1149

THE Vnreaſonableneſs OF INFIDELITY;

Manifeſted

In four diſcourſes, the ſubject of which is expreſſed in the next pages.

Written for the ſtrengthening of the weak, the eſtabliſhing of the tempted, the ſtaying of the preſent Courſe of Apoſtaſie, and the Recovery of thoſe that have not ſinned unto death.

By RICHARD BAXTER.

LONDON, 16.
Printed by *R. W.* for *Thomas Underhill*, at the Bible and Anchor in *Pauls* Church-yard, and for *F. Tyton*, at the 3 daggers in Fleet-ſtreet, 1655.

MVSEVM
BRITAN
NICVM.

1. THE Spirits extrinsick witness to the Truth of Christianity, on *Gal.* 3. 1, 2, 3.

With a determination of this Question: VVhether the miraculous works of Christ and his Disciples do oblige those to Believe who never saw them? *Aff.*

2. The Spirits Internal witness to the Truth of Christianity, on 1 *John* 5. 10.

3. For Prevention of the un-

pardonable sin against the Holy-Ghost : A Demonstration, that the Spirit and works of Christ were the finger of God: Or, the holy war between Christ and Satan; on *Mat.* 12. 22. to 33.

A Postscript against Mr. *Lyfords* exceptions.

4. The arrogancy of Reason against Divine Revelations repressed : or proud Ignorance the cause of Infidelity, and of mens quarrelling with the word of God; on *John* 3. 9.

Heb.

Heb. 2.3,4. *How shall we escape, if we neglect so great salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him : God also bearing them witness both with signs and wonders, and with divers Miracles, and gifts of the Holy-Ghost, according to his own will.*

John 15. 24. *If I had not done among them the Works which none other man did, they had not had sin.*

John 9. 29, 30, 31, 32, 33. *We know that God spake unto* Moses; *as for this fellow, we know not from whence he is. The man answered and said unto them, Why, herein is a mervelous thing that ye know not from whence he is, and yet he hath opened mine eyes. Now we know that God heareth not sinners; but if any man be a worshipper of God, and doth his will, him he heareth; since the world began, was it not heard, that any man opened the eyes of one that was born blind : If this man were not of God, he could do nothing.*

Iohn 3. 2. *Rabbi, we know that thou art a Teacher come from God; for no man can do those Miracles that thou doest, except God be with him.*

TO

The Right Honourable the Lord

BROGHIL,

Lord president of the Council of State for the Government of *Scotland.*

My Lord,

WHen you were pleased to tell me your thoughts of the acceptableness of the attempt in the second Part of my Book called, *The Saints Rest*, and of how great use it would be to have that work yet more fully done, I told you, I had some popular Sermons more by me on that subject, which though they look not like such a full performance,

might yet, as a ſupplement to the foreſaid diſcourſe, afford ſome help to the ſettling of tempted ſouls in the faith. Upon ſome unexpected occaſions which fell out when I was with you, with which your Lordſhip was well acquainted ; I put the firſt of theſe Papers then into the Preſs, which moved ſo ſlowly, that it hath not reacht the laſt till now. Such as they are, I here preſent them to you, with the thankful acknowledgment of thoſe great undeſerved reſpects and favours, which I then received from you. And as I firſt preſent them to your hand, ſo do I wiſh the firſt and fulleſt effects of them upon your heart: For though I doubt not but you are eſtabliſhed in the foundation of the faith, and reſolved in theſe great matters long ago, and therefore are none of thoſe for whom I principally publiſh this book; yet

yet may the ſtrongeſt Beliver on earth receive an encreaſe of their faith, even in the Principles and Eſſentials of the Chriſtian Verity. Oh what raiſed, vigorous aud conſtant Affections ſhould we have to God and the Life to come? and what reſolute, and invincible induſterie for the attainment of them, with a contempt of all theſe terreſtrial toyes, if we were not ſo defective either in *A ſound belief*, or *A ſerious Conſideration* of theſe tranſcendent, incomparable but inviſible things! We ſhould then apply our ſelves to the living God, and ſtudy his pleaſure, and wholly fit our ſelves thereto, and hang upon him with greater Obſervancy and Expectation, than any ſenſual ambitious Paraſites, do ſtudy to humor the Princes of the earth, or conform themſelves to their uncertain minds. The life of the higheſt unſanctified Monarch

Monarch, would then appear to us as Childrens games or dreams, and as a ſordid, baſe, unprofitable drudgery, in compariſon of the life of the pooreſt Saint; who is daily taken up with attendance upon God, and is by Faith a Courtier and family-ſervant, of the infinite Soveraign of Heaven and Earth; whoſe heart is employed in loving him, his tongue in praiſing him, and his life in ſerving him; while he remaineth on earth hath his converſation in heaven; and walketh and converſeth with God in the Spirit, while he walketh and converſeth with men in the fleſh; having ſurer intereſt in the Love of God, than the higheſt favourites in their Princes Love; that hath acceſs to him on every juſt occaſion; and hath his ear in every juſt requeſt: that liveth here upon his Grace; and groundedly expecteth

pecteth to be ſhortly in his glory; where they that followed Chriſt in the Regeneration, denyed themſelves, forſook all for him, and ſuffered with him, ſhall reign with him, and behold the glory that is given him; and they that lived here in contemned obſcurity, whoſe happineſs was not known to the unbelieving world, ſhall then ſhine as the ſtars, and be as the Angels of God. O were this bleſſedneſs but well *believed* and *conſidered*, how could it be ſo neglected! ſo coldly deſired, mentioned, and ſought after, as commonly it is? and ſo many thouſands loſe it, by ſuch ſottiſh lazineſs, and ungrateful contempt? Certainly no cold or dull affections, no half or halting reſolutions, no mean, reſerved, ſlight endeavors, beſeem that man that cals himſelf a Chriſtian: For to be a Chriſtian, is to be ſoundly perſwaded,

ſwaded, of all the forementioned felicity of the Church, and the neceſſary means by which it muſt be obtained, through the purchaſe of our Redeemer. And its no middle things; nothing but higheſt affections, reſolutions and attempts, with invincible patience, and unwearied diligence, that beſeems that man, who profeſſeth to ſeek ſo high a bleſſedneſs, as to live eternally with Angels in the glorious preſence of God. Either it is true that there is ſuch a ſtate to be obtained by Believers, or it is not true. If it be true, and truly believed, away then with all the pleaſures of ſin! away with the flattering glory of the world! away with theſe deceitful nominal Riches! Let theſe be their Portion who believe no better; we muſt uſe inferior things indeed for God, if he put them in our keeping: but we have higher matters to *mind*

mind, and to *enjoy*. No matter how dear it coſt us, nor what we ſuffer, nor how much we croſs this murmuring fleſh: we are ſure we ſhall be no loſers, nor repent the bargain when we come to heaven. What palpable ſelf-contradiction is it, for a man to live a carnal or careleſs life, or to be but coldly, ſuperficially and reſervedly religious, who profeſſeth to believe The Reſurrection of the Body, the Life Everlaſting, with the reſt of the Articles of the Chriſtian faith! But if they take theſe things for fables, why do they not ſpeak out, and ſay ſo, but diſſemblingly ſeem to be Chriſtians, when they are none? As for ſuch, I ſhall ſpeak to them in that which followeth, and through the whole Book.

My Lord, I had not poured out all theſe words to you, but on ſuppoſi-

tion

tion that your name will tice hither the eyes of ſome that need them more then you. And yet I will not ſo injuriouſly flatter you, as to ſay I imagine you need them not at all. It is impoſſible that an imperfect ſoul in fleſh, in the midſt of the honors and employments of the world, ſhould have no need to be remembred of the things inviſible, or to be quickned in the proſecution of that which he doth remember. Wiſe men have been overreached by the ſubtile Tempter, to fall in love with Vanity and Vexation: The ſenſual object doth powerfully, though unreaſonably beguile; becauſe of the natural eagerneſs of the fleſh; which is ſo greedy of the bait, that it will ſcarce forbear, even when we ſee the hook. He that ſtandeth over the graves of his anceſtors, and looketh upon his Fathers ſcull, and asketh,

asketh, *Where is now their worldly Honours, and what good have their pleaſures and proſperity done them?* is yet prone to embrace the ſame deceits, and neglect the certain durable felicity. Its hard ſo long to reſtrain the ſenſes, while faith and reaſon have leave to ſpeak. Thoſe that were no babes, have loſt their eyes in the duſt of Riches, and the ſmoak of honours. A ſtrong head may turn round on the pinacle of a ſteeple. I had rather ſtand on the ground, and look up at them with pitty and admiration, then ſtand with them and look down with fear; It hath made ſome men wheel-ſick but to gaze upon their vain-glory. You know, I doubt not, better than I, that theſe mountain tops are tempeſtuous habitations; where men are ſtill in the ſtorms of envy and jealouſies; where its hard pleaſing men; and where there are the greateſt hinde-

hinderances to the pleaſing of God; and where few find that pleaſure which they expected to themſelves; Like the Philoſophers ſtorm at Sea, *ubi ventus neque manere ſinit, nec navigare.* A tottering ſtate, and quickly overturned: we need not go to ſuch as *Belliſarius* for our proof; the end of all the living proveth it. If envy and ingratitude let them alone, death will not. The moſt ſhining glory will be quickly burnt to a ſnuff, though no churliſh blaſt ſhould ſooner extinguiſh it. It hath coſt many a man full dear to mount into the ſaddle, that hath quickly been unhorſt; but he that rideth longeſt muſt come down at laſt. When they have caſt away their ſalvation to attain their wills, ſome of them have proved like *Servilius, Conſules diales*: or like *Vatinius*, on whom *Cicero* broak the jeſt, that *ejus anno magnum*

num oſtentum fuit, quod eo conſule nec bruma, nec ver, nec æſtas, nec autumnus fuiſſet: if not like Biſhop *Fiſher*, whoſe head was cut off when the Cardinals hat ſhould have been ſet on. Kings and Parliaments, Honor and Nobility, are things (we ſee) that cannot perpetuate themſelves. Not that all Dignities are therefore to be *refuſed*; but leſs deſired, more feared, and more cautelouſly uſed: That they may be received as *Æmilius* did his conſulſhip, *qui negavit ſe illis habere gratiam; non enim ob id tum deſignatum imperatorem, quod ipſe deſideraret imperium, ſed quod ipſi Imperatorem*: not becauſe they want Honour and Rule, but becauſe the people want good Rulers: And they muſt be held as *Seneca* did his friends, who could ſay, *Mihi amicorum defunctorum cogitatio, dulcis ac blanda eſt; habui enim illos tanquam amiſſurus; amiſi tanquam*

habeam. Self muſt be denyed, and fleſh muſt be reſiſted, yea ſubdued and mortified, by all that will be ſaved: But to do this in the fulneſs of wealth, or height of Honor, where ſelf-denyal will be ſo dear, and where the fleſh hath ſo much to hold or loſe, and therefore hath ſo much to plead; this is the great difficulty, which maketh the ſalvation of ſuch ſo rare. It is a hard, but moſt neceſſary leſſon for great men, to live to God, and not to themſelves; to Devote themſelves wholly to the ſervice of Chriſt, and to make it their daily ſtudy and buſineſs to Do Good, and to make themſelves friends of the Mammon of unrighteouſneſs. Thoſe few that learn this holy wiſdom, are doubly obliged to the Love of God, and ſhould be doubly thankful. *Animoſius enim a mercatore quam a vectore ſolvitur votum*, &c. *Sen.*

But

But becauſe this grace is ſo exceeding rare, and the higheſt mountains are uſually moſt unfruitful, and it is the hard to get that way to heaven; we have little reaſon to be in love with our temptations, nor to be too keenly ſet on that which ſo much endangereth our everlaſting well-fare, & which hurteth moſt where it is moſt beloved. If we loſe it for the advantage of our ſouls, let it go: we have the conſent of Reaſon that *optanda eſt jactura, quæ lucro majore compenſatur*: If any ſtep before us, we have ſmall cauſe to envy them; *Nunquam erit fælix, quem torquebit fælicior*, Sen. The *fulfilling* of aſpiring deſires, would be but the cutting off the Ambitious mans *delight*; For there is more pleaſure in the *expectation* of ſuch things, then in the *Poſſeſſion*; it being the nature of terreſtrials to promiſe more then they can perform,

 and

and to ſeem better at a diſtance, than when you draw too neer: In the hope and proſecution of them, there is Delight: ſuch as accompanieth deluſions and golden dreams: but when a man hath all he would have, his ſtomach is over-ſet, and the pleaſures gone. Which made the Moraliſt thus comfort men of the lower rank; *Age potius gratias pro his quæ accepiſti; Reliqua expecta, & nondum plenum te eſſe gaude. Inter voluptates eſt ſupereſſe quod ſperes.* What pleaſure is then in the ſure grounded hopes of the Saints? But I muſt ſtop.

My Lord, as I was unwilling to direct to you a meer complemental empty Epiſtle, ſo am I encouraged to uſe this freedom with you, becauſe I am very confident you can diſcern *A faithful Monitor*, both from an *Accuſer* on the one ſide, and from a *Flatterer* on the other. That the God of

of peace may eſtabliſh you, ſanctifie you throughout, and keep you blameleſs and undefiled, is the hearty prayer of

Your much obliged ſervant in the faith of Chriſt

Kiderminſter, Aug. 20. 1655.

Richard Baxter.

An Advertiſement explicatory; eſpecially about the Neceſsity of Gods execution of his Threatnings, or of Chriſts ſatisfaction: To prevent miſunderſtanding.

LEſt any underſtand the 41. page, as if I wholly denyed common innate principles, obſerve, that it is only Actual connate knowledge that I deny, and in reſpect to which I ſay that the ſoul is *raſa tabula*: but I confeſs a Natural Paſsive power for the knowing of them, and a greater diſpoſition or aptitude in the Intellect to underſtand them, then concluſions drawn from them: and ſo that an Infant alſo may have a ſanctified intellect, by ſuch Aptitude and Diſpoſition. But I think not that ever theſe would be acted (in an ordinary natural way) without the help of ſome ſenſe.

Also concerning pag. 46. to 59. specially, p. 53, 54. lest I be mis-understood in that great controverted point, about the Necessity of the execution of Vindictive Justice in mans suffering or Christs satisfaction: I shall briefly declare my thoughts about it in these few Propositions.

Prop. 1. It is not a meer *Necessitas consequentiæ*, or Logical necessity of the Verity of an Enunciation that we enquire after: for it is on all hands confest that Christs Death was thus Necessary. 1. *Necessitate Immutabilitatis, ex suppositione Decreti Divini.* 2. *Necessitate Infallibilitatis, ex suppositione Præscientiæ Divinæ.* 3. *Necessitate & infallibilitatis & veracitatis divinæ, ex suppositione prædictionis*: Because God decreed it, foreknew it, and foretold it.

2. We do not mean a simple Necessity in existing; as God is *ens Necessarium*: For all Creatures are confessed to be Contingent Beings.

3. Nor yet do we mean an Hypothetical Necessity, *Existentia qua res quando est, necessario est.* For this is but Logical, and is undoubted among us.

4. No man among us doth affirm that God doth Necessarily punish sinners, by such a Natural Necessity as inanimates or bruits act by, that

that do it *quantum in se*, &c. *Ut ignis urit.*

5. Nor yet do any affirm that it is by enforcement Necessary to God; either *violentiæ*: for that is only in Natural Agents: Or *coactionis* (which is on free Agents) For none can force God against his will.

6. Whereas some talk *de Necessitate determinationis* among men, as when the will is determined by God, and the Practical Intellect, (habits and objects concurring) and thereupon raise disputes, Whether answerably in God his eternal wisdom and communicative nature may not be said to determine his will to create the world in time, and do what ever is done, and so whether there were not *Necessitatio determinationis*? and also whether there were not *Necessitas ad finem*, that is, whether it were not best that Gods Glory should be attained, and thus attained, and no other way would have been so well, and whether all this be declared by the event? I suppose these be arrogant presumptuous disputes, which I dare not offer to determine. Only I say, that I suppose, as to man, they lay a false ground: seeing the Intellect doth not properly Determine the will, but only necessarily concurr as a propounder of the object (which is but a moral cause of the determination) that so the will

will may determine it self. And of Gods own Determination of our wills, yea in gracious acts, a Reverend Divine in a late writing (Mr. *Capel* par. 4. of Tempt. p. 38.) saith, *We do not Determine Gods will, nor doth God immediately Determine our wills; but by infusing a life and soul as it were of Grace. By an Habit of Grace, deserved for us by Christ, God makes our wills determine themselves to follow him: and this the Scripture calls, not a forcing, but a drawing of us, not as we draw a man to the Gibbet, but as we draw a man to a wedding who hath the wedding garment, or as we draw a sheep after us with a bush of Ivy, as we draw children after us with Nutts and Apples, by way of perswasion indeed, which is so forcible that Scripture calls it a kind of constraining.*

7. But let us suppose (for I shall not contradict it) that the common determination is right, that God created the world, not necessarily, but freely, not only as Freedom is opposite to Co-action, and to any extrinsick imposed Necessity (which are unquestionable) but also to an intrinsecal necessity, so that his wisdom and communicative nature or glory did not Necessitate the Creation of the world, but that he so willed to create it, that *consideratis considerandis*, he might have nilled it, and in this sense did freely create it: I say, on this com-

common ground supposed we shall proceed, though I fear such high enquiries my self.

8. God having freely created the world, and made man as he is, a reasonable creature, it followed by a necessary Resultancy from the nature of man, and compared with God, that man was Gods subject and to be ruled by him, and God was his soveraign Ruler: This necessity is the same, as there is of every Relation, *a positione subjecti, fundamenti, termini*. It is a contradiction for a Rational creature to be made by God with a capacity of, and inclination to, an immortal felicity in the fruition of God; and yet that this creature should not be Gods *own*, and his *subject*, and God be to him by right of that Creation, both proprietary and Soveraign Rector.

9. When God is once become the Rector of mankinde, it is necessary that he actually rule him (supposing that he continue his Being, Nature, and so that Relation.) To be a Ruler, is to be one to whom it belongeth to Rule actually: It is necessary therefore from Gods Natural perfection that he do the work of that relation which he hath himself assumed, and thereby undertaken to do: Both Justice and Veracity, wisdom and goodness require it. If God should say, I will be mans Ruler, but will not Rule him, it implyed some contradi-

contradiction or unfaithfulness: And therefore to *Do* so, would be the same as to *say* so.

10. If God must necessarily Rule, he must necessarily give Laws, and execute them. For Legislation and execution (whereto Judgement is usually necessary) are the parts of Government. At least let us first conclude the necessity of Legislation. For it is a contradiction to Rule the rational creature without a Law.

11. As we know the Necessity of Creation, so know we no Necessity of Gods making Positive Laws; but that God did it so freely, that he might have done otherwise, or not done it, while man was in innocency (though some think that even then, supernatural Revelation, and Positive precepts were of necessity *ad finem*.)

12. The whole Law of nature (which was such to innocent man) did *necessarily* result from the Nature of man as Related to God and his fellow-subjects; and as placed in the midst of such a world of objects; and so is legible *in rerum natura*. It is a contradiction for man to be man, so Related to God and the Creatures, and not to be obliged to esteem and Love God above all, and to obey all his commands, to Love one another, and other duties

duties of the Law of Nature.

13. There are some duties that are founded in the Relation of *our very rational Nature*, to the holy perfect nature of God, as to esteem him, and believe him to be most powerful, wise, good, *&c.* to Reverence, Love, and Obey him, *&c.* And some Duties that are founded in the Relation of our Natures one to another, and some from the inseparable innocent principle of self-love. All these have their necessary Original with our natures, by Resultancy therefrom: and God cannot (that is he will not, because he is perfect) Dispense with them: nor yet reverse them but by destroying our natures, which stand so related, and are the foundation thereof. But yet those are not absolutely *necessary* for the future: because it is not absolutely necessary that God should continue those Natures in Being. He may annihilate them (supposing he had not declared that he will not) and then these natural duties cease upon the cessation of the subject: But while man is man, it is contradictory and impossible, that such natural Good should not be Good, and such Natural Evil as is contrary to it be evil.

14. There are some duties of the Law of nature founded in Natural but mutable Accidents, Relations, Moods: These are indispensably

ably Duties, while theſe Relations or other Accidents remain, which are the foundation of them: But God can deſtroy the Obligation, by changing and deſtroying thoſe Relations and Accidents. So he did warrant the Iſraelites to take the Egyptians goods by changing the Propriety; and ſo he can diſſolve moſt of the obligations of the fifth, ſixth, ſeventh and eighth Commandements, as to this or that particular perſon, by a change of the perſon or thing; but not diſpenſe with it *rebus ſic ſtantibus*.

15. By what hath been ſaid, the great Queſtions may be determined, Whether any thing be eternally Good or Evil? Or any thing indiſpenſably Good or Evil? Or whether God will things becauſe they are Good; and Nill them becauſe they are Evil; or they are Good and Evil becauſe God Willeth and Nilleth them? For it being from the Relation of the humane nature to the Creator and fellow-creatures, that Natural Duty doth Reſult, it is Impoſſible that it ſhould *quoad exiſtentiam* be a Duty before the Creation. All Duty is ſome ones Duty: But when there was no ſubject, it could be no ones Duty: therefore no Duty: But *quoad eſſentiam in eſſe Cognito*, we may ſay that this or that was Good or Evil from Eternity: which is no more but this, that if

if there had been ſuch creatures in Being from Eternity, this or that would have been their Duty; and ſo that it was a true Propoſition from Eternity (had Propoſitions been then framed) that *ſuch duty will be due from ſuch Creatures*. But in time, the bare Creation of man in ſuch a world doth conſtitute theſe principal Natural Duties, without any further conſtituting will of God; and Duties they will be while man is man: ſo that God could not continue man in his nature and place in the world, and yet cauſe theſe Duties to ceaſe: it being a contradiction. And ſo as to all the Approbatory, Exhortatory, Remunerative will of God, it may truly be ſaid that he wills theſe natural duties becauſe they are Good, and not that they are Good becauſe he wills them. As alſo that there is no further free act of his will neceſſary to make them Good or Duty, beſides his making man and the nature of creatures: But as to Gods creating will which laid the foundation of this Duty, it may truely be ſaid, that all ſuch Duties are Duties becauſe he willed them: For he might have choſen to have made man, or have made him not man, but ſomewhat elſe. On the contrary we may ſee how to Judge of Evil, and how to underſtand thoſe paſſages of the Antients, that God nilleth Evil, becauſe it is Evil. As *Athenagoras*

nagoras de reſurrect. Mort. For what God willeth not, he therefore willeth not, either becauſe it is unjuſt, or becauſe it is unmeet.

16. Duty being once conſtituted, the dueneſs of Puniſhment to the ſinner reſulteth from the ſin and Law, and the nature and Relation of God and man, by unavoidable neceſſity. It cannot be *ne per Divinam potentiam*, that there ſhould be a ſin which makes not Puniſhment naturally due to the ſinner; Or a ſin which Deſerveth not Puniſhment. Every Law doth oblige *aut ad Obedientiam, aut ad pœnam*: and this is ſo eſſential to a Law, that if Duty only were expreſſed without any penalty, yet by the Law of Nature penalty would be Due to the offendor. The common light of nature manifeſted in correcting children and ſervants, and puniſhing ſubjects, and in all government through the world, doth put this out of doubt, beſides the Law of God.

17. It is not therefore to the breach of Natural precepts only, but to the breach of Poſitive precepts alſo, that puniſhment is naturally Due. For though God do freely make Poſitive Laws, yet Puniſhment Neceſſarily is Due to the breach of them: Nothing in Morality more clear to the light of nature, then that all ſin againſt God, deſerveth ſome puniſhment. 18. Law

18. Law doth not as ſuch, or by its eſſential act preceptive or comminatory, determine that the Duty ſhall eventually be performed, or the Puniſhment on the diſobedient eventually executed. Nor doth it ſo oblige the Lawgiver to Puniſh as that he may in no caſe diſpenſe with it; but obligeth the offendor to ſuffer, if he execute it, by conſtitnting the Decrees of the Penalty.

19. Yet two waies do ſuch Laws ſpeak *de Eventu*, as well as *de Debito pœnæ*. Firſt in that they are given as *Normâ judicii*, as well as *officii*: This is one of the known ends and uſes of the Law: So that when God made his firſt Laws for mankind, in the promulgation of them he did as much as ſay to the world of mankind, *According to theſe Laws ſhalt thou live, and according to theſe Laws will I Judge you*: which comprehendeth in it two aſſertions *de Eventu*. 1. That God will ſo ordinarily execute his own Laws, that the people to whom they are given have great cauſe to expect it. 2. That he will not at all miſs of the ends of them in reſpect of ſuch execution; and therefore though he have not parted with his ſupralegal power; yet will he never relax his Laws, but upon valuable conſiderations in Political reſpects; that is, on ſuch terms as the Ends of thoſe Laws (or of the Legiſlator in

making them) may be as well (or better) attained, as by the proper execution of them. So that ſome prediction *de Eventu* is implyed in the very nature and end of the Law, in that it was made to be *Norma judicii* : Secondly, and to the Law of Grace there is alſo affixed a Peremptory Commination, which doth not only conſtitute (as all Laws) the *Debitum pœnæ*, but alſo doth predict the certain execution, and foretell that there ſhall never be any Remedy, and ſo the Legiſlator is in point of Veracity as it were obliged to execute it ; that is, he hath revealed that he will ſo do.

20. As God (having thus *neceſſarily* made the Law of nature, on ſuppoſition of nature it ſelf) doth by that Law alſo *neceſſarily* determine of the Dueneſs of Puniſhment to every ſinner, and that this ſhall be the courſe of Judgement ; ſo this *Juſtice* will give to all their *Due*, and will make a difference by Rewards and Puniſhments between them that differ as Righteous and unrighteous ; and his *wiſdom* cannot ſuffer the fruſtration of his Legiſlation, or the miſsing of the ends of Government, nor thoſe great evils that would follow the non-execution of Juſtice (according to its evident Natural tendency.)

21. If God having *neceſſarily* given man a Law

Law agreeable to his Nature, ſhould omit him without Puniſhment to violate that Law, it would naturally produce, or neceſſarily tend to theſe ſad effects. 1. It would be an apparent occaſion to draw men to further ſin, when they ſee that the Law is not executed. 2. It would draw men to contemn the Law as a meer ſhadow, and a thing not to be feared or regarded. 3. It would draw them to accuſe the Law-giver of Levity, Mutability, or Overſight and imprudence in making his Laws, or inſufficiency to attain his ends. 4. It would draw men to think that God in his Law did Diſſemble, and in ſome ſort Lye : For the purpoſe of the Threatning, is to awe ſinners, by telling them what they muſt expect if they tranſgreſs, and how they ſhall be judged : therefore if ordinarily there ſhould no ſuch evil befall them, they are put into falſe expectations, and feared with a ſhadow of deceiving words. And ſo it would be a great breach on Gods part in the frame of Morality or Policy, and plain imprudence, if not Injuſtice in Government, to cauſe ſuch inconveniences, and lay ſuch impediments in the ſubjects way, to turn them from obedience, and croſs his own ends and the Nature of Government.

22. Legiſlation, Judgement and Execution,

on, are proper parts of Government: He therefore that must necessarily Govern, must necessarily make laws, & cause them to be executed.

23. It is commonly through their own imperfection that Lawgivers are fain to dispense with their own Laws, or may fitly do it: But God hath no imperfections.

24. If some cases may fall out (as in case of small, or secret sin, *&c.*) that God might dispense with his Laws without any of the forementioned inconveniences, yet *Ordinarily* he cannot do it, without changing the course of nature first: Nor in case of the first great breach of his Laws: So that we need not (to our purpose) dispute whether God can pardon *no* sin without satisfaction? But whether he could in Wisdom and Justice pardon *Adams* sin, or the ordinary course of sin in the world, without satisfaction.

25. It was not only the Positive Law, but also the Law of Nature which *Adam* did transgress, by Inconsiderateness Unbelief, adhering to the creature, and apostacy from God: And so do all the sinners in the world: Nor is it possible to sin against a particular Positive Law, but we shall also sin against a Natural Law, particular, or general, or both.

26. From all this it seems clear to me, that after mans sin, there was a *Necessity* of his Punishment, or of satisfaction in stead of it: And this Necessity is *a Moral Necessity ad finem Regiminis*: resulting from, 1. The nature of man as the subject governed. 2. The ends of Government, *viz.* Gods glory, and mans obedience, and the common good. 3. The nature of the Law, which is the instrument of Government, making punishment Due to sinners, and being the Rule of Judgement. 4. From the Nature of sin: and 5. From the nature of that Rectorship, or Governing Office or work, which God assumed: and 6. From the most Wise, Holy, Just nature of God, thus Governing. So that it is not from any of these alone, but from them all conjunctly as related among themselves: And the Necessity appeareth in the contradictions which would follow on the contrary Doctrine. For if sin, and such sin shall go unpunished, and such Laws be unexecuted, without a valuable consideration or satisfaction, then God as Rector must miss the great ends of Government it self (which enter its very Definition), and that through his own defect; and so shall be an imprudent, or unjust, or impotent Governor.

27. The reason why Christs satisfaction is a valuable consideration, for the Relaxing of the Threatning, as to the sinner himself, is,

becauſe that it is at leaſt as excellent a means for the attainment of the ſaid ends of Government, as the Puniſhment of the ſinner would have been; ſeeing in this there is as full a Demonſtration of Governing Juſtice, wiſdom, and power, and of Gods Holy ſin-hating nature, and as full a vindication of the Law from contempt, and as full a warning to ſinners that they preſume not, as if themſelvs had ſuffered; and that becauſe Chriſt did not ſatisfie for their final Impenitency, Infidelity, or Rebellion, or final raigning unmortified ſin, and ſo took them not from under Government, nor made them lawleſs for the future, by his ſatisfaction or merits: And moreover here is a further Demonſtration of wiſdom, and unconceivable mercy, and a preſervation of ſinners from periſhing, to the everlaſting Praiſe of God their Redeemer.

28. This neceſſity of Puniſhment was not Abſolute before the Creation, but only Hypothetical *de futuro*, on ſuppoſition of Creation: For God might have choſen (for ought we know, without any ill conſequents) to have made no ſuch creature as man or Angels: And if there had been no ſuch world, there would have been no need of Puniſhment: Or he could have prevented it, by ſuch confirming Grace, as ſhould have prevented the ſin.

29. But

29. But this is not like their opinion that make no Neceſsity hereof, but only on ſuppoſition of Gods *Decree that Chriſt ſhould ſatisfie*: For if we overlook his Decree, yet ſuppoſing but theſe two things, 1. The Creation of man, and ſuch a man. 2. And his willful ſinning, there is then a Neceſsity *ex parte rei*, by unavoidable reſultancy, from the foreſaid particulars as related together. Any man may ſee, that if God ſhould have made mankind perfect, and given him a perfect Law, and have told him, that if he broak it, he ſhould not be puniſhed, that this would have been ſuch imprudence and injuſtice, as the holy, wiſe and righteous God, as Rector of mankind to ſuch determined ends, could not be guilty of. And God need not rule us by deluſory vain fears.

30. It is ſaid by ſome very Learned and Reverend men, that *God* freely *made the world, though he Neceſſarily made it good*: *he* Freely *made Poſitive Laws, though he* Neceſſarily *made them wiſely and juſt*: *He* freely *annexeth Threatnings to his Laws, though* Neceſſarily *they are* Juſt *threatnings*: *He freely* Sentenceth *or* Judgeth, *though he* Neceſſarily *Judge* juſtly: *He* freely *executeth his* Sentence, *by* puniſhing, *though he* Neceſſarily *puniſh* Juſtly: *And the Reaſons given are*, 1. *Becauſe God executeth his Sentence as* Dominus. 2 *Becauſe his Threat-*

nings bind him not to punish, but man to suffer.

To all this I answer briefly and distinctly: 1. The great dispute wherein the Nature of *Liberty* lyeth, we here pretermit, supposing that they who thus oppose it to *Necessity*, do not mean any of that *Liberty* which Dr. *Twiss*, *Herebord* and others have maintained to be consistent with *Necessity*, that is, with such a Necessity as we have now in hand. 2. I contradict not the two first assertions, that God Freely made the world, and Positive Laws. 3. I find not the contrary minded affirming, that he *Freely* made natural Laws. 4. I deny all the following assertions; *viz.* that he doth *Freely* 1. Annex penalties to Positives. 2. Or to natural precepts. 3. Or that he *freely* Judgeth. 4. Or *freely* executeth (unless in the sense as Freedom is consistent with the foresaid *Necessity.*) 5. When it is here confessed that God doth *Necessarily* make his Laws, penalties, Sentence and Execution *just*, either the meaning is that however he Do them, it is therefore just, because he doth them, or else that he *Necessarily* doth that which is *ex natura rei*, first considerable as Good and Just before he doth it. If the first be the sense, then here is no Necessity affirmed of Gods doing one thing rather then another: as that he should rather

rather make a Law to punish the disobedient, then the obedient; or that he should damn the wicked rather then the just: but it is only *Necessitas respectus & denominationis*; a Necessity that whatever Law he make (were it to punish men for well-doing) should have the respect and denomination of a Righteous Law, because he makes it. But this is false. Not as some say, because Right and wrong, Good and bad (in this sense) are eternal: but because God first makes the differing natures of Good and bad, Right and wrong in the Nature of things in Creation and disposition, before he make auy further particular Laws: much more before execution.

2. But if the latter be the Assertors sense (that God, Necessarily doth that which is first considerable as Good and Just *ex natura rei*) then I grant it, and from that Concession shall prove what is denyed. For what is it that is meant by *Justness* in Threatning, Judging and Punishing? If it be only that he go not above mens Desert, and lay not too much on them, this is but a Negation of Injustice; it is not *Justum*, but *non injustum.* But if they mean any thing Positive: 1. Then will it essentially contain the Punishment it self. 2. And by what reason they will prove that God *must* Threaten, Judge and Punish justly, by the same will

will I prove that he *muſt* Threaten, Judge and Puniſh.

Particularly, The moſt wiſe and righteous Governor of the world, *muſt* needs make wiſe and righteous Laws, and paſs a wiſe and righteous ſentence, and wiſely and juſtly execute it. Thus muſt we conclude *de modo*. But *de reipſa* the Concluſion is as Neceſſary as *de modo*. God is upon Creation, by Neceſſary Reſultancy, the only Soveraign Ruler of the world (Or if they have a mind to make this a free act of his own after Creation, let them take their own way) He that is the Governor of the world, *muſt* needs Govern it: He that Governeth man, *muſt* needs give him Laws. For that is the moſt eſſential act of Government (taking *Laws* in the full ſenſe, as ſignifying any ſign of the Rectors will, making Due or Right to or from the ſubject.) He that makes Laws for Government *muſt* needs Oblige the ſubject to Obedience, or to Puniſhment in caſe of diſobedience. For theſe are in the General nature of a Law. Or (if the laſt be denyed) He that obligeth to Duty, muſt needs make Puniſhment to be Due to the diſobedient. Nay by a Natural reſultancy it is ſo Due. He hath put out the eye of Natural Light (ſo far) that denyeth that ſin Deſerveth Puniſhment *ex natura rei*, if no Law, but

but that of Nature did threaten it. He that will reſtrain man from ſin, and ſo govern effectually according to the Nature of man, muſt reſtrain him by Fears (which is his natural paſſion to ſuch ends) and that by the apprehenſion of Danger, and that by the threatning of Danger. He that muſt Govern by threatning Laws, *muſt* Judge and Sentence by thoſe Laws: For Judgement is a part of Government, and the Law is *Norma Judicii*: ſo that to have Governors and Laws, and yet for Iudgement to be unneceſſary (to mortal man) is a contradiction. He that muſt Iudge according to his Laws, muſt execute his Iudgment, except upon a valuable conſideration, the ends of Government may be obtained by relaxing them. If it be ſaid that God could have attained thoſe ends without Puniſhment or Satisfaction. I anſ. Not without Miracles, or Deſtruction, or Alteration of the very frame of Nature it ſelf (which was not to be expected) For it would have been a contradiction.

As to the two Reaſons of their opinion, I anſw. To the firſt, God who is *Rector*, is alſo *Dominus abſolutus*: but he executeth no Sentence as *Dominus*, but as *Rector*: For it belongeth not to him in that Relation: Puniſhment being a part of Governing Iuſtice: And

Gods

Gods Relaaions contradict not each other in their works.

To the ſecond I anſw. Though Gods Threatnings as ſuch, or directly, bind him not to puniſh us; yet 1. His aſſumed Relation of Rector-ſhip. 2. And his making that Law to be *Norma Judicii*, do declare that to be his proper work to execute them, and that he is, as it were, obliged in point of wiſdom and Governing Iuſtice to do it, except as afore excepted.

Thus I have (in more words then I hoped to have diſpatcht it when I begun) explained my meaning in thoſe paſſages, pag. 46. to 59. and given in my thoughts (ſomewhat rudely) on that great Controverſie; which I did, 1. Becauſe of the great weight of it, ſpecially to the preſent buſineſs of confirming our Chriſtianity. 2. Becauſe having there ſpoken ſomewhat ſharply and leſs explicitly on this point, I was afraid leſt by one I ſhould offend thoſe whom I intended not in that ſpeech, and by the other become more lyable to miſ underſtanding.

Auguſt 20. 1655.

THE

THE PREFACE.

I Cannot but expect that ſo ſlender a Diſcourſe on ſo weighty a ſubject, ſhould ſeem to ſome Judicious men unneceſſary; and that I owe them ſatisfaction concerning the reaſons of this attempt. I confeſs I have many a time privately wiſhed, and ſometime publikly expreſſed my deſires, that ſome of the ableſt Teachers in the Church, would purpoſely undertake this weighty task, of drawing out the chiefeſt Arguments for the defence of the Chriſtian Cauſe, and truth of Scripture, which lie ſcattered ſo wide in the writings of the antients; and might afford much light to ſhame the cauſe of Unbelievers. I know *Marſilius Ficinus*, *Lodovicus Vives*, the Lord *du Pleſsis*, eſpecially *Grotius*, and others have done much already this way. But yet I think a fuller

fuller improvement may be made of their arguments, at leaſt to the advantage of thoſe that we have now to do with. The account that I can give of the publication of this Diſcourſe, is only this. I find my ſelf moſt effectually excited to action, *cæteris paribus*, by the *neereſt* objects: but ſpecially when they are the Greateſt as well as the Neereſt. It hath long grieved me to ſee, how the ſtream of Errors that beareth down this preſent age, doth plainly lead to the Gulf of Infidelity. While I only heard and read of Infidels in the remote parts of the world, I was either of their judgment, that thought it beſt not once to name, much leſs confute ſo vile a ſin; or at leaſt I was not awakened to the fight, becauſe the enemy was no neerer. But when I perceived ſuch a formidable approach, I thought it time to look about us. Its many years ſince I obſerved the tendency of the prevailing giddyneſs, *unruli-neſs* and levity of theſe times. When through the great ignorance, looſneſs, or ungodly violence of too many Eccleſiaſticks, the officers of Chriſt among us had once loſt their authority, and were grown into contempt, the people grew ſuſpicious of almoſt all that they had taught them; and the Proud, ſelf-conceited, wanton-profeſſors, did ſee no further need of guides, but contemned all that was truly Government,

vernment; and rejoyced in it as a part of their Chriſtian Liberty, that they were from under the Yoak of Chriſt: They either choſe to themſelves a heap of Teachers, or thought themſelves ſufficient to be their own Guides, yea and the Teachers of others: They take themſelves no longer for children; and therefore will go to School no more. They will be Diſciples of Chriſt, if either the name may ſerve, or he will come down from heaven, and teach them immediately himſelf: but if he muſt teach them by theſe his Miniſters or Uſhers, he may go look him new Diſciples for them. Hereupon this Pride and Paſſion leads them to open ſchiſm: and they gather into ſeparated Societies, where they may freely vent themſelves with little contradiction: and where the ſpirit of *light* and *unity* doth ſeldom trouble them in their ſelf-pleaſing way. They now ſcorn that which once they called *The Church*. Its none of the ſmalleſt points of their zeal, nor the leaſt piece of their pretended ſervice of God, to make his Meſſengers, and ſome of his ordinances odious unto others; and to deride them in their conference, preaching, and prayers: They now rejoyce that they have got out of the ſuppoſed darkneſs of this or that error, which they ſuppoſe all the Prieſts (as they call them ſcornfully, by

an

an honourable name) to be involved in. The Devil and Seducers having got them at this advantage, they are presently told that its yet many more things that the Priests have deceived them in, as well as these: And so they fall upon one ordinance of God after another, till they have made them think hardly of them all. The first of them that must be here opposed is Infant Baptism, that their Posterity may be kept more dis-engaged from Christ, and so great a part of his Church may be unchurched, and the breach may begin where the closure and engagement did begin: but especially that the Seducer may the better succeed, by beginning at a point which may hold so much disputation, and whose Evidence the more dull unexercised wits cannot easily discern, because the Scripture hath not spoken of it so expressly as they expect, or would prescribe. Here also they grow to many singularities in the Lords Supper and other Ordinances: Singing of Gods Praises in *Davids* Psalms, they fall to deride: First as it is done in mixt assemblies; and next as by any at all: Praying in Families, they account unnecessary; for (as in Infant Baptism) the proof though plain enough to the humble and wise, yet is not palpable enough for them: Catechizing they deride as superstitious Forms: and teaching children

children is to make them Hypocrites, because they cannot yet understand: Here their foolish Reason controleth the confessed precepts of the word (*Deut.* 6. & 11. *Eph.* 6. 4.) In Doctrinals they presently fall into a subdivision: The one half of them are Pelagian Anabaptists: the other are Antinomian Anabaptists: But these Foxes that are thus sent out to fire the harvest, are so tayled together for and by their joint opposition to the truth and the unity of the Church, and by their consent to an universal Liberty or Toleration, that their manifest differences dis-joyn not their posteriors, nor hinder them much from setting all their faces against the Church of Christ. The Pelagian party proceedeth next to be Socinians; and they find by the light of their benighted Reason, that it was the deceit of the Antichristian Priests that perswaded men that Christ or the Holy-Ghost is God: and that they may escape Antichristianity, they will deny Christs God-head, and his satisfaction for sin: And when they have come so neer the borders of Infidelity, as to make Christ and the Spirit to be but creatures, a little thing leads them the other step, even to take him with the Mahometans to be but a Prophet; and lastly with the Iews and Infidels to Blaspheme him as a Deceiver. The other stream or sub-division that

that went the Antinomian way, do often turn Libertines in opinion and converſation, and thence turn Familiſts, Seekers (and lately Ranters or Quakers.) And here ſome of them to ſave their reputation, do play with the name of Chriſt and Scripture, and the life to come; but when they dare ſpeak out, you may know their minds, that they take the Scripture to be fabulous deluſions, and Chriſt to be an impoſter, and the Reſurrection of the dead to be an idle dream. But where they dare not ſpeak out, for fear of making themſelves odious, and marring all their work, their courſe is ſomtime to keep their opinions to themſelves; ſo that you may live many years with them, and never ſhall know what Religion they are of. This is the courſe eſpecially of the more ſubtile and Politick part of them. (And I wonder not at it: For there is nothing in their opinions, that ſhould induce them to be very zealous in promoting them) But thoſe of them that are of hotter or leſs reſerved minds, do uſe to vent themſelves more freely: And that is commonly againſt all our Miniſtery, Churches and Ordinances: againſt ſupernatural Grace, and all Truths of ſupernatural Revelation, that they can contradict without too great ſuſpitions: eſpecially againſt the immortality of the ſoul, though that be a Truth, that nature may reveal.

reveal. Alſo they will be much quarriling with the Scripture, and labouring to prove it guilty of ſelf-contradictions and untruths; and vilifying it as a dead Letter. By this thoſe that hear them not plainly revile Chriſt, may ſmell them out. And thus the divided and ſub-divided ſtreams do all fall together into the Gulf of Infidelity; and there they are *One* in the Depth of ſin and miſery, that would not be *One* with the Church of Chriſt in Faith, Sanctity, and Everlaſting Felicity. (Though I confeſs ſome few I have known that have come to Infidelity by a ſhorter way.)

Having the unhappy opportunity many years ago of diſcourſing with ſome of theſe, and perceiving them to encreaſe, I preached the Sermons on *Gal.* 3. which are here firſt Printed. Long after this, having again and again too frequent occaſion to confer with ſome of them, the Neerneſs and *Hidiouſneſs* of this deplorable evil, did very much force my thoughts that way; eſpecially when I found that I fell into whole companies of them beſetting me at once, and with great ſcorn and cunning ſubtilty endeavoured to bring my ſpecial friends to a contempt of the Scripture and the life to come: And alſo when I conſidered how many of them were once my

 intimate

intimate friends, whom I cannot yet chooſe but love with compaſsion, when I remember our former converſe and familiarity: and ſome of them were antient profeſſors, who have done and ſuffered much in a better cauſe; and whoſe uprightneſs we were all as confident of as moſt mens living on earth: all this did make the caſe more grievous to me. Yet I muſt needs ſay that the moſt that I have known to fall thus far, were ſuch as were formerly ſo proud, or ſenſual, or giddy profeſſors, that they ſeemed then but to ſtay for a ſhaking temptation to lay them in the dirt: and thoſe of better qualifications, of whoſe ſincerity we were ſo confident, were very few. It yet troubled me more that thoſe of them whoſe wellfare I moſt heartily deſired, would never be drawn to open their minds to me, ſo that I was out of all capacity of doing them any good (though ſometime to others they would ſpeak more freely.) And when I have ſtir'd ſometime further abroad, I have perceived that ſome perſons of conſiderable quality and learning, having much converſed with men of that way, and read ſuch Books as *Hobbs* his *Leviathan*, have been ſadly infected with this mortal peſtilence. And the horrid language that ſome of them utter, cannot but grieve any one that heareth of it, who hath the leaſt ſenſe of

of Gods honour, or the worth of ſouls. Sometimes they make a jeſt at Chriſt: Sometime at Scripture: ſometime at at the ſoul of man: ſometime at ſpirits; challenging the Devil to come and appear to them, and profeſſing how far they would travel to ſee him (as not believing that indeed he is:) ſometime ſcorning at the talk of hell; and preſuming to ſeduce poor carnal people (that are too ready to believe ſuch things) telling them that it were injuſtice in God to puniſh a ſhort ſin with an everlaſting puniſhment; and that God is God, and therefore there cannot be any Devils or Hell: becauſe Evil cannot come from God: ſometime they ſay, that it is not they, but ſin that dwelleth in them; and therefore ſin ſhall be damned and not they: And moſt of them give up themſelves to ſenſuality; which is no wonder: For he that thinks there is no greater happineſs hereafter to be expected, is like enough to take his fill of ſenſual pleaſure while he may have it: And (as I have ſaid once before) he that thinks he ſhall *dye* like a Dog, is like enough to live like a Dog.

Being awakened by theſe ſad experiences and conſiderations, to a deeper compaſſion of theſe miſerable men, but eſpecially to a deeper ſenſe of the danger of weak unſettled Profeſſors whom they labour to ſeduce, (another

providence also instigating thereto) I put those Sermons on *Gal.* 3. to the press; and remembring that the end of a larger Discourse on 1 *Joh.* 5. 10, 11, 12. was somewhat to the same purpose, I added it thereto: and next added the two following Discourses (which were not preached) as supposing them conducible to the same end. And though I am truly sensible that it is so hasty, superficial, and imperfect a work, as is very disagreeable to the Greatness of the matter; yet 1. Because of the foresaid irritations. 2. And because that in so sad a combustion, every one should cast in the water that he hath next at hand to quench the flames. 3. And because I saw many others so backward to it, not only withdrawing their help, but some of them opposing all such endeavours. 4. And because I had begun on the same subject before, in the second Part of the *Saints Rest*, and intend this but for a *Supplement* to that; I thought it therefore my duty to do this little, rather then nothing.

Having given this account of my endeavours, I shall add a few words to the persons for whose sake I publish this Discourse: and that is principally to the raw unsetled Christians, that are tempted by Satan or his Instruments to Infidelity: and also to those Apostates that

that are not unrecoverable, and have not sinned unto death, : (for of the other, I have no hope.) To these my request is, that they would impartially Read and Consider what I have here said: and that in the Reading they would so far abate their confidence of their opposite conceits, and so far suspect their own understandings, that the Truth may not come to them upon too much disadvantage, nor find the door to be shut against it by Pride and Prejudice, but at least may have equal dealing at their hands. When men that have no great reason to be self-confident, by any excellency of Learning, and height of understanding, more then others, will still suspect the matter, rather then their own capacity, whenever they find not that clearness or convincing evidence which they expect, what likelyhood is there that these men should receive information? Alas, it is but few of the multitudes of Christians that have a clear knowledge of the true grounds of the Christian Belief! And then when they hear the contradiction of Seducers, and are put to give a reason of their hopes, they are presently at a loss: And when they find themselves non-plust, they have not the reason of humility, to lay the blame on themselves where it is due, and to lament their own negligence and unprofitableness, that by so

much means have attained to no better understanding; but they presently suspect the truth of God, as if it were not possible that there should be light, and they not see it; or as if there could be no answer given to the cavils of the adversary, because they themselves are unable to answer them; and as if *others* could not untye the difficulties, or reconcile the seeming contradictions of the word, because *They* cannot doit! And when once these men are possessed with a suspition of the Scriptures, almost every leaf will seem to them to afford some matter to encrease their suspitions, and every difficulty will seem an untruth: and a thousand passages will be such Difficulties to them, which are plain to men who are exercised in the Word. What Student is there in Law, or Physick, or any Science, that is not stalled with multitudes of difficulties in the beginning, which seem to him, in that his ignorante, to be his authors self-contradiction; when competent study doth shew him that it was his own mistake! There is more necessary in the hearer to the receiving of the truth, then in the speaker to the delivering of it: As *Photius* saith, *Epistol.* 198. pag. 295. Ἡ διὰ τῆς πειθοῦς τῶν λεγομένων δύναμις, μᾶλλον ἢ τῆς τοῦ λέγοντος ἐστὶ διαθέσεως. *First perswasion proceedeth not so much from the power of the speaker, as from*

from the disposition of the Hearer. Many old professors among us are so much wanting in all that knowledge of the Scripture language and phrase, and Jewish customs, and many other things that are necessary to the full understanding of Scripture, that it cannot be expected that they should so far be acquainted with the meaning of every passage, as to be able to confute the cavils of the adversaries: Yea Teachers themselves are imperfect herein, and that after all their care and study: What a weakness is it then for men that are utterly ignorant of the sacred languages, and most other prerequisite helps, to think themselves capable of a full understanding of every difficulty in the word of God, meerly because they have been long professors, and have often heard and read it!

But perhaps they will object, *If we are so unable to understand them, why then do you propound your reasons to us to be understood?* I answ. We must distinguish between the understanding of the plain fundamental Truths, and the understanding of all the Difficulties; and between a Natural and Moral disability to understand: and between the Neerest Power, and a Remote. And so 1. Those may be able to understand the substance of Christianity, and the Reasons for its verity, that be not yet able

able to understand every difficult passage in the word, nor to reconcile all the pretended contradictions. 2. If you cannot understand this *Substance* and *Truth* of Christian Religion, it is not through a meer Physical, but a Moral disability; which much consisteth in the viciousness of your will: If you have proud, self-conceited, malicious, passionate, impatient hearts, that will not set the understanding a work, in a diligent, impartial consideration of the Truth, what wonder if you do not know it? 3. You are in a *remote* capacity to come to the knowledge of all those difficulties that now so puzzle you, though you are not in the *neerest* capacity. As a Schollar that is but reading English is capable of understanding Greek and Hebrew, when he hath used sufficient means, and waited therein a sufficient time; but he is not capable of understanding them at present: So you are capable of fuller satisfaction in Scripture difficulties, if you would have waited on God in the state of willing, humble and diligent Learners, and staid the time. But if you will needs be perswaded that you are capable of understanding all the first day, while your understandings are unfurnished with those preparatory truths, that must necessarily dispose you to the reception of the rest; what wonder if your perish in your

your pride and folly? How should you come to the top of the Stairs or Ladder, but by the lower steps!

Obj. *Sure you distrust your Reasons, which makes you discourage us from trying them and judging of them.*

Answ. 1. Not at all! I only distrust the present capacity of your raw, unfurnished, or unsanctified understanding. Receive my Reasons but as they are, and I doubt not of their success. 2. Nor do I at all discourage you from the exactest tryal: Only I would have you try according to your own capacity. Let the throughly learned, well-studied, sanctified man, both throughly try, and freely Iudge: But surely the ignorant should try, as men that know their ignorance: and the unlearned and unstudyed should search as Learners. There is a great deal of difference between searching as a Learner, and disputing as a Caviller, or boldy Determining as a Competent Judge.

Obj. *We were your Disciples long enough, & yet are unable to see any sound reason for your belief?*

Answ. It is not being at School, but diligent Learning, that bringeth knowledge: If you have been never so long professors and hearers, and were negligent and unprofitable, doth it follow that all is false that you have not learned, or do not understand? To the shame

ſhame of your own faces may you ſpeak it, if you have been ſo long profeſſors, and never learned the true Grounds and Reaſons of your profeſſion: nor ſo much of the truth of Chriſtian Religion, as might have kept you from Apoſtaſie · You will one day find that this was long of your ſelves

Obj. *Do not you almoſt all confeſs your ſelves that there is no proof or ſound reaſon can be given for the Chriſtian Religion, and the Truth of Scriptures? The Papiſts ſay* (as Knot *againſt* Chillingworth) *that it cannot be proved, unleſs it be firſt grantea that there is an Infallible living Judge, whoſe Infallibility may be proved before and without Scripture: The Proteſtants prove that there is no ſuch Judge: and they ſay that Popery tendeth to Infidelity. Nay do not your own Divines expreſly ſay that* [*it is not to be Proved that Scripture is Gods word, but to be believed: and that it is Socinianiſm, or ſmells of it, to go about by Reaſon to prove it; that it is* principium indemonſtrabile (Paræus in Rom. proleg. c. 2. p. 27.) *and that it is prepoſterous and impious to ask* [*whence know you*] *Scripture to be Gods Word? and a queſtion not to be heard, but exploded? Have you not been publikely told your ſelf, that it is the* primo creditum, *to be believed, and not known; and that it* [*is a principle not to be Proved by any Diſpute, nor to be queſtioned, and that*

that there is no diſputing with him that denyeth it?] *So that you confeſs your ſelves unable to diſpute it with us, or to prove it.*

Anſw. Though I am ſorry that any have been occaſions of hardening you by affording you the matter of this objection: yet ſeeing you have got it by the end (as I have oft heard to my grief from ſome of your moſt learned friends) I ſhall ſhew you the vanity of it; 1. The weakneſſes of men are not the weakneſs of our Religion; nor any proof of it: What if we be imperfect in the knowledge of our own Religion? Yet may we Infallibly know that it is True indeed; no men in the world are generally ſo ignorant and imperfect in their own profeſſion (of any Science or Art) as Divines, yea the beſt Divines are in theirs: And what of that? Is Divinity therefore the leſs certain or excellent? No, the very reaſon is, becauſe there is no Science ſo ſublime, myſterious and tranſcendent as this is: and therefore the Science is the moſt excellent, and the Profeſſors and Teachers of it are moſt highly honored by that excellency of the Doctrine, though they be ſo defective in it. He that ſtudyeth things viſible before his eyes, may ſee and therefore know: (and yet in theſe things, we are everywhere at a loſs) But who can expect that he that ſtudies

the

the nature and acts of the infinite God, and the incomprehenſible, inviſible things of the life to come, ſhould be perfect in his knowledge of them? An Imperfect knowledge of theſe higheſt things, is more excellent then the fulleſt knowledge of things below. No wonder therefore if Divines be weak, and oft miſtaken; and yet this is no diſparagement to the Truth.

2. It is not all our Divines, nor moſt, nor I hope many neither, that ſay as you here object: Why therefore ſhould all (yea and the Chriſtian cauſe) be quarrelled with for the miſtakes of ſome few?

3. And its well known that it is in their Diſputations againſt ſome adverſaty that they are angry with, that moſt of theſe few do turn that way; And its too common to run into an extream in the heat of contention. Are any of the Antients of that mind, who write ſo voluminouſly for the Chriſtian cauſe, as many of them have done? Read *Auſtin de Civitate Dei*, *Euſebius Preparatio & Demonſtratio Evangelica*, yea almoſt any one of the Fathers, and then Judge. They that had to do with heathens, were not tempted to this opinion, as they are that have to do with Papiſts and Socinians. And read almoſt any Common-place book, or Body of Divinity written

written by the reformed Divines, and ſee whether they do not largely prove by ſound Reaſons the Scripture is the word of God? Even *Paræus* himſelf (whom you object) in *Urſines Catech.* p. 6. hath thirteen Arguments to prove the truth of our Religion, before he comes to the witneſs of the Holy-Ghoſt, as the 14. *Polanus* is large and excellent in it: and few paſs it by: Yea our very Catechiſms contain it (as Mr. *Balls*, that hath done it very well.) So that you may ſee it is but very few, and thoſe for the moſt part perverted in the heat of contentious ſtudies, that think there is no ſound Reaſon to be given for the Chriſtian Religion, or the Truth of Scriptures, or that we ought not to prove it, or that it is an indemonſtrable principle, or that the Divinity of it is the *primo creditum*.

4. And as for thoſe that ſay, *It is not to be queſtioned but believed*, and do diſſwade men from having diſputes againſt it, or harkening to temptations to doubting, I think they ſpeak well, if you will underſtand them well: For 1. Thou muſt obſerve who they ſpeak this to: Not to Heathens that never had the light made known to them: but to Chriſtians that have already believed. 2. And you muſt obſerve what it is that they ſay: Not that Scripture is unreaſonable, or that we cannot give

ſound,

ſound Reaſons to a Heathen to prove our Religion, and the Scripture to be Divine, nor that we ought not ſo to do, for their converſion; nor yet that young Chriſtians ſhould not be taught ſuch Arguments for the ſtrengthning of their faith, and defending it againſt ſuch as you: or that they ſhould not ſtudy them to that end: But that they ſhould *not Queſtion*, that is, with doubt, or ſuſpition of the truth which they have believed, whether it be truth, or not: For when God hath given ſufficient Evidence of his truth, we may ſtudy for a clearer ſight of that evidence as Lawyers, but we ought not to Doubt of the Evidence, or to ſtudy as Newtral or Jealous unbelievers: but to abhor every temptation that would draw us to Unbelief: We muſt not be like *Balaam*, that when God had told him his mind, would take no anſwer, but go on the ſame errand to him, after he had ſufficient reaſon to be reſolved And I think it had been better with you, if you had met ſuch Temptations your ſelves with abhorrence; and if you muſt try them further, if you had done it as Learners, by your Teachers help, and not have thought your unfurniſhed underſtandings to have been competent Judges in ſuch a caſe without the Aſſiſtance which God had provided for you.

5. Moreover the Learned Judicious Divines that

that ſpeak of our diſability to prove to another that the Scripture is the word of God, do uſe to give you theſe two expoſitory reſtrictions, which alſo are to be taken or implyed by many that expreſs them not. 1. They ſpeak not of a Defect in our Evidence, or in the ſoundneſs of our Reaſons given, as if we could not give you ſuch Reaſons as you are bound to be convinced by: But they ſpeak of the Defect of your Reaſon for the reception of our Reaſons, and ſay, that through your darkneſs and pravity, no Reaſon, how ſound ſoever, will ſatisfie you without ſupernatural Grace. 2. They deny not that you may come to a common Belief by the perſwaſion of theſe Reaſons, and the common help of the ſpirit; but only that you can have the ſpecial ſaving-faith of the Saints, without the ſpirits ſpecial Grace. An Hiſtorical belief which is true in its kind, they confeſs you may come to by Rational perſwaſions, without ſpecial Grace: But not that deep and firm Belief, which ſhall carry over the will effectually to God in Chriſt, and captivate the whole man into the obedience of his will.

6. And as for the Papiſts, as it is their Intereſt and pre-engagement and contentious ſtudy, that cauſeth this and other their errors: ſo in this they are not of one mind among

themſelves : and therefore their error is no diſparagement to the cauſe of Chriſt.

7. No more is the error of theſe on the other ſide, who through darkneſs, paſſion or inconſiderateneſs are carried to take the part of Infidels againſt Chriſtianity, ſo far as to ſay, that we have no Reaſon for our Religion, or that it is not to be proved by any diſpute, or that it is to be believed, and not to be known or proved, that Scripture is Gods word, or that our Religion is true. I ſay of them, in this, as of you : We may have proof, and full proof, though neither they nor you can ſee it : None of them all is able to confute the proofs that are brought by *Auſtin*, *Euſebius*, or the reſt of the Fathers for the Chriſtian faith ; nor to anſwer the Apologe of *Juſtin Martyr*, *Athenagoras*, *Clemens Alexandrinus*, *Tertullian*, *Origen*, *Lactantius*, *Arnobius*, *Minutius Felix*, *Athanaſius*, *Cyril Alexand.* with many more on this ſubject. None of theſe quarrelſome men can confute the Arguments that our Ordinary Common-place books, and Bodies of Divinity, or Catechiſms written by Reformed Divines do bring to prove the Scripture to be the Word of God : Nor the Treatiſes of *Ficinus*, *Lod. Vives*, *Mornay*, *Grotius*, *Jackſon*, &c. that are written to that end : If either you, or any peeviſh factious men that will ſo far

far befriend you, will undertake ſuch a task, I doubt not but they ſhall find enough to vindicate the Chriſtian cauſe and Doctrine, and to manifeſt their error. For my own part, I am willing to give Contenders the laſt word in the moſt evident points, which are not of neceſſity to ſalvation : I have ſeen ſo much the fruit of diſputations, and what an intolerable provocation it is to ſome men to be contradicted, and how ſtrongly it tempteth them to paſſion, untruth and palpable injuſtice, and the diſadvantage of the cleareſt reaſons, when prejudice is to encounter them, that I ſhall be as little in contradiction of ſuch impatient ſouls, as I can ; and if they will maintain that *Homo* is not *Animal rationale* (if they enforce it not againſt ſpirituals) I ſhall give them the day : But yet, while God gives me life, and ability and opportunity, I undertake to make good againſt them or you, that There is ſound proof to be given of the two principles of our faith, *viz.* that God is True, and that Scripture is his word : and that theſe are firſt in true order of nature to be *known*, before they are to be *believed fide divina* : (though a human faith is uſually preparatory) and that we are not unfurniſhed of ſolid Arguments to deal with a Heathen or Infidel, or to ſtabliſh a tempted Chriſtian in the faith ; and that he

that will tell an Infidel, or tempted Christian, or a Papist or any adversary of our Churches, that we have no sound Reason to be Christians rather then Infidels, and that we have no solid proof that Scripture is Gods Word, shall deal like a betrayer, then a Preacher of the word of the Gospel, & is unfit to preach to the unbelieving world. And if any of you that are Infidels, are encouraged by their conceits, I tel you, we shall easily manifest the vanity of such conceits, whether they are from you or them.

Obj. *But it is not only these few, but the most of you are disagreed among your selves, on what Grounds or Reasons You take the Scripture to be the word of God. Though most of you say in general that you have sufficient Reasons for it: yet when you come to manifest them, how many minds are you of? That which to one seems an irrefragable reason, another doth contemn: So that all of them are sleighted by one party or other: The Papists reason is from the Authority of their Infallible Church: The Protestants some of them say that Scripture is as the Sun that is seen by its own light, and so our belief of it is resolved into it self: Others fetch their Reasons from the Attestation of Miracles: Others resolve all into the private Testimony or Revelation of the spirit: You know more then one have told you lately, that* [*We cannot believe this by a Divine faith, but by the*

the Testimony of God: Nor must we fetch this Testimony out of the Scriptures. For this were to believe the Scriptures before we believe them: therefore the Ground is the witness of God to our spirits] *The witness of God to their spirits, they say, is the first ground on which their faith is built, and this is by a secret causing us to believe, and so some Truth is believed without Reason.*

Answ. 1. I have before given you my answer, as to the Papists and those few of our own that run into such extreams. All Arguments be not weak, which some men dare deny. Is not the high way right except every man hit it? A drunken man may go besides it, and a wise man that is not used to it may miss it, or by credulity may be turned by others out of his way: and yet the way may be right and plain too, for all that. Will you think nothing certain in Philosophy, because Philosophers are of so many minds? Or will you renounce all Physitians, because they ordinarily disagree? Or (as one saith) if a *Londoner* have a journey into the Countrey, which his life lyeth on, will he not go his journey because the clocks disagree: or will he not set on till all the clocks in *London* strike at once? Or will never give any credit to a clock till then?

2. Our Divines disagree not so much as you pretend. Their ordinary Judgement is

this (which we ſhall eaſily make good, againſt your oppoſition) *That Scripture hath not ſenſible Evidence, or the Things believed are not evident: but yet there is ſufficient Evidence of the Verity of them, in that it is Evidently provable, that God is the Author of that word, and that God cannot lye: That our Evidence-Objective of the Divinity of Scriptures, is partly in the internal Light of their own Perfections, partly in Providential Atteſtations, eſpecially Miracles, and partly in the effects: That the Holy-Ghoſt by ſpecial Inſpiration was the Author of theſe Scriptures, and by extraordinary endowments was the Author of thoſe Miracles which were wrought for its Confirmation, and is alſo the Author of the faith of the Believer, and having wrought that faith and the reſt of Gods Image, the effect is a further Argument to confirm the faith that was wrought before: But yet they ſay not that the Holy Ghoſt doth cauſe men to Believe without any Evidence; which were to ſee without light, or to Know or Believe that which is no Object of Aſſent. There is Evidence of Truth in Scripture, and there are ſound Reaſons for the Chriſtian faith, before the Holy-Ghoſt perſwades men to Believe them. The Holy-Ghoſt is not ſent to cure the Scripture of obſcurity or any defect, but to cure mens eyes of blindneſs, that cannot ſee that which is viſible to ſeeing men. The ſpirit is not given to make*

make our Religion reaſonable, but to make ſinners reaſonable (in habit and act) for the believing it: The ſpirit therefore is not firſt any Objective cauſe of our Belief: (unleſs you ſpeak of the Spirit in the Apoſtles or others, and not in mens ſelves) but it is the efficient Cauſe; Nor doth he cauſe us to believe by Enthuſiaſm, or without Reaſon, but he works on man as man, and cauſeth him to believe nothing but what is credible; and his cauſing us to Believe is by ſhewing us the Credibility of the thing, or the Evidence of the Truth to be believed, and elevating the ſoul to the Belief thereof.

And for thoſe that contradict this, it may ſuffice me now to tell you, that their ſingular opinions is no diſparagement to the Scripture, or the Chriſtian cauſe. If they will either make the ſpirit to cauſe an Act without its object, that is, faith, without apparent Reaſonable credibility in the thing believed, or if they will make the firſt work of faith to be Enthuſiaſtical, and introduce a conſtancy of new Revelations; if they will aſſign ſuch a work to the Holy-Ghoſt of their own heads, beyond the work which Scripture aſſigneth (which was ſo to Inſpire the pen-men of Scripture, that it may be a ſufficient Revelation, and then to illuminate mens underſtandings by a cure of their depravedneſs, that ſo they may be-

lieve, and effectually to excite the heart thereto) if they will accuſe the Scripture of being an inſufficient Revelation, or if they will accuſe the Chriſtian Verity of unreaſonableneſs, or being a Doctrine that hath no proof; if they will profeſs that we have no rational means to confute or convince an Infidel, nor to confirm a tempted profeſſor of Chriſtianity; if they will tell all Infidels that we can give them no ſuch ſound Reaſons for our faith, as ſhould bind them to Believe, by making it their duty, and condemn them if they believe not; but will juſtifie all ſuch Infidels from being guilty on that account; if they will ſay that Natural Verities are not preſuppoſed to thoſe of ſupernatural Revelations, and may not afford ſome proof of our Principles of faith: if they will unavoidably caſt themſelves into the circle which the Papiſts (falſly) charge upon Proteſtants in general, but is the caſe but of theſe few, to wit to prove by the ſpirit that Scripture is Gods word, and to prove by Scripture that this is Gods Spirit, circularly; or if they will teach men to be Euthuſiaſts, and to plead new Revelations and Witneſſes of the Spirit, of which they can give no proof that they are of God; if they will tell men of a ſpirit, which is not to be tryed by the word whether it be of God or not

ſeeing

ſeeing its Teſtimony muſt be believed before we believe the word: if they will contradict themſelves, and make two *firſt Credibles*, that is, *Scripture to be Gods word*; and *that it is Gods ſpirit that witneſſeth it*; if they will deny that honour to the Scripture to be *propter ſe credibile*, and yet give the ſame honour to the teſtimony which they ſay they have from the ſpirit; if they will croſs the experience of all thoſe Chriſtians that know of no Inſpiration or Teſtimony of the ſpirit, which cauſed them to ſee a *Truth without any perſwading objective Evidence*, but cauſed them to believe becauſe they believe; ſeeing no more reaſon at the ſame time why they ſhould believe, then why they ſhould not believe; finally, if indeed they ſee no reaſon why they are or ſhould be Chriſtians themſelves, nor can give to him that asketh them a Reaſon of their hope; I ſay, if all this be ſo with them, it is not ſo with me; it is not ſo with other Reformed Divines; it was not ſo with the antient Fathers of the Church that confuted the Infidels, nor was it ſo with the Apoſtles, who made full proof of their Doctrine to the world, and ſet to that ſeal that is not yet void or taken away: You may ſee theſe men ſufficiently confuted by our Divines, eſpecially by *Rob. Baronius contra Turnebull.* and *Theſ. Salmurienſ. de S. Script.*

Script. & Teſtam. Spir. For their quarrels with us, we leave them, till we ſhall meet them in the preſence of that God, whoſe Light will effectually diſpell all our darkneſs, and reconcile our differences, and mollifie our angry ſelf-conceited minds, and where it ſhall be known which of us was in the wrong. But as to all the friends of Infidelity, as we have ſhewed you already ſuch perſons of our Belief as will convince you or condemn you, ſo are we ready yet to produce more. We undertake not to cure your prejudice, or blindneſs, or ſenſual oppoſition to the word of God, or proud Arrogancy that cauſeth you to cenſure the word which you ſhould Learn: and therefore we undertake not to cauſe you to Believe: And for thoſe of you that have done deſpight to the ſpirit of Grace, we have little hope that ever you ſhould be true believers: But yet we undertake to produce ſuch Reaſons for our Religion, as ſhould wholly prevail with a reaſonable man. And I dare ſay there are ſuch, even in this imperfect Diſcourſe, which here I offer you; but much more by the more judicious, and upon more deliberation may be ſaid.

Obj. *You magnifie your own Reaſons, but you know, other men of your own Religion do vilify them, and maintain them to be inſufficient. You know*

know who ſaith of you and your Reaſons, There are ſome who lay much, if not too much upon univerſal Tradition: A thing hardly known for certain by any; but almoſt impoſſible to be known to the many. *And yet you expect that we ſhould be moved by that which we cannot know.*

Anſw. I magnifie the word of God, and its certainty, and the ſoundneſs of thoſe Reaſons which God affordeth us to prove that certainty; but not my own Reaſonings in the managing of them: that Writer doth not there expreſly invalidate any Argument that I uſe. He ſaith *perhaps* I give too much to that Tradition; but tells not you or me *wherein.* I have told you how much I give to it, as plainly as I can ſpeak, in the Preface, befor the three laſt Editions of the ſecond Part of the *Saints Reſt.* We uſe not the word *univerſal*, for that which hath the conſent of all men in the world (no more than I mean all the world by the *univerſal* Church) But that which is oppoſed to the private Tradition of the Romaniſts, and hath a certain moral univerſality; and is built as to the Certainty upou Common, Rational, and Natural Grounds, and not on the Romiſh pretended Authority, or Infallibility. If none can know a Hiſtory or Tradition of this nature, then can no Engliſh-

man

man know whether the Laws of this Land which he saw not made, be indeed such Laws, or meer forgeries: and so his esta e and life must depend upon that which for ought he knoweth, hath nothing to do with him. In vain then do we cite in our Disputations with the Papists, the writings of *Austin*, *Aquinas*, *Bellarmine*, or the *Council of Trent*, *Constance*, *Basil*, &c. For how know we that any of these be their writings, or that ever there was such a thing as the *Council of Trent*, or ever such a man as *Austin*, *Aquinas*, or *Bellarmine* in the world. If the Papists quarrel with *Luther*, *Melancthon*, the *Augustane Confession*, we will not tell them, It is uncertain whether ever there were such a man as *Luther* or *Melancthon*, or such a thing as that *Confession*. No, we are Certain, I say Certain of these things. Unlearned men may Ordinarily be Certain of them. We have yet fuller and clearer Tradition to ascertain us that this Scripture was delivered down from the Apostles, as I have shewed elsewhere. I would not be he that should so much wrong the Christian Cause, and strengthen the hands of Infidels as to deny or question the Certainty of this Infallible Tradition, by which the Scripture hath been brought down to our hands, for more then I will now speak of. When I have heard somebody

body tell me better then I have yet been told, how we shall know which Books of Scripture are Canonical, without this Tradition, I should the less set by it. Have we a *Certainty* of the Canonical Books, or have we none? If we have none, then who can say of any one particular Book? *This is Gods Word, or this is true.* And if we know not any one Book to be Canonical, then it is almost all one to us, as if we knew not that there is any Canonical at all: Nor can we comfort our selves, or confute an adversary effectually from the Scripture. If we do know certainly some Books to be Canonical, it is either by the Certainty of Tradition, joyned with the Characters of excellency in that Book: or by those Characters alone: or some other way. If by the bare inspection of the Books, and the witness of the Spirit, then I will appeal to all that have the spirit; Whether they could have known by the spirit, without such Tradition, that the Prophesie of *Jonas*, *Nahum*, *Haggai*, &c. were any more Canonical then *Baruch*? Or *Ecclesiastes*, then the Wisdom of *Solomon*? We are certain enough which is *Homers Iliads*, *Ovids Metamorphosis*, *Virgils Æneads*, *Senecas Epistles*, *Ciceros* and *Demosthenes Orations*, to this day: Much more *Cleonards*, *Cambdens* or *Lillyes Grammar*, which

our

our Schools preſerve. And why may we not be as certain of thoſe ſacred writings, of which the Church hath been alwaies ſo careful, and had Preachers to publiſh them, and weekly Aſſemblies to hear them, through the Chriſtian world: If we may be ſure that we have Mahomets Alcoran by Tradition, why may we not be ſure by it that we have the true writings of the Apoſtles and the Goſpel of Chriſt? But I have ſaid enough of theſe matters in the following diſcourſe.

I ſhall only conclude with theſe two requeſts to the two ſorts of People to whom I now ſpeak.

1. To thoſe that are but haunted with Temptations to Infidelity, but not yet quite overcome: In the name of God, make not light of ſuch hideous injections: Meet them not but with dread and deteſtation: wrong not the Grace of God and all the diſcoveries that he hath made to you of his truth, ſo much as to entertain Satan into a free Diſpute againſt it, upon equal terms; And be ſure that you be not arrogantly confident of the competency of your own underſtandings, to deal with thoſe difficulties which are the ground of the Temptations: but make out for help, to ſome able experienced Divine. You may perceive by the malice againſt God, by the importunity,

ty, and tendency of the Temptation, that it is certainly of the Devil, and to be regarded accordingly. Your ſtudying to encreaſe your apprehenſions of the Evidence of Chriſtian truth, and to be ſtabliſhed in the faith, and able to defend it, is not your ſin: but all the ſuſpition, and doubts of the truth of Scripture, which in thoſe ſtudies you are guilty of, are your ſin. To be tempted is common to the good and bad; To be imperfect in believing was the caſe of the Diſciples, who ſaid, *Lord encreaſe our faith*: But to be overcome by the Tempter, would be your everlaſting undoing. Play not then with ſuch motions and cogitations, as may be your utter ruine, but you are ſure before hand, can never (but by the conquſt over them) do you any good. If you ſuffer the Devil to be ſtil ſtirring in your phantaſies, and raiſing doubts of the Truth of your end, what a lamentable clog will it be to you in your way? What a cooler in all duties, and a deſtroyer of your comforts in life and at death?

2. And for thoſe that are already Apoſtatized from the faith, though I have but little hope to be heard, I ſhall earneſtly crave this much at their hands, which they themſelves may perceive to be but a reaſonable requeſt; That they will be at ſo much pains, before they

they adventure any further, as to open their minds to some able Ministers; and to hear but what can be said against them; and that without prejudice, passion or scorn; with meekness and willingness to know the Truth. Though I abhor your sin, yet the Lord knoweth, that it is unfeigned Love and compassion to your souls that causeth me to make this motion to you. Your condition is no grief to you, because you Believe not your approaching misery: The beast that knoweth not the butchers mind, is as careless within an hour of his death, as if no harm at all were neer him. But would you have a man that knows your danger, and the terrors of the Lord, to have no more pitty on you, than you have of your selves? The Lord knows, I have oft with a sad lamenting heart, looked on, and thought of some in this condition, who have formerly been my familiar friends, and gone with us in company to the house of God, and seemed to be of us, though since they are gone from us; to think what everlasting calamity is neer them, while they least fear it, or are most confident in their unbelief. Alas, its no deliverance from danger, to imagine that there is no danger. Your unbelief shall not frustrate the threatnings of God, but bring them on you. Gods word will prove true, whether you believe it or not.

It

It is meerly your own ignorance and present incapacity of understanding the Scripture, that makes you first suspect them as improbable, and afterwards reject them as false, and afterwards fal to scorn them as ridiculous. How certainly do I know, that God will shortly shew you your mistakes, and make you know that the crookedness was in your conceptions, but his word was strait: that you should rather have suspected your shallow wits, then his sacred word; and that it was your own imaginations that were false and ridiculous, but the word was true! When God hath set open to you the plain meaning of that word, which you censured by mis-understanding it, you will be ashamed of that folly, which now you take to be your wisdom. At present I shall but propound these Questions to your serious consideration.

1. Was it not by a way of sin, that you came to your unbelief? And is that like to be true and right, which men are led to by their wickedness? I have known few come to your case but by one of these two waies: Either by wounding their consciences by some secret wickedness, so that they could not quiet them but by believing that there is no Punishment: Or else by proud self-conceitedness and separation.

2. May you not perceive that it is the Devil that hath ticed you into this snare? by the cause that it befriendeth, and the tendency of it to the strengthening of his Kingdom, and encrease of wickedness, by the manner of the Temptation, and the direct opposition to God and all Goodness?

3. Do you not sin against the light of nature, when you contradict the common principles of mankind? Almost all the Heathens and Infidels on earth, do believe that there is a Life to come, where it shall go ill with the wicked, and well with the righteous: Even the savage Indians that have had no notice of supernatural Revelations, do commonly believe this: And whence should the world, that never heard of the Gospel, have the knowledge of this, but from nature it self? In denying therefore the life to come, and the different estates therein, you go against the light of nature, and common principles of the world.

4. But if you believe an everlasting state of happiness or misery, must there not be some way to that Happiness? And what Religion in the world doth shew you that way with any probability, but the Christian Religion? We are sure that there is a true Religion: And we are sure that Heathenism, Judaism, and Mahometanism,

metanism, are false or insufficient Religions; and therefore it must be the Christian Religion.

5. Is it likely that God should make so Intelligent a creature, that is capable of doing him perpetual honour, for the meer momentary business of this life? Or rather to joyn him to those spiritual natures, that shall attend him to everlasting?

6. Doth not God actually Govern the world by the Hopes and the fears of another life? This is past question, by the worlds common experience: Lower things have a lower place. but it is the Hope of happiness, or fear of misery everlastingly, that is the principal Instrument of the Government of mankind. Without this, all would soon come to ruine and confusion. Name one Commonwealth on earth, that hath been governed and kept up without this. And certainly God needs not a lye to rule men by: He can Rule his creature without false promises or threatnings, without the means of false Hopes or Fears: (Of which more anon.) And why should he give him a nature unsatisfied with things below, and looking after everlasting things, and fearing everlasting misery, if there were no such things? The brutes have no such thoughts of a world to come, nor

 trouble

trouble themselves with Hopes or fears about it, nor are Governed by such means: And why, but because they were never intended for such an end? Certainly that creature must be Ordinated to an everlasting end, who is ruled by his Creator by the Hopes and Fears of an everlasting end.

7. Is it not certain that God is the Governor of the world? Had *there* been no Creator, there had been no creature. For earth and stones, or beasts or men, are not things likely to make themselves; Nor can that which is nothing, make it self to be something: For by what power should *nothing* cause *any thing*? And if God made the world, he must needs (as having the only Right and sufficiency) be the chief Ruler of the world: And if he must be their Ruler, he must actually Rule: And if he must Rule, he must Rule with Justice; and Justice makes an equal difference between the obedient and disobedient: which we see in this life, is far from being accomplished; when even death it self is suffered by the obedient because they will not disobey. And whether Justice do not tell us, that there must be an everlasting happiness or misery, to them whose natures are formed to an expectation of it, by the Creator himself, and whose lives are managed by such expectations,

tions; I leave to Consideration.

8. Are they not apparently the worst men on earth, and the likest unto brutes, that are neerest to your mind? and are not Christians (for all their faults) the wisest and the best men on earth? There is very little of the world that believe not in Christ, but what is notoriously vicious, if not barbarous: And if there be any part of *America*, that acknowledgeth not the Life to come, it is those that are man-eating Canibals, or so savage as that they seem almost to have unman'd themselves.

9 Doth nor your own conscience sometime stir and gripe you, and tell you that yet there is somewhat within you that beareth witness to your capacity of an everlasting state?

10. Lastly, should not the least Probability of a matter of such moment as everlasting Joy or Misery is, perswade a man of Reason to let go all the pleasures of sin, rather then lose but such a Possibility of everlasting Happiness; or venture on such a Probability of Everlasting misery? Are you sure that there is no such thing? Are you sure that you shall dye as a beast? I do not think you dare say so. What then will become of you, if your conjectures prove false (as most certainly they will)? What if there be a Heaven to lose, and a Hell to suffer? and

you will not believe it till you feel it? where are you then? You might have been sure that you could lose but little, if you had followed Christ, but a little sensual transitory pleasure, which no man ever repented of losing, when he was dead: But you are not sure but you may lose everlasting felicity, and suffer everlasting misery, by your rejecting Christ: Which of these two then is the wiser bargain, or better beseems a reasonable man?

To conclude, if you have not yet * Blasphemed the Holy-Ghost, or so far forsaken God as to be quite forsaken of him, nor trodden under-foot the blood of the Covenant as an unholy thing, so far as that Christ will leave you to your selves, I may hope to prevail with you to set seriously to the work, and make a more diligent and impartial enquiry into the grounds of the Christian faith. And among other means, that you will Read considerately this Book, with that whereof it is a Supplement: viz. The second part of the *Saints Rest*; & *Grotius* of the Truth of the Christian

* *As to the nature of the sin against the Holy-Ghost, beside the Consent of the Fathers, in the main, expressed in the Third Part; See an Epistle of* Photius *fully to the same sense and purpose* Inter. Epist. ejus, pag. 167, 168. Epist. 127. *And against* Julians *and other Apostates accusations of Christs Laws, See an excellent Discourse,* Ib. p. 275. Epist. 187. Χειτοφύγω Ἀσπαθασίω.

stian Religion (now translated into English) And if any thing in the Reading seem unsatisfactory, that you will debate the case with some that are Judicious, and do not conclude inconsiderately and peremptorily against that which you never throughly understood. As also that you will beg by earnest power the assistance of God to acquaint you with the truth (For I suppose you yet to believe that there is a God). If you are given up to so much contempt of God, and your own souls, that you will not be at this much labour for your information, or while you read, you will strive against the Light, and rather Proudly disdain, than faithfully consider, and humbly learn the things which you understand not; I have discharged my conscience; take that you get by it.

Aug. 14. 1655

A Lamenter of the Apostasies, Non-proficiency, and Contentiousness of these times,

Richard Baxter.

The Contents of the first part.

What S. Paul *meaneth by* the works of the Law, p. 1. 2, &c.

What by the Spirit, p. 8, 9, &c. 12.

How the Spirit is said to be given after faith, p. 9. 10.

The Testimony of the Spirit then a sufficient proof of the truth of the Gospel, p. 14.

The Commonness of the miraculous works of the spirit, p. 14, 15, 16.

Their sufficiency to prove the Gospel true, p. 17. 18. *to* 23.

The certainty of the Tradition of the Scriptures to us, p. 23. *to* 31.

The Reason of the need of Miracles then, p. 31, 32. *But not to continue,* p. 32, 33, 34.

Use 1. *An information of the certain Truth of Christian Religion; to convince the doubtful,* p. 35. *to* 42.

The truth of seeming contradictory Scriptures, p. 43, 44. *and of the most seeming improbable passages,* p. 45. *and of the most terrible passages.*

Everlasting

Everlasting Punishment of the wicked proved, p. 46. *to* 59.

Use this, 1. *In all temptations to Infidelity*, p. 60. *to* 66. 2. *In dulness and declining*, p. 66. 3. *In sadness*, p. 70.

Use 2. *The main Argument ever used to prove the truth of Christian Religion*, p. 73.

Use 3. *What the Testimony of the spirit is; and who have it*, p. 77.

Use 4. *What it is to Believe in the Holy-Ghost, and to be baptised into his name*, p. 79.

5. *What is the sin against the Holy-Ghost*. p. 87.

The second Doct. *That is the true Doctrine and Religion, by which the Spirit is given. Cautions for the right understanding of this*, p. 91.

The Reason, p. 96. *Q. Must we try the Doctrine by the spirit, or the spirit by the Doct.* p 96.

This Argument used against Infidelity p. 101.

Use 2. *What clear light Seekers contradict, that say we have lost the Scriptures and Church*, p. 110.

Use 3. *There is but one true Church and Religion*, p. 110.

Use 4. *To convince the Revolters of these times*, p. 118.

Use 5. *To those that have not the Spirit*, p. 121.

A Corollary, Demonstrating the Life to come, and future Happiness or Misery.

A Determination of this Question, Whether the Miraculous works of Christ and his Disciples do oblige those to believe who never saw them?

The Order of inquiry into the Christian faith, p. 6. *By what signs the Christian Religion hath been delivered down to us*, p. 8. *The certain Tradition of these to us*, p. 11. *The difference between Popish and Necessary Tradition*, p. 16. *That the Apostles delivered these to the first Churches*, p 18. *How miracles oblige us*, p. 19. *The sufficiency of that Testimony*, p. 20. *Ten Arguments to prove the Affirmative of the Question*, p. 25. *Sixteen Objections of the Apostates answered*, p. 51. *Of the Miracles mentioned by* Augustine *and other antient Doctors*, p. 62. *Our Certainty Infallible and in a sort Physical, maintained against* Pet. Hurtado de Mendoza.

The Contents of the Second Part.

Sect. 1. *The text,* 1 *Joh.* 5. 10. *explained,* p. 77.

Sect. 2. *What the witness in our selves is,* p. 82.

Sect. 3. *The Reasons why all true Believers shall have the witness in themselves,* p. 87.

Use 1. *The advantage of believers against Temptations to Infidelity* p. 90.

How great a mercy this is, Sect. 5. 6, 7, &c. p. 93.

Object. *I find not this witness in me: answered,* p. 102.

Obj. *So many pretend to the spirit, that I can believe none of them,* p. 107.

Obj. *But how shall I know which of them hath the spirit, when so many pretend to it?* p. 110.

Qu. *But how shall I know whether I have it?* p. 113.

How a Christian should make use of the witness

ness of the spirit within him, for the resisting of temptations to unbelief, p. 116.

Obj. *All this is but your own prejudice, which a* Turk *may boast of in his own Religion,* p. 133.

Obj. *It is not the Truth of the Gospel, but your Belief of it that makes all these Impressions on you,* p. 136.

Obj. *What need you a Testimony within, if you can see such Evidence in the word without,* p. 139.

Obj. *Doth not that want Evidence which a Reasonable man cannot believe?* p. 141.

Obj. *You prove the Scripture true, because you believe it whereas you should believe it because it is true,* p. 145.

Obj. *But what is your private Spirit to convince another man?* p. 144.

Qu. *What need we make use of Scripture or Ministers, if we have the witness in our selves?* p. 146.

Qu. *Is not he likest to be in the right in particular Controversies, that hath most of the Spirit?* p. 155.

What an advantage it is in cases of particular Temptations and Controversies, to have the Spirit, p. 157.

Sect. 23. *Twenty Considerations evincing the Necessity of common Knowledge, called Humane Learn-*

Learning, notwithstanding the witness and helps of the Spirit, p. 163.

Sect. 24. *All sin, but specially those that most quench the Spirit, have a natural tendency to Infidelity. And wounding the conscience by sensuality is a common way to it*, p. 188.

Sect. 25. *Ungodly men are incompetent Judges of the matters of the Christian faith*, p. 193.

Sect. 26. *The way to firm Belief is to tast and trye, that we may have Christian experience*, p. 194.

The

The Contents of the third Part.

Sect. 1. *Satans course in tempting men to Infidelity*, p. 2.

The Reasons of this Discourse, p. 8.

Sect. 2. *The text opened*, p. 11. Your children, *who*, p. 15. *Mat.* 12. 30. *reconciled with* Luke 9. 49, 50. *The Fathers judgment of the sin against the Holy-Ghost*, p. 20. *The Papists and Protestants judgement of it*, p. 25.

Whether this sin be absolutely unpardonable the judgement of the Antients, and late Writers, p. 30. *Why its unpardonable?* p. 33.

Sect. 3. *The Authors judgement*, 1. *On the Negative, what is not the sin against the Holy Ghost; in* 24 *Propositions*, p. 35.

And what it is, in 20 *Propos.* p. 49.

Whether a malicious opposing the internal illumination of the spirit, be this sin, p. 62.

Of the sense of Heb. 6. 4, 5, 6. *and whether all total Apostacy be this sin*, p. 66. *The summ of all*, p. 74.

Sect. 4. *Doct. How the Enmity of Christ, his Doctrine and Works against Satans Kingdom; prove that it was not by Satans power, but by Gods that Christ and his Disciples did their works*, p. 77.

The

The enmity on Satans part proved, from his Nature, Interest, Designs and Actions, p. 79.

Proved from Satans transactions with Witches, by many Histories of them, p. 82.

Proved by Possessions and other violence on the body, p. 109.

By Apparitions and Voices, p. 111.

By his endeavours to bring the world to Idolatry, with the success, p. 113.

By his endeavour to raise Heresies, and the means, p. 119.

Hereticks and Schismaticks what, and of how many sorts, p. 120.

The History of the Simonians, Nicolaitans, Gnosticks, and other Hereticks, before Popery, p. 123.

The introduction and use of Popery, p. 136.

The introduction and success of Mahometanism, p. 141.

The raising of Errors and Heresies since the Reformation: Of the Anabaptists and Enthusiasts, Paracelsus, Weigelius, Behmen, Hacket, *&c.* p. 144.

Of the late miscarriages in England *by the Prelates and their adversaries, and the rise of our Wars and Sects. Satans enmity to Reformation*, p. 149.

Rantors and Quakers, p. 153.

Sect. 9. *Satans enmity against Christ proved, by*

by open persecutions, p. 158. *By Jews, Gentiles, Hereticks, Papists.*

Sect. 10. *By the inbred hatred in the hearts of all the servants of Satan through the world to the Kingdom and true subjects of Christ*, p. 174.

Sect. 11. *By his contrary precepts and perswasions*, p. 182.

Sect. 12. *Proofs of Christs enmity to Satan, from his Nature, Interest, Design and Works*, p. 188.

Of the Enmity, Gen. 3. 15. p. 190.

Two Armies formed, under two Generals, p. 194.

Christ conquereth for us when we suffer, p. 201.

Sect. 14. *Christs personal Conflicts and Conquests*, p. 204.

With thirty particular discoveries of the Enmity, p. 254.

Uses and Consectaries. 1. *Of the certain truth of the Gospel*, p. 154.

2. *The matter of fact was so undenyable, that the most malicious enemies of Christ did confess his Miracles*, p. 26.

3. *The sin against the Holy-Ghost so unreasonable and Impious, that its no wonder if it be unpardonable*, p. 270.

Other uses for Practice, with Directions to conquer Satan, p. 277.

An answer to Mr. Lyfords *exceptions, proving that the blaspheming Pharisees did not believe*, p. 284.

The Contents of the fourth Part.

THE Text opened. Regeneration comprehendeth Remission of past sins, p. 1, *&c.*

Doct. *Of mens proneness to Question Gods Word when they understand it not*, p. 13.

The Nature and Workings of this Arrogancy of Reason, p. 15.

The Causes of this Arrogancy and Questioning of Gods word p. 28.

Use. *The frowardness of mans Corrupt heart in the matters of salvation*, p 43.

Reasons to deterr men from this Arrogancy, p. 46.

Obj. *Should we Believe without Reason?* p. 59.

Obj. *Should we believe contradictions?* p. 60.

An answer to twelve of the common Cavils of Infidels against the Scripture, p. 64.

ERRATA.

ERRATA.

IN the Advertisement, p. 2. l. 24 r. *Existentiæ* : p. 3 l. 17. r. *Necessitas* ; p. 11. l. 8. for *Decrees* r. *Decrees* ; l. 1. for *omit* r. *permit*.

In the Preface ; p. 9. l. 12. r. *is Good* ; l. 14. r. *Good* ; p. 11. l. 27. for *of* r. *or* ; p. 20. l 13. for *Lawyers* r. *Learners* ; p. 39. l. 9. for *persons* r. *Reasons* ; p. 43. l. 7. for *power* r. *prayer*.

PAg. 51. l. 1. r. *noise of* ; p. 54. l. 3. after *for* add *that* ; p 57. l. 6. r. *the first Law* ; l. 18. for *verum* r. *rerum* ; p. 71. l. 29. after *fill* add *their* ; p. 111. l. 1. for *of* r. *or* ; p. 114. l. 23. for *Original* r. *Organical* ; p. 79. l. 23. r. *one mind* ; p. 102. l. 5. for *cannot* r. *can* ; p. 131. l. 17. blot out *afresh* ; p. 142. l. 20. for *it is* r. *it is not* ; p. 152. l. 5. for *the* r. *them*. Part 3. p. 20. l. 30. r. *Quirin.* p. 21. l. 15. r. *Virtute* ; p. 34. l. 1. blot out *but*, l. last r. *Cumeranus* ; p. 49. l. 21. for *confirmed* r. *conferred* ; p. 58. l. 12. r. *And though men* ; p. 65. l. 5, 6. r. *to him that believeth, then to him that believeth not* ; p. 83. l. 5. r. *his Colleague*, l. 7. r. *Ulricus* ; l 8. for *before* r. *to* ; l. 11. r. *sortilegis* ; p. 117. l. 20. r. *Amida* ; p. 150. l. 27. for *poor* r. *proud* ; p. 260. l. 5. r. *that in blind* ; p. 271. l. 29. blot out *out* ; p. 286. for *a love* r. *alone* ; p. 298. l. 30. after *him* add *then*. Part 4. p 38. l. 14. for *do* r. *did* ; p. 47. l. 5. for *believe* r. *be like* ; p 70. l. 19. blot out *at least*, and put it before l. 22. p. 172. l. 16. for *man* r. *more* ; p 177. l. 2. for *helpers* r. *helps*.

The SPIRITS witness to the Truth of CHRISTIANITY.

GAL. 3. 1, 2.

O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you?

This only would I learn of you, Received ye the Spirit by the works of the Law, or by the hearing of Faith?

NOthing is more necessary to the understanding of the Apostles meaning, then, first to know the Question that he disputes of; and to that end we must know who he disputes against, which was those such like false Teachers which are spoken of in the fifteenth of the *Acts*, as many passages in this Epistle would easily manifest, if we thought it needed proof. The Doctrine which they taught, was, That it was needfull to be Circumcised, and to keep the Law of *Moses*, and that to salvation: That they

taught not only Circumciſion, but the whole Law, is evident *ver.* 5. that they made it neceſſary to ſalvation, is plain, *ver.* 1. yet theſe men did not deny Chriſt, nor teach men to do ſo directly. The converted Jews were ſo great honourers of their Law, as knowing it was of divine Ordination, and their Fathers had been ſo ſeverely chaſtized for the breach of it, and ſo many Prophets had been ſent to confirm it, that they thought that Doctrine could not be true, which taught them to reject the Law, or maintained the abrogation of it. On the other ſide, they were ſo convinced by the Miracles of Chriſt and his Apoſtles, that the Teſtimony of Chriſt was true, and that he came from God, that they could not disbelieve him, nor reject his Doctrine. It muſt be confeſſed that their tryal was great in this ſtraight, ſeeing all loyal Subjects of God ſhould not raſhly believe an abrogation of his Law. In this great perplexity, not finding out the right way, they reſolve to joyn both together. the Law they thought they muſt keep, for they were ſure God had ordained and commanded it: Chriſtians they muſt needs be, for they could not reſiſt the light of the doctrine and glorious Miracles that were wrought; therefore they would keep the Law and yet continue Chriſtians. Their great miſtake was in not underſtanding the nature, and meaning, and uſe of the Law: They thought, that as it commanded them ſuch a task of duty, ſo the doing of that duty muſt needs be pleaſing to God: and conſequently that man muſt needs be held moſt righteous, that moſt exactly kept that Law: For God could not chooſe but love and juſtifie them that kept his own Law.

Law. Where note, that it was not 1. Out of ſelf-admiration principally, or a conceit of any excellency of works as works, that was the root of their Error. But it was an admiration and honouring of the Law of God; thinking that it were a derogation from its perfection, to ſay either that it was uſeleſs as to juſtifie men, or that it was not a way, yea a perfect way to life and happineſs. 2 You muſt note carefully, that it is not the Law as delivered to *Adam*, which the Apoſtle or theſe *Galatians* here ſpake of, which ſuppoſed the ſubject to be perfectly innocent, and therefore that it was not perfect obedience without any ſin that theſe Jews did look to be juſtified by; for they could not be ſo blind, as to think they had no ſin, for then they would never have offered Sacrifice for expiation of it, nor have confeſſed ſin, nor prayed for pardon, which it is certain the Jews did uſe to do: but they thought, that though they were ſinners, yet by the obeying this Law of *Moſes*, Gods wrath would be appeaſed: that is, partly by their Sacrifices, which they thought did expiate ſin of themſelves, as being a ſufficient means through the vertue of Gods Ordination and Mercy for that end: And partly by returning to obedience again. So that they took not this to be a Law of perfect works made to perfect man, as the only condition of his ſalvation, as *Adams* Law was: but a Law of perfect Obedience for the future, yet not as the only condition of life, but preſcribing a courſe, in the uſe whereof God would pardon their ſins, if they obeyed ſincerely. Or as *Paul. Burgenſ.* on *Jam.* ſaith of his Country-men the *Phariſees*, that their Opinion was, that

he was Righteous, whose Obedience was more then his Disobedience; and the contrary Unrighteous. The root of their Error therefore was, that they looked only at the task of duty prescribed by the Law, as if it meant that the bare doing of it should justifie them, and procure pardon, especially their Sacrifices and other Ceremonies; and did not look at the Promise, which was a thing distinct from the Law, nor yet at the meaning of these Sacrifices and Ceremonies, which secretly directed them to look for Pardon and Justification by Christ. They took up with the Letter and immediate sense of the Law, and did not understand the end of it. They knew not that Christ was the end of the Law to every one that believed. The Justification that they looked for, did not consist in perfect Obedience, as *Adams* did, and should have done, (those mistake that think so) but partly in their Obedience to *Moses* Law, and partly in Gods merciful pardoning them for and upon the meer use of Sacrifices, and the like Ceremonies. They did not look to be justified or saved without Mercy and Pardon, but to have Mercy and Pardon by their task of legal duties, as such, and as the only and sufficient means. So that their Error lay in the excluding the use of Christ & Faith. They saw not that these Sacrifices were but Types of Christ, and had all their vertue from the Sacrifice of Christ, which was then undertaken, and in Moral Being, though not in Natural Being, or performed. Not that these Jews that were before Christ should not use Sacrifices and Ceremonies; nor yet that they should not expect ever the more acceptance from God upon the use of them: (for certainly

certainly God appointeth no duty or means in vain) But 1. They should have understood, that Christs Sacrifice was the thing typified. 2. And that from hence they were to expect the pardon of all their sins, as the meritorious cause: And from these Sacrifices and Ceremonies, but only as the most inferiour, remote conditions on their part, *i. e.* as the matter of the Law, wherein they were required to be sincerely obedient. 3. And that Faith in Christ; 1. As Promised; 2. As Typified in these Ceremonies, was the principal condition on their part required for obtaining Pardon and Justification by Christ to come; and therefore they should have believed the more easily in Christ when he was come, in that they might see their Law in him fulfilled: And they should have understood that it was but a temporary Law, and was to cease when the *Messiah* was come. It scarce needed any abrogation, because there was a clear cessation when the end was accomplished, and the term expired, of which the *Messiah* did give them full assurance. Much less should they have been so tenacious of it, when the Apostles had so fully cleared to them the Cessation.

I have thought it necessary to open this the more carefully to you, because it is most necessary to the understanding of *Pauls* Epistles, and especially about the Doctrine of Justification, to know well what he means by the Law, for else you cannot know what he means by works. And certainly you will find that he means most commonly the Law of *Moses*, and not the Law as given to *Adam*, prescribing perfect obedience to a perfect Creature, as the only condition of life, and knowing no Pardon: And that

he ſpeaks not of any ſuch Juſtification as excludeth Pardon, but contrary. It is a wonderful hard, yet very neceſſary queſtion, What form this Law of *Moſes* had, and to what uſe it was, and how different from that of Nature, and that of Chriſt and pure Grace? *Camero* hath taken moſt pains in it. But I will not now ſay any more of that then I have done.

So then, the Queſtion here debated was, Whether the keeping of *Moſes* Law were neceſſary to Juſtification and Salvation, and therefore to be joyned with Chriſtianity?

Againſt this *Paul* had before diſputed by ſeveral Arguments, and here in the beginning of this Chapter having a ſenſible Argument to urge upon them, which none that had the free uſe of Reaſon could reſiſt, he uſhers it in with a ſharp and confident Exprobration, calling them fooliſh or mad, and asking them, who had bewitched them? &c. As if he had ſaid, When men are blind, and err againſt their own ſenſe and experience, it is a mark they are mad and bewitched by ſome power of an evil ſpirit; but ſo it is with you. &c.

Thereupon in the words of my Text he challengeth them to anſwer but this one Argument. *That Doctrine and way is the right Doctrine and way of Salvation by which ye received the Spirit; for the Spirit is an unqueſtionable Seal of the Doctrine: But it was not by the works of the Law that ye received the Spirit, but by the hearing of Faith: Therefore, &c.*

The words contain, 1. *Pauls* confidence in this particular Argument, having the nature of a challenge to them, to anſwer it if they can: This one thing would I learn of you, &c.

2. The

2. The Argument it ſelf propounded Interrogatively and Dilemmatically; as Chriſt did by the Jews about *John Baptiſt*; that ſo, while they were ſtudying an anſwer, they might perceive their error. As if he ſhould have ſaid, Either you received the Spirit by the works of the Law, or by Faith: Not by the Law, therefore by Faith.

Here are ſeveral Terms to be opened: 1. What is meant by the works of the Law? 2. What by the hearing of Faith? 3. By the Spirit? Of which briefly in order.

1. I have ſaid as much already to the former as I ſhall now ſay, that is to ſay, That it is the works of *Moſes* Law. But if any ſhall ask, 1. Was it the Ceremonial, or the Moral? I Anſw. Both. All the Law of *Moſes*, but more principally the Ceremonial.

Queſt. *But faith in Chriſt is part of the Moral Law: therefore it cannot be of that.*

Anſw. The Moral Law commanding the duty of the Law of Nature, is but part of a Law, commonly called the Matter by Divines, and not the whole Law. And it is 1. Part of the matter of the Law given to *Adam*. 2. Part of the matter of the Law of *Moſes*. 3. Part of the matter of Chriſts new Law. Now *Paul* ſpeaks of it here, not as the Law of Chriſt, nor directly as the Law made to *Adam*, but as the Law given by *Moſes*: And ſo even the Moral Law perhaps may fitly enough be ſaid to be abrogated or ceaſed, though the ſame Moral Law, as part of Chriſts Law, ſtill be in force; and I think, as part of the firſt Law of Nature.

Queſt. *Doth not* Paul *argue againſt Juſtification*

by the works of the Law of nature : as well as of Moſes ? *Anſw.* Not directly, but by conſequence he concludeth againſt it. I mean, his Argument will hold *à fortiori*, againſt Juſtification by the Law to *Adam* : for if that Law cannot juſtifie, which was given to ſinners, as ſinners, and hath in it a way preſcribed for pardon; much leſs will that now juſtifie, which was given to man as Innocent and Perfect, and knows no pardon of ſin.

2. By the hearing of Faith is meant, the hearing and ſo receiving of the Doctrine of Faith, or Doctrine of Chriſt : not that hearing is here put for preaching, as *Eraſmus* thought, which *Beza* well confuteth : But hearing implyeth believing or obeying the Doctrine heard : For all that hear, or to whom the word is preached, believe not, and ſo have not the holy-Ghoſt, but thoſe that ſo hear as to believe and obey : And therefore *Grotius* gathers hence, that the holy-Ghoſt is not given but to minds yet purified (which is his frequent obſervation, which yet needs much Explication and Caution, and might more clearly in the right ſenſe be gathered from other Texts.)

3. But the great Queſtion here is, What is meant by [holy-Ghoſt ?] *Calvin* modeſtly leaves it undetermined : *Pareus* thinks it is rather meant of the Spirit of Sanctification then the Gifts of Miracles. *Deodate*, and many other conclude, truly, it is not to be wholly reſtrained to either ; nor either wholly excluded. I think it is meant of that Eminent meaſure of the Spirit, proper to Goſpel-times which Chriſt gave his Diſciples ; but eſpecially for working of Miracles, and ſpeaking with tongues,

tongues, which was proper to that age, for the confirmation of his Doctrine.

It is a great difficulty (I confeſs) to underſtand what is meant by the holy-Ghoſt in many Texts of Scripture, which Promiſe it to Believers, or which mention the giving it after believing ; Becauſe faith it ſelf is certainly a gift of the holy-Ghoſt. For the reſolving this briefly, underſtand, that operations on the ſoul are aſcribed ſometime to the Father, ſometime to the Son, according to the ſeveral ſeaſons of working, and ſtates of men when it is given, and Covenants under which it is given. It was the Spirit of God as Creator, or of the Father (according to Scripture-ſpeech) which *Adam* had in Innocency : But it is not called the Spirit of Chriſt the Redeemer. After the Fall and Promiſe Chriſt was made head of all, upon his undertaking, and ſo did ſend forth his Spirit ; but according to the infancy of the Church, and the obſcure way of then revealing the Goſpel, it was in ſo low a degree, that it is not ſo frequently nor plainly called the Spirit of Chriſt. As the grace of Chriſt and the glory of heaven are revealed very darkly there ; ſo is the Spirits working, which leads thereto. Yet was there then ſo much of the Redeemers Spirit, that is, of recovering Grace given, as might and did ſuffice to ſave men ; but there was a greater fulneſs of the Spirit promiſed in the time of the Goſpel, and given when Chriſt was aſcended to glory : This is called the Spirit ſent by Chriſt from the Father ; or by the Father at the Interceſſion of Chriſt, and the Spirit of the Son. So that as now the Son doth more viſibly receive his power, and more clearly manifeſt

manifeſt his Office and Commiſſion, and ſhew men their duty; ſo he now more openly owneth all the works of Grace, tending to the recovery of ſinners: and ſo he giveth ſuch a farther and fuller meaſure of the Spirit, for Sanctification and for Gifts, and for the ſervice of the Church, that it is by an excellency called the Spirit of Chriſt: ſo that though there were a Spirit before, yet this fuller meaſure is properly called the Spirit of Chriſt: Becauſe it is that meaſure which is given by Chriſt come in the fleſh, and was not given before under the Law. So that here is the firſt Reaſon why it is called the Spirit of Chriſt, as it is meant of the Spirit of Sanctification. And it ſeemeth that Faith goeth before this gift of the Spirit: that is, that by the help of the Word preached, and Gods ordinary means, men may be brought to believe by that degree of the Spirit that before was given to the Church.

And therefore it is called the drawing of the Father, *Joh.* 6. 44. *No man can come to me, except the Father draw him*; But when they do believe, the fuller meaſure is given them. Or elſe as Mr. *Hooker* ſaith, We muſt diſtinguiſh between the Spirits enterance into the ſoul; and its ſtabliſhment or abode there: The giving of Faith, ſaith he, is but the Spirits making its way into the heart, (as ſome birds make their way into a hard tree, where they will make their neſt, and breed their young.) But when faith is given or wrought there, then the holy-Ghoſt may be ſaid to be and dwell within us. Or elſe as *Rivet* againſt *Grotius* ſaith, we muſt diſtinguiſh the Habit and Act, The Act of Faith he thinketh

thinketh is the firſt thing that the Spirit worketh: (It ſelf being inſtead of a habit) and when it hath brought the ſoul to believe actually, afterwards come in theſe habits of Grace, which are called the holy-Ghoſt given; or as the Sun at its riſing ſendeth forth its beams before it. This is the ordinary Doctrine, which I confeſs I have been more againſt formerly, then now I am.

2. Beſides this Sanctifying Spirit of Chriſt proper to Goſpel times, there is alſo a miraculous pouring out of the Spirit, proper to the firſt Age of the Church, enabling men to work miracles, and ſpeak with tongues. This was given purpoſely to confirm Chriſts Teſtimony to the world, and therefore was to endure but till a ſufficient ſeal were put to his Teſtimony or Doctrine. The holy-Ghoſt uſually in the New Teſtament, is meant of both theſe jointly, and ſo I underſtand it here. And as it would be an unfit Queſtion to ask, Whether by the holy-Ghoſt were meant the gifts of healing or tongues, or of other Miracles, as if it muſt needs be meant of only one: ſo it is unfit to ask, whether it be meant of Sanctification or Miracles? Yet as the ſame Spirit which wrought in the ſeveral Members, wrought Sanctification in none but the Elect who ſhould be ſaved, but wrought the gift of Miracles in multitudes that had no ſaving Grace, and therefore this was then the more common; ſo therefore I doubt not but the gift of Miracles is more principally intended in theſe words, then that of Sanctification.

My Reaſons are, 1. He that will carefully obſerve the language of the holy-Ghoſt, ſhall find, that

that this Word, Spirit or holy-Ghost, is most usually in the New Testament taken for the extraordinary gifts of that age.

2. The Apostle appeals to the witness of the Spirit here, as that which most undenyably did prove the truth of Christs Doctrine: now though Sanctification may do much here, yet so much might be said from Heathens vertues; and especially of the Sanctification of some before Christ, among the Jews, that this was not so likely to have made that great conviction of the world.

3. The Apostle appeals to this, as an open, known Testimony, which might be seen of All. But the work of the Spirit of Sanctification alone is so secret in the heart, and wrought by such degrees, that it is not so open a Testimony.

4. The Apostle appealeth to it as a publike thing which the whole Church might be convinced by: but so they could not so easily be by Sanctification as by Miracles, for every man had not Sanctification; and those that had it not, could not see it as certain in others; nor see the glory of it: But for Miracles, as most had the gift, so those that had not, might see it openly in those that had.

5. The Text it self in the 5. vers. expressly saith, It is the gift of Miracles: *He therefore that ministereth to you the Spirit, and worketh Miracles among you, doth he it by the works of the Law, or by the hearing of Faith?* Where *Grotius* noteth; That the old Manuscript which he had out of the King of *Englands* Library, (being brought by *Cyril* of *Constantinople*, out of *Egypt*) hath the same words as be in this second verse, *Received ye the Spirit by*

by the Works of the Law, &c. So that, what can be more expres?

6. But my greatest Argument is from many other Scriptures that run all in the same sense, which I shall have more Opportunity anon to mention.

Paraus Arguments for the contrary are these; 1. Miraculous gifts were not given to all, but few. *Answ.* 1. To far more then the gift of Sanctification its likely. 2. The rest might see them, though they could not work them, and that was Testimony sufficient.

2. He saith they happened to some that followed not Christ, *Mar.* 9. 39. *We saw one casting out Devils, and we forbade him, because he followed not with us*; therefore those gifts must not be the proper effect of the Gospel. *Answ.* A very bad Argument. 1. The Text saith, It was in the name of Christ that they cast out Devils, and therefore it was the effect of Christs name. 2. Multitudes believed in Christ that did not follow him with the twelve Apostles. 3. It is evident that none had that gift then but from Christ, and he gave it none but for confirmation of the Gospel. 4. It would confirm his Testimony the more, if his name in the very mouth of an Unbeliever would work such Miracles.

Argument 3. He argueth, Because elsewhere the Apostle draweth them to the Spirit of Promise, by which they are sealed, as *Eph.* 1. 13. 2 *Cor.* 1. 22. *Answ.* Neither do these Texts exclude, but principally include the gift of Miracles. The Spirit of Promise was that *Promised Spirit*, and not only that

Spirit

Spirit which aſſureth men of their part in the Promiſe, as many do amiſs expound it.

His 4. Argument is, Becauſe in the 5. verſe following he mentioneth Miracles, therefore not in this ſecond. *Anſw.* The clean contrary ſeemeth to me hence to be proved. Becauſe the Apoſtle plainly ſpeaks of the ſame thing in the 5. ver. and 2. and not of divers things.

Now to the Point.

Doctrine. The Spirit of Chriſt, eſpecially for working Miracles, was given in thoſe times ſo commonly, evidently and convincingly to the Churches of Believers, that the Apoſtle durſt appeal to that one Teſtimony alone for the confirmation of the Chriſtian Doctrine; and that with ſuch confidence, as concluding them bewitched into madneſs, that would not be convinced by it.

For Explication, we muſt do theſe things in their order.

1. I ſhall prove to you that this Spirit was given Commonly. 2. Convincingly, or Miraculouſly. 3. Evidently or Undenyably. 4. That the Apoſtle appealeth to it, as is ſaid. 2. The Reaſon why Chriſt would thus ſend the Spirit. 3. The uſe of All.

1. The commoneſs of this gift is proved both by the Promiſe, and the hiſtory of the Performance, *Mar.*16.17. *Theſe ſigns ſhall follow them that believe; in my name ſhall they caſt out Devils, they ſhall ſpeak with new tongues, they ſhall take up Serpents, and if they drink any deadly thing, it ſhall not hurt them; they ſhall lay hands on the ſick, and they ſhall recover.* *Mat.*10.1. He gave this power firſt to his Diſciples, and

and *Luke* 10. 1, 17, 19. He gave the ſame power to the ſeventy Diſciples: And in *Acts* 2. 1, 2. &c. You may ſee the Promiſe fulfilled, not in ſome, but all that were preſent, one hundred and twenty at leaſt.

John Baptiſt could Propheſie of this as the great mark of Chriſts Baptiſm, *Mat.*3.11. *He ſhall baptize you with the Holy Ghoſt and Fire.* And *Acts* 4.31,33. *When they had prayed, the place was ſhaken where they were aſſembled together, and they were all filled with the Holy Ghoſt, and with great power gave the Apoſtles witneſs of the Reſurrection of the Lord Jeſus, and great grace was upon them all.*

Acts 8. 17. The generality of *Samaria* (who are ſaid all to believe) received the Holy Ghoſt by the Apoſtles praying, and laying on of hands. In ſo much that *Simon* would have bought that gift of them with money, to be able to give the Holy Ghoſt, *Acts* 10. 44. When *Peter* preached to the Congregation which *Cornelius* had gathered together, the Holy Ghoſt fell on all them that heard him. So that the believing Jews were aſtoniſhed when they heard the Gentiles ſpeak with tongues, and magnifie God, *ver.* 46. So *Acts* 11. 15. *Acts* 13. 52. The Diſciples were filled with Joy, and with the Holy Ghoſt. *Acts* 19. 6. *Paul* laid his hands on the twelve men there, and they all received the Holy Ghoſt, and all ſpake with tongues, and Propheſied. *Paul* writing to the *Corinthians*, 1 *Cor.*12. 12, 13. ſaith, *That by one Spirit We are all baptized into one body, whether Jews or Gentiles, bond or free, and have been all made to drink into one Spirit*; and what Spirit that was, the former verſes ſhew, where he ſaith, *The manifeſtation of the Spirit is given to*

every

every man to profit withall; to one is given by the Spirit, the Word of Wiſdom, to another the Word of Knowledge, by the ſame Spirit, to another the Working of Miracles, to another Propheſie, to another diſcerning of Spirits, to another divers Tongues, to another the Interpretation of Tongues; but all theſe worketh that one and ſame Spirit, dividing to each man ſeverally as he will. So that in one kind or other (and moſt extraordinarily) all Chriſtians then had the Spirit, 1 *Cor.* 14. The gift of Tongues was ſo common in that Church, and conſequently likely in all (for that was none of the beſt) that *Paul* is fain to reſtrain their too much exerciſe of them, and to deſire them to ſtudy and be zealous rather for the gift of Prophecying: and if they did ſpeak with tongues, pray that they might interpret, and ſhews the end of Tongues, *ver.* 22. They are for a ſign to Unbelievers and not for Believers. And *verſ.* 26. he chideth them thus, *How is it then Brethren, that when you come together, every one of you hath a Pſalm, hath a Doctrine, hath a Tongue, hath a Revelation, hath an Interpretation? Let all things be done to edification. If any man ſpeak in an unknown Tongue, let it be by two or three at the moſt, and that by courſe, and let one interpret; but if there be no interpreter, let him keep ſilence in the Church, and let him ſpeak to himſelf, and to God. Let the Prophets ſpeak two or three, and let the other judge; for you may all Propheſie one by one, that all may learn.* *Jam.* 5. 14, 15. He directeth them that are in ſickneſs, to ſeek to the Elders to heal them by Prayer and Anointing in the name of the Lord. And Chriſt, *Mat.* 7. 22. ſaith, *That many ſhall ſay to him in that day, Lord, have we not Propheſied in thy*

thy name, and in thy name caſt out Devils, and done many wonderful works? who yet were workers of iniquity, and ſhall be rejected for ever. I will add no more proof of the commonneſs.

2. That thoſe gifts of the Spirit were ſo miraculous as to be ſufficient for convincing thoſe that were not bewitched into madneſs by the Devil, may appear, both from the commonneſs already mentioned, and the greatneſs of them being ſo far above nature. 1. For not one nor two, but ſo many thouſands of people, in ſo many ſeveral Churches, to ſpeak tongues that they never heard, to Prophecy, to heal the ſick; Some of them to give men up to Satan to be deſtroyed by him by a word, and ſome of them to make the lame to go with a word ſpeaking, and ſome of them to raiſe the dead; ſo that even the clothes that went from *Pauls* body, healed the ſick when they were in priſon, an earth-quake comes and cauſes the doors to fiye open for *Paul* and *Silas*, and the Jaylor comes trembling in and lets them out; and the Angel takes off *Peters* bolts and opens the doors, and fruſtrates the meeting of the Rulers that would have Judged him. Beſide all thoſe wrought by Chriſt himſelf in raiſing the dead, giving ſight to them born blind, &c. The works are ſo many and ſo great through the whole ſtory of the Goſpel, that I think it vain to cite particular Texts to men that read the Scripture. Now if any man ſhall Queſtion, Whether this might not be done without Divine Teſtimony to the Doctrine which it accompanieth: that is, in plain Engliſh, If any man be tempted to the Uncurable ſin againſt the holy-Ghoſt, to think that All

this is done by the devil, and not by God, I would have him conſider theſe things;

1. There is a God.
2. This God is the Ruler of the world.
3. He is Good, Merciful and Juſt.
4. His Will revealed, is a Law to the Creature.

As man is not made to be lawleſs or ungoverned, ſo God is his chief Governor, and without that knowledge of his will we cannot obey him; nor can we know his Will without Revelation.

5. No man that is well in his wits, can expect that God ſhould ſpeak to us immediately, and that no other Revelation is to be truſted. Alas man cannot endure his voice, nor ſee him and live.

6. If therefore any ſhall prove to us that they come from God and are his Meſſengers to reveal his will, we muſt believe them according to the proof that they bring.

7. If any ſhall ſeal the Doctrine that he bringeth in the Name of God, with the Teſtimony of ſuch numerous, evident, undenyable Miracles, it is the higheſt proof of the Truth of his Doctrine, that fleſh and blood can expect. And if God do not give us ſufficient help to diſcover a falſhood in this Teſtimony, we muſt take it for his voice and Truth. For if God ſhall let men or Devils uſe the higheſt mark of a Divine Teſtimony to confirm a lye, while they pretend it to be Divine, and do not controle this, he leaveth men utterly Remedileſs. For we cannot go up into heaven to ſee what hand theſe things are wrought by. We are certain they cannot be done without Divine Permiſſion and Commiſſion. And

And we are ſure that God is the True, Juſt, Merciful Governour of the world; and as ſure that it belongeth to a Rector to Promulgate, as well as enact his own Laws: And that they cannot oblige us till Promulgate, *i. e.* ſufficiently revealed. And if he ſhall ſuffer any to ſay, *God ſent me to you on this Meſſage*, and to back this affirmation with ſuch a ſtream of Miracles through a whole age by many thouſand hands, and ſhall not any ways contradict them, nor give us any ſufficient help to diſcover the deluſion, then it muſt needs be taken for Gods own Act, ſeeing by office he is our Rector: or elſe that God hath given up the world to the Diſpoſe and Government of the Devil. Now let any man of right Reaſon judge whether it be poſſible that the Juſt and Merciful God, being Naturally our Governour as we are his creatures, ſhould give Permiſſion or Commiſſion to the Devil to deceve the world in his name, by changing and working againſt the very courſe of nature, and by means that no man can poſſibly Try, and ſo leave his creature Remedileſly to be miſled and periſh.

And whether this be not plainly to ſay, God is not Juſt, or Merciful, or is not the Governor of the world? And whether that be not to deny that there is a God? For if he be not Juſt and Good, and Governor, he is not God. So that he that denyeth Chriſtianity and Scripture verity, muſt deny the God-head, if he know the Arguments for it.

Now for the diſcovery of a deceit in ſuch a caſe as the Teſtimony of Miracles, I know but two wayes by which man can diſcover the deceit, if there

be any. 1. By ſome Truth of God which is reveal-ed to us by a more certain means then thoſe mi-racles are, which this new Revelation doth contra-dict. 2. Or by ſome greater works by which God ſhall preſently contradict the Teſtimony of thoſe Wonders or Miracles, as *Moſes* did by the Egyp-tians. Now we have neither of theſe contradicti-ons from God, againſt the Doctrine of Chriſt or his Apoſtles. So far are they from contradicting former or certainly Revealed Truths, that they con-ſent with Truth before revealed; and Chriſt as the Light of the world, hath given us the kernel and clear explication of all. And ſo far was God from ſending any to work greater Miracles for the con-tradicting of Chriſt, that the pooreſt of his fol-lowers for many a year after, did do wonders with-out any ſuch contradiction: No enemy of the Church did ever pretend to any ſuch Teſtimony againſt him. I would fain know in one word, whe-ther God can reveal his Will to us or not? If not, then he cannot be our Rector; If he can, then by what more evident and convincing way, ſuppoſing we cannot ſee himſelf? 3. The next thing we are to prove is, that thoſe gifts and works of the Holy-Ghoſt were evident and undenyable: And here are two Queſtions in this one. 1. Whether they were evident and undenyable to the firſt witneſſes. 2. Whether they are ſo to us? that is, whether the hiſtory of them be certain? And for the firſt, it is left beyond all doubt. For 1. The works were nu-merous, done both by Chriſt himſelf and his Apo-ſtles: and the wonderful gifts of the Spirit were common in every Church, and in one kind or other on

on the Generality of Chriſtians, as I have before proved. 2. They were continued for many years together, even from Chriſt till the end of the Apo-ſtles time, and not all ended of long time after. For *Ireneus* ſaith, The dead were raiſed, and lived again among them in his dayes. And *Tertullian*, and after him *Cyprian* made publike challenges to the Pagans and perſecuting Rulers, to bring their poſ-ſeſſed with Devils into the Chriſtian Aſſemblies, and if they did not caſt them out, and make them confeſs themſelves to be Devils, and Chriſt to be the Son of God, then they were content to ſuffer. 3. They were done in various places at great di-ſtance, at *Jeruſalem*, *Antioch*, *Epheſus*, *Corinth*, *Rome*, *Galatia*, and through a great part of the world. 4. They were done before multitudes of people; and that ordinarily: not in a corner, but in the face of the whole world. 5. And that in the preſence, if not upon the perſons of the ene-mies themſelves. All this appeareth in the whole ſtory of the Goſpel.

More then once did Chriſt feed many thouſands with a few loaves, by miracles: oft did he heal and caſt out Devils in the preſence of the multitude: ſo that the Phariſees took their advantage by it, be-cauſe he would heal on the Sabbath-day. They ex-amined the blind, the lame & others whom he healed, and had their own confeſſion of the cure. He turned water into wine publikely at a Marriage Feaſt; he would not raiſe *Lazarus* till he was ready to ſtink, that the glory of God might be manifeſt in his Re-ſurrection; his Diſciples were the conſtant wit-neſſes of other Miracles, and might moſt eaſily

diſcern whether he were a deceiver or not: and would they follow one through ſuch difficulties and miſery, and to death it ſelf, in hope of a reſurrection to glory, by him whom they knew to be a Deceiver? At his death the earth did quake, the Temple Rent, the land was ſhut up in darkneſs for three hours together, without any Eccliſe: Were there not witneſſes enough then of this? His Reſurrection the Souldiers could partly witneſs by the Terrour, and the Diſciples by their frequent ſight of him. And *Thomas* muſt be convinced himſelf by putting his finger into his ſide, till he was forced to cry out, *My Lord and my God*; who but even now ſaid, *Except I ſee and feel, I will not believe.* Yea, above 500 Brethren ſaw him at once. But yet there is more then all this; the holy-Ghoſt fell ſo publikely on the Diſciples, that the Jews and men of all Countries that were then in *Jeruſalem* came flocking together, to hear them ſpeak every one in his own tongue. which they had never learned, nor underſtood before Gifts of healing and caſting out Devils were common among the Diſciples in all Churches long after this. Chriſt choſe eſpecially theſe two, both to ſignifie his healing recovering work and office, and his love to mans wellfare, and his enmity to Satan, and that he came to deſtroy his work and Kingdom, and ſave men from him: It continued long after this the ordinary Practice of the Diſciples to ſpeak in ſtrange languages in the open Aſſembly, ſo that unbelievers that came in among them, were ordinary witneſſes of it; So that all the world that lived neer them might ſee the Spirit of Jeſus in his Church: Not to ſpeak of all the

the other Miracles which the Apoſtles did. This Spirit reſiding in mens ſouls, appearing viſible in the actions, audible in the Prophecies, languages and other gifts of the Diſciples, prevailing againſt the Devil, and healing the diſeaſed, and thus openly manifeſting it ſelf in all parts of the world, and before all the people where Chriſtianity was entertained is ſuch a witneſs to Chriſt, and his Teſtimony and Doctrine, and to thoſe writings which the chief Actors of thoſe Miracles publiſhed, that he that denyeth it, renounceth Senſe and Reaſon, and openly fighteth againſt the God of heaven. If here were not witneſs enough, then we were uncapable of a ſufficient Teſtimony. And yet I ſhall ſay more to this anon from the ſanctifying work of the ſame Spirit.

2. All that Remains for the further clearing of this, is to enquire whether there be alſo a certainty of the hiſtory which delivereth the report of thoſe things down to us. I have formerly proved to you herein, 1. That the Authors of thoſe hiſtories or Reports deceived not the world, but publiſhed only undoubted Truths. 2. And that we have moſt certainly received their writings, or Records, without any conſiderable Corruption or Alteration. I will now ſuppoſe you Remember what I have ſaid of both theſe already, and will only add theſe few words more.

1. I have told you already that the Law of nature effectually teacheth all men, 1. To love themſelves and their own lives and liberty. 2. And to love truth and hate known falſhood, (where they have not ſome carnal advantage to make it ſeem

lovely) that it is not possible that so many thousands of men could be found, that would to their own utter undoing in the world, take on them to work so many Miracles, and see them wrought, and would follow a Profession in meer delusion of others, or as willingly deluded themselves. That which now I will say, is only these two things.

1. The history of these things, was not only delivered by these writings which we call the Scriptures, but so generally received both before they were written and since, by the very evidence of the Actions themselves, that Churches of Christ were gathered and planted thereby, through a great part of the world. So that the conversion of so many Countries by the very present power of the holy-Ghost appearing in them and among them, (which undoubtedly had an Evidence and Glory as great as the work which was wrought thereby) were a living publike history of the glorious works of the Spirit which did convince them. The world which was brought to believe by these Miracles of the holy-Ghost, were the legible history of the truth of those Miracles.

2. But the main thing that I would have you note is that which my Text affordeth, that those things were generally published, both by word and writing through all Countries; and especially in that same Country where they were chiefly done; and that in the very same age, and among the same people that are mentioned as witnesses of the things. This is a proof beyond all Exception; It was not like a story raised in the next age, when all the witnesses were dead. Now I desire every tempted or doubting

doubting soul seriously to think of this one plain truth. When all the writers and many Preachers of the Gospel shall publish up and down *Iudea*, that Christ at such a time, and in such a place fed so many thousand miraculously, turned water into wine, healed such multitudes, raised the Dead; Could not any man have discerned the falshood of this, if it had been false? Nay when they mention the Pharisees own Examination and Conviction of the matter of fact, would not these enemies of the Gospel have easily confuted them? Nay what need the Pharisees then, and the Jews to this day, father all these works on the Devil, if they were not really done? For men to write and tell the world, that on such a day, at such an hour there was an earthquake and a general darkness, and the Temple Rent, if this were no such matter, would it not make them the shame and scorn of the world for lyars?

Could not all the Country tell whether it were true, or not? Would not this have made those that followed them all forsake them, and proclaim their shame? If thousands of men should seek Credit to their Testimony by telling us in *England*, that there were Earth-quakes and general darkness at such an hour, would they get any followers by this Report, if it were false? *Paul* saith, that of the 500 Brethren that saw Christ at once after his Resurrection, the greater part were alive at the time when he wrote it. If this were false, how easily were it disproved? when it is written and published that men of all Nations about did hear the Disciples speaking in their own tongues the wonderful works of

God

God at *Ieruſalem*, when the holy-Ghoſt fell upon them. If this had been falſe, would it not have made all men forſake ſuch notorious lyars, and thoſe that before did believe them, to turn off? Or at leaſt would not the enemy have refuted the Report? But to come neerer the ſcope of my Text, when it ſhall be written and publiſhed, that the holy-Ghoſt was ſo common in every Church, and on all Chriſtians everywhere, that all had either gifts of healing, or Tongues, or Miracles, or Prophecying, or Interpretation of Tongues, or the like; If this were falſe,

1. Every unbeliever that was neer them could know it to be falſe; and then 1. Some would have confuted it. 2. None would have believed it, and been converted by it.

2. Every Chriſtian would have known this to be a falſe Report, for men to write and publiſh that *they* had thoſe gifts, which they knew they had not, and do thoſe works which they do not, it would certainly have made all Chriſtians deride and forſake them, and ſome of them publiſh the deceit. But yet to come cloſer to my Text: When the Apoſtle ſhall reprove the Church, as *Paul* did the *Corinthians*, for too much uſing and affecting the gift of tongues, and endeavour to reſtrain them in it, and bid them uſe it but by two or three, and not ſo much neither without an Interpreter, if there had been no ſuch gift as this of Tongues among them, (or the reſt which he mentioneth of healing and Miracles) would not theſe *Corinthians* have derided *Paul*? Would they not have been unchriſtianed and unchurched by ſuch reproofs as theſe? But

But yet to come neereſt of all; when falſe Teachers come among them and perſwade them of the neceſſity of obeying the Law of *Moſes* in conjunction with Chriſt; and ſome bring the Perſon of the Apoſtle *Paul* into diſgrace with them for oppoſing this: when the Apoſtle ſhall make this open challenge to them to anſwer this Argument; *Did you receive the Spirit, and do you work Miracles by the Works of the Law, or by Faith in Chriſt?* When he ſhall appeal to the Miracles which he wrought among them, to prove the truth of his Apoſtle-ſhip, 2 *Cor.* 12. 12. *Verily the marks of an Apoſtle were wrought among you in all patience, in ſigns and wonders, and mighty deeds.* When he ſhall threaten to deliver offenders to Satan, and make them ſupplicants to be ſpared, 1 *Cor.* 5. and 2 *Cor.* 2. Nay, when he ſhall appeal to the Spirit in themſelves, received by his miniſtry, and tell them, *He that hath not the Spirit of Chriſt is none of his; and Chriſt dwelleth in them, unleſs they are Reprobates.* And if he do dwell in them, and they have the holy-Ghoſt, it was by his miniſtry and the Faith of Chriſt. 2 *Cor.* 13. 5. Is it poſſible that any man of Reaſon ſhould be deceived by them that ſpoke ſuch things, if they were not true?

When mens minds are exaſperated againſt us, they will be glad of any matter againſt us: So were many of the *Corinthians* and *Galatians* againſt *Paul*; They were become his enemies for telling them the Truth, in oppoſition to the Jewiſh Chriſtians. Now was this a likely way for him to vindicate himſelf or the Chriſtian Doctrine, to make ſolemn Appeals to themſelves, even the whole Churches, Whether the

the holy-Ghoſt which they generally had, and the Miracles which were commonly done among them, were not by the Doctrine and Faith of Chriſt? Yet ſo he doth in my Text; 1. To call them angrily, *Bewitched fools and mad men*, for going againſt the ſame Doctrine, by which themſelves had received the Spirit, and by which Miracles were ſtill done among them: would they not all have hated the very name of Chriſtianity, if this had been falſe? I pray do but put the like caſe to our ſelves, If we were in a caſe of doubt between ſeveral Teachers, and one of them ſhould write thus to Publike Churches, even the Churches of *England, Scotland, Holland, Germany*; *I appeal to your ſelves, whether you did not by that Doctrine which I delivered to you, receive the holy Ghoſt, by which you all received either gifts of Tongues, Healing, Prophecying, or the like, by which Miracles are ſtill wrought among you? I challenge you to anſwer this Argument; If you were not bewitched fools and mad men, you would never offer to turn from that Doctrine by which your ſelves do theſe things, to that by which you never received the Spirit.* If all this were falſe, would not all theſe Churches forſake that Teacher, and renounce the Doctrine which depended upon ſo notorious an untruth? And could not every enemy, yea every ſilly perſon, know whether this were true, or no? Would they not all ſay, *Why what doth the man mean to talk of common Miracles, and that done among us, and by our ſelves, and of the Spirit in us, when we know we have no ſuch thing?* And yet *Pauls* Epiſtles to the *Corinthians* and *Galatians* run in this ſtrain. I think God ſuffered thoſe falſe Teachers to oppoſe

oppoſe the Truth the rather, that we might ſee afterward how it was defended. I conclude therefore, that if ever any hiſtory in the world had certain evidence of the Truth of the fact in it, and that there was no deceit or over-reaching of the ignorant by ſhews, then certainly this Hiſtory of the Goſpel hath much more. For greater is ſcarce poſſible.

2. And that we have the Records, or Tranſcripts of thoſe hiſtories or writings, without any conſiderable corruption, is a truth that any learned man may be as eaſily ſatisfied in, without any ſpecial Illumination of the Spirit: a Truth that hath fuller evidence then for any other book in the world can be produced: For, 1. The Copies were numerous which were diſperſed.

2. And that in many languages.

3. And that in places at the remoteſt diſtance.

4. And all Chriſtians in all thoſe places held their Religion upon this Revelation.

5. And every Heretick, and men of all opinions alledged the ſame Scriptures.

6. No one Church could corrupt it in any material part, but all the Chriſtians in the world would have diſcovered it, and cried him down.

7. It was the conſtant buſineſs of Miniſters, (whereof then every Church had many) ordinarily to preach this ſame Doctrine and Scripture: They had no greater work to mind, nor any other, but Publikely and Privately to acquaint people with this Doctrine, and keep them in obedience to it: and if no Lawyer or perſon can corrupt our *Magna*

na Charta, but all the Land would know it, and be on the head of him : How much leſs could any corrupt one Charter by which all the men in *England* ſhould hold all their eſtates, and have every man a Copy, or moſt men, and have in every town an Officer on purpoſe to teach people the meaning of it? No one School-maſter in *England* can corrupt *Lillies* Grammer, becauſe it is in every School, and is the work of every School-maſter to teach it, and they would all preſently diſcern it.

8. We have yet coppies of the Scripture extant of very great Antiquity; there is or lately was one in *England* ſent to the King from *Cyril*, Patriarch of *Conſtantinople*, a very fair Copy brought out of *Egypt*, which was wrote about 220 years after the Apoſtles time.

9. All the writings of the Fathers in every Age ſince, are full of Citations of Scripture-paſſages : and all according to our preſent Scripture in the ſubſtance. *Clemens Romanus* that lived with *Paul*, and *Juſtine Martyr*, and *Irenæus*, and *Tertullian*, and *Origen*, *Cyprian* and all the reſt downward quote abundance of ſayings out of thoſe ſame Scriptures : And all the Copies diſperſed abroad, agree in all ſubſtantials.

10. And conſider alſo that all the Churches had the ſame Truths Doctrinal and Hiſtorical among them in thoſe times by unwritten Tradition alſo, as is ſaid before; for they were preached before they were written. So that it may far more reaſonably be queſtioned, Whether thoſe Acts of Parliament, or our preſent *Magna Charta* be not counterfeit, or

or *Lillies* or *Camdens* Grammer, (which yet no man of any brains can ſuſpect) then whether theſe Scriptures which we receive and uſe, were the true writings of thoſe holy Apoſtles. The hand of univerſal Tradition hath delivered them to us with more certainty, then if we had received them from the hands of any Apoſtle ourſelves. For our ſenſe may ſooner deceive us, then the Univerſal ſenſe of the firſt Age, and the univerſal ſenſe and credit of all ſucceding Ages.

11. Laſtly, none of the enemies of Chriſtianity, that in all Ages have wrote againſt this, do deny theſe writings to be thoſe which the Apoſtles wrote and delivered; As may be ſeen in thoſe of *Celſus*, *Porphyrius*, *Julian*, yet extant in the Fathers. Elſe *Julian* need not rail againſt *Paul* and *John* as he doth, for affirming Chriſt to be God, and other ſuch things, if he durſt have denyed thoſe to be their writings, as in *Cyril Alexand. Nazianzen*, and others that write in Confutation of *Julian*, you may ſee. Bleſſed be that holy Providence of the Governour of the world that hath ſo ſpred, promulgated and maintained his Law to this day : that no writings in the world of any antiquity have neer the like certainty.

Reaſons.

1. But why is it that Chriſt would thus convincingly ſend abroad ſuch abundance of the Spirit in thoſe days? Anſw. 1. He had the old Law of *Moſes* to repeal; and that was well known to the Jews to be Gods own Law; And therefore, if he had not brought that ſeal of God to his Commiſſion, and ſuch as men might well know to be his ſeal, no

wonder

wonder if every true subject of God had disobeyed him. Men must not believe Gods Law ceased or abrogated without good proof.

2. Christ had a new Law to promulgate, even the Law of faith, and Gospel-ordinances, and he must both manifest his Authority before they could be received and submitted to, and also give his Spirit to enable men to keep them. For as he required new duties of fallen disabled man; so he must give a strength proportionable.

3. Yea, then himself was to be entertained as the Redeemer of the world; which was a new work and office, and mans salvation was to lie upon the receiving of him: And this they neither could do, nor ought, without sufficient evidence or proof, that he was the Redeemer indeed. And therefore he saith, *If I had not done the Works which no man else could do, you had not had sin.* If any Prophet came as from God with any new Revelation, he was to prove himself to be a Prophet: much more when Christ shall affirm himself to be the Son of God, the Redeemer of the world.

2. Qu. *But why did not Christ continue this communication of the Holy Ghost to his Churches still, seeing our unbelief is strong, and We have still need of such help as well as they?*

Answ. 1. We have the full use and benefit of the holy Ghost which was given then: That seal that was then set to the Christian doctrine and Scriptures, stands there still. When Christ hath fully proved to the world the truth of his Mediatorship, office and doctrine, must he still continue the same actions? Is it not enough that he sealed it up once, but

but must he set a new seal for every man that requireeth it in every age? Then miracles would be no miracles. Must your Landlord seal your seal anew, every time you will causlesly question his former seal? Then if Christ had done miracles among a thousand, every man that was not present, should come and say, do the like before me also, or I will not believe. Will you put God to this, that either he must work constant miracles, in every age, and before every man, or else he must not be believed? What if all Christs works had been done at *London*, and we had not seen them here in the Country? or what if all this Town had seen them except one man; should no man believe them but he that did see them? Should no man believe that there hath been any wars and fighting in *England*, but those that saw the battels? Or what if these things had been done in our forefathers days, should not we have believed them except they had been done in ours? We have as full testimony of Christs and his Apostles works, as we can have of any of these.

2. Also I answer, Christ doth still continue his spirit to his Churches, and every true member thereof, but not to the same use; and therefore not to enable them to the same work as then. *Tongues are not for them that believe, but for them that believe not*, saith *Paul*, 1 *Cor.* 14. 22. that is, to shew them the power of Christ, and so convince them. But now the Scripture is sealed by these, there is not the same use or need of them. But because there is still need of the subduing of corruptions, and sanctifying our Natures, and enabling,

us to keep the Law of Chriſt, and conforming us to his holy image; therefore the Spirit of Sonſhip, or Sanctification is ſtill continued. And let me tell you, Even this ſpirit hath enough in it to convince, both the world and the Saints, of the truth of the Doctrine and Scripture of Chriſt. For the Godly themſelves, I have told you already, that this Spirit of Chriſt is a witneſs within them, and how it witneſſeth. And for the world, had they but eyes to ſee the excellency of holyneſs, they might ſee that the righteous is more excellent then his neighbour. And that it is certainly an excellent, true, and perfect Law and Doctrine, which doth produce ſo excellent an effect. But the wickedneſs of mens hearts hindreth them from diſcerning the validity of the Teſtimony; becauſe they cannot ſee the excellency of Grace, which is ſo contrary to their luſts and carnal pleaſures: The things of the Spirit are ſpiritually diſcerned: But they have their ſenſes free, and therefore can better ſee the glory of the miraculous works of the Holy-Ghoſt; And therefore thoſe are fitter to convince them. But for true Chriſtians themſelves, they have that within them both objectively and efficiently thoſe glorious experiments and potent workings which wil not ſuffer them to change their Religion.

The Uſes that we ſhall make of this Doctrine now are theſe, all for Information of your underſtandings.

1. Of what certain truth the Chriſtian Religion and Scripture is.

2. What is the greateſt Argument to prove the truth of theſe.

3. What

3. What the teſtimony of the Spirit is; and who have it.

4. What it is to believe in the holy-Ghoſt, and to be baptized into the name of the Holy Ghoſt.

5. What it is to ſin againſt the Holy-Ghoſt.

Uſe 1. The challenge and appeal that *Paul* here makes to the *Galatians*, I dare make to all the world; and undertake to prove that man bewitched into a madneſs, that will not be convinced by this only Argument.

Whence came the holy-Ghoſt, which the Lord Jeſus did ſend down upon his Church, which ſate on the Diſciples in the likeneſs of fiery cloven tongues? that filled all the Churches in all parts of the world at once, how diſtant ſoever, with the miraculous gifts of ſtrange languages, prophecying, Interpretation, healing, caſting out Devils, or the like? That fell on men ordinarily, and in ſuch numbers as ſoon as ever the Apoſtles laid their hands on them after they were baptized? That putteth ſuch a new nature into the ſoul of every Saint; and writeth the Law of Ieſus in his very heart; and raiſeth him with ſtrong and conſtant hopes of ſuch a future Reſurrection and Glory, that he will go through all difficulties and ſufferings to attain it? That overcomes all fleſhly luſts; and keepeth under ſuch Inclinations as all the reſt of the world are maſtered by? That maketh ſuch low and ſilly creatures to live in the ſweet delightful fore-thoughts and contemplation of the life to come? And cauſeth men ſo earneſtly, frequently, ſeriouſly, reverently, and delightfully to converſe with the holy Invifible God? I ſay,

us to keep the Law of Chriſt, and conforming us to his holy image; therefore the Spirit of Sonſhip, or Sanctification is ſtill continued. And let me tell you, Even this ſpirit hath enough in it to convince, both the world and the Saints, of the truth of the Doctrine and Scripture of Chriſt. For the Godly themſelves, I have told you already, that this Spirit of Chriſt is a witneſs within them, and how it witneſſeth. And for the world, had they but eyes to ſee the excellency of holyneſs, they might ſee that the righteous is more excellent then his neighbour. And that it is certainly an excellent, true, and perfect Law and Doctrine, which doth produce ſo excellent an effect. But the wickedneſs of mens hearts hindreth them from diſcerning the validity of the Teſtimony; becauſe they cannot ſee the excellency of Grace, which is ſo contrary to their luſts and carnal pleaſures: The things of the Spirit are ſpiritually diſcerned: But they have their ſenſes free, and therefore can better ſee the glory of the miraculous works of the Holy-Ghoſt; And therefore thoſe are fitter to convince them. But for true Chriſtians themſelves, they have that within them both objectively and efficiently thoſe glorious experiments and potent workings which wil not ſuffer them to change their Religion.

The Uſes that we ſhall make of this Doctrine now are theſe, all for Information of your underſtandings.

1. Of what certain truth the Chriſtian Religion and Scripture is.

2. What is the greateſt Argument to prove the truth of theſe.

3. What

3. What the teſtimony of the Spirit is; and who have it.

4. What it is to believe in the holy-Ghoſt, and to be baptized into the name of the Holy Ghoſt.

5. What it is to ſin againſt the Holy-Ghoſt.

Uſe 1. The challenge and appeal that *Paul* here makes to the *Galatians*, I dare make to all the world; and undertake to prove that man bewitched into a madneſs, that will not be convinced by this only Argument.

Whence came the holy-Ghoſt, which the Lord Jeſus did ſend down upon his Church, which ſate on the Diſciples in the likeneſs of fiery cloven tongues? that filled all the Churches in all parts of the world at once, how diſtant ſoever, with the miraculous gifts of ſtrange languages, prophecying, Interpretation, healing, caſting out Devils, or the like? That fell on men ordinarily, and in ſuch numbers as ſoon as ever the Apoſtles laid their hands on them after they were baptized? That putteth ſuch a new nature into the ſoul of every Saint; and writeth the Law of Jeſus in his very heart; and raiſeth him with ſtrong and conſtant hopes of ſuch a future Reſurrection and Glory, that he will go through all difficulties and ſufferings to attain it? That overcomes all fleſhly luſts; and keepeth under ſuch Inclinations as all the reſt of the world are maſtered by? That maketh ſuch low and ſilly creatures to live in the ſweet delightful fore-thoughts and contemplation of the life to come? And cauſeth men ſo earneſtly, frequently, ſeriouſly, reverently, and delightfully to converſe with the holy Invifible God? I ſay,

whence is this Spirit, but from the holy and Almighty God? If you doubt whether ſuch a ſpirit were poured out ſo abundantly and miraculouſly, I have proved already. *Paul* appeals to the very men that ſaw and enjoyed it, and they durſt not, they could not deny it. The enemy, the very Phariſees could not deny it. If you would open your eyes, you might yet ſee very much of it in the holyneſs of the Saints. But prejudice and hatred to holyneſs blindeth you. Can any but the living God, who firſt breatheth into man the breath of life, breath forth ſuch a Spirit of Miracles and holyneſs into the world? and make men new creatures by cauſing them to be born of the Spirit? Can any but God ſo raiſe the dead, and command over all the powers on earth, and caſt out Satan by a Spirit of Miracles, in Inſtruments of greateſt natural weakneſs, till he hath made the *Roman* Empire and the reſt of the Kingdoms of the world to acknowledge Chriſt their Lord? Doth it belong to any but God to rule the world, and ſend forth a new Spirit and power upon mens ſouls? Theſe works have ſuch certain evidence of reality, that the Jews confeſs them, and the Turks acknowledge them, and upbraid the Jews for not believing God by his Prophet Jeſus: and Mahomet threats Judgements againſt the Jews for it in his *Alcoran*, ſaying, That Chriſt was the word and power of God ſent to convince the world by miracles; ſo they have as full an evidence of a divine Power in them. Almightyneſs, and goodneſs, and wiſdom in infiniteneſs do make up the nature of the eternal God. And all theſe do evidently appear in this ſending of the holy-Ghoſt.

1. It

1. It is a work beyond a meer created power, as all the effects of it ſhew.

2. If any Jew ſhould think that a Devil might do ſuch works of *Omnipotency* without God, yet at leaſt let him be convinced by the work of ſanctification, which demonſtrates Gods perfect *goodneſs*, as the other doth his greatneſs. Dare they think that the Devil is become a Spirit of holyneſs, or loveth holyneſs? will he ſanctifie mens natures and make them heavenly, and deſtroy their ſin and keep them in a courſe of Obedience unto God? Why then doth he ſo contradict this Doctrine and theſe holy wayes, and ſo potently hinder our endeavours in every congregation and ſoul? Why is it that he armeth all the ungodly rout of the world againſt thoſe holy Doctrines and ways? That man is certainly bewitched by the Devil into madneſs, that can indeed believe that the devil is the Sanctifyer of mens ſouls, and the Author of a Doctrine to deſtroy mens ſins, and bring them into ſuch exact obedience unto God.

3. If all this will not ſerve, let the *wiſdom* of God be obſerved both in the ſtream of the Doctrine, and in the effect of the holy-Ghoſt in illuminating the Church: So that you may look over all the reſt of the world at this day, and eaſily ſee that they are all but Barbarians, even in humane common knowledge, in compariſon of the Chriſtians, eſpecially in the things of God, they are utterly blind.

Indeed Chriſt did at *Rome* and *Athens* cauſe a Star of humane learning to ariſe, but it was only for a time; and at that ſeaſon a little before his

own

own coming in the fleſh, of purpoſe to direct men to the Sun of Righteouſneſs, and to be an Uſher to prepare the way for the Goſpel; and when the Goſpel was come, he hath now Delivered up even all the Learning in the world that is worth the ſpeaking of, unto his Church, and continued even theſe Common Gifts of the Spirit therein.

4. If all theſe convince not, let me add this one thing more: this good Almighty holy God is the Governour of the world: if he made it, he ſurely ruleth it: if he be not Soveraign, he is not God: and being God and governour, he muſt needs be a faithful and merciful governour, as I ſaid in the beginning; and can he then ſtand by and ſuffer, and give Commiſſion to the Devil to publiſh ſuch a holy doctrine, and ſend forth ſuch a ſpirit of Miracles and of holineſs, and that over all the Church, and into the hearts of all the honeſteſt people in the world in all ages following? And all this to deceive the world, and to confirm a falſhood, and God never contradict him, nor give men any means to diſcover the Deluſion? Shall he ſuffer the Deceit to come from heaven or another world, and ſhall there not a Remedy come from heaven? ſhall he lend the Devil his Omnipotency, and Holineſs, and Wiſdom to deceive his own creature, when himſelf hath undertaken to be their Governour? Shall he ſuffer Miracles to be wrought to delude and himſelf work none to rectifie us? Hath he taken on him the office of making and promulgating his own Law for the governing of his people that would fain know his will and do it; and then ſhall he ſuffer the Devil to publiſh Laws in his name, manifeſting his very

very Nature, and requiring obedience to him, and ſeal theſe with ſuch a ſpirit as is forementioned, and all this to miſlead us, while God ſtands by and never once controuls him, but leaves us Remedileſs? Is this the part of the Governour of the World? Is this like the way of a Merciful, Holy, Wiſe, Almighty God? Lay all this together, and lay it well to heart, and I dare ſay again, that that man is bewitched into madneſs by the Devil, that dare believe that God hath given up his holineſs, wiſdom, almightineſs, and Goverument of the world to the Devil. And by all this you may ſee, how vile a thing the ſin againſt the Holy Ghoſt is; and why ſo heavy a Doom is paſt on them that are guilty of it: Of which more anon. Shall God ſuffer ſuch a Creature on his Earth endued with Reaſon, that ſhall imagine ſuch things as theſe againſt him? why it is in effect to ſay the Devil is God; and can the heart of man entertain a more horrid Blaſphemy? And may not he juſtly be their God, and they given up to his Diſpoſe? For what is it to be God, but to be infinitely wiſe, powerful and good, and to be the faithful ſoveraign Ruler of all things? And when men ſhall dare to think that God hath given up the rule of the world to the Devil, and enabled him to ſend forth a Spirit of Power, Wiſdom and Holineſs to ſeal a holy doctrine, and all to delude men, and this without any controul; ſurely theſe men are no leſs guilty then I here charge them. Is not God Righteous that muſt judge the World? Whither ſhall a poor ſoul go for Juſtice, if God have no more? Whither ſhall he go for Mercy, if the God of heaven have

no more Mercy? Or who ſhall be able to Defend us, if God be not able to Reſcue his own Prerogative from the hands of Satan? Let me Repeat the Queſtion that I put before. Do you think that the God of heaven is able to Reveal his Laws to the World, and give them a ſufficient Teſtimony of their verity, and ſet to any ſeal whereby he may be known to be their Author? if not: how will he govern the world? Can he rule without making known his will, or promulgating his enacted Law? And can he make known his will without any certain ſatisfying Revelation, that it is he that ſpeaks? And if you think God can Reveal his minde; will you but tell me how you would have him do it? How ſhould he do it more fully and convincingly? what ſeal would you have him uſe whereby he may be better known, then this of the Spirit of Power and Holineſs? He that would have God ſpeak face to face to ſuch worms as we, knoweth not what he ſaith. Wouldſt thou be conſumed and burnt up as the ſtubble? Canſt thou endure the ſight or voice of God? Doſt thou know him if thou ſee him, or hear him, or wouldſt not thou ſay ſtill, how know I but it was an evil ſpirit, and not God? knoweſt thou not that God is inviſible, and mortal eyes cannot ſee him? It is paſt my reach to know what more ſatisfying Evidence and ſeal thou canſt deſire from God then he hath given. And if thou wouldſt have none, thou canſt not be governed.

If any ſay, I would have God reveal all by the light of Nature, as he hath done the Law of nature.

Anſw. Such men know not what they ſay: They know not what the Law and Light of Nature is.

is. Reaſon or the underſtanding is but the meer viſive faculty as it were: it is but a ſeeing Power, and doth not actually ſee any thing, till it be revealed from without. The underſtanding is a bare ſheet of Paper, and knows nothing but what maketh its way into it by the ſenſe, and what it thence gathers. Man hath no Actual knowledge by meer Nature; Never Infant ordinarily had any. And if it were poſsible for the Reaſonable ſoul to remain in a body where all the five ſenſes are dead (as hearing and ſeeing is in ſome) the ſoul would know nothing; Our underſtandings therefore, or reaſon, are not the Law of Nature, nor the light of Nature, except improperly; when they have received the Species, and there is a Tranſcript of the Law of Nature written on them, then they may be ſo called, in the ſame ſenſe as Sanctification may be called the Law of Grace, becauſe Chriſt writeth his Law there in our hearts. But truly and properly the Law of Nature is *Natura Rerum*, the Common Nature of All Gods Viſible workmanſhip, both our ſelves and all the Reſt of the Creatures within our knowledge. Theſe are Gods Book or Law, becauſe they Reveal ſo much of God to us, as from whence we may gather much of his will by his Nature, and ſo know much of our own duty. Now let me ask any admirer of reaſon or Nature in the World; Do you think that this great dark book of Nature doth ſpeak Gods will ſo fully and plainly to our purblind ſouls as the clear expreſs Revelations of the word and Spirit do, who alſo enlightneth the eye to diſcern it? Are not the few great wits of the world puzled in the book of Nature (eſpecially thoſe that had no further light) and

and what then ſhall all the ignorant world do by it? is it not a very little of God that the wiſeſt could find out this way, when the ſillieſt woman can know far more by the ſupernatural Revelation? Nay, had you rather have the mere dark premiſes to gather concluſions from, then to have God from heaven deliver you the concluſion to your hand? Are not Gods Arguings and Collections more Certain then thoſe of your weak underſtanding? Nay, and for the evidence, Do you think that Natural works are more convincing then ſupernatural? Can you ſee more of God in the Ordinary courſe of Nature, then by Miracles that croſs Nature, or Work above it? Why then do you deſire Miracles; and ſay, Except we ſee ſigns and wonders we will not believe? Lord, how perverſe is blind man grown by his ſtrangneſs to God! The ordinary works of God almoſt none regard, becauſe they are Ordinary. But they ſay, if God would work Miracles, they would believe: If he that made the Sun move, would make it ſtand ſtill: If he that made the Sea flow, would make it dry land: If he would raiſe the dead, and ſhew himſelf evidently above nature: And when God hath done ſo, then they are ready to ſay, [For ought I know, it may be the Work of the Devil, I would have him Reveal things to my Reaſon by the way or Law of nature.] Well, if you will not know his Law, you ſhall know his ſentence.

What I have ſaid concerning the truth of Chriſtian Religion and Scripture in general, will hold clearly to each particular part.

1. If Scripture be ſo certainly true, then thoſe paſſages

paſſages in it that ſeem to men Contradictory, muſt needs be True. For they do but ſeem ſo, and are not ſo indeed. Ignorance makes men think all dark and ſelf-contradicting, which they read. It would make one pitty ſome wretched ſouls, to hear how confidently they will charge ſome texts with Contradictions, through their meer ignorance of the plain ſenſe, which when knowing men have manifeſted to them, they are aſhamed of their Raſhneſs. Its ordinary in all ſtudeis, for men to quarrel with that which they underſtand not, and ſay as *Nicodemus*, How can theſe things be? Which yet when they have well ſtudied the matter, they diſcern to be eaſie, familiar and well Reconcilable; As in reſolving a riddle, or finding out ſome new Invention; If you ſet a man to it without help, he ſtudieth and vexeth himſelf, and at laſt giveth it up as impoſſible; but when you have ſhewed him the Myſtery of it, he marvelleth at himſelf preſently that he could not ſee it eaſily. And yet when men are poſſeſſed with Preſumption, and void of a due Reverence and fear of God, though they neither underſtand theſe Difficulties in the Languages and Phraſe which is Neceſſary for the clearing of ſeeming Contradictions; and though they underſtand not the Cuſtomes of the Country, nor the ſituation of places where Scripture facts were done, with many the like th ings neceſſary to the clear Diſcerning of the Truth; yet they are ready preſently to fly in the face of God, and to charge the Scripture with Contradiction; As if God underſtood not himſelf becauſe they underſtand him not: As if the Holy Ghoſt were as much in the dark as they are.

Alas

Alas that silly man should be no more conscious of his own weakness of understanding, and no more Apprehensive of the dreadful Majesty of God, and the unsearchableness of his ways, and how little it is to be expected that his Mysteries should be so easily discerned by the world? That men that know, or may know the great diseases of their own eyes, should yet rather quarrel with the Sun when any thing seems dark or doubtful to them! If we were reading but some indentures or other Instrument which we knew were drawn by an able Lawyer; if we met with some passages that seemed Difficult or contradictory, we should presently question our own understanding, because we have not so much skill in Law matters as to be able to pass a censure on it, rather then we would believe it to be a Contradiction indeed: or at least we should think the Transcriber had slipt: Yet is there no seeming Contradiction in Scripture, but these Unbelievers may see a fair Reconciliation, and solution, if they will be at the labour to read Expositors.

2. If our Religion and Scripture be so Certainly true, Then the most improbable passages are true as well as the rest: I mean those which to the ignorant seem unlikely. The opening of the Sea for the *Israelites*; The standing still of the Sun for *Joshuah*: *Jonah* living in the belly of a Whale; the raising of the dead, and the Resurrection of Christ himself, the Earthquake, and darkness at Christs death, *&c.* Here also the wickedness of mans Nature appeareth. If God send a Prophet or his Son into the world to acquaint them with his will, they call

call for signs and wonders, and except they see these they will not Believe: and they pretend, that if they could but see such Miracles wrought, they would all Believe: and when they are wrought, some that see them, Believe them; the rest will question the power that doth them: and the next age will make these very Miracles the Occasion of their unbelief: and say, These are unlikely things, I will never Believe that such things were done: And yet these Unbelieving wretches see as great works as any of these, every day before their eyes. Is not the so swift moving of such a body as the Sun, as great a Work as its standing still? sure motion requireth as much Power as not to move doth. Is not the course and tide of the sea and its limitation and restraint as great a Work as its standing still and being dried up for a passage to the *Israelites*? But ordinary things men take no notice of; as if God did them not at all, because he doth them every day: And so if God do daily Miracles, they are slighted and cease to be miracles: men say Nature doth it: As if Nature were any thing but Gods creature, or the order he hath placed among his Creatures; and if God do such wonders but seldom, men will not Believe them. The like may be said of seeming improbable Doctrines, as the Resurrection, the last Judgement, Heaven, Hell, and what ever else in Scripture flesh and blood can hardly digest. Scripture being proved true, all these must needs be true.

3. Also if Scripture be certainly true, then the most terrible Passages in it are Certainly true; Nothing is hardlier Believed by men, then that which will

will be moſt tormenting to their minds when it is Believed: That none ſhall be ſaved but the Regenerate and holy, and thoſe that live not after the fleſh but the ſpirit, and love God in Chriſt above all the World, even their own lives; and that beſides theſe few, all the reſt ſhall be Tormented in Hell for ever: This is the Doctrine that fleſh and blood will hardly down with. They ſay or think, they will never believe that God will be ſo unmerciful: As if God muſt needs be leſs merciful then man, becauſe he is more juſt and holy, and will not be ſo indulgent to their fleſh and ſin, as they are themſelves, and would have him to be. And I have known even godly men, through the remnant of their corruption and darkneſs in the things of God, and the violence of Temptation, much troubled with their unbelief in this particular. But God cannot lye. The Scripture being true, and the Chriſtian Religion certainly true, every part of it muſt needs be true. But becauſe ſenſual nature looks for ſenſible Demonſtration or proof, let me ask the unbelievers this one queſtion. Do you believe that which you ſee and feel, and all the World feels as well as you? You know that all mankind liveth here a life of Trouble and Miſery; We come into the World in a very poor Condition, and we paſs through it in daily labour and ſorrow, and we paſs out of it through the dreadful pangs of Death. What unceſſant labour have moſt of them at plough and Cart, and threſhing, and other hard work in your ſeveral trades! and when one days work is over, you muſt go to it again the next, and after all this, how much want and miſery do you undergo?

dergo? How many a hard meal, and pinching cold, and nakedneſs ſome of you? how much care and grief of mind to pay debts, to provide for Children, yea to provide meat, and drink, and clothes? Beſides wrongs from men of high degree and low, the rich oppreſſing you, and your own poor neighbours often abuſing you? Do you not ſee and feel how ſickneſſes do Torment us? when one pain is over, another is at hand. Have you not ſeen ſome under ſuch terrible fits of the Gout, or Stone, or other diſeaſes, that they thought no Torment could be greater? ſome with their legs rotting, and muſt be cut off, ſome with loathſom Cancers and Leproſies on them many years together; ſome faſtened to their beds five or ſix, yea twelve years together; ſome that have loſt their eye-ſight have loſt almoſt all the comfort of life; ſome that never could ſee; ſome that never could hear or ſpeak? I have known ſome in ſuch pain, that they have cried out, they did not believe there was greater in hell: ſome are mad, and ſome Idiots; are not all theſe in a very miſerable caſe? Now I would ask you further; If God may without any unmercifulneſs do all this to men, and that as a chaſtiſement in the way to bring them to Repentance; If he may without unmercifulneſs make a *David* cry out in miſery, and waſh his couch with his tears; and make a *Job* to lie ſcraping his ſores on a dunghill; why ſhould you think he cannot without unmercifulneſs Torment incurable ſinners in hell? Further I would ask you this queſtion; Suppoſe you had lived in *Adams* paradiſe, or ſome Condition of pleaſure and reſt, where you never had taſted of ſickneſs, or labour,

or

or want, or feared Death, if Gods word had there told you but that man ſhall endure ſo much miſery as I have here mentioned, and men daily ſuffer, and ſhould dye at laſt for his ſin, would you have ſaid, I will never believe God would be ſo unmerciful? You that ſay ſo now, would have ſaid ſo then in this Caſe likely. For feeling the pleaſure your ſelves, you would on the ſame ground have ſaid, God is unmerciful if he ſhould make man ſo miſerable. And yet you ſee and feel that God doth it; and we know that he is not unmerciful.

Moreover, you ſee how he uſeth your poor beaſts here; How they are made your ſervants, and you labour them from day to day, till they are ready to lie down under it; and you beat them at your pleaſure, and at laſt you kill them; Nay, men will not ſtick to kill the moſt beautifnl birds or other Creatures, and perhaps twenty lives muſt ſometimes go for to make one meal for men at their feaſts; and yet conſider 1. Theſe Creatures never ſinned, and ſo never deſerved this, as wicked men deſerve their Torments. 2. Yet you accuſe not God of unmercifulneſs for giving them up to this miſery. 3. Nor do you accuſe your ſelves of unmercifulneſs for uſing them thus. 4. Much leſs will any man be ſo mad as to ſay, ſure this is not true, that the poor Creatures ſuffer ſo much, becauſe God is more Mercifull.

Yet further I would ask you, Do you not know that you and all men muſt dye? And would you not be contented to ſuffer a terrible degree of miſery everlaſtingly, rather then dye? whatſoever men may ſay, its Certain they would. Though not

to live to us is better then to live in hell, yet men would live in very great miſery, rather then not live at all, if they had their choice. We ſee men that have lived, ſome in extream poverty, ſome in great pain for many years, that yet had rather continue in it, then dye. If then it be ſo great a miſery to be turned again into nothing, that you would rather ſuffer everlaſting pain in ſome meaſure methinks you may diſcern a probability that Gods Word ſhould be true, which threats yet a greater pain: For is it not likely that the Judge will inflict more then the priſoner will chuſe or ſubmit to?

Once more let me ask you: Did you never ſee a Toad or Snake; and do you not know there are ſuch Creatures in the world? would you not think it a very grievous miſery to be turned into a Toad or Serpent? and would you not rather endure much miſery, as a man, then be ſuch a Creature? And were he not a mad man that would ſay I wil not believe that there is ſuch a creature as a Toad, becauſe God would not be ſo unmerciful as to make ſuch? Why now conſider; If God did make ſuch creatures ſo far below you, when he might have made them men, and yet theſe Creatures never ſinned againſt him: Judge your ſelves, whether it be not very probable to reaſon, and very Juſt, that God ſhould bring men that wilfully ſin in the abuſing of his Grace, into a far worſe Condition then a Toad. If God might juſtly have made thee a Toad, when he made thee a man, and continued thee ſo for ever, and that without any ſin of thine, then how much more Evident is the Juſtneſs of his dealings, in damning thoſe to everlaſting Torments that have

obſtinately throughout all their lives refuſed his Mercy? And yet even theſe Toads and Snakes are loath to dye, and thereby ſhew that yet there is a greater evil which they are capable of, and that without ſin. Have you all theſe ſo ſenſible Demonſtrations, yea do you ſee the ſinful World lye under war, and blood, and famine, and Peſtilence; and yet will you not believe that Gods threats of Everlaſting Torments are true?

Yet once more let me ask you, Did you never know a man in deſperation under intolerable pangs of Conſcience? Alas, it is frequent, ſo that ſome of them have ſaid, as *Spira*, that they had the Torments of hell already on them, and wiſhed they were in hel, that they might feel the worſt, ſo that their lives are a burden to them; that though their friends watch them never ſo carefully, they cannot keep them from making away themſelves. Is not here a plain foretaſt of hell on Earth? when no pain is upon the body, no loſſes nor Croſſes on them in the World, and yet their very minds lie under this Torment.

Nay, is there not Naturally in all men living a fear of ſuffering in another World? even as there is Naturally an Apprehenſion of a God who is holy and Juſt, ſo alſo a fear of the Execution of his Judgements hereafter. And as Atheiſts, when they have done their worſt, they cannot be perfect Atheiſts, nor blot out all apprehenſions of a God from their minds; ſo when they have done their worſt they cannot perfectly get rid of thoſe natural fears of everlaſting ſufferings; but even when they are drowning them in the pleaſures of ſin, and ſtopping

ſtopping the mouth of Conſcience with the noiſe of Worldly delight and buſineſs, and are drinking away, or playing away, or laughing away their fears, yet ſtill they ſtick in their very hearts, and are ſo rooted, that they can never pull them up, though they may ſtifle them. And very few are given over to ſuch Deſperate Unbelief, but many a griping fear doth ſtir within them, and they dare not be much alone, nor dare ſeriouſly bethink themſelves one hour, whether there be ſuch things in the life to come, or no. They dare ſcarce hear the Miniſter preach of them, leſt with *Felix* they ſhould Tremble. They are ready to ſay, what if theſe things ſhould be ſo, what a Caſe am I in then? And when theſe men have fallen among Infidels, who have furniſhed them with all their Confident Cavils and ſubtilleſt Arguments againſt the Truth, and make them believe that there is neither heaven nor hell hereafter, and ſo, make them more Atheiſtical then the meer ſin of their Nature alone could make them; yet ſtill theſe fears do dwell in their very hearts, and all the Paganiſh Arguments in the world will not wholly root them out. Eſpecially when they come to dye, how few of theſe is there, but are far more afraid of miſery in another world, then they are of death it ſelf alone. And is not Gods threats of hell then to be Believed? Nay, yet let me propound one Queſtion more to you. Is there nothing in it, that there is in Mans Nature ſuch a ſtrange fear of Devils, and ſpiritual enemies, and miſery? ſo that Children that have no underſtanding are afraid at the naming of them; that we are afraid to go in the dark, or into

a Church among the graves in the night, upon a conceit that an evil ſpirit may be there; Nay, the fear of theſe things is far greater then the fear of death it ſelf, and yet not one man of a thouſand ever ſaw the Devil appear in any ſhape, and it may be never ſpoke with any man that did; and yet he cannot overcome theſe fears. Yea, if you do but dream in the night that you ſee the Devil in any ſhape, or that he followeth you, or layeth hands on you, it is a greater terror then to dream that you are beſet with Thieves, or that you muſt dye. Nay, we have known dying men that have not ſeemed afraid of Death in any extremity, and yet they have thought ſhortly after, that they have ſeen the Devil ſtand by them, and then they have cried out in the greateſt Amazement and horror; as being far more feared then they were by Death it ſelf. It ſeemeth to me that this Natural fear of Devils comes from that Real Captivity that men are in to the Devil, from which the Saints themſelves are not perfectly Delivered, till the laſt enemy Death be conquered; though they are ſo far Delivered, that they are not his Captives, but only have yet ſome of the effects of his Tyrannie. For Chriſt hath deſtroyed by Death him that hath the power of death, that is, the Devil: that he might deliver them who through fear of Death, all their life time, were ſubject to bondage, *Heb.* 2. 14, 15. But this Deliverance is not perfect in the time of this life. And indeed fear of ſpiritual enemies and of puniſhments in the World to come, ſo deeply rooted in the ſoul of man, ſeemeth to me to be even natures Acknowledgement of the Truth and Juſtice of everlaſting puniſhments. Be-

Beſides all this, yet tis evident that God is Juſt, and the Governour of the world, and therefore muſt be juſt in judging, and executing his Laws; and its as evident, that in this life there is not that difference made between the Righteous and the wicked, which their Different lives and Gods Juſtice do require. It happens to the Righteous according to the work of the wicked, and to the wicked according to the Work of the Righteous. *Eccleſ.* 8. 14. If there were no puniſhment for the wicked, nor happineſs to the Godly after this life, Certainly either God were not the Governour of the World, or elſe he Governs it not in juſtice; and he that dares imagine either of theſe, muſt ſay next that there is no God.

I have ſaid thus much more then the main Argument in hand, to prove the truth of the Torments of hell, becauſe ſenſual men do look for Arguments from ſenſe: Arguments which they may ſee and feel, as well as underſtand: And becauſe fleſhly men think that God ſhould not be ſo Merciful if he ſhould ſo Torment them; ſelf-love makes men partial Judges in their own Cauſe: There is not the worſt Murtherer or Fellon, but thinks the Judge unmerciful that ſentenceth him to Death: yea the fooliſh Childe thinks his own father unmerciful, for whipping him: Silly ſinful man is unfit to judge of the proceedings of their God.

Object. But the wicked Socinians (and ſome others that argue againſt the Neceſſity of Chriſts ſatisfaction) have taught theſe men to object thus. That there is no Neceſſity of ſuffering for ſin, and God will not Torment his Creature without Neceſſity, God can forgive it, ſay they, in Mercy,

without any wrong to his Juſtice. For the end of puniſhment is but to Deter men from ſin, and preſerve obedience, and there will be no uſe for in the world to come; and therefore the puniſhment ſhall not be continued in the world to Come.

Anſw. To all this I anſwer, 1. There is a Moral Neceſſity of ſuffering for ſin. For God is Neceſſarily the Governour of the World, and Neceſſarily juſt: and having made a Law which is in its Ordination made to be both the Rule of mens Actions, and of Gods Judgement (*Norma Actionum Moralium, & norma Judicii*) according to the Common Nature of Law, it is therefore Neceſſary that God rule according to his Law: Not that he hath given up his power to Diſpenſe with a Law; but by making theſe Laws for his Inſtrument in Governing the World, whoſe uſe is to be *Norma Judicii*, as well as *Regula Actionum*, he hath Reſtrained his Power as to the Exerciſe, ſignifying that this ſhall be the way of his Governing and Judging; and therefore he will not diſpenſe with them but upon a valuable Conſideration. 2. And beſides there is yet a further Moral Neceſſity *ad finem*, that he may attain the right Ends of Government, which by ordinary Moral means cannot otherwiſe be attained; but the Law and Lawgiver would be contemned, and men ſin more preſumptuouſly when they were from under that Reſtraint. 3. Where they ſay that theſe Ends require not everlaſting Puniſhment, but onely Puniſhment here.

I anſwer, There is no proper Government but by

by Law, the Engine and Inſtrument of Government. Theſe Laws muſt have threats, and conſtitute the dueneſs of Puniſhment in caſe of Diſobedience: It is neceſſary then that theſe Laws muſt be made; and man being a Creature that muſt live for ever, either in joy or miſery, it is neceſſary that the pain threated be ſuch as may have weight enough *in ſuo genere*, in a Moral Cauſality to reſtrain from ſinning. Now if God ſhould Inflict that Puniſhment onely which he doth in this Life; then 1. Man ſhould not have been Governed as man, that is, as a Reaſonable Creature, by hopes and fears of things to come, but as a beaſt: Nor could vertue or vice be Differenced or manifeſted; nor the Excellency of the one, or the vileneſs of the other appear. For men ſhould live by ſenſe and not by faith: the Thief and the true man will be alike in practiſe when the Judge ſtands by, and they know they ſhall preſently be hanged if they ſteal; ſo will the Murtherer and the Lover of his Brother; the Adulterer and the Chaſte will be both alike free from the Act of ſin in the midſt of a Congregation: This is not properly Obedience, or at leaſt not Obedience fit for a Reaſonable Creature (who is made to be ruled by reaſon and not by meer ſenſe) to give to the high God. 2. Beſides, it would not be ſufficient to Reſtrain men from ſin if God ſhould onely threaten Temporal Judgements, and not Eternal. How would all the World be caſt into confuſion by this, while every Murtherer would venture to execute his Malice, and every Drunkard and Adulterer would follow their luſts, and every Voluptuous man would take his pleaſure, if it were

but to endure a ſhort pain at Death, and then be happy or free from miſery for ever after. We ſee how thieves will venture a hanging, and every offender venture on the puniſhment of the Law: And ſome Drunkards and Adulterers have profeſſed, that they had rather live but one year in their pleaſure, then live to be old without it. So that reaſon may ſee, if God did not threat an Everlaſting puniſhment, it would not be Rationally ſufficient for the Government of the World: Except he ſhould execute judgement preſently ſtill as they ſin, and make the preſent bitterneſs greater then the ſinful pleaſure: and ſo govern Rational men like unreaſonable Brutes. So that it is apparent there is a moral Neceſſity that God do *threaten* hell fire. And then I think it will eaſily appear that there is a Neceſſity that he *execute* theſe threats: For though the Law, as a Law, do not oblige God to Puniſh, but man to ſuffer, and do but Conſtitute the dueneſs of the puniſhment, yet this Law is alſo, as I ſaid, *Norma Judicii*, and ſo in the Enacting this Law God doth as it were ſay, *According to this Rule I will Govern and Judge the World.* The Law ſaith, *Puniſhment ſhall be his due*: Juſtice ſaith, *Let men have their due.* Beſides, if God had onely conſtituted the dueneſs of puniſhment, and not made known to men that he would Eventually Execute his threats accordingly, then the hope of impunity would have encouraged men to ſin. This is ſo evident, that we ſee men will ſtill venture on ſin, after God hath foretold them the very Event; and ſay, they hope God will be better then his word. What then would men have done if God had not declared

clared the Event, but onely the dueneſs of puniſhment. And therefore God hath been pleaſed in the New Law to add to the meer threat, a peremptory decree, or a prediction, aſſuring them that this threat ſhall be executed without remedy, though in the Law he did not ſo; and Reaſon ſheweth the Moral Neceſſity of ſo doing. So it is now plain, it was Neceſſary that God make ſuch a Law that ſhould threaten Everlaſting puniſhment, and that by ſuch a peremptory threatning that ſhould leave the ſinner no hope of eſcape. And then it is paſt doubt that it is as Neceſſary that God Execute all ſuch peremptory threatning, for God cannot lye. Though he may alter the dueneſs Conſtituted by his Law, and ſo diſpenſe with the Law, yet he cannot make falſhood become Truth, and ſo diſpenſe with his prediction. Beſides the great Doubt, Whether *ſtante verum Natura*, he can diſpenſe with the puniſhment of all Law. So that the puniſhments in the world to come were a Neceſſary means to Govern aright this preſent world.

And beſides, let me tell theſe bold men, that as the Devils are made a warning to men that they ſin not as they, leſt they ſuffer as they; ſo little do we know whether God will have any other World of Creatures to be Continued after our great Judgement, who ſhall be kept in obedience by the Conſideration of the puniſhment of theſe men that now deſpiſe the Mercy that is offered them.

But they object, That God could eaſily make the Creature ſo perfect as to obey him without the Threats of ſuch Puniſhment. *Anſwer*, True: but it is apparent he hath not made him ſuch: And who

who dare say he hath done amiss? May not Horses, and Oxen, and Sheep; yea Toads and Serpents, have more pretence to expostulate that they were not made men, then we have, that God made us no better? I will not meddle with the School-mens dispute, who maintain that it is impossible for God to make a Creature impeccable or indeffectible. It seemeth that the upshot of the quarrel is, that man is but man: that he is made a free agent: and that God hath contrived to rule the World sapientially, by the two great Engines of Free-will, and External Objects. A will naturally Enclined to Good and averse from Evil (self-Good and self-Evil) and Good and Evil, life and death set before him accordingly to Determine him. So that the Adversary doth seem herein to Confess that another kind of World might be made by God, which could be governed well without Promises and Threats, but not this world of man, in the Nature he is in. Even the most perfect measure of saving Grace that is in this life, supposeth the Necessity of promises and threats, reward and punishment for restraining from sin, and provoking to duty. And in the life to come the present fruition of so glorious an object, will hold faster then any promise or threat now can do. So I think it is evident that Everlasting punishment to sinners is Necessary. But if I could prove none of this, yet that they shall Certainly be Inflicted, may certainly be concluded from the Truth of Scripture. And for the Necessity of them, or the Justness, we will let God alone to convince the World, who will one day fully manifest both; and be Justified when quarrelling unbelievers shall be Condemned. But

But if men are resolved to perish what remedy? yet besides all this, let me tell you, that it is not only this fore-discovered Necessity for the avoiding following inconveniences, but there is also another Necessity of punishing sin. Not a Necessity physical, as if God punished sin as the fire burneth, without reason: Nor a Necessity of Coaction, as if any compelled him: nor as if he would do otherwise, but could not choose: but 'tis a Necessity of Natural perfection, because of Gods Justice: For the very order and Nature of things requireth that God should joyn Natural Evil to Moral Evil: and not make the wicked happy, nor the good unhappy; but the wicked miserable, and Good happy, according to their Nature For his Law in this respect was grounded upon the Nature of things; and therefore as nature required that God should make punishment due by Law, so the same Nature of things requireth that it be inflicted by Vindictive Justice: from which nothing but sufficient satisfaction to that Justice can free them. And God neither can nor will go contrary to the Nature of things. Every man will confess, that if he had made a Law that it should go well with the wicked, or that men should sin without punishment it had been an unjust Law. And is it not as evidently unjust to do so in execution? But of this, for full satisfaction, I pray read *Amyraldus Thes. Salmurienses de Necessitate Satisfactionis.*

4. Further, if Scripture be so Certainly True, then all the promises and Merciful passages are as Certainly true. The Careless World that are not Interested in them, do seem more easily to Believe this,

this, then those Gracious souls to whom they do belong. But their faith is too easie to be sound; and befriended too much by Satan, to be from God. But of this heretofore.

5. Let me now advise you further, seeing it is so fully proved that our Religion and Scripture are the Certain Truth, that you would Remember and make use of this Doctrine at time of need; especially in these several Cases following, wherein men have more then ordinary need of it.

1. When you are tempted by the Devil, or by heathens to unbelief and Blasphemy, Remember then, and make use of the proofs you have heard. These sorts of men are most lyable to temptations to unbelief and flat Heathenism, or Judaism. 1. Young weak Christians, and especially giddy professors, who place most of their Religion in Opinions; who fall in among Seducers, before they are grounded in the Truth. 2. Fleshly sensual men, whose lusts and wicked desires are strong, and so rage within them, that they cannot endure the strictness of the Christian Religion. But while they do stay among professors, they are as Birds in a Cage, still seeking to get out, glad to hear of a more flesh-pleasing Doctrine. 3. Especially if these men have wounded their Conscience, and been false to the Religion they did profess; and secretly lived in the lusts of Uncleanness or Drunkenness, or the like sensual Course. They are glad to believe any Doctrine that tells them of impunity in the life to come, that thereby they may quiet their Consciences: God knows a short and silly Comfort. 4. The proud and presumptuous professors, that study not the Word of

of God with fear and Reverence: and look into holy things with rashness and self-Confidence, not knowing the weakness of their own understanding. In a Word, All that Receive not the love of the Truth, that they may be saved, whom therefore God giveth up to Believe a lye, that all they may be damned that Believed not the Truth, but have pleasure in unrighteousness, 2. *Thess.* 2. 11, 12. Truth looks to be entertained as Truth, and to be preferred before all Carnal Interest; which if it be not, these souls are justly left in Darkness, by the Departure of the Spirit of light and Truth. 5. And some true Christians are lyable to Temptations to this horrid sin, especially when they are stronger, and so more able to bear it. (For it is observed that God in Mercy seldom suffereth the weakest to be much exercised with such hideous temptations) especially those Christians that let loose their reason to over-bold enquiries: and expect too much that God should in all things satisfie their Reason. 6. Also those Christians that having in their younger time received the fundamental Truths onely on Trust, do come new to the trying of them, upon occasion of any enemy questioning them, or of their own doubting thoughts; these at the first are usually put hard to it, till they have time and good helps to try and to be well settled.

7. And most people that are in deep Melancholy and next step to Distraction, are presently assaulted with Blasphemous thoughts. I have wondered oftimes to observe what an evident power God giveth Satan in this Case. I have had multitudes of people come to me for counsel in deep Melancholy, some for

for their bodies, and some for their minds, and I scarce remember two of them, but they were strongly tempted to deny Christ and Scripture, and many to question whether there were a God. Many that being very godly were well grounded before, and many that were worldlings and never minded it much before yet now they are assaulted with these Blasphemous Temptations. All these sorts that are capable of Receiving advice, I would intreat to consider of the Evidence given in, by which it is manifest that our Religion is most certain, and Scripture most true: the Devil himself believes and trembles, who would perswade you to unbelief. Methinks the very nature and manner of urging the Temptation, the importunity and unseasonableness, and other circumstances, may easily manifest to you that it is the Devil that puts it on. And if it be from him, you may easily know it is Truth and goodness which is so opposed by the Father of lyes and wickedness. The Scripture doth every where speak evil of him, and therefore no wonder if he be an enemy to it. There are divers of my acquaintance now in *England*, that formerly seemed to have some Religion, who now are so far turned from Christ, and have made shipwrack of faith, that they deny the truth of Scripture, and believe nothing upon the Authority of its Revelation, and so do not Believe in Christ as Incarnate and crucified for sin, and as the Redeemer of the world by his blood. My heart is often moved with grief for these mens Case, to think of the Certainty of their approaching misery; and the rather, when I have fears that some of them are past recovery. *For if they sin wilfully* (by renouncing Christ

Christ through unbelief) *after the acknowledging of the Truth, there remaineth no more sacrifice for sin, but a fearful looking for of judgement and fire that shall devour the Adversary*, Heb.6.6,10,16. *Oh how sore will be their punishment that tread under feet the blood of the Covenant wherewith they were sanctified, and do despite to the Spirit of Grace?* when it is written, *Vengeance is mine, I will repay, saith the Lord: and the Lord shall judge his people: It is a fearful thing to fall into the hands of the living God*, Heb.10.26, &c. yet because I am in hope that some of them have not heard yet of this Argument from the gift of the Holy Ghost, or not in its full force set forth; and therefore that they have not yet sinned against the Holy Ghost, I will venture to add one word of request to them. In the name of the Lord that made them, I intreat them, if these lines come into their hands, that they bestow a few hours in the sober Impartial consideration of that Evidence which I have here and formerly given to prove the certain Truth of Scripture and our Religion. That they would try them with meekness and humility, as men that are not willing to be Deceived, and in the mean time stop their ears against the Impetuous clamours of their lusts, which they may know to be against reason, as well as against Scripture. And if they can yet pray, that they would beg of God to shew them the truth. And if they cannot at first discern a full Evidence of Certainty, that they would a little suspect their own understanding, and read it over again; and come and open their objections to those that have studied these things more then themselves; and if they can discern

diſcern but a probability of truth in the Scripture, yet to conſider whether it be not worſe then ſtark madneſs to venture on a probability of everlaſting damnation, and to caſt away a probability of everlaſting glory; and all this for a thing of Nothing. If it were another more probable way of ſalvation that ſtood in Competition with the way of Chriſtianity, then the madneſs were not ſo great: but when it is onely for a little fleſhly pleaſure for a few days, alas what a mad exchange or venture is this! If you ſhould loſe theſe pleaſures, your loſs is not worth the naming; when Death comes, the pleaſant life, and the ſorrowful life, are both alike. Nay, I believe in my heart, that you that ſell heaven for pleaſure, have not near ſo much as you might have in the way of Chriſt in Believing expectations of heaven: And its ſtrange if the very terrors of your Conſcience do not mar your mirth. Oh then, when Chriſtianity is revealed to you with ſuch clear Demonſtration, as may put a reaſonable man out of doubt; what do you mean to periſh by wilful Infidelity? You may ſee in what is ſaid already, that God calls you not to believe any thing, without reaſon to believe it, and full diſcovery of the truth: God doth not bid you renounce your underſtanding: Chriſtianity is not in ſhutting your eyes, and following any teachers blindfold: it is opening your eyes, and uſing your underſtanding, and reaſoning ſollidly and rightly that God calls you to, and that is all that is neceſſary to your believing the truth. Therefore Renewing grace conſiſteth ſo much in Illumination and opening of mens eyes, and turning them from darkneſs to light. There is no Religion in

in the world hath true reaſon for it, but the Chriſtian Religion, or thoſe parts of it which men of other Religions do acknowledge. Only you muſt needs know both that luſt and fleſhly Intereſts and Inclinations will be ſtrong hindrances to your believing of a Doctrine which is ſo much againſt them. And alſo the clear apprehenſion of theſe things cannot be expected either at your firſt ſtudy, or upon any ſlight view. If a man ſhould teach the Metaphyſicks or Mathematicks, yea or any common Doctrine or Trade, you never think to underſtand him, and diſcern the Evidence of Truth in all his Aſſertions at firſt: no, nor till you have long and ſeriouſly ſtudyed it, and uſed your ſelves to it. And ſhall theſe heavenly myſteries be ſo eaſily apprehended, or be ſo obvious to your underſtanding, that you may diſcern them at the firſt view? eſpecially conſidering the native blindneſs of the underſtanding in ſpiritual things.

It may be you will ſay, this is not our firſt conſideration of theſe things, we have been Chriſtians many a year. *Anſw.* But were you not all the while Chriſtians in name only? Did you not take up your Religion meerly upon Truſt? and believe Scripture to be the word of God meerly upon tradition, and the authority of your Teachers? If you went no further, I may ſay you are yet new to ſtudy for the grounds of your Religion, though you profeſſed it before. The objections of the Devil and heatheniſh Seducers which have drawn you from Chriſt and Scripture, have but diſcovered the ſandineſs of your former foundation, and weakneſs of thoſe grounds on which you had ſo careleſsly

leſsly built your Faith: but they have not diſcovered the weakneſs of Religion and the Chriſtian Doctrine it ſelf, nor the weakneſs of thoſe reaſons by which other men can maintain it, though you could not, or cannot. And is it not a deſperate betraying of your ſouls, that you flye diſcourſe with thoſe that have ſtudied more then you, and will not open your doubts to thoſe that have better reaſons then you have to reſolve them? Should not any probability of eternal miſery be avoided with greater diligence then thus much? You think by opening your doubts men will account you blaſphemers, and ſo you ſhall loſe your credit, and you are confident that you are in the right, and you know already all that they can ſay, and therefore you will not open them to any that are able to judge of them; but you do not know what can be ſaid againſt them. Miniſters do not uſe to deal with ſuch blaſphemous errors ordinarily in publike: nor is it wiſdom to do it, and therefore you hear not what they can ſay. However tis worthy your trying, to hear the utmoſt, before you venture on eternal miſery.

2. As you ſhould thus meditate on the certain truth of Scripture when you are tempted to doubting: So alſo when your hearts are dull, and need quickning and exciting to duty; as alſo when conſcience groweth ſleepy, and you dare eaſilyer then formerly, venture on ſin. As it is the belief of the truth of Scripture and Chriſtian Doctrine, that is the firſt means of quickning the dead ſoul, and purifying the defiled heart; of Mortification and Vivification: ſo the ſame means that bred a ſpiritual life, muſt breed ſpiritual ſtrength: and maintain that

that life. By illumination God ſhews men the Truth of his word, and the goodneſs of the things offered and promiſed therein: even the deſirableneſs of Chriſt and the glory of his Kingdom: by this ſight the heart is touched, the will enclined to God, and longing deſires after Chriſt provoked: hereby love is kindled to Chriſt and glory, and the heart taken off from all inferiour vanity; ſo that the apprehenſion of the Truth and Goodneſs of the Chriſtian Doctrine, and that which it holdeth forth, is the very Inſtrument by which God doth his other works on the ſoul: Here other graces enter: and here the converſion of a ſinner doth begin: this being ſo, it is evident that when any grace languiſheth, or any corruption reviveth or gets ſtrength, you muſt obſerve the ſame way in ſtrengthning that grace, and deſtroying and getting down that corruption. Do you feel your love to Chriſt grow cold? go take a ſerious view of the Truth of Scripture in General, and of thoſe Scriptures in Particular, that expreſs his lovelyneſs, and tell you what he hath done and ſuffered for you: then it will make the fire break forth, and you will ſay, *Hath the Lord Jeſus taken my ſoul from the very gates of hell; and ranſomed me when all the World could not have done it, and hath he choſen me to be one of his peculiar people? and renewed my dead corrupted ſoul, and with the ſtamp of his Image marked me for his own? hath he pardoned, adopted me, and promiſed and prepared for me everlaſting glory? and ſhall I not love him? or ſhall I love any thing elſe before him? God forbid.* If you feel the love of the Godly or any of your Brethren decay in you, go to Scripture

and conſider the Truth of thoſe paſſages, where Chriſt hath made this the mark of all his people; and ſaith that he is a lyar that profeſſeth to love God whom he never ſaw, and loveth not his brother whom he ſeeth daily, 1 *John* 4. 20. And where Chriſt hath given you his own enſample, both in ſtooping to waſh his Diſciples feet, and in laying down his life in love to us, and charged us even ſo far to imitate him, as if need be to lay down our lives for our Brethren; And when you conſider throughly that this is true, as being the Word of God, it will do much to the cure: eſpecially if you believe alſo what God ſaith of your lovelynes in his own eyes, and how tender he is of them for all their infirmities; and how you muſt be one body with them for ever in glory. If you feel your hearts grow dull to duty, that you grow cuſtomary in prayer, and hearing, and reproof, and meditation, do but take a ſerious conſideration of the Truth of Scripture, and it will do much to quicken you to think: Is it not a certain Truth of God, that theſe are appointed means for beſtowing Grace? Is it not a real ſtate of Torments that I pray againſt? And a glory that hath Gods own Word for the Aſcertaining it, which I pray for? Oh this will put life in prayer! when you hear Sermons, or read Scripture, and mix them not with this faith, they do not profit you, *Heb.* 4. 2. As much as you actually and firmly believe the Truth of Scripture, when it ſpeaketh of Spiritual and Eternal matters to you; ſo much and no more will it work upon your hearts. And therefore what great need have all Miniſters to help their People to believe the Word of God, ſeeing

ſeeing acording to this belief, all the after work ſucceedeth? Oh with what reverence would men read every Chapter, and with what affectionate workings of ſoul would every Sermon be heard, if the Truth of Scripture were firmly believed? Could men believe the Reports of Judgement, heaven and hell, and make ſo light of it as uſually men do? The ſame means alſo muſt quicken you in meditation, to conſider deeply of the Truth of what you think of. It is a dangerous caſe when Chriſtians give way to a daily cuſtomary deadneſs in duty, and go on in it without trouble or any great reſiſtance; It is the common way of back-ſliding and declining in Grace, the common way by which men grow ſtrange to God. If thou have had never ſo ſweet Incomes this way, and communion with God in theſe duties, yet if thou once grow heartleſs in them, and ſeek God as if thou didſt not care for finding him, he will hide his face, and will not be found of ſuch a careleſs ſoul. The lively reviews of the Truth of Scripture is the way to awaken thy heart again, and make thy addreſſes to God more ſerious. Think; Oh how certainly ſhall the ſame wretch that is now kneeling before God and begging mercy in ſo dull a manner, be ſhortly at the dreadful barr (where there will be no mercy to thoſe that prevail not for mercy now) and there be ſentenced to everlaſting life or death! So when you are talking to one another of the life to come, or the way to it; ſee that you ſpeak as men that believe the Truth of Scripture, and then your words will be as the Oracles of God, and all your ſpeeches

be seasoned with salt. 2. The same means you must use also when corruption gets strength, or you grow venterous on sin: Oh who durst let loose the reins to flesh pleasing sensuality, that did but believingly consider *Rom.* 8. 13. *If ye live after the flesh ye shall dye*; and the fleshly mind is enmity to God? Who durst give way to the fire of lust and passion, that did believingly consider of the fire of hell? who durst give his heart to this present world, and turn all his thoughts, and words, and care about it, that did believingly consider of its vanity? of how much better things he might have in God? And that he that loveth the world, the love of the Father is not in him. 1 *John* 2. 15. And that to be a friend of the world, is enmity to God, *Jam.* 4 4. Who durst neglect holiness, that did believe he should not see God without it? *Heb.* 12. 14. Who durst harbor unholiness, pride and malice in his heart, that did believe the Image of the Devil doth consist in them, and how sure a Destruction attendeth them? Durst careless sinners spend their time in drunkenness, sporting, or the like vanity or wickedness, if they believed how much greater work they have to do, and what a reckoning they must make for all their time? My advice therefore is to every Christian that would strengthen his graces, get down corruption, or forbear sin, or practise duty, go take a view of the truth of Scripture.

3. Another season when this lesson should be most made use of, is, when we need the reviving of our hope and comfort. A man that is well awakened to apprehend what the heavenly glory is, must needs be deeply afflicted upon every doubtful thought

thought of the Truth of it. When affliction breaketh us, and lyeth heavy upon us day and night, how should a poor creature bear it with any comfort, if he stedfastly believe not that relief and blessed change he shall have hereafter? When a man is wearied with a vexatious malitious world, and hath lived long as *Lot* did in *Sodom*? 2 *Pet.* 2. 8. how would he be overwhelmed with Impatiency, if he did not think Believingly of the Deliverance at hand? When a man liveth in continual poverty or sickness, and hath scarce one day of ease to his flesh, were it not for the belief of his approaching happiness, how could he choose but wish he had never been born? When we think of lying in the grave in rottenness and dust, how could nature bear it with any comfort, if our belief of Gods word which promiseth a Resurrection, be not stedfast and firm? This is the soveraign remedy against all Disconsolation and Maladies. Thou can'st be in no trouble, which hath not a particular sufficient medicine in the Word, if it be but applyed by firm belief. There is enough in the Word of God to comfort the poor, the sick, the oppressed and otherwise afflicted, that fear God. But if it be not believed, how can it comfort? There is enough to comfort the doubting soul, the troubled conscience, the soul that longeth after God: but if it be not believed, what good can it do? there is enough in this Scripture to make every true Christians life a continual feast, and fill heart with continual gladness, and make them the merriest men in the world: but then you must seriously and frequently bethink you of the Truth of it. Here is the Armour which will defend you

be seasoned with salt. 2. The same means you must use also when corruption gets strength, or you grow venterous on sin: Oh who durst let loose the reins to flesh pleasing sensuality, that did but believingly consider *Rom.* 8. 13. *If ye live after the flesh ye shall dye*; and the fleshly mind is enmity to God? Who durst give way to the fire of lust and passion, that did believingly consider of the fire of hell? who durst give his heart to this present world, and turn all his thoughts, and words, and care about it, that did believingly consider of its vanity? of how much better things he might have in God? And that he that loveth the world, the love of the Father is not in him. 1 *John* 2. 15. And that to be a friend of the world, is enmity to God, *Jam.* 4 4. Who durst neglect holiness, that did believe he should not see God without it? *Heb.* 12. 14. Who durst harbor unholiness, pride and malice in his heart, that did believe the Image of the Devil doth consist in them, and how sure a Destruction attendeth them? Durst careless sinners spend their time in drunkenness, sporting, or the like vanity or wickedness, if they believed how much greater work they have to do, and what a reckoning they must make for all their time? My advice therefore is to every Christian that would strengthen his graces, get down corruption, or forbear sin, or practise duty, go take a view of the truth of Scripture.

3. Another season when this lesson should be most made use of, is, when we need the reviving of our hope and comfort. A man that is well awakened to apprehend what the heavenly glory is, must needs be deeply afflicted upon every doubtful thought

thought of the Truth of it. When affliction breaketh us, and lyeth heavy upon us day and night, how should a poor creature bear it with any comfort, if he stedfastly believe not that relief and blessed change he shall have hereafter? When a man is wearied with a vexatious malitious world, and hath lived long as *Lot* did in *Sodom*? 2 *Pet.* 2. 8. how would he be overwhelmed with Impatiency, if he did not think Believingly of the Deliverance at hand? When a man liveth in continual poverty or sickness, and hath scarce one day of ease to his flesh, were it not for the belief of his approaching happiness, how could he choose but wish he had never been born? When we think of lying in the grave in rottenness and dust, how could nature bear it with any comfort, if our belief of Gods word which promiseth a Resurrection, be not stedfast and firm? This is the soveraign remedy against all Disconsolation and Maladies. Thou can'st be in no trouble, which hath not a particular sufficient medicine in the Word, if it be but applyed by firm belief. There is enough in the Word of God to comfort the poor, the sick, the oppressed and otherwise afflicted, that fear God. But if it be not believed, how can it comfort? There is enough to comfort the doubting soul, the troubled conscience, the soul that longeth after God: but if it be not believed, what good can it do? there is enough in this Scripture to make every true Christians life a continual feast, and fill heart with continual gladness, and make them the merriest men in the world: but then you must seriously and frequently bethink you of the Truth of it. Here is the Armour which will defend you

againſt all aſſaults and terrors, and quench all the fiery darts of the Devil, but then it muſt be put on by Faith. Chriſtians do not walk uncomfortably for want of ſufficient ground of Conſolation (I mean thoſe Chriſtians that walk uprightly with God) but for want of more Faith to believe it. The Scripture doth both Aſcertain to them their happineſs for the future, and reveal it to their preſent knowledge; but if they think not on this Believingly, no wonder if they live in ſadneſs for all this. If any man make you a deed of gift of all his lands, if you believe it not to be currant, you will be nothing comforted by it. Oh how it would raiſe theſe drooping ſpirits that are ſo depreſſed by preſent afflictions and diſtreſſes, if they did but once a day look on the promiſe of everlaſting glory, and ſay, how infallible and certain a word is this? and would look to their approaching enjoyment of Chriſt, and ſay, I ſhall ſhortly ſee the face of my dear Saviour, and then I ſhall be full; I ſhall want and ſuffer and complain no more. Though now we ſee him not, yet thus believingly we might Rejoyce with joy unſpeakable and full of glory, 1 *Pet.* 1. 8. Certainly if there were but one promiſe in Gods Book, it would make a Chriſtian live comfortably, if it were well believed: had we but that one in *John* 3. 16. *God ſo loved the world, that he, &c.* how merrily might a true Believer live? If Satan ſhould ſay, Thou ſhalt be damned, thou ſhalt never ſee life; or if all the enemies we have in the world endeavoured our Deſtruction, we could tell them all, *Gods Word ſhall ſtand; I have his promiſe that I ſhall not periſh, but have everlaſting life.* If Chriſtians that

that live in never ſo great affliction, through ſickneſs, poverty, oppreſſion, or the like, did well believe that one promiſe, *Rom.* 8. 28. *All things ſhall work together for Good, &c.* how eaſily might they bear their ſufferings? for what man will be ſo much grieved at that which he knoweth is for his good? Yea and ſo great a good as the working an exceeding eternal weight of glory?

---

2. *Uſe.* AS you have ſeen in the firſt uſe the certain Truth of Scripture and the Chriſtian Religion: ſo then ſee next what is the main Argument by which the Chriſtian Religion hath ſtill been proved, and muſt be proved to the worlds end: Even the Spirit of Jeſus, working miracles and wonders in the firſt age of Chriſtianity, openly in all the world, and working faith and holyneſs, and conſolation in the Saints in all ages. I put both together; for they are but ſeveral gifts of one and the ſame Spirit, though either of them alone is ſufficient to convince. Chriſt was to convince men of things ſo unlikely to common Reaſon, and ſo far above Nature, and alſo of ſo great Concernment and Neceſſity, that he muſt needs bring moſt evident undenyable proof; and ſo he did. They that would not believe all his own Miracles, nor believe his Reſurrection, ſhould yet have a continuation of Miracles to convince them; when he is out of ſight in heaven, they ſhall ſee him diſpoſing of the world at his pleaſure, and making the powers of Earth and Hell ſtoop to the pooreſt of his Diſciples. He ſendeth forth a peculiar ſpirit into

into his choſen, by which he will ſtill live within and among them. As the bodies of man, do live and ſpeak and reaſon by the ſoul; ſo doth the Church live and move by the Spirit of Jeſus. If one had power to ſend the ſpirit of a man into the Bruit-beaſts in the whole Country, and ſhould make them ſpeak and diſcourſe reaſonably to any that come to them, and all the Country ſhould ſee this done publickly on thouſands for many years together, would you not believe the Teſtimony of him that did it, and ſay, He that hath power to do this, is certainly of God? So doth the Lord Jeſus Evince the Verity of his Teſtimony, by ſending forth his Divine Spirit in men; making them ſo publickly in the face of Congregations, do Miracles, ſpeak with Tongues, caſt out Devils for many years together; And ever after to ſanctifie by it the ſouls of his people, mortifying and maſtering the ſtrongeſt corruptions, and raiſing them to thoſe holy Inclinations and Affections which meer nature is utterly ſtrange unto. Unbelievers might have ſeen the former outward workings of the Spirit, and may yet ſee the certain proof that they were wrought: and Believers feel the inward for a witneſs in themſelves. It much hurteth Believers to forget what they once were, which compared with what they are, will make the change more ſenſible and eminent: Becauſe they feel not as great a change ſtill again and again as they found at the firſt, they forget the firſt, and overlook much of that Mercy and Evidence. If the Sun did appear to the world yeſterday, and to day be under a cloud, and yet from thence afford the world its light and ſome heat; is he

he not mad that will now queſtion whether there be any Sun, or not? We will believe them that yeſterday ſaw it, though we had not our ſelves ſeen it, and we will confeſs that nothing elſe but the Sun could thus enlighten the world. May not the glorious light of knowledge, the heat of holy affection diſcover the Lord Jeſus, though we live not in that age when he did ſhine viſibly in daily numerous Miracles, having withal moſt certain Teſtimony of theſe Miracles? As reaſonably may we deny the Sun when we live in its light; or deny a man to be reaſonable when we hear his diſcourſe, as deny the Teſtimony of the Lord Jeſus when we ſee the effects of his Almighty Spirit. This ſpirit he promiſed to ſend when he was aſcended, to ſupply his own room, and that as a greater advantage to our Faith and Joy, then his perſonal preſence would have been. *John* 16. 7. This Spirit he promiſed to ſend to convince the world of ſin, of Righteouſneſs, and of Judgement. Of ſin, becauſe they believed not in him: that is, when they ſee the unqueſtionable Evidence of his Spirit, they ſhall confeſs the ſinfulneſs of their unbelief, and ſay, verily this was the ſon of God. Of righteouſneſs, becauſe he went to the Father, *i. e.* they ſhall then be convinced that he was Righteous, and ſo was his Teſtimony, when they ſhall perceive that he remaineth not dead, but is aſcended, and liveth with the Father in power and glory, all things being committed to his hands, when they ſee both men and Devils obey him. Of Judgement, becauſe the Prince of this world is Judged, *i. e.* they ſhall then acknowledge that he is made the only Lord, and all judgement is committed

ted to him, when they ſee him Judging the Devils themſelves and caſting them out, and ſilencing all their Oracles through the world, and deſtroying the Kingdom of wickedneſs and darkneſs, and bringing in light, and holineſs, and conſolation. Indeed as God manifeſted himſelf the Creator by breathing into man the breath of life, whereby he became a living ſoul; ſo Chriſt hath manifeſted himſelf the Redeemer by breathing into man a Divine nature, even the life of Grace, whereby they become ſupernaturally living. And as it is madneſs for any man to doubt of Gods creation who hath a living ſoul, and diſcerneth it in others by the effects: So is it madneſs for any man to doubt of Chriſts Redemption and Salvation, that hath his Spirit dwelling in him, or diſcerneth it by its proper effects in others. And verily, If the blind world could ſee the things of the Spirit, they might diſcern the Spirit of Jeſus in the holyneſs and heavenlyneſs of theſe very people whom they now hate and deſpiſe, as they can diſcern a reaſonable ſoul in men by their diſcourſe. For, though true ſpecial Grace could not be ſo certainly diſcerned from common Grace, yet both common and ſpecial as they are diffuſed through the Church, do ſhew the great power and vertue of Chriſt. I conclude therefore that the Spirit of Jeſus is his great convincing witneſs to the world.

3. *Uſe.*

3. *Uſe.* THE next Information is this, We ſee hence what is the Teſtimony of the Spirit, and who they be that have this Teſtimony. There is a twofold Teſtimony of the Spirit, as to the thing Teſtified.

1. Its Teſtimony of Chriſt and the Chriſtian Religion.

2. Its Teſtimony to the Truth of our own graces, and of our Adoption. What the former is, you may eaſily diſcern by what is already ſpoken, that is both the work of Miracles and Sanctification. As for the latter, the Spirits workings are ſome common, and ſome ſpecial; the common, as Miracles, tongues, propheſies, *&c.* formerly, and many common gifts now, may prove a man a common Chriſtian. For Chriſt giveth to common ſanctified Chriſtians thoſe gifts of his Spirit which he giveth not to any of the heathen world. But yet theſe will not prove him a true Chriſtian in the favour of God. But that the ſpecial gifts of Sanctification will prove. It is not therefore (at leaſt principally) any Internal voice, or the Spirit ſaying within a man Thou art the child of God, which is the witneſs of the Spirit; But as the Lord Jeſus hath made a promiſe of giving his Spirit to all that are his; ſo when he performeth that promiſe, they may hereby know that they are his. It is the having this Spirit, and the working of this Spirit in us, that firſt witneſſeth to our ſouls the power, goodneſs and truth of Chriſt, and next witneſſeth our own adoption, becauſe he giveth it to none but to ſons.

For

For because we are sons (so made upon our Believing *John* 1. 11, 12.) God sendeth forth the Spirit of his Son into our hearts crying Abba Father. When we find the Spirit working child-like love, and child-like hope, and child-like dependance upon God, and desires after him, and recourse in prayer to him, we have then the certain witness of our Adoption, *Gal.* 4. 6. *Rom.* 8. 15, 16. For by this work of the Spirit, causing us to cry Abba Father, and causing us to speak to God from child-like affection, and so helping our Infirmities in our prayer, doth the Spirit witness with our Spirit that we are the children of God, *Rom.* 8. 15, 16, 26. As many as are led by the Spirit of God, may conclude they are the sons of God, *Rom.* 8. 14. that is, If they live not after the flesh, but after the Spirit. *Verse* 13. It is the Spirit dwelling in us then which is the Testimony. *Verse* 9. and if any man have not this Spirit of Christ, he is none of his. *Verse* 9. Its therefore objectively that this Spirit testifieth. It is the seal and pledge and witness of our Adoption; as the having of a reasonable soul, and the workings of it, witness our humanity. Those therefore that look after a witness otherwise efficient, that is, the Spirit within to tell them they are the children of God, may on both sides delude and undo themselves. They that have no grace, may think they have, while their own deluded hearts perswade them they are good Christians. How readily would most of our worldlings think their presumption were the witness of the Spirit? and those that have true grace, may think they have none, because they discern not such a witness: Whereas if they faithfully

fully enquired after the indwelling and working of Christs spirit in their souls, mortifying the flesh and causing them to live to Christ, according to his Law, they would have the sure witness, and that which they might sooner find. Yet I know, that when even from hence they conclude their Sonship, the Spirit helpeth them in that conclusion. It is the Spirit it self in its powerful Victorious workings that is the white stone, and infallible seal of the love of God.

---

4. *Use.* NExt we are hence informed what it is to believe in the holy-Ghost, and what it is to be baptized into the holy-Ghost. We find mention of the Spirit of God upon the Prophets and holy men in the Old Testament before Christs coming in the flesh; and the salvation of man then did lie in their believing this spirits speaking in the Prophets and Revealing Gods will to them. Those natural discoveries which are made by the meer book of the creatures, was not then sufficient to instruct men in the Truths and Duties necessary to salvation. God saw it meet, even from the Creation of the world, even to innocent *Adam*, to add some supernatural Revelation. And we find by full experience now the defectiveness of meer natural Discoveries, called the Law or light of nature: therefore had God still some special messengers whom he designed to this work in former ages, that by them his Spirit might speak to the world. And they that believed not, but resisted these Prophets, were said to resist the holy-Ghost,

Acts

Acts 7.51. For that I judge the true meaning of the text not excluding other reſiſtance. Yet as Chriſt was not then ſo fully revealed, or ſo fully deſcribed to thoſe Believers to whom he was then propounded: ſo the holy Ghoſt was not ſo explicitely propounded to be believed in, nor the Doctrine of the Trinity then ſo fully opened: Yet then as they were to believe in the Meſſiah, or Saviour to come, ſo were they to believe that the Spirit of God in the Prophets foretelling his coming, was a true witneſs. And therefore their Propheſie is called a ſure Word whereto we do well to look and truſt, as to a light ſhining in a dark place: 2 *Pet.* 1.19. But now ſince the coming of Chriſt in the fleſh, both the Son and the holy Ghoſt are more fully revealed, the holy Ghoſt by himſelf, and that Son by the holy Ghoſt, and the Father by the Son and holy Ghoſt in a ſpecial manner. And though the Spirit in the Prophets were truly the Spirit of Jeſus foretelling his coming and ſalvation, yet the more eminent meaſure and working of the Spirit given ſince Chriſts coming, eſpecially in the firſt ages of the Church, for the confirmation of Chriſtianity, is peculiarly called the Spirit of the Son, *Gal.* 4.6. *Phil.* 1.19. Therefore, when we are ſaid to believe in the holy Ghoſt, it is not only that there is a holy Ghoſt, or to believe the Doctrine of the Trinity; but it is to believe firſt that Jeſus Chriſt did ſend forth his Spirit into his Prophets before his coming, and more fully into Believers ſince his coming, to be his infallible witneſs to the world; to convince the unbelieving, and confirm Believers; And that this Spirit was poured out on the Church, eſpecially

ly on the Apoſtles, cauſing them to Propheſie and ſpeak ſtrange languages, and caſt out Devils, and heal diſeaſes; and that the ſame Spirit is given to all true Believers in all ages to guide and ſanctifie and comfort them, working their hearts to God by Chriſt, and ſealing the love of God to their ſoul, ſtriving againſt and conquering the fleſh. 2. And further to believe that the witneſs of this Spirit is Certain and Infallible, and that it is, and muſt needs be the holy Spirit of God which doth ſuch Miracles as were then wrought, and atteſteth and revealeth ſo holy a Doctrine, and worketh in mens ſouls ſo holy and bleſſed effects: And therefore that Jeſus Chriſt is the Son of God, who ſealeth his Doctrine by ſending into Believers this Spirit: when we read of the glorious workings of the holy Ghoſt of old and ſee the holy workings of it ſtill, to believe that this is the Spirit of Chriſt which he promiſed to ſend for the confirming of his Doctrine, and guiding his Church and applying his merits and benefits; this is to believe in the holy Ghoſt, as to the Aſſenting part. And then as to the conſenting part (for the will hath its part alſo in this work of believing in the holy Ghoſt, as well as in believing in Chriſt) it is a hearty conſent that this ſpirit ſhall be our confirmer, guid, ſanctifyer and comforter in particular; with a ſincere Reſolution to yield to his Revelations, to obey his guidance and motions, and give up our ſelves to his ſanctifying work: This is believing in the holy Ghoſt.

And then by this, you may eaſily ſee what it is to be baptized into the name of the holy Ghoſt.

For it is but the obſignation of this our faith on our part, and receiving of Chriſts obſignation of the Promiſe of the holy Ghoſt on his part. We do not only by baptiſm profeſs to believe that there is a holy Ghoſt, but we profeſs to believe the Truth of his witneſſing to Chriſt and his Doctrine, and to truſt our ſouls on his teaching and revelation, and take him for our guide and ſanctifyer; and to believe on him as that holy Spirit with Jeſus Chriſt in his bodily abſence hath ſent to ſupply his room, and to be as it were the ſoul of his Church, and actuate every true Believer. I know none that more fully opens the ſenſe of the Scripture and Primitive Church, concerning believing in the holy Ghoſt, then *Tertullian de præſcript.* where he citeth the Creed or Foundation of Religion, which the Church believed and profeſſed in thoſe times, and by which the Orthodox were known from all hereticks, *Chriſtum miſiſſe Vicariam vim ſpiritus ſancti qui credentes agat*; having ſpoken of Chriſts own working Miracles before. Every word of it deſerveth conſideration.

1. He ſpeaks of the holy Ghoſt as ſent into the world, and not only as proceeding from the Father and the Son, before the world was made:

2. He ſpeaks of him as ſent by Chriſt, and ſo following from him the head to his members, and teſtifying to him.

3. To ſhew the manner of his indwelling and working, he calls it *Vim ſpiritus ſancti*, the power or Active force of the holy Ghoſt, becauſe eſſentially he is every where, but he is not pleaſed every where

where to exerciſe or manifeſt his force: and he chooſeth this phraſe rather then an Habit or an Act: and I conceive it more fit then either, to ſignifie that which we receive from Chriſt, called by the name of the holy Ghoſt. For the habit and act are but the effects of this force of the holy Ghoſt. By this force he moveth the ſoul to action ſo effectually that it produceth a habit: And he ſaith not the Subſtance or Perſon or Eſſence of the holy Ghoſt is ſent or given, but the force or Energy.

4. He calls it *Vicariam vim*, to ſhew that this ſpirit is ſent from Chriſt the head upon his perſonal Departure from the earth, and aſcending to heaven, to ſupply the room of his bodily preſence, both in Teſtification and in Sanctification and Conſolation of his people; As he told his Diſciples, *John* 16. 7. *I tell you the truth, it is expedient for you that I go away; for if I go not away, the Comforter will not come to you, but if I depart I will ſend him to you.* It is not expedient for the body, that the head be Contiguous to every member, but rather that it joyn locally only to the higheſt part of the body, and ſend forth the animal Spirits into the whole body; and the life and motion of the feet and hands that ſtand remoteſt from the head, is yet an infallible mark, both that there is a head, and that it conveyeth ſpirits to thoſe members, and thoſe members have a conjunction and communion with the head. So is it moſt expedient that Chriſt our head ſhould be bodily preſent in heaven, but ſend his ſpirit to his loweſt and remoteſt members: and he that feeleth or ſeeth the certain effects of this ſpirit, is mad if he doubt

doubt of the life and efficacy of the head. So that this spirit is instead of Christs personal presence, even as the Magistrate is in the stead of the Soveraign through the body of the Common wealth: Nor doth this intimate any personal inequality between the Son and the holy Ghost, but only a subserviency in operation.

5. The office that *Tertul.* and the primitive Church here giveth the Spirit, is, *ut Credentes agat*, to actuate believers, as the soul actuates the body. Not that mans soul is meerly passive herein, as the body is to the soul; for the soul is of a more active nature, being it self a spirit; but as to the spirituality and holy and heavenly manner of action, it comes from this spirit. It actuated the first Church after Christ with a force extraordinary by Miracles, Prophesies healing, languages, *&c.* and it still actuateth the whole body of Christ according to their necessity, for the perfecting of them in the application of Christs blood and Merits.

6. It is especially the eminent degree of the Spirit which is here meant, that is given to believers after their Faith; and therefore he saith, *qui Credentes agat*: Though as I have said, the spirit of Prophecy that foretold of Christ, was Christs spirit too, and so is the spirit that bringeth men to Christ, by causing them to believe: yet this is but the spirit moving without, and knocking at the door first and making his way into the soul and then he dwelleth in the soul afterwards. Sure I am the Scripture speaks of giving the holy Ghost upon and after believing frequently, and that must be some gift eminently and by an excellency called the holy Ghost.

Ghost. Yet even that spirit which is given to Believers, may be said to be *given* to Unbelievers also, though not in the sense as he is given to believers, yet in a lower sort he may be said to be given or propounded to them, not only as it moveth at the hearts of unbelievers, (though not effectual to Sanctification) but also as its workings in believers discovered in the fruits, are an objective means to convince unbelievers. So saith *Paul*, 1 *Cor.* 14.25. If an unbeliever come in, he will fall down and say, God is in you of a Truth: And Christ himself promising the spirit to his Disciples, saith, that the same spirit shall reprove the world of sin, of righteousness, and of Judgement. *John* 16 8. but he is sent to *dwell* in believers only. *John* 14. 16. *I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever, even the spirit of truth, whom the World cannot receive, because it seeth him not, neither knoweth him, but ye know him, for he dwelleth with you and shall be in you.* Yet he addeth, *I will not leave you comfortless, I will come unto you*: to shew them that when the spirit hath done all his work, Christ will return personally and do the rest of his work also, which shall be the bringing them yet a greater comfort then that of the Spirit.

The first work was to be done by Christ on the Cross in satisfying, and by Christ on the earth in preaching and working Miracles, and giving an example of holiness to his followers. There was so great comfort in this, that his Disciples grieved to think of leaving him. The second work is to be done in heaven by Christ mediating, and on earth by the spirit whom he will send to his Church. By

this ſhall the Benefits of his former works, even of his death and ſatisfaction be applyed; and therefore this is yet a more comforting work to Believers, becauſe it brings that mercy neer us, that before was far off, and that to our hearts, and into our poſſeſſion in part, which before was in the hands of Chriſt, and in a Conditional promiſe: and therefore the holy Ghoſt that performeth this work, is called a Comforter. The third and laſt work is by Chriſt Returning to his Church again: when the holy Ghoſt hath done his works on our hearts, and perfected them, then will Chriſt ſentence them to life everlaſting, and preſent them perfect and ſpotleſs to his Father, and bid them enter into the Joy of their Lord. This is the moſt comfortable work of all, which he here frequently alſo promiſeth. In the mean time the holy Ghoſt is his Subſtitute as it were, *John* 15. 25, 26. *Theſe things have I ſpoken While I am preſent with you; but the Comforter the holy Ghoſt, whom the Father will ſend in my name, he ſhall teach you all things, and bring all things to your Remembrance, whatſoever I have ſaid to you.* And 26. *But when the Comforter comes whom I will ſend to you from the Father, the ſpirit of Truth, which proceedeth from the Father, he ſhall Teſtifie of me; and ye alſo ſhall bear Witneſs, becauſe ye have been with me from the beginning.* So that the work of the Spirit is firſt to be Chriſts witneſs; and then ſecondly, to be his Agent in the ſouls of Believers; and therefore Chriſt is ſaid to dwell in them by his ſpirit, *Rom.* 8. 11. 1 *Cor.* 3. 18. and they are ſaid to be the Temple of the holy Ghoſt which dwelleth in them. 1 *Cor.* 3. 16, 17. 2 *Tit.* 1. 14. and he that hath

hath not the ſpirit of Chriſt, is ſaid to be none of his. *Rom.* 8. 9. So that I conclude, the Spirit by extraordinary works formerly, and by holy actuating the Church to the end, is Chriſts great witneſs to the world: and thus we believe in the holy Ghoſt, and thus we are baptized into him: For, as to believe in Chriſt, and to be baptized into him, reſpecteth him, not only as God, nor only as God and man according to his Nature, but alſo as Redeemer according to his office; and that with a ſpecial applicatory reſpect unto our ſelves; ſo alſo the ſame may and muſt be ſaid of our Believing in the holy Ghoſt, and being Baptized into his name.

So much for that uſe.

5. HEnce we may perceive alſo what it is to ſin againſt the holy Ghoſt; I mean that ſin which is eſpecially ſo called, and is the unpardonable ſin. I dare not be too bold in ſuch a controverted point. But it ſeemeth to me to be the total Rejection of this great Teſtimony of Jeſus Chriſt given to the world, when men ſee or hear this Teſtimony fully, and are convinced of the matter of fact, that ſuch a ſpirit the Lord Jeſus did ſend into his Church at firſt working theſe Miracles, and Propheſies, and Tongues which we read of, and ſee alſo the effects of this ſpirit in the holyneſs of Chriſts Doctrine, and his peoples lives, and yet will not believe that this ſpirit is Divine; but when they have no other ſhift or means, they blaſphemouſly ſay, it is the ſpirit of the Devil, or by the power of the Devil that theſe things were wrought. This is *Athanaſius's* opinion, and this ſeemeth punctually

agreeable to that Text of Scripture where Chriſt mentioneth this ſin. I ſhall ſay the leſs of this now, becauſe I have before told you my Judgement of it. Only obſerve, that it is not temp ations or motions to this ſin that is unpardonable; nor every ſinful attendance to ſuch temptations, o. harkning or inclining to them. But it is when the Temptation ſo far takes, that the ſin is prevalent againſt the contrary witneſs and motions; And when men do conclude fully and reſolvedly, that the Spirit of Chriſt is the Spirit of the Devil. This ſin is therefore unpardonable becauſe incureable: For the Spirit will not ſtay with ſuch a ſoul, but leave them remedileſs; As Chriſt hath ſent no greater Remedy of unbelief then the witneſs of his ſpirit: therefore they that totally reject this, have no remedy left for their cure: For the ſpirit may follow them, and ſolicit them till ſuch a total blaſphemous Rejection: Even as when Chriſt himſelf is totally rejected by Apoſtacy, ſinners are left hopeleſs becauſe helpleſs, and helpleſs becauſe there remaineth no ſacrifice for their ſin, when the only ſacrifice which was once offered for them is rejected, *Heb.* 10. 16. Whether it be only this objective Teſtimony of the ſpirit, whoſe refuſal is the ſin againſt the holy Ghoſt, or whether alſo the total rejecting of the effective Teſtimony of the Spirit of Chriſt (when its motions come to ſo high a degree) be the ſin againſt the holy Ghoſt, I will not now determine: but the former me thinks is clear: only one great doubt here lyeth in the way.

Obj. *If that be ſo, then the converſion of the Jews may ſeem hopeleſs or deſperate, becauſe to this day they*

they confeſs the Miracles of Jeſus Chriſt, and the other workings of his ſpirit, but maintain that he did theſe by the help of the Devil.

Sol. To which I anſwer.

1. Its Gods great mercy to his Church which made Chriſts workings, nay his Apoſtles ſo publikely and eminently miraculous, that all theſe enemies of his Truth do confeſs them, and maintain the infallible medium of the Chriſtian faith, while they deny the concluſion; which one would think ſhould much confirm all Chriſtians in the Faith.

2. I anſwer, That as it is with the Papiſts, ſo it is with the Jews, they be not all of one mind: the leaders have groſſer principles then moſt of the common people do entertain.

3. And conſider, may not that be one reaſon why the Jews are yet uncalled? why all nations flock in to Chriſt, whereever the Goſpel yet came into the world (though God hath ſuffered the ſword of the Turk to deterre many Countryes from Chriſtianity again) and only Jews continue uncured, except now and then two or three that come in? May not that ſin againſt the holy Ghoſt cauſe the commonneſs of obſtinate incureable infidelity? It is worth the obſerving.

4. May not God cauſe this Generation of the Jews whom he means to convert, to be free from this ſin which elſe would hinder their converſion, and which hath hindred the converſion of ſo many of their Predeceſſors?

5. And the rather, becauſe indeed we cannot ſay it is moſt of the Jews that are now guilty of it: for though

though the Generality confeſs the Miracles of Chriſt and his Diſciples (bleſſed be God for it) yet we read and hear but of few of them that lay this on a Diabolical power, and ſo blaſpheme the holy Ghoſt, but moſt of them have a fooliſh fable, that Chriſt had found out the right pronunciation of the ineffable name, and by the power of that did all his Miracles; and they think if any other could finde out that name, he might do the like. I mean, that *nomen Tetragrammaton*, which we call *Jehova*. So that I ſee not any cauſe that men have of diſcouragement in any attempt for the converſion of any Jews, as if they all or moſt, did now lie under that unpardonable ſin, the Blaſphemy againſt the holy Ghoſt.

There is none beſides Jews on earth that I am more affraid of in reſpect of this ſin, then ſome that lately were profeſſors of Religion among us, and now are turned to deny Scripture and Chriſtianity, and make a deriſion of the Word of God: Eſpecially thoſe of them that are convinced of the matter of fact, and judge all to be done by the power of Satan: But I hope there are but few of thoſe. The Lord teach every Believer to take heed of any thing that is like this ſin; or that hath any tendency to it; And to tremble at every Temptation that way, and ſpeedily flie from it. For it is a fearful thing to fall into the hands of the living God, who hath ſaid, Vengeance is mine, and I will repay; for our God is a conſuming fire. And doubtleſs Chriſtians and all others have need to be very careful what entertainment they give alſo to the ſpirits motions within them: leaſt by unkinde neglects

neglects and frequent repulſes, they grieve and expell him that ſhould convince and enlighten them, ſanctifie and comfort them. And then they will be left to be filthy ſtill and comfortleſs for ever.

I might have added ſomewhat here more fully, to ſhew you what it is to reſiſt the Spirit, and what to quench and grieve the Spirit, and what for the Spirit to depart from men. But you may gather this much from what hath been ſaid.

Doct. 2. HAving done with the main Doctrine which I intended from this Text, I ſhall add a few words of that which lieth next before us.

That Doctrine, Religion and Way in which the ſpirit of Chriſt is given, is the only true Doctrine, Religion and Way to ſalvation: and therefore every one that would certainly know the true Doctrine, Religion and way to ſalvation, ſhould enquire by which Religion or Way it is that he or others have received the Spirit of Chriſt.

Here I muſt 1. Give you ſome explicatory cautions for the right underſtanding of this part. 2. Give you the Reaſon of it for Confirmation. 3. Apply it.

1. He that is capable of making uſe of this rule, muſt be a man that either hath the ſpirit himſelf, or elſe ſeeth the clear effects of it in others, or is convinced of the Truth of Scripture Report of theſe effects. Thoſe Churches that the Apoſtles wrote to, had the ſpirit themſelves, ſome of them for miracles, and ſome for ſanctification; and thoſe that had it

no

not for Miracles could frequently ſee theſe miracles wrought by others that had it. Thoſe therefore now that either have the ſpirit of ſanctification or common Illumination, or live among thoſe that have it, and are able to diſcern the ſpirit by its effects, are capable of making uſe of this rule of judging of Doctrine and Religion by the Spirit: But thoſe that neither have the Spirit, nor live among thoſe that have it; or if they do, yet are not able to diſcern it by its holy effects in mens ſpeeches and converſations, nor yet do believe Scripture Reports of the former workings of the Spirit: theſe can never come by the means to know the true Doctrine and Religion. For being ignorant of the means, they muſt be ignorant of the Concluſion and End.

2. He that is capable of making right uſe of this rule, muſt be ſure that he take not that for the ſpirit which is not; and ſo miſtake a deluſion or Melancholly fancy and confident ſelf conceitedneſs, or diſtempered paſſion for the ſpirit of God. Otherwiſe, a man will not only loſe the uſe of this rule of trying and knowing the true Religion by the ſpirit, but he will be carried likely to a falſe, by this falſe means. Satan himſelf is transformed into an Angel of light to deceive; and his Miniſters transform themſelves into Miniſters of light. 2 *Cor.* 11. 14 and therefore every ſpirit that bringeth light, or ſeemeth to do ſo, is not this ſpirit of God; nor is every Miniſter that Preacheth light a Miniſter of this Spirit of Chriſt. Thoſe that inwardly are ravening Wolves, yea grievous Wolves, devouring the flock, ſhall yet come in ſheeps clothing, with ſeeming

ſeeming Innocency and fair pretences. *Math* 7. 15. *Acts* 20. 29. and they that creep into houſes and lead captive ſilly women laden with iniquity, ever learning, but never coming to the knowledge of the Truth, ſhall have a form of godlineſs. 2 *Tit.* 3. 5, 6. If one of *Montanus* Diſciples, or one of our Ranters ſhould take their ſtrange Satanical Deluſions or poſſeſſions for the ſpirit of Chriſt as they do; no wonder if they be enemies to the true Religion: For that ſpirit comes not by Chriſts Doctrine nor leads to his way and end. And it is a duty of great moment to try the ſpirits.

3. You muſt carefully underſtand that this rule is no further to be extended to any Doctrine, or tryal of it, then it can well be proved that this Doctrine was the means of conveying the ſpirit: And therefore that it reacheth not to every Circumſtance or Accident of that Doctrine, and every manner of Delivery, or every Qualification of the Inſtruments that deliver it. We are certain that the firſt Church received the ſpirit by the preaching of the Faith in Chriſt, and not by the works of the Law; and therefore we are certain the Chriſtian Religion is the true Religion, and not the Jewiſh Ceremonies; And Conſequently that every part of Chriſts Doctrine is true. For if Chriſt be proved once true in his main Teſtimony, that he is the Son of God and Saviour of the world; then is it impoſſible but that all is true which is his Doctrine. So clear is this that Mahomet himſelf in his Alcoran confeſſeth it, (for God would have his Truth have the confeſſion of enemies alſo) and therefore he feigneth, that though Jeſus taught nothing but truth; yet

his

his Diſciples depraved his Doctrine: And how? Forſooth by blotting out Mahomets name whom Chriſt promiſed to ſend as the Comforter. As if the former Chriſtians had any Reaſon to blot out his name, or the latter in his own dayes could have done it undiſcerned, when no Bible then in the Church had his name in it. But to paſs by theſe fooliſh adverſaries; I ſay it is a good argument, the Chriſtian Doctrine is true, becauſe by it the ſpirit was and is given.

But now you cannot argue for the goodneſs of the Preacher, or for ſuch or ſuch an Accidental manner of Preaching, or for ſuch a mans opinion in other ſmaller things, that theſe are certainly of Chriſt, becauſe you received the ſpirit by that mans Doctrine, or ſuch a manner of preaching. For example; If *Judas* ſay, by my preaching men received the Spirit, therefore I am a true Believer: this is no good Argument. Or if *Peter* ſhould have argued, by my preaching men received the Spirit: therefore my diſſembling, or my denying Chriſt was good; This is ill arguing. So perhaps man may receive the Spirit from a Miniſters Preaching that hath an ill method, or an ill delivery or geſture; it will not follow that the Spirit is a witneſs to theſe faults of his: nor may you thus argue; I received the Spirit by ſuch a method of preaching, therefore that is the only method. For it was not the method, or delivery, or geſture of the man, but the Chriſtian Doctrine by which you received the ſpirit: men of divers wayes and opinions about inferiour things may yet all preach the ſame Chriſtian Doctrine, by which the ſpirit may be conveyed. A Presbyterian,

Presbyterian, or Independent or Epiſcopal man, (as they are now termed) may none of them argue thus, *By my Doctrine men received the Spirit, therefore theſe opinions are true*? No man ever received the ſpirit by the preaching for Epiſcopacy, or Presbytery, or Independency, as ſuch, or in theſe parts wherein they differ from others, and whence they have their names: The like may be ſaid of ſome other ſuch Controverſies. Yet this muſt be acknowledged, that if God do ordinarily bleſs one way of preaching, or one ſort of men to be his Inſtruments for conveying the ſpirit more then all others; it is a very probable mark, that he favoureth that very way of preaching, and ſort of men. Plain preachers, and zealous, are ofter bleſſed to be Inſtruments in this work, then cold or dull or dawbers, or quaint-wordy Preachers. Hence we may well argue thus, Moſt men receive the ſpirit by plain zealous preaching, and few by dull or daubing ones, and therefore God approveth the former more then the latter. Yet here you muſt take heed of a miſtake by ſtretching this rule further then ever God intended it, or the nature of it will bear. As if one ſhould argue thus, Presbyterians ſucceeded more then Epiſcopal or Independent: or Independent ſucceeds more then Presbyterian or Epiſcopal: therefore God more approveth of them; It is not a certain argument; for perhaps the reaſon of Gods approbation may be from ſomething elſe wherein they differ, that is of greater moment then theſe parts. Perhaps moſt of this or that opinion may be more godly, zealous, conſcionable preachers, and therefore may be more ſucceeded, whereas if the other

oher were ſuch, they might ſucceed too, for all their opinion. Yet this may be granted, that if God ordinarily give up the men of one judgement to wicked lives, and their Doctrine doth more harm then good; or though their lives be good, yet God uſeth not to bleſs their Doctrine to the ſaving of ſouls, and ordinarily uſeth to bleſs the Doctrine of others, and that both to the ſanctifying of themſelves and their hearers; this is a ſtrong probable Argument, that God favoureth not that opinion, which bringeth forth no better fruits. You ſee then in what ſenſe this ſpirit muſt be received.

Reaſon.

That Doctrine, Religion, and way in which the ſpirit is given, muſt needs be the true Doctrine, Religion and way to ſalvation, becauſe God will not bleſs any other with ſuch noble ſucceſs. It is the end and uſe of Gods own Doctrine and way to convey the ſpirit to his people; and he that hath appointed means of his own to that end, will not bleſs others but his own thereto. It is the higheſt honour of his own Ordinances, which he will not give to any other: the ſpirit will not ride in any chariot but what is of Gods own making; The conveying of the ſpirit is the chiefeſt ſeal that any Doctrine can have; and therefore God will not ſet this ſeal to any falſhood. So that I need no more proof of this.

Qu. *But do not our Divines ordinarily teach that We muſt try the ſpirit by the Doctrine, and not the Doctrine by the ſpirit?*

Anſw. This is a great queſtion, and becauſe it is much toſſed, and of great uſe for theſe times, I will ſpeak

ſpeak to it the more exactly, though briefly.

1. You muſt diſtinguiſh between the Doctrine of Scripture, and the Doctrine delivered now by particular men.

2. You muſt diſtinguiſh between the ſpirit that hath already ſealed the Chriſtian Doctrine, and the particular ſpirits now that men have, or pretend to have.

1. The firſt Doctrine delivered to the Church and to *Adam* by God himſelf, needed no other witneſs, he having the certainty of ſenſe and knowledge that it was of God.

2. This Doctrine he delivered down to his poſterity, which they received till *Moſes* time by Tradition, and needed no new Teſtimony for the ſealing of it, but only a hand or mouth ſtill to report and deliver it.

3. When God added a new Syſtem of Doctrines by *Moſes*, there was a neceſſity of ſome new means for to diſcover the truth of it: And here the people had firſt for the Moral Law, its clear agreement with the Law of nature written in them. 2. For the whole they had, partly the voice of God, and the ſight of the flaming mountain; and partly many and frequent miracles upon every riſing of unbelief to convince them.

4. What was added afterwards by particular Prophets in each age, was not any Doctrines or new parts of Gods Law, but predictions about matters of fact, or reproof, or counſel in particular caſes: and here the witneſs was partly the holyneſs of the men, and partly the fulfilling of his Propheſies; and

partly the agreement of his counſels and reproofs to the general Law.

5. But then for the Doctrine of Chriſt and his Apoſtles; though he had many witneſſes, yet his main witneſs was his own Miracles and his Spirit; even that ſpirit by which he, as it were, animated the body of his Church, and ſo Chriſts Doctrine was proved by the ſpirit

6. But now Chriſt by his Spirit hath ſealed and well proved his Doctrine; that Doctrine ſtandeth as our rule hereafter to try both all Doctrines and Spirits by. For a Doctrine ſealed by the Spirit of Truth, muſt needs be Truth, and therefore nothing can be Truth that diſagreeth from it. And the rather muſt men bring all hither for tryal, becauſe this Doctrine is not only true, but full and ſufficient; no more being to be added; It being given to make the man of God perfect and wiſe to ſalvation; and is able to build us up, and give us the Inheritance: and Chriſt having promiſed to be with them that preach this very Doctrine to the end of the world: and having purpoſely given to his Church the preachers of this Doctrine for the edifying of the Saints and perfecting his body, till they all come to the ſtature of his fulneſs, to a perfect man; and he will ſanctifie and cleanſe his Church by the waſhing of water by his word, that he may preſent it ſpotleſs and without blame. And *Paul* chargeth him, to keep what he had delivered to him till the coming of Jeſus Chriſt. All this you know is Scripture, and therefore this word is not only true, but a perfect Rule, and conſequently being thus ſealed up by

by the ſpirit of Miracles and Sanctification already, it is now the rule of Doctrine and Spirits.

Qu. *But how was that Spirit known by which Chriſt firſt proved his Word? was there any way of knowing the Spirit to be of God, but by the word?*

Anſw. Thus, That ſpirit which certainly comes from the higheſt wiſdom, power, goodneſs, faithfulneſs and holyneſs, doth certainly come from God. This Reaſon can ſee as plain as the eye can ſee the Sun: But ſuch was and is the ſpirit of Jeſus, by which he atteſted his Doctrine: therefore.

1. It came from the higheſt wiſdom, as appeareth both in the Doctrine it ſelf revealing the hidden things of God, and the way of ſalvation, and opening the ſecrets of mens hearts. 2. And by the effects, in that it illuminateth the ſimple, and maketh Chriſtians the wiſeſt men in the world.

Obj. *They ſay ſo themſelves, but how will that appear?*

Anſw. I will not ſtand now on the anſwer of this, being on the by; but this one thing I will ſay: It appeareth in that all men ſooner or later are of their mind. 1. The wiſer any heathen Philoſopher is, the neerer he is to the Doctrine and way of Chriſtians, *Plato*, *Plotinus*, *Seneca*, *Cicero*, were the wiſeſt, and they were likeſt to Chriſtians. 2. Moſt dying men ſay as they ſay in moſt things: though they were againſt them never ſo much before: they ſpeak againſt ſin, and commend a holy life, and acknowledge their folly in judging otherwiſe. 3. Thoſe that are converted, and have had experience of both wayes, are the fitteſt Judges,

2. The ſpirit of Chriſt comes from the higheſt power: For none but the Almighty could do ſuch things, and could animate ſo many thouſand mean people for many years after with the ſame ſpirit, and by theſe means ſubdue the world far and neer in ſo ſhort a time to a Doctrine ſo contrary to fleſh and blood.

3. The ſpirit of Jeſus Chriſt came from the higheſt goodneſs; for it diſcovereth the greateſt perfection of the Author; and the greateſt love to mankind, eſpecially to the good, that is poſſible to conceive of, both in the way to ſalvation by the Redemption through Chriſt, and in the end, in the glory prepared for Believers.

4. The Spirit of Chriſt comes from the higheſt Truth and Faithfulneſs; For as the Prophets foretold it, and Chriſt before he went from earth promiſed it, ſo did he perform it; and the Doctrine it ſealeth to, is but the Doctrine of the fulfilling of former Propheſies and Doctrines, and exactly agreeth with all the former Word of God. 5. The ſpirit of Chriſt came from the moſt perfect holineſs; as appeareth undenyably in the holy contents of it, and holy deſign which it proſecuteth. Scripture is moſt perfectly contrary to all vice, without reſpect to any fleſhly pleaſure or intereſt; and moſt perfectly containing all the Law of nature, and preſcribing the moſt holy perfect means ro everlaſting bleſſedneſs. So that thus the ſpirit of Chriſt might eaſily be known by which he proved his Doctrine. If therefore any ſpirit ſhould now contradict the ſame Doctrine, it is impoſſible that Spirit ſhould be of God. For the ſame ſpirit of Truth will not ſay and unſay,

unſay, and be on both ſides. That which contradicteth the ſpirit and Doctrine of higheſt wiſdom, power, goodneſs, truth and holineſs, can never be the ſpirit of God. And indeed, there is not now any ſpirit in the world, that can make the leaſt probable pretences againſt the Doctrine of Chriſt and Scripture. For the ſpirit of holineſs in the Saints is given only by the Doctrine of the Scripture: The ſpirit of Conſolation and Adoption is the ſame, and ſo given: And ſo is the ſpirit of Illumination the ſame, and given only by the Scripture. And for any ſpirit that ſhall contradict Scripture, it can never be holy, nor true, nor faithful, as contradicting Truth. Nor is there any that can pretend to omnipotency; for there is none that ſpeaks againſt Scripture, that ever wrought one true Miracle; much leſs multitudes of uncontrouled Miracles, ſuch as confirmed the Scripture: So that you ſee how Doctrines muſt be tried; at firſt by the ſpirit: and then both ſpirits and their words by that Doctrine.

Qu. *But may we not then try mens Doctrine now by the ſpirit?*

Yes; both by the Spirit and Scripture together; but not otherwiſe. If you ſee any Doctrine by which God giveth the ſpirit of holineſs, that is certainly a holy Doctrine, and of God. But if you take not Scripture along, you may eaſily be miſtaken in this. Only thus much I ſay, that yet to this day if any man be a heathen, or tempted to heatheniſm, or Judaiſm, and doubt of the Doctrine of Scripture and Chriſtianity, this man may try the Scripture by the ſpirit ſtill: that is, by the ſpirit

which Chriſt gave in the firſt time with the ſpirit of Illumination and holineſs, which he giveth to this day: and by this ſpirit he may certainly know the Scripture to be the Word of God. But when a man upon the Teſtimony of this ſpirit acknowledgeth the Scripture, he muſt try all particular motions; and perſonal, real or pretended Revelations, by this Scripture. For he receiveth the Scripture as a rule; and therefore muſt uſe it as a rule. And even Chriſt himſelf and his Apoſtles, though they had ſuch variety of Miracles to teſtifie for them, yet ſtill appealed to the Prophets that were before them acknowledging that it would not be of God, if it contradicted his Prophets, or former Word: And that was it that was the great occaſion of the Jews unbelief, becauſe Chriſt took down the Law of Ceremonies; they thought he contradicted the Word of God; Not underſtanding that theſe were as Poſitives, and therefore alterable by God, So types, and therefore to ceaſe when the thing typified was come. Beſides all this, there is great difference between the Spirit witneſſing to Scripture by way of inward perſwaſion that it is true and the witneſs of the Spirits glorious and bleſſed effect wrought by that Doctrine, and objectively witneſſing: The Scripture might be ſaid to need this latter to make it a ſufficient Revelation: but it is we only that need the former to cure our blindneſs.

Uſe 1.

Uſe 1. LET all that are tempted to any doubting about the Truth of the Chriſtian Religion, and Doctrine of Chriſt, conſider well of this Argument, What Religion is there in the world that hath poſſeſſed the Profeſſors of it with a new ſpirit, and ſuch a ſpirit beſides the Chriſtian Religion? Only this Religion hath been ſealed by ſuch a ſpirit as beareth the lively Image of God. A ſpirit of *wiſdom and omniſcience* diſcovered by Propheſies, languages, *&c.* A Spirit of *omnipotency* diſcovered by Miracles; a Spirit of *holineſs* diſcovered in the holineſs of the Doctrine and the holineſs of the Receivers: a Spirit of *goodneſs* diſcovered in the excellency of all; and that love and mercy that is manifeſted to mankind. Mahomet diſclaimeth all miracles and confeſſeth in his *Alcaron*, that Jeſus was the Word of God, and ſpake the Truth, and condemneth the Jews moſt bitterly for not believing in him. The Jews hold part of the Truth, and they had Miracles for the eſtabliſhment of their poſitive Ceremonies, but they are blinded that they cannot ſee either the tendency of theſe Ceremonies to Chriſt the Truth, or the Miracles by which God did again ſeal to the taking of them down. Their Propheſies which they maintain are one part of Chriſts Teſtimony, and thoſe Miracles which themſelves confeſs he did *de facto*, are another part of it. So that they are but, as *Auſtin* ſpeaks, The Library-keepers of the Church: The heathens that worſhip multitudes of Gods, even they know not what, have neither ſupernatu-

ral Revelation, nor sound Reason, but go contrary to both. The deficiency of the meer light of nature needs no other proof then the experience of all those parts and ages of the world that have had nothing but the light of Nature, who have generally lived in gross ignorance and wickedness; and withal, the sad experience of our own weakness and pravity, and how little we can reach with all helps and means; much less by the meer light of nature: Besides that certainty we have of supernatural Revelation *de facto*. He that would be of no Religion, must needs believe that there is no God: For if there be a God, he must needs be the maker of the creature, and must needs be worshipped by the creature, and obeyed as our Lord; and he that is throughly an Atheist, is not throughly a man. And therefore seeing there is no other Religion that a man can with any strong shew of reason entertain, and seeing he that will appear a reasonable creature, must be of some Religion, it followeth that to renounce the Christian Religion, is to renounce Reason; and to doubt of it is to be injurious to reason it self: This is the only Religion that doth convey the spirit into those that do profess it. I know there is a certain work that every Religion hath upon the minds of them that do believe it: And because every Religion hath somewhat that is good in it (as the acknowledgment of a God, and that he is Good, True, Just, *&c.*) Therefore every Religion may do some good in the souls of men: that is, the common truths of God which men of these Religions do hold, though mixt with wicked and abominable opinions, may do some good on the

the minds of men; But because they hold so small a part of the Truth, and because they mix that Truth with so much error, and detain it in unrighteousness, therefore the generality of them are given up to vile affections, and wicked conversations; and the best of them never manifested any Spirit of true Sanctification, or of Miracles. Nay, besides that, the mixture of contrary opinions destroyeth the force of that Truth which they acknowledge; it cannot have its natural effect upon their souls, for want of the concurrence of an Internal efficient: For the Christian Religion hath both these advantages, of all other Religions. 1. Objective. 2. Effective.

1. It propoundeth such Truths of so high and glorious a nature, and offereth benefits of so excellent, desirable and attractive a nature; and withal, contains so full and sufficient a number of these Truths and Benefits, (having the whole chain, and not as Jews, Heathens, or Mahometans, some few broken links onely) that herein it hath the advantages for Elevating the soul to God, and purging it from sin, above all other Religion: such as the Seal is, such will be the Impression. Objects make an Impression on the understanding, as a seal in the wax. If therefore each Religion should make its Impression on the soul, according to its own nature, you should see on all other Religion a little of God, and much of Satan; a little light, and much darkness and confusion: But in the Christian Religion onely you should see the very Image of our maker: his Wisdom, Truth, Goodness, Power, and Holiness. No wonder if a Doctrine of heaven, produce a heavenly

venly minde and life; and if a doctrine of Love do make men loving; and if a doctrine of Mercy do make men merciful; and if a doctrine of humility, do make men humble; and a perfect doctrine, do fill up all those sad wants and chasms that Imperfect ones leave in mens mindes: when the heathenish Doctrines on the contrary, produce little but Pride, Vain-glory, Covetousness, Voluptuousness, and makes them all slaves to the flesh. If ever Paganism were in splendor, it was among the Learned Romans, & that even then when Christianity came and shamed it; and as a glorious Sun, dispelled its darkness: and yet, what a monstrous age of wickedness was that learned Civil age? And what a horrid place of all Villany was that learned Civil place of *Rome*, who called almost all other Barbarians to them? What should we talk of the worst of them, when even their great learned men, that condemned the vices of the world, and their excellent vertuous Princes (whom they called gods when they were dead for their vertue) even these were sinks of sensuality? as if they had been made to pour in meat and drink, and take their fleshly lusts. When they have commended all their excellent vertues, yet all is concluded with some confession of the whole gallons of wine that they were wont to drink at once; or that they would eat till they cast it up at Table, or scarce any but had his whores commonly; that was one of *Romes* venial sins: then valiant Acts in fighting for their Countrey, or Acts of Justice to men, were the substance of all the best part of their Religion: For all that help they had from the Church of God near them.

2. Besides

2. Besides this objective advantage, Christianity hath an *effective* advantage. Mans soul is so far depraved and enslaved to sensuality, and mastered by inferior things, and its inclinations corrupted and turned to them, that now a meer objective help is not enough. The object is a sufficient seal, but the understanding turns away from it, and will not receive it: It is not as wax, but as water, or as iron; either it will not Receive, or will not Retain the Impression. The best principles of Religion find mens understandings and wills like a bottle already full of water, into which you cannot pour any wine, because it is full. Besides all the prejudice and other hindrances raised by the flesh. Now therefore if there be not a Spirit within to take the seal in hand, and make the Impression deeply and effectually, all doctrine will be for the most part lost. This therefore is the great advantage of the Christian Religion, that besides what the doctrine tendeth to of it self, there is the Spirit of God within that doth second these doctrines, and take the Received Species of them, and Impress them on the soul, and doth this effectually and potently, according to the mighty unresistible power of the agent. I confess (and I would more would confess it Considerately) that its way of Working is secret to us, as is the way of the Spirits forming us in the womb: Some question whether it be Physical or Moral, this way or that way: I think it may be called both; and many learned Disputers do in a blind zeal for the Glory of Gods strength, deny him the Glory of his admirable wisdom, as if he governed not the Rational Creature, and healed and sanctified the souls of be-

lievers

lievers, *per Viam Sapientiæ*, but onely *per Vim Omnipotentiæ*; yea, as if his Wiſdom it ſelf had not in it ſuch an Omnipotency as God will have to be obſerved and glorified, but the manner is paſt our clear and exact apprehenſion: and he that knows himſelf, and his diſtance from God and ſpiritual things, will not wonder at that. But yet, though we know not how the Spirit worketh, yet through the great Mercy of God we feel that it doth work, and what it doth Work: And hence we ſee thoſe holy affections in Chriſtians, thoſe holy breathings after God, and that ſenſe of the evil of ſin, and that conſcience of duty, and thoſe groans excited by the Spirit of prayer, and thoſe mindings of the things of another world, and thoſe joys and ſpiritual Comforts in life and Death, and that ability to deny the fleſh its deſires, and to overcome all Temptations from things below, and to ſuffer in hope of an unſeen glory, and that hearty love to one another, and that ability to forgive enemies, with many the like excellencies, which are not in any other ſort of men in the World. I ſpeak of thoſe that have truly and throughly Received the Impreſs and Spirit of this Religion; though even the half Chriſtians go beyond all other men by far. For even they are often cleanſed from the pollutions of the World, by the knowledge of the Lord and Saviour Chriſt. God will not give forth this Spirit with a falſe Religion: No, not to make forcible theſe few Truths of his own, which the Heathen, or Jewiſh, or Mahometan World doth detain in unrighteouſneſs. So that you ſee the Truth of Chriſtian Religion by the Spirit of holineſs; beſides that of Miracles formerly.

Uſe

Uſe 2. YOu ſee here alſo what clear evident light it is that thoſe men among us do ſin againſt, who ſay we have loſt our Scriptures, and our Church, and our Miniſtry in Antichriſtian darkneſs, which hath choaked the Truth, and deſtroyed and drowned the Certainty of all: and that therefore we muſt have new Prophets or Apoſtles, and a new Spirit of Miracles, for the Reſtauration of all. Do theſe men think that God muſt ſeal one and the ſame Scripture and Religion with Miracles, as often as they will be Unbelieving? Is it not enough that he ſealed it with the Miracles of an age, before a 1000 of witneſſes in open Congregations, in many Countreys: and that even thoſe that quarrelled with the Apoſtles were forced to confeſs it, as being eye and ear witneſſes, being challenged to deny it if they could? *Moſes* once ſealed his doctrine by Miracles; ſhould the Jews ſay they would not Believe it, except it were ſo ſealed over again, in every age? ſhould not theſe wretches, that in their Ignorance cry for ſigns and wonders afreſh, forgetting, or undervaluing the old (like the Iſraelites in the Wilderneſs) do better to blame their own unbelieving hearts, then Gods Providence? And rather beg and wait for a Spirit of Faith, then a Spirit of Miracles? Bleſſed be the great Governor of the World, and Lord of the Church, that hath delivered us his Scriptures, and the teſtimony of his firſt Miracles, in ſo Clear, ſo Certain, ſo Infallible a way, as no Book or matter of fact in the World hath the like. For all that is ſaid againſt *Rome* true

or

or false; this is certainly true, that God hath kept them in the acknowledgement of his Scripture; though they sinfully magnifie unwritten traditions of Doctrines, yet they confess all the Scripture to be the Word of God, and to be true; which we maintain, and have carefully preserved it to this day. And what silly souls are those to think, either that *Rome* could have corrupted the Scripture considerably, if they had been willing (there being so many thousand copies among them, and some of more conscience then such Corrupters would be?) or that the Church of *Rome* was the onely keeper of Scripture? Do they not know there are far more Christians in the World then all those of the Church of *Rome* are? And that all they have kept the Scripture among them as safely and certainly as we could desire, as to all considerable things? Have not all the Greek Churches in *Muscovy*, and thorow all the Turks Dominions in *Asia* and *Affrica*, the Scripture pure? And have not the *Æthiopian* Churches, which are exceeding large, all the same Scripture as the Church of *Rome* have, and we have? Is there any book that ever the world saw, that hath had such means to preserve it from alteration or corruption? When so great a part of the World, and almost all the learned part of the World, have had it among them, as that which they held their hope of salvation by; and that which they take for their guide in Worshipping God; Having all Ministers, whose constant office hath been to read it, and expound it in the open Congregations? and have every week one days set in seven apart, wherein all the people should come together

to hear the Scripture read & expounded to them, as the Law by which they all must live; and by which God will judge them at the last. Let men be men, and not renounce their reason, nor turn stark mad, and let them tell us how it is possible that such a book should be considerably depraved; and the Depravation take so generally through all the world, as that all the books should be the very same to this day? except here and there a letter or inconsiderable word that differs through the fault of some Transcribers: as our Printers may now misprint a word.

2. Besides, do not these men see God accompanying this Doctrine to this day, with the spirit of Sanctification and Consolation? Certainly those men do but tempt God, and delude themselves and others, by talking of the loss of Scriptures, and Church, and Ministry, and manifest their own gross ignorance and unbelief. Though for my part I confess that I am strongly perswaded that some wicked subtile Jesuites have fomented this opinion among us: For they may well know, that if they can once get the people to believe, that either there is no Church, or Ministry, or Scripture; or else it must be the Church of *Rome*: all reasonable men will easily believe rather that the Church and Ministery of *Rome* is true, then that there is none. For he that believeth not that there is a Church, doth scarce believe, I think, that there is a Christ the head of the Church. There are many such books lately gone forth, that confirm me in this opinion; Such as *William Parkers* answer to the Assemblies Confession of Faith; which maintains

the main ſubſtance of the Doctrine of *Rome*; only inſtead of pleading the Infallibility of the Church or Pope, they plead the neceſſity of new Prophets: but it is eaſie when that Doctrine is once received, to ſhew men the vanity of their grounds, and bring them to receive the ſame Doctrines upon other grounds: their Prophets will be gazed after but a few dayes. A little time ever diſcovereth the folly of ſuch Pretenders; And then how eaſie is it for a Papiſt to challenge ſuch to diſpute about the grounds of their Religion, and to ſhew them that their Prophers are Deceivers; and therefore they muſt rather hearken to their Church? In the mean time it is a ſad Providence to us, that ſo many ſhould be permitted to call other men and their wayes of worſhip Antichriſtian; and ſo long to cry out of Antichriſt, till they are almoſt Papiſts already, and likelier then others to turn ſuch, when they are tempted.

Uſe 3. HEnce alſo we may be informed that all theſe ſeveral parties in the world, by what name or title ſoever diſtinguiſhed, that hold the ſubſtance of the Chriſtian Religion, are not ſo many different Religions but are all but one true Religion, and conſequently are all one Church. But that there be no quarrel about meer words, take notice that I uſe the word *Religion*, not for every particular opinion or practiſe about the immediate worſhip of God; but for the body or frame of ſuch Doctrines and Practiſes, called commonly our Faith and Profeſſion; as Chriſtianity

ty is called one Religion of the Chriſtian Faith, and Mahometaniſm another, and Judaiſm another. Otherwiſe taking the word *Religion* for ſome particular parts of that frame, and that not eſſential, but meerly integral, ſo it may be ſaid that there are as many Religions among us, as there are particular differences about the worſhip of God. Yea if you extend it to opinions or practiſes which by the owners are ſuppoſed and called Eſſentials or Fundamentals, and on a conceit of ſuch neceſſity are added to the main frame, or body, yet not deſtroying or nulling that frame or body to which they are ſo added; in this ſenſe alſo I confeſs that there are many Religions in the Chriſtian world, and many Churches. But I ſhall now chooſe to take the word *Religion* and *Church* in the primitive ſenſe, and ſo I ſay, that There is but one true Religion and Church in the world, and that is the Chriſtian Religion and Church. From which I exclude All and Only thoſe Sects, Parties, Hereticks, or Infidels, that hold not the whole Eſſence of this Religion and Church: both thoſe that deny the whole or any one Eſſential part, ſo denying it, as that they do not hold it.

Here obſerve theſe 3 parts of my Aſſertion.

1. They are not many Religions, but one.
2. Not many Churches, but one.
3. And every one is of the true Religion and true Church, and that is apparant from my text and experience ſet together; becauſe among all theſe ſeveral parties, there is that Doctrine and Religion by which God doth convey the ſpirit of ſanctification now, and which he did ſeal with the

spirit of Miracles at its first promulgation.

1. It is the fundamental and substantial parts, and not every inferiour opinion that denominateth a Religion. There are not so many Religions in the world, as there are differences about the expounding of this or that particular text of Scripture, or as there are different opinions about inferiour things; Those among us therefore are silly people, that think we have as many Religions, as we have different parties. The ignorant people think that the Episcopal party are of one Religion, and the Presbyterian of another, and the Independant and Separatist of another; and they think that when the common-prayer was in use, there was one Religion a foot; and now it is down, there is another: As if the nature and denominating form of Religion lay in every Accident or Circumstance. So the Papists would make the world believe, that we are of as many Religions different among our selves, as we have variety of opinions: when yet they maintain as great or greater differences among themselves, without any conceits of variety of Religions. Witness the many and great differences so long and hotly agitated between the Dominicans and Jesuites, about grace, free-Will, Prædestination, *&c.* their quarrels about the Virgin *Maries* Native Innocency: The difference between the *Spanish* and the *Italian* parties in the *Council of Trent* about Episcopacy: Yea the great unreconcilable difference that continues to this day among them about the very master-part of their new-devised Creed, *Where is the seat of Infallibility and supreme Church power.* One party saith it is in the

the Pope alone: another (as the French Clergy) saith, it is in a general Council; and some say it must be in a Concurrence of both; And it is very observable what a case they have brought themselves into, and what a loss they are at in matter of Religion, and what uncertainty they would bring all the Christian world to in Religion, if they would but follow them. For they receive the Scripture for the Word of God upon the Authority of the Church, and the Church must be the infallible Church, and they are not yet agreed among themselves, what or who that infallible Church is. How well then do they believe the Scripture and their Religion? But this on the by. There are not then so many Religions as there are Different opinions: except these Differences be in Fundamental parts.

2. Nor are there so many different Churches, as there are different opinions: Christ hath but one invisible Church on earth: nor but one universal Visible Church containing all that make profession of the true Religion or Doctrine of Christ in the Fundamentals. To call any other a Church, is to contradict, or equivocate. Jews, Mahometans, Pagans, are no Church. Particular Visible Churches there are many, which are diversified by the variety of their meetings. For so every Assembly of men professing the true Religion, is a true Church: and if lawfully combined therein, they are a true Political Church. But all these are but parts of that one Universal Visible Church. Indeed we use to give several parts of this Church also the name of such or such a Church, from some Accidental Respects: as to call it a National Church: because it

hath the advantage of a special Association by living in one Countrey under one Magistrate, or because they are actually associated. So we call the Church of *England*, *Scotland*, *France*, *&c.* as we call the same Sea, the English, or French, or German Sea. So also from variety of opinions, we call one the Church of the Protestants, and another of the Anabaptists, another of the Arminians; So the Lutheran and Calvinist Churches. But these are all so diversified meerly from Accidents or Circumstances; and not as if there were any essential difference between them. For then they could not be so many Churches; for Christ hath but one Church divided into many Congregations and Associations, and diversified according to their various degrees of knowledge and purity (Read Mr. *Marshals* late Sermon of the Unity of the Church: and Mr. *Sam. Hudson* of the Church Universal.) Not that we dream of any visible supreme power over this one visible Church. The Papists understand not well the Nature of the Churches Political Constitution, or else they would never talk of that. But yet a visible Original Church it is, even one Political Republike. But the soveraign power or head is none but Christ, who is visible to the glorified part of his Church in heaven, but not seen of the imperfect part on earth. And particular Churches are not as so many Common-wealths, but as so many Corporations making up one Common-wealth, and all under Christ, but none under one another: being all free, and having all their own Officers and Priviledges. Yet all bound to maintain the strictest and most general and extended

ded Association that Nature and Opportunity will permit, for the unity, strength and edification of the whole. This is that one visible, yea organized Church of Christ. A true Political Church even as visible, though not in that sense as the deluded Papists do imagine. But of this elsewhere.

3. And as all these are one Church and of one Religion, so they are all of the true Religion: or else they could not be of one, and any one of them be true. Some will think this too charitable a conclusion; that so many erroneous parties should all be of one and of the true Religion. But it is as true and necessary, as charitable. He that should deny it, should, as much as in him lyeth, rob God of the chiefest fruit of his Creation, Providence and Redemption; and Christ Jesus of the chiefest fruit of his blood, Resurrection, and of all those Miracles that he hath wrought in the propagation of his Gospel: and the holy Ghost of the fruit of his work of Sanctification. It is too bold an attempt for any earth-worm to venture on to give Christs Spouse a Bill of divorce. If the husband of the Church do it not, what are we that we should do it? Christ hath paid so dear and done so much to redeem them, and sanctifie to himself a peculiar people zealous of good Works, that he will not take it well of those that shall deny them to be his own. I know how zealous Ignorance hath proved in these last times, the Devils master-peice for the disuniting of the Church; and those that are once possessed with the spirit of delusion, have nothing more common in their mouths then that such a party are Hereticks and no Church of Christ, and

such a party are Antichristian and no Church of Christ; and only they, or such as they, are his Church. I would they knew how little thanks Christ will give them for this dealing. If they heard him speak his mind to them it would be this; *You know not what Spirit you are of*: zealous men do often run before their understandings, and little know their own hearts: they think it is the spirit of God and the love to his Truth that actuateth them: but they know not what spirit they are of; Nor how much passion raised by different judgements, and fed by the hot words of men of their own party, is used to go coloured with the name of holy zeal, and even deceiveth often the truest Christians; For we are not better then *James* and *John*. Christ hateth putting away, and he loveth not that we should attempt the putting away of his Spouse. What God hath joyned, let no man put asunder; especially if the conjunction be so neer as head and body; and the Covenant so strong as the blood and spirit of Christ, and the bond of the everlasting Covenant. Where Christ writeth his name, and saith they are mine, let men take heed of blotting it out, & saying they are the devils. I know we may find faults enough in any Church that I know on earth to give some poor colour to these attempts; such a Church is erroneous; and such a one is superstitious, and such a one is lukewarm: I would they were all better; and so they will be one day. But it ill becomes poor sinners to be more quick-sighted in spying out the faults of Christs Churches, or more severe in charging it on them then Christ is. It belongeth to him to do it, if it must

must be done; and let not us do it before him: It is Christ that Justifieth, who shall condemn them? Every fault or error is not an unchurching fault. Oh how the God of unity and peace abhorreth the zealous censures and separation of these mistaken men. Christians should imitate their Lord, and get that tender, gentle, lamb-like Spirit that he useeth to his poor people. He will not break the bruised reed, he carrieth the Lambs in his arms, and gently driveth those with young. God is love, and his people should be loving. Were it but one particular sinner, we should sadly think of those plain and terrible words of Christ, *Judge not, that you be not judged;* And who art thou that judgest another mans servant? to his own master he standeth or falleth; The parts between us and them in difference are controvertible, but these texts are as plain as the high way: God will give us little thanks to say of one poor weak Christian, thou art no Christian, and to deal by our Brethren as *Jobs* friends: and to appropriate to our selves alone the common salvation, and say, Christ is mine and not thine. None shall take his sheep whom the Father hath given him out of his hands; and none should attempt it. But to Judge whole Churches, and say they are no Churches, is a matter yet of far greater moment; to say she is an Harlot, that Christ calleth his Spouse.

Use 4. OH that the Revolters of this age would but make use of this Rule of the Apostle. Here is such abusing of Ministry and Doctrine, and Church, and separating from us, as if we were the most abominable people in the world. But shall I intreat those that are the true servants of Christ, and know what it is to be partakers of his spirit, that they would ask themselves the Apostles Question; Received ye the Spirit by the Doctrine commonly preached in *England*, and by the Ministers of *England*, or not? If you did, how can you deny them to be the true Church and Ministers of Christ? If you did not receive the spirit by us, or by the Doctrine which we preach: I dare say you never received it. Oh ungrateful children, that when we have prayed and preached and spent our selves for their souls, and then think to have the comfort of them as our children in Christ, and they should be our crown and joy: then do they turn against us, reproach us, and account us their enemies, because we tell them the Truth! Doubtless there is a strong engagement lyeth on men to those that God makes the means of their first conversion; Else *Paul* would not so glory in it, and tell the *Corinthians*, that though they had never so many Instructers, yet he was their Father. Must we travel in birth of you till Christ be formed in you, and then do you not only as brute beasts, that when they are grown up, forget their own dams:

dams: but even revile us, and prove our greatest grief, and the sharpest thorns we have in our side? I know the Ministers of Christ are faulty, and deserve all this as permitted by God: but yet God will let these men know one day, that this is not equal dealing from them. More particularly, you that are turned to Antinomianism, and think that our Ministers preach not free grace, no not the Gospel, but the Law: Tell me, Received you that spirit by that which you call the preaching of free Grace? I know free grace must be preached, but I mean that which you miscall so; Nay let me not ask you for your selves only, but for others: have you known any considerable number of men; nay any one man that ever received the spirit by that Doctrine which telleth them that Christ hath not only suffered and fulfilled the Law in their very persons, so that they are judged as having done it in him; but also he hath repented for them, believed for them, and also obeyed the Gospel for them? That therefore they are justified before they are born, or before they believe, or repent? that therefore they are under no Law, but that of man? not so much as under the Law of Christ, except only as the work of sanctification in them may figuratively be called a Law: that therefore they need not pray for pardon of sin; nor be humbled for sin, as if it were not pardoned till they Repent of it; seeing all their sins, be they never so many and hainous, were pardoned at once before they were committed: And that Faith procureth only the sense of pardon in our own consciences; Did you ever know this Doctrine convey the spirit?

Nay;

Nay; do not all that receive it, or most, turn loose and licentious, and cast off duty more then before? I might say the like of some other sects among us that love not to be named. Though I said before, that every particular opinion is not to be tryed by this Rule; but the substance of Religion. Yet those Assemblies that God so forsakes, as not to convey his spirit among them, have Reason to suspect their way.

Use

Use the last. IF all this be so, Then alas, what a case are those poor souls in among us that have none of the spirit at all? yea those that make a mock of the Spirit? Alas, that after so long preaching of the Gospel, there should yet be so many such found among us! If you be asked how you received the spirit, would not some of yon mock at it; and others say plainly you know not what it is to have the Spirit? The Lord open your eyes to see your misery: and let me tell you thus much of it at present; though I resolve to be short.

1. If any man of you have not the Spirit of Christ, that man is none of his, *Rom.* 8. 9. and what a case are you then in? If you be not Christs, then Christ is not yours, and then what will you do against the Accusation of the Law, and of Satan, and of your own consciences? what will you do against the guilt of sin? what will you look to for comfort at your dying hour? what will you set between Gods anger and your naked guilty souls? How will you stand before God in Judgement? or make answer to all that will be brought in against you? Oh the thousand bills that will be there brought in; the least whereof may condemn you for ever! then you will say; Oh, If I had but part in Christ, then I would answer all; but nothing else will do it; Is there any other name by which you can be saved?

2. Let

2. Let me tell you: If you have not that Spirit, you are strangers to God. You cannot go to him sincerely, and call him Father. You cannot pray; for this is the spirit of prayer; no wonder then if you be neglecters or despisers of prayer, and disaffected to God.

3. If you have not Gods spirit, you are yet in your pollution: you are unclean: for it is the spirit that must sanctifie you. You know not what holiness is, though without it you shall not see God, *Heb.* 12. 14. No wonder if you undervalue or deny holiness.

4. You will not be able to resist Temptation; for it is the spirit that must strive against the flesh and conquer it. No wonder if you yield to every temptation, and live as Satans slaves.

5. You have no true Consolation; for the spirit is the Comforter; nor ever will have any sound comfort without him. The Lord teach you to begg for this Spirit, to seek and wait for it in the use of Gods means, till the Lord Jesus shall be pleased to pour it upon you. For without the Spirit of Christ, you are but the slaves of the Devil, and animated by him in every evil work. And as instead of a right Guide, and Sanctifyer, you have a Seducer and Corrupter of your hearts and wayes, so at last, without sound conversion, you will find, that instead of a Comforter, you have a cruel Tormentor.

Coroll.

Coroll.

A Demonstration of the Life to come and Immortality of the Soul.

THere is an Absolute necessity of the apprehensions of Reward or Punishment in the Life to come. For it is impossible that without it the world should be Governed; No mans life, or goods or good name would have any considerable security, if no Punishment or Reward were expected but in this life; it being so easie a matter for a servant to rob his Master secretly, or an envious man to kill or poyson another secretly, and so all the world would be set on wickedness.

Now I assume, If the apprehension of future Rewards or Punishments be so necessary, then certainly it is a Truth that there are such future Rewards and Punishments. Else we should imagine that God cannot govern the world without Deceit or a Lye, as his Engine; which as it is highest blasphemy, so as cleerly against the light of nature, as the denyal of the God-head. For to be so Impotent, and so evil, is to be No God. Even among the *Romans*, when nature was as much rectified and elevated, as ever it was without

out the Doctrine of faith and inviſible bleſſedneſs, yet not only every Tyrant did deſtroy men at pleaſure, but the angry maſter muſt caſt his ſervants into their fiſh-ponds, or otherwiſe put them to death whenever they diſpleaſed them, if it were but by the breaking of a glaſs; and the ſervants perhaps as commonly poiſon, or ſecretly kill the maſter: inſomuch that even in cruel *Nero's* daies, *Seneca* ſaith, *Epiſt.* 4. *ad Lucil. Quiſquam vitam ſuam contempſit, tuæ dominus eſt. Recognoſce exemplum eorum qui domeſticis inſidiis perierunt, aut aperta vi, aut dolo; & intelliges non pauciores ſervorum ira cecidiſſe, quam Regum.* And yet then there were common apprehenſions of a life to come, and a belief of different eſtates there of the good and bad; ſo that we cannot ſay that the order which was maintained among them was without the ſpecial help of this belief: And this being ſtill acknowledged in all, or almoſt all nations on earth to this day, is the chief means of that little order and reſtraint of ſin that is found among even Idolaters and Pagans. This I am ready more fully to vindicate.

FINIS.

A

Determination

OF

This Queſtion,

Whether the Miraculous works of Chriſt and his Diſciples, do oblige thoſe to believe who never ſaw them?

John 20. 29. *Bleſſed are they that have not ſeen, and yet have Believed.*

By RICHARD BAXTER.

LONDON,
Printed by *R. W.* for *Thomas Underhill*, at the Bible and Anchor in *Pauls* Church-yard, and for *F. Tyton*, at the three daggers in Fleet-ſtreet, 1655.

BRITISH MUSEUM

Reader,

HAving put the foregoing Papers to the Preſs, I thought it not unmeet to adjoyn theſe here following, as being on the ſame ſubject, and to the ſame purpoſe. It was but the haſty Determination of a Queſtion, in one of our uſual monethly Diſputations, which are maintained by the Miniſters of this Aſſociation, for our mutual Edification. It was a more private conference with ſome miſerable men who maintained the Negative, which occaſioned the choice of this Queſtoin, as being the matter then freſheſt in my mind, and heavyeſt upon my heart, becauſe of the miſery of ſuch Apoſtates, and the danger that I perceived ſome to be in, through their ſubtilty and induſtry. By experience of them, I am cauſed to expect, that the Apoſtatized ſhould prove hardened; and that many who profeſs themſelves their greateſt adverſaries, ſhould ſtill contribute to their hardening, by refuſing to defend

defend their own Religion, and backbiting and reproaching thoſe that do it. If the Lord will bleſs theſe weak endeavours for the confirmation of thy faith, the repelling of temptations, and the preventing of thy ruine by thy great ſin of Unbelief; the quarrels of adverſaries, and offended friends will be the eaſilyer born, by

Thy well-willer,

R. B.

QUEST.

Whether the Miraculous Works of Chriſt and his Diſciples, do Oblige thoſe to Believe who never ſaw them?

THe Neceſſity is manifold and evident of diſcuſſing and right determining this weighty Queſtion. 1 For the ſoundneſs and ſtability of our own belief of the Chriſtian Verity; and conſequently for our ſalvation. 2 For the avoiding the great ſin againſt the H. Ghoſt: 3 For the confutation of all Infidels, and in particular thoſe Apoſtates in *England* who go under the name of Scepticks, or Seekers. Sad experience acquainteth us, that ſome ſuch men there are, who being fallen from Chriſtianity, and in their hearts diſowning Chriſt and the Goſpel, and being loth openly to defie, deride or blaſpheme him becauſe it would mar their reputation with men, do therefore firſt and openly deny only that there is any preſent Church, or Goſpel, or Miniſtry: (Forſooth all is loſt in the Antichriſtian defection.) They know how eaſie it will be to prove that there is no head, if they can

once prove that there is no Body: and how ſoon they might make Chriſt appear to the world more contemptible then *Mahomet*, if they could perſwade men that he had never any Church, but only in one Age of the world, and that confined to ſo narrow a compaſs: For they ſay, He had no Church before his Incarnation, becauſe the Myſtery was hid till then; and he had none when Miracles ceaſed, nor where they were not; becauſe Chriſt ſaid, If I had not done the works that no man elſe could do, yea had no ſin: And theſe ſigns ſhall follow them that believe: *in my name they ſhall caſt out devils, they ſhall ſpeak with new tongues*, &c. *Mark.* 16. Hereupon they maintain that Miracles being ceaſed, there are now neither Churches, Chriſtians, Miniſters, or Scripture, known to them; and that the world (for want of ſuch Miracles) is not now bound to believe the Goſpel: that is, in plain terms, Infidelity is no ſin: Faith in Chriſt is no Duty: It is no fault to be an Infidel: no duty to be a Chriſtian: which muſt be grounded on this, That either the Goſpel is falſe, or we have no Evidence of its Truth: For if there be Evidence of its Truth, no doubt it is our duty to Believe it: Could they perſwade men that Chriſt the Redeemer, who came to ſeek and to ſave that which was loſt, was ſo unhappy or unſucceſsful in his undertaking, as that his dear bought Church did dye in the ſhell, or when it was duly hatched, and was ſtrangled in the very birth or infancy, and that he had no Body or Kingdom but the beholders of thoſe Miracles; no wonder if they next perſwaded them that he was a meer pretender and deceiver. Yet you would think by their arguing that they gave

gave Chriſt freely this portion of honor to have had a true Church, and truly proved the Verity of his Goſpel, ſo far as his miracles did extend: But indeed they believe not this much; (as who can, that denyeth the reſt:) For if you plead the Argument of Miracles with them for the verity of Chriſts Doctrine, they will tell you that Antichriſt and Satan may do the like; and therefore that this is no ſufficient Argument: and ſo, I fear, they blaſpheme the Holy Ghoſt. Some half Diſciples that follow them in the dark, go not yet ſo far, nor diſcern yet the bottom of their deſigns. And I much fear, leſt the Jeſuits have had a ſtrong hand in this damnable ſeduction, thinking to convince the world, that at laſt we muſt be Papiſts, or no Chriſtians of the Roman Church, or of none. 2 To looſen men from their former Grounds, Church, Scripture, Miniſtry, that at leaſt, they may have free audience, and room and advantage to put in for their intereſt. To fortifie us in our Chriſtianity, againſt the vain cavils of Pagans, Jews, and theſe Apoſtate Infidels, is the ſcope of this Diſpute.

For explication of the terms, I ſhall ſay no more then is neceſſary.

1 By [Miraculous Works] we mean principally thoſe works. 1 Which were ſo Above and Againſt the ſtabliſhed courſe of nature, that none but God himſelf could do them, being above the power of Angels or men. 2 Thoſe which Angels could do, but not without the ſpecial help of God, or at leaſt, without his ſpecial Commiſſion; but ſtill above the courſe of Nature, that is, above the power of natural Cauſes, working in the order that

God at firſt eſtabliſhed them in, and by his common providence, doth ſuſtain and actuate them. The moſt obſervable of theſe was Chriſts own Reſurrection, and converſing afterwards with his Diſciples on earth: and then all the Miraculous actions of his foregoing life: his Aſcending up into Heaven before their eys: his pouring out the ſpirit on his Diſciples: The miraculous works of that ſpirit: ſo frequent: on and by ſo many: in ſo many: in ſo many places: uncontroled by any adverſe power: of unqueſtionable Evidence, for Verity and Greatneſs: And I yet ſee not, but that the Work of Sanctification is truly miraculous: For though it be by natural means, and take advantage of ſome natural Principles and Inclinations in the ſoul; yet is the principal Cauſe the ſpirit of God, which worketh ſupernaturally, by doing that by thoſe Natural Means, and on thoſe faculties, which the means in an ordinary courſe of nature could not effect. So that it is nevertheleſs miraculous, though it is by inſtruments, or on a prepared ſubject. As an Infants Arm cannot do that with a ſword which *Sampſon* or *Achilles* could have done; ſo a creature cannot do that by Perſwaſion or other natural means, as God doth in this work. So far as the Inſtrument or Means doth work on natural men, that ordinary effect, which is but anſwerable to its own ſtrength and the diſpoſition of the Recipient, ſo far the work is not miraculous: but as it is elevated by an Almighty Arm, to do greater things then by any other it can be uſed to, or then the common courſe of natural providence doth uſe it to, ſo far methinks, it is truly miraculous. This is not onely agreeable to their

their doctrine who take Regeneration to be ſtrictly a new Creation, and theirs who think that no Angel is or can be an Efficient Cauſe of it and theirs who think that by a phyſical ſpecification it differs from the higheſt degree of common Grace: but it is alſo agreeable to them, that ſuppoſe the title of Creation to be improper, and them that think an Angel may be the inſtrument of the Holy Ghoſt in effecting it, and them that think that Saving-Grace doth differ from Common Grace but by a moral ſpecification, and a natural Gradation and Modality.

So that in a word, It is the extraordinary gift of the Holy Ghoſt, for ſupernatural works, that we muſt extend the word [Miracles] to: but thoſe we deal with, will not take Sanctification to be ſuch a Confirming miraculous work; and therefore as to them, we muſt reſtrain it to the reſt.

2 By [Chriſts Diſciples] we mean, both the Apoſtles and all thoſe believers beſides them, who had theſe miraculous gifts of the Spirit.

3 By [obliging] we mean *Conſtituting it our Duty*, to Believe: that is, doing their part toward ſuch an Obligation.

4 By the words [to Believe] we mean [to believe the Goſpel.]

5 By [thoſe that never ſaw them] we mean it of any though in thoſe firſt Ages that never ſaw them: but ſpecially thoſe in theſe latter days.

But becauſe the point of Obligation is it that needeth moſt explication; and I told you that miracles do, their part, towards it, and ſo not the whole, it will be moſt neceſſary that I ſhew you what is Their part; And to that end, that I ſhew

you what part it is that other Cauſes and Requiſites have herein; And to that end alſo, that I ſhew you in what order it is that we do in reaſoning ariſe to the Chriſtian belief.

Underſtand therefore that the firſt Queſtion in order to be propounded, is neither, which is the true Church? Nor, whether the Scripture be the word of God? The Doctrine is not for the words and writing: but the book, writing and words, is for the Doctrine; and that for Gods Glory and our Happineſs. Its natural to man (or within the reach of Nature it ſelf) to know that there is a God that made him, and ruleth him; and to whom he ſhould chiefly live; who is his principal Efficient, and ſhould be his Ultimate intended End: if any deny this, they will not, I hope, deny that its natural to man to Will Happineſs in general to himſelf, that is, He loveth himſelf. In our natural courſe of reaſoning therefore we thus proceed.

1 We enquire, what courſe a man ſhould take to pleaſe God that made him, and to ſave his ſoul? (or at leaſt, the later, if he be mindleſs of the former.) In anſwer to this, it is preſently told him by Preachers, or the common Doctrine of the Country or ſome other means, that this muſt be onely by Jeſus Chriſt, and in the Chriſtian Religion. And therfore he muſt become a Chriſtian and live as ſuch, if ever he would attain theſe ends.

2 The next enquiry then will be, who is this Chriſt? and what is this Chriſtian Religion (both for Faith and Life)? The Anſwer to this will be, by telling him, what Chriſt is, and hath done, and will do, and what he hath preſcribed us to do: In a word;

word; by reciting the Creed or Chriſtian Doctrine in the eſſentials, and the abſolutely neceſſary parts of the Chriſtian Practice.

3 The means of acquainting us with this much (that this is *de facto*, the preſent Chriſtian Religion) is by Tradition of ſome ſort, either by preaching, private inſtruction, ſhewing us the Bible, or other Books that do contain the ſaid Doctrine.

4 The next enquiry will be, How it appears that this Religion is of God, and ſo is True?

The Anſwer will be, that Chriſt came down from Heaven to deliver and eſtabliſh it, and confirmed it by Miracles, and ſent his Apoſtles to preach it to the world, and gave them and multitudes of others, the Holy Ghoſt, by extraordinary ſupernatural works to confirm it; and being thus ſealed, to deliver it down to the world, and to ſettle Churches in which, & officers by whom, it ſhall be ſucceſſively explained and propagated to the end of the world; and he continueth the ſanctifying works of that Spirit, as of ſtanding neceſſity, and ſo writeth the ſame Doctrine or Laws in the hearts of his true Diſciples.

5 In enquiring after the verity of all this, we ariſe by theſe degrees, from our preſent ſtate, and the things which we ſee, to the former, and things that we never ſaw. And firſt we are moſt likely to look upon the profeſſors of that Religion: and though we cannot ſee the ſanctity of their hearts, nor cleerly the glory of their Lives; yet may it be diſcerned, that they are indeed of another Spirit, and of higher Hopes, and nobler Reſolutions, & contempt of things below, and in general of amore Innocent, Honeſt, & ſublime Converſation, then the reſt of

the world are. Many Primitive Converts were firſt moved by this obſervation. Yet this is not enough.

6 The next queſtion therefore in our aſſent will be, whether this Religion were indeed delivered down from Chriſt and his Apoſtles to the firſt Churches, and from them to us, by a ſucceſſion of Believers to this day?

And firſt we enquire, Was this Religion delivered down from the firſt Churches till now?

The Anſwer to this, or the means by which we are reſolved, is, 1 Aſſertory, 2 By Proof. The firſt being uſed, by well known Teachers, who are diſcerned to be of honeſt lives, and have no deceiving intent, and to be learned and skilful in their own profeſſion, doth often ſerve with the ignorant vulgar to produce ſuch an Aſſent, as helpeth to a ſaving belief of the main Doctrine, and draws them to be (ſincerely) of the Chriſtian Religion But as all ſhould aſpire after cleer Evidence, and ſee the Proof, ſo thoſe that are Able to judge of it, may ſoon diſcern a ſufficiency in it.

7 The Proof (that this is the Religion, which was delivered from the firſt Churches) is in theſe particulars. 1 *In ſignis*, that is, in the Continents and infallible ſignifiers of this Religion; 2 *In Evidentia Traditionis*; in the Evidence of a certain Tradition of it, in and by theſe ſignes and Continents:

The mind of one man is made known to another by ſignes, ſeeing we cannot ſee the naked face of anothers ſoul: much leſs can we imediately ſee the eſſence and mind of God, and therefore muſt have ſigns for the diſcerning of his Will. Theſe ſignes are, 1 The very words of Chriſt, and his Apoſtles in their writings,

tings, commonly called the Canonical Scriptures: which not onely reveal the Eſſentials of our Religion, but alſo the neceſſary Accompliſhments and Accidents.

2 The ſecond thing that *per modum ſigni* containeth the Chriſtian Religion, is the Forms, Ordinances, and Conſtant Practices of the Church. 1 By forms I mean 1 The form of words called the Creed, containing the ſum, of the Chriſtian Belief. 2 The form of words called the Lords Prayer, containing the ſum of our neceſſary Requeſts, and Directory for Prayer. 3 The form of words called the Decalogue, containing the ſum of Moral-natural Duty. Theſe three forms have been conſtantly preſerved in the Church, and contain the ſum of the Chriſtian Religion. (And the Scripture it ſelf is a form of words, more copious, comprehenſive, and fitted to particular uſes and caſes. Let them therefore that are againſt all Forms, ſee here, on the by, how fooliſhly they would reject the Chriſtian Religion; and loſe the ſword, by loſing the ſcabbard; the meat, by loſing the diſh; the ſoul, by deſtroying the body that it dwelleth and appeareth in.

3 The third thing that by way of ſign doth evidently declare the Chriſtian Religion, is, the ſtabliſhed Church-Ordinances, and Conſtant Practice of them. Among theſe I eſpecially ennumerate. 1 The Catechiſing of thoſe Without, by which they were taught the ſum of Religion. As alſo the preaching of the Goſpel for their converſion; where the ſame Doctrine was delivered to them, and which was the conſtant practice of Chriſts Miniſters. 2 The Ordinance of Baptiſm, for entrance into the Church, which

which ſummarily comprehended the main body of the Chriſtian Religion. For there the perſon baptized (by himſelf if at age) did confeſs his ſin and miſery, and profeſs Repentance, and Belief in God the Father that made him and all things; in Jeſus Chriſt that Redeemed him, and dyed, Roſe again, & Aſcended into Heaven, and will judge the world, and reward his People with everlaſting life, and puniſh the Rebellious with Everlaſting puniſhment; and in the Holy Ghoſt, who was the Witneſs of Chriſt, and the ſanctifyer of his Church: He profeſſed alſo his reſolution for future Obedience; and hereupon was baptized into the Name of the Father, Son, and Holy Ghoſt. So that Baptiſm it ſelf with its profeſſion, contained the very Covenant of Grace on Gods part and mans, as entered and there ſolemnly confirmed or ſealed; and ſo contained the ſum of the Chriſtian Religion. 3 To this we muſt add the Communion of the Church, in the participation of the Lords Supper: which was another ſeal for the confirmation of the ſame mutual Covenant, and ſo the ſum of the ſame Religion. 4 The like we may ſay of the conſtant prayers of the Church to God in the name of Chriſt, and the conſtant Hymns and Praiſes of God, and the Redeemer, for the Grace of Redemption and the hopes of Glory: which ſhew what was the Chriſtian Religion. 5 Add to theſe, the conſtant Preaching and reading of the Goſpel in the Church, for the inſtruction and edification of the faithful (beſides that to the unbelieving for their converſion:) by which the ſubſtance of the Chriſtian Religion (for Faith and Practice) was frequently inculcated on all. 6 Add alſo

alſo hereunto, the Churches conſtant practice of Diſcipline, Firſt, in avoiding the ſcandalous, and rejecting the obſtinate by ſuſpenſion and Excommunication. Secondly, The open confeſſions, and diſcoveries of Repentance, and requeſts for readmiſſion, which were uſed by the rejected. Thirdly, The open Abſolution of them upon ſuch manifeſtation of Repentance. All which ſhew what the Chriſtian Religion was as to the purity of their Practice. 7 To theſe may be added their oppoſition to, and conflicts with, all the Depravers of their Doctrine or Practices. And thus Church-Ordinances and Practices were the continents and ſigns of the Chriſtian Religion. And if we can prove the continuation of theſe, we undenyably prove the continuation of the Religion.

2 The next part of this Proof doth conſiſt in the Evidence of Tradition, that *de facto* all theſe things were ſo. Where firſt obſerve that God hath by Abundance provided for the ſecurity of his peoples Belief. If we had not all theſe forementioned Proofs, yet one of them might ſatisfie beyond all contradiction.

As firſt, If we could onely prove the Tradition of the Canonical Scriptures, from the Apoſtles days till ours, we ſhould thereby prove the Tradition of the Chriſtian Religion in them expreſſed, *viz.* that this is the Faith once delivered to the Saints.

Secondly, If we could onely prove the Tradition and Uſe of the ſaid Church forms, the Creed, Lords-Prayer, and Decalogue, though we had not ſeen the Scripture, or could not prove its Tradition

or

or Incorruption, yet did we fully prove the Tradition of the Chriſtian Religion. So that the Being of the Chriſtian Religion is not ſhaken, if the Scripture were unknown, or if we could not vindicate them: but onely the Well-being and Accompliſhment of our Religion.

Thirdly, If the foreſaid Ordinances alone were proved, it would prove the ſucceſſion of Religion, which indeed doth ſo much conſiſt in their performance. But through Gods abundant proviſion, we have all theſe characters of our continued Religion; and the evidence of all and each part, as cleer, as that ever King *James*, or King *Henry* did Reign in *England*; ſo that it affordeth us an infallible certainty. To run over the particulars briefly.

1 We do ſhew an Unbeliever before his eys, the Scriptures extant in the Original languages, and ſeveral Tranſlations: And we prove by moſt unqueſtionable Records, that theſe are the ſame that have been delivered down to us from the firſt Churches.

For firſt, We ſhew them Manuſcripts yet extant of exceeding Antiquity: We have one in *England* that came from *Alexandria*, above 1300 yeers old.

2 We ſhew them very ancient Tranſlations.

3 We ſhew them openly the unqueſtionable writings of all Divines, Hiſtorians, Lawyers, Councils, *&c.* aſſuring us that theſe Holy writings came down to us as the Apoſtles from the firſt Churches: All pleading theſe Scriptures, appealing to them, and filling their books with the expreſs citations of their words.

4 We ſhew them the arguings of exaſperated Hereticks,

Hereticks who all plead the ſame Scriptures and acknowledge them even while they wreſt and abuſe them. Yea very few of them did ever attempt the depraving of them, and thoſe few to their great diſgrace.

5 We ſhew them the Infallible Records of ſeveral Countries and Nations in the world, Eaſt and Weſt, and South and North, that this Scripture hath been among them, and tranſlated into their languages, Ethiophick, Perſian, Arabick, Syriack, Slavonian, &c. which old Tranſlations do ſtill remain; and in all things of Moment agree.

6 We ſhew them Infallible Records of multitudes of Chriſtians, that for the doctrine of this Scripture have ſacrificed their lives.

7 We ſhew them the Laws of the Roman Empire ſince *Conſtantines* daies, Confirming the Scripture and Religion: and the Edicts of former Emperors; ſome perſecuting it, and ſome abating thoſe perſecutions.

8 We ſhew them the Iewes now living, the great Enemies of the Chriſtian name, who never deny but that this is the ſame Scripture and Religion, that was by the Apoſtles delivered down to us.

9 We ſhew them al the Nations of *Mahometans* now living, who for the chief part, do confeſs the ſame.

10 We ſhew them all the Records of the former Carriages of the Enemies of Chriſtianity: 1 Both in the Controverſall writings of our own with them, as *Origen*, *Athanaſius*, *Euſebius*, *Cyril*, *Auguſtine*, &c. with all our Apologies to the Heathens, as *Juſtins Athenagoras*, *Lactantius*, *Clemens Alexandr*, *Arnobius* &c. 2 And alſo the writings of the Enemies themſelve

themſelves ſo many as are extant; in all which it appears that they took it for granted, and denyed not, that this is the ſame Scripture and Religion, which was delivered to us from the beginning.

11 We ſhew them the Miniſters of the Goſpell now in being, and prove by all the unqueſtionable Records of Friends and Foes, that there hath been a ſucceſſion of ſuch Miniſters from the Apoſtles till now. Of the neceſſity of ſucceſſion in a particular Church I ſpeake not, nor of the neceſſity of an uninterrupted ſucceſſion of a Regular Ordination by man, to that office: But that a ſucceſſion there hath been in the Univerſal Church, and each particular where the Goſpel hath continued, of men of this office, whoſe employment was conſtantly to Preach this Scripture, & build men up in this Religion, and guide them in the Practiſe of it, all this is confeſſed by the perſecutors that murdered them, as well as by the whole hiſtory of the Church, & that part of the world.

12 We ſhew them the preſent Churches in Being, I mean the People that profeſs and practiſe this Religion, and Receive this Scripture: And we ſhew them the unqueſtionable Records of the Church and the Enemies, atteſting that ſuch a People, or Churches, there have been ſince the Apoſtles dayes, what man will make queſtion of this? And if there have been Chriſtians, then there hath been the Chriſtian doctrine and Religion. They are the ſubjects of this Religion, He that proves there have been ſocieties of *Stoicks*, *Platoniſts*, or *Peripatetick*s ſo long, doth thereby prove that their doctrine hath bin ſo long. If there have been Chriſtian Churches ſo long, then there hath been the Chriſtian Religion ſo long.

13 We

13 We ſhew them undoubted Records of the conſtant ſolemn Aſſemblies of Chriſtians, to profeſs and practiſe this Religion.

14 And alſo of the Lords day appointed to be the ſolemn ſeparated time (beſides others) for ſuch conſtant Aſſemblies. All which tend to the Preſervation, and certain proof of the continuation and Tradition of that Scripture and Religion. One part of their work was to Read the Scripture in their Aſſemblies.

And as we thus prove the undoubted Tradition of the Scripture, ſo do we. 2 Alſo of all the forementioned forms of Religion. Not only as theſe are delivered in and with the Scripture, but Compendiums delivered to the people by themſelves; ſo that in the Creed, Lords Prayer and Commandments (with Baptiſm, &c.) was the ſubſtance of the Chriſtian Religion ſo delivered, that men were ſaved by it before the Scripture was ſeen (I mean the New Teſtament) and thouſands might for ought we know, be ſaved by it after, that knew not the Scripture, Yet was not the Scripture therefore unneceſſary, or leſs excellent; For though the ſum of Religion (enough to the Being of Chriſtianity, and ſo much as may ſave) might by Tradition be preſerved from Age to Age in a form of words, yea though there had been no writing in the world:

Yet 1 Writing the ſame thing is a ſurer and eaſier way, and leaves it moſt undoubted to poſterity, that there hath been no change. 2 And it was not ſo eaſie, nor ſo probable a way, without writing, to have preſerved uncorrupted ſuch Copious Doctrines, Hiſtories, and larger Inſtructions, as was neceſſary

to

to the wel being of the Church: And therefore God was pleaſed, both for our more undoubted ſecurity, and for our fuller Information, to deliver it us down in writing, even in the very words, as it was delivered to his Churches, by the direction of the Holy Ghoſt.

3 The ſame may be ſaid concerning our Certainty of the 3d particular, *viz*, the Tradition of Church Ordinances which contain the ſum of the Chriſtian Religion: All the foreſaid 14 Arguments (beſides many more that might be given) do prove all three.

Object, Doth not this with the Papiſts, aſcribe too much to Tradition : Anſwer : No : There are ſeverall ſorts of Tradition. 1 As to the Agent. 2 As to the manner of the Action. 3 As to the end in all which our Tradition differs from theirs.

1 We allow the Apoſtles delivering of the word to the Churches by voice.

2 And by writing.

3 And the Churches delivering that writing; and formes of Doctrine, and Directories for practiſe, by word or writing to their poſterity.

And 4 Parents delivering all this (book-writing and Verball formes and Cuſtome of Ordinances) to their Children.

5 And all Miniſters delivering them by word or writing to thoſe whom they teach.

6 And writers of all Ages delivering the truth Hiſtorically or Doctrinally.

7 The Vnanimous conſent of all the Churches, manifeſted in their continued Profeſſions and Practiſes.

8 The

8 The Declaration of ſuch conſent by Councills, on fit occaſions congregated.

9 The Conceſſions of Hereticks.

10 The Teſtimony of Infidells. All theſe Traditions we make uſe of.

But the Tradition of a viſible Head or Vicar of the Catholick Church; or of an Infallible perſon; or of a particular Church pretending to be the Vniverſall; this we do diſclaim.

2 And as to the manner, we allow an *Apoſtolicall Authoritative Tradition* by the Apoſtles; and a *Miniſterial Authoritative Tradition* by every Miniſter, and a *Tradition* by Teſtimony from all the Churches, and Enemies alſo: But a Tradition by way of Deciſion by one pretending now an Authority of being Judge to all the world, when the other Churches ſee not his grounds, this we leave to the Romaniſts.

3 Alſo a Tradition for the conveying of Scripture from Age to Age; and a Tradition of the ſum or Compendium of Scripture Doctrine in a forme by it ſelf, his we allow. But a Tradition of Neceſſary unwritten verities to ſupply the ſuppoſed Defects of Scripture, and to adde the Doctrine that there is wanting; as if it were but part of Gods word; this we leave to the Papiſts. Yet if we had aſſurance that any other Doctrine were delivered down from the Apoſtles, which is not in Scripture, though it were but by word of Mouth, we would receive it as of God: but we know of no ſuch evidence of any ſuch Traditions; and therfore cannot entertain them.

And thus I have reſolved that Queſtion (whither this which we now profeſs, be the Religion which

was delivered by the firſt Churches and ſo by the Apoſtles.

Sect. Eight, If any will ſuppoſe that the other part of the Queſtion doth need a further diſtinct Reſolution, *viz.* whether the Apoſtles delivered it to the firſt Churches, as they did to us? *I Anſwer*, Firſt It is proved by moſt that hath been ſaid already. Secondly, It was the Apoſtles that turned them to Chriſtianity: and that is, to this Religion which we enquire after. They had not been made Churches or Chriſtians by the Apoſtles if they had not received the Chriſtian Religion from them. Thirdly, They prove it by the Apoſtles owne writings to them. Fourthly, All about them would have evinced them of Forgery elſe, if they had pretended to have their Religion from the Apoſtles when they had not. Fifthly, The Apoſtles had no worldly Glory or Dignitie which might incite ſo many thouſands to forge their names. Sixthly, It was Impoſſible for ſo many perſons of ſo many diſtant Nations through the Earth to agree in ſuch an Action: Seventhly, The Apoſtles themſelves would have diſcerned and diſcloſed it in their own daies. Eightly All the Enemies of the Church, Jews and Heathens and Heretickes, confeſs without the leaſt doubt, that it was from the Apoſtles that the Churches received the Chriſtian Religion. Ninthly, Had it bin from any other, they would not have hid it, but have gloried in their leader, and he in his deſign. Tenthly, No other came with that Authority of Miracles which might compell beliefe, ſo that to ſay the firſt Churches had not the Chriſtian Religion from the Apoſtles, is to be blind againſt the fulleſt convincing Evidence

Sect. Ninth,

Sect. Ninth, We have thus followed our Religion up the ſtream, till we have brought it unqueſtionably to the Apoſtles themſelves: Our next Queſtion then in order to be reſolved, will be, How it is proved that the Apoſtles ſpoke truth, in their Preachings and Writings of the Chriſtian Religion? To which we anſwer, The great argument (not excluding divers others) is, from the infallible teſtimony of the holy Ghoſt, by multitudes of apparent, uncontrouled Miracles, ſealing to their Doctrine, and illuminating men, and writing this Goſpell in their hearts.

And thus we are by degrees come up to the matter of our queſtion, of the obligation of Miracles: concerning which I ſhall firſt lay down theſe preparatory Concluſions, and then affirm the queſtion, and prove the affirmative.

Propoſ. 1. Miracles doe oblige by way of ſigne or ſeal, as declaring Gods intereſt in, and owning of the teſtimony to which they are annexed.

This is concerning the way of their obligation: they oblige moſt directly to credit the Teſtimony.

Prop. 2. The ſeal of Miracles was not affixed to every word that an Apoſtle ſhould ſpeak, nor did it make them in all things impeccable or infallible. But it is affixed to thoſe works which they were Commiſsioned to perform, and obligeth us to Believe, that in doing the works which as Apoſtles they were ſent upon, they did not erre: that is, in being witneſſes of Chriſts orall Doctrine, life, miracles, death, reſurrection and aſcenſion: and in delivering his Doctrine to the world, teaching them to obſerve all things whatſoever he commanded them.

Propoſ. 3. All that they did in Preaching this Doctrine, and Writing it to the Churches, being the work on which they were thus ſent, it followeth that their miracles ſealed all this; and ſo that every word of their writings of this ſubject, are of certain and ſealed truth.

Prop. 4. Thoſe that affirm that it was but the Doctrine of Chriſtianity that was ſealed by the holy Ghoſt, and in which they were infallible, but that their Writings were in circumſtantials, and by paſſages, and method, and words, and other modall reſpects, imperfect and fallible as other good mens (in a leſs degree) though they hainouſly and dangerouſly erre, yet doe not deſtroy, or hazard the Chriſtian Religion by it. For if we could not prove, that every Hiſtoricall, Chronologicall, or perſonall by-paſſage, or difficult leſſer point, there delivered, were ſealed by the Holy Ghoſt, yet if we can prove that the Chriſtian Religion contained in that Writing was ſo ſealed, it ſufficeth to confirm that Religion, beyond doubt.

Prop. 5. The ſupernaturall works of Chriſt and the Holy Ghoſt in his Diſciples, did indiſpenceably oblige all that beheld them, to believe that the Teſtimony was Divine which they were affixed to: This is the very root of all the controverſie between the Chriſtian and the Infidel; and hither all is at laſt devolved.

If they that ſaw theſe miracles were not bound to Beleive the Teſtimony which they ſealed to be of God, then it muſt be either becauſe their ſenſes were deceived, and they uncertain whether they might credit their eyes and ears; or elſe becauſe the Teſti-

Teſtimony it ſelf was invalid, and inſufficient to compel Belief. There is no third Reaſon immaginable. For if they were certain that their ſight and hearing deceived them not, but that they did indeed ſee and hear what they ſuppoſed they did; and 2 If the Teſtimony of the Holy Ghoſt which they ſaw and heard were unqueſtionably divine; then there is no doubt but the doctrine, or the Teſtimony of the Preachers, was divine, which was ſealed with this Teſtimony of the Holy Ghoſt.

1 And for the firſt, if any man ſay that All their eys, and ears were deceived, and that the thouſands who ſuppoſed that they ſpoke with tongues, or heard others do it, or ſaw the great wotks that were done were all miſtaken; they will ſure take their own ſenſes to be fallible as well as other mens, and not advance themſelves in point of ſenſibility above the reſt of mankind: and if none elſe will doubt of the truth of Chriſtianity, but thoſe that doubt of the certainty of ſenſe, we may well leave it at this iſſue, and give over arguing for it. And for ſuch men, I would have them honored with no other diſputation, then to be tyed to the fools poſt, and whipt till they are ſure that they feel the ſmart, and are able to conclude of the certainty of ſenſe.

2 And for the later point, (that the Holy Ghoſt that is, a ſpirit of ſuch wiſdom, power and holineſs, as appeared in the doctrine, miracles, and lives of the diſciples) is indeed the Spirit of God, and a ſufficient ſeal to the Chriſtian Faith, it is ſo cleer to the very light of common Reaſon, and I have ſaid ſo much for it already, that I will ſay but this much now.

The full Reſolved denyal of this Truth, is the ſin againſt the Holy Ghoſt: To ſay that it was Satan that was the Spirit from whom proceeded the Wiſe Doctrine, Mighty Works, and Holy Hearts and lives of Chriſts Diſciples, may wel be the uncurable, unpardonable ſin, (ſuppoſing it be concluded with the whole heart) when it is ſo horrid a blaſphemy as to make the Divel himſelf to be God, by aſcribing Gods Attributes and Prerogatives to him, & doth reject the laſt and moſt potent Evidence that can be expected for conviction. For if Satan can be ſuch a ſpirit of Wiſdom, Power and Sanctity, and if he can do ſuch Miracles without controul from Heaven, to perſwade poor mortals to an entertainment of error, and to delude the world, who have no ſufficient means to diſcover the deluſion. Then it plainly follows, that the Devil is the Wiſe, Powerful, and Holy Spirit, and that he is the Governor of the world; that is, that he is God, or that God hath ſo little Mercy or juſtice as to give up the world to the power of the devil to be remedileſly deluded by him, ſo that they that fain would know the true way of worſhipping God, yet cannot know it. And that God hath lent his ſeal to the devil to ſign his deluſions. And he that will rather believe this then the Chriſtian Faith, deſerves remedileſly to periſh for his blaſphemous, malicious, infidelity.

Moreover I demand, of them that deny the ſufficiency of this Evidence (of the Holy Ghoſt), what Evidence they do deſire, or will take for ſufficient to compel them to believe, which is fit for God to uſe with ſuch Creatures as we? We are not capable

pable of ſeeing God himſelf, or hearing him ſpeak immediately to us: nor hath God the Voice or Tongue of a man (though he can create both): If one ſhould riſe from the dead, it would be far more queſtionable and leſs convincing. Angels we know not, the good from the bad; nor when they ſpeak rightly: But ſo much Evidence as this can afford, was afforded: For the Voice from Heaven was heard of Chriſt, *This is my beloved ſon in whom I am well pleaſed, hear him*] The Angels were ſeen with Chriſt in the Mount: and ſitting by his grave; and divers times they appeared to the Apoſtles. I conclude therefore, that if the Holy Ghoſt ſo given were not a ſufficient proof that the Teſtimony and Doctrine of the Apoſtles was of God, it is paſt my underſtanding to diſcover what Evidence would be ſufficient.

I do all this while ſuppoſe that the firſt Churches did ſee and hear theſe works of the Holy Ghoſt (becauſe that is anon to be proved); and I now have ſhewed that ſenſe being certain, and the works a certain ſeal of God, it muſt needs follow that all they that did indeed ſee and hear them, were obliged to Believe beyond all doubt, that the Doctrine which they did confirm was *owned* by God, and ſo was of certain Truth.

Having proved that Miracles obliged them that ſaw them, to Believe, I come now to Affirm and prove the Queſtion.

Propoſ. 6. The Holy Spirit of Chriſt, appearing in his own and his Diſciples, (doctrine) Works, (and Lives) doth indiſpenſably oblige even thoſe that never (heard them preach, or) ſaw thoſe works,

to Believe the certain Truth of the Christian Faith (and consequently of the Holy Scriptures.)

This Proposition supposeth that such a spirit of Miracles would oblige us to believe, if we our selves did see them: For 1 This is proved. 2 The Infidel Seekers whom we deal with pretend to confess it, at least, in their ordinary discourse: so that the doubt is, whether our not seeing, do hinder our obligation? I prove the Proposition by these Arguments following.

ARGUMENT I.

All they to whom the Gospel and the foresaid Miracles are revealed in sufficient Evidence of their certain Truth, are bound by the seal of those Miracles to Believe the Doctrine of the Gospel to be of God But to us (and millions more) that never saw them, is the Gospel and the said Miracles Revealed in sufficient evidence of their certain Truth. Therefore we are bound by the seal of those Miracles though we never saw them) to believe the Doctrine of the Gospel to be of God,

BY [*sufficient*] I mean [*in its own place and kind sufficient*] but not absolutely and in all kinds. For Evidence supposeth many other things, especially in the Receiver to Actual Intellection or Belief. A sound understauding in due reasoning, and by the supposed helps which are common in the Church, may discern this Evidence. Therefore it is sufficient.

The

The major is past doubt, The Reason why they that saw Miracles were obliged by them to believe, is becaus̄e, they had sufficient Evidence of their certain Truth (that such things were done): But we that do not see them, may have such Evidence. Therefore they may oblige us as well as them, what can we expect more from God to oblige us, then a sufficient revelation of that which carryeth the signification of his Will? All that needs proof therefore is the Minor, Whether have we such a certain revelation? Or may any that saw not have it.

I prove first that there is a certainty of matters of fact, without seeing them.

Secondly, that we have such of these in question.

1 For the first, Universal consent doth save me the labor of further proof. All men confess that there is certainty in some Reports and Histories. Many a thousand in *England* that never saw any fighting, are yet certain that we have had a war in *England*: And many that never saw him, are certain that we had a King, and that he was beheaded. We are certain there are such Countries as *France*, *Spain* *Italy*, though we never saw them. So that all men grant that some Humane Testimony hath such a certainty. And that we have *de facto* a certain Revelation, that this Holy Ghost was poured out on the first Churches, and wrought Miracles among them before their eys, I prove thus, If we have an infallible testimony of this, from those same men who possessed this Holy Ghost and saw these Miracles, then we have a certain Revelation of it. But that we have such an infallible Testimony I prove:

And

And firſt I will ſhew you the Teſtimony it ſelf. Secondly, the Infallibility of it.

The firſt Chriſtian Churches generally have atteſted to us *de facto* that ſuch a ſpirit was poured forth, and ſuch Miracles wrought, by theſe five means, which taken conjunctly make up the fulleſt Teſtimony that we can reaſonably deſire.

Firſt, By the preaching and Doing of theſe Miracles they were converted and became Chriſtians and Churches: It was the preaching of Chriſts Miracles, Reſurrection, and Aſcenſion, and of the Holy Ghoſt to be given, and the ſight of what was done by the Apoſtles in confirmation of it, that wrought the change, and brought them in. This is ſtill viſible in the Goſpel which was preached. So that the very Being of all thoſe Churches is their ful Atteſtation to the Truth of the Miracles, and Giving of the Holy Ghoſt. That which never was, at leaſt, in their Apprehenſions, could not have produced ſuch great alterations, and ſtrange effects in the world. And to imagine that All their ſenſes did deceive them, is our ſelves to become mad in feigning them to be ſo, from whom we ſee the effects of a ſound mind. And that it was indeed Miracles that did convert them, appears, 1 In that it is recorded fully in the writings which themſelves have delivered us, (of which more anon) 2 In that the Doctrine delivered to them being ſupernatural above the reach of common Reaſon, and contrary to the intereſt of the fleſh, was unlikely to have been entertained without ſuch means. 3 And it is confeſſed by the Enemies. So that I may well take the converſion of the multitudes of Unbelievers and

and the very Being of the Churches for one evidence that they ſaw the Gift of the Holy Ghoſt, and the Miracles then wrought.

Secondly, The ſame hath the Church atteſted by owning the Holy Scriptures, and delivering them as the unqueſtionable writings of the Apoſtles. The ſubſtance of the Goſpel is much of the Miracles and Reſurrection of Chriſt; the *Acts of the Apoſtles*, containeth many of their Miracles: both that and the Epiſtles do teſtifie that the Gift of the Holy Ghoſt was then common to the Diſciples; and that whole houſholds, and great part of Cities, (as *Samaria*, &c.) received the Holy Ghoſt, by the laying on of the Apoſtles hands, (ſo that *Simon* would have bought that power with mony), and that commonly in the Churches for many yeers after, by this Spirit they ſpake with Tongues and propheſied, and healed the ſick, &c. I mention not all this as now ſuppoſing theſe Scriptures to be Divine, but as proving them divine by the Holy Ghoſt, and uſing them now as the Teſtimony of the firſt Churches. For we had (as is proved) all theſe Scriptures from them, commended to us as the writings of the Apoſtles, and words of Truth: which Teſtimony or Approbation they would never have given, if they had known all theſe reports to be falſe. So that the Churches act of delivering us the Scripture as True, doth Atteſt the truth of thoſe matters of fact, whereof themſelves were the eye and ear witneſſes.

Thirdly, The ſame Truth of theſe Miracles was atteſted by thoſe firſt Churches, by their great ſufferings, and Confeſſions before Magiſtrates, and ordinary

nary Martyrdom, which they underwent becauſe they would not deny the Truth of theſe very things, and becauſe they proclaimed them.

Fourthly, The ſame Truth of theſe Miracles, the firſt Churches have Atteſted, by Vocal and Practical Tradition. Neighbours did aſſert it, and teach it their Neighbours: Parents delivered it to their children: they made it the greateſt act of Charity to convince a neighbour of it that he might believe: and the greateſt act of Love and Parental duty, to acquaint their children with theſe things. As to this day, we do not onely ſhew the Bible to children and neighbours, but we diſtinctly acquaint them with the main contents, and ſum of Chriſtian Religion: and ſo did the firſt Churches: by which they atteſted that the things were True.

Alſo their conſtant practiſing the Religion thus confirmed, doth atteſt it both in the publike ordinary worſhip of God, and in their lives towards men.

Fifthly, It was moſt fully atteſted by the ſtanding Office and conſtant work of the preachers of the Goſpel. Two ſorts of Preachers were then among them. Some that were to go abroad and perſwade Jews and Heathens of the Truth of this Goſpel, and make them Diſciples, and baptize them. Some that were reſident with particular Churches already called, to Teach them more fully the Doctrine which theſe Miracles did confirm, and to Guide them in the practiſe of it. It was the office and daily buſineſs of theſe Teachers, to acquaint them with that Goſpel which declareth theſe great works. They had ſpecial meetings every Lords day to that very end,

end, even in remembrance of Chriſts Reſurrection (which very Day, much more all the works of the day, is a record of their believing it to be True) theſe Miniſters were men known and approved of by the Churches. So that as the skill in Phyſick, Law, Philoſophy, &c. hath been delivered down by a ſucceſſion of Teachers of theſe Sciences, one teaching another, and fitting him to teach it to others again, ſo hath the ſum of ſacred Hiſtory and Doctrine been delivered. The Apoſtles by their own conſent appointed over the Churches in their days, Teachers and Overſeers, whoſe office it ſhould be to teach theſe things.

I leave it therefore as utterly paſt doubt by theſe five ways of Atteſtation, that we have the Univerſal teſtimony of thoſe firſt Churches, that the report of theſe Miracles and Gift of the Holy Ghoſt, is a certain Truth. And themſelves being the Poſſeſſors, Agents or Eye-witneſſes, could not be deceived, unleſs they were all mad.

2 I am next to ſhew you the infallibility of their Teſtimony, that certainly they have not all conſpired to deceive the world, but did themſelves believe what they did thus profeſs to believe: Its commonly objected, that the Acts of a free Agent being contingent, and all men being defectible and fallible, therefore we can have no proper abſolute certainty upon the Teſtimony of any men. But as mans freedom is *ſervato ordine finis*, and as Nature doth infallibly incline him to his natural End, ſo a man may paſs an infallible judgement of mans acts where the prevalent intereſt of Nature and the End, are certainly viſible: and that not onely in caſes paſt,

but

but in prognoſticks of things to come. And therefore (as is ſaid) I certainly know by humane Teſtimony that men were burnt for ſuppoſed Hereſie in Q. *Maries* days, that K. *Edward* before her, and Q. *Elizabeth* after her, did befriend the Reformed doctrine and worſhip. And though I cannot ſay it of any one man, yet I am certain of a whole City, Country or Nation, that they will not all hang themſelves or famiſh themſelves wilfully, unleſs they be intoxicated, or bewitched, or all run mad.

And that the Churches Teſtimony in queſtion is infallible, you may ſee in theſe particulars following.

1 They were thouſands of perſons that atteſted it, and not a few onely.

2 They were of ſeveral Countreys through the world, for the Apoſtles divided the world among them, for the propagation of this Goſpel.

3 They were people of ſeveral languages, diſpoſitions, and Intereſts.

All this ſheweth, Firſt, That ſo many perſons and Countries could not poſſibly have a prevalent motive to carry them all purpoſely to deceive the world with a volumn of Lyes: no more then all the people of *England* can have a prevalent motive to perſwade them all, to pretend that we have had a war here, and tell the world of our ſeveral fights, when there was no ſuch matter. Allow the remnants of common Honeſty and Veracity to have their reaſonable force, and conſider the ſtrength of what is pretended to bear it down in ſo many, and you will ſee that there is no poſſibility of ſuch a deceit.

Secondly,

Secondly, And it ſheweth, that ſuch men could not poſſibly forge ſuch a Volumn of Miracles if they would. For firſt they could not all come together, nor have any opportunity to agree in the contrivance, being in ſeveral parts of the world; nor was it ever imagined by their fierceſt or fooliſheſt adverſaries that they did ſuch a thing: could all the poor perſecuted Chriſtians in *Jeruſalem*, *Antioch*, *Alexandria*, *Epheſus*, *Corinth*, *Philippi*, *Rome*, and the reſt of the world, combine to delude all their poſterity, and the reſt of the world, by telling them that ſuch a Hiſtory of Miracles was true, when it was not.

4 But yet further this will appear if we conſider, How many malicious Jews and Heathens were among them: that might have eaſily evinced ſuch a deceit, and made them for it the ſhame of the world? Yea when Miracles were wrought before theſe enemies, and the gift of Tongues uſed in their hearing: For they were purpoſely, for the convincing of unbelievers.

5 Yet do the enemies, confeſs the fact: elſe what need the Phariſees have blaſphemed the Holy Ghoſt and ſaid, They were done by the power of Beelzebub: Yea *Julian*, and the worſt enemies of the Chriſtians did confeſs them. The Turks to this day confeſs them: ſo doth *Mahomet* their Prophet in his Alcoran: and ſo do the very Jews themſelves that now live.

6 Conſider alſo that the Apoſtles had many enemies in the Church, ſuch as fell into Hereſie, and being convinced by Miracles of the truth of Chriſtianity, and yet taking it for a hainous ſin to take down

down the Law of *Moſes*, they joyned both together, and ſo oppoſed the Apoſtles: and therefore would ſoon have diſcovered ſo groſs a deluſion, as this is ſuppoſed to be.

7 Yea and the Apoſtles appealed to Miracles and the gift of the Spirit, as the proof of their Apoſtleſhip againſt all theſe falſ Teachers.

8 Yea when many of their followers were drawn away by them, and began to think meanly of them in compariſon of the ſeducers, they appeal to theſe works for the ſatisfying of the people, both of their office and doctrine: inſomuch as *Paul* with much ſharpneſs, asks the Galatians, Who had bewitched them, and calls them fooliſh, and challenges them to anſwer, 1 Whether themſelves received this Spirit by the Law or Faith. 2 And whether they that yet work Miracles among them, did it by the Law or Faith, *Gal.* 3.1,2,3.

9 Conſider alſo whether ſuch writings, preachings and provocations, would not have cauſed the Apoſtles to be derided of all, and have turned back thoſe that were inclined to Chriſtianity, if they had not been true. To perſwade them firſt to believe a Volumn of Chriſts Miracles, done in the open world, and to believe his Reſurrection and Aſcenſion; and to make the giving of the Holy Ghoſt to be that ſeal which ſhould credit this Report with their Hearers; and to preach and write to themſelves, that this Holy Ghoſt was commonly given by the laying on of their hands, yea given to theſe their hearers, yea ſo common, that he that had not the Spirit of Chriſt, was none of his; and to tell them of Miracles ſtill among them, and perſwade them

them to deſire rather the more edifying gifts when they ſpeak to the Church, then the gift of Tongues, which was to convince unbelievers, *&c.* If all theſe things had been feigned, would they not rather have tended to make all men contemn them, (who might ſo eaſily know it, and could not but know it), then to ſtabliſh them in the Faith, or turn the world.

10 It is moſt certain that all the firſt Churches who have delivered us the report of theſe Gifts and Miracles, did not intend to delude us, becauſe, they loſt their own worldly profits, pleaſures and honors by this profeſſion, and lived a life of great ſuffering to the fleſh, and multitudes laid down their lives in the cauſe. And is it poſſible, I ſay poſſible, that many Countries, or ſo many thouſand perſons of ſo many parts of the world, ſhould combine to ruine themſelves and caſt themſelves on unavoidable calamity, contempt, and (many of them) death it ſelf; and all to deceive the world, in a matter by which themſelves can be no way advantaged? I think I need to ſay no more to prove this impoſſible. You ſee then that the firſt Chriſtians were Chriſtians indeed (for thats all I have to prove), and did believe what they pretended to believe, and were not all diſſemblers, nor cheaters of the world in the Teſtimony which they delivered them.

If any object that the certainty of ſome of the things beforementioned, dependeth ſo much on Hiſtory and Records of Antiquity, which unlearned men are unacquainted with, and therefore they cannot be obliged to believe, I anſwer in theſe particulars.

1 The thing is nevertheleſs evident, becauſe you know it not.

2 It concerneth all men to do what they can to attain that acquaintance with Hiſtory and Antiquity by which they may be enabled to ſee the Truth in its fulleſt Evidence.

3 No man can know that the *Magna Charta*, the *Petition of Right*; or any Statute of this Land, are indeed genuine and authentick, as being the Acts of ſuch Kings and Parliaments, but upon the credit of Tradition. Shall the unlearned therefore conclude, that they are not bound by any ſuch Statute Law, or Cuſtom, or that the tenure of their Liberties and Lands by ſuch a Charter is uncertain, or bad, becauſe that no man can know but by Records of Antiquity, whether theſe Statutes and Charters be Authentick, or no? Doubtleſs men that are not acquainted with Antiquity have a ſufficient means to know that theſe are not forged Statutes or Charters. For they have the Concurrent Teſtimony of all that are skil'd in the Laws, and have had better opportunity to ſearch Records and underſtand Antiquity, then they have had: yea and they may be certain that all theſe do not deceive them, when they know that there can be no motive to draw them to ſuch a thing, but much againſt it, and if ſome were Deceivers others would diſcover it, with divers the like conſiderations. So that the moſt unlearned man is ſo far bound to believe the Statute againſt Felony to be Authentick, and in force, that he ſhall juſtly be hang'd if break he it: and it ſhall be no ſufficient excuſe for him to ſay, I could not tell without skill in Antiquities whether this Statute were counterfeit or not.

4 The

4 The caſe is much alike here in the point in hand. When all Divines or other Learned men, that are acquainted with Hiſtory, do unanimouſly affirm, that theſe Records are certain, and when the way to the ſame knowledge is open to all that have time and help to ſtudy it, we may by a humane faith be here infallibly certain: as an unlearned man may be that there is ſuch a place as *Hieruſalem* or *Rome*: or as a ſcholler that underſtands the Latine and Greek, but not a word of Hebrew, may yet be certain by a concurrence of Evidences, that there is ſuch a thing as the Hebrew tongue, and ſuch books as *Geneſis*, *Exodus*, &c. written in it, and that the Tranſlators do not herein deceive him. And this is one uſe of Miniſters in the Church, and the people may and muſt believe their Teachers with a humane (yet certain) Faith, that theſe Records have been thus delivered to us down by Tradition, and other parts of common Hiſtorical verities before mentioned.

ARGUMENT. II.

The contrary Doctrine of the Apoſtates is ſelf-contradicting and abſurd. For whereas they pretend that they and they onely are bound to Believe that ſee the Miracles, by this means they leave God incapable of convincing the world by Miracles. For Miracles would loſe their convincing force, and be as no Miracles, if they were common to all, and in all Ages. For it is not ſo much the Power that is manifeſt in that work ſimply conſidered, that proves it any Teſtimony to the Doctrine, or that would convince; but it is the extraordinary applycation of Omnipotency that ſealeth the Truth. It is a work of as great Power to cauſe the Sun to move as to ſtand ſtill, or the Sea to keep its courſe as to change it, or the Living to continue in Life, as for the Dead to riſe, and to give eye-ſight at birth or in the womb, and to give it twenty yeers after: But it would not have confirmed Chriſts Doctrine ſo much, if Lazarus *had not dyed, as if he be raiſed again, or that a man be born with eye-ſight, as that he be reſtored to it that was born blind; and ſo of the reſt. Now theſe men would have every man, in every Country and Age in the world, to ſee Miracles, or elſe not to be bound to Believe, (and I think on the ſame ground, they muſt ſee particular Miracles, for the ſealing of each particular truth that they receive) And then, Miracles would be common, and ſo loſe their force, and be as none. Then every Infidel would ſay, This is a common thing. If it were as common for the Sun to ſtand ſtill as to Move, or for the dead to be raiſed, as the ſick to be healed,*

healed, or a child to be born, do you think it would be a fit Evidence to convince theſe unbelievers of the Chriſtian Truth?

ARGUMENT. III.

That Doctrine which would deprive all the world of the benefit of Gods miraculous works, except thoſe that ſee them, though others are capable of it, is a falſe Doctrine: But ſuch is the doctrine which we here oppoſe Ergo.

THat others are capable of ſuch benefit, is proved before: As alſo by the experience of all Ages. May not this Age remember Gods works in reforming the Churches, in delivering this Nation from the Spaniſh invaſion in eighty eight, from the Powder plot, &c. for the confirming of our Faith and confidence in God, and exciting our hearts to a thankfulneſs for his Mercy. May we not, yea muſt we not be Awed and Warned by Gods Recorded former Judgements, even thoſe that were done in the days of our forefathers, and in all Generations that come to our Knowledge? But if we are not bound to believe them, becauſe we our ſelves did not ſee them, then we cannot improve them, or get the benefit: And if we are not bound to believe our Anceſtors, and the Hiſtories or Records of the Church, or thoſe that are skilful therein, concerning works that are miraculous, and therefore more obſervable, then we are not bound to believe them concerning other Deliverances, or Judgements. There is no way for us to be acquainted with ſuch

matters of fact, but either by our own ſight, or by immediate revelation from Heaven, or by Tradition and Teſtimony of thoſe that ſaw them. He that expecteth either to live in the ſight of Miracles, or under the immediate revelation from Heaven, of Hiſtorical things, is a very vain unreaſonable man: the Teſtimony of thoſe that ſaw, muſt be the medium between their ſenſes and ours, and muſt be to us inſtead of ſight. I ſay, Tradition is to us inſtead of ſight, and that's the proper uſe of it And he that would rob the world of the benefit of all Gods works, which they have not ſeen themſelves, is no good friend to them, nor very wiſe man. Muſt none believe that the world was drowned with water, but thoſe that ſaw it? Muſt none believe that Chriſt was incarnate but thoſe that ſaw him? If they muſt, then they muſt on the ſame grounds believe his Miracles, though they did not ſee them. If not, then they muſt not believe that there was ever a K. in *England*, or that there is any ſuch place as *Rome* or *Jeruſalem*, or any Country but *England* on Earth, becauſe they never ſaw them.

ARG.

ARGUMENT IV.

That Doctrine which would rob God of the honor of all his moſt wondrous works which we never ſaw, is a falſe and wicked Doctrine. But ſuch is the Doctrine which we here oppoſe. Therefore.

SHould God have no glory for bringing *Iſrael* out of *Egypt*, by any but that Age that ſaw his wonders? Why then doth he call for it in all following Ages? Theſe men think that the Iſraelites of following Ages were not bound to believe the very Preface to the ten Commandments; that God brought them out of the Land of *Egypt*, and the houſe of bondage: Should this Age give God no Glory for any deliverance in former Ages, or any work of Providence that was done ſince the begining of the world till now? What a fooliſh and impious conceit is this? They may as well ſay, that he that liveth all his days in this Town, or is Cloyſtered in a Cell, ſhould not believe that the world is any bigger then what he ſees, nor ſhould give God any glory for the reſt of his workmanſhip. Humane teſtimony is the light by which we muſt behold his former works to his Praiſe.

ARGUMENT. V.

If we are not bound to believe Gods wondrous works, which we ſee not, then our Anceſtors, or Teachers are not bound to tell them us: But the Conſequent is falſe, Therefore ſo is the Antecedent.

WHy ſhould men be bound to tell us that which we are not bound to believe upon their report. God bindeth no man to uſe any means in vain. But that we are bound to tell others of Gods wondrous works, is cleer in Nature, as well as Scripture.

1 What greater uſe have we our Tongues and Languages for?

2 Our Alleagiance to God requireth it.

3 Our love to Men, to Poſterity, to the World, requires it.

4 Our love to Truth will bind us to propagate it. I do not think, for all their fooliſh cavilling, but that if one of theſe Apoſtate Infidels, ſhould ſee the Dead raiſed, or ſhould have an Angel from Heaven deliver them a book, and ſay, This is the Truth; they would think it their duty to tell it abroad, and other mens duty to believe their report. Is it not our duty to tell to poſterity the deliverances which God hath wrought for us? And for thoſe that have ſeen any Mercy or Judgement in Peace or war, to tell thoſe that ſaw it not? But why ſhould they tell thoſe that are not bound to believe them.

ARG.

ARGUMENT. VI.

That Doctrine which would put out the eys of the world, and bring them all to folly and barbarous ignorance, and would deſtroy all Teaching, and all humane Converſe, Societies, and Government, is falſe and deteſtable? But ſuch is the doctrine which we here oppoſe. Therefore:

IF we are not bound to believe men when they report the moſt wondrous works of God, then we are not bound to believe them in leſſer things, which we firſt ſee not, or know not our ſelves. And if ſo, then the forementioned Conſequents will follow.

1 Take away from men the credit of Hiſtory, and let them know nothing but what hath been in their own days, and what a Mole do you leave man. But further take away from him the credit of humane Teſtimony, and let him know nothing of any other Country, or of his own, but what he ſees and you ſo far put out his eys, that you leave him ſcarce a man, and may next ſhut him up again in the womb.

2 How ſhall any man teach another any Art, Language, or Science, if the ſcholler ought not to believe his Teacher? If he that would Teach you Latine, Greek or Hebrew, tell you the power of each letter, and the ſignification of each word, and you ſay, I am not bound to believe you, becauſe I know it not to be true my ſelf? How then will he learn. So in other caſes. And if there be no Teaching or Learning, what Knowledge will there be. If children

children muſt practice this doctrine alſo, and not learn any thing of their own Fathers or mothers, becauſe they know it not firſt themſelves; and therefore need not believe them; then we ſhould have a world of Infants, and they would not be taught ſo much as to ſpeak. But the beſt is, this Ideot doctrine is ſo unnatural that it muſt be violated before it can be practiſed: you muſt believe others, before you can learn that others are not to be believed: and therefore children are not in much danger of it. He that tells me, that I am not bound to believe others, I hope will give me leave to ſuppoſe then that I am not bound to believe him that tells me ſo: for by believing him I ſhall croſs his doctrine: Nor will he ſuppoſe that I ſhould credit him more then others, or then all the world.

3 There can be no Societies kept up, without believing one another.

4 No, nor any humane Converſe. Men ſhould live every one as purely independent from the reſt of the world; no men could enter into any Contracts or Covenants.

5 Nor could there be any Government of any Commonweal'th. The Subject ſhould not be bound to believe that he hath a King, unleſs he ſee him, nor that the Laws are true and genuine, and not forged; nor could men buy or ſell, or have any ſecurity of their proprieties for want of witneſſes, nor be accuſed of any crime, or wrong doing, becauſe no witneſſes ſhould be to be believed. If a mans eſtate and life ſhall be in the power of two or three witneſſes by the Laws of God and Nations, except where there is juſt exceptions againſt them, or proof

proof of the contrary to what they atteſt. Sure this is on ſuppoſition of ſome powerful inclination to Verity in Nature, and of ſo much natural honeſty and Conſcience in mankind, as that ſo great concernments may be laid upon them. How much more then ſhould ſo many thouſand witneſſes be believed in a caſe (for God and our ſouls) where we know that they cannot poſſibly deceive us.

Argument VII.

That Doctrine which would tye God to be at the beck of every unreaſonable Infidel to ſatisfie him by Miracles, when he hath afforded him ordinary ſufficient means, is a falſe and ungodly Doctrine. But ſuch is the Doctrine which we here oppoſe. Therefore.

THat ordinary humane Teſtimony is a ſufficient means to inform us of the certainty of former Miracles, I have already ſhewed: and alſo that thoſe Miracles are ſufficient Atteſtations on Gods part of his owning the Doctrine ſo atteſted. If therefore every Infidel after all this, ſay, I will not believe unleſs I ſee; they deſerve rather puniſhment then ſatisfaction. Then if God had ſhewed a Miracle to a thouſand, yea to all the City or Country, except one man, he muſt do all over again for the convincing of that one man, becauſe he will believe no man elſe. This were to ſubvert the whole frame of providential Government, and to turn extraordinaries into ordinaries, and to teach all men to live by

by ſenſe. But thus God will not do to ſatisfie every or any unbeliever.

Argument VIII.

If God do not uſe ſuch common repeated Miracles to convince the world with, of the Verity of the Chriſtian Religion, then they are not neceſſary abſolutely to that End. But God doth not uſe ſuch, &c, Therefore,

That Miracles are now ceaſed, at leaſt ſo as not to be common to every man, is beyond doubt. And that God withdraweth not any means without which the world cannot rationally be convinced, is as certain. They that affirm the contrary, muſt affirm that he now obligeth us not to believe, that is, that it is no duty to be a Chriſtian; which I have diſproved before; and uſe this Argument againſt thoſe Seekers only, who yet pretend not to renounce their Chriſtianity.

Arg.

Argument IX.

God doth ſtill effectually convince millions of men of the certainty of the Chriſtian Religion, and that without renewed Miracles. Therefore there is a ſufficient way of ſuch conviction without them.

A *Beſſe ad poſſe, ab actu ſecundo ad potentiam, ab efficientia ad ſufficientiam*, the Argument is paſt doubt. If God ordinarily do it, then it may be done, and then the way is ſufficient, and the other not of abſolute neceſſity. If any Infidel ſay, that all theſe that ſeem convinced of the Truth of the Goſpel, are deluded, and take their own imaginations for certain Apprehenſions.

I Anſwer 1 They themſelves know the contrary to their own ſatisfaction.

2 Some of them are able to ſhew ſufficient reaſons of their Faith and Hope to others, and have often done it.

Arg.

Argument X.

Laſtly, I ſhall (for the ſake of thoſe that yet own Chriſtianity) produce ſome Scripture Teſtimonies, from whence it ſhall appear that it was not the intent of God to work Miracles before all that ought to believe, nor to continue them to all following Ages but to ſend down a ſufficient Teſtimony that formerly they were wrought, and thereby to oblige poſterity to believe: And alſo that we are obliged to believe the Teſtimony of our Anceſtors and Teachers, as they are bound to Inſtruct us.

1. Exod. 10, 1, 2. *That I might ſhew theſe my ſignes before him, and that thou maiſt Tell in the eares of thy ſon, and of thy ſons ſon, what things I have wrought in* Egypt, *and my ſignes which I have done amongſt them, that yee may know how that I am the Lord.*] Here you have, 1 The convincing evidence, Gods Miracles. 2 The perſon that ſaw them, was *Pharaoh*. 3 Yet muſt the Iſraelites declare them to poſterity, and therefore poſterity muſt believe them. 4 And that to prove to them that God is the Lord.

2. Joel 1. 2,3,4. *Hath this been in your dayes, or even in the dayes of your Fathers. Tell yee your children of it, and let your Children Tell their children, and their children another Generation. That which the Palmer worm hath left, hath the Locuſt eaten, &c.* You ſee here Tradition muſt be inſtead of the ſight of the fact.

3. Exod. 12. 26,27,14,17,42. *And it ſhall come to paſs when your Children ſhall ſay unto you, What mean*

mean you by this ſervice? that yee ſhall ſay, It is the ſacrifice of the Lords Paſsover, who paſſed over the houſes of the children of Iſrael in Egypt, *when he ſmote the* Egyptians *and delivered our houſes.*] Here is Tradition by Ordinance and words, which poſterity muſt believe.

4. Deut: 11. 2,3,4,5,6,7; 19,21. *For I ſpake not with your Children, which have not known, and which have not ſeen the chaſtiſement of the Lord your God, his greatneſs, his mighty hand, and his ſtretched-out Arm, and his Miracles, and his Acts which he did in the midſt of* Egypt, *unto* Pharaoh *the King of* Egypt, *and unto all his Land, and what he did unto the Army of* Egypt, *&c. But your eyes have ſeen all the great acts of the Lord which he did.* V. 19, *And yee ſhall teach them your Children, ſpeaking of them when thou ſitteſt in thy houſe, and when thou walkeſt by the way, when thou lyeſt down, and when thou riſeſt up. And thou ſhalt write them upon the dore-poſts of thy houſe, and upon thy gates, that your dayes may be multiplyed, and the days of your children.*]

5. See alſo *Deut*:29. 22,23,24,25,26,27, *&c.*

6. Joſh: 4. 6, 7. *That this may be a ſign among you, that when your Children aſk their Fathers in time to come, ſaying, What mean you by theſe ſtones? then ye ſhall anſwer them, That the waters of Jordan were cut off before the Ark of the Covenant of the Lord, when it paſſed over Jordan; the waters of Jordan were cut off; and theſe ſtones ſhall be for a memoriall unto the children of Iſrael for ever.*] See alſo Verſe 21.22, 23, 24.

7. See alſo Joſh: 22. 24. to 32

8. Pſalm 48. 13. *Mark yee well her Bulwarks, conſider*

conſider her palaces, that yee may tell it to the Generation following.

9. Pſal. 78. 1,2,3,4,5,6,7,8. *Give eare O my people to my Law, incline your ears to the words of my mouth. I will open my mouth in a parable; I will utter dark ſayings of old; which we have heard and known, and our fathers have told us; we will not hide them from their children, ſhewing to the Generation to come, the praiſes of the Lord, and his ſtrength, and his wonderful works that he hath done: For he eſtabliſhed a teſtimony in Jacob, and appointed a Law in Iſrael, which he commanded our fathers, that they ſhould make them known to their children, that the generation to come might know them, even the children which ſhould be born; who ſhould ariſe and declare them to their children, that they might ſet their hope in God, and not forget the works of God, but keep his Commandments, and might not be as their Fathers, &c.*

10. Pſal. 102. 18. *This ſhall be written for the generation to come: and the people which ſhall be created ſhall praiſe the Lord,*]

11. Pſal. 145. 4. *One generation ſhall praiſe thy works to another, and ſhall declare thy mighty Acts.*] See ver. 5,6,7,11,21.

12. Exod. 3. 15. *The Lord God of your fathers, the God of Abraham, &c. this is my name for ever, and this is my memorial unto all generations.*

13. Levit. 23. 42,43. *Ye ſhall dwell in booths ſeven days, &c. that your generations may know that I made the children of Iſrael to dwell in booths, when I brought them out of the land of Egypt, &c.*]

14. Pſal. 89. 1.

15. Act. 1. 8. *And ye ſhall be witneſſes to me both in*

in Hieruſalem and all Judea, and in Samaria, and unto the uttermoſt part of the Earth.]

16. Act. 2. 32. *This Jeſus hath God raiſed up, whereof we are all witneſſes.*] So Act. 3. 14, 15. *And killed the Prince of life, whom God hath raiſed from the dead, whereof we are witneſſes*]

17. Act. 5. 30,31,32. *The God of our Fathers raiſed up Jeſus whom ye ſlew, and hanged upon a tree, him hath God exalted with his right hand, to be a Prince and a Saviour, &c. And we are his witneſſes of theſe things, and ſo is alſo the Holy Ghoſt, &c.*]

18. Act. 10. 38,39,40,41. *The word which God ſent unto the children of Iſrael, &c. which was publiſhed throughout all Judea, &c. how God anointed Jeſus of Nazareth with the Holy Ghoſt and with power, who went about doing good, and healing all that were oppreſſed of the devil; for God was with him: And we are witneſſes of all things which he did, both in the land of the Jews and in Jeruſalem, whom they ſlew and hanged on a tree, him God raiſed up the third day, and ſhewed him openly, not to all the people, but to witneſſes choſen before of God, even to us who did eat and drink with him after he roſe from the dead: and he commanded us to preach unto the people, and to teſtifie that it is he which was ordained of God, to be the judge of quick and dead.*]

19 Act. 13. 30,31. *But God raiſed him from the dead, and he was ſeen many days of them which came up with him from Galilee to Jeruſalem, who are his witneſſes unto the people. And we declare unto you glad tidings, &c.*]

20. See alſo Act. 1. 22. & 4. 33. & 22. 15. & 26. 16.

1 Pet.5.1. Heb.2.3. Luke 4. 22. *Joh.* 1, 15,32,34. & 5.33. & 12.17. & 19.35. & 15. 27: Act. 23.11. 1 Joh:1.2 with divers others, which all ſhew that it was the office of the Apoſtles, and the duty of all other that ſaw Chriſts Miracles, to bear witneſs of them, and that others ſhould receive that witneſs. And though God did enable thoſe firſt witneſſes to ſeal alſo their witneſs with the gift of the Holy Ghoſt (given by God at the laying on of their hands or at their preaching) or by Miracles: yet thoſe that ſaw not thoſe Miracles, were bound to believe their witneſs. And the Goſpel was by them committed to others, that were by preaching, (though moſtly without Miracles) to convince the reſt of the world, and propagate it to poſterity.

21. 2 Tim. 2.2. *And the things which thou haſt heard of me among many witneſſes, the ſame commit thou unto faithful men, who ſhall be able to teach others alſo.*] This is the way of propagating the Goſpel. So 1 *Tim.* 6.20.

I conclude with that of Chriſt to *Thomas*, Joh. 20.29. *Becauſe thou haſt ſeen me thou haſt believed: bleſſed are they that have not ſeen, and yet have believed.* I might have added even thoſe Texts that require Parents to bring up their children in the nurture and admonition of the Lord, and to teach them the Doctrine of Redemption and Salvation: and he that ſaith either that every Parent can work Miracles, or that no child is to believe his Parents that cannot work them, is unworthy to be the parent or inſtructor of children, much more to be a teacher of men.

We

WE muſt next Anſwer ſome of the Apoſtates Objections.

Object. 1. Imagination is ſtrong, and the multitude eaſily deceived, as we ſee by experience.

Anſ. Yet ſenſe is a certain judge, and it is not eaſie to deceive the ſenſes of ſo many thouſands, through the ſpace of ſo many yeers together, ſo as to perſwade both Cities, Congregations, and Countries that they ſee and hear what they do not, and to venture their credit, eſtates, lives, and everlaſting Hopes upon it: Shew us ſuch an experiment.

Ob. 2. Men of other Religions are as confident that they received them from God, as the Chriſtians, and yet are miſtaken.

A. I know but of three Religions in the world beſides the Chriſtian, that any conſiderable number do embrace.

1 The greateſt part of the world are Idolaters, that worſhip many feigned Deities, and know not God. Theſe are for the generality bruitiſhly ignorant and ſottiſh, and pretend to no more then Cuſtom and Nature, for the reaſon of their Religion: and are able to ſay nothing conſiderable for what they do, as they that converſe with them in the Indies or other parts do fully teſtifie.

2. The Mahometans, whoſe leader pretended to be a Prophet, and hath made them ſome ridiculous Laws againſt the Law of Nature it ſelf, confirmed by no Miracles nor Divine Teſtimony, but having got a rout of Barbarians to follow him, he

and his ſucceſſors did proſper in war, and ſo his party have advanced his Religion, meerly by the ſword: He confeſſed that Chriſt was the Word of God, and a great Prophet, and confeſſed his Miracles, and thundred out threatnings againſt the Jews for not believing on him; onely he revileth his followers for making him to be God; as is to be ſeen in his Alcoran. So that this is a confirmation of the Chriſtian Faith.

3 The Jews: who had indeed the witneſs of God concerning the Truth of their Law: but do ſin in not receiving the teſtimony of his Truth of the Goſpel.

Ob. 3. But how many Sects are there among Chriſtians themſelves? and every one is confident of the Truth of his Religion, and ſay, they had it down from the Apoſtles, and who knows which of them is in the right? Or how can we believe any of them when they are no better agreed among themſelves?

An. Chriſtians are all of one Faith or Religion, and all agreed in that one Faith. They all believe the Articles of the Creed, commonly called the Apoſtles; and all take the Lords Prayer for a Rule for their Prayers, and the Ten Commandments, as a ſum of Moral duty: they all believe the ſame Goſpel, and confeſs the neceſſity of Faith, Repentance, and New-Obedience: They all hold the Canonical Scriptures to be the Word of God, and of certain Truth. Their differences are partly about ſome corrupt Additions, whereof the Papiſts are eſpecially guilty: and partly about ſome Expoſitions of more difficult paſſages. And doth it follow that

that there is no full certainty of the Chriſtian Religion and Canonical Scripture, wherein they are all agreed, becauſe they are diſagreed in ſome other things? It was never the mind of Chriſt to make all his Diſciples perfect on earth, and therefore while they are Imperfect Learners, they muſt needs differ. Rather, it is a ſign that our Religion and Canonical Scriptures are certain, when ſo many parties among their hotteſt Contentions, are yet all agreed in them. I ſhall further anſwer this under the next Objection.

Ob. 4. But they agree not in their very Tranſlations of the Scripture, nay their very Copies in the original languages agree not, ſo that they are not ſure that they have a true uncorrupted Scripture. What certainty then can there be of their Religion?

Anſ. 1. Right Tranſlating proceeds from the skill of the Tranſlator, If that be imperfect, whats that to our Religion, or Scripture?

2 Tranſlators differ not in matters of moment.

3. Take that for certain that they are agreed in.

4. The Copies in the original do differ in ſo ſmall inconſiderable paſſages, and ſo admirably accord, that it affordeth us a full Argument, to evince them to be incorrupt, in all things wherein they do agree.

5. Though the Apoſtles were directed by the Holy Ghoſt in ſpeaking and writing the Doctrine of Chriſt, ſo that we know they performed their part without errors, yet the delivering down of this ſpeech and writings to us, is a humane work, to be performed by the Aſſiſtance of ordinary providence: And therefore we are not (with the Seekers)

to expect an infalibility in ſuch Tradition to be confirmed by new Miracles: nor (with the Papiſts) to expect an infalibillity in ſuch Teſtimony or Tradition upon any extraordinary gift of infallibility conferred by the holy Ghoſt upon the Pope, or any particular perſons: but an infallible certainty we have upon Common Rational Grounds; advantaged & ſtrengthened much from the ſpecial Piety, Honeſty and Veracity of the Chriſtian Church: which certainty of the incorruption of Scriptures and Chriſtian Religion in all the material points, may yet conſiſt with ſome litteral or verbal errors in the Copies, and with ſome corruptions or doubtful Controverſies, that may creep into the Churches. For it is not an Apoſtolical work, to deliver down to poſterity, the Writings or Words which the Apoſtles firſt wrote and ſpake; but it is a humane and Chriſtian work: and therefore though God promiſed to his Apoſtles his Spirit to lead them into all truth, and hath promiſed to be with Miniſters in preaching this Goſpel to the end of the world; yet hath he not promiſed us the ſame exact infallibility or Impeccability in preaching, as to every circumſtance, as they had at firſt in ſpeaking or writing: Nor hath he promiſed ſo to guide every Printer, or the hand of each tranſcriber of the Scriptures, that none of them ſhall err. But our Religion or Scriptures is nevertheleſs certain in the Doctrine, for all this: For the Doctrine depends not on theſe ſlips, or queſtioned paſſages.

6. We have an Infallible certainty of the Printed Statutes of this Land, that they are not forged. Yet may the Printers commit ſome errors in the printing them: And will you conclude, if you find a word miſplaced, or falſe printed, that therefore it's uncertain whether ever the Parliament made ſuch a Statute? The Lawyers alſo, and the Judges themſelves may differ about the ſence of ſome paſſages in thoſe Statutes, and ſome may be of one mind, and ſome of another; is the Statute therefore counterfeit? or is it not obligatory to the Subject? *Cambdens* or *Lillies* Grammar may be miſprinted, or the Writings of *Cicero*, *Virgil*, or *Ovid* (which were written before the Goſpel) and yet we are paſt all doubt that the Writings are not forged.

Ob. 5. But I am not bound to believe every man that tels me he brings the Goſpel: men may ſay that is the Goſpel, which is not the Goſpel.

An. Doth it follow, that becauſe you are not bound to believe every man, therefore you are bound to believe no man? you muſt believe no man that tels you a lie; nor any man that ſaith he brings you the truth, and yet gives you no evidence of what he ſaith to be true. But muſt you not therefore believe him that tels you the truth, and proves it ſo to be? or dare you ſay, after impartial examination, that we give you no evidence of the truth of the Goſpel? You muſt not believe every man that ſaith he hath a Letter to you from ſuch a friend, or a pardon of ſome offence from the Prince: But if you ſee it under his hand and Seal, which no man can counterfeit, muſt you not then believe it; You muſt not believe every man that ſaith, ſuch or ſuch a Law was made by the Parliament, which you muſt obey: But if all the Heralds and Meſſengers of

of the Commonwealth do proclaim it, and the Commonwealth acknowledg it, and they produce ſufficient proof that the Parliament did Enact it, and tell you by what Records you may prove it your ſelves if you will be at the pains, as they have been, and no man hath any thing of weight to ſay againſt it: ſhould you not believe ſuch a report? You are bound to believe every man that gives you evidence of the truth of his report, or ſhews you ſufficient reaſon why you ſhould believe him: But ſo do the Preachers of the Goſpel, *ergo*, *&c.*

Obj. 6. Chriſt ſaith, *If I had not done the works that no man elſe could do, ye had no ſin?*

Anſ. But he doth not ſay, If you had not ſeen them, you had no ſin: The revelation of them by any ſufficient means, will leave an unbeliever without excuſe.

Ob. 7. But why ſhould we be obliged by miracles unſeen, any more then the *Jews* in Chriſt's time?

Anſ. Becauſe we have ſufficient proof of them, though not the ſight: And if the *Jews* had had ſuch proof of them, it would have obliged them, as to this day it doth.

Ob. 8. By that rule Chriſt need not to have done miracles in any place but one, and then have ſent word of it to the reſt of the world: and conſequently all the miracles of his Apoſtles ſhould be needleſs: But Chriſt did them not needleſly, *ergo* they are needfull to us.

Anſ. If God ſo far condeſcend to our infirmity, as by multitudes of miracles to make his ſeal ſo evident, that we may be put out of doubt that none can

can counterfeit it, ſhould his creature be ſo ungratefully impudent as to require yet more, and tie him to ſatisfie his unreaſonable expectations! What if ſix or eight of the Plagues of *Egypt* had been a ſufficient means to have left *Pharaoh* unexcuſeable; if he would not believe, may not ten Plagues leave him yet more unexcuſable? And ſhall no man be thought unexcuſable that hath not as many? This is to make fooliſh ſinners the Rulers of the world, yea of God himſelf, and they muſt teach him what to do! Yea, ungratefull wretches are ſo quarrelſom with his very mercies, that they will not be pleaſed: If God work but few, the Seal is ſuppoſed queſtionable and obſcure, becauſe perhaps there might be ſome deceit in them: If he work many to put it out of doubt, then either they muſt be pronounced needleſs, or elſe every man muſt ſee the like.

Ob. 9. But there are contradictions in the Scripture, and great weakneſſes in ſtile and method; how then can we believe that they were ſealed by God?

Anſ. 1. So ignorant men do think of other writings, or of any Science, when they do but half underſtand them: They that underſtand them, are able to ſee the falſhood of this Objection. Were men but any whit humble, they would rather ſuſpect their underſtandings of miſtakes, then the Scriptures of contradiction. When one ſheweth theſe ſelf-conceited infidels the plain ſence of the words, and how eaſily they are reconciled, which they thought contradictory, they have then nothing to ſay, but be aſhamed of their raſh and ignorant concluſions.

2. If

2. If we could not free the Text from every charge that in ſmaller things is laid upon it, and if we could not prove the writers infallible, and free from all miſtakes in their writings, yet might we be ſure that the Doctrine of Scripture in the main, is Gods word; and that the Chriſtian Religion is of God. *Ob.* I will not believe him in any thing, that ſpeaks falſely in one. *Anſ.* An ignorant Anſwer: If a man miſtake in a doubtfull matter, will you not believe him in a matter that hath evidence beyond doubt. All Hiſtorians are fallible, and liable to error; and if they deſcribe to you ſuch or ſuch a Fight, or the Acts of ſuch a Parliament, they may eaſily err in ſome ſmaller circumſtance, as the juſt number of the ſlain, the particular terms of every Act, *&c.* and yet the main part of their Hiſtory may be of infallible verity, that ſuch a fight there was, and who Conquered, and that ſuch and ſuch Laws were Enacted. We are certain of many of the reports of Heathen Hiſtorians, who yet may err in ſome things; much more of the reports of godly conſcionable men, when it is clear they could not be deceived, or deceive. So that all the credit of the Goſpel and Chriſtian Religion, doth not lie on the perfect freedom of the Scriptures from all error: But yet we doubt not to prove this their perfection againſt all the cavils of infidels, though we can prove the truth of our Religion without it.

The like may be ſaid of the ſuppoſed weakneſſes of Scripture, in method and terms; which is but the cenſure of proud ignorance: It was not agreeable to the deſigne of Scripture, or the occaſions

ſions of its writing, that it ſhould be written in an exact Logical method: Neither Hiſtories, Laws, nor Epiſtles are uſed to be ſo written; and ſuch are the Scriptures. And it was neceſſary that the Language ſhould be ſuited as to the matter, ſo to the capacity of the generality of the Readers. Its Gods great wiſdom and mercy, that he will rather offend the proud, then loſe the weak.

Moreover, if we could only prove that the holy Ghoſt was given to the Penmen of holy Scripture, as an infallible guide to them in the matter, and not to enable them to any excellency above others in the method and words, but therein to leave them to their natural and acquired abilities, this would be no diminution of the credit of their teſtimony, or of the Chriſtian Faith. Indeed, as Gods word is not given to men to repair their underſtandings about meer natural common things (unleſs on the bye it may do this in *Phyſicks*) but in ſpirituals, ſo doth it ſuppoſe both reaſon, and the neceſſity of common Arts and Sciences, for the rectifying and helping of reaſon in naturals, which Scripture and Grace do then teach them to improve for the higheſt and nobleſt ends.

Ob. 10. But there are in Scripture ſuch improbable things, in the Hiſtory of ſome miracles, and in the threatnings of Hell, *&c.* that we cannot believe that they came from God.

Anſ. All things ſeem improbable that are beyond the underſtanding of the Reader, and contrary to his former conceits. Is there any thing that is too hard for God? or any thing that requireth a greater power then the making of the world, the moti-

motion of the Sun, the upholding of the Frame of Nature in its vigor and courſe, *&c.* ? If we knew the Power that did it, as well as we know the difficulty of the Work, to an humane power, we ſhould not think it improbable as to God.

And for the neceſſity of the puniſhing of impenitent ſinners, I have ſpoke to it ſufficiently elſewhere.

Ob. 11. But you are not agreed which is the Canonical Scripture: The Papiſts take in all the Apocriphal Books, which you reject.

Anſ. Thats no diminution of the authority of thoſe that we are agreed on: And the whole Chriſtian Religion is contained in thoſe. Nor doe we differ about any Book of the New Teſtament.

Ob. 12. It was long ere the Scriptures were gathered into one Book, and before ſome of the Books of the New Teſtament were received; ſome of the Primitive Churches received them not.

Anſ. 1. It is not binding them in one Book that adds to their Authority, nor binding them in many that diminiſheth it; elſe the Book-binder might make or marr the Scripture at his pleaſure. 2. When the Epiſtles were written to ſeveral Churches at a great diſtance, there muſt needs be ſome ſpace of time before the later Writings could be communicated to all others, by thoſe Churches to whom they were written: And till they were communicated with ſufficient evidence for their reception, no wonder if they were doubted of. And that cautelouſneſs of the Church, doth the more confirm us of their care in the reſt. 3. It was but *James* and

and 2 *Pet.* the two laſt Epiſtles of *John* and the *Revelations* that were doubted of, and ſome light queſtion of the *Epiſtle* to the *Hebrews*: And the Doctrine of Chriſtianity is ſomuch contained in all the reſt, that if they be received, it cannot be doubted of. Believe thoſe Books that all received; for the Objection reacheth not them. *Obj. Clemens* Epiſtle to the *Corinthians* was a while read in Churches, as *Euſebius* ſaith.

Anſ. 1. Not as Canonical, but as ſome yet read the Apocrypha. 2. There is nothing in that *Epiſtle* but what is conſonant to the Apoſtles Doctrine, and therefore confirming to the Chriſtian Faith.

Ob. 13. But it was many years after Chriſts reſurrection before the Scriptures of the New Teſtament were wrote: Where then was your Religion, and your Bible?

Anſ. The living Preachers that had ſeen Chriſts miracles, and wrought more to confirm the Doctrine which he taught them were inſtead of Books; and ſo were the daily miracles that were wrought, and the Laws that were written in the hearts of the Diſciples: but when the Apoſtles were to be taken from earth, as they left a ſucceſſion of Chriſtians, of Preachers, and of Church-Ordinances, which might by tradition preſerve to poſterity the ſubſtance of Chriſtian Religion, ſo did they leave their Doctrine more fully in writing, as a more certain and perfect means to preſerve, not only the ſubſtance, but the whole; which Writings are by infallible humane teſtimony or tradition, brought ſafe to our hands, being free from all wilfull or material

terial depravation: for which to God be glory in his Churches.

Ob. 14. There are as confident reports of miracles wrought ſince, yea and ſome of them for the confirming of error, as thoſe of the Scriptures which you ſo much build upon; and yet you give not ſo much to theſe: For example, *Auguſtine de Civitate Dei, Lib.* 22. *Cap.* 8. hath very many, whereof ſome are ſaid to be done before many witneſſes; ſome in the publick Aſſemblies and in his own preſence: See alſo his *Retract. Lib.* 1. *Cap.* 13. *& Confeſſ. lib.* 9. *cap.* 7. *& de Unitate Eccleſ. cap.* 10. *& ſerm. de diverſ.* 39. *& Ambroſ. Epiſt.* 85. *& ſerm.* 91. *Sidonium Apollinar. lib.* 7. *Epiſt.* 1. *Gregor. Turonenſ. lib.* 1. *Mirac. cap.* 47. atteſt the ſame miracle.

And that error was confirmed by it, is clear, in that moſt of them were done at the memories or ſhrines of *Stephen*, or ſome other Martyrs, and ſome of them upon prayers to the Martyrs, and as *Auguſtin* thought, upon the procurement of thoſe Martyrs, and ſome were done by the ſigne of the Croſs, as *Innocentia*, an eminent woman in *Carthage*, is ſaid to be cured ſuddenly of a Cancer in her breſt: *Athanaſius* and many others, mention the ejection of Devils by the ſigne of the Croſs.

Anſ. 1. There is ſo great a difference between theſe miracles and thoſe of the Goſpel, for frequency, greatneſs, evidence, and unqueſtionable certainty, and alſo between the certainty of the atteſtation and tradition of the one and the other, that the one is only probable, or morally certain, the other hath a certainty that may well be called Phyſical, and

and is cleerly infallible. The Curing of a Diſeaſe, or the Raiſing of a dead man, atteſted by a few witneſſes, or by a Congregation, is not like an Age of Miracles, whereof ſome were done before thouſands, and by which ſo many Countries were convinced and made Diſciples.

2. Yet I further anſwer, that even theſe Miracles are atteſted by ſo many and honeſt witneſſes, ſuch as *Auſtin* and many of the Fathers, that they are credible to reaſon; and though they have no ſuch certainty as thoſe mentioned in Scripture, yet are they ſtrongly probable, and morally certain. Both therefore may well be believed, but with a different belief, according to the different Evidences.

3. And that theſe later, were not wrought in Atteſtation of any Error, but of the truth of Chriſtianity, is Evident in the profeſſions of thoſe that ſought them, and thoſe that report them. It was not to atteſt any undue worſhip of the Martyrs or the Croſs, but to atteſt the Truth of that Faith which the Martyrs ſealed with their blood, and to advance the honor of Chriſt whom the Infidels derided, becauſe he was crucifyed. So *Auguſtine* in the next (ninth) chapter ſaith, [*Whereto do theſe Miracles Atteſt, but to this Faith, in which Chriſt is preached to have riſen from the dead in the fleſh, and with the fleſh to have Aſcended into Heaven? For the Martyrs themſelves were Martyrs, that is, witneſſes of this Belief, and giving Teſtimony to this Belief; they endured the great hatred and cruelty of the world, and overcame it, not by Reſiſting, but by Dying. For this Faith did they Dye, who could obtain*

theſe

theſe things of the Lord, for whoſe name they were ſlain. For this Faith, their wonderful Patience did precede, that ſo great Power in theſe Miracles might follow after. For if the Reſurrection of the body to an everlaſting ſtate, either went not before in Chriſt, or will not come as is foretold by Chriſt, or as is foretold by the Prophets, by whom Chriſt was foretold; why then can the Martyrs do ſuch things, who were ſlain for that Faith, by which this Reſurrection is preached? &c.]

4. Conſider that the caſe of the Church then, and their manner of uſing the Croſs, and the Memories or Reliques of the Martyrs, was much different from that of the Papiſts now: And therefore the moſt Religious godly people did uſe them then without ſcruple, though now ſuch people refuſe the popiſh uſe of them. For then the Church lived among perſecuting Heathens, and their Chriſtianity was a hazzard to their lives, ſo that

1. There was a ſpecial neceſſity of ſome encouragements from God anſwerable to their great tryals; or elſe how ſhould men have endured them, and Chriſtianity have been maintained & increaſed as it was? Fleſh will be fleſh: and Life will be ſweet; and Death will be to Nature the moſt unwelcom and abhorred gueſt in the world: and God works in a way agreeable to mans Nature, by outward means of Encouragement, as well as by inward Corroboration. Therefore was he pleaſed to encourage men to the flames, to the ſword, to the jawes of wild beaſts, and all the torments of bloody Tyrants, by doing Miracles rather at the Memories or Graves of the Martyrs, then elſewhere; & hereby making

making their names honourable, and ſuch a death more evidently deſirable.

2. There was then greater reaſon to expect Miracles, then now. Even for the convincing of the Heathens that they might be drawn to believe. For though Miracles ceaſed to be ordinary or ſo frequent after the Apoſtles times, yet did God continue them in ſome degree for many hundred yeers, that by degrees they might help the extirpation of Infidelity.

And it was a more reaſonable and leſs culpable thing then, for Chriſtians to uſe the ſign of the Croſs, before Heathens that ſcorned a crucifyed Chriſt; and to honor the Martyrs, and chooſe the place of their Graves or Memories, for their Prayers, where they found God to do ſuch extraordinary things, for encouragement to Martyrdom, and atteſtation of his truth, then it is now for us to do ſuch things where the caſe is altered, and the reaſon ceaſed; much leſs ſhould we uſe them with Religious worſhip to the Creature, as giving it that which is proper to God.

5. If it were granted that the uſe of the Croſs, and the praying at the Memories or Graves of Martyrs, was then an Error, yet is it clear that it was not them, but the Chriſtian Faith that God atteſted by thoſe Miracles. For ſo the Reporters profeſs, and ſo the Chriſtians judged, and did expect. And God may well Atteſt his own Doctrine, even where there may be ſome miſtakes in mens ſeeking or expecting his Atteſtation. He would not neglect the owning of Chriſtianity againſt the learned and cruel Heathens, becauſe of ſome ſmall Circum-

ſtantial errors in his ſervants.

7. And where it is ſaid, Theſe Miracles were done by Praying to the Martyrs: I anſwer, 1. If that had been ſo, yet the caſe is anſwered in what is ſaid already: It was not ſuch Prayers as the Papiſts uſe to deceaſed Saints and Martyrs now, as ſuppoſing them to Know our particular wants, and to be able to relieve us; of which I deſire you to peruſe Biſhop *Uſhers* Anſwer to the Jeſuits challenge, on this point of praying to Saints! 2. But indeed there is no ſuch thing, appears in the words of the Reporter. Indeed there is twice mention made in *Auſtin* there of praying *ad Martyres*, but that I ſuppoſe to be no more then *apud Martyres, id eſt, apud Martyrum Memorias*; *ad* being uſually put for *apud*. Its true alſo, that *Auguſtine* mentioneth the Martyrs Impetration of the things, or elſe their actual inſtrumentality in effecting them, he knows not whether.

But firſt, This is but his own Interpretation of the matter.

Secondly, He ſpeaks not of any particular Prayers of the Martyrs for perſons in ſuch particular diſtreſſes; but of Impetration in General, whereby he may underſtand either, 1. That their holy lives & Martyrdom were ſo acceptable with God (which the Fathers commonly called Meritorious), that he would do ſuch works for the manifeſtation of his Acceptance, and encouragement of others to the like. 2. Or that their prefent perfection in Glory makes them ſo pleaſing to God, that he will thus manifeſt it. 3. Or that their general ſupplications for their diſtreſſed Brethren on earth, are heard

heard and do obtain ſuch particular deliverances: All which do imply no particular knowledge of all our particular caſes, nor yet any warrant that we ſhould pray to them.

Thirdly, but if it could be proved that the uſe of the Croſs, and the praying to Martyrs at their Graves (in a ſubordination to Chriſt) were approved by Miracles, we ſhould have more reaſon to approve of ſuch Practices, then to queſtion the Miracles or doctrine of the Scriptures.

Obj. 15. But when you have made the beſt of it you can, you have but a Moral certainty of the truth of the Chriſtian Religion, which dependeth upon the credit of the Witneſſes, and therefore may deceive you, and ſtrictly is no certainty at all: For mans actions are contingent, and his nature, as you confeſs, exceeding corrupt, and therefore your humane teſtimony of theſe Miracles may be falſe.

Anſ. 1. If It were but a Moral certainty, yet may it be ſo great that he were mad that would not ſo far believe it, as to venture all his hopes and happineſs upon it. If by the Laws of Nations, mens eſtates and lives ſhall ſtand or fall upon the teſtimony of two ordinary witneſſes, which afford ſcarcely a Moral certainty, how much more credible may a fuller teſtimony be? If your own Father Brethren, Kindred, and honeſteſt neighbours ſhould all ſay and ſwear that they ſaw ſuch or ſuch a thing with their eys, or heard men ſpeak ſuch languages with their ears, would you not ſo far believe them, as to venture your life upon the truth of it? Eſpecially, if they would all dye in the atteſting of it; and yet more eſpecially, if you muſt venture much

more then your lives by refuſing to believe it.

2. But I ſay, that in our caſe we have not onely a Moral Certainty, but a Natural: Or, that we may not quarrel about words, call it what you pleaſe, but it is a Certainty as infallible as that of ſenſe it ſelf. This I have proved already: and for further cleering it I will conſider the words of one that denyeth it; and that ſhall be *Petr. Hurtad. de Mendoza* in his *Phyſic. Diſput.*8, *de Anima Sect.*3 *Sect.* 23,24,25. *pag.* 570. (I have elſewhere examined the words of *Rada* and *Rob. Baronius* denying faith to have Evidence, in my Reply to Mr. *Blake*,) *Hurtado* asks this queſtion, *To what ſpecies we muſt reduce the Evidence of a Teſtimony?* And he Anſwers, *To a Moral Certainty: becauſe though we have a phyſical Evidence of the Teſtimony, yet of the thing teſtified we have not ſimply Evidence, but Obſcurity. But if we did evidently know the Teſtimony of God, then we ſhould evidently know the thing teſtified, becauſe it is gathered from two evident Principles*, viz. *That God cannot Lye, and that he Revealed that thing.*]

To this I Reply, We have infallible Evidence that theſe Miracles were done in confirmation of the Chriſtian Faith: and conſequently that it is revealed by God. For the further cleering of which let us follow this Author yet further. He next asketh, [*What ſort of Evidence is that by which I believe that there is ſuch a place as* Rome, *upon the witneſs of ſo many men atteſting it?*] *Anſ.* It is phyſical: for it is impoſſible even in a phyſical ſenſe, that ſo ſo many men in ſo many ages ſhould(ſo)lye, ſo that I have no leſs Evidence that there is a City called *Rome*, then that all fire is heating. Obj.

Obj. *Then humane Faith may have phyſical Evidence?*

Anſ. I deny the conſequence: becauſe that it is not an act of faith, but of knowledge: for it reſteth not upon humane teſtimony, but on a Phyſical repugnancy, by which, I ſee that ſo many men could combine to lie; but humane faith reſteth on the teſtimony of one or more men, who could Phyſically combine to lie, and therefore it is obſcure and uncertain. The reaſon is at hand; becauſe that (former) aſſent ariſeth from two principles, which ſuffer not any diſſent. The firſt is this, *It is impoſſible for ſo many men in ſo many ages to meet or combine to lie.* The ſecond is, *So many men in ſo many ages doe witneſs this.*] So far the Author: But I infer that the ſame, or as infallible Phyſical evidence have we of the truth of the miracles by which the Holy Ghoſt did witneſs to the Chriſtian Faith: For firſt, it is naturally impoſſible that ſo many Churches in ſo many Countries of the world, at ſuch a diſtance, ſhould combine to lie, in telling the world that the Holy Ghoſt was given, and tongues ſpoken, and miracles done among them for ſo many years, if it had not been ſo. 2. Conſider well, that though man be a free Agent, yet he hath a nature as well as a free will; and that *Voluntas ipſa eſt quædam Natura*; The Underſtanding naturally enclines to truth; the Will hath naturally good, as good, for its object; and evil, as evil, it ſhunneth. And though yet it be free, and its acts contingent as to the means, becauſe of its own and the underſtandings in determination, yet its freedom is, *ſervato ordine finis*, and

his willing of his own felicity as the end is with a freedom conſiſtent with a neceſſity, and is natural, though not ſtrictly *per modum naturæ*, as bruits deſire their objects. Man as well as bruits, hath a nature that cannot but love it ſelf, and deſire its own welfare, and abhor death and miſery, temporal and Eternal. And therefore though here and there a man in ſome deſperate paſſion may make away himſelf; yet we are phyſically certain that it muſt be a thing which they do indeed believe, that muſt perſwade Cities and Countries of people in their wits, to caſt their eſtates and lives into the hands of bloody Tyrants, and utterly ruine their worldly hopes. It is therefore a very natural impoſſibility that ſo many thouſands, of ſo many parts of the world, ſhould entertain a doctrine which pretendeth to be underpropt by frequent Miracles, and theſe done in their ſight, and by or upon themſelves, and which promiſeth to give the Holy Ghoſt to all that receive it, for the effecting of ſome extraordinary gifts, and to deliver this Doctrine and the Records of it to the world as True, and to forſake all worldly Hopes, and caſt themſelves on apparent miſery in the world, and lay down their lives, in the atteſting of theſe things, without any Hopes of worldly advantages by it, if they did not believe or judge theſe things true: and they could not judge the objects of their own ſight and hearing true, if they had not Known them ſo to be: And eſpecially when they do all this in Hope of a Bleſſedneſs in the life to come, where it is impoſſible that ſo many men of Reaſon, ſhould expect to be Bleſſed for conſpiring in a Lye, but rather to be everlaſtingly Curſed

Curſed and miſerable, by the juſtice of that God from whom they expect their Reward. I conclude therefore that the caſe being reſolved into mans natural Principles and inclinations, ſo cleerly as it is, there is a Natural Evidence of the Truth of theſe Miracles. If it be a Phyſical Certainty that there is a City of *Rome*, it is alſo a Phyſical Certainty that there were ſuch and ſuch Parliaments in *England*, and that they enacted ſuch and ſuch Laws as now bear their names, and that there was ſuch a man as *Cicero, Virgil, Ovid, Ariſtotle*, who wrote ſuch Orations, Poems, Syſtemes of Sciences, &c. And a much cleerer Phyſical Certainty have we (incomparably more clear) that the Holy Ghoſt was Given, and ſuch Miracles wrought in Atteſtation of the truth of the Chriſtian doctrine.

But *Hurtado* proceeds thus,

Obj. 2. *Then the Teſtimony of the Martyrs gives us a Phyſical Evidence of the Myſteries of Faith; becauſe it is impoſſible that ſo many Martyrs ſhould combine to Lye.*

Anſw. I deny the Conſequence: becauſe they confeſs they know not Evidently the things which they affirm: ſo that though it be Evident that they All believed the Myſteries for which they dyed; yet are not the Myſteries themſelves Evident; becauſe that which I teſtifie cannot be more Evident to him that heareth, by my teſtimony, then it is to me: but theſe Myſteries were obſcure to the Martyrs, therefore to us. But in the (former) caſe of the Queſtion, where ſo many witneſſes have Evidence of the thing atteſted, and their teſtimony is evidently true, there the thing it ſelf is Evidently True to us.]

To which I reply, that the later is our very Caſe, and his anſwer is not to the Caſe that we have in hand. For the Queſtion ſhould not be only of the Martyrs, but of all the Churches of the firſt age: and it ſhould not be directly of the myſteries of Faith, but of the Miracles which they did or ſaw, which were matters of frequent publike fact. Therefore I ſay 1 The Martyrs had as full Evidence (in the later ages) that they received from their Teachers and Anceſtors, the Records of Chriſtian doctrine and Miracles both, as the witneſſes which you mention have that they ſaw *Rome*. And 2 the firſt Churches had as good Evidence that the Holy Ghoſt was extraordinarily given, and Miracles wrought before their eys, and ſtrange Languages ſpoke among them and by themſelves, which they were never taught by man, as your witneſſes are certain that they ſaw *Rome*. 3. And that theſe Miracles, being the effects of Gods Power, are his own ſeal, which cannot be ſet to a Lye, to lead the world into remedileſs deluſion, this is a moſt Evident Conſequent from the great Principle [that there is a God: and that this God is merciful, juſt, wiſe, faithful and the Ruler of the world.] ſo that upon this Philoſophers own grounds, it is cleer, that the firſt Churches having Evidence of the Miracles, had thence Evidence of the certainty of the Doctrine; though the myſteries of that Doctrine were not Evident in it ſelf. Nor did theſe Churches ever doubt of the Truth of the Miracles, much leſs profeſs that they had no evidence of them, as he ſaith, they did of the myſteries, but contrarily, became Churches by the Cogency of that Evidence.

In

In all this I have ſpoke nothing of thoſe Inherent Evidences of its Verity which the Chriſtian Doctrine conteineth in itſelf: It being moſt evident that no good ſpirit would lye in the name of God, nor deceive the world by falſe pretending his Authority: and that no *evil ſpirit*, either *could* do ſuch Miracles, without that Commiſſion, which the faithful and gracious Ruler of the world, would never grant; or *would* if he *could*, by ſuch extraordinary means promote a doctrine that Reproacheth and diſgraceth him, and deſtroyeth his Kingdom, and tendeth wholly to bring man back to God, and reſtore man to the purity of his Holy Image, and to a Bleſſed Communion with him that made him.

Nor do I in all this make much mention of that Evidence *à poſteriore*, even the Holy Ghoſt within the Believer himſelf, and the bleſſed effects of this doctrine upon his ſoul: Though every believer hath this witneſs in himſelf, whereby he is confirmed in the Faith: becauſe this is an Evidence which unbelievers have not in themſelves, nor can well diſcern in others: and we ſpeak of thoſe that even an Infidel may behold: As alſo becauſe I have ſpoke of this heretofore on 1 *Joh.* 5. 10,11,12.

Obj. 16. But why have we not Miracles ſtill, as well as they heretofore. *Anſw.* Having ſaid enough to this before, I will onely add the words of *Auſtin*, in anſwer of this queſtion, wherewith he begins the foreſaid *chap.* 8. *lib.* 22 *de Civit. Dei* [*I might ſay, that before the world believed, Miracles were neceſſary that he might believe: He that yet asketh for Miracles* (*or wonders*) *that he may believe, is himſelf a wonder, who believeth not when*

the

the world believeth. But they speak this, that it might be thought that no such Miracles were ever wrought. Whence then is Christ as taken up into heaven in the flesh, everywhere proclaimed with so great belief? Whence is it that in so learned times, which reject all impossibilities, the world did believe incredible things too miraculously without any Miracles? Will they say the things were credible, and therefore believed? Why then do they not themselves believe them? Our answer therefore in short is this: Either an incredible thing which was not seen, was believed because of other incredible things which were Done and Seen; Or else certainly, a matter so credible that it needed no Miracles to evince it, doth convince these men of their great infidelity.] So far *Austin.*

And *Ambrose* answereth the same question thus, *in cap.* 12. *p. ad Corinth.* [*At the first, Miracles were necessary, that the foundations of Faith might be firmly laid: but now they are not necessary because the people draw each other to the Faith, by their simple preaching, and the sight of their good works.*]

See also how *Chrysostome* answers the same Objection, *in Homil.* 33. *in Matth:*

Christs Witness within Us,

THE BELIEVERS Special ADVANTAGE AGAINST *TEMPTATIONS* TO INFIDELITY.

JOH. 15.26,27.

But when the Comforter (or Advocate*) is come, whom I will send unto you from the Father; the Spirit of Truth which proceedeth from the Father, he shall Testifie of me.*

And Ye *also shall bear witness, because ye have been with me from the beginning.*

LONDON;
Printed by *T. N.* for *Thomas Underhill*, 1655.

READER,

While the foregoing Sermons on Gal. 3. 2. *were in the Press, I thought it not unmeet to peruse this Sermon and annex thereto, to make up the Discourse more useful to true Believers. I confess I did purposely handle this Text more largely when I preached on it, with the* 11, *and* 12 *verses, for the explication of another point: and this was but slightly touched on the by: Yet because it is* suitable *to the rest, and* seasonable *for weaklings in these* shaking *times*, I *have chosen to annex it, in hope it may somewhat conduce to their establishment, whereto I desire of God that he will use and Bless it.*

1 Joh. 5. 10. *He that Believeth on the Son of God hath the witness in himself. He that believeth not God hath made him a Lyar; because he believeth not the record that God gave of his Son.*

Sect. I.

THe Apostle having in the fourth and fifth verses, extolled the Grace of Faith in Christ, from its successful victory over the world; doth proceed in the following verses to magnifie it, 1. From the full and certain Testimony, which doth animate and support it. 2. From the nature of its object and office. The first he doth in the 6,7,8,9, & 10 v. The later in the 11, and 12, and some following, In the 6,7, and 8 v. the witnesses are innumerated, in the 9 v. the validity and unquestionable Authority of the Testimony is proved. In the 10 ver. is declared, 1. The Priviledge of true Believers, and

the

the Advantage which they have for further certainty. 2. The hainouſneſs of the ſin of Infidelity.

Though it be the firſt part of the 10 verſe which I am now to handle, yet becauſe we cannot ſo well underſtand what is meant by [*The Witneſs*] here, unleſs we look back to the precedent verſes, let us briefly conſider them.

In the ſixth verſe the Apoſtle extolling the object of Faith, the Lord Jeſus Chriſt, declareth with what convincing Evidence he ſhewed himſelf unto the world: [*He came by water and blood, and it is the Spirit that beareth witneſs, becauſe the Spirit is Truth*] whereupon he further enumerateth the glorious Trinity of Witneſſes in Heaven, and the Trinity of Witneſſes on Earth: *ver.* 7,8. The extraordinary diverſity of reading, in theſe two verſes, and the ſpecious Arguments brought for each of them, I purpoſely overpaſs, as not concerning much my intended buſineſs: but what theſe Witneſſes are I ſhal briefly enquire. 1. The Father, the Word, and the Spirit, are the three in Heaven which bear witneſs: It is on Earth that they Witneſs; but it is in Heaven that theſe witneſſes are in glory.

1. The Father witneſſed of the Son, as by deſcribing him in propheſies and promiſes, before his coming, ſo by many notable atteſtations at his birth and afterward, ſending a Chore of Angels to predicate and honor his Nativity; leading men to him by an extraordinary Star, and other like means: and in an eminent manner at his more ſolemn entring upon his Office, at his Baptiſm, Proclaiming him by a Voice from Heaven to be his beloved Son, in whom he was well pleaſed: and to this teſtimo-

Mat.17.5 Ioh.5.32 & 8.18. Mat. 35. 17.

Teſtimony the text may ſeem to have ſome ſpecial reſpect: As alſo he owned him by a Voice from Heaven before his ſuffering, *Joh.* 12. 28. and divers other ways.

2. The Lord Jeſus himſelf, the word of the Father, hath fully atteſted his own Office and Doctrine not by naked Affirmations onely (for if he ſo bore witneſs of himſelf, he tells us, his witneſs were nothing): But by proving his Miſſion and Commiſſion from the Father, by the Prophets, by his Doctrine, and by the Works which he did: which were ſuch as perfectly anſwered his Commiſſion, and ſuch as no man elſe could do.

3. The Spirit bore witneſs to Chriſt and his truth, both in the mouths of thoſe Prophets that foretold his coming, and by a more full Atteſtation when he was come, when he was baptized, it lighted on him in the form of a Dove: in himſelf and his Diſciples, it glorioufly appeared, as I have more largely expreſſed in the foregoing diſcourſe.

But for the three Witneſſes on Earth, though we are agreed in the Matter, yet Expoſitors are not of our minde about the ſenſe of the words in this Text; what is meant, by Spirit, Water, and Blood. The firſt doubt is, what is meant by the Spirit? If it be the Holy Ghoſt, then is not this witneſs on Earth, the ſame with one of thoſe in Heaven? To avoid this, ſome like thoſe Copies that leave out the ſeventh verſe; ſome (as *Piſcator*) by the Holy Ghoſt here, underſtand the Goſpel: ſome take it onely for the Spirits which with the water and blood went out of the ſide of Chriſt on the Croſs. I rather judge that in the 7th. verſe by the Spirit is meant

Ioh.5.36 1 Ioh.1.1 Ioh. 1.1. Act.2.3, 4,32. Act. 9.3, 4,5,6. Ioh.4.26 & 5.17, &c.& 6, 29,&c. & 7. 46. & 8.12, &c. & 10. 24, &c.Mat. 3. 16. Ioh.1.33 34.

meant the Holy Ghoſt conſidered, as he is in Heaven inGlory, but witneſſing on Earth: But in the 8 ver. is meant the ſame Holy Spirit, as he is and witneſſeth here on Earth. For as he Appeared in the ſhape of a Dove on Chriſt, and of fiery tongues on his Diſciples, ſo is he ſaid to *Be*, to *Dwell* and work in the ſouls of Believers.

Ioh.10, 36.25.38 & 5. 32, 36. Act.ii.22 Ioh.14.2 & 15.24, 26.& 16. 13.&14. 26. 1 Cor. 2. 10,11.

The cleanſings in the Law were by water and blood: by blood for Expiation, and by water for Actual Abſterſion. But as Chriſt was to be the true Efficient of what theſe were the Types, ſeeing the Law it ſelf could neither Expiate nor Clenſe a defiled ſoul, ſo eſpecially was the gift of the Spirit a thing beyond the compaſs of the Law, and the eminent Priviledge of thoſe Goſpel times, and the ſpecial witneſs to the verity of his Word. It is not unlikely that in the ſixth verſe the Apoſtle had reſpect to Chriſts fullfilling the legal types (as *Calvin*, *Piſcator*, and others judge) and ſo here alſo: but how was it that he fullfilled them? I ſee no reaſon why we ſhould reſtrain the ſenſe to any one Act or paſſage of Chriſts life, as many do, but more comprehenſively expound it thus. It was both Expiation of Guilt, and Abſterſion of the filth of ſin, that loſt ſouls did need for their Recovery: It was both which the law prefigured to be done by the Meſſias: It is both that he did; And ſent forth his Spirit in a moſt Eminent Triumphant manner to do the *One*, and by wonders alſo to bear witneſs to his Name in the World. He was himſelf Baptized, firſt with *Johns* Baptiſm of Water, and then by the Holy Ghoſt deſcending on him as a Dove, at the chief entrance upon his work; and laſtly, by a Baptiſm of

Ioh.1.28 Eph.5. 27. Tit. 3.5. Heb.10. 22. Ezek.36. 25. Iſa. 1.16: Ier. 4.14.

of Blood in the *Excitus*, toward the finiſhing of his preparations on Earth. He ſweat Water and Blood in the Garden in his Agony. He ſhed Water and Blood from his ſide upon the Croſs. He lived accordingly, a life, firſt, of pure Innocency, without ſin; ſecondly, a life of Suffering, even to the Death of the Croſs, both to expiate our ſins, and to ſeal his Teſtament, and to teach us Self-denial and Patience, by his example; thirdly, he walked in the power of the Holy Ghoſt, doing wonders, and doing good, and was quickned and raiſed by the Spirit from the Dead. And as theſe Teſtimonies were left by him on certain Record, ſo did he accordingly tranſcribe it upon the Souls of his Diſciples, and do theſe works alſo on them, and drew out his Image on their Souls, and left his cures, and wonderous gifts thus viſible on Earth, to be witneſſes of him in the world.

Joh. 18. 37. 1 Tim. 6. 13.

Firſt, The Spirit he poured out on his Church, even to the aſtoniſhment of the world, and the conviction of Unbelievers, by the various and mighty works which were done: And he gave it to be reſident in true Believers, as his Houſe and Temple.

Acts 1.5, 8. & 2. 1.

Secondly, He cleanſeth them by his Word and Spirit, from their former uncleanneſs, even the filth of ſin.

Thirdly, He waſheth them in his Blood by the application of it, in its fruits, from the guilt of ſin: He bringeth them to ſo much Self-denial, as in preparation and reſolution, to lay down their lives, and ſhed their blood for him; and when he calleth them to it, he wonderfully ſuſtaineth them; ſo that

that his people are living witneſſes of his power and truth. The Spirit of Power on the firſt Churches, and the Spirit of Holineſs on all, is his infallible witneſs; his ſanctified ones, that are cleanſed from their former wickedneſs, are his witneſſes; his Pardoned, Juſtified, Adopted Ones, are his witneſſes. And as they are thus objectively a threefold witneſs to him, ſo are they actually, effectively, and expreſly. They give him themſelves, and fulleſt Teſtimony in a threefold Baptiſm, as it were. They are baptiſed with Water, and there openly own him, and take him for their Redeemer: They are oft-times baptiſed with Blood in Actual Martyrdom, and ſo own him to the Death: And in the Sacrament of his Supper, they feed upon his Blood, and renew their Reſignation, and their Teſtimony of him. They are baptiſed with the Holy Ghoſt, and then exalt him in the Throne of their Souls, and his Kingdom is ſet up within them.

In the firſt Age, and long after, the Churches uſed to mix wine and water in the Sacrament, as appears in *Juſtin Martyrs* Apology, and in many others.

And thus we ſee what are the three witneſſes on Earth, *viz.* The Spirit, Water, and Blood.

Sect. II.

LEt us now ſee what is that [*Witneſs in our ſelves*] which the Text in hand mentioneth. I ſee no reaſon to reſtrain this neither, to any one way of having the witneſs in our ſelves, but ſhall take it more comprehenſively.

1. He that believeth hath the Witneſs in himſelf, in that he hath received Gods Teſtimony of his Son;

Son; and ſo that which was external, is admitted within, and that which was an object aptitudinal, offered, propounded, and the reception of it commanded, is now become an object actually believed and entertained. And thus all Believers have the Witneſs in themſelves, as the object is in the preſent Act, and ſo in the Recipient-Agent.

Object. *That is no more then to ſay, He that believeth, doth believe.*

Anſw. It is to declare what believing is; it is the reception of the Divine Teſtimony; and ſo upon our believing, that which was before onely *without* us, written in our Books, or ſpoken by men, is now *within* us, tranſcribed by the Spirit of Grace, upon our hearts. But yet, though this be part of the ſence, I take it not for the whole; therefore I adde,

2. He that believeth hath the Witneſs in himſelf, in the *Radicated habit* of the foreſaid belief, ſuppoſing him to be a ſound Believer: For it is the Spirit of Chriſt that worketh this Faith; that not onely revealeth the object from without, but *ſeeth* it alſo on the Soul, as a man doth a Seal by impreſſing it on the Wax. And the ſame Spirit confirmeth and maintaineth this Habit, having made it his office to be the Sanctifier of Believers, and the finiſher of their faith: So that as he *believeth*, ſo he *ſhall believe*; the Spirit of Life being the preſerver and maintainer of his Faith.

3. He hath alſo the Witneſs in himſelf more confirmedly, in that the ſame Spirit is at hand to be the *Exciter* of his faith; and not onely to give him a habit, or power, but alſo to cauſe him to

bring it forth into Act; ſo that it is no ſmall advantage againſt temptations to Infidelity, which he that ſoundly believeth hath already in himſelf.

4. He that believeth hath by the ſame holy Spirit, not onely his underſtanding thus cleared and perſwaded, but alſo his *will* effectually *enclined* to Chriſt, and to God the Father by him; and his *heart affected* ſo much with the *goodneſs* that is in him, and the *goodneſs* that hath flowed from him; in the wonders of Love which he hath manifeſted to ſinners, and with the *goodneſs* which he is in *hope of*, when the promiſes are all fulfilled; that there is by theſe, as it were, a new Nature within him: He hath new Thoughts, new Deſigns, new Deſires, Hopes, Love, Delights; he is now driving a new trade in *this* world, for *another* world, and ſet upon a work which before he was a ſtranger to; ſo that he is now become in Chriſt a new Creature, old things are paſſed away, and all things are become new, 2 *Cor.* 5. 17. He that would now tempt him to infidelity, and perſwade him from Chriſt, muſt not onely perſwade him againſt his radicated, maintained Belief, but alſo againſt his Love, his Deſire, his Hope, his Joyes, againſt his very Heart, and new Nature.

5. And it increaſeth his advantage, that this Love, Deſire, Hope, and whole new Diſpoſition, is radicated, maintained, and excited by the ſame holy Spirit, who dwelleth in the Soul, and manageth it for Chriſt, even as his belief it ſelf is: And the very radication, maintaining, and exciting of true belief, is the radication, confirmation, and exciting

citing of theſe, as the moving of the firſt Wheel, is the moving of the reſt.

6. But the moſt obſervable part of the ſence, is this, That all theſe received Impreſſions on the Soul, are a ſtanding Teſtimony in us, which we may have recourſe to for the future, for the repelling of Temptations, and the confirmation of our Faith. They are *a witneſs within us*, as the objects or evidence, for our *future belief*; and not onely, as I ſaid before, as the received object of our preſent belief. Our preſent actual, and habitual faith, and renovation of our Souls, and the ſacred Inclinations and Actions therein contained, are a ſtanding evidence *within us*, as the written Word, and the Miracles of Chriſt, are *without us*; from which we may ſoundly argue for the verity of Chriſtianity, and may look on them as an infallible Teſtimony for Chriſt. For none but the Sacred Redeemer of the World, approved by the Father, and working by his Spirit, could do ſuch works, as are done on the Souls of all that are truly ſanctified.

7. And I ſuppoſe it is not the leaſt part of the Apoſtles meaning, That he that believed *then*, had that extraordinary Spirit of Wonders, in one kinde or other, which was purpoſely *then* given to be a Seal to the Chriſtian Verity, and the great Witneſs of Chriſt: For the promiſe, *Mark* 16. 17. was fulfilled then in one ſort or other; in one meaſure or other, to all Believers; at leaſt to *all morally*, that is, to the Generality, or Ordinarily.

I ſhall not adde here, that immediate Witneſs of the Spirit *within us*, which ſome aſſert as onely ſufficient; which is neither an objective teſtifying

from *without*, nor an objective teſtifying by the foreſaid *Works* of *Grace within*; nor an effective Teſtimony by producing our belief of the objective Teſtimony (all which I have aſſerted;) but is moreover, firſt, either another Internal Objective Teſtimony, as by an inward Word or Enunciation of another to our minde; ſecondly, or elſe an efficient teſtifying, by cauſing us to believe without the Objective Evidence; or onely upon this laſt ſuppoſed Internal Enunciation of his own: For theſe Enthuſiaſms or Inſpirations, let them boaſt of them that have them; but let them not blame me, if I prove them not common, or neceſſary to all; nay, if I prove that the former without them, are a ſufficient Teſtimony within us, of the truth of Chriſts Doctrine. Concerning this Controverſie, I refer the learned Reader to what is already fully written of it, by *Rob. Baronius in Appdix Cont: Turnebull.* againſt *Spalatenſis*, and by *Ampraldus in Theſ. Salmurienſ.* in the Diſputation of Scripture, and the Spirits Teſtimony. And with I, I mention not here the Spirit it ſelf the efficient, as dwelling in us, diſtinct from his works, becauſe it is not the τὸ μαρτυρῶν, that is here ſaid to be *in our ſelves*, but the ἡ μαρτυρία; not the *Teſtis*, but the *Teſtimonium*; though the Engliſh word, [*Witneſs*] ſignifie either; and though I know that other places of Scripture ſpeak of the Spirit himſelf within us.

You ſee then the chief difficulty in the Text explained, [*What it is to have the Teſtimony or Record in our ſelves!*]

Queſt.

Queſt. *But have all Believers this Teſtimony in themſelves, or ſome onely?*

Anſw. All! but not all in *one degree*; nor all in the ſame *ſort*, as *ſome* have had it. The Spirit of Sanctification is common to all true Believers; but ſo is not the Spirit of Miracles, or extraordinary Gifts, though this alſo was ordinary in the firſt Age of the Chriſtian Church.

Queſt. *Is it* onely *Believers that have this Witneſs in themſelves?*

Anſw. Not onely *true* and *ſound Believers*, but alſo Hypocrites, unſound and half-Believers, had the Spirit of Miracles in the firſt Age, which was a Teſtimony within them; but *onely* true and ſound Believers have the Spirit of Sanctification: And I think, it was onely ſuch ſound Believers that had [*The Promiſe*] of the Spirit for extraordinary Gifts and Miracles; and that all other had it, *above and beyond Promiſe*, as to any promiſe made to *themſelves*; but yet as the *fulfilling* of a Promiſe *to the Church*, and to ſome that might receive the benefit of them. But its of no great moment, eſpecially to our preſent buſineſs, which way this laſt is determined.

Sect. III.

THe Reaſons why God will have [*All true Believers to have the Teſtimony of their Chriſtian Religion in themſelves*] are theſe, among others (ſo far, as we may preſume to give a Reaſon of Gods will, from the thing.)

Reaſ. 1. It was Gods Will in revealing Chriſt to the world, that his Revelation ſhould be a means of the Reſtoration, and perfect felicity of his choſen ones; which it could not be at a diſtance, nor without being entertained into the inwards of their Souls. For it was the Soul that was wounded, and it is the Soul that muſt have the cure; to which end, the Application of the Plaiſter is neceſſary. That Light which ſhall illuminate a dark underſtanding, muſt be received into that Underſtanding it ſelf. That life which quickneth, muſt be in the ſubſtance which is quickned by it. If an external Revelation or Teſtimony of Chriſt, had been a fit means of it ſelf, to recover mens Souls, though they never received it, then might the Goſpel ſave all alike, even the haters and deſpiſers of it, as well as its trueſt friends; which is an unreaſonable conceit: Nay, what is it to be healed and recovered from our blindneſs, by the Goſpel, but to be our ſelves, informed, convinced, and enlightned by it? And what is that, but to have [*received this Teſtimony in our ſelves?*] To be happy, is to be made perfect in our ſelves, and in that perfection to enjoy God, our End; and our perfection lieth in the Image of God upon us, which partly conſiſteth in Knowledge, *Col.* 3. 10. and in a clear reception and diſcerning of his truth. It is not a Light, or Felicity, which is barely reported to us, that ſolaceth and ſatisfieth the Soul of man, but a Light and Felicity which he partaketh of himſelf.

Reaſ. 2. It is the nature of Gods real poſſeſſed Gifts, to manifeſt both themſelves and their proper

per cauſes, to the Soul that poſſeſſeth them; according to their degrees, and freedom of operation. Though ſometime through darkneſs, deluſion, and the ſtirrings of the contrary corruptions within us, we may be brought to overlook them, and doubt of their truth. Light hath a ſelf-diſcovering property, to them that can ſee; and life is a teſtimony of its own exiſtence, to the perſon that hath it; and ſo are the particular actions of Life: And as Grace is the teſtimony or diſcoverer of it ſelf, ſo alſo of its cauſe. It beareth Gods Name in the face or nature of it; it is his own Image, and therefore may diſcover much of him to the Soul that beareth this image. The effects of the Spirit and Doctrine of Chriſt, do ſhew what that ſpirit and doctrine are. If it make men holy, it is it ſelf more holy.

Reaſ. 3. It is the order of Gods works, that every foregoing part, doth tend to the promoting of that which is to follow: As the Revelation of Chriſt is the means of our believing, ſo our believing is a means of our fuller Sanctification, and ſo far, of our receiving the Spirit: As in the firſt age it was a means of their receiving the Spirit of Miracles and Wonders; nd that Spirit and Holineſs, is again a means of our increaſed Belief; even by teſtifying objectively to us the verity of the Promiſe, which we finde thus fulfilled in our ſelves; and therefore God will have us to have the Witneſs in our ſelves.

Reaſ. 4. It is Gods purpoſe in poſſeſſing his people with his Spirit, to make them the living Monuments of his Truth and Goodneſs; that they

they may bear upon them his Image and Superſcription; and as he is honored by the Truth and Purity which is found in his Laws, ſo will he be by the like excellencies that are found in his Saints. They ſhall alſo be everlaſtingly employed in his praiſes, which muſt proceed from a Heart that is filled with the lively ſenſe of his Goodneſs, and from a clear underſtanding of that, for which they praiſe him; and therefore they muſt have the Witneſs in themſelves.

Sect. IV.

Uſe. IF all true Believers, having the Spirit of Chriſt, have the Witneſs of the Truth of the Goſpel in themſelves; we may hence be informed, How great an advantage ſuch true Believers have, above all other men in the world, for the reſiſting and overcoming of temptations to Infidelity? and for a clearer diſcerning, and faſter holding of the truth of the Chriſtian Doctrine. Among others you may obſerve the difference in theſe particulars following.

1. Unbelievers have a teſtimony indeed without them, but it is *but* without them; and therefore not ſo near at hand for their uſe: But Believers have it engraven on their very hearts, and as near to them, as the very motions and inclinations of their own Souls.

2. Unbelievers therefore have but an external light and object, without an inward light, or eye, to

to diſcern them: For this which is the Witneſs *within*, is alſo the power of diſcerning the teſtimony which is *without*. But the ſound Believer hath this viſive power, and the light within to fit him to receive that from without. Like will to like. You may eaſier draw water to water, and by a place where water is before, then to or by the dry ground. You may eaſier kindle more fire where fire is before, then where is none. The firſt degrees diſpoſe to the reception of more. There is ſomething in the eye that hath a neerer likeneſs and connaturality, to the light without us proceeding from the Sun, then the hands or feet, or other parts have; or elſe the eye would ſee no more then they. And there is ſomething in a holy believing Soul, which is thus kin to the truth of the Goſpel, which is without us; and therefore doth fit the Soul to entertain it.

3. The true Believer therefore hath a double teſtimony; one without, and one within: But the unbeliever hath but the ſingle external Teſtimony alone.

4. The Witneſs *within* us, is more ſenſible and affecting. That which lieth as neer us as our own hearts, is liker to work more effectually and deeply, then that which is at a greater diſtance.

5. The Witneſs *within* us is ſtill at hand, when the temptation comes: Such Chriſtians do carry their Armor about them: they *live* ſtill in arms. When ever the Tempter aſſaulteth them to ſtagger at Gods promiſes, through unbelief, they have Arguments in their own hearts to anſwer the temptation: So that they are not ſo likely to be found unprovided,

unprovided, as other men are. Mens Bibles may be out of the way; their Teachers may be out of the way; their Memories may fail them, if they truſt onely to theſe. The Reaſons which one day a little moved them, may be forgotten the next day; or they may forget where the chief ſtrength of them lieth; or they may receive them with greater prejudice or diſadvantage, as being ſtaggered or perplexed with what is ſaid or ſuggeſted to the contrary. But the ſetled habituate Teſtimony within us, is not ſo much liable to changes; though, I know, that through temptations and diſtempers of Soul, this alſo may ſometime be much obſcured. But yet it hath a great advantage of the other.

6. The Witneſs *within* us is a permanent witneſs. It will go with us which way ſoever we go; it will accompany us through all ſtraits and difficulties to the end: But the external Teſtimony may be taken from us. Men may take from us our Bibles, our Teachers, and our Friends; or they may impriſon us, where we cannot enjoy them: But they cannot take from us the Spirit of Chriſt.

Conſider, therefore I beſeech you Chriſtians, Firſt, How great a mercy it is, that you have received; ſecondly, and how you ought to improve this Mercy?

SECT.

SECT. V.

1. AND firſt it may eaſily appear to you to be a very great Mercy, if you do but conſider theſe things following.

Firſt, Conſider; What it is that this Teſtimony doth witneſs within you? It is the doctrine of your Redemption and Deliverance, by the Son of God, and of your future Glorification in the fulfilling of his Promiſes. If the happy news of mans recovery by a Mediator, ſhould not have been true, then were we all ſtill in our ſin, and our Faith, and Hope were but vain and delufory, 1 *Cor.* 15. 14, 16, 17. [*If Chriſt be not riſen, then is our Preaching vain, and your Faith is alſo vain; yea, and we are found falſe witneſſes of God, becauſe we have teſtified of God, that he raiſed up Chriſt; whom he raiſed not up, if ſo be that the dead riſe not: For if the dead riſe not, then is not Chriſt raiſed; and if Chriſt be not raiſed, your Faith is vain; ye are yet in your ſins: Then they alſo which are faln aſleep in Chriſt, are periſhed. If in this life onely we have hope in Chriſt, we are of all men moſt miſerable: But now is Chriſt riſen from the dead, and become the firſt fruits of them that ſlept?*] What hope, or conſolation have we, but what depends upon the Truth of the Goſpel! If this glad tidings ſhould fail us, all fails us! What elſe doth give us aſſurance of a future Felicity? And without that, how wretched and deſpicable a Creature is Man? and how low and baſe, are all the tranſactions and paſſages of his life, if they be not ennobled by their

their reſpects unto that End: Even the blindeſt Infidel that denieth the Truth of the Goſpel, me thinks ſhould eaſily confeſs the goodneſs of its promiſed Happineſs; and therefore ſee cauſe to wiſh that it were true, (unleſs, as he hath brought himſelf under its Terrors.)

You ſee then it is the beſt news that ever came to the ears of man, that is atteſted to you by the Witneſs within you? It is that which may cauſe you to *live* in Hope, and Peace, and Joy? and to *die* in Hope, and Peace, and Joy, while you believingly look to a bleſſed Immortality, and upon your Reſurrection, as ſecured in the Reſurrection of Chriſt, and his promiſe of yours. Other men may confeſs that the truth of this is *deſirable*; but you have the truth of it witneſſed in your own hearts: To carry about with you ſuch a witneſs, is to carry about the matter of continual joy. The ſame Spirit which is your Sanctifier, is your Comforter, at leaſt, by maintaining in you, the grounds and fit matter of conſolation How happy is ſuch a Soul, that hath not onely the voice behinde him, ſaying, *This is the Way, Walk in it*; but alſo the Witneſs within him, that this voice is Divine, and telling him of the *End*, which by that way he may attain! No wonder if the life of ſuch a man be as a continual feaſt, and if he have a peculiar Joy, as he hath a peculiar Teſtimony; even ſuch as the ſtranger meddleth not with.

SECT.

SECT. VI.

Object. BUt if *all Believers have ſuch a conſolatory witneſs in themſelves*, firſt, *Why are ſo many of them ſtill troubled with doubtings, even about the Truth of Gods Teſtimony?* ſecondly, *Why are ſo many of them ſo dejected and diſconſolate, and live as penſive and ſad a life as others?*

Anſw. 1. One Reaſon is, Becauſe they do by quenching and grieving the Spirit, too commonly hinder the fulneſs of the work, wherein this inward Teſtimony doth conſiſt; and ſo the Goſpel is written on their hearts, in ſo ſmall a character, that it is not eaſie to read and underſtand it: Beſides the many blots which it receives by ſome provoking tranſgreſſions. They that cheerfully obey the Spirit in his Teaching and Guidance, and receive the *fuller* character of the Goſpel upon their hearts, and ſo are more fully conformed to their Head, *being transformed by the renewing of their mindes; that they may prove, what is the good, and acceptable, and perfect will of God*, Rom. 12. 2. Theſe have a ſtronger and more confirmed Belief, and uſually the ſweet effects of that Belief, in a greater meaſure then others do obtain.

2. Yet, becauſe this Teſtimony which all Believers ſtill have, is but Objective; that is, ſuch a work on their own Souls, which is a ſufficient evidence of the truth of the Goſpel, it may be often overlooked, and the Belief and Comforts not obtained, which yet in its kinde it is ſufficient to afford: For it is not *in every kinde*, but *in its own kinde*,

kinde, that the evidence is ſufficient; and therefore doth ſuppoſe the concurrence of other neceſſaries. There muſt be a ſtudious obſervation of this Record; and to that end, a keeping it from blots: And the ſame Spirit which dwelleth in us for Sanctification, muſt excite the Soul to this obſervation and improvement, and help us to read theſe evidences in our ſelves. So that in a neglected, diſtempered heart, when there is *naturally* ſtill a remnant of ſin, and confuſion, and *accidently* more confuſion; and where men are ſo ſtrange to themſelves, as moſt of us are, and ſo little addicted to ſelf converſe, and ſo little acquainted with it; and caſt alſo ſo many impediments in their own way, and draw a veil over their evidences: What wonder if we do too defectively reap the fruit of them, and if ſuch have yet much ſtaggerings at the promiſe of God, and much diſquietneſs and ſadneſs in themſelves?

3. And for Conſolation, it is not th ehigheſt, nor moſt neceſſary part of the Spirits works; and therefore he oft layeth it by, when ſo doing is neceſſary to the promoting of our Sanctification; and will oft trouble us, or ſuffer us to be troubled, that he may heal us of that which is the cauſe of our trouble, and would elſe trouble us for ever. Though it be his office to be the Comforter, yet he doth not all way comfort, becauſe he muſt by ſorrow prepare for ſeaſonable wel-grounded comfort. You may have an expert Phyſitian with you, who may go on ſucceſsfully in the cure; and yet not all way give you preſent eaſe, but ſometime give you that which will irritate the diſeaſe, and increaſe

increaſe your pain. Though the Kingdom of God do partly conſiſt in *joy in the Holy Ghoſt*, yet as ſorrow doth frequently prepare the way, ſo is it by ſorrows frequently clouded and interrupted.

The Witneſs within us then is a ſtanding cauſe of conſolation; but yet if through our folly we mar our own comforts, and make not uſe of the matter of them within us, or occaſion the Spirit to leave us unto ſadneſs, for the killing of ſome ſin, and the promoting of our holineſs: This is not a reaſon to queſtion the inward Teſtimony, but to reprehend our own folly and neglect.

Sect. VII.

2. IT may further appear, how great a Mercy it is to have this Witneſs in our ſelves, by the earneſt deſires of Believers to have *more* of it, when they have experience of the advantage of that meaſure which they have obtained. When a Chriſtian in Temptations, hath had recourſe to the Goſpel written in his heart, and hath had ſome ſupport and confirmation by that Witneſs in himſelf, though the voice were very low, and the characters but obſcure: O how glad would he be of a further degree of that evidence! Could he hear that voice ſpeak louder, and ſee the evidence of that Tranſcript more clearly, it would be ſweeter to him then to win the whole world, when the tempter would hide Chriſt, and his Grace from our eyes; what a comfort is it, not onely to finde

him, but even to finde him *in our ſelves*: For this telleth both together, That there is a Chriſt, and that he is ours.

Sect. VIII.

3. THe greatneſs of the ſin of unbelief, and the danger, into which it leads the ſinner, or in which it leaves him, do tell us what a mercy it is to have the Witneſs in our ſelves, for the ſaving of us from that ſin and danger. Alas, what a caſe were thy Soul in, if infidelity ſhould prevail! There may be ſo great a conflict in thy minde, through the Imperfection of thy Faith, and the inſinuations of the Tempter, as to force thee to cry out, [*Lord, I believe; help my unbelief.*] But if unbelief get the maſtery, how miſerable is thy caſe? thou wilt then be left in thy loſt condition! thou wilt die in thy ſin, and periſh everlaſtingly for want of healing, while the Phyſitian did offer thee his help, and was rejected. For how can it be expected, that the Phyſitian ſhould heal thoſe that will not believe him, nor truſt themſelves in his hands for a cure? That Chriſt ſhould ſave thoſe, that take him for a deceiver, and do not believe that he is able to ſave them; and therefore do not truſt themſelves on his ſufficiency for Salvation! He that believeth not, is condemned already, and that in point of Law, not onely becauſe he is in general a ſinner, but in ſpecial, becauſe he hath not believed in the Name of the onely begotten Son of God, *John* 3. 18, 19, 20. *He that believeth not,*

not, ſhall not ſee life; but the Wrath of God abideth on him, John 3.36. No wonder then if a temptation to infidelity, be received by a gracious Soul with trembling and abhorence, conſidering, what would be the iſſue, if it did ſucceed. How great a mercy then muſt it needs be, to have *ſo* near and powerful a remedy againſt this deſperate ſin and danger, *as* is this Witneſs that is continually reſident in the Saints.

Sect. IX.

4. AS the ſin of unbelief is great, and the puniſhment no leſs ithen eternal damnation, ſo are the temptations to it many and ſtrong, and therefore the mercy is ſo much the greater, to have the Witneſs in our ſelves. What can a Chriſtian look upon in the Word, which the malicious tempter will not make the matter of his temptation. The ſpirituality, the ſtrangneſs and ſeeming improbability of the matter, the plainneſs of the ſtile, the ſeeming contradictions in the ſeveral parts, with many other the like, doth he uſe as arguments to aſſault our belief with! And the ſtronger are all theſe temptations againſt us; Firſt, Becauſe they finde ſo much darkneſs in our ſelves: Since we fell from God, and Holineſs, and Happineſs, we have loſt moſt of the knowledge of that God, and Holineſs, and Happineſs, which we fell from. They are enjoyed much by knowledge; to loſe them therefore, is to loſe the knowledge of them. The Divel hath therefore a great advantage to deceive us, when he ſpeaks to us about matters, that we are

naturally ſo unacquainted with; yea, in loſing God, we have loſt our ſelves, and therefore are very much ſtrangers to our ſelves; and ſo know not our own Souls, and therefore are the eaſier drawn to doubt of their Immortality, and capacity of higher ſupernatural Enjoyments. Secondly, yea, we have not onely a defect and Darkneſs, but an oppoſition to the Doctrine of our ſupernatural Felicity, reſtored by Chriſt, till grace do overcome it. Being faln from God to the Creature, we adhere to this Creature, as we ſhould have done to God: And becauſe it hath our hearts, we are unwilling to look after a higher Felicity; and therefore unwilling to hear of it, and believe it. We ſavor not naturally the things of the Spirit; and therefore have no minde to believe them to be true. And how hard it is for ſome men to believe that which they are loath ſhould be true, experience may eaſily acquaint us. Men are faln into a condition ſo neer that of bruits, that it is the eaſier to perſwade them that they ſhall die as the bruits, and are capable of no more Felicity when this life is ended, then the Dog or the Swine, whom they lived like on Earth: Having forfeited their hopes of eternal life, and ſo come ſhort of the glory of God, it is the eaſier to perſwade, That there neither is, nor ever was any ſuch glory, of which they had any hopes or poſſibility. Thirdly, the ſtronger alſo are theſe temptations to unbelief, becauſe man is now ſo maſtered by his Senſe, and hath ſo much weakned his Reaſon, by ſubjugating it to his fleſh, that he is hardly drawn to look higher then Senſe can reach. Becauſe we *ſee* not God, or Chriſt, or Heaven, or Hell, we are apt naturally to queſtion,

queſtion, whether they have indeed any Being; and to ſay as *Thomas*, Except I may ſee or feel, I will not believe. Yea, men are ready to doubt of the very Being of their Souls, which is themſelves, and which is that which *doubteth*, becauſe they cannot ſee the Soul. Fourthly, eſpecially theſe temptations to Infidelity, are the ſtronger, in that mans Soul in its corrupted ſtate, is diſpoſed to believe Satan, and not to believe God. For as this was his firſt ſin, ſo was the Soul thereby habituated according to that act (further then God hath done any thing to cure and remedy it.) Though we muſt needs know that God is more to be credited then the Devil in general; yet when it comes to particulars, he is ſo far above us, and the breakings forth of his Light and Truth are ſo ſtrange to us, and alſo we are conſcious that we are faln under ſome enmity to him, and therefore are the apter to ſuſpect what he ſaith and doth; and his ways are all ſo croſs to our corrupt conceits and intereſts, and the perſwaſions of Satan ſo ſuitable to both, that it is no wonder if we are more ready to believe the tempter, then God. Fiftly, and yet ſtronger are theſe temptations to Infidelity, becauſe of the ſubtilty of the tempter, and the many devices that he hath to over-wit us, and his importunity and violence in driving them on; which if we ſhould mention particularly, would be the matter of a Volumn. And is it not a great Mercy for a Soul, that is thus aſſaulted to have the Witneſs in himſelf? and ſo great a help againſt the power of theſe Temptations?

Sect. X.

But its like ſome will here ſay, [*I know it is a great mercy to have ſuch a Witneſs in our ſelves, but I finde not any ſuch Witneſs in me: I enquire into my own Soul, and I cannot perceive no ſuch matter. I hear talk of the Spirit, dwelling in us, and that if any man have not the Spirit of Chriſt, the ſame is none of his; but yet I cannot finde that Spirit in my ſelf.*]

Anſw. As for thoſe that have not this Spirit, no wonder if they finde it not: But if indeed thou be one that haſt it, I would ask thee theſe few Queſtions, and deſire thee to give a deliberate anſwer, before thou conclude that thou haſt not the Spirit.

Queſt. 1. Do you not in your enquiry into your hearts, expect to hear or feel ſome effective perſwading Witneſs of the Spirit, beſides the holy changes of its ſanctifying work upon you? Yea, perhaps without any reference to that ſanctifying work at all? If you do, for ought I know, you look for that which you have no reaſon to expect, much leſs to depend upon as the onely Witneſs. The Spirits holy changes upon your heart, are a ſtanding Objective Teſtimony which you ought to improve to your own conſolation; and it is your exciter and helper in that improvement. But if you will expect a voice or witneſs within you, to tell you the ſame things by immediate revelation, and not to deduce them from that permanent Teſtimony,

Teſtimony, I ſhall not marvel if you miſs of your expectations.

Queſt. 2. Do you not miſtake the matter of this inward Teſtimony, as if it were more to be ſought in ſome other ſort of changes by the Spirit, then in that renovation of the Soul, and implantation of Gods Image? If you think that the Witneſs of the Spirit lieth in higher notions, or raptures, or extaſies of the minde, or in ſudden inſpirations, or extraordinary gifts which were common in the firſt age; no wonder then if you finde not the Witneſs. That Witneſs you may finde *without* you, in the Apoſtles and firſt Churches, when it was purpoſely given as a publick Seal to the publick Teſtimony which they gave of Chriſt; but I cannot encourage you to expect that *within* your ſelves. As the Doctrine of the Apoſtles was to be delivered down in writing for the uſe of the Church to the end of the world, ſo was the Seal of their extraordinary gifts to be annexed, for the like publick uſe of the Church, to the confirmation of that Doctrine: And ſo both their Doctrine, and their Gifts were not for themſelves, or for that Age alone, but for all us that do ſucceed. But this being not the caſe of their Succeſſors, what wonder if their Succeſſors have none of thoſe gifts?

Queſt. 3. Do you not aſcribe all the workings of the Spirit in you, to your ſelves, and ſay, This is but the work of mine own Reaſon, or Conſcience, or voluntary Endeavors, and not of the Spirit of God? If you do thus, no wonder if you have the Spirit, and overlook it. If you will needs

divide what God hath joyned together, and ſay; This is the work of Reaſon, Conſcience, or my own will; therefore not of the Spirit: You do but uſe the Spirits Witneſs againſt the honor of the Spirit, and againſt your ſelves. You ſhould argue contrarily thus [My Reaſon, Conſcience, or Will, would never have moved thus, or been thus diſpoſed, if the Spirit of Chriſt had not thus diſpoſed and moved them, and taken off their contrary inclinations; therefore even this inclination and operation of my own Reaſon, Conſcience, and Will, is the true effect of the Spirit, and the ſtanding Witneſs of Chriſt, and his Goſpel, in my Soul.] For the Spirit worketh *on* us, and ſo *by* us. Where is it that the Spirit giveth light, but into our own Underſtandings? And how perceive we that light, but by the rational apprehenſions, and diſcourſes of thoſe Underſtandings? Have we any other faculty or means of perceiving them? How doth the Spirit aſſure us of any thing, but by giving in ſome evidence of it to our Underſtandings? or cauſing us more clearly to diſcern that evidence which we diſcerned not at all, or but obſcurely before? It is therefore *to* and *with* our Conſciences, that the Spirit doth witneſs, and not without them. The like we may ſay of his work upon the Will, when he exciteth it, he cauſeth it to excite it ſelf. All Faculties would lie dead, or move diſorderly, if the Spirit did not ſet them in joynt, and guide them in their work. Their orderly right-motions therefore being the effects of the Spirit, are this Teſtimony of the Spirit within us, which we ſpeak of.

Queſt.

Queſt. 4. Do you not overvalue your natural corrupted Faculties, and think they may go further, then indeed they can? If when the Spirit doth ſet your Souls in frame, and elevate them to God, and take off their earthly or ſenſual diſpoſitions, you will then perſwade your ſelves, that Nature doth all this of it ſelf, and that it is but the operations of unſanctified Reaſon; what wonder then if you over-look the Spirit? This is one danger of having too mean thoughts of our depravedneſs, and too high thoughts of our natural abilities, leſt it draw men to rob the Spirit of his honor, and ſay, That corrupt nature hath done thoſe works, which were done by the Holy Ghoſt. I will not ſay, That they who aſcribe the ſanctifying works of the Spirit to depraved nature, are guilty of that Blaſphemy, as they are which aſcribed his miraculous works to *Beelzebub*; but it looks ſo much that way, that we ſhould the more carefully avoid it. Let thoſe take heed of this, that are ready to ſay, [That no men have the Spirit, and all that pretend to it, are deluded by the ſtrength of their own Imaginations, and meer Teaching, Education and Induſtry, may produce all thoſe effects which we aſcribe to the Holy Ghoſt.] I ſay, let theſe men take heed, leſt they run too neer to the Blaſphemy againſt the Holy Ghoſt, before they are aware.

Queſt. 5. Do you not forget the ſtate that once you were in, and the great change which the Spirit did

did then make upon you, and becauſe you feel not ſuch further alterations, proportionable to that firſt, you conclude that you have not the Spirit at all? I am ſure this is a very common caſe: As the forgetting of the miſerable ſtate we were in, in the late Wars, doth make us undervalue our preſent Peace, which then we would have accounted an excellent Mercy; ſo doth the forgetting of our wicked diſpoſitions and converſations in our ſtate of unregeneracy, make us undervalue our preſent ſtate of Grace. We have lived ſince that firſt change, without any more changes ſo great, and notable as that was, and therefore we have forgotten what once we were, and live as if God had never changed us (as to the comfortable apprehenſions of the mercy.) But cannot you remember when it was much otherwiſe with you? and that once God made a great alteration on you? and doth it not ſtill remain? Remember how little ſavor you had once of the things of the Spirit; how little minde to Chriſt, or holineſs; how wholly you were given up to the pleaſures of the fleſh, or the profits of the world, and what maſtery your luſts had over you? Was it not a work of Power, and Love, and Wiſdom, and Holineſs, and therefore a work of the Spirit of Chriſt, by which all this is altered in you, and you are not now the perſons that you were? who elſe could ſo have changed your mindes and ways?

Queſt. 6. Do you not look for a greater meaſure of this Teſtimony, and the comfortable effects of it, then you have reaſon to expect on Earth? or at leaſt, till you have done more in attending the

the conduct of grace, and in reſiſting and conquering the enemies of your peace? And do you not thereupon conclude, that you have not the Spirit, becauſe you have not ſo great a meaſure of the Spirit, as you expect? There is a great difference between having *not* the Spirit, and not having ſo much of the Spirit.

Queſt. 7. If none of theſe be your caſe, then diligently enquire, whether you have not wronged and grieved the Spirit, and by ſome ſtubborn untractableneſs, or wilful diſobedience and yeelding to your luſts, occaſioned the Spirit to leave you in the dark, and ſo far to withdraw his operations and manifeſtations of himſelf, as to let you feel more of your luſts then of his graces, and to doubt whether you have the Spirit within you or not?

Theſe Queſtions I would have thoſe Chriſtians conſiderately to anſwer, that have the Witneſs in themſelves, but know not that they have it.

SECT. XI.

Object. *BUt we ſee ſo many pretend to the Spirit, that are conceited of their own opinions and ways, and ſome of them on that pretence, maintaining the vileſt Doctrines and Practices, and the more heretical or mad they are, the more ſtrongly and confidently do they pretend to have the Spirit, that we cannot believe that any have it at all: For the one are as confident of the Spirit, as the other.*

Anſ.

*Anſ.*1. The concluſion of this Objection is *Unjuſt* and *Unreaſonable*. *Unjuſt*, for it condemneth one man for the fault and folly of another; and takes one man to have an ill title, becauſe another mans evidences are naught. If two men ſhall have a Cauſe before you as their Judge, about a Title to Lands or Goods, and you finde the Plaintiff to be a deceiver, and his Title bad, will you ſay to the Defendant, [Thy Title is bad too, becauſe he was as confident that his was good, as thou art of thine?] And it is *Unreaſonable* too; not onely to judge of one mans pretences by anothers, but to judge his pretences to be falſe, who evidenceth, at leaſt, the probability of their truth, becauſe another mans are falſe, who manifeſteth their falſhood. Suppoſe you diſcourſe with a wiſe man, and a fool or mad man; and the one is as confident, that he is a wiſe man as the other; will you therefore judge, that neither of them are wiſe? When you hear the words of wiſdom from the one, as you do the words of folly from the other? If you have two Neighbors, who would both be taken for honeſt men; and one lives honeſtly, and the other diſhoneſtly; will you conclude, That neither of them are honeſt, becauſe both are not? So is it here. Some men pretend to a Spirit of Holineſs, and Heavenlineſs, and withal do live holy and heavenly lives: Others boaſt more confidently of the ſame Spirit, while they hate the Doctrines and Ways of Holineſs, and maintain the moſt impure Opinions and Practices: Will you judge, That either both theſe muſt have the Spirit which they pretend to, or neither. One ſheweth

ſheweth you his Faith by his Works, and the Spirit within him, by the Fruits of the Spirit, while the other ſhews you his deluſion or diſſimulation by the fruits of the fleſh.

2. It is the ordinary way of the deceiving ſpirit, to do his works by an apiſh imitation of the Spirit of Chriſt. His chiefeſt means to reſiſt *Moſes*, and harden the *Egyptians* in their unbelief, was by imitating him as far as he could in his wonders: That the *Egyptians* might ſay, [Our Magicians can do thus, as well as you,] and ſo might think that the cauſe was equal, by the effects: Till God ſhewed that he permitted them, but for a fuller diſcovery of his power in vanquiſhing them. About the time that Chriſt came in the fleſh, the Devil ſtirred up many falſe Chriſts, to ſeduce the poor *Jews*; that while they ſaid, Lo here is Chriſt, and, lo there, he might be the leſs regarded; and by raiſing up many to lay claim to the ſame dignity, Chriſts own claim might be the more queſtionable in the eyes of the World. When the Apoſtles went out with a Spirit of Power and Wonders, to convince the World of the Doctrine of Chriſt, the chief reſiſtance they had, was by the *Imitating Spirit*, who would do wonders too. *Simon Magus* was the head of the Hereticks, who would contend againſt the Apoſtles by his wonders, till he was vanquiſhed by the Spirit of Chriſt: His ſucceſſors *Menander*, *Ebion*, *Cerinthus*, *Valentinus*, *Baſilides*, *Carpocrates*, and *Marcion*, with their Sects, were animated by Magical works By the ſame way did the Pagan *Apollonius* reſiſt the truth, more ſucceſsfully then he could do by his Philoſophical diſputations.

The

The ſame courſe doth Satan take in our times: He raiſeth up Heretical impious men to boaſt of the Spirit, and cry up the Spirit, the Spirit, that thereby he may diſgrace the Spirit, and make men believe that all pretences to the Spirit, are as falſe as theirs: He ſtirs up the Quakers, Ranters, and others that pretend to Communion with Angels, appearing to them in viſible ſhapes, that by ſeeming to be acted by an extrinſecal power, by their Motions, Frenzies, Extaſies, and ſtrange Speeches, he may draw men to Queſtion, whether the Spirit of the Apoſtles, and Chriſtians of old, were not ſome ſuch Diabolical poſſeſſion or deceit? This being the known and ordinary artifice of the Deceiver, to ſeek by an imitation of the Spirit of Chriſt, to ſhake mens Faith, and make them believe that it is the ſame ſpirit that cauſeth the one and the other: We have little reaſon to be ſhaken by ſuch palpable and old deceits?

Sect. XII.

Queſt. *But when ſo many pretend to the Spirit, how ſhall we know which of them it is that are deceived, and who hath the Spirit indeed, and who not?*

Anſw. I will firſt lay you down ſome Negative Rules to ſhew you, which is not the Spirit of Chriſt; and then I ſhall direct you to diſcern it in your ſelves.

1. That ſpirit which oppoſeth God, or his Nature and Attributes, is not the Spirit of Chriſt: For

For it is the Office of Chriſt to lead men to God, and for the honor of his Father did he come into the world. *Juſtin Martyr* ſaith (*In Dialog. cum Tryphon.*) That he would not have believed Chriſt himſelf, if he had ſpoken againſt the Father. I am ſure we have reaſon to believe that it is not Chriſt, nor his Spirit, that ſhall ſpeak againſt him. Whatever ſpirit denieth the Infinitneſs, Immortality, Incomprehenſibility, Omnipotency, Wiſdom; or Goodneſs of God, his Holineſs, Faithfulneſs, Truth, Juſtice, or Mercy, it is certain that ſpirit is not of Chriſt. For Chriſt is one with the Father as God, and the way to him as Mediator; and therefore cannot be the Author of any Blaſphemy againſt him in his Attributes.

2. Whatever ſpirit contradicteth the evident Light and Law of Nature, is not the Spirit of Chriſt: For Chriſt came to repair and perfect Nature; and all Truth, is Gods Truth; and the Light and Law of Nature, is his Light and Law.

3. Whatever ſpirit ſhall contradict the holy Scriptures, is certainly none of the Spirit of Chriſt: For Chriſt is the Author of Scripture, and confuted Satan himſelf by its Authority; and Chriſt is not divided, nor againſt himſelf. The Spirit of God is not againſt the Word of God; for God is not a contradicter of himſelf, becauſe he cannot lie. We may well therefore try the ſpirits of our times, by the Word which before our times was ſealed by the Spirit. All the ſpirits of this age that contradict any doctrine delivered in the Scriptures, are certainly ſpirits that contradict Chriſts Spirit,

and

and therefore are Deceivers, whatſoever they may pretend.

4. Every ſpirit that is againſt Holineſs and Purity of Life, is a ſpirit of uncleanneſs, and not of Chriſt: For Chriſts Spirit is eminently a ſanctifying Spirit, ſent by him from the Father to make us Holy as he is Holy.

5. Every ſpirit that is againſt order, and is a friend to confuſion, is againſt Chriſt, and is none of the Spirit of Chriſt. *For God is not the God of confuſion, but of peace*, and commandeth that all things be done in order, 1 *Cor.* 14. 33. And hath eſtabliſhed an order among Angels, Men, Bruits, and Inanimates, yea, ſome among the Devils themſelves. God hath ſet in his Church, *ſome Prophets, ſome Apoſtles, ſome Evangeliſts, ſome Paſtors and Teachers, for the edifying of the Body, Epheſ.* 4. 11, 12. And he hath appointed Rulers under him in the Commonwealth, and made it one of his Ten Commandments, That we ſhall honor our Parents, and ſo our Rulers; and made Authority of Parents, a Natural Reſult. Thoſe therefore that would Level the Powers in Church, or State, that God hath ſet up, and deſpiſe Dominion and Authority, which he hath commanded us to obey, are certainly poſſeſſed with an Antichriſtian ſpirit, which is far unlike to the Spirit of Chriſt.

SECT.

SECT. XIII.

Queſt. *BUt how then ſhall I know, that I have the Spirit of Chriſt?*

Anſw. By the nature of its effects. 1. The Spirit of Chriſt doth renew the Soul to Gods Image: And one of Gods Attributes is to be the [*living*] God. His *Being* is the ground of the reſt. The Spirit of Chriſt is no fancy, dream or deluſion, nor worketh an imaginary change on the Soul, but a real change, making the Soul alive that was dead in ſin, and becomes a principle of life within us. To be really alive to God, and dead to the world, is the certain effect of the Spirit of God. Would you know whether a godly man be alive or dead? Obſerve him in his deſires and endeavors after God, and there you ſhall ſee by his action and earneſtneſs, that he is alive. But if you would try whether a carnal man be alive or dead, you muſt ſee by his deſires and endeavors for the fleſh, that he is alive; for by any that he hath after God, you cannot ſee it.

2. As Wiſdom is one of the Attributes of God, ſo is the Spirit of Chriſt a Spirit of Wiſdom. He teacheth men to know God from the Creature, Heaven from Earth, Holineſs from Sin; and what to chuſe, and what to refuſe. He acquainteth them with duty, and danger, and the reward that is before them: He maketh them wiſe to do good, to diſcern the methods and wiles of the Devil, and eſcape them, and to manage their Chriſtian

converſation in the world. Even thoſe that are ſimple in worldly matters, are thus far made wiſe by the Spirit of Chriſt, without great wiſdom, there is no eſcaping the ſnares of the Deceiver, and getting ſafe to Heaven. By this Holy Wiſdom which is fooliſhneſs in the eyes of worldly men, you may diſcern that you have the Spirit of Chriſt.

3. As God is Holy, ſo is Chriſts Spirit, a Spirit of Holineſs, and given us of purpoſe for the deſtroying of our ſins, the reſiſting and conquering the deſires of the fleſh, the healing of our diſeaſes, the implanting the graces of God in our Souls, and working our Hearts and Lives to an obedience to his will. If you have this Spirit, it ſtriveth againſt the fleſh, *Gal.* 5: 17. and it inclineth your hearts to the things above, and is ſtill mortifying your luſts, and bringing you neerer God. It is the buſineſs of this Spirit, to bring back the Creature to God, whom we did forſake; and therefore it muſt give us more of the knowledge of him, and love to him, and confidence in him, and make us more zealouſly devoted to his will. The ſpirit therefore that is impure, and encourageth men in ſin, and cries up carnal liberty, and draweth not the heart to God, but from him, is certainly none of the Spirit of Chriſt. By this many carnal pretenders of our times may be convicted.

4. As God is Love, ſo is Chriſts Spirit, a Spirit of Love, by which we are taught to love God, and our Brother, yea, and our very enemy: and ſo to dwell in God, by dwelling in love, and God alſo dwelleth

dwelleth in us, 1 *John* 4: 10,16. They that learn of Chriſt, are meek and lowly, *Matth.* 11. 28,29. They that keep his Commandment do love one another, *John* 15. 17. *The wiſdom from above, is firſt pure, then peaceable, gentle, eaſie to be entreated, full of mercy, and good fruits, Jam.* 3. 17,18. They *are taught of God*, by this Spirit within them, *to love one another*, 1 *Theſ.* 4. 9. The moſt of the Heretical ſpirits of theſe times, do hereby ſhew, that they are not of Chriſt; their very Religion lieth in railing at Miniſters, and reproaching thoſe that are not of their way, and bearing down all that reſiſt their deſigns; by how much injuſtice or unmercifulneſs, they do not much regard. How full are all places of the effects of this Spirit? Mens Selfiſhneſs, and Cruelty, and envious Zeal, and Spleen againſt their Brethren, that are not of their mindes, doth tell us that too many among us, do little know what ſpirit they are of.

5. As God is Almighty, ſo is Chriſts Spirit, a Spirit of Power: Though it will not do all that it can, yet it will do that which none elſe can do: Though it do not here perfect us, nor ſubdue our ſins abſolutely, yet doth it make us conquerors, and more, *Rom.* 8,37. It rooteth up the ſtrongeſt and deep rooted luſts; it prevaileth againſt prejudice, cuſtom, and nature; it conquereth corrupted ſenſuality, and keepeth the ordered Senſes in ſubjection; it maſtereth the neereſt intereſt of the fleſh, and *ſelf*; and the higheſt intereſt of the greateſt on Earth, or of our neereſt carnal friends, that do oppoſe it; it levelleth high imaginations, and taketh down all within us, which exalteth it

ſelf againſt God, 2 *Cor.*10. 4, 5. If the Spirit in the Word be thus mighty and powerful in making the firſt change on a carnal heart, how much more eaſily may we ſee that it muſt be ſo with the Spirit in the Soul, which it hath poſſeſt. This Spirit doth not onely ſtrive againſt ſin, but conquer it, nor ſuffer a man to ſpend his days in fruitleſs reſiſtances, but doth give ſin its deaths wound; ſo that in whomſoever this abideth, ſin ſhall not have dominion over him, *Rom.* 6. 14. You ſee then how you may know that you have this Spirit.

Sect. XIV.

IF all true Believers have the Witneſs in themſelves, then it follows, That when Satan would tempt them to Infidelity, they ſhould not onely have recourſe to their Bibles, but alſo to their Hearts. Here therefore I come to the ſecond part of the Application before promiſed, to ſhew you what uſe we ſhould make of this Teſtimony, and how to improve it, for the confirmation of our Faith. O what an excellent help is here, that the pooreſt Chriſtian hath againſt ſuch temptation, beyond all the furniture of the moſt Learned that want it. This advantage will furniſh us both againſt temptations to Infidelity in general, and againſt temptations to any Error that is plainly contrary to the Eſſentials of Chriſtianity.

1. If the Devil, or any Seducer would draw you

you to doubt, whether there be indeed a Chriſt, or not? and whether he did riſe again, and be now living? What an excellent advantage is it againſt this temptation, when you can repair to your own hearts, and there finde a Chriſt within you, I mean, his Spirit poſſeſſing you, and ruling you for him; and his very Nature and Image in you, and ſuch workings of his upon you, which none can imitate. O, ſaith the ſanctified Soul, [Have I felt Chriſt relieving me in my loſt condition, binding up my broken heart, delivering me from my captivity, reconciling me to God, and bringing me with boldneſs into his preſence, whom I had offended, and ſaving me from Gods wrath, and Law, and my own Conſcience; and now after all this, ſhall I doubt whether there be a Chriſt, or whether he be alive? Have I felt him new creating me, and making all things new to me, ſo ſtrangly opening my darkned eyes, and bringing me from darkneſs into his marvelous Light, and from the power of Satan to God; binding the ſtrong man, and caſting him out, and bringing down the ſtrongeſt holds in my Soul; and yet ſhall I queſtion, whether there be a Chriſt, or not? Hath he made me love the things which I hated, and hate that which I loved? Hath he given me ſuch a taſte of the powers of the world to come, and poſſeſſed me with the hopes of glory with himſelf; and given me a treaſure and portion in God, and ſet my heart where my treaſure is, and cauſed me in ſome meaſure to have my Converſation in Heaven; and yet ſhall I doubt again, whether he be the Chriſt? What an impudent Spirit is it

that would tempt me againſt ſo much experience? As *Athanaſius* ſaith to the Heathens in his time, [*If Chriſt be not alive, how doth he yet deſtroy your Idols, and caſt out Devils, and convert, and ſubdue the World to himſelf? Are theſe the works of a dead man?*] Though you ſee him not, yet by theſe you may ſee that he yet liveth; ſo may the true Chriſtian ſay, Is it the work of a dead man to make me a live? To bring ſuch a clod ſo neer to Heaven? To ſet up a new Kingdom, and Laws within me? Sure he that did all this in me, is alive. He that every day helps me to pray, and hears my Prayers, and plainly ſhews me in the accompliſhment that they are heard, he is not dead, but alive; or elſe I ſhould not have theſe benefits of his life. Becauſe he lives, therefore do I live alſo, and therefore am I in hope of living with him for ever; whereas, if he were dead, my hopes would die, and Juſtice would have cauſed me to die ere now. My very life confirms me, that there is a Chriſt, to keep off the penalty which Juſtice would elſe inflict. It is becauſe God is merciful to me in his Beloved, and pleaſed in him in whom he was well-pleaſed; and becauſe in him his compaſſions fail not, therefore it is that I am not conſumed.] Thus may a true Believer argue from the Teſtimony that is within him, againſt this Temptation.

If deceiving Infidels get abroad among us, and ſeek to turn men from the Faith of Chriſt, they may prevail with thoſe that gave Chriſt no deeper room, then in their fantaſie, and that never did heartily cloſe with him in love: If you out-reaſon theſe men, yea, if you can turn the ſcale of fleſhly intereſt

intereſt to be againſt the profeſſion of Chriſt, they will be eaſily drawn to let him go: But for thoſe that have the Spirit of Chriſt within them, it is not ſo with them? If they cannot anſwer the cavils of an Infidel, yet they can hold faſt the grounds of Faith? Chriſt hath deeper room and intereſt in them. He is held faſter by the *Heart*, then by the *Head* alone. Love will hold Chriſt, when Reaſon alone would let him go. If you will draw ſuch a Soul as this to Infidelity, you muſt draw him out of the Arms and Embracements of Chriſt. His Ear is as it were nailed to his door, becauſe he loveth him, he will not leave him. If a ſinner will the hardlier leave his luſts, or worldly profits, becauſe he loveth them, blame not a Chriſtian, if he be loath to leave Chriſt who hath ſo loved his Soul, and whom his Soul ſo loveth. [*Who ſhall ſeparate him from the love of Chriſt? Shall tribulation, or diſtreſs, or perſecution, or famine, or nakedneſs, or peril, or ſword: (As it is written, For thy ſake we are killed all the day long, we are accounted as ſheep for the ſlaughter.) Nay, in all theſe things we are more then conquerors, through him that hath loved us: For I am perſwaded, That neither death, nor life, nor Angels, nor principalities, nor powers, nor things preſent, nor things to come, nor height, nor depth, nor any other Creature, ſhall be able to ſeparate us from the love of God, which is in Chriſt Jeſus our Lord, Rom.*8. 35, 36, 37, 38, 39.] See here how faſt that lively Faith, which works by Love, doth hold the Lord Jeſus Chriſt? though a ſuperficial bare aſſent may let him go. I know Expoſitors agree not about the ſence of the words

[*The love of Chriſt.*] *Calvin, Beza, Martyr, Pareus, Par, &c.* do take it as ſpoken of *Chriſts love to us*, and not *of our love to Chriſt*. *Piſcator* takes it for [*The ſenſe or feeling of Chriſts love to us.*] *Ambroſe, Auguſtine*, and others of the Ancients, underſtand it, *Of our love to Chriſt*. Our *Engliſh Annotations* ſay, it may be taken for either, but rather for *our love to Chriſt*. The *Pelagian Expoſitors* are glad of the ſeeming advantage that ours before mentioned, do give them, in expounding it of *Gods love to us*, and not of *ours to him*, and thereupon infer, That it is Gods love in Chriſt, to thoſe that love him (as *Verſ.*28.) that is here meant; as if he ſhould ſay, [*What can cauſe Chriſt to ceaſe loving thoſe that love him?*] But then ſay they, Here is nothing to deny, that we may be drawn from *loving Chriſt*, and ſo from being the objects of his forementioned love; and therefore they note, that *ſin* is not here enumerated among the reſt of the cauſes. *Eraſmus* and *Deodate*, take in both, ſuppoſing it to ſpeak both of our love to Chriſt, and Chriſts love to us; which I conceive to be the ſoundeſt Expoſition; but moſt *neerly*, I conceive it ſpeaks *of our love to Chriſt*; but *ultimately* and *principally* of *the love of God in Chriſt to us*. For firſt, none could reaſonably imagine that our Tribulation, Diſtreſs, Famine, Nakedneſs, *&c.* ſhould be ſo many aſſaults on God to draw him from loving us; but rather aſſaults on us to draw us from loving God. Nor can it be imaginable that Angels, Principalities, Powers, things preſent, or to come, ſhould be thought by any to have any conſiderable ſtrength for the overcoming or expugning of Gods love to us, while we

we love him; and therefore it were no great glory for the Apoſtle, thus triumphantly to ſay, He was *perſwaded*, of that which no man doubts of, that God cannot be overcome, or moved from his love, by the extrinſick oppoſing powers of the Creatures. Secondly, It is ſaid, That [*In all theſe things we are more then conquerors.*] It is not ſaid, God is conqueror. It is we therefore that were aſſaulted, and not Chriſt; it was we therefore that were drawn by theſe enumerated tryals, to have relinquiſhed our love to Chriſt, and not Chriſt that was tempted by them, to relinquiſh his love to us. And I am loth with *Piſcator*, and ſome others, to take it for the *feeling of Chriſts love to us*, becauſe firſt, many Chriſtians are drawn from the feeling of his love? Secondly, and then it would not be true of all Chriſtians univerſally, but of ſome eminent Champions that are ſtrong in the Faith. And the word [*ſeparate*] ſhews that it is ſpoken, both of us and Chriſt, and that it is not ſo much of the *ſenſe* of love, as of the love it ſelf. I take the Apoſtles meaning therefore to be, as if he ſhould ſay, [*What can unclaſp thoſe mutual Embracements, between Chriſt and his people? Or what can ſeparate us from Chriſt, by withdrawing or deſtroying our love to him, and conſequently turning his love from us? We have many aſſaults, but all in vain.*] And if our love to Chriſt be thus ſecured, then is the Saints perſeverance ſure; but if his love to thoſe that love him, be firm, and not our love to him; then if we ceaſe loving him, he would ceaſe to love us, and be unreconciled to us, as he was before our believing. It is the Embracements of a Mutual Love that is here meant (as I ſuppoſe.) Chriſt hath hold of the Believer in the Arms of

his

his Love; and by an anſwerable love (though infinitely weaker) the Believer alſo hath hold on Chriſt? Who now can ſeparate them that are thus cloſed in theſe Embracements? The firſt Reaſon of the ſtability of the love of the Saints, doth lie in the ſtability of the love of Chriſt. We love him, becauſe he loved us firſt; and he loveth us with a further love of complacency, becauſe we love him; and we perſevere in loving him, becauſe his love to us doth perſevere: It is not eaſie to draw a *truly-loving* Believer from the Arms of his Beloved. He remembreth that love of his firſt eſpouſals, how Chriſt took him up, and waſhed him from his Blood, and ſpake peace to his wounded ſelf-condemning Soul! He remembreth the ſtraits he brought *him out of*, and the miſery which he reſcued him from: O, what ſhould I have done, thinks he, if I had not had a Chriſt? What ſhould I have done, in my fears and griefs? What ſhould I have ſaid to an accuſing Conſcience? How ſhould I have eſcaped the Jaws of the Devourer? How ſhould I have lived one day in peace upon Earth, when God had once made known to me my condition? He remembreth alſo the frequent refreſhings which he hath had from the Spirit, and Grace of Chriſt; the aſſiſtances in duty, the conqueſts which by him have been obtained againſt the enemy: And all theſe reviews do renew his love; and with ſuch thoughts and remembrances as theſe in his minde, and with ſuch a ſacred fire of love in his heart, how excellently is he fortified againſt temptations to unbelief! This love is ſtrong, and the waters of many temptations cannot quench it: If the tempter would give

give him the ſubſtance of worldly goods and riches, yea, all the Kingdoms of the World, and their glory, to draw the Soul from Chriſt, they would be deſpiſed. A bare belief is onely in the Head, which is but the entrance into the inwards of the Soul; but when Chriſt hath our love, he is in the Caſtle of the Heart; and then the Word hath rooting in us; and therefore in time of tryal, we ſhall ſtand. Love is accompanied with hope and deſire, ſo far as we want the thing we love; and it is not eaſie to take a man off from his ſtrongeſt deſires, and higheſt hopes. Love is always accompanied with delight, ſo far as we enjoy the thing we love, and know that we do enjoy it; and a *fruition in taſte and earns we have of Chriſt in* this life. And it is then no wonder, if the tempter *have a hard task of it*, to draw the Soul from him whom he is delighted in Worldly men will not let go their vanities, no nor children their toys, no nor fooliſh wretches their fouleſt ſins, becauſe they do delight in them. No wonder then if the Sons of Wiſdom, the Members of Chriſt, and Children of the Kingdom, do hold faſt *their* delights! Did not Faith work by this Love, Deſire, Delight, and Hope, it would be dead being alone, as to this reſiſting of temptations.

Theſe are the ways in which it putteth forth its ſtrength. Theſe are the Arms by which it holdeth faſt the Lord. Every grace is employed in its own place, for the entertainment of Chriſt, and the retaining him with us. They all ſet together, do compoſe that Spiritual frame, or furniture, which makes us convenient habitations for the Spirit.

He

He therefore that hath this *Nature*, theſe *Affections*, and theſe *Experiences*, accompanying his Belief, may well make *Pauls* challenge. [*What ſhall ſeparate us from the love of Chriſt*] [O thou malicious Devil, that doſt haunt me with thy Darts! O you deluded Hereticks and Infidels, that fill my ears with your fooliſh Sophiſms, and trouble me with your diſputes againſt the Lord, my Redeemer! Go to them that know him onely by the hearing of the ear, if you mean to prevail: But I have known him by the ſweet experiences of my Soul! Go to them that make a Religion of their Opinions, and whoſe Belief was never any deeper then their Fancies, and whoſe Piety never reached any higher then to certain Abſtinency, and Negatives; and to tasks of Formal duty: Theſe you may poſſibly draw away from Chriſt, and make Infidels of them, that were never true Believers! Go to them that never knew what it was to love Chriſt, nor to deſire after him, nor to delight in his Salvation, nor to hope for his promiſed Bleſſedneſs hereafter; but have been onely the ſhells or ſhadows of Believers, annumerating themſelves with the ſtricteſt Profeſſors, while they were ſtrangers to their new Natures, and inward frame of minde. It is like you may prevail with theſe, by ſubtile ſeducement, or allurements, or threats: But do yo think to do ſo by *Me*? Why, what Weapons, what Arguments do you think to prevail by? Shall *Tribulation* be the means? Why, I have that Promiſe in the hand of my Faith, and that Glory in the eye of my Hope, that will bring me through Tribulation? Shall *Diſtreſs* do it? Why, I will rather ſtick ſo much the cloſer to him

him that will relieve me in Diſtreſſes, and bring me unto his Reſt? Will you affright me by *Perſecution*? I am aſſured that this is the neereſt way to Heaven, and I am *Bleſſed* of Chriſt, when *perſecuted* for Righteouſneſs. Shall *Nakedneſs* be the Weapon? I had rather paſs naked out of this World to Heaven, then be cloathed in Purple, and be ſtript of it at death, and caſt into Hell! *Adams* Innocent Nakedneſs, and *Lazarus* Rags, were better then that Epicures gay Apparel, *Luke* 16. Shall *Famine* be the means? Why, Man liveth not by Bread onely? I had rather my Body famiſhed, then my Soul. I have meat to eat that ye know not of; even the Bread of Life, which who ſo eats, ſhall live for ever. If I eat and drink with you, I muſt hunger and thirſt again; but this Living Water will ſpring up within me to Everlaſting Life, and then I ſhall thirſt or hunger no more. Will you affright me from Chriſt, by the *Sword* of Violence. I know that the Lord, whom I believe in, and ſerve, is able to deliver me out of your hands; but if he will not, be it known to you, I will not forſake him: For your Sword ſhall be but the Key to open the priſon doors, and let out my Soul that hath long deſired to be with Chriſt. If you tell me of *Peril*, I know no danger ſo great, as of loſing Chriſt and Salvation, and bearing his wrath that can kill both Body and Soul in Hell. Do I not read in certain Hiſtory, of that *Noble Army of Martyrs*, that loved the *Lord Jeſus* to the death, and gloried in Tribulation, and would not by the Flames, or Jaws of Lions, be ſeparated from Chriſt? Did not they paſs through that Red Sea, as on dry ground to the promiſed Land? Was

Was not the Son of God in the flames with them, to ſtrengthen and ſupport them? Though they were killed all the day long, and accounted as ſheep to the ſlaughter, yet did they not forſake the Captain of their Salvation; who was made perfect by ſuffering, and gave them an enſample: Nay, in all this, they were triumphing conquerors; they triumphed in the flames, to the confuſion of Satan, and all their enemies, as Chriſt triumphed on the Croſs, deſtroying by Death, the Prince of Death, *Heb.* 2. 14. Through him that *loved them* to the death, they were enabled to love him to the death. I am confident that all your aſſaults will be vain, by which you would ſeparate me from the love of God, in Chriſt. If you would do it by the threats of *death*, I will remember it will prove the paſſage to life, and that Chriſt doth threaten everlaſting Death. If you would do it by the baits of *life*, I will prefer the everlaſting Life before it. If *evil Angels* aſſault me, as thinking themſelves too ſtrong for me, they will finde that I am preſerved by a ſtronger then they. Were it poſſible for a *good Angel*, to diſſwade me from my Lord, and to preach to me another Goſpel, as he would ceaſe to be *good*, ſo I would hold him accurſed.

Principalities, aereal or terreſtrial, cannot overtop the Divine and Soveraign Lord of the Redeemed. *Powers*, aereal or terreſtrial, will never over power him. *Preſent* hopes, or fears, or enjoyments, are tranſitory, and contemptible. *Future* evils will ſoon be paſt, and all future things are as ineffectual as the *preſent*. The *height* of honors would

would not entice, the *depths* of diſtreſſes would not diſcourage: No Power from the *higheſt* to the *loweſt* of Creatures: No State from the *higheſt* to the *loweſt* of conditions, ſhall ſeparate me from the love of God in Chriſt Jeſus my Lord: Either from the love wherewith through Chriſt I love him; or the love wherewith he loveth me through Chriſt.]

Thus may the confirmed experienced Believer be confident, That the bands and cords of Love will never by fraud or force be untwiſted; and that none ſhall take them out of the Fathers hands, who is greater then all; and therefore none ſhall take them out of the hands of Chriſt; and that no perſecution ſhall cauſe that Faith to wither, which in a good and honeſt heart hath taken root.

And thus you ſee what an advantage it is againſt Temptations to Infidelity, to have the Impreſs of the Goſpel of Chriſt on our hearts, and the *Witneſs in our ſelves*.

Sect. XV.

2. SO if the Tempter ſhould perſwade ſuch a man to doubt, whether the Goſpel be *true*, or be Gods Word; this Believer may have recourſe into his Soul for a teſtimony of it. Thence he can tell the Tempter by experience, that he hath found the Promiſes of this Goſpel made good to him. [Chriſt hath there promiſed to ſend his Spirit

Spirit into the Souls of his people, and ſo he hath done by me: He hath promiſed to give light to them that ſit in darkneſs, and to guide their feet into the ways of peace; to binde up the broken hearted, and ſet at liberty the captives; and all this he hath fulfilled upon me: All that he hath ſpoken about the power of his Word and Grace, and the nature of its effects, I have found upon my ſelf. The help which he promiſed in Temptations, the hearing of Prayers, the relief in Diſtreſs; all theſe I have found performed; and therefore I know that the Goſpel is true.]

3. If the Tempter would perſwade you, that there was no need of a Redeemer, the Believer hath a Teſtimony of the contrary in himſelf. Experimentally he hath been convinced of the need of a Redeemer; and ſo hath advantage againſt *this* Temptation.

4. If the Tempter would perſwade you, [That Chriſt came but to ſeek himſelf, and onely to be believed on, and magnified in the World.] Here alſo the true Believer hath the Witneſs in himſelf; from whence he can conclude, and prove, That Chriſt came into the world to ſave ſinners, to be a Phyſitian to the ſick, to ſeek and to ſave that which was loſt, and to pull down the Kingdom, and powers of darkneſs: For of all theſe he hath experience in himſelf, and from hence may ſufficiently repel this Temptation.

5. If any ſhould queſtion, whether there be indeed ſuch a thing, as a ſanctifying Spirit of Chriſt, ſent forth into the Souls of Believers, to recover them to God (as many carnal perſons, and

and deceivers of late, do:) The true Believer may have recourſe to his own heart, and prove the thing by the Teſtimony within him. He can think of the ſins that this Spirit hath mortified, and of the Heavenly Image which it hath planted on his Soul, and the diſcoveries and changes which it hath made within him, which Fleſh and Blood could not have made; and thus can experimentally confute ſuch deceivers.

Thus you may perceive, That it is the duty of the Saints, to fetch Arguments from within them, for the repelling of ſuch Temptations, and the confutation of all Suggeſtions to unbelief: And here, if ever, to ſhew our ſelves inſtructed to the Kingdom of God, by fetching out of our Treaſure, things new and old. If the wiſer Heathens, yea, almoſt all the Pagan world, could gather, that there was ſome life for us after this, from thoſe ſmall ſparks of vertue, which they found *in* mans nature; how much more eaſily and ſolidly may we conclude, both this and much more, from the Spiritual Principles, Inclinations, and Actions, which are wrought on the Souls of the ſanctified, by the grace of Chriſt, and the power of the Goſpel? Doubtleſs there is ſomething *within* a true Chriſtian, that takes part with Chriſt againſt all contradictors, as there was ſomewhat in the new-created Man, *Adam*, that would have taken part with God, if any had denied the Godhead; yea, and as there is ſomething yet in the common ſort of mankinde, that would make them riſe up againſt him that ſhould be a profeſſed Atheiſt. Do not tempt God, upon confidence of this, By

thruſting your ſelves into the mouth of Temptation, or lending your ears to Heretical deceivers, or Infidels; but if you are caſt upon ſuch Temptations, make uſe of this Antidote, and obſerve whether there be not ſomewhat *within* you, that contradicteth the Seducer, and riſeth up againſt the Blaſphemies which are ſuggeſted? If a Childe ſhould be perſwaded to think ill of his own Father, whatever Arguments were brought to perſwade him, the very natural love of a childe would contradict them, and much advantage him againſt any ſlanderous reports that might be raiſed of him. Another man that neither ſo well knoweth him, or loveth him, would be far eaſilier drawn to believe them; but there is ſomewhat *within* him, that will not let a childe believe them ſo eaſily. If a deceiver ſhould ſay to him, [*This man is not thy Father, and hath nothing to do with thee; he meaneth but to undo thee, and deſireth not thy good,*] would not ſomething *within*, even natural love, and experience of his Fathers kindneſs, eſtabliſh a Son from crediting ſuch a Deceiver? Believers have an inward rooted love to Chriſt: They love him above Father, Mother, Houſe, Land, or their own Lives: They have taſted alſo and tryed how good he is: And is it eaſie to break theſe Bonds, and make ſuch a one believe, that the Goſpel is falſe, or that Chriſt is not indeed the *Meſſiah?* When Chriſt ſtandeth without, and knocks at the door of mens hearts, he then pleadeth but his *Right*, for admittance: And though his Arguments be very cogent with evidence, and he fully proveth all that he ſaith, yet it is leſs wonder

wonder that he is kept out by *unbelief*; becauſe though he have the *Right*, yet his enemy hath the *Poſſeſſion*. But in a true Believer, Chriſt hath *Poſſeſſion*, as well as *Right*: and therefore it will be harder for the enemy to diſpoſſeſs him, by drawing that Soul again to Infidelity. His Spirit keeps poſſeſſion, his Graces all keep poſſeſſion; his Precepts and Promiſes alſo without, do hold them to their allegiance. His Threatnings aw them, and are as a Wall of Fire before them, and they have their eyes opened to ſee the Angel with the Sword. He telleth them, that if any man draw back, his Soul ſhall have no pleaſure in him, *Heb.* 10. 38. That *it is impoſſible for thoſe who were once enlightned, and have taſted of the Heavenly gift, and were made partakers of the Holy Ghoſt, and have taſted the good Word of God afreſh, and the powers of the world to come: If they ſhall fall away, to renew them again unto repentance, ſeeing they crucifie to themſelves the Son of God afreſh, and put him to an open ſhame, Heb.*6. 4, 5, 6. I ſee no neceſſity that this muſt be underſtood of the unregenerate and unjuſtified; yet doth it not affirm, that eventually any ſanctified-juſtified perſon ſhall come into this ſad condition; but it warneth them, that they do not, and telleth them the danger, that hereby it may be prevented: For Chriſt cauſeth his peoples perſeverance, by telling them of the poſſibility, facility, and danger (in it ſelf) of not-perſevering. So that all theſe advantages do fortifie a true Believer againſt Infidelity: But eſpecially, in that the Precepts, and Promiſes, and Threatnings of Chriſts Law, are all written over again in his

Heart: Theſe are they that hold faſt. A Precept, and Promiſe, and Threatning in the Bible, may do much; but when a true Chriſtian is tempted to unbelief, he can ſay, There is a Precept to the contrary, written in my Heart: There is a Threatning againſt Infidelity, written in my Heart: There is a Promiſe to Believers, written in my Heart. How then can I do this great evil? and ſin againſt the Law that is *within* me? and the Lord that doth poſſeſs me?

You ſee then what hope the Devil hath to ſpeed by ſuch temptations, and where it is, that the upſtart generation of cunning Infidels in this age, here in *England*, muſt ſeek their prey, and finde matter to make unhappy Proſelytes of; not among the experienced, well-grounded, renewed, and truly regenerate ones, that have a Chriſt in their hearts, as well as his Name in their Books; but among thoſe that are meerly Nominal, Titular, Traditional, and Superficial Chriſtians: Of ſuch as theſe, is their Apoſtatiſed party compoſed.

Object. *But ſome that have ſeemed as godly and experienced Chriſtians as the beſt, have of late faln to deny Chriſt, and Everlaſting life?*

Anſw. 1. All *ſeemers* have not the Witneſs in themſelves, nor the Law of Chriſt put into their hearts.

2. I hope ſome of thoſe that deny the Fundamentals Opiniatively, and Speculatively, may hold them Virtually and Practically; and that their Infidelity is not yet rooted or habituated, nor hath extirpated the better Habits which were in them, though

though it have ſo far prevailed with their phantaſies, opinions, and tongues.

3. If it were proved that ſome true Believers do Apoſtatize unto Perdition, yet would the doctrine which we are upon, remain unſhaken, That it is a great advantage againſt Temptations to unbelief, to have the Witneſs in our ſelves.

Sect. XVI.

Object. *May not a Turk, or a Pagan ſay the like, That there is ſomething within them that diſſwadeth them from a change? and reſiſteth all motions that would draw them from their Religion? that is, there is prejudice, through education, cuſtom, company, and intereſts, and prepoſſeſſion; and there is a kinde of love to their own Idols, and conceits hereupon? and what is yours more then this?*

Anſw. My Anſwer conſiſteth of two parts, which I deſire you to obſerve together. 1. It is eaſie to poſſeſs men with prejudice, and with love, and friendſhip, to a falſe Teacher, falſe Religion, or way, which hath nothing in Nature *againſt* it, but *for* it: But it is not eaſie to poſſeſs men with the like perſwaſions and affections, to that which Nature is not *for*, but *againſt*. If *Mahomet* will promiſe men Dominion on Earth, and ſenſual felicity after that they are dead, and make a ſenſual life to be the way to it, What wonder if Nature be eaſily drawn to this Religion? Here is much in carnal hearts to be-friend it, but little to gainſay it. But if Chriſt call men from all their pleaſing ſins, and inſtead of ſatisfying their fleſh, do require them

to take it as their enemy, and to crucifie it; and instead of making them great in the world, do call them to leave all, and deny themselves, and take up their cross and follow him, if they will be his disciples; and setteth men upon high and spiritual employments, and all in hope of a reward, which is unseen: Here Flesh and Blood will resist; carnal Nature will rise up against it; this will not easily down, till more then humane strength effect it: So that you may see the case is so different between the Christian Religion, and others, that it will no way follow, That we may love Christ without a supernatural work, because a man may love *Mahomet* without it.

2. And further note, That we do make a great difference among Christians themselves, between those that believe and love Christ meerly upon such prejudice, custom, or interest; and those that believe in him, and love him sincerely, and upon right grounds. And we confess, That those of the former, being but superficial and seeming Christians, may be drawn away to Infidelity: But what's that to their case, that have a true Faith and Love? There is a double difference between these and the other: One in the object of their Faith and Love, and another in the Act. For, first; it is but the cheap and easie part of Christian Religion which those customary Professors do indeed entertain in love; and so they love Christ but as the Author of these: And so they make another thing of Christian Religion in their conceits, then indeed it is; and it is not indeed that Religion which they embrace or love, but the name of it, and

and some parcels torn from the rest; but it is not so with the sincere. And then secondly, it is but by a superficial, dreaming, uneffectual belief that they receive the very History of the rest; and therefore not accepted by a soveraign love.

Such a faith and love as *Mahometans* have to *Mahomet*; such many seeming Christians have to Christ: and these are not the confirmed ones, by the Testimony in themselves. But such a rooted faith and love, as is proper to the Saints, in one that so crosseth their carnal inclinations and interests, as is aforesaid; this cannot be found in any, but in Christians. Men of other Religions, have no such object for faith and love, and no faith or love for such an object.

Consider also, That so much of God as there is remaining, even in those Religions, which otherwise are false; so much it is even by the Professors of it, resisted and opposed, in the points that are cross to carnal interests and inclinations. And therefore we finde, that even among the Heathens (as *Seneca*, and others tell us) an abstemious, temperate, contemplative man, that would not do evil as freely as others, was the common scorn: So that the very sparks of vertue that appeared among them, had ill entertainment by the vicious vulgar; though they could, good cheap, afford them applauses, when they were dead, as the wicked among us still, will do of the Saints that lived before them.

Sect. XVII.

Object. *But if the Gospel were false, yet if you do but believe it to be true, will it not make all those impressions on the minde which you so magnifie? If one tell me of an Everlasting Joy or Torment, will it not make me deeply affected, and chiefly apply my self to the minding thereof, if I do but believe it, whether it be true or not? So that it is the* weight *of the matter, and your belief of it, that causeth all these effects, and not the truth of it.*

Ans. I confess I have known some much staggered by this Objection, but I doubt not to shew you the vanity of it, as followeth.

1. You suppose that which is not to be supposed, *viz.* That the Doctrine is not true which we believe, or that it is not of God; when you say, It would have such effects, though it were not of God, if we did but believe it. And that you ought not in this Disputation to suppose that, is manifest, in that we first prove it to be of God by former Arguments, before we plead this Argument from the Testimony within us.

We use not this as our *first Reason* of Belief, but as a confirming Reason, procuring a *stronger Belief*. For we do not *first* believe Scripture to be of God, because it hath done such works on us; but we believe it by other cogent Reasons, that so it may do such works on us. It is a believed Doctrine that

that mortifieth our lusts, and raiseth up our hearts to God.

Let us suppose such a disputation between the Tempter, and *Adam* in his innocency. The Devil saith, This great World which thou seest, and art a member of, was not made by God, but by me.

Adam saith, I know it was made by God; for as none but God can make such a frame, so I have *seen* God in it, and by it; and by the sight of him my Soul hath been possessed with such lively apprehensions of his infinite Wisdom, and Goodness, and Greatness, and hath received such admirable Impressions hereupon, that I am fully confirmed by these Effects within me, that it is the Work of God.

The Tempter replieth, This is but the effect of thine own belief: For whether God made it, or no, thou wilt thus admire God for it, if thou do but believe that he made it. Here the Tempter may not suppose, that God made not the World. Though *Adam* be but proving it, the contrary may be supposed; because this Argument from the Impress and Effects, is but a confirming Argument, supposing it proved before by other Arguments, That none but God could make this World, and that God did make it.

We can first shew the Image of the Creator on the World, and thereby prove that it is his Workmanship, but afterward when *Adam* findeth the Impress upon his heart, he is the more confirmed in it, against all temptations.

So

So do we first prove by the Intrinsecal Nature of the Word it self, and by the Extrinsecal assistant Testimony of Miracles, and wondrous Works, that the Scripture is of God, and the Doctrine is his Truth; and then we are confirmed in it by the effects of it upon our own Souls. We first shew the Image of God, and his Son Christ in the Gospel, and then we finde the same Image imprinted by the Gospel upon our hearts. Suppose a Prince have a Broad Seal that no one can counterfeit, and which he hath also extrinsecally testified to be his own; if I have a grant of some Lands, which I hold by Writings under that Seal, if any affirm that the Great Seal it self is counterfeit, I will prove the contrary first from the Seal and extrinsick Testimony, and then from the Impress of it, which I possess: And if any say, If the same Seal were counterfeit, yet it would make the same Impress; I should answer, That I prove both from the *quality* of the Seal, and Impress, that it is not counterfeit.

2. Note therefore, that we argue not from the Impress upon the Soul, as an Impress; but as *such* an Impress, from the Quality or Nature of it. And finding it to be the very Image of God, we are the more confirmed, that the Seal that made it, did bear the same Image, and was his.

SECT.

SECT. XVIII.

Object. *WHat need you a Testimony within you, if you can see the same Image of God in the Word without you, and so believe before: Is not the same sufficient to confirm your belief, which did beget it?*

For answer to this Objection, I adde in the third place:

3. The Image of God is more easily discerned in the Effects or Impress upon our own hearts, then in the Word alone; especially more easily in both, then in that one. The one begetteth Faith, the other a *stronger* Faith: I shewed you the advantages before. You plainlier discern the Image in the Wax, then on the Seal, especially when the Impress and Effects are so neer us, and consist in the very Apprehensions, and Feelings, and Workings of our own Souls, which will force us to an Observation.

Besides, the Effect is something more express, and operative, and in that respect more illustrious, then the Word it self, which is the cause. The fire in the Flint, is not so discernable as in the Flax: The Seed of the living Creature, doth not contain the Image of it, so actually, expressly, and discernably, as the birth it self doth. Gods Word is his Seed, and the new Creature is the Effect; not that there is any part of the new Creature, which is not actually, and expressly required in the Word; but that it is to us more discernable, as to the excellency and beauty, in the Creature, then in the Seed, in the Effect, then in the Cause; in the Obe-

dience,

dience, then in the Precept; onely the preſent imperfection of the Effect, while the Cauſe is perfect, doth make ſome difference on the other ſide; but yet in the Nature of the thing, the effect is to us more diſcernable: Nay, the operative nature of the effect is ſuch, That it is oft times more diſcernable, even to a ſtander-by! which cauſed the Apoſtle to require, that Wives ſhould therefore walk uprightly with unbelieving Husbands; that if any obey not the Word, they might without the Word, be won by the converſation of their Wives.

4. Moreover you ſuppoſe that which is not to be ſuppoſed, in this Objection, *viz.* That we can believe, and ſo believe, this Word to be of God, if it were not ſo indeed; that is, If he do not by a ſpecial work of his Grace, cauſe us to believe it; For firſt, where man was moſt guilty, he is moſt depraved: As man ſinned by turning from God, ſo is he become a ſtranger to God, and blinde in the things of God, and of his own recovery and Salvation: And as his ſin was eſpecially in believing Satan, and denying belief to God, ſo is he now vicioufly diſpoſed to the ſame. Secondly, And moreover, the way of our recovery is ſupernatural, and therefore muſt have a ſupernatural light within, as well as without, to reveal it to ſuch a low depraved Soul. Thirdly, And eſpecially, mans corrupted Senſe and Will hath got the maſtery of his Underſtanding, and Reaſon; ſo that he cannot eaſily believe, what he is exceeding unwilling ſhould be true. But all unregenerate men are exceeding unwilling that this Word ſhould be true; both

both becauſe it tells them of their ſin, and miſery, and future danger, and becauſe it would take them off from their carnal delights, and would call them to a life, which they are utterly undiſpoſed to. By all which it is apparent, That though you may believe the doctrine of *Mahomet*, or any common or carnal doctrine, without any Grace of God, yet ſo can you not the Doctrine of Chriſt; becauſe it is of another nature.

Object. *What kinde of Doctrine is that, that a reaſonable man cannot believe? It ſeems then it wanteth evidence of its truth.*

Anſw. It wanteth not evidence ſuitable to its nature, and to an enlightned Underſtanding, or to ſound Reaſon; but its evidence is not of it ſelf ſufficient to the carnal minde: Not becauſe it wanteth due evidence, but becauſe Reaſon is wanting to that minde. For reaſonable carnal men are not reaſonable (as to the exerciſe) in theſe Spiritual things. Well doth the Scripture call them blinde, fools, and madmen, beſides themſelves, and unreaſonable men. How fooliſh was *Ariſtotle* himſelf (and all his Brethren) about matters of his own Salvation, for all the ſtrength of his Reaſon in Natural things?

5. Laſtly, You muſt difference between a common ſuperficial ſpeculative belief and apprehenſion, and a deep effectual Faith; and then I adde further by way of Anſwer to this Objection, That if you ſpeak of a common ſuperficial belief, the Objection it ſelf is falſe: For if this were not Gods Word, and yet I did ſo ſuperficially believe it to be his Word, that belief would not change and

and renew my heart, nor do thoſe great things, wherein this Teſtimony within me doth conſiſt. It muſt be a ſpecial effectual belief, produced by the help of a ſpecial Grace added to the Word, which muſt do theſe works upon the Souls of men. Such a belief as meer tradition, education, cuſtom, prejudice, or worldly advantages, yea, or bare hearing and reading will produce, will not do theſe works: And if it were not the Word of God, he would never accompany it by that ſpecial power and work of his Spirit.

Both theſe laſt parts of my Anſwer are evident in the thing it ſelf, and in daily undeniable experience.

Firſt, It is apparent, that beſides a bare belief, there is alſo neceſſary, a ſober, impartial conſideration of the things believed, before they can make ſuch a change upon the heart and life; for elſe they will ſlide away, and be uneffectual: Now in things of this nature, it is the meer external Revelation, without internal accompanying Grace, that will bring the minde to ſuch conſideration.

Beſides, while the heart of man is hardned, this conſideration will not take effect: But all mens hearts are ſo hardned till Grace ſoften them; ſo that you do but ſet a Seal to a Stone or Wax, that is not ſoftned, while you read the Word to a carnal heart, unleſs the Spirit ſet in with the reading. Alſo men are engaged to contrary courſes, and that ſo ſtrongly, that none but the Spirit of Grace can diſengage them, and cauſe them to receive the due Impreſs of the Word which will turn them another way.

Secondly,

Secondly, Experience alſo may ſatisfie us in this point againſt the Objection; for we ſee that many hundreds ſit under the ſame Word, and ſome do believe effectually, and ſome do believe ſuperficially, and ſome believe not at all; yea, and (leſt you lay the difference on any preparations in the Nature, Temper, or Education of the perſons,) Firſt, Many that were of better natures, more ſober, conſiderate temper, and of an engaging education, yet believe not, or not effectually; when others that wanted ſuch advantages do believe. Secondly, And the ſame man that hath heard the ſame Word ſeven years, or twenty years together, in vain, or perſecuteth it as *Paul* did before his Converſion, are after all that changed by it on a ſudden, and receive it, and promote it.

And (to conclude) we ſee alſo by common experience, that thouſands who do ſuperficially believe the Scripture to be the Word of God, and to be true, do yet finde none of this change upon their hearts, nor that Impreſs from the Word which may be a Witneſs in themſelves; ſo that it is not all that believe the Word to be true, but all that *effectually* believe it, that have this effect. Such a Belief as common means may produce, doth it not; but the ſpecial Belief in the Regenerate, doth it.

Object. *You ſeem thus to prove the Scripture true, becauſe you believe it; whereas you ſhould believe it, becauſe it is true: For what is this Witneſs in your ſelves, but your own belief?*

Anſw. I firſt prove it true, or at leaſt diſcern it to be true, by other evidence, *without* me; and then

then I believe it, because I see that evidence that it is of God, and so is true; and having so believed it, I finde those excellent effects of that belief in my Soul, which do more strongly perswade me, that it is the Word of God, then I was before perswaded, and do confirm me against all temptations to Apostacy: So that my first belief, is not because I do believe; nor my second or following belief neither: But the first is, because I see by other evidence the Truth of the Word; and the second is, because by believing I have such Divine and excellent Effects upon my Soul.

Sect. XIX.

Quest. *But will this Argument be of any use to perswade or convince another, or is it onely for your self? We that see not what is in your heart, cannot be convinced by meer latent Reasons. Shew us such works, and we will believe you.*

Answ. 1. The principal use of this Internal Testimony, we acknowledge, is for the establishment of the Believer himself; and therefore the principal success of this Argument, is upon himself: And therefore we do not use it as our first or principal Argument, for the convincing of others.

2. Yet there is so much in it, for the use of others, as should move them to make Tryal of that Doctrine and Religion, which others profess to receive such effects from; especially considering, first,

first, That they are sober and credible persons, and not light, deluded, vain, fantastical people onely, that so profess: And if such Testimonies shall be refused, and that of so many thousand persons of all degrees, ages, and sexes, and that in all Countries and times, and that in a matter of fact, or about the inward experience of their own Souls; what Testimony then should be regarded? And how would Humane converse be maintained, and Humane affairs be transacted, if such Testimonies as these shall be judged invalid. 2. Moreover, the External Effects in the lives of the Saints are so great, and so discernable, by those that do converse with them; especially whose neerness and familiarity, doth give them the opportunity of a more full discovery, that even the unbeliever may see that which should convince them, that it is a true, divine, and excellent Doctrine, which hath such excellent effects in the lives of the Believers. And so great is this evidence, even to others, that if they be not convinced by it, or at least, drawn to try that Word and Religion which hath such effects, they are left unexcusable, and may justly be condemned, as sinning against Reason it self, and shutting their eyes against a visible evidence. Thus far therefore, the Testimony in *one*, may be useful to *another*.

Sect. XX.

Queſt. *IF the Witneſs in our ſelves be ſo full and convincing, as you ſay, Then what need have we any more to make uſe of the Scriptures? Let the unconverted have recourſe to Scripture, who have not the Spirit; but for us that have it, why ſhould we leave a higher Teacher to go to a lower? The like may be ſaid as to the Miniſtry of Men: When we have once the Spirit, and are taught of God, we need not learn of men any more: For the Promiſe is, That we ſhall not teach one another, ſaying, Know the Lord! For all ſhall know him from the leaſt to the greateſt.*

Anſw. This reaſoning is moſt plainly contrary to common Reaſon, Experience, and Scripture it ſelf. Firſt, It is not onely *one* thing that man wanteth to enable him to underſtand the matters of his Salvation. He wanteth, *firſt*, an outward word of Revelation; *ſecondly*, He wanteth an outward Teacher, to tell him the meaning of the very terms themſelves, which were written in *Hebrew* and *Greek*, and to remove many difficulties out of his way; *thirdly*, He wanteth inward light to cauſe him to underſtand this Word, when he is thus taught. Accordingly God ſupplieth this threefold want: The firſt, by giving him the Scripture; the ſecond, by giving him the Miniſtry, and other occaſional Teachers; the third, by giving him the illumination of the Spirit, to help him to ſee by the former means, and to make the Word and Miniſtry to be effectual. I do not put the Spirit *laſt*,

laſt, as if he were the *leaſt* and loweſt help; but becauſe that in order of nature, the other two muſt go before, and the Spirit comes and ſets them home, and makes them ſucceſsful. He that knoweth not the office of the Spirit, nor to what uſe it is that he is given of God, but looketh that he ſhould do a work which he is not ſent to do, nay, which he abhorreth, that is, to teach men without, if not againſt, the Scripture and the Miniſtry; no wonder if he meet with a ſpirit of deluſion, while he thinks he hath the Spirit of God. There is a twofold work of the Spirit neceſſary to reveal to us the truths of Chriſt; the firſt is, the Inſpiration of Prophets and Apoſtles to reveal it to us from without, by Preaching or Writing, and to ſeal it by miracles. This Witneſs of the Spirit was given when the Scripture was written, and delivered to the Church; and ſo is paſt already, but ſtill in force for our uſe, and to our confirmation. The ſecond is, that Illumination which muſt cauſe us to underſtand the Word and Miniſtery; this is it that we are now ſpeaking of, and which is neceſſary in our ſelves.

It is a mad thing for a man to ſay [*I have eyes in my head that are not blinde, and therefore I have no need of the light of the Sun*;] or to ſay, [*I have eyes and Sun, and therefore have no need of the light in the Air, which cometh from the Sun*;] or to ſay, [*I have all this light, and therefore I can read by it without a Book*;] or to ſay, [*I have both light and Book, and therefore can read without a Teacher.*] For if a man would read, or ſee any other the like object, he muſt have all theſe, or more

then one. You muſt have eyes, and eyes that have the power of ſeeing, and that not hindred by any inflammation, or other diſeaſe; and you muſt have the light from Sun, or Candle; and you muſt have a Book, and have it opened, and have one to teach you ſo far as you have not learned.

God hath appointed you theſe three neceſſary means of your illumination and direction; the Word, the Miniſtry, and the Spirit: *What God hath joyned, let no man ſeparate.* If you will fooliſhly go ſet one of theſe *againſt* another, or make one to exclude the other, as being ſufficient without it, when God hath ſet them altogether, and made them all neceſſary, aſſigning to each a ſeveral part, in the work of your illumination, you will abuſe God and your ſelves, and go without the light, while you deſpiſe the neceſſary cauſe of it. You may as well ſay, I have Meat, and therefore need no Teeth; or I have Meat and Teeth, and therefore need no Stomack; or I have all theſe, and therefore need not natural life and ſpirits, to digeſt my Meat. All theſe are ſeveral concauſes to produce that effect; the office of the Meat, the Teeth, the Stomack, the Natural heat and digeſtive power, is not all one; though all to one end: Nor is any one of theſe ſufficient to that end, without the reſt, though each one may be ſufficient to its own uſe; ſo the office of the Scripture, is not the ſame with that of the Miniſtry or Spirit; nor the office of the Miniſtry, the ſame with that of the Spirit, and the Word nor the office of the Spirit, the ſame with that of the Word or Miniſtry, though yet all have the ſame end,

end, and full effect, that is, the illumination of the ſinner. Will you then ſay that one is inſufficient, unleſs it be ſufficient without the reſt? No; the ſufficiency of them muſt be judged of in reſpect to their own ſeveral offices and parts in the work. The Word is ſufficient to produce Faith and Holineſs, by the help of the Miniſtry (ordinarily) or ſome other Guide, and of the Spirit (as ever neceſſary.) The Spirit is ſufficient to cauſe you to underſtand the Word by the help of mans Miniſtry; though he can do it without, yet this is his undertaken office; and he will not teach men to contemn his own Ordinances and Means: Will you ſay, that no Wheel in your Watch or Clock is perfect, unleſs it will do the whole work without the reſt? or will you throw away all the Wheels ſave one, becauſe that one is perfect without fault? when they are all appointed to work and move together, and none of them to ſerve without the reſt.

And firſt for Scripture, It is the very Book and Matter which the Spirit is ſent to teach us to underſtand. What do you expect the Spirit ſhould teach you to underſtand, but the Word? Would you have him bring you *another* Goſpel; when *Paul* would hold an Angel from Heaven accurſed, if he ſhould do ſo, *Gal.* 1. 7, 8, 9. Will you ſay, that a School-maſter is inſufficient in his School, if he teach not his Schollars without a Book? or will you throw away your Grammer, or other Books, becauſe you have a good School-maſter, and ſay Books are for them that come not to School? When Chriſt told his minde

to his Apoſtles, and bid them tell it to the world; teaching them to obſerve all things whatſoever he commanded them; he promiſeth to be with them to the end of the world, *Matth.* 28. 20. that is, to be with the Teachers of that ſame Doctrine which by theſe Apoſtles was to be delivered, and not of a new doctrine. *Paul* chargeth *Timothy* to keep theſe things to the coming of Chriſt, 1 *Tim.* 6. 14.

Theſe are the Truths which the firſt Paſtors communicated to the next, and thoſe were to communicate it, as to the people, ſo to faithful men, that might preſerve it, as they had done, 2 *Tim.* 2. 2. This is the Word that is able to make men wiſe unto ſalvation, 2 *Tim.* 3. 14, 15. And to give them an inheritance among the ſanctified, *Acts* 20. 32: By this Word it is, that thoſe muſt be waſhed, and cleanſed, and ſanctified, whom Chriſt will preſent pure, and ſpotleſs to his Father at the laſt, *Epheſ.* 5. 26. So that to ſet the Spirit againſt his own Word, and to caſt it off on pretenſe, that you have that Spirit, who is the Author of it, and enjoyneth it, and is purpoſely ſent to teach it you, and lead you by it into truth, and ſanctifie by that Word of truth; this is impudent unreaſonable abuſe, both of the Spirit and Word, as one day deluded Souls will finde.

2. And for the Miniſtry; if men were not ſtark blinded by the Father of deluſions, they could never imagine that God hath diſcharged them from ſubmiſſion, learning, or obedience to their lawful guidance by the Word, as long as they confeſs the Scriptures to be true. Hath not God

God ſet in the Body ſeveral Members, not having all the ſame office? All is not an Eye, nor all a Hand, nor is the Body without an Eye or Hand, 1 *Cor* 12. 14, 17, 19, 28. The Apoſtle commandeth *Timothy* to commit the ſame things which he had learned, to faithful men, who might be able to teach others alſo, 2 *Tim.* 2, 2. He directeth him how to chuſe, and ordain Elders in every City, and what men to chuſe and ordain, 1 *Tim.* 3. *Tit.* 1. 5. He tells him that he that deſireth the Office of a Biſhop, deſireth a good work, 1 *Tim.* 3. 1. *Peter* biddeth the Elders, [*Feed the flock of God which is among you* (or as ſome read it, *in your charge, or under you*) *taking the overſight thereof, not by conſtraint, but willingly; not for filthy lucre, but of a ready minde, &c.* 1 *Pet.* 5. 2, 3, 4.] The command is moſt expreſs to all the Churches of the *Hebrews*, *Heb.* 13 17. *Obey them that have the rule over you, and ſubmit your ſelves, for they watch for your ſouls as they that muſt give account, that they may do it with joy, and not with grief, for that is unprofitable for you.* And Verſe 7. and 24. they are twice more called [*Them that rule over them, and* (as V. 7.) *that Preach to them the Word of God.*] And the Apoſtles ordained Elders in every Church, *Acts* 14. 23. Theſe were commanded to teach in ſeaſon, and out of ſeaſon, 2 *Tim.* 4. 1, 2. and therefore muſt be heard. They muſt feed the flock over which the Holy Ghoſt doth make them overſeers, *Acts* 20. 28. Mark, the Holy Ghoſt doth make men Overſeers and Paſtors of the Churches; and yet theſe men would caſt off Overſeers, becauſe they have the Holy Ghoſt.

Chriſt committeth to them as Ambaſſadors, the Preaching of the word of Reconciliation in his Name, 2 *Cor.* 5. 19, 20, 21. And as Guides, the ruling of the Church of God, 1 *Tim.* 3. 4, 5. *Heb.* 13.7,17. And calleth the wiſe Stewards whom the Lord makes Rulers over his houſhold, to give them their meat in due ſeaſon, *Luke* 12. 42. He ſaith, The Elders that rule well, are worthy of double honor, eſpecially, they that labor in the Word and Doctrine, 1 *Tim.* 5.17. He brandeth the diſobedient and untractable, with the name of *unruly men*, whom Chriſtians muſt avoid; whether it be the ἄτακτοι that are as Soldiers that keep not rank and file, and will not know their Colours; or the ἀνυπότακτοι, that know not how to be Obedient, or ſubmit to Rule and Government. The firſt ſort mentioned, 1 *Theſ.* 5.14. the ſecond ſort, *Tit.* 1. 10, 6. (though we tranſlate both *unruly*.) And is it not for the uſe of Believers that have the Spirit, that theſe Officers are ſet in the Church, and is it not the Church of Believers that is commanded to hear and obey them? Nay, hath not Chriſt ſet them in the Church purpoſely for the edifying of the Body, and the perfecting of the Saints, till we all come to a perfect man, *&c.* *Eph.* 4. 11, 12, 13, 14. And purpoſely to keep Chriſtians, that they may not be as children toſſed up and down with every wind of doctrine according to cunning ſleights and ſubtilty of men, by which they lie in wait to deceive? Nay, doth not Chriſt himſelf rule and teach by them as his Officers? And ſay, He that deſpiſeth you deſpiſeth me, and he that deſpiſeth me, deſpiſeth him that ſent me, *John* 13.20. *Mark* 9.39. *Luke*

Luke 9. 48. So that it is moſt evident that it was never Chriſts intent to take down that Miniſtry which by himſelf was ſet up, nor to make it needleſs, till men are perfected and have no more ſin.

And as for that part of the Objection from *Jer.* 31. 34. it is plain, That it was far from the minde of the Holy Ghoſt, to make the Miniſtery unneceſſary to them that have the Spirit. For as the Spirit was given by the Miniſtry of the Apoſtles, ſo the ſame Apoſtles were neceſſary for the building up of them that had the Spirit, and therefore did uſe to viſit and teach the Churches to that end, and ſet Elders over them to be their conſtant Guides and Teachers. The Text indeed doth aſſure us, That Knowledge and the Means of it, ſhall much more abound under the Goſpel, then before; and that more perſons ſhall have knowledge, and greater knowledge, and that of the Spirits Preaching. But the plain meaning of the words [*They ſhall teach no more every man his Neighbor and Brother, ſaying, Know the Lord, for they ſhall all know me, &c.*] Seems to be this, They ſhall not be ignorant of God, as Heathens, nor (as to the elect) without the ſaving knowledge of him, as Hypocrites, and therefore ſhall not have need to be taught to know God, as men that do not know him: It ſhall be no ſuch rare thing to know the Lord. But firſt, this denieth not, but that they may have need to be taught to know *more* of God, though not ſimply to know God. We need not teach men that which they know of God already; but we need to teach them ſo much as they do not know. And *Paul* himſelf, ſaith of himſelf and all men, *That we know*

know but in part here, 1 *Cor.* 8. 2. *&* 13. 9. *And we must grow in the knowledge of our Lord Jesus Christ*, 2 *Pet.* 3. 18. *Phil.* 3. 12, 15. We have need to be fed with strong meat, after we have lived on Milk, and to be taught higher when we have learned the principles, *Heb.* 5. 11, 12. *&* 6. 1, 2, 3. It seems these Objectors would not learn of *Paul* himself, if he were alive, because he is a man. Secondly, And is there not much necessary to be known, besides the simple knowledge of God himself. We must know our selves, and know many Truths, and Duties, Precepts, Promises and Threats, Temptations, and Dangers, Rewards, *&c.* So that though the Elect after conversion have not need to be taught simply to know God; yet they have need to be taught a further measure of the knowledge of God, and also to know his Will and Word.

As there is mention in *Luke* 15. of righteous persons that need no repentance; that is, no such Conversion or Repentance as the impenitent and unconverted need, which is a turning from a state of reigning sin to God; though yet they need the Repentance of Imperfect Saints, and therefore must daily pray, *Forgive us our trespasses*; and he that saith, *He hath no sin, is a lyer, and deceiveth himself, and the truth is not in him: For in many things we offend all*, 1 *John* 1. 8. *Jam.* 3. 2. So is it here, the illuminate do not need to be taught to know the Lord, as the blinde world that know him not. Such a phrase also Christ useth to the Woman of *Samaria*, *John* 4. 14. [*He that drinketh of the water that I shall give him, shall never thirst*;]

thirst;] that is, shall never have that necessity of new supply as before he had: He shall not have the thirst of emptiness and former need, but yet he shall have the thirst of loving desire, and need of greater measure: So here.

Quest. *Is it needful for that man to use extrinsick Arguments to prove the Scripture, and Christian Religion to be of God, to himself, and to resist temptations, who hath the Witness within himself to prove it by?*

Answ. Gods evidences must not be separated, much less must one be pleaded to the neglect of the rest. We finde the Apostles oft-pleading the first Arguments of Miracles, and the Eye-witnesses credit, and the like, with the Churches of Believers: As the work within us is not the first Testimony, but a secondary confirming Testimony, so doth it not make the first unnecessary or void. Our Internal Testimony hath relation to, and dependance on the evidences that are in, and with the Word it self without us. Besides that, by the External we must convince other men.

Sect. XXI.

Quest. *Will this Testimony within us be as useful and advantageous to us, in particular points of Controversie, as in the main matter of Christianity it self? May we not think that he that hath most of the Spirit, is likest to be in the right?*

Answ. You must difference between those particular points that are essential to Christianity, or

of neceſſity to Salvation, and thoſe that are very uſeful, though not abſolutely neceſſary, and thoſe that are niceties of ſmaller uſe; alſo you muſt difference between the Spirit of Holineſs in general, and ſome ſpecial gift of the Spirit in particular: And ſo I further anſwer.

1. In points eſſential to Chriſtianity, or of abſolute neceſſity to Salvation, the Witneſs *within* them will keep right the Elect, who are true Believers; when more learned, ſubtile men may be deceived.

2. In points of very great uſe to Salvation, though not of abſolute neceſſity, ſuch true Believers have a great advantage to hold right againſt all Temptations, from this Witneſs, or work of Grace within them. But yet as they may poſſibly fall into a ſcandalous ſin, and be recovered; ſo they may poſſibly for all the Witneſs within them, be led into ſome foul and dangerous Error, to the great wrong of the Goſpel, the trouble of the Church, and the wounding of themſelves. Yet *cæteris paribus*, there being equal helps, and other advantages, a godly man is liker here to be in the right, then an ungodly; but yet ſometimes an ungodly man is righter here then he.

3. In the knowing of Natural things, or the Grammatical conſtruction of the Scripture, and ſo in opening many particular Texts, and in underſtanding and maintaining the Truth in many particular lower Controverſies, though the Spirit of Holineſs be much advantage to men, yet the particular and more common gifts of the Spirit, which ordinarily accompanieth Natural wit and diligent Study,

Study, is a greater advantage; and therefore its ordinary for the Spirit of Interpretation to be given, where the Spirit of Sanctification is denied; and for God to give many the Saving Knowledge of himſelf in Chriſt, to whom he gives not the Knowledge of many Truths in Nature or Theologie, nor the Knowledge of the meaning of much of the Scripture, as not having thoſe helps which are neceſſary thereto: For in theſe things, and in Natural Knowledge, God is pleaſed to work by Natural Means, and by mens induſtrious Studies.

4. He that hath both the Spirit of Sanctification, and acquired Gifts of Knowledge together, is the Compleat Chriſtian, and likely to know much more, then he that hath either of theſe alone. Where Nature, Grace, Induſtry, and outward Helps, all meet together, they make the moſt uſeful accompliſhed men.

5. They that have the greateſt meaſure of the Spirit, are bound to uſe ſtudy and humane helps, in ſubordination to the Spirit. Diligence and common helps with Gods ordinary bleſſing, may bring them in a natural, acquired Knowledge; and Grace will ſanctifie it, and cauſe them to uſe it aright for God.

Sect. XXII.

But becauſe they are points of great uſe, I will review two of theſe before-mentioned, and ſhew you, firſt, that it is a great advantage againſt Temptations, to thoſe particular ſins or errors that are

are plainly againſt Holineſs, to have this Witneſs of the Spirit of Holineſs in our ſelves; ſecondly, that it is a great advantage even to the holieſt man, to the clear underſtanding, and opening of Scriptures, to have natural and acquired knowledge, commonly called, Humane Learning, and to be a laborious diligent ſtudent.

1. And for the firſt, All the Reaſons beforementioned do prove it; for if the Spirit do ſo much be-friend Chriſtianity in the main, it muſt needs alſo be-friend the ſeveral parts of it, and apparent means and neceſſaries to its ſupport.

Firſt, If any man ſhould tempt a ſanctified man to doubt whether the Goſpel written by *Mark*, or *John*, were the Word of God; the ſame Spirit which atteſteth to the Chriſtian Doctrine in general, would do much by its Teſtimony to fortifie him in this. He would finde ſomething within him ſo ſuitable to thoſe Scriptures, as would hold him to them in an honor and admiration; and ſo of others.

Secondly, If a Libertine ſhould tempt him to think that ſin is no great evil, nor diſpleaſing to God, and that it is onely as mens conſciences make it, and judge of it: The Spirit of Holineſs within him would fortifie the Believer againſt this Temptation. Alas, he hath felt that ſin is bitter; and he hath that within him, that will force him ſo to judge. It goes againſt his preſent taſte, as bitter things are to us; and it had need to be a very ſubtile Argument, that ſhall force the verieſt fool, or childe, or any man of ſound ſenſes, to believe that Gall or Aloes are ſweet, when he hath taſted them.

them. There is a Spirit in a Saint that is an enemy to ſin, and cauſeth a hatred of it, wherever he comes; and therefore is a great help againſt all ſuch Temptations.

Thirdly, If any man ſhould tempt a true Chriſtian to queſtion any of Gods Attributes, eſpecially thoſe manifeſted in his dealings with men, as whether he be wiſe, and knoweth all things? whether he be holy, juſt, and hateth ſin? or whether he be good and merciful to thoſe that fear him? The Witneſs within him would help him very much to reſiſt ſuch Temptations. All theſe Attributes of God are written out in the Believers heart, and make up Gods Image there; he hath tryed that God is moſt Wiſe, and Good, and Holy, and Juſt, and Great: If any ſhould ſay, That God is the cauſe of mens ſin, he hath that within him that will not ſuffer him to entertain that conceit: If any ſhould tempt him to carnal, corporeal conceits of God, he hath that within him that will not ſuffer him to be of ſuch a minde.

Fourthly, If any ſhould teach him, that there is no Heaven, nor Hell, but what is in a mans own conceits; he hath that *within* him that will not ſuffer him to be of that opinion. The very Life of Grace within him, doth carry up his heart to Heaven, and it is the end of his very Religion and life: And the fear of God within him, doth cauſe him to flie from the Jaws of Hell, and he as it were, heres the Spirit ſay to him, as the Angel to *Lot*, when he carried him out of the danger of *Sodoms* flames; Eſcape, flie for thy life; look not behinde thee: The Spirit within him cauſeth him

to

to fear God, as one that can deſtroy both Body and Soul in Hell fire.

Fifthly, If any ſhould tempt him to doubt, whether Chriſt have any Congregate Church on Earth, as the Seekers do; he hath in him the experience of comfortable Communion in that Church; and withal, he hath that within him, which will not ſuffer him to have ſuch baſe extenuating thoughts of Chriſt, as if he were a Titular King without a Kingdom, or could not convey to men the benefits which he hath purchaſed, or had failed to fulfil his promiſes to his Church, or to make good his Ground, and maintain his Intereſt.

Sixthly, If they would tempt him to deny that Chriſt hath any Miniſters in Office, or to revile the godly Miniſters as Antichriſtian, or to reproach them as no Miniſters of Chriſt, he hath that experience of Chriſt ſpeaking in them, and working by them, and maintaining by them his Truth, and Order in his Churches; which is a Witneſs *within* him againſt ſuch Temptations.

Seventhly, If he be tempted to ways of Separation and Diviſion, to withdraw from the Miniſter as unworthy to rule him, or from the Church as unworthy to communicate with ſuch as he, and ſo to betake himſelf cauſleſly into ſeparated Societies; he hath a Witneſs within him of the ſinfulneſs of ſuch a courſe. That one Spirit within him hath poſſeſſed him with an inclination to Unity, and ſuch fears of Diviſions, and ſenſe of their Miſchiefs, as a man hath of the dividing or wounding his own Body: It hath given him that ſenſe of his

his own unworthineſs, that humility, that charity to others, that he is far readier to ſay, [*I am not worthy to joyn with the Church*] then [*The Church is not worthy to joyn with me.*] He feels ſuch an inſufficiency, and ignorance in himſelf, that he rather takes himſelf exceedingly beholden to a Miniſter, that will teach him, then grudges to be taught, or ſays [*I will not be Catechiſed, be Ruled, by ſuch as you.*] He ſo loves the Church, Order, Diſcipline, Ordinances, and Miniſters of Chriſt, that he will not eaſily be drawn from them.

Eightly, If any ſhould tempt him to withdraw from the Communion of the Church in the Lords Supper, the comfortable experience which he hath had there, in the ſtrengthening his Faith, the quickning his Graces, and killing his ſins, would very much ſtrengthen him againſt ſuch Temptations.

Ninethly, If he ſhould be tempted to forbear the hearing of the Word, or the ſinging of Pſalms to Gods praiſe, or the Prayers of the Church; he hath that experience of the happy effects of theſe on himſelf, and that in his own heart, which correſpondeth with theſe Ordinances, that it will much corroborate him againſt the Reaſonings of Deceivers.

Tenthly, If he be tempted to caſt off the inſtructing of his family, or worſhipping God in it, he hath within him a Witneſs, That Family worſhip is due to that God who muſt govern and provide for, and defend him and his family; and his experience of the fruits of it, will do much to confirm him againſt ſuch deluſions.

Eleventhly, Againſt the main Body of the *Arminian* Doctrine, which lieth open to a plain diſcovery, and tendeth to a neglect, and remiſsneſs in our duty; he hath that *within* him, that by teſtifying againſt it, may give him great advantage to eſcape. I will not ſtand to mention the particulars, having done it elſwhere.

Twelfthly, In a word, if any temptation do aſſault him, to any branch of *Atheiſm*, *Infidelity*, or *Ungodlineſs* and *Libertiniſm*, taking him off from duty, or encouraging him to ſin, the Witneſs within him, will ſpeak againſt it; and is a ſingular advantage to him for his preſervation.

Eſpecially in ſuch caſes as theſe, is this inward eſtabliſhment more neceſſary;

1. When men are ſo furiouſly, or ſubtilly, or unceſſantly aſſaulted by the tempter, that their Reaſon ſeems to be non-pluſt, and they are at a loſs.

2. When they fall among Seducers, who by intereſt, or ſeeming piety and ſheeps-cloathing, or by cunning reaſonings, or confident affirmations, or terrible threats, would bear them down from truth and unity, and do even bring them to a ſtand.

3. When poor Chriſtians are of ſo weak parts of Reaſon, that they are not able to diſpute againſt deceivers, then their inward experiences, and the Spirit, is evidently neceſſary.

4. When a man is in ſickneſs, or neer death, having his Body and Sences weakned, and ſo is leſs fit to make uſe of his Reaſon in a diſputing way, he may make ſingular uſe of the Witneſs within him againſt all Temptations.

SECT.

SECT. XXIII.

I Come now to the ſecond point to ſhew you, that in points that are more ſeparable from ſaving Grace, Learning, Wit, Induſtry, and outward helps, may be ſo great advantage, that an ungodly man may excel in all theſe, and a godly man may be very weak: An ungodly man may be ordinarily in the right, when a godly man without ſuch helps, may be miſtaken. And therefore it is a deſperate, and deſtructive conceit in any man, to think, That becauſe he hath the Spirit, he is therefore more able to expound Scripture, or teach it to the people, or underſtand controverſies, then learned men that have not the Spirit of Holineſs; or to think, That they ſhould go to an ignorant godly man for reſolution and teaching, rather then to a knowing man that is not godly, as if the former were likeſt to know ſuch truth. And upon this conceit, men cry down *Humane Learning*, and *Miniſters* for eſteeming it, and cry up the Spirit, to a uſe that God doth not intend it. I have no minde, the Lord knows, to ſet up any thing of man againſt God, nor Gods common gifts above his ſpecial, nor to draw any Soul into an undue eſteem of any thing that is in their Guides, but onely to ſhew them the naked truth. I would intreat therefore all poor deluded Souls, that are carried away with theſe forementioned miſtakes, to lay by their prejudice and paſſion a while, and to weigh impartially theſe following conſiderations.

1. Consider, God is the Author of Nature, as well as of Grace, and so of all Truths about Nature, as well as about Grace. All Light is from the Father of Lights, and all Truths from the God of Truth: It is therefore a wicked thing to call the knowledge of Gods Creatures [*Humane Learning*] in contempt, or as if it were not of God; onely indeed it is a commonet knowledge, and therefore not proper to the Church, and sanctified ones; but yet when sanctified, it is so proper to them.

2. Consider, As God is the Author both of Nature and Grace, so of Nature before Grace; and so natural truths, or the knowledge of the nature of things, doth necessarily go before the knowledge of our recovery by Jesus Christ. And therefore as both are contained in Scripture, so doth the Word begin with the discovery of Nature, before it mention the revelation of Grace. [*In the beginning God created the Heaven, and the Earth &c.*] is the beginning of the Bible. Our Physicks are the first part of Gods Word, laid down in *Genesis*, before the rest; and the necessity of this is evident. If God and man must enter a Covenant, or if man must be under a Law, having rewards and penalties, and the Creatures are the materials of the duties and conditions: We must needs know first that God is, and what God is (as far as necessary for such as we) and what man is, and what the Creature is that we must use, and what the reward and punishment are. Morality is but the Modality of Natural Being; and the Being should be considered before the Mode: So

that this part of Philosophy, which we call our Physicks, is Necessary and Divine, delivered in Gods Word, and first delivered; yea, and it is oft repeated, as in *Job*, the *Psalms &c.* And it was and should be a great part of mens study to know Gods works, and God in them: For, saith the Spirit of God, [*His works are great, sought out of all them that have pleasure therein.*] *Psal.* 111. 2, 3. O how many high and excellent praises are given to God, by the Saints in Scripture, in the contemplation of his Works.

3. Consider, That the very Creatures themselves, even the frame of Heaven and Earth, are a Book written by the Finger of God, containing in legible Characters, his Image, I mean the discovery of his glorious Power, and Wisdom, and Goodness. He made man perfect, as a part of this perfect world, and set him here to see, and love, and honor his Creator, as beholding him in the face of this glorious Creation. So that it was mans duty to read this Book, and finde, and honor God in all. But man stopt in the Creature it self, and overlooked God, and so fell from God to the Creature. Jesus Christ having undertaken the restoring us unto God, doth not destroy, but restore this Creation: God is still our Maker; we have still the Book of the Creature before us, though blotted by the just punishment of our sin. It is still our duty to study, see, and admire God in this Creation: Though we have another work, even of Redemption to admire, and the Lords day specially appointed for that, yet doth not that destroy the former, but advance it. We are brought

back to the Creator by Chriſt the Redeemer, and bound now to magnifie him for the works of Creation, as much as before. It is a great ſin of many, and moſt Chriſtians, that they forget this, or make ſo little conſcience of it.

If you ſay, But what is all this to the matter of *Humane Learning?* I anſwer that in the next conſideration.

4. Conſider, that which you call *Humane Learning*, is either the knowledge of *things* or *words*. It is honorable, in that it is *knowledge*; for ignorance and darkneſs is the Kingdom of Satan. That learning which conſiſteth in knowing *things*, is firſt and principally about the *nature* of them, to know what they are; and this you ſee, we are directed to in the Word of God, and by the Book of the Creature which ſheweth it ſelf to us. So that our Phyſicks, which is a great part of Humane Learning, is but the knowledge of Gods admirable works; and hath any man the face to call himſelf Gods Creature, and yet to reproach it as vain Humane Learning, if any ſhall know the glorious works of his Creator? The like I may ſay about the quantities and qualities of theſe works, and the uſes of them for mans good, which take up the reſt of the Sciences and Arts, which you call *Humane Learning*, about *things*. And is this to be blamed, which the very Word and Works of God commend. Why man, dareſt thou ſay, that God hath made any thing, which it is a diſhonor for us to ſtudy (and know) except his Secrets, which we cannot know?

Indeed, if any would pry into theſe Secrets, or

or pretend to know more of Gods works, then he doth or can know, or do deliver his unground-ed conceits as certainties, or do lay more neceſſity or excellency in the knowledge of ſmaller things then of great, or do take up in the Creature, and ſtudy it but for it ſelf, and the meer delight or honor of knowing, and do not look to God, and ſearch after him in all his works, or if he do not imploy his Learning and Knowledge, when he hath it to Gods ſervice, but to ſin, or to his own vain-glorious ends; in any of theſe caſes, I excuſe no learned men: But this is but the abuſe of Learning. I confeſs it is too commonly ſo abuſed, and our Books have too much vanities and uncertainties; but meat and drink is as much abuſed as learning, and yet you deſpiſe it not as needleſs. Its true alſo, that many Heathens excelled in this Learning, and that they abuſed it in theſe aboveſaid ways: But yet it was a Divine Light that manifeſted ſo much of Truth, even to theſe men; and it was Gods Truth which they received by the ſtudy of the Creatures, though they detained it in unrighteouſneſs: Yea, ſo much excellency was in it, that the abuſe of it will leave them without excuſe, though they never had the Scriptures, nor heard of Chriſt. [*For that which may be known of God, is manifeſt in them, for God hath ſhewed it unto them. For the inviſible things of him, from the Creation of the World are clearly ſeen, being underſtood by the things that are made, even his eternal Power and Godhead; ſo that they are without excuſe,*] *Rom.* 1. 19, 20. And dare you vilifie that Learning that ſo clearly giveth us the

knowledge of the invisible things of God? you see then, the study of Gods works is a Christians duty.

And for the other part of Learning, the Knowledge of *Words*, our sin and natural infirmity hath made it a matter of that necessity. We cannot converse together, without understanding one anothers speeches.

This Learning which consisteth in the knowledge of words, is either, The knowledge of their signification, either primitive and proper, or borrowed and improper; to which uses are Grammer and Rhetorick; or else the knowledge of their disposition, and use in reasoning, and directing, or expressing the minde, which Logick performeth. And is there any man so unreasonable as to think either of these unnecessary? Is it not needful to understand the signification of Scripture words and phrases, before we can understand the matter by those words? And is it not needful to discern when men do reason solidly, and when they jangle and miss the matter, or cunningly deceive? When men speak sence, and when they speak non-sence? What is a man without Words, Sence, or Reason, but a Beast? A Grammarian is one that knows the meaning of the words, and a Logitian, one that knows how to use them reasonably: And would you be without either of these? If any abuse these to cavilling Sophistry, that's no more reason against the right use of them, then that men should not use reason, because bad men do abuse it. Consider therefore what Learning, *true* Learning is, and then you will see, that there is small reason

reason to contemn it. When men speak against a thing before they know what it is, no wonder if they know not what they say.

5. The Angels, and the glorified Spirits of the Just, know more of Gods Works, and all these words and matters in question, then the greatest Scholar on Earth doth. And if you come to Heaven, you will know more your selves, at least of that much which will then be useful to be known. And will you despise that knowledge, as *Humane*, which is Angelical, and wherein the most perfect, do most excel?

6. Can you understand any Scripture without the help of this Learning, in your selves or others? The Spirit delivered it to the world in *Greek* and *Hebrew*? Can you so understand it, before it is translated? If not, then the knowledge of those Tongues, is necessary in the Translators. And would you have us so wholly take up all on trust from them, from age to age ever after, as not to know, whether they translate it true or false? or whether there be any such thing as they tell us? If you your selves must take it upon trust, from those that do understand it, when you do not, me thinks you should so much the more honor and reverence them, whom you are fain to be so much beholden to, and whom you must trust in a matter of such concernment to your Salvation; as, whether ever any of this was in the Text of the *Hebrew* and *Greek*, which you finde in the English? Sure that which is so laudable in the Translators, is not to be contemned in your Teachers.

What

What if the Rhemiſt Papiſts tell you, that the Bible is falſly tranſlated, I pray you what anſwer will you give them; if none of your Teachers knew it to be otherwiſe, whoſe words you muſt take as credible perſons? Send a *Hebrew* and *Greek* Bible into *Wales* or *Ireland*, and when that converteth Souls without an Interpreter, then I will begin to think Learning leſs neceſſary: Yea, or when your ſelves can ſo underſtand it. Beſides, if there be not ſome knowledge of the ſcituation of places, of the Cuſtoms and State of that Countrey, of the Proverbial Speeches of thoſe times and places, with divers like things, it is not probable that you ſhould underſtand much of the Scriptures.

7. Conſider well, to what uſe and end it is, that the Spirit of Holineſs is ſent, and then you will never think that this Spirit will ſerve you without common learning. This Sanctifying Spirit is given to ſanctifie; that is, to give us the ſaving knowledge of God, by the interpreted or expounded Word, and to draw up our hearts from the Creature to him, and to conform us to our Lord Jeſus Chriſt, in whom we have believed: But it is not the office of this Spirit of Holineſs, as ſuch, to teach men the knowledge of all natural truths, or the ſignification of words and phraſes. Many thouſand that have the Spirit cannot underſtand a *Hebrew* or *Greek* Bible; nor could they have told, by this time, how the year, or the week goes about, nor how many years have been ſince Chriſt, nor what a year is, nor what day of the week goes over their heads, if they had never had the

the help of Aſtronomers, or Learned men. The Spirit of Holineſs is given to bring men ſafe to Heaven, and ſo it will do, but not to make them underſtand every Natural or Theological truth.

8. Conſider, your very Learning to ſpeak or read, or write, is as much Humane Learning, as the learning to know the Nature of Creatures, and Sence of ſtrange Languages. And if you renounce theſe (which you neither have by Nature or Grace) what perſons would you be? you may as well ſay therefore, that the Spirit will ſerve without Learning to write, or read, or ſpeak: For the difference of the caſes is onely in degree, and not in kinde.

9 Conſider well, that there are ſeveral employments that God hath for men in the world, and in the Church; and accordingly there are ſeveral gifts of the Spirit. For Salvation, he giveth the Spirit of ſaving grace, which ſhall teach men effectually the need of Chriſt, the evil ſin, and the like, but not every other truth. Thoſe whom he will employ as Interpreters of Scripture, and Teachers, and Guides to others, he will furniſh with gifts that are neceſſary for ſuch employments. And a man may teach others, that may not be ſanctified or ſaved himſelf; and many are ſanctified and ſaved, that are unfit to teach others Are all Prophets? are all Apoſtles? are all Teachers? is all the Body an eye, or hand? God may give Teachers, a Spirit of Teaching, as he gave *Saul* a ſpirit of Government, and many wicked men in the firſt age, a Spirit of Teaching, Interpreting, Tongues, Miracles; and deny theſe to better men, becauſe

because he intendeth not them to the same use. Publick gifts are for publick use.

10. Consider, you must distinguish between *extensive* and *intensive* knowledge; between knowing more and more truths; and knowing the same Truths better, and more effectually. The Spirit of Holiness is not given, to know more truths by, than an unsanctified man can know; but to know the same better. You cannot name any Truth, which a Gratious man knoweth, but an Hypocrite may have a speculative knowledge of the same, and say the same words concerning it, as he can say. But Grace makes a man know that *heartily* and *affectingly*, which another knows but superficially: But though the Spirit cause not the sanctified, to know any man for number of truths, then an Hypocrite may know; yet the commoner gifts of the Spirit by Study and Learning, causeth many ungodly men to know many truths, which thousands of the godly never knew. Which Truths in their place, are useful and excellent.

11. Consider, that it is the work of the Spirit of Holiness, to cause you savingly to know, at least, Fundamentals, and the substance of Christian Religion: But it belongs more to Learning and a commoner gift of the Spirit to enable men, to *defend* these same Fundamentals in Disputation against an Adversary, and Orderly, Methodically, and Aptly to teach them to others, and Rationally to explain them.

12. It is the work of the Spirit of Holiness, to give men Saving Grace in possession; but it more belongs

belongs to the common gifts of Wit and Learning, to *define* or *describe* these same Graces, or movingly to talk of them. Many a man that never had Faith or Love, can give you a true definition of Faith and Love; and many a man that hath them, cannot tell you what they be. Thousands believe savingly, that have not wit enough to tell you truly what believing is: And many thousands have the Spirit, that know not what the Spirit is. So that an unsanctified man may trulier, and more exactly describe any Grace by the help of Learning, then you that have it, by the Spirit of Holiness. Though you feel the powerful effects of it, which he never felt: I can give a truer Description of any Countie in *England*, and the distance of one Town from another, by my Maps, though I know not the places, then most men that live in those Counties can do; because they know but a smaller part of it: And yet they know their own homes better, and their knowledge is more sensible and experimental, and beneficial to them.

And by the way, you may hence perceive, that Ministers or others, should be very cautelous how they cast any from Church or Communion, because they cannot tell them how they were converted, or what Faith, or Love, or Holiness is: Seeing the Spirit gives these Graces to many, to whom he gives not wit to define them, nor words to tell you what they do know of them. Their lives will tell you better then their tongues, whether they be sincere.

Object.

Object. *But how can men have Faith, or Love, that know not what it is?*

Answ. They feel how it works within them, but they cannot describe it to themselves, or others. Are not Divines themselves disagreed about the definitions of Faith, Repentance, and almost all Graces? May not millions of poor men have health of Body, that cannot tell you what health is? and have the humors in right temper, that cannot tell you what those humors are? How little know we what our own Natural, Animal, or Vital spirits are? how our food is concocted? how sanguification, and carnification are effected? how little know we of the Soul it self, by which we know? and the life by which we live? What wonder then if a man have grace, that knows but little what grace is? As one saith, (*Lod. Vives*) *God gave man a Soul to use, rather then to know.* So I may say of Grace, God gives men Grace to use, rather then to know, define, describe, or dispute about.

13. It is not the work of the Spirit, (at least, ordinarily) to teach men any particular truths, (but what meer experience teacheth) without the use of outward means, by the industry and study of our selves, or others, or both: But the Spirit worketh by these, and blesseth these to you. Every godly man hath more love to truth in general, and is more disposed to the reception of it, then others; and by the consideration of the Fundamentals, the Spirit hath given him the knowledge of them: But as it was not without their own consideration, that the first were

were known, so are they not actually acquainted withal truths, that after they shall know. It is not the work of the Spirit, to tell you the meaning of Scripture, and give you the knowledge of Divinity, *without* your own study and labor, but to bless that study, and give you knowledge thereby. Did not Christ open the eyes of the man born blinde, as suddenly, as wonderfully, and by as little means, as you can expect to be illuminated by the Spirit? And yet that man could not see any distant object out of his reach, till he took the pains to travel too it, or it was brought to him, for all his eyes were opened. When he was newly healed, he could not have told what was done in *Samaria*, nor seen what was in *Jericho*, nor what a Town *Tyre* or *Sidon* was, unless he would be at the pains to travel thither: And if he would see *Rome*, he must be at so much more pains, as the place was more distant. Would you have been so silly, as to say, This man can presently see *Samaria*, *Tyre*, *Rome*, because Christ hath opened his eyes? So is it here. If Christ have anointed your eyes with the eye-salve of the Spirit, and removed the inward impediments of your sight, yet it is not that you may presently know all truths, which you never heard of, or read of, or studied to know. You must study, and study again; and the further off, and more difficult the truths are, the more must you study, and then expect to know by the blessing of the Spirit: Let experience witness. Did you not hear all those truths which you know from the mouth of some Teacher, or other person, or else consider and study of them your selves,

selves, before you came to know them by the Spirit? Go not then out of Gods way, if you expect his blessing.

Doth not experience commonly tell you, that men know more that study and have learning, then those that do not? Are not the Ministers, and other Learned men, and Godly people, that have studied the Scriptures long, the most knowing people in *England*? Nothing but mad ignorance, or impudence, can deny it. What man breathing knew as much the first hour, that he received the Spirit, as he doth after many years study and diligent labour?

To reject *study* in pretence of the sufficiency of the Spirit, is to reject the Scripture it self: For as a man rejecteth his Land that refuseth to Till it, or rejecteth his Meat if he refuse to Eat it, though he praise it never so much; so doth he reject the Scripture that refuseth to *study* it, or to *study* that which must first be known, or is necessary thereto. Meditation digesteth the Word, which else is cast up again.

Object. *We would have men study Scripture, but not Humane writings.*

Answ. You would have men study Scripture, but not learn to understand the words of it, or the Languages it was written in? What a contradiction is that? you would have men study Gods Word, and not his Works? The Book of Supernatural Revelation, and not the Book of Nature; as if both were not Gods, or both our duty?

Object. *Let men study the Works of God, and Spirit not, but not Books of Humane learning.*

Answ.

Answ. May we not take the helpers of those that have studied the same Works before us? Then if every man must begin all anew, and must make use of no other mans helps and experiments, we shall know but little, and knowledge will make but a pitiful progress. If we may take the help of men by talking with them, why not by reading their writings? However, it seems you will allow us Tutors in Humane Learning. Hath not God made men to be helpful to one another, and communicative of their knowledge. If these wise Objectors knew not of any place or Countrey in the World, but what themselves have seen, or of any actions in former ages, or later, but what they were eye witnesses of, what Moles would they be? You may next perswade us to creep into our Mothers Wombs again, and refuse Humane help to come forth. If you will read or talk with Travellers, to know what is in other parts of the World, and read History to know what is in other Ages of the World; why may not we read and hear Philosophers, to know what they have found out about the Nature of the Creatures?

If you would never know any thing in Physick by any Books or Teachings of those before you, that have learned more then you, but every man must begin all again himself; how many would such Physitians murder? and what Sots would they be? If you knew no more in Astronomy, about the Motions of the Sun, Moon, *&c.* the Times and Seasons, then you can finde out your selves by the observation of the Heavens, what

wiſe Aſtronomers would you be? What *forgetful* men are our enemies to *Humane Learning*, That think the Spirit enough without it; that yet they will every year buy a new *Almanack?* Away with them hereafter lor elſe away with your folly; for certainly, *Almanacks* are certain parcels of the moſt aſpiring *Humane Learning*, ſuch as they are.

16. Conſider, whether under pretence of magnifying the Spirit, you do not bewray moſt notorious pride, in the magnifying of your ſelves, and the contempt of thoſe whom you are bound to learn of? Is it not palpable pride, for you that never beſtowed the twentieth part of the *ſtudy* and pains, as the Miniſters of the Goſpel have done, to underſtand the Scripture, to be ſo conceited, That you underſtand it as well as they? Is it a knowledge that comes irrationally into man, he knows not how, when he never mindeth it? Is not the Spirit and diligent ſtudy together, like to do more for increaſe of knowledge, then the Spirit will do without ſuch ſtudies? Why ſhould you in proud cenſoriouſneſs think, That Godly Teachers have not the Spirit, as well as you? They value it as much; they pray as hard for the Spirit; they confeſs the need of it as much as you; they have the ſame God, the ſame Chriſt, and the ſame Promiſe as you: They ſhew forth the Fruits of it in Holineſs, as much as you! And yet proud men dare lift up themſelves in boaſting of the Spirit, and deſpiſing their Godly painful Teachers, as being without the Spirit! Not onely ſaying as *Corah* and his conſpirators, [*Ye take too much upon you;*

you; are not all the Lords people holy,] But alſo ſaying, [*It is onely the people that are holy, and the Prieſts are unholy.*] And when all is done, they can give no other proof of it, but either ſome common humane frailties, or the fall's of ſome few, or the wickedneſs of the ungodly ones, whom their faithful Teachers are as willing to caſt out as they; and whom they diſown as well as they do. You will confeſs, That a man that hath ſtudied Phyſick all his days, is likely to be a better Phyſitian, then you that never ſtudied it; and a man that hath ſtudied Law, is likely to be a better Lawyer; and that he were a proud man that would ſay, Though I never ſtudied theſe things, yet by the Spirit I know them as well as you. And you would ſee your pride as well in this caſe of Theology, if you did but know and conſider, That the Spirit worketh by means and mans induſtry; and that the gift of Interpretation, underſtanding Languages, and the Creatures, is not a gift of Sanctification, but ſuch as is common to unſanctified men, and eſpecially to make men uſeful to others, and publickly ſerviceable to the godly where they live.

17. It is Gods command that Miniſters ſhould *ſtudy* to ſhew themſelves workmen that need not be aſhamed, and to divide aright the Word of Truth, 1 *Tim* 4. 15. And give themſelves wholly to theſe things, 2 *Tim.* 2. 15. And all Chriſtians that will have knowledge, muſt [*Apply their heart, and encline their ear to it; they muſt cry after knowledge, and lift up their voice for underſtanding: They muſt ſeek her as ſilver, and ſearch*

for her, as for hid treaſure; and then, in this way, they ſhall underſtand the fear of the Lord, and finde the knowledge of God: For the Lord (thus) *giveth wiſdom; out of his mouth cometh knowledge and underſtanding.*] *Prov.* 2 2,3,4,5,6. It is the deſcription of the Godly-Bleſſed Man, *Pſal.* 1. That he doth meditate in Gods Law day and night; and therefore he doth not expect that the Spirit ſhould teach it him, or give him the fruits of it, while he is at no labor to procure it, but forgetteth or neglecteth it: And for the ſtudy of the Holy Languages, and Gods Works, I have proved it our duty before. So that you may ſee, that they who pretend the Spirit as ſufficient without hard Studies, and Learning, they contradict the Scriptures which the Spirit did indite, and ſo make the Spirit contrary to the Spirit. But we will believe the Spirit in the Word, rather then that in them.

18. The Scriptures plainly tell us, That there are ſeveral Ages of men in Chriſt, ſome Babes, ſome yong Men, and ſome Fathers, 1 *John.* 2. 12, 13, 1 *Cor.* 3. 1: And that they are to grow by degrees, according to their time and ſtanding in the Church, from one age to another, and from leſſer knowledge unto more, *Heb.* 5. 12, 13, 14. [For when for the *time* ye ought to be Teachers, ye have need that one teach you again, which be the firſt Principles of the Oracles of God, and are become ſuch as have need of Milk, and not of ſtrong Meat. For every one that uſeth Milk, is unskilful in the Word of Righteouſneſs, for he is a Babe: But ſtrong Meat belongeth to them that are

are of full age, even thoſe who by reaſon of Uſe, have their ſenſes exerciſed to diſcern both good and evil.] Note here, firſt, That there are ſome Truths hard, and ſome eaſier; ſome called ſtrong Meat, and ſome called Milk. Secondly, That many may underſtand the eaſie Principles, and feed on the Milk, who yet underſtand not the harder Truths; and yet both theſe ſorts have the ſame Spirit: And therefore all that have the Spirit, underſtand not hard Truths. Thirdly, Nay, theſe Babes that have the Spirit, are ſaid to be dull of hearing, and to have been long hearing from their Teachers, and yet underſtand not; ſo hardly did they learn, though they had both Spirit, Word, and Teachers. Fourthly, Note, that theſe yong Chriſtians, though they had the Spirit, muſt ſtill live under mens teaching, for further knowledge. Fiftly, ſpecially note, That it was expected that they ſhould have grown in knowledge, according to, *firſt*, their time, and ſtanding in the Church; *ſecondly*, and according to their uſe and exerciſe of their ſenſes to diſcern. So that for all men have the Spirit, yet God expecteth not that they ſhould be ſtrong men in knowledge, the firſt day; nor underſtand hard truths, till they had Time, Teaching, and Exerciſe; yea, and oft they come ſhort after all this, for want of their own *Uſe* and *Exerciſes* with diligence.

Hence it is, That when *Paul* giveth direction, what kinde of perſons ſhould be ordained Biſhops, he ſaith, [*Not a Novice*, (that is, a late Convert, or yong Chriſtian) *leſt being lifted up with pride, he fall into the condemnation of the Devil,*]

vil,] 1 *Tim* 3. 6. It is here a matter well worthy your obſervation, 1. That yong Converts are not expected to have that meaſure of Grace, as old exerciſed Chriſtians. 2. That yong Converts or Novices, are far apter and more likely to fall into the condemnation of the Devil, by being lifted up with Pride, then old experienced Chriſtians are. Theſe things are not ſpoken in vain by the Spirit; and theſe times have ſadly manifeſted the truth of them, among us. The Lord teach yong Chriſtians to lay them ſeaſonably to heart.

Nay further Note this, If it were the Work of the Spirit, to give ſo full a meaſure of knowledge at the firſt, to every one that hath it, as theſe think; then how could any of thoſe Scripture paſſages be true, that tell us the Saints do grow and increaſe; and that it is the nature of Grace ſo to do? that at firſt it is as a Grain of Muſtard Seed: And we are commanded *to grow in Grace, and in the Knowledge of our Lord and Saviour Jeſus Chriſt.* 2 *Pet.*3. 18. Doth not all this plainly ſhew, That Grace is uſually leaſt at firſt, and muſt be ſtill on the thriving hand? and ſo muſt our knowledge? How then can yong unexperienced Chriſtians, think that becauſe they have the Spirit, they muſt know as much as their Teachers, who have had longer time, and greater helps and ſtudies?

19. Conſider alſo, That ſo great is the deceitfulneſs of the heart of man, and ſo cunningly doth the Devil transform himſelf into an Angel of Light to deceive men; that it is the eaſieſt matter

matter in the world for a man to be confident, that he hath the Spirit of God, when it is onely his own proud imagination, or a ſpirit of deluſion. The multitudes of Hereticks in the firſt ages of the Church, did ſeem to have much of an extraordinary ſpirit; but it proved a wicked ſpirit, by their wicked doctrines and lives, even from *Simon Magus* their Leader, to many Generations after him. Thoſe men have not moſt of the Spirit, that boaſt moſt of it; nor are they ever the likelier to have it for quick concluding, that other men are without it, whoſe hearts they know not. It is the eaſieſt matter in the world to boaſt of the Spirit, and reproach another as carnal. But it is thoſe that have the Spirit indeed, who have the Fruits of the Spirit; and thoſe have the greateſt meaſure of it, that abound moſt in theſe. They that have the moſt effectual apprehenſions of the Greatneſs, and Goodneſs, and Wiſdom of God; of their own ſin, and the need of Chriſt and Grace; of the Truth and Excellency of the Life to come, and the vanity of this life: They that are moſt conform to Chriſt in Humility, Meekneſs, and lowlineſs of minde, eſteeming others above themſelves, and ſerving one another in Love: That have moſt hatred to ſin, and care to ſubdue it, and victory over it, and can moſt deny the fleſh its unjuſt deſires, that are mean in their own eyes, and ſeem fitter to themſelves to learn then to Teach, in honor preferring one another: That are moſt ſenſible of the excellency of the Unity of the Church, and Chriſts Order therein, and therefore, moſt abhor Diviſion, and unjuſt

Separations; and that moſt willingly obey their Overſeers in the Lord, and ſubmit to their juſt Guidance, and love one another, that have the ſweeteſt and moſt ſerious Uſe of Gods Ordinances, and the greateſt delight in God himſelf, and readineſs to die: Theſe are they that have moſt of the Spirit. But, alas, moſt that now boaſt of it, to the contempt of their Guides; how far are they from this ſtate? what railing accuſations do they fill their Writings and Speeches with, moſt unlike to the Language of the Spirit of Chriſt? what impotent ſlaves are they to their Paſſions? and what proud boaſters, and what deſpiſers of Government? unruly, and diſobedient?

Twenty. Laſtly, Conſider, whether it be not a moſt vile abuſe of the Spirit of God, to make it a patron and ſhelter of *Idleneſs?* Beſides the other fore-mentioned evils? God ſets men to ſearch the Scriptures? to ſeek, and cry, and dig, for Knowledge; to enquire of Teachers, and one another; to meditate and ſtudy the Scripture, day and night, that their profiting may be known to all: And theſe wretched ſouls will not onely diſobey God, and indulge their fleſh by Eaſe and Idleneſs; thinking theſe Laborious ſtudies too dear a price to pay for knowledge, or too hard a means to uſe in ſubſerviency to the Spirit: But beſides this carnal contempt of the Light, they will reproach thoſe that are more diligent and ſtudious then themſelves, and moſt impudently lay their own fault on their Teachers, calling them [*Lazy droans, and idle*] becauſe they ſpend their life

life and ſtrength, in moſt laborious ſtudies, and ſearching of the Scripture, and becauſe they do not leave this work to go Threſh or Plough, as if that were the harder, and more needful work, for them that have ſet their hands to the Plough of Chriſt? And yet, which is the very top of their wickedneſs, they dare father all this upon the Spirit; as if labor and ſtudy were needleſs, becauſe they have the Spirit. Is it not enough for you, to deſpiſe God and his Word, by your fleſhly eaſe and idleneſs, refuſing to ſtudy and meditate on Scripture, day and night, but you muſt alſo blame them that are at more pains then your ſelves; yea, impudently blame them for your fault of idleneſs; yea, and pretend the Spirit for all this wickedneſs! No wonder, if God be avenged on ſuch dealings, by giving you up to a ſpirit, that indeed doth be-friend, and own your courſe. In the firſt part, you imitate the ungodly world, who will not onely refuſe godlineſs themſelves, as too grievous to their fleſh, but alſo reproach them that will not do ſo to: And ſo you will not onely refuſe the pains of ſtudying the Word and Works of God, but reproach thoſe that refuſe it not as you do: But then you doubly exceed other ungodly ones. For they are not ſo ſhameleſs, as to charge the Godly, juſt with their own crime, of profaneneſs, much leſs to father their wickedneſs on Gods Spirit.

I know you uſe to alleage that of Chriſt to his Diſciples, [*Take no thought what to anſwer, for in that hour it ſhall be given you.*] But conſider, 1. This was part of the extraordinary Gift of the

the Spirit, proper to thoſe times for the ſealing up of Scripture. Thoſe Apoſtles had the uſe of Languages without ſtudy: Muſt not we therefore ſtudy for them? who then ſhould have tranſlated you the Bible? 2. What if God encourage us yet, to take no thought what to anſwer a perſecuter, or as *Dan.* 3. not to be careful to anſwer them in that matter, as truſting Chriſt with our cauſe and lives? Doth it follow, that therefore we muſt take no thought what to Preach, or Pray? or, how to underſtand the Word aright? When Scripture hath expreſly commanded the contrary?

1 Tim. 4. 15. 2 Tim. 2. 15. [*Meditate upon theſe things; give thy ſelf wholly to them* (what time then ſhall we have to Threſh?) *that thy profiting may appear to all: Take heed unto thy ſelf, and unto the Doctrine, and continue therein; for in doing this* (in this painful way of ſtudy, and not in idleneſs) *thou ſhalt both ſave thy ſelf, and them that hear thee.*] See alſo *Pſal.* 119. 97, 99. *Joſh.* 1. 8. *Pſal.* 1. 2. & 119. 48. & 143. 5.

I have ſaid more, then at firſt I intended on this point, becauſe of our ſad experience of the common abuſe of ſuch conceits of the Spirit, and becauſe of the lamentable ſucceſs which the Deceiving ſpirit now hath through this Nation; ſuch as I ſcarce ever heard, or read of in any credible Hiſtory.

Yet again I will ſay, That there is no reaſon in all this, why any ſhould deny the Spirit in the Saints, or think that all do falſly pretend to it, becauſe ſome do, or that there is no ſuch thing, becauſe ſome falſly boaſt of it: The beſt things may

may be abuſed, and the abuſe of them is moſt dangerous. The Spirit ſaveth ſome, but is falſly pretended to by others; even as the Name of God, and the Lord Jeſus Chriſt, is made by wicked men the common cloak for their ſins, and they pretend themſelves to be Chriſtians and Gods ſervants, as confidently as thoſe that are ſo. But it doth not thence follow, That God hath no ſervants on Earth, or that there are no true Chriſtians! What if the Devil, who is an enemy to God, will ſay, He is God, and engage Witches, and wicked men to worſhip him as God (as in the Heathen Idols he did?) Will you therefore ſay, That there is no God, becauſe of the Devils falſe pretences? So what if the ſame Devil tranſform himſelf into a Spirit of Light and Righteouſneſs, and ſo go forth, and be a lying ſpirit in the mouths of deluded ones, and ſay, That he is the Spirit of God? Will you therefore conclude, That there is no Spirit of God? Then you let the Devil have his will, if he can ſo far wrong the Spirit, and blinde you to your deſtruction.

Sect. XXIV.

I Should adde here yet one other Uſe of the point in hand. If the Spirit of Holineſs be ſuch a Witneſs to Chriſt, and ſuch an advantage to the Soul, againſt all temptations to Infidelity. Then you may ſee, that all quenching and grieving the Spirit of Grace, hath a tendency to Infidelity it ſelf, and doth obſcure Chriſts Teſtimony that is within us, and ſo weaken our Faith. And therefore what wonder, if looſe and careleſs Profeſſors of Chriſtianity, do ſtagger at the truth of Gods Word, or be weak in the belief of it? And what apparent need is there, that all Chriſtians ſhould be very obedient to the Spirit, and take heed of the frame of their hearts and lives, leſt they role themſelves into Infidelity before they think of it, or know where they are. By theſe ſeveral ways doth wilful ſinning and neglect of our hearts and lives, lead men towards Infidelity it ſelf.

1. By blotting out that evidence which was within them, of the truth of Chriſt; and ſo leaving it ſo dark, that they can hardly diſcern it. When they have weakned, and blurred their own Graces, and too much defaced the Image of Chriſt within them, then it is eaſier then before, to bring them to doubt, whether the Goſpel have ſuch noble effects? whether Grace be ſo real a prevailing power? whether it be any more then the fruit of mens Education or Induſtry, or ſome melancholly

melancholly diſpoſition, or accidental and common alteration on the minde? They can judge of it ſenſibly no otherwiſe then as they finde it themſelves, and weak grace is next to none. And thus they loſe their pretious advantages, and lay open their Soul to the vileſt of temptations.

2. A careleſs life, and wilful ſinning, doth tend to Infidelity, by weakning the Faith it ſelf, by which they ſhould believe. Not onely blotting Chriſts evidence within them, but alſo blinding their own eyes, and diſabling themſelves from that act, by which it muſt be diſcerned. For as all other Graces, ſo Faith it ſelf will decay, as the ſtrength of ſin increaſeth. No wonder then, if ſuch complain of blaſphemous ſuggeſtions, and darkneſs of evidence of the truth of the Word, and that they are aſſaulted with doubtings about it; when they have caſt this duſt into their own eyes, or drawn this web over them: It muſt be a clear eye that muſt diſcern ſupernatural myſteries, and the things of another world. Had you obeyed Chriſt and his Spirit, in holy diligence, and an even converſation, you might have had all your graces thrive, and Faith with the reſt; and ſo have been better able to believe; and then that would have appeared an evident truth to you, which now you look at with wavering doubtfulneſs.

3. When men have taken to a courſe of wilful ſinning they grieve and quench that Spirit, which muſt help them in believing: and therefore no wonder if they believe but weakly, without this help. I do not here conſider the Spirit *Objectively*, as

as I did before, in the fruits of it, but *efficiently* or *actively*, as that which must breath upon his own Graces, and assist the Soul in the very exercise of them. How can you look, when you have dealt so unkindly with the Spirit, that it should keep back the tempter, or clear your eyes and help your Faith? What wonder, if that Faith be weak which is a fruit of the Spirit, when you have so far provoked the Spirit *himself* to depart? You make but an ill combate with the Tempter, if you drive away this guide. If you defile his House and Temple, no wonder if he leave you in the dark.

4. If you once take to a course of wilful sining, you will contract such a *love to your sin*, that it will breed an unwillingness in you (so far as it prevails) to believe the Word of God to be true; because you would not leave your sin, you will be loath that Word should prove true, that would separate you from it, *John* 3. 19. When mens deeds are evil, no wonder if they love darkness rather then light: And your wills will do much to master your understanding

5. By wilful sinning you wound the Conscience, and bring your selves again under the terrors of God, and darken the evidences of your Interest in his special Love, and bring your selves into doubting of your own Salvation. And all this hath a plain tendency to infidelity: For if once you finde your condition so sad, you will begin to *wish* that Gods threatnings were not true, that so they might not fall upon your self. When you once think, that if Gods Word be true, you are undone; it will sorely tempt you to wish it were not

not true. And if you do but once wish it false, the Devil may the easilier tempt you to believe it is false: For he hath a great advantage, when he hath got so much room in a mans will. And a man will far more easily believe, what he would have to be true, then what he would not: Experience tells us this. It is a great power that the will hath upon the understanding in judging and believing. It will cause a man to study for Reasons to delude himself, and take a seeming Reason for currant, and gladly hearken to any one that will seduce him, by speaking that which he would have to be true: It will make him snatch at any shew of an argument, and stop his ears against all that is said against it: It will make him look on the cleerest evidence for truth, with so much prejudice and passion, that it will be unlikely to convince him, till God shall set in for the penal manifestation of his Justice, or by a gracious conviction for his recovery.

Hence it is that we so ordinarily finde, That a galled Conscience by wilful hainous sin, is as great a leader of men to infidelity, as the meer force of the most subtile argumentative deceits. When a man that seemed Religious, and believed in a sort that Scripture was true, shall secretly or openly live in whoredom, drunkenness, deceit, and unjust gain, or any the like wasting, crying sin, when Conscience is still gnawing him, and frighting him with the thoughts of judgment, and everlasting fire; so that the man must needs believe one of the two, either that Scripture is false, or that he is in danger to be undone for ever. No wonder

wonder if he choose the former, and turn his ear to Seekers, and Infidels, and pick up some crums of comfort from their dung. Men are naturally loath to judge hardly of themselves, or to believe that which is against them, and concludeth them miserable. They first consider what they *would have* to be true, before they consider *what is* true indeed. And by such foolish devices they keep up a little quiet in their mindes for a while, and keep off the terrors of execution, by perswading themselves, that there will be no assize. But, O how short, how sad a kinde of ease is this? How much better were it, to open the Windows of the Soul, and freely let in the light of Christ, and patiently consider of the worst, while there is remedy, and believe the threatning, while the execution may be prevented; then to finde it all remedilesly true, when it is too late? Ignorance or unbelief of certain danger, is a poor way of escape. If it were but a sudden death, that made an end of them, it were some ease to die unexpectedly, and not to know or belief, till they feel the stroke; for then the foregoing *fears* would be put by. But this will be the increase of a perpetual misery, when men shall have everlasting leisure to review their folly, and to bethink themselves, that they might have escaped, if they would have believed the danger in time, and so have applied themselves for the prevention.

Sect. XXV.

HEnce also you may further see, how incompetent Judges ungodly men are, of the truth of Scripture, and Christian Religion, and how little the contradiction of such opposers should be regarded? You see how uncapable an unsanctified heart, and a wicked life, do make them of a sound effectual belief, till God set in with his special grace. And therefore if multitudes of such, both Jews and Heathens, believe not the Gospel, but oppose and persecute it, it is no wonder. If you say, [*This is to disclaim all Witnesses, but those of your own minde: Why may not other men see the truth of your Gospel, if it be true indeed?*] I answer, It is not to disclaim men, because they are not already of our minde, but because by a vicious heart and life, they made it so easie for themselves to be deceived. If Christs doctrine were but as the common precepts of Philosophy, which Mans nature, and Carnal interest, did little contradict, then you might indeed think, that one man might as well believe it as another: But Christ comes with his Doctrine as a Physitian to heal, and save mens Souls, and therfore finds them all that he comes to, under those diseases which have a contrariety and loathing of his Medicines accompanying them. The temper of their corrupted hearts is against his truths. Its no more wonder, if such believe not in Christ, then if a sick stomack abhor or cast up its Physick. If the Philosophers themselves affirm, That yong men of untamed Passions, are

unmeet Auditors of Moral Philosophy, we may well say, That Carnal men, of Earthly blinded mindes, and Unmortified lusts, are unmeet Judges of Christian verities: And such were all that ever rejected, or opposed Christianity. Its true, that those which were converted by it, were ill Judges of this Doctrine too, till God enlightned them; but Free-grace did by the Word, cause them to believe the Word, and so make them abler to discern between truth and falshood, in matters of that nature, for the time to come.

SECT. XXVI.

LAstly, it is hence apparent also, That the way to have the firmest belief of the Christian Faith, is to draw neer and taste, and try it, and lay bare the heart to receive the impression of it, and then by the sense of its admirable effects, we shall know that which bare speculation could not discover. Though there must be a belief on other grounds first, so much as to let in the Word into the Soul and to cause us to submit our hearts to its operations, yet it is this experience that must strengthen it, and confirm it. *If any man do the will of Christ, he shall know that his doctrine is of God, John* 7. 17. The melody of Musick is better known by hearing it, then by reports of it; and the sweetness of meat is known better by tasting, then by hear-say; though upon report we may be drawn to taste and try. So is there a *Spiritual sense*

sense in us, of the effects of the Gospel on our own hearts, which will cause men to love it, and hold it fast, against the Cavils of Deceivers, or the Temptations of the great Deceiver.

So much of this *Witness within us*, as far as concerneth our present design, *viz.* The strengthening of Believers, against Temptations to Infidelity.

And, O that my dear Redeemer would pour out upon my Soul, a fuller measure of his Spirit, to enlighten and enliven me, and make me more conformable to his Image and Will, and to keep continual possession within me for himself; that I might alway bear about me, a living effectual Testimony of Christ in my Brest; and may have yet more of this advantage against temptations, which I have here opened unto others. And whatsoever I have spoken mistakingly of this Spirit, or defectively and unworthily of its admirable, curious, and yet-unsearchable Works, The Lord of Mercy forgive it, with the rest of my Transgressions, in the Blood of his Well-beloved.

FINIS.

FOR

PREVENTION

OF

The unpardonable sin against

THE

HOLY-GHOST;

A Demonstration, that the Spirit and Works of Christ were the finger of God.

London, Printed *Anno Dom.* 1655.

Matth. 12. 22, to the 33.

Then was brought unto him one poſſeſſed with a Devil, blind and dumb: and he healed him, inſomuch that the blind and dumb, both ſpake and ſaw. And all the people were amazed and ſaid, Is this the ſon of David? *But when the Phariſees heard it, they ſaid, This man caſteth not out Devils but by Beelzebub the Prince of the Devils. And Jeſus knew their thoughts and ſaid unto them, Every Kingdom divided againſt it ſelf is brought to deſolation: and every City or houſe divided againſt it ſelf ſhall not ſtand: And if Satan caſt out Satan, he is divided againſt himſelf; how ſhall then his Kingom ſtand? And if I by Beelzebub caſt out Devils, by whom do your children caſt them out? Therefore they ſhall be your Judges. But if I caſt out Devils by the Spirit of God, then the Kingdom of God is come unto you. Or elſe how can one enter into a ſtrong mans houſe and ſpoil his goods, except he firſt bind the ſtrong man; and then he will ſpoil his houſe? He that is not with me is againſt me, and he that gathereth not with me ſcattereth abroad. Wherefore I ſay unto you, All manner of ſin and blaſphemy ſhall be forgiven unto men; but the blaſphemy of the Spirit ſhall not be forgiven unto men. And whoſoever ſpeaketh a word againſt the Son of man, it ſhall be forgiven him, but whoſoever ſpeaketh againſt the Holy-Ghoſt, it ſhall not be forgiven him, neither in this world, neither in the world to come.*

BEcauſe it hath pleaſed God to make Faith in his Son Jeſus Chriſt, the means of obtaining

Pardon of all other foregoing ſins. it is the great deſign of the enemy of mankind to keep us from this faith, or to deſtroy it in the bud. And becauſe God hath made the Extrinſick witneſs of the holy Ghoſt in his mighty and wonderful works, to be the cheefeſt Objective means, or laſt Argument by which unbelievers may be convinced of the Truth, it is therefore the chief deſign of the Devil to hide from mens eyes the force of this Argument: To which end I have long obſerved, that he proceedeth by theſe degrees. 1. He labours if it may be to keep men ignorant of the very matter of Fact, that ever ſuch Works were done by Chriſt or his Diſciples. To which purpoſe if he can, he will keep from them the Goſpel it ſelf. If not, he will cauſe them to overlook and not obſerve theſe wonders which it doth contain. 2. If men muſt needs know the Goſpel, what it ſaith of the glorious works of Chriſt, his next endeavour is to make them conceive that all the hiſtory of theſe wonders is fabulous, and that never any ſuch things were done as is here reported. By this Temptation he aſſaulteth but few learned men who are well verſed in Antiquities, and muſt know that by abundant unqueſtionable Hiſtory, and the very confeſſions of the enemies, the Report of of theſe works have been brought down to our hands; but rather he thus aſſaulteth the ignorant and half-witted men, who have gathered up a little of that knowledge which grew neer to their own doors, but ſcarce knew what hath been done in other parts of the world, or what was done in any conſiderable time before them: Eſpecially if he can once get them to diſtruſt their Guides, and perſwade them that

that nothing is to be taken upon truſt from others, in ſuch matters as our ſalvation is ſo much concerned in: and ſo deprive them of the benefit of the knowledge of their Teachers. Two ſorts therefore are in greateſt danger of this Temptation.

Firſt, thoſe that are unreaſonably diffident of all men: becauſe ſome are lyars, therefore they will Believe none: and becauſe ſome Hiſtories are not to be credited, they will Judge ſo of all: having not Judgement to diſcern between the credible, and the incredible; between that hiſtorie which comes with evidence of truth, and that which doth not; nor between that which we have *cauſe* to ſuſpect, and that which we have not. Yet do they hold their lands and lives by mens Teſtimony: Two witneſſes may take away either: which were an unjuſt conſtitution, were there not ſome natural credibility in men, and ſome natural friendſhip to Truth as Truth. If theſe men would believe no body, and no body believe them, how would they live and converſe with mankind? If one could thus perſwade an obſcure Countrey man, that no man is to be credited, you might eaſily perſwade him that there is no ſuch City as *London*, and no Prince, no Council, *&c.* and that we never had King in *England*. There are ſome Caſes wherein it is folly to believe men; and ſome wherein it is a kind of madneſs not to believe. where the Circumſtances are ſuch as may plainly ſhew us that there is no deceit.

2. Thoſe alſo are lyable to this dangerous Temptation, who have broak looſe from under the Guidance and Reverence of their Teachers: and have got contemptuous or ſuſpicious thoughts of them: by

by which they are rather induced to queſtion a Truth becauſe they report it, then to Believe them, as Learners muſt do, if they will profit. If the Devil can once bring men into this unrulyneſs and diſorder, by their pride, ſo that they can know no more than their own reading or hearing with the ordinary help of the Spirit will afford them, and ſo loſe the Treaſures of further knowledge, which is laid up for them in their Guides, whoſe lips ſhould preſerve knowledge and at whoſe mouth they ſhould enquire of the Law (*Mal.* 2. 6, 7.) No wonder if ſuch ſhould queſtion, whether this which they read in Engliſh be the ſame Scriptures which were indited by the Spirit, and written at firſt in Hebrew and Greek! Much leſs can we marvail, if they be lyable to ſore temptations, when they read of Chriſt and his Apoſtles, and their mighty works, to doubt whether ever there were ſuch perſons on earth, or whether they ever did did ſuch works or not. And we ſee already by moſt fearful experience, that thoſe people who firſt caſt off their Guides, and received evil thoughts of them as men not to be credited, are many of them already turned Infidels, and deny the holy Scriptures to be true. God knew when he ſet up the office of Paſtors in his Church, that common people would not all have hearts or time to uſe ſo much means for the obtaining of the full and ſetled knowledge of the matters of the Chriſtian Faith, and thereunto belonging, as is neceſſary for the encountring of all ſorts of Temptations: and therefore was it his will, that ſome ſhould wholy give themſelves to this work, (1 *Tim.* 4. 15.) that they might be by office the helpers and ſtrengtheners

ſtrengtheners of their Brethren: and as men repair to Phyſitians for advice for their bodies, and to Lawyers for their eſtates, ſo they might do to their Overſeers and Teachers for their ſouls; and from them receive help for repelling of Temptations, and for eſtabliſhment in the Faith. If one can make a ſilly Countrey-man believe that Lawyers are ſo falſe that none of them are to be credited, and that he ſhould believe no man in ſuch matters, you may next perſwade him that all the Laws of the Land are counterfeit, and never made by King or Parliament, becauſe he never ſaw the Records or Rolls, or had opportunity himſelf to uſe thoſe means that might fully ſatisfie him.

It pleaſed Chriſt at firſt to do his works in the preſence of ſome choſen witneſſes, and before one Nation of people, and to ſhew himſelf after his reſurrection, but to ſome: and to ſend them, as choſen witneſſes to the reſt of the world, and to require the people in all Nations where they came to Believe their Report. They could not at firſt hearing Believe them as Divine Meſſengers coming from God with extraordinary Authority: but they muſt believe them as common men, about matters of Fact with a humane Faith; who ſtill profeſſed that they were eye witneſſes of Chriſts Reſurrection, that they ſaw his works and heard his words: and then they brought them up to a Divine Faith. by a further Divine Evidence. That *ſuch things were indeed done and ſaid*, they believed on the credit of the eye and ear-witneſſes having not opportunity of ſeeing and hearing themſelves. That *it was God that did and ſaid them*, they were convinced by the full Evi-

dence of Divine Wiſdom, Power and holyneſs that was in the words and deeds, the Spirit effecting that conviction: That *the Words of God were all true*, they believed by a Divine Faith, becauſe they were of God that cannot lye. So to this day God will have the firſt part to be handed down from the firſt witneſſes by others, eſpecially ſucceeding Officers appointed to that end. That the firſt witneſs did indeed give in to their Succeſſors both their verbal Teſtimony, and alſo the Teſtimony which we now deliver in the Sacred Writings, that theſe things *were ſpoke and done*, this people muſt receive much upon the Credit of others, eſpecially appointed by office to preſerve and teach them. But that theſe works and words *were of God*, the Spirit muſt perſwade by ſhewing them the Divine Evidence: And that they are *True*, muſt be believed becauſe they are of God. So that if God be pleaſed from firſt to laſt, to make ſo much uſe of the witneſs of man, for the begetting of Faith, it is no wonder if the Tempter have much advantage to make thoſe men Infidels that deſpiſe their Guides, and will not receive the juſt and unqueſtionable Teſtimony of men.

3. The next and laſt ſhift of the Devil is this: If he cannot keep men from believing that ever ſuch works of Chriſt *were done*, and ſo cauſe them to diſcredit the matters of Fact, then he will perſwade them that God is not the Author of them. For if man once diſcern that they are the works of God, he will not eaſily be perſwaded that they are deluſory or evil: as when once they diſcern that the *Word* is of God, they may well believe that it muſt needs

needs be *true*. For he that cannot believe that God is *true* of his *Word*, and *good* in his works, can hardly believe that there *is a God*: Which almoſt all the world do profeſs to believe.

That meer man is the Author of ſuch Miracles, is ſo utterly improbable and impoſſible, that I cannot find that the Devil himſelf doth expect it ſhould be credited, and therefore is not very induſtrious to perſwade men to believe it. But all his drift is to draw men to believe that he himſelf is the Author of them. As I find it in Scripture, ſo do I by conſtant obſervation of Satans order and wiles in drawing men to Infidelity, that this which I have laid down is his uſual method. If he cannot keep men from knowing of Chriſt and his works, he would keep them from believing the Truth of the Report. If he cannot keep them from believing that ſuch works were done, his laſt refuge is to perſwade them that it was by Witch-craft or ſome Power of the Devil, and not by God. And if you diſpute with an Infidel, Jew or Pagan, in this order muſt you be put to deal with them. You may rationally prove from the moſt credible Hiſtory, that Chriſt lived on earth, and wrought miracles, and dyed, and roſe again, and appeared to more then 500 Brethren at once, and in the ſight of his Diſciples aſcended into heaven, and ſent down the Spirit upon his Diſciples, cauſing them commonly to ſpeak ſtrange language, and to caſt out Devils and work miracles for a long time both far and neer. You may make them confeſs all this, or deny as credible Records as any are in the world: and ſo go againſt the moſt Palpable light: And therefore the Jews do ordinarily yet confeſs, either

all

all ormost; at least, except the Resurrection of Christ.

But then, the last Fort that you must drive them out of is this, They tell you, *The Devil can do as much as all this: and he may do it for his own ends: though we our selves can do no such works; yet little do mortals know what invisible Powers there are, or what an evil Spirit may do: and therefore these may be the works of the Devil, as many the like are which are done by Conjurers and Witches.*

I have thought meet therefore, to speak somewhat on this subject, and to add it to the foregoing discourse. Though I easily fore-see that it will be offensive to some, who will say,

1. That we do but bring scruples and temptations to mens minds, which else they might never think of.

2. That Scripture is not to be Proved, but to be Believed. But the Reasons of my Resolution and Endeavours herein are these.

1. Because if the Foundation be not well laid, the Building may be the easier shaken. Such Christians do soonest turn Infidels, that were Christians they knew not why, or not on sound grounds that will endure an assault.

2. Because the lively exercise and prosperity of all Graces doth much depend on the stability of our belief.

3. Because I find that there are abundance of young Students, and other Christians assaulted with these Temptations, of which I have heard many complain that dare not make them known to many.

4. Because

4. Because I have felt the experience in my self of the malicious suggestions of the Tempter in these things.

5. Because I see such abundance of people that lately seemed to believe the Scripture, and to live Godlily, to turn either professed Infidels, or secret deriders of Scripture, or Scepticks that know not whether it be true or false: who go under the names of Libertines, Familists, Seekers, Behmenists, Quakers, Ranters, *&c.* And it were worth the labour if any of these might be recovered. If not, I think it is high time for us to stop up the breach, and if it may be, to prevent the Apostacy of the rest, that we may not all turn Infidels, while we zealously begin in Contendings about inferiour things.

6. Because I find, as is said, that this is the Devils last assault; and the last is usually the forest: And the overcoming of the last, is the conquering of the enemy, and the winning of the day.

7. Because I find that those that are assaulted with this Temptation, are usually men that must see Reason for what they hold: And if we can evince this (which is far from being difficult, in regard of Evidence) that Christs great works and his Disciples were done by the Holy Ghost, and not by evil Spirits, then I think we shew the Credibility and Certainty of the Christian Religion, and that it hath *Evidence*, and is as Demonstrable as the nature of such a subject can bear.

8. And lastly I do this because of the haynousness and dangerousness of this sin of Infidelity, especially as against the Holy-Ghost: it being thus

the

the unpardonable sin, and the sin that fastneth all other upon the soul. All these Reasons have perswaded me to this work.

And for the two foregoing Objections, the latter of them is answered in my seventh Reason, and is so unbeseeming the mouth of a true Christian, that I will not say against it what it deserves, because I know it will exasperate many that do befriend it. And as to the former, I say:

1. Christ himself here in the Text, hath put this occasion before me into peoples minds; so that they cannot say I raise occasions of doubting: They hear the Gospel read more commonly then they are like to read this Discourse.

2. That Faith stands but totteringly, that standeth only because men hear not what Infidels say against it.

3. The common Temptations of Satan, and vile Reasonings of the Apostates of this age, do shew that these scruples are not unheard of: and that there is more need to mention them that we may destroy them, then to silence them that we may keep them from being known.

SECT.

SECT. II.

HAving said this much by way of Preface of the Reason of my Discourse, I come next to the opening of the Text: And therein it is not so much my intent to determine what the sin against the holy Ghost is, which Divines commonly dispute of, as to tell you how it may be proved that the works of Christ and his Disciples were not from Satan, but from the holy Ghost, or the Power of God.

Yet, because I would go upon clear grounds, and make the Text as plain before us as I can, I shall say something of the nature of this sin against the Holy-Ghost, though I have oft spoke of it already: and I shall crave the patience of those Readers who love not to be stopt in their way with mens names and judgements, while I yet make some mention of them for the sake of others: and I will do it somewhat briefly: and because the weight of the point, and great difference of mens judgements will occasion me to mention the more of the Antients, I will meddle with the fewer of our later Expositors.

Text. *Then was brought unto him, one possessed with a Devil, blind and dumb: and he healed him, insomuch that the blind and dumb both spake and saw.*

1. Many wonder that there were so many in those daies possessed with Devils, seeing there are so few in these. Mr. *Mead* thinks that mad men went then among

among the poſſeſſed. *Luther* thought all mad men, or moſt, were poſſeſſed by the Devil. However theſe hold, as there are ſome ſuch yet among us which we have known, ſo it is moſt certain that what way ſoever that poſſeſſion did appear, there were many ſuch not only then, but of many ages after, and are at this day, where the Devil doth reign with leaſt contradiction. The true reaſon of the change is, becauſe Chriſt hath maſtered him, and bound him up, and in a ſort driven him out of his Kingdom; So that he cannot do as before he did, of which we ſhall have occaſion to ſpeak more anon.

2. It was not Deafneſs and Dumbneſs that were the only Evidences that this perſon was poſſeſſed: but theſe were concomitant effects.

3. The cure was done ſo ſuddenly, and without means, that cauſed that conviction which the next words import.

Verſe 23. *And all the People were amazed, and ſaid, Is this the ſon of* David? The Evidence of Gods Power began to convince the leſs prejudiced and leſs hardened, that Chriſt was the Meſſiah.

Verſe 24. *But when the Phariſees heard it, they ſaid, This fellow (or He) doth not caſt out Devils, but by Beelzebub the Prince of the Devils.*

1. The Fact was ſo evident they could not deny it: This therefore was the laſt refuge for their Infidelity.

2. They ſuppoſed that by ſome Contract with that Ruling Devil, he had power to caſt out thoſe that were inferiour. Not only *Calvin*, *Beza*, *Grotius*, &c. But many of the Antients conclude, that among

among the Devils there is a certain order, and one that is the chief, and in Power above the reſt: Not only thoſe texts prove this that call him *The Prince of the World, the Prince of the Powers of the Aire*, &c. *Eph.* 2. 2. *John* 12. 31. and 14. 30. and 16. 11. but many other. He is here and elſwhere named *Beelzebul* or *Beelzebub*, that is, as is commonly interpreted, The God of flies, ſo called as ſome think, by the Philiſtins, who ſuppoſed themſelves freed by him from a plague of flies; or becauſe of the flies that ſtickt on the blood of his ſacrifices, as *Haymo*, and others; or in contempt by the Jews, as ſome think. Moſt ſuppoſe it is the ſame that is called *Baal*, and *Bel*, and originally King *Belus*, as the ſaid *Haymo*, Hom. on *Luk.* 11. But Dr. *Lightfoot* ſaith, (*Harmon.* of the N. T. ſect. 35.) the word *Beelzebul*, was taken up for the more deteſtation as importing, The God of a Dunghill, and the ſacrificing to Idols, they called Dunging to an Idol.

If there be no ſort of Gods reaſonable creatures without Order, and Government, no not the Devils themſelves who have their Prince, (and for Angels our Writers manifeſt it from many Scriptures) what ſtrange blindneſs is it in thoſe men, that would only have the Church without any Order or Government, and in this to be worſe then the Kingdom of Satan! That would have the people be both Governed and Governors by a Major Vote, and ſo properly have no Governors at all! When yet they are convinced by experience, that no other Political Societies can be ſo guided or preſerved: Armies and Common-wealths muſt have Rulers: All Societies, all reaſonable creatures in earth, or hell,

or

or heaven muſt have Rulers : and muſt the Church only have none? as ſome ſay, No Teachers in office: as others, Thoſe Teachers have no Power of Government.

Verſe 25. *And Jeſus knew their thoughts, and ſaid unto them, Every Kingdom divided againſt it ſelf, is brought to deſolation, and every City or Houſe divided againſt it ſelf ſhall not ſtand.* 26. *And if Satan caſt out Satan, he is divided againſt himſelf, how ſhall then his Kingdom ſtand?*

1. Here it is ſuppoſed that Satan hath a Kingdom, which he is deſirous to uphold, a houſe that he would fain keep : a work which he would fain carry on : Of which more anon.

2. Chriſt argueth from an acknowledged Principle, that [dividing tends to deſtroying.]

3. He ſuppoſeth Satan not to be ignorant of this principle, nor ſo looſe to his own principles, and wicked Intereſt, as to be drawn againſt it to the deſtruction of his own Kingdom, (would we could ſay as much of many godly men, or ſeemingly godly, as to Chriſts Kingdom and Intereſt.) All this is moſt unqueſtionably true, of which more anon.

4. Chriſt is ſaid to know this in their hearts, though they ſpoke it with their mouthes : becauſe it was not to him that they ſpoke it, but to the people who began to be convinced by the greatneſs of the work.

5. It is not only this one Concluſion, which he knew in their hearts, or which he fits his anſwer to, *That this particular work was done by Beelzebub*; but alſo that he himſelf was a friend of Satans Kingdom,

dom, and in league with him, and did his work, and deluded men by Magical power : And therefore Chriſts following words, and theſe in this verſe, do tend to clear him both in this Fact, and in the main.

Verſe 27. *And if I by Beelzebub caſt out Devils, by whom do your Children caſt them out? Therefore they ſhall be your Judges.*

Here is the ſecond Argument of Chriſt to confute their calumny. Moſt Expoſitors do by *your children* underſtand The Diſciples of Chriſt, who were children of the Jews : Or at leaſt, ſome that followed not, who yet caſt out Devils in his name : ſome both theſe together; ſome underſtand it of the Jewiſh Exorciſts, mentioned *Acts* 19. 13. Or ſuch as being taught from *Solomon* a form of words, did caſt out Devils in the name of *Abraham*, *Iſaac* and *Jacob* : Of which ſort, ſome think that really they did ſo, by the power of God, as we may do now by Faſting and Prayer ſometime. Others think, it is an argument *ad Hominem* only, becauſe they ſeemed to do ſo, or boaſted of it. *Cyril* of *Alexandr. de rect. fide, p.* (*mihi*) 307. *Hieron. Auct. Imperfecti operis*; *Euthymius*, *Hilary*, and other of the antients, take it to ſpeak of Chriſts Diſciples ; So doth *Haymo*, Hom. in *Luk.* 11. So doth *Lyra*; but withal of thoſe that followed him not, and yet caſt out Devils, which I ſuppoſe is likeſt to be the ſenſe ; So doth *Eraſmus*, *Beza*, *Muſculus*, *Piſcator*, and moſt others of our latter Writers. *Cajetan* takes it either of the Jewiſh Exorciſts, or thoſe that followed not Chriſt, yet did it in his name. *Calvin* and *Grotius* ſuppoſe it is not meant of the Diſciples, but the Exorciſts.

But I ſee no validity in their Reaſons. The force of the Argument of Chriſt lieth here. q. d. *You ſee many that were born and bred among you, of your own neighbors and kindred, yea ſome that follow not me, by the uſe of my name do caſt out Devils: and you cannot imagine that all theſe ſhould be in ſuch a league with Beelzebub*; Theſe therefore ſhall be your Judges; that is, ſufficient witneſſes to condemn you in Judgement, as now their actions are the aggravation of your Blaſphemy.

Verſe 28. *But if I caſt out Devils by the Spirit of God, then the Kingdom of God is come unto you.*

As if he ſhould ſay; If all theſe your Blaſphemous ſhifts be vain, and it be evidently Gods power which I uſe in theſe works, then you are brought to a ſtand, you have no more to ſay, but muſt confeſs me to be the Meſſiah, and you may clearly ſee that the Meſſiah is come; For if a Divine Teſtimony, apparently ſuch, will not convince you, what will? Note that Chriſts *medium* is not, *If I caſt out Devils*: But *if I do it, and that by the finger of God*; that he did it, they ſaw; that he did it by the finger of God, he proved before, and further proves after; That his doing it by the finger of God, doth infallibly confirm his Doctrine, and ſo prove him to be the Meſſiah he now concludes; And its like he hath reſpect to their own juſt expectations, concerning the power of the Meſsiah when he cometh; As if he ſhould ſay; You know the Meſsiah and the Kingdom of God ſhall come in power; and ſo you now ſee it in my conquering of Satan, and caſting him out of his poſſeſsion. And this he proſecutes

proſecutes in the next Verſe.

Verſe 29. *Or elſe how can one enter into a ſtrong mans houſe, and ſpoil his goods, except he firſt bind the ſtrong man, and then he will ſpoil his houſe?*

Chriſts firſt Argument fully proved, that what he did was againſt Satans *Will*, becauſe it was againſt his intereſt: and therefore it was not done by his power, and conſequently Chriſt was not his confederate, but his enemy. Here he goeth further, and proveth himſelf the Meſſiah, and to work by a Power ſuperiour to Beelzebub (as well as againſt him), becauſe he bindeth him and caſts him out; ſo that here is a double conſequence to be inferred. Firſt, He that *Doth* theſe things, is againſt Satan; And, 2. He that *Can* do ſuch things, is above Satan, or the Power by which he doth it is above him, and therefore Divine.

Verſe 30. *He that is not with me is againſt me, and he that gathereth not with me ſcattereth abroad.*

There are divers thoughts among Expoſitors about the ſenſe of theſe words; though it be of no great moment to the main buſineſs which of them holds. Some think Chriſt here begins to turn his ſpeech to the Phariſees, to convince them of their ſin, and ſo tells them that if they do not vindicate him from ſuch reproaches, they are his enemies. Some think that he reſpecteth both his own vindication, and their danger by ſuch dealing; As if he ſhould ſay, *So far am I from being a confederate of Beelzebubs, that I am the Captain of the field againſt him, and you ſhall find that except you will joyn with me in fighting againſt him, you ſhall be taken as mine*

enemies your ſelves. To this purpoſe is *Eraſmus* paraphraſe. Some ſuppoſe that Chriſt would only prove here, that he himſelf is not for Satan, but againſt him, becauſe he is not a furtherer, but a hinderer of his work and intereſt. Others ſuppoſe that hence he would only inferr, that Satan is not for Chriſt but againſt him (and therefore doth not lend him his power) becauſe that their deſigns are contrary; But I conceive that theſe two laſt together make up the true ſenſe; Chriſt arguing (as *Grotius* notes) *à minore*; but concluding thence a mutual enmity between Satan and him. As if he ſhould ſay, *Your own Proverb ſaith, He that is not with me is againſt me: and if Neutrality ſhall be taken for Enmity in ſuch caſes of War; how much more evident is the enmity between me and Satan, where there is ſuch a conflict, and when I conquer him and caſt him out?* The Jews had another Proverb among them ſeeming contrary to this, which Chriſt elſewhere doth accommodate to his preſent occaſion, *He that is not againſt us, is with us.* Both ordinary among Souldiers in the Wars: when they have no need of mens help, or might rather expect their hinderances and reſiſtance, they will ſay, *If they be not againſt us, they are for us*; that is, It will tend to the promoting of our buſineſs, and we muſt look for no better from ſuch kind of men. But when it is ſubjects and obliged perſons that they ſpeak of, or when their help is neceſſary and expected, then they ſay, *If they be not for us, they are againſt us*: we may juſtly take and uſe all Newters as enemies. So I conceive when Chriſt maketh uſe of theſe two Proverbs, in the one he doth in the word *for me*, ſpeak

ſpeak of mens true affection and friendſhip: in the other text he doth in the words *for us*, ſpeak only of the event and tendency of theſe mens actions to the furthering of his cauſe. When Chriſt would prove that he is not a Confederate of Satan, he doth it by the former Proverb, He that is not for me is againſt me: but I am ſo far from being for Satan, that I deſtroy his Kingdom. When the Diſciples ſaw one caſting out Devils in Chriſts name, and forbad him becauſe he followed not with them, Jeſus ſaid, forbid him not; for he that is not againſt us, is for us, *Luke* 9. 49, 50. that is, It ſomewhat tendeth to the furthering of our work. It is againſt Satan, and in ſuch as profeſs not ſubjection to me, it is ſomewhat if they do not reſiſt and hinder the paſſage of the Goſpel, much more if they bring any honour to my name. So we may ſay ſtill, If you would know whether Chriſt will take you for his friend, and number you with the ſaved, then know that if you are not for him you are againſt him, and if you gather not with him you ſcatter abroad: But if you would only know how far he will tolerate you in his Vine-yard, the viſible Church, and how far your profeſſion may be eventually for him and his cauſe; then remember, that, He that is not againſt him is for him; if he make but a common or hypocritical profeſſion of his name.

Verſe 31, 32. *Wherefore I ſay unto you, all manner of Sin and Blaſphemy ſhall be forgiven unto men: but the Blaſphemy againſt the Holy-Ghoſt ſhall not be forgiven unto men: And whoſoever ſpeaketh a word againſt the Son of man it ſhall be forgiven him; but whoſoever ſpeaketh againſt the holy-Ghoſt, it ſhall not be*

forgiven him, neither in this world, neither in the world t ocome.

This is the Text of greateſt difficulty, which hath occaſioned that great diverſity of Expoſitions. We have here to enquire after,

1. What the Blaſphemy againſt the Holy-Ghoſt is, that is here mentioned.

2. What the ſpeaking againſt the Son of man is.

3. What is meant by that affirmation that all Sins and Blaſphemies ſhall be forgiven.

4. What is meant by the Negative exception that the Blaſphemy againſt the Spirit ſhall not be forgiven, in this life or that life to come.

5. The Reaſons of this Negative Exception.

1. The firſt of theſe is it that there is the greateſt difference about. Some few think that Chriſt doth not ſpeak to the Phariſees as if he judged them then guilty of that ſin, when he ſpake to them, but as forewarning them leaſt they ſhould be guilty of it. But moſt judge the conttary : and it ſeems that Chriſt ſpeaks theſe words as ſhewing the Phariſees the greatneſs of their ſin and miſery. I find not that the moſt antient of the Chriſtian Writers did much enquire into the nature of this ſin, as far as their writings left us do diſcover. *Cyprian* mentions it among other great ſins, which ſhould hinder them from too eaſie receiving of the lapſed into the Church : *Epiſt.* 10. *ad Querim.* 3. *Cyril. Hieroſol.* in treating of the Holy-Ghoſt, mentioneth it as a reaſon why he ſhould be cautelous in his words, as if he were afraid leſt he ſhould be guilty of it by ſome unmeet

unmeet expreſſion of the ſpirit. *Epiphanius, Hereſ.* 34. *vel.* 54. *contr. Theodotianos*, makes it to be the vilifying of the Holy-Ghoſt, or denying his God-head. *Hylarius Pictuvienſ. in Math: Com.* 12. makes it to be the denying God in Chriſt : But *Can.* 5. a little more fully, he ſaith that *Peccatum in ſpiritum eſt Deo virtutis poteſtatem negare, & Chriſto ſubſtantiam adimere æternitatis.* This may well be noted as Part of this ſin, when unbelief hath no other refuge but the flat denyal of Gods Power, or attributing the evident effects of it to another ; its this ſin or neer it, as anon we ſhall ſee. It may be, thoſe Antients laid the ſtreſs of the Argument in the Tex on this, who uſe from this Text to prove that Chriſt did his Miracles *Vi aut virtuti Divinæ*, by the Power of God (as they expound the words) as *Tertul. Cont. Marcion. li.* 4. *Euſeb. Præparat. Evangel. l.* 7. *Greg. Nyſſen. Novatian. de Trinit.* And thoſe that hence prove the God-head of the Holy-Ghoſt, as *Damaſcen. de Orthodox. fid. de Sp. Sanct. c.* 10. *Greg. Nazianz. Orat.* 24. and many more. *Hierom* ſeems to take this ſin to be the blaſphemous denyal of the God-head of the Holy-Ghoſt too ; for he expoſtulateth againſt readmitting ſuch from this Text, though in other places he ſeems to be righter.

Auſtin hath many expoſitions of this text, and deſcriptions of this ſin in ſeveral places, which hath occaſioned the Schoolmen and other Papiſts to make ſix ſorts of the ſin againſt the Holy-Ghoſt, as taking them from him. But he doth moſt ſolemnly and as of ſet purpoſe ſet himſelf to open it, *Tom.* 10. (*Pariſ.*) *de verbis Dom. c.* 11. where he noteth

teth that Christ speaketh not of every word or Blasphemy against the Holy-Ghost; but of *one certain sort* of sin or blasphemy against him; for he saith, the Gentils, Jews, and Hereticks do ordinarily Blaspheme the Holy-Ghost, who are yet afterward converted and forgiven; As when it is said that God tempteth no man, it is not meant absolutely of every kind of Temptation, but of a certain kind only; there being *Tentatio adducens peccatum*, a temptation to draw to sin, which God never useth; and *Tentatio probans fidem*, a temptation for tryal of Faith, which God useth. He rejecteth also their exposition that make it to be Any haynous sin after Baptism; And in conclusion, he determineth that it is the sin of *final Impenitency*; and the final refusing that Remission which by the spirit is given in the Church; Not as the Papists expound him, as if he meant that all that refuse penance (specially as a Sacrament,) or Priestly Absolution, or Indulgence, did sin against the Holy-Ghost. But he means, all those Infidels, that will not by Baptism in Faith & repentance come into the Church, where Remission of sin is; And therefore in conclusion, he giveth you his sense of both together, thus; *Illa est Blasphemia Cordis Impœnitentis qua resistitur Remissioni peccatorum quæ fit in Ecclesia per spiritum sanctum.* It is the Blasphemy of an Impenitent heart, by which it resisteth Remission of sin which is given in the Church by the Holy-Ghost; that is, Finally resisteth it, as before. So that a finally Impenitent Unbeliever, doth in *Austins* judgement sin against the Holy-Ghost And I think there is much of the Truth in this, so you take it not as

as meant of All such persevering Infidels, which seems not to be *Austins* mind; but of those only that are such upon a resistance of a certain Evidence of the Spirit.

Ambrose seemeth to come neerer the matter, though briefly, and to take this sin to be the sacrilegious Blasphemy of Infidels, by which they take and affirm the very gracious and powerful works of Christ to be the works of the Devil, thereby likening Christ to Satan. For he saith, *To. 4 de pœnitent. c. 4.* that, This is expressed of them who said Christ cast out Devils by Beelzebub, *Quod Satanæ hæreditas in iis esset qui Satanæ compararent Salvatorem omnium, & in regno Diaboli constituerent gratiam Christi*; that is, They are the inheritance of the Devil, who compare the Saviour of all to the Devil, and did place Christs Grace in the Devils Kingdom. And more fully *de Spirit. Sanct. li. 1. c. 3. Si quis corporis specie deceptus humani remissius aliquid sentit de Christi carne, quàm dignum est, habet culpam; non est tamen exclusus à venia, quam fide possit adsciscere; si quis verò spiritus sancti dignitatem, majestatem & potestatem abnegat sempiternam, & putat non in spiritu dei ejici dæmonia, sed in Beelzebub, non potest ibi exoratio esse veniæ, ubi sacrilegii plenitudo est. i. e.* If any one being deceived by the shape of his humane body, shall have lower thoughts of the flesh of Christ than is meet, he is culpable: yet is he not excluded from pardon, which by faith he may attain. But if any one deny the eternal dignity, majesty, and power of the Holy-Ghost, and thinketh that Devils were not cast out by the Spirit of God, but by Beelzebub, there can be no obtaining of

of pardon, where there is the fulneſs of ſacriledge.

Chryſoſtoms expoſition is much to the ſame purpoſe, that this ſin againſt the Holy-Ghoſt is the blaſpheming of that Divine power of the Spirit, which is apparent in Miracles, as diſtinct from the contempt of Chriſt as appearing in his humanity.

Athanaſius (if his) hath a diſcourſe purpoſely of this ſin, to ſhew that it is the contempt and blaſphemy againſt the Divine power, in theſe miracles plainly diſcovered, and the refuſing of Chriſt notwithſtanding ſuch a teſtimony.

To the ſame purpoſe doth *Iſidor. Peluſiota* expound it; that thoſe ſin againſt the Holy-Ghoſt, that ſeeing Chriſts Miracles, yet will not believe.

It is to ſmall purpoſe to mention the miſtakes of *Origen* and *Theognoſtus* herein, as *Athanaſ. ubi ſup.* reporteth them: Or the miſtake of the Novatians, as others report of them, that thought the denying of Chriſt, yea every groſs ſin after Baptiſm, was this ſin againſt the Holy-Ghoſt.

Heſichius in Levitic. takes it to be final unreformedneſs and deſperation.

Baſil. magn. in Ethic. Def. 35. takes him to be guilty of this ſin, who ſeeing the fruits of the Spirit every way correſpondent to Piety, aſcribeth them not to the Spirit, but to a contrary power. And *Reg.* 273. he ſtretcheth it too hard, in the application, ſaying that it is the ſin againſt the Holy-Ghoſt, when men aſcribe the fruits of the Holy-Spirit to the enemy: as moſt do who call the godlineſs of true

true Chriſtians by the name of vain glory; and their Zeal, by the name of Anger, and the like: (If this be *Baſil*, and not *Euſtathius Sebaſtienus.*) I will trouble you with no more of the Antients as to this point; only add that I now ſee in them that the right expoſition of this place was not ſo unknown then as I ſometime thought, for all that difference among them, which *Dan. Heinſius*, *Pelargus*, *Maldonate*, and ſo many more do wonder at.

Our later Expoſitors are ſomewhat more unanimous; but whether ſo neer to the truth as moſt of the Antients, or many at leaſt, we ſhall further enquire.

The Papiſts do ordinarily reckon up out of *Auſtin*, ſix ſeveral ſorts of ſin againſt the Holy-Ghoſt: *Lyra in Math.* 12. comes up to our ordinary expoſition of the Proteſtant Divines, that it is a ſinning maliciouſly againſt the known Truth: and thinks that the Phariſees knew Jeſus to be the Chriſt, and would prove it from that, *Luk.* 19. *This is the heir, come let us kill him.*

Cajetan in Math. 12. takes it to be the denyal of the ſanctifying Spirit, and the aſcribing Chriſts powerful works to the Devil.

Maldonate in Math. 12. having ſhewed the miſtakes of *Philaſtrius*, that makes every hereſie to be this ſin; and of *Beda* that makes it to be the denyal of Remiſſion by the Holy-Ghoſt in the Ordinances of Chriſt, in the Church Baptiſm, and the Lords Supper, and many others miſtakes herein, doth come neer the matter himſelf; concluding that from the nature of this ſin in the Phariſees, here mentioned, the

the deſcription of the ſin againſt the Holy-Ghoſt muſt be gathered ; and ſaith it is, The aſcribing of the manifeſt works of the Spirit to the Devil. And he ſaith that *Pacianus*, *Anaſtaſius*, *q.* 68. *Hierom*, *Ambroſe*, *Baſil*, ſpeak to the ſame purpoſe as he about the nature of the ſin, though they all agree not about the point of Irremiſsibility.

Our own Writers commonly agree that it is a ſet malicious oppoſing the known Truth : yet ſome put more as neceſſary. Moſt of them make it to be,

1. Againſt the Holy-Ghoſt enlightning them, and working on them, and moving them within, and not only or chiefly againſt the Objective Teſtimony of the Holy-Ghoſt in his works without.

2. And to be ever againſt knowledge.

3. And of ſet malice.

4. Many joyn *Oppoſition* as neceſſary to make it up to.

5. And ſome ſay, It is only the ſin of thoſe that are or have been of the Church. We ſhall conſider of the truth of theſe anon.

Beza on 1 *John* 5 4, 6. ſaith, It is an univerſal Apoſtacy from God whereby the known Majeſty of God is of ſet malice oppoſed.

Bucer in Marlorat. in loc. ſaith, that They whoſe conſcience is convinced that it is the Word of God, which they oppoſe, and yet ceaſe not to oppoſe it, do ſin againſt the Holy Ghoſt, becauſe they ſin againſt his Illumination.

Muſculus in loc. thinks it is baptized, illuminated perſons, who knowingly, maliciouſly, and againſt conſcience

conſcience do reſiſt the truth. And he thinks that the Phariſees did it againſt conſcience.

Calvin in loc. thinks ſo too : and ſaith ſuch do ſin againſt the Spirit *dwelling* in them ; turning the work of God manifeſted to them by the Spirit to his diſhonour, maliciouſly following Satan their Captain.

Piſcator in loc. ſaith, it is he that denyeth the truth manifeſted to him by the Holy-Ghoſt, and hateth and perſecuteth it.

Pelargus thus deſcribeth it *(in loc.)* It is a voluntary and malicious renouncing the Truth of the Goſpel evidently known, joyned with a tyrannical, ſophiſtical or hypocritical oppoſition, or with an Epicurean contempt of God, with an uncurable contumely of the heavenly truth, and an uncurable deſperation.

Deodate in loc. expoundeth it of him who hath been driven by the extream wickedneſs and impiety of his heart, to utter words of Blaſphemy and outrage againſt God and his truth, of which he hath had the ſeal of perſwaſion and knowledge in his heart by Gods Spirit: which is the chief ſin of the Devil and the damned, and the very height of the wickeds malice.

Stella on *Luk.* 11. doth joyn with them, in ſuppoſing that the Phariſees did not indeed think that Chriſts works were done by Beelzebub ; but only would have perſwaded others ſo againſt their own knowledge.

Cartwright Harm. in loc. ſaith, That ſin is not found among Papiſts, Jews, or Turks, but ſuch only as profeſs the Goſpel, or at leaſt are approvers of the

the Goſpel and Word of God. Better ſaith *Pareus in loc.* It is their ſin, who being convinced of Chriſts Doctrine and divine works, do yet aſcribe them to the Devil. If you would ſee their Judgements yet more fully, almoſt every common-place book will ſhew it you.

The *Lutheran* Divines do go ſomewhat further, and make the ſin againſt the Holy-Ghoſt to be not only ſuch a wilful reſiſting of known Truth, but alſo an excuſſing of the Spirit of Grace out of our hearts, and ſo they think the truly ſanctified may fall into it. Yea they are conceited that by this way they have the advantage which we have not, for reconciling this Text, *Math.* 12. with *Heb.* 6. and 10. this ſaying that all ſin except that againſt the Holy-Ghoſt ſhall be forgiven, and that in *Heb.* making Apoſtacy incurable: whereby they (but ungroundedly I think) do conceive that we who deny the Apoſtacy of any Saints, muſt deny alſo the Exiſtence of the ſin againſt the Holy-Ghoſt, which is taken by many to be the ſame. Whereas they make them both poſsible; And indeed there are ſome who hold the falling away of ſome Saints, who think they may be again reſtored: and ſome who think they muſt and will be reſtored: and ſome who hold indeed that ſome of them may totally fall from Grace, but that ſuch can never be reſtored, they being the very perſons meant in *Heb.* 6. and their ſin (though not only theirs) being that againſt the Holy-Ghoſt. I only name theſe as miſtaken expoſitions of this text.

Illyricus makes this ſin to be A perſevering oppoſing of known Truth, and perſevering Impenitency, whereto

whereto he alſo addeth ſinning againſt conſcience, which he ſaith driveth out the Spirit, and depriveth a man of his Adoption. Twenty more of the *Lutherans* might be mentioned, that go that way; but it would be but a trouble to the Reader, and therefore I paſs that by.

Before I tell you what I take to be the ſin againſt the Holy-Ghoſt, I ſhall (but briefly) conſider of the reſt of the propounded queſtions, and tell you ſomewhat of others ſenſe of them, and then reſolve all together. For I take it in ſo weighty a point, to be too bold and unmeet when I purpoſely explain ſuch a Text, to tell you my own thoughts only, without premiſing the Judgement of others.

The ſecond Queſtion is, What it is to Blaſpheme, or ſpeak againſt the Son of man? It is agreed by the moſt, that the ſenſe of theſe words is this, *He that ſhall ſpeak contemptuouſly or reproachfully of Chriſt as a meer man, ſuppoſing him to be no more; And 2. that is ſo perſwaded only becauſe of his viſible humanity, and the common frailties which he is pleaſed to ſubmit to, or from ſomething which might eaſily to a raſh judgement have an appearance of the ſinful infirmity alſo of man, as his eating and drinking with Publicans and Sinners,* &c. *this man ſhall have pardon.*

3. The third Queſtion is, What is meant by the Affirmation, that All ſuch ſin ſhall be forgiven? And it is commonly agreed on, that it is not the meaning of it, that all ſuch individual ſins, ſhall be actually forgiven to all men: but, as ſome ſay, They are more eaſily and ordinarily forgiven: as

others

others ſay, They are forgiven to the penitent, and only they: which dependeth on the next.

Queſt. 4. What is meant by this Negative, that the blaſphemy againſt the Spirit ſhall not be forgiven, in this life, or that to come?

Anſw. It is the difficulty of this that hath made the firſt Queſtion ſo difficult (what this ſin is.) Two opinions are very ordinary here: ſome think that the meaning is, They ſhall be more hardly and more rarely forgiven, that blaſpheme the Holy-Ghoſt; but that it was never the mind of Chriſt to conclude in proper ſenſe that it ſhould never be forgiven. Of this opinion was *Chryſoſt. in loc.* who ſaith that this ſin is pardonable and pardoned to many, but that it is leſs pardonable and venial than other ſins, becauſe it is againſt a fuller diſcovery of the truth: Chriſt they knew not while he appeareth to them but as a man, but the Spirit they might ſee in his works.

Theophilact followeth him in this Expoſition, ſaying, that he that ſeeth Chriſt among Publicans and ſinners and ſo blaſphemeth him, though he repent not, yet ſhall not be called to account (that is, ſhall not be condemned, ſo be it he have a general Repentance of ſin) but he that ſaith Chriſts Miracles are done by Beelzebub ſhall not be forgiven unleſs he Repent (that is, particularly of this ſin.)

Ambroſe makes *Simon Magus* in a ſort guilty of this blaſphemy; and yet to have hope of pardon by *Peter* given him.

Auguſtine makes all the blaſphemy pardonable, which

which others take this ſin to conſiſt of, and ſaith that Gentiles, Jews and Hereticks do blaſpheme the Holy-Ghoſt, and yet have remiſſion; but he certainly concludeth that final Impenitency, which he took this ſin to conſiſt in, to be unpardonable.

The Papiſts commonly ſay, that of divers ſorts of the ſin againſt the Holy-Ghoſt, only final Impenitency is abſolutely unpardonable; but all the reſt are more hardly forgiven then other ſins: So the Rhemiſts, againſt whom Dr. *Fulk* contendeth that this ſin is never forgiven.

Lyra ſaith, It is not eaſily pardoned.

Eraſmus ſpeaketh yet more doubtfully, that he ſhall *ſcarce* have pardon.

Maldonate will be ſtricter than *Chryſoſtom*, and therefore blameth him for expounding it of a more difficult obtaining of pardon; and doth himſelf expound it of an impoſſibility of pardon, as conſidering ſimply the nature of the ſin which hath no excuſe; but not impoſsible to God, who can pardon that which is unexcuſable: As it is impoſsible for a rich man to enter into heaven, as to any humane power, but poſsible with God. Thus he falls in with *Chryſoſt.* while he ſeemeth to diſſent.

So *Cajetan* expoundeth, It ſhall not be forgiven, that is, not pardoned Regularly: (there is no rule to aſſure it) but yet ſaith he, God is above all rules.

The *Lutheran* Divines alſo, do many of them go that way, of making this ſin Remiſsible.

Wigandus & Mat. Index in Syntagm. Doct. Chriſtian. part. 2. p. 712,716. make it to be unpar-

donable, *While he remaineth in it* : but labour to prove, that we must not wholly despair of such as commit this sin, but that some of them may be recovered. But *Ch. Pelargus* doth contend for the absolute unpardonableness of it, against *Bellarmine*, *Barradius*, *Salmeron*, with their associates (*in Mat.* 12.)

Grotius pleadeth for *Chrysostoms* sense, and those that go that way, and from *Matth.* 5. *Heaven and earth shall pass away*, &c. which, *Luke* 16. 17. is, *It is easier for heaven and earth to pass away, then my word* &c. he gathereth that the former member doth not affirm, but make the latter more difficult; and so he thinks there is here such a Hebraism; and the sense he giveth thus, *Any Crime that can be committed, even Calumnies, which are among the greatest crimes, shall more easily be forgiven then that Calumny which is committed against the Holy-Ghost.* Like that, 1 *Sam.* 2. 25. If one man sin against another, the Judge shall judge him: But if a man sin against the Lord, who shall plead for him?

But the reformed Divines do commonly expound it of Absolute unpardonableness, and judge all the former expositions of those Antients and Papists and Lutherans to be forced and unsound.

Some question there is also about the distinction of *forgiving in this life, or the life to come*; whence the Papists would vainly gather their Purgatory: But the Reformed Divines (and the Antients commonly) do expound it one of these waies: Either as if he should say, *He shall be punished both in this life and that to come: or he shall neither have the temporal*

poral nor eternal punishment remitted. Or, *he shall neither be forgiven and absolved by the Church here, nor by Christ hereafter.* Or simply, *he shall never be forgiven.* Or, *he shall neither have that Gospel-pardon which all true Believers have in this life, nor that Sentential Absolution which they shall have in Judgement.* (See Dr. *Joh. Reignolds* of this de lib. Apocr.) saith Dr. *Lightfoot*, Harmon. of N. T. sect. 35. p 30. *What Christ speaketh about the unpardonableness of Blasphemy against the Holy-Ghost, is in direct facing of their tenet which held that blasphemy was atoned for by death, though by nothing else*; for which he citeth the words of the Talmud.

The fifth Question is, *What are the Reasons why this sin is more unpardonable then others?*

Some say; Because it is against God himself directly, and not only against Christ as man. Others, because it is that high degree of malicious wickedness, which is in the Devils themselves: and therefore not fit for God to forgive. Because, saith *Ambrose*, it makes the Saviour of all to be like Beelzebub, and placeth Gods grace in the Devils Kingdom; Many say, Because others sins deserve some excuse (that is, may admit excuse) but this hath no excuse. So divers of the Antients, as *Theodoret* in *Hebr.* 10. of the sinning willfully there mentioned, which is taken to be the same: That which is not willfully done, saith he, deserveth some pardon (that is, is capable of it) so that it seems they mean, There is nothing in this sin which may move to mercy, or to abate the punishment, as matter of excuse. So also *Maldonate* and many of his way. Our Divines ordinarily say, Because it excludeth Re-

pentance, not saith *Musculus* but because it is against Conscience; but because it is not repented of: and that is, say they, Because through Gods just Judgement they are given unto blindness and to a reprobate sense, and forsaken utterly by the Holy-Ghost, whom they have maliciously sinned against.

Some very few run into that mistake, as to fly rather to Gods eternal Decree of not giving them Repentance, then to the nature of the sin that makes them uncapable of it: but this putteth no difference between them and the rest of the Non-Elect. That which sticks with these is, that they are loth to yield that Christ dyed for those that sin against the Holy Ghost, or for any but the Elect: and therefore they are loth to confess that he procured for them, and bestowed on them the Illumination or other gifts of the Holy-Ghost which they reject, as if they were given to them as mercies and means tending to recovery: and therefore they would not yield that for rejecting such means and mercies, they are unpardonable.

Erasmus giveth in his thoughts thus of the reason of the unpardonableness of this sin: He that sinneth of frailty and is fit for pardon, shall have it: but he that Blasphemeth the Holy-Ghost, whose manifest power he seeth in his works, shall scarce have pardon here or hereafter. See *Amyraldus* his way of opening this *de Oeconomia trium personarum*, pag. 45. *& sequentib.*

This variety of expositions is no disparagement to the words of Christ, but sheweth (as *Austin* saith, and out of him *Cameranus in Conciliat. hujus loc.*)

loc.) that such depths are left for our exercise and humiliation.

SECT. III.

HAving told you the judgement of Learned Expositors about this Text, and the nature of this sin against the Holy-Ghost; I shall next presume to tell you which I take to be the true sense of the words, and what this sin is, and how far unpardonable, and why, seeing among such variety of expositions we cannot receive all. And I shall lay down my thoughts in several Propositions; first for the Negative, which is not this sin; and then as to the Affirmative, What it is.

1. Every gross sin after Baptism, or after solemn Repentance and Confession of the baptized, is not the sin against the Holy-Ghost. This we assert against the Novatians (if they be not wronged) It is proved, in that many such have been known to Repent and be recovered: As also because there is no description of this sin in the Scripture agreeth to it.

2. Every sin, yea gross sin, which is committed against Knowlekge and Conscience, is not the sin against the Holy-Ghost. Else all men that commit gross sin, who are men of any knowledge or conscience, should be guilty of it: or most men at

least. And none should be more guilty then those true Believers that fall into any gross sin, as *David* did: For doubtless their knowledge of it is greatest: and their conscience most likely to rise up against it.

3. Every sin, though gross, which is committed upon Deliberation and Consideration of Gods Prohibition and Displeasure of Christs death, of the evil of the sin, the ill effects, and the like moving reasons against it, is not the sin against the Holy-Ghost, which is here spoken of. Though these be haynous aggravations of any sin; and it is a very sad case that any that fear God, should in such manner offend; and will likely raise doubts of their sincerity in their hearts, and well may do in any that should frequently do thus: yet here is no Evidence to prove it to be the unpardonable sin.

4. It is not every sin against the Holy-Ghost, no nor every blasphemy against him, that is this unpardonable Blasphemy here mentioned. For then every one that ignorantly blasphemed him should be unpardonable; And then few Jews, or Turks, or Infidels, that have lived within the sound of the Gospel, should be curable and so pardonable.

5. It is not all opposing or persecuting the known Truth, which is this sin against the Holy-Ghost. It may be a particular Truth, and not the main Christian faith that is so opposed. Or it may be done in a spleen against the person that holdeth it, rather then against the Truth it self: or it may be done by fear of men to escape some outward danger or suffering:

suffering: As some in Queen *Maries* daies were noted to burn others against their consciences, least they should be suspected of heresie themselves: And one is said to set with others in Judgement against one of them contrary to his conscience, who afterward suffered himself. Or else it may be from an Imperfect light, not throughly convincing him of the Truth; but leaving him in some doubts that he holdeth that Truth, who yet by temptation may persecute it, as making against some lust or carnal Interest of his own. And if it will not prove Murder or Adultery to be the sin against the Holy-Ghost, because they are done deliberately and against conscience (as *Davids* were), I see not then how it should prove Persecution to be that sin on that account that it is against conscience: Although perhaps it may prove the person graceless.

6. It is not all malice against God, or hatred of him, that is this Blasphemy against the Holy-Ghost. For there are Haters of God of a lower rank, mentioned in the second Commandment and other places of Scripture. Yea every man at least that is unregenerate, hath some of this sin. Our natural Apostacy lieth in a falling from God to our carnal selves and the creature: and consequently in an enmity to him as one that would cross us in our way, and take us off our desired pleasures, and punish us for our sin; Though we do not say that every man is a hater of God who hath any the least hatred to him in his heart; because we must denominate men from the Affection that is predominant. Otherwise all the Godly might be called Haters of God, seeing

no doubt, so far as they are imperfect, their Love to him is imperfect, and they have some measure of displacency against his Spirit and waies, and so himself for them.

7. The sin against the Holy-Ghost doth not consist in the hatred of God or his Truth as Good; for that is not possible, at least to man while he is in the flesh.

8. All persecuting the known Truth out of malice, seemeth not to me to be the sin against the Holy-Ghost which is here mentioned. For if there may be a malice against Truth in men unregenerate (yea in all of them) though not Blasphemers of the Spirit; and if they may persecute the known Truth as is before shewed; then this inward malice will or at least may have a hand in that persecution. The rage of all wicked mens lusts doth boyl against whatsoever doth oppose them: and if God do not restrain such rage, and keep the apprehension of the danger of resisting upon their hearts, no wonder if ungodly men do in their passion even persecute the Truth in malice, because it crosseth them in the way of their sin.

9. The Blasphemy against the Holy-Ghost, is not only the sin of professed Christians; Or only of those that approve of Christianity: Nor is alway against the knowledge and judgment of the sinner: And therefore they err that say, that Jews, Turks, and Papists are not lyable to this sin, and for ought I see, so do they that would find out such a sin as they describe in this Text. They cannot prove that the Pharisees here spoken of did believe Christ to be the Son of God, or the Messiah, or that indeed his Miracles

Miracles were done by the Holy-Ghost, and not by Beelzebub. For 1. The Scripture saith even of the Rulers, that through ignorance they crucified Christ; and had they known him, they would not have crucified the Lord of Glory. 2. It is most improbable that they who so longed for the Messiah, should crucfie him when they knew him, and yet deny him. 3. They continued to expect the Messiah, while they crucified him, and after; and so do their posterity from them to this day. 4. They delivered down this Blasphemy to their posterity, as the reason of their not believing in Christ, because they supposed that his Miracles were done by Magick, and by Beelzebub. 5. If the contrary Doctrine were true, the Pharisees were Christians in mind by Belief, and only hypocritically denyed their own belief: And then they denyed him only with the tongue, and not with the judgement. So *Peter* denyed him too, and curst and swore that he knew not the man. If they say, that They rested not in him, nor Accepted him with the will, but hated him, while they Believed in him by a bare Assent: I answer, 1. Will not an Assent have some power on the will, according to the nature and measure of it? If the understanding determine not the will, it surely doth much towards a determination: So that a common Assent is like to produce a common Consent: as a special Assent doth a special Consent. 2. I dare not say that the Pharisees that Blasphemed the Holy-Ghost, were so far Christians as to Assent to the Truth, till I see some Scripture or reason to prove it. Many a text saith the contrary, that They believed not.

Nay

Nay it is a very hard Question to me whether it be not only Infidels that sin thus against the Holy-Ghost: And as to this sin which is described here in this Text, it seems to me that it doth belong only to Infidels, the Pharisees being such, and the sin reprehended in them being an Aggravated Infidelity, breaking out in Blasphemy of the tongue, and wholy supported by a blasphemy of the mind. I doubt much whether any man that Believes that Christ is the Redeemer can be guilty of this sin as in this Text described. Only all the doubt is, whether the Text *Heb.* 6 and 10. do not describe a sin against the Holy-Ghost, which Christians may commit, which falls under the *Genus* here mentioned, though not the same in *Specie* with the Pharisees: or whether that sin mentioned in *Hebr.* be the sin which is here called unpardonable.

And 1. If *Ludov. de Dieu's* exposition hold good, it is out of doubt that the Text *Heb.* 6. hath another sense. He thinks that it is not the commonly illuminate, but the truly Godly Believers that are there spoken of; and that its so far from the intent of the Holy-Ghost to tell us that such do so fall away, as that it is his scope to tell us the contrary; *q. d.* If such should thus sin, it were impossible to renew them by repentance: therefore it is impossible they should thus sin; and the sense of the Syriack Interpreter, he saith, is, *Non possunt iterum peccare, ut denuò renoventur ad resipiscentiam, & denuo crucifigant*, &c. It is impossible they should again sin to be renewed again to repentance, and crucifie again to themselves the Son of God. And the Arabick, *Non possunt, &c. ut revertantur in*

in peccatum quo renoventur ad resipiscentiam, &c. It cannot be that they should return to sin, to be renewed to repentance. Or if the exposition of some of the Antients be right, that it speaketh only of the not renewing of Baptism, it would be little to this business. Or else, of not re-admitting them by Pennance or any other means into the Church, or into a participation of their prayers. For my self, I conceive that the Arguments to prove that it is not true Believers that are here meant, are not cogent: If the Apostle have respect to visible Church-members, Priviledges, and Benefits; of such it is but as they signifie the true membership with the priviledges of such. Yet I see not, if it be concluded that they are true Christians that are here mentioned, that it will follow that such do eventually thus Apostatize: For (if we do not receive *L. de Dieu's* exposition, as seeming strained) yet a threatning supposeth not that the subject will offend and be punished, but is a means purposely appointed to keep him from so offending. The Legislator that saith, No Traytor shall escape death, doth not thereby tell us that there will be Traytors, but tells us what shall befall them if there shall be such, and tells it us to that end, that if it may be, there might be none, but the threatning might deterr them from the crime. I think it is Gods purpose to keep all his truly sanctified ones from Apostacy; I am sure it is his purpose so to keep his Elect: but withall I believe that he hath decreed that the end shall be accomplished by the means; and that is, that men shall be kept from Apostacie by a holy fear of Apostatizing, excited by the Spirit and Threatnings of Christ,

Chriſt, (ſuppoſing alſo the co-operation of other Graces.) But whether this Text of *Heb* 6. ſpeak of the ſame ſin as *Matth.* 12. I will delay the fuller enquiry till I come to the deſcription of this ſin.

10. It is not every one that denyeth Chriſts Miracles or the Apoſtles, that is guilty of the Blaſphemy againſt the Holy-Ghoſt. For if for want of ſufficient information, or of true faith, he believe not that ever ſuch works were wrought, this is not an aſcribing them to the Devil, nor a denying that the Holy-Ghoſt only can do ſuch works. Many that have believed none of the Scripture to be true, or that ever Chriſt and his Apoſtles did indeed perform the works that are there mentioned, have yet afterward believed upon better information and the illumination of the Spirit of grace.

11. It is not every word of Blaſphemy to the ſame importance as the Phariſees here mentioned, that is this unpardonable ſin againſt the Holy-Ghoſt. For this ſin lieth not in the bare words as ſeparated from the Thoughts of the Heart. If a man in a frenzy, or in a melancholy violent Temptation or in a fear to ſave his life as *Peter* ſinned, or on the like occaſion, ſhould ſpeak theſe ſame words as the Phariſees did, that Chriſt did caſt out Devils by Beelzebub, this were not the unpardonable ſin, if he think not ſo as he ſpeaks, nor obſtinately ſtand in it. It is common with moſt melancholy people that are neer to deſtraction, or very deeply melancholy, to be violently haunted by the Tempter to utter ſome Blaſphemous words againſt God; ſo that they are grievouſly perplexed, and are

are ſcarce able to forbear; and if they yield to the Temptation, they think it is the unpardonable Blaſphemy againſt the Holy-Ghoſt. But the chief ſeat of that ſin is in the Heart: It doth not conſiſt in bare words: unleſs the reſt of the deſcription be found in it, the words prove it not.

12. It is not every doubt or ſhaking of our faith in this point that is the unpardonable Blaſpheming of the Holy-Ghoſt; much leſs is it the Temptation it ſelf that will prove it Even a Godly man may be tempted to ſin againſt the Holy Ghoſt; yea and may too much give ear to the tempter, ſo that it may bring him to ſuſpicions of Chriſts works, or cauſe him to queſtion in ſome doubtfulneſs whether they were indeed by the Power of God or not. But then he is not overcome by theſe Temptations. Though they draw him to ſome ſin, yet not to this unpardonable ſin: Though they cauſe his Faith to ſhake, yet not to fail: Though he begin to doubt, yet he recovereth, and turneth not an Infidel; So that he comes not to conclude theſe works were done by Beelzebub, and ſo to Blaſpheme.

13. It is not the Blaſpheming of particular, more obſcure, private, doubtful works of the Spirit, that is the unpardonable ſin. We are commanded not to believe every Spirit, but to try the Spirits whether they be of God or not. If it fall out that in this Tryal of the ſpirit of a private man, or a partie, we ſhould miſtake now, and think it is an evil ſpirit, when it is the Spirit of God: this is not the ſin in queſtion. If a man ſee you full of the joy of the Holy-Ghoſt, & raſhly ſay & think it is a Diaboſical deluſion, or if he hear ſome true Doctrine from you,

you, and miſtaking in that point himſelf, ſhall raſhly ſay, that it is the Devil that teacheth it you : this is not the unpardonable ſin againſt the Holy-Ghoſt. For this may ſtand with true Faith in Chriſt, becauſe it is not a Blaſpheming of that work of the Spirit which is the great and neceſſary ſeal of the Goſpel; but of a more private work ; and therefore even the Godly in a miſtake and in raſh zeal, may be guilty of it. If a Papiſt ſhall ſay, that it is the Devil and not the Holy-Ghoſt that leads the Proteſtants ; or the *Lutherans* ſhall ſay ſo by the *Calviniſts*, or the Anabaptiſts by the Defenders of Infant-baptiſm, this is not the Blaſphemy againſt the Holy-Ghoſt here in queſtion; though another ſort of blaſphemy againſt the holy-Ghoſt it is. Here are divers in this age that pretend to extraordinary Revelations, or workings and teachings of the Spirit; and ſome to communion viſibly with Angels ; if we go to try theſe Spirits whether they be of God or not, and find that the Spirit of the Ranters is a Spirit of wickedneſs ; the Spirit of the Libertines and Antinomians, of Licentiouſneſs ; the Spirit of the Behmeniſts and Quakers leadeth to Popery, and to railing and contempt of the miniſtry, and ſeeing that their Doctrines are contrary to the word of God, we conclude that its an evil ſpirit that moves, that ſhakes, that tranſporteth theſe men ; If now there ſhould be ſome one true Prophet among them, or one that indeed is acted by the Spirit of God in the main, and ſhould really have viſible converſe with Angels, (which we will believe when it is proved) and yet mix with it ſome of the errors of the reſt, and be taken for one of them, if we ſhould miſtakingly tell

tell this man that it is an evil Spirit that acteth him, or that he converſeth with, this is not the unpardonable ſin here mentioned, for the reaſon before expreſſed. The like we may ſay in many the like caſes.

14. If a man ſhould be falſly informed by thoſe he liveth with, that Chriſt and his Diſciples were all wicked livers, and ſhould not hear what can be ſaid for his better information, and thus hearing the Miracles of the Goſpel with ſuch *prejudice*, ſhould believe and ſay that they were all done by Magick or evil Spirits (which is like to be the caſe now of many of the Jews) though this be neer to the unpardonable Blaſphemy, yet I think it is not it, while men hear not the true caſe, but are meerly perverted by other mens lyes, though they may hear the truth about the matters of fact, which they blaſpheme.

15. The blaſphemy againſt the Spirit deſcribed in this text, is not the meer reſiſting, oppoſing, quenching or hating the internal efficiency of the Spirit in the ſinner himſef, as many take it to be, who make it to be a ſin againſt internal illumination only: But it is a ſin againſt the external evidencing teſtifying works of the Spirit : And for ought I know, it may be committed as well by thoſe that never had any internal illumination at all, any more then heathens and common unbelieving Jews have, as by thoſe that were illuminated. I find not any extraordinary illumination that theſe Phariſees had ; but contrarily that they had eyes and ſaw not, and hearts and underſtood not, and were blinded by Satan : It was an external work of the Spirit, which they

they blaſphemed, and not an inward illumination of their own minds.

16. All final Infidelity or Impenitency, I think, is not this Blaſpheming of the Holy-Ghoſt. Thouſands may dye impenitently and in Negative unbelief, that never heard of Chriſt. Many may dye in Poſitive Infidelity, that have heard of Chriſts Doctrine, but not of his Spirit and Miracles, or not in any manner fit to convince. Many may have a vulgar ſuperficial Belief of all theſe, and yet dye Impenitently as to their other ſins. Though theſe ſhall certainly periſh; yet I think, it is not as Blaſphemers of the Spirit.

17. It is not all Deſperation that is the ſin againſt the Holy-Ghoſt. Indeed as Deſperation falls in with Infidelity, or is grounded on it, as when men deſpair that ever the Promiſes of God ſhould prove true and be performed, ſo deſperation may be this unpardonable ſin; if it be joyned with this Blaſpheming of the works of Chriſt, as Infidelity it ſelf may be; But otherwiſe when a man Believes that the Goſpel is true, but deſpaireth that ever he himſelf ſhall be ſaved by it, I take not this to be the ſin againſt the Holy-Ghoſt, though it be one of thoſe that *Auſtin* once ſuppoſed it.

18. Preſumption is not the ſin againſt the Holy-Ghoſt: though it be another that *Auſtin* once conceited to be it, if the Papiſts miſtake him not. I mean by Preſumption either a falſe perſwaſion that we are the Sons of God when we are not, or elſe, a boldneſs in ſin upon an ungrounded conceit of Gods mercy; which are the things that we commonly call by that name. For alas, the moſt of mankind,

kind, before Converſion, are captivated by that ſin, and the relicks remain after.

19. It is not all envy at the Grace or Gifts of our Brother, that is this unpardonable ſin, though that be another that the Schoolmen fetch from *Auſtin*: No nor doth it directly or properly lie in ſuch an envy at all. That ſin is great, but not the ſin in queſtion.

20. It is not all Epicurian contempt of the Chriſtian Religion, as *Melanthon* thought (as *Pelargus* alledgeth him) that is this ſin againſt the Holy-Ghoſt. *Epicurus* was never guilty of this ſin himſelf; and thoſe that from an Epicurean Spirit of ſenſuality, do contemn Chriſtian Religion, may yet not do it in a Blaſpheming of the works of the Spirit; but perhaps never heard or conſidered of thoſe works: and therefore many ſuch, for ought we know, may be recovered.

21. It is not all falling away from grace received that is this unpardonable ſin: The godly may fall in part from true grace. Others may fall quite away from ſome common gifts of mercy, and yet neither ſin this unpardonable ſin here in the text; though Apoſtacy may in another reſpect prove unpardonable, as final Impenitency doth.

22. I think that the ſin againſt the Holy-Ghoſt conſiſteth not in the total excuſſion of ſpecial ſanctifying grace once received: Becauſe I think that thoſe that have received this are preſerved by Chriſt from ſuch a total Excuſſion or Apoſtacy. Otherwiſe, if I did believe that there ever were ſuch a total Apoſtacy, I ſhould think it were either of the ſame nature with this before us, or at leaſt,

very neer it, and of the like consequents.

23. No soul is guilty of this unpardonable sin, who believeth that Christ is the Son of God, and the Redeemer of the world, and would fain have part in the Merits and Mercy of this Redeemer. The sin against the Holy-Ghost casteth out this. It is the sin of Infidels; or at least, of men that would have none of Christ if they might: Those therefore that would have Christ, and yet fear they have committed this sin, they know not what it is, nor what they are afraid of.

24. It is a sign that a man hath not committed the sin against the Holy-Ghost, when he is troubled with fears lest he have committed it, and complaineth of his danger and sad condition. For it is the nature of that sin, to harden a man in confidence against Christ, and make him think he ought to be an Infidel; and therefore will rather despise Christ, then be grieved lest he have lost him, or shal be deprived of his benefits. These fears lest you have sinned against the Holy-Ghost, do shew that you would not so sin: and if you would not, you have not: They shew that you would not lose your part in Christ nor be deprived of the fruits of his death and merits. And that shews that you yet Believe in the death and merits of Christ, and do not Blaspheme him as a Confederate of Beelzebub, as the Pharisees here did. So that of all people, poor troubled complaining Christians have least cause to fear that they have sinned against the Holy-Ghost. It is those that never fear it, that are most like to be guilty of it: for it maketh men secure.

So

So much for the Negative, to tell you what is not the sin against the Holy-Ghost, before I come to tell you what it is, which I have not done in way of Contention or Contradiction of others, but only for the truer discovery of the sin, and to prevent the causless fears or desperation of any, who by imagining that they are guilty of it when they are not, may be drawn to cast away their hopes, and give up all as lost.

For the Affirmative, what this sin is, I think it best to proceed towards the discovery of it by certain preparatory conclusions, ascending to it by just degrees: Because that truths are concatenated and one tendeth to introduce another into our understandings.

1. The Lord Jesus Christ is the Lamb of God, that taketh away the sins of the world; who coming on that business to take away sin, by the sacrifice of himself hath made a sufficient satisfaction for the sins of all men, and prescribed a way by which he will have the Benefits actually confirmed.

2. The sufficiency of this satisfaction, is to be measured, judged of, and denominated in relation to the ends for which it is said to be sufficient; And those ends are freely determined of by the Father, and the Redeemer; whose death therefore is sufficient, not to All things, but to what he willed it, or to those ends to which he did intend it.

3. The death of Christ was never intended to be a sufficient satisfaction for all sin Absolutely, however aggravated. It was no satisfaction for some, and therefore no *sufficient* satisfaction. It pleased

him to except ſome Aggravated ſins from all pardon, in his Goſpel, and conſequently in his dying, and in his intentions about the ends and effects of his Death. Not, as ſome conceit, meerly becauſe they were the ſins of ſuch perſons, *viz.* the Non-Elect, whom, ſay they, he dyed not for; For indeed he hath given to thoſe men a Conditional pardon of other ſins, but not of theſe; But it hath pleaſed him to except the very ſin it ſelf conſidered in its own Aggravated nature, from all pardon, without laying the reaſon only on the ſubject in whom it is found.

4. There muſt be ſomewhat therefore in the nature of that excepted ſin that muſt make it unfit for God to pardon it; or elſe it would be pardoned as well as others. And that muſt be either the greatneſs of it, or ſome ſpecial contradiction or inconſiſtency that it hath with the frame of Gods deſign in the pardoning and recovering of ſinners. The former it is not likely to be; at leaſt, ſimply and proximately: For the greateſt ſinners have mercy offered them, and may have it on Gods terms: ſo that if the greatneſs of their ſin lie not in a contradiction of Gods terms of pardoning, they cannot hinder them from pardon. So that if you ask, Why cannot ſuch ſins be pardoned? The proper anſwer is, Becauſe Chriſt hath procured and granted out in the Goſpel no pardon of them. But if you further ask, Why hath he not granted a pardon of them in the Goſpel? The anſwer is, becauſe they were unfit for pardon, as having a ſpecial contradiction to the cauſes of a pardon, and to that Deſign which the Free-Will of God hath laid: And ſo it is indeed

deed the greatneſs, but not ſimply, but reſpectively, as being thus Aggravated by an Oppoſition to this pardoning grace; that is, the reaſon, (as far as we may give one from the nature of the thing) why the excepted ſins are unpardonable; and Chriſt hath made no ſatisfaction for them.

5. The ſin againſt the Holy-Ghoſt therefore muſt lie in ſome ſuch Contradiction to the pardoning terms or way of God, rather then in the Abſolute greatneſs of the ſin.

6. The tenour of Chriſts Promiſe or Covenant, by which he pardoneth ſin, is, that *Whoſoever Believeth and Repenteth, ſhall have all his ſins pardoned.* And this is in force to perſons of every Age, and at every ſeaſon in this life. So that by the Tenor of this grant or covenant; final Unbelief and Impenitency are excepted from pardon directly, and nothing elſe: but conſequentially, whatſoever is inſeparably concomitant with them, or is inconſiſtent with Faith and Repentance in this life. That which is made the condition of pardon, is ſo far as a Condition moſt plainly thereby excepted from pardon it ſelf: that is, The non-performance of that condition is ſo excepted: Elſe a man might have the benefit without Condition, and then it were no Condition, ſeeing it ſuſpendeth not the benefit.

7. The ſin againſt the Holy-Ghoſt therefore muſt needs be ſome Aggravated ſort of Infidelity or Impenitency, or ſome inſeparable concomitant of them. But a meer concomitant it is not, ſeeing it containeth in it ſelf, as this Text declareth, a reaſon of its own unpardonableneſs. It ſeemeth there-

fore that it is a sort of Infidelity or Impenitency it self. Yet that all Infidelity, nor all final Infidelity or Impenitency is not this sin, is probably shewed before.

8. There is somewhat therefore to be found in the nature or present Aggravations of Infidelity and Impenitency, that may conclude them unpardonable, besides the meer Duration or final perseverance of them. And that is it that is found in the sin against the Holy-Ghost, and which constituteth that unpardonable sin. So that all final Infidelity or Impenitency is not the sin against the Holy-Ghost; but the sin against the Holy-Ghost, now in question, is alwaies Infidelity and Impenitency, and alway proveth final; but it is *this specifical sin*, before it be final: It is not the sin against the Holy-Ghost because it is final, (that is, persevering to the end) but it proves final, because it is the sin against the Holy-Ghost.

Object. *But how can that stand with Christs words, who saith that All sin and Blasphemy shall be forgiven, except the Blaspheming of the Spirit? Then either final Infidelity and Impenitency are the Blaspheming of the Spirit, or else they must be forgiven; and so Infidels and Impenitent persons will be saved?*

Answ. I know this Objection hath seemed so difficult, that it hath turned many out of (that which I take to be) the right way. But I think that this is the just solution. When Christ saith that all manner of Sin and Blaspemy shall be forgiven to men, he speaks of the sin as it is in its own nature at present,

present, without respect to the Duration of that sin. As it is not every Individual sin that he meaneth, so is it not sin as thus Circumstantiated or modified; but sin specifically considered as it now is. There is no manner of sin, no sort of sin, but is pardoned to some men or other, except this sin against the Holy-Ghost; but this is never pardoned to any. Though final Infidelity or Impenitency be never pardoned, yet the same sins are pardoned when they prove not final. And this is all that the text means, I think. But now the Blaspheny against the Holy-Ghost hath that in its present nature, from whence it may be concluded unpardonable, and from whence it will necessarily prove Durable to the end. As for all other sorts of Infidelity, they may be cured, and sometime are, and therefore prove not final, but are forgiven; but this ever proves final, and therefore is never forgiven.

9. It is the will of Christ to save his people from their sins themselves, as well as from the punishment of them: and to pardon no sin but what is mortified, so far that it have not Dominion over us. He will carry on the work of salvation entirely: both Sanctification and Justification or pardon together. Whatsoever sin therefore is uncurable, the same is unpardonable.

10. Though the Spirit of Christ may be call'd a supernatural, that is, uncreated cause, a cause not working in a necessary established natural course, but freely; and though the Graces of the Spirit may be called supernatural in that they grow not naturally in us, nor are procured by any meer na-

tural cauſes or works of ours ; yet doth it pleaſe God to work on man as man, as an Intellectual Rational Free agent ; and ſo to work by means and waies agreeable to our natures, though ſupernaturally enforced and elevated and more ſucceſsful : whence is the common ſaying, that infuſed Habits are wrough in us according to the manner of Acquired Habits.

11. As Chriſt hath granted the Pardon of all other ſins to them that will Believe and Repent, ſo hath he granted the Pardon of former Unbelief and Impenitency to all that will Believe and Repent hereafter ; as hath been, on the by, expreſſed before.

12. He that will not Believe in Chriſt by the meer obſcurer predictions of the Prophets, might yet Believe by the plainer preaching of *John Baptiſt*, who pointed out Chriſt, and ſaid, This is the Lamb of God that taketh away the ſins of the world : And he that will not Believe by the Teſtimony of *John*, might yet believe by the obſervation of the Doctrine and holy life of Chriſt himſelf: and might know that never man ſpake like him, and that thoſe were not the words of an Impoſtor, nor of a comm n man. And he that would not Believe by the works of Chriſt, or by any thing which they could obſerve in his perſon, might yet believe by the Obſervation of his mighty works which he did by the Power and Spirit of God, and eſpecially when that Spirit was given ſo fully and ſo commonly, and poured out upon his Diſciples in ſo many Countries, ſo that thouſands of them did ſpeak ſtrange languages, heal diſeaſes, caſt out Devils, propheſie, or work

work Miracles in one ſort or other. And what I ſpeak of ſight, I ſay alſo of juſt report. He that will not Believe upon juſt information of Chriſts meer words, might yet believe upon information of his mighty works, and of his communicating ſuch a ſpirit to his Church to do the like.

13. He that will not Believe upon the report of the glorious works of Chriſt and his ſervants, becauſe he is not perſwaded that ever ſuch things *were done*, but thinks it is miſreported by partial men ; though his own wicked Incredulity be the cauſe, yet may he afterward by further Evidence be convinced that ſuch Holy, Wiſe and Mighty works were indeed done, and ſo may come to believe.

14. He that is fully convinced either by ſight or the Teſtimony of others. or any other way (if any other may be expected) that ſuch Holy and Mighty works were done by Chriſt and his Diſciples, as the Scripture mentioneth ; bearing on them ſuch Evidences of a Divine Power, or the finger of God, and yet will not Believe that Chriſt is the Meſſiah, or Redeemer of the world, hath no other Ordinary or Extraordinary external Objective means to convince him, which have in them a greater evidence, or may be expected to do that which the former cannot do. If ſuch a man therefore be converted, it muſt be either by the ſame means which he rejecteth as inſufficient, or by a weaker means, or by none at all. To be converted by none, is not Gods way of working with the rational creature. To be converted by ſmaller, when greater are enjoyed, and both ſmaller and greater deſpiſed, is as little his way as to do it by none. He that having opened the eyes

of

of the blind, cauſeth him to ſee by the means of extrinſick light, doth thereby cauſe him to ſee more by a greater (proportioned) light, then by a leſs: and never cauſeth him to ſee the light of a candle, who can ſee no light in the ſun when it ſhineth in his face. It muſt therefore be by the ſame Objective means which he deſpiſed, or not at all, that he muſt be converted, and brought over to Believe.

15. He that is ſo convinced, as is aforeſaid, of Chriſts works, and ſeeth this ſeal of his Spirits operations annexed to his Holy Doctrine, and yet doth not Believe that Chriſt is the Meſſiah or Redeemer, that his teſtimony is True, and the Teſtimony of his Apoſtles true, which is thus confirmed, it muſt be either becauſe he Believeth not yet, that Thoſe works are of God in a ſpecial manner: or elſe becauſe he believeth that God is not True of his word or in his Works, nor to be truſted, but is a Deceiver of mankind. If he believe this latter, then there is no higher Teſtimony left for his Conviction: he that will not believe God when he knows it is he, doth not indeed believe him to be God, that is, to be the moſt perfectly good and true. Nor can we reaſonably expect that he ſhould Believe any other, ſeeing there is no Truth or Faithfulneſs in the creature, but what is derived from the True and Faithful God: Or if he would believe a Creature, when he takes his maker to be Lyar, this belief could not conduce to his converſion.

On the other ſide, if he will not yet believe that thoſe works are of God, and the ſigns of his Approbation, he muſt think that either they are of men only,

only, or by Devils (for good Angels do what they do in Obedience to God.) The former he cannot believe without madneſs, becauſe the weakneſs of man himſelf is ſo well known, that all men know that of themſelves no man is able to raiſe the dead, to pour out ſuch a Spirit, and to do ſuch other works as were done. Nor did the Jews themſelves or any enemies of Chriſt on earth, that ever I read of, who were convinced that the works themſelves were done, ever imagine or object ſuch a thing, that ſuch things were done by humane power: If they had ſo believed, they had deified the creature againſt all experience.

It muſt therefore be Satan, or his power that theſe works muſt be ultimately aſcribed to, by thoſe that conſideratly deny them to be of God. But to whomſoever they aſcribe them, they leave themſelves uncurable, unleſs that means convert them which they do now reject. For there is no means left within the reach of the wit of man, by which God ſhould Evidence to men his owning of a Doctrine or Teſtimony of man, in a way agreeably to our nature, and the frame of Gods works, which ſhould be more clear and convincing then this which we have in hand. It is not fit for God to turn his Creation up ſide down, nor ſubvert the frame and courſe of nature, to convince unbelievers. He is not a Body, and therefore cannot be ſeen himſelf by mortal eyes; nor is he a voice, and therefore muſt be heard by a created voice. Angels are Spirits, and not bodies, and therefore if they ſhall appear to us, it muſt be in an aſſumed borrowed ſhape. And if they did, we ſhould not eaſily know whether they were

were good or bad Spirits, and whether they were ſent of God, or not: but ſhould be left much more in doubt then theſe works do leave us. Yet ſo far as apparitions of Angels have been uſeful to his people, God hath made uſe of them for the confirmation of his Truth, both in the New Teſtament and the Old. He therefore that will not be convinced that ſuch a Spirit is of God, and ſuch works of God, as the Doctrine of Chriſt and his Apoſtles were ſealed with, doth leave himſelf uncapable of conviction, there being no greater Evidences of Gods atteſtation, to be expected on earth; And men may imagin that a Meſſenger from the dead might be more convincing; indeed it is far leſs, and of more doubtful credit; and if men believe not, or will not be perſwaded by a word ſo confirmed by the Spirit from heaven in ſuch works, neither will they be perſwaded though one riſe from the dead, *Luke* 16. Or if we could imagine a poſſibility of more convincing effectual Evidence, yet we cannot tye God to our fancy, nor expect that he ſhould uſe all means to ſatisfie us, that we can imagine might tend to our conviction. We muſt know, what is fit for creatures to expect, in a rational and ſettled way of Government, and not what is poſſible to be done: And God is fitteſt to Judge what waies of Revelation are convenient for him to uſe, and mankind to receive.

It is madneſs to expect that God ſhould make the Sun to ſtand ſtill in the firmament to convince every unbeliever: Or that he ſhould take us up to heaven, or let us have a ſight of hell to convince us. He that will chooſe his own evidence and, ſign before

before he will be convinced, would make himſelf the Ruler of the world, and doth not ſubmit to the rule of his maker. What Evidence can be mentioned *de facto*, of a Divine atteſtation, that ever God gave to mankind in any caſe, that is higher, clearer, and more convincing than thoſe works by which he hath ſealed to the Scriptures, and eſpecially by the Spirit of Chriſt in himſelf and his Diſciples?

16. That he who doth make this the refuge of his unbelief, to impute the works of Chriſt and his Diſciples to Beelzebub, doth thereby make the Devil to be as God, and God to be as the Devil, and ſo beſides the caſting away of the higheſt and utmoſt evidence of Conviction, doth moſt intolerably Blaſpheme the Spirit of God; this *I* ſhall have occaſion more fully to manifeſt in the body of this enſuing diſcourſe.

17. As it is manifeſted that he who rejecteth this Evidence of the Spirit, muſt be convinced by the very ſame which he rejecteth or never be convinced; ſo it is further manifeſt that he, who hath been convinced that theſe works were done, and yet upon Deliberation doth reſolvedly reject them as no Teſtimony of God, cannot be convinced afterward by the ſame Teſtimony, without ſome greater Illumination and operation of the Holy-Ghoſt upon his mind, then he had at the firſt Conſideration. For he can expect no greater, but the ſame external objective cauſe of his Conviction: which being but the ſame, will do but the ſame work. Only it is true that God could, if he pleaſed, and it were fit, ſend ſuch an inward light into his ſoul, that ſhould convince

vince him of what he saw not before, even in and by the same external Evidence. But without this special illumination of the Holy-Ghost, it cannot be done.

18. It seems to me from this and other Texts, that he who goes so far as is before mentioned against the Holy-Ghost, *viz.* as after conviction of the Truth of Christs and his Disciples works, to deny them to be of God, and father them on the Devil, and so to call Gods Spirit, Beelzebub; and on this ground to be an Infidel and Impenitent, hath done such despight to the Spirit, and so hainously abused God by this Blasphemy and rejecting of his grace, that he will utterly forsake that man, and judgeth it unfit to call him home to repentance, and taketh him for an uncapable Object of his mercy, and therefore will certainly give him up to a perseverance in his Infidelity and Impenitency to the end, and will never pardon him in this life, nor absolve him at Judgement but condemn him to everlasting remediless misery: And that this is Gods Decree, and these limits he hath set to the exercise of his pardoning mercy in Christ.

And thus by these steps we are come up to the nature of the Blasphemy against the Holy-Ghost, and the unpardonableness of it, and the reasons of that unpardonableness. In a word, it seems, that the sin as laid down to us in this Text, is this.

When a man is convinced that Christ and his Apostles, or other Disciples, did perform those many and mighty works which are mentioned of them in the Gospel, as working of Miracles, speaking with strange languages,

languages, living in holyness, especially of Christs own Resurrection from the dead, or many of the chief of these; and yet shall be so far from taking these for a Divine attestation, and believing in Christ as the Messiah, and receiving his holy Doctrine confirmed hereby, that they shall in their hearts determine and be resolved, that it was by the power of the Devil that these works were done, and so make this the ground or refuge of their obstinate unbelief; in so doing they commit the unpardonable sin of Blasphemy against the Holy-Ghost, (whether they utter the Blasphemy with their lips, or not)

19. Whether the bare rejecting of these acknowledged works, if the rejecter should not father them on Satan, be this unpardonable sin, if hereby a man take refuge for his unbelief, I shall not now Determine. Only say, 1. That this which I have described is clearly it: and I will stop my determinations in what is clear. 2. That as I have shewed, it is scarce reasonably conceivable, that these works when once acknowledged can be ascribed to any other but Satan, if they be disbelieved, or how a man can reject this testimony by any other then this blasphemous way. 3. But if another way may be imaginable, I will not secure that person from the guilt of this unpardonable sin, though I will not charge him with it, but shall leave that as I find it.

20. Another hard question lyeth before us, Whether it be only the Blaspheming of this Objective Testimony of the Spirit, that is the unpardonable sin, or whether also there be not a certain kind or degree of the inward Illumination and working of

the

the Spirit, and that for Repentance and Sanctification, as well as to belief; which whoſoever rejecteth, or at leaſt in ſuch or ſuch a manner rejecteth, doth commit this unpardonable ſin? I did before conclude that it is not *only* againſt this inward illumination: Now let us ſee whether it be at all ſpecifically conſiſting herein.

I know that it is commonly thought that a malicious rejecting this internal Light, is the unpardonable ſin. I purpoſe in ſo great a matter to deal cautelouſly. It is no ſmall error to tell men that that's an unpardonable ſin which is not, or that that's a pardonable ſin which is unpardonable. I have I think plainly diſcovered from the Text one deſcription of the unpardonable ſin: If any will bring more, it muſt be well proved from Scripture. Yet this I may ſay;

1. The inward work of the Spirit is either of common gifts, as Learning, and the like, by ſucceeding our induſtry; or it is in extraordinary gifts which yet are not certainly ſaving, as Miracles, Tongues, Propheſies, *&c.* ſuch as the ſealing Spirit gave for the confirmation of Chriſtian Religion at the firſt: or 3. It is in the ſpecial ſaving-Graces of Chriſt. The firſt of theſe concerneth not our preſent buſineſs. For the other two the *Spirit* is firſt conſiderable as *effecting* them, and then the *effect* it ſelf is conſiderable as it ſhould be reviewed by us, and be the objective cauſe of ſome further effect. Now when our queſtion is, whether rejecting the Spirit within our ſelves may be the unpardonable ſin? I anſwer diſtinctly; 1. If the Spirit be conſidered as the efficient cauſe of miraculous gifts, it effects them

them irreſiſtibly (where ſuch gifts were given) and the reſiſting of that work is not this ſin.

2. If we ſpeak of this gift of Miracles as an effect of the Spirit; ſo according to Chriſts uſual way of conveyance, I think it was in none but Believers, at leaſt by that called an Hiſtorical faith: and therefore it could not be that ſin which is an Aggravated Infidelity. Yet in *ſenſu diviſio* I believe that the ſame man that is now ſuch a Believer, having the Spirit of Miracles, may fall away to Infidelity, and loſe that Spirit; and that he may ſo loſe it as to ſin againſt the Holy-Ghoſt: not by reſiſting that Spirit as efficient, but by rejecting the Teſtimony of its works objectively conſidered: So that if one that had found ſuch gifts in himſelf, ſhould conclude that thoſe gifts were from Satan, and ſo turn Infidel and Blaſphemer, thus he may as well ſin againſt the Holy-Ghoſt which was within him, as without him.

3. As for the gift of ſanctifying grace (which is it that concerneth us in theſe daies.) 1. I ſuppoſe that when the Spirit hath effected it in us, it is not loſt: Yet *in ſpecie* it may be ſaid, that for ſuch a man that hath had ſuch grace, to loſe it, and aſcribe it all to Satan, and ſo blaſpheme the Spirit that gave it, this would be the unpardonable ſin: Becauſe, though the grace of ſanctification in others may not be ſuch a full convincing Evidence, becauſe we cannot ſee their hearts, yet the grace in our ſelves doth ſo expreſly bear the Image of God, that it may be a full convincing Teſtimony of the Truth of Chriſt: and ſo the blaſpheming of it (objectively conſidered in our reviews) may be this ſin. But as

long as ſuch a thing doth never exiſt, we need not ſay ſo much of this. Only we may ſay, that though it never Be; yet if it *ſhould Be*, it would be the ſin againſt the Holy-Ghoſt: I ſay not that All Apoſtacy would be ſo, but this ſo aggravated. And perhaps we may expound ſome Texts as forbidding or threatning ſuch a ſin, though it never ſhall be. But if they ſhould be in the right that affirm againſt us, a total Apoſtacy of the truly ſanctified as in being, then this would deſerve a fuller conſideration then now I conceive it doth. 2. And if you conſider the Spirit of ſanctification, not Objectively, but Efficiently, then either *in* the effecting of grace, or before ſuch effecting. In the effecting it cannot be ſo reſiſted. For if it do effect it, the perſon is a Believer and Sanctified. If before, then either before a true conſequent ſanctification (and that is not the unpardoned ſin, which hath ſanctification and pardon following it); Or it is ſaid to be before it only as being in duty as to us, and by appointment from God, in order to it. And here ſticks the doubt, whether the Spirit drawing us towards Chriſt or ſanctification, may be ſo far reſiſted, as that the ſin ſhall be unpardonable? If ſo, then it is either ſpecified ſuch from the Degree or kind of work that is reſiſted, or from the manner of reſiſtance If it be from the degree or kind of grace or work reſiſted, then did not ſome ſanctified ones once reſiſt that ſame degree or ſort of grace, before a greater and more effectual work did come and cauſe them to believe? If you ſay no; then you muſt ſay that the ſame grace in kind and degree, doth cauſe one man to believe, which reſiſteth not, and another it doth not

not cauſe to believe who reſiſteth, and ſo no grace is neceſſary to overcome that reſiſtance, and make a difference; and then it is mans will that muſt make Gods grace effectual, and God did not give any more to him that believeth not, then to him that believeth. And whoſe Doctrine this is, and how commonly and juſtly rejected, is known. But if you ſay that it is from the manner of Reſiſtance that this ſin is ſpecified, that manner muſt be ſhewed. Is it the *Hatred* of the Truth, or maliciouſneſs of our Reſiſtance? I have ſhewed, that according to the Degree of ſin that is in us, there is a malice againſt the Truth in all: Not as *Truth*, for ſo it is in none on earth: but as it is contrary to our carnal inclinations and intereſt. It muſt therefore be ſome certain *Degree or kind* of malice, if it lie in that. But that I have not ſeen opened yet. Yet 1. I will not ſay that certainly no reſiſtance of the Spirit of grace in its efficiency is this ſin. Though I am not yet convinced of it, I dare not in ſo weighty a cauſe be ſo confident and bold, as to warrant any from that danger. 2. I am not of the mind of that Learned Dr. of ours, who thinks that the Spirit is never reſiſted in its *efficiency*, but only by diſobedience in its *precepts*: I confeſs his Arguments are pretty catches to ſhew wit, and non-plus ſome diſputers; but me thinks they are not cogent. 3. And I add that though this reſiſting the higheſt degree of common gracious operation of the Spirit, be not (as I rather think it is not) the ſin here in queſtion, yet ſuch a malicious obſtinate reſiſtance there may be, as may leave a man in a caſe next to this, or ſo far forſaken, that he is never likely to eſcape; that though

his sin be pardonable, yet it may be a hundred to one that they will never be pardoned : As a most dangerous disease may be called curable, where not one of a hundred is ever cured of it: so dangerous may it prove to go so far in striving against the Spirit of grace : many a thousand that did not commit the unpardonable sin (as I suppose) are yet for their rejecting of grace, and obstinacy therein, forsaken by the Spirit, and given up to blindness and to a reprobate sense, and strong delusions, so that they never repent nor are recovered to salvation. If any think I conclude not peremptorily enough in these weighty and difficult points, I desire that the said weight and difficulty may excuse my cautelousness. So much of the description of this sin.

Object. *But that Text*, Heb. 6. 4, 5, 6. *seemeth not to agree to your description of this sin : For you make it to be the sin of Infidels : There it is made the sin of such as were Illuminated, and had been made partakers of the Holy-Ghost : You make it to be a blasphemous rejecting of the Objective Testimony of the Spirit : There it seems to be an excussing of the internal gifts of the Spirit received.*

Answ. 1. I have already shewed that it is not very clear that it is the same sin that this text speaks of, at least as existing; but perhaps either a threatning of the godly to deterr them from that sin, or a description of another sin. 2. But I confess I rather encline to think it the same sin, and therefore let that be now supposed : And 1. I say that *in sensu composito*, I said the Blasphemy of the Holy-Ghost was the sin of Infidels: but not *in sensu diviso* alwaies. They are Infidels when they committ it : but

but before, some are, and some are not. This sin, *Heb.* 6. is total Apostacy ; and surely that is an Apostacy to Infidelity : and therefore such total Apostates are all Infidels. 2. It seems to me that this sin, *Heb.* 6. is the rejecting of the Objective Testimony of the Spirit of Miracles, or extraordinary gifts, by which the Truth in those times was confirmed. For 1. They themselves are said to have tasted of the heavenly gift, and the powers of the world to come, and were made partakers of the Holy-Ghost : And it will be granted that this was not the Spirit of true Sanctification (if the thing were ever existent) : therefore it is most likely to be the Spirit of extraordinary gifts, commonly called the Holy-Ghost in those times, which those had that shall cry one day in vain, *Lord, have we not done many wonderful works, and cast out Devils in thy name ? Matth.* 7. And if they had themselves this Spirit of wonders, and yet fell away to total Infidelity, it seems they did reject even the Objective Testimony of that Spirit as insufficient. 2. They could not in those daies but be convinced of the matter of fact, that such works were done, when in all Churches many of them were so common. 3. May not the crime that is charged on them intimate this ? that They crucifie the Son of God afresh, and put him to open shame ? That is, as some learned Expositors think, They judged him such a one as the Jews did that crucified him, and to his open dishonour accused him of that same crime, and so justified their putting him to death : that is, They judged him an Impostor. And so to judge of Christ notwithstanding the Testimony of those Miracles

which they had been convinced of, is the ſin which we have been deſcribing. 4. They could not be Believers without believing Chriſts Reſurrection at leaſt, which is one great Miracle : therefore they muſt needs reject the Teſtimony of that.

If you ſay that theſe are not ſaid to aſcribe theſe works to Satan. I anſw. It ſeems implyed, in that, as is ſhewed before, there is ſcarce another way to total Infidelity imaginable with them that are convinced of the works as to matter of fact. But whether the rejecting of that Teſtimony without aſcribing it to Satan may be that ſin or not, I before left undetermined.

Obj. *All total Apoſtacy is here made the uncureable ſin; but all total Apoſtacy is not the ſin which you have deſcribed.*

Anſw. 1. It is unproved that it is all total Apoſtacy that is mentioned in *Heb. 6.* It being expreſſed only of them that had been partakers of the Holy-Ghoſt, that is, moſt likely for the operation of wonders: which all that profeſs Chriſtianity do not partake of. It is ſaid alſo that they crucifie Chriſt a freſh, which its doubtful whether in that ſenſe, all total Apoſtates do.

2. Or if it ſhould extend to All total Apoſtates of thoſe times and places, who muſt needs know that ſuch mighty works were done, and ſuch a Spirit given, yet it followeth not that it muſt needs extend to All total Apoſtates in after ages through the world of whom many became profeſſed Chriſtians by education, example of others, for reputation, or they know not why, having no conſideration of theſe

theſe great works, nor any knowledge in themſelves or others of ſuch a Spirit. If theſe ſhall afterward totally withdraw their profeſſion, on a falſe conceit that ſuch a ſpirit was never given to atteſt the Chriſtian Verity, its doubtful whether this be the uncurable Apoſtacy which this text deſcribeth; which ſuppoſeth that the perſons themſelves had the Holy-Ghoſt and its illumination, and lived among his mighty works.

3. If a man have been indeed a Believer hiſtorically, he muſt needs Believe that Miracle of Chriſts Reſurrection which is eſſential to the Chriſtian Faith : and if he withdraw not that belief of the matter of fact, and yet believe not Chriſt to be the Meſſiah or Mediator ; it is hard to conceive on what other grounds he can do it then as againſt the Holy-Ghoſt.

4. However, becauſe this text is very dreadful, I will not undertake to prove any total Apoſtate free from this ſin, but leave it to a better Expoſitor, having found out that which is *undoubtedly this ſin.* And the caſe of ſuch Apoſtates muſt needs be very dreadful, if it be not this ſin that they are guilty of, having fled ſo far from grace as they have done, ſo that it is unlikely that ever they ſhould be reſtored: ſpecially if God had ever permitted true Believers to Apoſtatize totally, there being but one Regeneration, but one Baptiſm to ſignifie and ſeal it, I ſhould think there is but one Reſurrection from ſpiritual Death, and that it were moſt likely that their ſin were this uncurable ſin, from which they could not be renewed to Repentance. And as I have ſaid, I ſee not but the Text may ſpeak of ſuch, as ſuppo-

ſing the ſin to be poſſible in it ſelf, and ſuch as we are in danger of, and ſhould fall into if Grace by Warnings and Threatnings did not prevent it; though yet it be not future as to the event, becauſe by theſe means it will be prevented.

Obj. *But why ſhould not a total Apoſtacy in the will, affections and practice, be the unpardonable ſin, though it be not total as to the underſtanding in point of Belief? Is it not an Aggravation of ſin that it be againſt knowledge? and is it not likeſt to the ſin of the Devils, who believe, and yet are total Apoſtates from God?*

Anſw. 1. If ſuch a ſin as a total Apoſtacy of the will, without that of the underſtanding, may be found in man, I will not excuſe it from this charge, though I will not affirm that it is the Blaſphemy againſt the Holy-Ghoſt; but will leave it to further enquiry.

2. It is not, I think, the abſolute greatneſs of the ſin, that we muſt here look at, but the inconſiſtency with the remedy.

3. I do not yet conceive how in this life the will can totally Apoſtatize without the underſtanding: The caſe is much different between men on earth, and the Devils or damned. They may have their Belief and Knowledge, with a total Apoſtacy in morals, and a full hatred of God and the Redeemer, becauſe that Abſolute Deſparation doth accompany that Belief, ſo that they look upon God as their unreconcilable enemy. But men on earth are in another caſe. To believe in Chriſt the Saviour here, is to believe in one that would be their Saviour, and offereth ſalvation to them, and hath not given them any

any cauſe to Deſpair. And if you ſay that by a cauſleſs or meer penal Deſpair they may be brought to it here; I muſt needs ſay, that I never knew, nor heard, nor read of any ſuch, that by total deſperation were brought to a total Apoſtacy of heart, and abſolute hatred of God or the Redeemer. But other Apoſtates we know too many.

If any think that theſe Anſwers that I have given do not free this Text, *Heb.* 6. from a ſeeming contradiction to *Matth.* 12. unleſs we take all total Apoſtacy to be the ſin againſt the Holy-Ghoſt, and ſo give it another deſcription then I have done, I leave them to conſider, whether that ſaying, *All manner of ſin and Blaſphemy ſhall be forgiven*, may not be meant as *Grotius* expounds it, not as affirming them Remiſſible, but eaſier to be remitted or neerer to it: as *Luke* expreſſeth that by *It is eaſier for Heaven and Earth*, &c. which *Matthew* expreſt by, *Heaven and Earth ſhall paſs*. I mention not this as my own opinion, nor yet as taking the expoſition of the following clauſe in his way, to be ſo probable as this: *viz.* that, unpardonableneſs is but hardlyer pardoned: but it is this clauſe alone that I ſpeak of.

And though in the point of irrimiſſibleneſs, I have told you my own thoughts already, as being loth to ſtrain ſuch expreſs words as thoſe that ſay, This ſin ſhall not be forgiven; yet if any ſhould bring ſuch reaſons as ſhould force me from that expoſition, that which ſeems next to it in probability, is this following: That it is Chriſts purpoſe here to ſignifie the reaſon why final Infidelity is the unpardonable ſin. As if he ſhould ſay, *If I had not done*

the

the Works which no man else could do, and manifested fully the Attestation of God by these Miracles and Works of the Holy-Ghost, then you might have been saved by your former belief in the Messiah, without believing determinately that I am he: *But now if you believe not that I am He, when I have shewed you the Attestation of God, you shall dye in your sins, unpardoned.*

And thus it should make only final unbelief against the Spirits testimony to be unpardonable, and therefore unpardonable, because the Testimony is so full. This exposition supposeth that if Christ had not sealed his Doctrine with such a spirit and such works, then men might have been saved on those terms on which salvation was before attainable, that is, among the Jews, by believing in the Messiah to come, indeterminatly.

Neer unto this also is the following exposition, which taketh the word *forgiven* in the Text, for the Conditional grant of forgiveness as it is given out by God in Christ; as a grant of pardon under the Soveraigns hand, is commonly called a Pardon, though but conditional, especially when the condition is but Acceptance, as in our case; which usually runs in the terms of an Absolute Grant. As if Christ should have said, *If you sin against the Creators moral Law; you shall have a pardon in my blood, on Condition you will believe. If you will not believe upon the sight of my person, and hearing of my Doctrine only, I will vouchsafe you the remedy of my Miracles, and those works of the Spirit which are the very finger of God discovered to you. But if you will not by this Remedy be brought to believe, you shall never have a pardon*

pardon upon another Condition, nor ever have a higher Objective Remedy to cure your Infidelity that so you may have pardon thereof.

Yet this exposition supposeth that there may be an after-success of the same Remedy, though no grant of another; and so a pardon thereupon may be received.

Some go further, and expound it thus: As if all Blasphemy against Christs manhood, and all rejecting of him if he had done those extraordinary works, should be pardoned without a particular Repentance, by the general Repentance for sins of Ignorance: But this rejecting and blasphemy of the Testimony of the Spirit, shall not be pardoned without a particular Repentance: And consequently a man might live and dye in the former, and yet be saved, but not in the latter: If this extend only to the Jews that had not the discovery of Christs works before, and that had a general belief in the Messiah, then it is neer to the former exposition. But if it extend to the Gentiles that have no Faith in the Messiah at all, and suppose them to have actually a Repentance on which they are forgiven without faith in Christ, yea forgiven their rejecting of Christ, in case they hear only of his person, sufferings and Doctrine, without his Miracles; then it goeth much further then the first exposition.

Note that in all these expositions it is agreed that Though this Blasphemeing of the Holy-Ghost be not a sin against Knowledge and Belief (as others think) that is, A sin of the will and tongue against the Judgement, as at present convinced; Yet is it ever a sin against the Highest *means of Knowledge*

and

and Belief. It is a not-believing when they have the fulleſt Evidencee to force belief. Though it be not a Blaſpheming of what they do indeed Believe.

To gather the ſumme of all into a few words, for the memories ſake of the weak. This much is out of doubt with me, that this ſin lyeth in the rejecting of the Objective teſtimony of the Spirit extraordinarily then atteſting Chriſts Doctrine as being the higheſt and laſt Objective Remedy of unbelief. The three perſons in the bleſſed Trinity, have each one their ſeveral waies of recovering man, and for the Remiſſion of his ſin, and there are ſeveral waies of ſinning againſt each of them, as me ſin againſt their diſpenſations. When we had ſinned againſt the Creator and his perfect Law, he gave us his Son to be our Redeemer. There was his proper work for our pardon (together with the Acceptance of the Price of Redemption, and the giving us into the hands of his Son as his Redeemed ones.) The Son made ſatisfaction to Juſtice, and ſent forth to the world a Conditional pardon under his hand & ſeal, with his Word and Spirit to perſwade them to accept it. This is his work for our pardon, antecedent to our believing. The Spirit enditeth and ſealeth this written delivered pardon, by mighty works, and importuneth the hearts of ſinners to accept it. If it be accepted, Father, Son and Holy-Ghoſt do actually pardon us. If it be not accepted meerly as ſent by the word of the Son, we ſin againſt the Son by unbelief. If it be not accepted or believed as ſealed and urged by the Spirit (yea or if ſealed extrinſically only) then its the ſin againſt the Spirit,

Spirit, ſuppoſing that ſeal be diſcerned and conſidered of, and yet reſolvedly rejected. So that here are three the laſt Remedying means rejected at once: When man was faln, the Father provideth a ſacrifice for his ſin, and but one ſacrifice: The Son tendreth to us a remedying Covenant: and but one ſuch Covenant. The Spirit of Chriſt, eſpecially in his extraordinary works, is the convincing, atteſting ſeal, to draw men to believe; and there is but one ſuch Spirit and Seal. He that ſinned againſt the Law of works hath all theſe Remedies in their ſeveral orders. But if you refuſe this one ſacrifice, there remaineth no more ſacrifice for ſin: If you refuſe this one Remedying-Covenant, there is no other Covenant after it to be expected: And if you refuſe this ſealing and ſanctifying Spirit, which would draw you into the Covenant, there is no other Spirit or ſeal to be expected. This much is out of doubt: and therefore he that finally continueth to refuſe this *ſacrifice*, Covenant, and Seal of the Spirit, ſhall periſh for ever.

But then whether the Text further mean that he that doth *Once*, or, *At any time* refuſe this Spirit, ſhall be certainly given over to final Infidelity or Impenitency; and whether the ſame means which was once refuſed, may not afterwards by a greater internal help and light become effectual, this I will not peremptorily determine, but only tell you my preſent opinion; that becauſe the Text doth ſpeak ſo expreſly, it is ſafeſt to interpret it ſo; that whoſoever doth blaſpheme the Spirit, as is before deſcribed, ſhall be forſaken and left to final Infidelity and Impenitency, and ſo never have the pardon of his ſin.

And

And whether there be any certain degree of the inward moving or illumination of the Spirit, which when it is obſtinately reſiſted or rejected doth leave the ſinner certainly remedileſs, I leave to the enquiry of them that know more.

Queſt. *But it is ſtrange that in a caſe of ſo great moment, God would leave things ſo dark and doubtful to us.*

Anſw. So much as was moſt neceſſary for our knowledge, is moſt clear. For the reſt, it ſuffiiceth to know that ſuch a thing is a ſin, and of haynous aggravation, and bringeth the ſinner into exceeding danger; And it ſeems rather an act of Gods great wiſdom to leave thoſe men in ſome doubt whether their ſin be curable or no, who would venture to go to the utmoſt line, and to approach ſo neer to the uncurable ſin. It tendeth to the prevention of that ſin in others, to let men know the doubtfulneſs of Recovery: and yet it may tend to the recovery of thoſe that are in it, to leave it but doubtful, that they may not be ſhut up under Diabolical deſpair: Eſpecially while the main Promiſe is cleared and ſecured to us, *That whoſever Believeth and Repenteth ſhall have Pardon.* So that it is now the duty of all men to Believe and Repent, rather then to ſtand enquiring, Whether they have committed the unpardonable ſin: and by ſo d ing they may be aſſured that they have not committed it: For he that can Repent and Believe, did certainly never commit that ſin. This therefore is the ſureſt and ſpeedieſt way to quiet them that are afraid that they have committed that ſin. So much for the opening of the Text.

SECT.

SECT. IV.

HAving in the explication of the Text endeavoured to make known to you, what the ſin againſt the Holy-Ghoſt is, I come next to the main thing intended, which is to endeavour the preventing of this ſin; and that in the handling of this following Doctrine, which is offered to us in Chriſts Reply to the Phariſees, *Verſe* 25, 26, 28, 29, 30.

Doct. *The Enmity of Chriſt, his Doctrine and Works againſt Satan and his Kingdom, his Oppoſition to him, and Conqueſts over him, are a certain Evidence that it was not by his power, but by the Power of God, that Chriſt did perform his wonderful Works; and his Apoſtles in like manner performed theirs.*

The Doctrine hath two part, which we muſt diſtinctly handle.

1. That there is ſuch enmity between Chriſt and Satan; ſuch a combat of Chriſt againſt Satan, and ſuch a conqueſt of him.

2. That by theſe it is certainly proved, that Chriſt was none of Satans Confederates, nor did work by his help or power.

The former muſt be done by comparing the Diſpoſition, Intereſt, and Works of Chriſt and Satan together, that ſo we may fully behold the contrariety:

ty : where we ſhall firſt ſhew you what is the Diſpoſition, Intereſt and Work of Satan, and then ſhew you how Chriſt doth contradict and conquer him, and ſhew his enmity to him in all.

Let us therefore diſtinctly conſider, 1. Of the nature. 2. The Intereſt. 3. The Deſigns. 4. And the Actions and Endeavours of Satan; and of the Nature, Intereſt, Deſign and Actions of Jeſus Chriſt ; and you will ſee the ſame contrariety between them, as is betwixt Darkneſs and Light, Death and Life, Evil and Good.

That there are ſuch unhappy Spirits as we call Devils or Evil Angels, I will not be beholden to the Infidel to acknowledge : and to evince it to that ſort of them that we are now to diſpute againſt, is needleſs : For if they were not convinced of it, they would not aſcribe the works of Chriſt to ſuch Spirits. And for the Sadduces that believe not that there are good or bad Angels, they ſhut their eyes againſt the light of the Sun, and deny the undoubted diſcoveries of ſenſe it ſelf.

For 1. We ſee that this earth on which we live is but a very ſmall part of Gods Creation, and as a ſpot to the reſt of his viſibe Works : We ſee that there are Sun and Moon, and other Planets, and a vaſt ſpace above us and about us. We ſee alſo that even this lower and baſer world doth ſo abound with living creatures, that almoſt no place is deſtitute of a plenty of Inhabitants. The earth is inhabited by man with all ſorts of beaſts ; yea the worms and moles do live within it. The water is repleniſhed with Fiſhes ; and the aire with birds, and flies. And if the baſer world be ſo repleniſhed with Inhabitants,

habitants, is it likely that the more high and noble parts of the Creation are wholly empty and uninhabited ? Or if the earth have creatures ſo rational as man, is it likely that the more noble parts are furniſhed with ſuch as are deſtitute of reaſon only ? Or is it not to reaſon it ſelf moſt ſtrongly probable, that the more comprehenſive and noble parts of the Creation, which are above us, are furniſhed with more Noble and Rational Inhabitants ?

2. And that ſome of theſe are evil, by their own fall and fault, is further evident, as ſhall be declared anon. And becauſe the proof of the Being of Devils, will be diſpatched in our proof of their Nature and Works, to make ſhort of it, we will referr it thither, and ſo next proceed to that.

I. THE Nature of theſe Angels or evil ſpirits, is conſiderable either in regard of their ſubſtance and phyſical powers and endowments : and ſo they ſtill remain excellent creatures ; which is the honour of their Maker, but ſmall comfort to themſelves ; Or elſe it is conſiderable in regard of their Moral Qualities ; and ſo they are moſt vile, and wicked, and totally depraved and turned from God. The conſequent whereof is their penal miſery proportioned to their ſin.

Their evil corrupted Natures are the Fountains of their wicked Intereſts, Deſigns and Actions; and

therefore they all follow this vitiated nature; which the abuſe of their own Free-Will by ſinning and rebelling againſt God was the firſt Cauſe of.

This wicked Nature diſpoſeth them, 1. To diſhonour God, becauſe they hate him, as being totally Apoſtatized from him, and Puniſhed by him, and know him to be unreconcilable to them, as they are to him.

2. Their Nature inclineth them to ſeek their own honour, and to draw that which is due to God, unto themſelves.

3. They are natural haters of Vertue and Holyneſs.

4. They are natural haters of the good Angels, who are contrary to them, and ſtand faſt in the perfect Obedience of God, and do reſiſt and overcome theſe evil ſpirits.

5. They hate all mankind, and wiſh their ruine; but eſpecially the Saints with their deepeſt Hatred.

6. They love that which is evil, and are wholly inclined to it.

II. FRom theſe ſix parts of their wicked *Inclinations*, we may know wherein their wicked *Intereſt* doth conſiſt: and then we may know who is *For* them, and who is *Againſt* them.

1. The chief part of their Intereſt is placed by them

them in the Injury of God: Though they cannot hurt him they will *wrong* him, and ſo come as neer it as they can. The Kingdom of Satan is chiefly in hindring the Kingdom of God.

2. Their Intereſt lyeth in being Believed, and worſhipped themſelves inſtead of God.

3. And in the ſuppreſſion of true Piety and Righteouſneſs, and baniſhing it out of the world.

4. And in the diſhonour of the good Angels and prevalency againſt them if they could.

5. In the ruine and deſtruction of mankind, and the diſturbance, and vexation of the Saints that are againſt them.

6. And in the abounding and predominancy of all kind of ſin, and the defiling and corrupting the works of God. Herein lyeth Satans Intereſt agreeable to his nature.

III. BY this it is eaſie to know his *Deſigns*, and what is the work that he would carry on in the world: For it is but this promoting of his Intereſt according to his depraved nature. For theſe it is that he is ſo vigilant and diligent: for theſe ends he walketh night and day, and employeth all his Endeavours to accompliſh them.

But I ſuppoſe by this time I hear the Sadducee calling for my proof of theſe things, and asking, How we ſhall know that the Devils have ſuch Inclina-

tions, Intereſts, and Deſigns ? To which I anſwer, that we that believe Gods ſupernatural Revelations in his word, do know it thereby: but for thoſe that do not, they may know it by the Evil actions of theſe Spirits, which are ſo agreeable to theſe Natures, Intereſts and Deſigns.

IV. WEE ſhall next therefore ſpeak of theſe Actions of Satan by which all the former are fully manifeſt. Three or four of theſe diſcoveries I have ſpoak of already in my ſecond Part of the *Saints Reſt*; But yet ſhall add a few words more concerning them on this Occaſion.

1. By his tranſactions with *Witches* it is fully manifeſted that the Devil is ſuch a one as the Scripture doth deſcribe him to be, and hath ſuch Deſigns and Endeavours as we have now mentioned.

As for thoſe men that will not believe that there is ſuch a thing, but ſuppoſe all the talk about Witches to be deluſory, and that they are but fantaſms that delude the perſons themſelves, or forced Confeſſions by which they delude others, if they be not ſo Proud as to ſcorn to hear reaſon, nor ſo lazie as to refuſe the eaſie means of better information, nor ſo mad as to be uncapable of underſtanding the plaineſt ſatisfactory Evidence: I would tell them how they may be cured of their error. Firſt let them read

read well, with ſobriety and impartiality but theſe few ſmall Books following. *Nicolas Remigius Dæmonolatreia. Joh. Bodinus de Magorum Dæmonomaniâ. Jac. Sprangerus* an Inquiſitor of *Collen* (with his four Colleagues) his *Malleus Maleficorum. Paulus Grellandus* a Lawyer that Judged them in *Italy. Danæus Dialog. de ſortiariis. Ulcicus Molitor* his Diſputation before the Emperour *Sigiſmond* about Witches. *Joachimus Cameracenſis de natura Dæmoniorum, Turquemeda Hiſpanus Hortus. Pet. Mamoreus de ſortilegic. Henr. Colonienſis de lamiis.*

Secondly, let them take a journey into *Eſſex* and *Suffolk*, and enquire of the cauſe why ſuch multitudes of them were lately put to death; Or let them conferr with the Juſtices of Aſſize, or peruſe the records, and ſee what was proved againſt them: and then I doubt not but there may be much done to their conviction. And if neither ſerve turn, let them fall out with ſome Witch, and try whether they have power to do them hurt, ſo it may be done without diſcovery and danger.

The Writers before mentioned are themſelves competent witneſſes, having been divers of them, Queſtors or Judges that have themſelves heard all the Examinations and Evidence, and the reſt men that had ſufficient opportunity to be informed of them.

Sprangerus and *Grillandus* wrote the Hiſtories of ſuch as they had condemned, when they had put multitudes of them to death. So did *Remigius*, adding to thoſe that himſelf had examined, the Hiſtories of others, as they are upon record in the Rolls of

thoſe Courts or Judicatories that did condemn them ; In the like way had *Bodin* his Information, partly from their own mouths and the witneſſes, and partly from the Court-Rolls, and the Judges : And the Writers are for Learning, Sobriety, Judgement, Impartiality, and known Credibility and Fidelity, beyond exception. If men of ſuch Place and Reputation in their Countries, had wrote ſo many falſhoods about matters of Publike fact, done before the Countrey at Aſſizes or in open Courts, and had falſly alledged ſo many publike Records, it would eaſily, ſpeedily and certainly have diſgraced them. And they tell you the year, the moneth, and oft the day, the place, the perſons names, and tell you where you may yet find the Records.

Remigius tells us of eight or nine hundred that were put to death for Witchcraft in that ſmall compaſs, in *Loraine* ; beſides about eight hundred more that eſcaped. A notable Witch in *France* called *Cenomannus Triſcalanus*, when he was condemned, promiſed to diſcover others if he might be pardoned ; and upon the Kings pardon was brought into publike Aſſemblies, and Conventions, where he knew the faces of thoſe whom he had ſeen at their helliſh ſabbatiſms, and upon the ſight of them, told the Inquiſitors how they ſhould find them marked : which they found accordingly. But he accuſed ſo many rich and poor, that favour and tenderneſs of the number and quality, cauſed the perſecution to ſurceaſe. This man confeſſed before the King (*Carol.* 9.) and a great company of his Nobles, the very ſame things as the reſt of them commonly did confeſs, about their Aſſemblies, and the manner of

of their ſolemnities : *Bodin* and *Remigius* mention this : And the ſame *Bodin* tells us of thirty of them at once falling out among themſelves, and enviouſly accuſing one another, and all confeſſing the thing to the death and reporting the ſame manner of their common Aſſemblies as the reſt do : This was *apud Cenomannos* in *France*, but newly then done. The manner of their Aſſemblies we ſhall ſpeak of anon. Of the many *Valerian* Witches alſo that made the ſame Confeſſion of the manner of their contracts and aſſemblies, *Danæus* and *Bodin* gives us the hiſtory (in *Savoy* the place is.)

If now the incredilous will ſay, that all theſe people were falſly accuſed and unjuſtly burned, beſides the ſufficient witneſſes, and the competency of the Judges, their own confeſſion may confute that Objection. If it be ſaid that they were forced to it, the contrary is certain of multitudes that confeſſed at the firſt Accuſation : Yea many of them refuſed to Petition for their lives, but begged that they might preſently dye, profeſſing that they were ſo cruelly uſed by the Devil for not fulfilling his deſires, or for having thoughts of Repentance, that they had rather dye than live ſuch a life, which they could no longer endure : Many of them alſo have been ſeen in their Aſſemblies and taken in the fact. Many of them have by anointing them, taken their husbands or children along with them, who have accuſed them on ſight, and they have confeſſed all. Yea ſome have been ſeen at their meetings in the Day-time (though that is not common) and in the midſt of their feaſt, who at the naming of God or Jeſus Chriſt have all vaniſhed, and left their Plate behind

them, which hath been brought to the Magiſtrate, and the owners known by it, and been burned upon Confeſſion of the fact. And leſt you ſay that it is only ſilly miſerable people that are a weary of their own lives that make ſuch Confeſsions, there have been many Noble-women, and Counts and Barons put to death in *France*, that have confeſſed all themſelves, as *Bodin* and *Remigius* will tell you, with their names, the time, place and confeſsions. Yea Doctors of Divinity of the Popiſh profeſsion, that have been executed upon confeſsion and undeniable proofs. If you ſay that All theſe were but Phantaſms and deluſions, I anſwer,

1. If that were ſo, yet muſt it be a Diabolical power that muſt do ſo much to delude mens phantaſies; and an Evil Spirit, it muſt needs be that would by ſuch deluſion abuſe them unto Evil.

2. But could a deluſion carry people ſo many daies journey from home where others have ſeen and found them: even thoſe that did but anoint themſelves with their ointments? Could a deluſion bring them into the ſight of others? Could it enable them to do ſo much miſchief in killing men, cattle and trees, corn and fruits, which they have commonly confeſſed, and hath been proved by the effects?

We had here at *Worceſter* the laſt Aſsize ſave two or three, a Witch condemned among other things, for bewitching a Gardiners child in *Everſham*, a girl who avoided flint-ſtones and pebbles for many moneths by the *Uretre* or urinary paſſage) which were ſhewed in the open Court, of the bigneſs of a mans

mans thumb ſome of them, of which the Reverend Paſtor of that place Mr. *Hopkins*, can give any man that doubteth ſatisfaction, and that ſufficient ſearch and obſervation was uſed to remove all ſuſpition of deceit. A hundred the like examples might be produced to ſatisfie any reaſonable man that theſe things are not all phantaſms.

Some of them have been ſeen in a ſtorm falling down in the tops of trees, as birds do after their flight, ſome on the tops of houſes: Many have confeſſed that they raiſed ſtorms and were carried in clouds many and many times, and deſcribe the manner how it was done. Many of their husbands have accuſed them, that often miſſed them out of bed in the night: Some of them have beaten them till they forced them to confeſs all: and the men being poſſeſſed with a deſire to ſee whether it were true or not, and how the buſineſs was carried, have pardoned their wives on condition they would ſhew them their meetings; who being anointed with their oyntment, have been preſently carried thither, where they have found ſo great a number met together as cauſed them to admire, and having accuſed their wives and thoſe they have known, the thing was by them confeſſed, and they were put to death.

Its true, that ſometimes their minds are carried or employed without their bodies (a certain proof, ſaith *Bodin*, that the ſeparated ſoul can nevertheleſs live and move, and know, though without the body, and ſo is immortal.)

At *Bourdeaux* 1571. one of the Witches confeſſing that ſhe was wont to be at the meetings, and

what

what they did there, (juſt as the reſt commonly did) the Maſter of Requeſts *Mounſieur Belot*, was deſirous to ſee the truth of her Confeſſion by ſome experiment: ſhe told them that ſhe could do nothing while ſhe was a Priſoner; whereupon they let her out, and before them ſhe anointed her naked body with a certain fat which ſhe had with her, and preſently fell down as dead, and without any feeling at all: After five hours coming to herſelf and riſing up, ſhe told them many things which were newly done about the Countrey, which they found to be true by preſent enquiry. *Bodin* p. 177.

In the year 1549. *apud Nanetas*, ſeven men undertook before many people to tell them within ſuch an hour, what was done in ten miles compaſs: They preſently fell down as dead, and ſo lay for three hours ſpace: and then riſing up told them what was done through the whole Town and a greater diſtance: whereupon they were accuſed of Conjuration or Witch-craft, and put to death. *Idem* p. 178.

So *Turretanus* the Judge that condemned her, reported of one that lay as dead before the fire, and her Maſter beat and burnt her; and perceiving her uterly ſenſleſs left her as dead; but in the morning ſhe awakt, and complained of her ſores; and being accuſed before the Judge, confeſſed ſhe was at an Aſſembly, and confeſſed many evil deeds that ſhe had done, and was burnt.

But yet it is more Ordinary to have the body it ſelf carried to their meetings, then to have theſe extaſies, as many hundred proofs have manifeſted. And *Sprangerus* and his Colleagues write that they underſtood by the Confeſsion of many that they had

had condemned, that they could ſometime go abroad only in ſpirit, and ſometime in the bodie, as they deſired themſelves.

But it would be unſeaſonable and unſavory to ſome Readers, in a Treatiſe of this nature, to be too particular or too large; Though for my part, I conceive theſe kind of ſenſible demonſtrations to be the likyeſt means to convince them that believe not the Word of God, and a means not to be overſlipt, or made ſo ſmall uſe of, as ordinarily we do.

And for thoſe that yet will not Believe that theſe things are true, I think they have far more to ſay for their Incredulity, if their own eyes only had ſeen them: And yet its likely they would have believed their eyes. One of the beſt Arguments to know when ſenſe is not deceived, is when the Object appeareth to all men, or moſt men of ſound ſenſes, the ſame as to ſome: but if it be but one or two that ſee it, the deception is much more poſſible or probable. If all mens ſenſes are deceived, then are we uncapable of any certain knowledge or perception: and ſtill I ſay, A rod or cudgel is the beſt Argument to confute that error, that ſuch may be beaten till they are ſure they feel. If the Teſtimonies of Judges, Juſtices, Lawyers and Juries, that have examined and heard the witneſſes, and are themſelves as tender of wrongful putting people to death as theſe Infidels are: if the Confeſſions of ſo many hundred Witches at the halter or fire, be not ſufficient: if the Records of ſo many Judicatures be not ſufficient; if men of ſo great piety, honeſty, judgement and impartiality may not be credited in a caſe which

which bringeth no gain to themſelves : if the Teſtimonies of ſo many ſeveral Nations as *France*, *Loraine*, *Germany*, *Italy*, that all have ſo abounded with Witches, and put to death ſo many, be not ſufficient ; if the experience of all Countries in the world, and all ages, who have found that ſame ſort of wretched perſons, be not ſufficient ; and laſtly, if the freſh experience of ſo many ſcore in a narrow compaſs at once impriſoned and put to death in our Countrey, atteſted by ſo many thouſand competent witneſſes, and the frequent experiences of the Judges in their Circuits, be none of them ſufficient to convince theſe Infidels ; I ſhall leave it either to Gods grace, or the Devils Torments ere long to convince them.

Having

HAving ſpoak thus much of the certainty of the thing that there is ſuch a tranſaction of the Devil with Witches, and conſequently that there is a Devil (and multitudes of them) I ſhall next enquire how his Inclinations, Intereſts and Deſigns are manifeſted in this way.

1. And firſt, it is plain that he is a hater of God, and an enemy to his honour ; whereto I will add, as the main point that I am now to prove, that he is alſo a hater of the Lord Jeſus, and an enemy to his name. Nothing more manifeſt than theſe are. For it is his conſtant cuſtom, (or moſt ordinary) to initiate all his profeſſed Diſciples, I mean, Witches, by their renouncing God, and their Baptiſm, and Religion, and the Lord Jeſus. This is the firſt thing that they muſt do, when they will be Witches indeed. And ſo many hundred have teſtified by their own Confeſſions, the truth of this point, even when they have been at the bar, or ſtake, and all agree ſo generally in it, that there is not the leaſt room left for rational doubting.

Doctor *Guilhelm. Edelinus* of the *Sorbone* in *Paris*, was condemned for Witch-craft, 1453 (*Johan. Charterius* hath wrote the Hiſtory) on *Decemb.* 24. He confeſſed that he was oft carried by night into the meetings of the Witches, and there Renounced God, and Adored the Devil in the ſhape of a hee-goat.

In

In the year 1571. a blind man condemned for Witch craft at *Paris*, revealed many others; One of them was a Lawyer, who confessed that by an Obligation which he made with the Devil, he Renounced God; and wrote this Obligation with his own blood. This *Bodin*, *Remigius*, *Sprangerus* and *Grillandus* tell you, is the common Confession of multitudes whom they examined and condemned, and others of their knowledge; And the Records of the Judicatures ordinarily testifie it. And this in several Countries, *Loraine*, *France*, *Germany* and *Italy*, they all ordinarily confess the same thing.

In the year 1524. in the Castle of St. *Paul* in the Dutchie of *Spoletane*, *Paulus Grillandus* having three in examination, the first confest that fifteen years before, she was brought by an old Witch into the Assemblie of the Witches, where the Devil was among them, at whose perswasion she Renounced God, and the Christian Faith and Religion, binding herself by an oath to be faithful, and to obey the Devils commands, putting her hand to a Book which had a writing in to that end; promising also to be present at the nightly solemnities and feast-daies when she was commanded, and to bring with her as many as she could; and that after that she had killed many men.

Apud Cenomannos saith *Bodin*, lately very many were burnt that confest all these things, that they went to these meetings, and thus behaved themselves on their Sabboths, as they call them: At least, saith he, thirty Witches in their falling out, moved with envy, accused one another, whose Confessions did

did all with one consent testifie their being carried to the meeting, their adoration to the Devil, their dancings, and their Abjuration of Religion.

The History of all the *Valerian* Witches in *Savoy* in the year 1574. is written by *Danæus* and *Bodin*, and their Confession was the very same, that they were carried to the meetings, and there abjured God, adored the Devil, with much more, of which we shall speak anon. I will forbare giving more examples of this, it being so common.

And a second argument also there is, that the Devil is both an enemy to God and the Lord Jesus Christ, and also is afraid of his very name; In that it is the constant Confession, both of the Witches themselves, and of those that have been enticed by them to their meetings, that if they use but the name of God, or Jesus Christ, the whole company immediately vanish, and if they use the name of God in the midway as they are carried thither, they are presently let fall; And therefore those that entice them to their meetings do still charge them not to mention the name of God, or Jesus Christ, unless it be in disdain or reproach. There are many histories of this in the Writers before named, which would seem very strange and scarce credible, had we not so sufficient a Testimony of the persons own Confessions.

Saith *Bodin*, there was newly a Witch condemned at *Lochia* in *France*, on this occasion; Her husband oft missing her out of bed, and finding her excuses false, suspected her of adultery, and threatned to kill her, unless she would tell him whether she

ſhe went. The woman being afraid of her life confeſt all, and told him if he would, he ſhould ſee himſelf whether ſhe went: and ſo giving him an oyntment, and pronouncing certain words, they were both carried to the ſands at *Bourdeaux*, many daies journey off: The man ſeeing himſelf in the midſt of a great company of men and women and Devils in an ugly ſhape, though it was humane, cryed out, *My God where are we?* and immediately the whole company vaniſhed. The man finding himſelf naked, in the morning got ſome help of a Countrey-man that he met, and when he got home, went ſtrait to the Juſtice, and accuſed his wife, who preſently confeſſed all the matter.

At *Lyons*, a great woman who was an Adultereſs, and had that night lain with her Adulterer annointed herſelf in the night by a candle, and vaniſhed: which the man ſeeing, did ſo too, and was carried after her, and found himſelf preſently in an Aſſembly of Witches in *Loraine*: and being afraid, and praying to God, they all vaniſhed: The man finding himſelf naked and alone, as ſoon as he got home, accuſed the woman, who was burnt, having confeſſed the whole matter.

The like *Bodin* writes of a Noble man at *Meſodunum*, who was enticed to ſee one of their meetings for the ſtrangeneſs.

The like ſtory hath Doctor *Grillandus*, that neer *Rome* in the year 1526. a Countrey-man eſpying his wife anoint herſelf and then vaniſh, did ſo cudgel her at her return, that he made her confeſs where ſhe had been; and promiſed the next time to ſhew him all: who after the anointing, was carried with her;

But

But though ſhe charged him not to name God unleſs in mockage or blaſphemy, yet before the end of the feaſt, he diſobeyed that direction, and all vaniſhed: The man found himſelf naked and alone, and when it was day, he was informed that he was in the County of *Beneventa*, and being fain to beg cloaths and to beg his bread, in eight daies ſpace he got home (an 100. miles) and accuſed his wife, and ſhe accuſed others, who were all burnt.

The ſame Author teſtifieth that in the year 1535. in the Dutchie of *Spoletane*, a girle of 13. years of age, was enticed by an old Witch into an Aſſembly of them: who in a wonder cryed out, *Bleſſed God, what is all this?* and they all vaniſhed: and the Witch was burnt upon her diſcovery of it to the people that found her the next morning.

I have mentioned theſe ſtories, to ſhew how the Devil hates and fears the name of God. In *Remigius* you may ſee later examples of the like concerning the name of Jeſus Chriſt, at which the company have all vaniſhed; ſometime calmely, oft-times with a violent whirlwind or tempeſt. But I will forbear the reciting the particulars, becauſe you may there ſee them.

2. The ſame tranſactions of Satan with Witches, doth certainly prove the ſecond branch of his Inclination, Intereſt, and Deſign to advance himſelf, and to be adored. All the forementioned writers and many others de bring us ſufficient Teſtimony of many hundreds of theſe unhappy wretches, confeſſing that at their firſt engagement they Promiſe to worſhip and obey the Devil: and that he hath his conſtant Aſſemblies where they all meet, that are thus

devoted to him: that they are carried thither through the Aire, some by one means, and some by another, but all by his power. These meetings they celebrate most commonly in the night on a certain night in the week, where sometimes many hundreds (where these wretches abound) do meet at once. There usually they meet with as many Devils as there are Witches: but one is as the Chief and Great Master of the Assembly. He appeareth to them most commonly in one of these two shapes; either like a big ill-favoured black man, or like a hee-Goat. The first thing that the Assembly must do, is to adore their great master, and the ceremony commonly is by kissing his posteriors when he is in the shape of a Goat; then they must all dance round back to back: next that, the Devils and their servile drudges must couple as fornicators use to do: and after that they have a loathsom feast (ever without salt); and so they must give an account what mischief they have done since the last meeting, and then receive more Powders and Oyntments to do more, and then they are carried home again: This is the ordinary work and manner of their Assemblies: Besides which they must do him a more frequent homage in their houses. These things be not private dreams, or uncertain stories of two or three men in a corner, but the common confession of many hundreds, if not thousands of them in Judgement and at the stake, through *France*, *Loraine*, *Savoy*, *Germany* and *Italy*, delivered to us in writing by the Judges themselves, impartial, honest and very Learned men. So that it is apparent by all this that the Devils designs is to rob God of his honour, and to

to be adored himself. Were it not for troubling the Reader, I would recite many particular histories out of the foresaid Authors to confirm it: But we have too much proof of it neerer home. As Christ must have his Daies of holy Assemblies; so will the Devil have his nights of wicked Assemblies; As God must be Adored, so will Satan be: As God will there teach his people by the Ministery of his Officers and Church-Guides, so will Satan oft make speeches to them to perswade them to do evil (as they also commonly confess): As Christ will have us meet to be exercised in holiness, and learn to live holily and mortifie fleshly lusts: so the Devil will have meetings for a strange helliish filthyness and copulation: As Christ hath his holy Sacramental feasts, in the Communion of the Saints, so hath the Devil his abominable feasts for his impious Confederates. As Christ will be worshipped also in our families in private, so would Satan; As Christ would have us be much in Prayer to God, so the Devil would have them much in seeking somewhat of him: Insomuch that he tormenteth and giveth them no rest, if they be not asking somewhat of him (of what nature we shall see next.) Yea some of them at their first entrance (saith *Bodin*) think not enough to renounce God and the Faith of Christ, unless also they be baptized to the Devil, and take to them a new name. And many of them have his marks upon their flesh, as hath been proved past doubt.

3. For brevity sake, I will speak to the other parts of Satans Interest and Designs together; and by

theſe ſame dealings of his with Witches, it is moſt certain that he is, 1. An enemy to all Vertue and Religion; and 2 An enemy to mankind, and one that ſeeketh and delighteth in their deſtruction; and 3. A lover and promoter of all wickedneſs; as I have told you, it is common with them in their aſſemblies, and alſo at other times to exerciſe unclean copulation with their Diſciples; Some way the Devil findeth to find exerciſe for their filthy luſts. I have been credibly informed of the like in *England*, by Godly Judicious men, Counſellers, Juſtices and others, that they have heard Witches confeſs ſuch copulation with the Devil. And the name of God, as I have told you, he will not endure, unleſs it be in mockery or blaſphemy. Not that he is ſo afraid of bare Names or Croſſes, or Reliques, or Conſecrated creatures, or Words, as the Papiſts imagine; for certain hiſtory aſſureth us that he eaſily venturеth on all theſe.

Bodin giveth us divers Confeſsions of Witches at Judgement or Death, that they held their meetings oft times at a notable Croſs, which ſtood at the meeting of ſeveral high-waies; accounted by the Papiſts a terrour to the Devil.

Remigius telleth us of an Abbeſs named *Magdal. Crucia* (1545.) who perceiving herſelf (after long reputation for a holy woman) ſuſpected for witchcraft, to prevent further danger, fled to the Pope, and accuſed herſelf as a penitent, before any other did accuſe her: and ſhe confeſt that ſince twelve years of age the Devil had uſed to lye with her for 30. years. and that when ſhe was at Maſs, he hath oft carried the Hoſt to her hand from the Altar, the people.

people ſeeing it go through the aire to her, but ſeeing none bear it: by which means ſhe got the reputation of a Saint. It was Pope *Paul* the third that pardoned her. (This ſtory, ſaith *Bodin*, pag. 206. was made known through the whole Chriſtian world.) Where he tells of divers Nuns of the ſame ſort.

He telleth us alſo of divers that have confeſſed, that when the Devil hath given them power to do any cure, they had direction to pretend that the Image of ſuch a Saint muſt do it, and ſo to ſend people to that Image, and there to pray to it and preſent ſome certain things before it, and walk thrice about the Chappel or Temple, and ſo come home and the cure was done: The reaſon that the Witches gave of this, was, that by it they might exerciſe their Witchcraft without diſcovery or ſuſpition: But it is like the Devil had further ends to draw people to ſuch Idolatry: at leaſt it is clear that he doth not hate nor fear ſuch Idols.

Many authors beſides *Bodin* and *Remigius*, give us the Relation of all the Nuns in a Nunnery in *Germany* at *Kentrope* at once poſſeſſed with Devils, or mad, and ſeemed ſo to others, and one witch in the houſe confeſſed the fact, that ſhe had bewitched them.

And for the delight that the Devil hath in mens deſtruction, it is apparent by theſe three diſcoveries here.

1. In that it is the ruine of theſe poor creatures ſouls that he ſeeks: and when he hath brought them once to the ſtake, he hath his deſire of them in this

life: and if they do but offer to forſake him, or begin to repent, he beats them, and vexeth them, and giveth them no reſt till they have caſt away thoſe thoughts. And yet it is very obſervable what wages the Devil giveth his ſervants for their work, and what it is that they ſell their ſalvation for: He doth but delude them, and not keep promiſe with them, about the earthly pleaſures that they expect of him. Scarce any of them grow rich or great in the world by his Service: Though he feed them, he doth not refreſh or ſatisfie them. Though he carry them, yet moſt of them ſay, it exceedingly wearyeth them. All the pleaſure that he ſeems to offer them, proves but grief. And if they complain, he beateth and abuſeth them. So that their life is a very miſery to the fleſh, as their death (without true repentance) is the beginning of everlaſting miſery.

2. His malice alſo is further evident, in that he engageth all theſe his drudges, to draw as many with them to their Aſſemblies, and into his ſervice as they can. Even as Chriſt would have us draw as many as we can to his worſhip, and to obedience for their own ſalvation. Inſomuch that it is noted that the children of Witches are ſo ordinarily of the ſame profeſſion, that they are more to be ſuſpected then any other ſort. Saith *Bodin*, pag. 154. *I may not conceal this, that one Witch is oft enough to make five hundred more: for there is not ſo ready a way again for thoſe that are addicted to the Devil to get his favour, and to keep peace with him, as to draw many to his ſubjection: So that ordinarily the wife draws the husband, and the mother the daughter; and whole families*

lies ſometime do thus perſiſt for divers ages, as hath been proved by infinite Judgements; (that is, tryals upon teſtimony and confeſsion) ſo far he. And both he and many more give us abundance of examples.

3. Moreover, the employment which the Devil ſets them about, doth ſhew beyond all doubt that he delighteth in miſchief, and is an enemy to mankind. It is a deſire of revenge for ſome ſuppoſed wrong that is oft the firſt occaſion of his appearing to them. In their meetings and at other times, he gives many of them a powder, (which ſome of them ſay, is the aſhes of ſome child that they have murdered and burnt), and that they muſt caſt in the way where thoſe are to go whom they would hurt: To ſome he giveth other means, and to ſome a power to do it by words. There is few of them, if any, but are employed to do miſchief: either in tormenting men and children, or killing them, or killing cattle, or corn, or fruits, or trees, or ſinking ſhips at Sea, or deſtroying mens houſes or labours, or one ſuch thing or other. This ours in *England* have at large confeſſed. Thouſands in the Countries before named beyond Sea, have confeſſed this at their death.

A French Baron (Raziorum Baro) *(that was put to death for Witch-craft) did not only confeſs that he killed eight children, and was purpoſed to have killed the ninth, and to have ſacrificed him to the Devil, even his own child, that he might gratifie Satan; but alſo confeſſed that he did in his own Cloſet upon his knees pray to the Devil, who appeared to him in the likeneſs of a man, and did ſacrifice to him: For the*

Devil promised him admirable matters, and to make him a great man; But when he saw that he was a Prisoner, and under such suffering, he confessed all, and was put to death: and it is yet undetermined what shall be done with his estate: saith *Bodin*, p. 180.

Multitudes of them have confessed, that they have killed those that have offended them: and killed Cattle and corn, &c. Yea many of them have eaten the flesh of those they have killed, and to that end, some transformed themselves into the likeness of Wolves, that they might do it the more easily and securely.

In the year 1573. the Parliament of *Dolens* did on the 18. day of *January* pass Sentence of death on *Giles Garner* of *Lyons*, which Sentence was Printed and published at *Orleance*, *Paris*, and *Seines*: he was convicted on these Articles: That on *Michaels* day he had (in a place there named) taken a girl of about ten or twelve years of age, and killed her, with hands like the feet of a Woolf, and had devoured the flesh of her arms and thighs, and brought some of it to his wife: also that a moneth after in the same shape he took another girl, and had killed her that he might devour her, as he himself did confess, if three men had not hindred him: also that fifteen daies after (in a place named) he had killed a boy of ten years old, and had eaten the flesh of his arms, thighs and belly: and lastly that he killed another boy, (at a Village named) and that in the shape of a man, and not a Woolf, with a purpose to have eaten him, if he had not been hindred, as he himself of his own accord, without any forcing did confess: for which cause he was con-

condemned to be burnt alive; saith *Bodin* pag. 185.

The like story is annexed of one *Michael Verdun*, and *Peter Burgot*, condemned by *Jo. Boixus* 1521. at *Vesontio*, in *December*: mentioned by *Wierus* also.

And (whatever the reason be) it is observed that they are most cruel to children, and the Devil doth put them on more ordinarily to kill them then any others; Insomuch that there have been confessions from themselves of many hundred children that they have killed: And herein the Devil also is contrary to Christ (who is tender of such little ones, took them up in his arms and blessed them, and said, *Of such is the Kingdom of God*; being offended with his Disciples that kept them from him.)

And that this work of destroying and mischief is the very service that Satan employeth them in, is manifest in that he gives them no rest unless they be doing hurt, and is still urging them to it, and taketh an account of them, how they perform it. Many of those lately put to death in *Suffolk* (whereof, one was an Old Reading Parson) confessed this, that their Imps would give them no rest unless they were doing some hurt; when they have seen a Ship at Sea, they have urged them to send them to sink it, which was presently done.

At *Poictiers* in the year 2564. three men and one woman were burnt, being condemned by *Salvertus* the President, who were convict of the death of abundance of men and cattle, by means of a certain powder which the Devil gave them, and they put under the doors or thresholds. These confessed that they

they were wont to meet in a very great company, at a certain Cross, in a cross-way, where the Devil gave them their Powder, to kill man or beast; and in the end of the meeting would thunder out these words with a terrible voice, *Avenge your selves, or you shall dye.*

Some of them have confessed that at their meetings, every one must give an account how they used their powder, or what hurt they have done since the last meeting; where one tells of such a man or child killed, another of such a beast, another of such fruits; and those that give account of no hurt done, are beaten some upon the soles of the feet, some elsewhere, and the rest laugh at them.

Some of them confess that if they do not the hurt that they are set on, they must redeem their peace with doing it on some others, and oft-times on their own. Insomuch that many have confessed they have killed their own children, because they could have no rest else, when they had once refused to do it to others. Yea oft-times they have a desire to hurt some that the Devil hath no power over, and though they use all their Witchcrafts, they cannot hurt them, because God preserveth them; Yet then will Satan vex them, if they hurt not another in their steads. Insomuch that many of them in Prison do beg that they may dye, because they live such a miserable life, being beaten and tormented by Satan for not pleasing him, when yet he keeps not promise with them; nor (saith *Bodin*) is it found in all the Tryals and Judgements that ever one of them was one penny the richer for him: and *Remigius* saith of all that he condemned, or heard of, though

though many seemed to receive money from him, there was but one that could say that it proved and continued money indeed.

Saith *Bodin* p. 150. *I know a man, (Who shall be nameless because he is yet living,) that acquainted me, that he was very much vexed with a Spirit that followed him, and beat him, and pulled him, and kept him waking, and would not give over though he intreated him, but still called on him,* Command me somewhat to do: *And in hope to have been eased he had taken a journey to* Paris: *When I perceived that he durst not open all to me, I asked him what profit he had got by the service of that master? He answered, that he was put in hopes to get riches and honours, and to know secret things; but the Spirit had still deceiv'd him, and told him three lyes for one truth, and that he was never the richer for him of a farthing, nor did he obtain the things which he desired, and for which he sought to him; and whereas he hoped to have attained many hidden sciences, about the spirits of Planets, and the vertues of stones, and the like, he had learnt nothing of him at all, but he was still calling on him to be avenged on his enemies, to cheat and deceive, and to do mischief. I told him, it was not hard to be freed from such a Master, if when ever he came he would call on God for help, and with a pure mind and sincere heart would addict himself to the service of God. From that time I never saw the man, and whether he repented or no, I know not. He called the spirit his Little Master.* So far *Bodin.*

I will stop the recital of more such examples, lest I seem tedious to the Reader. By this much it is most clear and past doubt, that the Devils transactions

ctions with Witches, doth certifie us that he is an enemy to God, to goodness, to all mankind, and a lying unclean and wicked spirit, seeking to be adored, and delighting in all mischief and wicked works.

If yet any seem to doubt of these matters, as if they were but phantasms and delusions, I shall only add one Testimony, and one History more that such may be understood, if they will not understand. The testimony is *Augustines* in the 15. Book *de Civitate Dei*, who saith, that the Devils copulation with such persons is so frequent, and so fully attested by so many that had experience of it, and that have heard it from their mouths, that it seems meer Impudency to deny it.

The history that I shall mention is of one *Guilielmus Linensis* a Doctor of Divinity of the Popish profession, who was put to death for Witch-craft, and confessed that he had made a Covenant with the Devil (which was found written in his pocket.) He renounced All Religion, and oft adored the Devil, sometime being like a man, sometime like a Goat. And the service he was bound to do for the Devil, was to preach against putting Witches to death, and to perswade as many as he could, that they were but silly deluded melancholy people, and not Witches indeed, and that their Confessions were not sufficient to put them to death: Whereupon his preaching so far succeeded, as to take off the people and Inquisitors, and to slack the persecution of them, by which means the Witches were abundantly multiplyed in those parts. He penitently confessed this and was condemned, *Decemb.* 12. 1453.

1453. *Pet. Mamorius lib. de Lamiis* hath wrote the history.

And Cardinal *Benno*, *Platina* and others of their own writers, do testifie that there were many of the Popes that dealt with the Devil by Covenants or Witch-craft, for worldly Greatness or Carnal Delights, and were Rewarded by him in the end as they deserved.

IF any Reader should be so weak as to be offended, because I insert so much of these matters in a Theological Discourse, of so high a nature: I desire them to consider.

1. That it is matter suitable to the subject that I am treating of.

2. It is that way of Demonstration which is become Necessary to that sort of Infidels, that I have now to deal with, who will not believe the testimony of the Scriptures.

3. It is such a sensible discovery as the best have use for, to the resisting of some Temptations, and may afford them no small advantage for the confirmation of their faith (of which see *Zanchy* in his Chap. of the Uses of the Doctrine *de malis Angelis.*)

4. And it is a Providence of God that such things are permitted; and such a Providence as we ought not to wink at or neglect, but must be accountable what good use we make of it.

5. I doubt the not considering such matters as these,

theſe, doth make moſt of us too inſenſible and regardleſs of the full nature of our ſpiritual and corporal danger, and makes us the more dull and formal in that neceſſary daily prayer, *Deliver us from the evil one*; and conſequently the more lyable to his malice and power; and that it makes us the more unthankful for what Chriſt hath done for our deliverance from the thraldom and ſlavery of Satan; and for Gods daily reſtraining him, and ſaving us from his rage, I think, as the Iſraelites deliverance out of *Egypt* from *Pharaohs* bondage, which was the Type of this deliverance of ours, was ſo great a mercy that it is prefixed before the ten Commandments, that they might know that God ruled and commanded them therein as a redeemed people; and it was the name by which God would be known *he that delivered them out of Egyptian bondage*, and they were ſtill to remember it; ſo our deliverance from the ſlavery of the Devil (which he would exerciſe over both our ſouls and bodies) is that great great mercy which is procured to us by the Redeemer, which as it is remembred in our Baptiſm when we renounce the Devil, ſo is to be daily remembred, and valued, and thankfully enjoyed by us.

So much for the firſt way of Satans diſcovery of his Inclinations, Deſigns and Intereſts, *viz.* his tranſactions with witches.

SECT.

SECT V.

THE ſecond ſort of his actions is by apparent extraordinary violence exerciſed on mens bodies, whether by Poſſeſſions, Obſeſſions, or other violence; by which he tormenteth and abuſeth them and manifeſteth himſelf a hater of mankind, and one that delighteth in doing hurt. Such things we have ſeen with our eyes; ſuch things all ages and Countries have teſtified. Such things the moſt Learned and Rational Phyſitians profeſs they have ſeen, who are as apt as others to aſcribe extraordinary things to natural cauſes. I have already in the *Saints Reſt*, part 2. c 7. ſect. 3. cited many. *Bodin* ſaith, p. 147. that there was then living when he wrote, a woman called *Domina Roſſa* (he names the place in *France*) who from the eighth year of her age was thus abuſed by the Devil: ſhe would be ſuddenly bound to a tree, or to a beds foot, or to a manger in a ſtable, or one hand bound to the other, with a cord, a twig, or hemp, or the hair of a horſe tail; and that ſo ſpeedily that no one could diſcern the doing of it. Doctor *Picardus* and other Divines ſaw her when ſhe was brought to *Paris* in the year 1552. and ſpent all their skill in vain for her delivery; *Hollerius* the Phyſitian at firſt laught at them, and ſaid ſhe was melancholy; but afterward when

when in a great company of people he ſaw with his own eyes the girl ſtanding between two or three women, and crying out, had her hands ſo ſuddenly bound together, that they could not untye the bond, but were fain to cut it, he confeſſed it was an evil Spirit.

Auguſtine de Civitate Dei li. 22. *cap.* 8. and in divers other places, doth confidently affirm that he hath ſeen divers poſſeſſed or tormented by Satan, and how cured. So do many others, if not moſt of the Fathers, Greek and Latine give us full Teſtimonies of the like. Though the Papiſts, the vile abuſers of hiſtory, have done their beſt to overwhelm and bury the credit of all, in their heaps of lyes; and not content with Metaphraſtes and their lying Legends, their *Staphilus*, *Cochlæus*, *Bolſerus*, *Lindanus*, *Thyræus* and others, have vented their fooliſh malicious Fictions of *Luther*, *Zuinglius*, *Caroloſtadius*, *Bucer*, *Calvin*, and who not that was contrary to them?

SECT.

SECT. VI.

THE third way by which Satans Deſigns are manifeſted to be miſchievous, is by the Vexation of men by Apparitions, Noyſes, Voices and other ſuch means, by which he hath ſuddenly affrighted ſome to death, ſome out of their wits, ſome into grievous diſeaſes, and ſome he long continueth thus to vex: and many he hath affrighted to the uſe of unlawful means for their deliverance. Of all theſe ſorts or moſt, I could mention examples not far from this place, were it fit or neceſſary. And I know divers perſons of good repute for Judgement, and Godlyneſs, and Fidelity yet living, ſome in places of honour in the Common-wealth, and ſome of reverend eſteem and credit, that will give full teſtimony to the truth of theſe Apparitions. And we have known houſes ſo haunted and diſquieted by them, that the Inhabitants have been either driven out, or much troubled by them. The whole Countries alſo have flockt to ſome places to hear them, where there were at ſet times conſtantly, either whiſtlings that would anſwer them in tunes, or voices that would ſpeak to them. And we have ſufficient proof of ſuch as would familiarly talk, diſcourſe, and diſpute with them.

The poor Indians are ſo familiar with them, that by

Apparitions aud the power of Witches to do some cures, they are enticed to the worshipping of Devils : So that our English Preachers at *New-England*, do find it a hard matter to convert these deluded wretches from this evil ; and to bring them to forsake their Witches which they call *Powwaw's* : For then, say they, who shall help us when we are sick ; and whether shall we go for healing ? For though the Devil delight to torment mens very bodies, and commonly such servants of his are even in outward respects the most miserable people on earth ; yet some kind of cures he will do on their flesh (which yet doth usually relieve them but for a while) that thereby he may draw them to worship him, and seek to him and depend upon him, to the ruine of their souls.

Partly to this, and partly to the foregoing Section, belongs the misery of those called *Ventriloqui*, that have a Devil speaking within them ; for doubtless such there have been. *Lodovic. Cælius Rhodiginus* in his *Lect. Antiqu.* lib. 8. cap. 10. hath this passage,

[Lest any should take this as a fabulous matter to be laught at, I do hereby testifie, that at this very time, even when I am publishing these things, there is in my Countrey a woman of low quality, named *Jocaba*, out of whose belly I my self have heard the voice of an unclean spirit, small indeed, but articulate, and wholly intelligible ; and innumerable people more have heard it as well as I, not only of *Rhodiginm*, but almost out of all *Italy* : For the minds of great men being greedy to know things to come, they oft sent for her, and stripping her of all

all her cloaths, least there should be any deceit, did see and hear. The Devils name was *Cincinnatulus* ; To this name, when he was called, he would readily answer. If he were asked any question about things past or present, though they were the most hidden secrets, he would oft give wonderful answers : but if he were askt about thing to come, he would alway lie : and sometime discover his ignorance, by using a grumbling unintelligible voice] So far *Cælius Rhodiginus.*

But having spoken enough of this in the forementioned Writing already, I shall forbear the adding here of any more.

SECT. VII.

THE fourth way by which Satan hath discovered his enmity to God and mens souls, and his desire to be adored, is, His universal endeavours and too great success, to bring all the world to the sin of Idolatry ; A sin that one would think reason it self should have so disgraced and banished, that it should have found entertainment with none but very sotts, that had not the use of their reason. Yet how hath it prevailed in all ages, in all Countries ou earth, and among all ranks and sorts of men, and doth so in the far greateft part of the world to this day ? How commonly did they adore

the Creatures ? How many Gods did they worship ? and how base ? what flocking was there to their Oracles for advice ? How confident were they not only that those Images did represent their Gods, but that they came down into them, and dwelt in them, as our souls do in our bodies ? What beast or bird, or plant almost, that was not a God to one Nation or other : And though I will not enter on the dispute, whether all their Oracles were the meer Delusions of men, or whether they were the real abuses of the Devil himself : yet as its scarce likely that so many Ages and Nations, and men of all sorts, Philosophers, and Princes and all, should be so generally perswaded that such a thing there was if there had been no such thing, but without something real to uphold it, the Reputation of Oracles would have been destroyed in a much shorter time ; so if it were indeed nothing but a phantasm or delusion, it was certainly such a delusion as must needs have the Devils help to manage it, and drive it on ; It was Devils that all these Nations did adore, and sacrifice to. And by the work we may see who was the Master and Contriver of it. He that seeth the great Turk obeyed through all his Empire by so many Nations, may well conclude that there is some Power of his own employed for the procuring of this obedience, and keeping all these Nations in subjection to him. And he that seeth so much of the world addicted to Idolatry and worshipping of Devils, may well know that there is some Contrivance of the Devils, that hath a hand in it, and that it is himself that procureth his own worship. From the time of *Adam* to this day the far greatest part of

of the world, have been enslaved to him. What were all the world but Idolaters, except Israel and a few proselites, from *Abraham*, (or *Jacob* from whom they were so named) till Christ ? And how hardly were the Israelites themselves kept from this sin ? Though they were plagued for it both grievously and frequently : though they oft saw God witnessing against it by Miracles, yet were they returning to it again and again ; so that the Prophets one after another were sent to reclaim them, and yet they relapsed, till after many breakings, at last it broke them off, and broke them all to peices, and there was no remedy : The learned Athenians were drowned in Idolatry : The wise and valiant Romans were befooled and enslaved by it : And after all the light of the Gospel, at this day, neer two third parts of the world are thought to be Idolators (not reckoning the Mahometans among them, but only such as are properly Heathens or Pagans.) He that cannot see the Inclination, Interest and Design of the Devil, in all these effects of it, and in this planting, building and maintaining of his own Kingdom, is certainly very blind.

They that would know what Nations, and how much of the world are yet Heathenish Idolators, may (to spare the reading of many) see it in short in *Brierwoods* Enquiries, cap. 12. p. 86. *&c.* and in *Alstedius Encuclopædia, lib.* 18 *Geograph. part* 3. *cap.* 12.

Nay among some of the wilder Indians and other Americans, it is confidently affirmed by many Navigators that the Devil useth to appear to them in visible shapes, and so to be worshipped by them

commonly, as here he is by Witches. And the Jeſuites and others that have dwelt among them, have given us the more full and particular aſſurance of it. To omit what is ſaid of the *Braſileans* and many of the moſt barbarous ſort, I ſhall only add ſomewhat of the *Japonians*, a people more ingenious. In the Jeſuites Epiſtles from the *Indies*, collected and publiſhed by *Pet. Maffæus* lib. 1. *Gaſpar Vilela* writes to this purpoſe, [Sometimes the witches by the Devils help do work ſome cures: one was miſſing many daies, and by their help he ſuddenly appeared again. Another being dead and carried to burial, when the biere was opened, there was no corps to be found. By theſe and the like arts doth the Devil deceive the miſerable *Japonians*; who to the reſt of their wickedneſs which is great, do add this cruelty, that they murder their own infant children —— They are forbidden to think of the end of their lives, leaſt by the fears of death they ſhould be deterred from their wickedneſs: And therefore they wiſh a ſudden death and think him bleſſed that ſo dyeth. And ſome of them do worſhip the Devil and moſt familiarly converſe with him, whom they call *Jamabuxas*: theſe to get a reputation of holineſs, do grievouſly puniſh themſelves; they ſtand they watch; and uſe very little meat for two or three moneths till the Devil tell them he is ſatisfied; and taking ſome of their mad companions with them, they get int a Ship which they purpoſely ſink, and ſo drown themſelves. Beſides, the Devil is very buſie to have the common people worſhip him in the ſhape of bruit beaſts: And as they are worſhipping Oxen he Poſſeſſeth one of the men: and when

when they ask him his name he tells them that he is the King of Oxen. When they deſire him to depart, he tells them he will not go out of the man, unleſs they will build him a Temple. If they promiſe it, he departeth: if they perform not their promiſe, he returneth again, and tortureth the poor oppreſſed man with divers torments, till they build him a Temple, in which they worſhip the Images of of divers ſorts of wild beaſts, as Deities: and ſome of them make it Death for any one to kill an Oxe. Sometimes alſo with his inchantments he makes the Hunters ſick if they kill a wild beaſt; and therefore for fear, they humbly worſhip ſuch beaſts as the Devil. All which he doth to this end, that mortals forſaking the true worſhip of God, might change the Glory of the incorruptible God, into the likeneſs of corruptible man, and birds, and four-footed beaſts, and Serpents. The ſuperſtition of the *Japonians* is manifold. Some of them worſhip I know not what dead man, called *Anicdac*, others one whom they call *Xaca*. ——Laſtly the Sun and Moon alſo are worſhipped by them as Gods, & ſo is the Devil himſelf, to whom they build a Temple: and in his Temple they paint him much more ugly and deformed than we do. They have divers Covents alſo of both ſexes, diſtinguiſhed by the white, red, or black colours of their garments; being of moſt filthy life and manners.] So far *Vilela*.

The like you may find in the Epiſtle of *Ludovicus Froius*, li. 4. p. 191, 192. who addeth that there is a devout ſect of them. [that make their dwellings in the tops of the higheſt hills; and will paſs over any rivers by the meer help of the Devil, who that

he may enſnare the wretches more effectually in error, doth command them to go up to the top of a certain very high mountain, where they muſt wait for his coming till the appointed time. And then about noon or evening the Devil offereth himſelf to them, whom they worſhip under the name of *Amida* and he paſſeth through the midſt of their Aſſembly: After they have once thus ſeen him, their ſuperſtition is ſo deeply fixed in the very breſts and marrow of them, that it can never after by any reaſons be plucked out.] So far *Lud. Froius*, where he addeth much more of the Devils appearing to them, and their worſhipping him, which I omit.

See much more of them, and their wickedneſs in *Maffæus Hiſtor. Indic. lib.* 12. *pag.* 565, 566, 567. It were eaſie to give you like reports of many more of thoſe unhappy Nations, but for tediouſneſs. See to the ſame purpoſe *Olaus magnus de gentibus Septentrionalibus.*

Yea the *Sinæ* themſelves that ſo much excell the reſt, are yet Idolaters and worſhippers of Devils.

Pet. Maffæus Hiſtor. Indic. lib. 6. *pag.* 271, 272. ſaith thus of them, [Many of them adore dumb Images, and informed ſtones; for ſuch are commonly the Gods of the Gentiles. Moreover, ſome make Gods of the Inventors of any Arts, or of others that publikely or privately deſerved well of them, and ſome of their parents, or dear friends, and to them do they erect ſtatues, and build Temp'es, and make vows, and offer Incenſe; and not only to the dead, but (which is more deteſtable) to them while they are alive; Others do with all devotion worſhip the Sun, and Moon, and Stars, and ſpecially heaven it ſelf, whence all good comes on the earth. Some alſo worſhip Infernal Monſters, girded about with Snakes, and vomiting out fire, as we picture Devils in *Europe*; and that not ſo much to obtain any good from them, as to eſcape hurt by them: becauſe meeting oft-times with ſuch ſights, they are the more afraid of them.] So far *Maffæus*, with more to the like purpoſe. And about the *Braſilean* Witches, pag. 686, 687. lib. 15.

SECT. VIII.

THE fifth way by which Satan diſcovereth his malicious Inclinations and Deſigns, and eſpecially his enmity to the Goſpel of Chriſt, and the ſalvation of the world, is by his inceſſant endeavours to raiſe Hereſies, and the power by which he animateth and maintaineth them. As when *Moſes* firſt ſet upon his Office to deliver the Iſraelites out of *Egypt*, Satan had his Magicians to imitate and reſiſt him: ſo when Chriſt firſt ſendeth forth his Diſciples to ſeek and ſave that which was loſt, Satan ſendeth forth his Miniſters partly by Imitation, partly by Oppoſition, and partly by Diviſions to hinder, and if it might have been, to marr the work. The ſtrange Spirit that animated theſe men, the magical Arts that they uſed, the vain fancies and abominable

abominable doctrines which they owned, the wicked lives they led, the unhappy ends they came to, and the palpable interpositions of the Devil for their seducement and confirmation, did plainly shew from what fountain they all sprung, and by what father they were begotten.

Because it is so common a thing for angry and factious men to call one another Hereticks, I will here tell you what kind of men I mean, before I proceed further.

By a Heretick I mean, one that pretending to the name of a Christian, doth yet cut off himself from the Catholick Church, by some error subverting the essentials or fundamentals of the Christian faith, and usually by actual separation from true Christians.

Where you may see that there are three sorts of Hereticks: The first are those that hold such errors as directly subvert the foundation, or so far subvert it, that he cannot possibly hold the foundation it self, while he holdeth that error; and yet doth not actually separate from the society and external Communion of the Church. This man is a Heretick in heart and tongue, and such a one as cannot be saved; but yet not a Heretick of the highest strain, nor of the commonest sort.

The second sort are those that holding such damning Doctrines, do withdraw also from the external Communion of the Catholick Church, or true Orthodox Christians, and do set up separated Churches of their own, pretending usually to more soundness in doctrine or worship, then the true Assemblies have among them. These are the common Hereticks

Hereticks of all ages of the Church; who are composed of two parts, Damning Doctrine, and Schism or Separation from the Catholick Church; the first as the soul, the second as the body: By the first they separate from the Church as invisible, by the second from the Church as visible. Or to speak more properly, by the first they separate from the true Internal spiritual Communion of the Church: by the second they separate from the external communion of it.

The third sort of Hereticks are those that separate only from the external Communion of the Catholick Church: Of which there are also three distinct sorts.

1. Those that separate only corporally, upon some perverse conceit that they should be defiled if they joyn in any of their Assemblies, or the like reason; or on some errour about Communion, not fundamental thereto: I will not determine whether the name Hereticks, or Schismaticks is more proper for them.

2. Those that corporally separate upon the Denyal of the fundamentals of external Communion, though they deny not the fundamentals of Internal Communion, or of Faith. (For such a distinction of fundamentals must be observed.) As those that deny the office of the Ministery, or a Church-Government, or any essential part of that Government; and upon that account separate from all the Catholick Communion; Some call these Hereticks, and some Schismaticks: while we understand the matter, there needs not be so much strife about the name. I incline to think that some of this sort may

be

be ſaved, though ſalvation among them be rare and difficult.

The third ſort is thoſe that beſides the corporal ſeparation, and the denying of fundamentals of Communion (external), do alſo hold ſome dangerous errour in other Doctrines, which though it ſubvert not the foundation, or Chriſtian faith, doth yet ſorely wound it: The ſalvation of theſe alſo, I ſuppoſe poſſible, though difficult, if they ſo continue.

Though ſome call this latter ſort all Schiſmaticks, yet ſtrictly I ſuppoſe a meer Schiſmatick, is one that doth Divide particular Churches, yet holding Communion with the Univerſal Church & that both Internal and External (for he may cloſe with ſome particular Churches, though he divide others.) And theſe are of three ſorts.

1. Thoſe that ſeparate from a true particular Church without juſt cauſe, either through diſobedience, or the like ſinful ground.

2. Thoſe that ſeparate not from the Church, but yet ſtir up Diviſions and make parties in it.

3. Thoſe that hold the Principles of ſuch Schiſmatical Courſes in their minds, though they yet practiſe them not: theſe are but mentally Schiſmatical, and not fully Schiſmaticks.

Having ſhewed you whom I mean, I proceed to ſhew how the Devil hath ſhewed his Deſigns, and his Oppoſition to Chriſt, by raiſing and encouraging ſuch in all ages of the Church.

The firſt Heretick that we read of, were the falſe Apoſtles that troubled the Church ſo about the Jewiſh

Jewiſh Law, teaching that a man could not be ſaved unleſs he were Circumciſed and kept it: Againſt whom the Synod *Act.* 15. was congregate; and againſt whom *Paul* oft contended, as the Epiſtle to the *Galathians*, and *Romans* eſpecially manifeſt. Theſe ſo far prevailed as to draw the *Galathians* as it were to hearken to a New Goſpel; to diſobey the truth, ſo that *Paul* was afraid he had beſtowed on them labour in vain; yea they that would before have plucked out their eyes for him, did now take him for their enemy, becauſe he told them the truth.

Next roſe up *Simon Magus* a *Samaritane*, who by his ſtrange Magical works was admired by the People, and called The great power of God, to whom they all gave heed at *Samaria*, from the leaſt to the greateſt becauſe of a long time he had bewitched them by his Sorceries, giving out that he was ſome great man: but ſeeing an higher power manifeſt it ſelf in the Miracles of the Diſciples, aud in the giving of the Holy-Ghoſt, he was convinced into a belief that Jeſus Chriſt was the Son of God, and Baptized into his name; yet never cloſing with him in ſincerity as his Saviour, he continued his former Nature and Deſigns, deſiring to promote his own greatneſs, and not Chriſts intereſt and honour (as all his ſervants did) by his new profeſſion: and therefore would have bought of the Apoſtles with money the power of giving the Holy-Ghoſt, that he might have this added to the reſt of his wonders to make great his name, and to bring him yet into higher admiration of the people. Whereupon he incurred that heavy cenſure of *Peter*, *Acts* 8. 26. which

which though upon a ſeeming penitence which he was affrighted into, was ſo far mitigated, as that a Poſſibility of pardon was opened to him, yet was he forſaken by that Spirit and Grace which he ſo abuſed, and given up to himſelf, and ſo became a leader of a deluded ſociety, and an oppoſer of the Apoſtles. To *Rome* he would go on Satans work, as they did on Chriſts: and there by his Witchcraft he got into ſo much admiration in the daies of *Claudius*, that he was taken for a God, and had a ſtatue ſet up to him with this Inſcription, To *Simon* the holy God; or as others, To *Simon* the Magician a God: See *Juſtine Martyrs Apolog.* 2. of this. In his contending with the two Apoſtles *Peter* and *Paul*, for the glory of his Magical works, he would needs fly in the ſight of the People, and at the prayers of the two Apoſtles tumbled down, and either preſently or ſhortly after ended his wretched life. This is atteſted by not one or two, but moſt of the writers of the firſt ages, that meddle with matters of Church Hiſtory. See *Epiphanius* of it, *lib. hæreſ.* 21. *Cyril. Hieroſol. Catecheſ.* 6. *When he profeſſed (ſaith he) that he would go up to heaven, and was carried in the aire in the Devils Chariot, the ſervants of God, on bended knees, in concord, manifeſted that which Chriſt had ſaid, If two of you conſenting ſhall ask any thing, it ſhall be done; ſending up againſt the Magician the dart of Concord by Prayers, they caſt him down to the earth.*

So *Arnobius adverſ. Gentes lib.* 2. ſaith, *The Romans ſaw the Race (or courſe) of* Simon Magus, *and his fiery Chariots blown away by the mouth of* Peter, *and vaniſhing away when Chriſt was named: I ſay,*

ſay, they ſaw him that truſting to falſe Gods, and being betrayed by them when themſelves were afraid, was precipitated by his own weight, and lay with his legs broke: and being carried to Brunda, *being weary with torments and ſhame, he again caſt himſelf from the top of a high place.* So *Philoſtrius lib.* 3. *de hæreſ.* and *Theodoret lib.* 1. *de hæret. fabul. Sulpit. Sever. Hiſtor. lib.* 2. beſides others.

How abominable the Hereſie of this Magician was, may appear by all the Hiſtories of the Church.

Irenæus lib. 1. cap. 20. ſaith, that *being by many glorified as a God, he taught them that it was he who appeared among the Jews as the Son, and deſcended in* Samaria *as the Father, and came into other Nations as the Holy-Ghoſt: And that he is the Higheſt Power, even the Father, who is over all and doth endure men to call him by ſeveral names: He led about a concubine, one* Selene, *or* Helena, *a Tyrian, whom he called the firſt conception of his mind, the mother of all things, by whom at firſt he mentally conceived Angels and Arch-angels, by whom he ſaid this world was made: Alſo that his* Enoea *being here detained, was the* Helena *that occaſioned the War of Troy, and the blinding of* Steſichorus; *and paſſing from body to body, at laſt was caſt into a brothel houſe; and this was the loſt ſheep which he came purpoſely from heaven to ſeek and deliver from bonds, and to give ſalvation to men by the knowledge of him. For ſeeing Angels did not well govern the world, becauſe every one ſought to be the chief, he came to mend things; and deſcended transformed, and aſſimilated to Powers, and Angels, that he might to men appear as a man, being indeed no man, and ſo was thought to have ſuffered in* Judæa,

when

when indeed he did not suffer. The Prophets, he said were inspired by those Angels that made the world; therefore those that trusted in him and his Selene, *need not regard them any more; and being now free-men may do what they list; for men are saved according to his Grace, and not according to Righteous Works. For works are not naturally, but by Accident Righteous, as the Angels appointed that had made the World, bringing men into bondage by such kind of Precepts: Therefore he promised that the World should be loosed, and these that be his, set free, from the Rule of them that made the World. Their mystical Priests therefore do live in lust, and use Witchcraft as they are able, and use Exorcisms and Inchantments,* &c. Thus *Iræneus*. Of which *Epiphanius* speaks more largely, reporting yet more of their filthy mysteries, and how he taught them that the flesh perished, and rose not again, the soul only surviving, and that the *Gnosticks* had their Original from him.

By all this it appeareth that this Witch was the Devils Agent, and that he had his help and Doctrine both from him, and that he was sent to disgrace and oppose Christ and his Doctrine, making the world believe that it was He that in *Jerusalem* did seem to suffer under the name of Jesus, but indeed suffered not. And the world of wickedness that this wretch introduced by these sottish Doctrines, backt with his Witch-crafts, and the great success he had, and the trouble he put the Church to, do shew who was the Master of the design.

Next to Simon, *succeeded* Menander, *(saith* Irenæus

næus li. 1. c. 24.) a *Samaritan*, who also attained to the height of Witchcraft. He taught them that the first Power was unknown to all; but that it was He that was sent from the Invisible to be the Saviour of mankind. And that the world was made by Angels, whom he also, as *Simon*, said, were sent forth by *Ennoia*: And that there is given by her to those that are taught of her, such Magical knowledge, that they may overcome the Angels that made the world: And that his Disciples do by his Baptism receive Resurrection, and dye no more, but persevere, without growing old, or dying.] Thus *Irenæus*. To which *Epiphanius* addeth, that he was *Simons* Disciple, and in most matters retained the Doctrine of his master, but boasted that he was greater then his master was. But saith *Epiphanius*, as those Egyptian Asps, that being put together in a vessel, the strongest eats up all the rest, and at last eats off his own hinder parts; so have these Heresies been destroyed and rooted out.

Next to *Menander* arose *Saturninus* (or as *Epiphanius*, *Saturnilus*) an *Antiochian*, who retained much of the former Doctrine, adding that they were seven Angels that made the world, and man after their Image, and that the Jews God was one of the seven whom Christ came to destroy, because he would not be ordered, but would be over the rest; and that Christ did but seem to be born, to walk, to eat, to dye, but did not so indeed: and that Good and bad Angels making the world, they made one Good man, and another bad; and the bad striving against the Good, Christ came to help the Good; That the spark of life that at first was put into man,

returning to its own kind, is safe in all: but the rest which is man indeed, and was of the Angels, perisheth. Marriage and Generation he said is of Satan; Many of his followers eat not of living Creatures, and by abstinence deceive many: The Prophesies he said were some from the Angels that made the world, and some from Satan] Thus *Irenæus*: and *Epiphanius* saith the same.

To *Saturninus* was joyned *Basilides*, who would seem to advance these devilish Heresies to a more rational sublimity, as they that list may read in *Irenæus*, *Epiphanius*, *Tertullian*, *Eusebius*, and others. He added also that Christ did not suffer on the Cross, but took on him the shape of *Simon*, and stood by and laught at them, and turned *Simon* of *Cyrene* into his shape, and so it was he that was crucified: and that he that will be saved, must not believe in him that was crucified, but in Jesus that came in the shape of a man, and was thought to have been crucified. They make all Actions indifferent, and the use of all lust. They make 365. heavens and principal Angels, as there be daies in the year. Those that know their mysteries, know all men, but are known of none: but all must not be yet revealed.

Their foundations they lay in feigned notions about invisible things, as *Jacob Behmen* of late did his. They say, There was one unbegotten Principle, who only is the Parent of all things: Of him was begotten the mind (that is, Christ). Of the mind was begotten the Word, from the Word came Prudence: from that Vertue and Wisdom; from both these, Principalities, Powers and Angels: these made

made the first heaven and begot more Angels: those made the second heaven and begot more: and so on.

To these succeeded *Carpocrates*, and the *Nicolaitans*, whose inhumane filthyness was such, and their deviliish conceits so many and vile, that I will forbear to mention them: Only this, They made themselves like Christ, and some of them to be equal to him, and some the same with him; That Good and Evil differed not indeed, but in mens opinion. They worshiped Images: They lived in such horrid waies of lust and filthyness as is not to be named: *Epiphanius* himself unhappily fell in among them, and knew their waies from their own mouthes and actions, but happily escaped when they would have drawn him to their lusts: they have multitudes of amazing words and notions, like our Behmenists, that would bring a man into a suspition of Witchcraft to read them. They used Witchcrafts, and several sorts of inchantments, and kept Devils in familiarity with them, that by their means they might increase their knowledge and power.

To these succeeded the *Cerinthians*, the *Cerdonites*, the *Ebionites*, the *Valentinians*; the *Marcionites*; who as they had all the general name of *Gnosticks*, from their own proud pretences of the knowledge of such mysteries as the Catholick Church was ignorant of, so were they called by the names of their several succeeding leaders, because every one added or altered somewhat from the Doctrine of the former, yet holding the same in the main: And the *Valentinians* were more notoriously then the rest known by the name of *Gnosticks*,

and the *Nicolaitans* and *Carpocratians* alſo aſſumed it before them.

That all theſe Hereſies were certainly of the Devil, appears thus.

1. By the Deviliſh Doctrine which they preached.

2. By the moſt unclean abominable lives which they lived, and ceremonies which they uſed.

3. In that they all were the off-ſpring of *Simon Magus*, a Witch: For, as *Irenæus* ſhews, *lib.* 1. *cap.* 30. they were all his Diſciples, and continued the ſubſtance of his Doctrines with ſome additions, though many of them would not own his name.

4. In that they uſed inchantments themſelves: yea and had familiarity with Devils.

5. And Chriſt ſtill prevailed againſt them, and broke them in pieces: though the Devil was ſtill repairing his houſe as faſt as Chriſt broke it down, and raiſing a new Sect-maſter to make up the breach when an old one was rooted out.

And beſides the main difference (which lay in the purity of Doctrine and life) wherein the Church of Chriſt did differ from theſe Hereticks; that was another, that the Church was ſtill one, and known by the ſimple name of Chriſtians and Catholicks; but the Hereticks were many, and every age had a ſect partly new and of a new name, and ſometime many in an age.

The plain deſign of the Devil in all this was to uphold his own honour and Kingdom, and to diſhonour God and ruine ſouls, and to make the Chriſtian faith ſeem queſtionable to the world, by the multitude

multitude of ſects that ſtill pretended to the Chriſtian name; and to make Chriſts Doctrine and followers ſeem abominable, while ſome that were called Chriſtians were truly abominable.

I will give it you in the words of *Epiphanius*, (who follows *Irenæus* in this Application, as he doth in much of the Hiſtory.) When he mentioned their familiarity with Devils to further their aſpiring to higheſt things, he adds, *Which ſort of men Satan ſeems to have fitted and ſent for a reproach and ſtumbling block to the Church of God; as having put on themſelves the name of Chriſtians, that for their ſakes the nations being offended, ſhould abhorr the profit of the Church of God; and ſhould refuſe the Truth declared to them, becauſe of their ſavage wickedneſs, and incredible vilenſs; that I ſay, their frequent villanies being taken notice of, they might perſwade themſelves that thoſe alſo are ſuch that are of the Holy Church of God: and ſo may turn away their ears, as I ſaid, from the true Doctrine of God; or at leaſt beholding the diſhoneſty of a few, might caſt the ſame reproaches upon all. And indeed, this is the cauſe that moſt of the Gentiles, where-ever they apprehend any of that ſort, will have no ſocietie with us, either as to giving, or receiving, or counſel, or hearing the Word of God, and will not ſo much as lend us their ears, ſo much are they driven off and deterred by the wicked crimes of theſe men.* So far *Epiphanius* of the uſe of theſe Sects which the Devil maketh.

I have heard ſome of their Succeſſors that are among us now, ſay, that theſe men were wronged by *Epiphanius* and others, both as to their Doctrine and

Life: But it is not one nor two, but all the Church Hiſtories of thoſe times, and diſcourſes that occaſionally mention them that ſay the ſame things; ſo that if men be not impudently and wilfully incredulous, the truth of the Hiſtory in the main is unqueſtionable. Nay, I have mentioned but a ſmall part of the abominations of theſe Sects; and if they will but read *Epiphanius* himſelf, they will ſee much more: And he himſelf doth it with an Apologie, profeſſing that he was loth to have done it, leſt the very naming of ſuch abominations ſhould do hurt: and profeſſeth that much is ſo vile, that he will not name it. And the more competent witneſs is he, in that he fell in among them, and was either one of them notionally, or very neer it. And before and after him, the Church-writers generally confirm his Teſtimony. *Clemens Alexandrinus* deals largely with them: Indeed for the *Nicolaitans*, *Clem. Alexand. ſtromat. lib.* 3. and *Euſebius Hiſtor. li.* 3. *c.* 23. and *Theodoret li.* 3. do ſay, that they falſly pretended the name of *Nicolas* to their Hereſie, as *Ignatius ad Trallianos* ſeems alſo to intimate. Yet *Irenæus*, *Tertullian*, and *Epiphanius*, and *Hierom*, thought that he himſelf was their leader. However, we know what they were, and that even *Rev.* 2. 6. they are called by the name of the *Nicolaitans*. And let our Hereticks that would befriend them, note that God ſaith there *he hateth them*: And its well known that the *Simonians*, *Menandrians*, *Carpocratians*, *Baſilideans*, *Valentians*, and the reſt of the *Gnoſticks*, were in the main of the ſame litter and feather as the *Nicolaitans*, whom God ſaith he hateth. And indeed if they would take the Teſtimony of Scripture againſt

againſt them, they might find more Texts that condemn them then this. For they were moſt of them before the death of all the Apoſtles; and it is evident that *John* calls them Antichriſts in his Epiſtle, as being the men that denyed Chriſt to have come, and ſuffered in the fleſh, but ſaid he did it in an Apparition, or meer ſhew, as ſuch Witches, as their leaders perhaps might do.

It may be ſome will be ready to blame me for ſo much as mentioning theſe old Hereſies, and raking up their names among us, leſt it do hurt. But as the ſubject in hand doth lead me to it, ſo doth the ſad Judgement of God that is lately befaln us. It is in vain now to keep men from theſe Hereſies by concealing them; for a great part of them are viſible among us; They have infected men that ſeemed to have had ſome fear of God. I ſhall ſay more to theſe anon; In the mean time note, that there is a great and notorious reſemblance of the Hereſies of theſe times unto thoſe. I know ſome will ſay, that if the *Gnoſticks* were ſo filthy, then thoſe among us are not like them, for they ſeem ſtrict, and ſelf denying, and mortified. But note, that though all held the main points of their erroneous belief alike, yet they did differ ſomewhat in the point of luſt and fleſhly living among themſelves: For, as *Irenæus* ſhews, lib. 1. cap. 30. *Saturninus* and *Marcion* were called continent, and ſo was their ſect; for they forbad marriage, or perſwaded men to abſtain from it, thereby (ſaith *Irenæus*) fruſtrating the antient work of God, and obliquely accuſing him that made man male and female for generation: and thoſe that forbade the eating of fleſh, were ungrateful to him

that made all for their uſe.] Juſt ſo are there two ſects among us lately ſprung up; the one began in Uncleanneſs and Blaſphemy, and all abominable Riotouſneſs, under the name of Ranters; the other pretend to the extream mortification of the Eremites, or rather of thoſe laſt mentioned, and are called, Behmeniſts and Quakers: And yet in the main principles of their faith wherein they diſagree from the true Church, they are among themſelves agreed: as alſo, for the moſt part of them, in their practiſe of reproaching all Miniſters and Godly people that are not of their way.

I muſt confeſs it is my opinion that we have been much too blame in not making known to common Chriſtians ſomewhat more of the Nature of the Hereſies of the firſt Ages, and the effects of them, by which they might have been better fortified againſt them: For now, for want of ſuch information, the poor wretches take old, rotten, damned Hereſies, for new light from the Spirit of Chriſt, and many are ready upon that very notion and account, to run after them to their own perdition; little knowing or thinking that ever theſe Hereſies were in the world before, and how they were uſed by Chriſt and his Church. Had they but known when and how their highly honoured fancies did firſt ariſe, and what they brought forth, and how they ſped, and what men they were that handed them down from *Simon Magus* till the time of their burial, the Devil could not ſo eaſily have digged them up again, and have got Religious men to make a feaſt of them. My Brethren therefore that may blame me now for mentioning them muſt accept of this

this excuſe of my doings, inſtead of a conformity to their minds, till my own be altered.

By the way it is to be noted that the ſucceſs that the Devil had by thoſe old Hereſies, by which he attended the ſpringing Church, and the Goſpel of Chriſt, beſides the hindrance of mens converſion in particular, was this: He occaſioned the crimes of theſe Heteticks to be charged on all Chriſtians (as out of *Epiphanius*, I ſaid before): So that the common reports among the Heathen, that the Chriſtians did eat their own children, and that they put out the lights at their meetings, and were unclean together, were raiſed from the wickedneſs of theſe *Simonians* and *Gnoſticks*. And withal, by this means the perſecution of the Chriſtians was much increaſed and renewed, though yet the Hereticks themſelves were not perſecuted: as *Juſtin Martyr* affirms, Apolog. 2. and *Origen* lib. 6. *cont. Celſum*; which might come from hence.

1. Becauſe the Hereticks taking all outward Actions to be indifferent, and Good and Evil to conſiſt but in opinion (as ſome of their ſpawn among us alſo do) did judge it lawful to ſacrifice to Idols, or do any ſuch thing that the Magiſtrate bid them do (which is *Hobbs* his Religion) rather then to ſuffer perſecution: whereby they eſcaped, when the Chriſtians that were more tender conſcienc't, & knew of a higher Lord and Maſter in Heaven, durſt not do ſo.

2. And withal it is plain, that the Devil was the grand Agent both in the hereſie and the perſecution, and therefore would not perſecute his own, having no mind to deſtroy his own Kingdom.

I might, but for tedioufneſs, run down this ſad Hiſtory of the Devils ſowing the tares of Hereſie, from age to age till this very day, wherein it will appear that he is a devoted enemy to Chriſt and his Church. But I will overpaſs moſt of them, which you may find in *Epiphanius*, *Auſtin*, *Philaſtrius* or *Theodoret* at pleaſure, and only note next his attempts to bring in Mahometaniſm and Popery.

For the latter, he was as vigilant to corrupt the Church it ſelf, as to draw Hereſies out of it. To which end he made ſpecial uſe of the Pride and Pomp, and ſecular honours and Greatneſs of the Biſhops; ſo that by dgrees he brought into moſt Churches on earth too much error in ſome matters of Doctrine, too much formality and ſuperſtition in ſtead of true rational devotion in the worſhip of God, and too much Tyranny and Uſurpation of Authority over their Brethren, in ſtead of the true Diſcipline and Government of Chriſt. How much the Church of *Rome* miſcarried in all theſe, eſpecially in this laſt, above all the Churches on earth, is too too Evident to thoſe that are not unwilling to ſee.

And it is to be noted, that the more that, or any Church was corrupted, the leſs careful was the Devil to raiſe Hereſies out of it, or ſeparations from it: becauſe he had rather, if it might be, Hereticate the whole: and while he had ſo great hopes and likelyhood of poyſoning their daily food and habitations at home, he was the leſs careful to draw them into dangers abroad. Nor would he duſturb them much with the clamors of Hereticks, while themſelves did grow apace ſo like to them. This is the reaſon

reaſon why the Church of *Rome* hath had fewer ſeparating Hereſies ſince it ſelf began to be corrupted, Schiſmatical and Tyranical, then it had when it was more pure, and then the Catholick Church had in the firſt and purer times.

And doubtleſs this Deſign of the Devil, to corrupt the Church of *Rome*, and cauſe them to claim an univerſal Epiſcopacy and Headſhip over the whole Catholick Church, and to make that the Center of the Churches Union, is ſo evidently like himſelf, and ſuited to his ends, and ſo contrary to Chriſt, that he may eaſily be known to be his, that is, Chriſts adverſary. Whether the Pope be the Antichriſt or not, I am ſure the Devil ſhewed himſelf an Antichriſt in his exaltation and uſurpation. The Millions of ſouls that have been drowned in ſuperſtition, and led blindfold in commended ignorance, do ſhew who hath been the Pilot in that Sea. The blood that hath been ſhed in *Germany*, *France*, *Spain*, *Italy*, *England*, and other Nations, by fire and ſword, for the ſuppreſſion of a Reformation, and extinguiſhing of the light, do ſhew that he who was a Murderer from the beginning, hath led on the Inquiſitors and blood-ſuckers to the work. The wilful oppoſing of evident Truths, the obſtinate refuſal of all healing means, the carnal maintaining of their own intereſts, and rejecting all counſels of the prudent and moderate, doth ſhew who it is that befriendeth their Uſurpations. So doth the ground which they have laid for perpetual Diſſentions, by the horrible ſchiſm which they have cauſed and continue, making the Catholick Church a new thing, even the ſame with the *Roman*, and proudly calling

the

the whole Chriſtian world to own their Biſhop as their Head and Governor, and declaring all that refuſe it to be out of the Catholick Church, and reſolving upon an everlaſting ſeparation from all that cannot ſo far ſtoop to them, and ſo unchurching all the Churches of Chriſt in the world, except their own, and theſe that make themſelves their ſubjects, and by proclaiming themſelves infallible, putting us out of all hopes of a cure of the leaſt of their abuſes, injuries or errors, till the ſword cure it, or God open their eyes: all this ſhews that the Devil hath been playing as great a game at *Rome*, by theſe pretended St. *Peters* of late, as he did by *Simon Magus* in the beginning. Beſides all the corruptions in Doctrine and Worſhip which they have introduced, teaching men to pray to and for the dead, to adore the bread, and worſhip it with Divine worſhip, to worſhip Images, to pray to God in a tongue which they underſtand not, when they might as eaſily uſe that which they do underſtand, maiming the Lords Supper, with too many the like: Profeſſing that they can live perfectly without ſin, yea and meritoriouſly, and ſupererrogate beſides, and lay up a treaſury of merits to redeem ſouls from Purgatory: theſe and abundance more ſhew that the Prince of darkneſs hath had too great a hand in ruling their conclave and counſels, and an evil Angel hath kept the keys too long of the Caſtle of St. *Angelo*, or elſe there had not been ſuch Key-keepers impoſed upon their Church.

If yet any queſtion, whether the Devil hath had a hand in introducing their Tyranny and Errors, and in laying the Foundation of their Schiſm and Corruptions,

ruptions, let him but peruſe the Hiſtories of one 600. or 700. years before *Luthers* time, and ſee how their Popes entred, how they Reigned, and how they ended. Let but their own Writers, *Platina*, *Ciaconius*, *Stella*, and many more, be heard, who will tell you how ſome of them bought the Popedom of the Devil, how divers were Conjurers, and multitudes horrible Adulterers, or Murderers; The meer Engliſh Reader may in ſhort take up with what Dr. *Prideaux* will inform him, from the year 606. till 1623. and after; that is from the beginning of *Boniface* the third, till neer the end of *Urbane* the eighth.

Thus hath the Prince of darkneſs *Beelzebub*, ſhewed us his Deſigns, and led on the Armies that have marched againſt Chriſt, improving his craft and power, and deluding poor ſouls to be his unhappy Inſtruments to blow out the glorious light of the Goſpel, and hinder its efficacy, and diſturb and tear in pieces the Church, and hold thoſe in thraldom that Chriſt would reſcue out of his hands.

And it is not altogether to be paſſed over, for the further diſcovery where the Kingdom of Satan moſt conſiſteth, That the Devil had formerly in the times of Popery, incomparably more Power among men to appear to them, and haunt their houſes and vex them, then now he hath. It is certainly known, that till the Reformation, the haunting of Houſes and Apparitions were much more common then now. And at this day, it is much commoner among the Papiſts then the Proteſtants; I have ſpoke with old people, very credible for true godlineſs and honeſty, that have profeſſed when they were young, they have lived in ſuch houſes with

with Papiſts, where they were vexed with them frequently day and night. I know when we ask the Papiſts the reaſon of this, they ſay it is, becauſe Satan will not trouble his own. But by that rule all the Indians and barbarous Heathens ſhould not be his own, whom he commonly ſo troubleth. He will exerciſe his Tyranny, and domineer as far as God reſtraineth him not: and we ſee he is more reſtrained with us then with them: Though I know that as here he hath too many wicked men which are his ſervants, ſo he may and doth ſometime exerciſe the like Tyranny; But it is not ſo common as it is with them. The like I may ſay of Witches, which with them have been more numerous, ſaving that of late ſo great a number were found in two or three Counties here.

A

THE

THE next work of Satan againſt the Church that we ſhall mention, is his ſetting up Mahomet, whoſe Alcoran was vented about the time that Pope *Boniface* the third obtained of *Phocas* his univerſal ſupremacy, above 600. years after Chriſt. It is a doubt among Divines, whether the Mahometans ſhould be reckoned among Infidels or Hereticks. For they confeſs (even Mahomet in his Alcoran) that Jeſus Chriſt was a great Prophet, that he was the mind of God, the wiſdom of God, the word of God, and the Meſſiah which was foretold in the Law, and by the Prophets; that he was born of the Virgin *Mary*, conceived without any earthly Father by Divine Inſpiration; that he was righteous; that he gave ſight to the blind, healed the lame, and ſick, and raiſed the dead to life again; that he was taken up into heaven, and ſhall come again. Thus much of his Goſpel God hath forced theſe multitudes of his enemies to atteſt.

But then they take up ſome of the old Hereſies, and ſay that Chriſt was not crucified, but his Image, or one like him, the Jews being deceived. They ſay, he ſhall come again on earth at the end of the world to confirm the Law of Mahomet; The firſt propagators of the Chriſtian faith, they ſay, were good and holy men; but they would ſottiſhly perſwade men, that our Books and Religion are ſince corrupted, and that Mahomets name is wipt out, of whom

whom great matters were there ſpoken.

Whether we name them Hereticks or Infidels, the matters is not great; but we know that they deny Chriſts God-head, as the Socinians do, being taught it by *Sergius* the Arrian Monk, who was Mahomets School-maſter, and the maker of their Religion. And though they thus far own Chriſt abſolutely conſidered, yet compared with Mahomet, they neglect him; and under pretence of the forementioned Defection, they hate the Churches of Chriſt on earth, and are perſecutors and profeſt enemies to the Chriſtian name.

So that a double hand of Satan is apparent in their profeſſion; firſt in the framing and founding of it; and ſecondly in carrying it on. As he did by the reſt of the Hereticks, ſo he hath done by them; while they retain and acknowledge ſome Truths (as the Unity of the God-head, &c.) they are made Inſtruments of deſtroying the reſt, and of ruining the profeſſors of the true Religion. I know Satan could not have procured them their great ſucceſſes and victories, if God had not permitted and had a hand in it; But our ſins had made us ripe for ſuch a Judgement. Victories and worldly powers have been the Planters and Propagators of their faith.

That it is of Satan, and one of his Maſter pieces in the great War that he hath with Chriſt, is manifeſt.

1. By the antient Hereſies that bred it, and that it containeth.

2. By the dotages and ſelf-contradictions of their Alcoran.

3. By

3. By the wickedneſs of it; encouraging them ſtill to blood, allowing them four wives and as many Concubines as they pleaſe, and promiſing them a ſenſual felicity hereafter: and contradicting the word of God in particulars, when they acknowledge the truth of it in general.

4. By the ſuitableneſs of it to carnal minds, and the ready reception that it findeth with ſuch: ſo that the vileſt Barbarians are quickly made Mahometans: and there is a greater part of the world this day that are Mahometans, then Chriſtians, meerly by the force of the ſword, and the ſenſuality of their Religion.

5. And they will not ſuffer it to be diſputed, nor reaſoned of, but abſolutely believed without asking for any evidence of its truth.

6. And the management and iſſue clearly ſhews it is but the Devils ſecond Army (next to the Pagans) by which he ſeeks to hold his poſſeſſion, and to hinder Chriſts Kingdom, & perſecute his ſubjects. For, by force they have already baniſhed the moſt of the Chriſtian religion from a great part of the world where once it was glorious. And the reſt they are ſtill infeſting: and thoſe under their power they keep in much thraldom, and ſuffering, and diſgrace. So that it is moſt clear, that the ſetting up of Mahometaniſm, was one of the moſt ſucceſsful oppoſitions that ever the Devil made againſt Chriſt and the Chriſtian cauſe; having thereby rooted or kept out Chriſtianity from ſo great a part of the earth by ſuch ſilly palpable dotages.

After Mahometaniſm, let us conſider how he hath yet proceeded, to defile (or deſtroy if it might have

been) the remaining Church of Chriſt by renewed hereſies to this day.

Ween Satan perceived that he could no longer keep up the Tyranny and Errors of Popery undiſturbed, but that Chriſt would ſend out ſuch a Light as ſhould diſgrace and diſpell his darkneſs, he reneweth his old attempts again, and ſetteth upon Chriſt in his own Kingdom, and falls upon the Reformation in its own Quarters. And as he ſet out *Simon Magus* at firſt to follow *Simon Peter* and *Paul* at the heels, and diſturbe them in their work and diſgrace Chriſtianity, partly by the diverſity, and partly by the evil doctrines and lives of ſuch as pretended to be Chriſtians; ſo did he ſend out the like Sect-maſters after Chriſts Reformers, to ſtand up againſt them by the ſame artifices, and to diſturb the Labourers, and diſgrace the Reformation, by the diverſity and evil doctrines and practices of thoſe who pretended to be Reformers with them.

Two trayned bands doth Satan here ſend out to encounter the Church and Truth of Chriſt. The firſt are a mixed company that all go under the name of Anabaptiſts: The other are Euthuſiaſts, that go under divers names, but agree in their main deſign; of whom I ſhall ſpeak anon.

It was the ſubtilty of Satan to begin with the point of Infant Baptiſm, both becauſe it was not all ſo expreſsly mentioned in Scripture, as ſome greater matters are, and therefore would hold more controverſie and talk, and he might eaſilyer bring them to a confidence in their miſtakes, or at leaſt a ſuſpition of our doctrine; and alſo becauſe if he could ſo far looſe them from Chriſt as to make them Repent of their former

former Dedication to him, and diſclaim it, he might think to have the more liberty further to aſſault them, and to have the more power over them himſelf. However it were, experience certainly informeth us, that this Egg did multiply to ſuch a generation of vipers, as threatened to eat out the bowels of the Reformed Churches. They made the reformation odious to many. They began in a ſeeming ſimplicity and harmleſneſs, as if we had not Reformed enough, but they muſt carry on the work where we left it! and caſt out children from the Church as we caſt out ſeparation and errors: But when the ſpirit within them had once vent and field-room for agitation, it ſoon diſcovered it ſelf to be of the great Deceiver. In *Germany*, *Thomas Muntzer* preached the people into a rebellion and got a numerous Army of the ſeduced ones into the field, and while he promiſed them victory, they were routed and hewed in pieces, and himſelf put to a terrible death. In the City of *Munſter*, they made head againſt the Biſhop who was their Prince; and expelled him and the Magiſtrates, and put ſome to death, and made *John* of *Leyden* their King, who after a little barbarous cruelty and domineering, for a few weeks was put to death with many of his new ſubjects, at the taking of the City. Yet ſome of them lived, and broak out into various ſects: *David George* headed one party of them who taught them that he was the Holy-Ghoſt; and as the Fathers Doctrine ſaved them till Chriſt, and the Sons Goſpel ſaved them till now, ſo the Doctrine of this *David* who was the Holy-Ghoſt, was as much higher then the Doctrine of the Son, as the Sons was higher then the Fathers. Thus

did he take hands with the ſecond ſect, the *Euthuſiaſts*, and joyn the two into one.

That ſecond ſect had many heads, in ſome things differing one from another. Some followed *Schwenkfeldius*, and ſome lurked and made no great noiſe with their opinions, as being not able to make any great party. Of theſe the chief Leader was *Paracelſus* a drunken Conjurer, who had converſe with Devils, as *Simon Magus* the firſt maſter of the Hereticks had: by which it is not hard to know whence he had his new Doctrines. This is not only teſtified by *Eraſtus* in his Diſputation againſt him, but by *Georg. Wetter* a Godly learned man that was *Paracelſus* his companion for two years together, who told him what wages Satan would pay his ſervants, and askt him why he would follow that courſe, and he anſwered him that he would ſhortly repent, and forſake them. *Joannes Oporinus* alſo, *Theodor*, *Zuingerus*, *Bullinger*, *Conrad Geſnerus* and others do witneſs that he uſed Magick, and Devils, and would be ſo frequently drunk that men could ſcarce tell when to ſpeak with him. *Oporinus* had been his *Amanuenſis* and companion, and ſaith he ſaw neither learning nor godlyneſs in him, but skill in Medicines: and that he would ſit up till midnight, and then leap down on his bed with his ſword by his ſide, and riſing up, would ſo lay about him on the walls and flore with his naked ſword, that *Oporinus* was oft afraid he would have cut off his head. This *Oporinus* was the learned famous Printer of *Baſil*. Yet this *Paracelſus* was the great corrupter of Divinity, the Father of many new conceits contradictory to Scripture: Upon his foundation his ſucceſſors built, as *Menander* did on

on *Simon Magus*, and *Saturninus* and *Baſilides*, and others on his. *John Arndt* magnifieth him; *Weigelius* calls him *exceedingly illuminated*, and his Theologie he calls the pure and uncorrupt Scripture of the Prophets and Apoſtles: This *Weigelius* was the chief of his followers and ſucceſſors. Then ſteps in *John Arndt*, *Julius Sperber*, *Jeſaias Stiefel*, and *Ezekiel Meth*, *Paul Felgenhaver*, and *Jacob Behmen*, whoſe books, much taken out of *Paracelſus*, and furthered by *Kempis*, *Taulerus* and others, are now tranſlated into Engliſh, by ſome admirers of him, poſſeſſed by the ſame conceits. The cloudy nonſenſe or willful obſcurity, draws them into admiration of them firſt, and they think there is ſure ſome admirable Myſteries in thoſe enigmatical expreſſions; and ſo they are tired on to ſo long an expence of time in the ſearch, till they are habituated to his arrogancy and folly. What his Doctrines are, what new propheſies he produceth, and diſcoveries of things before and about the Creation, Angels, the Soul, Heaven, and Hell, *&c.* which the Scripture revealeth not, is too commonly known in his books, which yet are pretty well lockt up and made more harmleſs, by ſuch ridiculous, and yet hideous bombardical words, as *Baſilides*, *Valentinus*, and the firſt Hereticks uſed. And indeed, never had the world a generation ſo like them in doctrinals as ſome of theſe late Euthuſiaſts. *Weigelius* his books have a Gnoſtick Title; They all pretend to a higher knowledge of myſteries about Angels, Spirits, and ſpiritual ſtates, and God himſelf then the Church knoweth: and yet they give us neither reaſons with *Ariſtotle*, nor miracles with Chriſt and his Apoſtles, to cauſe

us to believe any of their new Revelations: as if we must take them on their bare (scarce intelligible) words. They that would see more of these German Prophets, and how *Bekmen* had his Doctrine from the Books of *Paracelsus*, let them read *Beckmans* Exercitations, pag. 346, 347. and so forward.

From *Germany* let us pass a little into *England*, and see how the same Devil in enmity to Christ hath here sent out his false Prophets to hinder the Reformers, and to have destroyed, if it might be, the work of Reformation.

Just such another sect as some of the old Gnosticks, did arise under the name of the *Family of Love*, who made one *Henry Nicholls* the leader of their party: they turned almost all the supernatural Revelation in Scripture to an Allegory, and so denyed even Christs Incarnation, Death and Resurrection, and Ascension, in sense, while they seemed to believe the words that did express it: They very much gloried in the light and spirit within them, and called the written word but the Letter, and so would have brought down Gods Law as a dead letter, and have set up their own conceits, passionare fancies and dreams, as the spirit. Abundance of horrible Doctrines they added, like those of the old Gnosticks their predecessors. You may see some of them in Mr. *Bailyes Dissuasive*, and Mr. *Rutherford against Familists*, &c. To these were annexed in *Germany*, the Libertines, who denyed the Immortality of the soul, and made good and evil to lie but in opinion, and many more like them of old: of which see *Calvin* against them, and in his Psychopanichia. In *England* they were called Antinomians, and some of them

them were much worse in doctrine and life then others. These two sects here did usually mix: the common road of this Heretical Devil being ordinarily by Separation to Anabaptistry, from Anabapistry to Antinomianism or Pelagianism (for there the way parted) and from Antinomianism to Libertinism, and so to Familism, and so to Hell without Repentance.

Of this tribe was *Hacket*, *Coppinger* and *Arthington*, who lived a while as rapt up in the spirit, and in Antinomian fancies; and a great number of their party called *Grandletonians*, from a Village in *Yorkshire* where they lived or met. I had an old Godly friend that lived neer them, and went once among them, and they breathed on him as to give him the Holy-Ghost, and his family for three daies after perceived him as a man of another spirit. as half in an ecstasie, and after that he came to himself, and came neer them no more. But the hanging of *Hacket*, who dyed blaspheming (the story is so commonly known that I need not mention it) did much mar their matters. And *Arthingtons* recantation in a book called his Seduction, did stay many. For he and *Coppinger* were the two witnesses that were to proclaim up and down *London* that *Hacket* was the Christ that was come to Judge them.

Whilest these Hereticks assaulted the Reformation and Gospel on one hand, the Devil was as busie to stir up the Church-Governors themselves to the disrelish of godlyness, to superstition and tyranny on the other hand. Who upon the difference about ceremonies and subscription first, and afterward upon the introduction of more of their forms of wor-

ſhip without Law, did ſuſpend, ſilence, expell, impriſon many learned, godly, ſober Miniſters, that were moſt diligent in pulling down the Kingdom of Satan, and did him the greateſt hurt, by reſcuing the ungodly out of his hand: Beſides a multitude of godly people that were troubled, baniſhed and driven to ſeek remote habitation, even as far as *America*. Upon which Satan got a further double and great advantage, beſides the grievous breach and ruines that he made in the Church. The firſt was that he made practical godlineſs become odious and a ſcorn among the people, and the godly to be reproached as Puritans, and men that were needleſly preciſe. The ſecond was that he kindled on this occaſion a deeper diſcontent in the minds of ſome of the perſecuted againſt their perſecuting Governors than was meet, and ſet them in too keen an oppoſition againſt them. By which means the Devil prepared us to thoſe factions and animoſities, which preſently broak out into an unhappy war. In which war as in all wars, the reins being more looſe, and ſouldiers having both provocations to ſtir up their pride, paſſion, and diſſent from their enemies to the height, and alſo opportunity to vent their opinions, and to propagate them with leſs contradiction, becauſe they were removed further from the inſpection of able Miniſters, and were put into a poor domineering and Licentious capacity; it came to paſs that a few Separatiſts and Anabaptiſts that were at firſt in City and Army, did grow in two or three years time to a multitude, and by the policies of Satan and his Inſtruments, did propagate and ſpread their conceits through the Countries, and caſt both Church and ſtate,

ſtate, and the minds of men into ſuch diſtempers that they had fuller opportunity to fiſh when the waters were thus troubled: And, the Papiſts ſecretly fomenting the whole work, and all Satans heretical Agents combining upon their common intereſt, and upon the Libertine account of toleration for them all; at laſt by many flagitious abominable practiſes, they got ſo far into the ſaddle, and to that height and number, and to thoſe advantages for the propagation of their waies, which our eyes have ſeen, and the faithful have lamented: So that now they are upon the *Munſter* principles, many of them ſeeking after Reign and Dominion, and think the time is come or neer, when the (Rebaptized) Saints muſt Judge the world, and the Kingdom muſt be theirs, and they muſt rule and bruiſe and break the Nations, at leaſt, for a thouſand years.

A man would ſcarce have believed that ſaw the firſt ſpring of ſeparation and Anabaptiſtry among us, that it would have produced thoſe fearful effects which we have ſince beheld. The Devil knew better what was contained virtually in that ſeed, and what an inundation might follow the firſt breaches of our ſchiſms, then we did: or elſe he would not have ſo far out-gone us in diligence; ſomewhat more we ſhould have done to reſiſt him, and leſs to aſſiſt him, then we did. He hath now got ſuch an Army of Herticks to ſpit their venom dailyin the face of Chriſt, that we may hear eaſily by their voices, whether Satan be for Chriſt or againſt him. From Separation and Anabaptiſtry and Antinomianiſm, they are proceeded to ſuch madneſs and abominable conceits, and to ſo great variety of them, as I ſcarce read of

in

in any time of the Church, except in the daies of the Simonians, Nicolaitans and the rest of the Gnosticks in and neer the daies of the Apostles, and in the time of *David George* and some others in the Reformation.

And here I may well note the seasons that this Destroyer takes, for the sending forth his lying spirits, and spreading his heresies: It is when and where Christ is doing his greatest works. The Apostles and their next successors that had the most glorious work to do, had also the sharpest assault and greatest opposition from these Hereticks. The work of Reformation in the daies of our fore-fathers, had the next part of Satans malicious opposition. How loth was he that such works as these should have gon on. In *England* he saw of late how earnestly men were set upon a full Reformation; what Resolution there was in Rulers, and what desires in many of the people, to have seen a plenty of faithful Teachers, and Discipline faithfully exercised, and God purely and seriously worshipped; so that that great work was never half so likely to have been accomplished, if the enemy had not subtilly interposed, and corrupted the heads and hearts of so many, and made them the Destroyers, that but a little before were forward to build. We could not foresee in the height of our successful beginnings, that which *Paul* could then see in theirs, *Acts* 20. 29. 30. What grievous Wolves should enter, not sparing the flock, and that of our own selves should men arise speaking perverse things, to draw away Disciples after them. But alas, while we slept, that envyous enemy hath sowed these tares. So that I think we may almost compare with

with the first Hereticks, for Vileness, and Variety.

Some we have that turn Socinians, denying Christs God-head and satisfaction, and the God-head of the Holy-Ghost; some turn Libertines, and some Familists: Some Seekers, and that of divers strains: some down-right Infidels, under that and other Titles; even deriding the Holy Scriptures, and Christ himself, as far as they dare speak out for fear of blemishing their Reputations: No heaven or hell do they believe but what is now within them, nor any higher felicity then to be Epicures, nor any life after this which they shall live: and herein are far worse then almost all the Pagans on the earth, yea then the savage Americans who commonly believe a life of happiness or misery hereafter. May you not see in these men how Satan befriendeth Christ? Nay that the Devil drives them on is yet more apparent, in that these very men that believe no life to come, are yet as diligent and busie to make others of their mind, and encrease their party, as if they had the greatest Motives to impell them: whereas rationally, he that thinks man so contemptible a creature as to dye like a dog, hath no reason much to regard whether men entertain his opinion or no: Though he that believeth an everlasting joy or torment, may see reason enough to move him to such Endeavours, that men may escape the misery, and be happy.

Besides these, we have had and yet have a horrible hateful sect of men called Ranters, who make it their very religion to swear out the most fullmouth'd oathes by multitudes, and openly blaspheme the God

God of heaven; and so meet, and dance and roar together, and commit whoredoms and filthiness without shame, owning it and glorying in it, when they have been punished or examined: So that they seem to match the Simonians and Nicolaitans: They fall into trances, and there lye with their bodies swelled, and strangely acted, and then fall into their raptures, and blasphemings. When the Law began to restrain these for their wicked practises, the same deceiving spirit raiseth up another sect in their stead, called Quakers, who hold many of their Doctrines, and take their course in other respects; only instead of ranting-open wickedness, they pretend to as great mortification of the flesh, as the antient Eremites, and more. They fall into trances swell, quake and tremble, and yell and roar, and after the fit is over, fall a threatning Judgements, sometimes against common sins: but the very life and venom of all their speeches and endeavours is against the Ministery to make them odious in the eyes of the people. As I have seen the Letters of the Ranters so full of the most hideous Blasphemies against God, as I thought had never come from any but the damned; so have I had Letters from these Quakers my self so full of railing, and reviling, from end to end, as I never saw before, from the pen of man either mad or sober, nor ever heard from the mouth of any. Of these two last sorts, divers have run about naked, and some said they were Christ. One run naked into *Whitehall* Chappel in the time of worship: One eate his own dung in imitation of *Jeremy*. To know more of them, see the Relation of *Richard Gilpins* case. Some of them pretend yet to greater sobriety, and make

make no great noise in the world; and those are but few, and men of commendable parts, who are deeply possessed with the fancies of *Jacob Behmen* the German Paracelsiam Prophet, and the Rosie Crucians, and set themselves mainly to a mortification of bodily desires and delights, and advancing the Intellective part above the sensitive (which is well) but the doctrine of Christ crucified and Justification by him, is little minded by them. They do, as the Quakers, maintain the Popish Doctrine of perfection, that they can live without sin, or that some of them can. They aspire after a visible communion with Angels, and many of them pretend to have attained it, and frequently to see them. The rest have that immediate intuition of verities by the spirit within them, or by Revelation, that it is above meer rational apprehension, and therefore they will not dispute, nor be moved by any Arguments or Scriptures that you bring, affirming that Ratiotination cannot prevail against their Intuition. The sum of their Doctrines is, that we must be perfect, and for subjecting the flesh to the Intellect, we must live in contemplation, lay by all offices in the Common-wealth, and own no fleshly Relations, as they call them, not the Relation of Brother or Sister, not the Relation of a Magistrate, or of a Master, not the Relation of a Father or Mother, Son or Daughter, nor Love any because of such a Relation, but only as Justice binds us to requital for what they have done for us: that none should own the Relation of husband or wife; nor love each other as so related. That we should endeavour to be perfect, and therefore to forbear all carnal acts of generation, as being of sin and of the Devil,

Devil, and therefore husband and wife should part asunder, or abstain: that all things should be common, and none should own propriety, with abundance more; which are founded on certain vain unproved fancies of *Behmens*, that God at first created man a spiritual body, in one sex only, and that containing both sexes virtually, having an Angelical power of spiritual Generation, and that this Gross Corporeity, and diversity of sex, Marriage, and Generation, are all the fruits of sin and Satan, with abundance more such audacious vanities, not worth the reciting.

The truth is, there is a strange combination of the endeavours of the Papists and the Devil in most of these late Heresies. The matter and manner, the strange Imposture, and transportations and motions, and wicked abominable lives of some of them, and railing of others, do shew that he is the father of it: so do the intolerable doctrines which they bring, and the opposition that all make to Christ or the Christian faith and communion.

And that the Popish Priests or Jesuites are the leading busie actors of the whole game, we easily discern, both in that they are frequently discovered in it, and in that the whole frame of the Design hath a Popish aspect, and the face of their Doctrines shews that they came from *Rome*: Their main business is to bring down the credit of the Scriptures and Ministery, and if that were done, the Papists would think they had the day; They also directly lead to their Monastical and Eremetical solitude, and making that rigor to the body, and denying marriage, propriety and worldly employments, to be for their righteousness,

righteousness, which they trust in, and in this they must be perfect. But doubtless the issue of this (as the powder-plot and all other wicked attempts have done) will cast such a shame on the face of *Rome*, that it will prove no small wound to their cause, and I hope, much cross their own expectations. I confess it doth very much to turn my heart from them further then else it would be;

1. To see that their cause is such, and their doctrine such as needeth and owneth such abominable waies to maintain it; And that their most zealous learned men are such as dare own and practise such wicked courses. Doth Christs Kingdom need such hellish plots and attempts for the sustaining it? If the Roman Kingdom were Christs, it would not stand on such cursed props, nor would they go to Hell for armour to defend it. It appears, that they will rather introduce all the heresies, blasphemies, and Infidelity it self by their secret seductions, then they will neglect to promote their own Interests and Designs.

2. And it confirms me much against them to see, that the Devil and the Pope are both of a mind, and that Satan doth so notoriously joyn with them in the design, and shew so much of his power and malice in the persecution of it.

I have been somewhat long upon this work of the great enemy, to shew how he brings up his band of Hereticks against Christ. I shall be the briefer in the rest; though they are such as might hold us long, if we stood upon the application of them to the matter in hand, as the usefulness doth deserve; For they all put it out of doubt, that Satan is the leading enemy of Christ.

SECT.

SECT. IX.

THE sixth way by which the Devil hath shewed his enmity to Christ, is by open persecution of his subjects, and violence against his Gospel and Kingdom; in which though he could go no further, then God in wisdom saw good to permit him, yet so far hath he gone, as that the effects of his hellish rage are the subject of many voluminous Histories, which being common in mens hands, I shall say but little of it.

As Satan was a murderer from the beginning (*Joh.* 8. 44.) maliciously supplanting our new-created progenitors, and drawing them under the guilt of threatned death, so when the eternal word did interpose for their Redemption, and opened again to man a door of Life, the malice of the enemy is so far from being abated, that it is more enraged and engaged against us then before. He had before a malicious hatred to man, but now he hateth him as recovered yet more, and hath a special enmity to the promised seed, both Christ and all his members. And so speedily and openly doth this appear, that he arms one of *Adams* sons against the other upon this account; The first man that was born into the world, is so far overcome by this envious spirit, as to murder his Brother, because his own works were evil, and his

his Brothers good, 1 *John* 3. 12. And thus did he still rage against the promised seed, as in *Ægypt* by *Pharaoh* and his witches or Magicians, from whom *Moses* bore the reproach of Christ, that is, which the Serpent principally intended against Christ, and which was cast upon him for the cause of Christ: *Heb.* 11. 26. So also from generation to generation.

But the seed Incarnate, and seed now come on earth among men, did yet draw out more of the rage of the enemy then the seed as meerly promised did. How quickly is *Herod* inraged by the Tempter, to seek his life, while he is yet in Infancy, even to the murdering of multitudes of Infants for his sake? How cruelly doth that Devil that provoked *Herod* to keep his Brothers wife, provoke him also to imprison and behead the fore-runner of Christ, *John* the Baptist? When it pleased the Lord Jesus to submit himself to an extraordinary combate with the Tempter, *Math.* 4. how maliciously did he seek to draw him to sin, even to that sin which is most abominable, the worshipping of himself instead of God. Of purpose did Christ submit to this conflict; because as happiness was lost by the first *Adam*, through the victory of the Tempter, so must it be recovered by the second *Adam*, through his victory over the Tempter. He that did conquer, must thus be conquered, that sinners might be rescued from the captivity in which he held them. First Christ must overcome by Obedience, tryed to the utmost by Temptation, and then he must also overcome by suffering: By overcoming temptation, he must overcome Satan as Tempter, who had got the Rule of the

wil of man: And by death he must overcome him as the Prince of death, that had got the power of executing Gods sentence, *Heb.* 2. 14.

The continual rage of Satans Instruments against Christ while he was on earth, did further testifie his hatred of Christ. Though they confessed the glory of his works and the excellency of his words, and though none of them could convince him of sin, yet they hated him; The reason he tells them, *Joh.* 8. 44. *Because they were of their Father the Devil who was a murderer from the beginning, and abode not in the truth.* It is evident that it was an extraordinary enmity of Satan, that possessed the Jews with this rage against Christ (through Gods permission, and wise and gracious ordering for the redemption of the world) For the Jews were at that time in an expectation of the Messiah, and ready to run after any other that called himself the Messiah: Those that came in their own name without any Testimony of Mission from God, they would receive: but Christ that came in his Fathers name, with his Testimony of Prophesies, Miracles and the rest, him they received not. When false Christs came presently after him according as he had foretold, they run out after them, one after another, even to rebellion against the Romans, and the desolation of their Nation.

All Christs sufferings, as they were the effects of mans sin, and Gods hatred of sin, and his Governing Justice, considering Christ as made sin for us; so were they the effects of the malice and rage of the Devil, who now was at the swords point with him, and at the closing stroak, and was doing the worst he

he could against him. This was the time that the Serpent must eminently bruise his heel: Christ himself tells the Jews that so it was when they came to take him, that this was their Day and the Power of Darkness, *Luke* 22. 53. that is, in which the Prince and power of Darkness must so far prevail, as to cause his shameful death, or else he could not be a sacrifice for sin nor conquer and triumph by a Resurrection, and lead captivity captive, and give the gifts of the Spirit to men upon his Ascension. And therefore he would not call for that help from heaven, nor those Legions of Angels which were at his will, because this was the time of the power of darkness. But when his Hour was not yet come, nor this murdering piece of the enemy ready to be discharged, then though he were daily teaching among them in the Temple, and stirring up their rage, yet laid they not hands on him. Two hours of the power of darkness did Christ especially meet with. The foresaid hour of Temptation in the Wilderness, where the Tempter must be let loose in an extraordinary kind: and this hour of his suffering: It was Satan that here buffeted Christ by the hands of wicked men, that spit upon him by their mouthes, that crowned him with thorns, that crucified and pierced him and put him to death, and would have kept him there if all the power of Hell could have done it.

When Christ had overcome and was ascended into glory, the enemy draws his sword against his servants, and provokes the deluded Jews to persecute them, and the high Priests and Pharisees to stir up the people, and also the Roman Power against them.

How furiouſly are the Apoſtles threatned and ſcourged, even when they confirmed the Doctrine of Chriſt by Miracles? *Acts* 3. How cruelly is *Stephen* ſtoned to death? How quickly is *James* killed, and *Peter* impriſoned to the like intent? *Paul* haleth men and women to Priſon, to compell them to blaſpheam; and when he could perſecute them no longer he is perſecuted himſelf; impriſoned, ſcourged, toſt up and down, having many Conſpiracies againſt his life: Everywhere are the Chriſtians ſpoken againſt and perſecuted, caſt out of Synagogues, called before Kings, hated of all wicked men, having all manner of evil ſayings and doings againſt them for the ſake of Chriſt, as he had foretold them it ſhould be. So cruelly were the Apoſtles themſelves uſed, that its ſuppoſed, that of the twelve (with *Paul* adjoyned) there was none but *John* that eſcaped their murderous hands, the reſt being all offered in Martyrdom for Chriſt; and to *John* himſelf they did their worſt, and baniſhed him when they could not kill him. Their ſucceſſors alſo ſucceeded them in their ſufferings. The common lot of Chriſtians was reproach, impriſonment, and cruel death: ſo that the Holy-Ghoſt doth warn them all to expect it, telling them that through many Tribulations they muſt enter into the Kingdom of heaven, and that all that will live godly in Chriſt Jeſus muſt ſuffer perſecution, and not think the fiery tryal ſtrange. Few of the Paſtors of the Church did then eſcape Martyrdom. So that of 30 Roman Biſhops ſucceſſively very few eſcaped this death. The like was the lot of other Paſtors, at *Hieruſalem*, *Alexandria*, *Carthage*, and the reſt of the world where Chriſtianity was ſet up.

That

That this was the doing of the malicious Serpent, appeareth evidently.

1. In that the worſt of men were their greateſt perſecutors: *Nero* led the way, and was moſt cruel; *Domitian* and moſt of the reſt were of his ſtrain; the beſt Emperors and people had the leaſt hand in it for the moſt part.

2. In that it was for the maintainig of Idolatry, that this cruelty was exerciſed, together with the ſuppreſſion of the Chriſtian Faith.

3. The ſavage and helliſh cruelty that they exerciſed, doth manifeſt it. It were endleſs to mention the multitudes that were torn in pieces by wild beaſts, hanged, burned, crucified, torn with pinchers, thruſt in with ſtakes from the fundament through the mouth, whipped to death, caſt down from the Rocks, beheaded, thruſt by hundreds in places where they were burnt together, drowned, hung up by the heels, roſted on ſpits and gridirons, preſt to death, prickt with nails and reeds to death, hanged by one hand, or by the middle till they dyed, men and women hanged naked by one foot till they dyed put by multitudes into the fiſh-ponds, and waters to be frozen to death, their skins flayed off alive, ſtoned to death, beaten with clubbs, and many the like torments. The Engliſh Reader that would ſee it in a narrower room, may read Mr. *Sam. Clarks Martyrologie.* Could any thing but helliſh unmerciful malice kindle and foment ſuch flames as theſe? Nay they hewed their own ſouldiers to death by multitudes that were Chriſtians, and ſpared not men of any degree.

4. It is yet more apparent that it was the Devil

 that

thus raged, becauſe they were his Agents that were the great inciters of the Emperours hereunto as well as his Intereſt that was the ground of the quarel. For not only *Apollonius Tyaneus*, that famous ſorcerer, but all the reſt of the Magicians or Witches, were the great upholders of Idolatry, and oppoſers of the Chriſtians, and cauſers of their ſufferings. And doubtleſs it was not God that ſet the Conjurers on work, but their own Maſter, by Gods permiſſion.

5. Moreover this perſecution doth more fully diſcover the enmity that Satan hath againſt Chriſt, in that it was the Chriſtians that were culled out to this cruel uſage, when others were honoured, or let alone. Indeed the Jews were hardly uſed (but not in that manner as the Chriſtians for their Religion) but the ground and manner was far different.

1. One main reaſon was, becauſe they ſo oft Rebelled againſt the Romans, which the Chriſtians did not.

2. And God hath ſubjected them to miſery for their Infidelity.

3. And yet a great cauſe was, becauſe they held ſo much of Gods truth as the Doctrine of the old Teſtament, and did oppoſe the Pagans multiplicity of Gods, and their Idolatry: For which the Devil doth owe them alſo a grudge.

But for all that taught or did any thing againſt Chriſt and his waies, or maintained any vanity and wickedneſs, they were not troubled. The Philoſophers might be of as many ſects as they pleaſed, and oppoſe one another as bitterly, and yet never be haled

haled to torments, unleſs any with *Socrates* would preſume to ſpeak againſt Idolatry, the worſhip of Devils; and then he alſo might feel it. Every Countrey might have Gods of their own, and as great variety as they would, and never be put to death or troubled for it. Only the Chriſtians are the men through all the world that muſt be hated and perſecuted. Nay it is very obſervable that though the Hereticks that went under the name of Chriſtians, were the occaſion of their reproaches, yet did they ſuffer them in their filthineſs, and fall upon the Orthodox Chriſtians. *Juſtin Martyr* in his ſecond Apologie tells them, that *Whatever theſe Hereticks be, it is moſt certain that they are not perſecuted, nor put to death for their opinions.* *Origen* againſt *Celſus* lib. 6. ſhewing that the *Simonians* were then quite worn out, for all they accounted Idolatry indifferent, and ſo avoided perſecution, ſaith further, *Immo nec ulla perſecutio contra Simonianos unquam exerta eſt; ſciebat enim malus damon doctrinæ Jeſu inſidiator, nihil periculi ſuis rebus imminere à Simonis diſcipulis*: that is, *Yea there was never any perſecution raiſed againſt the Simonians; For the evil ſpirit that plotted againſt Chriſts Doctrine, did know that there was no danger from* Simons *Diſciples likely to befall his Cauſe or affairs.* If an army invade a Countrey which are half Engliſh and half Spaniards, and ſhall cull out the Engliſh and put them to the ſword, and let the Spaniards alone, may not any man know that the General and Commanders of the Army are friends to the Spaniards, or ſpecial enemies to the Engliſh? So when all Idolators, Hereticks, and Impious perſons are befriended, and only Chriſtians and Profeſ-

ſors of Truth deſtroyed, may you not ſee that it is their grand enemy, and a friend to Idolatry and Hereſie that is the Author of it?

6. Moreover it is evidently from Satan, in that it is ſo propagated in the hearts and cruel actions of perſecutors from age to age. It is not only one age, nor one Emperour that hath taken this courſe; but as at firſt, ten ſucceſſively (with ſome breathing calms under the ſobereſt rulers) of the heathen Emperours; ſo afterwards when the Hereticks themſelves got in power, they were as bloody and cruel as the Pagans. Alſo it was not in one Countrey, or under one Princes Laws alone, but everywhere they found the ſame helliſh malice and its effects. And it was the Magicians that inſtigated them in other Countries too, above any other men. It was they that ſet *Sapores* King of *Perſia* on his cruel perſecution: and ſo in other places.

How cruelly did the *Arrian* Emperors *Conſtantius* and *Valens* uſe the Chriſtians? Fourſcore Miniſters that came to *Valens* to complain of the Chriſtians ſuffering, were burned together in a ſhip.

The *Vandal Arrians* under *Genſericus* and many of his barbarous ſucceſſors are yet more cruel, and put the true Chriſtians, eſpecially the Miniſters, to as exquiſite torments as the Pagans had done before them. Some were ſawed aſunder, ſome were made the food of ſwine, ſome anointed with hony and hung up for waſps to eate, ſome dragd by the heels naked through thorns and bryers and ſtony waies, with many the like torments.

And what the Chriſtians have ſuffered from the Turks

Turks and other Mahometans through all their Dominions, I think I need not recite.

And as you have heard what Satan hath done by Infidels, and Hereticks, which withdraw from the Church; So, thirdly, if he can but get any that call themſelves Chriſtians, and hold the fundamental Truths, to be falſe to their own profeſſion, and to engage themſelves in any worldly ambitious deſigns, or to entertain any corruptions in Doctrine, worſhip or government, how ordinarily doth he make uſe of theſe for the violent oppoſition and perſecution of the Truth and ſervants of Chriſt? Whoever be the Inſtrument, he careth not, ſo it be Chriſt and his Kingdom that is oppoſed: Yea he had rather do it by them that pretend to be his ſervants, then by any others; For then 1. he can make their very miſguided zeal an Inſtrument of his cruelty. 2. And he can make the world believe that all theſe being Chriſtians, their Religion is uncertain, and their natures as cruel as any others, when they ſo contend and perſecute each other. 3. And it gratifieth his malice more to turn the name, and profeſſion of Chriſtianity againſt Chriſt, and to fight againſt him under his own colours, then to do it by open adverſaries. 4. Beſides that ſuch venom and corruption in the bowels of the Church hath a greater tendency to its ruine, then the withdrawing of any parts from it can have.

And indeed it is but falſe friends and real enemies, ſuch as ſeem Chriſtians, but are not ſo indeed, nor were ever truly joyned unto Chriſt, whom Satan employeth in theſe works of cruelty (excepting what leſſer injuries may be done in a paſſion, as *Aſa* did.)

When

When Satan had by degrees ſeduced the Church of *Rome* to ſo many innovations and errors, and had got ſuch intereſt among them, and engaged them in ſuch an Ambitious Tyrannical enterprize, as to domineer over all the Chriſtian world, both Princes, Paſtors, and People, and to corrupt the doctrine and worſhip of Chriſt, upon this account he maketh them his Inſtruments for as cruel and bloody perſecutions of Chriſts Churches, and as malicious endeavours to hinder the light of the Goſpel, as ever were performed by Infidels, Mahometans or the filthyeſt Hereticks that ever I have read of. I ſhall give but a touch on this, becauſe it is ſo largely recorded, in *Foxes Acts and Monuments*, and Mr. *Clarkes Martyrologie* (beſides many more) which for all their rage againſt them, ſhall ſtand as records of their helliſh cruelty to all generations.

Their murders upon ſo many thouſands of the *Albigenſes* and *Waldenſes*, godly people of *France*, both there and in other Countries whether they fled, is beyond moſt of the Heathens perſecutions. Of many hundred thouſand perſons that were judged to be of the *Waldenſes* faith, againſt the Popes uſurpation and corruptions, they ſo ſlaughtred, and ſcattered them and conſumed them, that few of their ſocietyes were there left viſible. Their own Biſhops complained that they could not provide lime and ſtone to build priſons for them, nor defray the charge of their food: The world was even amazed at the cruelties which they exerciſed. Thouſands of men, women and infants they burnt together in Caves, forced them headlong from the rocks, burnt them at ſtakes, and many waies butchered them, and at laſt

laſt aſſaulted them by Armies, and forced them to defend themſelves againſt this Papal cruelty. They raiſed Armies againſt them out of many Nations, as againſt Infidels, to merit Paradiſe by their murders; and continued theſe wars for very many years; burning their towns, and driving the women with their children into the ſnowie mountains and caves to periſh, or inhumanly butchering them.

To recite the cruel ſlaughters that they made alſo in *Bohemia*, would be too long. The horrible murders that ſince then they have made in *France*, breaking faith with them, & killing them in the Churches when they were met to worſhip God; were it but that one Maſſacre at *Paris* and other Cities and Countries thereupon, it were enough to ſhew that it was the helliſh enemy of Chriſt and his Goſpel that led them on; and to tell all generations to come what Principles Hell and *Rome* are acted by, and how inſatiable their thirſt is for the blood of upright righteous men! It is generally ſuppoſed that they murthered at that one time ten thouſand perſons in *Paris*, and thirty thouſand within a few weeks in that and other places: and that even then when they pretended peace, and ſeemed to live in quietneſs, ſuddenly riſing in one night to this bloody execution.

Through the great mercy of God, we in *England* have taſted but little of their fury in compariſon of their ſufferings. Yet what daies we had in part of *Henry* the fifths raign, and *Henry* the eight, and eſpecially in Queen *Maries*, and how many were ſtiffled in Priſons, and burnt at ſtakes up and down the land in four or five years ſpace, Mr. *Fox* in his

Acts

Acts and Monuments hath acquainted you, and it is too neer us to be quite unknown or forgotten.

The Spaniſh Invaſion in 1588. was but a threatning. The Gunpowder-plot by which they would have blown up the heads of the Nation, Lords, Biſhops and Commons at once, in preparation to the reſt of the Tragedy, this was but a Romiſh ſquib to make ſport with. Such murders as were committed on *Henry* the third, and *Henry* the fourth, Kings of *France*, are but a Popiſh ſalutation. A breakfaſt they gave us in *Ireland* of the cruel blood-ſhed of ſo many thouſand, in a few daies, as hath brought by the enſuing revenging war ſuch a Dinner to the Actors as ſuch inhumane wretches might well expect.

It were endleſs to mention the blood that theſe Leaches have ſucked by the Devils appointment, in the *Netherlands*, *Germany*, *Italy*, *Spain* and other Countries. Were there no more to diſcover the Helliſh and Romiſh fury, but the Spaniſh Inquiſition only, it might for ever ſhame and confound the Agents and their principles: It were too long to relate all their ſubtile, deceitful examinations, tedious impriſonments in a dark, narrow, naſty hole, ſeparate one from another, where it is worſe then death for any to give them the leaſt relief, or let them ſpeak to one another, or hear from one another; and this perhaps for two or three years, if they dye not the while: and then they are tormented with the cruelleſt tortures that they can deviſe: Their bodies ſtript, ſtark-naked, in a remote dark Cellar, the Inquiſitors ſetting on ſeats appointed for the purpoſe, do

do direct the Tormentors, and intermix their examinations and reproaches; their hands are firſt tyed behind them, and cords tyed thereto, and weights at their feet, and ſo they are drawn up by a pulley to the top of a Gibbet, and let down again, and at laſt ſtrappado'd; when they are drawn to the height with greater weights at their feet, they are ſuddenly let fall almoſt to the ground, where the cord ſtops them, and puts all their limbs out of joynt: Beſides which they anoint ſome of their feet with oyl, and ſet them to a fire to ſcorch, and they lay them on their backs in a narrow trough, where a keen croſs barr under their backs doth hinder them from coming to the bottom, and there covering their faces with a fine cloth, they open their mouths and pour water from on high till they drive the cloth into their throats, and then pluck it out again. Their thighs and legs they bind with ſmall cords, and ſtrain them till they ſink into the fleſh. And in all this, they will not permit the modeſt Virgin, or graveſt Matron or Lady, to have the leaſt rag to hide their nakedneſs.

And all this is to force them to recant and confeſs others, even all that they have but talked with about matters of Religion, that ſo they may have more of the ſame employment. And when all is done, they array them in a coat all over painted with Devils and fire, and lead them forth before the people on a ſcaffold, with their tongues tyed with their devices, and ſo to a fire where they are burnt to death.

Theſe are the Generation that crept into our Armies and Cities, and Countrey in *England*, and provoke the deluded people to call for liberty of conſcience,

ſcience, that the Papiſts may have Liberty here, who deal thus mercifully with others, where they have full power.

By this time I hope, it is no hard matter to diſcern what a friend Satan is to Chriſt and his Kingdom, who will not by his good will let one godly Chriſtian eſcape his rage, but purſues them in all ages, in all countryes, with all ſorts of torments and cruelties, by all ſorts of enemies; and will not ſuffer ſo much as any propagation to be made of the Goſpel, any diſcovery of ſaving Truth, or oppoſition to darkneſs and wickedneſs, but he preſently raiſeth a war againſt it, and ſendeth forth his bloodhounds to fall upon the Inſtruments, and all that do befriend them.

Object. *Other men ſuffer in the World at the hands of others as well as Chriſtians.*

Anſw. I have ſaid alreadly that Satan is any enemy to all mankind; but as his malice is moſt againſt Chriſt and his Kingdom; ſo by what hath been ſaid it may appear, that he doth not ſo openly rage againſt any others. Though yet while he ſeems to favour and befriend them and uſe them as his ſervants, he doth indeed exerciſe more cruelty on them then he doth on the faithful in their ſharpeſt torments that he inflicteth on their bodies.

And indeed he is but preparing them for the everlaſting Torments, by making them here his ſlaughter-men, and drenching their ſouls in the guilt of blood; which alſo in this life doth ſometime overtake them, as was before noted of the Iriſh; who having murdered many hundred thouſands of their peaceable neighbors, in a manner exceeding all former perſecutions, I think, that ever were read of,

of, by Pagans, Turks, or former Papiſts, for helliſh cruelty, were at laſt by the revenging ſword of war, by Plague, and famine, the moſt of them ſwept off from the face of the earth. Concerning which, and the Spaniſh Inquiſition eſpecially, and other things here recited, I again wiſh you to peruſe Mr. *Clarks Martyrologie*, which I think a very uſeful book, for common people who have not learning, time or means, to read over thoſe many large volums in ſeveral languages which are there contracted; it being very neceſſary that they ſhould be acquainted with the combate that hath been maintained between Light and Darkneſs, the war that Satan hath managed againſt Chriſt, from the beginning to this day; and who have been Satans Inſtruments, and what their exploits: And I believe that thoſe who are tempted to Popery, will find in ſuch Hiſtory a competent Preſervative.

SECT.

SECT. X.

IF all this afford not sufficient evidence, let this also be added, to clear the rest, *That there is in the very Hearts or Natures of the servants of the Devil, of what place, degree or Nation soever, throughout the world, an inbred hatred and enmity to the Kingdom and true subjects of Jesus Christ.*

This is apparent in the whole course of their lives. Whereby it is manifest that it is not only the effect of mis-information and prejudice received from others, or of bare education, or difference of opinions, or the like, but the effect of those different Masters whom they serve, and Captains whom they fight under, and spirits which do actuate them, and principles and doctrines by which they are acted.

By these two waies is this enmity fully manifested

1. By the hatred which they have to Christs waies and servants.

2. By their resistance and reluctancy against his perswasions, and the difficulty of drawing men over to his waies.

1. For the first, it is evident that it is not only the Heathens, Hereticks or Papists, but every wicked man and servant of the Devil that hath an enmity in his heart to Christ and his waies. Though they are born

born with us in the same Country, of the same Ancestors; though they profess to believe the same Articles of faith, and be of the same Religion, yea though they will cry out against former persecutors, and honour the memory of the Martyrs that have suffered for Christ, and keep Holy-dayes for them, yet have they a general hatred to the waies and servants of Christ themselves. Nor can any Infidel say, that this is a quarrel among Christians themselves: and therefore no proof of Satans enmity to Christ. For 1. all know that multitudes will be of that Religion which the Prince is of, and take that side that saves themselves, and tendeth most to their worldly advantage. 2. And Christ taketh none for his servants indeed but those that are heartily so, and soundly believe his Gospel, and Hope for salvation, and Love him as their Redeemer, and God by him, and so live according to his Laws. These and these only are Christians indeed; Those that are of *Hobbs* his Religion, to be Christians because the Prince commandeth them so to be, as if Christ had no power to command them himself, nor the Father had laid any such command on men, and those that are seeming Christians they know not why, upon meer custom, and because it is in credit, professing to believe what they believe not indeeed, and calling that Gods word which they are resolved not to obey, Christ will not own those for his people. Whatever their title be, or whatever Religion they thus customarily profess, it is certain that they are the servants of the Devil who obey him, whose hearts are devoted, and lives employed to his service. The name of Christ may be easily entertained for worldly advantages,

the Chriſtian Doctrine, nature and converſation, all theſe men do unanimouſly abhorr : Only while the common Grace of Chriſt is preparing them, they may lie under Convictions, and have ſome good wiſhes and purpoſes for him, and by the reſtraint of that common grace they may be hindred from open rage and perſecution, and ſo they may by the proſperity of the godly. But when they are looſe, they ſhew what they are.

For all this we need not go to Hiſtory for our proof : we have had experience of it all our lives to this day. Even here among us, where Religion and Piety is in as much credit, and hath as much countenance, as moſt ever it had in the world, yet there is not a man that is diſcerned to fear God, and live after the Laws of Chriſt, but he is the ſcorn and by-word of the ungodly about him. So that in the beſt times, in one degree or other the Apoſtles words are verified, that all that will live godly in Chriſt Jeſus, ſhall ſuffer perſecution, 2 *Tim.* 3. 12. Mark that; he doth not ſay, *All that will ſay they are Chriſtians* ; but, *All that will Live godly in Chriſt Jeſus.* For theſe have the true Chriſtian nature, and obey him whom they do profeſs. Where is there a City, or Village, or family where the ſervants of Satan and Chriſt live together, but Chriſts ſervants are hated ? Yea no Relations or Intereſts will reconcile them. If the children obey Chriſt, they are oppoſed by their own parents : Husband and wife are at enmity on this account : Maſters hate their ſervants for ſerving that Chriſt whom they themſelves do call their Lord. Though they never hurt them or do them any wrong, yet wicked neighbours do hate the godly.

Yea

Yea though they live in greater love, and patience, and meekneſs, and innocency then any others, and though they are faithful to them, and do them all the good they can, yet are they hated by them.

And that this is the Devils quarrel, is yet more evident, in that the worſt of men, that have moſt of the Diabolical nature, and live after the will of the Devil, are the greateſt enemies to all true Chriſtians. If there be any Nation ſo unhappy as to have a ſenſual wicked Prince, he is preſently a perſecutor of all that live godly. If he have *Nero's* wicked heart, he will likely have *Nero's* bloody hands. What coveteous Extortioner or Oppreſſor, what Whoremonger, Drunkard, Swearer, Blaſphemer, Curſer, Railer, do you know almoſt, that is not a bitter enemy to godlineſs, and to the people that moſt diligently obey and worſhip Chriſt ?

And it is not only their perſons, but it is their doctrine and practiſes which they hate. That tenderneſs of conſcience, and carefulneſs to pleaſe God, and avoid all known ſin, that diligence in holy worſhip, reading Scriptures, praiſing God, praying to him, *&c.* which Chriſt commandeth, theſe are the things which their natures do abhor.

As the Papiſts in *Ireland*, ſome of them ſtampt the Engliſh Bible underfeet, and curſing it, ſaid, This is it that hath bred all the quarrels. So even among theſe that profeſs the ſame faith with us at home, it is the Goſpel, and the worſhip of God, and obedience to Chriſt that is the occaſion of all the quarrel. When the wars had let them looſe in *England*, multitudes found this to their ſorrow : when if a man

had but prayed or sung a Psalm in his family he was ready to be dragd out of his house as a Roundhead and Traytor: This is a known Truth up and down *England* in Garrisons and Villages. And before that, when the vulgar spirit of malignity was but a little let loose, by the Bishops persecutions of godly men, upon occasion of the Book of Dancing and sports on the Lords day, and of bowing to Altars, and such like, it did so commonly rage, that it was all over the Land a matter of common scorn and reproach for a man to pray in his family, or read Gods Word, or sing a Psalm: Nay if he would not come out and dance as they did, or look on as one of them, or would not go with them to the Ale-house, or would not swear in his common talk, he was the common by-word, as a precisian or Puritan. So that if we had no other proof of Satans Hostility to Christ, this one would put the question out of doubt: when through the whole Christian world the servants of Satan are haters of Christs servants, how neer to them soever they be, and are manifesting their malice on all occasions as far as they dare, when Kingdoms, Cities, Towns, Families are all daily embroyled in this dissention, and the witnesses of this war between Satan and Christ, I know not how we should any longer doubt, which side it is that Satan is on. If after all this malice and bloodshed men will yet think that he is on Christs side, let them tast of his fury that believe it not when they see it.

2. Moreover the enmity is apparent in the hearts of all Satans servants unto Christ, by the resistance that they make before they will be recovered, and by their obstinacy against all means that should perswade

swade them to turn to Christ. Though you shew them the cleerest reasons, and silence all their objections, and convince them that it is their own good and happiness that Christ would draw them to, yet will it not bring them over to his way. Though they profess to believe him to be the Son of God, and their Redeemer, and his Gospel to be true, and make it their Religion to be his servants by profession, yet will they not be so indeed. How many Sermons are lost upon them? how many plain Instructions, Exhortations and earnest perswasions lost? how much Patience, Mercy and other means in vain as to their recovery? What other Religion in the world are men so backward to, till Christ over power them, and change their hearts? What faithful Minister hath not had experience of this? what godly Christian hath not proved it? Certainly there is a hellish Power in men souls that bolts the door to keep out Christ, and strives to keep his old profession. O the multitude of subtile and fierce Temptations, by which the great Adversay keeps up his Kingdom! and what a stir there is before a soul is recovered from his power. Truly all faithful Ministers of the Gospel, who are Christs Ensigns, and are employed under him for the carrying on of his war, have so great experience of a Satanical opposition to their Message and labours, and to Christ himself, that I should think they need no other evidence of the enmity, for the repelling of any Temptation to the contrary. Oh the painful life that faithful Pastors are put to by the meer opposition of the Serpent to their labours? what work doth he make them? what work of theirs doth he marr? what studies,

and earneſt endeavours doth he fruſtrate; and cauſe them oft to lye down in ſorow and ſay, Who hath believed our Report, and to whom is the Arm of the Lord revealed? How oft doth he ſend them home with tears, for the ignorance, and ſenſuality, and obſtinacy of their people? and make thoſe our enemies for telling them ſaving truth, who are obliged by ſo many bonds to entertain it? Yea how many antient laborious Miniſters do ſee ſo little fruit of their labours, that even in old age and at death, they are almoſt ready to cry out in the grief of their hearts, We have laboured in vain, and ſpent our ſtrength for naught! Never can we ſpeak to a poor ſinner for his converſion, but Satan within him ſpeaks and pleads againſt us, and ordinarily ſhuts his ears and hardens his heart againſt all that we can ſay. Never do we ſtand up in publike to ſpeak to people for their converſion in the name of the Lord, but Satan ſtands up againſt us, and contradicteth us. When we think we have ſuch clear demonſtrations that no man can gainſay them, they are not convinced. When we ſpeak as plain as we are able, they underſtand us not, but we are to them as Barbarians. When we beſeech them in the name of Chriſt, they yield not. When we tell them, it is the Adverſary that diſſwadeth them, and make it appear that it is for their ruine, and that it is filth and dung that they ſell Chriſt and the hopes of ſalvation for: yet doth it not prevail to take them off from the waies that apparently lead to their deſtruction, nor to cauſe them to entertain the counſel of Chriſt. Many a time have I been ſo confident of the clearneſs of the cauſe, that I ſhould have made no queſtion of prevailing,

prevailing, at leaſt ſo far as to bring men to conſideration, and to the uſe of means for their further information, if it had not been the Power of Satan that did withſtand us. Such an evident folly and unreaſonableneſs is there in the waies of Satan and ſin, that one would think leſs ado might ſerve to perſwade men of reaſon from them unto Chriſt. It were ſtrange if Miniſters that live in this Warfare, and ſpend their time and ſtrength in it, and ſuffer ſo many knocks and hard uſages from the enemy, ſhould not be convinced, and throughly convinced, that ſuch a war there is, and that Satan is the reſolved enemy of Chriſt.

SECT. XI.

YET further, the Devils enmity against Christ is apparent in his contray precepts and peswasions. The waies that he would draw men to, are as contrary to Christs waies as darkness is to light, and death to life. Hence is the conflict that Preachers have with him in their Ministery, and all men in their hearts and lives, that will escape him. What truth of Christ, especially that is Practical, doth not Satan malign, and stir up men to contradict? What one holy duty doth Christ command, which Satan doth not unceasantly oppose, and seek to draw us from?

If you ask, How is this manifest, that Satan useth such endeavours? I answer, by the sense and constant observation of his Temptations with their effects. Consider these Temptations both as exercised on the wicked or on the godly, and the truth of the point will easily hence appear.

What a multitude of subtile devices hath he to hinder the conversion of a sinner to Christ? What prejudice, and false conceits doth he possess him with? How many several waies doth he take, sometimes by enticements and the pleasing baits of worldly glory, and the delights of the flesh; sometime by terrors, by threatnings, persecution or adversity! When he is foiled at one weapon, he presently betakes

takes himself to another: when he is beaten out of one hold, he hath another to retire to. How many sorts of baits hath he to cover his hook? Temptations of all sorts: fitted to mens age, their Callings, their Relations, their former actions, their bodily temperature and constitution, and the times they live in, and the persons they converse with? What have we to do with which he maketh not a snare? What mercy do we receive, what creature do we use, which he maketh not a temptation to us? What man that was ever recovered from his power, may not look back and remember the wiles and devices by which he was before detained? and the Devils industry to have kept him from Christ? and by what means he hindred his conversion so long? Certainly every soul that is recovered to Christ by the Gospel, is fetcht out of the very paws and mouth of the Lyon, and snatcht as a brand out of the fire, and fetcht as it were from the very suburbs of Hell. The Resistance is such, by such shifts and sollicitations, that it fully discovereth the Devil to be the Author.

And as for the godly that are recovered, because they are yet in the way, and not at the end, in the field, and not with the crown on their heads, it is Gods will that the enemy shall have leave to assault them while they are here. And in such a manner he doth it that they can discern that it is of him. They cannot set upon a work that is pleasing to Christ but the Tempter resisteth them When do they ever study or preach, or exhort but he resisteth them? when do they set upon the Reformation of any faults in themselves, in their families, in the neighborhood, or

in

in the Church, but Satan resisteth them? Christians, you have a singular advantage above all men to discern the malice of Satan against Christ, and so to be confirmed in the truth of your belief, and to repell all blasphemous Temptations to the contrary. How can you ever doubt whether Satan be against Christ, who live in the combate, and have fought under Christ against him so long, and felt so many of his sharp assaults, and received so many wounds and foils by him as you have done? Have recourse to your own experience; for it must needs be a great advantage. And especially note how the enmity is disclosed in these particulars following.

1. Do you not observe that the bent of Satans Temptation is against God, and the Lord Jesus Christ? How doth he perswade men to false unworthy thoughts of God? to think of him either as unholy, to encourage them to sin; or as cruel and unmerciful to take off their love from him, and drive them to despair! Yea where he hath opportunity he perswadeth them that there is no God. When men fall into melancholy (which it seems doth give some advantage to his Temptations) whether he were before Godly or ungodly, knowing or ignorant, it is ten to one but he is violently tempted, either to believe that there is no God, no Christ, no Scripture true, nor the soul immortal; or else to speak out some blasphemous words of God. Multitudes of persons have I spoke with in this case, that have been so terribly assaulted with these Temptations day and night that they could not rest. Though some of them scarce ever thought before of such matters, nor ever heard them from any other, and others of them never

ver doubted of them; yet now which way ever they go, and whatever they do, such thoughts come into their minds. Many have I known live in continual fear lest they should blaspheme God, and could hardly keep in the words; and wherever they were, they were still haunted with such sollicitations to blasphemy. They could not hear or pray, but they were urged to blaspheme. And some of them have been overcome, and have let out blasphemous words, and then the Tempter hath perswaded them that their sin was unpardonable. Such a miserable life have many under his continual malicious buffetings. And though there be something in the melancholy disease that may cause troubles and perplexities of mind; yet why it should still work thus against God, & Christ and Scripture, and that in almost all persons, and so violently, I cannot imagine, if the hellish enemy did not take advantage hereof for these Temptations.

2. Do you not find that the bent of all temptations is against the truth and waies of Christ, and those holy works that he calls you to? what are they but to draw you from Holyness to unholyness, from obedience to disobedience, from heavenliness to earthliness, from temperance to sensuality, and in a word from every vertue unto every vice, or at least to those where he hath most hopes to prevail? Do you not feel sometimes, if not very often, when you should be earnest with God in secret prayer, an unreasonable withdrawing and disturbance within you? It is a duty that costs you nothing, and subjecteth you to no losses or hazards in the world; and yet when you would draw so neer to God, do you not find

find that yon are drawn back; and though you have leiſure and liberty, yet the tempter will draw you to be unwilling, and all the while you are at it, is either taking down your affections, carrying off your thoughts, caſting in diſtempers, or urging you to be ſhort, make haſt, and give over before you have well begun; ſo that you may eaſily feel that there is a Devil that is againſt your communion with God, and envyeth him his worſhip, and would have you riſe and go away without the bleſſing. The like you may find in your meditations, if you do but ſet your ſelves purpoſely and ſeriouſly to meditate of Chriſt or the life to come, or any neceſſary ſubject, how doth the Tempter clog you, or take you off, or keep down your affections, ſo that you can hardly make any thing of your Meditations? If you endeavour by gracious conference or counſel to win others, or to edifie each other; how many diverſions and hindrances ſhall you meet with? whereas in vain talk, in folly and ſin, you may go on without ſuch reſiſtance. What ſin is there that you may not even feel Satan pleading for, and promoting or commending to your hearts? How often is he kindling the fire of luſt, and blowing at the coal of pride and ambition, and enticing you to an eſteem of the things of the world, or to venture upon ſome forbidden pleaſures, and to account them far greater pleaſures then they are? Truly, I feel that enmity to Chriſt his truth and waies in the daily ſollicitations or temptations of the Devil, either hindering good, or drawing to evil, that me thinks ſhou d do much to convince a very Infidel, if he di! feel the like, that certainly the Doctrine of Chriſt is true, and his ways are

are good, or elſe the ſerpent would not ſo oppoſe them. I find he is fighting againſt Chriſt and his Spirit in me, day and night! Whence can all that unreaſonable diſſwaſion and with-drawing from Chriſt and duty elſe proceed? I know the heart is bad, and may bring forth ſuch fruits without much tillage; but as the heart would not have been ſo *evil*, but for the *evil one* that deceived us: ſo as bad as it is, I can find that there is an inſtigater of it unto further evil then elſe it would of it ſelf commit, and that when it is let alone, it is not ſo prone to evil, nor ſo backward to good, as it is under ſuch temptations. He that hath ſuch a fight within him, and lives himſelf in the continual trouble and duty of a Souldier, and is fain ſtill to ſtand on his watch and guard, or elſe be overthrown, and feel the wounds, hath leſs reaſon then any man elſe in the world, to doubt whether Satan be an enemy to Chriſt, or whether it be not a good cauſe that hath ſo bad an enemy.

Thus I have manifeſted on Satans part, that he is at utmoſt enmity with Chriſt, and therefore could not be the cauſer of his Miracles, nor lend him his Power for the building of his Church, and ſo that the ſin againſt the Holy-Ghoſt, which the Phariſees were guilty of, was a moſt unreaſonable ſin, and a rejecting of their Phyſitian againſt ſo full a Teſtimony of God, that it was a righteous thing that they ſhould dye in their ſins.

SECT.

SECT. XII.

I Shall next proceed to shew you on Christs part, that he is as great an enemy to Satan, as Satan is to him; and by his Nature, Interest, Design and Works, to make it plain that he was so far from being beholden to him for his help, that it is Christ alone that must utterly confound him.

And 1. For the Nature of Christ, it is manifest to us by his Doctrine and his Works, that it was most Holy; seeing so Holy a Doctrine and life could not else have proceeded from it. He challenged his adversaries to convince him of sin, *John* 8. 46. but never man could do it. It was his good deeds that were charged upon him as his crimes; as that he healed on the Sabbath-day, that he was among sinners as a Physitian among the sick, that he called himself the Son of God, *&c.*

That he was Merciful, and a Lover of mankind, was as evident as Light is in the Sun: as we shall touch anon when we come to his Works. This was a nature perfectly contrary to the nature of Devils, who are unclean impure spirits, and haters of God and man. Satan was a roaring devouring Lyon; Christ was the Lamb of God. Satan rageth against those that hurt him not: Christ prayeth for his enemies: Satan would set all the world upon blood and revenge:

revenge: Christ bids them Forgive and love their enemies, and learn of him to be meek and lowly, and commandeth *Peter* to put up his sword.

2. And for his Interest, it is perfectly contrary to that of Satan. If God be dishonored, and man destroyed, and himself honoured, the Devil hath what he would have. If God be honoured, and man saved, and Satan shamed and confounded, Christ hath what he would have. Satans Kingdom consisteth in *sinfulness* and contentions, Divisions and Revenge, and in the ruine, and misery, and calamities of mankind: Christs Kingdom consisteth in righteousness towards God and man, in Peace with God and among our selves, and in Joy in the Holy-Ghost; *Rom.* 14. 17. *Jam.* 3. 16, 17.

3. So also was the design of Christ most perfectly contrary to the design of Satan. The design of Satan was to rob God of his due obedience and honour, and man of his Grace and Salvation, and to be mans Idol himself: The design of Christ is to glorifie his father, *John* 17. 4. and 13. 31, 32. to bring man to his due obedience, *Acts* 26. 18. to restore him to the Grace of God, and recover him to salvation, and to root out all Idolatry, and especially the worship of Devils from the world. I do but name these briefly, because it is his works wherein all these are manifested, and in the mention of those works we shall have occasion to review them.

SECT.

SECT. XIII.

WHen God had created man, it was his pleaſure that he ſhould perform to him a tryed obedience, and that he ſhould have life and death propounded to his choice, and his happineſs or miſery ſhould be in the hands of his own will, and that the Tempter ſhould have leave to aſſault him with his Temptations, ſeeing God had given him ſo many helps againſt them, as in reaſon ſhould have ſufficed to hold him to God, againſt the perſwaſions of the ſtrongeſt temptation; and ſeeing that obedience is little worth, which will be caſt off as ſoon as men are tempted to Diſobey. Upon this permiſſion the Tempter makes his onſet, and quickly deceiveth man, and wins the day. By this conqueſt he got a double power over man, the Lord in Judgement leaving him to be deluſively ruled and ruined by him, whom he had choſen before his Maker to Believe and Obey. Firſt he had got an intereſt in his mind and will, and ſo could rule him by his Temptations. Secondly he was made Gods Executioner, and ſo had a Power to Puniſh him. But mercy provided a remedy, and the Son of God interpoſed, and undertook the reſcue of the ſinner, and the preſervation of the world, and the recovery of Gods honour in the reparation of the injury, and to aſſume the nature of man to theſe ends;

ends; that ſo he might conquer Satan in the nature that was conquered, and might offer himſelf a ſacrifice for the Demonſtration of Juſtice in the ſame nature. The firſt Declaration of this undertaking was unto the Serpent himſelf, *Gen.* 3. 15. but doubtleſs in the ears of man to his comfort. Where note the firſt breaking out of the enmity. Satan had plaid the enemy to man, and deſerved to be taken by him as his enemy. The Promiſe to man is part of the Condemnation of the Serpent. That is mans Recovery and Life, which is his miſery and deſtruction. *I will put enmity between thee and the woman, and between thy ſeed and her ſeed: it ſhall bruiſe thy head, and thou ſhalt bruiſe his heel.* By the Serpent is meant both the Inſtrumental Serpent whom the Devil uſed (as no doubt *Evah* knew; it being not agreeable to the nature of Spirits to be of themſelves viſible, but to borrow corporal inſtruments and vizors when they will ſenſibly converſe with man) and alſo here is meant the Devil himſelf the Tempting Serpent. By the enmity is meant a very natural Antipathy or hatred of one another; which ſhall be born and bred in man and corporal Serpents, and continue in Satan; and is not only cauſed by extrinſecal means, informations or accidents; and which no Rhetorick can extirpate any more then nature can be extirpated by Arguments. This enmity is on mans part, 1. In the woman her ſelf: and 2. In her ſeed. A threefold ſeed ſhe was to have, and in their meaſure, it was to be in them all.

1. In her Natural ſeed as ſuch, there was a Natural enmity put from that day, to the Diabolical nature: As there was unto the terrene ſerpentine nature. So

that as a man abhorreth all the kind of Serpents, and either flyeth from them, or ſeeketh to kill them, ſo doth he now naturally abhorr the Devil, and would fly from him or hurt him if he could.

That this enmity is put into our whole nature, appears: 1. In that we all find it there Good and bad abhorr the Devil. Even they that ſerve him, yet abhorr him.

2. In that we find it true of the Inſtrumental terrene Serpent, that our whole natures have an enmity to their whole nature.

3. In that it is expreſly ſpoken of the ſeed of the woman without exception.

4. In that it is firſt ſpoken of the woman her ſelf in order before any of her ſeed: whence we may conclude: 1. That if it were by that ſentence put into her, then muſt it be in us. 2. And if firſt in her, then by her conveyed to us as her ſeed.

Yet is this no enmity to the wicked works that Satan tempteth to: for we are naturally his captives as to them: and that is by a voluntary captivity; But it is to the perſon and nature of the Devil himſelf, whom man now fears and abhorrs as his enemy and tormentor. And therefore it is ſaid, that we are all our lives time ſubject to bondage through the fears of that death whereof Satan is the Prince, *Heb.* 2 14

From hence it may appear, both that this enmity to the Diabolical nature, was not in man before the fall, and that ſinful man hath ſome advantage hereby for the reſiſting of Temptations, and the entertainment of thoſe means that tend to his eſcape.

The

The ſecond ſeed of the woman is the ſupernatural ſeed, Jeſus Chriſt; indeed the ſeed of the woman, though not of the man: In him there is an enmity anſwerable to his nature and office: A perfect enmity to the Satanical nature, as ſinful and murderous, and cruel to man: and an enmity of office and deſign.

The third ſeed is the Church Regenerate, who have as men a participation of the firſt enmity: and as Regenerate and United to Chriſt, a participation in their degree of the latter enmity, even ſuch as was in Chriſt himſelf, which is againſt the evil works of Satan, as well as againſt himſelf and his Penal executions and torments, which all men hate.

The perfect enmity then is in the perfect ſeed; who as he conveyeth to us his holy nature, doth proportionably convey to us an enmity to Satan, and his works: and as he actually employeth us as Souldiers in his Army to fight againſt Satan, ſo do we participate of the enmity of his deſign and office; but at ſuch a diſtance, as is the private ſouldier from the general: ſaving that his Miniſters and other ſubordinate officers, partake yet ſomewhat more of this enmity as to office and employment. For they are Standert-bearers and Leaders under Chriſt the General, in this warfare, and ſo are doubly engaged againſt Satan.

And as the Regenerate participate of both ſorts of enmity ſo the unregenerate; partake both of the enmity againſt Satan, and the enmity againſt Chriſt. For as they are naturally the ſeed of the woman, they have an enmity againſt the Diabolical nature or kind, and againſt them as Executioners of wrath

upon men: And as they are wicked, ſo they partake of the Diabolical Diſpoſition, and ſo are at enmity to the Holy Diſpoſition of Chriſt and his ſanctified ones. So that Chriſt muſt war againſt them when he warreth for them: *Againſt* their Reſiſtance, when *For* their Deliverance. For they are voluntary captives, and will joyn with the enemy, and fight againſt him that purſueth for their Recovery, before they will be brought back. Yet this they do; not as *For Satan*, (for they are perſonally at enmity with him, and ſo far as they can but ſee him in a temptation, they are the more fortified againſt it) but it is as *For themſelves*, even their carnal ſelves to whom they are fallen and addicted upon their fall from God. For the Deceiver ſtill blindeth them, and makes them believe that his waies are for their good.

Thus you ſee two Armies formed preſently upon mans fall. The Devil is General of one, even Beelzebub that is called the Prince of the Devils. His angels or companions in ſin are the firſt and chief part of his Army, who walk too and fro, compaſſing the earth, *Job* 1. 7. and 22. lying in wait to deceive and devoure. For as they were multitudes of evil Spirits that fell with the chief of them, ſo are they all of his Diſpoſition and Kingdom, and manage the ſame deſign againſt man. And wicked men are the other part of his Army. This Army is imployed to hold what Satan had got, and to hinder the reſcue and redemption of his captives, and to fight againſt Chriſt that hath undertaken the work, and againſt all thoſe eſpecially that are in any ſpecial way by Chriſt employed for the recovery of ſouls; and conſequently to make man twofold more miſerable,

ſerable, by rejecting of the Remedy.

The other Army is commanded by the bleſſed Son of God, who is therefore called, the Captain of our ſalvation: For the deſign of it is to fight with Satan, and reſcue and bring back his Captives unto God, and ſo to ſave them from the wrath to come. The ouldiers of this Army are both the Good Angels, and the Regenerate part of men. Whether the Angels were miniſtring ſpirits to *Adam* in Innocency, is more then I find made known in Scripture and therefore think it unſafe and imprudent to conclude either that they were, or they were not. But it is certain they were afterwards: And if they were ſo before, yet it is certain that it is a new office and task that they have now undertaken; even to help towards the reſcue and recovering of the Captives. If they do not now begin to be Angels or Meſſengers from God to man, or Miniſters for mans good, yet they now begin to be employed in this way of ſervice under Chriſt for their Reſtoration. They have all liſted themſelves now under the Lord Jeſus Chriſt, and are contented to be employed by him for the ſaving of ſinners. The Son muſt ſit on Gods right hand till he make his enemies his foot-ſtool; and the Angels are all his miniſtring Spirits ſent forth to miniſter for them who ſhall be Heirs of ſalvation, *Heb.* 1, 13, 14. Nor do they diſdain to ſtoop to this ſervice of Chriſt for loſt man. For though they are excellent Spirits, yet are they his ſervants *by whom God made the worlds, and whom he hath appointed Heir of all things, who being the brightneſs of his glory, and the expreſs Image of his perſon, and upholding all things by the word of his Power; when he had by himſelf*

purged our sins, he sate down on the right hand of the Majesty on high : being made so much better then the Angels, as he hath by Inheritance obtained a more excellent name then they, Heb. 1. 2, 3, 4.

Thus find we these Angels executing their office : sometime ministring to Christ himself in the flesh, *Matth.* 4. 11. Sometime searching into the mysterie of Redemption, 1 *Pet.* 1. 12. More then twelve Legions of them were ready to have rescued him from the hands of the Jews if he would have desired it, *Matth.* 26. 53. They subserved in the delivery of the Law to *Moses*, *Gal.* 3. 19. *Acts* 7. 53. They attended Christ into the world, revealing him to the Shepherds, and unanimously praising God at his birth, *Luke* 2. 9. 10, 11, 12, 13, 14. So far were they from disdaining their Incarnate Lord, or his service for lost sinners, that the heavenly Army (or host) do praise God for it, saying, Glory to God in the Highest, and on earth Peace good will towards men. And when in this warfare one captivated sinner is recovered, there is joy in heaven among these Angels, *Luke* 15. 7, 10. They are present with us in our Assemblies, which are the well-ordered Troops and Companies of this Army; and their presence we must regard, 1 *Cor.* 11. 10. They are witnesses of our good or ill behaviour, *Eccl.* 5. 6. 1 *Tim.* 5. 21. and therefore to be reverenced as the chief of our fellow-souldiers, or servants, but not worshipped, *Col.* 2. 18. *Rev.* 22. 8, 9. *See. how do it not: for I am thy fellow servant, and of thy brethren the Prophets, and of them which keep the sayings of this Book; worship God.*

You see then that the Angels are a chief part of the

the Army of Christ, and serve under him for the saving of sinners from the Devil. And therefore you find them contending with the Devil, though with the meekness of the Lamb saying, The Lord Rebuke thee, *Jude* 9. They convey the departing souls of the righteous unto Christ, *Luke* 16. 22. They encamp round about them that fear the Lord, and deliver them, *Psal.* 34. 7. even as they carryed *Lot* from the flames of *Sodom*, and could do nothing till he were come forth, *Gen.* 19. 15, 16, *&c.* And no wonder that they stoop to the help of man; for it is to the Angelical similitude or dignity that Christ doth advance us, and joyn us to them, by making us like them or equal to them, *Luke* 20. 36. We are now their particular charge (*Mat.* 18. 10. *Acts* 12. 15.) that we may be hereafter their companions. They help to the encrease, preservation and defence of the Church, *Acts* 10. 7, 22. and 11. 13. and 12. 11. *Dan.* 3. 28. and 6. 22. *Isa.* 63. 9. *Acts* 8. 26. When the whole Army are drawn forth in their glory, they are a principal part: You may take a view of all in *Heb.* 12. 22. *We are come to Mount Sion, unto the City of the living God, the Heavenly Jerusalem, and to an innumerable company of Angels: to the General Assembly and Church of the first born, which are written in heaven, and to God the Judge of all, and to the Spirits of just men made perfect: And to Jesus the Mediator of the New-Covenant, and to the blood of sprinkling*, &c. And in the Head of this Army will Christ appear at the end of the world, when he hath won the field, and comes in triumph, to confound his conquered enemies, and to be glorified in his Redeemed delivered Saints, 2 *Thes.* 1. 5, 6, 7, 8, 9. 10.

that they who have now past through this warfare *in Patient enduring tribulations and persecution, may in that righteous Judgement of God, be counted worthy of the Kingdom of God for which they suffered: It being the righteous thing which God will then do to recompence Tribulation to them that trouble us, and to us that are troubled Rest with the Saints, when the Lord Jesus shall be revealed from heaven with his mighty Angels, in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his Power, when he shall come to be glorified in his Saints, and to be admired in all them that believe in that day.*

And as the Angels are one part of this Army, so are the Saints another, who must fight for themselves under Christs conduct, of whom we shall have occasion to say more anon.

Thus you see the Redeemers Army molded, and of what members it is composed. We should next observe their progress and exploits. But lest you mistake in the matter of their success, by mistaking the design and nature of the fight and conquest, mark well these things following, by the way, before we go further.

1. That it pleased God in his Sentence of sinful man, to lay on him unavoidably certain temporal calamities, and to enable the Serpent to bruise his heel. So that we must eat our bread in the sweat of our brows; and the earth must be cursed for our sakes, and we must return to dust from whence we came, as to our flesh.

2. And

2. And therefore it is none of the Redeemers undertaking to prevent these sufferings and death.

3. But his work is to save us from our sins, *Mat.* 1. 21. and from the wrath to come, 1 *Thes.* 1. 10. and to reconcile us to God, 1 *Cor.* 5. 19, 20. and justifie, sanctifie, and glorifie us, *Rom.* 8. 30. 1 *Cor.* 6. 11. And to sanctifie our present sufferings to these ends, *Rom.* 28. 18. and to moderate their sufferings in order thereunto, *Heb.* 12.

4. And the way of our conquest is not alway nor principally in a visible prosperity and worldly greatness and Dominion: but ordinarily by Patience and Contentedness in our sufferings: It being grace and the prosperity of the soul that we fight for, it must be done by that way that hath the true and certain tendency to these ends, and not by carnal pleasure and prosperity, which are ordinarily our greatest adversaries. In patience we must possess our souls, if we would secure them against the storms of Satan, *Luke* 21. 19. It was this way that Christ himself did conquer, who is the Author and Finisher of our Faith, who for the joy that was set before him endured the Cross, despising the shame, and is set down at the right hand of the Throne of God. And we must consider him that endured such contradiction of sinners against himself, least we be wearied and faint in our minds, *Heb.* 12. 2, 3. We must follow him bearing our Cross, if we will conquer: For we have need of patience, besides doing Gods will in actual obedience, that we may inherit the promised Crown, *Heb.* 10. 36. It is not by conquering Kingdoms, and becoming Masters of other mens possessions;

ſions; but by taking joyfully the ſpoiling of our own goods, knowing in our ſelves that we have in heaven a better and an enduring ſubſtance, *Heb.* 10. 34. when for his name ſake we are killed all the day long, and counted as ſheep to the ſlaughter, when we ſuffer tribulation, diſtreſs, perſecution, famine, nakedneſs, ſword; in all theſe things we are Conquerors and ſuper-Conquerors, through the Captain of our ſalvation that hath led us this way, *Rom.* 8. 35, 36. For as this our Captain was himſelf made perfect by ſuffering (not in his nature and holyneſs, for that was before perfect, but in his military work, and actual Obedience, and Righteouſneſs therein conſiſting, and his Aptitude to be the Leader and Deliverer of others) and this for the bringing of many ſons to glory, *Heb.* 2. 10. ſo will he have us follow him in the way that he hath trod, and through many tribulations to enter into his Kingdom; and to ſuffer with him, that we may reign with him, *Rom.* 8. 17. and in this way he will not be aſhamed to call us his fellow-ſouldiers or brethren, *Heb.* 2. 11, 12, 13. Thus muſt we in our ſelves be made partakers of the ſufferings of Chriſt, that when his glory ſhall be revealed, we alſo may be glad (as triumphing victors) with exceeding joy: And if thus we are reproached for Chriſt, we are happy; for the Spirit of God and of glory reſteth on us, 1 *Pet.* 4. 14, 15, 16. Bleſſed therefore is he that thus endureth temptation: for when he is tryed he ſhall receive the Crown of life, which the Lord hath promiſed to them that love him, *Jam.* 1. 12. Here is the Patience and faith, and victory of the Saints.

I know the carnal heart will be ready to ſay, *If this*

this be your victory, I deſire none of it: any one may ſo conquer, as to be trodden down and ruined. Whereto I anſwer, The power and victory of Chriſt is ſtill manifeſt, in theſe particulars following.

1. In that it is not in the power of the Tempter to conquer the Graces of the Saints, nor to ſeparate them from the Love of God in Chriſt, *Rom.* 8. 38, 39. which he had rather do, if he could, then to trample upon their bodies, or keep them in poverty or trouble for a time. He can be content to let you have dignities and honours, ſo he could but rob you of the dignity of Saints, and caſt out the Image of God again from your ſouls. He can let you enjoy the pleaſures of ſin for a ſeaſon, that thereby he might deprive you of the celeſtial pleaſures. He will let young men rejoyce, and their hearts cheer them in the daies of their youth, and walk in the waies of their own heart, and the light of their eyes, if they will but forget that for all theſe things they muſt come to Judgement, *Eccl.* 11. 9. He judgeth not himſelf as he perſwadeth blind Infidels to Judge, that its better to win the world then to ſave our ſouls. He would let you have the Kingdoms and Glory of the world, if it were in his power; ſo you would but give him the worſhip due to God, *Math.* 4. 9. Our victory therefore lyeth in maintaining our innocency and not obeying his wicked ſeducements: And this may be as well and better done, in adverſity then in proſperity. Adverſity therefore is no ſign that Satan is the Conqueror.

2. Moreover, the buſineſs of Satan is to keep men from God. If Chriſt therefore do bring men neerer to God by Adverſity, he conquereth the Tempter that

that would keep them from him. But it is clear by experience that the ſouls of the faithful are kept cloſer to God in ſuffering times, then in proſperity. They are then more ſenſible of the vanity and emptineſs of all worldly things, and weaned from them, and do fly to God with more earneſt deſires, and more ſenſible of the folly of ſinning, then at other times. And ſure the ſoul is moſt victorious againſt Satan, that is neereſt God, and hath moſt of his Love, whatever befall the body in the mean time.

3. If an increaſe of all graces appear on the ſoul in time of affliction, then is it not very hard to an opened eye, to ſee Chriſts victory in the afflictions of his people. For that which makes a man Better, is the Beſt condition, in the Judgement of *Seneca* himſelf, and of reaſon. But grace uſeth to increaſe in affliction, therefore we may well account it our victory.

4. If God be moſt honoured by his people in adverſity, when they ſuffer for his cauſe; then we may well ſee that even in our ſufferings Chriſt may be conquering. For it is Gods diſhonour that the Tempter doth endeavour. But its certain that God is uſually more honoured at ſuch times, when his graces are exerciſed in the eye of the world, and when his ſervants confeſs him in the midſt of perſecution. How hath Chriſt been more honoured on earth then by the Martyrdom of his followers, and their confeſſing him in the midſt of cruelleſt torments?

5. If Satan be moſt confounded, diſhonored and diſappointed in the ſufferings of the faithful, then may they well be ſaid to Conquer in their ſufferings.

But

But it is certain by all experience, that Satan hath been never ſo confounded, ſhamed and diſappointed, as when his cruelty and wickedneſs is moſt manifeſtly diſcovered, and his way thereby the more abhorred, and yet the righteous the more confirmed. The Hiſtories of Heatheniſh and Popiſh perſecution, that are upon Record for the view of Poſterity, will give a greater wound to the cauſe of Satan in their hands, then ever it had been like to have received by our proſperity. How many thouſand among our ſelves have been confirmed in an hatred of Popery, by the French Maſſacre, the Spaniſh Inquiſition, the cruelty in Queen *Maries* daies, the Gun-powder plot, the Iriſh Butcheries, *&c.* that have known little of the Arguments that are uſed by either ſide in diſputation?

6. If Chriſts Kingdom thrive by his peoples ſufferings, he may well be ſaid to conquer by them. But that his Kingdom hath thriven by our ſufferings, alwaies in Purity, frequently in numbers of his true Diſciples, the experience of all ſuffering ages can bear witneſs.

You ſee now that here are two Armies in the field of this world, one under Chriſt and the other under Satan; and what are their ſeveral Intereſts and Deſigns; and what it is to conquer, and by what means Chriſt and his ſouldiers overcome, and how you may judge rightly of the iſſue of the fight, who hath the better, and who the worſe.

SECT.

SECT. XIV.

WE shall next a little consider of the History of Christs conflicts with Satan, and the success, and shew you by how many waies he hath fully discovered to us, that he is the chief enemy of Hell. And I will for brevity overpass all the History of the Old Testament, and begin at the new.

1. Before he came in the flesh, the Angels are sent from heaven to acquaint men that he came on this very business and to this end, to conquer Satan and rescue his captives and save his people. *Math.* 1.21. *Thou shalt call his name Jesus, for he shall save his people from their sins, Luke* 1. 30. to 34, 35. *Luke* 1.68. to 80.

2. Before he was born himself, *John Baptist* is sent into the world as his fore-runner; and before Christ doth solemnly set upon his great work, *John* must be sent to prepare his way. He is sent to bid Satan defiance, and to proclaim and begin the hotter part of the war, being *filled with the Holy-Ghost even from the womb, to turn many of the children of Israel unto God: to go before Christ in the Spirit and power of* Elias, *to turn the hearts of the Fathers to the children, and the disobedient to the wisdom of the just, to make ready a people prepared for the Lord, Luke* 1. 15, 16, 17. to give knowledge of *salvation* to his people

people for the Remission of their sins, through the tender mercy of God to give light to them that sit in darkness and the shaddow of death, *Luke* 1.77, 78. For it was his office to be the voice crying in the wilderness, saying, *Prepare ye the way of the Lord*, and to bid them *Repent, for the Kingdom of God is at hand*, and to tell them of the promised salvation which was raised up, *that we might be saved from our enemies, and from the hands of all that hate us, that we being delivered from the hands of our enemies, might serve him without fear in holiness and righteousness before him all the daies of our life*, Luke 1. 70. to 76. This man hath the honour to initiate Christ into the solemn entrance upon his military work by his Baptism, which had the same general nature with our Baptism, but not the same in special. It was not to convey to him the Remission of sin, as it is to us, for he had none: nor was it to engage him to himself, as we are engaged to him: But it was to engage him solemnly in the same military work, against sin and Satan; as the General may glory in wearing the same colours which he gives his souldiers, to signifie that they are of a party, and go all on one and the same design; only one as General, and the rest as common souldiers. Though we be not to do the same works against Satan in all things as Christ, yet are we to fight against him in our ranks and places, as Christ did in his. He is entred as General and King by his Baptism, and we as souldiers and subjects by ours.

At this his Baptismal engagement and taking the field, *John* gives him his testimony, *Behold the Lamb of God that taketh away the sins of the world.* And the

the Father giveth him his Testimony by a voice from heaven: *This is my beloved Son in whom I am well pleased, Math.* 3. 17. *Luke* 3. 22 And the Holy-Ghost beareth witness in descending on him in the form of a Dove, *Luke* 3. 22. Thus you see Christ take the field in his own personal engagement.

3. Being thus engaged himself, he is immediately set upon personally by the Tempter, being led into the wilderness by the Spirit, and purposely submitting himself hereunto. The reason of this conflict I told you before. As the first *Adam* being assaulted quickly after his entrance into *Paradise*, and the Institution of the Sacramental Trees, was overcome by the Tempter; so must the second *Adam* overcome the Tempter, and that in a like conflict hand to hand, presently after his Baptism. Satan must loose his prisoners in the way he got them; and Christ must do what *Adam* could not. The victory must be got by the Publike person in our nature, before it be got by each man individually in his own person: For so was it lost. Here was the first great overthrow of the Adversary. Here was the Serpents head broak as he is the Tempter, as on the Cross it was afterwards broaken as he is Tormentor (as is said before) And as *Adam* lost the day, before he had any off-spring, so Christ wins it in his own person, before he doth solemnly begin to preach the Gospel, or calleth any of his Disciples (as far as I can find in the Text.)

That this was a solemn combat, and a considerable part of Christs work, appears by the solemn preparation, and management. For though Christs fasting 40. daies in the wilderness, was a preparation to all

all his after performance, as well as this one, yet more immediately for this as a special part of it.

It was not meerly a fantasm as some have imagined, that Christ was thus assaulted and used; and yet it seems to be *in the Spirit*, though real, as *Paul* was taken up into the heavens; how far in the body, or out of the body, I think we cannot judge.

Nor should it be matter of offence to any, that Satan should have so much power of Christ, as to carry him as is there expreſt; Seeing it was but in order to the Temptation, and by Christs own submission and consent; and did but prepare for the greater conquest and the enemy departed as overcome, at his command. This was the issue of this leading Conflict, between the two Generals hand to hand.

4. When Christ had thus conquered Satan himself, he presently inviteth men to take his colours, and goeth about preaching the Gospel himself, saying, *The time is fulfilled, and the Kingdom of God is at hand; Repent and Believe the Gospel*, Mark 1. 14, 15. His first call is to sinners to relinquish the Deceiver, and come out of their captivity. For what is *Repenting* but forsaking sin and Satan, and returning unto God? *Luke* tels us his Text that he Preacht on once at *Nazareth*, *Luke* 4. 16, 18. which shews us his design: *The Spirit of the Lord is upon me, because he hath anointed me to Preach the Gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the Captives, and recovering of sight to the blind, to set at Liberty them that are bruised, to preach the acceptable year of the Lord.* This is his next as-

 sault

ſault of Satan, by his own perſonal preaching.

5. The next thing he doth is to chooſe his twelve Apoſtles, and conſtitute them Commanders of his Army under him; with whom alſo he joyneth 70. Diſciples; and to theſe he gives commiſſion to make an onſet upon Satan, and exerciſe the Power of his Word and Spirit; Theſe go forth, and caſt out Devils, and work wonders, and come home as young ſouldiers encouraged by this firſt ſucceſs, and Triumphing that the Devils were ſubject to them.

6. The whole courſe of Chriſts life, was perfectly contrary to the will of Satan, and perfectly conformed to his Fathers will. A life of perfect innocency is a life of victory over the Tempter. He never yielded to his wicked deſires, ſo much as in one ſinful thought, or word, or deed: being holy, harmleſs, undefiled, ſeparate from ſinners, like unto us in our troubles, but not in our ſins, *Heb.* 4. 15. By all this alſo he ſet us a pattern that we ſhould imitate him as neer as we could, and reſiſt and conquer as he had done. If a life of perfect unblamable innocency, and perfectly devoted to God, be not a full proof that Chriſt was an enemy to Satan, then light is not contrary to darkneſs.

7. The whole work of his life towards others was contrary to Satan, and was nothing elſe but a deſtroying of his Kingdom. We read not of any thing elſe that he did on earth.

1. Whereas Satan is an enemy to the honour of God, what did Chriſt elſe but ſeek his Fathers glory and do his will, in the ſaving of men? He rectifieth our miſ-apprehenſions of his nature: he tels us of his

his ſpirituality, his greatneſs, his goodneſs, his holyneſs, his righteouſneſs, *John* 17. 11, 25, 26. 4. 6. *Luke* 11. 2. *Matth.* 5. 45, 48. and giveth him the glory of his Attributes and Works. He giveth men the moſt perfect Inſtructions for Gods worſhip, and taketh them off all ſelf-invented and falſe waies, *Matth.* 5. and 6. throughout: and *Matth.* 15. 3, 4, 8 9.

2. Whereas it is the Devils work to draw men to ſin, and keep them from God, it was Chriſts work to go up and down to Preach the Doctrine of life, and to tell them the neceſſity of Repentance, and offer them Grace if they would accept it and return. So that he accounted it his meat and drink to ſeek the ſalvation of a poor *Samaritan* woman, *John* 4. 32. and therein to do his Fathers will. He was ſo oft with ſinners as a Phyſitian for their cure, that the Phariſees reproacht him for being their companion, becauſe he diſliked their proud ſeparation, and practiſed on the contrary the courſe of compaſſion for their recovery and reſtauration.

3. It is the Devils work to do all the hurt that he may, even to mens bodies as well as ſouls. It was Chriſts courſe to do good, and only good. Of all his Miracles that he wrought, there was never any wrought in malice and revenge. He uſed not the Divine Power to blind, or lame, or kill any men: no not his worſt enemies when he could eaſily do it, and juſtly might have done it. But he goeth up and down doing good, *Acts* 10. 38. giving ſight to the blind, limbs to the lame, health to the ſick, and life to the dead. He feeds the hungry, and hath compaſſion on them that are ready to faint. What is the whole

Hiſtory of his life, but a Catalogue of Good Works? When men reject his Goſpel, he will not take them at the worſt, but rebukes his Diſciples that would have called for fire from heaven upon them, and tels them, They know not what Spirit they were of: that is, in this deſire: they conſidered not how unlike it was to his Spirit, or his Deſign and buſineſs in the world, who came not to deſtroy mens lives, but to ſave them, *Luke* 9. 55, 56.

8. Chriſts enmity to Satan appeareth in this, that he openly profeſſeth to take him for his chiefeſt foe, and ſendeth him a defyance and telleth him that he will maintain his Kingdom in deſpight of all his policy and power. Mark well that ſpeech to *Peter*, Matth. 16. 18. *I ſay unto thee, that thou art* Peter, *and upon this Rock will I build my Church, and the Gates of Hell ſhall not prevail againſt it.* Whether it be *Peters* Confeſſion, or *Peter* himſelf that is here called the Rock, is no great matter, as to the Popiſh Intereſt. For the ſame promiſe that is here made to *Peter* upon this perſonal occaſion, is elſwhere made to the reſt of the Apoſtles. The Church is built on the foundation of the Apoſtles and Prophets, Jeſus Chriſt himſelf being the head Corner-ſtone, *Eph.* 2. 20. ſo that its more then *Peter* that are the foundation, that is, the Principal living witneſſes of Chriſts life, death and reſurrection, and the principal Inſtruments of the Propagation of his Kingdom.

The Church of Chriſt ſeemed not ſo great nor did any thing viſible to the world, then Promiſe ſo great an increaſe of it, as might give occaſion of ſuch a prediction: But here you may ſee cloſely laid together theſe obſervable things.

1. That

1. That it was Chriſts purpoſe and deſign to gather him a Church.

2. That the Apoſtles, who at that time did not ſo much as underſtand the Doctrine of Chriſts Death, Reſurrection or Aſcenſion, which afterwards became fundamental Articles of faith, muſt yet be the Inſtrumental foundation of the Church, and theſe weak men muſt become the invincible Rock.

3. That it was the Gates, that is, the Powers of Hell that would be the oppugners of this Church, and Chriſt expecteth their moſt malicious and furious aſſault.

4. That yet theſe helliſh Powers ſhould not prevail; but though they ſhould aſſault and ſtorm this Church and Rock, yet ſhould they not take it, or overcome.

5. That he lets them know this before hand by way of defiance.

6. And that even when he knew that he muſt ſhortly be put to death, having firſt ſuffered many things of the Prieſts and Elders of the Jews, as in the next following words he tels his Diſciples: where *Peter*, this Rock, is yet ſo far from being fitted for ſo great matters as Chriſt ſpeaks of, that he takes him aſide and rebukes him, and ſaith, *Be it far from thee*, q. d. God forbid that this ſhould befall thee: favour thy ſelf.

7. By all which it is evident that Chriſt foreknew the things to come, and how his Church ſhould be gathered, proſper, and preſerved againſt all the malicious rage of Hell.

9. Chriſts enmity to Satan is alſo evident in the enmity that he manifeſted to all that tended to the

Intereſt of Satan, and furthering of his Kingdom: What did ever offend him, but that which pleaſed the Devil? what did he condemn but that which the Devil deſired and promoted? Nay when any advice was given him that tended to the furtherance of the Kingdom of darkneſs, though it were for his own bodily eaſe or ſafety, yet did he abhor it. Take that notable example, *Math.* 16. 22. When *Peter* had made a faithful confeſsion of Chriſt, and received that great commendation and promiſe from Chriſt thereupon, *Thou art* Peter, *and upon this Rock will I build my Church, and the Gates of Hell ſhall not prevail againſt it*: Yet preſently when Chriſt begins to tell them of his ſufferings at *Jeruſalem*, *Peter* in a carnal miſ-guided love, takes Chriſt and Rebuketh him, and ſaith, *Far be it from thee Lord, This ſhall not be unto thee*; q. d. God forbid that any ſuch evil ſhould befall thee; favour thy ſelf: do not wilfully caſt away thy ſelf. One would think that Chriſt ſhould have taken *Peters* loving advice in good part, it being but to perſwade him to ſave his own life. But Chriſt knew that if he ſhould not conquer Satan on the croſs, the world muſt periſh; and there was no recovering us out of our miſery, and therefore that this counſel of *Peter* did tend to the greateſt advantage of the Devils Kingdom, that could be imagined: The thanks therefore that he gives him is but this; He looks angrily about him, and ſaith, *Get thee behind me Satan: thou art an offence unto me; for thou ſavoureſt not the things that be of God, but the things of man.* Here is a ſtrange change of ſpeech, to that man, that he had but a little before ſo commended and honoured: He was the

the Rock even now, and now he is Satan! It was ſome foul change in *Peter*, ſome great evil that could procure this. Where do you read Chriſt ever ſpeaking with ſo great ſeverity, except once or twice to the obſtinate Phariſees that blaſphemed the Holy-Ghoſt? When his Diſciples were rejected, and would have had fire from Heaven to revenge the quarrel, he doth but rebuke them: when he was on the Croſs in his ſufferings, he prayeth his Father to forgive the Murderers: ſo far was he from this ſeverity meerly for himſelf, eſpecially when it was but for his bodily Intereſt: But here when the advice ſeemeth *For* him, how ſevere is he with *Peter*! He gives him the Devils name *Satan*, becauſe he did the Devils work, and pleaded his cauſe, as if he had been an Adverſary to mans Redemption: The indignation was on this account, that *Peter* befriended the enemies deſign, and ſo proved a Satan, and a Tempter unto Chriſt; and therefore he tells him that he was an offence to him, as favouring more of the things of man then of God: and bids him, Get behind him, or get out of his ſight; A word, one would think enough to have broke the heart of *Peter*; The very ſame word which he uſeth to the Devil, when his Temptation came to be intolerably impudent and blaſphemous, *Luke* 4. 18. *Get the behind me Satan.* How clear a demonſtration is here of the unreconcileable enmity of Chriſt to the Devil, and his Intereſt? Before he ſhewed it in the conquering of his own immediate Temptations; and here he ſheweth it by repelling a Temptation from one of his own Apoſtles, whom Satan had prevailed with to be his Inſtrument.

10. But the great, the full, the admirable diſcovery of the enmity of Chriſt to the Kingdom of Satan, was this; That he thought not his whole humiliation from firſt to laſt too much, for the overthrowing of it: nor too dear a price for the Redemption of his Captives.

He condeſcended firſt in his Incarnation to aſſume our nature, the moſt aſtoniſhing condeſcenſion that ever the world knew; That he, *Who being in the form of God, thought it not robbery to be equal with God; did make himſelf of no reputation, and took upon him the form of a ſervant, and was made in the likeneſs of men, and being found in faſhion as a man, he humbled himſelf, and became obedient unto death, even the death of the Croſs*, Phil. 2. 5,6,7,8,9.

All his life was a wonderful condeſcenſion; to walk among men in humane nature, and converſe with ſinners, and be deſpiſed, reproached, and abuſed by his own creatures, and to ſubmit to humane frailties (except ſin) even as great Princes when they will command their Armies, will ſometime ſubmit to the hard condition and offices of ſouldiers; ſo did Chriſt in his military ſtate.

Yea all his bloody ſweats and ſcorns of ſinners, his crown of thorns, his croſs, his death, his grave, do all teſtifie the enmity he bore to the Kingdom of the Devil, that would endure and ſtoop to all this to expugn it, and to undermine him. He openly proclaims his end in all this, *Heb.* 2. 14. *That he might deſtroy through death, him that had the Power of death, that is, the Devil: and deliver them who through fear of death, were all their life time ſubject to bondage.* He tels the world what enemy he was oppoſing

oppoſing on the croſs, and that his work was but to Redeem us from that enemy, *Eph.* 1. 7. and 2. 14, 15, 16, 17. That we might have Redemption through his blood, even the Remiſſion of ſins, and breaking down the partition wall, and aboliſhing in his fleſh the enmity, to make in himſelf of twain one new man, ſo making peace; and that he might reconcile both unto God, in one body by the croſs, having ſlain the enmity thereby, *Col.* 1. 14, 20, 21. and 2. 14, 15. *For it pleaſed the Father that in him ſhould all fullneſs dwell: and having made peace through the blood of his Croſs, by him to reconcile all things to himſelf.* Who *blotting out the hand-writing of Ordinances that was againſt us, which was contrary to us, took it out of the way, nailing it to his croſs; and having ſpoiled Principalities and Powers, he made a ſhew of them openly, triumphing over them in it.* They were fooliſh men that crucified Chriſt: but he overlooks them, and takes notice of the enemy that he came thither to conteſt with: and makes his Croſs a means of victory, and place of triumph, even over thoſe Powers that fain would have overcome him.

And as Chriſt hath done thus much againſt Satan on the croſs, ſo we ſhall next ſee what he hath done againſt him ſince, in his Doctrine, and by it, on the hearts of men, and openly in the world: And firſt in his Word.

11. It is one of Chriſts principal works by his Doctrine, to make the Devil more odious to the ſons of men, and to bring them into a fuller knowledge of his miſchievous diſpoſition and deſigns, that ſo they may avoid him, and more valiantly reſiſt him. To which end he firſt gives them to know his nature

by his names, and calleth him by all thoſe names that may make him hateful to man, or awaken them to the war which he cals them into againſt him. And certainly this is ſo contrary to Satans Intereſt, that none but the foes of Reaſon can imagine that Satan was the Author of it, or did lend Chriſt his Power to atteſt it by Miracles.

By all theſe names of diſgrace do we find the Devil named in the Goſpel.

1. He is called frequently *Satan*, an Adverſary; to let us know that it is he againſt whom we are liſted under Chriſt, *Math.* 4. 10. 1 *Pet.* 5. 8.

2. He is called, ἐχθρὸς, the enemy, *Math.* 13. 28, 39. The name by which we denote thoſe whom we oppoſe, and that hate us.

3. He is oft called διάβολος, becauſe he is a calumniator, or falſe Accuſer; and he who by accuſing us, would have God to condemn us.

4. He is called ὁ Πονηρὸς, the evil one, or the wicked one, *Math.* 13. 19. which is the hateſulleſt title in the world, as ſignifying him to be both the firſt in evil for time, and the deepeſt in evil for degree, as being the very worſt of all creatures, and alſo the Father or cauſe of evil to others by his temptations.

5. He is called ὁ Πειράζων the Tempter, *Mat.* 4. 3. to acquaint who it is that would draw us from God and happineſs, and how he would do it.

6. He and his companions are caled Πνεύματα ἀκάθαρτα, unclean ſpirits oft; as being of a filthy diſpoſition, and the cauſe of mens uncleanneſs, and contrary to the holy ſanctifying ſpirit of Chriſt, whoſe office is to Purifie our hearts, and cleanſe us from our ſins.

7. He

7. He is called, The ſtrong man armed, keeping his houſe and goods in peace, till Chriſt come and bind him, and caſt him out, *Mat.* 12. 29.

8. He is called the Serpent, and the old Serpent, *Rev.* 12. 9. 14. both to let us know his ſubtilty, and his enmity, and venemous hurting power, and to remember us of the miſchief he did us by his firſt deceiving us.

9. He is called the Dragon, the great red Dragon, yea all theſe four names, or five are given him together, *Rev.* 12. 9. The great Dragon, that old Serpent called the Devil and Satan, which deceiveth the whole world.

10. He is called *A roaring Lyon, ſeeking whom he may devour*, 1 *Pet.* 5. 8. Yea all theſe three titles are given him together, The Devil, our Adverſary, and as a roaring Lyon, *&c.*

11. He is called A Murderer from the beginning, *John* 8. 44. to tell us what he hath done to us, what he is doing, and would do, and what he would have men do to themſelves and to others, both ſoul and body.

12. They are called The Angels that kept not their firſt eſtate; *Jude* 6. to let us know their Apoſtacy.

13. He is called *Belial*, 2 *Cor.* 6. 15. as being the head of all thoſe Rebels and Out laws that have caſt off the yoke of ſubjection unto God.

14. Of the name *Beelzebub* we have ſpoke before.

15. He is called *The Prince of this world*, *John* 12. 21. as being the leader of worldly men who rebell againſt God.

16. He

16. He is called, The God of this world, because these worldly Rebels make him their God, and he would be honoured and obeyed as God, 2 *Cor.* 4. 5.

17. He is called, *The Prince of the Powers of the ayr*, *Eph.* 2. 2. to shew that he hath a Kingdom or Army of evil spirits, against whom Christ and his Army must wage war.

18. He is called, *The Ruler of the world*, *Eph.* 6. 12. because Rebels are ruled by him against God.

19. He is called, *The Father of murderous wicked men*, *John* 8. 44. to shew that all wickedness had its rise from him.

20. He is called, *Rev.* 9. 11. by 3. names, The Angel of the bottomless pit, as being destinated there to be miserable, and to be the companion of those whom he can draw thither with him. Also *Abaddon*, which signifieth a Destruction, and mischief, as being the very Plague and ruine of mankind: A name perfectly contrary to the name of Jesus Christ, the Anointed Saviour, who is Anointed to the office of saving men from this Destruction. Also he is there called *Apollyon*, the Destroyer, to the same purpose, as delighting in our destruction, and making it his very business. Many other names are given the Devil in the New Testament, and in the old, which I will not stand to recite: By all which Christ endeavoureth to make Satan odious, and men jealous of him, and watchful against him, and fully manifesteth his enmity to him.

12. The Lord Jesus doth not only by names, but by Assertions lay upon Satan the odium and blame of all the evil that hath been done in the world, as the

the original of it: and heaps upon him so much disgrace by the opening of his vileness, as never was done by any other: never was Satan so stigmatized, and reproached, and laid naked, as in the Gospel; so that among all Christians the name of the Devil is the most odious accursed name that is imaginable, and intimateth a perfect irreconcilable enmity to them, and in them to him: when among the Pagans it was a name of less dishonour, and they made less difference between good spirits and evil, and called both *Daimon's* by the same name; and manifested no such enmity to them (Though *some*, God had planted in nature, ever since the fall.)

The first sin that ever was in the world, Christ chargeth upon Satan as the Deciever. He publisheth his own sin, as *not abiding in the truth*, and *falling from his first estate*, John 8. 44. *Jude* 6. and saith that there is no truth in him, *John* 8. 44. He telleth us that it was he *that deceived Eve*, 2 *Cor.* 11. 3. and that he is *a murderer from the beginning*. All the resistance that his Gospel hath in the world, and all the sins that yet are committed, he proclaimeth Satan to be the cause of by his temptations. He chargeth him with *sowing tares* of heresie and profaness in his field, *Mat.* 13. 39. and as doing this as his enemy. He tels us that it is the *Devil* that taketh away the seed that was sown, that men receive not the Word of Life, *Luke* 8. 12. He calleth wicked men the children of the Devil, *John* 8. 44. 1 *John* 3. 10. He tels us that all that commit sin are of the Devil (so far as they are sinners; and if sin prevail, Satan prevails) and tels us how the two families may be known asunder, 1 *John* 3. 8, 9, 10. In this the children

of

of God are manifest, and the children of the Devil: whosoever doth not righteousness is not of God, neither he that loveth not his brother. He is said *to sin from the beginning*, and to be *that wicked one*, and *Cain* who killed his brother to be of that wicked one, 1 *John* 3.8, 12. When *Paul* a Leader in Christs Army doth charge one of Satans champions, *Elimas* the Witch, *Act.* 13. 10. he doth it so as to charge his General through him: *O full of all subtilty and mischief! thou child of the Devil, thou Enemy of all Righteousness; wilt thou not cease to pervert the right waies of the Lord!* When *Judas* was disposed to betray him, Christ telleth us the reason, the Devil put it into his heart, and entred into him, *John* 13. 2, 27. And before saith of him, *John* 6. 70. that he was a Devil, as being on his side, and to do his work. Do but mark the Scripture expressions, and you will see through all a constant war carryed on between Christ and Satan; and an hostility in all Christs words and actions to Satan and his Kingdom. It was *Satan* that filled the heart of *Ananias* to lye to the Holy Ghost, *Act.* 5. 3. The man of sin and Son of perdition is the servant of Satan, and *his coming is after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish*, 2 *Thes.* 2. 8, 9, 10. This is one of Satans chief Commanders, and therefore an Anti-Christ. All those fugitives that forsake their colours, and turn from Christ, do *turn aside after Satan*, 1 *Tim.* 5. 15. When Christ casheireth any, and turneth them out of his Church, and delivereth them to destruction, he is said to *Deliver them*

them to Satan; 1 Cor. 5. 5. 1 Tim. 1. 20. When *Paul* was hindred from coming to the *Thessalonians*, once and again he saith it was Satan that hindred him, 1 *Thes.* 2. 18. And when the Churches of *Smyrna* were to be persecuted, it is said that *the Devil shall cast some of them into prison*, *Rev.* 2. 10. The Congregations and company of Hereticks and ungodly men, who are the Churches enemies, he calleth *the Synagogues of Satan*, *Rev.* 2. 9. and 3. 9. For they are those societies by whom Satans work is done, and those Assemblies in which he is served publikely, as by the Witches in their assemblies he is more secretly.

Yea when Rulers of Nations are drawn into sin and misery, it is by the malice of this common enemy. It was he that *stood up against Israel*, *and provoked* David *to number Israel*, 1 *Chron.* 21. 1. It was he that *was a lying Spirit in the mouth of* Ahabs *Prophets*, 1 *King.* 22. 22. And when Judgement is to be executed, especially on the people of God, it is he that is commonly permitted to be the Executioner; For God will imploy his creatures according to their own natures and offices; When he will burn, it shall be usually with fire; when he will drown, it shall be with water; and so when he will destroy, he will send a destroying Angel, whose nature doth more encline him to destroy; When the Israelites murmur, he sendeth evil Angels among them, and they are destroyed of the Destroyer, 1 *Cor.* 10. 10. *Psal.* 78. 49. These are the dogs that God sendeth to drive home his sheep.

The Idols also of the Heathen and Idolaters are called *Devils*, as being Gods greatest enemies, and

to

to which he beareth the greatest hatred, *Lev.* 17. 7. *Deut.* 32. 17. *They sacrifice to Devils, and not to God, to new Gods, newly come up whom their Fathers feared not,* 2 *Chro.* 11. 15. When *Jeroboam* had made him Priests of the meanest of the people for his Calves, and had expelled the Priests of the Lord, it is said that *he made him Priests for the high places, and for the* Devils, *and for the Calves that he made* And *Psal.* 106. 33. *they are said to sacrifice their sons and daughters to Devils.* These things are spoken to the Reproach of Devils, by the Spirit of Christ in his Prophets before his coming, conform to which are his own and his Apostles speeches since.

By all this Christs enmity to Satan is most evident, he having done and said so much to his disgrace, and making his name odious to all his Disciples, that thereby he may fortifie them against his temptations, and encourage them to the war to which he calleth them.

13. Moreover to testifie this enmity yet further, Christ listeth all his servants in their Baptism, of purpose to fight under him against Satan and his Kingdom. So that it is Essential to a Disciple of Christ to be a souldier against the Devil. How full an evidence is this to shame all Blasphemous suggestions, as if Christ were on Satans side, and borrowed his power? No wonder if the Devil would have men renounce their Baptism; for it is the very entrance into an engagement to fight under Christ against him to the death. This the Church hath used generally to express in Baptism; and therein to require that the Baptized do renounce the Devil, with the world and the flesh, his Instruments and Agents. So that so

so many Baptizings as there are in the world, so many solemn engagements are there to oppose the Devil, and so many abrenunciations of him.

14. And the Laws that Christ Jesus giveth his people, do yet more fully discover this enmity, and put all perfectly out of doubt. For 1. He commandeth them in general to resist the Devil, and do all that they can against him, *Jam.* 4. 7. Not to give place to the devil, *Eph.* 4. 27. but to stand against his wiles, *Eph.* 6. 11. And he pronounceth such open hostility, that if his followers will not abstain from all wilful correspondency with Satan, they shall be no servants of his: he will have them defie him, and hate all his waies and not to have familiarity with any of his open known servants: They must cast such out from among them, and not so much as eat with them, nor receive them into their houses, or bid them God speed, lest by so doing they be partakers of their evil deeds: They must rebuke a Brother if he do that which is pleasing to Satan, and withdraw from him, if he do not hear and amend, that he may be to us as a Heathen or a Publican, 1 *Cor.* 5. 10, 11, 7. 2 *John* 10, 11. 2 *Thes.* 3. 6, 14. *Mat.* 18. 15. 16, 17. and he is to be delivered to Satan (in some cases) as is aforesaid. And lest any should think they may play on both sides, Christ assureth them of the contrary, that they cannot serve him unless they will set themselves against the Devil and his works; for there is no possibility of reconciliation or Communion, 1 *Cor.* 10. 20, 21, 22. *The things which the Gentiles sacrifice, they sacrifice to Devils, and not to God: and I would not that ye should have fellowship with Devils. Ye cannot drink the cup of the Lord, and the cup of Devils:*

ye cannot be partakers of the Lords Table, and of the Table of Devils. Do we provoke the Lord to jealousie? are we stronger then he? And *2 Cor.* 6.-14, *&c.* we must not joyn in marriage with the known servants of the Devil, because of this enmity and necessary distance. *Be ye not unequally yoaked with unbelievers. For what fellowship hath righteousness with unrighteousness? and what Communion hath Light with Darkness? and what Concord hath Christ with* Belial? *or what part hath he that believeth with an Infidel? and what agreement hath the Temple of God with Idols? For ye are the Temple of the living God; as God hath said; I will dwell in them, and walk in them, and I will be their God, and they shall be my people: Wherefore, come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.*

This is the Discipline of Christs Army, and this is one of his Laws of war, that no man shall have familiarity or converse with the enemy upon pain of his displeasure.

More particularly: The Laws of Christ are most expressly contrary to the will and interest of the Devil. It would be too long a task particularly to survey them, though it is our best and most cogent evidence of the point in hand. The devils work is to rob God of his glory, and of the hearts and service of the sons of men; Christs Laws do enjoyn us to Love God with all our heart, and soul, and might. It is the Devils employment to go up and down, and compass the earth to draw men from honouring God, and even to draw them to curse him to his face, *Job*

Job 1. 6, 7. and 2. 2, 3, 4, 5, 6. and 1. 8, 9. The Lord Jesus condemneth all blasphemers and despisers of God, and commandeth us the greatest reverence to his Majesty. He will neither permit us to take his name in vain, or swear rashly by it: nor yet to swear by any creature, that we give not away his glory to another. He will not have us worship so much as an Angel, much less the souls of men, and much less stocks, and stones, and images, or Sun, or Moon, or Stars, and least of all, the Devils; Whereas it is Satans Design to draw the world to worship the creature instead of the Creator, and change the Truth of God into a Lye, and the glory of the incorruptible God into an Image made like corruptible man, and birds, and beasts, and creeping things, *Rom.* 1. 23, 25. Satan would draw men to routs, and ryots, and profane Assemblies, and keep them from the Assemblies where God is truly worshipped. Christ hath appointed the first day of every week to this end, that in the solemn Assemblies we might learn our duty, and send up our requests to Heaven, and give God the Homage of Praise which we owe him (in our measure) Satan is an enemy to all good order and Government, and humane society. Christ commandeth us Order, and Obedience, and telleth us that God is not a God of Confusion. Satan is the Prince of malice, hatred, contention and Divisions. Christ is the Prince of peace, and love, and unity, and concord, and strictly chargeth his souldiers to maintain these among themselves, and to avoid all mutinies and schisms; and tels them that this is the second Commandment like to the first, that we love our neighbour as our selves, and

that this is his New Commandment, that we love one another, and that in ſo doing we ſhall be known to All men to be his Diſciples, and ſhall pleaſe him, and be like to God, who is Love. Yea he commandeth us to love our enemies, bleſs them that curſe us, and pray for them that hurt and perſecute us, if ever we will be the children of our heavenly Father, and ſo his true Diſciples. How perfectly contrary is all this to Satan, his diſpoſition, and will, and way, who delighteth in blood, deſolation and miſery, and is alway putting his ſervants to ſeek revenge, and kindling thoughts of malice, cenſoriouſneſs and bitterneſs in their breſts?

The Devil tempteth men to do hurt to one another, and to murder. Chriſt condemneth thoſe that ſhall but be raſhly angry with their Brother, or call him fool, or uſe any ſuch railing and reproachful words. Satan is a ſpirit of uncleanneſs, and a Tempter to uncleanneſs and filthy luſts. Chriſt condemneth as much as an unruly eye, even looking on a woman to luſt after her. Satan is a Robber and a Tempter of others to ſtealing and robbery. Chriſt condemneth the coveting of that which is anothers, and the very deſiring to be rich, 1 *Tim.*6.9. *Prov.* 23. 4. and 28. 20, 22. In a word, there is nothing in all the world more perfectly contrary to the will of Satan, then is the Law of Chriſt; What ever his wicked nature doth deſire, or commend, or endeavour after, it is here diſcommended and ſtrictly forbidden.

Yea further note, the exceeding enmity appeareth in the exceeding ſtrictneſs of theſe Laws of Chriſt; He will not allow us ſo much as to ſpeak one word

word that is pleaſing to the Devil, nor to think one evil thought. Though he will pardon our Infirmities of his grace, yet will he not allow the leaſt; yea he makes us know that without the ſacrifice of his blood, the leaſt could not be pardoned.

See here by the way; a moſt full Teſtimony for Chriſt out of the mouthes of his very enemies. Do not they reproach his Laws for being ſo preciſe and ſtrict, and taking them ſo much off from their ſinful pleaſures? Here then is a witneſs that Chriſt is no friend to ſin, or the ſpirit of iniquity that tempteth men to ſin. Of thoſe that I have known turn Infidels, ſome of them have done it on this account, becauſe while they profeſſed themſelves the ſervants of Chriſt, they were ſo reſtrained and hampered by his ſtrict and rigid Laws, that it was a wearineſs to them (not having renewed ſuitable diſpoſitions) and they could endure it no longer; but as ſoon as the vain Reaſonings of ſome Apoſtates againſt Chriſt, had let looſe their infidelity, and opened them a gap, they quickly ran out. Would you have Chriſt ſhew yet more enmity to Satan and his Kingdom in his laws? Sure thoſe that already ſo much grudge at the ſtrictneſs of them, would not.

15. If all this be not enough, let the ſanction of theſe Laws be called in for a witneſs, whether Chriſt be at ſufficient enmity with the Devil. I have already told you of the penalty of Church-cenſures, and delivering up to Satan: Beſides which he himſelf will chaſtiſe his children when they offend, and make them ſmart if they will be medling with ſin. He commandeth Parents, Maſters, Rulers, and all in authority to correct evil Doers. And if they will

not Repent and Reform, he will Judge them to everlasting misery, and by his Laws hath made Hell to be their portion. So that they who will serve the Devil here, shall be sent as cursed into everlasting fire prepared for the Devil and his Angels, and live with him that ruled them. Would you yet wish a higher discovery of Christs enmity to the devil?

More particularly he condemneth especially all Idolatry, and worshipping of devils: and approveth of Gods Law, that saith, *Thou shalt not suffer a Witch to live*. And yet could the blasphemous Pharisees take him to be one himself? Is it like a friend of Satans Kingdom, to put to death all his Confederates here, and to denounce everlasting torments against them hereafter?

16. If this yet suffice not, consider Christs threatnings against the Devils themselves: As he proclaimeth their present misery, as you have heard, so doth he threaten their future misery. He maketh us know that they are Apostate Angels accursed from God; and that they have *left their first habitations, and are reserved in everlasting chains under darkness, unto the Judgement of the great day*, *Jude* 6. He telleth us, *God spared not the Angels when they had sinned, but cast them down to Hell, and delivered them into chains of darkness to be reserved unto Judgement*, 2 *Pet.* 2. 4. Yea, he lets the Devils know to their terror, that though they now tempt, and vex, and grieve the Saints, who are Christs followers, yet shall these Saints Judge them, 1 *Cor.* 6. 3. Yea *the God of peace shall bruise Satan under our very feet*, *Rom.* 16. 20. As he promised, so will he perform it, that, though the Serpent bruise our heel, yet shall our heel bruise the

the Serpents head. How can the Devil, who is the Prince of the Sons of Pride endure to be thus reproached, and vilified, and threatned and triumpht over, if he knew how to help it? Sure he that doth threaten everlastingly to torment him, is none of his friends or Confederates.

17. The very business of Christ by his Spirit, Word, Ministry, Mercies and Judgements, is to overthrow Satans Kingdom, and bring men out of his service and captivity. What is Christs work that he is still driving on in the world? Is it not the converting and confirming of souls? And what is that, but to deliver them from the Devil, and bring them home again to God? What else doth he require Renovation for? Why else doth he send his Spirit to Renew us? This is the work that he sendeth all his Messengers on, to beseech men to be reconciled to God, and forsake the Devil that drew them to forsake him. Every soul that Christ converteth, is translated from the Kingdom, and delivered from the power of darkness, and brought into the Kingdom of the Lord Jesus, *Col.* 1. 13 And to this end he telleth his Ministers that he sendeth them *to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive remission of sins, and an inheritance among them that are sanctified by faith in Christ*, Acts 26. 18. *That We may save our selves and them that hear us*, 1 Tim. 4. 16. *In meekness instructing those that oppose themselves, if God peradventure will give them repentance to the acknowledging of the truth, and that they may recover themselves out of the snare of the Devil, who are taken Captive by him at his will*, 2 Tim 2. 25. 26.

Men that are not wilfully blind, may ſee here what relation Chriſt ſtandeth in to Satan, even as the General of the field commanding all that Army that is againſt him, and ſeeking the reſcue of his Captives from his hands.

18. Conſider further what a notable combate there is between Chriſt and Satan, for the reſcue of every ſinner that is recovered. It is not done eaſily, nor by an arm of fleſh. Satan is the ſtrong man armed: the heart of every unconverted ſinner is his Garriſon: His armor and ordnance, and fortifications are temptations, deceit, prejudice, paſſion, ſenſual rage, and carnal Intereſts, and worldly allurements: By theſe he keepeth his Garriſon in peace, till Chriſt come and beſiege him: and then, what a ſtorm is made! what trouble, and fear is the ſoul brought into! Chriſt planteth againſt it the Ordnance of his Word, he diſchargeth the terrible threatnings of his wrath, and tels the ſinner he muſt change his Maſter, or burn in Hell; there is no remedy: it muſt be one of theſe two. He fitteth his Miniſters, who are to make this battery, with a holy skill for his work, and giveth them his Spirit, which is (as the Gun-powder in our battering-pieces) the chiefeſt cauſe of all the execution; ſo that as they fight againſt principalities and powers, and ſpiritual wickedneſſes in high places, *Eph.* 6.12. ſo are they furniſhed with ſpiritual ordnance for that end: I ſpeak not my own thoughts, but the word of Chriſt, 2 *Cor* 10, 3, 4, 5, 6. *Though we walk in the fleſh, yet do we not war after the fleſh: For the weapons of our warfare are not carnal, but mighty through God to the pulling down of ſtrong holds, caſting down imaginations,*

tions, and every high thing that exalteth it ſelf againſt the knowledge of God, and bringing into Captivity every thought to the obedience of Chriſt: and having in a readineſs to revenge all diſobedience. You ſee here the battery raiſed, and the ordnance mounted and doing Execution. Converted ſouls have felt all this: Upon this battery the Jailor came trembling in to *Paul & Silas. Act.* 16. begging for quarter, & asking what he ſhould do to be ſaved? Upon this battery 3000. yielded at once, *Acts* 2. and being ſhot to the heart (with a healing bullet) they alſo cry for quarter, and offer to yield themſelves to mercy, crying out to *Peter* and the reſt of the Apoſtles, *Men and brethren, what ſhall we do?* One of theſe did light on *Saul* a Perſecutor by the high way, and ſtruck him down, and made him alſo yield to mercy, and Cry, *Lord, what wouldſt thou have me to do? Act.* 9. Many 1000. did the Apoſtles by theſe Engins bring to ſubmiſſion in the narrow compaſs of *Juaea* in a very ſhort ſpace. When men ſtand out long, Chriſt ſendeth to them ſome Miniſters to parl with them, and offer them mercy, that they may know it is not an enemy to them but to Satan, that doth make the aſſault, and to acquaint them his intentions are all for their good: and uſually it is one that hath found the like mercy himſelf, and endured ſuch a battery as they now do endure that *Knowing the terrors (and the goodneſs and mercy) of the Lord, he may perſwade men,* 2 *Cor.* 5.11. And if Chriſt reſolve to win that ſoul, he will not withdraw the ſiege, till he have battered to the ground their former prejudice, and levelled their high imaginations, and taken down their impenitent obſtinacy, and diſmounted all their carnal

carnal Reasonings, and brought the thoughts into a Captivity to Christ, and bound the strong enemy and cast him out. But usually the conflict is sharp first, or long, or both. Many strivings and troubles doth the soul first endure, Christ haling it one way, and the Devil another way, so that the man is almost torn in pieces. Sometimes he would Repent, and Return and then he is off again; the enemy will not so let him go, but pleasures, profits, and carnal company are all brought out to bring him back: Then he would sit down and be quiet in his sins, but Christ will not let him alone, but battereth his heart again, till at last he forceth him to yield, and by the power of Love, assisted with holy fear, constraineth him to judge, that if Christ dyed for all, then were all dead, and that he dyed for all, that they which live, should not henceforth live unto themselves, but unto him that dyed for them and rose again, 2 *Cor.* 5. 14, 15.

I do most seriously profess, that if I had but this one Argument to prove the enmity of the Lord Jesus against the Devil and his Kingdom, even the experience of the great conflicts in the work of a true Conversion, I should think it enough to confute all the Cavils of Infidels, and all the Blasphemers in the world. Can a soul, that hath felt how Christ assaulted Satan, and expelled him, by what means he did it, and what it cost, be ever perswaded more to question his holy sin hating Nature and Design?

19. Yet further, to manifest this enmity to the utmost, the Lord Jesus doth possess all his sanctified true Disciples with such a spirit of enmity to Satan and

and his waies, and so contrary to him, as they never had before, and as none else but they in the world do possess: He giveth them a spirit which maketh them new creatures, and turneth their very hearts from the works of darkness, and maketh them hate the Tempter and his Temptations; A spirit which washeth, sanctifieth, and purifieth them, and maketh them ashamed of that which was their glorying, *Rom.* 6. 21. 1 *Cor.* 6. 11. A spirit which warreth in them against Satan and the flesh, and is contrary to it, *Gal.* 5. 17. *Ezek.* 11. 19. and 36. 26. They that walk in this spirit do not fulfill the lusts of the flesh, *Gal.* 5. 16. By this spirit, he that rose from the dead, doth quicken them that were dead in trespasses and sins, and walked therein in time past, according to the course of this world, according to the Prince of the power of the air, the spirit that now worketh in the children of disobedience; among whom they also had their conversation in time past, fulfilling the desires of the flesh, and of the mind, and were by nature the children of wrath, even as others. *Eph.* 2. 1, 2, 3. Where this spirit of the Lord is, there is freedom from Satans bonds, 2 *Cor.* 3. 17. This spirit makes men like to God, and therefore must needs make them unlike the Devil: For it makes us Holy as he is Holy, and perfect in some sort, as our heavenly father is perfect, *Math.* 5. 48. and he that is joyned to the Lord is one spirit, 1 *Cor.* 6. 11, 17. It is a spirit of holyness and life, *Rom.* 1. 4. and 8. 2 10. given us on purpose for the mortifying of the flesh, *Rom.* 8. 13. and to make us fervent in serving the Lord, *Rom.* 12. 11. And if any man have not this spirit, he is indeed none of Christs, *Rom.* 8. 9. Nor

will

will he own any worker of iniquity, *Math.*7.23. For by one spirit we are all Baptized into his one body, and are all made to drink into one spirit, 1 *Cor.* 12. 13. This spirit doth the second *Adam*, who for us was made a quickning spirit (1 *Cor.*15.44.) bestow upon all his members, to cast out all the Interest of Satan, and make them a Habitation of God, *Eph.* 2. 22. How strong soever the Prince of darkness is, and how weak soever we are in our selves, yet he of whom the whole family in heaven and earth is named, doth grant us according to the riches of his glory to be strengthned with might by this his spirit in the inner man, that Christ may dwell in our hearts by faith (where Satan dwelt before by infidelity) and we may be rooted and grounded in Love, *Eph.*3. 15, 16, 17. The evil spirit that is in men, lusteth after envy, *Jam.* 4. 5. but this spirit doth cause us to abound in love, and by it we are taught of God to love one another. Of all other, this is one of the fullest evidences of the Holyness of Christ, that he hath possessed his people with such a spirit of holiness; and the fullest Evidence of his hostility with the Devil, when he possesseth his people with a new nature, in some sort divine, so exceeding contrary to the Satanical nature: So that it sets their hearts against him and his waies, and awakeneth them to a vigilancy against his deceits, and maketh all their new desires and endeavours to be nothing but an Opposition of him and his Kingdom. If you know not whether Christ were a friend to Satan, or befriended by him, open your eyes, deluded Infidels, and see what is the business that he hath set his Disciples on, and what is the drift of the lives of his truest followers

lowers through the world. What do they but hate the Devil and his waies, pray against him, speak against him, withdraw his followers disgrace his service, pull down his Kingdom with all their diligence? I challenge the vilest Infidel on earth to shew me that society of men, that are so unlike the Devil, and so averse to him and his service, as the true servants of Christ are: Again, I challenge them to shew me such a society.

20. And as the Saints *Contrariety* to Satan, so the constant *conflicts* which by the workings of the Holy-Ghost they feel against him in themselves, is a full evidence of Christs enmity to him. What true Believer doth not perceive a continual war between Christ and Satan in his own soul? Christ is working his heart to God, and Satan is drawing him downwards to the creature: Christ is lifting him heavenward, and Satan clogs him, and draws him to the earth. Christ would possess him with right thoughts of God and his waies, and the life to come; and Satan would blind him, and possess him with delusions and false conceits. Christ would bring us to a contempt of this world in comparison of a better: Satan would be still setting us upon Ambitious Covetous rising designs, and have us lay up our Treasure on earth. Christ is still working us to meekness, humility and self-denyal: Satan is fermenting our hearts with Pride, self-esteem, and self-seeking. Christ is still working us to Unity, Love and Peace, to forgive wrongs, and calm and moderate all our passions, and to love our enemies, and study to do all the good that we can: Satan is still sowing the seeds of Division, and hatred, and contention, and revenge;

revenge; breaking in pieces Churches, Commonwealths, families, and relations, raising tumultuous passions in mens minds, and drawing them from all good, and provoking them to all Evil. And though he cannot have his will where Christ hath cast him out, yet doth he by his suggestions let them know what his will is, if he might have it.

Yea, in the very point in hand, about our believing in Christ, we find a war in us between the perswasions of Christs spirit and of Satan. So industrious is the enemy to draw us to Infidelity, that if the Spirit of Christ did not resist him, and carry on his own work, there would not be a Believer in the world. And truly I cannot believe that the Devil would so incessantly tempt us to disbelieve the Scriptures, if they were according to his mind; or to depart from Christ by unbelief, if Christ had been his Confederate.

I must profess that this hath been a mighty support to me in Temptations of this nature, and hath shewed me manifestly the falshood of the Deceiver, and the Truth of Christianity: The more the Tempter hath importuned me to doubt, the more sensible I have been of this war in my own soul. I daily also on other occasions do find such a conflict between Christs Spirit and Satan, that my life is a warfare: and the Church may well be called militant, while it abides in this Condition; I know all these wars in my soul do certainly prove that there are some contrary invisible powers that raise them; and therefore that there is a spirit of Light and of Darkness, of Good and of Evil, which are in wars one against another: I find by many passages in the manner

manner of the conflict, that it is not meerly from my self, but hath a higher cause; I know also this much more, that there is no strife but there is something that is striven for; Hence I am confirmed that the promises of Christ are true, and that there is an everlasting glory and misery. Else why should Satan keep such a stir to deprive me of the one, and bring me into the other? and why would Christ do so much to save me, if there were no salvation? There is some prize that the enemy expecteth if he could conquer, and that can be nothing but my everlasting undoing. There is also some prize that Christ so contendeth for, and that is certainly my everlasting felicity. So that the very experience of this war in my own soul, doth much conduce to the confirming me in the faith.

21. Consider further, that all the wits of men and Angels could never have laid such a design for the vanquishing of Satan, as Christ hath revealed in the Gospel, and came down on earth to execute. That so powerful a Commander should be made General of the Church, that Satan can have no hopes to win the field: That mercy should be so wonderfully magnified in our Redemption, and God therein represented Amiable to man, when Satan had drawn us even in our Innocency to look on God as one that envyed us our knowledge and delight: And thus the heart is drawn up in love to God by the constraining power of his wonderful Love; That Justice should be so eminently demonstrated, and the Law-giver vindicated, and the breach that was made in the frame of Government and morality, repaired, and God manifested so holy, and

and such a hater of sin, and yet the sinner saved from destruction: That so free a pardon should be tendred to the world, and salvation offered on such gracious terms, without the least derogation from Gods Law, or the least impediment to holiness and good works, yea to the greatest promoting and advantage of it that could be imagined: and that free Grace should be so far from indulging and strengthning sin, that it is its greatest enemy, and giveth it the most mortal wound; all this was beyond the wit of any creature to have designed. That when man had come short of the glory of God by his fall, the Son of God should become the Captain of our salvation, and lead us up to that (or a greater) Glory! That by a death which he deserved not, he should destroy the Death that we deserved! That we should be reconciled to God by his death, and saved by his life! that he should become (a sacrifice for) sin for us, who knew no sin, that we might be made the righteousness of God in him! That the humane nature that was so debased and depressed by the malicious temptations of Apostate Angels should (by the occasion of that debasement) receive such advancement, and be set above the Angelical nature, in the Government of the world, and should Judge those evil spirits that did seduce us! That under this Head the eternal God should gather him a selected corporation for his praises, and for this wonderful mercy of Redemption, should have the thanks of his glorified Saints for ever! These with many other mysterious and wonderful passages of this design, do shew the greatest enmity to the Kingdom of the Devil that can be conceived of; and would convince poor

poor Infidels, if they did but well discern the perfect well joynted frame of the whole design.

22. Consider yet further; What admirable helps hath Christ vouchsafed us in his word for the vanquishing of Satan, by the repelling of his temptations. What is a great part of this Gospel, but a Directory to his Church for the management of this war, and how we may so demean our selves as to conquer?

1. He doth unmask the Deceiver, and telleth us both generally and particularly of his stratagems, depths, methods, wiles and snares, *Rev.* 2. 24. 1 (*or.* 7. 5, 6. 2 *Cor.* 2. 11. Never were his destroying projects so discloſed: so that now we may escape, unless we will either wilfully wink, or put our foot into the snare when we see it, or swallow the bait when we know of the hook.

2. He hath opened unto us the ends of the Tempter, and the danger of yielding, and told us of the everlasting misery that he would lead us into.

3. He calleth on us frequently to take heed, to watch, and stand on our defence, and to beware of careleſsness and sleeping in this danger.

4. When we fall asleep, he giveth us the loudest alarums and warning pieces to awake us, enough one would think, to rouse up the most careless soul alive!

5. He telleth us of the Devils malice and design, that he is our Adversary, and walketh about like a roaring Lyon, night and day, seeking whom he may devour, 1 *Pet.* 5. 8.

6. He furnisheth us with all the Christian

Armour for defence and offence.

7. He teacheth us how to put it on and use it. Let us transcribe one direction, *Eph* 6. 10. to 20. *Be strong in the Lord, and in the Power of his might: Put on the whole Armour of God, that ye may be able to stand against the wiles of the Devil. For we wrastle not against flesh and blood, but against principalities, against powers, against the Rulers of the Darkness of this World, against spiritual wickedness in high places: Wherefore take unto you the whole Armour of God that ye may be Able to* withstand *in the evil day, and having done all, to* stand. *Stand therefore, having your loins girt about with Truth, and having on the brest-plate of righteousness, and your feet shod with the preparation of the Gospel of peace; above all taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked one; and take the Helmet of salvation, and the sword of the spirit, which is the Word of God; Praying always with all Prayer and supplication in the spirit, and watching thereunto with all perseverance and supplication for all Saints.*

8. Also he doth animate and encourage us to be valiant and stand to it, and not to turn our backs or yield: not to give place to the Devil, *Eph* 4. 24. nor forsake our ground. He telleth us into how many shapes he will turn himself to deceive: sometime into a serpent, and sometime a Roaring Lyon, and sometime into an Angel of Light, pretending to bring us a greater Light then Christ hath given us, as he would give *Adam* a greater knowledge and wisdom, and as the first Hereticks were made believe by him, they knew more then the Apostolical Churches, and therefore were called Gnosticks: His ministers also

also do transform themselves into the Ministers of Righteousness, and will pretend to preach righteousness and Justification more exactly then Christs Ministers do, 2 *Cor.* 11. 14, 15, 16. But into how many shapes soever he shall turn himself, Christ telleth us, if we do but resist the Devil, he will fly, *Jam.* 4. 7.

9. Yea he is pleased himself to lead us on and to bid us follow him and trust him, and hath given us an example for us to imitate.

10. Yea and he giveth us a promise not only of his assistance, but of a certain victory, assuring us that *Greater is he that is in us, then he that is in the world*, 1 *John* 4. 4. and that the God of peace will bruise Satan under our feet: and bids us be of good cheer, for he hath overcome for us, and will overcome in us, and in the greatest tryals we shall be over-conquerors through him, *Rom.* 8. 37. and that none shall pluck us out of his hands, *John* 10. 28, 29. nor the Gates of Hell be able to prevail against his Church.

23. If all this be not yet enough, consider the work, the havock, the destruction that Christ hath already made against Satan in his Kingdom; and the success that the foresaid means have had. When he was on earth himself, though he did many great works, yet still he omitted not the casting out of Devils: and the same power he gave to Believers when he was ascended, *Mark* 16. 17, 18. He commanded them forth, and they could not resist the power of his word; he forced them to confess his superiority and prevailing power: he made them acknowledge that he did torment them before the time of

his full and final conquest, by casting them out of their possessions and overcoming their cruel malicious endeavours, *Mat.* 9. 33, 33. and 12. 22, 23, *&c.* and 15. 22, *&c.* and 17. 17, 18, 19, *&c.* *Mark* 5. 15 16, 17, 18. *Luke* 4. 33, 34, *&c.* and 4. 42, *&c.* and 11. 14, *&c.* And he healed all that were possessed with Devils, *Acts* 10. 38. And the principal enemies that his Apostles set against, were Conjurers that workt by the help of the Devil, as you may find by the foil they gave to *Simon Magus* the Leader of them, and to *Elimas* the Sorcerer, whom *Paul* blinded, *Acts* 13. 9, 10, 11, 12. And they forced out the Devil from a Damsel that had a Spirit of Divination, and got her Masters much gain by sooth-saying, when they were confessed by him to be the servants of the living God, *Acts* 16. 16, 17, 18. When the Jewish exorcists thought to do the like by the bare name of Jesus and *Paul*, the Devil prevailed over them, and caused them to fly naked and wounded, *Acts* 19. 13, 14, 15, 16. So many Books of Magick and Conjuration, or their black Art, did the Gospel cause them at once to bring forth and burn at *Ephesus*, as that the price of them came to fifty thousand pieces (or shekles) of silver, *Acts* 19. 18, 19. A mighty blow to the Devils Kingdom.

Yea it is certain from currant history and Church records that the gift of casting out Devils, and making them confess themselves mastered by Christ, did remain in the Church for long time after the Apostles, even for 300 or 400 years at least, though not in that glory and frequency as with them. I have formerly shewed out of *Cyprian*, *Tertullian*, *&c.* how

how the Christians did provoke their Judges to try them upon this account, and offered themselves to suffer, if they did not make the Devils in the possessed confess themselves to be Devils, and shew themselves afraid of Christ: Yea the writers of the first ages frequently mention it as a thing that the Pagans themselves knew, as you may briefly see (besides divers others) in those Testimonies which *Grotius* hath gathered on this point, in his Annotations on *Mark* 16. 17. out of *Justin Martyr Colloq. cum Tryph.* *Irenaus*, *Origen*, *Tertullian*, *Minutius Felix*, and *Lactantius*. See also what I cited before in the Disputation out of *Augustine de Civit. Dei.* Nowhere could Satan keep his possession where the power of Christ did assault him.

2. And as Satan was thus cast out of mens bodies, so were all his Oracles overthrown, and they that had before deluded the world, did suddenly cease when Christianity did approach: *Porphyrius* complains of this against the Christians, as being the cause of the silence of their Idol Gods. Thus also did Christ vanquish Satan, and remove him from his Throne.

3. Also Christ did overthrow the worshipping of Devils, and root out that Idolatry that carryed away the world. Before the light of the Gospel did break forth, what abominable Idolatry was exercised through the earth, even in the most learned and civil Nations, at *Athens* and at *Rome*! But the Gospel brought them all to shame, and expelled this darkness; and wherever it comes, Idolatry flyeth away, according to the measure of its success.

4. When Satan raiſed up his Witches and Inchanters to uphold his Kingdom, and bring Idolatry again into credit, as *Apollonius* and the reſt, the Goſpel prevailed againſt all their power and deviliſh devices.

5. When Satan raiſed up the moſt learned Philoſophers to reſiſt the Goſpel, yet did it prevail againſt all the power of their carnal wit. And doubtleſs it was the purpoſed deſignment of God that the Goſpel ſhould be ſent forth in ſuch a place and age, where were the moſt learned enemies that were in all the world, that ſo all their learning might be nonplus't and the Goſpel of Chriſt might Triumph over it. When were there ſo many learned men in the world, as about the time of Chriſt, and his Apoſtles, and the following time that the Goſpel was conflicting with the oppoſition of their ſciences? If ever Reaſon or Learning could have diſgraced Chriſt and his Truth, it would have been then. But Chriſt uſed other kind of weapons then theirs. They pleaded with *words*, and he with mighty *works*: They uſed Sophiſms; and he ſhined into mens ſouls with an inſuperable Light. Their weapons were weak and carnal; but *his* were ſtrong and ſpiritual: Their wiſdom to him was fooliſhneſs and his ſeeming fooliſhneſs proved wiſer then they; and by weak and ſimple means and inſtruments did he overcome and confound their might and ſtrength.

6. Yea when the Jews themſelves did pl ad abuſed Scripture againſt them, yet were they confounded, and their reſiſtance of the Goſpel hath brought on them ſuch a curſe as hath made them the aſtoniſhment of the world: even the ſame that Chriſt fore-

foretold ſhould befall them; and the ſame that they wiſhed on themſelves, not knowing what they ſaid, *His blood be upon us and on our children.*

7. And when Satan raiſed up his Army of Hereticks, Simonians, Nicolaitans, Gnoſticks and the reſt, though they came inſtructed with Witch-craft and wicked arts, yet Chriſt confounded them, and a little time did break each ſect in pieces: and when new ſects ſucceeded them, the like did befall them; ſo that thoſe that were the great ſcourge and vexation of one age (as the Libertines, Ranters, Quakers, the Off-ſpring of ſeparation and Anabaptiſtry are now with us) were ſcarce known to the next, but by their names and by report. The Church of *Epheſus* had Nicolaitans among them; but they hated their Doctrine as Chriſt himſelf hated it, *Rev.* 2. 6. The Church of *Smyrna* had Blaſphemers among them, that ſaid they were Jews, but were not, but were the Synagogue of Satan; but they prevailed not, *Rev.* 2 9,10. The Church of *Pergamos* dwelt even where Satans ſeat was, and had them that held the doctrine of *Balaam*, teaching men to eat things ſacrificed to Idols, and to commit fornication; they had alſo them that held the Doctrine of the Nicolaitans, which Chriſt hated; and yet they held faſt Chriſts name, and denyed not his faith, even in thoſe daies wherein his faithful Martyr *Antipas* was ſlain among them where Satan dwelt, *Rev.* 2 12,13 14, 15. The Churches of *Thyatira* had among them the woman *Jezabel*, which called herſelf a Propheteſs, and did teach and ſeduce the profeſſors of Chriſtianity to commit fornication, and eat things offered to Idols; and though the Church were guilty of tolerating

this ; yet Chriſt did confound theſe Hereticks, and caſt the woman *Jezabel* into a bed, and them that committed adultery with her, into great tribulation, and killed her children with death, that all the Churches might know that it is Chriſt that ſearcheth the reins and hearts, and will give to every one according to their works : and thoſe that had not known this Doctrine, and theſe depths of Satan, he cautioneth and directeth that they may perſevere and overcome, *Rev.* 2. 20, 21, 22, 23, 24, 25. The Church of *Sardis* had ſome among them that defiled their garments ; but the faithful kept clean. The Churches of *Philadelphia* were troubled with ſome of the Synagogue of Satan, which ſaid they were Jews and were not, but did lye ; yet did they keep the word of Chriſts patience, and Chriſt did keep them from the hour of temptation, *Rev.* 3. 9, 10, 11. Thus you ſee how common it was with the Churches to be peſtered with Hereticks ; and yet the light of the Goſpel, and Chriſts Diſcipline did quickly ſcatter them and confound them as they ſprung up.

8. And when Satan made his hotteſt onſet by his band of perſecutors, even in the midſt of perſecution did the Church increaſe her ſtrength and glory ; and the Martyrs blood was the Churches ſeed (as *Tertullian* ſpeaks) No fire was hot enough to conſume the Goſpel ; no rage was ſtrong enough to bear down Chriſt ; no ſword was ſharp enough to pierce his truth ; but he goes on and prevails, and overcomes the very perſecutors. And here let all be laid together, and let it be well noted what a victory Chriſt obtained of Satan, when he conquered the

Roman

Roman Empire in ſpecial : When Satan had afoot all theſe bands at once, and all of them his ſtrongeſt and beſt armed ſouldiers : *viz.* the Jews with their miſ-interpreted Law ; the Idolaters with their Oracles and popular rage for the defence of their antient worſhip ; the Conjurers and Sorcerers with their deviliſh Conjurations ; the Heretiks with their Witch-crafts and jugling deluſions ; the great learned Philoſophers of all ſects, with Orators, Poets, and the reſt of their learned men ; their raging unmerciful perſecutors, and the great and potent Emperours that had maſtered and then ruled ſo much of the world (the *Roman* Empire being then in the height of its glory) yet all theſe could not ſubdue the Goſpel, nor hinder the perſecuted Chriſtians from ſuch ſucceſs ; as that Sorcery, Conjuration, Oracles, Idolatry, Hereſie, Perſecution, all is overthrown, and the *Roman* Emperour laies down his Crown at the feet of Chriſt, and ſubjecteth all his glory to his will.

But yet a greater victory then all this, was the overcoming of mens corruptions, and conquering their fleſhly luſts, and purifying ſo many millions of polluted ſouls, and ſetting up Chriſts Government, where Satan had long ruled. And ſo this Kingdom of Chriſt within us, is his moſt excellent Kingdom upon earth. And thus you ſee Chriſts enmity to Satan by the utter deſtruction and ruine that he hath made in his Kingdom.

24. Yet further conſider what an Army Chriſt hath yet afoot againſt Satan to this day, and how they are employed ; and by that time all this is laid together, we may well ſay that thoſe Blaſphemers are bewitched

bewitched into madness, that can yet imagine that Satan did lend Christ his help, or is a friend unto his cause, or Christ to his.

In the present Army that Christ hath afoot, let us but consider these three things, or parts. His Officers, his common Souldiers, and his war-like Instruments, arms and ordinances.

1. For his Officers, the very business that he calls them to, is to spend and be spent for the saving of souls and the destroying of Satans work. What are they to study all the week, but how to resist the Deceiver, and save men from his snares? what are they to preach in publike of, but to cry down the powers and works of darkness, and turn men from the power of Satan unto God? and to proclaim all those to be Rebels that follow the Deceiver? what else must they watch over their people for in private, but to rescue them from his deceits? To this end must we reprove and instruct them with all patience, meekness and long-suffering, 2 *Tim* 2. 25. what is it that they must pray for else on their peoples behalf? Yea and they must first see to the saving of themselves, and look to themselves as well as their Doctrine, 1 *Tim.* 4. 16. and must be sure to be found, and well-grounded in the faith, and such as are delivered from Satan themselves, and no other should be chosen to this work Nor should they be Novices or young Converts, that have not had sufficient standing, and experience, lest themselves being puft up with pride, should fall into the condemnation of the Devil, 1 *Tim.* 3. 6. So that look how many true Ministers of Christ are upon the earth, so many leading enemies of Satan there are, proclaiming Christs enmity to

to him, setting him daily at defiance, beating him out of his possessions, and recovering to God the souls that he had captivated.

2. Consider also Christs Common souldiers and their employment. What is the life of a Christian, but a militating against Satan! What else doth Christ call him to? and what else is he as a Christian employed in? So that look how many true Christians are on the face of the earth, so many professed, vowed enemies of the Devil there are; that live upon the spoils of his Kingdom, and lay out themselves to procure its overthrow.

3. Consider also the Armour and Ordinance of the Saints. All Gods Graces, I have before shewed you, are against Satan; and so are all the Ordinances of Christ. In Baptism, I have already shewed, we are listed against him and renounce him: Preaching I have shewed, is the battering of his Garrisons: The Lords Supper is a renewing of that first Covenant wherein we were engaged against him, and a remembring us of our duty and engagement. Prayer is directed purposely to the ruine of his cause. Reproofs and admonition, are the reclaiming of his deceived ones. Discipline is for a just separation of Christ and Satan, the pretious and the vile, and the shaming of all that is like him, and the weeding of his tares from the Church of Christ.

You see then how the Devil is assaulted and daily baited by the Christian Army through the world. So many true Christians as there are, so many daily or frequent prayers are put up against the Interest of the Devil: and so many there are that bend themselves to disgrace him and destroy his works.

Hence

Hence it is that the very name of Satan is ſo odious, eſpecially among them: How many volumns are written by them againſt him and his deſigns; and how diſgracefully do they ſpeak of him in them all! The very Libraries of the Chriſtian world are ſuch a wound to Satan, and ſuch mortal darts in his ſides, that he would have by any coſt prevented or conſumed them if he could. There it ſtands on Record, what he is, and what he hath done, and how he hath been uſed in former ages. *e. g.* ſaith *Auguſtine, conc. ad Catechum. Contr. Judæos, Pag. & Arrian. Tom. 6. pag. 23. What is the Devil? He is an Angel, by Pride ſeparated from God, who ſtood not in the Truth; the Author of Lyes; deceived by himſelf; and deſiring to deceive others. This Satan is become the Adverſary of mankind, the Inventer of death; the Inſtituter of Pride, the Root of malice, or Evil; the Head of Wickedneſs; the Prince of all vices; and the perſwader of filthy thoughts.* Thus is the Devil aſſaulted daily, and by all this Army is Chriſt oppoſing him, and therefore doubtleſs is his greateſt enemy.

25. Conſider alſo how Satan reigneth where Chriſt hath not purſued him with his Goſpel, as among the poor Indians, where he appears among them, and is worſhipped by them: and where Chriſt hath withdrawn his Goſpel. If men knew and conſidered the difference between thoſe places and theſe we live in, they would ſure ſee that Chriſt is Satans enemy.

26. Conſider alſo how little is done againſt Satan by any other beſides Chriſt. How did he prevail before Chriſts oppoſing him? and who is there on earth

earth that hath done ſo much againſt him as Chriſt hath done? and how would he have reigned, if Chriſt had let him alone? All the learning and civility of the Greeks and Romans, did rather confirm then extirpate their Idolatry and worſhipping Devils. And indeed all the light that doth oppoſe him among any other ſects, are but ſome ſparks that Chriſt hath lent them, and ſome ſmall reflexions of the Goſpel on them.

27. Note alſo, that conſtant experience telleth us that all ſin and wickedneſs doth befriend Infidelity: this is a known Truth. The more any man woundeth or debaucheth his conſcience by living in willful ſin, or ſelleth himſelf for carnal pleaſure to work wickedneſs, the more is he diſpoſed to infidelity, and the eaſier is he drawn from Chriſt: And the worſt men are his enemies, and the beſt his trueſt ſervants, through the world: which ſhews the enmity between him and iniquity.

28. Beſides, Chriſt promiſeth the crown to thoſe only that fight manfully againſt Satan and overcome: Read *Rev.* 2. and 3. which ſhews his reſolved enmity.

29. Moreover, the very nature of the Happineſs that he promiſeth, is to be perfectly reſcued from Satan, and his ſinful works; and to be as unlike him as is poſsible for us to be, and to be ſeparated as far from him as Heaven is from Hell. This alſo further declares the enmity.

30. Laſtly, if yet after all this, any will be hardened in this vile Infidelity, they ſhall find at laſt, when he comes to judgement, whether Chriſt were a friend to Satan or not: When they themſelves ſhall be con-

condemned to thoſe torments, which weere at firſt prepared for the Devil and his Angels. I run over theſe paſſages ſo briefly, becauſe I have ſtood ſo long upon this point, and the evidence is ſo clear, that it ſeems needleſs to ſay more.

Some think that *Michael* the Archangel was Chriſt; but it is moſt likely that he is a Prince among the Holy Angels; and ſo a Leader of the Army of Chriſt; Certain it is that he is a chief Agent in this warefare; and as he ſtrove with the Devil about the Body of *Moſes* (whether *Moſes* dead body, or *Moſes* in the Basket when he was expoſed to the waters, I determine not) ſo we find ſome deſcription of this war in *Rev.* 12. 7, &c. *And there was war in heaven*: Michael *and his Angels fought againſt the Dragon; and the Dragon fought and his Angels, and prevailed not, neither was their place found any more in Heaven; And the great Dragon was caſt out, that old Serpent called the Devil and Satan, which deceiveth the whole world: he was caſt out into the earth, and his Angels were caſt out with him. And I heard a loud voice ſaying in heaven, Now is come ſalvation and ſtrength, and the Kingdom of our God, and the power of his Chriſt: For the Accuſer of our Brethreen is caſt down, which accuſed them before our God, day and night. And they overcame him by the blood of the Lamb, and by the word of their Teſtimony, and they loved not their lives unto the death: Therefore rejoyce ye Heavens, and ye that dwell in them: Wo to the Inhabitants of the earth and of the ſea, for the Devil is come down unto you having great wrath, becauſe he knoweth that he hath but a ſhort time.— And when the Dragon ſaw that he was caſt unto the earth, he perſecuted*

perſecuted the woman which brought forth the man-child —— And the Dragon was wroth with the woman, and went to make war with the remnant of her ſeed, which keep the Commandments of God, and have the Teſtimony of Jeſus Chriſt. Whatever be the particular drift of theſe words in general, I am ſure they diſcover his Enmity, Conflict and ſucceſs.

And thus you have ſeen (I doubt not to call it) a full Demonſtration, that *for this very purpoſe the Son of God was manifeſted, that he might deſtroy the works of the Devil*, 1 *Joh.* 3.8. And that he is already faln before the Goſpel Spirit, Miniſtery and other ſervants of Chriſt, as lightening from heaven, *Luke* 10 18.

So much of Chriſts Holy War.

The

The Uses, or Consectaries.

THE premises thus Demonstrated, do afford us further light for our Information in these three following points or Consectaries.

1. From what is said it is manifest even to Reason, that Christ is indeed the Messiah and Son of God, and Saviour of the world, and his Gospel true, and the Christian Religion is of evident Certainty.

For if Christs mighty works were not wrought by Beelzebub as the Blasphemers of the Holy Ghost did imagine, then is it most certain that they were of God: For that they were truly done, I have shewed before in the first Discourse; and none can make doubt of it that is not a stranger to the Records of the world, and especially of the Church; or that knows with what clear unquestionable Evidence these matters of fact have been brought down to our hands. And (as *Augustine* saith) that the world should be converted by Miracles, when there were indeed no Miracles, would be it self the greatest Miracle. And then, that no human power could raise Christ from the dead, or do the works that he and his Disciples after him performed in several countries

countries and nations of the world, is so far past question, that I never met with man yet that doubted of it. It remaineth therefore that it must be either by the Power of God, or of Satan, that these works were done. Of this the Pharisees themselves were easily convinced: and therefore had no other refuge for their unbelief, but only to Blaspheme the Holy-Ghost, and say that it was by Beelzebub that all these things were done. And indeed there is nothing else that is left them to pretend: And how vain and absurd this Blasphemy is, I dare say, is demonstrated in what is already said. So that it remains that the Gospel is certainly of God, and these glorious works of Christ are of God, there being no other power to which they can be ascribed. Nay here being moreover the fullest positive evidences that it is the very work of the Almighty God, that Christ hath set a foot, and is still carrying on. If Proof may be called Proof, this is Proved.

Quest. *But are not the Miracles themselves a sufficient Argument to prove themselves to be of God, without fetching all this proof from the scope and use of them?*

Answ. They are themselves sufficient. 1. For all the Devils in hell are not able to do that which Christ and his Apostles did if they were willing. 2. And if they had a natural power, yet want they a moral power or licence from God: For it is as certain as that God is the Just and Faithful Governor of the world, that he would never give Devils leave to delude them by such Miracles, without controling them, and giving us sufficient light to discover the deceit. All this is fully proved before.

But yet though Miracles are sufficient of themselves, God hath abundantly provided for our satisfaction: and lest any should say, That *evil Spirits are so far from our knowledge, that for ought we know they may do as great matters as all these: or at least, may blind the eyes of the beholders, to make them think that they are done indeed: as when witches seem to be turned into Wolves and Cats, to the eyes of others and their own: and how far Satan can cheat poor mortals, we cannot tell.* I say, least any should think they have this excuse for their Infidelity, the Lord hath given them as full Evidence, that Satan is no friend to these works of Christ, as that the Light of the Sun proceedeth not from the Abysse or seat of Darkness. Blessed be the Lord of Truth and Light, that hath set such an unquestionable seal to his Gospel, and given such an advantage to the faith of his people, & called us to believe nothing but what he hath evidenced to us to be true, by giving us so full an evidence that it is his Revelation: That we may more comfortably do or suffer for our Religion, and forsake all the world for the glory that is promised us, when we are so sure that it is God himself that hath promised it: Had God but left us in the dark in this point, what a loss should we have been at in every duty and temptation? How could we have resisted the lusts of the flesh, and the Allurements of this world, if we had not had good assurance that there are better things hereafter this way to be attained? How could we have laid out our selves heartily in Gods service? or endured the scorns of the licentious world? or have differed from them in our course, and have forborn to run with them into riotous excess? who will run

run cheerfully that doubteth whether there be any prize? or sow in Tears, that knows not that he shall Reap in Joy? But now! how cheerfully may we run? How light may we make of all our sufferings? with what alacrity and delight may we go through all duties, when we know who it is that hath promised; and on whose word we trust our souls? Now, what an Argument is here ready to shame and repel all temptation? to make us contemn this empty world? and deny our flesh and carnal self, and patiently run the race that is before us, and in a word, to be Christians indeed, and to live according to the rates of our profession or belief? O what a blessed help is here to get up the heart in each day to God, and to facilitate our meditations on heavenly things. Alas, all the striving in the world would never have stird our hearts to heaven if we had not seen a glory to entice them. Love is not driven but drawn. And nothing would have drawn them, but that which is True as well as Good; and no truth is fit to take with man but that which hath evidence: nor any beyond the measure of its evidence. I know the Schoolmen, and some of our own most Reverend Divines do say that Christian Religion is *Evidenter Credibile, sed non Evidenter Verum.* But indeed nothing is credible but what is true, nor evidently credible but what is evidently true. But then this I confess is true, and so their words may be admitted, that it is evidently credible, because it is evidently a Divine Testimony (and I desire no more evidence of truth) but it is not *Evidenter verum in se*, but only in the credit of the Testifyer. But, though there be not *Evidentia Rei*, it is as good if there be Evidence that

it is God who doth atteſt it : So that Evidence of verity there muſt be. For as Mr. *Rich. Hooker* ſaith, (of them that would not have Scripture proved to be Gods word, but believed only) *How bold and confident ſoever we may be in words, when it comes to the tryal, ſuch as the Evidence is which the Truth hath, ſuch is the Aſſent; nor can it be ſtronger, if grounded as it ſhould be.*

If we live faithfully, if we ſuffer cheerfully, if we dye comfortably, and lay down our bodies in the duſt in Hope, we may thank God that hath given us ſuch evidence of his Truth, ſuch helps to diſcern them, and his Spirit to fit us for the receiving and improving of them.

And therefore what a great wrong is it to the ſouls of Believers, both that Teachers do no more to the well-laying of this foundation, and that themſelves do no more ſtudy and conſider of theſe Evidences ? Certainly whichſoever may be the moſt Confident Belief, that is like to be the moſt Conſtant which is ſetled by ſound Evidence. And for want of this it is that Seekers, and Quakers, and Apoſtates do now of late prevail, to overthrow the faith of ſome; becauſe that when they hear the Objections which they never heard before, they are unable to anſwer; and the faith which was built on borrowed grounds, doth fall at the firſt aſſault ; and they think they have found the falſhood of their former Religion, when they have diſcovered only the falſhood or infirmity of their former Belief.

And if men ſhould reſolvedly reſiſt Seducers, yet Satan himſelf will be ready enough to aſſault them : and if they never be tempted to doubt of the Truth, yet

yet can they never ſo well improve that faith, to Holineſs and Conſolation, which hath not Evidence in our minds that it is certainly God himſelf whom we do believe.

The fulleſt Evidence diſcerned doth certainly beget the ſtrongeſt faith ; and the ſtrongeſt faith will produce the greateſt Holineſs and Conſolation. So that you may perceive how much doth lie on this.

And doubtleſs Evidence it ſelf is none to us, if it be not diſcerned : And the frequent and ſerious Conſideration of it doth help to make the deepeſt Impreſion ; and therefore thoſe that never hear or read theſe Evidences, do want very much that advantage that God hath provided for their faith ; and thoſe that daily conſider them in their ſtrength, will find their faith exceedingly increaſed, and ſo all graces increaſed therewithal.

Yet I know that it is the common method of the Devil, to ſet in moſt cunningly and violently with his Temptations, when a Chriſtian doth firſt ſet himſelf to look for Evidence of the Truth of his Religion, and bring it under conſideration ; and therefore many imagine that all ſuch ſeeking for proof is but the way to looſen mens belief and overthrow them; But they ſhould rather direct ſuch Novices in the faith, which way they ſhould go about this work moſt ſafely (uſing the beſt Evidence, and taking along with them the help of Judicious Teachers; and waiting for the Reception of Certainty. by degrees ſeeing it is not poſsible by ordinary means, that all the Evidence ſhould be received in the

beginning, and at once) I say such directions for the right managing of this work may be very necessary to them; but wholly to take them off and perswade them to take up all their faith on trust, and make up that blind Confidence, which they have not in true Evidence, this will prove no wise or friendly advice at last.

THE

THE second *Consectarie* is this. From hence it appeareth that the matter of fact was then so Evident, that the most malicious enemies of Christ did acknowledge that such mighty works were done by him: This was then past all doubt among the worst and cruellest of his persecutors: Only all the Question was, by what power he did them. For this was the only refuge that they had left them for their unbelief, that It was by sorcery, and by the Power of Beelzebub that these works were done.

What I say of Christs own works, is true also of the Disciples works after his Ascension: say these Pharisees, *Acts* 4. 16, 17. *What shall we do to these men? for that indeed a notable Miracle hath been done by them, is manifest to all them that dwell in Jerusalem, and We cannot deny it: But that it spread no further among the people, let us straitly threaten them that they speak henceforth to no man in this name.* We see then that they were past all doubt that these Miracles were done, though they blasphemed the spirit by which they were done.

So when the Holy-Ghost did fall upon the Church in *Acts* 2.2,3,4, 5, 12, 13. they heard them speak with other languages as the spirit gave them utterance, and when it was noised abroad, the multitude of devout Jews came together, that were come out of all Nations to *Jerusalem*, and they were

confounded to hear them speak in all their own languages, and they were all amazed, and marvelled, saying one to another, *Behold, are not all these that speak* Galileans? *and how hear we every man in our own tongue wherein we were born*, Parthians *and* Medes, *and* Elamites, *and the inhabitants of* Mesopotamia, *and* Judea, *and* Cappadocia, *in* Pontus *and* Asia, *in* Phrygia *and* Pamphilia, *in* Egypt, *and in the parts of* Lybia, *about* Cyrene, *and strangers of* Rome, *Jews and Proselytes, We do hear them speak in our Tongues the wonderful works of God. And they were all amazed and were in doubt, saying, What meaneth this? Others mocking said, These men are full of new wine.*

You see there is no question here whether the thing were done? but only what was the cause of it? whether it were Gods spirit by which they spake these languages, or whether all the Church were drunk, and drunkenness could cause such a thing. And indeed there could be no doubt of the fact, when not only the multitude in so populous a City were witnesses of it, but also when they might have gone to the Christian Assemblies, and heard the like again for their conviction in all Countries and Nations round about where the Gospel was spread, and this for 20. 40. or 50. if not an hundred years together: So that there was no room left for doubting about the matter of fact, whether such things were done indeed or not.

And to this day we find that the Jews by Tradition from their unbelieving Ancestors do tread the same steps, confessing Christs works, but accusing him either of sorcery, or of I know not what acquaintance

tance with the ineffable name by the vertue whereof they say he did them. And so we find in their own writings yet, that when the Christians dispute with them, they will not begin with Christs Works or Doctrine, but will only begin with the description of the Messiah, and then they argue thus; If the description of the true Messiah belong not to Jesus Christ, then whatever were his Works or Doctrine, he cannot be the Messiah: But that Description belongs not to him. The major they would prove from their carnal false description of the Messiah, who must be the temporal deliverer of their Nation from Captivity, which Christ hath not done. All this you may see in their own writings; as in their History wrote by *Salomo filius Virgæ*, translated by *Georg. Gentius*; you may find, where in the Disputations before the Pope and the King of *Arragon* which they boast of, they conclude, that *If we will shew them a man of the Tribe of* Juda *that shall gather together all the dispersed Jews, and bring them from Captivity into their own Land, and build the Temple and re-edifie* Jerusalem, *and set up the Worship of God again according to the Law of* Moses, *in as great glory as ever it was, and make the Nations of the world to reverence the Jews, and bring in their riches and glory to them, this man they will take for the Messiah; but no other will they believe to be he, whatever works he do.* So that these carnal people looking so much at their carnal deliverance and glory, do expect just such a Messiah as Mahomet is to the Turks; and while they feel not their spiritual necessity and misery, they despise the remedy, and are prejudiced by this false description of the Messiah against all arguments that can be used with

with them; and yet justly are deprived of the carnal things which they do expect.

Quest. *But if they were so fully convinced of Christs Miracles, and the Disciples after him for so many years, it is a wonder how their hearts can be so blinded and hardned as to continue in unbelief.*

Answ. It is Gods righteous Judgement to permit it: but the causes of it were divers.

1. This which I have last mentioned was the chief; The gaping after a Carnal Deliverer.

2. The forementioned blasphemous conceit of Christ working by the Devils power, was another cause.

3. The reverence which they had to *Moses* Law, and their misunderstanding it, was one of the greatest causes of all: For they knew it was the Law of God: and they concluded that no spirit could be of God that spake against his Law, nor any work of God that was done against it: and therefore they concluded that the spirit of Christ was an evil Spirit and his works of Beelzebub: For they had been warned by *Moses* to credit no worker of wonders that would draw them away from God. But all this was, because these wretches did not understand that *Moses* Law was but for a time to be their Schoolmaster unto Christ, or to teach them Christ, and endure till he came, and that all the Types did cease when the substance should appear. And this ignorance is it that misleades them and undoes them.

4. And yet doubtless, as there were many thousands of them converted in the Apostles daies, so among many of them both great and small, there was

was secretly a forced belief in Christ, which fear of persecution and other carnal respects did cover.

For the confirmation of this, I will give you but the brief summe of a story which a Learned Godly Father doth relate, and that is *Epiphanius in Hæres.* 30. *Ebion.* Going about to prove that the Jews had secretly among them the Gospel of *Matth. John,* and the *Acts* in the Hebrew tongue, he falls into the Relation of the conversion of one that acquainted him with it; and that was, One *Joseph* a Jew, living in the daies of *Constantine* the great, and advanced to honour by him, who receiving Commission to build Churches to Christ at *Tyberias, Capernaum* and other places in his own Countrey, he there fixed his abode, and having very sumptuous buildings at *Scythopolis*, he there entertained *Eusebius Vercelensis*, whom the *Arrian* Emperour *Constantius* banished; and *Epiphanius* going thither to visit *Eusebius*, professeth most solemnly that he had all this whole Relation from *Josephs* own mouth, being then about 70 years of age. To wit, that this *Joseph* lived with the Patriarch of the Jews called *Ellel*: This Patriarch being ready to dye, sendeth *Joseph* to the Bishop of *Tyberias* to desire him to come to him under pretence of being his Physitian. The Patriarch beseecheth the Bishop to Baptize him; Whereupon the servants are commanded to make ready some water, as if it had been for some medicinal use, and then they were all commanded to withdraw. *Joseph* looks through some crevise in the door, and seeth the Bishop Baptize the Patriarch, and the Patriarch giving him a sum of Gold, desiring him to offer it to God

God for him (as the manner then was when any thing was dedicated to ſome pious uſe, they offered it to God) Three daies after the Patriarch dying, bequeathed the tuition of his ſon not yet at age to *Joſeph* and another honeſt man. Theſe things ſtuck in *Joſephs* mind, and made him deſirous to know more of the Chriſtian Religion. And there being a certain ſecret place of ſuppoſed Treaſure which *Joſeph* had now the Keys of, he opens it and findeth no money, but the Goſpel of *John* and the *Acts* of the Apoſtles tranſlated into Hebrew, and with them *Matthews Genealogie*. The reading of theſe increaſed his perplexities, but yet did not perſwade him to be Baptized. After this, the Patriarchs ſon (he ſuppoſed his name was *Judas*) fell into the Company of ſome lewd young men that enticed him to wicked courſes, as to fornication and filthy luſts, and to certain tricks of Sorcery or Magick, by which he might obtain his luſt with thoſe he deſired. *Joſeph* and his other Guardian chide him, and follow him, and diſſwade him from his courſe, but could not prevail; and divulge it they durſt not. Upon a time he went to the Bathes by *Gadara*, which were then famous for curing many diſeaſes, and there being a Faire hard by, the people came flocking thither. It fell out that in the Bath was a woman of extraordinary beauty, at whoſe ſight *Judas* was pierced with luſtful deſires; of which while he gave ſome ſigns, the woman being a Chriſtian, fortified her ſelf with the name of Chriſt, and afterward when he ſollicited her, ſhe reproached his Meſſengers, and deſpiſed his offered gifts. The young man being ſad at his diſappointment, his companions draw him in the evening to certain

certain ſepulchers which were in Caves hewed in the Rocks, and there they fall to their Witchcraft, and with ſpells and charms, and impious devices, they think to conjure the woman to yield herſelf preſently to his luſt. It pleaſed God to make this known to *Joſephs* companion, the other Guardian of the young man; and he told *Joſeph*; and ſadly lamenting the caſe of the young man, they ſecretly went after them, and after Sun-ſetting, in the twilight they came to the Sepulcher door, and there look in and ſee them at their charms among the corps; and when they had done they ſecretly withdrew. When the young men were gone, they went into the Sepulcher, and found their mixtures of blood, and duſt, and inſtruments of Witch-craft, and underſtanding all the matter, they waited to ſee the iſſue: But charms could not prevail againſt a Chriſtian; whereupon *Joſeph* ſaw yet more of the power of Chriſtianity. But yet he was not converted to Chriſt. Next this, he ſaw, as it were, Chriſt in a Viſion, ſaying to him, *I am Jeſus whom thy Anceſtors crucified, Believe in me*: But this moved him not. Then he fell into a ſore and deſparate diſeaſe, and Chriſt appeared to him again, tels him that he ſhall be recovered if he will believe: which he promiſed to do, and recovered; but continuing obſtinate, he fell ſick again, and that ſo deſperatly that they had no hope of his life: The Jews coming about him to perform thoſe Ceremonies, and give that advice which they uſe to do to dying men, one of the chief of them, an antient man skillful in their Law, came to him, and whiſpered theſe words in his ear, *Believe that Jeſus Who was crucified under* Pontius Pilate *being the Son of God, and*

and afterward born of Mary, *is the Christ of God, and was raised from the Dead, and shall come again to judge the dead and the living.* And thus *Ioseph* came to know that among their last mysteries, the Jews secretly perswaded dying men to Believe. This *Epiphanius* again most solemnly protesteth that *Ioseph* told him in order as is related, with his own mouth: As also that he hath heard the like from another Jew: And that as he travelled from *Iericho* through the deserts of *Bethel* and *Ephraim* this Jew joyned himself with him; and *Epiphanius* fell into discourse about Christs coming: The Jew did not contradict him in any thing; which made *Epiphanius* wonder, and ask him the reason: The Jew answered, that when he was once like to die, the Jews whispered these words in his ear, *Iesus Christus Crucifixus Dei filius de te judicabit. Iesus Christ Crucified, the Son of God, shall be thy Judge.*

Thus much of this history I have recited out of *Epiphanius*, to shew what conviction was then among many of the Jews themselves; which things this Holy man so oft and earnestly protesteth he heard with his own ears. As for the rest of the story of *Ioseph*, I shall not stay to recite it all; because, I am at the thing which I did intend already: Only in a word, After this Christ appeared to him again in a Vision, and gave him power to do a Miracle for his conviction; but yet he delayed his return, till at last being advanced by the young Patriarch *Iudas* to great dignity, he exercised so much severity over the wicked Priests and Rulers of Synagogues that they conspired against him, and pry into his waies, and one day rush into his house and find him reading the Gospels;

Gospels, and snatching the book out of his hand: they draw him to the Synagogue and scourge him till the Bishop of the City came and delivered him. After this meeting him on the way, they cast him into the River *Cydnus*, and thought they had drowned him: but being delivered, he then delayed no longer, but professed himself a Christian, and was Baptized: and so went to *Constantine* the Emperor, and told him all that had befallen him, who made him a Count, and gave him power to build Churches among the Jews, which was all that he desired.

So much to prove that the fact of Christs Miracles was unquestionable with the Jews.

---

3. THE

3. THE premises thus cleared, do further inform us, What an unreasonable, and abominably impious a sin this Blasphemy against the Holy-Ghost is; and therefore no wonder if it have no forgiveness.

Unreasonable I may well call it; for it is against the clearest Evidence that can be desired. What is there but one to be found in Heaven or earth that could enter the lists with Satan, and overcome him, and rescue his Captives out of his hands; and must that One be accused of being Satans Confederate? Is there but One that had power and will to destroy the Devils Kingdom; and shall He be accused of building it up? Must he condescend so low by his Incarnation, to the wonder of men and Angels! and stoop yet lower by a life of suffering; and yet lower in his Agonie, on his Cross, and in his Grave, and all to undermine the Kingdom of darkness; and after all this shall he be supposed to build what he so destroyeth! shall he lay out all his time and pains against Satan, and cast him down where ever he comes, and dispossess him of the bodies and souls which he possessed; and make the world to wonder at the batteries which he makes, and at his great execution upon the interest of Hell: and yet shall he be accounted a friend to it? shall he be at so great cost in this holy war, and not think his blood and life too dear,

dear, and expose himself and all his Army to so great hazards, abuses, and indignities, so that thousands must lay down their lives in the flames, and suffer the most cruel torments from Tyrants, and the raging multitude, and all to pull down Idolatry and wickedness, and to set up the Interest of God on the earth; and yet shall Christ be accounted a friend of the Devils? shall he lay such a Design to subdue Satan, and save mankind, as all the world could not have laid. I shall he stablish such a frame of Laws, so perfectly contrary to the will and interest of the Devil, and seal them with the mighty power of God, in doing such works as no man else could do! and yet shall these very works be said to be done by Beelzebub! O fearful, willful blindness, and unreasonable wickedness of such obstinate unbelievers!

Shall Christ send forth such an Army of Apostles, Martyrs and holy Believers to go up and down the world, making it their work to assault the Kingdom of Darkness where-ever they shall come, charging them not to spare for cost or pains, or their own lives, so that this work may be accomplished, and promising them the Reward of Glory if they fight manfully and overcome, and threatning Everlasting misery if they do not; and yet must he be called Satans friend? shall he give his Disciples for 100. years, the power of working Miracles in his name, and by these to cast out Idolatry and Impiety; shall he list out all that will come in to him, by Baptism expressly to fight against the Devil! shall he actually expell him from so great a part of the world, silence his Oracles, shame his Worshippers and Confederates, and cast down his Laws and Government in

mens souls, and thus turn the world upside down, battering down Satans Garrisons and strong holds, and binding him, disarming him, and casting him out; and after all this shall he be said to do these things by Satans help! shall he set up a whole frame of worship, ordinances in direct opposition to him, and animate his Disciples with a holy spirit, quite contrary to Satan, and keep them continually employed against him, publikely or privately, making it the whole work of their lives, and continually maintaining by his spirit, the conflict against Satan in their souls giving them daily victory over him, and bringing them more and more out of his power, and yet shall he be said to be on the Devils side? In a word, shall he go before them himself as their General, and lead them, and Conquer for them, in them, and by them, even conquer and rout the whole Army of Satan, Jews, Idolaters, Hereticks, Conjurers, Cunning Sophisters, and Philosophers, mighty Monarchs, bloody persecutors, raging multitudes, and above all, their own hearts lusts, and all the allurements of the world, temptation of the Devil, and interest of the flesh, and thus bruise Satan under their feet, and cause him to fall as Lightening from heaven, and bind the Dragon that he cannot deceive, or devour as he did; and yet after all this, shall there be found a heart in the breast of any creature of God, yea of a Redeemed one, that shall entertain such cursed thoughts as these, that Christ doth all this by the power of the Devil? Judge all men by the unreasonableness of this iniquity, whether it be not just with God to leave such a soul as hopeless and remedilesse? and whether it be not such a wilful malicious resisting

resisting of clear Light, and Rejecting of the Remedy which was provided and offered, that it is very meet the sin should be unpardonable.

2. And consider further, whether the Impiety be not yet greater by far then the Iniquity, or unreasonableness of it? Indeed it is the very height of ungodliness; and as it seems to me, in some respects far worse then the very denying that there is any God. For, to give you the summe of it in a word, what is it less (if with reverence of Gods name and Majesty we may speak it) then to make God to be Satan, and the Devil to be God? For,

1. When God hath shewed himself to them in his Power by Miracles, in his wisdom by his Gospel Truths, in his holiness by his sanctifying Spirit, and in his wonderful mercy in the whole design; yea, when his Image is more clearly written and engraven upon this work of Redemption in the whole frame of it, from first to last, then it is on any visible part of his works; yet do these wretches say that it is the Devil and not God that hath done all this.

2. Hereby also they make the wise Almighty, and Holy God, to be one that either hath not the Government of the world, or else doth Govern it by Delusions, and give up his people that would most willingly know the Truth, to be deceived by the evil spirits, causing them to work Miracles for our seduction, and giving us no Remedy, but leaving as unavoidably to be led into a life of error and of misery, drawing us into a course of continual labours, and suffering to no purpose, but meerly to our vexation, sin and ruine; and all this by a lye confirmed by such Miracles, that we have no way possible to discover

the deceit. This is the very image that they draw of the Great and Gracious God, and theſe are the things which theſe Infidels muſt affirm of him; And whether this be not plainly to make him to be Satan; the moſt Good to be the moſt Evil one, and an enemy to Truth, and Goodneſs, and to mankind, let but right Reaſon it ſelf be Judge.

And then on the other ſide, do but conſider, whether there they do not make a God of the Devil? For they give him that All-mightineſs as to raiſe the dead, and work the reſt of the Miracles that were wrought: They aſcribe to him that wiſdom as to lay the great deſign of the Goſpel, and to be the Author of that word of perfect wiſdom; ſo that whereas it is the Heretical, Contentious, Envious wiſdom, which being from beneath, is earthly, ſenſual and deviliſh, *Jam.* 3. 15, 16, 17. which bringeth envy and ſtrife, and therewith confuſion and every evil work; they make the wiſdom from above, which hath preſcribed us the rules of Purity, Peace, Gentleneſs, Tractableneſs, and Mercy, and Good Works, to be from the Devil. They make him alſo to be moſt Good and Amiable, as being the cauſe of all thoſe good Laws, Promiſes, and good Works that Chriſt hath done, and of all thoſe Holy performances before mentioned, by which he hath ſo battered the Kingdom of ſin, and caſt down the great abominations of the world, and brought in Light and Holyneſs into mens ſouls, making on them thoſe Holy changes and poſſeſſing them with that renewing ſanctifying ſpirit. If all this be the work of Satan, is not Satan moſt Holy and Good, and ſo moſt Amiable, and to be beloved by mankind?

More-

Moreover they make him to be moſt righteous, as being the Author and Confirmer of thoſe righteous Laws and waies. They make him to be the ſupream Governor of the world, that can do all this, and carry it on ſo without controll. They make him to be moſt merciful and a lover of mankind, that will do ſuch things as theſe for their Good: And they make him to be the chief enemy to his own Kingdom of ſin and darkneſs, in doing more then all the world beſides to batter it down.

Judge now whether theſe Blaſphemers do any leſs then make a God of the Devil, and put God in his ſtead. And then judge, Whether the heart of man can deviſe a viler ſin? and whether it be not worſe then Atheiſm it ſelf; which ſaith that, There is no God. For ſuch a God as Satan is, is worſe than none.

And as this is the haynouſneſs of this unpardonable ſin, ſo conſider further here, whether every Infidel muſt not run (if he know what he doth, and whither he goeth) upon the like horrid concluſions? For if moſt certain Hiſtory it ſelf may drive them to acknowledge the matter of fact, concerning the works of Chriſt and his Apoſtles, and thouſands more of his Diſciples; and ſo to confeſs that theſe works muſt needs be either of God or of the Devil: there is then no way elſe left, but either to be Believers (if they ſay they were of God) or to Blaſpheme the Holy-Ghoſt, if they ſay They were of the Devil: And what a ſin that is, I hope by what is ſaid, you may ſee, if you are not willingly blind.

And now I further leave it to conſideration, whether Mr. *Rich. Hooker* ſaid not truly, that *It is not a*

thing impossible, nor greatly hard, even by such kind of proofs, so to manifest and clear that point (of the truth of Scripture) that no man living shall be able to deny it, without denying some apparent Principle, such as all men acknowledge to be true. —— *And these things we Believe; knowing by Reason that Scripture is the Word of God.*

Indeed, the absurdity that infidelity would lead to, is no less, then the denying that there is a God, who is most wise, most good, most great, or *Optimus Maximus*, as nature hath alwaies well called him: And that is to deny the most certain, intelligible verity among all the whole world of Certainties, and Intelligibles. For though these things that are neerest sense, are first known in order and time, according to the course of our natural reception: Yet nothing in the world is so illustriously and Eminently Intelligible and Certain, as that there is a God. So that if this principle were denyed, I doubt not upon that ground, to deny and destroy all the rest, and to prove that no man knoweth any thing: and not only that sense is fallible, but that there is no such thing as a man in the world; nor any other Being, Truth, or Good, if there be not a First-being, Truth and Good. So much for the informing *Consectaries*.

THE

THE subject directeth me to add somewhat yet more Practical, by way of further Application of the point: but because it is Information that was the main thing which I intended in this discourse, I will say but very little and briefly of the other.

And 1. If this be the state of the war between Christ and Satan, you see what a help poor captivated sinners have for their recovery, if they will but take it, and make use of it in time. Christ Jesus leadeth an Army for your relief; He layeth siege to your souls by his Word and Judgement. O yield, and forsake your former Master, before you receive the wages that is your due! Yea make it your daily cries to God, that he would save you from Temptation, *and Deliver you from the evil one, and that his Kingdom may come, and his will be done* within you, as Christ hath taught you daily to pray. If a poor bird be in the Talents of the Kite, her cryes will make you know her case. But sinners that are in the Jaws of Satan, do not lift up their cries for help. O cry, and cry aloud, while help is neer; you are yet but as the Lamb that is catcht by the Woolf, but not kild: If you stay till your impenitent souls be torn from those bodies, there is then no Relief to be had; but you are undone for ever.

2. Hence you may see, from the state of this war, and Satans enmity; how exceedingly the godly are beholden to Christ for their Recovery. Yea and how much the ungodly themselves are beholden to him for the offers of help, and for so much restraining of the malicious Foe. It is a miserable case that Witches are in, that have the Devil so oft appearing to them in ugly shapes, and carrying them about, and abusing their bodies. But if the promised seed had not bruised the Serpents head, we should all have been in a far worse case. Then Devils would have been our daily companions, and have used soul and body far worse, making us their slaves and drudges, and tormenting us for our labour. It is a sad case to see how he useth some melancholy and mad people, how he haunteth some persons or houses with apparitions: But much more sad to see how he captivateth mens understandings with errors, and their hearts with impenitency and contempt of the Grace of God: How great is that mercy that hath rescued you from such a Tyrant: or at least waiteth to be gracious, if you do not obstinatly reject his Grace?

3. Hence also we may see, what encouragement every true Christian hath to go on with confidence in the Holy War. Fear not the Devil, any further then to prevent his deceiving you. You serve under a General whom Satan feareth. Though he would make all others unbelievers, that he may torment them, yet he himself believeth and trembleth, *Jam.* 2. 19. The name of the Lord Jesus is dreadful to the Devils. You march under his banner, that hath already conquered, and that is certainly both Able and Willing

Willing to overcome. O what should we silly mortals do, if we had not such a Captain of our salvation? But now while we look with one eye of faith upon the Life and Death of the Lord Jesus, behind us, and with the other upon the Lord Jesus in Glory above us, and upon the same Christ that is coming to Raise and Judge the world before us, we may well cry out with the Apostle, *Rom.* 8. 31. *If God be for us, who can be against us?* For he that now sounds the Trumpet of War will then sound the Trumpet of victory, *and the dead shall be raised incorruptible, and we shall be changed: so when this corruptible hath put on incorruption, and this mortal hath put on immortality, then shall be brought to pass the saying that is written,* Death is swallowed up in Victory *O Death where is thy sting! O Grave where is thy Victory! The sting of Death is sin, and the strength of sin is the Law; but thanks be to God through our Lord Jesus Christ. Therefore, my Beloved Brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, for as much as you know that your l bour is not in vain in the Lord,* 1 Cor. 15. 52, 53, 54, 55, 56, 57, 58.

4. Lastly, seeing this is the state of Christs Church, to live in a continual war with Satan, and to serve against him under Christ; let all Christians then remember their Condition, and their Baptismal Vow and Covenant with Christ and stand to their Colours, and live as in a continual fight; and do not either basely yield, or lazily sit down, or foolishly imagine the field is woon, and the fight is done, as long as you are in the body. How far soever you have gone, and how much soever you have done or suffered, as

you

you love Christ and your souls, think not that all is done, and there remaineth no more work or danger.

1. There is yet a tempting malicious Devil alive, who would have you, that he may sift you as Wheat, *Luke* 22. 31.

2. There is yet a Remnant of his seed within you; even sin, which will betray you to him, if you be not wary.

3. You have more of your race to run; more time to spend; and many that begun in the Spirit do end in the flesh.

4. There are yet many and great duties in this time to be done.

5. There are yet many snares of Temptation before you; and you may meet with such as yet you have not met with.

6. The last assaults and tryals are usually the greatest.

7. Your resisting Graces are weak and imperfect in Degree.

8. You have no assurance or command of the time and measure of the spirits assistance.

9. God will have all obedience tryed and honored by Opposition; That which costs nothing, is nothing worth; And all his followers must pass under the cross, yea take it up, and follow their General; and through the fiery tryal, escape the fiery torment.

10. Perseverance only must put on the Crown. Though Perseverance it self be purposed to the Elect, yet is the possession of the Crown suspended on it as the Condition. To him that overcometh, and only to

to him, will Christ give to eat of the hidden manna, the Tree of life in the midst of Paradise, and to dwell in Gods Temple, and never to go forth. Be Valiant and Vigilant therefore, that you may be victorious.

And because your safety and everlasting welfare lies upon it, I will here briefly name you a few *Directions* which are necessary to be followed, if you would escape the Devils rage; and with them I shall conclude this Discourse.

Direction 1. Keep up hard thoughts of Satan, that so your hearts may be kept against him as your enemy: and as hard thoughts of sin, which is the means of your destruction. The affections and actions do much follow our thoughts and apprehensions.

Direction 2. Beware of the wounds of wilful sin; It is a fearful Advantage that he gets by every such.

Direction 3. Be acquainted with all the Christian Armour, and the use of it; and put it on, and go not one day, nor on any one business unarmed; Especially with the sword of the spirit, which is the word of God. Read *Eph.* 6. Labour for a good understanding of the word, and to that end, study it day and night.

Direction 4. Do not continue children in Knowledge and Grace; for children are easily deceived, tossed up and down, and carried to and fro with every wind of Doctrine, according to the cunning craftiness of Satan and his Instruments who lie in wait to deceive, *Ephes.* 4. 14. Grow according to the

the time and means which you do enjoy, *Heb.* 5. 11, 12, 13, 14.

Direction 5. Keep in Rank and file, and not only under Christ your General, but under those particular Officers that he hath placed over you (except you can groundedly say, that they are turned Traytors, and fight for the enemy) You must know your own particular Company, and Colours, and Commanders, that is, your particular Church and Church-Guides, as well as the General. Straglers are easily snatcht up and destroyed; The ruine of many 1000. in most ages of the Church, and in particular in these times, hath come from hence, that they have proudly contemned their Teachers and Over-seers in the Lord, and thinking themselves as sufficient to Guide themselves, and taking a straggling singularity and separation for a way of piety, have departed from their colours, and been deceived by the Deceiver, and destroyed by the Destroyer.

Direction 6. Entertain no familiarity with Satans familiars. When you must be among them, let it be as an Enemy to their sin and their Master: and let them be sure to know it, if you have opportunity. But use none of them as your familiars, lest they bring you before you are aware to have him to be your familiar, who is theirs. One Witch useth to tice many into the Confederacy: and so doth one sinner tice many into the snare.

Direction 7. Keep out of Satans way; Avoid occasions and opportunities for sinning; lest the Devil catch you, as he did the woman that one of the Fathers mentions, at a stage-play, and said, he found her upon his own ground; If you will be thrusting into Ale-houses, or needless Recreations and pleasures of the flesh, or among enticing baits of lust, or into waies of worldly gain or honours, take that you get by it, if you are surprized by Satan, when you least fear it.

Direction 8. Be sure to learn well the two great lessons of Humility and Self-denyal. The proud are the common prey of the Devil. Of them he may make Hereticks, Infidels, or almost what he will; for the spirit of Christ forsaketh them. And self-seeking is his greatest engine for our ruine; of which self-denyal doth disarm him, and enervates all his temptations.

Direction 9. Keep neer to God in Christ; The neerer God, the safer from the Devil. His name is a terror to Satan, and a strong Tower to the righteous, to which if they do but fly, they are safe. Be much with him therefore in all his holy ordinances: especially in secret prayer and contemplation.

Direction 10. Be sure to Offend as well as Defend. It is not safe to stand still to be shot at. Do as much work for Christ, and as much hurt to Satans Interest as possibly you can. Be still studying the ruine of his Kingdom, as he is studying the ruine of your souls. Be as diligent to do Good in your places to all about you, and to destroy the works of the Deceiver, as he is diligent to do harm and destroy the works of Christ. Hold on thus doing, and be faithful to the death, and you shall receive the Crown of Life, *Rev.* 2. 10 and the Lyon of the tribe of *Juda*, shall save you from the devouring Lyon of Hell.

FINIS.

A

POSTSCRIPT

To the Discourse of the Blaspheming of the Holy-Ghost.

SInce this was Printed, I met with a Book of a Reverend Divine's (now with God) Mr. *William Lyford*, wherein, among others, that are more deeply charged, I am confuted as one guilty of Errors, or Heresie, or I know not what, Cap. 5. sect. 3. p. 144, *&c.* My Error lyeth in a wrong description of the sin against the Holy-Ghost, and thus he begins the charge.

A learned man correcting the common opinion of Divines touching this point, doth think that this is it which is called the sin against the Holy-Ghost; When men will not be convinced by Miracles that Jesus is the Christ.

Reply. 1. He is a man that pretendeth not to much Learning, but is unfeignedly willing to know the Truth; and to bring this Controversie to the Test of Gods Word: But little did he think that his

his opinion in this, was of that moment as to be enumerated with the intollerable errors against the Deity or Divine worship of the Holy-Ghost, or the rest in the black Bill.

2. It is only the common opinion of our modern Reformed Divines, that I there contradict; But whether the antient Doctors were more for their exposition, or for mine, I leave them to Judge that have considered what I have said before; as also, whether the said Doctors be not taken into the black Bill as well as I? Yet will I not say that I had rather err with them, then be Orthodox with our Moderns; but I will see better reason for it then this Author alledgeth, before I will condemn them, or depart from their opinion.

3. The Description is too short, as the next page in my Book will shew: To *the not believing*, he should have added *blaspheming, by ascribing the Works of Christ to Beelzebub*; and he had taken in all my sense.

But three things he opposeth against my definition.

1. *That Miracles are not a sole sufficient conviction to beget faith: the proper end of Miracles was to bring the mind to a marking of the Doctrine*, &c.

Rep. 1. Little do I know to what purpose is this observation, or how it is any Opposition of my Doctrine. Unless he meant to argue thus; *If Miracles be not a sole sufficient Conviction to beget faith, then the Blasphemous rejecting them, is not the sin against the Holy-Ghost: But the former is true: therefore. Answ.* I deny the consequence, and never look to see it proved.

2. I diſtinguiſh of ſufficiency. It is a love ſufficient to its own uſe or office: but not ſufficient to the whole work of converſion or producing faith. Miracles preſuppoſe the Doctrine of the Goſpel, and are the ſeal of that Doctrine, proving it to be of God; Who ever ſaid that the ſeal was ſufficient without the Inſtrument ſealed? The Queſtion was, when the Goſpel was preached, whether it were true or falſe? The Infidels ſaid it was falſe: Chriſt proves it true by his Miracles; For theſe were Gods Atteſtation of it. Now to this uſe theſe Miracles are ſufficient Objectively in their own kind; But this excludeth not the need of the ſpirits internal efficiency on the ſoul: much leſs the need of the Goſpel, the truth of which it ſerveth to confirm.

And as for the Teſtimony of the Prophets, on which he ſaith after, *their belief was to be grounded, and not on Miracles alone.* I Reply, 1. Either miracles alone, or the believed Teſtimony of the Prophets alone, are a ſufficient proof of thoſe Doctrines of Chriſt to which they do Atteſt: But both together, is more than one; And the ſenſe of the Prophets was not ſo eaſily manifeſted to unbelievers, to be ſo undoubtedly full for Chriſt, as that we could imagine it to be equal to Miracles for their conviction. We hear how men differ ſtill about the ſenſe of as plain Scriptures, who ſeem yet very godly on both ſides: and we ſee how little the Jews to this day are convinced from the Prophets. and we find expreſly in Scripture that Miracles were the ordinary convincing means, which I have proved in the Preface to the ſecond part of the *Book of Reſt.*

2. The teſtimony of the Prophets was of no validity

dity to any that believed not the Prophets; and that was almoſt all the world, except the Jews. For the Apoſtle to have proved the Goſpel to be true by the Prophets, to the Gentile world, had been but to prove one unknown thing by another.

3. And how would you have proved that thoſe Prophets ſpoke true to the Nations that would have called for proof? It was by Miracles that *Moſes* and many of the Prophets did prove their Doctrine; and by theſe you muſt prove them to the world, before they would receive their witneſs to the Goſpel. And is it not as clear or much clearer means of conviction, to appeal directly to the more numerous Miracles that were neer at hand, then to thoſe ſo far off, whoſe truth the world would be readier to queſtion?

I muſt freely confeſs for my part, it is the evidence of truth in the Goſpel that owneth the Old Teſtament, which is my beſt objective help to believe that Teſtament.

Moreover, I would fain know whether that illumination of the Holy-Ghoſt, which you ſay men do maliciouſly oppoſe, who ſin againſt the Holy Ghoſt, was a ſufficient means of through-conviction and belief, or not. If not; then doth not your Reaſon confound your own Definition, as much at leaſt as mine? If it were, then it ſeems ſome unbelievers or unregenerate men, have ſufficient grace to converſion, which is not effectual: which Doctrine I conjecture will not well reliſh with your Orthodox friends.

THE second assault is thus, against these words of mine, *When men will not be convinced by Miracles.*

Mr. L. Will not? It is not in our choice whether we will be convinced or not, &c. Many are convinced against their wills: Others are not convinced, though they desire it: The Heretick useth means to prove his way to be Truth: he would perswade himself that he is in the right, but cannot: and therefore the Apostle saith he is self-condemned, because he holds on his way against the convictions of his own conscience: It is not in my choice whether I will understand or remember: These are not commanded faculties.

Reply. All men confess that the will hath not that plenary despotical command of the understanding, memory or passions, as it hath of the hand, foot, or tongue. But 1. If these *are not commanded faculties*, then the whole school of all sects that I am acquainted with, have erred. And in Philosophie, and so high a point about mans soul, it becomes not so young a Schollar as I am, to follow the singular opinion of Mr. *L.* before all the world. What is the offence against my Doctrine but that it seemed singular? And must I side with one man against all the world to cure my singularity, in siding with the Antient Doctors against many Moderns?

2. If the understanding be not a commanded faculty, then its Acts are not Imperate Acts: But its Acts are Imperate Acts: therefore. For the minor I have the consent of the world.

3. If

3. If the understanding be not a commanded faculty, then are not any of its Acts *participativè* free: But the Acts of the Intellect are *participativè liberi*; therefore.

The consequent of the major is certain: For the Intellect is not Free of it self, but is necessitated by the Object, and wrought on *per modum naturæ*, further then as it is commanded by the will.

The minor is proved by common consent, and the very name of *Liberum Arbitrium*, which taketh in the Acts of the Intellect, as is commonly maintained by Divines. Its proved also by the Argument following.

4. If the understanding be not a commanded faculty, and its acts free *participativè*, then is it not capable of moral vertue or vice of duty or sin: But it is capable of duty and sin, of moral vertue and vice (*participativè* as it is free) therefore.

The consequence of the major is apparent, in that voluntarines is absolutely necessary to actual sin; It is no further sin then a man is some way voluntary; that is, either willing of the thing it self or its cause; or not willing the contrary or the means of prevention or cure. Nature hath taught all the world to excuse him that is wholly unwilling, and so could not help it.

But the minor is certainly true. He that will undertake to prove that all the errors of the intellect are no sins, will Justifie those that Christ will Condemn. Ignorance, Error, Unbelief, undervaluing God and spiritual things, are very great sins, and not to be justified. Specially it is an unfit task to be

undertaken by those that write of the intolerablenes and damnableneſs of Error and Hereſie, and in ſuch a Book as this is. If indeed *the underſtanding be no commanded faculty*, nor any man able to be wilfully an unbeliever, *it being not in their choice*, then let no more write or ſpeak againſt Errors and the Toleration of them nor provoke the Magiſtrate to meddle with men that cannot help it, how great ſo ever their Error may be

5. If the Intellect be not a commanded faculty and by participation free, then no wicked man can by the moſt Deviliſh vicious habits of his will, make his underſtanding worſe then it is. But the Conſequent is proved falſe by Scripture and conſtant experience therefore *&c.*

6. If the intellect be not a commanded faculty and *participative* free: then God is the chief cauſe of all its ſinful Error: But the Conſequent is falſe and abominable: therefore ſo is the Antecedent.

The Conſequence is Evident, becauſe either God or man muſt be the chief cauſe of our Errors: Not man, if he have no command of his intellect, for he is forced to it, and cannot avoid it. If God make it the nature of the intellect to be moved *ad modum naturæ*, and to be void of liberty, and wholly from under the command of the will, and if the ſame God ſhall ſet before us thoſe Objects that thus neceſsitate the intellect, it is paſt all doubt that he is the principal and neceſsitating cauſe of all its Errors: Which is a Doctrine unfit for a Chriſtian to maintain.

7. If it be no whit in the choice of our wills, whether we will be convinced, and ſo become Believers, then

then no Preachers ſhould offer it to mens choice, nor perſwade them to a right choice, nor uſe means with their wills. But the Conſequent is moſt unchriſtian; therefore ſo is the Antecedent.

8. If it be not in a mans choice whether a man will be convinced and believe, then no man needs Gods Grace to cauſe him herein to make a right choice; But the Conſequent is falſe; therefore ſo is the Antecedent.

9. If it be not in mans choice to be convinced and believe, then no man is to be blamed by God or man, much leſs condemned or puniſhed, for not making a right choice herein; But the Conſequent is falſe: therefore ſo is the Antecedent.

10. But becauſe this Learned man did make ſo ſtrange of it that I ſhould ſay *Men will not be convinced by Miracles*, let us ſee whether the Scripture uſe not this ſtrange language as I do. And firſt, it is ſtrange how he could overlook what he cited himſelf from *John* 3. 19,20. *This is the condemnation that light is come into the world, and men* loved *darkneſs rather then light, becauſe their deeds were evil.* Darkneſs was in the underſtanding, and not a falſe pretence of Darkneſs on the tongue. And this Darkneſs is damnable becauſe men love it better then the Light: And Love is in the will; And ſo is the Hatred mentioned in the next verſe.

2 *Theſ.* 2 10, 11, 12. Men *periſh, becauſe they received not the Love of the Truth that they might be ſaved; And for this cauſe God ſhall ſend them ſtrong delusion that they ſhould believe a Lye, that all they might be damned that believed not the Truth, but had pleaſure in unrighteouſneſs.* And he that *will come in*

flaming fire, taking vengeance on them that know not God, 1 *Thes.* 1. 8 doth find their wils guilty of their understandings ignorance. And why else is faith called *An obeying of the Gospel*, 1 *Thes.* 1. 8 And *Obedience to the faith*, *Rom.* 1. 5. when obedience is certainly a voluntary thing. I think *coming to Christ* is believing; And he saith, *Joh.* 5. 40. *Ye will not come to me that ye may have life.* It is the *willingly ignorant* that *Peter* condemneth, 2 *Pet.* 3. 5. Christ saith to the unbelieving Jews, *how oft would I have gathered you, and ye would not!* And *Job* saith, 9. 16. *Yet would I not believe that he had hearkned to my voice.* And sure there are still such men in the world, as say, *Depart from us; We would not the knowledge of thy waies.* The guests that were invited (to believe in Christ) *Math.* 22. 3. made excuses, and *would not* come. *Rom.* 1. 28. They that *did not like to retain God in their knowledge, did God give over to a Reprobate mind.* What should I stand to cite multitudes of the like Texts for?

11. If the very Passions may do much towards the determining of the understanding, much more may the will do; But the Passions may do much towards it; therefore. The minor is known by too common experience; that *Impedit ira animum*; *perit omne judicium cum res transit in affectum.*

12. The will may command the *thoughts*; therefore it can command the understanding. It can command it to think or not think; to think of this, and not of that; And by turning away the thoughts it can hinder knowledge or belief.

To conclude, I appeal to the experience of all the world,

world, Whether the understanding be not much byassed and commanded to believe or not believe according to the Inclination of the will. That which a man would have true, he can easily believe; and that which he would not have true, he will very hardly be brought to believe, unless the timorous passion cause credulity, in which respect we say, *Facile credimus & quod volumus, & quod non volumus.*

Yet one argument more, which I forgot. If the understanding be not a commanded faculty then was God the chief cause of *Adams* first sin, and so of all the sin and misery in the world; But the Consequent is intolerable; therefore so is the Antecedent.

The reason of the Consequence is evident; For if God made the Intellect such as must unresistibly be determined by objects, and caused those objects to be presented to it that must so determine it, and made a Law to condemn that determination as sinful; then it is apparent that God did irresistibly necessitate all the sin; and so the penal misery following.

But you say, *Many are convinced against their wills.*

Reply. 1. Your friend Mr. *Pemble*, that thought that Truth and Goodness were all one, would not have yielded that. 2. They are willing of Truth as Truth, though they are more unwilling of it as hurtful to them. 3. What of that? if some be convinced against their wills? doth it follow that all are so? or they in all things? Or that the will hath no command of the understanding, because it hath not an absolute despotical command?

flaming fire, taking vengeance on them that know not God, 1 *Thes.* 1. 8 doth find their wils guilty of their understandings ignorance. And why else is faith called *An obeying of the Gospel*, 1 *Thes.* 1. 8 And *Obedience to the faith*, *Rom.* 1. 5. when obedience is certainly a voluntary thing. I think *coming to Christ* is believing; And he saith, *Joh.* 5. 40. *Ye will not come to me that ye may have life.* It is the *willingly ignorant* that *Peter* condemneth, 2 *Pet.* 3. 5. Christ saith to the unbelieving Jews, *how oft would I have gathered you, and ye would not!* And *Job* saith, 9. 16. *Yet would I not believe that he had hearkned to my voice.* And sure there are still such men in the world, as say, *Depart from us; We would not the knowledge of thy waies.* The guests that were invited (to believe in Christ) *Math.* 22. 3. made excuses, and *would not* come. *Rom.* 1. 28. They that *did not like to retain God in their knowledge, did God give over to a Reprobate mind.* What should I stand to cite multitudes of the like Texts for?

11. If the very Passions may do much towards the determining of the understanding, much more may the will do; But the Passions may do much towards it; therefore. The minor is known by too common experience; that *Impedit ira animum; perit omne judicium cum res transit in affectum.*

12. The will may command the *thoughts*; therefore it can command the understanding. It can command it to think or not think; to think of this, and not of that; And by turning away the thoughts it can hinder knowledge or belief.

To conclude, I appeal to the experience of all the world,

world, Whether the understanding be not much byassed and commanded to believe or not believe according to the Inclination of the will. That which a man would have true, he can easily believe; and that which he would not have true, he will very hardly be brought to believe, unless the timorous passion cause credulity, in which respect we say, *Facile credimus & quod volumus, & quod non volumus.*

Yet one argument more, which I forgot. If the understanding be not a commanded faculty, then was God the chief cause of *Adams* first sin, and so of all the sin and misery in the world; But the Consequent is intolerable; therefore so is the Antecedent.

The reason of the Consequence is evident; For if God made the Intellect such as must unresistibly be determined by objects, and caused those objects to be presented to it that must so determine it, and made a Law to condemn that determination as sinful; then it is apparent that God did irresistibly necessitate all the sin; and so the penal misery following.

But you say, *Many are convinced against their wills.*

Reply. 1. Your friend Mr. *Pemble*, that thought that Truth and Goodness were all one, would not have yielded that. 2. They are willing of Truth as Truth, though they are more unwilling of it as hurtful to them. 3. What of that? if some be convinced against their wills? doth it follow that all are so? or they in all things? Or that the will hath no command of the understanding, because it hath not an absolute despotical command?

But you add, *Others are not convinced though they desire it.* And you instance in Hereticks that are said to be self-condemned.

Reply 1. It follows not that because some light of Evidence is so clear to nature, that the will cannot cause the understanding to Reject it, that therefore it is so with all light : or with this in question; and that the will cannot cause the understanding to be unbelieving.

2. You should instance in cases where there is *plena voluntas*, or else a resistible evidence. *Austin* puts the case oft, whether faith be in the power of the will ? and answers affirmatively: not because any mans will without true grace will believe ; but because he that Believeth is willing to believe; and he that is truly willing to believe, doth believe.

3. I do not believe your exposition of the self-condemnation of Hereticks. I remember a Heretick once strongly pleaded that exposition, to prove himself no Heretick, and that erronious persons should be tolerated. There are three senses that the Text will far better bear (either of them) then yours. First they are self-condemned meritoriously, deserving their own condemnation. 2. They are self-condemned by the Testimony of their own evil waies, which may be brought in against them to their condemnation. 3. And they are self-condemned effectually in that they separate themselves from the communion of the Catholick Church, before any Sentence of the Church hath condemned them by Excommunication.

But that your strange opinion is not true, is Evident thus. If that be true that all Hereticks do sin therein against their own knowledge, and so know themselves to maintain Errors, then all Heresie lyeth only in the tongue, and in hypocritical dissimulation, and then all Hereticks are Orthodox and sound in the faith, as to the understanding, and only take on them to err when they do not : But the Consequent is certainly false : therefore so is the Antecedent.

O what a difference is there between Gods language and yours ! The Scripture saith that they are given up to believe a lye, 2 *Thes.* 2. 11. You say, it is but a desire and pretence to believe a lye, but they cannot believe it. The Scripture saith, that they err, deceive and are deceived, their understandings are darkned, blinded, *&c.* Your Doctrine makes them not to err, nor be blinded, or deceived, but only to desire it and pretend it, making themselves worse then they are. For so far as a man erreth, he knoweth not that he erreth. Christ saith of Unbelievers that indeed they *Believed not*, *Mat.* 21. 25. *John* 5. 38, 47. and 6. 36, 64. and 8. 24, 25. and 10. 26. and 16. 9. 2 *Cor.* 4. 4. *John* 10. 25. But you make it as if they did Believe and would not confess it.

Yet further, I pray you see, whether you accuse not the Lord Jesus for using the same phrase which you accuse me for, that *men will not be convinced*, or believe, *Luke* 22. 67. *The Elders, Priests, and Scribes, led him to their Councels, and said, Art thou the Christ? tell us : And he said unto them, If I tell you you will not believe*, John 4. 48. *Except ye see signs and wonders ye will not believe.* You see, Christ saith, *They will*

Will not believe; as well as I.

And you see here that he determineth the main cause against you about the sin against the Holy-Ghost, while he tells you that the Pharisees believed not; and therefore did not oppose the known or believed Truth. Of which more anon.

MR.

MR. *L.* Thirdly, I demand: Are Miracles a convincing way of revealing Jesus Christ? Were the Jews that saw them, really convinced, or not? If not, then they do not sin against the Holy-Ghost, which are not convinced by them. For, as himself saith, No man was bound to believe that which was never convincingly revealed; If they be a convincing means, and if those Jews which saw Christs Miracles were really convinced, and yet opposed Christs Kingdom, then humane nature is capable of sinning against the Holy-Ghost in that way that our Divines have defined the sin; that is, maliciously, after the knowledge of the truth. And so did those Jews sin by the testimony of that very text which Mr. *B.* alledgeth for his opinion, *John* 15.24. They hated Christ after they had seen and known him. It is not an act incompatible with the rational soul (as he supposeth) to hate God and Christ, whom we have seen and known.]

Reply. 1. The word [convincing way] is ambiguous. Either it meaneth [An objective sufficiency to convince, *in suo genere*] and so they are a convincing means. Or it meaneth [An objective sufficiency in regard of the whole sort of Objects]. Or [An

[An universal sufficiency *in omni causarum genere*. Or [An actual convincing.] The three last I deny, as I affirm the first.

2. But you seem to mean it of actual conviction, or else you would never make your second question of equal importance, viz. *Whether the Jews were really convinced?* To which I say, Those that blaspheme the Holy-Ghost, were not then convinced.

3. I was not so far beside my self, as to intend by that saying which you recite, that [No man was bound to believe that which he was not actually convinced of,] but [that which had not objective evidence *in suo genere*, sufficient to convince;] Else I should have said, [That no man is bound to believe but he that doth believe; which me thinks, should seem no sweet morsel to any ordinary understanding.

4. They are a convincing means, and yet the Jews were not then really convinced by them (nor some of them ever.)

5. You do not fairly change or obscure the case in controversie; Whether ever any of those Jews had believed before, and after fell from it, I never determined; But the thing that I affirmed is, that at that time when they sinned against the Holy-Ghost, they believed not the Doctrine of Christ to be true, and so did not persecute the then known truth. Now you talk of [hating Christ whom they had known, and after they had known him] but the Question is, whether they knew him.

6. Nor is it all knowledge that is in Question; But whether they then knew him to be the Son of God, and

and the Messiah, and his Doctrine to be true.

7. Christ doth not say as you feign him to say; *John* 15. 24. that they had *known* him; He only saith, they had seen, that is, his great works and his person, and hated him and his Father: when he had expressly said, ver. 21. that they will persecute his Disciples, *because they know not him that sent him.*

8. It was such ill unfriendly dealing as by a strange unhappiness I meet with from other learned pious Divines, that this Reverend man should here publish to the world, among his list of Errors and Heresies, that I *suppose it an act incompatible with the rational soul, to hate God and Christ, whom we have seen and known*: A meer forgery; never such a passage that I know of did fall from my pen or tongue. This strange yet common untruth and injustice, makes me resolve yet less to give credit to all that good and sober men shall say of the party that their zeal is kindled against in the heat of their oblivious disputations. The words that I wrote were these. *That which some Divines judge to be the sin against the Holy-Ghost (an opposing the known truth only out of malice against it) it is a question whether humane nature be capable of; and whether all humane opposition to truth be not through ignorance or prevalence of the sensual lusts: And so all malice against truth is against it only as conceived to be falshood, or else as it appeareth an enemy to our sensual desires —— So that I think none can be guilty of malice against Truth as Truth.* And is this the same that I am feigned to suppose? I do affirm not only that it is possible to hate that Christ and God whom a man hath formerly known; but also

ſo whom at preſent he doth in a common ſort know to be the only God and Chriſt : Yea and that all wicked men and Infidels do ſo : which is clean contrary to that which I am feigned to hold. But I ſay that this hatred is not of Truth as Truth, or of Good as Good ; and this I ſhould have thought I need not againſt excellent Reformed Divines to have been put to prove.

AS

AS for Mr. *Lyfords* confirmation of his opinion from *Heb.* 6. and 10. *valeat quantum valere poteſt* ; I ſhall leave the Reader to Judge of it as he ſeeth cauſe ; for I ſee nothing that I ſhould ſtand to reply to, or that can prejudice the cauſe that I maintain ; Only let the Reader 1. Obſerve what I have before ſaid on the ſame Texts. 2. And obſerve that Mr. *L.* ſtill puts the caſe of *malicious perſecuting the Truth which was once known*, or elſe confoundeth it with the other ; when the thing denyed is, that *All that ſin againſt the Holy-Ghoſt, do maliciouſly perſecute the Truth which they then know or believe, when they perſecute or hate it, or that Any do hate the Truth as Truth.*

If I had ſaid as Mr. *L.* doth, that theſe Apoſtates had *taſted the Heavenly gift of Juſtification*, how many tongues and pens would have let flye at me? as experience in a better cauſe hath told me.

THE

THE last Section against me, is in confutation of these words of mine [I think none can be guilty of malice against Truth as Truth; and to be at enmity with Truth because it is an enemy to our sensual desires, is a sin that every man in the world is in some measure guilty of; therefore that is not the true definition of the sin against the Holy-Ghost.]

Mr. L. *He that doth evil hateth the Light, neither cometh to the Light lest his deeds should be reproved*, John 3. 20. *Some of the Jews both saw and hated both Christ and his Father*, John 15. 24. Cain *hated his Brother, because his own works were evil, and his Brothers Righteous. Now to hate the light, because of its intrinsical properties, namely to discover and reprove mens evil deeds; to malice the Truth because it is an enemy to my lye; to hate my Brother because his works be righteous, and my own evil; What is this short of opposing the truth because it is Truth.*

Reply. 1. You speak full enough against your own cause. He that hateth the light *eo nomine*, as it reproveth his evil deeds, hates it not as Light; For to reprove his evil deeds is an effect of it, and not convertible with light. Besides, the very Metaphorical term of *Light* signifieth not Truth as Truth, but Truth

Truth as discovering, and so as effecting. What doth this text say, but the very same which I affirmed, that there is a hatred of Truth as it is an enemy to our carnal or sensual desires? The same man may love the Truth as Truth, yea and as it discovereth his Brothers faults, or any thing that he would know.

2. Did ever good Expositor on *John* 3.20. think, that all that hated the light left his deeds should be reproved, did sin the unpardonable sin?

3. Of *John* 15. 24. I have spoken already. Of *Cains* hating his Brother I say, that he hated him because his works were righteous, crossing and reproving his own evil works. But that righteousness was not hated *sub ratione formali aut Boni aut Veri*, not as Good, or as Truth, but as apprehended evil. *Veritas qua veritas, or Bonum, qua Bonum* cannot here be hated by man.

4. What ever man hateth is hated by him *sub ratione mali*; This is certain from the definition of hatred. But the *ratio formalis Boni, or veri*, is not the *ratio formalis mali*; therefore whatever man hateth, it is not hated by him *sub ratione Boni aut veri.*

Yea *verum & ens* are so proper objects of the understanding, and *Bonum* of the will, that *in quantum apparent*, they are embraced by humane nature as such. And when ever Truth or Good is hated, it is only as apprehended either not-true, and not-good, but evil in it self, or as evil to the person, by depriving him of some deerer appearing Good. These things I thought had been unquestionable, and yet I was so modest as but to say, [I thought thus] I may next

be enrolled among the Hereticks by some zealous Orthodox man, for saying that [I think a man is a reasonable Creature] and I think on the like grounds.

MR.

MR. L. *But if you spitefully oppose Truth, and cast reproaches upon it, only because it appears an enemy to your sensual lusts, especially if it be after illumination, and tasting and professing the good word of God; this is no excuse, but rather a manifestation of this great sin; because such a person doth tread Jesus Christ and his Covenant of Grace under foot; he treads him under all those base lusts which he preferrs before him: And thus to oppose Truth, by Mr. B's. leave, I think very few men in the World are guilty of.*

Reply. If by *Truth* here you mean only that Jesus is the Christ, or the Truth of Christian Religion, or its essentials, the reproaching of this by Apostates, I have spoken of more at large before in this Discourse, to which I shall referr the Reader; But that is not the case in hand.

2. I have proved and shall further prove that the Blasphemy against the Holy-Ghost, is not *only* the sin of such as have believed or profess't belief; no nor the sin of *any* that Believe *while* they do believe, and so not of a Believer *in sensu composito*; for it is an aggravated *Species* of unbelief. Though yet it is sometime the sin of those that were once some kind of Believers.

3. But if you speak of All Truth in general, I still say, that it is a common case, [maliciously to

oppose the Truth, because it is against mens lusts.] For 1. All mens nature hath in it a Hatred of God and his Holy Truth and way. 2. That which men hate, they maliciously hate in this case. 3. And they that so hate it, may oppose it, and actually resist the Holy-Ghost in the ministry, and at their hearts. 4. The Godly are cured of this but in part. 5. These sad daies of faction do commonly proclaim it of abundance of professors, who so reproach that Truth which is against the Interest of their party.

4. Yea if you mean it of the power of Godlyness or Practical Truth, or yet of Christianity it self, if you will prove that all who maliciously oppose the latter before profession of Christianity, or all who maliciously oppose the former after profession of Christianity or Baptism are guilty of the Blasphemy against the Holy Ghost, I will quickly prove to you that these are commoner sins then you talk of: and indeed such as the converted did themselves commit, at least, many of them before conversion: And therefore it cannot be the unpardonable sin. Were it believed to be so, it might turn thousands among us into despair.

I Shall conclude all with some fuller discovery from Scripture that the Pharisees were not then mental Believers (no nor ever before) nor convinced that Christ was the true Messiah, nor believed that his works were the Attestation of God; but took him for an Impostor, and his works to be done by the power of Beelzebub.

1. Christ saith they believed not *John* himself, *Mat.* 21. 32. *Luke* 20. 5. *John* 10. 24, 25, 26. [How long dost thou make us to doubt? if thou be the Christ, tell us plainly. Jesus answered them, I told you, and ye believed not. The works that I do in my Fathers name, they bear witness of me; but ye Believe not, because ye are not of my sheep.] See ver. 33, 37. 38. *John* 12. 36, 37, 38, 39, 40. [While ye have light believe in the light —— But though he had done so many miracles before them, yet they believed not on him: that the saying of *Esaias* the Prophet might be fullfilled, Lord, who hath believed our report? ———— Therefore they could not believe, because *Esaias* saith again, He hath blinded their eyes, and hardned their hearts, that they should not see with their eyes, and understand with their heart, *&c.*] *Act.* 17. 5. [The Jews which believed not,

not, moved with envy, *&c.*] *Acts* 19. 9. [But when divers were hardned, and believed not, but spake evil of that way before the multitude, *&c.*] So *Act.* 28. 24, 26. *Rom.* 10. 2, 3. [I bear them Record that they have a zeal of God: but not according to knowledge; for they being ignorant of Gods righteousness, *&c.*] *John* 5. 38, 44, 45, 46, 47. [For whom he hath sent, him ye believe not. —— How can ye believe which receive honour one of another? ——] *John* 6. 36. [Ye also have seen me, and believe not.] So ver. 64. *John* 8. 24. 45, 46. [Ye shall die in your sins: For if ye believe not that I am he, ye shall die in your sins —— Because I tell you the Truth, ye believe me not — If I say the truth, why do ye not believe?] In the very Text, *Mat.* 12. 25. Christ is said to know their Thoughts, by which it seems that they thought as they spake. And what need he else bestow so many arguments to confute them, when he might have told them plainly that they were convinced already and dissembled their Belief? But we never find any such word from him.

So *Act.* 3. 17. And now brethren I wot that through ignorance ye did it, as did also your Rulers.] *Acts* 13. 27. For they that dwell at *Jerusalem*, and their Rulers, because they knew him not, nor yet the voice of the Prophets that are read every Sabbath day, they have fulfilled them in condemning him.] 1 *Cor.* 2. 8. [For had they known it, they would not have crucified the Lord of glory.] *John* 1. 10, 11. The world knew him not; he came to his own, and his own received him not.] So 1. *John* 3. 1.

I shall add no more but this; He that after all these passages of Scripture observed, and the whole story *Mat.* 12. considered, shall yet believe that these Pharisees were Believers in heart even when they blaspheмed the Holy-Ghost, and so that this sin is alwaies committed against present knowledge of the Truth of that which is reproached; yea or that these Pharisees did ever believe before, and were now turned Apostates, and so that this Blasphemy is the sin of Apostates only; I would advise that man, that he would not also believe, that the understanding is not a commanded faculty: And were I worthy to advise my Reverend Brethren of the Ministery, as I would not have them befriend the smallest error, so would I not have them too rash in defaming of the truth and their brethren, in a groundless confidence on their own understandings: nor to call others *Fools* or *Erroneous*, till they are sure that they are *wiser* and more *judicious* themselves; and to give the world a better proof of their illumination, before they draw up too large Catalogues of errors, and proclaim their fitness to be censurers of the world. At least that they would not begin too yong to boast thus of their own commanding intellects: I confess I can far more patiently hear a confident (though mistaken) confutation of others from a man of 60. or 70. years of age, then from one of 30. I am in the 40. year of my age my self; and yet, though I adventure to condemn a palpable error, or to defend a truth when others assault it, I think my self 20. years too young at least, to lay about me with that confidence against the Heterodox,

employ their zeal and confidence. Though I must also confess that it is a very sad thing, that with antient, Reverend, and sober Divines, such Reasonings as these that I have now encountred, should seem sufficient to ground such censures, and to kindle in others an operative contentious zeal. It is *Light* and *Humility* that must reconcile and pacifie us: which are so rare, so hardly got, and so imperfect in the best, that we must look towards a wiser and better world for our so much desired Unity and Peace.

June 5. 1655.

MVSEVM BRITANNICVM

FINIS.

OF

REASON

AGAINST

Divine Revelations,

Repreſſed:

OR,

Proud Ignorance the cauſe of Infidelity, and of Mens Quarrelling with The Word of God.

LONDON:

Rom. 11. 33, 34.

O the depth of the riches, both of the Wisdom and Knowledge of God! How unsearchable are his Judgments, and his Ways past finding out! For who hath known the minde of the Lord, or who hath been his Counsellor?

Rom. 9. 20.

Nay but O man, who art thou that replivst against God? shall the thing formed say to him that formed it, Why hast thou made me thus?

Job 37: 23.

Touching the Almighty, we cannot finde him out, He is excellent in Power, and in Judgment, and in plenty of Justice.

Job 40. 8.

Wilt thou also disannul my Judgments, wilt thou condemn me, that thou maist be righteous?

Psal. 73. 16, 17.

When I thought to know this, it was too painful for me; until I went into the Sanctuary of God, then I understood their end.

Job 42. 2, 3.

I know that thou canst do every thing, and that no

thought can be with-holden from thee: Who is he that hideth counsel without knowledge; therefore have I uttered that I understood not, things too wonderful for me which I knew not.

1 Cor. 3. 18,19.

Let no man deceive himself; if any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God.

1 Cor. 1.25.

The foolishness of God is wiser then men, and the weakness of God is stronger then men.

Read Isai. 40. 12,13,14,15,16, 17.

THE

THE Arrogancy of REASON against *Divine Relations*, Repressed.

JOHN 3. 9.

Nicodemus *answered and said unto him; How can these things be?*

IN the beginning of this Chapter you have a Lecture read by the Great Teacher of the Church, to a Scholar that was newly entring into his School He is yet but a *Catechumenus* in preparation to be a *Christian*, rather then *one* indeed; having good thoughts of Christ, but not believing in him as the *Messiah*, nor engaged by Baptism to be one of his Disciples: And accordingly doth Christ suit his Doctrine to his condition, and teach him first the great Principle of Christianity. What success it had at first, we finde in the Text, but not

what was the issue at last. Though by other Texts we may probably conjecture.

First, The Schollar is by name, *Nicodemus*; by Sect, a Pharisee; by place, a Ruler of the Jews, or one of their great Council. For the frame of his minde, the degree of his preparatory knowledge or belief, you may discern it; 1. By the season of his coming; 2. By the motive that prevailed with him to come; And 3. by the confession that he makes of his belief. From all which you may see, first, that he believed that there was a God, and that it belonged to God to teach mankinde; and that it was his way to teach by men; and that it was mans duty to seek after Gods teaching from his Messengers, and come to them and request it; and that who ever could give sufficient evidence of his Mission from God, should be heard by men; and that Jesus Christ did truly and undoubtedly work Miracles; and that such Miracles as Christ wrought, were an undoubted proof, that God was with him. All these things it is apparent he did believe by these words, Vers. 2. [*Rabbi we know that thou art a Teacher come from God; for no man can do these miracles that thou dost, except God be with him.*]

Secondly, From hence also you see, that it was the evidence of Christs Miracles, that had thus far convinced him, and drove him to Christ, as a Teacher come from God, and consequently one that was to be credited: But that he was the Messiah, here is yet no confession.

Thirdly, And as his belief was but preparatory, so this change upon his heart doth appear to be no

no better: For he hath not yet learned the lesson of Self-denial, and preferring the known truth and duty (of seeking after the minde of God from his Messengers) before the credit of the world, or his life; and therefore he comes to Jesus but by night, as being afraid to own him in the face of his enemies.

Yet doth not Christ cast this cowardize in his teeth to his discouragement, but fitteth his medicine to the strength of the Patient, as well as to the disease: For there was more malice and raging zeal against the truth, among the Jews, then among the Gentiles; and so more dangers and sufferings, which a novice might not be so fit to encounter with. And therefore *Paul* when he went up to *Jerusalem*, did Preach the Gospel privately to them of worldly reputation, which among the Gentiles, and inferior Jews, he preacheth publickly; lest through the prevalency of mens pride or cowardize, his physick should not do its work, but he should run or labor in vain, *Gal.* 2. 2.

The first and great thing that Christ presently falls upon, is to let this man know, that this much will not serve his turn (to confess the Miracles, and so the Divine Mission of Christ;) but that he must also truly believe the office that he is sent upon, even to be the Messiah, the Mediator, and the Redeemer of the World, and must openly be engaged to him as such a one by Baptism, and so own him and confess him before the World, and receive his renewing Spirit, for the illumination of his understanding, the purifying and quicken-

ing of his heart, and the reforming, and after-guidance of his life.

This work Christ calleth by the name of the New-Birth or Regeneration, and tells *Nicodemus*, [*That except he be born again of water, and of the Spirit, he cannot enter into the Kingdom of God.*] Not that there is the same necessity of the washing by water, and the purifying by the Spirit. For by [*water*] is principally meant that Covenant which Baptism did sign; even the confession of Christ, and dedication to him in the relation of redeemed Ones, Children, Disciples, and Subjects, on our part; and his re-engagement and relation to us: Yet [*water*] it self is the thing nearly signified in the Word, and the use of it is of Divine appointment, and not to be neglected where it may be used; but the necessity to Salvation is placed in the relation or thing signified. As its common to say to a Souldier of the enemies, [*If thou wilt change thy General, and take the Princes Colours and fight for him, thou maist have pardon for thy rebellion.*] Where [*taking Colours*] is a duty; but the necessity is placed in the change of his relation and practice; for if there were no Colours at hand to give him, yet if he be listed as a Soldier (or if not listed, yet if by open profession and action, joyned to them) it will be accepted; or else as *Grotius* expoundeth it, by [*Water and the Spirit*] is meant, a washing, clensing Spirit; of which, see him in *Loc.*

This change that is here called the [*New birth*] is not the new Creation of a substance, or destruction of our former substance, or faculties: For we

we have still the same natural powers of understanding and willing; But it is the change of the Dispotition, Habits, and Acts of those faculties: And (with submission to the contrary minded, I conceive that) it is not onely our real qualitative change that is here called *the New-birth*; but that the word is more comprehensive (as I before expresst) including our new relation to God in Christ, as Sons and Disciples to Christ, and Servants, Subjects, or Soldiers under him; with a removal from our former relations which we were in by corruption, and are inconsistent with these: So that it comprehendeth both our new relations to God, to the Redeemer, and to his Church; where we have a new Father, Husband, Lord, and Fellow-servants; new Brothers, and Sisters, and Inheritance (though yet we renounce not our Natural Brethren, Parents, and Inheritance, as the Popish Monastical Votaries conceive, any further then as they are contrary to the Interest of Christ.)

The Reasons that perswade me to take Regeneration in this extent, are,

First, Because it is the entrance into our whole New State that is here so called, without any limiting expression.

Secondly, Because we are said to be born of [*Water*] as well as the Spirit: And certainly Baptism doth as nearly and truly signifie our Justification, and Relative Change, and new Covenant Engagements, and Adoption, and Church Membership, as it doth our Qualitative Renovation. Nor do I see how any fair Exposition can be given

of

of that saying [*Except a man be born of Water*] which shall not include the change of our relations, as well as of our dispositions. And the like I may say of other Texts, which mention Regeneration, which I will not now so far digress as to recite.

Having seen what Christ teacheth *Nicodemus* first, let us next see the success of his doctrine. *Nicodemus* fastening too much upon the Metaphorical term of being [*born again*,] and withal not understanding the meaning of it, nor the scope of Christ, he presently expresseth his ignorance and unbelief by this question, [*How can a man be born When he is old? Can he enter the second time into his mothers Womb, and be born?*] Hereupon Christ returning an Explicatory Answer, telling him not onely the nature of the *new birth*, but also the mysteriousness of its causes in the effecting of it, and shewing a plain reason from Natural Agents, Why the mysteriousness of this should not make it seem incredible; yet doth *Nicodemus* return a second Answer like the first [*How can these things be?*] Which words do import not an absolute unbelief of the truth of what Christ had said, but a great ignorance of his meaning, and a not discerning of that evidence fully, which should have caused full belief; but a strong apprehension of the improbability of the thing affirmed, and thereupon a great doubting of the truth of the affirmation.

And note here the aggravations of *Nicodemus* his fault, first, They were the words of one that he himself confessed to be a teacher come from God,

God, and that sealed his Doctrine by such Miracles as none could do, except God were with him. And doth God send any Messenger with a lie? or any Teacher that knoweth not what he teacheth? or will he seal untruths, or senseless absurdities, with such unquestionable miracles? Sure a man that was once convinced, that God sent the Messenger, and sealed the message, should be confident, that the matter of it is divine, and should never once suspect it of untruth!

Secondly, Though Christ did with frequent asseverations, aver the truth of his Doctrine, yet did *Nicodemus* stagger through unbelief.

Thirdly, It was the very Catechism and Rudiments of Piety, and Christianity which was so strange to him.

Fourthly, The term by which Christ expresseth *Spiritual things*, he understandeth all in a carnal sense; yea, and after that Christ had told him plainly what birth he means, not carnal, producing a fleshly Creature, but of Water and the Spirit, producing a Spiritual Creature, yet doth not *Nicodemus* understand him for all this.

Fifthly, Yet was this man a Ruler of the Jews, even one of the great Sanedrim, and one reputed skilful in the Law; one that professed himself a guide of the blinde, a light of them which are in darkness, an instructer of the foolish, a teacher of Babes, which had the form of knowledge, and of the truth in the Law; one of those that boasted of God, and of the Law, *Rom.* 2. 17, 18, 19, 20. Yet he that should teach others, had not learnt these Rudiments himself.

Sixthly,

Sixthly, And when Christ used a familiar instance, to shew him that things are not therefore incredible, because invisible, or because we know not the nature, cause, and end of them. We may know *that it is*, when we cannot know *what is it*, or *whence*, or *why* it is, or *whether* it tends, as in the blowing of the wind is evident; yet doth not *Nicodemus* cease his doubting, on this account, but asketh, [*How can these things be?*] the spirituality, and mysteriousness of the thing, made it seem improbable to his uninformed intellect; and the seeming improbability made him doubt of the verity. Because it was past his apprehension to conceive, *how* it should be, therefore he doubted, whether it were true, or not: He had not so much rational consciousness of his own ignorance, or so much confidence in a Teacher sent from God, and sealing his Doctrine by Miracles, as to acquiesce as a Learner in his Teachers credit, concerning the verity of the thing, while he was seeking to get a clearer discovery of its nature, rise, and ends.

So that here were all these sins together manifested in this answer, Great ignorance, even in a Ruler, unbelief, doubting of the conclusion, when he had acknowledged the premises; an unteachableness (in part) when he professed himself to come to learn; an arrogant conceit of the capaciousness of his understanding, as if Christs words, or the plain truth should be sooner suspected, then his shallow capacity.

From this Picture we may well conclude what is the ordinary shape of mans corrupted disposition;

sition; and we may all know our selves by knowing *Nicodemus*. And from hence I may raise this Observation of us all.

Doct. *The corrupt nature of man is more prone to question the truth of Gods Word, then to see and confess their own ignorance and incapacity; and ready to doubt, whether the things that Christ revealeth are true, when they themselves do not know the nature, cause, and reason of them.*

They will make every thing which they understand not, to seem improbable; and all such improbabilities will make it seem incredible; and the incredibility of a part, makes the whole seem incredible: And thus men will be Infidels, or feed their infidelity by everything that themselves are ignorant of; and make it the chief reason why they will not believe or learn, because they do not already know, and fully understand the things to be learnt and believed. And so God must be accused in every thing that Moles and Worms are ignorant of.

When the Jews acknowledged the Prophets to be of God, and sometime would profess to receive and obey any message that God should send by them; yet when they heard what it was in particular which he sent, then if it did not suit with their interest and carnal Reason, they would not believe it, or obey it, but rather persecute the Messenger, and think that, sure such a message could never come from God. So that they must like

like the particular matter, before they would believe that it was of God. And so Gods Word shall not be Gods Word, unless it please the blinde and carnal Reason of man.

So you may finde they used the Prophet *Jeremy*, *Jere.* 42. They intreat the Prophet to go for them to God, by prayer, and for advice, and binde themselves with seeming resolution to obey, saying, [*The Lord be a true and faithful witness between us, if we do not even according to all things, for the which the Lord thy God shall send thee to us: Whether it be good, or whether it be evil, we will obey the voice of the Lord our God, to whom we send thee, that it may be well with us when we obey, &c.*] One would have thought that these men would have believed, and obeyed any thing that God should send to them, after such a vow as this: And yet when they heard that the message was contrary to their own mindes and opinions, Chap. 43. 1, 2. its said, That [*all the proud men*] gave this answer [*Thou speakest falsly, the Lord our God hath not sent thee to say this.*]

A full instance you have of the like corrupt disposition, in *John* 6. When Christ doth but tell them that he is the Bread that came down from Heaven, the Jews murmur, Vers. 41. But when he insisted on it, that [*He was the Living-Bread, and that he would give his Flesh for the life of the World, and that he that eateth him, should live for ever.*] These Spiritual things they did not understand, but understood him carnally; and thereupon reject the truth, because they understood it not. So that Vers. 52. they fall a striving among themselves against Christs words, saying, [*How can this man give us his flesh to eat?*] Even like *Nicodemus* [*How can these things be?*] they willl not believe it *is true*, or that it *can be*, till they know themselves, *How it can be?* And when Christ yet pressed home the same mystery further, even some of his own [*Disciples when they heard this, said, This is an hard saying, who can hear it.*] Vers. 60. And though Christ proceed to open the mystery to them, and speak that more plainly which he had spoken Allegorically; yet its said, Vers. 66. That [*From that time many of his Disciples went back, and walked no more with him;*] insomuch, as he asketh the twelve, whether they would go also? intimating the greatness of the number of revolters, upon this sleight occasion; forsooth, because he spake that which they understood not, and would have taught them what they had not, humility and patience enough to learn; and because they did not reach it at the first hearing, therefore they thought it improbable and incredible: Many more such instances we might give you from Scripture, but alas, it is a truth that needs no further proof; there are as many living witnesses of it, as there are men on earth; the unregenerate being conquered by this corruption, and the regenerate weakned, and hindered much by the remnants of it.

For the further improvement of this Observation, I shall, first, open further the nature and workings of this corruption; secondly, and then shew

shew the Reasons of it; and lastly, make some Application of all.

1. Sometime the weak intellect of man, is stalled at the quiddity or nature of things; and then being arrogant, as well as ignorant, it will not believe that there is such a thing, because he cannot reach to know what it is.

On this account some question, whether man have an Immortal Soul, because they cannot reach to know (as they expect) what that Soul is. And some will not believe, that there is such a thing as the Spirit of God dwelling in his people, because they know not what that Spirit is: And some think that there is no such thing as inherent sanctifying Grace, or the Image of God renewed upon the Souls of the regenerate; but that all talk of these Spiritual supernatural changes, are meer fancies and conceits; and all, because they know not what this sanctity and gracious inclination is. They think there is no such thing as Communion with God, because they know not *what it is*; nor any such thing as a Spirit of Prayer, because they know not *what it is*.

And indeed, if this were a wise and right reasoning, then there should be nothing in Being, but what we know the formal nature of; which is as gross a conceit, as most in the World. What if you know not what an Angel or Spirit is? doth it follow that there is none? What if you know not what is beyond the visible Creatures out of sight? doth it follow, that there is nothing beyond our sight? By this Rule, you may say, that there is no God; nay, all the World must needs say

say so, if this were right reasoning; for no man hath a true formal knowledge of Gods Essence; and therefore must say, there is no God, because they know not *what God is*: Nay, its a great question, Whether such men must not deny the Being of almost all Gods Creation. For it is but little that we know of the forms of things, in comparison of what we are ignorant of. You know not what the fire is, nor what the light is, nor what the air and wind is; for all the great pretences of the world, men are ignorant of the formal nature of these. And will you therefore say, that there is no such thing as fire, or light, or air or wind? You know not the formal nature of the Sun or Moon; is there therefore no Sun or Moon. Alas, there is not a pile of grass, nor the smallest creeping thing, that you throughly know, and yet you know that such things there are. A Beast knows not what a Man is, and yet he apprehendeth that there is such a Creature: And no man throughly knoweth what he is himself, and yet he knoweth that he is.

And for the Soul it self, it is a most easie and obvious truth, that we have such a Soul; but it is not so easie to give a definition of it. As the way to know that you have eyes in your head, and eye-sight, is not by seeing those eyes or eye-sight; but by seeing other things by them. For the eye was not made to see it self, nor do we see the sight of the eye; but by that eye and sight we see other things, and thereby know that we have eyes and sight: For he that hath not eyes and eye-sight, can see nothing at all; so the intellective Soul was

not made directly to understand it self, and its own intellection; but to understand other things, and thereby to know that we have an intellectual Soul. For he that understandeth, doth understand something, and thereby he understandeth that he doth understand, and so, that he hath an intellectual faculty: For he that hath not an intellectual Soul, can understand nothing at all; (yet I will not presume to determine the controversie, Whether the Intellect do know its own, and the Wills elicit acts, by direct intuition of the act it self?) Its as unreasonable a thing then, to doubt whether we have such intellectual Souls, because they know not themselves directly or fully; as long as they know other things, as it is to doubt, whether we have eyes, because they see not themselves, as long as they see external Objects.

2. Moreover, this corruption doth often discover it self, in that men will not believe the *truth* of the thing revealed, because they cannot reach to understand the *causes* of it; so many will question Gods decrees of Predestination and Preterition, because they cannot reach the *cause*. And many will deny the very work of Creation, because they cannot know the way of Creation: They will question, whether they have immortal Souls, because they cannot tell how they are caused; whether by seminal traduction and propagation, or by immediate Creation? They will deny the work of Gods differencing effectual Grace, because they know not how it is given out, or wrought in the Soul.

And

And as well might they deny, that they have flesh or bones, till they better know how they were caused in the Womb: And they may as well deny, that they have any blood in their bodies, any nutrition or augmentation, till they better know the mystery of Sanguification, and other nutritive works: And as well may they say, That the Sun doth not shine, or warm us, till they know how it is that these are caused by the Sun. They know not how the Plants are animated, and specified, nor how they suck their nutriment from the Earth, and yet they know that such things are: They know not how the silly Snail doth form her Shell, or Nature for her; nor how the Feathers of the Peacock are so beautified; and the several sorts of Birds, Beasts, Plants, Fruits, are so diversified and adorned; and yet they know that such things are: Or as Christ telleth *Nicodemus* here, [*The wind bloweth where it listeth, and you hear the sound thereof, but know not whence it cometh &c.*] And do we therefore say, That there is no wind, because we know not whence it cometh, or what is the inferior cause of it? Will you say, That the Sea doth not ebbe and flow, or there are no Earthquake, Thunder, and Lightning, because men do so little know the causes of them. *Felix qui potuit, &c.* It is not every mans lot to reach such causes; nor any mans on Earth to know the causes of all things which he knoweth to be; nor fully the causes of any one.

3. Moreover, This folly of mans heart doth discover it self thus: In, that men will not believe the *truths* revealed by God, because they

cannot see Gods Ends and Reasons, and the use of the things. Many an evident Truth is rejected by the proud wit of foolish man, because God hath not told them why he hath so determined and ordered the business; or if he have told it, yet they understand it not: So many Infidels and Socinians do deny Christs Satisfaction as a Ransom, and Sacrifice for sin, because they cannot see any reason for it, or necessity of it: They cannot see, but God may pardon sin without satisfaction. And then, what need of all this ado? or, what likelihood, that God would lay so much on his Son, or make so great a business of this work, for our good, and his glory, if all was needless? And thus many deny the Universal extent of his satisfaction, as being for all mankinde, because they are not able to see the reason and use of it. They thrust in their dead *quorsum* as a sufficient answer to the most expres words of God: And ask, what good will it do men to be ransomed, and not saved? They fear not to say, That this is a thing unbeseeming God, and such a weakness, as men would not be guilty of: So that if we can prove that such a thing there is, they will not fear to charge it on God as his unreasonable weakness. The like we might shew in many other points.

And must God unlock to us the Reasons, Ends, and Uses, of his Truths and Works, before we will believe that such things are? We will allow Parents to conceal the Reasons and Ends of many precepts from their Children; and a Prince to conceal the Reasons of many Laws, and to keep to

to himself the *Arcana Imperii*, the mysteries of State; and must God open all before he can be believed? Is not the Wisdom, and the Will of God, the most satisfying Reason in the World? Must you have proper Reasonings and Intentions in God? or will you have a cause of the first cause, or an end of the ultimate end of all? Alas, how little do the wisest men know of the use and ends of many a Creature, over their heads, and under their feet, which their eyes behold? yea, how little know they of the use and ends of many a part of their own bodies? And yet they know that such things there are.

What abundance of *why*'s hath an Arrogant Infidel, upon the reading of Scripture, from the beginning of *Genesis* to the end of the *Revelation*; which must all be satisfied before he will believe? Of all which, God will one day satisfie them; but not in the manner as they would have prescribed him.

4. Another expression of this Arrogant Ignorance, is, When men will not believe the several truths of God, because they are not able to reconcile them, and place each one in its own order, and see the Method and Body of Truth in its true Locations and Proportion: Nay, perhaps they will believe none, because they cannot discern the harmony.

What abundance of seeming contradictions in Scripture do rise up in the eyes of an Ignorant Infidel? as strange apparitions do to a distracted man; or as many colours do before the inflamed or

distempered eye. These self-conceited ignorant Souls, do imagine all to be impossible which exceedeth their knowledge; and because they cannot see the sweet consent of Scripture, and how those places do suit, and fortifie each other, which to them seemed to contradict each other, therefore they think that no one else can see it; no not God himself. They are like an ignorant fellow in a Watch-makers shop, that thinks no body can set all the loose peeces together, and make a Watch of them, because he cannot. When he hath tryed many ways, and cannot hit it, he casts all by, and concludeth, that its impossible.

And upon this account many cast away particular *truths*, though they will not cast away all. Some cannot reconcile the efficiency of the Spirit, with that of the Word, in the Conversion and Confirmation of sinners; and therefore some exclude one, and some the other, or own but the empty names; some cannot reconcile the Law, and the Gospel: And too great a part of the Teachers, in the Christian World, have been so troubled to reconcile Gods grace, with mans free-will, that of old, many did too much exclude Grace; and of late too many exclude the natural liberty of the will, upon a supposition of the inconsistency; onely the names of both were still owned.

Many cannot reconcile the sufficiency of Christs satisfaction, with the necessity of mans endeavors, and inherent righteousness; and therefore one must be straitned or denied. Many cannot reconcile common love and grace, with that which is

is special and proper to the Elect; and therefore some deny one, and some another. The like might be said of many other cases, wherein the Arrogancy of mans wit hath cast out Gods truth: If both parts be never so express, yet they are upon this unbelieving questioning strain, [*How can these things be?*] How can these agree together? How can both be true? when yet its evident, that God hath owned both.

It is certain, that the Truths of Gods Word are one perfect well joynted Body; and the perfect symmetry or proportion, is much of its beauty: It is certain, that Method is an excellent help in knowing Divine things; and that no man can know Gods truths perfectly, till he see them all as in one Scheam or Body, with one view, as it were, and so sees the Location of each Truth, and the respect that it hath to all the rest; not onely to see that there is no contradiction, but how every Truth doth fortifie the rest. All this therefore is exceeding desirable, but it is not every mans lot to attain it, nor any mans in this world perfectly, or near to a perfection: It is true, that the sight of all Gods frame of the Creation, *uno intuitu*, in all its parts, with all their respects to each other, would acquaint us with abundance more of the glory of it, then by looking on the Members peace-meal we can attain: But who can see them thus, but God? at least, what mortal eye can do it? And we shall never in this life attain to see the full Body of Divine Revealed-Truths, in that method and due proportion, as is necessary to the knowledge of its full beauty.

It is a most perfectly melodious Instrument; but every man cannot set it in tune, so as to perceive the delectable harmony.

What then? because we cannot know all, shall we know nothing, or deny all? Because we cannot see the whole frame of the world, in its junctures and proportion, shall we say, That there is no world, or, that the parts are not rightly situated; or feign one to be inconsistent with the rest? We must rather receive first that which is most clear, and labor by degrees to see through the obscurities that beset the rest. And if we first finde from God, that both are truths, let us receive them, and learn how to reconcile them after, as we can: And if we cannot reach it, its arrogancy therefore to think that it is not to be done, and to be so highly conceited of our own understandings.

5. Another way by which this Arrogant Infidelity worketh, is this, When men will not believe any revealed Truth of God, unless they can see a possibility of accomplishing the matter by natural means. And therefore, when ever in reading the Scripture, they come to a work that passeth the power of the Creature, the Nicodemites stagger at it through unbelief, and say, [*How can these things be?*] And the fixed Infidels with *Julian* deride it: When they read of the Scripture miracles; they cannot believe them because they are miracles. Is this a likely matter, say they, that such and such things should be? And why is it unlikely? Because it is too hard for God? What! doth his Creature know his infinite

infinite power? And can you set him his bounds, and say, Thus far God can go, and no further? Thus much God can do, and no more? Is it ever the more difficult to God, because it is impossible to such as we? Will you say, That a horse cannot carry you on his back, because a flie cannot? Creatures may be compared to Creatures; but between the Creator, and the Creature, there is no comparison. Have you read how God posed *Job* in point of power and knowledge? (*Job* 38. 39, 40, 41.) But who is he that hath posed God? What is that work that should be difficult to him, that by his Word or Will did make all the Worlds? Are they greater works then those which he hath certainly done, that you speak of so incredulously? If you had never seen the Sun, or Moon, or Stars, or Earth, or Sea, and had meerly found it written, that God made such a World, it is like you would as doubtingly have said, [*How can these things be?*] If you had no more seen the Light or Sun, then you have seen the Angels, or Souls of men its like you would have as little believed, that there is such a thing as Light or a Sun, as you now do, that there are Angels and Immortal Souls. But I hope you are satisfied in the things you see; and may not they shame your incredulity of the things you do not see? You see there is a Sun, and Moon, and Firmament, and Earth; you know these had either a Maker and Cause, or else were eternal, and as an eternal cause to themselves. If they were eternal, or made themselves, then they are the first Being and Cause, and so are gods.

And

And is it not more reaſonable to believe one God, then ſo many? And to believe that God is a perfect incomprehenſible, ſuperin-tellectual Being, then to believe, that the ſenſeleſs Earth is a god? Is it not more reaſonable to conclude, That this one Perfect Eternal God made all things, then that every Stone did make it ſelf? or, That the Sun or Moon, or any Creature made it ſelf, and the reſt? If you believe, That all things are the Works of God, then you ſee that with your eyes that may ſhame your fooliſh dark-incredulity. Do you ſee a greater Work, and think it unlikely, that the ſame power ſhould do a leſſer? Do you ſee ſo much of the World that was made by a word, and do you ask, [*How can theſe things be?*] when you read of any miracle or unuſual work? If it were your ſelf, or ſuch as you, that had been the doer of ſuch works, you might well ſay, [*How can theſe things be?*] But God is not as man in his Works, or Word.

6. Yea, many times when men do but hear, read, or think of ſome Objection againſt the Truth of Gods revelations, which they cannot tell how to anſwer themſelves, they preſently begin to ſtagger at the whole Truth, and queſtion it on every ſuch ſlight occaſion. If any new difficulty ariſe in their way, they are in the caſe of *Nicodemus*, ſaying, [*How can theſe things be?*] Though they have heard never ſo many Arguments to confirm them, and have been long receiving them, and ſeen an evidence of Truth in them, yet every new cavil or hard Objection doth ſeem to enervate all this evidence.

If

If men were as fooliſh and incredulous in the matters of the World, their folly would eaſily appear to all men: When a man hath ſtudied Phyſick ſeven years, or twenty years, he ſhall meet with many new difficulties, and doubtful caſes; and many old difficulties will never be overcome: And yet he will not therefore throw away all, and forſake his ſtudy or profeſſion. Will a Student in Law give over all his ſtudy, upon every occurring difficulty, or ſeeming contradiction in the Laws? If any Students in the Univerſities ſhould follow this example, and doubt of all that they have learned, upon every Objection which they are unable to anſwer, they would be but ill Proficients: Or if every Apprentice that is learning his trade, will forſake it every time that he is ſtalled, and at a loſs, he would be long before he ſet up ſhop: On this courſe all men ſhould loſe all their time, lives, and labor, by doing all in vain, and undoing again, by going forward and backward, and ſo know nothing, nor reſolve of any thing.

It is moſt certain, that all men are very imperfect in knowledge, and eſpecially in the higheſt myſteries; and there is none ſo high as thoſe in Theology, about God, and Mans Soul, and our Redemption, and our Everlaſting State. And doubtleſs where men are ſo defective in knowledge, there muſt ſtill be difficulties in their way, and many knots which they cannot untie. Can you expect till you are perfect in knowledge, to ſee the whole frame of Truth ſo clearly, as to be able to anſwer every Objection that is made againſt

againſt it? Why do you not lay together the evidences on both ſides, and conſider which of the two is the clearer caſe? What if you cannot anſwer all that is brought by the Devil and Cavillers, againſt the Truth? Can you anſwer all that Chriſt and his Servants ſay for it? I dare ſay you cannot, unleſs you take every impertinent vanity or falſhood for an anſwer. God needs not you to be the Defenders of his Truth: He is able to vindicate it himſelf againſt all the enemies in the World? Otherwiſe, if he had called you chiefly to this work, he would have furniſhed you for it. But he firſt calleth you to be Schollars to learn that truth, that he may help you over all difficulties in his time and way.

We are next to ſhew the Cauſes of this unhappy diſtemper; why it is, or whence it comes to paſs, that men are ſo prone to doubt of Gods Truth, upon every difficulty or myſterie, that is in their way? And to queſtion all, when they are ſtalled in any thing; and to deny the very things that are certain, when they are puzzled, and at a loſs, but about the Manner, Cauſe, Reaſon, or Ends of them. And among others, the Cauſes of this great Sin, are theſe following.

1. Man is naturally deſirous of Knowledge, and to ſee things in their own Evidence. And therefore, he is oft an unmannerly impatient ſuiter to be preſently admitted into the preſence Chamber of Truth, and to ſee her naked without delay. Nature will hardly be ſatisfied with believing; which is a receiving of Truth upon truſt from another, no, though he give us the moſt convincing Arguments

Arguments of his Veracity; no, though it be God himſelf: Nothing will ſatisfie Nature, but *ſeeing*. If the wiſeſt men in the World tell them, that they *ſee* it, or know it; if the workers of miracles, Chriſt and his Apoſtles, tell them that *they ſee it*; if God himſelf tells them that *he ſees it*; yet all this doth not ſatisfie them, unleſs they may *ſee it themſelves*. They think this is but to be kept at a diſtance, without door; and what may be within, they cannot tell: Every man hath an underſtanding of his own, and therefore would have a ſight of the evidence himſelf; and ſo have a neerer knowledge of the thing, and not onely a knowledge of the Truth of the thing by the Teſtimony of another, how infallible ſoever. And therefore we are all prone, when difficulties ſeem great, to ſay with *Thomas*, [*Except I ſee, I will not believe.*] *John* 20.25. But [*bleſſed are they that have not ſeen, and yet have believed.*] *v.* 29. How far this deſire of knowledge is in nature as from God, and how far it is in Nature, as corrupted; I will not ſtand to debate; but that it is in us we feel: And this is a preparative Reaſon of our doubting and diſ-ſatisfaction, if not a proper cauſe.

2. This nature of man is yet ſo much more deſirous to know, that though it do ſee things in their own proper evidence, yet is it not ſatisfied, unleſs it alſo ſee the whole, and comprehend all things with all their Reaſons, Cauſes, and Modes. Man affecteth a certain infiniteneſs in knowledge; he would know all that is knowable; and ſo would be as God in knowing.

And

And if he be ignorant of any part, he remaineth unſatisfied, and ſo is ready to quarrel with all; and like froward children that throw away their meat or cloaths, or what elſe they have, becauſe they cannot have what more they would have. Every little childe will be asking you, not onely *what is this?* or, *what is that?* but alſo, *why is this ſo or ſo?* and, *to what uſe is it.* And ſo do men in the matters of God: And if you ſatisfie them not in all, they will ſcarce be ſatisfied in any thing.

Thirdly, Beſides this, there is indeed a great dependance of one truth upon another; and they are (in Morality) as a well framed Building, or as a Clock or Watch, or the like Engine, where no one part can be miſſing without great wrong to the whole. Now when theſe men cannot ſee all, they do indeed want thoſe helps that are neceſſary to the perfect ſeeing of any part; and then they have not the skill of making uſe of an imperfect knowledge, but are ready to take it for none, till they conceit it full and perfect; and thus are ſtill detained in unbelief, and quarrelling with that which they did, or might know, becauſe of that which they did not, or could not know.

Fourthly, Moreover, it is moſt certain that when God calls us at firſt to the knowledge of his truth, he findeth us in darkneſs; and though he bring us thence into a marvellous light (*Acts* 26. 18. 1 *Pet.*2.9.) yet he doth this by degrees, and not into the fulleſt light or meaſure of knowledge at the firſt; ſo that we are at the beginning but

but Babes in knowledge. It cannot be expected, that a man that was born blinde, with an indiſpoſition of underſtanding to ſpiritual things, and that hath lived in blindneſs long, ſhould preſently know all things, as ſoon as he is converted. They do not ſo come to knowledge in earthly things, which they are more diſpoſed to know, and which are nearer to them, much leſs in heavenly things. The *Diſpoſitive* blindneſs of the beſt Convert, is cured but in part, much leſs his *actual* blindneſs. For (as I have ſaid before) if a man have his eyes never ſo perfectly opened, who before was blinde, yet he will not ſee any more then is near him, within ſight: If he will ſee other Countries, places, or perſons, he muſt be at the pains and patience of travelling to them. And ſo in this caſe, when God hath opened the eyes of the blinde, they muſt yet expect to know, but by degrees: O what abundance of things are yong Converts ignorant of, that are fit to be known? They are but entred into Chriſts School to learn; and can they think to know all the firſt day or year: But alas, many that are nominally entered, bring not with them the true diſpoſition of Diſciples, and therefore quarrel with their Maſter and his Teaching, in ſtead of diligent ſeeking after knowledge. Men have not the patience to ſtay at School, and wait on Chriſts teaching till they have got ſo much knowledge, as might diſpel their doubts. They muſt be taught all at once, though they are uncapable of it, and muſt know all preſently, or in a little time, and with little pains; or elſe, they will not believe that Chriſt can teach them.

them. And ſo they run away from him, like fooliſh, impatient Schollars, becauſe he did not bring them to more knowledge, and will not ſtay the time that their own ignorance doth naturally require, for ſo great a work.

Fifthly, And there is alſo much *Diligence* neceſſary, as well as time and patience, before men can come to ſo much underſtanding in the heavenly Myſteries, as to be able to reſolve the difficulties that occur. If you ſtay never ſo long in Chriſts School, and yet be Truants and Loyterers, and will not take pains; no wonder if you remain ignorant. And yet theſe men will expect, that they ſhould know all things, and be ſatisfied in the anſwer of every Objection, or elſe they will ſuſpect the Truths of Chriſt. Will ſitting ſtill in Chriſts School, help you to learning? do you look that he ſhould teach you, when you will not take pains to learn what he teacheth? You know in Law, in Phyſick, in the knowledge of any of the Sciences or Languages, no man can come to underſtand them, much leſs to defend them againſt all oppoſers, and to reſolve all Objections, without ſo long diligence and pains taking in his Studies, as the greatneſs of the work requires. And ſhall every yong lazy Student in Theology, or every dull, unlearned Profeſſor, think to ſee through all Scripture difficulties ſo eaſily? or elſe will he ſuſpect the Truth which he ſhould learn? It may be you have been Profeſſors of Chriſtianity long; but have you ſtudied the Scriptures day and night, and conſulted with men of judgment in ſuch things, and diligently read the writings that

that ſhould unfold them to you, and held on in this way, till you came to a ripeneſs of underſtanding, and ability to defend the truth againſt gain-ſayers? If not, what wonder, if every difficulty do puzzle you, after all your unprofitable duties and profeſſion.

6. Moreover, there is a great deal of other knowledge neceſſary to the through-knowing of the ſence of Scriptures. Though the unlearned may know ſo much as is of abſolute neceſſity to ſalvation, (and will ſave, if it be heartily believed and improved;) yet there is much learning neceſſary to the fuller underſtanding of them, and to the reſolving of all doubts and difficulties that may occur. And this is not becauſe Chriſt hath delighted to ſpeak obſcurely; but becauſe our diſtance and imperfection, and the nature of the thing, doth make ſuch learning to be neceſſary. For if Chriſt ſpeak in the Syriack tongue, and if the Scriptures be written in Hebrew and Greek, (which were then fitteſt to divulge it;) how can it be expected, That Engliſhmen, Frenchmen, Germans, or any that underſtand not thoſe Languages, ſhould underſtand them ſo fully as thoſe that do? For no bare Tranſlation, though never ſo exact, can give us the full ſence of the Original words. Beſides this, all Countreys have their peculiar proverbial ſpeeches, which are familiar with them, but would ſeem non-ſence, or of a contrary ſence to others, that were unacquainted with them: And Scripture muſt and doth contain ſuch Proverbs, as were uſual with thoſe, to whom it was wrote, or the matter ſpoken. They had alſo

many peculiar cuſtoms of their Countries, which are ſuppoſed in Scriptures, which if we underſtand not, the plain Text will ſeem dark to us. The like we may ſay of matters of Geography, about the ſcituation of places; and of Chronology, for the due computation of times; and of other Hiſtory, to know the ſtate of Church and Commonwealth, and many other parts of learning, which the very nature of the matter proclaimeth to be neceſſary for the reſolving of Scripture-difficulties. Now when unlearned men, or yong raw Schollars, that want all or moſt of theſe neceſſaries, will yet expect that they muſt underſtand all, and ſee through all difficulties, and be able to anſwer every cavil; what wonder if they be frequently ſtalled, and temped to unbelief, and ſay, [*How can theſe things be?*]

If you ſay, That then it ſeems none but learned men muſt be able to reſolve theſe doubts, and defend the Scriptures againſt oppoſers; and we muſt take all upon their words:

I anſwer, You muſt explicitely know all that is of flat neceſſity to Salvation, and learn as much of the reſt as you can: But if it be undeniable, that you do not know more, that is, enough for the reſolving of the foreſaid doubts; why ſhould you be offended that we tell you ſo? Either you do indeed ſee through all difficulties, or you do not; if you do, then you are eſtabliſhed, you are none of thoſe that I ſpeak of; you will not ſuſpect the truth, not ſay, [*How can theſe things be?*] but you are able to confute all that would ſeduce you. But if you *do not* ſee through theſe difficulties,

difficulties; ſhould you not humbly confeſs it, and not quarrel with thoſe that tell you ſo? And for *taking it on others words*, you muſt in reaſon do it, if you have no other way, and if you have reaſon to think that they know that which you do not know: But if you think that the learneſt men do know no more then your ſelves, and are as unable to reſolve theſe doubts, as you are; you go againſt the full light of the whole worlds experience. Let their writings bear witneſs, wherein they do indeed reſolve them: and do you call them to a tryal, and ſee whether they are able or not? and let any that underſtandeth the matter, and is competent, be the Judge.

7. Yea, ſome men are ſo far from having all the forementioned qualifications for knowledge, that they have not a natural ſtrength of underſtanding, or capacity to conceive of difficult things; and yet they will expect that all ſhould be made plain to them, who cannot underſtand a plain caſe in Law, Phyſick, or any other Profeſſion, that they are not verſed in, no, nor any great difficulties in the things that they are more converſant with.

8. Beſides this, it is moſt certain, that when the beſt men have done all that they can, they will here know but in part: Perfection of knowledge is reſerved for the time of our perfect bleſſedneſs; and he that knows but in part, is not like to ſee through every difficulty: And this imperfection joyned with the corruptions, which we ſhall anon mention, doth cauſe theſe ſuſpectings of the Truth that ſhould be entertained.

9. There are some truths also which are not well understood without experience: And it is onely Sanctification that giveth that experience. And therefore the unsanctified take them but for fancies, and suspect the truth of that Word which doth assert them.

10. But one of the greatest causes of this sin, is the pride of mens heart, which makes them forget their great ignorance, shallowness, and incapacity: Men have such arrogant understandings, that be they never so empty, they think themselves immediatly capable of receiving any truth that shall be delivered to them. And if they understand not what they read or hear, they never suspect their own wit, but the writer or speaker: Because they are at age, and are now past childhood, they think they need no more to make them capable. Little know they the nature of that knowledge which they want; and how it must be attained: They know not that there is a certain order among truths; and that one presupposeth another; and all the lower are prerequisite to the higher: They know not how many hundreds of the lower preparatory truths, must be known before some of the higher can be well understood: They would go to the top of the stairs, without going up the lower steps: It would make a sober man wonder to see the impudent Pride and Arrogancy of some ignorant men; that when they have need to sit many a year at the feet of some Teacher, and humbly learn that which they know not, they will as confidently pass a present censure on the

the things that they understand not, as if they were as throughly acquainted with them as the best: And if they see not the evidence of a Truth, they will as confidently and scornfully call it an error, as if they were indeed most capable of judging of it: When men of true understanding do see that truth as clear as the light.

If they hear a confident Seducer, that hath a glozing tongue, and plausible cavils against a truth, these arrogant wits will presently conclude, that he is in the right, and cannot be answered; as if no body can do it, because they cannot: When, alas, men of understanding may presently discern gross ignorance, and absurdity, in that which shallow brains are so confident of. We can scarce meet with the man so grosly ignorant, but he is confident of his own understanding, and wise in his own conceit: So that when we may expect that they should say, [*What ignorant fooliſh wretches are we, that cannot understand the Word of God:*] They are ready to accuse or suspect the Word, and say, [*How can these things be?*]

11. And this Arrogancy is much increased by the very nature of ignorance, which is, to be even ignorant of it self. He that never saw the light knows not what light is, not what darkness is as differing from light. A dead man knows not what death is: A bruit knows not what bruitishness is, because he knows not what Reason is.

There is a good measure of knowledge

neceſſary to make ſome men to know their ignorance. What can ſhew a man his error, but the contrary truth? This is it therefore that hinders mens conviction, and makes them confident in their moſt falſe conceits; ſeeing they want both that Light, and that Humility which ſhould take down their confidence. We have as much ado to make ſome men know, that they do not know, as to make them know, that which they know not, when once they will believe that they do not know it: Eſpecially, if men have but any plauſible, natural wit, or a little taſte of learning, or a little illumination in ſome greater matters, which in groſs-ignorance they do not underſtand; they preſently think that all things ſhould be now plain to them. It is the ruine (or dangerous perverting, at leaſt) of many yong zealous Profeſſors, that formerly lived in great ignorance and ungodlineſs; That when God hath ſhewed them their error, and brought them to ſee the excellency of a holy life; the new Light ſeems ſo glorious to them, that they think they know all things, and need but little more: And now they are illuminated by the Spirit of God, they think they ſhould underſtand all truths at the firſt hearing, and ſee through all difficulties at the firſt conſideration: Little knowing how much lamentable ignorance doth yet remain in them; and how much more glorious a Light is yet before them; and how little they know yet, in compariſon of that which they do not know: So that it is the nature of the ignorant, eſpecially half-witted men, that have ſome little knowledge which may puff them up,

up, to think they have that which indeed they have not; and ſo to have this arrogancy of underſtanding, and ſpeak againſt the darkneſs of truth, when they ſhould lament the darkneſs of their own underſtandings; and to think the Candle is put out, or the Sun is darkned, becauſe this Web is grown over their eyes.

12. Moreover, Infidelity is a natural, deep-rooted, obſtinate ſin; and therefore, no wonder if it be hardly overcome, and will be ſtriving in us to the laſt. The firſt ſin of man, in believing the Serpent before God, hath left a vicious habit in our nature. Man is now ſo eſtranged from God, that he is the leſs acquainted with his voice, and the more diſtruſtful of him. We are ſo much in the dark, that we are the more diffident. When a man knows not where he is, or who is near him, he is ſtill fearful; when he knows not what ground he ſtands on, whether firm, or quick-ſands, he is naturally apt to diſtruſt it: An unknown God will not be well believed. Were it eaſie to cure Infidelity, all other ſins would be of much more eaſie cure. He is a conqueror indeed, that throughly conquers his unbelief: But the moſt are captivated by it to their perdition.

13. And it ſomewhat addeth to this diſeaſe, That man is conſcious of deceitfulneſs in himſelf, and from thence is apt to ſuſpect all others. Becauſe he findes himſelf both fallible and fallacious, he is ready to think that God himſelf is ſo too: For corrupt man is prone to queſtion, whether there be any higher vertue, then he hath experience of in himſelf.

14. Also it is a great occasion of this sin of Infidelity and Arrogancy, and questioning all that men do not understand, that they know not the true nature of the Christian State and Life, and build not in the order that Christ hath prescribed them. Christs method is this, That they should first understand and believe those Essentials of Christianity, without which there is no Salvation; and then engage themselves to learn of him as his Disciples; and so to set themselves to School to him, and live under his teaching, that they may know by degrees, the rest of his will. And his teaching is joyntly by his Word, Ministers, and Spirit. Men must first lay the Foundation in an explicite faith, and hold to those Fundamentals as of infallible certainty, and not expect to know the rest in a moment, nor without much diligence and patience, but wait on Christ in the Condition of Disciples, to learn all the rest. All this is expressed in Christs Commission to his Apostles, *Matth.* 28. 19. 20, 21. Where he first bids them disciple the Nations (which contains the convincing them (at age) of the fundamentals, and procuring their consent; and then to baptize them, that they may be solemnly engaged; and then teach them to observe all things whatsoever he commanded them; and this must be the work of all their lives.

Now here are two gross Errors, contrary to this stablished order of Christ, which Professors do oft run into, to their own perdition. The one is, when they do not first lay the Fundamentals as certainties, but hold them loosly, and are ready on

on all occasions to reduce them to doubtful and uncertain points; or to question them, though their evidence be never so full, because of some defect of evidence in other points.

A most foolish and perverse course, which will hinder any man that useth it, from the true understanding of any Science in the World. For in all Sciences there are some undoubted Principles which must be first laid, and it must not be expected, that all points else should be of equal necessity or evidence as they: But if we should meet with never so much doubtfulness in any of the superstructure, yet these principles must still be held fast. For he that will be still plucking up his Foundation, upon every error in the building, is never like to perfect his work.

The second common Error, is, That as Professors do not lay the Foundation as certain, so they do not unfeignedly set themselves in the true posture of Disciples or Schollars to learn the rest, but think themselves past Schollars when they have gone to School, and engaged themselves to Christ, their Teacher. This is the undoing of the greatest part of the visible Church.

If they come to the Congregation, it is not as Schollars to School, but as Judges to pass sentence of the Doctrine of their Teachers, before they understand it: And if they reade the Scripture, it is in the same sort. When they are at a loss, through any occurrent difficulty, they do not go to their Teachers as

as humble Schollars, to learn the true sence of the Word, and the solution of their doubts: But they go as confident censurers, and as boys that will go to School to dispute with their Master, and not to learn; and therefore, no wonder if they turn self-conceited Hereticks or Infidels: For Christ hath resolved, that the most learned and worldly-wise, if they will come to School to him as his Disciples, must come as little Children; conscious of their ignorance, and humble enough to submit to his Instructions, and not proudly conceited, that they are wise enough already: And they must wait upon his Teaching, year after year, and not think, that they are capable of a present understanding of each revealed Truth.

15. Lastly, Besides all the former causes of this Sin, some men are judicially deserted, and left to the power of their Arrogancy and Infidelity. When God hath shewed men the light of Fundamental verities, and instead of hearty entertaining and obeying them, they will imprison them in unrighteousness, and receive not the truth in the love of it, that they may be saved: God oft gives them over to believe a lie, and to reject that Truth which would have saved them, if they had received it.

I have noted many Professors that have lived in pride, flesh-pleasing, or secret filthiness, or unrighteousness, or worldliness, and would not see, nor forsake their sin, but hold on in their profession, and their lusts together; that these are most commonly given over to gross Heresies, or Infidelity: For when they are once captivated to

to their fleshly lust, and interest, and yet reade and know the damnableness of such a state, they have no way left to quiet their Conscience, but either to believe that Scripture is false (and then they need not fear its threatnings,) or else to leave their sins with confession and contrition; which their carnal hearts and interest will not permit.

Use. From what hath been said already in the opening of this point, we may see what a corrupt and froward heart is in man, as to the matters of God, and his own Salvation: Three notable corruptions are together comprehended in the distemper which we have here described, and expressed in the common incredulous questioning, [*How can these things be?*]

First, You may hear in this question, the voice of Ignorance. Men have lost the true knowledge of God, and of his works, especially in Spirituals. *The natural man discerneth them not; for they are spiritually discerned*, 1 Cor. 2. 14. We are as blind men groaping in the dark; at a loss upon every difficulty that occurs. Evidence of truth is no evidence to us, because our understandings are unprepared to receive it, and be shut against it. When we should love the Truth, we cannot finde it; when we should glorifie the God of Truth, we know him not, but in our hearts say as *Pilate*, *What is Truth?* And as *Pharaoh*, *Who is the Lord?* We are grown strangers to the way that we should go home in; and strangers to the voice that should tell us the way, and to the hand that should guide us in it; and strangers to the ever-

everlaſting home that we ſhould go to. So that inſtead of a chearful following our Guide, we are crying out at every turning, [*How can theſe things be?*]

2. And here is comprehended and manifeſted alſo, the *perverſeneſs* of mans underſtanding; that will needs begin at the wrong end of his Book, and read backwards: And when he ſhould be firſt inquiring, [*Whether theſe things be ſo, or not?*] He will needs be firſt reſolved, [*How they can be ſo?*] And he will not believe, that *they can be ſo*, till he knows, *how they can be ſo*. Whereas common reaſon would teach us in other things to know firſt, *Whether it be ſo or no*, before we come to the *How can it be ſo*? We may eaſily be certain of the Being of a thouſand things, when we cannot be certain, *How they be*.

3. And laſtly, here is manifeſted alſo the unreverent Arrogancy of man, that will preſume to call his Maker to account, and to know of him the Reaſons of his works, and *how they can be*, before he will believe them; and ſo he will needs queſtion the very power of God. For to ſay, *How can it be?* is as much as to ſay, *How can God do it?* As if we were fit Judges of his ways, and able to comprehend his infinite power, and the ſeveral paths of his unſearchable counſels. *He is great in counſel, and mighty in work*, Jer. 32. 19. *He made the Heaven, and the Earth by his great power, and nothing is too hard for him*, Verſ. 17. The Prophet *Iſaiah*'s anſwer ſhould ſuffice to all ſuch incredulous queſtions, *Iſai.* 28.

29. *This cometh from the Lord of hoſts, who is wonderful in counſel, and excellent in working.*

Hence alſo we ſee what unteachable Schollars Chriſt hath in his School, and conſequently, how patient, and gratious a Maſter he is. When we ſhould be ſubmiſſively enquiring, we are incredulouſly diſputing; and we will needs be wiſer then our Maſter, and queſtion, whether he teach us right or wrong. It is a wonder of mercy, that he ſhould pardon ſo great dulneſs, and unprofitableneſs in us; and ſhall we after this be ſo inſenſible of that ſin of ours, and of that grace of his, as to fall a queſtioning him, and his truth, and lay the blame on him from our ſelves?

Object. *But we muſt not believe all things; and therefore we muſt enquire, and try the ſpirits, whether they be of God, or not, even the Spirit of Chriſt himſelf?*

Anſw. The Spirit of Chriſt fears not a juſt tryal: Had not Chriſt brought ſufficient evidence of his truth, he would not have condemned the unbelieving world for not receiving it. I have ſhewed you already how fully he hath ſealed his Teſtament, and with what atteſtations he hath delivered his Doctrine to the world. But why do you not acquieſce in theſe confirmed verities? when once Chriſt hath given ſufficient proof of his Doctrine, muſt it be queſtioned again, becauſe it is wonderful? and becauſe, that the manner of it is beyond your reach? Inquire firſt, whether it be a Revelation from God, or not:

and if it had no divine atteſtation, or evidence that it is of God, then you might reject it without ſin or danger, when you finde it to contein things ſo far beyond your reach: But when God hath put his Seal to it, and proved it to be his own; if after this you will be queſtioning it, becauſe of the ſeeming contradictions or improbabilities, you do but queſtion the wiſdom and power of the Lord: As if he had no more wiſdom, then you can reach and fathom; yea, then you can cenſure and reprove? Or, as if he could do no more, then you can ſee the way and reaſon of, and are fit to take an account of.

I do therefore exhort all that fear the Great Name of God, and love their own Souls, That they take ſpecial heed againſt this dangerous ſin: Think not the Proved-Sealed-Word of God, is ever the more to be ſuſpected, becauſe that the matters in it do ſeem ſtrange, and unlikely to your Reaſon. And think not that you ſhould comprehend the myſterious counſels and ways of God. Let your underſtandings meditate on Scripture-difficulties, that you may learn to reſolve them; but ſuffer not the apprehenſion of thoſe difficulties to make you once queſtion the Truth of God; but abhor ſuch a thought as ſoon as it ariſeth, and caſt it with deteſtation out of your hearts.

To perſwade you the more effectually, I beſeech you do but weigh impartially, beſides what is ſaid before, theſe following conſiderations.

1. Conſider, who that God is whoſe ways thou doſt ſo preſumptuouſly paſs thy cenſure of, and whoſe

whoſe Word thou calleſt to the Bar of thy Judgment! Is Infinite wiſdom fit to be examined by thee? or the Works of Infinite power to be tryed by thee? If there were nothing wonderful in his Word or Works, they would not believe the Majeſty of God; nor the Saviour of the World, whoſe *Name is Wonderful, Counſellor, the Mighty God, Iſai.9. 6.* Gods Name muſt be written upon his Word and Works, and all muſt bear ſome part of his Image; and therefore have ſomewhat in them that is incomprehenſible. Shall the Infinite God have no Word or Work, but what may be comprehended by ſuch as we? I ſeriouſly profeſs, that it oft amazeth me, to think that we ſhould know ſo much of God, his Will, and Ways, as we do? When I conſider the infinite diſtance between him and us, I muſt admire that we are made ſo much acquainted with his minde, and that he hath told us ſo much of his myſteries as he hath done, and muſt ſay, [*What is man that thou art mindful of him, and the Son of Man, that thou ſo viſiteſt and regardeſt him.*] *Pſal.8. 4. Job 7. 17.* When I conſider how little a poor Worm, or Bird, or Beaſt, knows of me that am made of the ſame fleſh with him; and how much man knows of the minde of God, who is infinitely diſtant from him, it makes me admire at the Providence that hath ſo ordered it. If a Beaſt could ſo far conſider, and diſcourſe, would it not be folly in him to call my writings, words, and ways, to the Bar, and to ſuſpect thoſe as falſe that are beyond his reach! and to ſay, [*How can theſe things be?*] Why, alas, they are ten thouſand thou-

thousand times neerer to us, then we are unto God. O then let us thankfully open his books, and look upon his words and works, and bless him that hath condescended so far to man, and lifted up man so neer to himself in knowledge, in comparison of other inferior creatures; and make much of that measure of knowledge which we have: But do not think to measure the Creation of God, nor to comprehend his secrets; much less himself. Methinks the reading of those four Chapters in *Job* before cited, containing Gods expostulation with him, might do much to humble an Arrogant wit, and to make it submit to infinite wisdom. Alas, the very Angels cannot comprehend God, and whether any Creature can immediately see his Essence, we cannot now affirm: Admirations do better beseem the highest of his Creatures, then bold expostulations. The flaming Mount might not be touched. You cannot endure to gaze upon the Sun, which is Gods Creature: should you approach too near it, you would be consumed by its heat. And dare you be so bold with the highest Majesty? It were not greater folly to imagine that you can span the Earth in your hand, or that you can reach the Sun with your finger, then to imagine that you are meet to expostulate with God, and that all must be unreasonable in his Word or Works, where your wit is not able to discern the Reason. Surely, [*His thoughts are not as our thoughts, nor his ways as our ways: but as far as the Heaven is above the Earth, so far are his thoughts and ways above ours*, Isai. 55. 7,8,9]

And

And as you cannot *comprehend* the thoughts and ways of God, so you are surely unfit to *contradict* them: The childe will submit to the wisdom of his Father, and the Schollar of his Master, and will believe them when they cannot reach the reason of their sayings: They will not set their wits against them, though they be reasonable Creatures, as well as they. It was the humble expression of men of old, when they would contemn themselves, in comparison of their superiors, to call themselves [*A dead dog*] or [*a flea.*] 1 *Sam* 24. 14. and 26. 20. *David* himself doth so to *Saul*. What may we then call our selves, in comparison with the Lord, but even nothing and less then nothing, and lighter then vanity? and should nothing contend with immensity and Eternity? Should a Flea dispute with a Learned man and say [*How can these things be*] How much less should we so dispute with God?

If a man do but look up to the height of the visible Heaven, or look down into some exceeding depth, it will make him be ready to tremble: with what dread and submissive reverence then should our mindes look to the height and depth of the Counsels of the Lord? Dare not therefore any more to quarrel with his wisdom, but say as *Job* when God had non-plus't him, *Job* 42. 2, 3. [*I know that thou canst do every thing, and that no thought can be withholden from thee, who is he that hideth counsel without knowledge? Therefore have I uttered that I understood not; things too wonderful for me, which I know not.*

2. Consider also *what we are our selves*, as well

as what that God is with whom we do expostulate. The Lord knows we are silly Creatures for such an undertaking! Can such breathing lumps of earth, such walking dust, such bags of filth, be fit to enter a dispute with God? And though they are noble souls that are thus meanly housed, yet never endowed or fitted for such a task. A spoon or shell may as well contain the whole Ocean, as our narrow understandings comprehend the counsels of God. Are our understandings infinite, that we should think to comprehend the Reasons of the words and ways of the Lord, any further then he hath condescended to reveal them? Our eyes may as well expect an unlimited vision, and think to see beyond the Sun, as our understandings expect such a boundless intellection. It's a wonder that so much knowledge as we have, should be found in a soul that's housed in clay: and shall we presume that we have so much more then we have? It was the sinful Arrogancy of our first parents to *desire* to be as Gods in Knowledge: and shall we go so far beyond them in our Arrogancy, as to *presume* that we are *actually* such indeed?

And its observable what contradictions there be among sinful principles, and how proud infidelity doth condemn it self: These unbelievers have such low thoughts of mans soul, that they think it doth but gradually differ in its rational power from the soul of a bruit; and therefore think it cannot be immortal: and yet the very same men that think not the soul so noble as to be immortal, do think it so capable of disputing with God, and comprehending the reasons of his Truths and ways, that the

they are ready to deny the most confirmed Truth, if they do not reach the maner and Ends and Reasons of it, and God shall not be believed, unless their Reasons be satisfyed in all these, and unless they are able to take so full a view of the whole body of Truth, as to answer all gain-sayers, and reconcile all seeming contradictions, they will not take Gods word to be his word, Yea with the wretched Atheist God shall not be God, because he cannot comprehend him: He shall not be infinite, in Immensity and Eternity, because that he cannot comprehend this Immensity and Eternity. And so with the Infidel, Christ shall be no Christ, and the Trinity no Trinity, because his shallow brain cannot comprehend the mysteries of the incarnation, the Hypostatical Union and the Trinity. So that the same man will have his soul to be but as the soul of a dog for kind, and yet will have it more comprehensive then the very Angels in Heaven, and think it so competent a Judge of Gods Counsels, that he will presume to condemn them, if he see not the Reasons of them.

3. Consider, Doth not certain experience tell you that you are utterly unable fully to understand the nature and reasons of those works of God, that are daily visible before your eys? I will not say, onely of the greater and more distant, but even of the least, or of any one of them. I am confident that there is not the least flie or worm or pile of grass (much more the Sun and other Planets) but that which we know of them, is much less then that which no man knows. And should such poor understandings then be so Arrogant as to think to fathom the Counsels of God, and re-

reject his plain revealed Truths, because they see not, *How such things can be.*

4. Consider, What a stream of experience do you sin against in this Arrogancy. Doth not every Study that you fall upon, and every days business that you are engaged in, most plainly discover the weakness of your understandings? Why else do you learn no faster, and know no more? Why are you not yet absolute masters in all Sciences and Arts? Yea why are you so defective in all? And yet will you presume to dispute with God, and reject his Truths as unreasonable, after all this experience of your own infirmity, and of your unfitness for works that are so much lower?

5. Consider, Whether by this sinful Arrogancy you do not equal your understandings with Gods? For if you must be able to see the Reason of all his Truths and ways, and will control them because you see not the reason of them, doth not this imply that you suppose your self to equal him in understanding? And what greater madness can you be guilty of, then such a conceit? So also when you quarrel with the word as if it contained things that are unrighteous, and strengthen your unbelief by such conceits, what do you but say, that you are more righteous then God? Oh think not that the foolishness of man is wiser then God, or that our darkness is comparable to his incomprehensible light, or our unrighteousness to his perfect Justice; or that we are fit Judges of these his perfections. Hear that voice that *Eliphaz* heard, from the Spirit that passed before him in the Visions of the night, *Job* 4.13,14,15, 16,

16,17,18,19,20,21. [*Shall mortal man be more just then God? shall a man be more pure then his Maker? Behold he put no trust in his servants, and his Angels he charged with folly: how much less on them that dwell in houses of clay, whose foundation is in the dust; which are crushed before the moth: They are destroyed from morning to evening: they perish for ever without any regarding it: doth not their excellency which is in them go away? they die, even without wisdom.*]

6. Consider further, that it is the very nature of Faith to believe the thing revealed or testifyed, upon the meer credit of the testifyer or revealer, If therefore you will have no such implicite belief in God, you will have no faith at all. To see a thing in its own Evidence, is not to Believe. The formal object of faith is the veracity of God: Reason assures us first that God cannot lye: and next it discerneth by evidence, that [*This is Gods word, or a Divine Revelation*]: and then we may well build upon this foundation, that each particular of this Revelation is true. So that it is no true Belief, if the credit of the Testifyer be not the reason of your Assent. If therefore you must see the reason of Gods revealed truths, and the very manner and end of all his works, before you will believe, this is as much as openly to proclaim, that you will be no believers at all. You will Assent to the words of the falsest Lyar, as long as you see the Evidence of truth in the things themselves which they report. And will you give no more credit to God then to such a one? Will you believe God no further then you see a Cogent Evi-

dence in the thing asserted, which shews that he cannot deceive you therein if he would? Why, that is, you will believe the worst of men: For indeed this is no believing at all. If you do not first believe that God cannot lye, and so that all that he saith is true, you have no belief in him at all.

7. If you are Christians, you are Christs Disciples, and therefore must wait on him in the humble posture of learners. And he that will no whit credit this teacher, is not like to learn. If you will not believe him, but assent onely to that which is evident of it self without his word, then how are you his Scholars?

8. Will you allow your own children or Scholars to do so by you? If they should dispute with you instead of believing you, and so should reject all that you tell them as false, that is beyond their capacity as to the reasons and manner; you would not think that they did their duty. When a schoolmaster is teaching his scholars their lesson, shall they instead of learning, dispute it with their master, and in every difficulty or seeming contradiction, unbelievingly say, [*How can these things be*]? Be not guilty of that towards God, which you would not have a child be guilty of to a man.

9. Consider also, if this course be taken, whether ever you be like to come to knowledge. For the knowledge of things whose Evidence is all in the Revelation, and the credit of the Testifyer, can be no other way attained but by believing. All things seem strange and difficult at first, to those that

that have not learned them. If you understand all things already, what need you to learn any more? If you do not, then all that you understand will appear to you at first as darkness or contradiction. If now you will be so confident of your own understandings, as to cast away all that you understand not already, because it seems contradictory or unlikely, how are you like to know any more? If you will conclude that all is false which you understand not already, you are like to make but unprofitable scholars. Well therefore saith *Solomon*, *Prov.* 26.12. [*Seest thou a man wise in his own conceit? there is more hope of a fool then of him.*] For certainly it is a double degree of folly, for a man not onely to be ignorant of the things of God, but also to be so ignorant of his own ignorance. And we must be at more pains to make such proud men know that they do not know, then to make the humble to know the truths themselves, which they perceive that they yet know not. And therefore *Paul* doth not only bid us [*Be not wise in your own conceits*] *Rom.* 12 16. But also, intimates that ignorance is the cause of such conceits of wisdom, *Rom.* 11.25. [*For I would not brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits.*] As *Solomon* saith of the foolish sluggard, that [*He is wiser in his own conceit then seven men that can render a reason*] *Pro.* 26.16.

10. Consider, Whether in this case you joyn not impudency and inhumane ingratitude to your Arrogancy? When Christ condescendeth to become your teacher, and you are loyterers and

dullards and will not learn, but have loſt the moſt of your time in his ſchoole, is it not a great mercy now, that he will yet entertain you and inſtruct you, and doth not turn you out of his ſchoole? And will you, inſtead of being thankful for this mercy, fall a quarrelling with his truth, and take on you to be wiſer then he, when you have ſo provoked him by your ignorance and unprofitableneſs! Will you flye in his face, with audacious unbelieving queſtions, and ſay [*How can theſe things be.*] As if it were he that knew not what he ſaid, and not you that did not underſtand him?

11. Conſider, How eaſily can God evince the verity of thoſe paſſages which you ſo confidently reject, and open your eyes to ſee that as plain as the high-way, which now ſeems to you ſo contradictory or improbable? And then what will you have to ſay for your unbelief and Arrogancy, but to confeſs your folly and ſit down in ſhame? You know when any difficult caſe is propounded to you in any other matter, which you can ſee no probable way to reſolve, yet when another hath reſolved it to your hands in a few words, it is preſently all plain to you, and you wonder that you could not ſee it before. You are as one that wearyeth himſelf with ſtudying to unfold a Riddle, and when he hath given it over as impoſſible, another openeth it to him in a word. Or as I have ſeen boys at play with a pair of tarrying Irons, when one hath ſpent many hours in trying to undo them, and caſts them away, as if it could not be done, another

ther preſently and eaſily opens them before his face. So when you have puzzelled your brains in ſearching out the reaſons of Gods ways, and ſeeking to reconcile the ſeeming contradictions of his word, and ſay [*How can theſe things be*] in a moment can God ſhew you how they can be, and make all plain to you, and make you even wonder that you ſaw it not ſooner, and aſhamed that you opened your mouth in unbelief. How plain is that to a man of knowledge, which to the ignorant ſeems impoſſible? If the certain event did not convince them, you ſhould never perſwade the ignorant vulgar, that learned men know ſo much of the motions of the Planets, and can ſo long before tell the Eclipſe of Sun or Moon, to a Minute. But when they ſee it come to paſs, they are convinced. Thus can God convince thee of the verity of his word, either by a merciful illumination, or by a terrible execution. For there is not a ſoul in Hell but doth believe the truth of the threatnings of God. And the Devils themſelves Believe, that would draw thee to unbelief.

12. Laſtly, Take heed of the very beginnings of this ſin; for it is the ordinary way to total Apoſtaſy; when men have once ſo far loſt their humility and modeſty, and forgot that they are men, or what a man is, as to make their ſhallow Reaſon the cenſurer of Gods Word, becauſe of certain ſeeming improbabilities; and when they will not reſt ſatisfyed in the bare Word of God, that

thus

thus it is; but they must needs know [*why, and how it can be*], this opens the flood-gate of temptations upon them; for the envious Serpent will quickly shew them more difficulties then their shallow brains can answer; and will pull out all those passages of Scripture, which are *hard to be understood, which the unlearned and unstable do wrest to their own destruction*, 2Pet.3:18. He will shew them all the knots, but never shew them how to untye them. Such arrogant questioners & censurers of Gods word, do oft run on to utter infidelity; while they are incompetent Judges, and do not know it, what can be expected from them but a false judgement? For though the light shineth in darkness, yet the darkness comprehendeth it not: *Joh* 1.5. and therefore presumeth to condemn the light.

O therefore let all young, raw students, and unsetled wits take heed in the fear of God, that they exalt not themselves, and that they think not their weak understandings to be capable of comprehending the counsels of God, and passing a censure upon his word, upon the nature of the matter as appearing unto them. Nay let the sharpest wits, and greatest scholars stoop down before the wisdom of God, and behave themselves as humble learners, and enter as little children into his schoole and Kingdom, and submissively put their mouths in the dust, and take heed of setting their wits against heaven, or challenging the infinite wisdom to a disputation. If they love themselves, let them take this advice, and remember that God delighteth to scatter the proud in the imagination of

of their own hearts, *Luke* 1.51. and to pull down aspiring sinners to the dust. As they that would set their power against God, would soon be convinced of their madness by their ruine; so they that will set their wisdom against him, are like to escape no better [*Let no man deceive himself: if any man among you seemeth to be wise in this world; let him become a fool, that he may be wise: for the wisdom of this world is foolishness with God: For it is written, he taketh the wise in their own craftiness: And again, The Lord knoweth the thoughts of the wise that they are vain*] 1Cor.3.18,19,20.

Object. *But would you not have men satisfyed of the reasonableness of what they believe? shall men believe that which is unreasonable? this were to make us mad, and not Christians.*

Answ. You must believe nothing but what you have sufficient reason to believe. But then you must know what is sufficient reason for Belief. Prove but the thing to be the Testimony of God, and then you have sufficient reason to believe it, whatsoever it be. For Faith proceedeth by this Argumentation [*whatsoever God testifyeth is True: But this God testifyeth; Therefore it is true.*] You have as good reason to believe the Major, as that there is a God: and he that acknowledgeth not a God, is unworthy to be a man. All that you have to look after therefore is to prove the Minor, that [*this or that is the word of God*] And as concerning the Scripture in general, it carryeth sufficient Reason to warrant and oblige any man that readeth or heareth it, to believe it, in the forehead of it. It shineth by its

It ſhineth by its own light, and it beareth the certain ſeal of Heaven. So that we have good Reaſon to believe the Scripture, or Doctrine of Chriſt to be the word of God: And then we have as good reaſon to believe it, and every part of it to be true. And then what ground is there for any further exceptions or objections? When you have ſeen the ſeal of God affixed, and perceived ſufficient evidence of the verity of the whole, what room is left for cavils againſt any part of it?

Object. *But it is certain that God never ſpoke contradictions. Therefore if I finde contradictions in the Scriptures, may I not rationally argue that they are not the Word of God?*

Anſw. Yes, if you could certainly and infallibly prove your Minor, that Scripture hath ſuch contradictions. But that's not a thing that a ſober man can be confident of proving: becauſe all things that men underſtand not, may ſeem to them to have contradictions. And you have far more reaſon to ſuſpect your own ſhallow underſtanding, then the Word. For thoſe things as I have ſhewed, may be eaſily reconcileable by others that underſtand, which ſeem moſt unreconcileable to you. Are you ſure there can be no way of reconciliation, but you muſt know it? It's eaſie therefore to ſee that your Minor cannot poſſibly be proved.

Yea it may be eaſily and certainly diſproved, even by him that cannot reconcile thoſe ſeeming contradictions: For [*God atteſteth no contradictions: but God atteſteth the holy Scripture. Therefore*

fore the holy Scriptures have no contradictions.]

The Major is moſt evident to the light of nature, and granted by your ſelfe. The Minor is proved at large, before and elſewhere. Gods atteſtation is diſcernable to Reaſon.

It is therefore a prepoſterous courſe to begin at the quality of the word, and to argue thence, that God revealed it not, when you ſhould begin at the Atteſtation or ſeal of God, and argue thence that he did reveal it: (and indeed the very quality beareth or containeth his Image and Seal.) For you are more capable of diſcerning the ſeale of God atteſting it (in the ſpirit of Miracles, and Holineſs, *&c.*) then you are of diſcerning preſently the ſenſe of all thoſe paſſages that ſeem contradictory to you. You may eaſily be ignorant of the true interpretation, for want of acquaintance with ſome one of thoſe many things that are neceſſary thereto: But I can be certain that God hath aſteſted the Scripture to be his Word.

And indeed common reaſon tells us that we muſt firſt have a general proof that Scripture is Gods word, and argue thence to the verity of the parts, & not begin with a particular proof of each part. It ſeems you would argue thus: [*This and that text of Scripture are true: therefore they are Gods word*] but reaſon telleth you, you ſhould argue thus [*This is Gods Word: therfore it is true*] If you ſet a boy at ſchool to learn his Grammar, will you allow him to be ſo fooliſh, as to ſtay till he can reconcile every ſeeming contradiction in it, before he believe it to be a Grammar, or ſubmit

to

to learn, and use its Rules? Or will you not expect, that he first know it to be a Grammar, and then make it his business to learn to understand it, and therein to learn to reconcile all seeming contradictions? And should he not in modesty, and reason, think that his Master can reconcile that which may seem unreconcileable to him, and such unlearned Novices, as he is?

For my part I am fully resolved, That if my Reason could reach to none of the matters revealed in Scriptures, so as to see them in the evidence of the thing, yet if I once see the evidence of Divine Revelation, I may well be assured, that it i wholly true; how far soever it may transcend my Reason. For I have Reason to believe all that God revealeth and asserteth; and I have reason to acknowledge the imbecillity of my Reason, and its incompetency to censure the Wisdom of God.

And thus I abhor both the doctrine of them that say, We have no Reason to be Christians; and that the truth of Scripture is an indemonstrable principle, that must be believed without Reasons, and not proved by them: And also the Arrogant infidelity of them that will believe nothing to be a Divine Revelation, unless their Reason can comprehend the thing it self, or at least, if there be any thing in it that seems contradictory to their Reason; and so will begin at the wrong end, and examine the particular matters, by the test of their blinde Reason, when they should first examine the attestations of the whole, where the evidences are more fitted for

for the Reason, even of the yonger Christians to discern.

I easily confess that no man should groundlessly believe any thing to be a Divine Testimony, or believe any man that saith, he speaks from God: But when God hath given them sufficient Reason to believe, that the Testimony and Revelation is indeed from himself, if after that men will still be doubting, because their Reason is stalled about the Manner, and the Causes, and Ends, and will believe no more then is within the reach of their Reason in these respects, nor confess that it is Gods Word, unless they can vindicate it from all Objections, and know *why* and *how* it is, as well as *that* it is; this is a meer unreasonable unbelief. It is ordinary with Princes and other Law-givers, in wisdom to conceal the Reason of their Laws: Shall Subjects therefore presume to censure them as defective in Wisdom or Justice, because that they know not the Reason of them? I say again, If there were nothing in Scripture, but what the Reason of man could comprehend, it were not so like to be the product of the infinite Wisdom of God. Let Reason therefore stoop to the Wisdom of our Maker, and when he hath, let us know that it is he that speaketh; let us humbly learn, and not proudly expostulate with him about the rest.

Though I shall not undertake to set upon the resolution of all the Questions of incredulous men, which they commonly raise against the Word of God; (for that would take up many large Volumns of it self;) yet as I have disswaded them

them from this Arrogancy of wit, so I shall make tryal of a few of their commonest and greatest Objections, to shew them that their Infidelity is capable of a Confutation, as well as of a Dehortation.

Object. 1. *You tell us out of Scripture, that there are Devils, most wicked malicious spirits addicted to do evil: Who made these Devils, or, how came they to be so bad: Certainly, God is good, and therefore made nothing but what was good; and every thing must have a first cause: If they made themselves evil, then they were the first cause of their own evil: And then you deifie the Will of the Devil in making it to be absolutely a first cause. If you say as some, That sin is but a privation, and therefore hath no efficient cause, but a deficient; then either that deficiency must be first from God (and then he should be the first cause of all sin) or from the will of the Devil; and then either he was before bound* non-deficere, *or not. If not, it was no sin; if he were, then* first, *he could* primo deficere, *though God did all that belonged to him to prevent it;* secondly, *and he could have stood without any more help then he had when he fell, and so* quoad determinationem propriæ voluntatis, *should have been the first determining cause of his own perseverance, or* non-*deficiency: For if he could not stand, it was no sin to fall, being before innocent. Moreover, their sin was not a meer privation, but materially an act (whether* velle *or* nolle) *and formally a relation of disconformity to the Law.*

Answ. 1. The Devil himself was the first cause

cause of his own pravity. God made him not evil, but he made himself so. God gave him free-wil to be a self-determining principle; by this he was enabled to stand or fall, and left in the hands of his own counsel. By a sinful act he averted himself from the chiefest good, and became disposed to a further aversion, which might quickly habituate him to all evil. Nor is it any deifying of the Creatures will, to say it is such a self-determining principle, and so far a first cause, while it had the power of self-determination from God, and so absolutely is no first cause. It was the excellency of the Creature, as being to be governed, to have freewil, or a self-determining power to good or evil: Though it be a higher perfection to be determined or determinable onely to good, which *in Patriâ* may be enjoyed, yet *in viâ* for one under Government in the use of means in order to the end, it is most suitable to their condition to have a liberty of self-determination: And therefore this was part of the beauty of the frame of Nature, and therefore not derogatory from the workman. As God intended sapientially, or *per potentiam sapientiæ*, to govern the rational Creature by Laws and Objects: So did he sapientially frame him in a capacity for such a Sapiential Government; and that was by giving him a free, that is, a self-determining will.

Indeed, the Angelical Nature, and Soul of Man, is so exquisite and subtile, and sublime a thing, that no man can exactly perceive and comprehend the manner of its self-determination: But the thing it self is not to be doubted of,

though the manner of it be yet paſt our reach. We may certainly conclude, therefore, That God made Angels and Men good; but ſome of thoſe Angels, and Men, by their inducement, made themſelves evil: For God made them free Agents to determine themſelves to good or evil. And the ignorance of the nature of freewil, doth cauſe ſuch Infidels to riſe up againſt God with their impious quarrels.

2. And ſee whether theſe blinde wretches do not wilfully put out their own eyes, and reaſon, againſt moſt certain ſenſe and experience. For I would ask any of them, whether there be indeed any ſin, or bad men in the world, or not? If they ſay, no; then I would wiſh them, not to blame any man as an evil doer, that ſhall rob them, or ſlander them, or beat them. The likelieſt cure for this error, is to beat them black and blew, till they believe that he that doth it, doth ill. And why ſhould not any man do it daily, if there be no ill in it? Is not he mad with infidelity, that thinks there is no bad man in all the world, when there are ſo many, and ſo deſperately wicked, and when he is ſo bad himſelf? Or is he fit to be tolerated in any Society, that thinks there is no evil? Sure he will think, that he may do any thing, and not do evil. But if he confeſs, that any man is evil, or doth evil, let him ask himſelf who made him evil? Did God that is good? or did he himſelf? And if he can finde out how man came to be evil, he may finde a ſatisfactory anſwer to his queſtion, how Angels came to be evil. But what if we could not tell how this evil did firſt come?

come? Shall we therefore ſay, that there is no ſuch thing? Shall we deny that which we ſee and hear, and feel, becauſe we know not how or whence it came? What folly is this? Then let every Murderer, Thief, or other offendor at the Aſſizes, come off with this Argument, and ſay, That he hath done no evil; for all things are of God, and God doth no evil. As mad as this reaſoning is, yet have I known them that have openly profeſſed, that they longed to ſee the Devil, and would ride a hundred mile to ſee him, in meer confidence, that there is no Devil; and that upon ſuch vain imaginations as theſe.

Object. 2. *The Scripture ſaith, That God made all things of nothing; when of nothing, nothing can be made. How then can theſe things be?*

Anſw. Cannot God do it, unleſs ſuch worms can tell how he ſhould do it? Doth the Infant know how he is formed in the Womb? But why ſhould it ſeem improbable, that the firſt Infinite Being ſhould create a Finite Being? He that gave all Creatures their Forms, can as well cauſe the firſt Matter. What if it were granted, That Earth, or Water, or Air, were from Eternity? Is it not as hard to make the Sun and Heavens of one of theſe, as to make one of theſe of nothing?

But me thinks theſe Infidels ſhould conſider, That either God made all things of nothing, or elſe, that ſomething of which he made them, muſt be eternal, and without any cauſe. If ſo, then it is God; and if God, then either the One

true God himſelf, or ſome other God. If God himſelf, then all Creatures ſhould be his ſubſtance, and ſo be God; and ſo they would make every ſtone to be God. If any other God, then they will incur the ſame inconveniences; beſides, the feigning of many Gods, becauſe they will not confeſs the omnipotency of One. Is it not more reaſonable to believe, that God made a Stone, or Earth of nothing, then to believe that it made it ſelf? But thus will Mortals enſnare and bewilder themſelves, while they will go about to comprehend and queſtion Omnipotency, and ask their Maker, How he can ſo make them.

Object. 3. Moſes *ſaith*, *That God made the light, and day, and darkneſs, and night, before the Sun: When the light is the effect, and the Sun the cauſe; and the darkneſs is but a privation of the light of the Sun. How then can theſe things be?*

Anſw. 1. Whatſoever God can produce mediately by the Sun, or other Inſtruments, that he can produce as eaſily, immediately himſelf without an Inſtrument. Is it not as eaſie to him, to cauſe light without a Sun, as to make the Sun it ſelf, with its light?

2. Are not Philoſophers yet unreſolved, whether light be not a ſubſtance? And then why might it not be firſt created alone?

3. However, it might be the effect of the Element of fire, diſpoſed of by God for differencing day and night, without a Sun, till the Sun was made. And is it not agreeable to the reſt of his works, that he ſhould firſt make the Elements and general matter before he form particular Creature

Creatures thereof? As he made the water, before he confined it in its banks, and made it a Sea: So might he make the light or fire, before he contracted ſo much of it into a Sun: And if he can diſtinguiſh day and night by the Sun afterward, he might as eaſily do it by the Element of Fire or Light before. You may ſee a pretence of further ſatisfaction to Reaſon in this point, in *Tho. White* his *Appendix, Theol. ad Inſtitut. Peripat. cap.* 3. & 4. which I intend not to recite.

Object. 4. Moſes *ſaith*, Gen. 1. 16. *That God made two great Lights, the Sun and Moon; whereas it is certain, that many other Planets are greater then the Moon; therefore he ſpeaketh ignorantly.*

Anſw. But though they are *greater* then the Moon, they are not greater *Lights* to the Earth, then the Moon, which is the thing that *Moſes* affirmeth.

Object. 5. Moſes *makes the Garden of* Eden *to have a River ariſing in it, which divideth it ſelf into four parts. But there is no ſuch place now known in the World, where four ſuch Rivers as he deſcribeth are ſo near.*

Anſw. Moſes ſaith not, that this River had its riſe in *Eden*, much leſs in the Garden; nor that the four diviſions or branches of it were in the Garden, but in *Eden*. It was not all *Eden* that was this Garden, nor the Garden called *Eden*: But *Eden* was the name of the Country (at that time when *Moſes* wrote) in which the Garden was. And this Land of *Eden* was in *Telaſſar*, that is, in the upper part of *Chaldæa*, where *Babylon* is ſcituate; and there the River *Euphrates*

divideth it ſelf into thoſe four ſtreams which *Moſes* here deſcribeth; which River goeth *through* and *out* of *Eden*, though the ſpring or Head be elſwhere: The four particular Branches you may ſee deſcribed by *Junius* on the Text at large; and the moſt probable conjecture of the ſcituation of the Garden, is, that it was in or very near the place where *Babylon* now ſtands, and from whence came the Jews ſuffering, as well as our firſt ſin.

Object. 6. *Is it a likely thing that a Serpent ſhould ſpeak to* Eve? *Or the ſubtilty of the Serpent be a reaſon of the Temptation? Or, that* Eve *that was then perfect, ſhould not know that Serpents cannot ſpeak of themſelves; and if ſhe knew that it was the Devil that ſpake by the Serpent, it would have affrighted and aſtoniſhed her, rather then have been ſuch a temptation to her?*

Anſw. 1. Though *Eve* was perfect as to her natural powers, and capacity, yet not as to her actual knowledge? She that was newly then created, might be ignorant of the Serpents nature.

2. But ſuppoſe that ſhe knew that it was the Devil that ſpake by the Serpent (which ſeems to me moſt likely) yet doth it not follow, that ſhe ſhould then dread or abhor him: For how know you that *Eve* was acquainted with the Diabolical pravity or malice? How know you when the Angels fell to be Devils? whether long before? or whether they were but newly faln, (as *Zanchy* conceiveth by their unbelief.) But moſt certain it is, that they were then no ſuch hateful or dreadful

ful Creatures in the apprehenſion of man, as now they are: For it was upon mans fall, that God put that enmity between them and us, from which our hatred and dread of them doth proceed. When the Devil had ſhewed his malice to us ſo far; then did God put that fixed enmity in our natures, which we all ſince perceive. This was not in *Eve*, and therefore it is no wonder if ſhe had no more dread of this evil ſpirit, then we have of one another, eſpecially when it is moſt likely that ſhe well knew that there were good Angels, but knew not of their fall, and of their malice unto her ſelf. And for the ſubtilty of the Inſtrumental Serpent, it was the likelier to be the Inſtrument of the ſubtil deceiver: And it is moſt likely, that God would not ſuffer Satan to uſe any other Inſtrument, that ſo the quality of the Inſtrument might be fitter to excite a due cautelouſneſs in the woman, Satan himſelf being a ſpirit, is inviſible to us; and therefore, when he will appear, it muſt be in ſome borrowed ſhape; and he uſually fitteth that ſhape to the ends of his apparition: If it be to terrifie, it is commonly in a dreadful ſhape; and for the moſt part, God will not ſuffer him to appear in any other, that man may the better know that it is the enemy that he hath to deal with. And ſo before our fall, when he would deceive, he ſpeaketh by a ſubtile Creature, and is permitted to do it by no other, that man might have the more reaſon to ſuſpect that he came in way of deceit. We are incompetent Judges of the full of theſe things, unleſs we better knew the acquaintance that man then had with the

angelical nature, and what familiarity was between them, or what alteration is ſince made in the nature of the inſtrumental Serpent by the Curſe. Why then ſhould we unbelievingly ask, *How theſe things can be?* which God revealeth, when we may eaſily know that we are ſuch incompetent Judges.

Many more of theſe Objections might be mentioned, and eaſily confuted, that are raiſed by Infidels about the Creation, and fall; but becauſe *Junius* hath confuted 22 of them already, after his Prelections on *Gen.*3 *p.*99. againſt an Antinomian that then urged them from *Simplicius* the Heathen Philoſopher, I ſhall refer them that need it thither for ſatisfaction.

Obj. 7. *How could* Cain *flye into the Land of* Nod, *or build a City,* Gen.4.16,17. *when there was no more men on Earth?*

Anſ. 1. It is called the Land of *Nod* not becauſe it was ſo called in *Cains* time, but in the time when *Moſes* wrote. 2. It is ſuppoſed to be between the hundreth & two hundreth yeer of his age that *Cain* built this City, and by ſome, the 3, or 400. for it is not ſaid that he did it preſently after his Curſe, though theſe things are laid cloſe together in the conciſe Narration. And why might not *Cains* poſterity be eaſily multiplyed in all that time to ſuch a number as might build and repleniſh a City, yea many Cities.

Obj. 8. *Is it a likely thing that the Red-Sea ſhould be divided for the Iſraelites to paſs through? Or that the Sun ſhould ſtand ſtill in* Joſhuahs *time; and not all the Creation be overturned by it? Or that* Jonas *ſhould*

ſhould live without ayre in the belly of a Whale? Or not be digeſted in his belly as other food is? How can theſe things be?

Anſw. And what, muſt God do none but *likely* things? Is it not as eaſie with him to do all this, as for you to move a finger, and much more? Is it not as eaſie to make the water ſtand ſtill as move; or to gather it on heaps in the Sea, as to gather it into the Sea from the reſt of the earth, and to keep its courſe in ebbing and flowing? And is it not as eaſie to cauſe the Sun to ſtand ſtill as to move? And ſo to move as it is ſuppoſed to do? If the Sun had uſed to ſtand ſtill, would you not have taken it for as incredible a matter that it ſhould move? And have ſaid as unbelievingly, *How can this be?* And for the diſordering of Nature, it was Sun and Moon with all the moveable frame that ſtood ſtill together; and not the Sun alone: And ſo made no ſuch alteration as is imagined, it muſt have done.

And for *Jonas*, that God that made him and all the world, and ſuſtaineth it by his power, could eaſily do this. Perhaps theſe Infidels will next ſay that an Infant cannot live in the Mothers womb for want of ayr or breath.

2. Are they not as great works which we every day ſee, in the Being and Courſe of Sun, Moon and other Creatures, as any of theſe?

3. Is it likely that *Moſes* would have wrote of ſuch a thing as the ſtanding and opening of the Red Sea, and the Iſraelites paſſing thtough it, to thoſe ſame Iſraelites, and that he would ſo oft have uſed that as an Argument to move them to obedience

Obedience, and deliver them his Law to be kept upon such an Obligation or Motive, if no such thing at all had been done: would so many thousand people have believed such a man that told them they were led through the red sea as on dry land? and would they have followed him forty years through a wilderness, and so zealously have maintained his Law which was backed with such Motives, if they had all known these things to be false? Or was it possible they should be false, and they not know them?

But I'le stand no more in confuting these cavils against the Old-Testament but speak to 2, or 3 which they bring against the Gospel of Christ.

Obj. 9. *Is it a likely thing that a Virgin should conceive and have a child? How can this be?*

Answ. Is it not as easie for God to cause conception by the Holy Ghost immediately, as mediately by man? Doth God inable a Creature to do that which he cannot do himself, without that Creature? What madness were it to dream that this exceeds the power of God?

Obj. 10. *Is it a likely thing that God should become a man, or that God and man should be one person, which is more Condescension then for a Prince to become a flye to save flyes from being killed?*

Answ. It's one thing to ask whether this be possible? and another, Whether it were done? It is indeed the greatest wonder of all the works of God, But there is no contradiction in it to prove it impossible. The Godhead was no whit really abased or changed by this Union, but (at the utmost) relatively and reputatively onely. God

God did not *become* man, by ceasing to be God, or commixing the humane Nature with the Divine. But onely assumed a humane nature to the Divine. It is not therefore as if a Prince should become an inferior Creature, but onely as if he should assume such a Creature into so neer a relation to him.

2. And that God hath indeed done this, his evident Testimonies have proved to the world: Is it likely or possible that one should assert such a thing, and seal it in the face of the world with Miracles, and rise himself from the dead, and send forth a spirit of Miracles and of holiness on his Church, to confirm his affirmation, if all this were not true which he affirmeth?

3 Is this the thanks that God shall have for his wonderful condescension, that though he prove it to be true, yet we will not believe the mercy that he shews us, unless it seem likely to us in the way of its accomplishment?

Obj. 11. *Is it not a contradiction to say that there are three persons, and but one God?*

Answ. No: Because to be a person or subsistence in the Godhead, and to be a God is not all one. It is no contradiction that the Vegetative, Sensitive and Rational in man, should be three, and distinct one from another, and yet not be three souls but one. And that Power, Understanding, and Will, should be three, and distinct; and yet not three souls but one: And that Power, Light, and Heat, should be distinct in the Sun; and yet not be three Suns, but one. Why then should the Divine Trinity of subsistences seem a contradiction? Object

Object. 12. *There are many contradictions in the Scripture; and therefore it is incredible. For example;* Mark. 14. 30. [Before the Cock Crow twice] Mat. *and* Luke *say* [Before the Cock Crow] *And many the like.*

Answ. 1. It is meer ignorance of the sense of Scripture, that causeth this conceit of contradiction. Expositors themselves are imperfect in the understanding of them; yet if you will well read them, you shall see how easily and cleerly they reconcile many things that seem unreconcileable to the ignorant. Read among others, *Scharpius* his Symphonia to that end.

2. As to the Text instanced. The second Cocks Crowing was then specially and eminently called [*The Cocks-Crowing*] And therefore *Matthew* and *Luke* do name no more but [*the Crowing of the Cock*] meaning that second Cock, which was specially so called; (of which see *Grotius* on the Text) wheras *Mark* doth more precisely express the same in fuller words: What a vain mind is it that will pick quarrels with such expressions?

I give but a brief touch of these few common Exceptions, leaving them to seek the resolution of such doubts, from Commentators that have performed it, or from their judicious Teachers, who are at hand, and ready to do it.

The Lord acquaint unbelieving sinners with the greatness of their ignorance, and the shallowness of their capacities, that they may know how unfit they are to expostulate with their Maker, and what need they have to wait upon him as humble Learners. For the meek will he teach his way

way. *Psal* 25. 9. and unto Babes doth he reveal the Mysteries of his Will. For though the Lord be High, yet hath he respect unto the lowly: but the proud he knoweth afar off, *Psal.* 138. 6. And the mysteries of the Gospel which now seem incredible, he will one day open to the comfort of his Saints, and the confusion of unbelievers; even *at the appearing of our Lord Jesus Christ, which in his times he shall shew, who is the blessed and onely Potentate, the King of Kings, and Lord of Lords. who onely hath immortality, dwelling in the light which no man can approach unto, whom no man hath seen or can see: to whom be Honor and Power everlasting.* Amen.

FINIS.