. For if God, as they are pleased to speak, hath predestinated his innocent or harmless Creature to an Eternal, and really dreadful destruction; it is necessary likewise, that he destinateth the same unto Sin also: † because where there is no sin, or transgression, there punishment or penal perdition cannot justly take place; and so neither a just Destination or Appointment unto any punishment, much less unto eternal torments, and everlasting and endless lamentations and wailings. Therefore, according to the Opinion of these Men, even God himself most properly, and by reason of his prime intention, will be the truest Cause of sin, for that he is the alone Cause of Destination both to destruction and sin. Nor can a Man now be justly punished for such a sin unto which he was precisely (or absolutely) destined of

† Gen. 18.  
23, 24, 25.  
Eze. 18.  
4. 11, 50.  
1. 12, 19, 22.  
Rom. 3, 5.  
6.

See Cal  
vin on the  
Justifica-  
tion.

of God, and consequently unto which he is by the most powerful Will or Decree and Ordination of God at last compelled.

## CHAP. VI.

*Of the Providence of God, or his Preservation and Government of things.*

I. Creation is immediately succeeded by Gods Actual Providence, which in the mean while also extendeth it self to the Work of Redemption, and to all both Ages and Works, and things, which are, or come to pass in this World. For this is nothing else, \* but a serious and continual Inspection, Care and Government of this whole Universe, but chiefly of Man (for whose good, unto the glory of God all things were created and made) or the Conservation and upholding of all Creatures, to wit, both of things and persons: also the governing and directing of our actions; and of all events (whether they be good or evil) which

What Providence is.

\* Psal. 36.  
6, 7, & 94.  
7, & 105.  
124, & 105.  
& 106, &  
107. Prov.  
16. 7, 9, 33.  
15. 45. 6,  
& Amos.  
2. 6, &c.

which in time in any manner befall the Creatures, and especially Men, but most of all the Godly : and this instituted and contrived according to the most exact rule of Divine Wisdom, Justice and Equity.

2. This therefore is partly general, \* as it respects all Creatures, partly special, † as it concerns Angels and Men ; but most of all as it concerns the Godly and Saints. By his general Providence God taketh care of, and governeth all things, whatsoever and wheresoever ; ‖ yet in a different manner and divers degrees of actings, and that according to his own Eternal good Pleasure and truly to be admired Wisdom. For he doth not only conserve their natures, or properties, and powers or force ; but he also useth them according to his free power and pleasure, either for the good or punishment of Man, to wit, by communicating them, or by denying them, by taking them away, by transferring them, by exciting or stirring them up, by giving check to them, by repressing them, by directing or disposing of them, by multiplying them, by lessening them, by intending or strengthening them

2. *Kinds.*  
General in  
reference to  
all Creat.  
tures.  
\* Mat. 6.  
26. 19. 10.  
29. 30.  
† 1 Cor. 9.  
9. 1 Tim.  
4. 10.  
‖ Psal. 10.  
3. 12. with  
others al-  
ready cit-  
ed.

them, by remitting or weakening or abating them, &c. Either as the Goodness, or Grace or Mercy and Long-suffering of God ; or on the contrary his Revenge, or Wrath and Severity shall think meet to require. The special Providence of God about the Angels, \* so far indeed as is revealed unto us in the Scriptures, hath been already sufficiently shewed before in their Creation. For God useth their service both for to manifest his own Glory, and also for to govern all the parts of the World ; and in special he makes use of their singular and passing both Wisdom, Power, Swiftnes, Number, or Multitude, &c. And that indeed for to instruct, take care of, observe, keep and comfort Men, or even also to punish them, as he judgeth it comportant with his own Glory, or the Safety and Salvation of his People. And about Men, or rather about the free, and especially about the Religious Operations of Men, it is divers ways exercised and employed. For first he limiteth and boundeth the liberty of their Will, by Legislation or making Laws : † that Man cannot without sin, either will or do, whatsoever he hath a Will

Special in  
reference  
to Angels.

\* Gen. 28.  
12. & 32.  
1. 2. & 48.  
16. Exod.  
14. 19. &  
23. 20. 21.  
Psal. 91. 12.  
2 King. 16.  
17. & 19.  
35. Isa. 6.  
34. & 37.  
36. Mark  
18. 20.  
Luk. 22. 43  
Heb. 1. 14.

Special in  
reference  
unto Men.

Exod. 20.  
1. 8. c.  
Deut. 30.  
12. 19.  
Gal. 3. 19.

Will and a Mind to do: yea chiefly for this very end, that he may not will, nor do but those things that are right and just: and that by that means, as a lively Image, he might reflect or look back upon his Creator, and remain alway freely

|| Exod. 19.  
9, &c.

Deut. 27 &

28. 2 Cor.

5. 11. & 7.

1. 2 Pet. 1.

3. 4. 1 Joh.

3. 5. Rev.

3. 18. Ezek.

18. 30. &c.

Act. 2. 22.

&c. & 10.

38. Psal.

81. 14.

16. 48. 18.

subject to him. Again, || that Man might willingly and chearfully yield and perform the said Obedience, God ratifies and confirms the Law which he makes for him by notable and great Promises and Threatnings: and that he may the more effectually and the better draw out and procure the same, he maketh use of divers Perswasions, Exhortations, Entreaties, Signs, mighty Works and Wonders with him, &c. And doth excite, put forward, help, and strengthen him, as far indeed as is sufficient, that Man might really and truly obey him, and persevere in such his Obedience even to the end. Thirdly, \* his Obedience, and Actions obedientially performed, he doth with special care observe, approve of, delight in them, and always faithfully remember them as worthy of his promised gracious Reward, and as such continually setteth them in his sight.

3. As

3. As touching Disobedience or \*Sins, <sup>Provi-</sup> although he hare it with the greatest Ha- <sup>dence a-</sup> tred, yet doth he wittingly and willing- <sup>bout fins.</sup> ly permit or suffer it to be, yet not with <sup>\* Psal. 5. 5.</sup> such a permission, the which being gran- <sup>6. & 11. 5.</sup> ted. Disobedience cannot but follow; (for <sup>6 Zech. 8.</sup> so disobedience would as necessarily fol- <sup>17. Psal.</sup> low from God's permission, as the effect <sup>81. 15.</sup> doth its cause, and by this means God <sup>Act. 14. 16.</sup> would be altogether the Author of sin: yea sin would indeed be no longer sin, much less worthy of Eternal punishment) but which being granted, Man only may become actually disobedient (though not without danger or punishment) if he be altogether so minded or will. For <sup>what per-</sup> true Permission requireth, that not only <sup>mission is.</sup> the power of the Will be free in it self, but also that the use and exercise of the said power be free also, and indifferently disposed or enclined to the opposites or contraries; or that it remain free from all necessity whatever both inward and outward. Secondly, † the actions that flow or proceed from Disobedience he variously according to his own Infinite Wisdom,

20, 21. Isa. 10. 5, &c. Joh. 7. 30. & 18. 5, &c. Luk. 22. 53. Mat. 24. 32. 1 Cor. 10. 13. Psal. 124. & 125. 2 Pet. 2. 9. 2 Cor. 4. 8, 9.

directeth

directeth them, either unto this or that object, and to some certain end, what for matter and kind he pleaseth, Man himself oftentimes knowing nothing of it, nor suspecting any such matter, yea sometimes when it is wholly against his Will: and he doth withal so determine or bound them, that they do not always really come into act, when the Devil and Wicked Men would have them, neither are so many, nor so grievous, nor last so long, as they would desire them. Thirdly, being committed he punisheth, or remitteth them, as seemeth good to himself. But he never decrees evil actions, that they should be; nor doth he approve of them, nor love them; \* neither doth he ever properly bid or command them: much less so as to cause or procure them, or to stir up or force any one to them, and for the same so procured by himself to punish and take vengeance on him: but he always seriously hates and detests them; and therefore doth holily prohibit and forbid them, and at length doth punish sinners, especially the rebellious and obstinate, severely for them.

4. The

4. The manner of this same Providence doth vary, both in respect of quantity and also of quality. In respect of quantity: because first it doth not primarily nor equally extend its care and affection to all its objects alike. For it taketh care of Men first, and more || than of other living Creatures; and among Men more of the Godly \* than of the ungodly; and among the Godly those that are eminent, that is, those who excel or are eminent either for Virtue, † or places of Office, and Divine Gifts, either in the Church or Common-Wealth, above others: Whereunto also belongeth that of the Apostle, *Doth God take care for Oxen?* Secondly, he doth love and accept more of internal actions morally good in themselves, than of bare or meer Persons. || For such or such actions do not therefore please him, because the person doth in some respect or other please him; but on the contrary, because these actions please him, therefore the Person pleaseth him. Thirdly, towards Persons not yet doing their duty (whether because of gross Ignorance, under which through the corruption of the

*The various manner of Providence about divers kinds of things and men.*

|| 1 Cor. 9.  
9. Mat. 6.  
26, 27.  
\* 1 Sol. 33.  
18. 1 Pet.  
5. 7 Psal.  
105. 5.  
† 2 Chron.  
16. 22.  
Att. 18.  
10. Psal.  
73. 1, &c.  
Zech. 2. 8.  
Psal. 91.  
11, 12.  
Mat. 4. 6.

|| Gen. 4.  
7. Pro. 15.  
7. Job. 7. 3.  
&c. Heb.  
11. 5, 6.  
Job. 14.  
22, 23. &  
15. 14. &  
16. 27.

1 Esod. 34.  
7. Rom. 9.  
13. Na-  
hum. 1. 2, 3.  
Psal. 11. 6.

\* Jam. 1. 13.

† Psal. 5. 5.  
Zech. 8.  
17. Jer. 15.  
1. Ezec. 14.  
14. Rom. 1.  
25, &c. &  
2. 5 &c.  
2. Thes. 2.  
10, 11.

6 Ad. 17.  
30. 1 Tim.  
1. 13. Rev.  
2. & 3.  
Heb. 6.  
4. &c. and  
10. 26. 27.  
28.  
2 Pet. 2.  
20. 21.

4 Psal. 5.  
11. 12. &  
18. 20. &c.  
Mat. 13.  
12. & 25.  
29.  
2 Cor. 1.  
7. Phil. 1.  
6.  
Rev. 3. 9.  
10.

times they still labour; or by reason of some sinful habit, haply more deeply rooted than ordinarily, and which they cannot easily put off) he oftentimes exerciseth greater Patience, \* Longsuffering and Forbearance, than towards those that are illuminated, and do either constantly, or ever and anon make head against or resist their enlightened Conscience, or have more frequently relapsed. Fourthly, about those, who are truly pious and already do their duty, he ordinarily shews greater † Affection, Pleasure, Study, and Care about them than about any others. Whence also he affords them more and greater Assistances of his Grace, Gifts of his Holy Spirit, and Means of Salvation, than to others; yea he is wont to bear with them with greater Patience and Forbearance, and more ardent Zeal, when they fall through infirmity, then with others. Fifthly and lastly, towards those who altogether do not their duty, and are guilty of long contumacy and rebellion, he commonly exerciseth greater hatred and wrath towards them, than towards any other sinners whatsoever, to wit, by laying

upon

upon || them oftentimes more then ordinary greivous curses: Sometimes also by blinding them, by hardening them, by delivering them up unto the efficacy of error, and unto their own corrupt desires, and unto a reprobate mind, (which doth not so much as approve of what is right, nor justly approve it self to any other) yea up into the power of Satan himself, who worketh powerfully in the Children of disobedience. Lastly, sometimes by punishing them exemplarily & openly, \* as it were upon the Theatre of the World before the Sun, and in the sight of others he magnificently maketh shew of his just displeasure and terrible power in them.

5. It varieth in respect of quality: because, first, about some objects, either to effect them, or to hinder them from being effected, or for the directing of them, God useth his absolute and irresistible Omnipotency; † about others he affordeth his concurse and help fit and accommodate to things, and as it were attuned to our own nature. Secondly, some things he doth immediately work by himself, other he worketh mediately by An-

I

gels,

|| Psal. 5. 5.  
&c. Psal.  
109. 17.  
&c. Exod.  
7. & 8. 1 ev.  
26. 14. &c.  
Ila. 6. 9.  
Joh. 12.  
40. 2 Thes.  
2. 11.  
Ro. 2. 25.  
&c. Eph.  
2. 2. & 4.  
17. 18. 19.

\* Exod. 9.  
16. Ila. 14.  
4. Dan. 4.  
28. 29. &c.  
Act. 12.  
23.

Another  
diversity  
from the  
manner  
of work-  
ing.

† 2 Chro.  
20. 27. 28.  
Ila. 10. 5.  
6. 7. &c.  
ch. 46. 10.  
Act. 7. 55.  
&c.

gels, men or other creatures. 3. some things he accomplisheth as it were by a Physical or natural action or way of working; other he effecteth by an ethical or moral Operation: and both these are done according to the natures and faculties or powers implanted in things in their Creation: seldom indeed above, but never contrary to them. Lastly, he doth administer or manage and order all things in the best manner, that is, always for the most part agreeable to his own nature, and the nature of things.

6. Wherefore although the Providence of God do intervene or interests itself in all the deeds, words and thoughts of all Men; and God thereby disposeth of all outward actions, and events of all things according to his alone pleasure: yet the natural contingency of things, and the innate \*liberty of Mans will, once long since given it in Creation, he doth never take away thereby: but leaveth ordinarily the natures of things safe and entire: and in such sort concurrerth with the will of Man in acting, that he suffers it also to act according to its own nature, and freely perform

its part: and therefore doth not at any time lay upon it a necessity of doing well, much less of doing ill.

7. There is therefore nothing that comes to pass any where in the whole World casually or by chance; that is, God either not knowing of it, or not regarding it, or only idly looking on; much less he altogether withstanding it, or being wholly against it, and not in the least willing to permit it. And there is nothing also done by Man, whether good or evil, altogether fatally and incontinently, or precisely necessarily, that is, God violently forcing their Wills to this or that; or at least offering any irresistible force to any Men, by any absolute and evermore efficacious decree (whether you will call it effective or permissive, as some are pleased fondly to speak) to do so, or otherwise.

8. Therefore by reason of the true Providence of God (to wit, wisely, holily, and righteously moderating or ruling all things) there is no place left at any time in the World, either for the blind fortune and brute temerity of the Epicureans, or for the Iron and fatal necessity.

2. Against  
Fortune &  
Fate.

3. Against  
the Epicu-  
reans, Sto-  
icks, &c.

A confe-  
ssion for  
contem-  
pny and the  
liberty of  
the will.

1. Prov. 16.  
4. Eccl. 1.  
21. 1. &c.

\*Deut. 30.  
15. &c. 1.

Chro. 21.  
10. &c. 11.

1. 19. &c.  
A. 3. 5. 4.

2. 1. 7.

1. Cor. 7.  
2. 1. 9.

8. 1. 9.

2.

of the Stoicks, Manichæans, or Predeterminarians. Which two rocks, as being indeed extremely prejudicial and dangerous, are chiefly in this point or matter to be taken heed of and avoided. From whence furthermore those who are truly pious, being rightly informed of all these things, in Adversity become always patient, and in prosperity always thankful towards God; and moreover for the future also do repose willingly or freely and constantly their chiefest confidence in God, as their most faithful and trusty Father.

|| Job. 1.  
21. & 2.  
10. Psal.  
18. & 116.  
12, 13.  
&c. Mat.  
6. 25. &c.  
1 Tim. 4.  
17, 18.

## C H A P. VII.

## Of the Sin and Misery of Man.

1. **B**OTH these Works of the Divine Goodness, of which we have spoken, to wit, Creation and Providence, are seconded or followed by a singular Work of Grace and Mercy: but such as unto which sin it self hath ministred a certain occasion, \* and, which is the consequent of sin, the just punishment, or penal or miserable Estate of Man: from which they that believe are freely delivered by Christ: of which things we are hereafter in order to treat.

*Singeth  
before Re-  
demption.*

\* Rom. 7.  
20. &c. &  
5. 12. &c.  
& 6. 20.  
&c.

2. Sin was at first in this manner brought into the World. † Man being created with such Faculties as we have said, God gave him a Law, of not eating of the Fruit of the Tree of the knowledge of Good and Evil, standing in the midst of the Garden, under the pain of Eternal Death and divers Miseries besides. That Law Adam brake, together

*of Adam's  
first Sin.*  
† Gen. 2.  
17.

|| Gen. 3. 1.  
&c. Rom.  
5. 12. &c.  
1 Tim. 2.

13. 14.  
2 Cor. 11.  
3.

C H A P.

Exod. 7.  
29. Rom.  
5. 13, 19.  
Gen. 2. 1.  
&c.

A confu-  
ration of  
the error  
touching  
the man-  
ner and  
cause of  
this Sin.

ther with Eve his Wife, being beguiled by Satan, and deceived by his false persuasions. He brake it, I say, not only by a Spontaneous Will, or a Will not forced, but by a Will \*altogether free because he was not forc't either by any outward violent impulse, or any secret and hidden determination or necessitation (proceeding either from God, or the Devil) to will to pluck or eat of the Forbidden Fruit: nor did he fall into the sin through any withdrawing or denying (which some ignorantly call permission or the efficacious permissive Decree) of any Divine Virtue, or action necessary for the avoiding of sin: nor lastly was he impelled or moved by any Power, Command or Inclin'd, although ever so secret or hidden to transgress of or from God: (to wit, that God might have an opportunity to exercise his sparing or pardoning Mercy, and punitive Justice) as some perversely teach. For by this means God would truly, properly and chiefly, nay solely be the Author of Sin: yea by this means that transgression would not be truly & properly sin at all: nor could Man by reason thereof have become truly guilty,

or justly miserable thereby: furthermore, neither had God therefrom gotten an opportunity of shewing Mercy and exercising Justice, as truly and properly such: But Man by the meer pure liberty of his Will, altogether free both from all inward and outward necessity, only the permission of God intervening, and the alone swasion and motion of the Devil, the which Man might easily have resisted and not listened unto, preceeding, and the Beauty and Gracefulness of the Fruit in the case outwardly enticing, he committed this sin.

3. By this transgression Man by Vertue of the Divine Threatning became Guilty of † Eternal Death, and manifold Misery: and was stript of that primeve Happiness which he received in his Creation, and therefore cast out of that most delightful Garden, (a Type of the Celestial Paradise) in which otherwise he did happily converse with God: and was for ever debarr'd from the Tree of Life; which was the Symbol or token or pledg of a Blessed Immortality.

4. And because Adam was the Stock and Root of all Mankind, therefore he

The guilt  
arising  
therefrom.  
Gen. 2.  
17 & 3.  
16. &c.  
Rom. 5. 12.  
&c. Gen.  
3. 21. Eccl.  
Rev. 2. 7.  
&c. 21. 14.  
The propa-  
gation  
thereof  
unto his  
in-  
Posterity.



involved and intangled not only himself, but also all his || posterity (who were as it were shut up in his loyns, and were by Natural Generation to proceed from him) in the same Death and Misery with himself: so that all Men without any difference, our Lord Jesus Christ only excepted, are by this one only Sin of *Adam* deprived of that *primeve* Happiness, and destitute of that true Righteousness, which is necessary for the obtaining of Eternal Life, and consequently are now born lyable to that Eternal Death, and likewise manifold Misery, that we spake of. And this is usually and vulgarly called Original Sin. Concerning which, notwithstanding we are to hold, that the most bountiful God, in and by his beloved Son Jesus Christ, as in and by another and new *Adam*, hath provided or prepared a free Remedy for all against that Evil or Malady, which was derived unto us from *Adam*. So that even from hence the mischievous error of those, who use to lay the ground of the Decree of absolute Reprobation, being a thing forged in their own Brains and Fancy, in this sin, may sufficiently appear.

5. Be-

5. Besides this sin, there are also other, which are every Mans own proper Sins or actual Sins, † the which also do really multiply our Guilt before God, and do in things Spiritual darken our Minds, nay and by degrees blind them, and lastly by custome in sinning do more and more deprave or pervert our Wills.

6. Of this sort of Sins there are divers kinds and several degrees, as may be understood by their several Objects, Subjects, Causes, Manners, Effects, and Circumstances: to wit, there is one of commission, another of omission: \* one of the Flesh, another of the Spirit: † one proceeding from ignorance, || another from sudden passion or infirmity, \* another from set Malice: † one against Conscience, another not against Conscience: † one reigning, another not reigning: \* one unto death, another not unto death: † one against the Holy Ghost, another not against the Holy Ghost, &c. Hence concerning these we must always hold this for certain, that there are some actual sins of which it is either expressly written, or not

Actual Sins.

† Gen. 6.  
5. & 8. 21.  
2 Cor. 4. 3.  
Eph. 4. 17.  
18. 19. Jer.  
13. 23. Joh.  
8. 24. Rom.  
7. 14. &c.  
2 Pet. 2. 19.

Their Kinds and Degrees.  
|| Luk. 12.  
47. Jam. 4.  
ult.

\* 2 Cor. 7.  
1. † 1 Tim.  
1. 13. Luk.  
23. 34 Act.  
3. 17.  
|| Gal. 6. 1.  
Mat. 26.  
70. 1 Sam.  
23. 13. 21.  
\* Psa.  
19. 14.  
Num. 15.  
30. &c.  
Mat. 16.  
14. 15.

2 Sam. 11. 15. † Luk. 12.  
47. Psa. 10. 13.  
Their Destruction into the works of the Flesh and Lighter Failings.  
|| Rom. 6. 12. \* 1 Joh.  
5. 17. † Mat. 12. 31. 32.  
Mat. 3. 29. Luk. 12. 10.

obscurely

\* See the Canon of the Synod of Dort. ch. 1. at the begin.

Num. 15.  
30. Rom.  
4. 28. & 2.  
17. 21. 22.  
23. & 3. 8.  
&c.  
\* Joh. 2.  
15. Mat.  
6. 31. 32.

\* Psal. 19.  
13. Mat.  
18. 24.  
&c. Gal.  
5. 17. &c.  
Heb. 5. 2.  
Jam. 5.  
2.  
1 Pet. 4. 8.

obscurely hinted, that he that doth them shall not inherit the Kingdom of Heaven and Eternal Life, such as are all those works of the Flesh which are described, *Gal. 5. 1 Cor. 6. Eph. 5. Tit. 3.* And elsewhere, and those that are like unto them: || whether they be accompanied with a contempt of God, and a manifest abuse of right Reason: or at least such, as \* in no wise become him, who is desirous of Eternal and Heavenly good Things: such as are the love of the World and of the things of the World, anxious and continual cares and disquieting thoughts about getting them, and possessing them and keeping them, &c. But there are others that are such, that deserve rather to be called lighter Failings, then Crimes or Wickednesses, [which, according to the Gracious Covenant of God, and his fatherly Love and Kindness, do not exclude a Man from the Hope of Eternal Life; although he be not yet wholly freed from some one of them: if so be he do not willingly, and advisedly bring this difficulty of freeing himself therefrom upon himself, or by any other means whatever of continuing in them: but that he

fall-

falleth into them only through incogitancy, frailty, want of consideration, or some sudden passion, whether it proceed from some natural temper, or evil custom, or some unexpected chance, &c. Therefore Acts here are for the most part accurately to be distinguished from habits, and, in that respect or kind, manifest Imperfections and Frailties are likewise carefully to be distinguished from those Acts, which are committed against the express and present dictate of Natural Reason or Supernatural Revelation, and accompanied with an open transgression of some Command, and hurt or wrong of our Neighbor (especially according to the sense of the new Testament.)

*Kinds of  
punish-  
ments.*

7. According to the divers quantity and quality of Sins, so also are there \* divers Punishments appointed and ordained of God for sins: to wit, both of loss and sense, both temporal and eternal; lastly both bodily and spiritual, &c.

\* Gen. 3.  
16. &c.  
Deut. 27.  
28. Rom.  
5. 12. &  
6. 23.

8. And indeed that twofold Force and Efficacy of Sin, which hath been formerly mentioned (to wit, Damnation or Death Eternal, and the servitude of Sin, or Captivity under the custom of Sin)

*A twofold  
power of  
Sin, under  
the old  
Testament.*

hath

hath now long most clearly all along appeared, whilst God did not as yet plainly and fully reveal his saving Grace or Favour designed before all ages † unto sinners; but did only afar off, obscurely and as it were through a Lattice or Casement, make discovery of it, to wit. under a general promise thereof, ‖ and under a Type \* and shadow of bodily things. For although under the Old Testament there were not altogether wanting some, who through the Assistance of the said Divine Grace believed on God and through Faith walked uprightly and sincerely before God; and by a Life ordered according to the Will of God, shook off the Dominion of Sin, and by the said lively Faith also were truly justified or absolved from the guilt of their sins, and endowed with the reward of Eternal Life: † as is clear in the examples of *Abel*, *Enoch*, and *Abraham* the Father of all that believe, &c. Yet were the most carried away, and as it were overwhelmed with the weight of their Sin and load of their Misery. For whereas at the beginning there was as yet no written Law given; but the dictate of Na-

† Jan. 1.  
18. Mo. 11.  
27. Eph.  
3. 9. 10.  
11. 2 Tim.  
1. 9. 10.  
Tit. 2. 11.  
‖ Gen. 12.  
1 & c. &  
17. 7.  
\* Heb. 11.  
16. & 10.  
1. Jo. 1. 7.  
Col. 2. 17.

† Gen. 4.  
4. 7. & 5.  
24. Heb.  
11.

1. before  
the flood.

Natural Reason, Traditions of Fathers, and certain other Divine and Angelical Revelations, and Apparitions only, God so ordering the matter, did take place or bear sway amongst Men: ‖ Sin was not only in the World, but also did so far exert and put forth its power, that all flesh (a few only excepted, who were \* righteous, and by Faith walked holily before God) corrupted † its way, and every Imagination of Man was only evil from his Childhood. Whence the Guilt of sin was then so far encreased, that an Universal deluge of Water was brought upon the World of the † Ungodly.

9. Again, after the Flood Sin was not only not washed away, but rather like leaven, was diffused and spread throughout the whole race of mankind: so that ‖ whole People, Nations, and Countries every where defiled themselves with Idolatry, and other foul and abominable sins, and in the greatest and largest Societies or Communities of Men there were \* scarce ten Righteous Persons to be found. At length when God, having passed by other Nations, † did choose some certain Men from the rest of the mul-

‖ Rom. 5.  
13.

\* Gen. 6.  
24. & 6.9.  
Act. 11.

† Gen. 6. 5,  
11, 12. &  
8. 21.

12 Pet.  
2. 5.

2. After  
the flood.

‖ Josh. 24.  
1, 2. Gen.  
12. 1, 2.

\* Gen. 18.  
32.

† Act. 14.  
16. Psal.

147. 19, 20.  
Deut. 7. 6,  
7. & ch. 9.  
4, 5, 6, &c.

multitude of Idolaters and Sinners unto himself, and out of his Special Grace did impose or lay upon their Posterity a written Law, consisting of many and divers Precepts (moral, ceremonial, political) as a burdensome and insupportable Yoak and Fence, \* and, that they might be the more effectually restrained from sinning, & compelled to do their duty, did also ratify and confirm the same by most severe Threatnings and manifold Promises: yea further did ever and anon, by his Prophets and other of his Servants cause the Sermons of his Gracious Will and Pleasure to be repeated and inculcated upon them for the further let and hindrance of Transgressions; yet sin nevertheless and notwithstanding all still prevailed and overcame, and its Dominion was not only not extinct by this Law, and the Guilt thereof by \* the Blood of Bulls and Goats, and other sacrifices of that kind, not taken away; but sin was ever the more and more encreased, and as it were by a prick or goad stirred up and provoked by the Law; and the Guilt of Death and Condemnation so far aggravated, that the whole World became shut up

up under sin, and liable unto Condemnation.

10. From whence at length the most high necessity, and also advantage of the Grace of God, prepared or preordained for us in Christ before all ages, hath evidently appeared: for without it we can neither shake off the miserable Yoak of Sin, nor † do any thing truly good in Religion at all, nor lastly ever escape † Eternal Death, or any true punishment of Sin. Much less are we at any time able without it and of our selves, or by any other Creatures, to obtain Eternal Salvation.

CHAP.

## CHAP. VIII.

*Of the work of Redemption, and of the Person and Offices of Jesus Christ.*

*The work of Redemption what it is.*  
 \* 1 Cor. 10. 11.  
 Gal. 4. 4.  
 † 1 Pet. 1. 20. Eph. 1. 9, 10.  
 † Heb. 9.  
 \* 2 Cor. 5. 15. &c.  
 Rom. 5. 12. &c. ch. 8. 2. &c.  
 1 Pet. 1. 3. &c. Eph. 1. 1. &c.  
 1. Therefore it seemed good to the most Merciful God, in \* the end of the World, or in the fulness of time, in very deed to set upon and thoroughly to accomplish that most excellent Work, which † he had foreknown or purposed in himself before the Foundations of the World, and in successive ages all along under divers figures, || shadows and Types (as it were in a rude draught portrayed) held forth to be seen afar off, and darkly known of Men; to wit, the Work of Redemption \* or of a New Creation: whereby he might of his meer Grace and Mercy deliver Man, who by reason of sin was become lyable to Eternal Death and Condemnation, and lay in miserable sort under the bondage of sin, from the said Guilt, and restore him unto the Hope of an eternal and immortal Life; and minister to him suffi-

ent,

*and of the Person and Offices of Christ.*

ent, yea and superabundant Power and Ability, to cast off the Dominion of Sin, and to obey the Will of God with his whole Heart:

2. This Work God hath accomplished by his one only begotten Son, our Lord Jesus Christ: † whom indeed he therefore sent into the World, not only that he might by him most openly declare, and divers ways confirm his most Merciful Will, concerning his bestowing Eternal Life freely upon Sinners that do seriously and truly repent and believe; but also in very deed, that he might through his most holy Obedience, and the effectual working of his Holy Spirit in us, as far as in him lyeth, by degrees bring us to the said wished and desired end.

3. Furthermore, the whole Knowledge of this Son of God, our Lord Jesus Christ, as far indeed as is savingly necessary, consists chiefly of two parts. For it respecteth partly his Person, and partly his Office. In respect of his Person Jesus Christ is true and Eternal God, || and withal true and perfectly just Man, \* in one and the same person: for that he is

K

the

*The Execution or accomplishment thereof by Christ.*  
 † Joh. 3. 16, &c. 8. 26. Mar. 11. 27.  
 Joh. 1. 18.  
 Act. 4. 12.  
 & 10. 43.  
 Gal. 4. 4.  
 &c.  
 Tit. 2. 11, 12.

*Of the person of Christ.*  
 † Joh. 1. 1. &c. & ch. 20. 28.  
 Rom. 9. 5.  
 1 Joh. 5. 20.  
 \* 1 Tim. 2. 5, 6.  
 Mat. 16.  
 16. 1 Cor. 10. 11. 12.  
 Rom. 1. 3.

*Of the Work of Redemption,*

1 Joh. 1. the natural, only begotten and proper  
14. &c. & Son of God, † in the fulness of time, by  
ch. 3. 18. the Operation of the Holy Ghost, made  
Rom. 1. true and entire Man, and born of the  
3. 4. & 8. Virgin Mary, without any Spot or Stain  
32. Gal. 4. of Sin.  
4. Luke 2.  
31. &c.

4. And he was not only true, or en-  
tire and perfect Man, as to his substance,  
to wit, consisting of a true humane body,  
and a reasonable Soul: but also truly ob-  
noxious, or subject to the same Infirmi-  
ties, || Passions, Miseries, Afflictions, Trou-  
bles, Griefs, Sorrows, Ignominy, Re-  
proaches, and consequently the most  
sharp or bitter Death, as we are: and  
that for this very end, that being in all  
things made like unto his Brethren (yer  
without Sin) he might be our merciful  
and Faithful high Priest in things per-  
taining unto God, to expiate the Sins of  
the People. And this is meant by that  
Article of the Apostles Creed concern-  
ing Christ Jesus, *I believe in Jesus Christ,*  
*the only begotten Son of God, our Lord:*  
*who was conceived by the Holy Ghost, born*  
*of the Virgin Mary.*

5. The Office of Jesus Christ is three-  
fold: Propheticall, Priestly, and King-  
ly

*and of the Person and Office of Christ.* 131

ly: || all which he did partly now long  
since in this World in his State of Humi-  
liation and abasement of emptying of  
himself faithfully administer, and now  
also partly doth gloriously administer or  
discharge in Heaven, in his State of Glo-  
ry and Exaltation. Unto the former State  
pertain these Articles following: \* *He*  
*suffered under Pontius Pilate, was cru-*  
*cified, dead and buried, he descended*  
*into Hell.* By which, as it were by cer-  
tain Steps or Degrees, the whole Humi-  
liation of Jesus Christ, to wit, such as  
became him as our Prophet, and Priest,  
was leisurely consummated and finish-  
ed. Unto the latter ate to be referred  
these † *The third day he rose again from*  
*the dead, he ascended up into Heaven, he*  
*sitteth at the right hand of God the Fa-*  
*ther Almighty: from thence he shall*  
*come to judge the quick and the dead.*  
By which things is excellently descri-  
bed, partly a certain preparation unto  
both the Kingly and Pontifical Dignity  
of Jesus Christ, partly this very Dignity  
it self, and the magnificent exertion, or  
shewing forth of the same.

*Of the Work of Redemption*

6. His Prophetical Office he hath now long since fully performed and finished, not only when he openly revealed unto us by \* his Gospel the Will of God concerning the communicating of Salvation truly such, or of Eternal life to all that only believe and obey after death : but hath also by manifest Signs † and Miracles too great to be questioned or excepted against, and also by || the example of his own proper Obedience, both in his life and death most evidently confirmed it ; and withall yet further after his death he hath most substantially by divers arguments, for \* fourty days together, asserted and proved the same.

7. His Priestly Office he partly performed long since, when at his Father's command, whom † submissively obeying, he underwent on our behalf the cursed death of the || Crosse, and offered up himself to God his Father as a propitiatory Sacrifice for the Sins of all Mankind, and suffered himself being innocent to be slain upon the Altar of the Crosse : \* partly he doth yet still daily perform the same, whilst being alive again he continually appeareth in Heaven before the Face of God,

\* Joh. 1.  
18. & 5.  
19. 2. Tim.  
1. 10.

† Joh. 5.  
36. &c.  
Ch. 15. 24.  
Act. 2. 22.  
& 10. 36.  
|| 1. Pet. 2.  
21. Phil. 2.  
5. &c.

\* A 9. 1. 3.  
&c. Joh. 20.  
& 21.

2. Priestly.

\* Phil. 2. 8.

|| Eph. 5. 2.  
Gal. 3.  
13. Heb. 5.  
9. 12. &c.  
10. 5. 6.  
2. Joh. 2. 2.  
\* Rom. 8.  
34. Heb.  
7. 24. 25.

*and of the Person and Office of Christ.*

God, for the sake of Men, and doth in effectual and glorious wise intercede for those that believe, shewing himself indeed at all times and in all places a most faithful Advocate and Patron to them.

8. His Kingly Office he doth even now continually exercise, since, being once raised from Death by the Father, and advanced to the Throne of Supreme Majesty † in Heaven, and set down at the right hand of God on high, || and having obtained all power in Heaven and Earth, he rules every where in magnificent manner : and indeed he doth so dispose of and govern \* all things according to his own Will and Pleasure, that he does chiefly and in the first place consult the Safety and Salvation of his faithful ones : to wit, since he hath not only now long since instituted the Ministry of the Gospel for our good, but doth also continually in powerful-wise preserve it against all sorts of Obstacles or Hindrances, and therein still admirably doth exert his own spiritual Efficacy : and whilst he doth by his Spirits and Angels, his Ministers and Attendants, powerfully guard, protect and defend even in this

† Heb. 1.  
3. Rom. 8.  
21. 1. 1. 1. 1.  
1. 1. 1. 1. 1.  
1. 1. 1. 1. 1.  
1. 1. 1. 1. 1.  
1. 1. 1. 1. 1.  
1. 1. 1. 1. 1.  
1. 1. 1. 1. 1.

\* Eph. 1.  
20. 21. 22.  
&c. &c. 4.  
11. &c.  
Phil. 2. 8.  
&c. &c.  
110. 15. &c.

† Rev. 2.  
 & 3. Ad.  
 11. 11. &  
 18. 12.  
 Heb. 14.  
 || Mat. 25.  
 30. &c.  
 1 Cor. 15.  
 24.  
 2 Thess. 1.  
 7. 8. 9.  
 1 Th. 11. 4.  
 17.  
 2 Thess. 1.  
 9. 10.  
 Mat. 24.  
 31.

Life this faithful Subjects against the Devices, Wiles, Snares, Force and Power of Satan, Tyrants and all other their Enemies: until he shall in the last Judgment utterly destroy the one, and take up the other into his heavenly and immortal Glory, and make them everlastingly happy and blessed. And indeed upon these Offices is built both the Knowledge and Worship, proper and peculiar to Jesus Christ as he is Mediator, of which hereafter in their order and place.

9. But from hence it appeareth that Jesus Christ is not our Saviour in one way, or upon one account only and alone, to wit, not only by his Preaching Example & Martyrdom or Suffering: or that he is not so only therefore, because he hath declared unto us the way of Eternal Life and confirmed it by Miracles, also by the exemplariness of his Life, and by his Death, and by this means hath purchased to himself a Supreme power and virtue to save us; But withall indeed by virtue of Merit with or towards God, and Efficacy arising or proceeding therefrom, and immediatly respecting us. By virtue of Merit doubtless or Deserv, because

\* Mat. 20.  
 28. Rom.  
 5. 8. 9. 19  
 Phil. 2. 5.  
 1 Tim. 2. 5. 6.

\* because he hath merited eternal Salvation for us by his Obedience, or because by the Mediation hereof, especially of his violent and bloody Death, (as by a λύτρον, or Price of Redemption, and propitiatory Sacrifice) God hath thus far reconciled all Sinners unto himself, that for the sake of this Price of Redemption and Sacrifice he was pleased to be at one with them again, and to open the door of eternal Salvation, and way of Immortality to them: even as it was prefigured many ages before under divers Types, Figures, and Shadows † of the Old Testament, and especially under the Type of that solemn Sacrifice, which the High-Priest once every year performed in the Holy of Holies. And he is our Saviour indeed by way of Efficacy, || in as much as he doth effectually apply the Spirituall virtue and fruit of the said Merit of his, to his faithful Followers, and really affords it to them to enjoy, and makes them through Faith really partakers of all those Benefits, which he by his Obedience hath purchased for them, of which more afterwards.

† Lev. 16.  
 Heb. 9. 5.  
 10.

|| Rom. 3.  
 34. &c.  
 chap. 14.  
 9. 11. 12.  
 12. 13. 14.  
 4. &c.  
 1 Pet. 1. 3.

K 4

10. But



*Of the Work of Redemption,*

10. But those Men, who hold that there was both an absolute Election, and an absolute Reprobation of certain Persons (whether considered before the Fall, or only under or after the Fall, without Faith in Christ on the one hand, or Disobedience on the other hand) was in order first made and past, before Jesus Christ was designed of the Father as a Mediator for them, they enervate, nay do wholly and utterly overthrow the universal force and vertue of this same Merit, and the truth and reality of its Efficacy. Neither indeed was it necessary, that there should be made any true or real Expiation of Sins by the *ἀντίθεσις*, or Redemption of Christ for them, nay, nor indeed was it so much as possible (if Truth may be freely spoken) who were now long before by name peremptorily and absolutely destinated or appointed; part unto Life, part unto Death. For the Elect as they call them, or those who are predestinated unto Life, have no need of any such Expiation and Reconciliation; because upon the very account of their being precisely or absolutely elected unto Salvation, they are likewise upon the same

*and of the Person and Offices of Christ.*

same account in actual Favour with God, and already necessarily beloved of him, with the highest and immutable Love, and such as is peculiar to those that are Sons and Heirs of God. And as for the Reprobate, as they call them, they themselves deny that there was, or is any Atonement truly made for them; and besides, the thing is absurd of it self, as that which implyes a contradiction. For upon their being reprobated, according to these Mens Opinion, they are thereupon wholly and altogether excluded from the Atonement made by Christ. Because those, whom God hath by an immutable Decree once reprobated or excluded from Salvation, or devoted to to eternal Destruction, he doth not seriously will, nor can will, that any thing savingly good should really be conferred upon them, much less that the said Atonement should be common to them with the Elect.\* And thus far in general of the chief Works of God hitherto.

CHAP.

## C H A P. IX.

*Of the Knowledge of the Will of God, revealed in the New Covenant.*

*A twofold Will of God in the New Testament.*  
 \* Jer. 31.  
 31, &c.  
 Heb. 8, 9, &c.  
 9, 15, &c.  
 ch. 10, 15, &c.

1. **F**urthermore the Will of God, \*comprehended in the Covenant of Grace, which our most high Prophet the only begotten Son of God hath clearly and fully revealed unto us in his Gospel, contains two chief heads: First, those things which God on his part by his Son Jesus Christ hath decreed to do or work in us, or about us, that we may be made partakers of that eternal Salvation that is offered to us by him. Secondly, those things which he altogether wills by the mediation or means of his own Grace to be done by us, if we will really obtain eternal Salvation.

*A Subdivision of the former.*

2. Those things, which God hath decreed to do on his part in order to our Salvation, are chiefly two. 1. He hath decreed for the honour of his beloved Son, by him to choose unto himself for Sons unto

unto Salvation and Life eternal, to adopt, justifie, seal with his Holy Spirit, and at last to glorifie † all those, and those only, who truly believe in his Name, or obey his Gospel, and persevere in the said Faith and Obedience even unto death: and on the contrary to reprobate or reject from Life and Salvation ‖ Unbelievers and Impenitent Persons, and everlastingly to condemn them. 2. He hath decreed through or by his same Son, to confer or bestow upon all that are called, although wretched Sinners, such effectual Grace, \* as by which they may be truly and really enabled to believe on Christ their Saviour, obey his Gospel, and be delivered from the Dominion and Guilt of Sin: yea also by which they may actually believe, obey, and be delivered, unless by a new Contumacy and Rebellion they reject the Grace of God that is offered unto them.

3. The first Decree is the Decree of Predestination unto Salvation, or of Election unto Glory, whereby is established as well the real necessity as profitableness of our Faith and Obedience in reference to our obtaining Salvation and Glory;

† Joh. 3.  
 16, &c. ch.  
 6. 29. Eph.  
 1. 3, 4.  
 &c. Rom.  
 8. 28, &c.  
 2 Tim. 1.  
 9, &c.  
 Heb. 3. 6,  
 14.  
 ‖ Joh. 3.  
 18, 36.  
 Mat. 25.  
 41, &c.

\* Tit. 2.  
 11, 12.  
 Act. 3. 26.  
 & 5. 31.  
 & 26. 16.  
 &c. 2 Cor.  
 5. 18, 19.  
 20. & 6.  
 1. 2 Pet.  
 1. 3, 4.

*Predestination unto Salvation.*

See Calv.  
and the  
Canons  
of the Syn-  
od of  
Doit.

Glory: before which dogmatically to assign or assent another Decree first or before it in order, whereby some certain particular Persons by name were elected, and that indeed peremptorily unto Glory; and that all other were reprobated unto eternal Torments, is indeed to deny the true nature of this Decree, to invert its right order, to take away the Merit of Christ, to darken the Glory both of the Goodness, and Righteousness, and Wisdom of God; yea, utterly to subvert the true Force and Efficacy of the whole Sacred Ministry, and so of all Religion.

Vocation  
unto  
Faith.

[Rom. 10.  
14, &c.  
2 Tim. 1.  
9, 10.  
Tit. 2. 11,  
12.

4. The other Decree is the Decree of Vocation unto Faith, or of Election unto Grace: whereby is established the necessity, together with the profit or advantage of Divine Grace, or of means necessary for us, unto our yielding Faith and Obedience unto Jesus Christ on our part according to the Will of God revealed in his Gospel. But because we ought to be first certain of, or clear in that Will of God, that he will have to be performed by us, before we be certain of the Grace that is necessary for our performance

formance of the said Will, and before we be certain of the Glory that is promised to, and undoubtedly hereafter to be conferred upon those that do the Will of God: hence is it that we shall treat of them all henceforth in the same order, wherein they have been propounded or laid down.

## CHAP. X.

*Of the Precepts or Commandments of Jesus Christ in general, and of Faith, and Repentance, or Conversion unto God.*

1. **T**HE Will of God, which he would have performed or done by us, that we might obtain eternal Salvation by Christ, is fully contained in the Precepts or Commands of Jesus Christ: all which, || although they be many and divers, yet may be comprehended under this one Precept or Commandment of Faith in\* Jesus Christ (but withal of such as is lively, or true, and worketh by Love) and for the most part in the sacred

*The Sum  
of the Pre-  
cepts or  
Command-  
ments of  
the New  
Testa-  
ment.  
|| Mat. 5,  
& 6, & 7.  
\* Joh. 3.  
16, &c.  
Rom. 7.  
3. 22.*

Scrip-

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Scriptures they are usually comprehended under the same: Although in the said Scriptures † the Precept also of Repentance, or Conversion, for the clearer explication of the thing, is often usually added thereto.

2. Now we call that a living and true Faith, || which hath necessarily in conjunction with it good Works, and a sincere Reformation or Amendment of the whole life, ordered and regulated according to the Commands of Jesus Christ. For because the \* Promise of eternal Life is every where by our Saviour annexed or joyned to true Faith, yea † Faith it self is said to be imputed for Righteousness to him that believeth: and yet nevertheless *James* affirms, that we are justified by || Works also, and not by Faith alone: and \* *Paul* also asserts, that Godliness hath the Promise of the Life that now is, and of that which is to come; yea further, the || Author to the *Hebrews* doth peremptorily avouch, that without Holiness no Man shall see the Lord, and other things to the same † sense or import not a few are expressly read in the Holy Scriptures: doubtless it is necessary that the

† Mat. 23.  
& Act. 3.  
19, &c.

Saving  
Faith in-  
cludes the  
whole Pie-  
ty of the  
New  
Testa-  
ment.

|| Gal. 5. 6.  
& 6. 15.  
1 Cor. 7.  
19. Jam.  
2. 14, &c.  
\* J. 3. 36.  
& 6. 40.  
† Rom. 4.  
5 &c.  
|| Jam. 2.  
24.  
\* 1 Tim.  
4. 8.  
|| Heb. 12.  
14.

† Mat. 7.  
21, &c.  
Heb. 10.  
36, Jam.  
1. 15.

*and of Faith, and Repentance, &c.*

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the Command of Faith be no otherwise considered here, than as it includes in its own natural property the Obedience of Faith, and is as it were a fruitful || Mother of all good Works, and the Fountain or Spring of all Christian Piety and Holiness. So little reason is there, why it self sought or of right may be opposed to the said Obedience and Piety.

3. Faith therefore thus considered, contains within its orb or circuit the whole Conversion of Man, as it is prescribed in or by the Gospel: which doth not only contain Penitence, vulgarly so called, or Contrition, and serious Sorrow for Sins past, but also \* Repentance plainly and properly taken; or a sincere change of the Mind, Heart and whole Life according to the Scriptures for or unto the better: although also some times, † for the fuller explicating of both, the one in the Scripture is distinguished from the other.

4. And of this every Christian in general must hold this, to wit, that Repentance or Conversion may be accepted of God unto Salvation, there are three things

|| 1 Joh. 5.  
1, &c.  
2 Per. 1.  
5, 6, 7.  
&c. Eph.  
3. 17, &c.

What true  
Conversion  
is.

\* Mat. 3.  
3. Act. 3.  
19. Luk.  
13. 3, 5.  
Act. 26.  
18, 1 thes.  
1. 9. Joh.  
3. 5, &c.  
Gal. 6. 15.  
Eph. 2. 1.  
&c. ch. 5.  
14.  
† Act. 16.  
18, &c.

The three  
necessary  
requisites  
or a hundred  
of it.

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¶ Jam. 1.  
2, & 2. 26.  
24. 15.  
2 Pet. 1. 8.  
9. ch. 11.  
Rom. 8. 1.

things ordinarily necessarily thereunto:

1. That it be ¶ effectual, and therefore is not complicated and perfected by a mere Vellecity or light woulding only, or mere Affection, or bare Desire of, or Endeavour after Piety : But also that continually, as often as there is occasion, and it may be done, it exert and put forth it self outwardly in acts of virtue ; to wit, in such sort, that a man neither \* neglect himself what is commanded, nor wilfully or purposely doth that,

\* Joh. 8.  
34. 1 Joh.  
3. 7, 8, 9.

† Rom.  
14. 32.

¶ Eph. 5.  
11. 1 Pet.  
2. 8. Rev.  
2. 2.

\* Mat. 6. 1,  
&c. & 19.  
8. & 22. 11.  
12. 1 Tim.  
1. 5.

which he knows to be evill or forbidden, † or that whereof, he doubteth whether it be pleasing to God or no : And also that he doth not ¶ connive or wink at the Sins of others, and by his Consent, Silence, Dissimulation, or any other means approve of them. 2. That it be sincere, \* and therefore that it doth not proceed only from a certain and solid knowledge of the Divine Will, but that it also doth suppose a true Honesty of Mind or Heart ; that is such, as doth not arise from a divided, dissembling, feigned Heart, but from a whole and entire or upright Heart. 3. That it be continual

† continual; and therefore that it be not performed only once ; or at certain times, as it were by intervals, and that it endure not only for a time; but that it persevere or hold out even to the end of our life, that is, until God himself set a bound or end to our Obedience. But it is worth our while and our labour to consider both these Heads, both of Faith and good Works particularly also:

## C H A P. XI.

### *Of Faith in Jesus Christ.*

1. **F**Aith in Jesus Christ is a \* deliberate and firm assent of the Mind, given or yeilded to the Word of God, and joyned with a true confidence or trust in Christ ; whereby we do not only firmly assent, and confidently adhere or cleave unto the Doctrine of Jesus Christ, as true and Divine, but whereby we do also wholly relie upon † Jesus Christ himself, as our only Prophet, Priest, and King, given unto us of God his pure Grace, for

† Mat. 10.  
24. & 24.  
13. Heb.  
3. 6, 14, &  
10. 38, 39.  
Rev. 2. 7.  
10, 16. 3.  
3. 21.

The definition of Saving Faith.  
† Heb. 11.  
1, &c.  
Rom. 4.  
18, &c.

† Joh. 14.  
1. Heb. 4.  
16. Eph. 3.  
12, 17.

¶

Sal.

¶ Heb. 5.  
9. & 10.  
15. &c.  
Act. 4. 13.  
& 13. 39.

Its Part  
or p. ev-  
gustice.

¶ Joh. 13.  
17.

• Jam. 2.  
14. &c.  
Luk. 13.  
47. Tit. 1.  
16.

† Mat. 13.  
22. Heb. 4.  
1. &c.  
Rom. 12.  
1. &c.

Eph. 5. 17.

¶ Eph. 1.  
17. &c. &

2. 17. 18.  
Mat. 9. 2.

Heb. 11.  
1. &c.

Salvation: so that we doubt not to expect from him alone, as our only Redeemer, eternal Life and Salvation; but yet not to be obtained, but by that means, and in that way, which he himself hath revealed in his Word.

2. Therefore knowledg || of the Divine Will alone, or of all those senses, that are savingly necessary to be known, to wit, which are contained in the Gospel, is not enough to speak a true saving Faith. For this may be both without assent and trust, yea is really \* in the Devils themselves, and in many ungodly and unbelieving Men. Nor indeed is it every assent, to wit, † a suddain, perfunctory, implicite, brutish or blind one, that is grounded upon no reason, and yielded without any judgment: for this by it self and taken alone is not saving, nor can it ever sufficiently move or engage the Will to any rational or free service and Obedience: and therefore it is found even in them, who live little like Christians: but there is altogether requisite a firm and solid one, and such as is backt by the command of a deliberate Will: || lastly a fiducial and obedient assent:

sent: which also is called affiance or confidence: not indeed an absolute confidence of special Mercy, as already perceived or enjoyed: to wit, whereby I believe that my sins are already forgiven me: \* (for this is not the essential form that constitutes justifying Faith: but only a certain consequent adjunct thereof: yea doth necessarily presuppose saving Faith it self, as a prerequisite condition of it) but whereby I firmly conclude † that it is impossible; that I should by any other means, than by Jesus Christ, and in any other way, than by that prescribed by him, escape eternal Death, and on the contrary obtain eternal Salvation. And which for that cause immediately of it self bringeth forth, and hath always joyned with it that new Obedience, which is due unto Jesus Christ himself from us, that is, not only some barren purpose to obey, or an Affection without its Effect, but true and actual Obedience it self.

3. From whence further we conclude, if Faith be such an assent as we have said, to wit, which is seriously commanded of God under the promise of eternal

L 2

Life

\* Rom. 1.  
17. & 3.  
25. & 4. 4.  
8. & 5. 1.  
& 10. 9.  
Act. 4. 12.  
& 13. 38.

† Heb. 5.  
9. Act. 5.  
32. Joh. 3.  
36. Rom.  
10. 16.

A. 1. 1. 1.  
1. 1. 1.  
1. 1. 1.

## Of Faith in Jesus Christ.

Life and the threatning of a contrary death, and performed by Man according to or by vertue of God's command: that it cannot then be any thing, that is wrought in us without us: much less that is produced in our Wills by an irresistible Force, or an Omnipotent Operation of God, by what name at length, or title soever it be called. For what we merely suffer from God, and what things are produced in us by God's irresistible Omnipotency without us, those fall not under any Precept properly so called, nor can they of right come under the name of Obedience: and therefore cannot any ways justly be rewarded or recompensed, or judged worthy of any Praise or Commendation.

4. And that this assent may commodiously be drawn from us, there are two things chiefly necessary. 1. Such Arguments or Reasons on God's part, unto which nothing can probably or with any shew of reason be opposed, why those things should not be credible, or deserve our belief, which are proposed to us. 2. A pious docility or teachableness, or honesty of Mind in him, of whom this belief

See the  
Canons of  
the Synod  
of Dort.  
ch. 3. & 4.  
Art. 11.  
14. 17.  
Reject Art.  
8.

Two  
things ne-  
cessary for  
the getting  
of Faith.

## Of Faith in Jesus Christ.

belief is required. For all Men \* have not Faith. And he that will do the Will of God, he shall † know (or understand) whether the Doctrine of Christ be from God or no. But he that doth evil, hateth ‖ the Light, neither cometh he to the Light, lest his deeds should be revealed: but he that doth the Truth, he cometh to the Light, that his deeds may be made manifest, for that they are wrought in God. Also he that is of God, \* heareth God's words; therefore ye being wicked hear not, because ye are not of God. Also ye believe not, because ye are not of my sheep.

5. Such a fiducial assent therefore, or this obediential trust or reliance, is at length that true and living Faith, which necessarily draws along with it a keeping of the Commandments of Jesus Christ, † or good works. For he that truly believeth, and is certainly perswaded, that Jesus Christ is ordained of God to be an Author of Salvation to all that obey him; and that live piously and holily; and to them or such only: and that it is impossible that Men should any other way attain to eternal Salvation, or escape e-

L 3

ternal

\* 2 Thes. 3. 2.  
† J. h. 7. 17.  
‖ Job. 3. 19, 20, 21.  
\* Job. 8. 47. & 10. 27, 27.  
† Act. 2. 41. & 13. 46, & c.

† is con-  
nexion  
with good  
works.  
† Job. 3. 4. & 4. 15.  
6. & 6. 15.  
Mat. 2. 17.  
& c. ch. 12. 34, 35.

† Heb. 5. 9. & 11. 6  
8. ch. 12. 13. 5. 16.

## Of Faith in Jesus Christ.

ternal Death, but in or by way of true Obedience or good Works: he doubtless being filled with good Hope, will both willingly and cheerfully engage or enter into this way: and by true Repentance, or a change of his Mind, Will, and all his Actions for the better, earnestly make towards eternal Glory, especially, if he shall have rightly and duely considered with himself, both what eternal Salvation, and eternal Death are and mean.

Three  
degrees  
of Belief.  
201.

\* Joh. 2.  
1, 12.  
2 Cor. 3.  
1, &c.  
Heb. 5, 13.  
8, & 6.  
1, &c.

6. Howbeit because those, who are newly converted to the Faith, do for the most part usually labour under some Custom of sinning: from hence it comes to pass most usually, that this Assent, though deliberate and strong, doth not immediately altogether excuse or shake off\* that sinful Habit, especially having now been deeply rooted by long custom; but gets greater strength by steps and degrees (*viz.* for the shaking off of the same.) From whence this Faith is usually distinguished into certain degrees, according to which furthermore, there arise three Classes, Ranks or Orders even of those that believe and repent, or are regenerate, that is, of those who by Faith do good Works.

## Of Faith in Jesus Christ.

Works. The first order or classis is of Incipients or Beginners, † which indeed truly assent unto the Gospel; but by reason of an inveterate custom of sin, & some strong grown Habit thereof, do with great labour, trouble and struggling of the flesh, ever and anon still breaking out, and kicking against the Spirit (or their Mind enlightened by the Spirit of God through or by the Gospel) come and subdue the assaults and motions of the same. 2. The second is of Proficients, that is, of such as have made some progress, who, || by the help or benefit of Faith having now for some time used themselves to some more severe and orderly or correct way and course of Life, and having exercised themselves somewhat more in the study and exercise of Piety, do more easily and with less resistance refrain themselves from a custome of sinning: albeit sometimes they still feel no light strugglings thereof with in themselves. 3. The third is of the Adult, that is, of those that are full grown, \* or of those who are in some respects perfect, that is, of those who, having been now already continued in Piety, do by the help of their

Incipients  
or Begin-  
ners.

† Heb. 5.  
13, 14. &  
6, 1, 2.  
Col. 3, 5.  
&c. Gal.  
6, 1, &c.  
Jam. 4, 1.  
&c. Rom.  
3, 1, &c.

Prof. i.  
c. 1.  
Gal. 6.  
16, 17.  
Eph. 4.  
14, &c.

Adult and  
Perfect.  
Rom.



with Pleasure, Joy, and a certain delight, exercise and addict themselves to Holiness, and love Righteousness and Truth with all their Hearts, with all their Soul, and with all their strength: So that the Scripture doth chiefly affirm of them, † that they sin not, yea, that they cannot sin, &c. Not that they never can commit, or never really or actually do commit, no not so much as through ignorance or some suddain passion, or other like infirmity (especially under some great temptation) any offence or miscarriage, no not the least ( ‖ *for there is no Man upon Earth that sinneth not*) but that they have now altogether put off all \* vicious habits, and do abstain from a custome or course of sinning: and therefore, if by chance they fall into any sin (which yet falls out very seldom, so long indeed as they are, and remain truly regenerate) it happens only through error or mistake, or through some surprisal, or some over clouding and darkening of their Minds. Of all therefore, and every of those we judg, that they are truly born again through the Grace and Spirit of God, or that they are such as truly believe

† 1 Joh.  
3. 9. & 5.  
18.

‖ 1 King.  
8. 47.

\* Eph. 4.  
22. Col. 2.  
11. Rom.  
6. 4. &c.

How few  
all these  
are truly  
regene-  
rate.

believe and repent. So that they do most diligently do their endeavour to be freed from the said vicious custome of sinning wholly and altogether; and continually study more and more to amend those infirmities, unto which for the most part all according to the diverse or different respect of their age, temperature, places of abode, state, condition, and of other circumstances, are more or less obnoxious or lyable to. Both † which indeed we do religiously believe, are through the Grace of God possible, nay and withall necessary.

7. But although such as have once ‖ gotten the very habit of Faith and Holiness, can very hardly relapse or return unto their former profaneness and dissoluteness of Life: yet we believe that it is altogether possible, \* yea and that it doth not seldom come to pass, that they do by degrees relapse thereunto, and at last wholly fall from their first Faith and Love, and having forsaken the way of Righteousness, return unto their worldly pollutions, which they had quite or really once left, like Swine unto their Wallowing in the Mire, and Dogs unto their Vomit;

† Rom. 6.  
14. Eph. 6.  
13. Phil.  
4. 13.  
1 Joh. 4.  
4. Jude. v.  
24.

*The regenerate  
may and  
often do  
fall away.*  
‖ 1 Joh. 5.  
2.  
\* Heb. 6.  
4. &c.  
Rev. 2. &  
3. 2 Pet. 2.  
18. &c. Eze  
18. 24. &c.  
Heb. 4. 1.  
2. & 10.  
28. 29.  
38. 39.  
1 Tim. 1.  
19. 22.  
Rom. 11.  
18. &c.

Contrary  
to the Ca-  
non of the  
Synod of  
Dort, ch. 5.  
Psal. 51.  
2. Cor. 2.  
Isa. 1.  
Deut. 30.

|| Luk. 11.  
24, &c.  
Heb. 6. 4,  
&c. 2 Pet.  
2.

Vomit; & are again entangled with those lusts of the Flesh, which they had formerly truly escaped: and so fall totally, and at length also finally; unless through the Grace of God they timorously and seriously repent. And yet in the mean time we do not absolutely deny, † but that it is possible, that they, who have once truly believed, when they do relapse unto their former profaneness of life, may by the benefit and help of the Grace of God be renewed again, and repent or become good Men: although we believe that it seldom falls out, || and can very hardly be effected. And even such as these, as often as through the Grace of God it comes to pass, we deem or judge that they are altogether to be counted of the order or number of those, that are truly Godly, and do truly repent, and are certainly to be saved, if indeed they persevere in this their renewed Conversion.

## C H A P.

## C H A P. XII.

Of good Works in particular, and of the exposition of the Decalogue.

1. **O**F good Works some are common \* unto all Christians in general; others are † proper to Christians of certain vocations or callings. The sum of those, which are common to all Christians alike without difference, may be comprized under these three heads.
1. In our loving of God and our Neighbour, which is wholly contained in the Moral Law, as it is expounded by Jesus Christ. 2. In the directing or denying of our selves. 3. In daily praying unto God, and giving him thanks for his benefits received.
2. The Decalogue is an Epitome or a brief summary of the Moral Law, which is contained in two Tables: of which the first contains four Commandments, and the second six. || The one immediately and firstly respecteth our loving of God, the
- The division and sum of good works.*  
\* Mat. 5, & 6, & 7.  
† 1. ph. 5.  
22, &c. & 6. 1, &c.
- The sum of the Decalogue.*  
|| Exod. 20. Deut. 5, & 6.  
Mat. 22. 37, 38, 39, 40. Mar. 12. 30, 31.

the other our love of our Neighbour. Both of them have for the most part general Precepts, and altogether negative, which bind in all places, at all times, and absolutely. Under which are comprehended also affirmative and special Precepts every where in the Scripture not a few: unto both which it is necessary that a Christian Heart always diligently attend.

*The first  
commandment  
against  
Idolatry.*

\* Dent. 6.  
11, 12, &c.  
ch. 32, 15,  
17.  
1 King, 11.  
4, &c. &  
12, 28.  
Jer. 2.  
11, 12, 13.  
Mat. 4, 10.  
1 Thess.  
1, 9.  
Act. 14.  
15.  
Gal. 4, 8.

3. The first Precept of the former Table commandeth, that we have not another God (much less other Gods) before him the one true God, or besides him, that is, \* that we do not either we our selves according to our pleasure devise, or by tradition from others, without the express Command of God, admit of any thing whatsoever (whether true or feigned, whether created, or made, whether alive, or dead, whether rational or brute) whereunto to attribute, whether directly or indirectly, either Divine Nature and Power, or Properties, or Actions, or Divine Authority or Command and Rule over us: and that we honour it not with such Actions, either inward or outward, which may argue a certain opini-

on

on of Divinity ascribed to it: such as are Acts † of Religious Worship, suppose of Faith that is due to God and Christ, and withall of Hope, Trust, Love, Fear, Adoration, Invocation and of answerable Praise and giving of Thanks, which arise from thence; also of outward Sacrifice, Oath, Vow, or other such like Sacred Devotion. For whosoever giveth such like honour as this, either to any thing, † or Person, or performeth about or towards it such like acts as these, he is said in Scripture to have that thing or Person for his God. Therefore the meaning of the Precept is, that we ought diligently to avoid all Idolatry, both inward and outward: and on the contrary, that we ought always religiously to worship || that one true God, who hath revealed himself unto us in his Word: that is, that we rightly know him, holily love and fear him, suppliantly adore him, humbly call upon him with a pure Heart, laud and praise him, and continually place our whole hope and confidence in him alone, as the only Author and Fountain of all Good.

4. The

† Dent. 6.  
13. & 10.  
20

† Eph. 5, 5.  
Phil. 3 19.  
Isa. 44 16,  
17. Jer. 2.  
17.

|| Mat. 4.  
10. Jer.  
17. 13.  
Psalm. 50.  
14, 15. &  
116. 5, 6.  
Rev. 14.  
7. & 15. 4.  
& 19. 10.

The se-  
cond is  
against

worshipping  
of Images.

\* Lev. 16.

1, &c.

Deut. 4.

15, &c.

Plal. 97. 8.

& 115. 4.

&c. 151. 42.

18, 19.

&c. & 44.

9, &c.

Act. 17.

29. Rom.

1, 23, 25.

1 Cor. 12.

2.

1 Hs. 44.

16, 17.

J. 1. 2. 27.

28. Mat. 6.

24. Eph. 5.

5. Plal. 3.

19.

4. The second Commandment is, that we do not worship and reverence Images, or the likeness of any sort or kind: that is, that we do not fall \* down in a way of Reverence or Worship before any Statues, Pictures, or Images (representing any thing in Heaven or Earth, either true or false Deity, or thing, that really is, or figment and thing feigned, which is not, either of Man, or Beast, or Angel, or any other thing else) or perform such outward works to them or about them, which the sacred Scripture clearly affirms to be signs and tokens of Religious Worshipping, and such as is due only unto God: yea † even when a Man professeth and openly declareth, that he doth not count those Images, or Resemblances before whom he doth those things, for God. For in such manner of forbidden Worship God doth not judge of the actions by or according to the Mind or intent of the Worshipper, but rather judgeth of the Mind by the actions: So that Men are said to make that an Idol, and really to call it their God and their Father, which they worship in this manner, although they know that it is nothing but

3

a Stone or a Stock, yea and also protest that they account it such: || but on the contrary that we do carefully avoid all this kind of outward Idolatry, and as the Apostle *John* warneth us, \* that we flee from Idols, to wit, being assured by the Apostle *Paul*, † that the Temple of God hath no Communion with Idols. Lastly, that because he is most severely jealous of his own Glory, we ought always where-soever we are, to worship the true God himself alone in Spirit || and in Truth according to what he himself hath prescribed in his Word, even in an outward way and manner.

5. The third Commandment is, that we do not use the Name of God in vain or rashly: that is, that we do not at any time in our Words or Speech \* (whether we be minded to affirm or deny, or promise, or threaten any thing) use the magnificent Name of God † irreverently or lightly: but especially that we do not at any time || blaspheme it, or swear trashly, inconsiderately, or falsely by it: and lastly that we do not by a false boasting of the name of God, (as the false prophets of old \* often did) deceive or seduce

|| 1 Cor. 10. 14, 15, &c.

\* 1 Joh. 5. 21.

† 2 Cor. 6. 16.

|| 1 Hs. 42. 8. & 48. 11. Joh. 4. 23.

The third Commandment is against Blasphemy and vain oaths

\* Lev. 19. 12. Deut. 5. 11.

† Lev. 5. 4.

|| Lev. 24. 10, &c.

† Lev. 5. 4. Mat. 5. 33, &c.

Jam. 5. 12. \* Deut. 10. 20, 22.

seduce others : but on the contrary, that speaking of God and the things of God; we use those words, and that speech; which are fullest both of Holiness and Godly Gravity; and also most reverential of God and the Sacred Scripture : and that our Communications, according to the appointment of our Lord Jesus Christ, be yea and nay : or if at any time we be religiously to swear (which indeed even now also is altogether \* lawful for Christians in case of real necessity ; to wit, when the Glory of God, and the Salvation of Men is concerned) that we do not only not lyingly, not rashly, or without a real necessity : but also not without the highest reverence, pious submission of mind, comely gesture, and sincere and candid words, invoke or call upon that most Sacred or tremendous Majesty, as a Witness or Maintainer of Truth upon or against our own Souls.

*The fourth of sanctifying the Sabbath-day, or the Seventh, it was indeed strictly to be observed in the Old Testament ; † but because ‖ the difference of days is wholly taken away by Jesus Christ, in the times of*

\* Rom. 1.  
2. & 9. 1.  
2 Cor. 1.  
23. & 11.  
31. Heb. 6.  
16. Phil. 1.  
8. Rev. 12.  
6.

*The fourth of sanctifying the Sabbath.*  
† Deut. 5.  
12. &c.  
‖ Rom. 14.  
5, 6. Gal.  
2. 10. Col.  
2. 16.

of the New Testament, no Christian is precisely bound to the observation thereof. Howbeit in the mean while, because we read, that \* the first day of the Week, which is usually called the Lords Day, † was appointed or set a part by the primitive Church for Sacred Assemblies & Exercises ; & mostly because to attend upon or to give up our selves unto Spiritual & Holy Works, and even also unto outward Exercises of Piety is a thing laudable of or in itself ; we altogether judg, that Christians do rightly and piously, that after the example of the primitive Church (except some more urgent necessity force them to do otherwise) neglect not to observe that pious use or custome ; and set apart the first day of the Seven, yet far from all Judaical Superstition, as Holy from the rest : and to that end abstain from all Works not necessary, that they may the more diligently and without distraction attend upon and wholly bend their minds unto Divine and Heavenly Meditations and other Godly performances and duties : and on the † contrary, those that do otherwise we judg them worthy of just reproof ; as breakers

\* Act. 20.  
7.  
Cor. 16. 2.  
Rev. 1. 10.

† Tertul.  
Apol. 2.  
18. & de  
Corona  
militis.  
item Hi.  
thoriz tri-  
part. lib.  
1. c. 10.

M

of

of publick order, and decorum or decency. And thus much of the Precepts of the first Table. Now followeth the second.

The fifth,  
of honour-  
ing of  
Parents.

Exod. 21.  
15. Lev.  
20. 9.  
Prov. 20.  
10. Eph. 6.  
1. &c.  
Col. 3.  
20.

7. The first Precept of the second Table, or fifth in order is, that we honour our Parents: that is, that we yeild unto them due Reverence, or Honour & Love, not only in words and outward gesture, but also in lowliness of Mind, and sincere Affection: yea that we commend our selves unto them by our ready Obedience and free and chearful service: howbeit always in the Lord, that is, in nothing but in those things which well agree with the Commands of the Supreme Lord of all, Jesus Christ, or at least are not repugnant thereunto. (\* For when there is this contrariety between the commands of the one and the other, we are then commanded even to hate our Parents, and to leave or forsake them.) Lastly, that we requite them, and shew from the heart all Thankfulness for the Benefits and Kindnesses, that we have received, † from them: to wit, by relieving their Wants, by winking at their Infirmities, by modestly hiding their Faults,

or

\* Mat. 10.  
37. Luk.  
14. 26.

† 1 Tim. 5.  
4. Mat. 15.  
4. &c.

or gently excusing them, and putting a favourable construction upon them: and in special manner by bearing with Patience and Longsufferance their Harshness and Frowardness, and, as far as may be, by amending them by fair and courteous means.

8. And under the name of Parents be <sup>of Magi-</sup> and usually are comprehended, not only <sup>strates</sup> Parents properly so called; but also all <sup>and Sub-</sup> other <sup>jects.</sup> Superiors, to wit, Lords or Masters, Tutors or Guardians, Schoolmasters, Pastors, Elders; especially good and pious Magistrates, who indeed represent the place of Parents, that is, who rule their Subjects by \* just Laws and equal Judgments, and defend indeed the Good and Innocent against the Injuries of the Wicked; but restrain villainous and lewd Persons by just Terror; yea, who out of a Love to the Publick Good and Zeal of true Justice (yet with a regard always had of Christian Clemency, Moderation, and Lenity) do not let them go unpunished: and so justly distribute Rewards to the Good, Punishments to the Bad, and to every one his own due right: lastly, who protect and defend their

M x

loyal

Exod. 21.  
15. Lev.  
20. 9.  
Prov. 20.  
10. Eph. 6.  
1. &c.  
Col. 3.  
20.

\* Deut. 17:  
14. &c.  
Psalm. 82.  
& 101.  
Act. 25.  
10. &c.  
Rom. 13:  
1. &c.

loyal or faithful Subjects, when necessity altogether requires it, and when, after more gentle remedies tryed in vain, it cannot be done otherwise, even by the Sword (as far as they can with the safety of Christian Piety and Charity.)

To whom again their Subjects stand bound to give them † not only Honour and Reverence, but also to pay them Tribute, Custom, and Taxes, and to perform unto them other Offices of Obedience of that kind. Which is so far true, that they ought not to deny these, so far as it may be done with the preservation of the Integrity of their Conscience, no not to those Magistrates that are cruel and unjust.

*Against murder, hatred, revenge.*  
 9. The sixth Precept is, That we do no Murder: || that is, that we do not at any time purposely hurt or prejudice the Life or Health of our Neighbour, and if haply he be our Enemy, by whom we have been hurt or injured, that we do not \* out of a desire of Revenge hurt him again, or † with him any Mischief, much less do him any: but that we be always free from || all unjust Anger, Hatred, and desire of Revenge, † and that we everywhere shew

† Mt. 23.  
 21. 1 Pet.  
 2. 13, 14.  
 Tit. 3. 1.  
 2. 1 Tim.  
 2. 1, &c.  
 Rom. 13.  
 1, &c.

*Against murder, hatred, revenge.*  
 1. Gen. 9. 5.  
 Ex. 20. 13.  
 \* Prov. 29.  
 22. & 17.  
 13. &c.  
 Lev. 19.  
 16. 17, 18.  
 † Rom.  
 12. 14.  
 † Eph. 4.  
 26. Rom.  
 12. 10.  
 † Mat. 5.  
 22, 24.

shew the same in our Words, Gestures and Deeds: and on the contrary, that we do not only wish him well in Mind and Affection, but also that we bless him with our Mouth and Tongue, and wish and pray for all things healthful to him both for Body and Soul, And furthermore, that || according to our Ability and Power, we do really do him good, and in every deed relieve him: if he hunger, \* by giving him Food; if he thirst by giving him Drink; if he be naked, by clothing him; if he be sick by visiting him; if in Prison or a Captive, by comforting him; if he have offended us, by forgiving him: Lastly, if he will, wish and do us Ill, that we do all the quite contrary to him, and so at length overcome Evil with Good.

10. The seventh Commandment is, *Against fornication, &c.* that we do not commit Adultery: that is, \* that we do not upon any account, whether we be Bond or Free, libidiously defile our Neighbour's Bed, or violate his Chastity. And † in particular, that we diligently avoid Poligamy, and all wilful Divorces (but in case of Adultery) || and therefore take heed of mar-  
 M 3 rying

|| Deut. 15.  
 7, 8, &c.  
 & 22. 1,  
 2. Luke, 6.  
 35.  
 † Rom. 12.  
 20. Mat.  
 23. 35.  
 1. Thell. 5.  
 15. 1 Pet.  
 3. 9.

*Against fornication, &c.*  
 \* Lev. 19.  
 & 20. 10.  
 & Mat. 9.  
 18. 10. &c.  
 † 1 Cor.  
 6. 5, 10.  
 & ch. 7.  
 29. &c.  
 † Mat. 5.  
 32.

rying her that is put away for any other cause than Adultery : that we keep our selves far \* from Fornication, extravagant Lust, and † all Impurity, and the occasions and Provocations thereunto, both in a Married and Single Estate: † and that we carefully on the contrary exercise Continency, Chastity and Honesty at all times, and in all places, even in Words and Gestures.

11. The eight Commandment is, That we do not Steal : \* that is, that we do not seek to convey and keep unto our selves the Goods of our Neighbour (whether publick or private, whether sacred or profane) by any unlawful means, either Force, or Deceit, or Guile : but rather that we put by and prevent all damage and loss unto him, as far as lyeth in our power; † and therefore, if haply he be simple, that we do not deceive him; if he be imprudent or unwary, that we do not circumvent him; if he be weak, that we do not overpower him, or run him down : that we do not by Terror, Threatnings and other unjust ways, compel him to give or to lend unto us : if he be Poor and Needy, that we do not oppress

press him with Usury : but rather that we assist him with our Alms, all manner of advice, and our help and endeavour; and of those things, which are not precisely necessary for our own natural support, we freely and liberally minister Supply unto him : lest haply, whilst we keep to our selves those things, which are due unto him, especially in his greatest necessity, both by the Law of Nature, and the Law of God, we commit some indirect and secret Theft in the sight of God.

12. The ninth Commandment is, that we bear not false Witness against our Neighbour : † that is, that we do not only forbear Lies, Slanders, Backbitings, and rash Censures of others (especially if they may bring any Prejudice or Damage to them) but also that we hearken not unto the Lies, and Slanders, and False Testimonies of others concerning them : nor suffer our Neighbour by our silence, as by a mute Testimony, or silent assent to be burdened by them : \* but on the contrary, that we do maintain and defend his \* Honour, Credit, and Good Name both in publick and in private.

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and



vate to our outmost power : Lastly, that we diligently and carefully pursue, follow after and exercise Candor, Truth, and sincere Faithfulness in our Words, Contracts, Doings, and Testimonies every where, either in places of Judicature or out of them.

*Against  
evil de-  
sires.*

† Rom. 7.  
7, 8. Jam.  
1. 14. &  
4. 1, 2.

¶ Joh 31.  
1, &c.  
Mat. 5. 28.

13. The tenth Commandment is, that we do not Covet either our Neighbour's Wife, or his House, or any other thing of his : that is, that we do not only do our Neighbour no outward Wrong ; but also that we covet none of his Goods † that are necessary, or profitable or delightful to him, to his loss and wrong : or at least by any unjust way or means, though never so secret, desire to usurp them to our selves, and make them our own : but that we turn away our Minds, ¶ Cogitations, Desires and Longings, from all those things, which the most good and most wise God would have subject unto the right or use of another ; and so in Godly sort always keep our Affections within those Bounds and Limits of Righteousness which God hath prescribed or set them : ever and anon thinking of these two sayings.

1. That

1. That it is our Duty \* to love \* Lev. 19.  
our Neighbour as our selves. 2. That † we do not unto another, what we would † Mat. 7.  
not have done unto our selves. Unto all †  
which ought to be added, as the *Golophon*,  
end, or complement of all, that ultimate act of Charity, which Christ himself ¶ inculcates by his Apostle ¶ Joh. 15.  
*John*, that we stick not even to lay † Joh. 3.  
down our Lives for our Brethren. 10, 16.

## C H A P. XIII.

*Of directing and denying of our selves, and bearing of the Cross of Christ.*

*What the directing of our selves is.*

1. Beside the Precepts we have already spoken of, there is this also required, \* that we direct and order, or diligently compose and frame our selves according to the Rule and Prescript of the Divine Will. Which indeed may two ways especially be effected. 1. If we wholly † deny our selves and all things that are ours. 2. If we do || in no wise love this present World and the Lusts thereof; but rather for God's sake do freely forsake all, even those things which are most dear unto us, and to that end and purpose, continually following Jesus Christ, and treading in his steps, we refuse not, nor shun to bear his Cross.

*The denying of our selves is threefold.*

2. Now we deny our selves aright in this manner. First, when in the worship of God we do not in the least take counsell of

of our own carnal Reason and worldly Prudence or Policie: \* but in all things follow the guidance and command of him alone, ( and that willingly and without any scruple ) who alone cannot err himself, and will not deceive others.

In the next place, when we wholly subject our corrupt Affections to the Will

of God, and † chiefly that particular Affection, whereby we are more easily and readily enclined and swayed unto some certain Vices, ( or sometimes unto some one ) and when by contrary Vertues and those works of the Spirit, which the Apostle reckons up, Gal. 5. we do as it were crucifie them, and reduce them into order: suppose Anger by Gentleness and Meekness; Moroseness by Courteousness; Sloth by Zeal and Fervour; Sadness by Joy; Litigiousness by Facility and Peaceableness &c. Lastly, we deny our selves most of all, and indeed most properly, when we are ready for Christ's sake to put off that first and most natural Love, || whereby we are wholly enclined to favour our Lives and the Happiness, or Accommodation thereof: and refuse not to forsake our lives

\* Mat. 11.  
25, &c.  
1 Cor. 1.  
12, &c. &  
3. 18, 19.  
Isa. 5. 21.  
Prov. 3. 7.

† Rom. 8.  
6, 7, 12,  
&c. Gal.  
5. 17.  
Tit. 2. 12.  
Eph. 4. 22,  
23, 24.  
Col. 3. 8,  
12.

|| Mat. 16.  
24. Luke.  
14. 26.  
Job. 12.  
25. Act.  
20. 24. &  
21. 13.

lives themselves, yea to lose them with or by the greatest pain and torment, rather than endure to commit any thing unworthy of our Profession, and the glorious Religion of Christ.

*A three-fold denial of the lusts of the World.*  
 3. We then deny this World and the Lusts thereof, or love them not, \* when we do not only cordially and sincerely renounce those gross and foul Vices, † such as have been condemned by the better sort of Heathens themselves, to wit, which are contrary to civil Honesty and Justice, and are for the most part manifestly injurious to God and our Neighbour; and those things which in respect of our Animal or Natural Life, in this World are good, and ‖ pleasing, and delightfome to our Flesh, we do not desire or covet after them, so as to be induced in any way or by any meanes whatsoever possible (to the Prejudice likewise and Detriment of our Health, and the Injury and Hurt of our Neighbour) to pursue and possess or enjoy them: but also love and long after no good things of that kind \* more immoderately or further, than we ought or is meet, to wit, to the hindrance of our duty, which

\* 1 Joh. 2. 15, 16.  
 † 1 Cor. 3. 1, &c.  
 Eph. 4. 17, 18, 19.  
 ‖ Mat. 6. 31, &c.  
 Luke 21. 34. Jam. 5. 1, &c.  
 2 Pet. 2. 10, 13.  
 \* Mat. 6. 19, 20.  
 Tit. 2. 12.  
 Col. 3. 1, &c.

is enjoined us of God, or to the loss and prejudice of better and heavenly Cares.

The which indeed doth then usually come to pass, when † true, heavenly and eternal good things, we either wholly neglect them; or at leastwise coldly, or lukewarmly, perfunctorily, or occasionally, upon some other Account, or by reason of some violent motion, or sudden pang of passion we mind them only by the by: or when we stick so fast fettered and intangled with a continual sollicitousness about the concerns of this Life, and with Thoughts and Cares for our Animal Life, as if we either placed our whole or chiefest Happiness in them: and as if our Hearts were scarce, nay not so much as scarce at all, touched or affected with a love and care of things of an heavenly import and nature.

4. And indeed we then love not the good things of this World too immoderately, when we neither desire to enjoy the World it self, ‖ nor those good things, which are in the World so, as if we placed any true and solid, or stable and lasting Good in them: but on the contrary do only desire to use them, and that only

† Rom. 12. 11, &c.  
 Phil. 3. 10.  
 Rev. 3. 15, &c.

*A moderate use and desire of earthly things.*  
 ‖ 1 Cor. 7. 29, 30, 31.  
 32. Heb. 13. 5, 6.

so far as is sufficient to satisfy natural necessity, and our leading a life worthy of a Christian. (to wit, without the hurt or grieving of another, and transgressing of the Commands of Jesus Christ.) Lastly, when we are contented with \* necessary Food and Rayment, and do not solicitously seek, or desire any thing further.

\* 1 Tim. 6.  
6. &c.

*A three-  
fold Lust  
of the  
World.*

† 1 Joh. 2.  
16. &c.  
1 Pet. 2.  
11. Jam.  
4. 1, &c.

5. The good things of the World of this kind, according to the Apostle † John, are these, unto which all other may fitly enough be reduced; to wit, Riches, Honours, and Pleasures: the immoderate desiring, or too much love whereof is called the Lust of the Eyes, the Pride of Life, and the Lust of the Flesh. Which very things themselves, because they war against solid Piety; and the Salvation of the Soul, are seriously to be denied by a Man that is truly Pious.

*Covetousness.*

† Mat. 6.  
25, &c.  
Luke. 12.  
15, &c.  
& 16. 11,  
12, &c.  
1 Tim. 6.  
10. Heb.  
13. 5.

6. An immoderate love of Riches is || Covetousness, or a desire of having more; or a love of Money. Now he denieth this, who doth not solicitously & eagerly desire more Moneys, Wealth, or Possessions, if haply he have them not, than is necessary for him and his, being indeed always

always content only with Food and Rayment to cloath or cover him: and \* when through the Blessing of God they flow in upon him or increase, he doth not hold them so fast, and possess them so greedily, but that he will willingly whatsoever aboundeth unto him over and above, than what is necessary for the support of himself and his, impart and distribute of the same unto others (if indeed need so require) yea indeed unto † all, who are in want; but especially to the Brethren, and those that are of the Household of Faith, and when by the Will of God or his permission they are violently taken from him, or by any cross chance do decay, he is not so grieved and made sad, as if he had lost any true and chief good: but relying upon God and his fatherly Bounty, || whether he have or want these Riches, he hath a continual and diligent regard of his duty; lastly, who doth so get, possess and lose the good things of this Life, as if \* he got, possessed and lost them not.

\* Psal. 62.  
10. Mark.  
10. 23, 24.  
2 Cor. 9.  
7, 8, 9.

† Psal. 37.  
21, 26. &  
112. 5, 9.  
Mat. 25.  
40. Gal. 6.  
10.

|| Phil. 4.  
11, 12.

\* Cor. 7.  
29, &c.  
Luke. 16.  
1, &c.

*Ambition.*  
† Mat. 7.  
21. Act. 12.  
21. Jam. 4.  
2. 1 Pet.  
5. 6.

7. An immoderate love of Honours, or Pride is Ambition and † Arrogancy. Now he who denyeth this, who doth not earnestly

*Of directing and denying of our selves,*

earnestly seek after Honours, high Places above others, Dignities and the Applauses of People; and if happily he get them, he is not so delighted in them, as if there did any true and solid happiness consist in them, and therefore who doth neither himself (for any cause in the least whatsoever) in Speech, Countenance, Gesture, Gate or Going, Habit, &c. lift up and advance himself above others; and if he be extolled by others, he doth not delight therein, as in any true and stable good, but always calleth to mind \* the Divine Grace and his own vileness and unworthiness before God, and Christian Humility in every State and Condition of Life; so that he doth not grudge or think much to shew himself modest, mild, † affable, and courteous, yea and demiss or humble too, in all places and towards all (except sometimes that Magistrates must have a due regard of the publick Majesty and their own Authority; ) and therefore in Gestures and Words, and in Apparel, Diet, House, and household Furniture doth observe a moderation with decorum, to wit, so, that he doth neither unadvisedly render him-  
self

|| Mat. 6. 1,  
&c. & 23. 5.  
6, 7. Luke.  
16. 15.  
Joh. 5. 44.  
& 12. 43.

\* Rom. 12.  
16. Phil. 2.  
3, &c.

† Eph. 4. 2.  
Col. 3. 12.  
1 Thess. 2.  
6, 7. 1 Pet.  
3. 8.

|| Luk. 16.  
19. Act.  
12. 21. &  
25. 23.  
Jam. 2. 1,  
&c. & 5. 1,  
&c. 1 Pet.  
3. 3, &c.  
1 Tim. 2. 9.

*and bearing of the Cross of Christ.*

self contemptible, through an affected sordidness; nor greedily catch after vain Glory by an excessive, proud, or disdainful Splendour; lastly, so that he in all things or places sheweth such an habit (or attire of body) as becometh true and serious holiness, and always \* clotheth himself with that affection, which will not be ashamed to follow Jesus Christ when he washed his Disciples Feet.

8. An immoderate love of pleasures is the lust of the flesh. † He denicth it, who doth not at all endeavour the delighting or pleasing of his outward Senses, whereby the flesh enjoys its peculiat pleasures; and therefore † who doth not feed his Eyes with the sight or beholding of things vain or unlawful for pious men, and altogether unprofitable; nor pleaseth his ears with obscene, uncivil and foolish jests, and neither uttereth himself lascivious Quips or Scoffs, or scurrilous and wanton Verses or Songs, \* nor heareth them but sore against his will; who also studieth Sobriety and Temperance, and taketh no operative or toilsom Care for his Palat or Belly;

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who

\* Joh. 13.  
14. 15.  
& 1 Tim.  
5. 10.

An immoderate  
love of  
pleasures.  
|| Rom.  
13. 12, 13.  
14. 2. 1 Pet.  
2. 12, 13.  
15. Jude.  
8. 12, 16.  
1 Job. 31.  
1. Psal.  
119. 37.  
2 Pet. 2.

|| 1 Joh. 2.  
19. & 4.  
2 Pet. 2.

who in Meat and Drink seeketh not those things which are || superfluous, costly and splendid ; nor doth overcharge his heart therewith, so as to render himself unapt or unfit for the right and due discharge of his calling ; moreover who seeketh to possess his \* Vessel in Honour, and always and every where observeth that true Chastity, as it is prescribed by Christ, and carefully shunneth all occasions and incentives to lust ( † to wit, Drunkenness, Luxury, Riotings, and Banquetings, Idleness, and all vanity in Words, and Gestures and Behaviour) and on the contrary, doth seriously plie and delight in all meet helps for the cherishing of Continency and Chastity (to wit, in \* Watchings, Studies, † pious Conferences, || and holy and honest Conversation or Company) ; lastly, who doth in particular manner commend unto himself \* fasting, for the better subduing of the flesh, and the greater exciting and stirring up of the Spirit, especially in time of the Cross and Affliction, or any Publick or Private Calamity, and therefore doth not so highly prize the rest or quiet, nor the advantage, nor sweetness of any

of

of these things, which may incur or enter into the outward senses ; but that he had rather want and be without all those things, than recede from the commands of Jesus Christ, so much as a nailes breadth.

9. Whosoever is thus minded and disposed, he will at length rightly imitate Christ ; and to him in particular it will not be grievous, patiently and quietly to take up and bear \* the Cross of Christ : that is through † Ignominy, Reproach, || Spoiling of goods, Want, Hunger, Nakedness, yea through Prisons, \* Fires, Wheels, Crosses and Swords, &c. after the example of his || Captain and Lord (as oft as need shall require, and it shall seem good \* unto God) in this way with violence to press towards eternal and immortal Glory ; and unto a stable both Rest and Happiness. For the pious Meditation of this very thing hath added so great courage, and so mighty resolution or Spirit to the Apostles and Prophets, and other † Holy Men of God of old time, (and also in our own age to faithful Martyrs of Jesus Christ not a few) that they

N 2

have

*The imitating of Christ & bearing of the Cross.*  
 \* Mat. 16.  
 24. Luk.  
 9. 24.  
 † 2 Cor. 6.  
 8.  
 || Heb. 10.  
 34. & 11.  
 36.  
 \* Rom. 8.  
 35. &c.  
 || Heb. 12. 2.  
 \* 1 Pet. 3.  
 17. 18.  
 † Act. 5. 41.  
 & 7. 60.  
 & 12. 25.  
 & 20. 24.  
 & 21. 12.  
 Heb. 11.  
 35. &c.  
 Rev. 6. 9.  
 & 7. 14.

have gone very often rejoycing and chearful to their Torments, although never so most cruel: and in the midst of Fires and Flames have blessed God, and Jesus Christ his Son, with Singing and Hymns: † yea, yet further have gloryed in their very Afflictions and Sufferings (and that under the hope of the Glory of the Sons of God) that they were accounted worthy to suffer those evils for the sake of their Lord Jesus Christ, and to seal his Truth, and to illustrate and set forth his Glory with their Blood.

† Rom. 5.  
3. & 8. 21.  
&c.

H C

CHAP.

## CHAP. XIII.

*Of Prayer and Thanksgiving, and in particular of the Lord's Prayer.*

1. **B**UT because the whole Life of Believers, (as we have said a little before) and especially their Obedience of Faith, which they constantly perform or yeild unto Jesus Christ, is daily exposed unto divers Dangers, Temptations, and Assaults of Satan, the Flesh, and the World, and obnoxious and lyable to many wants and necessities: lest therefore in so difficult a conflict they should faint or despair, \* Jesus Christ hath willed, that all Believers in general and particular should † in his alone Name, with an unwearied & entire Faith, and that always \* without ceasing, (but especially in great Temptations and Adversities) implore and earnestly entreat the continual Help and Grace of God, and † continually give him thanks for the Benefits and Mercies they have received, by

*The use & necessity of prayer.*

\* Mat. 7. 7.  
&c. ch. 26.  
4. Luke. 18.  
13. &c.  
† Joh. 14.  
13. & 16.

† Mat. 11.  
24. Jam. 1.  
5. 6.  
\* Rom.  
12. 12.

† Thess. 5.  
17.  
† Phil. 4.  
6. Psal.  
116. 12.  
13. & 103.  
&c. 13. &c.  
124.

† 1 Tim. 2.  
1. Col. 3.  
17. & 4. 2.

N 3

this

*Of Prayer and Thanksgiving,*

this means testifying and declaring, that they ow unto God, as the chief and prime Author, their whole Happiness, and that by his alone Aid, and free Blessing or Benefit, they are able to perform, yea and really do perform all things whatsoever are necessary to be done or performed for the obtaining of it. Whence arise two principal parts, or kinds of Divine Worship: Prayer strictly and properly so called, or an earnest entreating of the Divine help for good things to be obtained, or for the taking or turning away of things evill: and giving of Thanks, and solemn Praying of the Name of God for Blessings and Mercies received.

*The causes  
and manner  
of  
calling up-  
on God  
aright.*  
|| Psal. 50.  
14, 15. &  
91. 14, 15.  
& 145. 18,  
19.  
\* 1 Tim. 2.  
18 Job. 4.  
24.  
|| Mat 7. 7,  
&c. Luke.  
11. 9.

2. Both parts or kinds God every where || commands unto us in his Word: \* but especially Jesus Christ in the New Testament: whilst in all places, whether in publick or private, as the case or occasion shall serve, he commands both to be performed in Spirit and Truth. And indeed as touching Prayer or invocation, Jesus Christ hath not only † commanded it in words, but also hath commend-  
ed

*and in particular of the Lord's Prayer.* 183

ed it to us by || his own example: and also hath prescribed \* the manner, and a certain form of performing the same, according to which, as an infallible and certain rule, our petitions (whether they be conceived or framed for our selves or others) ought always to be conformed: adding withal a promise, that our Prayers, if so be they be † according to the Will of God (and be accompanied also with a due disposition of us that pray, both in respect of our inward and outward Man: to wit, || with true Repentance for sins formerly committed, firm Confidence \* concerning the Grace of God purchased by Christ, † a sincere endeavour after Holiness, and especially || of brotherly Love: also with serious \* Attention, devout Submission, and lastly with an unwearied Diligence and Constancy in Prayer) shall most certainly be heard of God.

\* Luk. 18. 1, &c. Luk. 18. 10. † Luk. 18. 1, &c. Rom 12. 12  
1 Thes. 5. 17.

3. This form of Prayer is called, from the Author of it our Lord Jesus Christ, the Lord's Prayer: whereof there are three chief parts, the Preface, Narrati-

N 4 on,

|| Mat. 14.  
23. & 26.  
39. Luk.  
22. 41, &c.  
Job 17.  
\* Mat. 6. 9,  
&c. Luk. 11.  
2, &c.

† 1 Joh 3.  
22. & 5. 14.

|| 1 Joh 1. 9.  
Psal. 3. 2,  
&c. & 51.

\* Heb. 4.  
16. & 10.  
22. Eph. 1.  
18. & 3. 12.

† 1 Joh. 3.  
21. 22.  
1 Pet. 3.  
12.

|| Mar. 11.  
25. Mat. 5.  
23, 24. &  
6. 14.

|| 1 Joh. 3.  
21. 22.  
1 Pet. 3.  
12.

\* Luk. 18. 1, &c. Luk. 18. 10. † Luk. 18. 1, &c. Rom 12. 12  
1 Thes. 5. 17.

*The Lord's  
Prayer.  
and its  
parts.*



Mat. 6. 9,  
8c. Luke 11.  
2. &c.

on, and Conclusion: although this be wholly wanting in *Luke*, nor doth it necessarily of it self pertain to the substance or essence thereof.

4. In the Preface we are taught, whom we ought at all times to invoke, or pray unto, and with what heart and in what manner: to wit, our Heavenly Father, or who is in Heaven, that is, unto whom we ought to speak both with an humble, as also a Son-like Affection, as one who is not only by nature most high and powerful, or the best and greatest (and now not dwelling, as of old time, in \* *Moses* his Tabernacle, † or in *Solomons* Temple between the *Cherubims*; but dwelling gloriously only in the highest Heavens themselves, the most true Seat, and as it were Castle of Eternity

Exod. 40.  
34.  
† 1 Kin. 8.  
12.  
1. & 2.  
4. & 49.

\* Jan. 1.

17.

† 1 Tim. 2.

4. & 4. 10.

Phil. 1. 10.

2. 3. Job.

1. 1. &c.

Rom. 8. 15.

Gal. 4. 6.

om. 17.

and Immortality, \* from whence all good things flow down unto us) but as one also who shews himself † merciful and kind unto all; and is indeed always Fatherly † affected towards all his Faithful or Believing ones; as those whom he always graciously loves in Christ: so that he will write down all them and them only for \* Sons and Heirs of his Heavenly

venly Glory and Immortality; and therefore as one who both easily can and willingly will † largely bestow all things upon us, that are of a saving import: in whom therefore we again likewise, and that indeed as unanimously joyned or knit together in or by the bond of brotherly Love, by \* the same Jesus Christ, our only Patron or Advocate and Mediator, both safely may, and of right ought with greatest reverence and filial Affection to trust.

† Luk. 11.  
10. &c.  
Jam. 1. 5.

† Rom. 12.  
10. 2 Pet.  
1. 7.  
\* Eph. 2.  
18. & 3.  
17.

5. The Narration containeth six Petitions: of which † the three former do immediately and properly respect the Glory of God, and the three following do chiefly respect our profit and Salvation: Although both the one and the other by mutual relation and certain consequence joyntly aim both at the same mark, † seeing that neither the Glory of God can be disjoyned from our Salvation, and this again likewise ought wholly to be referred to that.

The distinction  
of the six  
petitions.

† Job. 14.  
13. 1 Cor.  
10. 31.  
Col. 3. 17.  
1 Pet. 4.  
11.

† Psal. 50.  
14. 15. &  
34. 16. 17.  
&c. & 91.

6. In the first Petition then we are commanded to pray, that the Name of God may be sanctified or hallowed: that the Glory of the Divine Goodness, \* Wisdom

of sancti-  
fying or  
hallow-  
ing God's  
name.

\* Isa. 6. 3. \* Wisdom and Power, especially as it  
 & 42. 8 & is revealed in the Gospel, might every  
 48. 11. where be rightly known, and worthily  
 Ezek. 20. celebrated or extoll'd: and therefore that  
 41. & 28. God would assist us and others with his  
 22, 25. help, whereby both they † and all other  
 Psal. 96. men being even provoked by our exam-  
 97, & 92. ple and encouragement, forsaking all I-  
 † Rom. dols or profane Deities and Deasters or  
 10. 6, 9. petty Gods, may above all in Words,  
 Eph. 3. 20. Deeds, Hymns, Prayers, Writings,  
 & 5. 19, and that as it were with one Mouth,  
 20. Col. praise and extol the only true God, the  
 3. 16, 17. Father of our Lord Jesus Christ: ever  
 2 Thess. and anon singing both with Heart and  
 1. 11, 12. Voice: Holy, Holy, Holy is the God  
 Rev. 4 8, 9. and Father of our Lord Jesus Christ; to  
 & 5. 12, 13. him be Praise, Honour and Blessing for  
 ever and for ever. Amen.

2 7. The second Petition is, that his  
 For the Kingdom may come: that is, \* that  
 coming of he himself by a true and plentiful know-  
 his King- ledg of the Religion of Christ, which as  
 dom. yet at that time was small and sparing,  
 \* Mat. 2, 2, and as it were advancing or approaching  
 & Col. 1. 1, afar off, would more and more direct our  
 6, & c. hearts unto a solid sanctifying of his di-  
 Eph. 1. 17, vine Name: and that he would be plea-  
 18. & 3. sed  
 16, 17.

fed in a large and plentiful measure to  
 bestow the same Grace upon very many  
 others more besides, † to the end that  
 they also might give up themselves to † Isa. 2. 2,  
 be ruled by him, or freely submit them- & c. Mich.  
 selves to his Laws and Commandments, 4. 1, & c.  
 and that so both might daily more and Psal. 122.  
 more be made fit and meet † for the King- 1, & c.  
 dom of Heaven, hereafter to be most  
 fully possess'd in a blessed immortality. † 1 Cor. 15.  
 24, & c.

8. The third is, that the Will of God 3  
 may be done in Earth as in Heaven, <sup>Is for the</sup>  
 that is, that God would grant us, and <sup>doing of</sup>  
 others that Grace, \* that we might every <sup>Gods will.</sup>  
 one do his Will, now heretofore ex- \* Phil. 2.  
 pressed in his Commandments, as readi- 13, 14.  
 ly and as chearfully, as the holy † An- 1 Thess. 5.  
 gels in Heaven are wont to performe it. 23, 24.  
 In the next place, that those evils which 2 Thess. 1.  
 God either † suffereth, or willeth, and 11.  
 procureth to befall us, we may bear them † Dan. 7.  
 patiently; and without any repining 10. Mat.  
 improve them unto our spiritual advan- 18. 10.  
 tage, or proficiency in Faith and Obe- Heb. 1. 14  
 dience. And furthermore of our Sal- † Heb. 10.  
 vation. 36. & 12.  
 7 & c. 1 Pet.  
 3. 17. &  
 4. 12, & c.

9. The fourth is, that he would 4  
 give us this day our daily Bread: That <sup>For daily</sup>  
 is, <sup>Bread.</sup>

is, that he would vouchsafe always to give us all things, || which are necessary for us to pass this life withal without any true and reall want or debility of body; and on the contrary, to pass it in Peace and Tranquillity; and to attend upon, and (with a serious cheerfulness of Mind and Spirits) diligently to apply our selves, and to mind those things, that are most sacred and holy: and that those things, which he hath already given us, and bountifully bestowed upon us, he would be pleased continually further to bless them unto us, that so, being by their help and means, as by \* a Staff sustained and supported, we may the better be employed in sanctifying of his † Name, propagating of his Kingdom, and in the doing of his Will, and indeed apply our studies and time unto Godliness without distraction.

5  
For forgiveness  
of sins.

10. The fifth is, that he would forgive us our Debts, as we also forgive our Debtors: that is, that he would graciously pardon unto us in Christ all our sins at any time committed, either through error and mistake, or Infirmitie, or chiefly through Wickedness and Malice;

† Mat. 5.  
25, 31, &c.  
1 Tim. 6.  
8. Heb. 13.  
5. Phil. 4.  
11, 12, 13.

\* Lev. 26.  
26.  
† Mat. 6.  
33. Luk.  
10. 41. 42.

|| Mat. 6.  
14, 15. &  
18, 21, 35.  
Luk. 7. 47.  
& 18. 13.  
Rom. 4. 7.  
&c.

lice; even as we also do from our Heart pardon, and are always ready to pardon all \* Injuries and Offences (and that upon this account only, because he willeth and commandeth it) to all those who at any time have hurt or wronged us.

11. The sixth is, that he would not lead us into Temptation, but deliver us from evil: that is, that he would not at any time suffer us to be oppressed † by too fore and long Temptations, much less to be overcome by them, \* or to be endangered above our strength, but that he would † always, according to his singular power, and also Fatherly Love, strengthen and support us by his Holy Spirit: especially in sore Afflictions, difficult Dangers, and Calamities, and other evils of that kind, by which Satan assayeth altogether to destroy us, and to turn us from God; lest haply being too much prest thereby, we design and commit any thing, which may be contrary to his Divine Will, and prejudicial to our own Salvation, or a good Conscience. Lastly, that \* he would always together with the Temptation afford an happy event or issue, that we may be able to bear it,

\* Col. 3.  
12, 13.  
1 Pet. 4. 8.  
1 Joh. 1. 7.  
9. & 2. 7, 9.

For the  
mitiga-  
ting of  
Tempta-  
tions.

† Mat. 6. 6.  
41. 2. Pet.  
2. 9. Rev.  
3. 10.  
\* 1 Cor.  
10. 13.  
† Eph. 3.  
16, 17, 18.  
& 6. 11,  
&c.  
1 Thess. 3.  
2, &c.  
1 Pet. 5.  
10. Heb.  
13. 20, 21.  
Rom. 5. 2,  
&c.

\* 1 Cor.  
10. 13.  
1 Pet. 5.  
2. 9, 10.  
1 Joh. 5. 18.

it, and so at length be delivered from all the snares and enticements, and all the fraud and force of Satan, yea and freed from all danger of everlasting perdition.

A three-  
fold re-  
son of these  
Petitions.

12. The Conclusion hath a threefold ground or reason, why we should make bold to desire and ask of God in Prayer those things, of which we have already spoken, and consequently why it becometh us to ask them. Because indeed his is the Kingdom: that is, because he himself only is absolute, and obnoxious or subject to none, being King and Lord of all; and who hath command and right over all; and therefore over even Satan himself, though God and Prince of this World. Because also his is the Power: || that is, because he alone can do (that is, give, take away, send, turn away, permit, hinder,) whatsoever he will, and that according to his own alone Mind and good pleasure: and therefore is he one, against whom Satan, together with the whole World, cannot at all prevail, so as for to destroy us. Lastly, because his is the Glory: that is, \* because it is he alone and he only,

† Psal. 145.  
11, 12, 13.  
& 146. 10.  
Rev. 12. 6.  
2 Pet. 2. 4.

|| Psal. 115.  
3. Mat. 14.  
36. Rev. 12.  
7. 8.

\* 1 Cor. 6.  
2. & 12.  
30, 31.  
Col. 3. 17.  
1 Pet. 4.  
11. Rev.  
10. 1. 6.

to

to whom we ought to ascribe whatsoever good we either wish for and desire, or already have and possess, and unto whose alone Glory, as to its last end, our whole and universal good is to rebound.

13. But because those who piously worship God, are certainly perswaded of their Prayers being heard, which they pour out or make according to the Will of God, and because they wish and most earnestly desire, † that the everlasting Glory of God, and their own Salvation, may more and more be promoted by the same, therefore is there subjoyned the word *Amen*. Which partly contains a certain Affirmation or avouching of the things propounded, and partly also a pious Wish, and religious Vow of a faithful or believing Soul.

of the  
worsh  
Amen.

† 1 Joh. 3.  
22. & 5. 14.  
15. 1 Cor.  
14. 16.  
Psal. 89.  
52.

14. The other part or kind or sort of Prayer largely taken is giving of thanks, \* whereby we give thanks unto God by Jesus Christ for benefits already received, whether pertaining to this Life, or to that which is to come: and that both in publick and in private, especially in his

Of giving  
of Thanks.

\* Eph. 5.  
10, 19, 20.  
Phil. 4. 6.  
1 Thess. 5.  
15, 18.  
2 Thess. 1.  
3. & 2. 13.  
1 Tim. 2. 1.

† Psal. 116. his Church: and testify and declare † a  
 1, &c. thankful and mindful Heart, both by a  
 2 Cor. 9. singular study and exercise of Piety, and  
 11, 12, &c. by Praises, Psalms, Hymns, Almsdeeds,  
 Col. 1. 12. and other pious Duties, and such as make  
 13, & 3. 16. for the Glory of God and the Good of  
 17. Neighbour, according to the quality  
 and quantity, both of our own Abilities,  
 and of the Benefits and Mercies we have  
 received.

## C H A P.

## C H A P. XV.

## Of special Callings, and of the Precepts and Traditions of Men.

1. **A**Nd this indeed is the sum of <sup>Kind of</sup> those Commandments, which <sup>special</sup> <sup>callings,</sup> are enjoined us of Jesus Christ in common, or which are necessary for all Christians to observe alike, for to obtain Salvation. Besides which notwithstanding every Believer hath his particular calling, which every one is diligently to mind. As for instance; \* of Magistrates, <sup>\* Rom. 13. 1, &c.</sup> † Subjects; Parents, Children; Masters, <sup>† 1 Pet. 2. 13, 14.</sup> † Servants; also \* of Husbands, Wives, <sup>|| Eph. 6. 1, &c.</sup> † single Persons, || Virgins, \* Widows, <sup>\* 1 Eph. 5. 22. 1 Pet. 3. 1, &c.</sup> of † Rich, Poor, &c. Of all which we have already before, in some part treated <sup>† 1 Cor. 7. 8, &c.</sup> of in our exposition of the Decalogue: and of the rest there are special instructions or admonitions (but proportionable <sup>|| 1 Cor. 7. 25, &c.</sup> to those already spoken of, and agreeable <sup>\* 1 Tim. 9. 3, &c.</sup> to every mans state in particular) every <sup>† 1 Tim. 6. 17. &c.</sup> where easy to meet with in the Holy <sup>Jam. 2. 1, &c. & 5. 1, &c.</sup> Scriptures. O 2. Of

The Rule  
that is to  
be held  
concern-  
ing these.  
1 Cor. 7.  
20, &c.

\* Col. 3.  
11.

1 Cor. 7.  
25, &c.

Of the  
com-  
muni-  
cation of  
the  
Euchar.  
1 Cor. 10.  
17, &c.  
Col. 4. 9.  
1 Cor. 10.  
17, &c.  
2 Cor. 10.  
17, &c.

2. Of these in general we must hold that rule of the Apostle, Let every one abide in  $\parallel$  that Calling, wherein he was called. The which notwithstanding if we can, with the salvage of piety better, it is free for us so to do. For all these conditions of themselves are indifferent: \* and therefore do neither commend us unto Christ, nor make us hateful or or less acceptable to him. Wherefore (for instance) there is no greater Sanctity to be attributed to Virginity  $\dagger$  or a single estate or life, than unto a married estate, nor to Poverty, than to a wealthy estate, &c. Neither are rash vows to be made unto God concerning these things, whereby to wit, we perpetually tye our selves to this, or that, yea whereby we tempt God, and cast a snare upon our selves, and our own liberty.

3. But all other works, especially such as are merely outward, which are counted Religious, and which are devised by man's  $\parallel$  Spirit, besides and without the Word of God (whether they be imposed upon mens consciences, with or by the authority of others, especially of the

the Church, under the pretence of Traditions, or whether they be freely and voluntarily performed by us, with an opinion of Worship, if not altogether necessary, yet at least meritorious or satisfactory) they certainly are not necessary to Salvation: Yea further, they are in no wise to be thought worthy of the specious or goodly title of works truly good, or of divine worship, (much less of supererogation, or of any excellent, and singular strain of Religion) for that they cannot come under the august or sacred name of true \* Obedience, which is of it self acceptable and of right due unto God and Christ, our only Lawgiver (and therefore is commanded under the promise of Eternal life) yea also which are not seldom a great hindrance to the principal and main part of divine Worship, (to wit, the loving of God and our Neighbour) and hurtfull to true Piety: especially if, as it often falls out, they be not only equalled with, but also preferred before the Commandments of God.

\* 1 Job. 2.  
17. Mat. 7.  
21, &c. ch.  
15. 16. &  
23. 23.

† 1 Tim. 4.  
8, &c. ch.  
6. 3, &c.  
Tit. 3. 8, 9.

## C H A P. XVI.

*Of the Worship and Veneration of Jesus Christ the only Mediator, and of the Invocation of Saints.*

*The Majesty that is proper to Christ as Mediator.*

\* Mat. 23.  
18.  
† Joh. 5.  
22, 23. &  
2. 25. &  
17. 2.

Joh. 5. 27.

\* Heb. 2.  
9.

1. **A**Nd hitherto indeed we have chiefly treated of the knowledg and Worship of God only. Now followeth and succeedeth the Knowledg and Worship which is proper and peculiar to Jesus Christ as he is Mediator. For in the said Knowledg, and in the Worship which follows from thence, even eternal life also is expressly said to consist, *Joh. 17. 3.* For unto Jesus Christ, as the only Mediator of the New Testament, is \* given all power in Heaven and Earth, and all judgment, † or an universal Government is delivered unto him of the Father, that all men should honour him, even as they honour the Father : and ‖ Authority is given him to execute Judgment, because he is the Son of man. Therefore also God \* hath crowned him with glory and

Honour, and put all things under his feet, \* and hath made him head of his Church over all &c. And furthermore hath given him the Name above every name, † that at the name of Jesus every knee should bow, both of things in Heaven, and things in Earth, and of things under the Earth ; and that every tongue should confess that Jesus Christ is Lord, to the Glory of God the Father &c. Which indeed proper and peculiar Majesty of his, was conferr'd on him by God the Father, ‖ chiefly for our comfort, and is to be acknowledged by us with religious and thankfull Hearts, and continually to be spoken of and praised, unto the glory of God and Christ himself.

2. Therefore he that holily and religiously worshipeth Jesus Christ as he is our \* Mediator with God ( especially since the time he was advanced † to that Supreme Right, and set ‖ in the Throne of his Father, at his right hand ) that is, he that \* adoreth, calleth upon, placeth his † hope and trust in him, and humbly

† Heb. 1. 3. & 7. 26. & 8. 1. Rev. 3. 21. \* Heb. 1. 6. Phil. 2. 10, 11. † Act. 7. 59 & 9. 13, 14. 1 Cor. 1. 2.

\* Eph. 1. 21, 22.

† Phil. 2. 9, 10, 11.

† 1 Pet. 1. 21. & 2. 22. 1 Cor. 15. 27. Act. 2. 36. & 5. 31. & 10. 36, 42. Rev. 1. 5, &c. & ch. 3. 14.

*Religious worship due unto him.*

\* 1 Tim. 2. 5. † Joh. 2. 1, 2. † Phil. 2. 9, &c.

Joh. 5. 23.

Ho

O 3

giveth

198 *Of the worship of Christ the only Mediator,*

giveth || him thanks, and blesteth him for the \*Salvation purchased by him for us, doth altogether well and according to the most certain Will of God. And he that doth not acknowledg the foresaid Majesty and Glory of his, and therefore refuseth to yeild unto him this Veneration and Worship, he doth both to God and Christ great wrong : especially if he accuse, or rather defame and disgrace it, under the name of Idolatry, or false Worship and Superstition.

*Against  
the imo-  
cation  
of or pray-  
ing to  
Saints.  
1 Tim.  
2. 5.  
|| Col. 2.  
19. Rev.  
19. 13. &  
22. 2.*

3. But besides and over and above this one † Mediator between God and Man, religiously to worship any others either || Angels or Men, whether living or dead ( whether they have been really and truly Holy, or only so in our opinion only ) that is, to give them more than civil reverence, or to invoke and pray unto them, as indeed our Patrons and Advocates with God : or to dedicate Temples, Altars, Feasts unto them, to offer Sacrifices, to make vows unto them, or to trust in their Merits and Power, and Grace and Favour with God, &c. we judg wholly and altogether unlawful, and displeasing to God :

*and of the invocation of Saints.*

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God : especially when the business is concerning the dead, although Saints; for that the Holy Scriptures teverywhere affirm of them, that they know not our condition or concerns, and that they no way mind those things that are done under the Sun. Yet that the memory both of the one and the other is holily to be kept, and their vertues with worthy praises to be celebrated, and to be proposed or commended to us and others for our and their imitation, we rightly judg. So far are we either from condemning or any ways blaming the mutual intercession of Believers \* who are yet alive, with God for one another.

*1 Heb. 4.  
10. Rev.  
14. 13.  
Job. 3. 11.  
12. 13. &c.  
ch. 41. 21.  
Ecc. 9. 5.  
2 King.  
22. 20.  
16. 38.  
19. & 63.  
16.  
\* Rom. 15.  
30. 2 Cor.  
1. 11.  
E. h. 6.  
18. 19.  
Col. 4. 3.  
2 Thess. 3.  
1 Heb. 13.  
18.*



## C H A P. XVII.

*Of the Benefits and Promises of God, and  
first of Election unto Grace, or Calling  
unto Faith.*

*The benef-  
its of  
God that  
precede  
Faith.*

\* Jer. 31.  
32, 33.  
34. Heb.  
8, 8, &c.  
Ezek. 11.  
19 & 36.  
22. &c.  
2 Cor. 7. 1.  
2 Pet. 1.  
3. 4. 1 Joh.  
3. 1. 1.  
4, 5. 1 Pet.  
1. 3, 4, &c.

I. **B**UT that Man might not only be able to do or perform those Commandments of God; which have hitherto been expounded; but that he might be willing to do them readily, freely and heartily, it hath pleased God on his part to do all things, that are \*necessary for the effecting of both these in Man: that is, he hath determined to bestow such Grace upon Man that was and is a sinner, whereby he might be apt and fit to perform all that, which is required of him in the Gospel: and further to promise such good things unto him, whose excellency and beauty might far exceed the capacity of all humane understanding, and the desire and certain hope wherof might provoke and inflame the Will of Man actually to yield obedience to the same.

same. All which indeed benefits God, who is most merciful in himself, and fatherly affected towards us in Christ, is wont by his Holy † Spirit (whereof we have treated more largely before) both to make known unto us, and also really to bestow and confer upon us.

2. First therefore God bestoweth Grace || on sinners not only necessary, but also sufficient for their yielding Faith and Obedience, when he calleth them by the Gospel unto himself: and seriously prescribeth to them Faith and Obedience under the promise of eternal Life on the one hand, and the threatening of eternal Death on the other. This Vocation or Calling in Scriptures is sometimes called \* Election or Choosing, to wit, unto Grace or the means of Salvation: differing much from Election unto Glory, or Salvation it self, of which hereafter. Now this Vocation is wrought and completed by the † preaching of the Gospel, and the Virtue or Power of the Spirit joyned therewith: and that indeed with a gracious and serious intention to save, and therefore to bring unto Faith, || all those that are called:

† 1 Cor. 2.  
10, &c. ch.  
12. 3, &c.  
2 Cor. 3. 6.  
&c. 1 Joh.  
2. 10, 27.  
Rom. 8.  
5, & 8. 9.  
&c.

*Vocation  
or calling  
unto  
Faith.*  
† Mat. 11.  
20, &c.  
Joh. 5. 34.  
40, & 6.  
44, 45.  
2 Pet. 1. 2.  
3, 4.

\* 1 Cor. 1.  
26. 2 Tim.  
1. 9. 1 Pet.  
2. 9.  
† Mat. 28.  
18. Joh.  
5. 34.  
Rom. 10.  
14, 15.  
2 Cor. 3.  
5, 6.  
† 1 Tim. 2.  
4, &c.  
Tit. 2. 11.  
1 Pet. 1.  
23, 25.

*Of the benefits and promises of God,*

led: whether they really believe and are saved or no, and so obstinately refuse to believe and consequently to be saved.

3. For there is one Vocation that is effectual, so called rather from the event, then from the bare or sole intention of God, to wit, which doth obtain its saving Effect: not indeed for that it is out of a precise or absolute intent of saving, so administered by some certain and singular Wisdom of God, so as effectually or successfully to agree with the Will of him that is called, by an irresistible Power, or by some Omnipotent force (which is neither more nor less than creation or raising from the dead) so efficaciously determined to believe, that he cannot but believe and obey: but because man, who is now called and sufficiently prepared, doth not resist God that calleth him, nor set any Bar against the divine Grace, which otherwise he might set against the same. There is indeed another that is \* sufficient, but yet withal ineffectual, to wit, which on man's part is without any saving effect, and through the alone voluntary and vincible or avoidable

*A twofold  
first thereof.*  
† Rom. 8.  
28. 29.  
1 Cor. 1. 24.  
26.  
† A. 3. 2. 4.  
13. 48.  
Rom. 6.  
12. 1 Thess.  
2. 13.

\* Prov. 1.  
24. 25. 32.  
12. 1. 3. 5.  
5. 1. &c.  
Mat. 23.  
37. Luk. 7.  
30. Joh. 5.  
40. Act. 7.  
5. & 13. 46.  
2 Thess. 3.  
1. 2.  
*Contrary  
to the  
Cannon  
of the Syn-  
nod of  
Dort*  
ch. 3. & 4.

*and first of Calling unto Faith.*

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avoidable fault of man becomes unfruitful, or obtains not its wished and due event and end.

4. The former, which is accompanied with its saving effect, or is already in its exercit act, is sometimes called in Scripture, \*Conversion, †Regeneration, a † Spiritual raising from the dead, and a \* new Creation: to wit, because by it we are effectually turned from a corrupt course of living, to live † soberly, justly, and piously, and are raised of God from a † death of sin, or a deadly custom of sinning, unto a Spiritual life, or Holy way of living: Lastly being reformed according unto the \* similitude or likeness both of the doctrine and of the life of Christ, we are as it were begotten again: and so by repentance and faith are in him made † new Creatures.

5. Man therefore hath not saving Faith and † Faith of or from himself; nor is he born again or converted by the power of his own free will: seeing in the State of sin he cannot so much as think, much

|| Mat. 7. 17. & 12. 34. Joh. 6. 44, 45, 65. & 3. 5, &c.

less

*Conversion  
or regene-  
ration on  
God's part.*  
\* Act. 3. 19.  
26. 1 Thess.  
1. 9.  
† Joh. 3. 5.  
&c. 1 Tim.  
1. 18.  
† Eph. 2. 6.  
† Gal. 4.  
19. 2 Cor.  
5. 17.  
Eph. 2.  
10.  
† Tit. 2.  
11, 12.  
|| Rom. 6.  
&c.  
\* Rom. 6.  
17.  
† Eph. 2.  
24. Col.  
3. 10.

less will or do any good, which is indeed savingly good (such is in special manner Conversion and saving Faith) of or from himself: but it is necessary that he be regenerated, and wholly renewed \* of God, in Christ, by the word of the Gospel, and by the virtue of the Holy Spirit in conjunction therewith: to wit, in understanding, affections, will, and all his powers and faculties, that he may be able rightly to understand, meditate on, will and perform these things that are savingly good.

But from  
the grace  
of God  
alone,

6. We conclude therefore that the grace of God is † the beginning, ‖ progress, and \* complement of all good: so that not so much as a regenerate man himself can, without this preceding, & 3. 4. 5. or preventing, exciting, following and Phil. 1. 6. † Joh. 15. co-operating Grace, think, will, or perform any thing that is savingly good: 1. 4. &c. \* 1 Thess. much less resist any † temptations, that 5. 23. 24. do draw and entice unto evil. Insomuch Eph. 6. 13. † Mat. 26. that Faith, Conversion, and all good 41. 1 Cor. works, and all pious saving actions, 10. 13. Eph. 2. 4, which any one can think of, are wholly &c. to be ascribed to the Grace of God in Christ,

Christ, as their principal and primary cause.

7. Yet may man ‖ despise and reject the Grace of God, and resist the operation of it: so that, when he is called of God unto Faith and Obedience, he may render himself unfit to believe, and obey the divine Will; and that by his own proper fault, and that too, true and vincible; either through \* secure inadvertency, or through † blind prejudice; or through ‖ inconsiderate zeal, or through an inordinate love of the \* World, or of † himself, or other irritating or provoking causes of that kind. For such an irresistible Grace, or force, which, as to its efficacy, is neither more nor less than Creation, not Generation properly so called, nor raising from the dead (and which doth effect the very act of Faith and Obedience in such manner, that it being afforded or granted, a Man cannot but believe and obey) cannot certainly but altogether ineptely and unwisely be there made use of and applied, where free Obedience is seriously commanded, and that under the promise of an exceeding great reward, in case it be performed.

The grace  
of God  
may be  
resisted.

† Ezek. 12.

2. Prov. 1.

24. 25.

Mat. 13.

19. & 23.

37. Act. 7.

51. & 13.

46.

Mat. 13.

19.

† Joh. 7. 3.

4. 5. 51.

† 2 Cor. 3.

13. Rom.

10. 2. 3.

\* Luk. 14.

18.

† Joh. 5.

44.

performed; and under the threatening of the forest punishment, if it be neglected. For in vain and without cause doth he command this Obedience, and require it of another, and promise to reward the Obedience, who himself both ought and will work the very act of Obedience by such a force as cannot be resisted; and ineptly & against reason is he rewarded, as one truly and really Obedient, in whom this very Obedience is effected by such a kind of force of another's. Lastly, punishment, especially eternal, is unjustly and cruelly inflicted on him, by whom this Obedience is not performed through the sole and alone defect of that irresistible Grace; which is indeed necessary, as one disobedient, who really and indeed is not disobedient. That we may not now say, that it is every where in the Scriptures affirmed of some, that they have \* resisted the Holy Ghost, that they † judged, or rather made themselves unworthy of eternal Life; || that they made void the Counsel of God against themselves: that they would not \* hear, † come, || obey, that they have \* closed their ears, and † hardened their hearts, &c. And of others

Another  
twofold  
reason for  
resistible  
Grace.

\* 2 Cor. 4.  
4. 2 Thim.  
3. 2.  
2 Tim. 3. 2.  
&c. 1 Joh.  
5. 4. &c.  
† Act. 7.  
31.  
|| Act. 13.  
46.  
\* Luk. 7.  
30. [Prot.  
1. 24, 25.  
|| Joh. 5.  
40. \* Act.  
7. 39.  
† Zech. 7.  
11, 12, 13.  
Jer. 5. 3.

others, that they heard the Word readily and || willingly: that they obeyed the Truth and the Faith; that they shewed themselves attentive and teachable; that they \* attended unto the Truth of the Gospel; that they received the Word with chearfulness; and that they were therein more generous than those who rejected the same: lastly, that they obeyed the Truth, or the Gospel from the Heart, &c. All which things certainly to attribute to those who either can no ways believe or obey, or cannot but believe and obey when they are called, is doubtless too inept or weak, and plainly ridiculous.

8. And though there be a very great disparity of \* Grace according indeed to the most free dispensation of the Divine Will: yet doth the Holy Spirit bestow and confer so much † Grace upon all Men both in general and in particular, to whom the Work of Faith is ordinarily preached, as is sufficient to beget Faith in them, and to carry on their saving conversion gradually unto the end. And therefore not only those, who do actually believe and are converted; but also

|| Act. 28.  
24. Heb. 3.  
12. 13. &  
4. 2. Psal.  
95. 7, 8.  
\* Act. 2. 41.  
& 13. 47.  
& 6. 7. &  
17. 11.  
Rom. 6.  
17. 1 Pet.  
1. 22.

Sufficient  
Grace is  
afforded  
to all  
that are  
called.  
\* Rom. 12.  
6. &c.  
1 Pet. 4.  
13.  
[Mat. 11.  
21. Th. 3.  
4. &c.  
1 Pet. 1.  
23. & 2.  
9. Jam. 1.  
18. 2 Cor.  
3. 6. Heb.  
4. 12.

|| Isa. 62.  
2. Ezek.  
18. 11.  
Prov. 1.  
24. &c.  
Mat. 23.  
37. Luk.  
8. 12.  
\* Tit. 2. 11.  
12. 2 Tim.  
1. 9. 2 Cor.  
5. 20. & 6.  
1. &c. Isa.  
5. 2. &c.  
Psal. 85.  
13. 14.  
Joh. 5. 34.  
& 10. 10.

also those, || who do not actually believe and are not really converted, have sufficient grace vouchsafed to them, to believe and to be converted. For whomsoever God doth call unto Faith and Salvation, he\* calleth them seriously; that is to say, he doth not call them only in outward shew, or only by his vocal Word (to wit, as therein his serious Precepts and Promises are held forth to those that are called in general) but also with a sincere, and every way unfeigned intention of saving them, & will of converting them: So that he never intended any decree of absolute Reprobation, or immerited or undeserved blinding or hardening to precede or pass before concerning them.

## CHAP.

## C H A P. XVIII.

*Of the promises of God that are performed in this life, to those that are already converted and are Believers; that is, of Election unto Glory, of Adoption, Justification, Sanctification, and of Obsequiation or Sealing.*

1. **C**ONCERNING Men that are sinners, Five saving acts about or towards believers in this life. but yet are already effectually called and converted by the Grace of God unto the Faith of Jesus Christ, and who do by the help of the same Grace, by true Faith, order their life according to the Commandments of Jesus Christ, God is pleased and useth to exercise towards them, and to prosecute them with several† saving acts, but of two sorts: of which indeed some pertain to this Life, others to that which is to come.

2. The acts which pertain to this Life are five: of which the two former are Election unto Glory, and Adoption, or Divine Filiation, or Sonship. By the

P

one

† Rom. 8.  
28. &c.  
Eph. 1. 3.  
&c.

1. Election  
unto Sal-  
vation  
2. Adopti-  
on or Son-  
ship.

\* Mar. 13. one of which \* they that are already  
 20. Jun. converted, and do truly believe, are se-  
 2. 5. Rom. parated from the profane rabble of those  
 8. 29. that perish, and being exempted out of  
 the number of those that are to be dam-  
 ned, (as to their present estate) are as  
 it were set apart for God's own peculiar  
 Treasure: By the other the same are  
 moreover more nearly or thoroughly taken  
 into the † Household of God, and so unto  
 a Right of the Heavenly inheritance,  
 in due time to be entred upon, and so are  
 ranked and registred among those that  
 shall be saved, or among those whom  
 God will no ways punish, but will par-  
 don unto them their Sins freely in or  
 through Christ. Although Adoption  
 \* elsewhere in Scripture is wont also to  
 denote the very Redemption it self of  
 our bodies, or the blessed Resurrection,  
 to wit, because the complement and  
 consummation thereof will then and  
 there at length appear.

3. To these are immediatly joyned  
 other Acts, as Justification, Sanctifica-  
 tion, and lastly a certain singular or pe-  
 culiar Obſignation or Sealing by the Ho-  
 ly Spirit. Justification is a merciful and  
 gracious

gracious and indeed full absolution or  
 discharge of a Sinner that truly repent-  
 eth and believeth, from all † guilt before  
 God, through and for the sake of Jesus  
 Christ apprehended or laid hold on by  
 true Faith: or a gratuitous or free re-  
 mission of all Sins, obtained or received  
 by true Faith in Jesus Christ, yea fur-  
 ther also, a liberal and munificent im-  
 putation of Faith it self \* unto, or for  
 Righteousness, for that indeed in God's  
 judgment and account we attain not un-  
 to it, but of Gods mere pure grace, (and  
 by Faith only in Jesus Christ, (but yet  
 a living one, and such as worketh by  
 love) without all merit of our own works.  
 And this is the meaning of that Article  
 of the Creed, when we say, I believe  
 the remission or forgiveness of Sins.

4. Sanctification in special manner  
 so called ( for † otherwise sometime in  
 the Sacred Scripture it is taken for Rege-  
 neration also or Conversion, or effectual  
 Calling ( of which before ) or finally for  
 any Spiritual cleansing whatever, al-  
 though it be only outward ) is a certain,  
 more perfect, and which continually  
 grows and increaseth, separation of the

Sons or Children of God from this impure or unclean World, being partly a more plentiful and fuller enlightening of true Believers, and such as out of Faith diligently perform and do their duty in the \* knowledg of the Will of God ( which even God oftentimes is wont to effect and work in many and admirable manners ) partly a more † effectual and through-extimulation or engaging of them unto a constant hatred of Sin, and study of Holiness & true Godliness, and a confirmation of them in this zeal or earnest affection: so that the Will of a Man that is a true Believer is made more prone and enclined, yea more chearful unto vertue every day than other: And these obstacles or hindrances, which otherwise he is wont to meet with in his study of piety and vertue, he either suffereth them not to be lay'd in his way, or being laid he diligently and carefully removes them, and courageously and chearfully overcomes them.

5. *Obfignation or Sealing by the Holy Spirit,* is a more solid and strong confirmation \* of us in a true confidence

\* Rom. 5. 5. & 8. 15, 16. 2. Cor. 1. 21, 22, & 5. 5.

and

and hope of the Heavenly Glory, and certainty or assurance of the Grace and Favour of God, whereby it comes to pass that Believers, as by an earnest or certain pledg received, are more and more assured of their Adoption, Justification and finally of their following Glorification, and unless themselves hinder it, they may be preserved even unto \* the end, in a sence or feeling of the Grace of God, and in true Faith against all manner of temptations, or may have the gift of a total and final perseverance vested in them and bestowed upon them.

6. And these kinds of gracious acts God exerciseth towards all those, and only those (though unequally and in different measure) who truly believe and repent: of whom therefore in the Scriptures we find three sorts or orders. 1. Of those † who are called novices or beginners, and who are newly or but lately converted to the Faith, who together with a sincere assent do withal bring indeed a serious and deliberate purpose or resolution of obeying the Divine Will: but yet such, as when Persecution, or the Cross and Afflictions, or other dangerous Temptations

\* Eph. 1. 13, 14. & 4. 30. 1 Cor. 1. 8, 9. Phil. 1. 6, 7, &c.

Three sorts of just or justified Perseverance in this life.

† Mat. 13. 20. Luk. 8. 12, 13, 14. 1 Cor. 3. 1, &c. Gal. 1. 6, &c. Rev. 2. & 3. ch.

tations do arise, doth immediately again grow weak, or sometimes also vanisheth, and wholly decayeth. 2. Of those

\* who do for some time remain constant in the true Faith, and this same holy resolution and purpose, and for a while also demonstrate the truth of their Faith by good works: but yet notwithstanding at length, what through the enticements of the World, or of the Flesh, or of Satan, or by some violent Tyranny, they defect and revolt from the Faith, as overcome or wholly discouraged and broken. 3. Of those, who either without any defection or interruption, do continually persevere and hold out in the said pious resolution, † and in holy Works, even unto the end: or who having once or again lapsed or fallen, or \* somewhat more often revolted, do again seriously repent: and so being restored again by the Grace of God, do at length finally persist and hold out. Therefore the two former orders of Believers are indeed truly elected, adopted, and justified, but not altogether absolutely, nor but for a time: to wit, so far and so long as they are and remain such: but the third and last sort only even finally, and peremptorily

\* Mat. 10.  
17, &c.  
& 24. 9.  
& c. 1. the fl.  
3. 3, &c.  
1 Tim. 1.  
10. & 4. 1.  
& c. Heb.  
6. 4, &c.  
& 10. 31.  
2 Pet. 2.  
10, &c. &  
3. 17, 18.

† Mat. 10.  
22, & 24.  
13. Luk.  
21. 19.  
E. h. 3. 16.  
& c. Col. 1.  
21, &c. &  
2. 5, &c.  
\* Luk. 22.  
32. 2 Cor.  
1. 7, 8, &c.  
& 7. 10.  
2 Tim. 2.  
25, 26.  
Mat. 10.  
22, & 24.  
13.

peremptorily, to wit, according to that which we read in the Gospel: He that continueth to the end, the same shall be saved.

7. For these acts are Divine acts, which are sometimes continued, and sometimes interrupted: to wit, which so long continue and take place here, as the requisite condition thereof (that is, Faith and Holiness that are agreed upon by Covenant) endureth and abideth in us. But they are interrupted when we no longer stand to our Covenants; or when we do or commit such acts as can no ways consist with true Faith and a good Conscience: according to that of *Ezekiel*, † If the just or righteous shall turn away from his righteousness, and do iniquity, according to all the iniquities, which the wicked shall do, shall he do it and live? all the righteousnesses which he hath done shall not be remembred: for his prevarication wherewith he hath prevaricated, and for the sin wherewith he hath sinned, for them, I say, he shall die. Whereunto are consonant very many other sacred testimonies of like sort, together with examples.

*The confusion of an error.*

† Ezek. 18.  
24. Rom.  
11. 12, &c.  
1 Cor. 9.  
27. & 10.  
11, 12, &c.  
Col. 1. 21.  
23. Heb.  
3. 6, 14. &  
10. 35, 36.  
Rev. 2. 10.  
& 3. 11, 12.



## CHAP. XIX.

*Of the Promises of God pertaining to the life to come, or of the raising again of the dead, and eternal Life.*

*Three se-  
ving, adds  
in the  
World to  
come.  
\* 1 Cor. 15.  
† Mar. 25.  
31, &c.*

1. **T**HE acts of God pertaining to the life to come, are the raising again from \* death (or instead thereof a sudden change of our mortal nature) and Glorification, or the † bestowing of Heavenly Glory and Life eternal: according to those two last Articles of the Apostles Creed: I believe the Resurrection of the Flesh, and the Life everlasting.

*1. The re-  
sing of the  
dead.  
\* Mat. 16.  
27. & 25.  
31, &c.  
† Rev. 20.  
12, 13.  
\* Act. 24.  
15.  
† Rom. 14.  
9, 10, 11,  
\* 12.  
1. 2 Cor. 5.  
1. 0. 2 Thess.  
M 7, &c.  
3 ar. 25.  
1, &c.*

2. This raising will be at \* the second and glorious coming of Jesus Christ unto the general Judgment: to wit, when he shall raise unto life again all the † dead, both the just \* and unjust, and judg both them, and those that shall then remain alive, † at the Judgment-seat of his Father, and assign or award unto them all just rewards or condign punishments, according to \* the quality and

and quantity of their Works, which they have done in the body, whether good or evil. For then he shall raise up his faithful ones, and Saints, which † were indeed dead, out of the dust of the Earth, unto a Life eternal and blessed, and shall endow them alone with a glorious and incorruptible body: And those which he shall then \* find alive, and surviving of them, those he shall on a sudden, and as it were in a moment, change, and make them immortally blessed with the other.

3. This-like raising, and in part a change, shall be immediately succeeded by that blessed Glorification, which is the complement of all the other acts: † whereby the Lord Jesus (after he shall have descended from Heaven with a shout, with the voice of the Archangel, and with the Trump of God to the now said Judgment) shall take them, being raised by the Angels of his power, with himself into the Air, and most powerfully deliver or translate them from || the universal corruption or total destruction of the whole World (being then to be altogether on a flame) into the everlasting and

*† 1 Thess.  
4. 16.  
2 Cor. 5. 4.  
&c. Phil. 3.  
21.  
2 The  
changing  
of those  
alive.  
\* 1 Thess. 4.  
16. 1 Cor.  
15. 51, 52.*

*3 Glorifi-  
cation &  
life eter-  
nal.*

*† 1 Thess.  
4. 16, 17.  
Mat. 24.  
30, 31, &  
25. 31, &c.  
1 Joh. 3. 1,  
&c.*

*|| 2. Thess.  
2. 8, &c.  
2 Pet. 3.  
10, 11.*

Heb. 2. 5. and glorious mansions \* of the Heavens  
 2 Pet. 3. (which in the Scriptures are called new  
 13. Rev. Heavens, a new Earth, and the World  
 21. 1. to come) and shall give them to enjoy  
 † Job. 12. unspeakable † joy with himself, and  
 28. Mat. with God, and with his holy Angels for  
 25. 21, 23. ever and for ever.  
 Luk. 22. Rev. 3. 12.  
 29, 30. 21. & 14.  
 13. & 11.  
 23. & 22.  
 5.

## C H A P. XX.

*Of the Divine threatnings and punishments of the Wicked, pertaining both unto this Life, and unto the Life to come : to wit, of Reprobation, Hardening, Blinding, and of eternal Death and Damnation.*

*Four Acts of Anger or Wrath and Revenge against unbelievers.*  
 ‖ Mat. 10. 14, 15.  
 & 11. 20.  
 Luk. 19. 41.  
 Rom. 1. 21, &c.  
 1 Thess. 2. 15, 16.

1. **T**Owards the Wicked and Unbelievers, ‖ or those who refractorily or obstinately refuse to believe and repent, and who, although they have been long and much called upon, admonished, reprov'd, chastened, &c. do yet nevertheless persist to disobey the Gospel, God is minded to exercise acts altogether contrary to the former, and they

no

no less severe, than just and holy, the which he hath threatned them with in his Word, and do pertain partly to this life, partly to that which is to come.

2. The acts pertaining unto this Life <sup>1 Reprobation or casting off.</sup> are Reprobation or Desertion; Also Blinding and Hardening, and other temporal punishments of that or the like sort, of which the first is the just casting of wicked men off: to wit, \* when God <sup>\* Mat. 8. 12. & 21. 43.</sup> will no longer have or account them for his people: and therefore doth righteously withdraw from them the † Grace of his holy Spirit, which hath been so often despised by them; yea sometimes also he thinks not meet to bestow upon them those outward means, which he is wont <sup>Rom. 11. 2, 20, &c.</sup> ordinarily to make use of for the Salvation of his people: to wit, by leaving them in their own darkness and sins, without true Pastours, Godly Teachers or Monitors, and diligent Searchers out of Truth. <sup>1 Joh. 12. 35. Luk. 13. 24. & 17. 21. Mat. 10. 13, &c. Act. 14. 16. Rev. 2. 5, &c.</sup>

3. Next followeth Blinding and <sup>2 Blinding & Hardening</sup> Hardening: to wit, when these sinners being now left destitute of the light of Heavenly Truth, are by Gods permission and just judgment deeply involved <sup>‖ Isa. 6. 9. Mat. 13. 14, 15. Joh. 12. 40. Act. 28. 26.</sup> in

\* Rom. 9. in \* gross ignorance and errors, and in  
18. & 11. wonderful and divers manners seduced:  
8. and when they are given up to their own  
† Rom. 1. † unclean lusts, or left to their vile or fil-  
24, 26. &c. thy affections, or are on every side ex-  
posed to the temptations, delusions, and  
|| 2 Cor. 4. snares of || Satan: also when their wicked  
4. 2 Thess. counsels, endeavours, and \* practises  
2 11, 12. are suffered for a time to go on with some  
\* Psal. 10. happy success, and themselves for a while  
4, &c. &c. to sin scot-free; lastly || when manifold  
71. 4, &c. occasions of erring and sinning are pre-  
Jer. 44. sented to them: and their † Consciences  
17, 18. in the mean while are not pricked or  
Deut. 32. troubled with any sad remorse or serious  
14, 19. sorrow for their sins committed, &c.  
|| Ezek. 14. All which things indeed, and very ma-  
5, 9. Isa. 63. ny other more of like sort, profane  
16, 17. men are wont to turn to their own destru-  
† Eph. 4. ction. From whence there groweth or  
19. Rom. encreaseth more and more a strange blind-  
11. 8. ness of mind, an obstinate hardness of  
heart and filthy greediness of sinning:  
and finally a thick and gross darkness;  
that is, a certain brutish ignorance of  
3. Exom. God, and secure profaneness of life  
pluy pu- doth wholly seize and possess them. And  
nishing. sometimes indeed those acts are seconded  
and

and followed even with || some exempla- || Exod. 9.  
ry also and publick punishment of these 16. Aet. 12.  
men in this life, and such as is visible or 21. & 5. 5.  
obvious to the sight of all. 1 Cor. 10.  
5, &c. 2 Pet. 2. 5,  
6. Jude. 4,  
5, 6.

4. The penal acts that pertain to the life to come, are most usually contained under the words of the Wrath and Ven- 4. Eternal  
geance of God, also of \* Judgment and Dammati-  
Condemnation, † whereby God will not on.  
only by judgment irrevocably pass or \* Mar. 3.  
give away || from the wicked and unbe- 25. Rom.  
lievers immortal glory, but will also in- 2. 5.  
flict upon them the torments of Hell and 2 Thess.  
eternal punishments. Which indeed 1, 5. 2 Pet.  
shall be done openly at the last day, when 2. 9. & 3. 7.  
he shall throw them, together with the Jude. v. 7.  
Devil and his Angels, into everlasting 1 Rom. 5.  
fire, \* that there they may be punished 16. & 8. 1.  
with everlasting destruction, being ba- || Mat. 8.  
nished from the presence of God, and his 12. & 22.  
glorious power. 13. & 25.  
41, 46.  
\* Mat. 25.  
41. Jude.  
v. 7.  
2 Thess. 1.

5. And these things being thus finish- The new  
ed, there shall immediately arise that new World to  
World, wherein dwelleth Righteousness, come.  
and where Jesus Christ, our Lord and 12 Pet. 3.  
King, having wholly or utterly destroyed 13. Rev.  
all his Enemies, shall deliver up or re- 21. 1, &c.  
store the Kingdom to || God and his Fa- & 22. 1,  
ther, &c.  
|| Rev. 2.  
823. 1 Cor.  
15. 24, &c.

*Of the Ministry of the word of God,*  
ther, that from thenceforward, God  
may be all in all.

## C H A P. XXI.

*Of the Ministry of the Word of God, and of  
the Orders of Ministers.*

*The use &  
necessity of  
the Sacred  
Ministry.*

I. **A**ND this indeed is the Will of God, which is necessary for us to know, for that it consists of such like most holy Precepts and so excellent Promises, the which, that it might become known unto miserable mortals, and be continually set before their eyes, it pleased that great Pitier or Compassioner of mankind, that it should not only be tacitly insinuated or conveyed into them \* by private reading of the sacred Scripture: but also that it should by open and publick preaching be every where proclaimed, and daily and openly as it were implanted, and inculcated or beaten in to them.

\* Mar. 28.  
19, 20.  
Act. 10.  
41, &c.  
Rom. 10.  
14, 15.  
2 Cor. 5.  
19, 20.  
2 Tim. 4.  
2, &c.  
*The immediate  
Election &  
sending of  
Ministers.*

2. And that it might be rightly or duly performed, there was first of all

*and of the Orders of Ministers.*

all necessary a solemn and immediate both election or separation, † and mission or sending forth of some certain men, for the discharge of the said office; and the same indeed accompanied and backt with an infallible instruction, and a certain irrefragable authority, or spiritual power. Wherefore the Lord Jesus pitched upon or designed him || certain Ambassadors extraordinary, as eminent and singular Ministers of his: and furnished them with all gifts \* and virtues of the Holy Ghost necessary for the discharge of this their Embassage: and † continually so ruled, governed, strengthened, and confirmed them; that they did not only once alone openly & publickly declare this Will of God, and solidly by all kinds of signs and miracles establish and confirm the same: but also every where gathered them || Assemblies or Congregations of pious men, among whom the preaching of this his Will, as far as might be, might always flourish, and be preserv'd whole and entire, to wit, for the continual edification or building up of all that were called in the true and saving Faith of Jesus Christ.

3. And

† Rom. 10.  
15. Eph. 2.  
20, &c.  
Rev. 11.

|| Act. 1. 8.  
& 10. 41.  
&c. 1 Cor.  
12. 28, &c.  
Eph. 4. 11.

\* Mar. 16.  
15, &c.  
Act. 1. 1.  
&c. 2 Cor.

12. 12.  
Heb. 2. 3.

† Act. 13.  
1, &c. &  
Ch. 16. 6, 7.

|| Eph. 4.  
12. Act.  
14. 21, &c.  
& 15. 36.  
& 19. 8.

The singular authority of the Apostles.

\* Mat. 10. 1, &c. & 28. 19, 20. 1 Cor. 12. 28.

† 1 Cor. 5. 3, &c.

2 Cor. 10. 1, 2, &c.

& 13. 10. 2 Thess. 3. 6, 14.

¶ 1 Thess. 2. 13.

2 Thess. 2. 19. 2 Tim. 3. 14.

\* Act. 15. 32. & 21. 8. 1 Cor. 12. 28.

Eph. 4. 11, 12.

Their following success.

12.

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12.

3. And indeed these first and chief Preachers were \* the Apostles: who as in teaching and gathering Churches, so in the governing and keeping them together, used such Authority, † as they had immediately received from the Lord Jesus: to wit, ¶ such as was uncontrollable and unquestionable, and to which all Believers were bound to yield and obey. And to these indeed were joyned both \* Prophets and Evangelists, and Teachers and Pastors, and other such like, who also themselves used and bestowed their utmost diligence and pains, either for the gathering of new Churches or Assemblies, or afterward for the nourishing and feeding and further instructing of these that were already gathered by the Apostles.

4. But when such Foundations and first beginnings had now been laid by these; lest when they were either absent, or dead, those Congregations should be scattered, and decay again or come to nought, and so by this means, this divine and saving Doctrine by little and little should vanish away and be lost; they every-where in those places where Churches

Churches were already gathered, appointed them their successors: to wit, † Bishops, Elders and Deacons: by whose help endeavour and care those Churches might continually be preserved, and as much as might be, also encreased in number: and gave express advice and command, that the same afterwards at all times and in all places should be done in all Congregations: giving withal an ¶ exact description, what manner of persons they ought to be, who were thenceforth to be set over the Congregations for this end.

5. And they indeed therefore appointed \* Bishops and Elders, that both of them by preaching the Gospel, by teaching wholesome or saving Truth, by confuting errors contrary thereunto; also by exhorting, comforting, reproving, correcting, ruling, and lastly by going before others, by † their example, &c. might preserve or keep together the Churches already planted, and by a continual succession, to their utmost power, might propagate the same. And they ordained Deacons, ¶ that, after they had been first proved or tryed, they might diligently

† Act. 14. 23. & 20. 28. Heb. 13. 7. 17. Phil. 1. 1. 1 Tim. 4. 16. & 5. 17.

¶ 1 Tim. 3. 1, &c. 2 Tim. 1. 6, &c.

Bishops and Elders.

\* Act. 20. 28. 2 Tim. 2. 24, 25. & 4. 2, 5. Tit. 1. 9, &c. & 2. 5, 17.

† 1 Tim. 4. 12. Tit. 2. 7. 1 Pet. 5. 3.

¶ Act. 6. 1, &c. 1 Tim. 3. 9, 10, &c.

Q

ligeritly employ themselves, in gathering and distributing alms, and in pious, and tender care-taking of the poor in the said Congregations. From whence ariseth the perpetual necessity, and manifold use of the whole Ministry of the Church.

*The authorities of those limited.*

6. But because after the Apostles days, and those first Preachers of the Gospel, or Founders of the Church (when the doctrine of the Gospel had now already been fully enough proposed, and in the judgment of God himself abundantly confirmed, and lastly clearly committed to writing) that immediate sending of Ministers ceased, together with infallible instruction, and the undoubted assistance of the Holy Spirit: therefore an irrefragable Power, or infallible Authority, in teaching and ruling, hath no more place also. Which also even the Apostles themselves were minded to testify, when they gave, and left unto the Bishops and Elders, a certain \* and perpetual rule of Doctrine and form of Discipline: according unto which these were to teach and rule the Churches for the future by: and expressly commanded them,

\* 2. Tim.  
3. 10, 14.  
Act. 15.  
24. 1 Cor.  
14. 37. 38.  
Tit. 1. 5.

them, and seriously charged them, that they should diligently keep the † pattern or form of sound words, which they had heard of them; and that they should remember, and hold fast that ‖ faithful doctrine, which they had learned: and therefore bade an \* Anathema to those who brought any doctrine contrary to, or differing from that, which they themselves had delivered, † and withal enjoined the Churches, that they should receive or admit of no other doctrine besides that, which they had received from the Apostles, no although even an Angel from Heaven brought it.

7. But since it is the Duty and Office of all Bishops and Elders ‖ to teach, and \* govern the Churches, according to that form that is laid down by the Apostles, it appears manifest enough, that they have not by any divine right any † Command & Power or Authority, properly so called, one over another. And yet do we not therefore notwithstanding altogether disallow of, much less proudly reject, those degrees of Teachers; and Rulers, which have now long since been appointed, and every where hither-

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to taken place in diverse Churches of Christ, for order and decorum's sake, or for preserving good order; (For indeed God is not the Author of Confusion, but of Order) if so be they do not at length degenerate into Tyranny, and make shew of some worldly Dignity and Power rather, than of a spiritual Ministry, and of that modesty and moderation which becometh the Disciples of Christ.

*Against  
the mani-  
fold abuse  
thereof.*

8. But if any one shall abuse the pretence of this order unto pride & haughtiness; and in particular, if any by these degrees shall not stick to climb so high, as arrogantly to assume unto himself not only a supreme Right to determine in matters of Religion, and to decide all Controversies of Faith, \* but also to usurp Lordship over the Lords Heritage, and over his fellow-servants, yea over Kings, and Princes: yea further, whether directly or indirectly, to usurp a coactive power (that is, armed with outward force, or upheld by the secular arm) to punish others: yea to punish them with the Sword and with Death, who cannot out of Conscience attribute this Authority unto him (or who refuse to

|| 1 Cor. 14.  
33, 40.  
1 Tim. 3.  
15.

\* Mat. 24.  
49. Luk.  
12. 42.  
Ec. 3. Job.  
9. 2. 1 Pet.  
2. 4. &c.  
2 Pet. 2. 7.  
&c. 2 Cor.  
11. 20.  
Rev. 11. 2.  
&c. 13. per  
tot. Gal.  
4. 29.

to subscribe to his Determinations, Decrees and Statutes) though in all other respects they be good and loyal subjects to the Common-wealth: if any, we say, shall under this pretence usurp such a power in the Church of Christ, or any other whatsoever like it; or at least attribute to himself the same in words, or suffer it to be attributed to him by others, truly he seemeth unto us to recede very far from the Office of a true Bishop.

## C H A P. XXII.

Of the Church of Jesus Christ, and its  
marks or notes.

The  
Church of  
Christ, and  
the Commu-  
nion  
thereof.

1. **F**urthermore, those Congregations or Assemblies, which either by the publick pains or labour of these Ministers, or otherwise by the word of the Gospel any ways whatsoever preached, read or heard, are gathered as it were into one body (all and every of whose members have a certain mutual communion amongst one another, and a spiritual communion with their one only and true Head our Lord Jesus Christ) as they really are, so also are they rightly called \* the Church of Jesus Christ. Of both which, to wit, the Church, and the Communion thereof, we say in the Apostles Creed: I believe the holy Catholick Church, the Communion of Saints.

\* Mat. 16.  
18. & 18.  
17. Act.  
20. 28. &  
every  
where else.

What the  
Church is.

2. For this Church is nothing else, but an Assembly of men called by the Gospel,

and its marks or notes.

Gospel, † and believing on Jesus Christ, or at least with their mouth professing his Name and Doctrine, as saying: although some more some less, either sincerely and purely, or firmly and constantly, believe on Christ, or at least outwardly in words and rites profess Christ.

† Rom. 10.  
10, 14, &c.  
Eph. 5.  
23, &c.

3. For the Church, whilst it is militant here on earth, is wont according to the Sacred Scripture to be considered under a twofold respect. 1. As an Assembly || of Men and Women truly pious and believing, and that do cordially and sincerely embrace and love, and with their whole heart keep and order their lives and conversations according to that saving Doctrine of Jesus Christ, which they profess with their Mouth. Which Assembly is visible, and certainly known \* to God only: but is invisible unto us: Seeing true Faith and Piety, which lie hid within the heart, none but God, the alone indeed searcher of the Hearts and Reins, can behold them.

In what  
respects  
it is invi-  
sible.

|| Eph. 5.  
23, 24.  
Gal. 6. 10.  
16. 1 Pet.  
1. 22, 23.

\* Rom. 2.  
28, 29. &c.  
8. 27. &  
10. 9.  
1 Cor. 4. 5.  
Rev. 2. 23.

4. But to hold the saving Doctrine of Jesus Christ, is not forth-coming for the true Church of Christ.

What Con-  
gregations  
are to be  
connected for the true Church of Christ.

Q 4

with



\*Rom. 14.  
1, &c. &  
15. 1, &c.  
Phil. 3.  
15, 16.

† 1 Cor. 7.  
19. Gal. 1.  
6. & 6. 15.

with so perfectly to know \*all that is every way contained in the doctrine of Christ, so as to err or hesitate in no one Article at all, or no Sacred History, or sense of the Holy Scripture : but at least well and rightly to hold or understand all that, without which we cannot rightly observe and perform the Commandments of Faith and Obedience, nor consequently according to the Mind and Will of God obtain eternal Salvation. Therefore all those Churches, which agree in the belief and profession of necessary Truth, we believe that they ought to be counted for true Churches of Jesus Christ: although in the mean time they differ in many other things, and in some respects not inconsiderably swerve from the Truth.

How far  
it is visi-  
ble.  
|| Act. 2.  
41, &c. ch.  
5. 1, &c.  
8. 1, &c.  
& 14. 32.

5. The Church is considered, as it is a visible Multitude of those that publicly profess the Faith and Doctrine of Jesus Christ, although haply they do not truly believe in him: which as to the outward Confession of the Mouth, and other manifest signs of Faith of that kind, is of it self even sufficiently known, and visible unto us: although it appear sometimes,

\*Sometimes, less evidently or clearly. \*Rom. 10.

9, 10. & 11. 3, 4. 1 Cor. 4. 4, &c.

6. Again both may be considered either as Catholick † or universal, which being spread throughout the whole World, comprehends or contains all Congregations together, either of those who truly believe, or at least profess so to do: or as local, or particular, which is gathered in certain places by parts severally; for instance, at *Corinth*, in *Galatia*, at *Ephesus*, &c. Of which this, or the other, whatever it be, may not only err in doctrine, but also revolt from the true Faith, & the profession thereof: \*yea and oftentimes also doth actually revolt from the same (the Catholick Church in the mean time still remaining safe & entire notwithstanding.) Nor indeed is there any divine promise extant, whereby the sincere profession of true doctrine and a continual succession therein, or an uninterrupted and uniform continuance of the continual assistance of the Holy Ghost, and of the Orthodox Faith (and that to be always clearly seen) is promised to any certain particular Church or Congregation: yea indeed rather both

exam-

\*Rom. 10.

9, 10. & 11. 3, 4. 1 Cor. 4. 4, &c.

Another  
division of  
it into Ca-  
tholick &  
particu-  
lar.

† 1 Cor. 1.

2. Rom.

10. 1, 12,

13. 1 Cor.

11. 12,

&c. Eph. 1.

22, 23. &

5. 23, 24.

|| 1 Cor. 1.

2. Gal. 1.

2. Rom. 1.

7. & 16. 1,

4, 5.

\* Rev. 2.

& 3. tot.

† 1 Thess. 2, 3, &c. examples † and prefaces of the defection  
 1 Thess. 4. of many are every where obvious or easy  
 1, &c. to meet with in the Holy Scriptures.

2 Tim. 3.  
 1, 2 Pet. 2.  
 1, &c.  
 Act. 10.  
 29, 30.

Of the Marks or Notes of a visible Church.

One only  
 certain  
 mark of  
 the  
 Church.

7. Furthermore the Notes and Marks (such indeed as are certain and infallible) which clearly demonstrate unto us, and make a Church or Christian Assembly, which is already gathered by the preaching of the Word, visible, may be reduced unto one only general; that is, unto the profession || of that sacred and saving doctrine, which was delivered by Jesus Christ, in conjunction with at least an outward keeping \* of the Commandments of Jesus Christ. For whereas true Faith, which is given unto the saving doctrine of Jesus Christ, doth, as the more inward form, and as it were the Soul, constitute and make a true and invisible Church of Jesus Christ, it is necessary doubtless, that the alone profession of that true and saving Faith, which we have spoken of, make the same visible unto us.

Mat. 10.  
 32, 33.  
 Joh. 10. 4.  
 5. 27. &  
 12. 42, 43.  
 & 13. 34.  
 35. & 14.  
 21, &c.  
 1 Act. 2.  
 41, 42.  
 & 4. 32.  
 &c. Rom.  
 10. 9.  
 1 Tim. 3.  
 15.

8. But

8. But with labour and toil either to seek or demand, or to desire to shew unto others, other Notes or Marks, whereby those, who as yet are wholly ignorant what a true Church of Christ is, or which or what is the saving Doctrine thereof, may come certainly & undoubtedly to the knowledge of the true Church, and consequently to the knowledge of the Truth it self, is altogether vain and foolish; for that so to pretend, is neither † necessary, nor profitable, nay not possible rightly or orderly to be performed. So far is it from such Marks consisting in those things, which the World and Fleshly reason are wont so highly to esteem, to wit, in Antiquity, Multitude, Consent, Succession of persons, outward Splendour of Congregations, or worldly Happiness, &c. of which many of late do vainly boast.

9. Furthermore, the duty of those who belong to this visible Church doth not only consist in every particular Man's professing with his || mouth and in life this saving doctrine of Christ for himself: but also in Believers being united and joyned together among themselves, \* whether they

& 14. 4, &c. Act. 2. 41, 42, Mat. 18. 16. 1 Cor. 16. 1, &c.

Against  
 fallacious  
 & uncer-  
 tain  
 Marks.

† See the  
 places just  
 now quo-  
 ted.

The duty  
 of the  
 Citizens  
 of the  
 Churches.

|| Mat. 8.  
 38. Rom.  
 10. 9.  
 \* 1 Cor.  
 11. 10, &c.

bc

be more, or fewer, in their doing or performing those things, which ordinarily cannot, nor use to be performed, but in a Society or Congregation, and which render the Society or Congregation it self more Illustrious and Conspicuous.

Three in  
chief.

† Act. 2.  
41, &c. &  
8. 12, &c.  
& 20. 7.  
\* Mat. 18.  
17. 1 Cor.  
5. 4.  
1 Tim. 5.  
1, 2, 20.

10. Which sort or kind of duties, besides hearing of the Word preached, and the profession of Faith already spoken of, are chiefly two: to wit, the use of the Sacraments, as they are called, and \* the exercise of Christian discipline: of which more immediately.

## CHAP.

## CHAP. XXIII.

## Of the Sacraments and other Sacred Rites.

1. **W**hen we speak of Sacra-<sup>What a</sup>ments, we understand <sup>Sacra-</sup>the outward Ceremonies of the Church, or those sacred and solemn Rites, whereby as by foederal \* signs, and visible seals, God doth not only represent and shadow out unto us his gracious benefits, especially those promised in the Covenant of the Gospel, but doth also in a certain manner clearly hold forth and seal the same unto us: and we again likewise do openly and publicly declare and testify, that we do embrace † all the promises of God with a true, firm, and obedient Faith, and that we will always with continual and thankful remembrance celebrate with praise his benefits and favours.

\* Rom. 4.  
11, &c.  
1 Cor. 10.  
1, 2, 3, 16,  
&c. 1 Cor.  
12. 13.

† Rom. 6.  
3, 4. & 2.  
25, 26.  
1 Cor. 10.  
16, &c. &  
11. 23,  
&c.

2. And these like Rites, if we must <sup>What</sup> speak properly and accurately, in the <sup>their</sup> <sup>number is</sup> <sup>in the</sup> New <sup>N.T.</sup>

New Testament, are only two: to wit, Baptism, and the Sacred Supper. Of which the one by a || certain analogie (*i. e.* proportion or likeness) doth not unaptly answer unto \* the sign of Circumcision, which under the Old Testament was a sign of sacred initiation (*i. e.* entrance) or of a certain ingrafting into the people of God; and the other to † the eating of the Paschal Lamb, which was a Rite of solemn *Eucharistia* (*i. e.* blessing) or publick Thanksgiving, for to praise and celebrate God openly for the typical deliverance of the people of *Israel*, that is, for their deliverance out of *Egypt*.

## Of Baptism.

*The description & use of Baptism.*  
 || Mat. 3. 11. & 28. 19. Mar. 16. 16. Joh. 3. 15. Joh. 4. 1. Act. 2. 41, &c. & 8. 12, 36, 37, 38. & 10. 47, &c.

3. Baptism is the first publick and sacred Rite of the New Testament, whereby all in Covenant (without any difference of age or sex) are by the solemn washing of water ingrafted into the Church, and initiated into the worship of God; or are therefore dipped into, or washed || with Water, in, or into the name of the Father, and of the Son, and of

of the Holy Ghost; that hereby, as by a Symbolical sign, and sacred signal, they may be confirmed concerning the gracious Will of God towards them: that as the filth of their bodies is washed away by Water, so they themselves by the Blood and Spirit of Christ (if they do not through their own default make void this gracious Covenant unto themselves) are to be cleansed inwardly, or most fully delivered from the guilt of all their sins, and finally to be endowed with the glorious Immortality, and eternal Happiness of the Sons of God: and withal that they also on the other side may be obliged, and \* to that end openly declare that they constantly expect all Salvation from God alone, and the Lord Jesus Christ, their only Mediatour, Priest, and King, that they trust in him with their Heart, and casting away the filth and defilements of all their sins, are willing by the vertue or power of his Holy Spirit, to obey him throughout the course of their whole Life.

Of

## Of the Sacred Supper of the Lord.

The description  
and end  
of the Sa-  
cred Sup-  
per.

† Mat. 26.  
26, 27, 28.  
Mar. 14.  
22, 23, 24.  
Luk.  
22. 19, 20.  
1 Cor. 10.  
16, 17, &c.  
& 11. 23,  
24, 25.

4. The other Sacred Rite of the New Testament is the Sacred Supper instituted by Jesus the night wherein he was betrayed, to celebrate an eucharistical and solemn † commemoration of his Death, wherein Believers, after they have examined, and truly proved themselves to be in the true Faith, do eat the sacred Bread publickly broken in the Congregation; and also drink the Wine publickly poured forth: and that to declare or hold forth with solemn thanksgiving the Lord's bloody and cruel Death, undergone for us (whereby as our bodies are sustained by meat and drink, or by Bread and Wine, so our hearts are nourished and fed unto the hope of eternal life:) and again likewise publickly to testify and declare before God and the Church their quickening and spiritual Communion with the body of Christ crucified, and his blood shed (or with Jesus Christ himself, who was crucified and Died for us) and consequently with all the benefits that were procured and purchased by his Death, and

with

with all also their mutual love one amongst another.

5. Certainly from those things, which every where || in Scripture are read concerning this whole sacred Rite, and concerning the things signified thereby, and which the very Articles of Faith (concerning Christ's true humane body, and his true \* ascension into Heaven and exaltation, &c.) do suggest unto us, and lastly right reason it self dictates; it easily appears, 1. That here is no † substantial change made of the Signs into the things signified, to wit, of the Bread and Wine into the Body and Blood of the Lord. 2. And that there is not any local conjunction, or corporeal including, or any physical or natural tying or uniting of both together. 3. So far is one of the signs (to wit, the use of the Chalice or sacred Cup) from being justly or worthily to be taken away from Believers under this pretence, And 4. that true and quickning, or expiatory sacrifice of Jesus Christ, || now long since once offered by Christ himself, our only and alone high Priest for our sins, from being to be believed to be really repeated,

R

and

There-  
proof or  
considera-  
on of an  
error.  
|| Luk. 22.  
19, 20.  
1 Cor. 11.  
24.  
\* Act. 1. 9,  
10, 11. &  
3. 21.  
Heb. 8. 4.  
† Mat. 26.  
27. 1 Cor.  
10. 16. &  
11. 24, 25,  
&c.

|| Heb. 7.  
27, 28. &  
9. 25, 26,  
27, 28. &  
10. 10, 11,  
12, 13, 14.  
18.

and daily performed or done over again anew herein. And 5. in the last place, so far are the Symbols or the Signs themselves from being religiously to be adored and worshipped by us; and for this very end, from being either to be shewed publicly in Churches, or from being inclosed in coffers or pixes, or from being carryed about in processions, &c.

*Of other Sacred Rites, but yet such as are indifferent.*

*Other Sacred rites.*

6. Besides these there are also other Sacred Rites, generally so called: which although they be not to be observed by Believers, by vertue of any express command of Christ perpetually, and necessarily; yet for good orders sake, and for outward discipline's sake, have been now long since commonly observed by the Apostles, and their Disciples, and may, without impiety at least and superstition, be also even freely observed now, and indeed profitably enough for example's sake, imposition or laying on of hands, \* and that upon divers accounts, to wit, in ordaining of Ministers; in examin-

\* Act. 6. 6.  
& 13. 3.  
1 Tim. 1.  
14. 2 Tim.  
1. 6.

† examining and confirming of new Converts, or of those that are Catechized; † Act. 8. 17, &c.  
‖ in the publick receiving again, or reconciling of Penitents, who had formerly grievously fallen: also the solemn joyning of persons in Marriage, and the blessing of the same in the Assembly of the Church, &c. So that there be no Superstition in the case, or opinion of divine Worship, also of absolute necessity, &c. and on the contrary there be only a regard had of order and decency and publick edification; and finally a true liberty in such things, \* and Christian Charity (and consequently also a true moderation and mutual toleration between dissenters) be always preserv'd inviolate and safe: and the peace of the Church, for the sake of such outward Rites, and of themselves indifferent, be not rashly disturbed. \* Rom. 14. per tot.

7. Hereunto also may be referred those Ecclesiastical or Liturgical observations *Another sort.* (being indeed indifferent in themselves, but yet which notwithstanding the outward and publick Assemblies of Believers can hardly want or be without) about the publick order and manner in  
R 2 Churches

† 1 Cor. Churches, of reading, praying; † sing-  
 11. 2, &c. ing, prophesying, gathering the alms,  
 & 14. per also ‖ kneeling in time of Prayer, &c.  
 tot. & 16. also about publick \* Fasts, and solemn  
 1. days of Supplication or Prayers, and o-  
 ‖ Act. 20. ther outward things of that kind, mere-  
 36. & 21. ly of themselves ritual, but yet pious ex-  
 5. Eph. 3. ercises, not indeed prescribed of God in  
 4. Mat. 26. particular (much less meritorious of the  
 39. Mar. Grace of God, or of eternal Life) but  
 14. 34, 35. yet profitably serving for the outward  
 Luk. 22. good order, † or decent policie, *i. e.*  
 41. Government of the Church: yea also in  
 \* Act. 12. some respect either stirring up, or che-  
 12. & 13. rishing pious devotion in our minds, and  
 3. & 14. therefore not lightly to be contemned  
 23. of themselves, nor, where they are  
 † 1 Cor. publicly received, rashly and with the  
 14. 33, 40. scandal of those that are godly to be ab-  
 & 11. 16. rogated.

Order,  
 Peace &  
 Edificati-  
 on are  
 chiefly to  
 be minded.  
 † 1 Cor.  
 14. 32, 40.  
 \* 1 Cor. 14.  
 25.  
 † Rom. 14.  
 12. 15, 19.  
 21. & 15. 12.

8. For in all these (as in the whole  
 Sacred Liturgie, and the whole outward  
 Government of the Church) that only  
 is to be minded, that all things ‖ in the  
 House of the Lord, be done decently,  
 and in order, and that they always \* serve  
 unto the edification of all especially † of  
 the

the weak (but yet of such as are studious  
 of true piety) and not cast a ‖ snare upon  
 any one, or infringe \* Christian Liberty, or  
 finally give any † scandal or offence to  
 the weak. For the better and more easy  
 attaining of which end, there is every  
 where an exact regard to be had of the  
 outward, and the order, ‖ gravity, and de-  
 corum, which have been already long  
 since received; also of divers places,  
 times, and other circumstances, and in  
 particular the Authority of the Christian  
 Magistrate, wheresoever it may be had,  
 is, for the publick tranquillity and quiet  
 of the Church, always to be heeded or  
 attended to in such cases.

## C H A P. XXIV.

## Of Church Discipline.

*The use  
and neces-  
sity of  
Discipline.*

1. **B**UT because no Society, although never so well established, furnished and provided with good Laws, can long subsist, unless it be governed by certain Reason, Counsel or Advice and Discipline, whereby even they who belong thereunto, may be continually kept in, or hold to their duty: hence it is that in the visible Church of God (which is the \* House, the † Household, the ‖ City, and \* Kingdom of God) we judge it both most profitable, and most meet or just, that such a discipline, as hath been prescribed by our Lord and † King, should flourish and be exercised therein.

2. And it consisteth in brotherly and mutual admonition, in reproving and correcting of those, ‖ who have fallen into any sin, which shall come to our knowledge, but especially into any enormous crime or wickedness: to the end indeed that

\* 1 Tim. 2. 15.  
Eph. 2. 19, 20, 21.  
† Luk. 12. 49, &c.  
Heb. 12. 22. Rev. 21. 2, 3.  
\* Luk. 1. 32.  
† Mat. 22. 20.  
*A description thereof.*  
‖ Mat. 18. 15, &c.  
1 Cor. 5. 10.

that they may speedily repent and amend: or, if having been admonished, they nevertheless obstinately go on and refuse to repent, in shunning or avoiding of them, and withdrawing our selves from \* all brotherly fellowship with them: as <sup>1</sup> 1 Thess. 5. 14. those indeed who have now rendered <sup>2</sup> 2 Thess. 3. 6, 14. themselves unworthy of the lovely name of Brethren, or of those, who call upon <sup>1</sup> 1 Tim. 5. 19, 20. the most holy name of Christ, and profess themselves the Scholars or Nurse-Children of Piety and Sanctity: and all this to this end, that the Religion of Christ and his Church may not be evil spoken of, and receive any detriment by reason of their Society: but rather that the health and safety of all the members thereof be procured and provided for.

3. And this Discipline concerns and takes hold of both Pastors and Governours of Churches, and also the Sheep themselves, or Hearers. The † Pastors and Rulers, if in ministering, or teaching and ruling, both the Church and themselves, and their families, they to carry or behave themselves, that they cannot with profit, or at least without scandal perform or discharge the said office in the <sup>1</sup> 1. *The kinds of discipline about or concerning the Ministers.* † Act. 10. 28. Rom. 12. 6, 7, 8. 1 Pet. 5. 1, 2, 3. Col. 4. 17.

R 4 Church.



1 Tim. 3, 4, &  
4, 7, 12.  
& 5, 17.  
18, & 6.  
3, &c.  
2 Tim. 1.  
13, 14.  
& 2, 14.  
&c. & 3, 10.  
&c. & 4.  
1, 2, &c.  
Tit. 3, 8,  
&c.  
1 Pet. 4.  
10, 11.  
3 Joh. 9.  
10.

Church. In teaching, to wit, || if they command those things, which are forbidden by the laws of Jesus Christ, if they forbid, what they command; if they consent or yield to those things, against which they are strictly charged to the contrary; if they make those things necessary, which are free and indifferent; if they too sharply and fiercely strive, and stiffly contend for or about things unnecessary, or of no great use and profit; so as to disturb the Church with Factions, and to divide them into parties: or otherwise if in teaching they do not observe that manner, way, or method, which becometh the serious Teachers of Piety to do; but which may rather serve for the nourishing of contentions, brablings and strifes, than for spiritual edifying; and for the cooling of pious zeal, rather than for the kindling of it. In governing themselves, \* if they be not blameless, the husbands of one Wife, vigilant, temperate, grave, compos'd or sober, given to Hospitality, moderate, just and impartial; if they be given to much Wine, soon angry, lovers of filthy lucre, fighters, hypocritical, covetous.

\* 1 Tim. 3, 2, &c.  
& 5, 17.  
&c. Tit. 1, 6.

tous. In ruling their own families, \* if they have or keep not their children in subjection, with all honesty and gravity: Lastly, if in ministring | they do not faithfully, cheerfully and prudently dispense those things that are committed to their trust. 4. It is employed or exercised about || the Sheep or Hearers, if either they carelessly neglect, or wittingly and wilfully omit those things, which are commanded of God; or comit and do those things which are not agreeable to the commands of Jesus Christ, or if otherwise in things indifferent, \* they do disturb the publick order and peace of the Church, and consequently if they do those things, which may be prejudicial both to their own Salvation and to the edification of their Neighbour.

5. But this Discipline is to be exercised, with all possible Charity, † Prudence and Discretion: according to the different quality, and various nature, reasons or respects both of persons and sins; for the greatest good and profit both of the Offenders themselves, and of all other, and that by certain steps or degrees declared and laid down in the Word

† 1 Tim. 3, 4, 5. Tit. 1, 6.  
† Act. 6, 3.  
Rom. 12, 7, 8.  
1 Tim. 3, 8, 12.  
Concerning or about the hearers.  
Gal. 3, 1, 1 Cor. 4, 18, 19.  
2 Cor. 13, 1, 2, &c.  
1 Cor. 11, 1, &c. & 14, per tot. Rom. 14, tot.

The diverse manner of it according to the nature or quality of the Persons.  
† Gal. 6, 1, &c. Mat. 18, 15, &c.

Word of God. And first indeed there is to be had a just or due regard of persons. For || elder Men are not to be rebuked, but to be entreated or advised as Fathers, younger Men, as Brethren: Elder Women, as Mothers, &c. But chiefly a regard is to be had of those persons, which are set in Authority, and in any publick Office. For we are not readily and lightly to receive any accusations and charges against \* Elders: but when they have sinned (that is, shall manifestly be found to have sinned) they are then to be rebuked before all, that others may be afraid. The like regard also is to be had of Magistrates,† and of all those which are set in any eminent or high place.

† Rom.  
13. 7.  
1 Pet. 2.  
17.

*Divers degrees according to the degrees of Sins.*

|| Mat. 18.  
15, &c.

\* 1 Thess.  
5. 14.  
2 Thess. 3.  
6, 15.

6. But if withal the offender add a notorious obstinacy, and a contempt of all admonitions unto the enormity and heinousness of his Sin. For if the sin be || secret, or yet not publickly known, there needeth only but a private admonition: and that sometimes repeated, making use also of those that are privy to it, or of witnesses if need be. But if the crime be \* publick: that is, not only

ly an heinous sin, but also was committed to the publick scandal of the Church it self: or if otherwise all || private admo-

nitions be stubbornly rejected, then is an admonition to be commenced and used in the presence of all, or in the Assembly of the Presbyters, that the Author or Offender may be ashamed, and that others by his example may be deterred from sinning. But if withal the offender add a

notorious obstinacy, and a contempt of all admonitions unto the enormity and heinousness of his sin, so that no amendment of life followeth: || then is all fami-

liar or brotherly converse with the offender to be avoided: (if haply by this means shame may be wrought in him, and himself be brought to saving repentance) adding withal, if extreme necessity require it, an exprefs and serious Decla-

ration of the Church, that, as long as he remains impenitent, he is a stranger from, or wholly unmeet for the Kingdom of Heaven, as one that wittingly and advisedly persists in a manifest crime, or work of the Flesh. Yet notwithstanding the peace of the Church, or the said communion thereof, is always readily to be

restored

|| Mat. 18.  
16.  
† 1 Cor.  
5. 3, 4.  
&c. 1 Tim.  
5. 20.

|| Mar. 18.  
17.  
1 Cor. 5.  
11. 2 Thess.  
3. 6, 14.

restored to those that are avoided or excluded from the brotherly communion thereof, after probable testimony given of their repentance, \* especially if they shall seriously desire it.

*A caution about avoiding.*

† Mat. 19. 5. 1 Cor. 5. 10, &c. Eph. 5. 22, &c.

|| Eph. 6. 1, 2.

\* Eph. 6. 4, 5. Tit. 2. 9, 10. Philen.

10, &c. 1 Pet. 2. 18, 19.

*Another about the whole Discipline.*

† 2 Cor. 10. 3, 4, 5. 1 Cor. 5. 10, 11. || Rom. 16. 17, 18. 2 Thess. 3. 6, 14. Tit. 3. 10. 11. 3. Joh. 10, 11.

7. Howbeit from this avoiding, which we have spoken of, as to domestick Society or Converse of Life, they are to be exempted, who are either mutually bound and tyed to each other, or at least the one part to the other, either by some divine and indissoluble contract, as † Husbands and Wives, or law of nature, as || Children, or necessity of duty, as \* Menservants and Maidservants.

8. Furthermore, this Discipline is not such a kind of action, as is exercised by the Church with † any carnal power, or worldly Authority, or coercive force: but it is only the Churches own || voluntary departing or separating from him, with whom they may no longer live or converse as with a Disciple of Jesus Christ. So that the Rulers or Governors of the Church do not so properly nor so much sever and separate the said person from themselves, as they sever and separate themselves, together with their people

people from him, and that by the command of Jesus Christ himself, their Lord, and cannot nor will not otherwise converse with him, than with \* an Heathen † Mat. 18. 17. and Publican, or with any publick and profane sinner, so long indeed as he shall continue impenitent.

9. Wherefore they, who exercise this same discipline not only with a fleshly power, and coercive force, but who do also extend it unto bodily and capital punishments (especially under pretence and colour of Heresie, commonly so called, they do arrogate and assume to themselves too great a power, yea altogether unmeet and † unlawful; yea further they do in deed and truth, || oppress the liberty of Mens Consciences and of Prophecie: and do change this saving and wholesome remedy, in Wisdom appointed by our Saviour for the amendment of Sinners, into a most deadly poyson: and that which was designed for their health and safety, these Men turn to their subversion and ruine: wherefore also those, who any ways patronize or defend the killing of † Hereticks, or any the like \* Tyranny or persecution for Conscience sake, we hold

*A confusion of a pernicious error.*

† Mat. 13. 28, 29, 30. Gal. 4. 29. Luk. 9. 55. || 1 Thess. 5. 20, 21. 1 Cor. 14. per tot.

\* 2 Cor. 10. 3, 4, &c. &c. 11. 10. Eph. 6. 11, &c.

hold and judg, that they are altogether estranged from and contrary to that most meek or mild Spirit of Christ, and do also fight with unmeet and preposterous weapons against heresies, and consequently do bring themselves under the guilt of a most heinous sin in the sight of God.

## C H A P. XXV.

*Of Synods, or Councils, and of their manner and use.*

*The use  
and end of  
Synods.*

I. **A**Nd thus indeed all particular Churches, being taken severally or apart, are to be govern'd by their own Ministers, that is, by their own Bishops and Elders. But if in the meanwhile any thing more hard then ordinary in Doctrine, or Manners, or Rites, proper and peculiar to the Church, which may either concern all, or at least many Churches, shall happen or fall out to be disputed and debated: then may Synods, or Ecclesiastical Assemblies, profitably be appointed and held, and sometimes ought (and

(and that after the example of the Apostles themselves) and they either greater or lesser, as the necessity of the case shall seem to require. They may, we say, profitably be appointed and held; if indeed a right and lawful order and manner be observed in them: and chiefly if these following Articles or Heads be diligently attended to and kept, *Act. 15.*

I. &c.

2. I. If in them both the truth, and profitableness, and necessity of all Opinions or Doctrines be nor examined and tryed by any humane <sup>† square,</sup> or factitious (*i. e.* made or devised) rule, <sup>whatsoever it be,</sup> but only by the Word of God. <sup>† Col. 1.8, 9. Act. 17. 11, &c. || 1 Thess. 5. 21. 1 Joh. 4. 1. Act. 17. 2, 3. 1 Cor. 14. per tot. 1 Tim. 4. 12, &c. & 6. 3, 4, 11, &c. 2 Tim. 2. 2, 14, 24, 25. & 3. 8, 16. & 4. 3, 4, 5. Heb. 4. 14. Jam. 3. 13, &c.</sup>

II. If a full and plenary liberty be granted to every one to speak his own Opinion or Judgment, without scruple or fear of danger; and to enquire into the Opinions of others, and duly to examine the whole matter that is in Controversie. III. If there be none admitted in them but fit and meet Men, that is, Men skilful in divine things, \*and who are mighty in the Scriptures, and have their Senses exercised to discern between what is true & what is false, & especially Men pious

pious, prudent, grave, moderate, studious or lovers of Truth as well as of Peace, as also truly free, and during the time of the examination of the Controversie, simply tyed to none, either Person, or Church, or Confession, &c. but only to God and Christ, and his sacred Word: Lastly men free from all corrupt or perverse affections, as wrath, hatred, partiality or abetting of parties.

IV. If in them it be not precisely or chiefly urged, that Controversies of Faith be, by any means at least whatsoever, it matters not what, right or wrong, taken away or removed, or decided against one party or the other: and that only for this end, either to procure, or preserve the outward quiet and tranquillity of the Common-wealth, but that it may be chiefly endeavoured that

† Heresies, Schisms, and other such like publick miscarriages, and scandals, be first and foremost kept out of the Churches, or that being already brought in: and so by that means Piety and Truth, as also liberty and Christian Charity may be always consulted and provided for in them: and therefore, V. If plain,

† 1 Tim.  
2. 22.  
Mat. 7.  
15. & 16.  
12. Rom.  
16. 17.  
2 Cor. 11.  
13. Gal. 5.  
11. 12, &c.

plain, saving and necessary Truth be straitly and closely held, and retained in them: and yet so, as that for those that dissent, and who are yet ignorant of the Truth, there be no danger created for them upon that account, \* nor any force or violence done or offered to their Consciences: but that saving Truth be only preſt upon them by perswasions and reasons, and that with the greatest gentleness and meekness of mind and spirit imaginable: and in other things that a moderate Liberty of dissenting upon certain terms and conditions may remain safe & inviolate, and the Remedies of mutual peace and concord commodiously sought out.

VI. Finally, if what is determined in them be always left liable † to a free examination, and a further review afterwards; yea, if it be seriously will'd and commanded, that all their Decrees be diligently examined and weighed by the Word of God, and that no Man be envied, and maligned, or at any time endangered for so doing.

\* 2 Cor. 4.  
1, 2. &c.  
10. 4.  
Jam. 4. 11.  
12, 13.  
2 Tim. 2.  
22. 1 Pet.  
5. 3. Col.  
3. 12, 13.  
Eph. 4. 1.  
&c.

† 1 Joh. 4.  
1, &c.  
1 Thess. 5.  
19, 20, 21.

3. And in those Synods, next to or after the Supreme Authority of God, and of Christ, there ought also to intervene the Authority of the Christian Magistrate

*The duty of the pious Magistrate about them,*

\* Isa. 49. 23, &c. & do. 1, &c. **gistrate, as of a nursing Father \* of the Church, if so be there be any such in the Church, as of one indeed whose duty it is, after the example of Godly Kings and Princes under the old Testament chiefly, or after the manner of Master-builders to moderate | the outward order and government of the Church, and to preserve the Worship of God whole and entire therein, and therefore as oft as need requires, himself to convocate or call Synods together, and in his place to preside in them, to propound together with Ecclesiastical Persons those things that are to be debated or treated of peaceably and softly, to hear the Judgments of all in general, even of Dissenters themselves, to enquire diligently into the Truth out of God's Word himself, to collect the free votes of others, to give or declare his own Judgment and Sence together with them, and to his utmost power to provide and take care, that all things be managed and carryed on in them according to God, as of right he may, so of duty he ought.**

*A caution against abuses.* 4. And yet is it not his right, or duty, to put in execution the Decrees of Synods by any secular power and force: and to re-

re-

repress and keep under those, who in Conscience refuse or think much to subscribe unto them, either by Threats or || Fines, much less by Banishments, Imprisonments, Bonds, finally by Death or other such like cruel Punishments. Furthermore, neither ought he, nor of right can he trouble or molest those, who modestly, \* and always preserving inviolate the Reverence that is due to Superiors, do only for Religion and Conscience sake desire to assemble and meet together, without or out of those publick places, which always remain subject to the Magistrates right or power: to wit, || by Edicts, Proscriptions, IncurSIONS of Soldiers, and other violent ways of acting: but is bound to preserve unto them whole | and untoucht their liberty of worshipping God in publick, and to take care and endeavour that the Truth of God and Religion be maintained only by || spiritual weapons; and perswaded unto only by arguments and reasons: lest otherwise he seem to desire to offer violence to the Consciences of his Subjects, and to suppress Christian \* liberty, and lastly to usurp the Power and Authority that is proper unto God, and unto our Lord Jesus Christ.

S 2

The

*The Conclusion.*

And this at length is our judgment of all, or at least of the chief Articles of Christian Religion, whereby Christian Reader, whoever you are, you may easily understand; and most clearly see, that we are free and clear from all those Heresies, Schismes and other noisom and ungodly Opinions, which have been hitherto by our Adversaries slanderously fastened upon us: And that we do not dig up again, or, as they say, hang up upon a new Post or Pole any erroneous Opinions and such as have been condemned by the ancient and first Professors of Christianity: also that we do not shake, nor subvert those things, which have been at any time established by the Church of Christ by universal consent: that we do not define, nor obstinately and proudly decide in those things, which have long since been dubiously controverted to and fro, and which make not greatly either for the promoting of the Glory of God, or of our own Salvation or our Neighbour's: finally that we do not operously & subtilly search into those things, which are not revealed to us: lest indeed we intrude our

selves

*The Conclusion.*

selves into those things, which the most wise God would have to be kept secret. But that we make this our only and sole endeavour, that we may preserve whole and entire that Truth, which is according to Godliness, and which it concerns us all solidly for to know, and that we everywhere pursue, and, as much as in us lyeth, promote those things which make, both for the maintaining or cherishing, and promoting of mutual Peace and Concord amongst Christians; always remembering that advice of the Apostle's, *Tit. 3. 8. This is a faithful saying, and these things I will that thou constantly affirm* *separa-*  
*dat, that they which have believed in God be careful to maintain (or go before, or excel others in) good Works. For these are good, ( excellent ) and profitable to ( for )*  
*Men:* and that which the Apostle elsewhere exhorteth unto; *Follow ye peace with all Men, and Holiness; without which no Man shall see the Lord, Heb. 12. 14.* In these two is placed the chiefest Glory of the Christian Religion. With these therefore hitherto we are wholly taken up. But about things unnecessary, and not greatly profitable to Salvation, we are loth to draw to and fro the Saw of Con-

tention

tention, and the Mysteries indeed, that are sublime & abstruse, we receive with a simple Faith and free from all scrupulous subtilness of Wit and Reason, nor but soberly and sparingly, and as one of the Ancients is reported not unfitly to have said, we handle not the burning Iron without Tongs. And as for unprofitable Speculations and vain Niceties, we keep at the farthest distance from them, for that they rather gender or produce strifes and questions, *than godly edifying which is by Faith*, 1 Tim. 1. 4. Concerning things indifferent, as also Rites and Ceremonies, we lightly trouble no Man, so that the offending of the Weak be diligently avoided on the one hand, and Superstition carefully provided against on the other. Finally, we direct all our studies to this mark, that we may hold forth those things which are either necessary, or very profitable to substantial Piety and our own everlasting Salvation, and that in other things we may willingly and readily tolerate and bear with all that dissent from us, and heartily follow, maintain and cherish peace and concord in all the Churches of Jesus Christ, although in our opinion or judgment they are out of the way.

way. Which things being so, we earnestly entreat and beseech you by the Lord, (Christian Reader, whoever you are) that you would not give any room with your self unto any suspicions to the contrary, nor admit of the unjust Accusations, Calumnies and Slanders of our Enemies, or easily harken unto those, whose chiefest interest it is that we should be evil spoken of, lest they should seem to have condemned and banished us undeservedly, and as innocent: but that having a careful regard to Right and Equity, you would pass judgment of us according to this our Confession and publick Declaration of our Belief. If in any thing haply you suppose or believe us to err, instruct us in the Spirit of Gentleness and Meekness, which most highly becometh the Servants of Jesus Christ. We are ready in all places, and at all times, to yeild to those who shall shew us better, and give place to the Truth of God, which is more precious to us than all things else. If at any time notwithstanding, or in any place, we dissent and differ in things not necessary to be known, let us bear with one another in the Lord; and being mindful both of Christian Charity and Prudence, let us study to keep the unity of the Spirit through or in the bond of Peace, Eph. 4. 3. Nevertheless in that, whereunto by the help and guidance of Christ we have already attained, let us walk by the same rule, and



and be alike minded or affected. *and if in anything we be otherwise-minded, God will reveal even this unto us.* Phil. 3. 15, 16.

Grant he, that we may daily more and more to his Glory grow and make progress in true Faith, Piety, Charity, Prudence, Gentleness, Meekness, and other holy Endowments and Christian Virtues, and endeavour patiently to bear with, and gently or mildly to amend one anothers Infirmities, Errors, and Failings, that being rooted and grounded in Love, we may be able together with all Saints to apprehend, what is that breadth, and length, and depth and height and that love of Jesus Christ which passeth all understanding, that so we may be filled even unto or with the whole fulness of God. To him, who with infinite redundancy is able to do above all those things which we ask or think, according to that power which worketh in us, to him, we say, be Glory in the Church by Christ Jesus, throughout all ages, World without end. *Amen.*

**F I N I S.**