

A T R E A T I S E
Against the
DEISTS or **FREE-THINKERS:**
Proving
The **NECESSITY**
O F
Revealed **RELIGION.**

By **GEORGE GILLESPIE,**

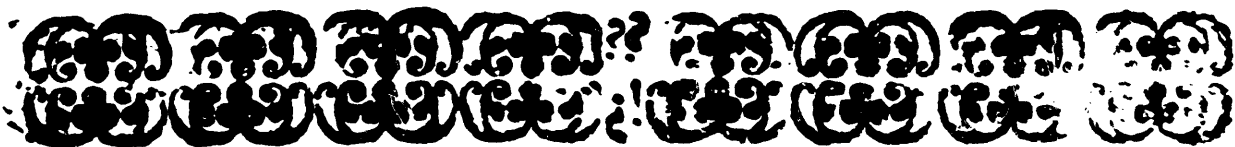
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Rom. 3. 20. ——— *By the deeds of the Law there shall no flesh be justified in his sight.*

Acts 4. 12. *Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.*

nemo sine nascitur. Hor. Lib. 1. Satyr 3.

PHILADELPHIA:
the AUTHOR, by *A. Bradford*, at the
of the *Bible* in *Second Street.* 1735.



To the READER.

I Understanding, that there are many Deists or Free-Thinkers, in our Parts of the World; they being Persons of Corrupt Principles and Erring in Fundamental Truths: Witness their denying the Divine Nature of CHRIST; the Holy Scriptures to be the Word of GOD; and all revealed Religion.

THESE foresaid Persons allow of no Religion but Natural Religion; that is that Religion which is known by Nature's Light only. So that their Principles tend directly to the overthrow of True Christian Religion; and consequently to the Destruction of Souls. I therefore, as a Debt to my LORD and MASTER JESUS CHRIST; and out of Love to the Glory of God, and to the Publick Interest of True Religion; and the Souls Good of Deists, or Free-Thinkers; have written this Short Treatise; in which I have proven these following Heads. 1st, That Man was created by God. 2dly, The Necessity of natural Religion. 3dly, That Man was created Upright. 4thly, That Man is now a fallen Creature, Corrupt in all the Faculties of his Soul. 5thly, That God is Reconcilable. 6thly, That Nature's Light, tho' it is GOD is RECONCILABLE, yet it can show us the Way How: Therefore there is a Revealed Religion. 7thly, That the Scriptures are Gods Word: Consequently, the Religion revealed in them, is the Revealed Religion. 8thly,

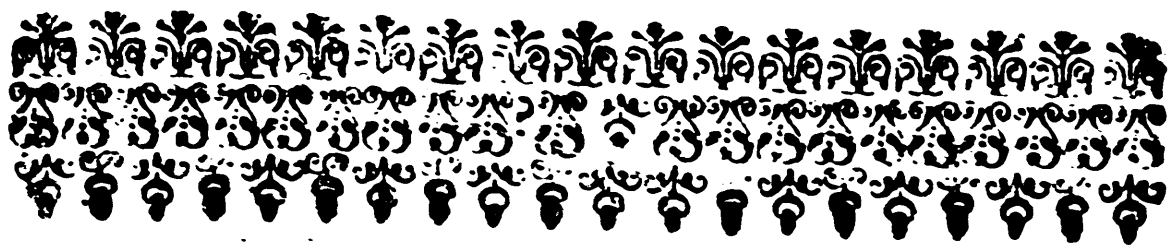
Schly, *That CHRIST is COME, and that he is the
Messias spoken of in the Old Testament, and that he
is GOD. When these above said Heads are considered;
it will appear that tho' there is a Natural Religion;
yet there must be also a Revealed Reli-
gion; Because, the Natural Religion can never show
Fallen Man, the Way of Reconciliation with GOD,
the Way unto Salvation, and Happiness.*

*I have, in the Beginning of this Treatise, proven
the BEING of a GOD, and ended the said Treatise,
with the Proof of a Future State to Man. Adding a
serious and sincere Expostulation, with a Word of Ex-
hortation and Council, unto the Deists or Free-Thinkers.*

*THE Arguments in this Treatise, are All from
Reason, and none from Scripture as Scripture; until
once I have proven the Holy Scriptures to be Gods
Word. My Reason for this, is because the Deists or
Free-Thinkers deny the Holy Scriptures to be Gods
Word; Consequently it cannot be convincing to them,
to bring Arguments from Scripture, AS SUCH, until
once the Scriptures be proven to be Gods Word.*

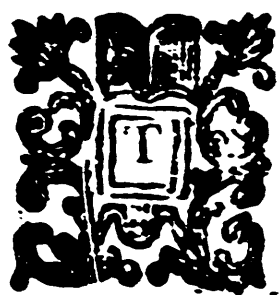
*THAT this Treatise may be for the Glory of
GOD, the Spiritual Good of his People, the Reclaim-
ing of Deists, or Free-Thinkers, from those Soul De-
stroying Errors, of denying the DIVINE NATURE
of CHRIST; the Holy Scripture being the Word of
GOD; and all Revealed Religion: And for their
serving Conviction, and Conversion, is the Prayer of
thy Sould WELL-WISHER, one of the unworthy
of the Servants of CHRIST JESUS.*

George



C H A P. I.

Concerning the *BEING* and *EXISTENCE*
of a *GOD*.



THE Knowledge of the *Being* and *Existence* of a *GOD*, is an *Excellent* Knowledge: it lays the Foundation of Religion. All *Civilized Nations* own the *Being* of a *God*. But the Monster of Men, the *Atheist*, says, this is owing to the Policy of *Magistrates*, and the *Priest-Craft* of *Ministers*, among *Civilized Nations*. I answer. If so, then there was a *Time*, when this *Politick*, and *Priest-Craft*, had a *Beginning*. *Atheist*, who were the first *Magistrates*, or who were the first *Ministers*, that were the *first Authors* of this *Policy*, or *Priest-Craft*, to wit, the *Being* of a *GOD*? It is surely incumbent upon thee, to tell us something about *them*, because thou art the *Affirmer*. And must there not also have been a *Time*, when there were *Civilized Nations* which were *Atheistical*? But I challenge thee, O *Atheist*, ever to tell me of one *Civilized Nation*, that ever deny'd the *Being* of a *GOD*! All *Civilized Nations* have still owned the *Being* of a *GOD*; and so have the *Barbarous Nations*: Hence the saying of a *Heavenly* Prophet, *Nulla gens, tam barbara, quae nullum agnoverit*, That is, *There is no Nation so barbarous, but it owned the Being of a GOD*. *Atheists* tell us of a *Country* (inhabiting near the *South Cape* of *Africa*, called *Wagana* or *Good Hope*) whose People are named *Hottentots*, and

are said to have little Sense of a *Deity*. I answer, History acquaints us, that these poor People live much like Beasts; their ordinary Habit is a Sheep-skin just pull'd off from the Carcass, and the Guts wrap about their Legs, and Arms, some Inches with the Filth in them, upon which they frequently feed. I reckon them but among Fools and Children, yet we are told by History also, that they keep Dancing at *Full and New-Moon*. What is this, but a kind of Worship? If there should be any Nation or People, living with little Sense of a *Deity*; then I do place them among the Number of Idiots, Fools and Children; among such, who have made little use of their Reason; or have but little use of it. O Atheist! I challenge thee to prove that there is not a GOD! This is impossible for thee to do; because it is plain that there is a Great and Glorious GOD, from Nature's Light. O Atheist! whatever Medium, or Argument, thou produceth, to prove that there is no GOD; it will either be inconclusive, and demonstrative of thy Ignorance; or else it may be converted, or turned over, into an Argument, for the *Being* of a GOD.

ATHEIST, dost thou argue, that there are many things in this World, which are confused to thee; many things, the *Use* and *Ends* of which, thou knowest not: Therefore thou concludes, that there is no GOD. I answer, Atheist, is there not a great Order to be seen in many things of this World? and dost thou not know the *Use* and *Ends* of several *Beings* in this World? Atheist, shouldst thou see a Man looking upon an Engine, he understanding the *Use* and *Ends* of several of its Parts; but yet being ignorant of the *Use* and *Ends* of some other Parts of the said Engine; And shouldst thou hear that Man say, this Engine had no Maker. Wouldst thou not deride, and laugh Man; and look upon his Arguing as demonstrative Ignorance, and altogether Inconsequential? O Atheist! thy Case is much the same here, with that for thou wilt argue, this World hath not a Maker, because thou art ignorant of the *Use* and *Ends* of some of the Parts of it; but is not thy Arguing, an ignorant and inconsequen-

quential Way of Arguing. Atheist, dost thou see an amazing Order in this World? And dost thou understand the Uses and Ends of several Beings, in this World? Thou shouldst conclude, therefore, this World hath had a Wise and Powerful Maker.

O Atheist, Atheist! in thy denying the Being of a God, thou acts most injuriously to thy self: For, either there is a God, or there is no God: If there be a God, (as I shall just now prove there is) Then what can thou expect, but that He will be a Terrible, Terrible, Terrible GOD to thee? How shalt thou stand before His Tribunal? If there be no God, what dost thou lose, by thy Confessing a God? Nothing but thy Lusts, and an Excess of sensual Pleasures, which are injurious to thee. And shall not thy Confessing the Being of a GOD, be a Mean to make thee Virtuous? And is not Virtue a Reward to it self, in this World?

Now, that there is a GREAT and GLORIOUS GOD, a BEING of ALL PERFECTIONS, I prove by these subsequent or following ARGUMENTS.

FIRST ARG. This World is either Eternal, or it is not Eternal; if it be said that it is Eternal, then I prove that Assertion to be false. If this World be Eternal, then it was Eternal as it now is, or the Matter of this World was from Eternity? But neither of these are true; Therefore, this World was not from Eternity.

THAT this World was not from Eternity, as it now is; appears plain: Because, there is now Day and Night in this World, the one successive to the other: Now Day and Night cannot be from Eternity; for the one is but some Hours before the other; they cannot be both at the same in the same Place; the Night must be before the Day before the Night. Now choose which will be Eternal; if you choose the Night, or if you choose the Day, or the Day, it is still but Twelve Hours, or some

some Hours before the other, and so cannot be Eternal. So there must be a First Day, or a First Night; the Reason is, because, these can't be both in the same Place, at the same Time; for Day and Night are successive, the one is before the other, at the same Time, in the same Place; and then, they cannot be both from Eternity, and then the one is but still Twelve Hours, or some Hours before the other. So you see this Argument, of the Succession of Day and Night, destroyeth the Eternity of the World, as it now is; for both Day and Night can't be from Eternity, the one being still but some few Hours after the other. Neither can one of them be Eternal, for the one is but still Twelve Hours, or a few Hours before the other.

But now I having proven, this World not to have been from Eternity, as it now is. It remains also, that I prove, that neither could the Matter of this World have been from Eternity. Some are of Opinion, that the Matter of this World was from Eternity: And that it was formed by a casual Concourse of the *Eternal Atoms*, or small Particles of its Matter: But all this is false, as I shall prove. If the Matter of this World, be Eternal, then the Matter of this World must exist necessarily and of it self: Because what exists without a Cause, exists necessarily and of it self. And if the Matter of this World exist necessarily and of it self, then it must have all Perfections; the Reason is, because: it is a Being existing necessarily and of it self, have not all Perfections, then it must be limited: And if limited, then some Principle or other, must limit it; and if it had any Principle; it would not exist of it self; and then this destroyeth the Thing supposed; to wit, necessary and self Existence.

As to that of this World being formed by the casual Concourse of the *Eternal Atoms*, or small Particles of Matter; I look upon it to be merely ridiculous. I will make the supposition, that I should take thee in the Woods here, and shew thee a Palace, telling thee, that it was formed by Chance, by a meer casual Concourse of these

these Materials of which it consists. Sure, Atheist, thou could not believe me, but look upon this as a Jest. Why then canst thou think that this World, as it now is, was formed by the casual Concourse of the *Eternal Particles* of its Matter? The One is as true as the Other: But that there was never such a Thing, as *Eternal Atoms*, or *Particles* of Matter, I just now made plain, when I shewed, that the *Matter* of which this World was formed, could not be *Eternal*.

Now, you see, that I have proven, that this World, was not from *Eternity*, as it now is. And I have proven also, that the Matter, of which this World was formed, was not *Eternal*. If it be said, that this World is not *Eternal*, then I argue, it had a Beginning of Existence; and if a Beginning, then either it had no Cause, or a Cause; if no Cause, then Nothing hath produced *Something*, which is false. If this World had a Cause, then sure the producing Cause of this World, is a powerful, wise and good Cause: And sure this efficient, powerful, wise and good Cause, is either a dependent Cause, or independent; if dependent, then what was the Cause of that Cause? We must ascend still, until we come to a first and independent Cause, for Nature abhorreth an infinite Progress of Causes: But if independent, then this independent Cause, is the GLORIOUS GOD, who is SELF-EXISTENT, having ALL PERFECTIONS.

SECOND ARG. To prove the *Being* of a GOD, I draw from the Consideration of thy *self*, *thinking Reader*. *Thinking Reader*, Thou art a Being that hath Power, Knowledge and Wisdom: *Therefore*, there is a powerful, knowing and wise Being from *Eternity*.

Now, this Consequence is plain, because, if there was a powerful, knowing and wise Being, from *Eternity*, it must follow, that there was a Time, when there was no powerful, knowing and wise Being existent. And consequently *Nothing* must produce *Something*, but this is false:

false: Therefore, the Consequence is good, *scilicet* wit. That there is a powerful, knowing and wise Being from Eternity: And *this Being* I call GOD. As for this World, I have proven, that it could not have been from Eternity, as it now is. And also that the Matter of it could never have been from Eternity; consequently the powerful, knowing and wise Beings, which are in it, must have been produced by a First Independent, Eternal, Necessary and SELF-EXISTENT BEING; which I call GOD.

THIRD ARG. The just *Judgments*, which we see have fallen upon some great *Sinners*, prove the *Being* of a GOD. The *Sodomites* burned in Lust; GOD consumed them with Fire and Brimstone. *Sodom* and *Gemorrhah* were turned into a filthy Lake, and to this Day continue so; it is now called the *Dead Sea*, no Fish can live in it. And at this Day, among the Mountains of *Guobel*, five days Journey from *Tripoli*, in *Barbary*, in *Africa*, there is a whole Town petrified, or turned into Stone, Houses all Stone, Men Women and Children all Stone; Cats, Dogs, Mice, Beasts, Trees, Walls, the Furniture in the Houses, all of Stone. The Inhabitants near that Town, report, that the Town which is now petrified, or turned into Stone, became so in a Moment, by *Gods Almighty Power*, the Inhabitants thereof being given to all kind of *Vices*, and beastly Lust, that succeeding Ages might see and fear *Gods Power*. This Town which is turned into Stone, is confirmed by the *British Merchants* coming from *Tripoli*. Atheist, thou must acknowledge the Truth of this petrified Town.

ATHEIST, must not the Inflicter of the foresaid Judgment be a powerful, knowing, wise and just Being? That Being must either be Dependent, or Independent: if Dependent, then we must ascend, until we come to a first and independent Cause, because Nature abhorreth an infinite Progress: If Independent and the first Cause, then the dependent, First, Powerful, Knowing, Wise and Cause, or Being, is what I call GOD. Atheist, why doest thou say that many wicked Mens Sins are written upon their Rod
and

and Punishment? Why is it, that some secret Murder have been discovered by Dreams?

I shall now conclude this Chapter with a Case of Conscience.

C A S E,

May a godly Man, be tempted with *Atheistical Thoughts*? or have *Atheistical Thoughts*? *Ans.* Yes, Yes; a Godly Man may be sorely assaulted with *Atheistical Thoughts*. Yea, some Persons have never had one *atheistical Thought*, at least very few, until once they were converted, and then they have been sorely, alas, very sorely harrassed with them. These flow, partly, from the corrupt Nature which is in the Godly, opposing the spiritual Good which is in them; and partly, from the invisible Powers of Darkness, to impede or hinder their Activity in Religion. But, O the Wisdom of GOD! in bringing it so about with his People, that they come to be more fixed, and better riveted in their *Faith* of the *Being* of a GOD, by these *Atheistical Thoughts*: Yea, they come to have a *strong and lively Faith* of the *Being* of a GOD, by them. And, O but it is a *great Thing*, and rich Attainment, to have a *lively Faith* of the *Being* of a GOD, and to be under the Impressions of GOD! And O! this is better to them than a World of Riches. What then is the Difference betwixt a Godly Man, and an *Atheist*? *Great. Great.* An *Atheist* is a Person that denies the *Being* of a GOD, and *Divine Providence*; and scoffs at *all Religion*: Yet I believe that there was never a Man, that used his Reason, to know the *Being* of a GOD, but that the said Man hath had some Convictions of the *Being* of a GOD, and sometimes some Fears of the *Being* of a GOD. A godly Man hates the *Atheistical Thoughts*, which are in him, protests against them, condemneth himself for them, grieveth for them, is earnest with GOD to be delivered from them; and still adhereth to GOD, loveth GOD, and endeavoureth to do the Duties which GOD commandeth him.

C H A P. II.

*Concerning the CREATION of MAN
by G O D.*

MAN is either Eternal, or he is not Eternal: If it be said that Man is Eternal, then I prove that to be false from what I said in my first Chapter, concerning the *Being* of a GOD; where I have proven that this World is not Eternal, as it now is, nor the Matter of it Eternal. If it be said that this World is not Eternal, then this World had a Beginning, and consequently there was a first Man, and a first Woman. And if a first Man, and a first Woman, then either they had a producing Cause of their Existence, or they had no Cause. If no Cause, then it must follow, that *Nothing* hath produced *Something*; But this is ridiculous, false, and can't be. If it be said they had a producing Cause, then surely that producing Cause of the World, that producing Cause of Man and Woman, must be a *very powerful Cause*, a *very wise Cause*, and a *very good Cause*.

MAN consists of two Parts, a Body and a Soul.

FIRST, As to the Body of Man, we shall find, that the Efficient and Producing Cause of it, is

1. *A very powerful Cause.* What great Power must there be requisite to produce, of an extended and divisible Substance, such a Body as the Body of a Man?

2. *A very wise Cause.* The Wisdom of the efficient Cause of Mans Body, appeareth in the variety of these Members of the human Body. Had the Body been: Eye, Ear, Foot or Arm, how deform and unfit then would it have been. for the variety of Actions? And it appeareth also in the variety of human Features, Voices, Statures and
bodily

bodily Shapes: Had these been the *same* in all Men; then how confusing to human Relations would these have been? The Husband should not have known his Wife, nor the Wife her Husband; the Parent the Child, nor the Child the Parent. And how confusing must these have been to all Societies? And how difficult for Juries to give in their Verdicts? And for Judges to determine in Causes? An Innocent might be condemned easily, in stead of the Guilty. Also the Wisdom of the efficient Cause of Man's Body appeareth in the Situation of the Members of Mans Body. Surely, they can't be more fitly placed. Surely, if the wisest Man that ever was, should think a Thousand Years, upon the most commodious Situation of the Members of a Mans Body, he could not think upon a better Situation, than what they now have. Had our Eyes been in our Feet, how unfit then must they have been for the Service of our Bodies? But they are placed in our highest Parts, to behold Dangers at a Distance. And how are our Hearts and Noble Parts situate to the advantage of their Preservation, being fenced with Ribs. Further, the Wisdom of the producing Cause of Mans Body, appeareth in the Usefulness of the Members of Mans Body: He hath Eyes to see, Ears to hear, a Nose to smell, a Tongue to speak, a Mouth to take in his Meat, Teeth to chew it, a Throat to swallow it, a Stomach to concoct or digest it. Nature strains it thro' the milky Veins, the Liver refines it and helps to turn it into Blood, the Liver conveys Blood to the Heart, the Heart heats and ratifies it, and makes it fit to run thro' the Arteries & Veins. And by a constant Motion it sucks in the Blood, and spouts it out again. The Arteries carry the Blood from the Heart, to the extremities of the Body for its Nourishment: and the Veins convey the Blood back again. The Lungs are as a pair of Bellows, to take in fresh Air to cool the Heart. The Brain being the seat of Sense, and a Coiner of the *Animal Spirits*, is strongly fenced with a strong Skull. And he hath Hands to act and do, Feet to walk, &c. There is not one uselets Member in all the Body. If there be any Member of the Body which we can't give a Reason for, this speaks our Ignorance of the

the Use of that Member, but no way speaks the uselesness of that Member. Also the Wisdom of the producing Cause of Mans Body, appeareth in the Perfection of its Members: If our Body want one Member of the usual Number, then that Body is a defective Body; if it hath one Member more than usual, then that Member is superfluous and monstrous. Moreover, the Wisdom of the producing Cause of Mans Body, is evident in this; that of all Bodies upon this Earth, there is no Body so fit to have a human Soul infused into it, as the Body of a Man. For make the Supposition that human Bodies had been made in the Form of any Fish, Fowl or Beast; how unfit then would they have been, for the Officiating the Demands of a rational Soul? how unfit for the Variety of Actions, which they are now fitted for? Surely Atheist, thou can't say that there is any Body of any Creature upon the Earth, so excellent as the Body of a Man, and so beautiful, and so fit to officiate the Demands of a human Soul. If thy Body had been in the Form of a Dog or Horse, how unfit would that Body have been for the variety of Actions, Callings and Business, which this thy own Body is now fitted for?

· 3 *A very good Cause.* The Goodness of the efficient Cause of Mans Body, appeareth in giving Mouths and Tongues to express our Thoughts one to another, in giving Hands to act and do what the Soul requireth or demandeth, in giving Feet to walk and run; in giving the Body five Senses, or to speak philosophically and right, five kinds of organick Dispositions, by which Sensations are excited in our Souls. We have Eyes to look upon the visible Creation, to direct our Motion and Walking, to read the holy Oracles of GOD, and good Books. We have Ears by which sounds are communicated to us, by which we receive the Thoughts of one another, when expressed by Words, by which we are made more fit for Society. We have Noses to smell. Poisonous Doses have been prevented by the smell; several Things are found out by the smell. We have Mouths to taste, by which we come to
know

know what is good and healthful, and what is prejudicial to Health. Our Bodies have the sense of Feeling, which sense frequently prevents their Destruction. If we felt not the Fires Heat, then our Bodies might be burnt and we not know it; and frozen, when out in the Cold, and we not perceive it. Surely, the sense of Feeling, conduceth unto the Preservation of our Bodies. Again, the Goodness of the producing Cause of Mans Body, appeareth in accommodating our senses, to the Comfort, Pleasure and Advantage of our Natures. Our senses might have been heightened to us unto such a Degree, as that they should have been unpleasant, or tormenting to us. Had our sight been so quick, as the sight of a Midge, or such small Animals as are invisible to our Eyes, without the use of a Microscope. Surely their Eyes see the small Food which they feed upon: Now were our Eyes as theirs, I suppose, then the most beautiful Face of Man would seem Deformed, and appear to be full of great Heights and Cavities; so we should all appear Deformed to one another. Were our Sense of Hearing so quick, that the motion of a small Animal at our Feet, should excite as great a Noise with us, as it would do now when it is in our Ear: Or that the Sound of a Bee a Mile off, should make as great a Sound in our Ear, as it now doth in our Houë: Then, O what confused Creatures should we be with Sounds! This our Hearing, then would be a Torment unto us. Had the producing Cause of Man, made Man's Feeling, as quick as when the thin outward Skin is pilled or rubbed off; how sore then must our Sense of Feeling have been to us? Would it not have been our great Tormentor?

SECONDLY, As to the Soul of Man; the producing Cause of her must be also, *very powerful, very wise, and very good.*

1. *VERY Powerful*, to produce such a noble Being, as the Soul of Man, by which he is made more excellent than all the Creatures upon this Terraqueous Globe; and in which he bears the Image of GOD.

2. *VERY*

2. *VERY Wise*, if we consider the variety of Faculties the Soul is endowed with, an *Understanding, Memory and Will*. Had the Soul only the Faculty of the *understanding*, and no *memory*, then she could have no pleasure in things past.

3. *AND* the producing Cause of Man's Soul, appeareth to be a *very good Cause*, in the endowing the Soul with these Faculties, with which he hath endowed her. He hath given the Soul an *Understanding*, that so she might perceive Truths, and know Things. A *Memory*, by which she retaineth *Things past*. And a *Will*, by which she may choose Good or refuse Evil.

Now this *very powerful, very wise, and very good Cause*, which hath produced Man, must either be an *Independent and First Cause*, or a Cause produced by another Cause: If it be said, that this Cause was produced by another Cause; then I Answer, we must still ascend from that Cause unto another Cause, until we come to a *First and Independent Cause*; for Nature abhorreth, and Reason saith; that there can't be an Infinite Number of Causes. If it then be said, that the *very powerful, very wise and very good Cause*, which produceth Man, is the *Independent and First Cause*, then the *Independent and First Cause* is what I call GOD.



C H A P. III.

Concerning the NECESSITY of NATURAL RELIGION.

IT is plain, that there is a GOD, from *Chap I*. It is plain, that GOD Created Man, from *Chap. II*. Now when GOD made Man, he made Man a Rational Creature, and with a Capacity to enjoy *Himself*; and manifested himself

unto

unto Man by the Eye of Reason. Now therefore, should not Man, a Rational Creature, *Admire* his GOD and MAKER, *Praise* him, *Bless* or *Thank* him, *Pray* to him, *Believe* him, *Love* him, *Fear* him, *Depend* upon him, and *Obeys* him? Now here is NATURAL RELIGION, the doing of these Duties is NATURAL RELIGION. Now is it not rational that Man discharge these Duties unto his Maker? For what end hath Man his Reason and Capacity, to discharge these Duties? Is it not necessary that Rational Man act rationally? And since these Duties mentioned to be performed, are reasonable, and Man made with a Capacity to perform THESE, then there is a Necessity for *Natural Religion*.

CHAP. IV.

Concerning the STATE of MAN in his CREATION.

THAT Man was Created by GOD, I have proved already, in Chap II. Now when GOD created Man, he made him *Perfect* or *Upright*; that is, he gave him *right Reason*; he endowed him with a Rectitude in all the operations of the Faculties of his Soul; and endowed him with a perfect Capacity to perform all these Duties, which he owed to his Maker. For it is impossible, that a Man *Imperfect*, or *not Upright*, a Man with *false Reason*, could come out of the Hand of his Maker, who is a Holy and Good GOD. And it is altogether impossible, because of God's Goodness and Justice, that he should require from Man these Duties of Admiration, Praise, Thanksgiving, Belief, Love, Fear, Obedience; and not endow him with *Abilities*, or a Capacity to perform these Duties, which he requireth of him. It is altogether inconsistent with the great Goodness of GOD and his Justice; and is false and contrary to our Reason

Reason, that he should require of Man to perform Religious Duties; and yet never to have given Man when Created, *Abilities* or a *Capacity* to be Religious, or to perform Religious Duties.

ALTHOUGH Man was created Perfect or Upright; yet he was in a State of Probation or Trial; and subject to *Mutation* or *Falling* from the State of Perfection, in which he was created. He had a discovery of the Laws of his *Maker*, and a Capacity, Power or Abilities to obey these; yet not so perfect, but that he might abuse his Abilities, and transgress the Laws of his *Maker*; Witness, the corrupt Nature now in Mankind, and his violating the Laws of *Nature*.



CHAP. V.

Of the FALL of MAN.

NOW Man is a *Fallen*, *Corrupted*, and *Vicious* or *Sinful* Creature; and so lost his *right Reason* very much: and his Abilities and Rectitude in right Reasoning, is much diminished. His *Reason* is now *Corrupted*, & his *Will* dreadfully *Viciated*. That Man is now *Fallen*, *Corrupted*, *Vicious* and *Sinful*, is plain; for how cometh it that Infants have Diseases in the Womb of their Mothers? And die in the Womb? And others die upon the Breasts, and have Diseases? Therefore, they must be *Corrupt*, *Vicious* and *Sinful*: the Reason of this Inference is plain, because Death and Diseases are painful: Now it is inconsistent with the *great Goodness* and *Justice* of GOD, to inflict Punishment or Pain upon an Innocent and not *Viciated* Creature: Therefore, you see it followeth, since Infants are in pain, or pained, they must consequently be *Corrupted* and *Viciated*; otherwise you must say, that GOD will inflict Punishment upon

upon an Innocent Creature : All which, is inconsistent with the spotless Justice and great Goodness of GOD.

MOREOVER, do we not see, that Infants are Corrupted, from the Vices which very soon are discovered in them. Pride is seen in some Infants, in their admiring their New or Fine Cloaths, by Signs which they give. Envy is seen in Infants or little Children, when the Mother of a young Child taketh up another, how will her own Child cry, and want her by Signs it giveth to set down that other.

THE very light of Nature, discovereth unto us, that Man is Corrupted and Viciated. Hence the saying of a learned Poet, Horace, *Vitiis nemo sine nascitur*. Doth not the Blindness of our Understandings, our False Reasonings, the unsubmitiveness, murmurings, and the rebellion of our Wills, in many things to the Will of our Maker [as at the Death of Relations, Worldly Losses and Crosses] all prove Man to be Viciated and Corrupted? And that Man hath the Faculty of Reasoning, or his Reason corrupted; is it not plain, *First*, From the Atheism that is to be found in Man? *Secondly*, From Man's giving the Names of Vertues to Vices? A Covetous Man calleth his Covetousness, Frugality; a Prodigal calleth Prodigality, Generosity; some call Pride, Decency. *Thirdly*, From the Corruption of the Worship among the Heathens? The Romans held *Floralia*, these were Feasts to the Goddess *Flora*; in which they had obscene Rites. They kept also *Bacchanalia*, Feasts to *Bacchus* the God of Wine, in which they drank Drunk, and had mad Rites. *Fourthly*, From the Writings and History of learned Heathens, approving of some Violations or Breaches of the Commands of the Law of Nature? The *Epicurians* and *Stoicks*, maintained and held *Self-Murder* to be Lawful. *Tully* approveth of *Revenge*; he saith, it is the first Office of Justice to hurt no Person, unless first provoked by an Injury. These are breaches of the *sixth* Command. *Plato* *de Leg. lib. 8.* forbiddeth Young Men to make bold with Free Women; but alloweth and approveth of their enjoying others: this is a breach of the *seventh* Command. The

Lacedemonians held Theft a glorious thing and honourable, if cunningly acted: this is a Violation of the *eighth* Command. Learned Philosophers held Lying lawful when advantageous; *Plato* says, he may Lie who knoweth how to do it, in a fit or opportune Season: this is a breach of the *ninth* Command.

If *Man* is not Fallen and his Reason not Corrupted; then Reason must be *right* in every Man, and no False Reason in any Man; which is False: Therefore Man is Fallen and his Reason Corrupted. And that Man is dreadfully Viciated in his *Will*, appeareth in his choosing Things which he disapproveth of and condemneth. Saith a Heathen, *Video, meliora, preboque. deteriora sequor*; I see and approve of better Things, but I follow worse.

Now I having proved in the *IVth Chapter*, That Man was Created with Abilities to discharge what Duties his *Maker* required of him, with *right Reason*; and now in this *Chapter*, That Man is Fallen, Sinful and Corrupted; that he is Corrupted in many of his Reasonings, & Viciated in his *Will*; Sure such a Creature as Man now is, could never so come out of the Hand of a Holy and Good GOD.

MAN is now Sinful and Corrupted, a Transgressor of GOD's *Laws*; therefore deserveth Punishment for his Sins. But how Man *Falls*, Natures Light cannot tell.



C H A P. VI.

Concerning the *PUNISHMENT* which
SIN Deserveth from *GOD*.

SIN being the Transgression of GOD's Law, it must deserve an *infinite Punishment*, because it is a trampling
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the Authority of, and rubbing an Affront upon an *Infinite Majesty*; therefore deserveth *infinite Punishment*; therefore Eternal Torments. Because Man can't pay this Infinite Debt of Punishment to Divine Justice, therefore he must be punished *Eternally*. But were it possible that he could pay this Infinite Debt to Divine Justice, then his Torments or Punishment would not be Eternal, but he then would be absolved from Guilt and Punishment. Do we not see that CHRIST JESUS by his Sufferings, which were of an *Infinite Value*, because of the *Infinite Dignity* of his Person, satisfied *Divine Justice*, for all the Sins of GOD's People; and he paid that *Infinite Debt* in Time, which all Mankind could never have paid to Eternity. But it being Impossible for Man a Finite being, to pay an Infinite Debt to Justice, for his Sin; therefore it follows that Man must suffer Punishment *Eternally*.

OBJECTION 1st. If Man for his least Sin, deserveth an Infinite Punishment, then this will make all Sins alike, and their Punishment the same; this will destroy all Degrees of Sin, and all Degrees of Punishment.

ANSWER, Not so; for altho' the least Sin deserveth an Infinite Punishment, because against an Infinite Majesty; yet there are different degrees of Sin, because there are different Degrees of the Transgressions of GOD's *Laws*; and different degrees of Affronts to an Infinite Majesty. And altho' the least Sin deserveth an Infinite Punishment, yet there are different Degrees of Torments and Punishments inflicted upon the Damned, according to the different Degrees of their Sins. The least Sin deserveth an Infinite Punishment; but the sinful Creature being Finite, can only suffer Finite Punishments; and so according to the Degrees & Multitude of its Sins, the Creature will have more or less Punishments inflicted upon it by GOD; and all these Punishments will be inflicted *Eternally* upon it. The least Sinner in Hell shall be punished with *Eternal Punishments*, as well as the greater; but there will be different Degrees of these Punishments throughout Eternity; the greater Sinner shall
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be punished with greater Degrees of Punishment, and the lesser Sinner with lesser Degrees of Punishment.

A Man guilty of a Capital Crime, deserveth Death; now because the Man can *die* but *once*, yet may not the same Man be guilty of more Capital Crimes, and that of different Degrees? A Man for murdering his Neighbour deserveth Death; now he can *die* but *once*, yet may not the same Person when he has murdered his Neighbour, also murder his Sister and Brother, Father and Mother? This is no Impossibility. but against this Simile it is objected, Albeit a Person guilty of many Capital Crimes, can *die* but *once*, yet the Punishments of the Criminal in his *Death*, may be augmented more or less, according to his Capital Crimes. To this I answer, Even so, albeit indeed, a Man cannot satisfy Divine Justice so much as for one Sin; one Sin deserveth an Infinite Punishment, and he but a Finite Being: yet the Man can suffer a Finite Punishment for one Sin to Eternity; and the more Sins a Man is guilty of, so the more or less will be his Finite Punishments, in Degrees, to Eternity.

But the Free-Thinker may urge, If the least Sin deserveth an Infinite Punishment, then the least Sinner must be Punished with an Infinite Punishment, as well as the greater Sinner. To this I Answer, That the least Sinner shall be punished with an Infinite Punishment, in respect of *duration*, as well as the greater Sinner; that is, the Punishment of the least Sinner shall be *eternal*, as well as the Punishment of the greater Sinner. The Torments of all the Damned will be Infinite in respect of *duration*; but Finite still in respect of their present *affliction*; because Man is a Finite Being, and consequently since the Torments of the Damned in their present *affliction* are still but Finite; then consequently they can admit of different Degrees: and consequently, the lesser Sinner shall be Punished with lesser Torments than the greater; and yet the Torments of the lesser Sinner shall be *equal* with the Torments of the greater Sinner in *Duration*. In short, the Torments of the Damned in GOD's Prison, are Finite in their Degrees, but Infinite in *Duration*.

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OBJECTION 2d. I can never think that a Good GOD will punish a short and temporary Act, with Eternal Punishment. This is not consistent with GOD's *Goodness* and *Justice*.

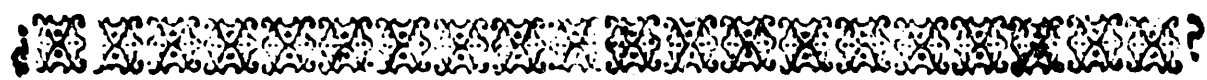
ANSWER, The Punishment of a Transgression, is not to be measured by the Duration or length of the Time of the committing it; but by the *Object* against which it is committed. Suppose now, that a Man should give bad Names to his Fellow Companion, and great Blows; and suppose, the said Person should give the same bad Names and same Blows to his Magistrate: Would you measure the Time of that Man's Punishment, according to the length of Time, he reproached or beat? Possibly he reproached his Fellow Companion, or Magistrate, and beat them in one minute of Time: Now must the transgressing Man's Punishment be as short? I suppose not. And do you think, that the Abuse done to his Companion, and his Civil Magistrate, tho' the abusive Language and Strokes were the very same to both, that therefore the Punishment must be Equal? Will not reason say, that the Man's beating his Magistrate, a publick Person, is a greater Transgression, than beating his Fellow Companion, a private Person? And consequently, the Punishment should be greater for his beating his Magistrate, than for his Companion. The Punishment of Sin, must not be measured by the length, or brevity, or shortness of the Time of its Commission; but by the Nature and Aggravations of it. Now the least Sin is an Affront to an *Infinite Majesty*; therefore deserveth Infinite Punishment. That Men speak against Infinite Punishment, it floweth from their Ignorance of the Great and Glorious GOD and of the vast Distance which is betwixt them and GOD, and of the Vileness and Nature of Sin. Reason saith that it is just, that Sin being a trampling under Foot the Authority of, and rubbing an Affront upon, an *Infinite Majesty*; that therefore it deserveth an Infinite Punishment. Now, shall it be said, that it is inconsistent with GOD's *Goodness*; to do that which is *Just*? Is not *Justice* a part
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of *Goodness*? And will not GOD's *Goodness* lead him out to do *Justice*? And shall it be said, that it is inconsistent with GOD's *Justice*, to do that which is *reasonable* and *just*? That an Infinite Debt should give or pay an Infinite Satisfaction?

MAGISTRATES have their Prisons for transgressing Subjects. GOD is a Great King, he hath his Prison for the Transgressors of his Laws: this Prison is Hell. Now Sinful and Corrupt Man deserveth to be cast into this Prison, and to be Punished for ever; except he get Justice satisfied for his Debt; which no Creature can ever do: Yet Nature's Light may tell a Man, that GOD is Reconcilable. If it should be Objected, Tho' Sin deserveth an Infinite Punishment, yet may not the Good GOD forgive it? I Answer, *Justice* is essential unto GOD; and indeed *Justice* is a part or GOD's *Goodness*. So as GOD can't cease to be *Just*, nor cease to be *Good*, so also GOD can't pass by Sin without Satisfaction. But if you further Object, May not a King forgive a Subject that hath transgressed the Law, the Transgression without a Satisfaction? And can't the Great GOD, the KING of Kings, forgive his Subjects their Transgressions of his Laws without Satisfaction? Is the KING of Kings inferior unto an Earthly King or Man? I answer to this in shott, Man may do many things which GOD can't: or an Earthly King may do that which GOD the KING of Kings can't do: Not that GOD is inferior to Men, or Kings of the Earth, but because he is Superior to them, and because of his great *Perfection*. An Earthly King may Abdicate, and give up his Government and Dominion, never to have any more to do with it. But GOD the KING of Kings can't give up his Government, because of his *Perfection*: and because Government is *essential* unto him. But if you say, What if GOD should *Will* to pass by Sin unpunished? To this I Answer, GOD can't *Will* *this*: There are a great many Things which GOD can't *Will*, and that because of his *Perfection*. He can't *Will* to *Lie*, to be *Unjust*; so GOD can't *Will* to pass

pass by Sin without Satisfaction, because *Justice* is his Nature.

THAT the Damned in Hell shall be *eternally* Tormented, is plain, from what I have said upon Sin its deserving an Infinite Punishment. I shall now advance one Argument more, to prove the *Eternity* of the Torments of the Damned, against Free-Thinkers. The Spirits of the Damned are Immortal in their Nature; and they are wicked, unrenewed and unholy, and will always be so; and so will always be punished by a just GOD; and so their Torments will be *Eternal*. But if it be objected, May not the Good GOD forgive their Sins, and renew and sanctify the damned Spirits? To this I answer, The Damned have always wicked, unrenewed, & un sanctified Natures. Now GOD's *Justice*, must always therefore *punish*; therefore they must always be Tormented; consequently, their *Torments* must be *Eternal*. Now GOD's *Goodness* can never act contrary to his *Justice*. GOD because of his *Justice* will never renew, pardon and sanctify, wicked, unrenewed and un sanctified Souls, without Satisfaction: And I have proved that *Justice* is *essential* to GOD, in this Chapter already.



C H A P. VII.

*That GOD is RECONCILABLE
known by Natures Light.*

I Find that I am a Corrupt Creature, and that there is much Wickedness in my Heart; my Corruption leadeth me out to blot these Draughts which I find in me of the Law of Nature, by daily transgressing it. My Transgressions of the Law of Nature, are Affronts to an *Infinite Majesty*, and so deserve *Infinite Punishment*; I deserve to be cast into GOD's Prison, there to be punished for my Sins.

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How cometh this that I am spared ? What is the End of GOD's *Patience* ? How cometh it that GOD is so Good to me, that continueth the Seasons of the Year unto me ? giveth me Health and Strength, the Conveniencies and the many Comforts of Life ? Surely GOD must be upon *Treating Terms* with Man. GOD must be *Reconcilable* ; but how ? I can't tell by *cultivated Reason*, or the *Book of Natures Light* : this must be by REVELATION. This leadeth me to treat of *Revealed Religion*.



C H A P. VII.

Concerning the NECESSITY of REVEALED RELIGION ; That GOD hath made Positive Laws proved.

NATURES *Light* telleth us, that there is a GOD ; that Man is the *Workmanship* of GOD ; that Man was made to be *Religious* ; that Man was created *Upright*, with a *Rectitude* in all the faculties of his Soul, to act with *right Reason*, with *Abilities* to do the Will & Laws of his Maker. It telleth us, that Man is *Fallen*, and a *Corrupted Creature*, and is transgressing the Laws or Will of his Maker, by the *Corrupt Nature* which is in him. It telleth us, that sinful Man deserveth *Infinite Punishment* for Sin ; and so to be cast into GOD's Prison, or Hell, and there to be punished for ever. Natures *Light* telleth us again, that GOD is *Reconcilable* to Man. But how GOD is *Reconcilable*, Natures *Light* can never shew. How Man may get his *Infinite Debt* for his Sins to *Divine Justice* paid ? How he may get into GOD's *Favour* and *Friendship* again ? There must be *Revealed Light* for this, since Man's *Reason* is corrupt, and can't direct him in the way of *Reconciliation* with GOD, and to *Worship* GOD aright. There is therefore a necessity of

of a Revealed Rule or Light from GOD, which may shew him the *Way*, *How* GOD is *Reconcilable*: How he may be brought into Friendship with GOD again: How he may worship his GOD *aright* and be *happy*. Consequently there is a Necessity of Revealed Religion.

HENCE we may see the *Unreasonableness* of the Deists or Free Thinkers, or all these that deny *Divine Revelation*. There is a necessity of Revealed Religion, or of a Revealed Light or Rule, to shew Man the *way* to *Happiness*: Man is *Fallen*, as I have proved, from that *Original State* he was in at his Creation: And now is a Sinful Creature, transgressing the *Laws* of his Maker: *All which* I have proved.

Now Deists or Free-Thinkers, do you say your *Reason* is a *perfect Rule*? Sure this can't be, because Man's Reason is *Corrupt* in many things, so can never be a *perfect Rule*. Possibly, Deist or Free-Thinker, thou mayst say, Man's *Right Reason* is the *Rule*. But to this I Answer, Whose *Reason* is it that is the *Right Reason*? whether it is thine or mine, or a third Man's, that is the *Right Reason*? Possibly thou thinkest that thy *Reason* is the *Right Reason*; but I may think otherwise, and a third Man may think distinct from us both: How shall this be determined, Free-Thinker? Thou mayst possibly say, That is *Right Reason* in which *all Men* agree in their *Reasoning*: To this I Answer, That *all Men* may agree in their *Reasonings* to a *FALSTY* and *ERROR*. It is not very long since the *Circulation* of the *Blood* was found out and owned. Sometime past it was universally believed that there was no such Thing as *Antipodes* upon this Earth. Consequently, that proves not *Reason* to be *Right*, because *all Men* agree in their *Reasoning* to a *Tring*: Neither doth Men's differing in their *Reasoning* about a *Truth*, prove the *Truth* to be *False*. Plain and evident *Truths* may be deny'd by some Men, yet this maketh not *these Truths* to be *Falsities*. That there is a *GREAT GOD* is a Plain Truth, plain from *Reason*, yet it is deny'd by some Men; is it therefore a *Falsity*, that there is a *GREAT GOD*, because some Men deny this *Truth*? No, no. But

suppose thy *Reason*, Free-Thinker, is *Right* in some Things, and mine in some Things, and a third Man's in some Things; yet since neither thine, nor mine, nor a third Man's is *Right* in *all Things*, it is not therefore *Perfect*, nor can be a **PERFECT RULE** to Man to lead him to *Happiness*. And that all Man's *Reason* agreeth not in every Thing, is evident from the *Contradictory Reasonings* among Men. Free-Thinker, is not Man's *Reasoning Faculty* subject to *Errors*, and *False Reasoning*? Therefore Man's *Reasoning Faculty* is *Corrupted*.

FREE-THINKER, I shall suppose that which I need not, for the Supposition is a *Falsity*; but I do it for *Conviction* to thee: Let me suppose Man's *Reasoning Faculty* not subject to any *Error* or *Mistake* in any of its *Reasonings*; Man's *Reason*, a *Right Reason* always. I own, Man may Reason *Right* in *many things*; he may come to know the most of the *Ten Commands* in a general way; yet I say again, Man reasoneth wrong in *many things*. But let me suppose, Man's *Reason* always *Right*, which is certainly *False*, yet since Man's *Will* and *Affections* are *Viciated*, and Man a *Sinner* and *Transgressor* of **GOD's** *Laws*; this Faculty of *Right Reasoning*, or *Right Reason*, can never discover to him the *Way of Reconciliation* with **GOD**, and the *Way* to *Happiness* and **GOD's** *Favour* again, and the *Way* how Man shall worship **GOD** in an *Acceptable Way*: therefore there is a *Necessity* of *Divine Revelation*, to be a *Rule* to Man, which may shew Man the *Way* to *Reconciliation* with **GOD** and *Happiness*; and *how* to perform the *Duties* he oweth to **GOD** in that way in which they shall be accepted: therefore there is a *Necessity* of *Revealed Religion*.

I had occasion to see a Book entituled, *Christianity as old as the Creation*. It is a Book greatly admired by the *Free-Thinkers*. I find the great scope in it, is to run down *Divine Revelation*, the *Holy Scriptures*, and *all Revealed Religion*. The Author of the said Book runneth upon this Foundation, to wit, that **GOD** never made any **POSITIVE LAWS**

to Man. The Falsity of which I shall make appear from what followeth.

GOD's Laws unto Men, are his Precepts or Commands, which he gave unto Men. GOD's Laws are either,

1. SUCH whose Grounds are founded upon the Nature of GOD, & the Nature of Man. As for instance, to Love GOD, to Fear GOD, to be Holy, to be Just. It is impossible that Man, a Rational Creature, being formed by his Maker at his first Creation, should be made otherwise than to Love his Maker, Fear his Maker; than to be Holy and Just: for Love to GOD, Fear of GOD, Holiness and Justice, are grounded upon the Nature of GOD, and the Nature of Man as Rational. Will GOD make a Rational Creature, & make him *Unholy* or *Unjust*? This is contrary to GOD's Nature. And when a Rational Creature is made, is it not plain from the nature of *Rationality*, that that Rational Creature, made by GOD, must Love and Fear his Creator; must be Holy and Just? These Laws are called **NATURAL LAWS**. Or,

2. GOD's Laws are such as are grounded only upon GOD's Will; and not upon the Nature of Man. As for instance, GOD's allowing our First Parents in the State of Innocency, the liberty to Eat of all the Trees of GOD's Garden, and his excepting one Tree by his Prohibition. Again his requiring the Sanctifying a *Weekly Sabbath*; and the *Great Gospel Law, Faith in CHRIST*. These Laws are called *GOD's Positive Laws*. Now the first kind of Laws, the Laws Natural, were plain to Man by the *Light of Nature*. And since the Fall, notwithstanding Man is corrupted, yet by cultivating his Reason, and by his Natural Abilities, he may know them all; because they are founded upon the Nature of GOD, and the Nature of Man a Rational. But the second sort of Laws, *to wit, GOD's Positive Laws*, Man, whether in the State of Innocence or his first Creation, or in his Fallen and Corrupt State, cannot know these without Revelation: GOD must Reveal or Promulgate them unto
Man,

Man, otherwise Man cannot know them: Therefore these *Positive Laws*, which GOD gave unto Man in his *Upright State*, he promulgated them unto him; as that he might eat of all the Trees, but not of the Tree of Knowledge of Good and Evil: and that he should Sanctify the *Seventh Day*, or a *Weekly Sabbath*. Now the Reason why these *Positive Laws* of GOD must be published, is because, tho' they are founded upon GOD's *Will*, yet not founded upon Man's *Nature*: for what Laws are founded upon GOD's *Nature* and Man's *Nature*, Man may know; but what *Laws* are founded only upon GOD's *Will*, and not upon Man's *Nature*, Man cannot know, notwithstanding of all his Abilities, until GOD discover them unto him. Now as GOD gave *Positive Laws* unto Man in his State of Innocency, so GOD now hath given *Positive Laws* unto Man in his Fallen and Corrupted State, to wit, a *Weekly Sabbath* to be sanctified unto the LORD, [to be spent wholly Religiously, excepting the Works of Necessity and Mercy,] and also the *Great Gospel Law, Faith in CHRIST*, in order to Salvation, &c.

Now Man being *Fallen*, as I have proved, and GOD not willing *Efficaciously* the Salvation of *All Fallen Men*: otherwise *All Men* should be saved: But GOD only willing *Efficaciously* the Salvation of some men, because only *some* are saved; it is therefore necessary that GOD promulgate or publish, the *Positive Gospel Law of Faith in CHRIST*, and the Way of Reconciliation, tho' not to *All Men*, yet to them whom he will save by Faith: and necessary that he teach them the Way of Salvation, and How he may be reconciled unto them; which Way of *Faith* and *Reconciliation*; can never be known by *Natures Light*: Therefore there is a Necessity of *Divine Revelation*. Man in a Fallen State, by the Light of Nature cultivated and improved, may know the *Laws of Nature*; but then the *Laws of Nature* require Perfect, Universal and Constant Obedience. Now this is what no Fallen Man can give, because he is Corrupt, and is daily transgressing these Laws; the least transgression of which *Laws of Nature*, deserve an *Infinite Punishment* from the Hand of GOD's *Justice*, because it is an *Atfront* to an

Infinite

Infinite Majesty, which Debt, no Man can pay: because a *Finite* can't suffer an *Infinite Punishment*: And so Man cannot be Saved by the Laws of Nature, or be made *Happy*, but must be still a Debtor to the Punishment of these Laws: Therefore if Man be saved, it must be by *some other Law* than the *Law of Nature*. But *some Men* are saved, *all Men* are not damned; therefore it must be by a Positive Law or Revelation of GOD, which instructeth Men in the Way of Reconciliation. Therefore there is a Necessity of Revelation; otherwise Man can never know the Way of Reconciliation or Salvation: consequently there is a Necessity of *Revealed Religion*.

MAN in the State of *Imocency*, had a perfect Knowledge of the Laws of Nature, by Natures Light: And whatever his Maker required of him to do, which he could not know by Natures Light, GOD revealed that unto him; that is, *these Positive Laws*, which he would have him to observe: Unless you will say, That GOD required of Man to do *these things* of which he gave him no Knowledge, which saying would be a reproaching of GOD, and inconsistent with his Nature.

MAN in his *Fallen State*, yea *All Fallen Men*, if they have the use of their Reason, and it be well cultivated, then by their Natural Abilities and the Light of Nature, may come to know the Laws of Nature; because these are grounded upon GOD's *Nature* and their *own Nature*; tho' some of the wisest of the Heathens, have sadly blundered about the Laws of Nature, by their not improving their Reason. But GOD's *Positive Laws* no Fallen Man can know; because these are not founded upon Man's *Nature*, but the *Will* of GOD. As for instance, that part of the fourth Command, to give GOD a part of my time, I may know by Natures Light, because this is a Law of Nature; as it is founded upon GOD's *Nature*, so also upon my *own*: What more rational than that I should give GOD a part of my Time? But that I should Sanctify a Weekly Sabbath, or a Seventh Day, which is a Positive Law; or how much of
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the Week I should abstain from Worldly Concerns and Sanctify to the LORD ; This I cannot know ; Why ? Because this is founded only upon GOD's Will: GOD might have required more Time if he pleased. The Gospel Law, Faith in CHRIST, in order to Reconciliation, is a Positive Law, Man can't know it but by Revelation: Why ? because this is founded only upon the Free Grace and Will of GOD.

Now all Fallen Men have not this Great Positive Law of the Gospel, Faith in CHRIST, in order to Salvation, revealed unto them ; yet some graceless Men have it revealed to them, they living among GOD's People, and for their sakes, and various ends. But surely all these Men that are to be Saved, have this Positive Law of Faith in CHRIST revealed unto them ; either Mediate and Ordinarily, or Immediately and Extraordinarily by GOD. When GOD saveth any Heathens, he can reveal the Law of Faith unto them Immediately, without Means.

If it be said, Will GOD condemn Men for not obeying his Positive Laws, who never heard of them ? I Answer, GOD will not Condemn Men, that never heard of CHRIST, or Faith in CHRIST, for their not believing in CHRIST. These who never had the opportunity of hearing of the Positive Laws of GOD. shall not be charged with the Breach of them ; but they shall be Judged by the Law of Nature, & Condemned for their transgressing it. Yet none can be Saved by it, as I have proved.

The Free-Thinkers deny all Positive Laws of GOD to Man, that so they may deny Revealed Religion. That GOD can appoint Positive Laws, I prove,

1st. Arg. If GOD can make a Law, by which he requirerh us to abstain One Day in Seven from worldly Concerns, and to Sanctify it to the LORD: Then he can appoint a Positive Law :

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But GOD can make a Law by which he requireth us to abstain one day in seven from worldly Concerns, and to sanctify it to the LORD.

Therefore GOD can appoint a Positive Law.

Now as to the first Proposition, to wit, That if GOD can make a Law by which he requireth us to abstain one Day in Seven from Worldly Concerns, and to sanctify it to the LORD; Then he can appoint a Positive Law. The Reason of this Consequence is plain, because one Day in the Seven is a Positive Law; it is founded only upon GOD's *Will*; we cannot know it by the Light of Nature.

As to the second Proposition, to wit, That GOD can make a Law, by which he requireth us to abstain one Day in Seven from worldly Concerns, and to sanctify it to the LORD: I prove, because GOD is an ABSOLUTE SOVEREIGN, and is the LORD of all our Time, and of all that we have and possess; and so hath a *Right* to dispose of our Time, Persons and Substance as he pleaseth. And that GOD can do his *Pleasure* and *Will*, is plain; because, GOD's *Pleasure* and *Will* is Holy, Just and Good: Now to say, that GOD cannot do that which is Holy, Just and Good, it is to Blaspheme GOD, and is absurd.

2d. *Arg.* If GOD's *Laws* are all Natural, and none Positive; then no Man can be Saved: the reason of this Consequence, is, because the Law of Nature requireth Perfect, Universal and Constant Obedience; which no Man can give, because he is Corrupt: and the least Transgression of the Law of Nature, deserveth an *Exquisite Punishment*, because an Affront to an *Infinite Majesty*.

Now no Man can suffer an Infinite Punishment:

Therefore he must *always* be Suffering, because of GOD's *Justice*; if there be not a Positive Law by which he can be Saved.

3d. *Arg.* The Law of the Gospel, or Faith in CHRIST, in order to the salvation of Man, is a Positive Law, and not

a Natural Law ; because we cannot know it by Nature's Light :

But the Law of the Gospel, or Faith in CHRIST in order to Salvation, was not made by any Creature :

Therefore by GOD alone.

Not by any Creature : if by any Creature, then by Devils, Men or Angels : but by none of these. Not by Devils, for the Law of the Gospel, and Faith in CHRIST demolisth their Kingdom, presseth Holiness, opposeth their Interests and Designs. Not by Men, because beyond their Capacity, or the Light of Nature to have known it. Not by Good Angels, because it is contrary to their Nature to Lie, they cannot impose upon us : Moreover, it was beyond their Capacity to know, because it is beyond the Capacity of all the Natural Light of Creatures to *know* or *Invent* : Therefore the Positive Law of the Gospel, of Faith in CHRIST in order to Salvation, is from GOD alone.



C H A P. IX.

Concerning **DIVINE REVELA-
TION**, or *Concerning the* **PERFECT
RULE**, which GOD hath Revealed to
Man, to direct him how to get Recon-
ciliation with GOD, and to *Worship* him,
and to be Happy for ever.

WHAT is that *Perfect Rule*, which GOD hath given
to *Fallen Man*, to direct him to get *Reconciliation*
with GOD, and *Happiness* ?

I Answer NEGATIVELY,

First, OUR REASON is not that RULE. Reason may direct us in many Duties, to GOD, our Neighbour and Selves: but yet it is not that Rule, (1) Because it is Corrupted: Now no corrupt Thing can be a Perfect Rule. (2) Because tho' not Corrupted, which is a plain Falſity, yet it cannot teach us the *Way of Reconciliation* with GOD; because this is above Natures Light.

Secondly, THE Writings of Learned Heathens are not this Rule; because these can go no farther in directing us, than Natures Light, or Reason: but Natures Light, or Reason, cannot be that Rule, for the Reasons just now mentioned.

I Answer POSITIVELY:

THE Scriptures of the Old and New Testaments, are this RULE: because these are the *Word of GOD*. And that the Scriptures of the Old and New Testaments, are the *Word of GOD*, I prove by these following Arguments.

1st Arg. If no Creature be the Efficient Cause, or Principal Composer of the Holy Scriptures; then GOD must be the Efficient Cause or Principal Composer of them:

But no Creature is the Efficient Cause or Principal Composer of the Holy Scriptures:

Therefore GOD, &c.

Or thus,

THE Holy Scriptures are either the Word of a Creature, or the Word of GOD:

But they are not the Word of any Creature:

Therefore they are the Word of GOD.

THAT they are not the Word of any Creature, I prove, If the Holy Scriptures be the Word of any Creature; then they must be the Word either of Holy Angels, Good Men, Wicked Men, or Devils;

But they are not the Word of any of these :
Therefore, not the Word of any Creature.

THEY are not the Word of Holy Angels, or Composed by them ; because Holy Angels would never say, *Thus saith the LORD*, when it is not. Holy Angels cannot Lie, nor impose upon us. They are not the Word of Good Men, or composed by them ; because there are Things Revealed in them, which they could never have known without *Revelation*, as the Covenants of Redemption and of Grace, the TRINITY of PERSONS in the GOD-HEAD, the *Union* which is betwixt CHRIST's Natures, CHRIST's *Satisfaction*. They are not the Word of Wicked Men, or composed by them ; because they oppose their Lusts, and there are Things in them, which they could never have known, without *Revelation*. They are not the Word of Devils, or composed by them ; because they oppose their Interest, crush their Kingdom, and promote the Salvation of Souls, which they *Envy*. But if it be said, that the Holy Scriptures were Composed and Invented, partly by Holy Angels, partly by Good Men. partly by Wicked Men, and partly by Devils. I Answer, That could never be, because of the Reasons now above-mentioned : Neither is it possible that such Parties, which are so diametrically opposite to one another, could *Agree* in such a Design. Also there are Things, up and down in the Scriptures, which no Creature could Compose or Invent, as the Covenants of *Redemption* and *Grace*, CHRIST's Natures and *Satisfaction*. Moreover, there are many *Predictions* in the Scriptures, which no Creature could have known. This will lead to a Second Argument. Now I have proved, that the Holy Scriptures are not the Word of any Creature, or Composed by any Creature : Therefore it followeth, that they must be the Word of GOD.

2d. Arg THE Predictions or Prophecies, which are in the Scriptures, prove them to be GOD's Word. I shall instance a Few.

Gen. 49. 10. *The Scepter shall not depart from Judah, nor a Law-giver from between his Feet, until SHILOH come, and unto him shall the gathering of the People be.*

THE SENSE is, that the Jews should not cease to be a Kingdom or Republick, and have a Government of their own, until SHILOH, that is, CHRIST, should come; and then there should be the flocking in of Nations to him that is, many of the Gentile Nations should embrace the Doctrine of CHRIST, or the Christian Faith. Now do we not find this Prediction, which was many hundreds of Years before the Accomplishment of it, exactly fulfilled. Do we not see, that when once the Jews got the Dignity & Power into their Hands, for this Prophecy doth not fix the Time of the Scepter and Law-giver's beginning with them, yet the Event makes it plain, that it was not until *David's* time: Now from *David's* time down until CHRIST's Time, the Jews never ceased either to be a Kingdom, or Republick, and to have a Government of their own. As for the *seventy* Years of the Jews Captivity, that was only a short Interruption of their Government, and is not to be taken notice of, when we consider the many hundreds of Years they had the Government: And as for that Objection, that Levites were also in the Jewish Sanhedrim; now the Jews were Governed some hundreds of Years before CHRIST's Birth, by their Sanhedrim. I answer, The Sanhedrim had their Power from the Jews, and altho' they did choose some Levites to be amongst their Senators, this doth not say, that the Jews had not a Government of their own, no more than you could say, that the Kingdom of *Poland*, was not the Kingdom of *Poland*, at that Time when the *Poles* chose an English Man to be their King. As to that Objection, that *Herod* the Great, an *Idumean*, had got the Jews Scepter before CHRIST's Birth; I answer, this was but a very little before CHRIST's Birth: Now, in a Prophetick Style, a Thing nigh hand to be done, is sometimes reckoned done; but withal, the Jewish Sanhedrim had many Contentts with *Herod* about his Government, and did not fully submit unto him, till the last Year of his Reign, which was after CHRIST's

CHRIST's Nativity. Also it is evident, that the Jews did not then lose all their Government, tho' their Sanhedrim had not the Power of Life and Death; yet they had a Government of their own, as appeareth from *Job. 7. 51.* and *Job. 18. 31.* So the Jews were a Kingdom from *David's Time*, until the Captivity: And after the Captivity for some hundreds of Years, they were a Republick, or Common-wealth, and governed by *seventy* Senators, or the Sanhedrim, until **CHRIST** came; and then, the gathering of the Nations were unto him. Do we not see, how that in a very short time after **CHRIST's** Crucifixion, the Gospel by his Disciples was spread through a great deal of *Asia, Europe* and *Africa*. Now the Accomplishment of this Prediction, proveth three great Truths, (1) That there is a **GOD**. (2) That the Holy Scriptures are **GOD's Word**. (3) That the **MESSIAS** is come. This is a confounding Text to the Jews; as appeareth from their confused and distracted Interpretations of it. Some of the Jews by Scepter tell us may be understood, the Rod of Affliction, because the Word signifieth also a Rod: I answer, this is contrary to the sense of the Words, if you consider the following Word *Law-giver*. Some Jews tell us, that by *Shiloh* is understood *Moses*; But I answer, this is contrary to Sense, for the Jews had not a *Law-giver* until *Moses*; but then he was not a Jew, but a Levite: but suppose he had been a Jew, which is false, yet is that Good Sense, to make the Beginning of a Scepter and Government, the Destruction and Ending of a Scepter and Government? Some by *Shiloh* understand *David*: This is also contrary to Sense; for the Scepter and Government of the Jews, did not End in *David's* time, but then only had its Beginning in *David*, and continued down until **CHRIST** came. Reader, Notice the best and learnedest of the Jewish Writers, before **CHRIST's** Birth, understood this Text of **CHRIST**, as appeareth from their Chaldaic Paraphrasts, and their *Talmud*.

THAT the **MESSIAS** is come, is plain, because we are told in *Gen. 49. 10.* that the Government when once
come

come into the hand of the Jews, that it should be lodged with them, until the MESSIAS should come. Now the Jews had a Government from *David's* time down until forty Years after CHRIST's Crucifixion : And then *Titus* the Roman Emperor destroyed their Government *Totally* : so that now it is about Sixteen Hundred and Sixty Two Years, since the Jews have lost their Government ; and are ever since scattered up and down, having no Government of their own. So that if CHRIST be not come, he is never to come.

THE *second* Prophecy which I shall instance, is *Isaiab's* predicting, That the Foundation of the second Temple, should be laid by the Commandment of *Cyrus* the Persian Monarch, and mentioning him by name ; whereas the said *Isaiab* lived about Two Hundred Years before *Cyrus*. *Isai. 44. 28.* *That saith of Cyrus, he is my shepherd, and shall perform all my pleasure, even saying to Jerusalem, Thou shalt be built, and to the Temple, Thy Foundation shall be laid.*

A third Prediction you have in *Dan. 8. 21, 22,* *And the rough Goat is the King of Grecia, and the great Horn that is between his eyes is the first King. Now that being broken, whereas four stood up for it, four Kingdoms shall stand up out of the Nation, but not in his Power.*

HERE you have *Daniel* prophesying of the Grecian Monarchy, and of *Alexander* the Great, and how his Kingdom was to be divided into four ; which Prediction was not accomplished for several Scores of Years after *Daniel's* Death.

A fourth Prediction, is that of the four Monarchies, and their Fall in *Daniel*, to wit, the *Assyrian* or *Babylonian*, the *Persian*, the *Grecian*, and the *Roman* ; whereas *Daniel* liv'd only in the end of the *Babylonian*, and the beginning of the *Persian* Monarchies. The Free-Thinkers possibly may say, that these Prophecies of *Daniel*, were put into his book after their Accomplishment I Answer to this,

1. That

1. That if these Prophecies of Daniel, were inserted of put it, by some Person or Persons, who lived since Daniel, and saw their Accomplishment; then there must have been a Time since Daniel, that his Book had not all these Prophecies in it, which now are in it. Now, Free-Thinker, it is incumbent upon thee, to shew that there was a Time, since Daniel's days, in which his Book had no such Prophecies in it, as these of the four Monarchies, and their Fall; or that there was a Time since Daniel, in which there was never any such Prophecies in the World, as some of these which are now in his Book; which I challenge thee to shew. Pray, Free-Thinker, shew me the Age or Time, since Daniel, that there was no such Prophecies extant, or in being, in the World, as these of the four Monarchies, and their Fall: How unreasonable is it for thee to affirm without Reason or Proof!

2. I Answer, If this be true, that the Predictions which are in Daniel, were inserted by some Person or Persons after their Accomplishment; then this must have been done, either before CHRIST's Days, or since CHRIST's Days: But neither: Therefore this is a Falshy, to wit, to say, that any Person or Persons, inserted the Predictions into Daniel's Book after their Accomplishment, or after they were fulfilled. The Jewish Church, from Daniel's Time until CHRIST's, had the keeping of the Book of Daniel. Now no Person or Persons could be allowed to impose upon, and add to the Book of Daniel; because the Jews looked upon the Book of Daniel as GOD's Word: And the different Sects and Principles which were amongst the Jews, would tend to the keeping of the Book of Daniel pure, and hinder them from any sinful Combination about imposing upon the Book of Daniel. Moreover the Jews for some Hundreds of Years before CHRIST, had all the Words, yea and Letters of every Book of the Old Testament numbred; so that no Person or Persons, for the above-said Reasons, could impose upon or add to the Book of Daniel, without a discovery. And it is very well known to the learned World, how the Jews have been very exact in
their

their keeping of the Holy Scriptures of the Old Testament pure; altho' they put many a corrupt Explication upon the Text.

AND now since CHRIST'S Days, there could be no Imposition made upon the Book of Daniel; because if so, then it must be done by Jews or Christians; but this could be done by neither of these, because they are opposite *one to another* in their Religion. So that the *one* will not suffer the *other* to impose upon the Book of Daniel; for both assert its Divine Authority.

3. I Answer, that there are some of the Predictions of the Book of Daniel, to be accomplished yet; and indeed there are Predictions in Daniel, which extend to the End of this World.

THE fifth and last Prediction which I shall instance, is that of the Jews Conversion, in Rom. 11. 25. *For I would not Brethren, that you should be ignorant of this Mystery [lest you should be wise in your own Conceits] that Blindness in part is happened to Israel, until the fulness of the Gentiles be come in.* That is, after the universal spreading of the Gospel among the Gentiles, and their embracing Christianity; then the Jews judicial Blindness will be removed, and they shall also embrace Christianity, and be Converted.

READER, canst thou instance me any Nation in the World, that hath been scattered up and down in various Places of the World, but for the Space of Five Hundred Years, and yet not swallowed up in these Nations where it hath been scattered, so that it can be said, These few People, in this Nation, and in that Nation, are of such a Descent, and yet all the Time still having no Dominion or Government of their own, being under the Government of these Nations where their scattered Lot is, as may be said of the Jews? Sure there is not the Parallel of the Jewish Nation in the World, *Consideratis considerandis*, considering what things are to be considered. There is a Divine Pro-

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vidence in this, that they are thus preserved, tho' thus scattered up and down *Europe, Asia, Africa, and America.*

THE Jews are to be Converted, but before this there is to be the Fulness of the Gentiles. Now this is carrying on, the Gospel is come to *America*, and in GOD's Time the poor *Indians* in *America* shall know CHRIST. This Fulness of the Gentiles, will be considerably accomplished when Anti-christ and Mahomet shall be taken out of the way. So there is to be the total downfall of Anti-christ and Mahomet, before the Jews Conversion.

1. **THE** total Downfall of Anti-christ, Rev. 16. 10. *And the fifth Angel poured out his Vial upon the Seat of the Beast; and his Kingdom was full of Darknejs.* Now this Downfall of Anti-christ is begun; there are some of GOD's Vials poured out upon him: but when this mentioned Rev. 16. 10. is poured out, then shall be his great Downfall.

2. **THERE** is to be the Downfall of Mahomet, Rev. 16. 12. *And the sixth Angel poured out his Vial upon the great River Euphrates; and the Waters thereof were dried up, that the way of the Kings of the East might be prepared.* Now the Mahometan Turk is as powerful as ever; but when his Power is broken, then there shall be the Conversion of the Jews; or at least, the great Preparation for their Conversion who are called Kings of the East. 1st. Kings because GOD promised to make them a Kingdom of Priests. Exod. 19. 6. *And ye shall be unto me a Kingdom of Priests.* 2^{dly}. Kings of the East, because great Multitudes of them inhabit the Eastern Countries.

Now these Predictions, which are in the Holy Scriptures about Things not dependant upon *Natural Causes*, but *Contingent* to us, demonstrate their Original to be from GOD.

MOREOVER, this Consideration, that there is not an *Age* in this World, but it is still pointing unto and fulfilling something

Something of the Holy Scriptures, with respect unto the Church of GOD. As also the Sublimity of the Matter in the Holy Scriptures. And the *Great Efficacy* they have upon the Souls of Men and Women, to a holy Reformation of them, and to a Life of Practical Godliness. And the Harmony of the Writers, they all concentrating in and agreeing to the same Scope and Ends, to wit, to preſs *holineſs* and *heavenlineſs* upon Souls, to ſhew Men and Women the way to *Salvation*; and to give *glory* to GOD: notwithstanding their living in different Places, and in different Ages; it being about Fifteen Hundred Years from *Moses's* Time, who wrote the firſt Five Books in the Old Teſtament, to *John* the Divine's, who wrote the Revelation. As alſo the *impartiality* of the Writers; they ſetting down their own Sins and Failings, as well as their *Virtues* and *Graces*; as *Moſes*, *David* and *Jonah*. And finally, the many *Excellencies* of the Holy Scriptures, are Arguments to render them to be the Word of GOD.

FURTHER, Deist or Free-Thinker, doth not that *excellent System* or *Compend* of the *Laws of Nature*, given by GOD to *Moses* [I mean the Ten Commands] demonstrate it ſelf to be from GOD, and to be his *Extraordinary Revelation*? And altho' the greateſt part of the ſaid *Compend*, be. *naturally Moral*, or known by *Natures Light*; yet could ever any Mortal invent *ſuch a Compend*, and in *ſuch Order*, and in *ſuch few Words*? Could ever any Nation among the moſt Learned and Civilized Heathens produce the *like*?

ALſo, Free-Thinker, what thinkeſt thou of that Pattern of Prayer which CHRIST hath given us in the New-Teſtament [I mean the LORD'S PRAYER] doth it not evidence it ſelf to be immediately from GOD? Is there any Petition thou ſhouldeſt put up to GOD, or is there any Petition which thou canſt lawfully put up to GOD, but it is either contained in ſome of theſe Petitions of the LORD'S Prayer, or it is reducible to ſome of them? Is there not *Multum in Parvo*, is there not *much in a few Words*? The more thou diligently readeſt it, and ſeriously peruſeſt

refuse it, wilt thou not still see more of GOD in it, and that it is his *Extraordinary Revelation* ? Is it not a Perfect Patern of Prayer ?

I come now to Answer some *Objections*, which are brought against the *Scriptures* being the Word of GOD, by Atheists and Infidels, and Deists or Free-Thinkers.

1st Objection, In the *Scriptures* there are Words of Devils, and Wicked Men, of Good Men and Angels, and Citations out of Heathen Books ; as Act. 16 28. *For in him we live, and move, and have our Being ; as certain also of your own Poets have said ; for we are also his Offspring* : Therefore the *Scriptures* are not the Word of GOD.

I Answer, there are indeed the Words of Devils and Wicked Men, of Good Men and Angels, and Citations out of Heathen Books, in the *Scriptures* : yet still the *Scriptures* are the Word of GOD ; because GOD Inspired his *Amanuenses* or *Holy Men*, the Writers of these Books of the *Holy Scriptures*, to set down these Words which are in them, of Devils and Wicked Men, of Good Men and Angels, and Citations out of Heathens. Now the *holy Scriptures* are GOD's BOOK, because GOD inspired his Pen-men, to write All that is written in the *Scriptures*, so the *Scriptures* are still GOD's Book. All that are in the *Scriptures*, are not to be our RULE of Life : Some things are set down for our Information. Caution, and Warning : Some things for our Rule of Life In what consists GOD's *Inspiration* of the *Holy Scriptures* ? I answer, It consisteth in his Watching over, by his special Providence, his Over ruling, Influencing, Guiding and Directing these *Holy Men*, the *Amanuenses* or Writers of the *Holy Scriptures*, to set down his own Words and Revelations, the Words and Actions of Devils and Wicked Men, of good Men and *Holy Angels*, as they were spoke and done ; yet still making use of the *natural Abilities, Faculties, and Qualifications* of his *Amanuenses*, or *Holy Writers*, when and in what they might be made use of. And also, he suited his *Inspiration* to the particular

particular Genius of the various Pen-men; hence are the various Stiles of the Pen-men peculiar to themselves in the Holy Scriptures. Yet GOD or the HOLY SPIRIT did not always *So*; sometimes upon occasions, he suggested Words unto them, unto which they were accustomed: and also sometimes suggested matter unto them, which they themselves might be ignorant of *altogether*, as in dark Prophecies.

2d Objection, **THE** Scriptures cannot be the Word of GOD, because they give us an account of Things contrary to *Reason*, as the TRINITY of PERSONS in the GOD-HEAD. Is not that contrary to *Reason*, that *Three Men* can be *One Man*, and *One Man Three Men*?

I Answer, From the Nature of Man, unto GOD's Nature, the consequence will not always follow. And what is a Contradiction in one Nature, may not be a Contradiction in another Nature: as for instance, to tell a Blind Man, that you can see an Object Ten Miles off, as soon as an Object Half a Mile off, this is what seemeth a Contradiction to him; he never having had the Sense of *Sight*, he cannot conceive it: saith the Blind Man, Sure I cannot go Ten Miles; as soon as Half a Mile: How can a Man see an Object Ten Miles off, as soon as an Object but Half a Mile off? Now is it not a contradiction in the Nature of *going*, that a Man should go Ten Miles as soon as Half a Mile; but you see that it is no contradiction in the Sense of *Sight*, for a Man to see an Object Ten Miles off, as soon as Half a Mile: When you lift up your Eyes, you may see the Sun, which is Millions of Miles off from you, as soon as the Top of your House, or the Clouds. Hence it is plain, that that is a *contradiction* in *one Nature*, which may not be a *contradiction* in *another Nature*. Now grant that it is a contradiction for *three Men* to be *one Man*, and *one Man three Men*; yet it doth not follow, that it is a Contradiction that *Three Persons* in the *Trinity* should be *One God*, and *One God Three Persons*. Now if a thing be a Contradiction in one *Created Nature*, which is not in another *created Nature*; then

then surely that can never follow, that that which is a contradiction in a *Created and Finite Nature*, must be also a contradiction in an *Uncreated and Infinite Nature*.

THERE is a dark *Resemblance* of the TRINITY of PERSONS, and UNITY of ESSENCE of the GOD-HEAD, in the Soul of Man. In the Soul of Man, the *Understanding, Memory, and Will* are the Soul; and the Soul is the *Understanding, Memory and Will*. The *Mystery* of the TRINITY is not contrary to Reason. And it is highly reasonable that Man should believe whatever GOD affirmeth to be a Truth, when he is convinced that the Truth is affirmed by GOD: Why? because GOD is a GOD of Truth and cannot Lie. So that a *Divine Mystery* is not contrary to Reason; and Reason is not contrary to *Divine Faith*; yea Reason pleads for a *Divine Faith*.

3d. *Objection*, THERE are a great many contradictions in the Holy Scriptures; therefore they are not GOD's Word.

Answer, THERE are several seeming Contradictions in the Holy Scriptures, but not one real Contradiction. Now these seeming Contradictions, which are in the Holy Scriptures, flow from the Blindness of Man's Mind, or our Ignorance of the Scriptures. (1) Our Ignorance of its Tropes or Figures; as for instance, *Michal* Saul's Daughter had no Children, 2 Sam. 6 23 yet in 2 Sam. 21. 8. she is said to have five Sons. I answer, these Words in 2 Sam. 21. 8. have an Ellipsis in them: The five Sons of *Michal*, that is, the Sister of *Michal*, to wit, *Merob*; for *Merob* was married to *Aerial* the *Mecholathite*, here mentioned 2 Sam. 21. So as appeareth from 1 Sam. 18. 19 and possibly at this Time *Merob* was Dead, and so *Michal* had taken these five Children to educate and breed them up at her own; and so they might be called *Michal's* Sons. (2) Our Ignorance of its different Commencements or Beginnings of *Chronological reckonings*. (3) Our Ignorance of its different beginnings of Genealogies. (4) Our Ignorance of different Names given to the same Persons and Places in It: and our Ignorance

rance of the same Names given to different Persons and Places in It. Mr. Pool in his Annotations, answers some of these *seeming Contradictions* which are in the Holy Scriptures; but very Amply or Fully in his Criticks, and that to the great Satisfaction of tender Consciences, unto which I refer the Objector.

4th Objection, THERE are *Impossibilities* in the Scriptures; such as *Balaam's Ass* to speak; the three Children preserved in *Nebuchadnezzar's Flames*; *Jonah* to live in the Whales Belly, and not dissolved: Therefore the Scriptures are not GOD's Word.

Answer, THESE things were miraculous, and contrary to the *common and stated Laws of Nature*; but not One of them *Impossible*; because GOD by his *Power*, which is *Infinite*, could easily bring these Things to pass. GOD can Work with Means, without Means, and with contrary Means; and to say so is no abuse of his Power, but to say otherwise is to speak diminutively of GOD's Power.

5th Objection, THERE are mysterious and dark Things in the Scriptures; therefore they are not GOD's Word.

Answer, HAD it not been that there are mysterious Things in the Scriptures, then this would have been an Objection against their being the WORD of GOD. These *mysterious things*, which are in the Scriptures, are an Argument of their being the WORD of GOD; they being *such Things* as could never have been Invented by any Creature.



C H A P. X.

Proving that CHRIST is come, and that He is the MESSIAS spoken of in the OLD TESTAMENT, and that He is GOD

THAT there was such a Person as CHRIST in this World, is Plain.

First, From the Holy Scriptures: the Evangelists give us an account of CHRIST's miraculous Conception, Mat. 20, 21. Luk. 1. 35 Of his Birth at Bethlehem of Judah in Cæsar Augustus Days, Luk. 2. 1, to 8. Of his entering upon his publick ministerial Work in Tiberius the Roman Emperor's Days, Luk. 3. 1, 16, 21, 22, 23d. verses compared. And of his holy Life, sweet Sermons, his Crucifixion and Death under Pontius Pilate the Roman Governour.

Secondly, From the Jewish Historian Josephus, who was an Eye Witness of the Destruction of Jerusalem: he owns, that there was such a Person as CHRIST in Judea. Jewish Historians since CHRIST, and these which are now in our Days, own that there was such a Person as CHRIST, tho' they are great Enemies to Christianity.

*Thirdly, From Heathen Writers. The great Orator and Roman Historian Tacitus, in his 15th Book of Annals, owns that there was such a Person as CHRIST, when treating of the Punishment of Christians by Nero; he says that CHRIST was the Author of the Name CHRISTIAN, and that he suffered Punishment by Pontius Pilate the Governour, in the Reign of Tiberius the Roman Emperor: the Words of Tacitus are as followeth, *Auctor Nominis ejus Christus, qui Tiberio imperante, per Procuratorem Pontium Pilatum, Supplicio affectus erat*; that is, The Author of that Name [to wit, Christian] was CHRIST, who suffered by Pontius Pilate the Governour, while Tiberius was Emperor, or Governing.*

Now

Now this *Tacitus* was born shortly after CHRIST's Crucifixion, in the Reign of Claudius Cæsar; he died in the time of Hadrian's Reign: in the days of Vespasian he was Governour of *Gallia Belgica*; he was Co-temporary with Josephus the Jewish Historian. *Suetonius*, another Roman Historian, in his 25th Chap. of Claudius, owns that there was such a Person as CHRIST, but he blunders, putting *d* for *i*, *Chresto* for *Christo*.

Now that there was such a Person as CHRIST, I have made plain from Scripture, and from Jewish and Heathen Histories.

I come now to shew, that THE CHRIST which was Born in Augustus Cæsar's Days, and Crucified in Tiberius Days, of which we read in the New Testament, is the MESSIAS prophesied of in the Old Testament; which I thus prove,

Arg. If the Prophecies of the MESSIAS in the Old Testament do agree unto and are fulfilled in CHRIST, of whom we read in the New Testament; then CHRIST in the New Testament, is the MESSIAS which was prophesied of in the Old Testament:

But the Prophecies of the MESSIAS in the Old Testament, do agree unto and are fulfilled in CHRIST, in the New Testament:

Therefore CHRIST in the New Testament is the MESSIAS which was Prophecied of in the Old Testament.

Now it remains, that I prove that the Prophecies of the MESSIAS in the Old Testament, do agree unto and are fulfilled in CHRIST in the New Testament.

I. It was Prophecied of the MESSIAS, that he should be Born of the Tribe of Judah, about the time that the Government was to depart from the Jews, Gen 49. 10. *The Scepter shall not depart from Judah, nor a Law-giver from between his feet, until Shiloh come, and unto him shall the gathering*

bering of the People be. So at CHRIST's Birth, the Jews had greatly lost their Government, *Luk. 2. 2, to 6.* And about Forty Years after CHRIST's Crucifixion, their Commonwealth and all their Remains of Government, were totally broken by Titus Vespasian.

II. That the MESSIAS should be Born of the Family of David, *Isai. 2. 2, to 11.* *And there shall come forth a Rod out of the stem of Jesse, and a branch shall grow out of his roots.*— This agrees to CHRIST, *Luk. 3. 23, and 31.* compared.

III. That he should be Born of a Virgin, *Isa 7. 14* --- *Behold a Virgin shall conceive, and bear a Son, and shall call his Name Immanuel.* See this fulfilled in CHRIST, *Mat. 1. 18, 21.*

IV. That he should be Born in Bethlehem, *Mic. 5. 2.* *But thou Bethlehem --- out of thee shall be come forth unto me, tho' it is to be Ruler in Israel; whose goings forth have been from of old, from Everlasting.* This was fulfilled in CHRIST, *Luk. 2. 4. to 8.*

V. The MESSIAS was to be Sold, *Zech. 11. 12.* --- *So they weighed for my price, Thirty Pieces of Silver.* So CHRIST was sold for Thirty Pieces of Silver, *Mat 26. 15.*

VI. The MESSIAS was to be Pierced, *Zech. 12. 10.* --- *And they shall look upon me, whom they have Pierced.* The *Messias* was to be Pierced in his Hands and Feet, *Pf. 22. 16.* So CHRIST was pierced in his Side with a Spear, and in his Hands and Feet with the Nails on the Cross.

VII. The *Messias* was to be numbred with Transgressors, *Isai. 53. 12.* --- *He hath poured out his Soul unto Death; and he was numbred with the Transgressors.* So CHRIST died betwixt two Thieves, *Mat. 27. 38.*

VIII. The Garments of the *Messias* were to be parted, and a Lot cast for his Vesture. *Psal. 22. 18.* *They part my Garments*

Garments among them, and cast lots upon my Vesture. This was fulfilled in **CHRIST**, *Job. 19. 23, 24.*

IX. The *Messias's* Body was not to see Corruption. *Psal. 16. 10. Neither wilt thou suffer thine Holy One to see Corruption.* So **CHRIST** did not see Corruption, his Body was raised the third day.

X The *Messias* was to ascend up into Heaven after his Resurrection, *Psal. 68. 18 Thou hast ascended on high, thou hast led captivity captive.* So **CHRIST** ascended into Heaven. *Luk. 24. 51.*

XI. The *Messias* was to be a Light to the Gentiles. *Isai. 49, 6. --- I will also give thee for a Light to the Gentiles, that thou mayst be my Salvation unto the end of the Earth.* And the gathering of the People shall be to him, *Gen 49 10.* Now this is fulfilled in **CHRIST**. In a little time after **CHRIST**'s Ascension, many Gentile Nations were enlightned with his Gospel. How did Christianity fly up and down, & spread almost through all the Roman Empire (as appeareth from the Book of the *Acts*, *Paul's Epistles*) in a short Time after **CHRIST**'s Ascension ?

XII. It was prophesied of the *Messias*. *Isai. 61. 1. The Spirit of the LORD GOD is upon me, because the Lord hath anointed me to preach good tidings to the Meek, he hath sent me to bind up the broken hearted, to proclaim Liberty to the Captives, and the opening of the Prison to them that are bound.* Now this was fulfilled in **CHRIST** in the New Testament; see *Luk. 4. 16, to 23.* **CHRIST** had the Spirit above measure, *Job. 3. 34.* We have many sweet Sermons of **CHRIST** in the Four Evangelists. **CHRIST** was a Spiritual Physician to many broken hearted ones; He delivered Souls from their spiritual Captivity and spiritual Prisons, by Converting them.

But further, when **CHRIST** came into the World, the Jews at that time had great Expectations of the *Messias's* Coming. And **CHRIST** in the days of his Flesh, did more

Miracles than ever any Person in the World before him: and his Disciples did many Miracles in his Name. *CHRIST* raised Persons *Dead* to *Life* again; this is a Work above the Power of Nature. *CHRIST's* *Life* was Holy, - his *Doctrine* was True and Holy. I think the Multitude and Variety of *CHRIST's* Miracles, and the multitude of Miracles done in the Name of *CHRIST* by his Disciples, with the holiness of *CHRIST's* *Life*, and the veracity and holiness of his *Doctrine*; and these things which were predicted of the *Messias* in the Old Testament, being fulfilled in *CHRIST* in the New Testament, Do prove that *CHRIST* in the New Testament, is the *Messias* of GOD which was prophesied of in the Old Testament.

Now I proceed to prove that CHRIST is GOD.

Arg. HE to whom the Names of GOD, the incommunicable Attributes or Perfections of GOD, the Works of GOD, and the Worship of GOD, are all ascribed, must be GOD:

But all these are ascribed to *CHRIST*:
Therefore *CHRIST* is GOD.

THE Names of GOD are ascribed to *CHRIST* in the Old Testament. *Psal. 45. 6. Thy Throne, O GOD, is for ever and ever; the Scepter of thy Kingdom, is a right Scepter. Isai. 9. 6. For unto us a Child is Born--- and his Name shall be called--- The Mighty GOD.*

In the New Testament *Rom. 9. 5. Whose are the Fathers, and of whom as concerning the Flesh CHRIST came, who is over all, GOD blessed for ever.*

THE Incommunicable Attributes of GOD are ascribed unto *CHRIST*.

Omniscience, is ascribed unto *CHRIST*. *Joh. 21. 17. Lord, thou knowest all things, thou knowest that I love thee.*

Omnipresence, *Mat. 18, 20 For where Two or Three are gathered together in my Name, there am I in the midst of them.*

Omni-

Omnipotency, Rev. 1. 8 ---- *which is to come, the Almighty.*
 Eternity, Rev. 1. 8. *I am Alpha and Omega, the Beginning and the Ending, saith the LORD, which is, and which was, and which is to Come.* Mic. 5. 2. *But thou Bethlehem ---- out of thee shall he come forth unto me, that is to be Ruler in Israel; whose goings forth have been from of Old, from Everlasting.* Now it is impossible any Creature can have these.

THE Works of GOD are ascribed unto CHRIST.

The Works of Creation, Joh. 1. 1. ---- *and the Word was GOD.* ver. 2. *All things were made by Him, and without him was not any thing made that was made.* and Heb. 1. 2.

The Works of Providence are ascribed to CHRIST, Col. 1. 17. *And he is before all things, and by him all things consist.*

The Works of Salvation. CHRIST pardons Sin, Mar. 2. 5. *When Jesus saw their Faith he said unto the sick of the Palsie, Son thy Sins are forgiven thee* CHRIST Sanctifies Souls, 1 Cor. 6. 11. ---- *but ye are washed, but ye are sanctified, but ye are justified in the Name of our LORD JESUS.*

THE Worship of GOD is ascribed unto CHRIST.

Baptism is in his Name, Mat. 28. 19. *Go ye therefore and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost*

The Publick Benediction is in his Name; 2 Cor. 13. 14. *The Grace of our Lord Jesus Christ, and the Love of God, and the Communion of the Holy Ghost, be with you all, Amen.*

I shall instance only one Scripture more, which proves CHRIST to be GOD; and that is in Phil. 2. 6. *Who being in the Form of GOD, thought it no Robbery to be equal with GOD.*

This Expression to be in the *Form of GOD*, signifies that CHRIST was GOD; as in the 7th. ver. his being in the *Form of a Servant*, signifies that he was a Servant. And so CHRIST being GOD, he thought it no Robbery to be *equal with GOD the Father.*

Now

Now it followeth, since the Names of GOD, and the Incommunicable Attributes of GOD, the Works of GOD, and the Worship of GOD. are ascribed to *CHRIST*; that therefore *CHRIST* must be GOD.



C H A P. XI.

That the CHRISTIAN RELIGION is the best Religion.

I Have proved the *Necessity of a Revealed Religion*. I have proved that the Holy Scriptures are GOD's Word. I have proved from the Scriptures and Jewish & Heathenish Historians, that *CHRIST* was in this World. I have proved from the Holy Scriptures, that *CHRIST* in the New-Testament, is the *MESSIAS* prophesied of in the Old Testament, and that he is GOD. Now *CHRIST* when he was in this World, taught his Church; and after his Ascension, Commissionated his Disciples to teach his Church *these Truths*, which he inspired them to teach: these inspired Teachings in the New Testament, contain the *Christian Religion*: the *Christian Religion* excelleth all other Religions in the World, and is the *best Religion*.

THE *Christian Religion* excelleth the Jewish Religion, (1) Because it frees from the Yoke of Ceremonies. Now the Ceremonial Law which was from GOD in the Old Testament is abrogated. (2) Because the Jewish Religion pointed out *CHRIST* to come; but the *Christian Religion* giveth us an account of *CHRIST*'s *Incarnation*, his *Life* in this World, his *Death* and *Satisfaction* to Divine Justice for the Sins of GOD's People, his *Resurrection*, and *Ascension* into Heaven, his *Intercession* and *Work* there, and of his preparing a Place there for his own. (3) Because GOD's hatred to Sin,

Sin, and the Sinfulness of Sin, is seen more fully in *CHRIST'S* Crucifixion and Sufferings, than in the Old Testament Sacrifices, which were Typical of *CHRIST*. (4) Because its Promises are clearer.

THE *Christian Religion* excelleth the Mahometan Religion. The Mahometan Religion placeth the Happiness of Heaven, in Eating, Drinking, Feasting, delicate Dishes; and in Carnal Love, and in acts of Sensual Pleasure. Now these things mentioned, are only suitable to this Mortal State, and Remedies for it: Eating and Drinking, are for the Sustentation or Preservation of Mankind here, and those Carnal Acts are for the Generation and Multiplication of Mankind: But Heaven is a Place of *Immortality*. The Mahometan Religion teacheth us, that GOD is carried about in Heaven in a Seat: What an absurd Notion is this of GOD!

THE *Christian Religion* excelleth the Religion of the Heathens; not to say any thing of the foolish and prophane Rites used by the Heathens in their Worship, as those in their Feasts unto *Bacchus* and *Flora*; but considering their Religion in its best representation; it is but such as Nature's Light can discover: It can never find out the way how GOD may be reconciled to Man; or the way how Sin, which requireth an *Infinite Punishment*, may be expiated. Their Religion is Natural Religion. Now Man being Fallen, there is no Salvation by this Religion: but the *Christian Religion* teacheth not only Natural Religion, but also the Religion Revealed by GOD, the Religion by which we only can be saved. It instructs us in the way of *Reconciliation with GOD*, and the way of *Salvation*; which *Natural Religion* can never do. As for the Deists or Free-Thinkers, they are to be reckoned among Heathens in their Principles, their Religion being only Natural Religion: yea, many Heathens in their Principles of Religion, do excell the Deists or Free-Thinkers, in this, that they do allow of a Revealed Religion. Nature's Light teacheth the Necessity of a Revealed Religion.



C H A P. XII.

Concerning a FUTURE STATE, with a serious and sincere Expostulation with, and Exhortation and Counsel unto Deists or Free-Thinkers.

THAT there is a *Future State*, I prove from *Reason*, not to say any thing of the Immortality of the Soul, she being in her Nature Immortal, because Incorruptible, and because of her simple & uncompounded Nature; you know the Soul hath simple Sensations and Thoughts, which cannot be divided; therefore the Soul her self must be simple and indivisible in her Nature, consequently Immaterial, Incorruptible, and Immortal in her Nature; unless you will say, that the *Effect* can be more Noble than its *efficient Cause*, which saying will be absurd and unreasonable. Are there not many wicked Persons in this World, who deal most *unjustly* with GOD, *scorning at all Religion*? and *unjustly* with their Neighbours, oppressing them, and tyrannizing over them? and most *unjustly* with themselves, slighting the Salvation of their own Souls? And yet they are prospering sometimes in this World, and have a full Cup of Comforts and Pleasures unto their dying Day; not punished for their *Sins* here.

Now if there be not a *Future State*, they not being punished in this World. then they are never punished:

But GOD is a just GOD, and since they are not punished in this World, they must be punished in the other World:

Therefore, there is a *Future State*.

To say that there is not a *Future State* for Man; is to say that GOD is not *Just*, yea that there is no GOD.

An Expostulation with Deists or Free-Thinkers.

SIRS,

WHY do ye think that ye can be Saved by the *Law* and *Light of Nature*? The *Law of Nature* requireth *Perfect* and *Constant Obedience*. Now ye are Transgressors of it, and the least Transgression of it deserveth Infinite Punishment, because against an Infinite Majesty. It is inconsistent with the Justice of GOD, to pass Sin unpunished. Ye can never suffer Infinite Punishment for the transgressing the *Law of Nature*; therefore ye must for ever, or always be punished: Therefore ye cannot be Saved by the *Law of Nature*. And by the *Light of Nature* ye may know that GOD is *Reconcilable*, and upon *treating Terms* with Man, by the various acts of Bounty, and the many Favours conferred upon Man; but *how* GOD is *Reconcilable*, the *Light of Nature* can never discover; therefore there is a *Necessity* of a *Revealed Religion* to know the way of Reconciliation with GOD, and the way to Salvation and Happiness. Hence it appeareth, that your *Principles in Religion*, are worse than the Heathens Principles, in this respect, that they do *allow* of a *Revealed Religion*, which ye do not. The *Light of Nature* pleadeth for a *Revealed Religion*, but still owneth its Insufficiency to find it out. Sirs, it is impossible ye can be Saved by *Natural Religion*, as I have proved. Your denying of *All Revealed Religion*, and of the *Holy Scriptures* being GOD's Word, and the *Divine Nature of CHRIST*, are Errors in the *Essential* and *Fundamental Principles of Religion*, and will ruin your Souls for ever. Will not these Discoveries which ye have of the *Way of Reconciliation* with GOD, and the *Way to Salvation and Happiness* in GOD's Word, augment your Torment, and Misery in the other World? I have proved that the *Way of Reconciliation and Salvation*, which ye have in GOD's Word, could not be invented by any Creature; consequently it is GOD's *Invention*. Had it not been better for you, that ye had never heard of the Contrivance of GOD about your Salvation, than when to hear it that you should slight it?

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Words

Words of Exhortation and Counsel unto Deists or Free-Thinkers.

1. I earnestly desire of you, that ye endeavour to get the *firm and lively Faith* of the Being of a GOD upon your Spirits. O Sirs, it is a *great thing* to believe the Being of a GOD ! Believe me, I know it, to my own sad Experience. O Sirs, believe me, it is *one Thing* to own the Being of a GOD, and to see that there is a GOD from rational Arguments ; and it is quite *another Thing*, for a Man to have a *strong and lively Faith* of the Being of a GOD upon his Spirit ; such a Faith as will exclude all *Atheistical Thoughts*, and all *Doubtings* about the Being of a GOD. O this is an high attainment ! O but it is sweet to a gracious Soul ! this may be a Spur to Duties ; this may make you truly careful to be Saved, and to enjoy GOD for ever. O get a lively Faith of the Being of a GOD, with the *Demonstration* of the Spirit and Power.

2. O discharge the Duties ye owe to GOD your Maker ; O *Fear* your offending of GOD, O *Love* GOD, O *Obey* GOD, O *Admire* GOD, and *Praise* Him ; *Seek* GOD and *Pray* to him. I beg it of you to Pray to GOD at least every Morning and Evening : under the Law there was the Evening and Morning Sacrifice. *Objection*, What need I pray, is not GOD Omniscient, and so knows all my Wants ? And is he not Good, and so Ready to communicate unto all my Wants, and to supply them ? *Answer*, Are ye not every Day and Night receiving *Mercies* from GOD ? And are ye not always *Sinning*, *Sinning* ? Should ye not therefore, and is it not highly rational, that ye *thank* GOD for the Mercies ye are every Day and Night receiving from GOD ? Doth not the Law of Gratitude require this ? And is it not highly rational that ye should beg from GOD daily the Pardon of your Sins ? From all which it is evident, that it is your Duty to Pray to GOD. O make Conscience in the performing the Duties of *Natural Religion* ; this will help to own the *Necessity* of a *Revealed Religion*. *Revealed Religion*

igion is not contrary unto *Natural Religion*. You see that I have proved from *Reason*, and the *Light of Nature*, that it is your Duty to pray to GOD. Now that your Prayers may be accepted, you must Pray to GOD in CHRIST's Name, because you are Sinners, and GOD's *Justice* must be Satisfied, and CHRIST hath Satisfied *Divine Justice*: so that it is upon CHRIST's Account that you can be accepted.

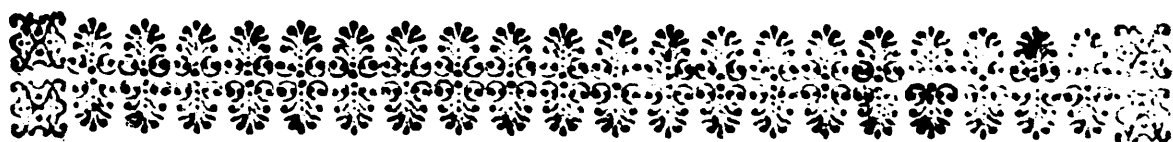
3. O be inquisitive about the Salvation of your *Souls*: and Meditate frequently upon *Death*, *Judgment*, and an *Eternal Future State*.



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An APPENDIX,

Proving that the Preaching of *meer Morality*, is not the best way of Preaching : against Free-Thinkers or Deists.

MORALITY is Good, and faithful Ministers of CHRIST will preach Morality ; it is their Duty so to do. Every true Christian is a Moralist, but every true Moralist is not a true Christian, witness the Young Man in the Gospel. The *meer Moralist* is not GOD's Saint, but the World's Saint.

The preaching *meer Morality* is not the best way of preaching, 1st. Because this will never instruct sinful and corrupt Man in the Way of Salvation, or Reconciliation with GOD. 2^{ndly}. Because if preaching *meer Morality* be the best way of Preaching, then Heathens as Heathens may be amongst the best Preachers ; that is, Men by the *meer Light of Nature*, without the *Bible*, or Revelation, and the knowlege of CHRIST, may be the best Preachers. And why not then a Heathen *Seneca* as good a Preacher as an Apostle *Paul* ? 3^{dly}. Because if sinful Man can't be justified before GOD by Morality or the Works of the Law ; then the preaching of *meer Morality* is not the best way of Preaching : But sinful Man can't be justified before GOD by Morality or the Works of the Law : Therefore the preaching of *meer Morality* is not the best way of preaching. And that sinful Man can't be justified by Morality or the Works of the Law, is plain from Rom. 3. 20. *Therefore by the deeds of the Law, there shall no flesh be justified in his Sight ;*

Sight: for by the Law is the knowledge of Sin. Possibly, Free-Thinker, thou mayst say, that the word *Law* in the Text now cited, is to be understood only of the *Ceremonial Law*; But it is evident that the word *Law* here in the 'foresaid Text, is to be understood also of the *Moral Law*: Surely thou canst not say, that the knowledge of Sin is either *only* or *principally* by the *Ceremonial Law*; but the *Law* in the Text, is a *Law* by which there is the knowledge of Sin; read the Text over: and surely the *Moral Law* teacheth the knowledge of Sin. Moreover if we be justified by the Deeds or Works of the *Moral Law*; then Man would have matter of *boasting*; but in Justification we have no ground or matter of *boasting*: Consequently, we are justified by *Faith*, without *Works* either of the *Ceremonial* or of the *Moral Law*: see the 27th and 28th Verses of the said 3d Chapter of the Epistle to the Romans; *Where is boasting?* it is excluded. *By what Law, of Works?* Nay, but by the *Law of Faith* *Therefore we conclude, that a Man is justified by Faith, without the Deeds of the Law.*

Faith justifieth not as the *efficient Cause*, nor as the *meritorious Cause*, nor as a *Work*. Faith is not the *efficient Cause* of a Sinner's Justification, GOD only is that Cause; it is GOD only that pardoneth Sin, *Mar. 2. 7.* Neither is Faith the *meritorious Cause* of Justification, the Satisfaction, Blood and Merits of CHRIST is that, *Eph 1. 7. In whom we have Redemption through his Blood, the Forgiveness of Sins.* Neither doth Faith justify as a *Work*, for then there would be matter of *boasting*. How then doth Faith justify? It is the *instrumental Cause* of our Justification. *Rom. 5. 1. Therefore being justified by Faith, we have Peace with GOD.* The Reason why GOD fixeth upon Saving Faith as the *instrumental Cause* of a Sinner's Justification, is, because it is that Grace which emprieth a Man mostly of himself, his own Righteousness and Works, and maketh him rely wholly upon the Righteousness of CHRIST, for Justification.

Objection, To preach Morality is the best way of preaching, this was CHRIST's Method in his Sermons upon the Mount. *Mat. 5, 6, and 7th Chapters.*

Answer, 1st. Our LORD preached Morality, He came
not

not to destroy the Moral Law ; but then he also mixed his Sermons upon the Mount, with his *Righteousness*. See Mat 5. 6. *Blessed are they that do hunger and thirst after Righteousness*. And Mat. 6. 33. *But seek ye first the Kingdom of GOD, and his Righteousness*. By Righteousness, in both Places cited, understand not only the Righteousness of Sanctification, but also the Righteousness of Justification, the *imputed Righteousness* of CHRIST.

2^{dly}. Though CHRIST preached Morality, yet not *meer* Morality For he preached the Necessity of Regeneration, in order to eternal Salvation. Joh. 3. 3. --- *Except a Man be born again, he cannot see the Kingdom of GOD*. And frequently the Necessity of Saving Faith, Mar. 16. 16. --- *But he that believeth not shall be damned*. And he telleth us by his Apostle, that it is impossible without Saving Faith to please GOD, Heb. 11. 6. CHRIST preached frequently Repentance unto Life. There is a legal Repentance, when a Man sorroweth for Sin meerly because of Hell and the Wrath of GOD, or some Civil Punishment; Men may go to Hell with such a Repentance And there is an Evangelical or Gospel Repentance, a Repentance unto Life; this is a Supernatural Grace, which includeth, (1) A deep Sense and Conviction of Sin. (2) Apprehensions of the Mercy of GOD in CHRIST. (3) A forsaking of Sin with godly Grief or Sorrow, and a holy Blushing for it, a Heart hatred unto it, and a free Confession of it. (4) A turning unto GOD, which lieth in a fervent begging of Pardon, and new Obedience. It is the Repentance unto Life which CHRIST frequently preached.

The truly Christian, the incomparable and best Method or Way of preaching to sinful and lost Man, is, to Preach upon these subsequent Heads frequently. 1. The miserable State of Man by Nature. 2. Man's incapacity to help himself out of that miserable State. 3. That all adult Persons must have a Law-work in them before their Conversion [Though some have great Degrees of a Law-work as great Sinners, such as *Manasseh*, and these who have been great Trusters unto their own Righteousness as *Paul*; which Method is called a Law-work by some Divines, in opposition to a Gospel way; as when GOD bringeth in Souls to himself

himself by a Word of Promise, where there is but small degrees of a Law-work, as *Zaccheus*] yet at the least these three Degrees of a Law-work are necessary unto the Conversion of every Adult Person, to wit, (1) A Conviction of the *Law* of GOD, that it is *holy, just and good*, and of its *Spirituality and Penalty*. (2) A Conviction, that he is the very Man that is the Transgressor of GOD's *Law*. (3) A Conviction of his Misery by his transgressing GOD's *Law*. Without these three degrees of a Law-work, a Man will never hate Sin aright, and these said Degrees tend to lead out a Man to prize CHRIST the SAVIOUR. 4. The best way of Preaching, is to preach that JESUS CHRIST is the *only* Saviour of lost Man. *Act. 4. 12. Neither is there Salvation in any other : for there is none other Name under Heaven given among Men, whereby we must be saved.* 5. That Man must be regenerated and Born again, if ever he would enter into Heaven, *Joh. 3. 3. --- Except a Man be Born again, he cannot see the Kingdom of God.* 6. Saving Faith in CHRIST, *Mar. 16. 16. Act. 16. 31.* or that a Man must receive CHRIST, and rest upon him alone in all his three Offices, of Prophet, Priest, and King, for Salvation. This receiving CHRIST and resting upon him alone for Salvation as aforesaid, is the *formal and essential Act* of Saving Faith. 7. Repentance unto Life, *Mar. 2. 15.* 8. Upon Death, Judgment and Eternity ; and upon all such good Subjects as may be forawak'ning and quick'ning up of Men to Piety and Vertue, or true Religion.

I look upon this Method of Preaching as the best. Moreover Ministers ought to preach against Errors and against the Vices or Sins of the Land and Place where they live, *Isa. 53. 1. Cry aloud, spare not, lift up thy Voice like a Trumpet, and show my People their Transgression, and the House of Jacob their Sins.* They ought to conceal no Truth out of Fear or Favour of any Man ; but endeavour in a weighted way to discover unto their People, the whole Counsel of GOD, according to their utmost Capacity. *Act. 20. 27. For I have not shunned to declare unto you all the Counsel of GOD.* Let Ministers Preach by their Lives and Conversations to their People, let their Conversations be Gospel Conversations, as they would not be guilty of Self-murder, and the
Blood

Blood of Souls, and as they would not be found Agents for Atheism and the Devil.

It any Man which hath read the Holy Scriptures, or heard them read, preach *only meer Morality* unto his Auditory, then I look upon him as a slighter of the Covenant of Grace, a slighter of CHRIST, a slighter of the holy Scriptures, a Perverter and Subverter of the Gospel of CHRIST. Free-Thinker, read these Words of holy Scripture, and tremble, Gal, 1. 7, to 10. --- *But there be some that trouble you, and would pervert the Gospel of CHRIST. But though we or an Angel from Heaven, preach any other Gospel unto you, than that which we have preached unto you, let him be accursed. As we said before, so say I now again, if any Man preach any other Gospel unto you, than that ye have received, let him be accursed.* Free-Thinker, it may be when thou art upon a dying Bed, and thy Conscience cometh once to be awak'ned, that then thou wilt have higher and better tho'ts of the holy Scriptures than now thou hast; but if thou changeft not thy Thoughts of the holy Scriptures in this World, then I am sure that thou shalt change thy Tho'ts of the Holy Scriptures in the World of spirits; but alas! alas! then too late, too late for thee. Sayest thou, that thou wilt believe nothing, but what thou canst fully comprehend? Then I ask thee, dost thou fully comprehend the Being of a GOD? If thou wilt believe nothing but what thou comprehendest, then thou must deny also the Being of a GOD. Free-Thinker, I have proved the Necessity of a *Revealed Religion* in my VIIIth Chapter of this Treatise; and I have proved that the *Holy Scriptures* are GOD's *Word* in my IXth Chapter: Consider well these Arguments in Time, before it be too late.

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