The Confession of Faith

WESTMINSTER ASSEMBLY

Agreed upon by the Assembly of Divines at Westminster · with the proofs from Scripture



Text of The Confession of Faith; the Larger and Shorter Catechisms, with the Scripture Proofs at Large (Edinburgh: Johnstone and Hunter, 1855).

Text in the public domain.

Contents

Chapter I — *Of the Holy Scripture* 4

Chapter II — *Of God, and of the Holy Trinity* 9

Chapter III — *Of God's Eternal Decree* 13

Chapter IV — *Of Creation* 17

Chapter V — *Of Providence* 19

Chapter VI — *Of the Fall of Man, of Sin, and of the Punishment Thereof* 24

Chapter VII — *Of God's Covenant with Man* 27

Chapter VIII — *Of Christ the Mediator* 31

Chapter IX — *Of Free Will* 37

Chapter X — *Of Effectual Calling* 39

Chapter XI — *Of Justification* 42

Chapter XII — *Of Adoption* 46

Chapter XIII — *Of Sanctification* 47

Chapter XIV — *Of Saving Faith* 49

Chapter XV — *Of Repentance unto Life* 51

Chapter XVI — *Of Good Works* 54

Chapter XVII — *Of the Perseverance of the Saints* 59

Chapter XVIII — *Of the Assurance of Grace and Salvation* 62

Chapter XIX — *Of the Law of God* 66

Chapter XX — *Of Christian Liberty, and Liberty of Conscience* 71

Chapter XXI — *Of Religious Worship and the Sabbath Day* 76

Chapter XXII — *Of Lawful Oaths and Vows* 82

Chapter XXIII — *Of the Civil Magistrate* 86

Chapter XXIV — *Of Marriage and Divorce* 90

Chapter XXV — *Of the Church* 93

Chapter XXVI — *Of the Communion of Saints* 96

Chapter XXVII — *Of the Sacraments* 98

Chapter XXVIII — *Of Baptism* 100

Chapter XXIX — *Of the Lord's Supper* 103
Chapter XXX — *Of Church Censures* 107
Chapter XXXI — *Of Synods and Councils* 109
Chapter XXXII — *Of the State of Men after Death, and of the Resurrection of the Dead* 111
Chapter XXXIII — *Of the Last Judgment* 113

Of the Holy Scripture

Chapter I

I. Although the light of nature, and the works of creation and providence, do so far manifest the goodness, wisdom, and power of God, as to leave men inexcusable;[a] yet are they not sufficient to give that knowledge of God, and of his will, which is necessary unto salvation:[b] therefore it pleased the Lord, at sundry times, and in divers manners, to reveal himself, and to declare that his will unto his Church;[c] and afterwards, for the better preserving and propagating of the truth, and for the more sure establishment and comfort of the Church against the corruption of the flesh, and the malice of Satan and of the world, to commit the same wholly unto writing;[d] which maketh the holy scripture to be most necessary;[e] those former ways of God's revealing his will unto his people being now ceased.[f]

a *Proofs.* Rom. 2:1,14,15. Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things. Ver. 14. For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: Ver. 15. Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another;) Rom. 1:19,20,32. Because that which may be known of God is manifest in them; for God hath shewed it unto them. Ver. 20. 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: Ver. 32. Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them. Ps. 19:1–3. The heavens declare the glory of God; and the firmament sheweth his handywork. Ver. 2. Day unto day uttereth speech, and night unto night sheweth knowledge. Ver. 3. There is no speech nor language, where their voice is not heard.

b *Proofs.* 1 Cor. 1:21. For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. 1 Cor. 2:13,14. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. Ver. 14. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.

c *Proofs.* Heb. 1:1. God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,

d *Proofs.* Prov. 22:4,19–21. By humility and the fear of the LORD are riches, and honour, and life. Ver. 19. That thy trust may be in the LORD, I have made known to thee this day, even to thee. Ver. 20. Have not I written to thee excellent things in counsels and knowledge, Ver. 21. That I might make thee know the certainty of the words of truth; that thou mightest answer the words of truth to them that send unto thee? Rom. 15:4. For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope. Matt. 4:4,7,10. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Ver. 7. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God. Ver. 10. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Isa. 8:19,20. And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead? Ver. 20. To the law and to the testimony: if they speak not according to this word, it is because there is no light in them. Luke 1:3,4. It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most excellent Theophilus, Ver. 4. That thou mightest know the certainty of those things, wherein thou hast been instructed.

e *Proofs.* 2 Tim. 3:15. And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. 2 Pet. 1:19. We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts:

f *Proofs.* Heb. 1:1,2. God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, Ver. 2. Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;

II. Under the name of Holy Scripture, or the Word of God written, are now contained all the Books of the Old and New Testaments, which are these: Of the Old Testament: Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, 1 Samuel, 2 Samuel, 1 Kings, 2 Kings, 1 Chronicles, 2 Chronicles, Ezra, Nehemiah, Esther, Job, Psalms, Proverbs, Ecclesiastes, The Song of Songs, Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi; Of the New Testament: The Gospels according to Matthew, Mark, Luke, John. The Acts of the Apostles, Paul's Epistles to the Romans, 1 Corinthians, 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 Thessalonians, 2 Thessalonians, 1 Timothy, 2 Timothy, Titus, Philemon, The Epistle to the Hebrews, The Epistle of James, The First and Second Epistles of Peter, The First, Second, and Third Epistles of John, The Epistle of Jude, The Revelation. All which are given by inspiration of God, to be the rule of faith and life.[a]

a *Proofs.* Luke 16:29,31. Abraham saith unto him, They have Moses and the prophets; let them hear them. Ver. 31. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead. Eph. 2:20. And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; Rev. 22:18,19. For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: Ver. 19. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book. 2 Tim. 3:16. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

III. The Books commonly called Apocrypha, not being of divine inspiration, are no part of the canon of the scripture; and therefore are of no authority in the Church of God, nor to be any otherwise approved, or made use of, than other human writings.[a]

a *Proofs.* Luke 24:27,44. And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself. Ver. 44. And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me. Rom. 3:2. Much every way: chiefly, because that unto them were committed the oracles of God. 2 Pet. 1:21. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost.

IV. The authority of the holy scripture, for which it ought to be believed and obeyed, dependeth not upon the testimony of any man or church, but wholly upon God, (who is truth itself, the author thereof; and therefore it is to be received, because it is the word of God.[a]

a *Proofs.* 2 Pet. 1:19,21. We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: Ver. 21. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost. 2 Tim. 3:16. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: 1 John 5:9. If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son. 1 Thess. 2:13. For this cause also thank we God without ceasing, because, when ye

received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe.

V. We may be moved and induced by the testimony of the Church to an high and reverend esteem of the holy scripture,[a] and the heavenliness of the matter, the efficacy of the doctrine, the majesty of the style, the consent of all the parts, the scope of the whole, (which is to give all glory to God,) the full discovery it makes of the only way of man's salvation, the many other incomparable excellencies, and the entire perfection thereof, are arguments whereby it doth abundantly evidence itself to be the word of God yet, notwithstanding, our full persuasion and assurance of the infallible truth, and divine authority thereof, is from the inward work of the Holy Spirit, bearing witness by and with the word in our hearts.[b]

a *Proofs.* 1 Tim. 3:15. But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.

b *Proofs.* John 16:13,14. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. Ver. 14. He shall glorify me: for he shall receive of mine, and shall shew it unto you. 1 Cor. 2:10–12. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. Ver. 11. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Ver. 12. Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Isa. 59:21. As for me, this is my covenant with them, saith the LORD; My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the LORD, from henceforth and for ever. 1 John 2:20,27. But ye have an unction from the Holy One, and ye know all things. Ver. 27. But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.

VI. The whole counsel of God, concerning all things necessary for his own glory, man's salvation, faith, and life, is either expressly set down in scripture, or by good and necessary consequence may be deduced from scripture: unto which nothing at any time is to be added, whether by new revelations of the Spirit, or traditions of men.[a] Nevertheless, we acknowledge the inward illumination of the Spirit of God to be necessary for the saving understanding of such things as are revealed in the word;[b] and that there are some -circumstances concerning the worship of God, and government of the Church, common to human actions and societies, which are to be ordered by the light of nature and Christian prudence, according to the general rules of the word, which are always to be observed.[c]

a *Proofs.* 2 Tim. 3:15–17. And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. Ver. 16. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: Ver. 17. That the man of God may be perfect, throughly furnished unto all good works. Gal. 1:8,9. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. Ver. 9. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed. 2 Thess. 2:2. That ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand.

b *Proofs.* John 6:45. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me. 1 Cor. 2:9–12. But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. Ver. 10. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. Ver. 11. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no

man, but the Spirit of God. Ver. 12. Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God.

c *Proofs.* 1 Cor. 11:13,14. Judge in yourselves: is it comely that a woman pray unto God uncovered? Ver. 14. Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him? 1 Cor. 14:26,40. How is it then, brethren? when ye 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 unto edifying. Ver. 40. Let all things be done decently and in order.

VII. All things in scripture are not alike plain in themselves, nor alike clear unto all;[a] yet those things which are necessary to be known, believed, and observed, for salvation, are so clearly propounded and opened in some place of scripture or other, that not only the learned, but the unlearned, in a due use of the ordinary means, may attain unto a sufficient understanding of them.[b]

a *Proofs.* 2 Pet. 3:16. As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction.

b *Proofs.* Ps. 119:105,130. Thy word is a lamp unto my feet, and a light unto my path. Ver. 130. The entrance of thy words giveth light; it giveth understanding unto the simple.

VIII. The Old Testament in Hebrew, (which was the native language of the people of God of old,) and the New Testament in Greek, (which at the time of the writing of it was most generally known to the nations,) being immediately inspired by God, and by his singular care and _providence kept pure in all ages, are therefore authentical;[a] so as in all controversies of religion, the Church is finally to appeal unto them.[b] But because these original tongues are not known to all the people of God, who have right unto and interest in the scriptures, and are commanded, in the fear of God, to read and search them,[c] therefore they are to be translated into the vulgar language of every nation unto which they come,[d] that the word of God dwelling plentifully in all, they may worship him in an acceptable manner,[e] and, through patience and comfort of the scriptures, may have hope.[f]

a *Proofs.* Matt. 5:18. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

b *Proofs.* Isa. 8:20. To the law and to the testimony: if they speak not according to this word, it is because there is no light in them. Acts 15:15. And to this agree the words of the prophets; as it is written, John 5:39,46. Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me. Ver. 46. For had ye believed Moses, ye would have believed me: for he wrote of me.

c *Proofs.* John 5:39,46. Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me. Ver. 46. For had ye believed Moses, ye would have believed me: for he wrote of me.

d *Proofs.* 1 Cor. 14:6,9,11,12,24,27,28. Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrine? Ver. 9. So likewise ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? for ye shall speak into the air. Ver. 11. Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh shall be a barbarian unto me. Ver. 12. Even so ye, forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church. Ver. 24. But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all: Ver. 27. If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course; and let one interpret. Ver. 28. But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God.

e *Proofs.* Col. 3:16. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

f *Proofs.* Rom. 15:4. For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.

IX. The infallible rule of interpretation of scripture is the scripture itself; and therefore, when there is a question about the true and full sense of any scripture, (which is not manifold, but one,) it must be searched and known by other places that speak more clearly.[a]

a *Proofs.* 2 Pet. 1:20,21. Knowing this first, that no prophecy of the scripture is of any private interpretation. Ver. 21. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost. Acts 15:15,16. And to this agree the words of the prophets; as it is written, Ver. 16. After this I will return, and will build again the tabernacle of David, which is fallen down; and I will build again the ruins thereof, and I will set it up:

X. The supreme Judge, by which all controversies of religion are to be determined, and all decrees of councils, opinions of ancient writers, doctrines of men, and private spirits, are to be examined, and in whose sentence we are to rest, can be no other but the Holy Spirit speaking in the scripture.[a]

a *Proofs.* Matt. 22:29,31. Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God. Ver. 31. But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, Eph. 2:20. And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; Acts 28:25. And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers,

Of God, and of the Holy Trinity

Chapter II

I. There is but one only[a] living and true God,[b] who is infinite in being and perfection,[c] a most pure spirit,[d] invisible,[e] without body, parts,[f] or passions,[g] immutable,[h] immense,[i] eternal,[j] incomprehensible,[k] almighty,[l] most wise,[m] most holy,[n] most free,[o] most absolute,[p] working all things according to the counsel of his own immutable and most righteous will,[q] for his own glory;[r] most loving,[s] gracious, merciful, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression, and sin;[t] the rewarder of them that diligently seek him;[u] and withal most just and terrible in his judgments;[v] hating all sin,[w] and who will by no means clear the guilty.[x]

a *Proofs.* Deut. 6:4. Hear, O Israel: The LORD our God is one LORD: 1 Cor. 8:4,6. As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that there is none other God but one. Ver. 6. But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him.

b *Proofs.* 1 Thess. 1:9. For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God; Jer. 10:10. But the LORD is the true God, he is the living God, and an everlasting king: at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation.

c *Proofs.* Job 11:7–9. Canst thou by searching find out God? canst thou find out the Almighty unto perfection? Ver. 8. It is as high as heaven; what canst thou do? deeper than hell; what canst thou know? Ver. 9. The measure thereof is longer than the earth, and broader than the sea. Job 26:14. Lo, these are parts of his ways: but how little a portion is heard of him? but the thunder of his power who can understand?

d *Proofs.* John 4:24. God is a Spirit: and they that worship him must worship him in spirit and in truth.

e *Proofs.* 1 Tim. 1:17. Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen.

f *Proofs.* Deut. 4:15,16. Take ye therefore good heed unto yourselves; for ye saw no manner of similitude on the day that the LORD spake unto you in Horeb out of the midst of the fire: Ver. 16. Lest ye corrupt yourselves, and make you a graven image, the similitude of any figure, the likeness of male or female, John 4:24. God is a Spirit: and they that worship him must worship him in spirit and in truth. Luke 24:39. Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.

g *Proofs.* Acts 14:11,15. And when the people saw what Paul had done, they lifted up their voices, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men. Ver. 15. And saying, Sirs, why do ye these things? We also are men of like passions with you, and preach unto you that ye should turn from these vanities unto the living God, which made heaven, and earth, and the sea, and all things that are therein:

h *Proofs.* James 1:17. Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. Mal. 3:6. For I am the LORD, I change not; therefore ye sons of Jacob are not consumed.

i *Proofs.* 1 Kings 8:27. But will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded? Jer. 23:23,24. Am I a God at hand, saith the LORD, and not a God afar off? Ver. 24. Can any hide himself in secret places that I shall not see him? saith the LORD. Do not I fill heaven and earth? saith the LORD.

j *Proofs.* Ps. 90:2. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God. 1 Tim. 1:17. Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory for ever and ever. Amen.

k *Proofs.* Ps. 145:3. Great is the LORD, and greatly to be praised; and his greatness is unsearchable.

l *Proofs.* Gen. 17:1. And when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect. Rev. 4:8. And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

m *Proofs.* Rom. 16:27. To God only wise, be glory through Jesus Christ for ever. Amen.

n *Proofs.* Isa. 6:3. And one cried unto another, and said, Holy, holy, holy, is the LORD of hosts: the whole earth is full of his glory. Rev. 4:8. And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

o *Proofs.* Ps. 115:3. But our God is in the heavens: he hath done whatsoever he hath pleased.

p *Proofs.* Exod. 3:14. And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

q *Proofs.* Eph. 1:11. In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:

r *Proofs.* Prov. 16:4. The LORD hath made all things for himself: yea, even the wicked for the day of evil. Rom. 11:36. For of him, and through him, and to him, are all things: to whom be glory for ever. Amen.

s *Proofs.* 1 John 4:8,16. He that loveth not knoweth not God; for God is love. Ver. 16. And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him.

t *Proofs.* Exod. 34:6,7. And the LORD passed by before him, and proclaimed, The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth, Ver. 7. Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation.

u *Proofs.* Heb. 11:6. But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.

v *Proofs.* Neh. 9:32,33. Now therefore, our God, the great, the mighty, and the terrible God, who keepest covenant and mercy, let not all the trouble seem little before thee, that hath come upon us, on our kings, on our princes, and on our priests, and on our prophets, and on our fathers, and on all thy people, since the time of the kings of Assyria unto this day. Ver. 33. Howbeit thou art just in all that is brought upon us; for thou hast done right, but we have done wickedly:

w *Proofs.* Ps. 5:5,6. The foolish shall not stand in thy sight: thou hatest all workers of iniquity. Ver. 6. Thou shalt destroy them that speak leasing: the LORD will abhor the bloody and deceitful man.

x *Proofs.* Nah. 1:2,3. God is jealous, and the LORD revengeth; the LORD revengeth, and is furious; the LORD will take vengeance on his adversaries, and he reserveth wrath for his enemies. is a jealous God, and a revenger, etc Ver. 3. The LORD is slow to anger, and great in power, and will not at all acquit the wicked: the LORD hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet. Exod. 34:7. Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation.

II. God hath all life,[a] glory,[b] goodness,[c] blessedness,[d] in and of himself; and is alone in and unto himself all-sufficient, not standing in need of any creatures which he hath made,[e] not deriving any glory from them,[f] but only manifesting his own glory, in, by, unto, and upon them: he is the alone fountain of all being, of whom, through whom, and to whom, are all things;[g] and hath most sovereign dominion over them, to do by them, for them, or upon them, whatsoever himself pleaseth.[h] In his sight all things are open and manifest;[i] his knowledge is infinite, infallible, and independent upon the creature,[j] so as nothing is to him contingent or uncertain.[k] He is most holy in all his counsels, in all his works, and in all his commands.[l] To him is due from angels and men, and every other creature, whatsoever worship, service, or obedience, he is pleased to require of them.[m]

a *Proofs.* John 5:26. For as the Father hath life in himself; so hath he given to the Son to have life in himself;

b *Proofs.* Acts 7:2. And he said, Men, brethren, and fathers, hearken; The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran,

c *Proofs.* Ps. 119:68. Thou art good, and doest good; teach me thy statutes.

d *Proofs.* 1 Tim. 6:15. Which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords; Rom. 9:5. Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen.

e *Proofs.* Acts 17:24,25. God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; Ver. 25. Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things;

f *Proofs.* Job 22:2,3. Can a man be profitable unto God, as he that is wise may be profitable unto himself? Ver. 3. Is it any pleasure to the Almighty, that thou art righteous? or is it gain to him, that thou makest thy ways perfect?

g *Proofs.* Rom. 11:36. For of him, and through him, and to him, are all things: to whom be glory for ever. Amen.

h *Proofs.* Rev. 4:11. Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created. 1 Tim. 6:16. Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen. Dan. 4:25,35. That they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, till thou know that the most High ruleth in the kingdom of men, and giveth it to whomsoever he will. Ver. 35. And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?

i *Proofs.* Heb. 4:13. Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do.

j *Proofs.* 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! Ver. 34. For who hath known the mind of the Lord? or who hath been his counsellor? Ps. 147:5. Great is our Lord, and of great power: his understanding is infinite.

k *Proofs.* Acts 15:18. Known unto God are all his works from the beginning of the world. Ezek. 11:5. And the Spirit of the LORD fell upon me, and said unto me, Speak; Thus saith the LORD; Thus have ye said, O house of Israel: for I know the things that come into your mind, every one of them.

l *Proofs.* Ps. 145:17. The LORD is righteous in all his ways, and holy in all his works. Rom. 7:12. Wherefore the law is holy, and the commandment holy, and just, and good.

m *Proofs.* Rev. 5:12–14. Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. Ver. 13. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. Ver. 14. And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever.

III. In the unity of the Godhead there be three persons, of one substance, power, and eternity; God the Father, God the Son, and God the Holy Ghost.[a] The Father is of none, neither begotten nor proceeding; the Son is eternally begotten of the Father;[b] the Holy Ghost eternally proceeding from the Father and the Son.[c]

a *Proofs.* Matt. 3:16,17. And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: Ver. 17. And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased. Matt. 28:19. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: 2 Cor. 13:14. The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen. 1 John 5:7. For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.

b *Proofs.* John 1:14,18. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. Ver. 18. No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.

c *Proofs.* John 15:26. But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me: Gal. 4:6. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

Of God's Eternal Decree

Chapter III

I. God from all eternity did, by the most wise and holy counsel of his own will, freely and unchangeably ordain whatsoever comes to pass:[a] yet so, as thereby neither is God the author of sin,[b] nor is violence offered to the will of the creatures, nor is the liberty or contingency of second causes taken away, but rather established.[c]

a *Proofs.* Eph. 1:11. In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: Rom. 11:33. 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! Heb. 6:17. Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath: Rom. 9:15,18. For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. Ver. 18. Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth.

b *Proofs.* James 1:13,17. Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: Ver. 17. Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. 1 John 1:5. This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all.

c *Proofs.* Acts 2:23. Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: Matt. 17:12. But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them. John 19:11. Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin. Prov. 16:33. The lot is cast into the lap; but the whole disposing thereof is of the LORD. Acts 4:27,28. For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, Ver. 28. For to do whatsoever thy hand and thy counsel determined before to be done.

II. Although God knows whatsoever may or can come to pass upon all supposed conditions;[a] yet hath he not decreed any thing because he foresaw it as future, or as that which would come to pass upon such conditions.[b]

a *Proofs.* Acts 15:18. Known unto God are all his works from the beginning of the world. 1 Sam. 23:11,12. Will the men of Keilah deliver me up into his hand? will Saul come down, as thy servant hath heard? O LORD God of Israel, I beseech thee, tell thy servant. And the LORD said, He will come down. Ver. 12. Then said David, Will the men of Keilah deliver me and my men into the hand of Saul? And the LORD said, They will deliver thee up. Matt. 11:21,23. Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. Ver. 23. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day.

b *Proofs.* Rom. 9:11,13,16,18. (For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;) Ver. 13. As it is written, Jacob have I loved, but Esau have I hated. Ver. 16. So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. Ver. 18. Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth.

III. By the decree of God, for the manifestation of his glory, some men and angels[a] are predestinated unto everlasting life, and others foreordained to everlasting death.[b]

a *Proofs.* 1 Tim. 5:21. I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things without preferring one before another, doing nothing by partiality. Matt. 25:41. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels:

b *Proofs.* Rom. 9:22,23,28. What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction: Ver. 23. And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, Ver. 28. For he will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth. Eph. 1:5,6. Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, Ver. 6. To the praise of the glory of his grace, wherein he hath made us accepted in the beloved. Prov. 16:4. The LORD hath made all things for himself: yea, even the wicked for the day of evil.

IV. These angels and men, thus predestinated and foreordained, are particularly and unchangeably designed; and their number is so certain and definite, that it cannot be either increased or diminished.[a]

a *Proofs.* 2 Tim. 2:19. Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity. John 13:18. I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me.

V. Those of mankind that are predestinated unto life, God, before the foundation of the world was laid, according to his eternal and immutable purpose, and the secret counsel and good pleasure of his will, hath chosen in Christ unto everlasting glory,[a] out of his mere free grace and love, without any foresight of faith or good works, or perseverance in either of them, or any other thing in the creature, as conditions, or causes moving him thereunto;[b] and all to the praise of his glorious grace.[c]

a *Proofs.* Rom. 8:30. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified. Eph. 1:4,9,11. According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: Ver. 9. Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: Ver. 11. In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: 2 Tim. 1:9. Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, 1 Thess. 5:9. For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ,

b *Proofs.* Rom. 9:1,11,13,16,18. I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, Ver. 11. (For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;) Ver. 13. As it is written, Jacob have I loved, but Esau have I hated. Ver. 16. So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. Ver. 18. Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth. Eph. 1:4,5,9. According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: Ver. 5. Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, Ver. 9. Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself:

c *Proofs.* Eph. 1:6,12. To the praise of the glory of his grace, wherein he hath made us accepted in the beloved. Ver. 12. That we should be to the praise of his glory, who first trusted in Christ.

VI. As God hath appointed the elect unto glory, so hath he, by the eternal and most free purpose of his will, foreordained all the means thereunto.[a] Wherefore they who are elected being fallen in Adam, are redeemed by Christ;[b] are effectually called unto faith in Christ by his Spirit working in due season; are justified, adopted, sanctified,[c] and kept by his power through faith unto salvation.[d] Neither are any other redeemed by Christ, effectually called, justified, adopted, sanctified, and saved, but the elect only.[e]

a *Proofs.* Eph. 1:4,5. According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: Ver. 5. Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, 1 Pet. 1:2. Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied. Eph. 2:10. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. 2 Thess. 2:13. But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth:

b *Proofs.* 1 Thess. 5:9,10. For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, Ver. 10. Who died for us, that, whether we wake or sleep, we should live together with him. Tit. 2:14. Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

c *Proofs.* Rom. 8:30. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified. Eph. 1:5. Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, 2 Thess. 2:13. But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth:

d *Proofs.* 1 Pet. 1:5. Who are kept by the power of God through faith unto salvation ready to be revealed in the last time.

e *Proofs.* John 17:9. I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. Rom. 8:28–39. And we know that all things work together for good to them that love God, to them who are the called according to his purpose. Ver. 29. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Ver. 30. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified. Ver. 31. What shall we then say to these things? If God be for us, who can be against us? Ver. 32. He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Ver. 33. Who shall lay any thing to the charge of God's elect? It is God that justifieth. Ver. 34. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Ver. 35. Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Ver. 36. As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Ver. 37. Nay, in all these things we are more than conquerors through him that loved us. Ver. 38. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Ver. 39. 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. John 6:64,65. But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him. Ver. 65. And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father. John 10:26. But ye believe not, because ye are not of my sheep, as I said unto you. John 8:47. He that is of God heareth God's words: ye therefore hear them not, because ye are not of God. 1 John 2:19. They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us.

VII. The rest of mankind, God was pleased, according to the unsearchable counsel of his own will, whereby he extendeth or withholdeth mercy as he pleaseth, for the glory of his sovereign power over his creatures, to pass by, and to ordain them to dishonour and wrath for their sin, to the praise of his glorious justice.[a]

a *Proofs.* Matt. 11:25,26. At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Ver. 26. Even so, Father: for so it seemed good in thy sight. Rom. 9:17,18,21,22. For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth. Ver. 18. Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth. Ver. 21. Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour? Ver. 22. What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction: 2 Tim. 2:19,20. Nevertheless the foundation of God standeth sure, having this seal, The Lord

knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity. Ver. 20. But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour. 1 Pet. 2:8. And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed. Jude 1:4. For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.

VIII. The doctrine of this high mystery of predestination is to be handled with special prudence and care,[a] that men attending the will of God revealed in his word, and yielding obedience thereunto, may, from the certainty of their effectual vocation, be assured of their eternal election.[b] So shall this doctrine afford matter of praise, reverence, and admiration of God,[c] and of humility, diligence, and abundant consolation, to all that sincerely obey the Gospel.[d]

a *Proofs.* Rom. 9:20. Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? Deut. 29:29. The secret things belong unto the LORD our God: but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law.

b *Proofs.* 2 Pet. 1:10. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall:

c *Proofs.* Rom. 11:33. 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! Eph. 1:6. To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.

d *Proofs.* Rom. 11:5,6,20,33. Even so then at this present time also there is a remnant according to the election of grace. Ver. 6. And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work. Ver. 20. Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear: Ver. 33. 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! 2 Pet. 1:10. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: Rom. 8:33. Who shall lay any thing to the charge of God's elect? It is God that justifieth. Luke 10:20. Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.

Of Creation

Chapter IV

I. It pleased God the Father, Son, and Holy Ghost,[a] for the manifestation of the glory of his eternal power, wisdom, and goodness,[b] in the beginning, to create, or make of nothing, the world, and all things therein, whether visible: or invisible, in the space of six days, and all very good.[c]

a *Proofs.* Heb. 1:2,3. Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; Ver. 3. 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, sat down on the right hand of the Majesty on high; Gen. 1:2. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. Job 26:13. By his spirit he hath garnished the heavens; his hand hath formed the crooked serpent. Job 33:4. The Spirit of God hath made me, and the breath of the Almighty hath given me life. John 1:2,3. The same was in the beginning with God. Ver. 3. All things were made by him; and without him was not any thing made that was made.

b *Proofs.* Rom. 1:20. 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: Jer. 10:12. He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion. Ps. 104:24. O LORD, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches. Ps. 33:5,6. He loveth righteousness and judgment: the earth is full of the goodness of the LORD. Ver. 6. By the word of the LORD were the heavens made; and all the host of them by the breath of his mouth.

c *Proofs.* Heb. 11:3. Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear. Col. 1:16. For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: Acts 17:24. God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; Gen. 1.

II. After God had made all other creatures, he created man, male and female,[a] with reasonable and immortal souls,[b] endued with knowledge, righteousness, and true holiness, after his own image,[c] having the law of God written in their hearts,[d] and power to fulfil it;[e] and yet under a possibility of transgressing, being left to the liberty of their own will, which was subject unto change.[f] Beside this law written in their hearts, they received a command not to eat of the tree of the knowledge of good and evil;[g] which while they kept, they were happy in their communion with God, and had dominion over the creatures.[h]

a *Proofs.* Gen. 1:27. So God created man in his own image, in the image of God created he him; male and female created he them.

b *Proofs.* Gen. 2:7. And the LORD God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul. Eccles. 12:7. Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it. Luke 23:43. And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise. Matt. 10:28. And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

c *Proofs.* Gen. 1:26. And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. Col. 3:10. And have put on the new man, which is renewed in knowledge after the image of him

that created him: Eph. 4:24. And that ye put on the new man, which after God is created in righteousness and true holiness.

d *Proofs.* Rom. 2:14,15. For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: Ver. 15. Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another;)

e *Proofs.* Eccles. 7:29. Lo, this only have I found, that God hath made man upright; but they have sought out many inventions.

f *Proofs.* Gen. 3:6. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. Eccles. 7:29. Lo, this only have I found, that God hath made man upright; but they have sought out many inventions.

g *Proofs.* Gen. 2:17. But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die. Gen. 3:8–11,23. And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden. Ver. 9. And the LORD God called unto Adam, and said unto him, Where art thou? Ver. 10. And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself. Ver. 11. And he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat? Ver. 23. Therefore the LORD God sent him forth from the garden of Eden, to till the ground from whence he was taken.

h *Proofs.* Gen. 1:26,28. And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. Ver. 28. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

Of Providence

Chapter V

I. God, the great Creator of all things, doth uphold,[a] direct, dispose, and govern all creatures, actions, and things,[b] from the greatest even to the least,[c] by his most wise and holy providence,[d] according to his infallible foreknowledge,[e] and the free and immutable counsel of his own will,[f] to the praise of the glory of his wisdom, power, justice, goodness, and mercy.[g]

a *Proofs.* Heb. 1:3. 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, sat down on the right hand of the Majesty on high;

b *Proofs.* Dan. 4:34,35. And at the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the most High, and I praised and honoured him that liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation: Ver. 35. And all the inhabitants of the earth are reputed as nothing: and he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou? Ps. 135:6. Whatsoever the LORD pleased, that did he in heaven, and in earth, in the seas, and all deep places. Acts 17:25,26,28. Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things; Ver. 26. And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; Ver. 28. For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring.

c *Proofs.* Matt. 10:29–31. Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. Ver. 30. But the very hairs of your head are all numbered. Ver. 31. Fear ye not therefore, ye are of more value than many sparrows.

d *Proofs.* Prov. 15:3. The eyes of the LORD are in every place, beholding the evil and the good. Ps. 104:24. O LORD, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches. Ps. 145:17. The LORD is righteous in all his ways, and holy in all his works.

e *Proofs.* Acts 15:18. Known unto God are all his works from the beginning of the world. Ps. 94:8–11. Understand, ye brutish among the people: and ye fools, when will ye be wise? Ver. 9. He that planted the ear, shall he not hear? he that formed the eye, shall he not see? Ver. 10. He that chastiseth the heathen, shall not he correct? he that teacheth man knowledge, shall not he know? Ver. 11. The LORD knoweth the thoughts of man, that they are vanity.

f *Proofs.* Eph. 1:11. In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: Ps. 33:10,11. The LORD bringeth the counsel of the heathen to nought: he maketh the devices of the people of none effect. Ver. 11. The counsel of the LORD standeth for ever, the thoughts of his heart to all generations.

g *Proofs.* Isa. 63:14. As a beast goeth down into the valley, the Spirit of the LORD caused him to rest: so didst thou lead thy people, to make thyself a glorious name. Eph. 3:10. To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, Rom. 9:17. For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth. Gen. 45:7. And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance. Ps. 145:7. They shall abundantly utter the memory of thy great goodness, and shall sing of thy righteousness.

II. Although, in relation to the foreknowledge and decree of God, the first cause, all things come to pass immutably and infallibly;[a] yet, by the same providence, he ordereth them to fall out according to the nature of second causes, either necessarily, freely, or contingently.[b]

a *Proofs.* Acts 2:23. Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain:

b *Proofs.* Gen. 8:22. While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease. Jer. 31:35. Thus saith the LORD, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The LORD of hosts is his name: Exod. 21:13. And if a man lie not in wait, but God deliver him into his hand; then I will appoint thee a place whither he shall flee. Deut. 19:5. As when a man goeth into the wood with his neighbour to hew wood, and his hand fetcheth a stroke with the axe to cut down the tree, and the head slippeth from the helve, and lighteth upon his neighbour, that he die; he shall flee unto one of those cities, and live: 1 Kings 22:28,34. And Micaiah said, If thou return at all in peace, the LORD hath not spoken by me. And he said, Hearken, O people, every one of you. Ver. 34. And a certain man drew a bow at a venture, and smote the king of Israel between the joints of the harness: wherefore he said unto the driver of his chariot, Turn thine hand, and carry me out of the host; for I am wounded. Isa. 10:6,7. I will send him against an hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets. Ver. 7. Howbeit he meaneth not so, neither doth his heart think so; but it is in his heart to destroy and cut off nations not a few.

III. God in his ordinary providence maketh use of means,[a] yet is free to work without,[b] above,[c] and against them,[d] at his pleasure.

a *Proofs.* Acts 27:31,44. Paul said to the centurion and to the soldiers, Except these abide in the ship, ye cannot be saved. Ver. 44. And the rest, some on boards, and some on broken pieces of the ship. And so it came to pass, that they escaped all safe to land. Isa. 55:10,11. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: Ver. 11. So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. Hos. 2:21,22. And it shall come to pass in that day, I will hear, saith the LORD, I will hear the heavens, and they shall hear the earth; Ver. 22. And the earth shall hear the corn, and the wine, and the oil; and they shall hear Jezreel.

b *Proofs.* Hos. 1:7. But I will have mercy upon the house of Judah, and will save them by the LORD their God, and will not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen. Matt. 4:4. But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Job 34:10. Therefore hearken unto me, ye men of understanding: far be it from God, that he should do wickedness; and from the Almighty, that he should commit iniquity.

c *Proofs.* Rom. 4:19–21. And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sara's womb: Ver. 20. He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; Ver. 21. And being fully persuaded that, what he had promised, he was able also to perform.

d *Proofs.* 2 Kings 6:6. And the man of God said, Where fell it? And he shewed him the place. And he cut down a stick, and cast it in thither; and the iron did swim. Dan. 3:27. And the princes, governors, and captains, and the king's counsellors, being gathered together, saw these men, upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them.

IV. The almighty power, unsearchable wisdom, and infinite goodness of God, so far manifest themselves in his providence, that it extendeth itself even to the first fall, and all other sins of angels and men,[a] and that not by a bare permission,[b] but such as hath joined with it a most wise and powerful bounding,[c] and otherwise ordering and governing of them, in a manifold dispensation, to his own holy ends;[d] yet so as the sinfulness thereof proceedeth only from the creature, and not from God; who, being most holy and righteous, neither is nor can be the author or approver of sin.[e]

a *Proofs.* Rom. 11:32–34. For God hath concluded them all in unbelief, that he might have mercy upon all. Ver. 33. 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! Ver. 34. For who hath known the mind of the Lord? or who hath been his counsellor? 2 Sam. 24:1. And

again the anger of the LORD was kindled against Israel, and he moved David against them to say, Go, number Israel and Judah. 1 Chron. 21:1. And Satan stood up against Israel, and provoked David to number Israel. 1 Kings 22:22,23. And the LORD said unto him, Wherewith? And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he said, Thou shalt persuade him, and prevail also: go forth, and do so. Ver. 23. Now therefore, behold, the LORD hath put a lying spirit in the mouth of all these thy prophets, and the LORD hath spoken evil concerning thee. 1 Chron. 10:4,13,14. Then said Saul to his armourbearer, Draw thy sword, and thrust me through therewith; lest these uncircumcised come and abuse me. But his armourbearer would not; for he was sore afraid. So Saul took a sword, and fell upon it. Ver. 13. So Saul died for his transgression which he committed against the LORD, even against the word of the LORD, which he kept not, and also for asking counsel of one that had a familiar spirit, to enquire of it; Ver. 14. And enquired not of the LORD: therefore he slew him, and turned the kingdom unto David the son of Jesse. 2 Sam. 16:10. And the king said, What have I to do with you, ye sons of Zeruiah? so let him curse, because the LORD hath said unto him, Curse David. Who shall then say, Wherefore hast thou done so? Acts 2:23. Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: Acts 4:27,28. For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, Ver. 28. For to do whatsoever thy hand and thy counsel determined before to be done.

b *Proofs.* Acts 14:16. Who in times past suffered all nations to walk in their own ways.

c *Proofs.* Ps. 76:10. Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain. 2 Kings 19:28. Because thy rage against me and thy tumult is come up into mine ears, therefore I will put my hook in thy nose, and my bridle in thy lips, and I will turn thee back by the way by which thou camest.

d *Proofs.* Gen. 50:20. But as for you, ye thought evil against me; but God meant it unto good, to bring to pass, as it is this day, to save much people alive. Isa. 10:6,7,12. I will send him against an hypocritical nation, and against the people of my wrath will I give him a charge, to take the spoil, and to take the prey, and to tread them down like the mire of the streets. Ver. 7. Howbeit he meaneth not so, neither doth his heart think so; but it is in his heart to destroy and cut off nations not a few. Ver. 12. Wherefore it shall come to pass, that when the Lord hath performed his whole work upon mount Zion and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks.

e *Proofs.* James 1:13,14,17. Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth he any man: Ver. 14. But every man is tempted, when he is drawn away of his own lust, and enticed. Ver. 17. Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. 1 John 2:16. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. Ps. 50:21. These things hast thou done, and I kept silence; thou thoughtest that I was altogether such an one as thyself: but I will reprove thee, and set them in order before thine eyes.

V. The most wise, righteous, and gracious God, doth oftentimes leave for a season his own children to manifold temptations, and the corruption of their own hearts, to chastise them for their former sins, or to discover unto them the hidden strength of corruption, and deceitfulness of their hearts, that they may be humbled;[a] and to raise them to a more close and constant dependence for their support upon himself, and to make them more watchful against all future occasions of sin, and for sundry other just and holy ends.[b]

a *Proofs.* 2 Sam. 24:1. And again the anger of the LORD was kindled against Israel, and he moved David against them to say, Go, number Israel and Judah. 2 Chron. 32:25,26,31. But Hezekiah rendered not again according to the benefit done unto him; for his heart was lifted up: therefore there was wrath upon him, and upon Judah and Jerusalem. Ver. 26. Notwithstanding Hezekiah humbled himself for the pride of his heart, both he and the inhabitants of Jerusalem, so that the wrath of the LORD came not upon them in the days of Hezekiah. Ver. 31. Howbeit in the business of the ambassadors of the princes of Babylon, who sent unto him to enquire of the wonder that was done in the land, God left him, to try him, that he might know all that was in his heart.

b *Proofs.* Ps. 73. 2 Cor. 12:7–9. And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. Ver.

8. For this thing I besought the Lord thrice, that it might depart from me. Ver. 9. And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Ps. 77:1–10,12. I cried unto God with my voice, even unto God with my voice; and he gave ear unto me. Ver. 2. In the day of my trouble I sought the Lord: my sore ran in the night, and ceased not: my soul refused to be comforted. Ver. 3. I remembered God, and was troubled: I complained, and my spirit was overwhelmed. Selah. Ver. 4. Thou holdest mine eyes waking: I am so troubled that I cannot speak. Ver. 5. I have considered the days of old, the years of ancient times. Ver. 6. I call to remembrance my song in the night: I commune with mine own heart: and my spirit made diligent search. Ver. 7. Will the Lord cast off for ever? and will he be favourable no more? Ver. 8. Is his mercy clean gone for ever? doth his promise fail for evermore? Ver. 9. Hath God forgotten to be gracious? hath he in anger shut up his tender mercies? Selah. Ver. 10. And I said, This is my infirmity: but I will remember the years of the right hand of the most High. Ver. 12. I will meditate also of all thy work, and talk of thy doings. John 21:15–17. So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. Ver. 16. He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. Ver. 17. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

VI. As for those wicked and ungodly men, whom God as a righteous judge, for former sins, doth blind and harden,[a] from them he not only withholdeth his grace, whereby they might have been enlightened in their understandings, and wrought upon in their hearts;[b] but sometimes also withdraweth the gifts which they had,[c] and exposeth them to such objects as their corruption makes occasion of sin;[d] and withal, gives them over to their own lusts, the temptations of the world, and the power of Satan:[e] whereby it comes to pass, that they harden themselves, even under those means which God useth for the softening of others.[f]

a *Proofs.* Rom. 1:24,26,28. Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves: Ver. 26. For this cause God gave them up unto vile affections: for even their women did change the natural use into that which is against nature: Ver. 28. And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient; Rom. 11:7,8. What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded Ver. 8. (According as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear;) unto this day.

b *Proofs.* Deut. 29:4. Yet the LORD hath not given you an heart to perceive, and eyes to see, and ears to hear, unto this day.

c *Proofs.* Matt. 13:12. For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath. Matt. 25:29. For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath.

d *Proofs.* Deut. 2:30. But Sihon king of Heshbon would not let us pass by him: for the LORD thy God hardened his spirit, and made his heart obstinate, that he might deliver him into thy hand, as appeareth this day. 2 Kings 8:12,13,18. And Hazael said, Why weepeth my lord? And he answered, Because I know the evil that thou wilt do unto the children of Israel: their strong holds wilt thou set on fire, and their young men wilt thou slay with the sword, and wilt dash their children, and rip up their women with child. Ver. 13. And Hazael said, But what, is thy servant a dog, that he should do this great thing? And Elisha answered, The LORD hath shewed me that thou shalt be king over Syria. Ver. 18. And he walked in the way of the kings of Israel, as did the house of Ahab: for the daughter of Ahab was his wife: and he did evil in the sight of the LORD.

e *Proofs.* Ps. 81:11,12. But my people would not hearken to my voice; and Israel would none of me. Ver. 12. So I gave them up unto their own hearts' lust: and they walked in their own counsels. 2 Thess. 2:10–12. And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be

saved. Ver. 11. And for this cause God shall send them strong delusion, that they should believe a lie: Ver. 12. That they all might be damned who believed not the truth, but had pleasure in unrighteousness.

f *Proofs.* Exod. 7:3. And I will harden Pharaoh's heart, and multiply my signs and my wonders in the land of Egypt. Exod. 8:15,32. But when Pharaoh saw that there was respite, he hardened his heart, and hearkened not unto them; as the LORD had said. Ver. 32. And Pharaoh hardened his heart at this time also, neither would he let the people go. 2 Cor. 2:15,16. For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish: Ver. 16. To the one we are the savour of death unto death; and to the other the savour of life unto life. And who is sufficient for these things? Isa. 8:14. And he shall be for a sanctuary; but for a stone of stumbling and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem. 1 Pet. 2:7,8. Unto you therefore which believe he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, Ver. 8. And a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed. Isa. 6:9,10. And he said, Go, and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Ver. 10. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed. Acts 28:26,27. Saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive: Ver. 27. For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them.

VII. As the providence of God doth, in general, reach to all creatures; so, after a most special manner, it taketh care of his church, and disposeth all things to the good thereof.[a]

a *Proofs.* 1 Tim. 4:10. For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe. Amos 9:8,9. Behold, the eyes of the Lord GOD are upon the sinful kingdom, and I will destroy it from off the face of the earth; saving that I will not utterly destroy the house of Jacob, saith the LORD. Ver. 9. For, lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth. Rom. 8:28. And we know that all things work together for good to them that love God, to them who are the called according to his purpose. Isa. 43:3–5,14. For I am the LORD thy God, the Holy One of Israel, thy Saviour: I gave Egypt for thy ransom, Ethiopia and Seba for thee. Ver. 4. Since thou wast precious in my sight, thou hast been honourable, and I have loved thee: therefore will I give men for thee, and people for thy life. Ver. 5. Fear not: for I am with thee: I will bring thy seed from the east, and gather thee from the west; Ver. 14. Thus saith the LORD, your redeemer, the Holy One of Israel; For your sake I have sent to Babylon, and have brought down all their nobles, and the Chaldeans, whose cry is in the ships.

Of the Fall of Man, of Sin, and of the Punishment Thereof

Chapter VI

I. Our first parents being seduced by the subtlety and temptation of Satan, sinned in eating the forbidden fruit.[a] This their sin God was pleased, according to his wise and holy counsel, to permit, having purposed to order it to his own glory.[b]

a *Proofs.* Gen. 3:13. And the LORD God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat. 2 Cor. 11:3. But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.

b *Proofs.* Rom. 11:32. For God hath concluded them all in unbelief, that he might have mercy upon all.

II. By this sin they fell from their original righteousness, and communion with God,[a] and so became dead in sin,[b] and wholly defiled in all the faculties and parts of soul and body.[c]

a *Proofs.* Gen. 3:6–8. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat. Ver. 7. And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons. Ver. 8. And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God amongst the trees of the garden. Eccles. 7:29. Lo, this only have I found, that God hath made man upright; but they have sought out many inventions. Rom. 3:23. For all have sinned, and come short of the glory of God;

b *Proofs.* Eph. 2:1. And you hath he quickened, who were dead in trespasses and sins; Gen. 2:16,17. And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat: Ver. 17. But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die.

c *Proofs.* Tit. 1:15. Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled. Gen. 6:5. And GOD saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. Jer. 17:9,11–18. The heart is deceitful above all things, and desperately wicked: who can know it? Ver. 11. As the partridge sitteth on eggs, and hatcheth them not; so he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool. Ver. 12. A glorious high throne from the beginning is the place of our sanctuary. Ver. 13. O LORD, the hope of Israel, all that forsake thee shall be ashamed, and they that depart from me shall be written in the earth, because they have forsaken the LORD, the fountain of living waters. Ver. 14. Heal me, O LORD, and I shall be healed; save me, and I shall be saved: for thou art my praise. Ver. 15. Behold, they say unto me, Where is the word of the LORD? let it come now. Ver. 16. As for me, I have not hastened from being a pastor to follow thee: neither have I desired the woeful day; thou knowest: that which came out of my lips was right before thee. Ver. 17. Be not a terror unto me: thou art my hope in the day of evil. Ver. 18. Let them be confounded that persecute me, but let not me be confounded: let them be dismayed, but let not me be dismayed: bring upon them the day of evil, and destroy them with double destruction. Rom. 3:10–19. As it is written, There is none righteous, no, not one: Ver. 11. There is none that understandeth, there is none that seeketh after God. Ver. 12. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. Ver. 13. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: Ver. 14. Whose mouth is full of cursing and bitterness: Ver. 15. Their feet are swift to shed blood: Ver. 16. Destruction and misery are in their ways: Ver. 17. And the way of peace have they not known: Ver. 18. There is no fear of God before their eyes. Ver. 19. Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.

III. They being the root of all mankind, the guilt of this sin was imputed,[a] and the same death in sin and corrupted nature conveyed to all their posterity, descending from them by ordinary generation.[b]

a *Proofs.* Gen. 1:27,28. So God created man in his own image, in the image of God created he him; male and female created he them. Ver. 28. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. Gen. 2:16,17. And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat: Ver. 17. But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die. Acts 17:26. And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; Rom. 5:12,15–19. Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: Ver. 15. But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many. Ver. 16. And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification. Ver. 17. For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.) Ver. 18. Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. Ver. 19. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. 1 Cor. 15:21,22,45,49. For since by man came death, by man came also the resurrection of the dead. Ver. 22. For as in Adam all die, even so in Christ shall all be made alive. Ver. 45. And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. Ver. 49. And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

b *Proofs.* Ps. 51:5. Behold, I was shapen in iniquity; and in sin did my mother conceive me. Gen. 5:3. And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image; and called his name Seth: Job 14:4. Who can bring a clean thing out of an unclean? not one. Job 15:14. What is man, that he should be clean? and he which is born of a woman, that he should be righteous?

IV. From this original corruption, whereby we are utterly indisposed, disabled, and made opposite to all good,[a] and wholly inclined to all evil,[b] do proceed all actual transgressions.[c]

a *Proofs.* Rom. 5:6. For when we were yet without strength, in due time Christ died for the ungodly. Rom. 8:7. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. Rom. 7:18. For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. Col. 1:21. And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled

b *Proofs.* Gen. 6:5. And GOD saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. Gen. 8:21. And the LORD smelled a sweet savour; and the LORD said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth; neither will I again smite any more every thing living, as I have done. Rom. 3:10–12. As it is written, There is none righteous, no, not one: Ver. 11. There is none that understandeth, there is none that seeketh after God. Ver. 12. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.

c *Proofs.* James 1:14,15. But every man is tempted, when he is drawn away of his own lust, and enticed. Ver. 15. Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death. Eph. 2:2,3. Wherein in time past ye walked 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: Ver. 3. Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. Matt. 15:10,19. And he called the multitude, and said unto them, Hear, and understand: Ver. 19. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies:

V. This corruption of nature, during this life, doth remain in those that are regenerated:[a] and although it be through Christ pardoned and mortified, yet both itself, and all the motions thereof, are truly and properly sin.[b]

a *Proofs.* Rom. 7:14,17,18,23. For we know that the law is spiritual: but I am carnal, sold under sin. Ver. 17. Now then it is no more I that do it, but sin that dwelleth in me. Ver. 18. For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. Ver. 23. But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. James 3:2. For in many things we offend all. If any man offend not in word, the same is a perfect man, and able also to bridle the whole body. Prov. 20:9. Who can say, I have made my heart clean, I am pure from my sin? Eccles. 7:20. For there is not a just man upon earth, that doeth good, and sinneth not. 1 John 1:8,10. If we say that we have no sin, we deceive ourselves, and the truth is not in us. Ver. 10. If we say that we have not sinned, we make him a liar, and his word is not in us.

b *Proofs.* Rom. 7:5,7,8,25. For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death. Ver. 7. What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet. Ver. 8. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead. Ver. 25. I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin. Gal. 5:17. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.

VI. Every sin, both original and actual, being a transgression of the righteous law of God, and contrary thereunto,[a] doth, in its own nature, bring guilt upon the sinner,[b] whereby he is bound over to the wrath of God,[c] and curse of the law,[d] and so made subject to death,[e] with all miseries spiritual,[f] temporal,[g] and eternal.[h]

a *Proofs.* 1 John 3:4. Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law.

b *Proofs.* Rom. 2:15. Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another;) Rom. 3:9,19. What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin; Ver. 19. Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God.

c *Proofs.* Eph. 2:3. Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others.

d *Proofs.* Gal. 3:10. For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them.

e *Proofs.* Rom. 6:23. For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

f *Proofs.* Eph. 4:18. Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart:

g *Proofs.* Rom. 8:20. For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope, Lam. 3:39. Wherefore doth a living man complain, a man for the punishment of his sins?

h *Proofs.* Matt. 25:41. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: 2 Thess. 1:9. Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power;

Of God's Covenant with Man

Chapter VII

I. The distance between God and the creature is so great,: that although reasonable creatures do owe obedience unto him as their Creator, yet they could never have any fruition of him as their blessedness and reward, but by some voluntary condescension on God's part, which he hath been pleased to express by way of covenant.[a]

a *Proofs.* Isa. 40:13–17. Who hath directed the Spirit of the LORD, or being his counsellor hath taught him? Ver. 14. With whom took he counsel, and who instructed him, and taught him in the path of judgment, and taught him knowledge, and shewed to him the way of understanding? Ver. 15. Behold, the nations are as a drop of a bucket, and are counted as the small dust of the balance: behold, he taketh up the isles as a very little thing. Ver. 16. And Lebanon is not sufficient to burn, nor the beasts thereof sufficient for a burnt offering. Ver. 17. All nations before him are as nothing; and they are counted to him less than nothing, and vanity. Job 9:32,33. For he is not a man, as I am, that I should answer him, and we should come together in judgment. Ver. 33. Neither is there any daysman betwixt us, that might lay his hand upon us both. 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 intreat for him? Notwithstanding they hearkened not unto the voice of their father, because the LORD would slay them. Ps. 113:3,5,6. From the rising of the sun unto the going down of the same the LORD's name is to be praised. Ver. 5. Who is like unto the LORD our God, who dwelleth on high, Ver. 6. Who humbleth himself to behold the things that are in heaven, and in the earth! Job 22:2,3,8. Can a man be profitable unto God, as he that is wise may be profitable unto himself? Ver. 3. Is it any pleasure to the Almighty, that thou art righteous? or is it gain to him, that thou makest thy ways perfect? Ver. 8. But as for the mighty man, he had the earth; and the honourable man dwelt in it. Job 35:7,8. If thou be righteous, what givest thou him? or what receiveth he of thine hand? Ver. 8. Thy wickedness may hurt a man as thou art; and thy righteousness may profit the son of man. Ps. 100:2,3. Serve the LORD with gladness: come before his presence with singing. Ver. 3. Know ye that the LORD he is God: it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture. Luke 17:10. So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do. Acts 17:24,25. God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; Ver. 25. Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things;

II. The first covenant made with man was a covenant of works,[a] wherein life was promised to Adam, and in him to his posterity,[b] upon condition of perfect and personal obedience.[c]

a *Proofs.* Gal. 3:12. And the law is not of faith: but, The man that doeth them shall live in them.

b *Proofs.* Rom. 5:12–20. Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: Ver. 13. (For until the law sin was in the world: but sin is not imputed when there is no law. Ver. 14. Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come. Ver. 15. But not as the offence, so also is the free gift. For if through the offence of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many. Ver. 16. And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offences unto justification. Ver. 17. For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.) Ver. 18. Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. Ver. 19. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. Ver. 20. Moreover the

law entered, that the offence might abound. But where sin abounded, grace did much more abound: Rom. 10:5. For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them.

c *Proofs.* Gen. 2:17. But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die. Gal. 3:10. For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them.

III. Man by his fall having made himself incapable of life by that covenant, the Lord was pleased to make a second,[a] commonly called the Covenant of Grace: whereby he freely offereth unto sinners life and salvation by Jesus Christ, requiring of them faith in him, that they may be saved,[b] and promising to give unto all those that are ordained unto life his Holy Spirit, to make them willing and able to believe.s.[c]

a *Proofs.* Gal. 3:21. Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law. Rom. 8:3. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: Rom. 3:20,21. Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin. Ver. 21. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; Gen. 3:15. And 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. Isa. 42:6. I the LORD have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles;

b *Proofs.* Mark 16:15,16. And he said unto them, Go ye into all the world, and preach the gospel to every creature. Ver. 16. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. John 3:9,16. Nicodemus answered and said unto him, How can these things be? Ver. 16. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. Rom. 10:6,9. But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:) Ver. 9. That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. Gal. 3:11. But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith.

c *Proofs.* Ezek. 36:26,27. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. Ver. 27. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. John 6:44,45. No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. Ver. 45. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.

IV. This covenant of grace is frequently set forth in the scripture by the name of a Testament, in reference to the death of Jesus Christ the testator, and to the everlasting inheritance, with all things belonging to it, therein bequeathed.[a]

a *Proofs.* Heb. 9:15–17. And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance. Ver. 16. For where a testament is, there must also of necessity be the death of the testator. Ver. 17. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth. Heb. 7:22. By so much was Jesus made a surety of a better testament. Luke 22:20. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you. 1 Cor. 11:25. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me.

V. This covenant was differently administered in the time of the law, and in the time of the gospel;[a] under the law it was administered by promises, prophecies, sacrifices, circumcision, the paschal lamb, and other types and ordinances delivered to the people of the Jews, all foresignifying Christ to come,[b] which were for that time sufficient and efficacious, through the operation of the spirit, to instruct and build up the

elect in faith in the promised Messiah,[c] by whom they had full remission of sins, and eternal salvation; and is called the Old Testament.[d]

a *Proofs.* 2 Cor. 3:6–9. Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life. Ver. 7. But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which glory was to be done away: Ver. 8. How shall not the ministration of the spirit be rather glorious? Ver. 9. For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory.

b *Proofs.* Rom. 4:11. And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: Col. 2:11,12. In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: Ver. 12. Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. 1 Cor. 5:7. Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us:

c *Proofs.* 1 Cor. 10:1–4,8. Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; Ver. 2. And were all baptized unto Moses in the cloud and in the sea; Ver. 3. And did all eat the same spiritual meat; Ver. 4. And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ. Ver. 8. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. John 8:56. Your father Abraham rejoiced to see my day: and he saw it, and was glad. Heb. 11:13. These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth.

d *Proofs.* Gal. 3:7–9,14. Know ye therefore that they which are of faith, the same are the children of Abraham. Ver. 8. And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. Ver. 9. So then they which be of faith are blessed with faithful Abraham. Ver. 14. That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

VI. Under the gospel, when Christ the substance[a] was exhibited, the ordinances in which this covenant is dispensed are the preaching of the word, and the administration of the sacraments of Baptism and the Lord's Supper,[b] which, though fewer in number, and administered with more simplicity and less outward glory, yet in them it is held forth in more fulness, evidence, and spiritual efficacy,[c] to all nations, both Jews and Gentiles;[d] and is called the New Testament.[e] There are not therefore two covenants of grace differing in substance, but one and the same under various dispensations.[f]

a *Proofs.* Col. 2:17. Which are a shadow of things to come; but the body is of Christ.

b *Proofs.* Matt. 28:19,20. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Ver. 20. Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen. 1 Cor. 11:23–25. For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: Ver. 24. And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. Ver. 25. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me.

c *Proofs.* Heb. 12:22–28. But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, Ver. 23. To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, Ver. 24. And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel. Ver. 25. See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven: Ver. 26. Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. Ver. 27. And this word, Yet once more, signifieth the

removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. Ver. 28. Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: Jer. 31:33,34. But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. Ver. 34. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for they shall all know me, from the least of them unto the greatest of them, saith the LORD: for I will forgive their iniquity, and I will remember their sin no more.

d *Proofs.* Matt. 28:19. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Eph. 2:15–19. Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; Ver. 16. And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby: Ver. 17. And came and preached peace to you which were afar off, and to them that were nigh. Ver. 18. For through him we both have access by one Spirit unto the Father. Ver. 19. Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God;

e *Proofs.* Luke 22:20. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.

f *Proofs.* Gal. 3:14,16. That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith. Ver. 16. Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. Acts 15:11. But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they. Rom. 3:21–23,30. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; Ver. 22. Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: Ver. 23. For all have sinned, and come short of the glory of God; Ver. 30. Seeing it is one God, which shall justify the circumcision by faith, and uncircumcision through faith. Ps. 32:1. Blessed is he whose transgression is forgiven, whose sin is covered. Rom. 4:3,6,16,17,23,24. For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness. Ver. 6. Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, Ver. 16. Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all, Ver. 17. (As it is written, I have made thee a father of many nations,) before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were. Ver. 23. Now it was not written for his sake alone, that it was imputed to him; Ver. 24. But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; Heb. 13:8. Jesus Christ the same yesterday, and to day, and for ever.

Of Christ the Mediator

Chapter VIII

I. It pleased God, in his eternal purpose, to choose and ordain the Lord Jesus, his only begotten Son, to be the Mediator between God and man;[a] the Prophet,[b] Priest,[c] and King;[d] the Head and Saviour of his Church;[e] the Heir of all things;[f] and Judge of the world;[g] unto whom he did from all eternity give a people to be his seed,[h] and to be by him in time redeemed, called, justified, sanctified, and glorified.[i]

a *Proofs.* Isa. 42:1. Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles. 1 Pet. 1:19,20. But with the precious blood of Christ, as of a lamb without blemish and without spot: Ver. 20. Who verily was foreordained before the foundation of the world, but was manifest in these last times for you, John 3:16. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. 2 Tim. 2:5. And if a man also strive for masteries, yet is he not crowned, except he strive lawfully. 1 Tim. 2:5. For there is one God, and one mediator between God and men, the man Christ Jesus;

b *Proofs.* Acts 3:22. For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you.

c *Proofs.* Heb. 5:5,6. So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee. Ver. 6. As he saith also in another place, Thou art a priest for ever after the order of Melchisedec.

d *Proofs.* Ps. 2:6. Yet have I set my king upon my holy hill of Zion. Luke 1:33. And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.

e *Proofs.* Eph. 5:23. For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body.

f *Proofs.* Heb. 1:2. Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;

g *Proofs.* Acts 17:31. Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.

h *Proofs.* John 17:6. I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. Ps. 22:30. A seed shall serve him; it shall be accounted to the Lord for a generation. Isa. 53:10. Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand.

i *Proofs.* 1 Tim. 2:6. Who gave himself a ransom for all, to be testified in due time. Isa. 55:4,5. Behold, I have given him for a witness to the people, a leader and commander to the people. Ver. 5. Behold, thou shalt call a nation that thou knowest not, and nations that knew not thee shall run unto thee because of the LORD thy God, and for the Holy One of Israel; for he hath glorified thee. 1 Cor. 1:14,30. I thank God that I baptized none of you, but Crispus and Gaius; Ver. 30. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:

II. The Son of God, the second person in the Trinity, being very and eternal God, of one substance, and equal with the Father, did, when the fulness of time was come, take upon him man's nature,[a] with all the essential properties and common infirmities thereof, yet without sin:[b] being conceived by the power of the Holy Ghost in the womb of the Virgin Mary, of her substance.[c] So that two whole, perfect, and distinct natures, the Godhead and the manhood, were inseparably joined together in one person, without

conversion, composition, or confusion.[d] Which person is very God and very man, yet one Christ, the only Mediator between God and man.[e]

a *Proofs.* John 1:1,14. In the beginning was the Word, and the Word was with God, and the Word was God. Ver. 14. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. 1 John 5:20. And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life. Phil. 2:6. Who, being in the form of God, thought it not robbery to be equal with God: Gal. 4:4. But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,

b *Proofs.* Heb. 2:14,16,17. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; Ver. 16. For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Ver. 17. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. Heb. 4:15. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.

c *Proofs.* Luke 1:27,31,35. To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. Ver. 31. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS. Ver. 35. And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God. Gal. 4:4. But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,

d *Proofs.* Luke 1:35. And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God. Col. 2:9. For in him dwelleth all the fulness of the Godhead bodily. Rom. 9:5. Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen. 1 Pet. 3:18. For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: 1 Tim. 3:16. And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

e *Proofs.* Rom. 1:3,4. Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; Ver. 4. And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead: 1 Tim. 2:5. For there is one God, and one mediator between God and men, the man Christ Jesus;

III. The Lord Jesus, in his human nature thus united to the divine, was sanctified and anointed with the Holy Spirit above measure;[a] having in him all the treasures of wisdom and knowledge;[b] in whom it pleased the Father that all fulness should dwell:[c] to the end, that being holy, harmless, undefiled, and full of grace and truth,[d] he might be thoroughly furnished to execute the office of a Mediator and Surety.[e] Which office he took not unto himself, but was thereunto called by his Father;[f] who put all power and judgment into his hand, and gave him commandment to execute the same.[g]

a *Proofs.* Ps. 45:7. Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows. John 3:34. For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him.

b *Proofs.* Col. 2:3. In whom are hid all the treasures of wisdom and knowledge.

c *Proofs.* Col. 1:19. For it pleased the Father that in him should all fulness dwell;

d *Proofs.* Heb. 7:26. For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; John 1:14. And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.

e *Proofs.* Acts 10:38. 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. Heb. 12:24. And to Jesus the mediator of

the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel. Heb. 7:22. By so much was Jesus made a surety of a better testament.

f *Proofs.* Heb. 5:4,5. And no man taketh this honour unto himself, but he that is called of God, as was Aaron. Ver. 5. So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee.

g *Proofs.* John 5:22,27. For the Father judgeth no man, but hath committed all judgment unto the Son: Ver. 27. And hath given him authority to execute judgment also, because he is the Son of man. Matt. 28:18. And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Acts 2:36. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

IV. This office the Lord Jesus did most willingly undertake;[a] which that he may discharge, he was made under the law,[b] and did perfectly fulfil it;[c] endured most grievous torments immediately in his soul,[d] and most painful sufferings in his body;[e] was crucified, and died;[f] was buried, and _remained under the power of death, yet saw no corruption.[g] On the third day he arose from the dead,[h] with the same body in which he suffered;[i] with which also he ascended into heaven, and there sitteth at the right hand of his Father,[j] making intercession;[k] and shall return to judge men and angels at the end of the world.[l]

a *Proofs.* Ps. 40:7,8. Then said I, Lo, I come: in the volume of the book it is written of me, Ver. 8. I delight to do thy will, O my God: yea, thy law is within my heart. Heb. 10:5–10. Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: Ver. 6. In burnt offerings and sacrifices for sin thou hast had no pleasure. Ver. 7. Then said I, Lo, I come (in the volume of the book it is written of me,) to do thy will, O God. Ver. 8. Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law; Ver. 9. Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. Ver. 10. By the which will we are sanctified through the offering of the body of Jesus Christ once for all. John 10:18. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father. Phil. 2:8. And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

b *Proofs.* Gal. 4:4. But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,

c *Proofs.* Matt. 3:15. And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him. Matt. 5:17. Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.

d *Proofs.* Matt. 26:37,38. And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. Ver. 38. Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me. Luke 22:44. And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground. Matt. 27:46. And about the ninth hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?

e *Proofs.* Matt. 26:1. And it came to pass, when Jesus had finished all these sayings, he said unto his disciples,

f *Proofs.* Phil. 2:8. And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.

g *Proofs.* Acts 2:23,24,27. Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: Ver. 24. Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it. Ver. 27. Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. Acts 13:37. But he, whom God raised again, saw no corruption. Rom. 6:9. Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him.

h *Proofs.* 1 Cor. 15:3–5. For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; Ver. 4. And that he was buried, and that he rose again the third day according to the scriptures: Ver. 5. And that he was seen of Cephas, then of the twelve:

i *Proofs.* John 20:25,27. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. Ver. 27. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing.

j *Proofs.* Mark 16:19. So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.

k *Proofs.* Rom. 8:34. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Heb. 9:24. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: Heb. 7:25. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

l *Proofs.* Rom. 14:9,10. For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living. Ver. 10. But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ. Acts 1:11. Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. Acts 10:42. And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead. Matt. 13:40–42. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. Ver. 41. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; Ver. 42. And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. 2 Pet. 2:4. For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment; Jude 1:6. And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.

V. The Lord Jesus, by his perfect obedience and sacrifice of himself, which he through the eternal Spirit once offered up unto God, hath fully satisfied the justice of his Father;[a] and purchased not only reconciliation, but an everlasting inheritance in the kingdom of heaven, for all those whom the Father hath given unto him.[b]

a *Proofs.* Rom. 5:19. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. Heb. 9:14,16. How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? Ver. 16. For where a testament is, there must also of necessity be the death of the testator. Heb. 10:14. For by one offering he hath perfected for ever them that are sanctified. Eph. 5:2. And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour. Rom. 3:25,26. Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; Ver. 26. To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.

b *Proofs.* Dan. 9:24,26. Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. Ver. 26. And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. Col. 1:19,20. For it pleased the Father that in him should all fulness dwell; Ver. 20. And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven. Eph. 1:11,14. In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will: Ver. 14. Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory. John 17:2. As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. Heb. 9:12,15. Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. Ver. 15. And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.

VI. Although the work of redemption was not actually wrought by Christ till after his incarnation, yet the virtue, efficacy, and benefits thereof, were communicated unto the elect in all ages successively from the beginning of the world, in and by those promises, types, and sacrifices, wherein he was revealed and signified to be the Seed of the woman, which should bruise the serpent's head, and the Lamb slain from the beginning of the world, being yesterday and to-day the same, and for ever.[a]

a *Proofs.* Gal. 4:4,5. But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, Ver. 5. To redeem them that were under the law, that we might receive the adoption of sons. Gen. 3:15. And 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. Rev. 13:8. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world. Heb. 13:8. Jesus Christ the same yesterday, and to day, and for ever.

VII. Christ, in the work of mediation, acteth according to both natures; by each nature doing that which is proper to itself:[a] yet, by reason of the unity of the person, that which is proper to one nature is sometimes in scripture attributed to the person denominated by the other nature.[b]

a *Proofs.* Heb. 9:14. How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? 1 Pet. 3:18. For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:

b *Proofs.* Acts 20:28. Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. John 3:13. And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven. 1 John 3:16. Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren.

VIII. To all those for whom Christ hath purchased redemption, he doth certainly and effectually apply and communicate the same;[a] making intercession for them;[b] and revealing unto them, in and by the word, the mysteries of salvation;[c] effectually persuading them by his Spirit to believe and obey; and governing their hearts by his word and Spirit;[d] overcoming all their enemies by his almighty power and wisdom, in such manner and ways as are most consonant to his wonderful and unsearchable dispensation.[e]

a *Proofs.* John 6:37,39. All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. Ver. 39. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. John 10:15,16. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. Ver. 16. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

b *Proofs.* 1 John 2:1,2. My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: Ver. 2. And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world. Rom. 8:34. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.

c *Proofs.* John 15:13,15. Greater love hath no man than this, that a man lay down his life for his friends. Ver. 15. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you. Eph. 1:7–9. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; Ver. 8. Wherein he hath abounded toward us in all wisdom and prudence; Ver. 9. Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: John 17:6. I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word.

d *Proofs.* John 14:16. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; Heb. 12:2. Looking unto Jesus 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. 2 Cor. 4:13. We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak; Rom. 8:9,14. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. Ver. 14. For as many as are led by the Spirit of God, they are the sons of God. Rom. 15:18,19. For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed, Ver. 19. Through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ. John 17:17. Sanctify them through thy truth: thy word is truth.

e *Proofs.* Ps. 110:1. The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. 1 Cor. 15:25,26. For he must reign, till he hath put all enemies under his feet. Ver. 26. The last enemy that shall be destroyed is death. Mal. 4:2,3. But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. Ver. 3. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the LORD of hosts. Col. 2:15. And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it.

Of Free Will

Chapter IX

I. God hath endued the will of man with that natural liberty, that it is neither forced, nor by any absolute necessity of nature determined, to good or evil.[a]

a *Proofs.* Matt. 17:12. But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them. James 1:14. But every man is tempted, when he is drawn away of his own lust, and enticed. Deut. 30:19. I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live:

II. Man, in his state of innocency, had freedom and power to will and to do that which is good and well-pleasing to God;[a] but yet mutably, so that he might fall from it.[b]

a *Proofs.* Eccles. 7:29. Lo, this only have I found, that God hath made man upright; but they have sought out many inventions. Gen. 1:26. And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

b *Proofs.* Gen. 2:16,17. And the LORD God commanded the man, saying, Of every tree of the garden thou mayest freely eat: Ver. 17. But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die. Gen. 3:6. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.

III. Man, by his fall into a state of sin, hath wholly lost all ability of will to any spiritual good accompanying salvation;[a] so as a natural man, being altogether averse from that good,[b] and dead in sin,[c] is not able, by his own strength, to convert himself, or to prepare himself thereunto.[d]

a *Proofs.* Rom. 5:6. For when we were yet without strength, in due time Christ died for the ungodly. Rom. 8:7. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. John 15:5. I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

b *Proofs.* Rom. 3:5,10,12. But if our unrighteousness commend the righteousness of God, what shall we say? Is God unrighteous who taketh vengeance? (I speak as a man) Ver. 10. As it is written, There is none righteous, no, not one: Ver. 12. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.

c *Proofs.* Eph. 2:1,5. And you hath he quickened, who were dead in trespasses and sins; Ver. 5. Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) Col. 2:13. And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses;

d *Proofs.* John 6:44,65. No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. Ver. 65. And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father. Eph. 2:2–5,8. Wherein in time past ye walked 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: Ver. 3. Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. Ver. 4. But God, who is rich in mercy, for his great love wherewith he loved us, Ver. 5. Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) Ver. 8. For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: 1 Cor. 2:14. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they

are spiritually discerned. Tit. 3:3–5. For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. Ver. 4. But after that the kindness and love of God our Saviour toward man appeared, Ver. 5. Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;

IV. When God converts a sinner, and translates him into the state of grace, he freeth him from his natural bondage under sin,[a] and by his grace alone enables him freely to will and to do that which is spiritually good;[b] yet so as that, by reason of his remaining corruption, he doth not perfectly nor only will that which is good, but doth also will that which is evil.[c]

a *Proofs.* Col. 1:13. Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: John 8:34,36. Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin. Ver. 36. If the Son therefore shall make you free, ye shall be free indeed.

b *Proofs.* Phil. 2:13. For it is God which worketh in you both to will and to do of his good pleasure. Rom. 6:18,22. Being then made free from sin, ye became the servants of righteousness. Ver. 22. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

c *Proofs.* Rom. 7:15,18,19,21,23. For that which I do I allow not: for what I would, that do I not; but what I hate, that do I. Ver. 18. For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. Ver. 19. For the good that I would I do not: but the evil which I would not, that I do. Ver. 21. I find then a law, that, when I would do good, evil is present with me. Ver. 23. But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. Gal. 5:17. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.

V. The will of man is made perfectly and immutably free to do good alone in the state of glory only.[a]

a *Proofs.* Eph. 4:13. Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: Heb. 12:23. To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, 1 John 3:2. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. Jude 1:24. Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy,

Of Effectual Calling

Chapter X

I. All those whom God hath predestinated unto life, and those only, he is pleased, in his appointed and accepted time, effectually to call,[a] by his word and Spirit,[b] out of that state of sin and death in which they are by nature, to grace and salvation by Jesus Christ;[c] enlightening their minds spiritually and savingly to understand the things of God;[d] taking away their heart of stone, and giving unto them an heart of flesh;[e] renewing their wills, and by his almighty power determining them to that which is good;[f] and effectually drawing them to Jesus Christ;[g] yet so as they come most freely, being made willing by his grace.[h]

a *Proofs.* Rom. 8:30. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified. Rom. 11:7. What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded Eph. 1:10,11. That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him: Ver. 11. In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:

b *Proofs.* 2 Cor. 3:3,6. Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart. Ver. 6. Who also hath made us able ministers of the new testament; not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life. 2 Thess. 2:6,13,14. And now ye know what withholdeth that he might be revealed in his time. Ver. 13. But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth: Ver. 14. Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.

c *Proofs.* Rom. 8:2. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. Eph. 2:1–5. And you hath he quickened, who were dead in trespasses and sins; Ver. 2. Wherein in time past ye walked 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: Ver. 3. Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. Ver. 4. But God, who is rich in mercy, for his great love wherewith he loved us, Ver. 5. Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) 2 Tim. 1:9,10. Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, Ver. 10. But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel:

d *Proofs.* Acts 26:18. To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me. 1 Cor. 2:10,12. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. Ver. 12. Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Eph. 1:17,18. That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: Ver. 18. The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints,

e *Proofs.* Ezek. 36:26. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.

f *Proofs.* Ezek. 11:19. And I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh: Phil. 2:13. For it is God which worketh in you both to will and to

do of his good pleasure. Deut. 30:6. And the LORD thy God will circumcise thine heart, and the heart of thy seed, to love the LORD thy God with all thine heart, and with all thy soul, that thou mayest live. Ezek. 36:27. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.

g *Proofs.* Eph. 1:19. And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, John 6:44,45. No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. Ver. 45. It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.

h *Proofs.* Song 1:4. Draw me, we will run after thee: the king hath brought me into his chambers: we will be glad and rejoice in thee, we will remember thy love more than wine: the upright love thee. Ps. 110:3. Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth. John 6:37. All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. Rom. 6:16–18. Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness? Ver. 17. But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Ver. 18. Being then made free from sin, ye became the servants of righteousness.

II. This effectual call is of God's free and special grace alone, not from any thing at all foreseen in man;[a] who is altogether passive therein, until, being quickened and renewed by the Holy Spirit,[b] he is thereby enabled to answer this call, and to embrace the grace offered and conveyed in it.[c]

a *Proofs.* 2 Tim. 1:9. Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, Tit. 3:4,5. But after that the kindness and love of God our Saviour toward man appeared, Ver. 5. Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; Eph. 2:4,5,8,9. But God, who is rich in mercy, for his great love wherewith he loved us, Ver. 5. Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) Ver. 8. For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Ver. 9. Not of works, lest any man should boast. Rom. 9:11. (For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;)

b *Proofs.* 1 Cor. 2:14. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned. Rom. 8:7. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. Eph. 2:5. Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;)

c *Proofs.* Ezek. 36:27. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. John 5:25. Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. John 6:37. All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.

III. Elect infants, dying in infancy, are regenerated and saved by Christ through the Spirit,[a] who worketh when, and where, and how he pleaseth.[b] So also are all other elect persons, who are incapable of being outwardly called by the ministry of the word.[c]

a *Proofs.* Luke 18:15,16. And they brought unto him also infants, that he would touch them: but when his disciples saw it, they rebuked them. Ver. 16. But Jesus called them unto him, and said, Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God. Acts 2:38,39. Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. Ver. 39. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. John 3:3,5. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Ver. 5. Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. 1 John 5:12. He that hath the Son hath life; and he that hath not the

Son of God hath not life. Rom. 8:9. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his.

b *Proofs.* John 3:8. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

c *Proofs.* Acts 4:12. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved. 1 John 5:12. He that hath the Son hath life; and he that hath not the Son of God hath not life.

IV. Others not elected, although they may be called by the ministry of the word,[a] and may have some common operations of the Spirit,[b] yet they never truly come unto Christ, and therefore cannot be saved:[c] much less can men not professing the Christian religion be saved in any other way whatsoever, be they ever so diligent to frame their lives according to the light of nature, and the law of that religion they do profess;[d] and to assert and maintain that they may, is very pernicious, and to be detested.[e]

a *Proofs.* Matt. 22:14. For many are called, but few are chosen.

b *Proofs.* Matt. 7:22. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? Matt. 13:20,21. But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; Ver. 21. Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended. Heb. 6:4,5. For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, Ver. 5. And have tasted the good word of God, and the powers of the world to come,

c *Proofs.* John 6:64–66. But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him. Ver. 65. And he said, Therefore said I unto you, that no man can come unto me, except it were given unto him of my Father. Ver. 66. From that time many of his disciples went back, and walked no more with him. John 8:24. I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins.

d *Proofs.* Acts 4:12. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved. Eph. 2:12. That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: John 4:22. Ye worship ye know not what: we know what we worship: for salvation is of the Jews. John 14:6. Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me. John 17:3,10,11. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. Ver. 10. And all mine are thine, and thine are mine; and I am glorified in them. Ver. 11. And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are.

e *Proofs.* 1 Cor. 16:22. If any man love not the Lord Jesus Christ, let him be Anathema Maranatha. Gal. 1:6–8. I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: Ver. 7. Which is not another; but there be some that trouble you, and would pervert the gospel of Christ. Ver. 8. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. 2 John 1:9–11. Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. Ver. 10. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: Ver. 11. For he that biddeth him God speed is partaker of his evil deeds.

Of Justification

Chapter XI

I. Those whom God effectually calleth he also freely justifieth;[a] not by infusing righteousness into them, but by pardoning their sins, and by accounting and accepting their persons as righteous: not for any thing wrought in them, or done by them, but for Christ's sake alone: not by imputing faith itself, the act of believing, or any other evangelical obedience, to them as their righteousness; but by imputing the obedience and satisfaction of Christ unto them,[b] they receiving and resting on him and his righteousness by faith: which faith they have not of themselves; it is the gift of God.[c]

a *Proofs.* Rom. 8:30. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified. Rom. 3:24. Being justified freely by his grace through the redemption that is in Christ Jesus:

b *Proofs.* Rom. 4:5–8. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Ver. 6. Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, Ver. 7. Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Ver. 8. Blessed is the man to whom the Lord will not impute sin. 2 Cor. 5:19,21. To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Ver. 21. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him. Rom. 3:22,24,25,27,28. Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: Ver. 24. Being justified freely by his grace through the redemption that is in Christ Jesus: Ver. 25. Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; Ver. 27. Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith. Ver. 28. Therefore we conclude that a man is justified by faith without the deeds of the law. Tit. 3:5,7. Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; Ver. 7. That being justified by his grace, we should be made heirs according to the hope of eternal life. Eph. 1:7. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; Jer. 23:6. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS. ...: Heb. Jehovah-tsidkenu 1 Cor. 1:30,31. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: Ver. 31. That, according as it is written, He that glorieth, let him glory in the Lord. Rom. 5:17–19. For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.) Ver. 18. Therefore as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life. Ver. 19. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

c *Proofs.* Acts 10:44. While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. Gal. 2:16. Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified. Phil. 3:9. And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: Acts 13:38,39. Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: Ver. 39. And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses. Eph. 2:7,8. That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus. Ver. 8. For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:

II. Faith, thus receiving and resting on Christ and his righteousness, is the alone instrument of justification;[a] yet is it not alone in the person justified, but is ever accompanied with all other saving graces, and is no dead faith, but worketh by love.[b]

a *Proofs.* John 1:12. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Rom. 3:28. Therefore we conclude that a man is justified by faith without the deeds of the law. Rom. 5:1. Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:

b *Proofs.* James 2:17,22,26. Even so faith, if it hath not works, is dead, being alone. Ver. 22. Seest thou how faith wrought with his works, and by works was faith made perfect? Ver. 26. For as the body without the spirit is dead, so faith without works is dead also. Gal. 5:6. For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love.

III. Christ, by his obedience and death, did fully discharge the debt of all those that are thus justified, and did make a proper, real, and full satisfaction to his Father's justice in their behalf.[a] Yet, in as much as he was given by the Father for them,[b] and his obedience and satisfaction accepted in their stead,[c] and both freely, not for any thing in them, their justification is only of free grace;[d] that both the exact justice and rich grace of God might be glorified in the justification of sinners.[e]

a *Proofs.* Rom. 5:8–10,19. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Ver. 9. Much more then, being now justified by his blood, we shall be saved from wrath through him. Ver. 10. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. Ver. 19. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. 1 Tim. 2:5,6. For there is one God, and one mediator between God and men, the man Christ Jesus; Ver. 6. Who gave himself a ransom for all, to be testified in due time. Heb. 10:10,14. By the which will we are sanctified through the offering of the body of Jesus Christ once for all. Ver. 14. For by one offering he hath perfected for ever them that are sanctified. Dan. 9:24,26. Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. Ver. 26. And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. Isa. 53:4–6,10–12. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. Ver. 5. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. Ver. 6. All we like sheep have gone astray; we have turned every one to his own way; and the LORD hath laid on him the iniquity of us all. Ver. 10. Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand. Ver. 11. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Ver. 12. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.

b *Proofs.* Rom. 8:32. He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

c *Proofs.* 2 Cor. 5:21. For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him. Matt. 3:17. And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased. Eph. 5:2. And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour.

d *Proofs.* Rom. 3:24. Being justified freely by his grace through the redemption that is in Christ Jesus: Eph. 1:7. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;

e *Proofs.* Rom. 3:26. To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus. Eph. 2:7. That in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus.

IV. God did, from all eternity, decree to justify all the elect;[a] and Christ did, in the fulness of time, die for their sins, and rise again for their justification:[b] nevertheless they are not justified, until the Holy Spirit doth in due time actually apply Christ unto them.[c]

a *Proofs.* Gal. 3:8. And the scripture, foreseeing that God would justify the heathen through faith, preached before the gospel unto Abraham, saying, In thee shall all nations be blessed. 1 Pet. 1:2,19,20. Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied. Ver. 19. But with the precious blood of Christ, as of a lamb without blemish and without spot: Ver. 20. Who verily was foreordained before the foundation of the world, but was manifest in these last times for you, Rom. 8:30. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified.

b *Proofs.* 1 Tim. 2:6. Who gave himself a ransom for all, to be testified in due time. Rom. 4:25. Who was delivered for our offences, and was raised again for our justification. Gal. 4:4. But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law,

c *Proofs.* Col. 1:21,22. And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled Ver. 22. In the body of his flesh through death, to present you holy and unblameable and unreproveable in his sight: Gal. 2:16. Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified. Tit. 3:4–7. But after that the kindness and love of God our Saviour toward man appeared, Ver. 5. Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; Ver. 6. Which he shed on us abundantly through Jesus Christ our Saviour; Ver. 7. That being justified by his grace, we should be made heirs according to the hope of eternal life.

V. God doth continue to forgive the sins of those that are justified:[a] and although they can never fall from the state of justification,[b] yet they may by their sins fall under God's fatherly displeasure, and not have the light of his countenance restored unto them, until they humble themselves, confess their sins, beg pardon, and renew their faith and repentance.[c]

a *Proofs.* Matt. 6:12. And forgive us our debts, as we forgive our debtors. 1 John 1:7,9. But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. Ver. 9. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. 1 John 2:1,2. My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: Ver. 2. And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.

b *Proofs.* Luke 22:32. But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren. John 10:28. And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. Heb. 10:14. For by one offering he hath perfected for ever them that are sanctified.

c *Proofs.* Ps. 89:31–33. If they break my statutes, and keep not my commandments; Ver. 32. Then will I visit their transgression with the rod, and their iniquity with stripes. Ver. 33. Nevertheless my lovingkindness will I not utterly take from him, nor suffer my faithfulness to fail. Ps. 51:7–12. Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow. Ver. 8. Make me to hear joy and gladness; that the bones which thou hast broken may rejoice. Ver. 9. Hide thy face from my sins, and blot out all mine iniquities. Ver. 10. Create in me a clean heart, O God; and renew a right spirit within me. Ver. 11. Cast me not away from thy presence; and take not thy holy spirit from me. Ver. 12. Restore unto me the joy of thy salvation; and uphold me with thy free spirit. Ps. 32:5. I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the LORD; and thou forgavest the iniquity of my sin. Selah. Matt. 26:75. And Peter remembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly. 1 Cor. 11:30,32. For this cause many are weak and sickly among you, and

many sleep. Ver. 32. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world. Luke 1:20. And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season.

VI. The justification of believers under the Old Testament was, in all these respects, one and the same with the justification of believers under the New Testament.[a]

a *Proofs.* Gal. 3:9,13,14,18. So then they which be of faith are blessed with faithful Abraham. Ver. 13. Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree: Ver. 14. That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith. Ver. 18. For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise. Rom. 4:22–24. And therefore it was imputed to him for righteousness. Ver. 23. Now it was not written for his sake alone, that it was imputed to him; Ver. 24. But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; Heb. 13:8. Jesus Christ the same yesterday, and to day, and for ever.

Of Adoption

Chapter XII

All those that are justified, God vouchsafeth, in and for his only Son Jesus Christ, to make partakers of the grace of adoption:[a] by which they are taken into the number, and enjoy the liberties and privileges of the children of God;[b] have his name put upon them,[c] receive the Spirit of adoption;[d] have access to the throne of grace with boldness;[e] are enabled to cry, Abba, Father;[f] are pitied,[g] protected,[h] provided for,[i] and chastened by him as by a father;[j] yet never cast off,[k] but sealed to the day of redemption,[l] and inherit the promises,[m] as heirs of everlasting salvation.[n]

a *Proofs.* Eph. 1:5. Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, Gal. 4:4,5. But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, Ver. 5. To redeem them that were under the law, that we might receive the adoption of sons.

b *Proofs.* John 1:12. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Rom. 8:17. And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.

c *Proofs.* Jer. 14:9. Why shouldest thou be as a man astonied, as a mighty man that cannot save? yet thou, O LORD, art in the midst of us, and we are called by thy name; leave us not. 2 Cor. 6:18. And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. Rev. 3:12. Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name.

d *Proofs.* Rom. 8:15. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.

e *Proofs.* Eph. 3:12. In whom we have boldness and access with confidence by the faith of him. Rom. 5:2. By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

f *Proofs.* Gal. 4:6. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

g *Proofs.* Ps. 103:13. Like as a father pitieth his children, so the LORD pitieth them that fear him.

h *Proofs.* Prov. 14:26. In the fear of the LORD is strong confidence: and his children shall have a place of refuge.

i *Proofs.* Matt. 6:30. Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? 1 Pet. 5:7. Casting all your care upon him; for he careth for you.

j *Proofs.* Heb. 12:6. For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

k *Proofs.* Lam. 3:31. For the Lord will not cast off for ever:

l *Proofs.* Eph. 4:30. And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.

m *Proofs.* Heb. 6:12. That ye be not slothful, but followers of them who through faith and patience inherit the promises.

n *Proofs.* 1 Pet. 1:3,4. Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, Ver. 4. To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, Heb. 1:14. Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

Of Sanctification

Chapter XIII

I. They who are effectually called and regenerated, having a new heart and a new spirit created in them, are farther sanctified really and personally, through the virtue of Christ's death and resurrection,[a] by his word and Spirit dwelling in them;[b] the dominion of the whole body of sin is destroyed,[c] and the several lusts thereof are more and more weakened and mortified,[d] and they more and more quickened and strengthened in all saving graces,[e] to the practice of true holiness, without which no man shall see the Lord.[f]

a *Proofs.* 1 Cor. 6:11. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God. Acts 20:32. And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. Phil. 3:10. That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; Rom. 6:5,6. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: Ver. 6. Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin.

b *Proofs.* John 17:17. Sanctify them through thy truth: thy word is truth. Eph. 5:26. That he might sanctify and cleanse it with the washing of water by the word, 2 Thess. 2:13. But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth:

c *Proofs.* Rom. 6:6,14. Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. Ver. 14. For sin shall not have dominion over you: for ye are not under the law, but under grace.

d *Proofs.* Gal. 5:24. And they that are Christ's have crucified the flesh with the affections and lusts. Rom. 8:13. For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.

e *Proofs.* Col. 1:11. Strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness; Eph. 3:16–19. That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; Ver. 17. That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, Ver. 18. May be able to comprehend with all saints what is the breadth, and length, and depth, and height; Ver. 19. And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.

f *Proofs.* 2 Cor. 7:1. Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. Heb. 12:14. Follow peace with all men, and holiness, without which no man shall see the Lord:

II. This sanctification is throughout in the whole man,[a] yet imperfect in this life; there abideth still some remnants of corruption in every part:[b] whence ariseth a continual and irreconcilable war; the flesh lusting against the Spirit, and the Spirit against the flesh.[c]

a *Proofs.* 1 Thess. 5:23. And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.

b *Proofs.* Rom. 7:18,23. For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. Ver. 23. But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. Phil. 3:12. Not as though I had

already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. 1 John 1:10. If we say that we have not sinned, we make him a liar, and his word is not in us.

c *Proofs.* Gal. 5:17. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. 1 Pet. 2:11. Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul;

III. In which war, although the remaining corruption for a time may much prevail,[a] yet, through the continual supply of strength from the sanctifying Spirit of Christ, the regenerate part doth overcome:[b] and so the saints grow in grace,[c] perfecting holiness in the fear of God.[d]

a *Proofs.* Rom. 7:23. But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

b *Proofs.* Rom. 6:14. For sin shall not have dominion over you: for ye are not under the law, but under grace. Eph. 4:15,16. But speaking the truth in love, may grow up into him in all things, which is the head, even Christ: Ver. 16. From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love. 1 John 5:4. For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith.

c *Proofs.* 2 Pet. 3:18. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen. 2 Cor. 3:18. But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.

d *Proofs.* 2 Cor. 7:1. Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.

Of Saving Faith

Chapter XIV

I. The grace of faith, whereby the elect are enabled to believe to the saving of their souls,[a] is the work of the Spirit of Christ in their hearts,[b] and is ordinarily wrought by the ministry of the word:[c] by which also, and by the administration of the sacraments, and prayer, it is increased and strengthened.[d]

a *Proofs.* Heb. 10:39. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul.

b *Proofs.* 2 Cor. 4:13. We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also believe, and therefore speak; Eph. 1:17–19. That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: Ver. 18. The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, Ver. 19. And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, Eph. 2:8. For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:

c *Proofs.* Rom. 10:14,17. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? Ver. 17. So then faith cometh by hearing, and hearing by the word of God.

d *Proofs.* 1 Pet. 2:2. As newborn babes, desire the sincere milk of the word, that ye may grow thereby: Acts 20:32. And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified. Luke 17:5. And the apostles said unto the Lord, Increase our faith. Rom. 1:16,17. For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. Ver. 17. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith. Rom. 4:11. And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also:

II. By this faith, a Christian believeth to be true whatsoever is revealed in the word, for the authority of God himself speaking therein;[a] and acteth differently upon that which each particular passage thereof containeth; yielding obedience to the commands,[b] trembling at the threatenings,[c] and embracing the promises of God for this life and that which is to come.[d] But the principal acts of saving faith are, accepting, receiving, and resting upon Christ alone for justification, sanctification, and eternal life, by virtue of the covenant of grace.[e]

a *Proofs.* John 4:42. And said unto the woman, Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world. 1 Thess. 2:13. For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe. 1 John 5:10. He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son. Acts 24:14. But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets:

b *Proofs.* Rom. 16:26. But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith:

c *Proofs.* Isa. 66:2. For all those things hath mine hand made, and all those things have been, saith the LORD: but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word.

d *Proofs.* Heb. 11:13. These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. 1 Tim. 4:8. For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.

e *Proofs.* John 1:12. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Acts 16:31. And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. Gal. 2:20. I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me. Acts 15:11. But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.

III. This faith is different in degrees, weak or strong;[a] may be often and many ways assailed and weakened, but gets the victory;[b] growing up in many to the attainment of a full assurance through Christ,[c] who is both the author and finisher of our faith.[d]

a *Proofs.* Heb. 5:13,14. For every one that useth milk is unskilful in the word of righteousness: for he is a babe. Ver. 14. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil. Rom. 4:19,20. And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sara's womb: Ver. 20. He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; Matt. 6:30. Wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith? Matt. 8:10. When Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel.

b *Proofs.* Luke 22:31,32. And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: Ver. 32. But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren. Eph. 6:16. Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. 1 John 5:4,5. For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. Ver. 5. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

c *Proofs.* Heb. 6:11,12. And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end: Ver. 12. That ye be not slothful, but followers of them who through faith and patience inherit the promises. Heb. 10:22. Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. Col. 2:2. That their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ;

d *Proofs.* Heb. 12:2. Looking unto Jesus 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.

Of Repentance unto Life

Chapter XV

I. Repentance unto life is an evangelical grace,[a] the doctrine whereof is to be preached by every minister of the gospel, as well as that of faith in Christ.[b]

a *Proofs.* Zech. 12:10. And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn. Acts 11:18. When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.

b *Proofs.* Luke 24:47. And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. Mark 1:15. And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel. Acts 20:21. Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.

II. By it a sinner, out of the sight and sense, not only of the danger, but also of the filthiness and odiousness of his Sins, as contrary to the holy nature and righteous law of God, and upon the apprehension of his mercy in Christ to such as are penitent, so grieves for and hates his sins, as to turn from them all unto God,[a] purposing and endeavouring to walk with him in all the ways of his commandments.[b]

a *Proofs.* Ezek. 18:30,31. Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord GOD. Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin. Ver. 31. Cast away from you all your transgressions, whereby ye have transgressed; and make you a new heart and a new spirit: for why will ye die, O house of Israel? Ezek. 36:31. Then shall ye remember your own evil ways, and your doings that were not good, and shall lothe yourselves in your own sight for your iniquities and for your abominations. Isa. 30:22. Ye shall defile also the covering of thy graven images of silver, and the ornament of thy molten images of gold: thou shalt cast them away as a menstruous cloth; thou shalt say unto it, Get thee hence. Ps. 51:4. Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest. Jer. 31:18,19. I have surely heard Ephraim bemoaning himself thus; Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke: turn thou me, and I shall be turned; for thou art the LORD my God. Ver. 19. Surely after that I was turned, I repented; and after that I was instructed, I smote upon my thigh: I was ashamed, yea, even confounded, because I did bear the reproach of my youth. Joel 2:12,13,18. Therefore also now, saith the LORD, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning: Ver. 13. And rend your heart, and not your garments, and turn unto the LORD your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. Ver. 18. Then will the LORD be jealous for his land, and pity his people. Amos 5:15. Hate the evil, and love the good, and establish judgment in the gate: it may be that the LORD God of hosts will be gracious unto the remnant of Joseph. Ps. 119:128. Therefore I esteem all thy precepts concerning all things to be right; and I hate every false way. 2 Cor. 7:11. For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge! In all things ye have approved yourselves to be clear in this matter.

b *Proofs.* Ps. 119:6,59,106. Then shall I not be ashamed, when I have respect unto all thy commandments. Ver. 59. I thought on my ways, and turned my feet unto thy testimonies. Ver. 106. I have sworn, and I will perform it, that I will keep thy righteous judgments. Luke 1:6. And they were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. 2 Kings 23:25. And like unto him was there no king before him, that turned to the LORD with all his heart, and with all his soul, and with all his might, according to all the law of Moses; neither after him arose there any like him.

III. Although repentance be not to be rested in, as any satisfaction for sin, or any cause of the pardon thereof,[a] which is the act of God's free grace in Christ;[b] yet is it of such necessity to all sinners, that none may expect pardon without it.[c]

a *Proofs.* Ezek. 36:31,32. Then shall ye remember your own evil ways, and your doings that were not good, and shall lothe yourselves in your own sight for your iniquities and for your abominations. Ver. 32. Not for your sakes do I this, saith the Lord GOD, be it known unto you: be ashamed and confounded for your own ways, O house of Israel. Ezek. 16:61–63. Then thou shalt remember thy ways, and be ashamed, when thou shalt receive thy sisters, thine elder and thy younger: and I will give them unto thee for daughters, but not by thy covenant. Ver. 62. And I will establish my covenant with thee; and thou shalt know that I am the LORD: Ver. 63. That thou mayest remember, and be confounded, and never open thy mouth any more because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord GOD.

b *Proofs.* Hos. 14:2,4. Take with you words, and turn to the LORD: say unto him, Take away all iniquity, and receive us graciously: so will we render the calves of our lips. Ver. 4. I will heal their backsliding, I will love them freely: for mine anger is turned away from him. Rom. 3:24. Being justified freely by his grace through the redemption that is in Christ Jesus: Eph. 1:7. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;

c *Proofs.* Luke 13:3,5. I tell you, Nay: but, except ye repent, ye shall all likewise perish. Ver. 5. I tell you, Nay: but, except ye repent, ye shall all likewise perish. Acts 17:30,31. And the times of this ignorance God winked at; but now commandeth all men every where to repent: Ver. 31. Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.

IV. As there is no sin so small but it deserves damnation;[a] so there is no sin so great, that it can bring damnation upon those who truly repent.[b]

a *Proofs.* Rom. 6:23. For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord. Rom. 5:12. Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: Matt. 12:36. But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.

b *Proofs.* Rom. 8:1. There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. Isa. 1:16,18. Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; Ver. 18. Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. Isa. 55:7. Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon.

V. Men ought not to content themselves with a general repentance, but it is every man's duty to endeavour to repent of his particular sins particularly.[a]

a *Proofs.* Ps. 19:13. Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression. Luke 19:8. And Zacchæus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold. 1 Tim. 1:13,15. Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief. Ver. 15. This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief.

VI. As every man is bound to make private confession of his sins to God, praying for the pardon thereof;[a] upon which, and the forsaking of them, he shall find mercy;[b] so he that scandalizeth his brother, or the church of Christ, ought to be willing, by a private or publick confession and sorrow for his sin, to declare his repentance to those that are offended;[c] who are thereupon to be reconciled to him, and in love to receive him.[d]

a *Proofs.* Ps. 51:4,5,7,9,14. Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest. Ver. 5. Behold, I was shapen in iniquity; and in sin did my mother conceive me. Ver. 7. Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow. Ver. 9. Hide thy face from my sins, and blot out all mine iniquities. Ver. 14. Deliver me from bloodguiltiness, O God, thou God of my salvation: and my tongue shall sing aloud of thy righteousness. Ps. 32:5,6. I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the LORD; and thou forgavest the iniquity of my sin. Selah. Ver. 6. For this shall every one that is godly pray unto thee in a time when thou mayest be found: surely in the floods of great waters they shall not come nigh unto him.

b *Proofs.* Prov. 28:13. He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy. 1 John 1:9. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

c *Proofs.* Ps. 51. James 5:16. Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much. Luke 17:3,4. Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, forgive him. Ver. 4. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him. Josh. 7:19. And Joshua said unto Achan, My son, give, I pray thee, glory to the LORD God of Israel, and make confession unto him; and tell me now what thou hast done; hide it not from me.

d *Proofs.* 2 Cor. 2:8. Wherefore I beseech you that ye would confirm your love toward him.

Of Good Works

Chapter XVI

I. Good works are only such as God hath commanded in his holy Word,[a] and not such as, without the warrant thereof, are devised by men out of blind zeal, or upon any pretense of good intention.[b]

a *Proofs.* Mic. 6:8. He hath shewed thee, O man, what is good; and what doth the LORD require of thee, but to do justly, and to love mercy, and to walk humbly with thy God? Rom. 12:2. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God. Heb. 13:21. Make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen.

b *Proofs.* Matt. 15:9. But in vain they do worship me, teaching for doctrines the commandments of men. Isa. 29:13. Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: 1 Pet. 1:18. Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; Rom. 10:2. For I bear them record that they have a zeal of God, but not according to knowledge. John 16:2. They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service. 1 Sam. 15:21–23,28. But the people took of the spoil, sheep and oxen, the chief of the things which should have been utterly destroyed, to sacrifice unto the LORD thy God in Gilgal. Ver. 22. And Samuel said, Hath the LORD as great delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. Ver. 23. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the LORD, he hath also rejected thee from being king. Ver. 28. And Samuel said unto him, The LORD hath rent the kingdom of Israel from thee this day, and hath given it to a neighbour of thine, that is better than thou.

II. These good works, done in obedience to God's commandments, are the fruits and evidences of a true and lively faith:[a] and by them believers manifest their thankfulness,[b] strengthen their assurance,[c] edify their brethren,[d] adorn the profession of the gospel,[e] stop the mouths of the adversaries,[f] and glorify God,[g] whose workmanship they are, created in Christ Jesus thereunto;[h] that, having their fruit unto holiness, they may have the end eternal life.[i]

a *Proofs.* James 2:18,22. Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. Ver. 22. Seest thou how faith wrought with his works, and by works was faith made perfect?

b *Proofs.* Ps. 116:12,13. What shall I render unto the LORD for all his benefits toward me? Ver. 13. I will take the cup of salvation, and call upon the name of the LORD. 1 Pet. 2:9. But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light:

c *Proofs.* 1 John 2:3,5. And hereby we do know that we know him, if we keep his commandments. Ver. 5. But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him. 2 Pet. 1:5–10. And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; Ver. 6. And to knowledge temperance; and to temperance patience; and to patience godliness; Ver. 7. And to godliness brotherly kindness; and to brotherly kindness charity. Ver. 8. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. Ver. 9. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Ver. 10. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall:

d *Proofs.* 2 Cor. 9:2. For I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago; and your zeal hath provoked very many. Matt. 5:16. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

e *Proofs.* Tit. 2:5,9–12. To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed. Ver. 9. Exhort servants to be obedient unto their own masters, and to please them well in all things; not answering again; Ver. 10. Not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things. Ver. 11. For the grace of God that bringeth salvation hath appeared to all men, Ver. 12. Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; 1 Tim. 6:1. Let as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and his doctrine be not blasphemed.

f *Proofs.* 1 Pet. 2:15. For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men:

g *Proofs.* Phil. 1:11. Being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God. John 15:8. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. 1 Pet. 2:12. Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation.

h *Proofs.* Eph. 2:10. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

i *Proofs.* Rom. 6:22. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.

III. Their ability to do good works is not at all of themselves, but wholly from the spirit of Christ.[a] And that they may be enabled thereunto, besides the graces they have already received, there is required an actual influence of the same Holy Spirit to work in them to will and to do of his good pleasure:[b] yet are they not hereupon to grow negligent, as if they were not bound to perform any duty unless upon a special motion of the Spirit; but they ought to be diligent in stirring up the grace of God that is in them.[c]

a *Proofs.* John 15:4–6. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. Ver. 5. I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. Ver. 6. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. Ezek. 36:26,27. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. Ver. 27. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.

b *Proofs.* Phil. 2:13. For it is God which worketh in you both to will and to do of his good pleasure. Phil. 4:13. I can do all things through Christ which strengtheneth me. 2 Cor. 3:5. Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God;

c *Proofs.* Phil. 2:12. Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. Heb. 6:11,12. And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end: Ver. 12. That ye be not slothful, but followers of them who through faith and patience inherit the promises. 2 Pet. 1:3,5,10,11. According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: Ver. 5. And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; Ver. 10. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: Ver. 11. For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. Isa. 64:7. And there is none that calleth upon thy name, that stirreth up himself to take hold of thee: for thou hast hid thy face from us, and hast consumed us, because of our iniquities. 2 Tim. 1:6. Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands. Acts 26:6,7,21. And now I stand and am judged for the hope of the promise made of God unto our fathers: Ver. 7. Unto which promise our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, king Agrippa, I am accused of the Jews. Ver. 21. For these causes the Jews caught me in the temple, and went about to kill me. Jude 1:20,21. But ye, beloved, building up

yourselves on your most holy faith, praying in the Holy Ghost, Ver. 21. Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.

IV. They who in their obedience attain to the greatest height which is possible in this life, are so far from being able to supererogate, and to do more than God requires, as that they fall short of much which in duty they are bound to do.[a]

a *Proofs.* Luke 17:10. So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do. Neh. 13:22. And I commanded the Levites that they should cleanse themselves, and that they should come and keep the gates, to sanctify the sabbath day. Remember me, O my God, concerning this also, and spare me according to the greatness of thy mercy. Job 9:2,3. I know it is so of a truth: but how should man be just with God? Ver. 3. If he will contend with him, he cannot answer him one of a thousand. Gal. 5:17. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.

V. We cannot, by our best works, merit pardon of sin, or eternal life, at the hand of God, by reason of the great disproportion that is between them and the glory to come, and the infinite distance that is between us and God, whom by them we can neither profit nor satisfy for the debt of our former sins;[a] but when we have done all we can, we have done but our duty, and are unprofitable servants;[b] and because, as they are good, they proceed from the Spirit;[c] and as they are wrought by us, they are defiled and mixed with so much weakness and imperfection, that they cannot endure the severity of God's judgment.[d]

a *Proofs.* Rom. 3:20. Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin. Rom. 4:2,4,6. For if Abraham were justified by works, he hath whereof to glory; but not before God. Ver. 4. Now to him that worketh is the reward not reckoned of grace, but of debt. Ver. 6. Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, Eph. 2:8,9. For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Ver. 9. Not of works, lest any man should boast. Rom. 8:18. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. Ps. 16:2. O my soul, thou hast said unto the LORD, Thou art my Lord: my goodness extendeth not to thee; Job 22:2,3. Can a man be profitable unto God, as he that is wise may be profitable unto himself? Ver. 3. Is it any pleasure to the Almighty, that thou art righteous? or is it gain to him, that thou makest thy ways perfect? Job 35:7,8. If thou be righteous, what givest thou him? or what receiveth he of thine hand? Ver. 8. Thy wickedness may hurt a man as thou art; and thy righteousness may profit the son of man. Tit. 3:5–7. Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; Ver. 6. Which he shed on us abundantly through Jesus Christ our Saviour; Ver. 7. That being justified by his grace, we should be made heirs according to the hope of eternal life.

b *Proofs.* Luke 17:10. So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.

c *Proofs.* Gal. 5:22,23. But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, Ver. 23. Meekness, temperance: against such there is no law.

d *Proofs.* Isa. 64:6. But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away. Gal. 5:17. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. Rom. 7:15,18. For that which I do I allow not: for what I would, that do I not; but what I hate, that do I. Ver. 18. For I know that in me (that is, in my flesh,) dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. Ps. 143:2. And enter not into judgment with thy servant: for in thy sight shall no man living be justified. Ps. 130:3. If thou, LORD, shouldest mark iniquities, O Lord, who shall stand?

VI. Yet notwithstanding, the persons of believers being accepted through Christ, their good works also are accepted in him;[a] not as though they were in this life wholly unblamable and unreprovable in God's

sight;[b] but that he, looking upon them in his Son, is pleased to accept and reward that which is sincere, although accompanied with many weaknesses and imperfections.[c]

a *Proofs.* Eph. 1:6. To the praise of the glory of his grace, wherein he hath made us accepted in the beloved. 1 Pet. 2:5. Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Exod. 28:38. And it shall be upon Aaron's forehead, that Aaron may bear the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts; and it shall be always upon his forehead, that they may be accepted before the LORD. Gen. 4:4. And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the LORD had respect unto Abel and to his offering: Heb. 11:4. By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh.

b *Proofs.* Job 9:20. If I justify myself, mine own mouth shall condemn me: if I say, I am perfect, it shall also prove me perverse. Ps. 143:2. And enter not into judgment with thy servant: for in thy sight shall no man living be justified.

c *Proofs.* Heb. 13:20,21. Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, Ver. 21. Make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen. Heb. 6:10. For God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister. Matt. 25:21,23. His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. Ver. 23. His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. 2 Cor. 8:12. For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not.

VII. Works done by unregenerate men, although, for the matter of them, they may be things which God commands, and of good use both to themselves and others;[a] yet, because they proceed not from an heart purified by faith;[b] nor are done in a right manner, according to the word;[c] nor to a right end, the glory of God;[d] they are therefore sinful, and cannot please God, or make a man meet to receive grace from God.[e] And yet their neglect of them is more sinful, and displeasing unto God.[f]

a *Proofs.* 2 Kings 10:30,31. And the LORD said unto Jehu, Because thou hast done well in executing that which is right in mine eyes, and hast done unto the house of Ahab according to all that was in mine heart, thy children of the fourth generation shall sit on the throne of Israel. Ver. 31. But Jehu took no heed to walk in the law of the LORD God of Israel with all his heart: for he departed not from the sins of Jeroboam, which made Israel to sin. 1 Kings 21:27,29. And it came to pass, when Ahab heard those words, that he rent his clothes, and put sackcloth upon his flesh, and fasted, and lay in sackcloth, and went softly. Ver. 29. Seest thou how Ahab humbleth himself before me? because he humbleth himself before me, I will not bring the evil in his days: but in his son's days will I bring the evil upon his house. Phil. 1:15,16,18. Some indeed preach Christ even of envy and strife; and some also of good will: Ver. 16. The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds: Ver. 18. What then? notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice.

b *Proofs.* Gen. 4:3–5. And in process of time it came to pass, that Cain brought of the fruit of the ground an offering unto the LORD. Ver. 4. And Abel, he also brought of the firstlings of his flock and of the fat thereof. And the LORD had respect unto Abel and to his offering: Ver. 5. But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell. Heb. 11:4,6. By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh. Ver. 6. But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.

c *Proofs.* 1 Cor. 13:3. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing. Isa. 1:12. When ye come to appear before me, who hath required this at your hand, to tread my courts?

d *Proofs.* Matt. 6:2,5,16. Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward. Ver. 5. And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward. Ver. 16. Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward.

e *Proofs.* Hag. 2:14. Then answered Haggai, and said, So is this people, and so is this nation before me, saith the LORD; and so is every work of their hands; and that which they offer there is unclean. Tit. 1:15. Unto the pure all things are pure: but unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled. Amos 5:21,22. I hate, I despise your feast days, and I will not smell in your solemn assemblies. Ver. 22. Though ye offer me burnt offerings and your meat offerings, I will not accept them: neither will I regard the peace offerings of your fat beasts. Hos. 1:4. And the LORD said unto him, Call his name Jezreel; for yet a little while, and I will avenge the blood of Jezreel upon the house of Jehu, and will cause to cease the kingdom of the house of Israel. Rom. 9:16. So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. Tit. 3:5. Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;

f *Proofs.* Ps. 14:4. Have all the workers of iniquity no knowledge? who eat up my people as they eat bread, and call not upon the LORD. Ps. 36:3. The words of his mouth are iniquity and deceit: he hath left off to be wise, and to do good. Job 21:14,15. Therefore they say unto God, Depart from us; for we desire not the knowledge of thy ways. Ver. 15. What is the Almighty, that we should serve him? and what profit should we have, if we pray unto him? Matt. 25:41–45. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: Ver. 42. For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink: Ver. 43. I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. Ver. 44. Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Ver. 45. Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. Matt. 23:23. Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone.

Of the Perseverance of the Saints

Chapter XVII

I. They whom God hath accepted in his Beloved, effectually called and sanctified by his Spirit, can neither totally nor finally fall away from the state of grace; but shall certainly persevere therein to the end, and be eternally saved.[a]

a *Proofs.* Phil. 1:6. Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ: 2 Pet. 1:10. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: John 10:28,29. And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. Ver. 29. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. 1 John 3:9. Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God. 1 Pet. 1:5,9. Who are kept by the power of God through faith unto salvation ready to be revealed in the last time. Ver. 9. Receiving the end of your faith, even the salvation of your souls.

II. This perseverance of the saints depends not upon their own free will, but upon the immutability of the decree of election, flowing from the free and unchangeable love of God the Father;[a] upon the efficacy of the merit and intercession of Jesus Christ;[b] the abiding of the Spirit, and of the seed of God within them;[c] and the nature of the covenant of grace:[d] from all which ariseth also the certainty and infallibility thereof.[e]

a *Proofs.* 2 Tim. 2:18,19. Who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some. Ver. 19. Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity. Jer. 31:3. The LORD hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee.

b *Proofs.* Heb. 10:10,14. By the which will we are sanctified through the offering of the body of Jesus Christ once for all. Ver. 14. For by one offering he hath perfected for ever them that are sanctified. Heb. 13:20,21. Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, Ver. 21. Make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen. Heb. 9:12–15,18. Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us. Ver. 13. For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh: Ver. 14. How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? Ver. 15. And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance. Ver. 18. Whereupon neither the first testament was dedicated without blood. Rom. 8:33–39. Who shall lay any thing to the charge of God's elect? It is God that justifieth. Ver. 34. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Ver. 35. Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Ver. 36. As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Ver. 37. Nay, in all these things we are more than conquerors through him that loved us. Ver. 38. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, Ver. 39. 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. John 17:11,24. And now I am no more in the world,

but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. Ver. 24. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. Luke 22:32. But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren. Heb. 7:25. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

c *Proofs.* John 14:16,17. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; Ver. 17. 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. 1 John 2:27. But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him. 1 John 3:9. Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.

d *Proofs.* Jer. 32:40. And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me.

e *Proofs.* John 10:28. And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. 2 Thess. 3:3. But the Lord is faithful, who shall stablish you, and keep you from evil. 1 John 2:19. They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us.

III. Nevertheless they may, through the temptations of Satan and of the world, the prevalency of corruption remaining in them, and the neglect of the means of their preservation, fall into grievous sins;[a] and for a time continue therein: whereby they incur God's displeasure,[b] and grieve his Holy Spirit;[c] come to be deprived of some measure of their graces and comforts;[d] have their hearts hardened,[e] and their consciences wounded;[f] hurt and scandalize others,[g] and bring temporal judgments upon themselves.[h]

a *Proofs.* Matt. 26:14,70,72,74. Then one of the twelve, called Judas Iscariot, went unto the chief priests, Ver. 70. But he denied before them all, saying, I know not what thou sayest. Ver. 72. And again he denied with an oath, I do not know the man. Ver. 74. Then began he to curse and to swear, saying, I know not the man. And immediately the cock crew.

b *Proofs.* Isa. 64:5,7,9. Thou meetest him that rejoiceth and worketh righteousness, those that remember thee in thy ways: behold, thou art wroth; for we have sinned: in those is continuance, and we shall be saved. Ver. 7. And there is none that calleth upon thy name, that stirreth up himself to take hold of thee: for thou hast hid thy face from us, and hast consumed us, because of our iniquities. Ver. 9. Be not wroth very sore, O LORD, neither remember iniquity for ever: behold, see, we beseech thee, we are all thy people. 2 Sam. 11:27. And when the mourning was past, David sent and fetched her to his house, and she became his wife, and bare him a son. But the thing that David had done displeased the LORD.

c *Proofs.* Eph. 4:30. And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.

d *Proofs.* Ps. 51:8,10,12. Make me to hear joy and gladness; that the bones which thou hast broken may rejoice. Ver. 10. Create in me a clean heart, O God; and renew a right spirit within me. Ver. 12. Restore unto me the joy of thy salvation; and uphold me with thy free spirit. Rev. 2:4. Nevertheless I have somewhat against thee, because thou hast left thy first love. Song 5:2–4,6. I sleep, but my heart waketh: it is the voice of my beloved that knocketh, saying, Open to me, my sister, my love, my dove, my undefiled: for my head is filled with dew, and my locks with the drops of the night. Ver. 3. I have put off my coat; how shall I put it on? I have washed my feet; how shall I defile them? Ver. 4. My beloved put in his hand by the hole of the door, and my bowels were moved for him. Ver. 6. I opened to my beloved; but my beloved had withdrawn himself, and was gone: my soul failed when he spake: I sought him, but I could not find him; I called him, but he gave me no answer.

e *Proofs.* Isa. 63:17. O LORD, why hast thou made us to err from thy ways, and hardened our heart from thy fear? Return for thy servants' sake, the tribes of thine inheritance. Mark 6:52. For they considered not the miracle of the loaves: for their heart was hardened. Mark 16:14. Afterward he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen.

f *Proofs.* Ps. 32:3,4. When I kept silence, my bones waxed old through my roaring all the day long. Ver. 4. For day and night thy hand was heavy upon me: my moisture is turned into the drought of summer. Selah. Ps. 51:8. Make me to hear joy and gladness; that the bones which thou hast broken may rejoice.

g *Proofs.* 2 Sam. 12:14. Howbeit, because by this deed thou hast given great occasion to the enemies of the LORD to blaspheme, the child also that is born unto thee shall surely die.

h *Proofs.* Ps. 89:31,32. If they break my statutes, and keep not my commandments; Ver. 32. Then will I visit their transgression with the rod, and their iniquity with stripes. 1 Cor. 11:32. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.

Of the Assurance of Grace and Salvation

Chapter XVIII

I. Although hypocrites, and other unregenerate men,; may vainly deceive themselves with false hopes and carnal presumptions of being in the favour of God and estate of salvation;[a] which hope of theirs shall perish;[b] yet such as truly believe in the Lord Jesus, and love him in sincerity, endeavouring to walk in all good conscience before him, may in this life be certainly assured that they are in the state of grace,[c] and may rejoice in the hope of the glory of God; which hope shall never make them ashamed.[d]

a *Proofs.* Job 8:13,14. So are the paths of all that forget God; and the hypocrite's hope shall perish: Ver. 14. Whose hope shall be cut off, and whose trust shall be a spider's web. Mic. 3:11. The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money: yet will they lean upon the LORD, and say, Is not the LORD among us? none evil can come upon us. Deut. 29:19. And it come to pass, when he heareth the words of this curse, that he bless himself in his heart, saying, I shall have peace, though I walk in the imagination of mine heart, to add drunkenness to thirst: John 8:41. Ye do the deeds of your father. Then said they to him, We be not born of fornication; we have one Father, even God.

b *Proofs.* Matt. 7:22,23,28. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? Ver. 23. And then will I profess unto them, I never knew you: depart from me, ye that work iniquity. Ver. 28. And it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine:

c *Proofs.* 1 John 2:3. And hereby we do know that we know him, if we keep his commandments. 1 John 3:14,18,19,21,24. We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. Ver. 18. My little children, let us not love in word, neither in tongue; but in deed and in truth. Ver. 19. And hereby we know that we are of the truth, and shall assure our hearts before him. Ver. 21. Beloved, if our heart condemn us not, then have we confidence toward God. Ver. 24. And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us. 1 John 5:13. These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.

d *Proofs.* Rom. 5:2,5. By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. Ver. 5. And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

II. This certainty is not a bare conjectural and probable persuasion, grounded upon a fallible hope;[a] but an infallible assurance of faith, founded upon the divine truth of the promises of salvation,[b] the inward evidence of those graces unto which these promises are made,[c] the testimony of the Spirit of adoption witnessing with our spirits that we are the children of God:[d] which Spirit is the earnest of our inheritance, whereby we are sealed to the day of redemption.[e]

a *Proofs.* Heb. 6:11,19. And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end: Ver. 19. Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil;

b *Proofs.* Heb. 6:17,18. Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath: Ver. 18. That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us:

c *Proofs.* 2 Pet. 1:4,5,10,11. Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. Ver. 5. And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; Ver. 10. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: Ver. 11. For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. 1 John 2:3. And hereby we do know that we know him, if we keep his commandments. 1 John 3:14. We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. 2 Cor. 1:12. For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward.

d *Proofs.* Rom. 8:15,16. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. Ver. 16. The Spirit itself beareth witness with our spirit, that we are the children of God:

e *Proofs.* Eph. 1:13,14. In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise, Ver. 14. Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory. Eph. 4:30. And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption. 2 Cor. 1:21,22. Now he which stablisheth us with you in Christ, and hath anointed us, is God; Ver. 22. Who hath also sealed us, and given the earnest of the Spirit in our hearts.

III. This infallible assurance doth not so belong to the essence of faith, but that a true believer may wait long, and conflict with many difficulties, before he be partaker of it:[a] yet, being enabled by the Spirit to know the things which are freely given him of God, he may, without extraordinary revelation, in the right use of ordinary means, attain thereunto.[b] And therefore it is the duty of every one to give all diligence to make his calling and election sure;[c] that thereby his heart may be enlarged in peace and joy in the Holy Ghost, in love and thankfulness to God, and in strength and cheerfulness in the duties of obedience,[d] the proper fruits of this assurance: so far is it from inclining men to looseness.[e]

a *Proofs.* Ps. 88. 1 John 5:13. These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God. Ps. 77:1–12. I cried unto God with my voice, even unto God with my voice; and he gave ear unto me. Ver. 2. In the day of my trouble I sought the Lord: my sore ran in the night, and ceased not: my soul refused to be comforted. Ver. 3. I remembered God, and was troubled: I complained, and my spirit was overwhelmed. Selah. Ver. 4. Thou holdest mine eyes waking: I am so troubled that I cannot speak. Ver. 5. I have considered the days of old, the years of ancient times. Ver. 6. I call to remembrance my song in the night: I commune with mine own heart: and my spirit made diligent search. Ver. 7. Will the Lord cast off for ever? and will he be favourable no more? Ver. 8. Is his mercy clean gone for ever? doth his promise fail for evermore? Ver. 9. Hath God forgotten to be gracious? hath he in anger shut up his tender mercies? Selah. Ver. 10. And I said, This is my infirmity: but I will remember the years of the right hand of the most High. Ver. 11. I will remember the works of the LORD: surely I will remember thy wonders of old. Ver. 12. I will meditate also of all thy work, and talk of thy doings. Isa. 50:10. Who is among you that feareth the LORD, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the LORD, and stay upon his God. Mark 9:24. And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief.

b *Proofs.* 1 Cor. 2:12. Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. 1 John 4:13. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. Heb. 6:11,12. And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end: Ver. 12. That ye be not slothful, but followers of them who through faith and patience inherit the promises. Eph. 3:17–19. That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, Ver. 18. May be able to comprehend with all saints what is the breadth, and length, and depth, and height; Ver. 19. And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.

c *Proofs.* 2 Pet. 1:10. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall:

d *Proofs.* Rom. 5:1,2,5. Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: Ver. 2. By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. Ver. 5. And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. Rom. 14:17. For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost. Rom. 15:13. Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost. Eph. 1:3,4. Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: Ver. 4. According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: Ps. 4:6,7. There be many that say, Who will shew us any good? LORD, lift thou up the light of thy countenance upon us. Ver. 7. Thou hast put gladness in my heart, more than in the time that their corn and their wine increased. Ps. 119:32. I will run the way of thy commandments, when thou shalt enlarge my heart.

e *Proofs.* 1 John 2:1,2. My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: Ver. 2. And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world. Rom. 6:1,2. What shall we say then? Shall we continue in sin, that grace may abound? Ver. 2. God forbid. How shall we, that are dead to sin, live any longer therein? Tit. 2:11,12,14. For the grace of God that bringeth salvation hath appeared to all men, Ver. 12. Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; Ver. 14. Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. 2 Cor. 7:1. Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. Rom. 8:1,12. There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. Ver. 12. Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. 1 John 3:2,3. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. Ver. 3. And every man that hath this hope in him purifieth himself, even as he is pure. Ps. 130:4,7. But there is forgiveness with thee, that thou mayest be feared. Ver. 7. Let Israel hope in the LORD: for with the LORD there is mercy, and with him is plenteous redemption. 1 John 1:6,7. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: Ver. 7. But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

IV. True believers may have the assurance of their salvation divers ways shaken, diminished, and intermitted; as, by negligence in preserving of it; by falling into some special sin, which woundeth the conscience, and grieveth the Spirit; by some sudden or vehement temptation; by God's withdrawing the light of his countenance, and suffering even such as fear him to walk in darkness, and to have no light:[a] yet are they never utterly destitute of that seed of God, and life of faith, that love of Christ and the brethren, that sincerity of heart and conscience of duty, out of which, by the operation of the Spirit, this assurance may in due time be revived,[b] and by the which, in the mean time, they are supported from utter despair.[c]

a *Proofs.* Song 5:2,3,6,8. I sleep, but my heart waketh: it is the voice of my beloved that knocketh, saying, Open to me, my sister, my love, my dove, my undefiled: for my head is filled with dew, and my locks with the drops of the night. Ver. 3. I have put off my coat; how shall I put it on? I have washed my feet; how shall I defile them? Ver. 6. I opened to my beloved; but my beloved had withdrawn himself, and was gone: my soul failed when he spake: I sought him, but I could not find him; I called him, but he gave me no answer. Ver. 8. I charge you, O daughters of Jerusalem, if ye find my beloved, that ye tell him, that I am sick of love. Ps. 51:8,12,14. Make me to hear joy and gladness; that the bones which thou hast broken may rejoice. Ver. 12. Restore unto me the joy of thy salvation; and uphold me with thy free spirit. Ver. 14. Deliver me from bloodguiltiness, O God, thou God of my salvation: and my tongue shall sing aloud of thy righteousness. Eph. 4:30,31. And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption. Ver. 31. Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: Ps. 77:1–10. I cried unto God with my voice, even unto God with my voice; and he gave ear unto me. Ver. 2. In the day of my trouble I

sought the Lord: my sore ran in the night, and ceased not: my soul refused to be comforted. Ver. 3. I remembered God, and was troubled: I complained, and my spirit was overwhelmed. Selah. Ver. 4. Thou holdest mine eyes waking: I am so troubled that I cannot speak. Ver. 5. I have considered the days of old, the years of ancient times. Ver. 6. I call to remembrance my song in the night: I commune with mine own heart: and my spirit made diligent search. Ver. 7. Will the Lord cast off for ever? and will he be favourable no more? Ver. 8. Is his mercy clean gone for ever? doth his promise fail for evermore? Ver. 9. Hath God forgotten to be gracious? hath he in anger shut up his tender mercies? Selah. Ver. 10. And I said, This is my infirmity: but I will remember the years of the right hand of the most High. Matt. 26:69–72. Now Peter sat without in the palace: and a damsel came unto him, saying, Thou also wast with Jesus of Galilee. Ver. 70. But he denied before them all, saying, I know not what thou sayest. Ver. 71. And when he was gone out into the porch, another maid saw him, and said unto them that were there, This fellow was also with Jesus of Nazareth. Ver. 72. And again he denied with an oath, I do not know the man. Ps. 31:22. For I said in my haste, I am cut off from before thine eyes: nevertheless thou heardest the voice of my supplications when I cried unto thee. Ps. 88. Isa. 50:10. Who is among you that feareth the LORD, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the LORD, and stay upon his God.

b *Proofs.* 1 John 3:9. Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God. Luke 22:32. But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren. Job 13:15. Though he slay me, yet will I trust in him: but I will maintain mine own ways before him. Ps. 51:3,8,12. For I acknowledge my transgressions: and my sin is ever before me. Ver. 8. Make me to hear joy and gladness; that the bones which thou hast broken may rejoice. Ver. 12. Restore unto me the joy of thy salvation; and uphold me with thy free spirit. Ps. 73:15. If I say, I will speak thus; behold, I should offend against the generation of thy children. Isa. 50:10. Who is among you that feareth the LORD, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the LORD, and stay upon his God.

c *Proofs.* Mic. 7:7–9. Therefore I will look unto the LORD; I will wait for the God of my salvation: my God will hear me. Ver. 8. Rejoice not against me, O mine enemy: when I fall, I shall arise; when I sit in darkness, the LORD shall be a light unto me. Ver. 9. I will bear the indignation of the LORD, because I have sinned against him, until he plead my cause, and execute judgment for me: he will bring me forth to the light, and I shall behold his righteousness. Jer. 32:40. And I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me. Isa. 54:7–10. For a small moment have I forsaken thee; but with great mercies will I gather thee. Ver. 8. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the LORD thy Redeemer. Ver. 9. For this is as the waters of Noah unto me: for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee. Ver. 10. For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the LORD that hath mercy on thee. Ps. 22:1. My God, my God, why hast thou forsaken me? why art thou so far from helping me, and from the words of my roaring? Ps. 88.

Of the Law of God

Chapter XIX

I. God gave to Adam a law, as a covenant of works, by which he bound him, and all his posterity, to personal, entire, exact, and perpetual obedience; promised life upon the fulfilling, and threatened death upon the breach of it; and endued him with power and ability to keep it.[a]

a *Proofs.* Gen. 1:26,27. And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. Ver. 27. So God created man in his own image, in the image of God created he him; male and female created he them. Gen. 2:17. But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die. Rom. 2:14,15. For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: Ver. 15. Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another;) Rom. 10:5. For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them. Rom. 5:12,19. Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: Ver. 19. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. Gal. 3:10,12. For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. Ver. 12. And the law is not of faith: but, The man that doeth them shall live in them. Eccles. 7:29. Lo, this only have I found, that God hath made man upright; but they have sought out many inventions. Job 28:28. And unto man he said, Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding.

II. This law, after his fall, continued to be a perfect rule of righteousness; and, as such, was delivered by God upon mount Sinai in ten commandments, and written in two tables;[a] the first four commandments containing our duty towards God, and the other six our duty to man.[b]

a *Proofs.* Exod. 34:1. And the LORD said unto Moses, Hew thee two tables of stone like unto the first: and I will write upon these tables the words that were in the first tables, which thou brakest. James 1:25. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. James 2:8,10–12. If ye fulfil the royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well: Ver. 10. For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. Ver. 11. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. Ver. 12. So speak ye, and so do, as they that shall be judged by the law of liberty. Rom. 13:8,9. Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law. Ver. 9. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. Deut. 5:32. Ye shall observe to do therefore as the LORD your God hath commanded you: ye shall not turn aside to the right hand or to the left. Deut. 10:4. And he wrote on the tables, according to the first writing, the ten commandments, which the LORD spake unto you in the mount out of the midst of the fire in the day of the assembly: and the LORD gave them unto me.

b *Proofs.* Matt. 22:37–40. Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. Ver. 38. This is the first and great commandment. Ver. 39. And the second is like unto it, Thou shalt love thy neighbour as thyself. Ver. 40. On these two commandments hang all the law and the prophets.

III. Besides this law, commonly called moral, God was pleased to give to the people of Israel, as a church under age, ceremonial laws containing several typical ordinances; partly of worship, prefiguring Christ,

his graces, actions, sufferings, and benefits;[a] and partly holding forth divers instructions of moral duties.[b] All which ceremonial laws are now abrogated under the New Testament.[c]

a *Proofs.* Heb. 10:1. For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. Gal. 4:1–3,8. Now I say, That the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; Ver. 2. But is under tutors and governors until the time appointed of the father. Ver. 3. Even so we, when we were children, were in bondage under the elements of the world: Ver. 8. Howbeit then, when ye knew not God, ye did service unto them which by nature are no gods. Col. 2:17. Which are a shadow of things to come; but the body is of Christ. Heb. 9.

b *Proofs.* 1 Cor. 5:7. Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: 2 Cor. 6:17. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, Jude 1:23. And others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh.

c *Proofs.* Col. 2:14,16,17. Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; Ver. 16. Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the sabbath days: Ver. 17. Which are a shadow of things to come; but the body is of Christ. Dan. 9:27. And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate. Eph. 2:15,16. Having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace; Ver. 16. And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby:

IV. To them also, as a body politic, he gave sundry judicial laws, which expired together with the state of that people, not obliging any other now, further than the general equity thereof may require.[a]

a *Proofs.* Gen. 49:10. The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be. 1 Pet. 2:13,14. Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; Ver. 14. Or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well. Exod. 21. Matt. 5:17,38,39. Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. Ver. 38. Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: Ver. 39. But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also. 1 Cor. 9:8–10. Say I these things as a man? or saith not the law the same also? Ver. 9. For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? Ver. 10. Or saith he it altogether for our sakes? For our sakes, no doubt, this is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope.

V. The moral law doth for ever bind all, as well justified persons as others, to the obedience thereof;[a] and that not only in regard of the matter contained in it, but also in respect of the authority of God, the Creator, who gave it.[b] Neither doth Christ in the gospel any way dissolve, but much strengthen this obligation.[c]

a *Proofs.* Rom. 13:8–10. Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law. Ver. 9. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. Ver. 10. Love worketh no ill to his neighbour: therefore love is the fulfilling of the law. Eph. 6:2. Honour thy father and mother; (which is the first commandment with promise;) 1 John 2:3,4,7,8. And hereby we do know that we know him, if we keep his commandments. Ver. 4. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. Ver. 7. Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning. The old commandment is the word which ye have heard from the beginning. Ver. 8. Again, a new commandment I write unto you, which thing is true in him and in you: because the darkness is past, and the true light now shineth.

b *Proofs.* James 2:10,11. For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. Ver. 11. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.

c *Proofs.* Matt. 5:17–19. Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. Ver. 18. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Ver. 19. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. James 2:3. And ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool: Rom. 3:31. Do we then make void the law through faith? God forbid: yea, we establish the law.

VI. Although true believers be not under the law as a covenant of works, to be thereby justified or condemned;[a] yet is it of great use to them, as well as to others; in that, as a rule of life, informing them of the will of God and their duty, it directs and binds them to walk accordingly;[b] discovering also the sinful pollutions of their nature, hearts, and lives;[c] so as, examining themselves thereby, they may come to further conviction of, humiliation for, and hatred against sin;[d] together with a clearer sight of the need they have of Christ, and the perfection of his obedience.[e] It is likewise of use to the regenerate, to restrain their corruptions, in that it forbids sin;[f] and the threatenings of it serve to shew what even their sins deserve, and what afflictions in this life they may expect for them, although freed from the curse thereof threatened in the law.[g] The promises of it, in like manner, shew them God's approbation of obedience, and what blessings they may expect upon the performance thereof,[h] although not as due to them by the law as a covenant of works:[i] so as a man's doing good, and refraining from evil, because the law encourageth to the one, and deterreth from the other, is no evidence of his being under the law, and not under grace.[j]

a *Proofs.* Rom. 6:14. For sin shall not have dominion over you: for ye are not under the law, but under grace. Gal. 2:16. Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified. Gal. 3:13. Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree: Gal. 4:4,5. But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, Ver. 5. To redeem them that were under the law, that we might receive the adoption of sons. Acts 13:39. And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses. Rom. 8:1. There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

b *Proofs.* Rom. 7:12,22,25. Wherefore the law is holy, and the commandment holy, and just, and good. Ver. 22. For I delight in the law of God after the inward man: Ver. 25. I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin. Ps. 119:4–6. Thou hast commanded us to keep thy precepts diligently. Ver. 5. O that my ways were directed to keep thy statutes! Ver. 6. Then shall I not be ashamed, when I have respect unto all thy commandments. 1 Cor. 7:19. Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God. Gal. 5:14,16,18–23. For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself. Ver. 16. This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. Ver. 18. But if ye be led of the Spirit, ye are not under the law. Ver. 19. Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, Ver. 20. Idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, Ver. 21. Envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. Ver. 22. But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, Ver. 23. Meekness, temperance: against such there is no law.

c *Proofs.* Rom. 7:7. What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet. Rom. 3:20. Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.

d *Proofs.* Rom. 7:9,14,24. For I was alive without the law once: but when the commandment came, sin revived, and I died. Ver. 14. For we know that the law is spiritual: but I am carnal, sold under sin. Ver. 24. O wretched man that I am! who shall deliver me from the body of this death? James 1:23–25. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: Ver. 24. For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. Ver. 25. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.

e *Proofs.* Rom. 7:9,14,24,25. For I was alive without the law once: but when the commandment came, sin revived, and I died. Ver. 14. For we know that the law is spiritual: but I am carnal, sold under sin. Ver. 24. O wretched man that I am! who shall deliver me from the body of this death? Ver. 25. I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin. Gal. 3:24. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. Rom. 8:3,4. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: Ver. 4. That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

f *Proofs.* Ps. 119:101,104,128. I have refrained my feet from every evil way, that I might keep thy word. Ver. 104. Through thy precepts I get understanding: therefore I hate every false way. Ver. 128. Therefore I esteem all thy precepts concerning all things to be right; and I hate every false way. James 2:11. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.

g *Proofs.* Ezra 9:13,14. And after all that is come upon us for our evil deeds, and for our great trespass, seeing that thou our God hast punished us less than our iniquities deserve, and hast given us such deliverance as this; Ver. 14. Should we again break thy commandments, and join in affinity with the people of these abominations? wouldest not thou be angry with us till thou hadst consumed us, so that there should be no remnant nor escaping? Ps. 89:30–34. If his children forsake my law, and walk not in my judgments; Ver. 31. If they break my statutes, and keep not my commandments; Ver. 32. Then will I visit their transgression with the rod, and their iniquity with stripes. Ver. 33. Nevertheless my lovingkindness will I not utterly take from him, nor suffer my faithfulness to fail. Ver. 34. My covenant will I not break, nor alter the thing that is gone out of my lips.

h *Proofs.* 2 Cor. 6:3,16. Giving no offence in any thing, that the ministry be not blamed: Ver. 16. 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. Ps. 19:11. Moreover by them is thy servant warned: and in keeping of them there is great reward. Ps. 37:11. But the meek shall inherit the earth; and shall delight themselves in the abundance of peace. Matt. 5:5. Blessed are the meek: for they shall inherit the earth. Eph. 6:2,3. Honour thy father and mother; (which is the first commandment with promise;) Ver. 3. That it may be well with thee, and thou mayest live long on the earth.

i *Proofs.* Gal. 2:16. Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified. Luke 17:10. So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.

j *Proofs.* Rom. 6:12,14. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Ver. 14. For sin shall not have dominion over you: for ye are not under the law, but under grace. 1 Pet. 3:8–12,14–16,18. Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous: Ver. 9. Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing. Ver. 10. For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: Ver. 11. Let him eschew evil, and do good; let him seek peace, and ensue it. Ver. 12. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil. Ver. 14. But and if ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled; Ver. 15. But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear: Ver. 16. Having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ. Ver. 18. For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: Heb. 12:28,29. Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: Ver. 29. For our God is a consuming fire. Ps. 34:12–16. What man is he that desireth life, and loveth many days, that he may see good? Ver. 13. Keep thy tongue from evil, and

thy lips from speaking guile. Ver. 14. Depart from evil, and do good; seek peace, and pursue it. Ver. 15. The eyes of the LORD are upon the righteous, and his ears are open unto their cry. Ver. 16. The face of the LORD is against them that do evil, to cut off the remembrance of them from the earth.

VII. Neither are the forementioned uses of the law contrary to the grace of the gospel, but do sweetly comply with it;[a] the Spirit of Christ subduing and enabling the will of man to do that freely and cheerfully which the will of God revealed in the law requireth to be done.[b]

a *Proofs.* Gal. 3:21. Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law.

b *Proofs.* Ezek. 36:27. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. Heb. 8:10. For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: Jer. 31:33. But this shall be the covenant that I will make with the house of Israel; After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people.

Of Christian Liberty, and Liberty of Conscience

Chapter XX

I. The liberty which Christ hath purchased for believers under the gospel, consists in their freedom from the guilt of sin, the condemning wrath of God, the curse of the moral law;[a] and in their being delivered from this present evil world, bondage to Satan, and dominion of sin,[b] from the evil of afflictions, the sting of death, the victory of the grave, and everlasting damnation;[c] as also in their free access to God,[d] and their yielding obedience unto him, not out of slavish fear, but a child-like love, and willing mind.[e] All which were common also to believers under the law;[f] but under the new testament, the liberty of Christians is further enlarged in their freedom from the yoke of the ceremonial law, to which the Jewish Church was subjected,[g] and in greater boldness of access to the throne of grace,[h] and in fuller communications of the free Spirit of God, than believers under the law did ordinarily partake of.[i]

a *Proofs.* Tit. 2:14. Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. 1 Thess. 1:10. And to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come. Gal. 3:13. Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:

b *Proofs.* Gal. 1:4. Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father: Col. 1:13. Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: Acts 26:18. To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me. Rom. 6:14. For sin shall not have dominion over you: for ye are not under the law, but under grace.

c *Proofs.* Rom. 8:1,28. There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. Ver. 28. And we know that all things work together for good to them that love God, to them who are the called according to his purpose. Ps. 119:71. It is good for me that I have been afflicted; that I might learn thy statutes. 1 Cor. 15:54–57. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. Ver. 55. O death, where is thy sting? O grave, where is thy victory? Ver. 56. The sting of death is sin; and the strength of sin is the law. Ver. 57. But thanks be to God, which giveth us the victory through our Lord Jesus Christ.

d *Proofs.* Rom. 5:1,2. Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: Ver. 2. By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

e *Proofs.* Rom. 8:14,15. For as many as are led by the Spirit of God, they are the sons of God. Ver. 15. For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. 1 John 4:14,18. And we have seen and do testify that the Father sent the Son to be the Saviour of the world. Ver. 18. There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love.

f *Proofs.* Gal. 3:9,14. So then they which be of faith are blessed with faithful Abraham. Ver. 14. That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

g *Proofs.* Gal. 4:1–3,6,7. Now I say, That the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; Ver. 2. But is under tutors and governors until the time appointed of the father. Ver. 3. Even so we, when we were children, were in bondage under the elements of the world: Ver. 6. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Ver. 7. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ. Gal. 5:1. Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. Acts 15:10,11. Now therefore why tempt ye God, to put a yoke

upon the neck of the disciples, which neither our fathers nor we were able to bear? Ver. 11. But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they.

h *Proofs.* Heb. 4:14,16. Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. Ver. 16. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. Heb. 10:19–22. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, Ver. 20. By a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; Ver. 21. And having an high priest over the house of God; Ver. 22. Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

i *Proofs.* John 7:38,39. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. Ver. 39. (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.) 2 Cor. 3:13,17,18. And not as Moses, which put a vail over his face, that the children of Israel could not stedfastly look to the end of that which is abolished: Ver. 17. Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty. Ver. 18. But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.

II. God alone is lord of the conscience,[a] and hath left it free from the doctrines and commandments of men which are in any thing contrary to his Word, or beside it, in matters of faith or worship.[b] So that to believe such doctrines, or to obey such commands out of conscience, is to betray true liberty of conscience;[c] and the requiring of an implicit faith, and an absolute and blind obedience, is to destroy liberty of conscience, and reason also.[d]

a *Proofs.* Rom. 14:4. Who art thou that judgest another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand. James 4:12. There is one lawgiver, who is able to save and to destroy: who art thou that judgest another?

b *Proofs.* Acts 4:19. But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. Acts 5:29. Then Peter and the other apostles answered and said, We ought to obey God rather than men. 1 Cor. 7:23. Ye are bought with a price; be not ye the servants of men. Matt. 23:8–10. But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren. Ver. 9. And call no man your father upon the earth: for one is your Father, which is in heaven. Ver. 10. Neither be ye called masters: for one is your Master, even Christ. 2 Cor. 1:24. Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye stand. Matt. 15:9. But in vain they do worship me, teaching for doctrines the commandments of men.

c *Proofs.* Col. 2:20–23. Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances, Ver. 21. (Touch not; taste not; handle not; Ver. 22. Which all are to perish with the using;) after the commandments and doctrines of men? Ver. 23. Which things have indeed a shew of wisdom in will worship, and humility, and neglecting of the body; not in any honour to the satisfying of the flesh. Gal. 1:10. For do I now persuade men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ. Gal. 2:4,5. And that because of false brethren unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage: Ver. 5. To whom we gave place by subjection, no, not for an hour; that the truth of the gospel might continue with you. Gal. 5:1. Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage.

d *Proofs.* Rom. 10:17. So then faith cometh by hearing, and hearing by the word of God. Rom. 14:23. And he that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin. Isa. 8:20. To the law and to the testimony: if they speak not according to this word, it is because there is no light in them. Acts 17:11. These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so. John 4:22. Ye worship ye know not what: we know what we worship: for salvation is of the Jews. Rev. 13:12,16,17. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. Ver. 16. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: Ver. 17. And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name. Jer. 8:9. The wise men are ashamed, they are dismayed and taken: lo, they have rejected the word of the LORD; and what

wisdom is in them? Hos. 5:11. Ephraim is oppressed and broken in judgment, because he willingly walked after the commandment.

III. They who, upon pretence of Christian liberty, do practise any sin, or cherish any lust, do thereby destroy the end of Christian liberty; which is, that, being delivered out of the hands of our enemies, we might serve the Lord without fear, in holiness and righteousness before him, all the days of our life.[a]

a *Proofs.* Gal. 5:13. For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another. 1 Pet. 2:16. As free, and not using your liberty for a cloke of maliciousness, but as the servants of God. 2 Pet. 2:19. While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage. John 8:34. Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin. Luke 1:74,75. That he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, Ver. 75. In holiness and righteousness before him, all the days of our life.

IV. And because the powers which God hath ordained, and the liberty which Christ hath purchased, are not intended by God to destroy, but mutually to uphold and preserve one another; they who, upon pretence of Christian liberty, shall oppose any lawful power, or the lawful exercise of it, whether it be civil or ecclesiastical, resist the ordinance of God.[a] And for their publishing of such opinions, or maintaining of such practices, as are contrary to the light of nature, or to the known principles of Christianity, whether concerning faith, worship, or conversation; or to the power of godliness; or such erroneous opinions or practices, as either in their own nature, or in the manner of publishing or maintaining them, are destructive to the external peace and order which Christ hath established in the church; they may lawfully be called to account,[b] and proceeded against by the censures of the church, and by the power of the civil magistrate.[c]

a *Proofs.* Matt. 12:25. And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand: 1 Pet. 2:13,14,16. Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; Ver. 14. Or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well. Ver. 16. As free, and not using your liberty for a cloke of maliciousness, but as the servants of God. Rom. 13:1–8. Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Ver. 2. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. Ver. 3. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: Ver. 4. For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Ver. 5. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. Ver. 6. For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. Ver. 7. Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour. Ver. 8. Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law. Heb. 13:17. Obey them that have the rule over you, and submit yourselves: 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.

b *Proofs.* Rom. 1:32. Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them. 1 Cor. 5:1,5,11,13. It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife. Ver. 5. To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. Ver. 11. But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat. Ver. 13. But them that are without God judgeth. Therefore put away from among yourselves that wicked person. 2 John 1:10,11. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: Ver. 11. For he that biddeth him God speed is partaker of his evil deeds. 2 Thess. 3:14. And if any man obey not

our word by this epistle, note that man, and have no company with him, that he may be ashamed. 1 Tim. 6:3–5. If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; Ver. 4. He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, Ver. 5. Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself. Tit. 1:10,11,13. For there are many unruly and vain talkers and deceivers, specially they of the circumcision: Ver. 11. Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake. Ver. 13. This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith; Tit. 3:10. A man that is an heretick after the first and second admonition reject; Matt. 18:15–17. Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. Ver. 16. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. Ver. 17. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. 1 Tim. 1:19,20. Holding faith, and a good conscience; which some having put away concerning faith have made shipwreck: Ver. 20. Of whom is Hymenaeus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme. Rev. 2:2,14,15,20. I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars: Ver. 14. But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication. Ver. 15. So hast thou also them that hold the doctrine of the Nicolaitans, which thing I hate. Ver. 20. Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols. Rev. 3:9. Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee. Ezra 7:23,25–28. Whatsoever is commanded by the God of heaven, let it be diligently done for the house of the God of heaven: for why should there be wrath against the realm of the king and his sons? Ver. 25. And thou, Ezra, after the wisdom of thy God, that is in thine hand, set magistrates and judges, which may judge all the people that are beyond the river, all such as know the laws of thy God; and teach ye them that know them not. Ver. 26. And whosoever will not do the law of thy God, and the law of the king, let judgment be executed speedily upon him, whether it be unto death, or to banishment, or to confiscation of goods, or to imprisonment. Ver. 27. Blessed be the LORD God of our fathers, which hath put such a thing as this in the king's heart, to beautify the house of the LORD which is in Jerusalem: Ver. 28. And hath extended mercy unto me before the king, and his counsellors, and before all the king's mighty princes. And I was strengthened as the hand of the LORD my God was upon me, and I gathered together out of Israel chief men to go up with me.

c *Proofs.* Deut. 13:6–12. If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which is as thine own soul, entice thee secretly, saying, Let us go and serve other gods, which thou hast not known, thou, nor thy fathers; Ver. 7. Namely, of the gods of the people which are round about you, nigh unto thee, or far off from thee, from the one end of the earth even unto the other end of the earth; Ver. 8. Thou shalt not consent unto him, nor hearken unto him; neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him: Ver. 9. But thou shalt surely kill him; thine hand shall be first upon him to put him to death, and afterwards the hand of all the people. Ver. 10. And thou shalt stone him with stones, that he die; because he hath sought to thrust thee away from the LORD thy God, which brought thee out of the land of Egypt, from the house of bondage. Ver. 11. And all Israel shall hear, and fear, and shall do no more any such wickedness as this is among you. Ver. 12. If thou shalt hear say in one of thy cities, which the LORD thy God hath given thee to dwell there, saying, Rom. 13:3,4. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: Ver. 4. For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Rev. 17:12,16,17. And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast. Ver. 16. And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. Ver. 17. For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled. Neh. 13:15,17,21,22,25,30. In those days saw I in Judah some treading wine presses on the sabbath, and bringing in sheaves, and lading asses; as also wine, grapes, and figs, and all manner of burdens, which they brought into Jerusalem on the sabbath day: and I testified against them in the day wherein they sold victuals. Ver. 17. Then I contended with the nobles

of Judah, and said unto them, What evil thing is this that ye do, and profane the sabbath day? Ver. 21. Then I testified against them, and said unto them, Why lodge ye about the wall? if ye do so again, I will lay hands on you. From that time forth came they no more on the sabbath. Ver. 22. And I commanded the Levites that they should cleanse themselves, and that they should come and keep the gates, to sanctify the sabbath day. Remember me, O my God, concerning this also, and spare me according to the greatness of thy mercy. Ver. 25. And I contended with them, and cursed them, and smote certain of them, and plucked off their hair, and made them swear by God, saying, Ye shall not give your daughters unto their sons, nor take their daughters unto your sons, or for yourselves. Ver. 30. Thus cleansed I them from all strangers, and appointed the wards of the priests and the Levites, every one in his business; 2 Kings 23:5,6,9,20,21. And he put down the idolatrous priests, whom the kings of Judah had ordained to burn incense in the high places in the cities of Judah, and in the places round about Jerusalem; them also that burned incense unto Baal, to the sun, and to the moon, and to the planets, and to all the host of heaven. Ver. 6. And he brought out the grove from the house of the LORD, without Jerusalem, unto the brook Kidron, and burned it at the brook Kidron, and stamped it small to powder, and cast the powder thereof upon the graves of the children of the people. Ver. 9. Nevertheless the priests of the high places came not up to the altar of the LORD in Jerusalem, but they did eat of the unleavened bread among their brethren. Ver. 20. And he slew all the priests of the high places that were there upon the altars, and burned men's bones upon them, and returned to Jerusalem. Ver. 21. And the king commanded all the people, saying, Keep the passover unto the LORD your God, as it is written in the book of this covenant. 2 Chron. 34:33. And Josiah took away all the abominations out of all the countries that pertained to the children of Israel, and made all that were present in Israel to serve, even to serve the LORD their God. And all his days they departed not from following the LORD, the God of their fathers. 2 Chron. 15:12,13,16. And they entered into a covenant to seek the LORD God of their fathers with all their heart and with all their soul; Ver. 13. That whosoever would not seek the LORD God of Israel should be put to death, whether small or great, whether man or woman. Ver. 16. And also concerning Maachah the mother of Asa the king, he removed her from being queen, because she had made an idol in a grove: and Asa cut down her idol, and stamped it, and burnt it at the brook Kidron. Dan. 3:29. Therefore I make a decree, That every people, nation, and language, which speak any thing amiss against the God of Shadrach, Meshach, and Abed-nego, shall be cut in pieces, and their houses shall be made a dunghill: because there is no other God that can deliver after this sort. 1 Tim. 2:2. For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. Isa. 49:23. And kings shall be thy nursing fathers, and their queens thy nursing mothers: they shall bow down to thee with their face toward the earth, and lick up the dust of thy feet; and thou shalt know that I am the LORD: for they shall not be ashamed that wait for me. Zech. 13:2,3,8. And it shall come to pass in that day, saith the LORD of hosts, that I will cut off the names of the idols out of the land, and they shall no more be remembered: and also I will cause the prophets and the unclean spirit to pass out of the land. Ver. 3. And it shall come to pass, that when any shall yet prophesy, then his father and his mother that begat him shall say unto him, Thou shalt not live; for thou speakest lies in the name of the LORD: and his father and his mother that begat him shall thrust him through when he prophesieth. Ver. 8. And it shall come to pass, that in all the land, saith the LORD, two parts therein shall be cut off and die; but the third shall be left therein. 2 John 1:10,11. If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: Ver. 11. For he that biddeth him God speed is partaker of his evil deeds.

Of Religious Worship and the Sabbath Day

Chapter XXI

I. The light of nature sheweth that there is a God, who hath lordship and sovereignty over all; is good, and doeth good unto all; and is therefore to be feared, loved, praised, called upon, trusted in, and served, with all the heart, and with all the soul, and with all the might.[a] But the acceptable way of worshipping the true God is instituted by himself, and so limited by his own revealed will, that he may not be worshipped according to the imaginations and devices of men, or the suggestions of Satan, under any visible representation, or any other way not prescribed in the holy Scripture.[b]

a *Proofs.* Rom. 1:20. 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: Acts 17:24. God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands; Ps. 119:68. Thou art good, and doest good; teach me thy statutes. Jer. 10:7. Who would not fear thee, O King of nations? for to thee doth it appertain: forasmuch as among all the wise men of the nations, and in all their kingdoms, there is none like unto thee. Ps. 31:23. O love the LORD, all ye his saints: for the LORD preserveth the faithful, and plentifully rewardeth the proud doer. Ps. 18:3. I will call upon the LORD, who is worthy to be praised: so shall I be saved from mine enemies. Rom. 10:12. For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. Ps. 62:8. Trust in him at all times; ye people, pour out your heart before him: God is a refuge for us. Selah. Josh. 24:14. Now therefore fear the LORD, and serve him in sincerity and in truth: and put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve ye the LORD. Mark 12:33. And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices.

b *Proofs.* Deut. 12:32. What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it. Matt. 15:9. But in vain they do worship me, teaching for doctrines the commandments of men. Acts 17:25. Neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things; Matt. 4:9,10. And saith unto him, All these things will I give thee, if thou wilt fall down and worship me. Ver. 10. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Exod. 20:4–6. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Ver. 5. Thou shalt not bow down thyself to them, nor serve them: for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; Ver. 6. And shewing mercy unto thousands of them that love me, and keep my commandments. Deut. 4:15–20. Take ye therefore good heed unto yourselves; for ye saw no manner of similitude on the day that the LORD spake unto you in Horeb out of the midst of the fire: Ver. 16. Lest ye corrupt yourselves, and make you a graven image, the similitude of any figure, the likeness of male or female, Ver. 17. The likeness of any beast that is on the earth, the likeness of any winged fowl that flieth in the air, Ver. 18. The likeness of any thing that creepeth on the ground, the likeness of any fish that is in the waters beneath the earth: Ver. 19. And lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, even all the host of heaven, shouldest be driven to worship them, and serve them, which the LORD thy God hath divided unto all nations under the whole heaven. Ver. 20. But the LORD hath taken you, and brought you forth out of the iron furnace, even out of Egypt, to be unto him a people of inheritance, as ye are this day. Col. 2:23. Which things have indeed a shew of wisdom in will worship, and humility, and neglecting of the body; not in any honour to the satisfying of the flesh.

II. Religious worship is to be given to God, the Father, Son, and Holy Ghost; and to him alone:[a] not to angels, saints, or any other creature:[b] and, since the fall, not without a Mediator; nor in the mediation of any other but of Christ alone.[c]

a *Proofs.* Matt. 4:10. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. 2 Cor. 13:14. The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen. John 5:23. That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him.

b *Proofs.* Col. 2:18. Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind, Rev. 19:10. And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy. Rom. 1:25. Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.

c *Proofs.* John 14:6. Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me. 1 Tim. 2:5. For there is one God, and one mediator between God and men, the man Christ Jesus; Eph. 2:18. For through him we both have access by one Spirit unto the Father. Col. 3:17. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him.

III. Prayer, with thanksgiving, being one special part of religious worship,[a] is by God required of all men;[b] and, that it may be accepted, it is to be made in the name of the Son,[c] by the help of his Spirit,[d] according to his will,[e] with understanding, reverence, humility, fervency, faith, love, and perseverance;[f] and, if vocal, in a known tongue.[g]

a *Proofs.* Phil. 4:6. Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.

b *Proofs.* Ps. 65:2. O thou that hearest prayer, unto thee shall all flesh come.

c *Proofs.* John 14:13,14. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. Ver. 14. If ye shall ask any thing in my name, I will do it. 1 Pet. 2:5. Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

d *Proofs.* Rom. 8:26. Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.

e *Proofs.* 1 John 5:14. And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us:

f *Proofs.* Ps. 47:7. For God is the King of all the earth: sing ye praises with understanding. Heb. 12:28. Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear: Gen. 18:27. And Abraham answered and said, Behold now, I have taken upon me to speak unto the Lord, which am but dust and ashes: Eccles. 5:1,2. Keep thy foot when thou goest to the house of God, and be more ready to hear, than to give the sacrifice of fools: for they consider not that they do evil. Ver. 2. Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God: for God is in heaven, and thou upon earth: therefore let thy words be few. James 5:7,16. Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Ver. 16. Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much. Mark 11:24. Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them. Matt. 6:12,14,15. And forgive us our debts, as we forgive our debtors. Ver. 14. For if ye forgive men their trespasses, your heavenly Father will also forgive you: Ver. 15. But if ye forgive not men their trespasses, neither will your Father forgive your trespasses. Col. 4:2. Continue in prayer, and watch in the same with thanksgiving; Eph. 6:18. Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints; James 1:6,7. But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. Ver. 7. For let not that man think that he shall receive any thing of the Lord.

g *Proofs.* 1 Cor. 14:14. For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful.

IV. Prayer is to be made for things lawful,[a] and for all sorts of men living, or that shall live hereafter;[b] but not for the dead,[c] nor for those of whom it may be known that they have sinned the sin unto death.[d]

a *Proofs.* 1 John 5:14. And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us:

b *Proofs.* Ruth 4:12. And let thy house be like the house of Pharez, whom Tamar bare unto Judah, of the seed which the LORD shall give thee of this young woman. 1 Tim. 2:1,2. I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; Ver. 2. For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. John 17:20. Neither pray I for these alone, but for them also which shall believe on me through their word; 2 Sam. 7:29. Therefore now let it please thee to bless the house of thy servant, that it may continue for ever before thee: for thou, O Lord GOD, hast spoken it: and with thy blessing let the house of thy servant be blessed for ever.

c *Proofs.* 2 Sam. 12:21–23,28. Then said his servants unto him, What thing is this that thou hast done? thou didst fast and weep for the child, while it was alive; but when the child was dead, thou didst rise and eat bread. Ver. 22. And he said, While the child was yet alive, I fasted and wept: for I said, Who can tell whether GOD will be gracious to me, that the child may live? Ver. 23. But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he shall not return to me. Ver. 28. Now therefore gather the rest of the people together, and encamp against the city, and take it: lest I take the city, and it be called after my name. Luke 16:25,26. But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. Ver. 26. And beside all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence. Rev. 14:13. And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.

d *Proofs.* 1 John 5:16. If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it.

V. The reading of the Scriptures with godly fear;[a] the sound preaching,[b] and conscionable hearing of the word, in obedience unto God, with understanding, faith, and reverence;[c] singing of psalms with grace in the heart;[d] as also the due administration and worthy receiving of the sacraments instituted by Christ; are all parts of the ordinary religious worship of God:[e] besides religious oaths,[f] and vows,[g] solemn fastings,[h] and thanksgivings upon special occasions,[i] which are, in their several times and seasons, to be used in a holy and religious manner.[j]

a *Proofs.* Acts 15:21. For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day. Rev. 1:3. Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.

b *Proofs.* 2 Tim. 4:2. Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine.

c *Proofs.* Isa. 66:2. For all those things hath mine hand made, and all those things have been, saith the LORD: but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word. James 1:22. But be ye doers of the word, and not hearers only, deceiving your own selves. Acts 10:33. Immediately therefore I sent to thee; and thou hast well done that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God. Matt. 13:19. When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side. Heb. 4:2. For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it.

d *Proofs.* Col. 3:16. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. Eph. 5:19. Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; James 5:13. Is any among you afflicted? let him pray. Is any merry? let him sing psalms.

e *Proofs.* Matt. 28:19. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Acts 2:42. And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. 1 Cor. 11:23–29. For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: Ver. 24. And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. Ver. 25. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. Ver. 26. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. Ver. 27. Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. Ver. 28. But let a man examine himself, and so let him eat of that bread, and drink of that cup. Ver. 29. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

f *Proofs.* Deut. 6:13. Thou shalt fear the LORD thy God, and serve him, and shalt swear by his name. Neh. 10:29. They clave to their brethren, their nobles, and entered into a curse, and into an oath, to walk in God's law, which was given by Moses the servant of God, and to observe and do all the commandments of the LORD our Lord, and his judgments and his statutes;

g *Proofs.* Isa. 19:21. And the LORD shall be known to Egypt, and the Egyptians shall know the LORD in that day, and shall do sacrifice and oblation; yea, they shall vow a vow unto the LORD, and perform it. Eccles. 5:4,5. When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools: pay that which thou hast vowed. Ver. 5. Better is it that thou shouldest not vow, than that thou shouldest vow and not pay.

h *Proofs.* Joel 2:12. Therefore also now, saith the LORD, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning: Esth. 4:16. Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day: I also and my maidens will fast likewise; and so will I go in unto the king, which is not according to the law: and if I perish, I perish. Matt. 9:15. And Jesus said unto them, Can the children of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast. 1 Cor. 7:5. Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer; and come together again, that Satan tempt you not for your incontinency.

i *Proofs.* Esth. 9:22. As the days wherein the Jews rested from their enemies, and the month which was turned unto them from sorrow to joy, and from mourning into a good day: that they should make them days of feasting and joy, and of sending portions one to another, and gifts to the poor. Ps. 107.

j *Proofs.* Heb. 12:28. Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear:

VI. Neither prayer, nor any other part of religious worship, is, now under the gospel, either tied unto, or made more acceptable by, any place in which it is performed, or towards which it is directed;[a] but God is to be worshipped every where[b] in spirit and in truth;[c] as in private families[d] daily,[e] and in secret each one by himself;[f] so more solemnly in the publick assemblies, which are not carelessly or wilfully to be neglected or forsaken, when God, by his word or providence, calleth thereunto.[g]

a *Proofs.* John 4:21. Jesus saith unto her, Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.

b *Proofs.* Mal. 1:11. For from the rising of the sun even unto the going down of the same my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the heathen, saith the LORD of hosts. 1 Tim. 2:8. I will therefore that men pray every where, lifting up holy hands, without wrath and doubting.

c *Proofs.* John 4:23,24. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. Ver. 24. God is a Spirit: and they that worship him must worship him in spirit and in truth.

d *Proofs.* Jer. 10:25. Pour out thy fury upon the heathen that know thee not, and upon the families that call not on thy name: for they have eaten up Jacob, and devoured him, and consumed him, and have made his habitation desolate. Deut.

6:6,7. And these words, which I command thee this day, shall be in thine heart: Ver. 7. And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. Job 1:5. And it was so, when the days of their feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt offerings according to the number of them all: for Job said, It may be that my sons have sinned, and cursed God in their hearts. Thus did Job continually. 2 Sam. 6:18,20. And as soon as David had made an end of offering burnt offerings and peace offerings, he blessed the people in the name of the LORD of hosts. Ver. 20. Then David returned to bless his household. And Michal the daughter of Saul came out to meet David, and said, How glorious was the king of Israel to day, who uncovered himself to day in the eyes of the handmaids of his servants, as one of the vain fellows shamelessly uncovereth himself! 1 Pet. 3:7. Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered. Acts 10:2. A devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway.

e *Proofs.* Matt. 6:11. Give us this day our daily bread.

f *Proofs.* Matt. 6:6. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly. Eph. 6:7,18. With good will doing service, as to the Lord, and not to men: Ver. 18. Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints;

g *Proofs.* Isa. 56:6,7. Also the sons of the stranger, that join themselves to the LORD, to serve him, and to love the name of the LORD, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant; Ver. 7. Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called an house of prayer for all people. Heb. 10:25. Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching. Prov. 1:20,21,24. Wisdom crieth without; she uttereth her voice in the streets: Ver. 21. She crieth in the chief place of concourse, in the openings of the gates: in the city she uttereth her words, saying, Ver. 24. Because I have called, and ye refused; I have stretched out my hand, and no man regarded; Prov. 8:34. Blessed is the man that heareth me, watching daily at my gates, waiting at the posts of my doors. Luke 4:16. And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. Acts 13:42. And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next sabbath. Acts 2:42. And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.

VII. As it is of the law of nature, that, in general, a due proportion of time be set apart for the worship of God; so, in his word, by a positive, moral, and perpetual commandment, binding all men in all ages, he hath particularly appointed one day in seven for a sabbath, to be kept holy unto him:[a] which, from the beginning of the world to the resurrection of Christ, was the last day of the week; and, from the resurrection of Christ, was changed into the first day of the week,[b] which in Scripture is called the Lord's Day,[c] and is to be continued to the end of the world, as the Christian Sabbath.[d]

a *Proofs.* Exod. 20:8,10,11. Remember the sabbath day, to keep it holy. Ver. 10. But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: Ver. 11. For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the sabbath day, and hallowed it. Isa. 56:2,4,6,7. Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the sabbath from polluting it, and keepeth his hand from doing any evil. Ver. 4. For thus saith the LORD unto the eunuchs that keep my sabbaths, and choose the things that please me, and take hold of my covenant; Ver. 6. Also the sons of the stranger, that join themselves to the LORD, to serve him, and to love the name of the LORD, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant; Ver. 7. Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called an house of prayer for all people.

b *Proofs.* Gen. 2:2,3. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. Ver. 3. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made. 1 Cor. 16:1,2. Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Ver. 2. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come. Acts 20:7. And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight.

c *Proofs.* Rev. 1:10. I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet,

d *Proofs.* Exod. 20:8,10. Remember the sabbath day, to keep it holy. Ver. 10. But the seventh day is the sabbath of the LORD thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: Matt. 5:17,18. Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. Ver. 18. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

VIII. This sabbath is then kept holy unto the Lord, when men, after a due preparing of their hearts, and ordering of their common affairs before-hand, do not only observe an holy rest all the day from their own works, words, and thoughts about their worldly employments and recreations;[a] but also are taken up the whole time in the publick and private exercises of his worship, and in the duties of necessity and mercy.[b]

a *Proofs.* Exod. 20:8. Remember the sabbath day, to keep it holy. Exod. 16:23,25,26,29,30. And he said unto them, This is that which the LORD hath said, To morrow is the rest of the holy sabbath unto the LORD: bake that which ye will bake to day, and seethe that ye will seethe; and that which remaineth over lay up for you to be kept until the morning. Ver. 25. And Moses said, Eat that to day; for to day is a sabbath unto the LORD: to day ye shall not find it in the field. Ver. 26. Six days ye shall gather it; but on the seventh day, which is the sabbath, in it there shall be none. Ver. 29. See, for that the LORD hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days; abide ye every man in his place, let no man go out of his place on the seventh day. Ver. 30. So the people rested on the seventh day. Exod. 31:15–17. Six days may work be done; but in the seventh is the sabbath of rest, holy to the LORD: whosoever doeth any work in the sabbath day, he shall surely be put to death. Ver. 16. Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant. Ver. 17. It is a sign between me and the children of Israel for ever: for in six days the LORD made heaven and earth, and on the seventh day he rested, and was refreshed. Isa. 58:13. If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the LORD, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: Neh. 13:15–22. In those days saw I in Judah some treading wine presses on the sabbath, and bringing in sheaves, and lading asses; as also wine, grapes, and figs, and all manner of burdens, which they brought into Jerusalem on the sabbath day: and I testified against them in the day wherein they sold victuals. Ver. 16. There dwelt men of Tyre also therein, which brought fish, and all manner of ware, and sold on the sabbath unto the children of Judah, and in Jerusalem. Ver. 17. Then I contended with the nobles of Judah, and said unto them, What evil thing is this that ye do, and profane the sabbath day? Ver. 18. Did not your fathers thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Israel by profaning the sabbath. Ver. 19. And it came to pass, that when the gates of Jerusalem began to be dark before the sabbath, I commanded that the gates should be shut, and charged that they should not be opened till after the sabbath: and some of my servants set I at the gates, that there should no burden be brought in on the sabbath day. Ver. 20. So the merchants and sellers of all kind of ware lodged without Jerusalem once or twice. Ver. 21. Then I testified against them, and said unto them, Why lodge ye about the wall? if ye do so again, I will lay hands on you. From that time forth came they no more on the sabbath. Ver. 22. And I commanded the Levites that they should cleanse themselves, and that they should come and keep the gates, to sanctify the sabbath day. Remember me, O my God, concerning this also, and spare me according to the greatness of thy mercy.

b *Proofs.* Isa. 58:13. If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the LORD, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: Matt. 12:1–13. At that time Jesus went on the sabbath day through the corn; and his disciples were an hungred, and began to pluck the ears of corn, and to eat. And so on to ver. 13.

Of Lawful Oaths and Vows

Chapter XXII

I. A LAWFUL oath is a part of religious worship,[a] wherein, upon just occasion, the person swearing solemnly calleth God to witness what he asserteth or promiseth; and to judge him according to the truth or falsehood of what he sweareth.[b]

a *Proofs.* Deut. 10:20. Thou shalt fear the LORD thy God; him shalt thou serve, and to him shalt thou cleave, and swear by his name.

b *Proofs.* Exod. 20:7. Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh his name in vain. Lev. 19:12. And ye shall not swear by my name falsely, neither shalt thou profane the name of thy God: I am the LORD. 2 Cor. 1:23. Moreover I call God for a record upon my soul, that to spare you I came not as yet unto Corinth. 2 Chron. 6:22,23. If a man sin against his neighbour, and an oath be laid upon him to make him swear, and the oath come before thine altar in this house; Ver. 23. Then hear thou from heaven, and do, and judge thy servants, by requiting the wicked, by recompensing his way upon his own head; and by justifying the righteous, by giving him according to his righteousness.

II. The name of God only is that by which men ought to swear, and therein it is to be used with all holy fear and reverence;[a] therefore to swear vainly or rashly by that glorious and dreadful name, or to swear at all by any other thing, is sinful, and to be abhorred.[b] Yet as, in matters of weight and moment, an oath is warranted by the word of God under the New Testament, as well as under the Old;[c] so a lawful oath, being imposed by lawful authority, in such matters, ought to be taken.[d]

a *Proofs.* Deut. 6:13. Thou shalt fear the LORD thy God, and serve him, and shalt swear by his name.

b *Proofs.* Exod. 20:7. Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh his name in vain. Jer. 5:7. How shall I pardon thee for this? thy children have forsaken me, and sworn by them that are no gods: when I had fed them to the full, they then committed adultery, and assembled themselves by troops in the harlots' houses. Matt. 5:34,37. But I say unto you, Swear not at all; neither by heaven; for it is God's throne: Ver. 37. But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil. James 5:12. But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and your nay, nay; lest ye fall into condemnation.

c *Proofs.* Heb. 6:16. For men verily swear by the greater: and an oath for confirmation is to them an end of all strife. Isa. 65:16. That he who blesseth himself in the earth shall bless himself in the God of truth; and he that sweareth in the earth shall swear by the God of truth; because the former troubles are forgotten, and because they are hid from mine eyes. 2 Cor. 1:23. Moreover I call God for a record upon my soul, that to spare you I came not as yet unto Corinth.

d *Proofs.* 1 Kings 8:31. If any man trespass against his neighbour, and an oath be laid upon him to cause him to swear, and the oath come before thine altar in this house: Neh. 13:25. And I contended with them, and cursed them, and smote certain of them, and plucked off their hair, and made them swear by God, saying, Ye shall not give your daughters unto their sons, nor take their daughters unto your sons, or for yourselves. Ezra 10:5. Then arose Ezra, and made the chief priests, the Levites, and all Israel, to swear that they should do according to this word. And they sware.

III. Whosoever taketh an oath, ought duly to consider the weightiness of so solemn an act, and therein to avouch nothing but what he is fully persuaded is the truth.[a] Neither may any man bind himself by oath to any thing but what is good and just, and what he believeth so to be, and what he is able and resolved

to perform.[b] Yet it is a sin to refuse an oath touching any thing that is good and just, being imposed by lawful authority.[c]

a *Proofs.* Exod. 20:7. Thou shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh his name in vain. Jer. 4:2. And thou shalt swear, The LORD liveth, in truth, in judgment, and in righteousness; and the nations shall bless themselves in him, and in him shall they glory.

b *Proofs.* Gen. 24:2,3,5,6,8,9. And Abraham said unto his eldest servant of his house, that ruled over all that he had, Put, I pray thee, thy hand under my thigh: Ver. 3. And I will make thee swear by the LORD, the God of heaven, and the God of the earth, that thou shalt not take a wife unto my son of the daughters of the Canaanites, among whom I dwell: Ver. 5. And the servant said unto him, Peradventure the woman will not be willing to follow me unto this land: must I needs bring thy son again unto the land from whence thou camest? Ver. 6. And Abraham said unto him, Beware thou that thou bring not my son thither again. Ver. 8. And if the woman will not be willing to follow thee, then thou shalt be clear from this my oath: only bring not my son thither again. Ver. 9. And the servant put his hand under the thigh of Abraham his master, and sware to him concerning that matter.

c *Proofs.* Neh. 5:8–12. And I said unto them, We after our ability have redeemed our brethren the Jews, which were sold unto the heathen; and will ye even sell your brethren? or shall they be sold unto us? Then held they their peace, and found nothing to answer. Ver. 9. Also I said, It is not good that ye do: ought ye not to walk in the fear of our God because of the reproach of the heathen our enemies? Ver. 10. I likewise, and my brethren, and my servants, might exact of them money and corn: I pray you, let us leave off this usury. Ver. 11. Restore, I pray you, to them, even this day, their lands, their vineyards, their oliveyards, and their houses, also the hundredth part of the money, and of the corn, the wine, and the oil, that ye exact of them. Ver. 12. Then said they, We will restore them, and will require nothing of them; so will we do as thou sayest. Then I called the priests, and took an oath of them, that they should do according to this promise. Exod. 22:7–11. If a man shall deliver unto his neighbour money or stuff to keep, and it be stolen out of the man's house; if the thief be found, let him pay double. Ver. 8. If the thief be not found, then the master of the house shall be brought unto the judges, to see whether he have put his hand unto his neighbour's goods. Ver. 9. For all manner of trespass, whether it be for ox, for ass, for sheep, for raiment, or for any manner of lost thing, which another challengeth to be his, the cause of both parties shall come before the judges; and whom the judges shall condemn, he shall pay double unto his neighbour. Ver. 10. If a man deliver unto his neighbour an ass, or an ox, or a sheep, or any beast, to keep; and it die, or be hurt, or driven away, no man seeing it: Ver. 11. Then shall an oath of the LORD be between them both, that he hath not put his hand unto his neighbour's goods; and the owner of it shall accept thereof, and he shall not make it good. Num. 5:19,21. And the priest shall charge her by an oath, and say unto the woman, If no man have lain with thee, and if thou hast not gone aside to uncleanness with another instead of thy husband, be thou free from this bitter water that causeth the curse: Ver. 21. Then the priest shall charge the woman with an oath of cursing, and the priest shall say unto the woman, The LORD make thee a curse and an oath among thy people, when the LORD doth make thy thigh to rot, and thy belly to swell;

IV. An oath is to be taken in the plain and common sense of the words, without equivocation or mental reservation.[a] It cannot oblige to sin; but in any thing not sinful, being taken, it binds to performance, although to a man's own hurt;[b] nor is it to be violated, although made to heretics or infidels.[c]

a *Proofs.* Jer. 4:2. And thou shalt swear, The LORD liveth, in truth, in judgment, and in righteousness; and the nations shall bless themselves in him, and in him shall they glory. Ps. 24:4. He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully.

b *Proofs.* 1 Sam. 25:22,32–34. So and more also do God unto the enemies of David, if I leave of all that pertain to him by the morning light any that pisseth against the wall. Ver. 32. And David said to Abigail, Blessed be the LORD God of Israel, which sent thee this day to meet me: Ver. 33. And blessed be thy advice, and blessed be thou, which hast kept me this day from coming to shed blood, and from avenging myself with mine own hand. Ver. 34. For in very deed, as the LORD God of Israel liveth, which hath kept me back from hurting thee, except thou hadst hasted and come to meet me, surely there had not been left unto Nabal by the morning light any that pisseth against the wall. Ps. 15:4. In whose eyes a vile person is contemned; but he honoureth them that fear the LORD. He that sweareth to his own hurt, and changeth not.

c *Proofs.* Ezek. 17:16,18,19. As I live, saith the Lord GOD, surely in the place where the king dwelleth that made him king, whose oath he despised, and whose covenant he brake, even with him in the midst of Babylon he shall die. Ver. 18. Seeing he despised the oath by breaking the covenant, when, lo, he had given his hand, and hath done all these things, he shall not escape. Ver. 19. Therefore thus saith the Lord GOD; As I live, surely mine oath that he hath despised, and my covenant that he hath broken, even it will I recompense upon his own head. Josh. 9:18,19. And the children of Israel smote them not, because the princes of the congregation had sworn unto them by the LORD God of Israel. And all the congregation murmured against the princes. Ver. 19. But all the princes said unto all the congregation, We have sworn unto them by the LORD God of Israel: now therefore we may not touch them. 2 Sam. 21:1. Then there was a famine in the days of David three years, year after year; and David enquired of the LORD. And the LORD answered, It is for Saul, and for his bloody house, because he slew the Gibeonites.

V. A vow is of the like nature with a promissory oath, and ought to be made with the like religious care, and to be performed with the like faithfulness.[a]

a *Proofs.* Isa. 19:21. And the LORD shall be known to Egypt, and the Egyptians shall know the LORD in that day, and shall do sacrifice and oblation; yea, they shall vow a vow unto the LORD, and perform it. Eccles. 5:4–6. When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools: pay that which thou hast vowed. Ver. 5. Better is it that thou shouldest not vow, than that thou shouldest vow and not pay. Ver. 6. Suffer not thy mouth to cause thy flesh to sin; neither say thou before the angel, that it was an error: wherefore should God be angry at thy voice, and destroy the work of thine hands? Ps. 61:8. So will I sing praise unto thy name for ever, that I may daily perform my vows. Ps. 66:13,14. I will go into thy house with burnt offerings: I will pay thee my vows, Ver. 14. Which my lips have uttered, and my mouth hath spoken, when I was in trouble.

VI. It is not to be made to any creature, but to God alone:[a] and that it may be accepted, it is to be made voluntarily, out of faith, and conscience of duty, in way of thankfulness for mercy received, or for the obtaining of what we want; whereby we more strictly bind ourselves to necessary duties, or to other things, so far and so long as they may fitly conduce thereunto.[b]

a *Proofs.* Ps. 76:11. Vow, and pay unto the LORD your God: let all that be round about him bring presents unto him that ought to be feared. Jer. 44:25,26. Thus saith the LORD of hosts, the God of Israel, saying; Ye and your wives have both spoken with your mouths, and fulfilled with your hand, saying, We will surely perform our vows that we have vowed, to burn incense to the queen of heaven, and to pour out drink offerings unto her: ye will surely accomplish your vows, and surely perform your vows. Ver. 26. Therefore hear ye the word of the LORD, all Judah that dwell in the land of Egypt; Behold, I have sworn by my great name, saith the LORD, that my name shall no more be named in the mouth of any man of Judah in all the land of Egypt, saying, The Lord GOD liveth.

b *Proofs.* Deut. 23:21–23. When thou shalt vow a vow unto the LORD thy God, thou shalt not slack to pay it: for the LORD thy God will surely require it of thee; and it would be sin in thee. Ver. 22. But if thou shalt forbear to vow, it shall be no sin in thee. Ver. 23. That which is gone out of thy lips thou shalt keep and perform; even a freewill offering, according as thou hast vowed unto the LORD thy God, which thou hast promised with thy mouth. Ps. 50:14. Offer unto God thanksgiving; and pay thy vows unto the most High: Gen. 28:20–22. And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, Ver. 21. So that I come again to my father's house in peace; then shall the LORD be my God: Ver. 22. And this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee. 1 Sam. 1:11. And she vowed a vow, and said, O LORD of hosts, if thou wilt indeed look on the affliction of thine handmaid, and remember me, and not forget thine handmaid, but wilt give unto thine handmaid a man child, then I will give him unto the LORD all the days of his life, and there shall no razor come upon his head. Ps. 66:13,14. I will go into thy house with burnt offerings: I will pay thee my vows, Ver. 14. Which my lips have uttered, and my mouth hath spoken, when I was in trouble. Ps. 132:2–5,8. How he sware unto the LORD, and vowed unto the mighty God of Jacob; Ver. 3. Surely I will not come into the tabernacle of my house, nor go up into my bed; Ver. 4. I will not give sleep to mine eyes, or slumber to mine eyelids, Ver. 5. Until I find out a place for the LORD, an habitation for the mighty God of Jacob. Ver. 8. Arise, O LORD, into thy rest; thou, and the ark of thy strength.

VII. No man may vow to do any thing forbidden in the word of God, or what would hinder any duty therein commanded, or which is not in his own power, and for the performance whereof he hath no promise of ability from God.[a] In which respects, Popish monastical vows of perpetual single life, professed poverty, and regular obedience, are so far from being degrees of higher perfection, that they are superstitious and sinful snares, in which no Christian may entangle himself.[b]

a *Proofs.* Acts 23:12,14. And when it was day, certain of the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul. Ver. 14. And they came to the chief priests and elders, and said, We have bound ourselves under a great curse, that we will eat nothing until we have slain Paul. Mark 6:26. And the king was exceeding sorry; yet for his oath's sake, and for their sakes which sat with him, he would not reject her. Num. 30:5,8,12,13. But if her father disallow her in the day that he heareth; not any of her vows, or of her bonds wherewith she hath bound her soul, shall stand: and the LORD shall forgive her, because her father disallowed her. Ver. 8. But if her husband disallowed her on the day that he heard it; then he shall make her vow which she vowed, and that which she uttered with her lips, wherewith she bound her soul, of none effect: and the LORD shall forgive her. Ver. 12. But if her husband hath utterly made them void on the day he heard them; then whatsoever proceeded out of her lips concerning her vows, or concerning the bond of her soul, shall not stand: her husband hath made them void; and the LORD shall forgive her. Ver. 13. Every vow, and every binding oath to afflict the soul, her husband may establish it, or her husband may make it void.

b *Proofs.* Matt. 19:11,12. But he said unto them, All men cannot receive this saying, save they to whom it is given. Ver. 12. For there are some eunuchs, which were so born from their mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it. 1 Cor. 7:2,9,23. Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband. Ver. 9. But if they cannot contain, let them marry: for it is better to marry than to burn. Ver. 23. Ye are bought with a price; be not ye the servants of men. Eph. 4:28. Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth. 1 Pet. 4:2. That he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God.

Of the Civil Magistrate

Chapter XXIII

I. God, the supreme Lord and King of all the world, hath ordained civil magistrates to be under him over the people, for his own glory, and the publick good; and, to this end, hath armed them with the power of the sword, for the defence and encouragement of them that are good, and for the punishment of evil-doers.[a]

a *Proofs.* Rom. 13:1–4. Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Ver. 2. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. Ver. 3. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: Ver. 4. For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. 1 Pet. 2:13,14. Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; Ver. 14. Or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well.

II. It is lawful for Christians to accept and execute the office of a magistrate, when called thereunto:[a] in the managing whereof, as they ought especially to maintain piety, justice, and peace, according to the wholesome laws of each commonwealth;[b] so, for that end, they may lawfully, now under the New Testament, wage war upon just and necessary occasions.[c]

a *Proofs.* Prov. 8:15,16. By me kings reign, and princes decree justice. Ver. 16. By me princes rule, and nobles, even all the judges of the earth. Rom. 13:1,2,4. Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Ver. 2. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. Ver. 4. For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil.

b *Proofs.* Ps. 2:10–12. Be wise now therefore, O ye kings: be instructed, ye judges of the earth. Ver. 11. Serve the LORD with fear, and rejoice with trembling. Ver. 12. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him. 1 Tim. 2:2. For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. Ps. 82:3,4. Defend the poor and fatherless: do justice to the afflicted and needy. Ver. 4. Deliver the poor and needy: rid them out of the hand of the wicked. 2 Sam. 23:3. The God of Israel said, the Rock of Israel spake to me, He that ruleth over men must be just, ruling in the fear of God. 1 Pet. 2:13. Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme;

c *Proofs.* Luke 3:14. And the soldiers likewise demanded of him, saying, And what shall we do? And he said unto them, Do violence to no man, neither accuse any falsely; and be content with your wages. Rom. 13:4. For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Matt. 8:9,10. For I am a man under authority, having soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. Ver. 10. When Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel. Acts 10:1,2. There was a certain man in Cæsarea called Cornelius, a centurion of the band called the Italian band, Ver. 2. A devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway. Rev. 17:14,16. These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are

called, and chosen, and faithful. Ver. 16. And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.

III. The civil magistrate may not assume to himself the administration of the word and sacraments, or the power of the keys of the kingdom of heaven:[a] yet he hath authority, and it is his duty, to take order, that unity and peace be preserved in the church, that the truth of God be kept pure and entire, that all blasphemies and heresies be suppressed, all corruptions and abuses in worship and discipline prevented or reformed, and all the ordinances of God duly settled, administered, and observed.[b] For the better effecting whereof, he hath power to call synods, to be present at them, and to provide that whatsoever is transacted in them be according to the mind of God.[c]

a *Proofs.* 2 Chron. 26:18. And they withstood Uzziah the king, and said unto him, It appertaineth not unto thee, Uzziah, to burn incense unto the LORD, but to the priests the sons of Aaron, that are consecrated to burn incense: go out of the sanctuary; for thou hast trespassed; neither shall it be for thine honour from the LORD God. Matt. 18:17. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. Matt. 16:19. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven. 1 Cor. 12:28,29. And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. Ver. 29. Are all apostles? are all prophets? are all teachers? are all workers of miracles? Eph. 4:11,12. And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; Ver. 12. For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: 1 Cor. 4:1,2. Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Ver. 2. Moreover it is required in stewards, that a man be found faithful. Rom. 10:15. And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! Heb. 5:4. And no man taketh this honour unto himself, but he that is called of God, as was Aaron.

b *Proofs.* Isa. 49:23. And kings shall be thy nursing fathers, and their queens thy nursing mothers: they shall bow down to thee with their face toward the earth, and lick up the dust of thy feet; and thou shalt know that I am the LORD: for they shall not be ashamed that wait for me. Ps. 122:9. Because of the house of the LORD our God I will seek thy good. Ezra 7:23–28. Whatsoever is commanded by the God of heaven, let it be diligently done for the house of the God of heaven: for why should there be wrath against the realm of the king and his sons? Ver. 24. Also we certify you, that touching any of the priests and Levites, singers, porters, Nethinims, or ministers of this house of God, it shall not be lawful to impose toll, tribute, or custom, upon them. Ver. 25. And thou, Ezra, after the wisdom of thy God, that is in thine hand, set magistrates and judges, which may judge all the people that are beyond the river, all such as know the laws of thy God; and teach ye them that know them not. Ver. 26. And whosoever will not do the law of thy God, and the law of the king, let judgment be executed speedily upon him, whether it be unto death, or to banishment, or to confiscation of goods, or to imprisonment. Ver. 27. Blessed be the LORD God of our fathers, which hath put such a thing as this in the king's heart, to beautify the house of the LORD which is in Jerusalem: Ver. 28. And hath extended mercy unto me before the king, and his counsellors, and before all the king's mighty princes. And I was strengthened as the hand of the LORD my God was upon me, and I gathered together out of Israel chief men to go up with me. Lev. 24:16. And he that blasphemeth the name of the LORD, he shall surely be put to death, and all the congregation shall certainly stone him: as well the stranger, as he that is born in the land, when he blasphemeth the name of the LORD, shall be put to death. Deut. 13:5,6,12. And that prophet, or that dreamer of dreams, shall be put to death; because he hath spoken to turn you away from the LORD your God, which brought you out of the land of Egypt, and redeemed you out of the house of bondage, to thrust thee out of the way which the LORD thy God commanded thee to walk in. So shalt thou put the evil away from the midst of thee. Ver. 6. If thy brother, the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which is as thine own soul, entice thee secretly, saying, Let us go and serve other gods, which thou hast not known, thou, nor thy fathers; Ver. 12. If thou shalt hear say in one of thy cities, which the LORD thy God hath given thee to dwell there, saying, 2 Kings 18:4. He removed the high places, and brake the images, and cut down the groves, and brake in pieces the brasen serpent that Moses had made: for unto those days the children of Israel did burn incense to it: and he called it Nehushtan. 1 Chron. 13:1–9. And David consulted with the captains of thousands and hundreds, and with every leader. Ver. 2. And David said unto all the congregation of Israel, If it seem good unto you, and that it be of the

LORD our God, let us send abroad unto our brethren every where, that are left in all the land of Israel, and with them also to the priests and Levites which are in their cities and suburbs, that they may gather themselves unto us: Ver. 3. And let us bring again the ark of our God to us: for we enquired not at it in the days of Saul. Ver. 4. And all the congregation said that they would do so: for the thing was right in the eyes of all the people. Ver. 5. So David gathered all Israel together, from Shihor of Egypt even unto the entering of Hemath, to bring the ark of God from Kirjath-jearim. Ver. 6. And David went up, and all Israel, to Baalah, that is, to Kirjath-jearim, which belonged to Judah, to bring up thence the ark of God the LORD, that dwelleth between the cherubims, whose name is called on it. Ver. 7. And they carried the ark of God in a new cart out of the house of Abinadab: and Uzza and Ahio drave the cart. Ver. 8. And David and all Israel played before God with all their might, and with singing, and with harps, and with psalteries, and with timbrels, and with cymbals, and with trumpets. Ver. 9. And when they came unto the threshingfloor of Chidon, Uzza put forth his hand to hold the ark; for the oxen stumbled. 2 Chron. 34:33. And Josiah took away all the abominations out of all the countries that pertained to the children of Israel, and made all that were present in Israel to serve, even to serve the LORD their God. And all his days they departed not from following the LORD, the God of their fathers. 2 Chron. 15:12,13. And they entered into a covenant to seek the LORD God of their fathers with all their heart and with all their soul; Ver. 13. That whosoever would not seek the LORD God of Israel should be put to death, whether small or great, whether man or woman.

c *Proofs.* 2 Chron. 19:8–11. Moreover in Jerusalem did Jehoshaphat set of the Levites, and of the priests, and of the chief of the fathers of Israel, for the judgment of the LORD, and for controversies, when they returned to Jerusalem. Ver. 9. And he charged them, saying, Thus shall ye do in the fear of the LORD, faithfully, and with a perfect heart. Ver. 10. And what cause soever shall come to you of your brethren that dwell in their cities, between blood and blood, between law and commandment, statutes and judgments, ye shall even warn them that they trespass not against the LORD, and so wrath come upon you, and upon your brethren: this do, and ye shall not trespass. Ver. 11. And, behold, Amariah the chief priest is over you in all matters of the LORD; and Zebadiah the son of Ishmael, the ruler of the house of Judah, for all the king's matters: also the Levites shall be officers before you. Deal courageously, and the LORD shall be with the good. Matt. 2:4,5. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. Ver. 5. And they said unto him, In Bethlehem of Judaea: for thus it is written by the prophet,

IV. It is the duty of people to pray for magistrates,[a] to honour their persons,[b] to pay them tribute and other dues,[c] to obey their lawful commands, and to be subject to their authority for conscience sake.[d] Infidelity, or difference in religion, doth not make void the magistrate's just and legal authority, nor free the people from their due obedience to him:[e] from which ecclesiastical persons are not exempted;[f] much less hath the Pope any power or jurisdiction over them in their dominions, or over any of their people; and least of all to deprive them of their dominions or lives, if he shall judge them to be heretics, or upon any other pretense whatsoever.[g]

a *Proofs.* 1 Tim. 2:1,2. I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; Ver. 2. For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty.

b *Proofs.* 1 Pet. 2:17. Honour all men. Love the brotherhood. Fear God. Honour the king.

c *Proofs.* Rom. 13:6,7. For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. Ver. 7. Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour.

d *Proofs.* Rom. 13:5. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. Tit. 3:1. Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work,

e *Proofs.* 1 Pet. 2:13,14,16. Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; Ver. 14. Or unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well. Ver. 16. As free, and not using your liberty for a cloke of maliciousness, but as the servants of God.

f *Proofs.* 1 Kings 2:35. And the king put Benaiah the son of Jehoiada in his room over the host: and Zadok the priest did the king put in the room of Abiathar. Rom. 13:1. Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Acts 25:9–11. But Festus, willing to do the Jews a pleasure, answered

Paul, and said, Wilt thou go up to Jerusalem, and there be judged of these things before me? Ver. 10. Then said Paul, I stand at Cæsar's judgment seat, where I ought to be judged: to the Jews have I done no wrong, as thou very well knowest. Ver. 11. For if I be an offender, or have committed any thing worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, no man may deliver me unto them. I appeal unto Cæsar. 2 Pet. 2:1,9–11. But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. Ver. 9. The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished: Ver. 10. But chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous are they, selfwilled, they are not afraid to speak evil of dignities. Ver. 11. Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord. Jude 1:8–11. Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities. Ver. 9. Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee. Ver. 10. But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves. Ver. 11. Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core.

g *Proofs.* 2 Thess. 2:4. Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God. Rev. 13:15–17. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. Ver. 16. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: Ver. 17. And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.

Of Marriage and Divorce

Chapter XXIV

I. Marriage to be between one man and one woman: neither is it lawful for any man to have more than one wife, nor for any woman to have more than one husband, at the same time.[a]

a *Proofs.* Gen. 2:24. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh. Matt. 19:5,6. And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh? Ver. 6. Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder. Prov. 2:17. Which forsaketh the guide of her youth, and forgetteth the covenant of her God.

II. Marriage was ordained for the mutual help of husband and wife;[a] for the increase of mankind with a legitimate issue, and of the church with an holy seed;[b] and for preventing of uncleanness.[c]

a *Proofs.* Gen. 2:18. And the LORD God said, It is not good that the man should be alone; I will make him an help meet for him.

b *Proofs.* Mal. 2:15. And did not he make one? Yet had he the residue of the spirit. And wherefore one? That he might seek a godly seed. Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth.

c *Proofs.* 1 Cor. 7:2,9. Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband. Ver. 9. But if they cannot contain, let them marry: for it is better to marry than to burn.

III. It is lawful for all sorts of people to marry who are able with judgment to give their consent:[a] yet it is the duty of Christians to marry only in the Lord.[b] And therefore such as profess the true reformed religion should not marry with infidels, Papists, or other idolaters: neither should such as are godly be unequally yoked, by marrying with such as are notoriously wicked in their life, or maintain damnable heresies.[c]

a *Proofs.* Heb. 13:4. Marriage is honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge. 1 Tim. 4:3. Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth. 1 Cor. 7:36–38. But if any man think that he behaveth himself uncomely toward his virgin, if she pass the flower of her age, and need so require, let him do what he will, he sinneth not: let them marry. Ver. 37. Nevertheless he that standeth stedfast in his heart, having no necessity, but hath power over his own will, and hath so decreed in his heart that he will keep his virgin, doeth well. Ver. 38. So then he that giveth her in marriage doeth well; but he that giveth her not in marriage doeth better. Gen. 24:57,58. And they said, We will call the damsel, and enquire at her mouth. Ver. 58. And they called Rebekah, and said unto her, Wilt thou go with this man? And she said, I will go.

b *Proofs.* 1 Cor. 7:39. The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord.

c *Proofs.* Gen. 34:14. And they said unto them, We cannot do this thing, to give our sister to one that is uncircumcised; for that were a reproach unto us: Exod. 34:16. And thou take of their daughters unto thy sons, and their daughters go a whoring after their gods, and make thy sons go a whoring after their gods. Deut. 7:3,4. Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son. Ver. 4. For they will turn away thy son from following me, that they may serve other gods: so will the anger of the LORD be kindled against you, and destroy thee suddenly. 1 Kings 11:4. For it came to pass, when Solomon was old, that his wives turned away his heart after other gods: and his heart was not perfect with the LORD his God, as was the heart of David his

father. Neh. 13:25–27. And I contended with them, and cursed them, and smote certain of them, and plucked off their hair, and made them swear by God, saying, Ye shall not give your daughters unto their sons, nor take their daughters unto your sons, or for yourselves. Ver. 26. Did not Solomon king of Israel sin by these things? yet among many nations was there no king like him, who was beloved of his God, and God made him king over all Israel: nevertheless even him did outlandish women cause to sin. Ver. 27. Shall we then hearken unto you to do all this great evil, to transgress against our God in marrying strange wives? Mal. 2:11,12. Judah hath dealt treacherously, and an abomination is committed in Israel and in Jerusalem; for Judah hath profaned the holiness of the LORD which he loved, and hath married the daughter of a strange god. Ver. 12. The LORD will cut off the man that doeth this, the master and the scholar, out of the tabernacles of Jacob, and him that offereth an offering unto the LORD of hosts. 2 Cor. 6:14. Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?

IV. Marriage ought not to be within the degrees of consanguinity or affinity forbidden in the word;[a] nor can such incestuous marriages ever be made lawful by any law of man, or consent of parties, so as those persons may live together as man and wife.)[b] The man may not marry any of his wife's kindred nearer in blood than he may of his own, nor the woman of her husband's kindred nearer in blood than of her own,.[c]

a *Proofs.* 1 Cor. 5:1. It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife. Amos 2:7. That pant after the dust of the earth on the head of the poor, and turn aside the way of the meek: and a man and his father will go in unto the same maid, to profane my holy name: Lev. 18.

b *Proofs.* Lev. 18:24–28. Defile not ye yourselves in any of these things: for in all these the nations are defiled which I cast out before you: Ver. 25. And the land is defiled: therefore I do visit the iniquity thereof upon it, and the land itself vomiteth out her inhabitants. Ver. 26. Ye shall therefore keep my statutes and my judgments, and shall not commit any of these abominations; neither any of your own nation, nor any stranger that sojourneth among you: Ver. 27. (For all these abominations have the men of the land done, which were before you, and the land is defiled;) Ver. 28. That the land spue not you out also, when ye defile it, as it spued out the nations that were before you. Mark 6:18. For John had said unto Herod, It is not lawful for thee to have thy brother's wife.

c *Proofs.* Lev. 20:19–21. And thou shalt not uncover the nakedness of thy mother's sister, nor of thy father's sister: for he uncovereth his near kin: they shall bear their iniquity. Ver. 20. And if a man shall lie with his uncle's wife, he hath uncovered his uncle's nakedness: they shall bear their sin; they shall die childless. Ver. 21. And if a man shall take his brother's wife, it is an unclean thing: he hath uncovered his brother's nakedness; they shall be childless.

V. Adultery or fornication committed after a contract, being detected before marriage, giveth just occasion to the innocent party to dissolve that contract.[a] In the case of adultery after marriage, it is lawful for the innocent party to sue out a divorce,[b] and, after the divorce, to marry another, as if the offending party were dead.[c]

a *Proofs.* Matt. 1:18–20. Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. Ver. 19. Then Joseph her husband, being a just man, and not willing to make her a publick example, was minded to put her away privily. Ver. 20. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.

b *Proofs.* Matt. 5:31,32. It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement: Ver. 32. But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery.

c *Proofs.* Matt. 19:9. And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery. Rom. 7:2,3. For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is

loosed from the law of her husband. Ver. 3. So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.

VI. Although the corruption of man be such as is apt to study arguments, unduly to put asunder those whom God hath joined together in marriage; yet nothing but adultery, or such wilful desertion as can no way be remedied: by the church or civil magistrate, is cause sufficient of dissolving the bond of marriage:[a] wherein a publick and orderly course of proceeding is to be observed, and the persons concerned in it not left to their own wills and discretion in their own case.[b]

a *Proofs.* Matt. 19:6,8,9. Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder. Ver. 8. He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so. Ver. 9. And I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery. 1 Cor. 7:15. But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases: but God hath called us to peace.

b *Proofs.* Deut. 24:1–4. When a man hath taken a wife, and married her, and it come to pass that she find no favour in his eyes, because he hath found some uncleanness in her: then let him write her a bill of divorcement, and give it in her hand, and send her out of his house. Ver. 2. And when she is departed out of his house, she may go and be another man's wife. Ver. 3. And if the latter husband hate her, and write her a bill of divorcement, and giveth it in her hand, and sendeth her out of his house; or if the latter husband die, which took her to be his wife; Ver. 4. Her former husband, which sent her away, may not take her again to be his wife, after that she is defiled; for that is abomination before the LORD: and thou shalt not cause the land to sin, which the LORD thy God giveth thee for an inheritance.

Of the Church

Chapter XXV

I. The catholick or universal church, which is invisible, consists of the whole number of the elect that have been, are, or shall be gathered into one, under Christ the head thereof; and is the spouse, the body, the fulness of him that filleth all in all.[a]

a *Proofs.* Eph. 1:10,22,23. That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him: Ver. 22. And hath put all things under his feet, and gave him to be the head over all things to the church, Ver. 23. Which is his body, the fulness of him that filleth all in all. Eph. 5:23,27,32. For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body. Ver. 27. That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. Ver. 32. This is a great mystery: but I speak concerning Christ and the church. Col. 1:18. And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence.

II. The visible church, which is also catholick or universal under the gospel, (not confined to one nation, as before under the law,) consists of all those throughout the world that profess the true religion,[a] together with their children;[b] and is the kingdom of the Lord Jesus Christ,[c] the house and family of God,[d] out of which there is no ordinary possibility of salvation.[e]

a *Proofs.* 1 Cor. 1:2. Unto the church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours: 1 Cor. 12:12,13,18. For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. Ver. 13. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. Ver. 18. But now hath God set the members every one of them in the body, as it hath pleased him. Ps. 2:8. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Rev. 7:9. After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; Rom. 15:9–12. And that the Gentiles might glorify God for his mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name. Ver. 10. And again he saith, Rejoice, ye Gentiles, with his people. Ver. 11. And again, Praise the Lord, all ye Gentiles; and laud him, all ye people. Ver. 12. And again, Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust.

b *Proofs.* 1 Cor. 7:14. For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy. Acts 2:39. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. Ezek. 16:20,21. Moreover thou hast taken thy sons and thy daughters, whom thou hast borne unto me, and these hast thou sacrificed unto them to be devoured. Is this of thy whoredoms a small matter, Ver. 21. That thou hast slain my children, and delivered them to cause them to pass through the fire for them? Rom. 11:16. For if the firstfruit be holy, the lump is also holy: and if the root be holy, so are the branches. Gen. 3:15. And 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. Gen. 17:7. And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee.

c *Proofs.* Matt. 13:47. Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: Isa. 9:7. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his

kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this.

d *Proofs.* Eph. 2:19. Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God; Eph. 3:15. Of whom the whole family in heaven and earth is named,

e *Proofs.* Acts 2:47. Praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved.

III. Unto this catholick visible church Christ hath given the ministry, oracles, and ordinances of God, for the gathering and perfecting of the saints in this life, to the end of the world; and doth by his own presence and Spirit, according to his promise, make them effectual thereunto.[a]

a *Proofs.* 1 Cor. 12:28. And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. Eph. 4:11–13. And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; Ver. 12. For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Ver. 13. Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: Matt. 28:19,20. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Ver. 20. Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen. Isa. 59:21. As for me, this is my covenant with them, saith the LORD; My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the LORD, from henceforth and for ever.

IV. This catholick church hath been sometimes more, sometimes less visible.[a] And particular churches, which are members thereof, are more or less pure, according as the doctrine of the gospel is taught and embraced, ordinances administered, and publick worship performed more or less purely in them.[b]

a *Proofs.* Rom. 11:3,4. Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they seek my life. Ver. 4. But what saith the answer of God unto him? I have reserved to myself seven thousand men, who have not bowed the knee to the image of Baal. Rev. 12:6,14. And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days. Ver. 14. And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.

b *Proofs.* 1 Cor. 5:6,7. Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump? Ver. 7. Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us:

V. The purest churches under heaven are subject both to mixture and error;[a] and some have so degenerated as to become no churches of Christ, but synagogues of Satan.)[b] Nevertheless, there shall be always a church on earth to worship God according to his will.[c]

a *Proofs.* Matt. 13:24–30,47. Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field: Ver. 25. But while men slept, his enemy came and sowed tares among the wheat, and went his way. Ver. 26. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. Ver. 27. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? Ver. 28. He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? Ver. 29. But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Ver. 30. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn. Ver. 47. Again, the kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: 1 Cor. 13:12. For now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.

b *Proofs.* Rev. 18:2. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. Rom. 11:18–22. Boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. Ver. 19. Thou wilt say then, The branches were broken off, that I might be graffed in. Ver. 20. Well; because of unbelief they were broken off, and thou standest by faith. Be not highminded, but fear: Ver. 21. For if God spared not the natural branches, take heed lest he also spare not thee. Ver. 22. Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in his goodness: otherwise thou also shalt be cut off.

c *Proofs.* Ps. 72:17. His name shall endure for ever: his name shall be continued as long as the sun: and men shall be blessed in him: all nations shall call him blessed. Matt. 16:18. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. Ps. 102:28. The children of thy servants shall continue, and their seed shall be established before thee. Matt. 28:19,20. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Ver. 20. Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.

VI. There is no other head of the church but the Lord Jesus Christ:[a] nor can the Pope of Rome in any sense be head thereof; but is that antichrist, that man of sin, and son of perdition, that exalteth himself in the church against Christ, and all that is called God.[b]

a *Proofs.* Col. 1:18. And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence. Eph. 1:22. And hath put all things under his feet, and gave him to be the head over all things to the church,

b *Proofs.* Matt. 23:8–10. But be not ye called Rabbi: for one is your Master, even Christ; and all ye are brethren. Ver. 9. And call no man your father upon the earth: for one is your Father, which is in heaven. Ver. 10. Neither be ye called masters: for one is your Master, even Christ. 2 Thess. 2:3,4,8,9. Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; Ver. 4. Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God. Ver. 8. And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: Ver. 9. Even him, whose coming is after the working of Satan with all power and signs and lying wonders, Rev. 13:6. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.

Of the Communion of Saints

Chapter XXVI

I. All saints that are united to Jesus Christ their head by his Spirit, and by faith, have fellowship with him in his graces, sufferings, death, resurrection, and glory.[a] And being united to one another in love, they have communion in each other's gifts and graces;[b] and are obliged to the performance of such duties, publick and private, as do conduce to their mutual good, both in the inward and outward man.[c]

a *Proofs.* 1 John 1:3. That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ. Eph. 3:16–19. That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; Ver. 17. That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, Ver. 18. May be able to comprehend with all saints what is the breadth, and length, and depth, and height; Ver. 19. And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. John 1:16. And of his fulness have all we received, and grace for grace. Eph. 2:5,6. Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) Ver. 6. And hath raised us up together, and made us sit together in heavenly places in Christ Jesus: Phil. 3:10. That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; Rom. 6:5,6. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: Ver. 6. Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. 2 Tim. 2:12. If we suffer, we shall also reign with him: if we deny him, he also will deny us:

b *Proofs.* Eph. 4:15,16. But speaking the truth in love, may grow up into him in all things, which is the head, even Christ: Ver. 16. From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love. 1 Cor. 12:7. But the manifestation of the Spirit is given to every man to profit withal. 1 Cor. 3:21–23. Therefore let no man glory in men. For all things are yours; Ver. 22. Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; Ver. 23. And ye are Christ's; and Christ is God's. Col. 2:19. And not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God.

c *Proofs.* 1 Thess. 5:11,14. Wherefore comfort yourselves together, and edify one another, even as also ye do. Ver. 14. Now we exhort you, brethren, warn them that are unruly, comfort the feebleminded, support the weak, be patient toward all men. Rom. 1:11,12,14. For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established; Ver. 12. That is, that I may be comforted together with you by the mutual faith both of you and me. Ver. 14. I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise. 1 John 3:16–18. Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. Ver. 17. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? Ver. 18. My little children, let us not love in word, neither in tongue; but in deed and in truth. Gal. 6:10. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.

II. Saints, by profession, are bound to maintain an holy fellowship and communion in the worship of God, and in performing such other spiritual services as tend to their mutual edification;[a] as also in relieving each other in outward things, according to their several abilities and necessities. Which communion, as God offereth opportunity, is to be extended unto all those who in every place call upon the name of the Lord Jesus.[b]

a *Proofs.* Heb. 10:24,25. And let us consider one another to provoke unto love and to good works: Ver. 25. Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching. Acts 2:42,46. And they continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. Ver. 46. And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, Isa. 2:3. And many people shall go and say, Come ye, and let us go up to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem. 1 Cor. 11:20. When ye come together therefore into one place, this is not to eat the Lord's supper.

b *Proofs.* Acts 2:44,45. And all that believed were together, and had all things common; Ver. 45. And sold their possessions and goods, and parted them to all men, as every man had need. Acts 11:29,30. Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judæa: Ver. 30. Which also they did, and sent it to the elders by the hands of Barnabas and Saul. 1 John 3:17. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?

III. This communion which the saints have with Christ doth not make them in any wise partakers of the substance of his Godhead, or to be equal with Christ in any respect: either of which to affirm is impious and blasphemous.[a] Nor doth their communion one with another, as saints, take away or infringe the title or property which each man hath in his goods and possessions.[b]

a *Proofs.* Col. 1:18,19. And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence. Ver. 19. For it pleased the Father that in him should all fulness dwell; 1 Cor. 8:6. But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him. Isa. 42:8,16. I am the LORD: that is my name: and my glory will I not give to another, neither my praise to graven images. Ver. 16. And I will bring the blind by a way that they knew not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them. Ps. 45:7. Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows. Heb. 1:8,9. But unto the Son he saith, Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. Ver. 9. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows. 1 Tim. 6:15,16. Which in his times he shall shew, who is the blessed and only Potentate, the King of kings, and Lord of lords; Ver. 16. Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen.

b *Proofs.* Exod. 20:15. Thou shalt not steal. Eph. 4:28. Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth. Acts 5:4. Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God.

Of the Sacraments

Chapter XXVII

I. Sacraments are holy signs and seals of the covenant of grace,[a] immediately instituted by God,[b] to represent Christ and his benefits, and to confirm our interest in him;[c] as also to put a visible difference between those that belong unto the church and the rest of the world;[d] and solemnly to engage them to the service of God in Christ, according to his word.[e]

a *Proofs.* Rom. 4:11. And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: Gen. 17:7,10. And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. Ver. 10. This is my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised.

b *Proofs.* Matt. 28:19. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: 1 Cor. 11:23. For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: Gal. 3:17. And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.

c *Proofs.* 1 Cor. 10:16. The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? 1 Cor. 11:25,26. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. Ver. 26. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. Gal. 3:27. For as many of you as have been baptized into Christ have put on Christ.

d *Proofs.* Rom. 15:8. Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers: Exod. 12:48. And when a stranger shall sojourn with thee, and will keep the passover to the LORD, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land: for no uncircumcised person shall eat thereof. Gen. 34:14. And they said unto them, We cannot do this thing, to give our sister to one that is uncircumcised; for that were a reproach unto us:

e *Proofs.* Rom. 6:3,4. Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Ver. 4. Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. 1 Cor. 10:16,21. The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? Ver. 21. Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils.

II. There is in every sacrament a spiritual relation, or sacramental union, between the sign and the thing signified; whence it comes to pass, that the names and the effects of the one are attributed to the other.[a]

a *Proofs.* Gen. 17:10. This is my covenant, which ye shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised. Matt. 26:27,28. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; Ver. 28. For this is my blood of the new testament, which is shed for many for the remission of sins. Tit. 3:5. Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;

III. The grace which is exhibited in or by the sacraments, rightly used, is not conferred by any power in them; neither doth the efficacy of a sacrament depend upon the piety or intention of him that doth administer it,[a] but upon the work of the Spirit,[b] and the word of institution; which contains, together with a precept authorizing the use thereof, a promise of benefit to worthy receivers.[c]

a *Proofs.* Rom. 2:28,29. For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: Ver. 29. But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God. 1 Pet. 3:21. The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ:

b *Proofs.* Matt. 3:11. I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire: 1 Cor. 12:13. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.

c *Proofs.* Matt. 26:27,28. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; Ver. 28. For this is my blood of the new testament, which is shed for many for the remission of sins.

IV. There be only two sacraments ordained by Christ our Lord in the gospel, that is to say, Baptism, and the Supper of the Lord; neither of which may be dispensed by any but by a minister of the word, lawfully ordained.[a]

a *Proofs.* Matt. 28:19,20. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Ver. 20. Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen. 1 Cor. 11:20,23,28. When ye come together therefore into one place, this is not to eat the Lord's supper. Ver. 23. For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: Ver. 28. But let a man examine himself, and so let him eat of that bread, and drink of that cup. 1 Cor. 4:1. Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Heb. 5:4. And no man taketh this honour unto himself, but he that is called of God, as was Aaron.

V. The sacraments of the Old Testament, in regard of the spiritual things thereby signified and exhibited, were, for substance, the same with those of the New.[a]

a *Proofs.* 1 Cor. 10:1–4. Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; Ver. 2. And were all baptized unto Moses in the cloud and in the sea; Ver. 3. And did all eat the same spiritual meat; Ver. 4. And did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ.

Of Baptism

Chapter XXVIII

I. Baptism is a sacrament of the New Testament, ordained by Jesus Christ,[a] not only for the solemn admission of the party baptized into the visible Church,[b] but also to be unto him a sign and seal of the covenant of grace,[c] of his ingrafting into Christ,[d] of regeneration,[e] of remission of sins,[f] and of his giving up unto God through Jesus Christ, to walk in newness of life:[g] which sacrament is, by Christ's own appointment, to be continued in his church until the end of the world.[h]

a *Proofs.* Matt. 28:19. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

b *Proofs.* 1 Cor. 12:13. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.

c *Proofs.* Rom. 4:11. And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: Col. 2:11,12. In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: Ver. 12. Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.

d *Proofs.* Gal. 3:27. For as many of you as have been baptized into Christ have put on Christ. Rom. 6:5. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection:

e *Proofs.* Tit. 3:5. Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;

f *Proofs.* Mark 1:4. John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins.

g *Proofs.* Rom. 6:3,4. Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Ver. 4. Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

h *Proofs.* Matt. 28:19,20. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Ver. 20. Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.

II. The outward element to be used in this sacrament is water, wherewith the party is to be baptized in the name of the Father, and of the Son, and of the Holy Ghost, by a minister of the gospel, lawfully called thereunto.[a]

a *Proofs.* Matt. 3:11. I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire: John 1:33. And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. Matt. 28:19,20. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Ver. 20. Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.

III. Dipping of the person into the water is not necessary; but baptism is rightly administered by pouring or sprinkling water upon the person.[a]

a *Proofs.* Heb. 9:10,19–22. Which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation. Ver. 19. For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, Ver. 20. Saying, This is the blood of the testament which God hath enjoined unto you. Ver. 21. Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry. Ver. 22. And almost all things are by the law purged with blood; and without shedding of blood is no remission. Acts 2:41. Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls. Acts 16:33. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway. Mark 7:4. And when they come from the market, except they wash, they eat not. And many other things there be, which they have received to hold, as the washing of cups, and pots, brasen vessels, and of tables.

IV. Not only those that do actually profess faith in and obedience unto Christ,[a] but also the infants of one or both believing parents are to be baptized.[b]

a *Proofs.* Mark 16:15,16. And he said unto them, Go ye into all the world, and preach the gospel to every creature. Ver. 16. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. Acts 8:37,38. And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. Ver. 38. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him.

b *Proofs.* Gen. 17:7,9. And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. Ver. 9. And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations. Gal. 3:9,14. So then they which be of faith are blessed with faithful Abraham. Ver. 14. That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith. Col. 2:11,12. In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: Ver. 12. Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. Acts 2:38,39. Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. Ver. 39. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call. Rom. 4:11,12. And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: Ver. 12. And the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised. 1 Cor. 7:14. For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband: else were your children unclean; but now are they holy. Matt. 28:14–16,19. And if this come to the governor's ears, we will persuade him, and secure you. Ver. 15. So they took the money, and did as they were taught: and this saying is commonly reported among the Jews until this day. Ver. 16. Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. Ver. 19. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Mark 10:13–16. And they brought young children to him, that he should touch them: and his disciples rebuked those that brought them. Ver. 14. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. Ver. 15. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. Ver. 16. And he took them up in his arms, put his hands upon them, and blessed them. Luke 18:15. And they brought unto him also infants, that he would touch them: but when his disciples saw it, they rebuked them.

V. Although it be a great sin to contemn or neglect this ordinance,[a] yet grace and salvation are not so inseparably annexed unto it, as that no person can be regenerated or saved without it,[b] or that all that are baptized are undoubtedly regenerated.[c]

a *Proofs.* Luke 7:30. But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him. Exod. 4:24–26. And it came to pass by the way in the inn, that the LORD met him, and sought to kill him. Ver. 25.

Then Zipporah took a sharp stone, and cut off the foreskin of her son, and cast it at his feet, and said, Surely a bloody husband art thou to me. Ver. 26. So he let him go: then she said, A bloody husband thou art, because of the circumcision.

b *Proofs.* Acts 10:2,4,22,31,45,47. A devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway. Ver. 4. And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God. Ver. 22. And they said, Cornelius the centurion, a just man, and one that feareth God, and of good report among all the nation of the Jews, was warned from God by an holy angel to send for thee into his house, and to hear words of thee. Ver. 31. And said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God. Ver. 45. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. Ver. 47. Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? Rom. 4:11. And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also:

c *Proofs.* Acts 8:8,13,23,28. And there was great joy in that city. Ver. 13. Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done. Ver. 23. For I perceive that thou art in the gall of bitterness, and in the bond of iniquity. Ver. 28. Was returning, and sitting in his chariot read Esaias the prophet.

VI. The efficacy of baptism is not tied to that moment of time wherein it is administered;[a] yet notwithstanding, by the right use of this ordinance, the grace promised is not only offered, but really exhibited and conferred by the Holy Ghost, to such (whether of age or infants) as that grace belongeth unto, according to the counsel of God's own will, in his appointed time.[b]

a *Proofs.* John 3:5,8. Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. Ver. 8. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

b *Proofs.* Gal. 3:27. For as many of you as have been baptized into Christ have put on Christ. Tit. 3:5. Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; Eph. 5:25,26. Husbands, love your wives, even as Christ also loved the church, and gave himself for it; Ver. 26. That he might sanctify and cleanse it with the washing of water by the word, Acts 2:38,41. Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. Ver. 41. Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls.

VII. The sacrament of baptism is but once to be administered to any person.[a]

a *Proofs.* Tit. 3:5. Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;

Of the Lord's Supper

Chapter XXIX

I. Our Lord Jesus, in the night wherein he was betrayed, instituted the sacrament of his body and blood, called the Lord's Supper, to be observed in his church unto the end of the world, for the perpetual remembrance of the sacrifice of himself in his death, the sealing all benefits thereof unto true believers, their spiritual nourishment and growth in him, their further engagement in and to all duties which they owe unto him, and to be a bond and pledge of their communion with him, and with each other, as members of his mystical body.[a]

a *Proofs.* 1 Cor. 11:23–26. For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: Ver. 24. And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. Ver. 25. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. Ver. 26. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. 1 Cor. 10:16,17,21. The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? Ver. 17. For we being many are one bread, and one body: for we are all partakers of that one bread. Ver. 21. Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils. 1 Cor. 12:13. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.

II. In this sacrament Christ is not offered up to his Father, nor any real sacrifice made at all for remission of sins of the quick or dead;[a] but only a commemoration of that one offering up of himself, by himself, upon the cross, once for all, and a spiritual oblation of all possible praise unto God for the same;[b] so that the Popish sacrifice of the mass, as they call it, is most abominably injurious to Christ's one only sacrifice, the alone propitiation for all the sins of the elects.[c]

a *Proofs.* Heb. 9:22,25,26,28. And almost all things are by the law purged with blood; and without shedding of blood is no remission. Ver. 25. Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; Ver. 26. For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. Ver. 28. So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.

b *Proofs.* 1 Cor. 11:24–26. And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. Ver. 25. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. Ver. 26. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. Matt. 26:26,27. And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. Ver. 27. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it;

c *Proofs.* Heb. 7:23,24,27. And they truly were many priests, because they were not suffered to continue by reason of death: Ver. 24. But this man, because he continueth ever, hath an unchangeable priesthood. Ver. 27. Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself. Heb. 10:11,12,14,18. And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: Ver. 12. But this man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; Ver. 14. For by one offering he hath perfected for ever them that are sanctified. Ver. 18. Now where remission of these is, there is no more offering for sin.

III. The Lord Jesus hath, in this ordinance, appointed his ministers to declare his word of institution to the people, to pray, and bless the elements of bread and wine, and thereby to set them apart from a common to a holy use; and to take and break the bread, to take the cup, and (they communicating also themselves) to give both to the communicants;[a] but to none who are not then present in the congregation.[b]

a *Proofs.* Matt. 26:6,26–28. Now when Jesus was in Bethany, in the house of Simon the leper, Ver. 26. And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. Ver. 27. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; Ver. 28. For this is my blood of the new testament, which is shed for many for the remission of sins. Mark 14:22–24,28. And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat: this is my body. Ver. 23. And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it. Ver. 24. And he said unto them, This is my blood of the new testament, which is shed for many. Ver. 28. But after that I am risen, I will go before you into Galilee. Luke 22:19,20. And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Ver. 20. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you. 1 Cor. 11:23–27. For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: Ver. 24. And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. Ver. 25. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. Ver. 26. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. Ver. 27. Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord.

b *Proofs.* Acts 20:7. And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight. 1 Cor. 11:20. When ye come together therefore into one place, this is not to eat the Lord's supper.

IV. Private masses, or receiving this sacrament by a priest, or any other, alone;[a] as likewise the denial of the cup to the people;[b] worshipping the elements, the lifting them up, or carrying them about for adoration, and the reserving them for any pretended religious use; are all contrary to the nature of this sacrament, and to the institution of Christ.[c]

a *Proofs.* 1 Cor. 10:6. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted.

b *Proofs.* 1 Cor. 11:25–29. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. Ver. 26. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. Ver. 27. Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. Ver. 28. But let a man examine himself, and so let him eat of that bread, and drink of that cup. Ver. 29. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

c *Proofs.* Matt. 15:9. But in vain they do worship me, teaching for doctrines the commandments of men.

V. The outward elements in this sacrament, duly set apart to the uses ordained by Christ, have such relation to him crucified, as that truly, yet sacramentally only, they are sometimes called by the name of the things they represent, to wit, the body and blood of Christ;[a] albeit, in substance and nature, they still remain truly and only bread and wine, as they were before.[b]

a *Proofs.* Matt. 26:26–28. And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. Ver. 27. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; Ver. 28. For this is my blood of the new testament, which is shed for many for the remission of sins.

b *Proofs.* 1 Cor. 11:26–28. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. Ver. 27. Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body

and blood of the Lord. Ver. 28. But let a man examine himself, and so let him eat of that bread, and drink of that cup. Matt. 26:29. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom.

VI. That doctrine which maintains a change of the substance of bread and wine into the substance of Christ's body and blood (commonly called Transubstantiation) by consecration of a priest, or by any other way, is repugnant not to Scripture alone, but even to common sense and reason; overthroweth the nature of the sacrament; and hath been and is the cause of manifold superstitions, yea, of gross idolatries.[a]

a *Proofs.* Acts 3:21. Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. 1 Cor. 11:24–26. And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. Ver. 25. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. Ver. 26. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. Luke 24:6,39. He is not here, but is risen: remember how he spake unto you when he was yet in Galilee, Ver. 39. Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.

VII. Worthy receivers, outwardly partaking of the visible elements in this sacrament,[a] do then also inwardly by faith, really and indeed, yet not carnally and corporally, but spiritually, receive and feed upon Christ crucified, and all benefits of his death: the body and blood of Christ being then not corporally or carnally in, with, or under the bread and wine; yet as really, but spiritually, present to the faith of believers in that ordinance, as the elements themselves are to their outward senses.[b]

a *Proofs.* 1 Cor. 11:2. Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you.

b *Proofs.* 1 Cor. 10:16. The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?

VIII. Although ignorant and wicked men receive the outward elements in this sacrament, yet they receive not the thing signified thereby; but by their unworthy coming thereunto are guilty of the body and blood of the Lord, to their own damnation. Wherefore all ignorant and ungodly persons, as they are unfit to enjoy communion with him, so are they unworthy of the Lord's table, and cannot, without great sin against Christ, while they remain such, partake of these holy mysteries,[a] or be admitted thereunto.[b]

a *Proofs.* 1 Cor. 11:2,27–29. Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you. Ver. 27. Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. Ver. 28. But let a man examine himself, and so let him eat of that bread, and drink of that cup. Ver. 29. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. 2 Cor. 6:14–16. Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? Ver. 15. And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? Ver. 16. 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.

b *Proofs.* 1 Cor. 5:6,7,13. Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump? Ver. 7. Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: Ver. 13. But them that are without God judgeth. Therefore put away from among yourselves that wicked person. 2 Thess. 3:6,14,15. Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us. Ver. 14. And if

any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. Ver. 15. Yet count him not as an enemy, but admonish him as a brother. Matt. 7:6. Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

Of Church Censures

Chapter XXX

I. The Lord Jesus, as king and head of his church, hath therein appointed a government in the hand of Church officers, distinct from the civil magistrate.[a]

a *Proofs.* Isa. 9:6,7. For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Ver. 7. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this. 1 Tim. 5:17. Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine. 1 Thess. 5:12. And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; Acts 20:17,18,28. And from Miletus he sent to Ephesus, and called the elders of the church. Ver. 18. And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, Ver. 28. Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. Heb. 13:7,17,24. Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation. Ver. 17. Obey them that have the rule over you, and submit yourselves: 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. Ver. 24. Salute all them that have the rule over you, and all the saints. They of Italy salute you. 1 Cor. 12:28. And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. Matt. 28:18–20. And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Ver. 19. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Ver. 20. Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.

II. To these officers the keys of the kingdom of heaven are committed, by virtue whereof they have power respectively to retain and remit sins, to shut that kingdom against the impenitent, both by the word and censures; and to open it unto penitent sinners, by the ministry of the gospel, and by absolution from censures, as occasion shall require.[a]

a *Proofs.* Matt. 16:19. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven. Matt. 18:17,18. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. Ver. 18. Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven. John 20:21–23. Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. Ver. 22. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost: Ver. 23. Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained. 2 Cor. 2:6–8. Sufficient to such a man is this punishment, which was inflicted of many. Ver. 7. So that contrariwise ye ought rather to forgive him, and comfort him, lest perhaps such a one should be swallowed up with overmuch sorrow. Ver. 8. Wherefore I beseech you that ye would confirm your love toward him.

III. Church censures are necessary for the reclaiming and gaining of offending brethren; for deterring of others from the like offences; for purging out of that leaven which might infect the whole lump; for vindicating the honour of Christ and the holy profession of the gospel; and for preventing the wrath of

God, which might justly fall upon the church, if they should suffer his covenant, and the seals thereof, to be profaned by notorious and obstinate offenders.[a]

a *Proofs.* 1 Tim. 5:20. Them that sin rebuke before all, that others also may fear. Matt. 7:6. Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you. 1 Tim. 1:20. Of whom is Hymenaeus and Alexander; whom I have delivered unto Satan, that they may learn not to blaspheme. 1 Cor. 5. 1 Cor. 11:27–34. Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. Ver. 28. But let a man examine himself, and so let him eat of that bread, and drink of that cup. Ver. 29. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. Ver. 30. For this cause many are weak and sickly among you, and many sleep. Ver. 31. For if we would judge ourselves, we should not be judged. Ver. 32. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world. Ver. 33. Wherefore, my brethren, when ye come together to eat, tarry one for another. Ver. 34. And if any man hunger, let him eat at home; that ye come not together unto condemnation. And the rest will I set in order when I come. Jude 1:23. And others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh.

IV. For the better attaining of these ends, the officers of the church are to proceed by admonition, suspension from the sacrament of the Lord's Supper for a season, and by excommunication from the church, according to the nature of the crime, and demerit of the person.[a]

a *Proofs.* 1 Thess. 5:12. And we beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; 2 Thess. 3:6,14,15. Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us. Ver. 14. And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. Ver. 15. Yet count him not as an enemy, but admonish him as a brother. Matt. 18:17. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. 1 Cor. 5:4,5,13. In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, Ver. 5. To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. Ver. 13. But them that are without God judgeth. Therefore put away from among yourselves that wicked person. Tit. 3:10. A man that is an heretick after the first and second admonition reject;

Of Synods and Councils

Chapter XXXI

I. For the better government, and further edification of the church, there ought to be such assemblies as are commonly called Synods or Councils.[a]

a *Proofs.* Acts 15:2,4,6,22,23,25. When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question. Ver. 4. And when they were come to Jerusalem, they were received of the church, and of the apostles and elders, and they declared all things that God had done with them. Ver. 6. And the apostles and elders came together for to consider of this matter. Ver. 22. Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; namely, Judas surnamed Barsabas, and Silas, chief men among the brethren: Ver. 23. And they wrote letters by them after this manner; The apostles and elders and brethren send greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia: Ver. 25. It seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul,

II. As magistrates may lawfully call a synod of ministers, and other fit persons, to consult and advise with about matters of religion;[a] so if magistrates be open enemies to the church, the ministers of Christ, of themselves, by virtue of their office, or they, with other fit persons upon delegation from their churches, may meet together in such assemblies.[b]

a *Proofs.* Isa. 49:23. And kings shall be thy nursing fathers, and their queens thy nursing mothers: they shall bow down to thee with their face toward the earth, and lick up the dust of thy feet; and thou shalt know that I am the LORD: for they shall not be ashamed that wait for me. 2 Chron. 19:8–11. Moreover in Jerusalem did Jehoshaphat set of the Levites, and of the priests, and of the chief of the fathers of Israel, for the judgment of the LORD, and for controversies, when they returned to Jerusalem. Ver. 9. And he charged them, saying, Thus shall ye do in the fear of the LORD, faithfully, and with a perfect heart. Ver. 10. And what cause soever shall come to you of your brethren that dwell in their cities, between blood and blood, between law and commandment, statutes and judgments, ye shall even warn them that they trespass not against the LORD, and so wrath come upon you, and upon your brethren: this do, and ye shall not trespass. Ver. 11. And, behold, Amariah the chief priest is over you in all matters of the LORD; and Zebadiah the son of Ishmael, the ruler of the house of Judah, for all the king's matters: also the Levites shall be officers before you. Deal courageously, and the LORD shall be with the good. 1 Tim. 2:1,2. I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; Ver. 2. For kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. Matt. 2:4,5. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. Ver. 5. And they said unto him, In Bethlehem of Judaea: for thus it is written by the prophet, Prov. 11:14. Where no counsel is, the people fall: but in the multitude of counsellors there is safety.

b *Proofs.* Acts 15:2,4,22,23,25. When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question. Ver. 4. And when they were come to Jerusalem, they were received of the church, and of the apostles and elders, and they declared all things that God had done with them. Ver. 22. Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch with Paul and Barnabas; namely, Judas surnamed Barsabas, and Silas, chief men among the brethren: Ver. 23. And they wrote letters by them after this manner; The apostles and elders and brethren send greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia: Ver. 25. It seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul,

III. It belongeth to synods and councils ministerially to determine controversies of faith, and cases of conscience; to set down rules and directions for the better ordering of the publick worship of God, and government of his church; to receive complaints in cases of mal-administration, and authoritatively to determine the same: which decrees and determinations, if consonant to the word of God, are to be received with reverence and submission, not only for their agreement with the word, but also for the power whereby they are made, as being an ordinance of God, appointed thereunto in his word.[a]

a *Proofs.* Acts 15:15,19,24,27–29,31. And to this agree the words of the prophets; as it is written, Ver. 19. Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God: Ver. 24. Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law: to whom we gave no such commandment: Ver. 27. We have sent therefore Judas and Silas, who shall also tell you the same things by mouth. Ver. 28. For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; Ver. 29. That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well. Ver. 31. Which when they had read, they rejoiced for the consolation. Acts 16:4. And as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders which were at Jerusalem. Matt. 18:17–20. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. Ver. 18. Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven. Ver. 19. Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. Ver. 20. For where two or three are gathered together in my name, there am I in the midst of them.

IV. All synods or councils since the apostles times, whether general or particular, may err, and many have erred; therefore they are not to be made the rule of faith or practice, but to be used as an help in both.e.[a]

a *Proofs.* Eph. 2:20. And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; Acts 17:11. These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so. 1 Cor. 2:5. That your faith should not stand in the wisdom of men, but in the power of God. 2 Cor. 1:24. Not for that we have dominion over your faith, but are helpers of your joy: for by faith ye stand.

V. Synods and councils are to handle or conclude nothing but that which is ecclesiastical; and are not to intermeddle with civil affairs, which concern the commonwealth, unless by way of humble petition, in cases extraordinary; or by way of advice for satisfaction of conscience, if they be thereunto required by the civil magistrate.[a]

a *Proofs.* Luke 12:13,14. And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me. Ver. 14. And he said unto him, Man, who made me a judge or a divider over you? John 18:36. Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

Of the State of Men after Death, and of the Resurrection of the Dead

Chapter XXXII

I. The bodies of men after death return to dust, and see corruption;[a] but their souls, (which neither die nor sleep,) having an immortal subsistence,[b] immediately return to God who gave them. The souls of the righteous, being then made perfect in holiness, are received into the highest heavens, where they behold the face of God in light and glory, waiting for the full redemption of their bodies;[c] and the souls of the wicked are cast into hell, where they remain in torments and utter darkness, reserved to the judgment of the great day.[d] Besides these two places for souls separated from their bodies, the scripture acknowledgeth none.

a *Proofs.* Gen. 3:19. In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return. Acts 13:36. For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption:

b *Proofs.* Luke 23:43. And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in paradise. Eccles. 12:7. Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it.

c *Proofs.* Heb. 12:23. To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, 2 Cor. 5:1,6,8. For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. Ver. 6. Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord: Ver. 8. We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord. Phil. 1:23. For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better: Acts 3:21. Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. Eph. 4:10. He that descended is the same also that ascended up far above all heavens, that he might fill all things.)

d *Proofs.* Luke 16:23,24. And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. Ver. 24. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame. Acts 1:6,7,25. When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? Ver. 7. And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. Ver. 25. That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place. 1 Pet. 3:19. By which also he went and preached unto the spirits in prison; Jude 1:6,7. And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day. Ver. 7. Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.

II. At the last day, such as are found alive shall not die, but be changed:[a] and all the dead shall be raised up with the self-same bodies, and none other, although with different qualities, which shall be united again to their souls for ever.[b]

a *Proofs.* 1 Thess. 4:17. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. 1 Cor. 15:51,52. Behold, I shew you a mystery; We shall not all

sleep, but we shall all be changed, Ver. 52. In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

b *Proofs.* Job 19:26,27. And though after my skin worms destroy this body, yet in my flesh shall I see God: Ver. 27. Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me. 1 Cor. 15:42–44,48. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: Ver. 43. It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: Ver. 44. It is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. Ver. 48. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly.

III. The bodies of the unjust shall, by the power of Christ, be raised to dishonour; the bodies of the just, by his Spirit, unto honour, and be made conformable to his own glorious body.[a]

a *Proofs.* Acts 24:15. And have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust. John 5:28,29. Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice, Ver. 29. And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. 1 Cor. 15:43. It is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: Phil. 3:21. Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.

Of the Last Judgment

Chapter XXXIII

I. God hath appointed a day wherein he will judge the world in righteousness by Jesus Christ,[a] to whom all power and judgment is given of the Father.[b] In which day, not only the apostate angels shall be judged,[c] but likewise all persons, that have lived upon earth, shall appear before the tribunal of Christ, to give an account of their thoughts, words, and deeds; and to receive according to what they have done in the body, whether good or evil.[d]

a *Proofs.* Acts 17:31. Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.

b *Proofs.* John 5:22. For the Father judgeth no man, but hath committed all judgment unto the Son:

c *Proofs.* 1 Cor. 6:3,6. Know ye not that we shall judge angels? how much more things that pertain to this life? Ver. 6. But brother goeth to law with brother, and that before the unbelievers. 2 Pet. 2:4. For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment; Jude 1:6. And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.

d *Proofs.* 2 Cor. 5:10. For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. Eccles. 12:14. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil. Rom. 2:16. In the day when God shall judge the secrets of men by Jesus Christ according to my gospel. Rom. 14:10,12. But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ. Ver. 12. So then every one of us shall give account of himself to God. Matt. 12:36,37. But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. Ver. 37. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.

II. The end of God's appointing this day is for the manifestation of the glory of his mercy in the eternal salvation of the elect,[a] and of his justice in the damnation of the reprobate, who are wicked and disobedient.[b] For then shall the righteous go into everlasting life, and receive that fulness of joy and refreshing which shall come from the presence of the Lord;[c] but the wicked, who know not God, and obey not the gospel of Jesus Christ, shall be cast into eternal torments, and be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.[d]

a *Proofs.* Matt. 25:21. His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. Rom. 9:23. And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory,

b *Proofs.* Rom. 2:5,6. But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; Ver. 6. Who will render to every man according to his deeds: Rom. 9:22,23. What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction: Ver. 23. And that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, 2 Thess. 1:7,8. And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, Ver. 8. In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:

c *Proofs.* Matt. 25:31–46. When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: And so on to ver. 46. Acts 3:19. Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; 2 Thess. 1:7. And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels,

d *Proofs.* Matt. 25:21. His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. 2 Thess. 1:9. Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; Acts 3:19. Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;

III. As Christ would have us to be certainly persuaded that there shall be a day of judgment, both to deter all men from sin, and for the greater consolation of the godly in their adversity;[a] so will he have that day unknown to men, that they may shake off all carnal security, and be always watchful, because they know not at what hour the Lord will come; and may be ever prepared to say, Come, Lord Jesus, come quickly. Amen.[b]

a *Proofs.* 2 Pet. 3:11,14. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, Ver. 14. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless. 2 Cor. 5:10,11. For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. Ver. 11. Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God; and I trust also are made manifest in your consciences. 2 Thess. 1:5–7. Which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer: Ver. 6. Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; Ver. 7. And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, Luke 21:7,27,28. And they asked him, saying, Master, but when shall these things be? and what sign will there be when these things shall come to pass? Ver. 27. And then shall they see the Son of man coming in a cloud with power and great glory. Ver. 28. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh. Rom. 8:23–25. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. Ver. 24. For we are saved by hope: but hope that is seen is not hope: for what a man seeth, why doth he yet hope for? Ver. 25. But if we hope for that we see not, then do we with patience wait for it.

b *Proofs.* Matt. 24:36. But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only. Mark 13:35–37. Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: Ver. 36. Lest coming suddenly he find you sleeping. Ver. 37. And what I say unto you I say unto all, Watch. Luke 12:35,36. Let your loins be girded about, and your lights burning; Ver. 36. And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Rev. 22:20. He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus.