A GOLDEN CHAIN

WILLIAM PERKINS

MONERGISM BOOKS

A GOLDEN CHAIN

or, The Description of Theology

WILLIAM PERKINS
1558–1602

A Golden Chain

William Perkins

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A Golden Chain
or
the description of
Theology
Dr. William Perkins
(1558-1602)

Containing the order of the causes of Salvation

and Damnation, according to God's Word. A view of which is to be seen in the Table annexed.
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Except where noted, Scripture in the footnotes is the NKJV
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The text is taken from the typeset version of this book, printed in English in 1600. What Perkins himself wrote had not yet been edited or translated. These are his own words as he recorded them, and as John Legate typeset them.

Perkins' language is straightforward, and a delight to read. It contains a series of doctrinal statements, often without much explanation. He presents these truths, topically arranged, citing specific verses from which they were drawn. It reads like an annotated confession, or a systematic theology, but in a style that's more accessible than Ames' Marrow (1629), and published long before the Westminster Assembly (1643). Perkins allows the word of God to speak for itself, which is a welcome approach, and wonderful in its simplicity.

Because this book was written prior to the King James Version of 1611, his wording provides the biblical text of his day, generally from the Geneva Bible. That wording is retained in this edition, rather than substituting a modern translation for it. But, as with the rest of the text, it has been modernized for readability (thee, thou, -eth, -est, etc., have been replaced with modern terms, spelling, and syntax). Such changes have been kept to a minimum. What you'll read are his words in a current voice. Book, chapter, and verse numbers have been matched to our modern scheme for easier reference. Many of the biblical references were either wrong, or misread by

Legate — those have been corrected. Added references are superscripted, and supporting Scriptures that were not in the original text are footnoted. I confess that I've added commentary in some of the notes (these are marked WHG). They offer a further explanation for young believers.

Where the words were dated or unusual, either a substitution was made, its meaning footnoted, or a [bracket] with an alternate word has been included for clarity. To avoid ambiguity, some pronouns have been made explicit; other words are capitalized — for example, the Persons of the Godhead (He, Him, and Holy Ghost). Small caps, boldface, dashes, and other formatting was used to aid in organizing the topics. Verses, sub-headers, and key words were italicized in the original. Hopefully other formatting (indenting, paragraph numbering, etc.), will make the organization more apparent, even if it is inconsistent at times.

The source text (a scanned image of the original book) is available at the link provided at the top of this page. Page numbers are included intra-text in this modernized edition, to help you find the original wording, and for use in citations. The scanned book jumps from page 27 to page 34, with no loss of text between; apparently the pages were mis-numbered in the 1600 edition.

Monergism edition note: The standalone historical page markers have been omitted because this edition contains no index that depends upon them.

I've included a biographical sketch to allow the character of the man to inform his labors, and to explain his influence. He was only forty-four when he was called to eternity with Christ.

William H. Gross

March 2019

P.S. — There is a popular chart of Salvation and Damnation inspired by Perkins' Golden Chain, but it's not in this edition of

the book. Nonetheless, Tim Challies' website has such a useful chart here:

https://www.challies.com/visual-theology/new-infographic-the-causes-and-order-of-salvation-and-damnation/

Perkins included a few "tables," but they were smaller and simpler. They may be found in chapters 1, 33, 34, 37, 50, and 54. These are listed in the Table of Contents. They have graphics which will not display correctly in epub formats. Chapters 50 and 54 are the most challenging to read, because Perkins includes numerous objections and answers. That can be tedious (hence the tables), but it's also helpful.

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Biographical Sketch:

William Perkins

(1558-1602)

William Perkins, an outstanding preacher, made great contributions to the Puritan Movement despite the shortness of his life. He was born in Marton, Warwickshire, in 1558 and educated in Christ's College, Cambridge. In his early years he demonstrated scholarly ability, but his personal life was wild and sinful. He was much devoted to drunkenness. While he was walking through town, he heard a young woman say to her child "Hold your tongue, or I will give you to drunken Perkins, yonder." Finding himself as a byword among the people his conscience gripped him and became so deeply impressed by it that it was a first step to his conversion. After his conversion he became a strong exponent of Calvinism and always dealt sympathetically with those in spiritual need. He became a fellow at the college in 1578 at the age of 24.

Perkins was later ordained and began his ministry preaching to prisoners in the Cambridge jail. He collected the prisoners in one spacious room where he preached to them every Sabbath, with great power and success. Here the prison was his parish. His love to souls, the patron presenting him to it, and his work, were all the wages he received. No sooner were his pious labors made known, than multitudes flocked from all quarters to hear him. By the blessing of God upon his endeavors, he became the happy instrument of bringing many to the knowledge of salvation, and to enjoy the glorious liberty of the sons of God — not only of the prisoners, but others who, like them, were in captivity and bondage to sin. His great fame, afterwards known in all the churches, was soon spread

through the whole university. He was chosen preacher at St. Andrew's church, where he continued a laborious and faithful minister of Christ, until called to receive his reward. He is said to have encountered a young condemned prisoner who was terrified not so much of death, as of the impending judgment of God. The Puritan preacher knelt beside him to "show what the grace of God can do to strengthen you." He showed him that Christ is the means of salvation by the grace of God, and urged him with tears to believe in Him and experience the remission of sins. The youth did so, and was able to face his execution with composure — a glorious display of God's sovereign grace. This incident should be kept in mind while studying Perkins' chart of election and reprobation. It shows his theology did not make him cold and heartless when dealing with sinners in need of a Saviour.

Around 1585, Perkins was chosen as rector of St. Andrews, Cambridge, and continued there until his death in 1602. His individual writings consisted mainly of treatises about the Apostle's Creed and the Lord's Prayer, and expositions of Galatians 1-5, Matthew 5-7, and Hebrews 11. He wrote The Practical Cases of Conscience. His writings were popularly received, and were later translated into Latin, French, Dutch, and Spanish. They were collected in the three volume, The Works of William Perkins.

Mr. Perkins being settled in this public situation, his hearers consisted of collegians, townsmen, and people from the country. This required those special ministerial endowments which providence had richly bestowed upon him. In all his discourses, his style and his subject were accommodated to the capacities of' the common people, while at the same time, the pious scholars heard him with admiration. Luther used to say that, "ministers who preach the terrors of the law but do not bring forth gospel instruction and consolation, are not wise master-builders: they pull down, but do not build up again." But Mr. Perkin's sermons were all Law

and Gospel. He was a rare instance of those opposite gifts meeting in so eminent a degree in the same preacher, even the vehemence and thunder of Boanerges, to awaken sinners to a sense of their sin and danger, and drive them from destruction — and the persuasion and comfort of Barnabas, to pour the wine and oil of gospel consolation into their wounded spirits. He used to apply the terrors of the law so directly to the consciences of his hearers, that their hearts would often sink under their convictions. And he used to pronounce the word “damn” with so particular an emphasis, that it left a doleful echo in their ears a long time after. Also, his wisdom in giving advice and comfort to troubled consciences is said to have been such that, “the afflicted in spirit, far and near, came to him, and received much comfort from his instructions.”

Mr. Perkins had a surprising talent for reading books. He perused them so speedily that he appeared to read nothing; and yet so accurately, that he seemed to read all. In addition to his frequent preaching and other ministerial duties, he wrote numerous excellent books. Many of these, on account of their great worth, were translated into Latin, and sent into foreign countries, where they were greatly admired and esteemed. Some of them being translated into French, Dutch, and Spanish, were dispersed through the various European nations. Voetius and other foreign divines have spoken of him with great honour and esteem. Bishop Hall said, “he excelled in a distinct judgment, a rare dexterity in clearing the obscure subtleties of the schools, and in an easy explication of the most perplexed subjects.” And though he was author of so many books, being lame in his right-hand, he wrote them all with his left. He used to write in the title of all his books, “You are a Minister of the Word: Mind your business.”

This celebrated divine was a thorough Puritan, both in principle and in practice, and was more than once convened before his superiors for nonconformity. Yet,

he was a man of peace and great moderation. He was concerned for a purer reformation of the church; and to promote this desired object, he united with his brethren in their private associations, and in subscribing the "Book of Discipline." However, a complaint was, brought against Him: that he had signified before the celebration of the Lord's supper, that the minister who did not receive the bread and wine from the hands of another minister, but from himself, was a corruption in the church; that to kneel at the sacrament was superstitious and antichristian; and that to turn their faces towards the east, was another corruption. Charges were brought against him, but they were dismissed after he clarified his positions by his own testimony. Though he did this, it is uncertain whether he was cleared of all charges, or whether further problems arose for him while at the college.

Mr. Perkins was so pious and exemplary in his life, that malice itself was unable to reproach his character. As his preaching was a just comment upon his text; so his practice was a just comment upon his preaching. He was naturally cheerful and pleasant; rather reserved towards strangers, but familiar upon their further acquaintance. He was of a middle stature, ruddy complexion, bright hair, and inclined to obesity, but not to idleness. He was esteemed by all, says Fuller, as a painful and faithful dispenser of the word of God. And his great piety procured him liberty in his ministry, and respect to his person, even from those who differed from him in other matters. He is classed among the fellows and learned writers of Christ's College, Cambridge. Churton styles him "the learned and pious, but Calvinistic Perkins," as if his Calvinism was a considerable blemish on his character. Toplady, on the contrary, applauds him on account of his Calvinistic opinions, and denominates him "the learned, holy, and laborious Perkins." The celebrated Archbishop Usher had the highest opinion of him, and often expressed his wish to die as holy Mr. Perkins did — who expired

crying for mercy and forgiveness. In this he was, indeed, gratified; for his last words were “Lord, especially forgive my sins of omission.”

Excerpts from “The Lives of the Puritans,” vol. 2, by Benjamin Brook (1813), p.129 f.

https://archive.org/details/livesofpuritansc02broo/page/n6

See also, http://www.apuritansmind.com/puritan-favorites/william-perkins/

To the Christian Reader

Christian Reader, there are at this day four separate opinions of the order of God's Predestination. The first is of the old and new Pelagians, who place the cause of God's Predestination in man. They hold that God ordained men either to life or death, as He foresaw that, by their natural Free-will, they would either reject or receive the grace He offered. The second, some of whom are termed Lutherans, teach that God — foreseeing how all mankind was imprisoned under unbelief, and would therefore reject grace offered — purposed to choose some to salvation out of his mercy, without any respect to their faith or good works, and to reject the rest. He was moved to do this because he eternally foresaw that they would reject His grace, offered to them in the gospel. The third, Semi-Pelagian Papists, ascribe God's predestination partly to mercy, and partly to men's foreseen preparations and meritorious works. The fourth, are those who teach that the cause of the execution of God's predestination in those who are saved, is his mercy in Christ; and in those who perish, it is the fall and corruption of man — yet this is done in such a way that the decree and eternal counsel of God concerning them both, has no cause besides His will and pleasure.

Of these four opinions, I labor to impugn the three former ones as erroneous, and to maintain the last as being truth, which will bear weight in the balance of the Sanctuary.

Here I boldly offer for your godly consideration, a further discourse on this. In reading it, do not regard so much the thing itself, penned very slenderly, as my intent and affection. I desire, among the rest, to cast my mite into the treasury of the Church of England; and for lack of gold, pearl, and precious stone, to bring a

Ram’s skin or two, and a little Goat’s hair, to the building of the Lord’s tabernacle (Exo 35:23).

The Father of our Lord Jesus Christ grant that, according to the riches of His glory, you may be strengthened by His Spirit in the inner man, that Christ may dwell in your heart by faith. This is to the end that, being rooted and grounded in love, you may be able to comprehend with all Saints, what is the breadth, and length, and height of it; and to know the love of Christ which surpasses knowledge, that you may be filled with all fullness of God. Amen.

Farewell, July 23, the year of the last patience of Saints, 1592.

Yours in Christ Jesus,

W. P.

		1. Ethics, a doctrine of living honestly and civilly.
	One is principal: Theology is a science of living well and blessedly forever.	2. Economics, a doctrine of governing a family well.
The body of holy Scripture is distinguished into sacred sciences, of which:		3. Politics, a doctrine of the right administration of a commonweal.
	Other attendants or handmaids:	4. Ecclesiastical discipline, a doctrine of well-ordering the Church.
		5. The Jews’ commonweal, inasmuch as it differs from Church government.

		6. Academic, the doctrine of governing Schools well: especially those of the prophets.

Theology Chart

Chapter 1. Of the Body of Scripture and Theology

The body of Scripture is a doctrine sufficient to live well. It comprehends many holy sciences of which one is principal, and the others are handmaids or attendants.

The principal science is Theology. Theology is the science of living blessedly forever. Blessed life consists in the knowledge of God. Joh 17.3, This is eternal life, that they know You to be the only true God, and the one you have sent, Christ Jesus. Isa 53.11, by his knowledge shall my righteous servant (namely, Christ) justify many. And therefore it consists likewise in the knowledge of ourselves, because we know God by looking into ourselves.

Theology has two parts: the first of God, the second of his works.

Chapter 2. Of God, and the nature of God.

It is evident that there is a God:

1. by the course of nature;
2. by the nature of the soul of man;
3. by the distinction of honest and dishonest things;
4. by the terror of the conscience;
5. by the regimentation (or rule) of civil societies;
6. by the order of all causes ever having recourse to some former beginning;[2]
7. by the determination of all things to their several ends;
8. by the consent of all men of sound mind.

God is Jehovah Elohim. Exo 6.2, 3, And Elohim spoke to Moses, and said to him, I am Jehovah and I appeared to Abraham, to Isaac, and to Jacob by the name of God almighty, but I was not known to them by my name Jehovah. Exo 3.13-15, If they say to me, What is his name? What shall I say to them? And God answered Moses, I AM that I am; He also said, thus shall you say to the children of Israel, I AM has sent me to you. And God spoke further to Moses: Thus shall you say to the children of Israel, Jehovah Elohim, etc. has sent me to you. In these words, the first title of God declares his Nature, the second his Persons.

The Nature of God is his most lively and most perfect essence.

The perfection of the nature of God is his absolute constitution, by which he is wholly complete within himself. Exo 3.13, I am that I am. Act 17.24, 25, God who made the world, and all things that are in it, seeing that he is the Lord of heaven and earth, does not dwell in temples made with hands, nor is he worshipped with men's hands, as though he needed anything, seeing that he gives to all life and breath and all things.

The perfection of His Nature is either Simpleness, or the Infiniteness of it.

The Simpleness of his nature is that by which he is void of all Logical relation. He does not have in him, subject or adjunct. Joh 5.26, As He has life in himself, so has He given to the Son to have life in himself – compare with Joh 14.6, I am the way, the truth, and the life. 1Joh 1.7, But if we walk in light as He is in light – compared with verse 5, God is light, and in him is no darkness. Hence, it is manifest that to have Life, and to be Life: to be in Light, and to be Light, are all one in God. Nor is God subject to generality, or specialty: whole or parts; matter or what is made of matter. For if so, there would be diverse things, and one more perfect than another. Therefore, whatever is in God, is his essence, and all that He is, He is by essence. The saying of Augustine in his 6th book, chapter 4, about the Trinity, is fit to prove this: "In God," he says, "to be, and to be just, or mighty, are all one. But in the mind of man, it is not all one — to be, and to be mighty, or just; for the mind may be destitute of these virtues, and yet be a mind."

Hence it is manifest that the Nature of God is immutable and Spiritual.

God's immutability of nature is that by which He is void of all composition, division, and change. Jas 1.17, With God there no variableness nor shadow of changing. Mal 3.6, I am the Lord and am not changed. Where it is said that God repents, etc. Gen. 6.6, the meaning is that God changes the action, as men do who repent. Therefore, repentance does not signify any mutation in God, but rather in His actions, and those things which are made and changed by him.

God's Nature is spiritual in that it is incorporeal, and therefore invisible. Joh 4.24, God is a spirit. 2Cor 3.17, The Lord is spirit. 1Tim 1.17, To the King eternal, immortal, invisible, only wise God, be glory and honour for ever and ever. Col 1.15, Who is the image of the invisible God.

The infiniteness of God is twofold: his Eternity, and his Exceeding greatness.

God's eternity is that by which he is without beginning and ending. Psa 90.2, Before the mountains were made, and before You had formed the earth and the round world, even from everlasting to everlasting, You are our God. Rev 1.8, I am Alpha and Omega, that is, the beginning and ending, says the Lord, Which is, Which was, and Which is to come.

God's exceeding greatness is that by which his incomprehensible nature is present everywhere, both within and without the world. Psa 145.3, Great is the Lord, and worthy to be praised, and his greatness is incomprehensible. 1Kng 8.27, Is it true, indeed, that God will dwell on the earth? Behold the heavens, and the heavens of heavens are not able to contain you; how much less is this house that I have built? Jer 23.24, Do I not fill the heaven and earth, says the Lord? Hence it is plain:

First, that he is only one, and that is indivisible, not many. Eph 4.5,6, One Lord, one faith, one Baptism, one God and Father of all. Deu 4.35, To you it was shown, that you might know that the Lord is God, and that there is no other God but one. And there can be but one thing that is infinite in nature.

Secondly, that God is the knower of the heart. For nothing is hidden from that nature which is within all things, and without all things, which is included in nothing, nor excluded from anything. Because, 1Chr 28.9, The Lord searches all hearts, and understands every work of the mind. Psa 139.2, You know my sitting down, and my rising up; you understand my cogitation [thinking or thoughts] afar off.

Chapter 3. Of the Life of God.

Up to here we have spoken of the perfection of God's nature. Now follows the life of God, by which the Divine Nature is in perpetual action — living and moving in itself. Psa 42.2, My soul thirsts for God, even for the living God; when shall I come and appear before the presence of God? Heb 3.12, See that there is not, at any time in any of you, an evil heart to depart from the living God.

The Divine Nature is especially in perpetual operation by three attributes which manifest the operation of God towards his creatures. These are his Wisdom, Will, and Omnipotence.

The wisdom or knowledge of God is that by which God — not by certain notions abstracted from the things themselves, but by his own essence; not successively and by discourse of reason, but by one eternal and immutable act of understanding — distinctly and perfectly knows himself, and all other things, though infinite, whether they have been or not. Mat 11.27, No man knows the Son but the Father, nor the Father but the Son, and the one to whom the Son will reveal him. Heb 4.13, There is nothing created which is not manifest in his sight; but all things are naked and open to his eyes, with whom we have to deal. Psa 147.5, His wisdom is infinite.

God’s wisdom has these parts: his foreknowledge, and his counsel.

The foreknowledge of God is that by which he most assuredly foresees all things that are to come. Act 2.23, Him you have taken by the hands of the wicked, being delivered by the determinate counsel and foreknowledge of God, and have crucified and slain him. Rom 8.29, Those things which He knew before, he also predestined to be made like the image of his son. This is not properly spoken of God but by reason of men, to whom things are past or to come.

The counsel of God is that by which he most straightly perceives the best reason for all things that are. Pro 8.14, I have counsel and wisdom; I am understanding, and I have strength.

The will of God is that by which he both most freely and justly, with one act, wills all things. Rom 9.18, He has mercy on whom he will, and whom he will, he hardens. Eph 1.5, Who has predestined us to be adopted through Jesus Christ unto himself, according to the good pleasure of his will. Jas 4.15, For what you should say is, if the Lord wills, and we live, we will do this or that.

God wills that which is good, by approving it; that which is evil — in as much as it is evil — by disallowing and forsaking it. And yet, He voluntarily permits evil, because it is good that there should be evil. Act 14.16, Who in time past suffered all the Gentiles to walk in their own ways. Psa 81.12, So I gave them up to the hardness of their heart, and they have walked in their own counsels.

The Will of God, because of diverse objects, has diverse Names, and is either called Love and Hatred, or Grace and Justice.

The Love of God is that by which God approves first himself, and then all his creatures, without their desert [deserving or merit], and takes delight in them. 1Joh 4.16, God is love, and whoever remains in love, remains in God, and God in him. Joh 3.16, God so loved the world that he gave his only begotten Son, etc. Rom 5.8, God sets out his love towards us, seeing that while we were yet sinners, Christ died for us.

The Hatred of God is that by which he dislikes and detests his offending creature, for his fault. 1Cor 10.5, But many of them the Lord misliked, for they perished in the wilderness. Psa 5.5, You hate all the workers of iniquity. Psa 45.7, You have loved justice and hated iniquity.

The Grace of God is that by which he freely declares his favor to his creatures. Rom 11.6, If it is of grace, it is no more of works: otherwise grace is not grace. But if it is of works, it is no more grace. Tit 2.11, 12, The saving grace of God shined to all men, teaching us to deny impiety, etc.

The Grace of God is either his Goodness, or his Mercy.

The Goodness of God is that by which he, being in himself absolutely good, freely exercises his liberality upon his creatures. Mat 19,17, Why do you call me good? There is none good but one, even God. Mat 5.45, He makes his sun to shine upon the good and bad, and he rains upon the just and unjust.

God’s mercy is that by which he freely assists all his creatures in their miseries. Isa 30.18, Yet the Lord will wait, that he may have mercy upon you. Lam 3.22, It is the Lord’s mercies, that we are not consumed, because

his compassions do not fail. Exo 33.19, I take pity on whom I take pity, and am merciful on whom I am merciful.

God's Justice is that by which in all things He wills what is just. Psa 11.7, The just Lord loves justice. Psa 5.4, For you are not a God that loves wickedness.

God's Justice is in Word or Deed.

Justice in word is that truth by which He constantly and indeed wills that which he has said. Rom 3.4, Let God be true and every man a liar. Mat 24.35, Heaven and earth shall pass away, but my word shall not pass away. Hence it is that God is just in keeping his promise. 1Joh 1.9, If we confess our sins, God is faithful and just to forgive our sins. 2Tim 4.8, Hereafter is laid up for me the crown of righteousness, which the Lord the righteous Judge shall give me at that day.

Justice indeed is that by which He either disposes or rewards.

God's disposing justice is that by which he, as a most free Lord, rightly orders all things in His actions. Psa 145.17, The Lord is righteous in all his ways.

God's rewarding justice is that by which He renders to His creature according to his work. 2Th 1.6, 7, It is justice with God to render affliction to those who afflict you; but to you who are afflicted, releasing [or resting] with us. 1Pet 1.17, Therefore, if you call him Father, who without respect to person, judges according to every work, pass the time of your dwelling here in fear. Jer 51.56, The Lord that recompenses shall surely recompense.

The Justice of God is either his Gentleness, or Anger.

God’s Gentleness is that by which he freely bestows upon his creature, a reward. 2Th 1.5, Which is a token of the righteous judgment of God, that you may be counted worthy of the Kingdom of God, for which you also suffer. Mat 10.41, 42, Whoever receives a Prophet in the name of a Prophet shall have a Prophet’s reward. And whoever receives a righteous man in the name of a righteous man, shall receive the reward of a righteous man. And whoever gives to one of these little ones, only a cup of cold water to drink, in the name of a Disciple, truly I say to you, he shall not lose his reward.

God’s Anger is that by which he punishes the transgression of his creature. Rom 1.18, For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who withhold the truth in unrighteousness. Joh 3.36, He that does not obey the Son shall not see life, but the wrath of God abides on him.

This much concerning the will of God. Now follows his omnipotence.

God’s Omnipotence is that by which he is most able to perform every work. Mat 19.26, With men this is impossible; with God, all things are possible.

Some things, notwithstanding, are to be excepted here.

First, those things whose action argues an impotency, such as to lie, or to deny his word. Tit 1.2, which God, who cannot lie, has promised. 2Tim 2.13, He cannot deny himself.

Secondly, those things that are contrary to the Nature of God, such as to destroy himself, and not to beget his Son from eternity.

Thirdly, those things which imply contradiction. For God cannot make a truth false; or that which is, when it is, not to be.

God’s power may be distinguished into an absolute and actual power.

God’s absolute power is that by which he can do more than he either does, or will do. Mat 3.9, I say to you, God is able to raise up children to Abraham from these stones. Phi 3.21, According to the working by which he is able to subdue all things unto himself.

God’s actual power is that by which he causes all things to be, which he freely wills. Psa 135.6, All Things which God wills, those he does in heaven and on earth, and in all depths.

Chapter 4. Of God’s glory, and blessedness.

Out of the former attributes by which the true Jehovah is distinguished from a feigned god, and from idols, arise the glory of God, and his blessedness.

God’s glory or majesty is the infinite excellence of his most simple and most holy divine Nature. Heb 1.3, Who being the brightness of his glory, and the engraved form of his person, etc. Dan 3.45, You alone are God, and glorious upon the earth.

By this we see that God alone can know himself perfectly. Joh 6.46, Not that any man has seen the Father, save the one who is of God; he has seen the Father. 1Tim 6.16, Who alone has immortality, and dwells in the light, that none can attain to, whom never man saw, nor can see. Exo 33.20, You cannot see my face.

Notwithstanding, there is a certain manifestation of God’s glory, partly more obscure, partly more apparent.

The more obscure manifestation is the vision of God’s majesty in this life by the eyes of the mind, through the help of things perceived by the outward senses. Isa 6.1, I saw the Lord sitting upon a high throne, and lifted up, and the lower parts of it filled the temple. Exo 33.22, And while my glory passes by, I will put you in a cleft of the rock, and will cover you with my hand while I pass by; after, I will take away my hand, and you shall see my back parts; but my face shall not be seen. 1Cor 13.12, Now we see as through a glass darkly.

The more apparent manifestation of God is the contemplation of him in heaven, face to face. Dan 7.9-10, I beheld till the thrones were set up, and the

Ancient of Days sat, whose garment was white as snow, etc.

God’s blessedness is that by which God is in himself, and of himself, all-sufficient. Gen 17.1, I am God all-sufficient;[3] walk before me and be upright. Col 2.9, For in him dwells all the fulness of the godhead bodily. 1Tim 6.15, Which in due time He will show, who is the blessed and only Prince, etc.

Chapter 5. Concerning the Persons of the Godhead.

The Persons are those which, subsisting in one Godhead, are distinguished by incommunicable properties. 1Joh 5.7, There are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one. Gen 19.24, Then Jehovah rained upon Sodom and Gomorrah[4] brimstone and fire from Jehovah in heaven. Joh 1.1, In the beginning was the Word, and the Word was with God, and that Word was God.

They are therefore co-equal, and are distinguished not by degree, but by order.

The Constitution of a Person is when, as a personal property, or the proper manner of subsisting, He is adjoined to the Deity, or to one divine nature.

The Distinction of persons is that which, although every Person is one and the same perfect God, yet the Father is not the Son or the Holy Ghost, but the Father alone; and the Holy Ghost is not the Father or the Son, but the Holy Ghost alone. Nor can they be divided by reason of the infiniteness of the most simple essence, which is all one in number, and the same in the Father, the same in the Son, and the same in the Holy Ghost. So that, in these there is diversity of Persons, but unity in Essence.

The communion of the Persons, or rather union, is that by which each one is in the rest, and with the rest by reason of the unity of the Godhead. And therefore, each and every one possesses love, and glorifies another, and works the same thing. Joh 14.10, Do you not believe that I am in the Father, and the Father is in me? The words that I spoke to you, I did not speak of myself; but the Father that dwells in me, He does the

works. Pro 8.22, The Lord has possessed me in the beginning of his way: I was before the works of old. And verse 30, Then I was with him as a nourisher, and I was daily his delight, rejoicing always before him. Joh 1.1, In the beginning was the Word, and the Word was with God, and that Word was God.

And Joh 5.19, The Son can do nothing of himself, save what he sees the Father do; for whatever things He does, the Son does the same also.

There are three Persons: the Father, the Son, and the Holy Ghost. Mat 3.16-17, And Jesus, when he was baptized, came straight out of the water, and lo, the heavens were opened to him, and John saw the Spirit of God descending like a dove, and lighting upon him. And lo, a voice came from heaven saying, 'This is my beloved Son, in whom I am well pleased.'

The Father is a Person without beginning, who from all eternity begat the Son. Heb 1.3, Who being the brightness of the glory, and the engraved form of his person. Psa 2 7, You are my Son; this day I have begotten you.

In the generation of the Son, these properties must be noted:

1. He that begets, and he that is begotten, are together, and not one before another in time.

2. He that begets communicates with him that is begotten, not some one part, but his whole essence.

3. The Father begot the Son not out of himself, but within himself.

The incommunicable property of the Father, is to be unbegotten, to be a Father, and to beget. He is the beginning of actions, because he begins every action of himself, effecting it by the Son and the Holy Ghost. 1Cor 8.6, Yet unto us there is but one God, which is 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. Rom 11.36, For of him, and through him, and for him, are all things.

The other two Persons, namely, the Son and the Holy Ghost, have the Godhead, or the whole divine essence of the Father, by communication.

The Son is the second Person, begotten of the Father from all eternity. Heb 1.5, For to which of the Angels did he say at any time, You are my Son, this day I begat you? Col 1.15, Who is the image of the invisible God, the firstborn of every creature. Joh 1.14, And we saw the glory thereof, as of the only begotten son of the father. Rom 8.32, He who did not spare his own son…

For this cause, he is said to be sent from the father. Joh 8.42, I proceeded forth and came from God, nor did I come of myself, but He sent me. This sending does not take away the equality of essence and power, but declares the order of the Persons. Joh 5.18, Therefore the Jews sought all the more to kill him, not only because he had broken the Sabbath, but also said that God was his Father, and made himself equal with God. Phi 2.6, Who being in the form of God, thought it no robbery to be equal with God.

Although the Son is begotten of his Father, yet nevertheless, he is of and by himself truly God. For he must be considered either according to his essence, or according to his filiatio or Sonship. In regard to his essence, he is (autoqeov — auto-theos), i.e., of and by himself truly God. For the Deity which is common to all three Persons is not begotten. But as he is a Person, and the son of the Father, he is not of himself, but from another. For he is the eternal Son of his father.[5] And thus he is truly said to be “very God of very God.”

For this cause also, he is the Word of the father — not a vanishing, but an essential word; because just as a word is, as it were, begotten of the mind, so the Son is begotten of the Father; and also, because he brings glad tidings from the bosom of his Father — Nazian, in his Oration of the Son; Basil in his preface before John’s Gospel.

The property of the Son is to be begotten.

His proper manner of working is to execute actions from the Father, by the Holy Ghost. 1Cor 8.6, Our Lord Jesus Christ, by whom are all things, and we by him. Joh 5.19, Whatever things he does, the Son does the same also.

The Holy Ghost is the third person, proceeding from the Father and the Son. Joh 15.26, But when the Comforter comes, whom I will send to you from the Father, even the Spirit of truth, which proceeds from the Father, he will testify of me. Rom 8.9, But you are not in the flesh, but in the spirit, seeing the Spirit of dwells in you. But if there is any who does not have the spirit of Christ, he is not his. Joh 16.13, 14, But when the Spirit of truth comes, he will conduct you into all truth; for he will not speak of himself, but whatever he hears, he will speak, and will declare to you things which are to come. He will glorify me, for he will receive of mine, and show it to you.

What may be the essential difference between proceeding and begetting, the Scriptures do not determine, nor does the Church know.

The incommunicable property of the Holy Ghost, is to proceed. His proper manner of working, is to finish an action, effecting it, as from the Father and the Son. And though the Father and the Son are two distinct Persons, yet they are both but one beginning of the Holy Ghost.

Chapter 6. Of God’s works, and his decree.

Thus far concerning the first part of Theology. The second follows, of the works of God.

The works of God are all those which he does out of himself, that is, out of his divine essence. These are common to the Trinity, the particular manner of working always reserved to every Person. The end of all these is the manifestation of the glory of God. Rom 11.36, For of him are all things; to him be glory forever.

The work, or action of God, is either his decree, or the execution of his decree.

The decree of God is that by which God, in himself, has necessarily, and yet freely, from all eternity determined all things. Eph 1.11, In whom also we are chosen when we were predestined, according to the purpose of him who works all things after the counsel of his own will; and verse 4, As he has chosen us in him before the foundation of the world. Mat 10.29, Are not two sparrows sold for a farthing, and not one of them falls on the ground without your Father? Rom 9.21, Does the potter not have power on the clay, to make of the same lump, one vessel to dishonor, and another to honour?

Therefore the Lord, according to his good pleasure, has most certainly decreed both every thing and action — whether past, present, or to come — together with their circumstances of place, time, means, and end.

Indeed, he has most justly decreed the wicked works of the wicked. For if it had not so pleased him, they would never have been at all. And though, of their own nature, they are and remain wicked, yet in respect to God’s decree, they are to be accounted good. For there is nothing absolutely evil. 1Pe 3.17, For it is

better (if the will of God be so) that you suffer for well doing, than for evil doing.

The thing which in its own nature is evil, in God's eternal counsel, comes in place of a good thing — in that it is an occasion and way to manifest the glory of God in his justice, and his mercy.

God's foreknowledge is conjoined with his decree; indeed, it is naturally before it. Yet this is not in regard to God, but us — because knowledge goes before the will, and the effecting of a work. For we do nothing but those things that we have willed beforehand; nor do we will anything which we do not know beforehand.

God's foreknowledge in itself is not a cause why things are, except as it is conjoined with his decree. For things do not therefore come to pass because God foreknew them; but because He decreed and willed them, therefore they come to pass.

The execution of God's decree is that by which all things in their time are accomplished, which were foreknown or decreed — and that is even [or exactly] as they were foreknown and decreed.

The same decree of God, is the first and principal working cause of all things; it is also before all other causes, in order and time. For with God's decree, his will is always annexed, by which he can willingly effect what he has decreed. And it would be a sign of impotence to decree anything which he could not willingly compass. And with God's will is conjoined an effectual power, by which the Lord can bring to pass whatever he has freely decreed.

This first and principal cause, however necessary it is in itself, does not take away freedom of will in election,[6] nor the nature and property of second causes. It only brings them into a certain order; that is, it directs them to the determinate end, upon which the effects and events of things are as contingent or necessary as the nature of second causes. So Christ, according to his Father's decree, died necessarily, Act 17.3;[7] yet willingly, [Joh 10.17-18]. And if we regard

the temper [state] of Christ's body, he might have prolonged his life — and therefore, in this respect, he may be said to have died contingently.

The execution of God's decree has two branches: his operation, and his operative permission.

God's operation is his effectual producing of all good things, which either have being or moving, or which are done.

God's operative permission is that by which he alone permits one and the same work to be done by others, as it is evil; but as it is good, he effectually works it. Gen 50.20, You indeed had purposed evil against me, but God decreed that for good, that he might, as he has done this day, preserve his people alive. And Gen 45.7, God has sent me before you to preserve your posterity in this land. Isa 10.5-7, Woe unto Ashur, the rod of my wrath; and the staff in their hands is my indignation. I will send him to a dissembling nation, and I will give him charge against the people of my wrath, to take the spoil, and to take the prey, and to tread them under feet like the mire in the street. But he does not think so, nor does his heart esteem it so — rather, he imagines to destroy and to cut off a few nations.

God permits evil by a certain voluntary permission, in that he forsakes the second cause in working evil. And he forsakes his creature, either by detracting the grace it had, or not bestowing that which it lacks. Rom 1.26, For this cause God gave them up to vile affections. 2Tim 2.25-26, Instructing with meekness those who are contrary-minded, proving — if God at any time will give them repentance — that they may know the truth, and that they may come to amendment out of the snare of the devil, who are taken by him for his will.[8]

Neither must we think God unjust, who is indebted to none. Rom 9.15, I will have mercy on him to whom I will show mercy. Indeed, it is in God's pleasure to bestow however much grace upon whomever he will. Mat 20.15, Is it not lawful for me to do as I will with my own?

That which is evil has some respect of goodness with God.

First, in that it is the punishment of sin; and punishment is accounted a moral good, in that it is the part of a just Judge to punish sin.

Secondly, as it is a mere action or act.

Thirdly, as it is a chastisement, a trial of one's faith — martyrdom, propitiation for sin — as is the death and passion of Christ. Act 2.23 and 4.27, 28.[9]

And if we observe these caveats, God is not only a bare permissive agent in an evil work, but a powerful effector of the same. Yet, this is such that God neither instills an aberration into the action, nor yet supports or intends the same — but that he most freely permits evil, and best disposes of it to his own glory. We may see it in this simile: let a man spur forward a lame horse. In that the horse moves forward, the rider is the cause; but that the horse halts, the horse is itself the cause. And again, we see the sunbeams gathering themselves into a sun glass;[10] they burn whatever things they light upon. Now, that they burn, the cause is not in the sun, but in the glass. The same may be said of God's action in an evil subject.

Chapter 7. Of Predestination and Creation.

God’s decree, in as much as it concerns man, is called Predestination: which is the decree of God by which he has ordained all men to a certain and everlasting estate — that is, either to salvation or condemnation. 1Th 5.9, For God has not appointed us to wrath, but to obtain salvation by the means of our Lord Jesus Christ. Rom 9.13, As it is written, I have loved Jacob and hated Esau; and verse 22, What if God would, to show his wrath and to make his power known, suffer with long patience the vessels of wrath prepared for destruction, and that He might declare the riches of his glory upon the vessels of mercy, which he has prepared for glory?

The means of accomplishing God’s Predestination are twofold:
The creation, and the fall [chap. 10].

The creation is that by which God made all things very good, out of nothing — that is, of no matter which existed before the creation. Gen 1.1, In the beginning God created the heaven, etc. to the end of the chapter.

God’s manner of creating, and also of governing, is such that by his word alone he produced all sorts of things without any instruments, means, assistance, or motion. For, to will anything with God, is both to be able, and to perform it. Heb 11.3, By faith we understand that the world was ordained by the word of God, so that the things which we see, are not made of things which appear.[41] Psa 148.5, Let them praise the name of the Lord, for he commanded, and they were created.

The goodness of the creature is a kind of excellence by which it was void of all sin; that is, free from punishment and transgression. The creation is of the world, or inhabitants in the world. The world is a most

beautiful palace, framed out of deformed substance, and fit to be inhabited.

The parts of the world are the heavens and earth.

The heavens are threefold: the first is the air; the second is the sky; the third is an invisible and incorporeal essence, created to be the seat of all the blessed, both men and Angels. This third heaven is called Paradise, 2Cor 12.4.[12]

The inhabitants of the world are reasonable creatures made according to God's own image. They are either Angels, or men. Gen 1.26, Furthermore, God said, Let us make man in our own image, according to our likeness. Job 1.6, When the children of God came and stood before the Lord, Satan also came among them.

The image of God is the integrity of the reasonable creature, resembling God in holiness. Eph 4.24, And put on the new man which is created after God, in righteousness and true holiness.

Chapter 8. Of Angels.

The Angels, each of them being created in the beginning, were settled in an upright estate. These things are to be noted in them:

First, their nature. Angels are spiritual and incorporeal essences. Heb 2.16, For He in no way took the Angels, but he took the seed of Abraham. Heb 1.7, And of the Angels he says, he makes the spirits his messengers, and his ministers a flame of fire.

Secondly, their qualities.

1. They are wise. 2Sam 14.17, My lord the king is even as an Angel of God in hearing good and bad.

2. They are of great might. 2Th 1.7, When the Lord Jesus shows himself from heaven with his mighty angels. 2Sam 24.17, David saw the Angel that struck the people. 2Kng 19.35, The same night the Angel of the Lord went out and struck the camp of Ashur, a hundred-eighty-five thousand.

3. They are swift and of great agility. Isa 6.6, Then one of the Seraphim flew to me with a hot coal in his hand. Dan 9.21, The man Gabriel whom I had seen before in a vision, came flying and touched me. This is why the Cherubim in the Tabernacle were painted with wings.

Thirdly, they are innumerable. Gen 31.11, Now Jacob went forth on his journey, and the angel of God met him. Dan 7.10, A thousand thousands ministered to him, and ten thousand thousands stood before him. Mat 26.53, Do you think I cannot pray to my Father, and he will give more than twelve legions of Angels? Heb 12.22, To the company of innumerable angels.

Fourthly, they are in the highest heaven, where they ever attend upon God, and have society with him. Mat 18.10, In heaven their Angels always behold the face of my Father which is in heaven. Psa 68.17, The chariots

of God are twenty thousand Angels, and the Lord is among them. Mar 12.25, But are as Angels in heaven.

Fifthly, their degree. It is most plain that there are degrees of Angels. Col 1.16, By him all things were created which are in heaven and on earth, things visible and invisible, whether they are thrones or dominions, or principalities, or powers. Rom 8.38, Neither Angels, nor principalities, nor powers, etc. 1Th 4.16, The Lord shall descend with the voice of the Archangel, and with the trumpet of God. But it is not for us to search who or how many are of each order; nor should we curiously inquire how they are distinguished, whether in essence or qualities. Col 2.18, Let no man at his pleasure bear rule over you by humbleness of mind, and worshipping of Angels, advancing himself in those things which he never saw.

Sixthly, their office. Their office is partly to magnify God, and partly to perform His commandments. Psa 103, 20-21, Praise the Lord, you Angels who excel in strength, who do his commandment in obeying the voice of his word. Praise the Lord all you his hosts, you his servants who do his pleasure.

Seventhly, establishing some Angels in that integrity in which they were created.

Chapter 9. Of Man, and the Estate Of Innocence.

Man, after he was created by God, was established in an excellent estate of innocence. In this estate, seven things are chiefly to be regarded.

I. The place: The garden of Eden, that most pleasant garden. Gen 2.15, Then the Lord took the man, and put him into the garden of Eden.

II. The integrity of man's nature, which was, Eph 4.24, created in righteousness and true holiness. This integrity has two parts.

The first is Wisdom, which is true and perfect knowledge of God, and of His will, inasmuch as it is to be performed by man — and indeed, by the counsel of God in all his creatures. Col 3.10, And have put on the new man, which is renewed in knowledge after the image of Him that created him. Gen 2.19, When the Lord God had formed on the earth every beast of the field, and every fowl of the heaven, He brought them to the man, to see how he would call them: for however the man called the living creature, so was the name of it.

The second is Justice, which is a conformity of the will, affections, and powers of the body, to the will of God.

III. Man's dignity, consisting of four parts.

First, his communion with God, by which, as God rejoiced in His own image, so likewise man was incensed to love God. This is apparent by God's familiar conference with Adam. Gen 1.29, And God said, Behold, I have given you every herb-bearing seed, etc. that shall be food for you.

Secondly, his dominion over all the creatures of the earth. Gen 2.19. Psa 8.6, You have made him Lord over the works of your hands, and have set all things under his feet, etc.

Thirdly, the decency and dignity of the body, in which, though naked, as nothing was unseemly, so there was imprinted in it, a princely majesty. Psa 8.5, You have made him little lower than God, and crowned him with glory and worship. Gen 2.25, They were both naked, and neither was ashamed. 1Cor 12.23, Upon those members of the body which we think most unhonoured, we put more honour, and our unattractive parts have more attractiveness on them.

Fourthly, labor of the body, without pain or grief. [by contrast] Gen 3.17, 19, Because you have obeyed the voice of your wife, etc., cursed is the earth for your sake; in sorrow shall you eat of it all the days of your life, etc.

IV. Subjection to God, by which man was bound to perform obedience to the commandments of God, which were two. The one was concerning trees; the other, the observation of the Sabbath.

God's commandment concerning the Trees was ordained to examine and test man's obedience. It consists of two parts:

The first is giving the Tree of Life, so that as a sign, it might confirm to man his perpetual abode in the garden of Eden — if he persisted in his obedience. Rev 2.7, To him that overcomes, I will give to eat of the tree of life, which is in the mist of the Paradise of God. Prov 3.18, She[13] is a tree of life to those who lay hold on her, and blessed is he that retains her.

The second is the prohibition of eating of the Tree of Knowledge of good and evil, together with the commination[14] of temporal and eternal death after transgressing this commandment. Gen 2.17, Of the tree of the knowledge of good and evil, you shall not eat of it: for in the day that you eat of it, you shall die the death. This was a sign of death, and He named the event, because observing it would have brought perpetual happiness, just as violating it gave the experience of evil — that is, of all misery; namely, of punishment, and of the guiltiness of sin.

God’s commandment concerning the observation of the Sabbath, is that by which God ordained the sanctification of the Sabbath. Gen 2.3, God blessed the seventh day, and sanctified it.

V. His calling, which is his service to God in the observation of His commandments, and tending the garden of Eden. Pro 16.4, God made all things for himself. Gen 2.15, He placed him in the garden of Eden, to tend and keep it.

VI. His diet was the herbs of the earth, and the fruit of every tree, except the tree of the knowledge of good and evil. Gen 1.29, And God said, Behold, I have given to you every herb-bearing seed which is on all the earth, and every tree in which there is the fruit of a tree-bearing seed; that shall be food for you; and 3.17, But of the tree of knowledge of good and evil, you shall not eat.

VII. His free choice, both to will and to perform the commandment concerning the two trees, and also to neglect and violate the same. By this we see that our first parents were indeed created perfect, but mutable. For so it pleased God to prepare a way for the execution of His decree.

Chapter 10. Of sin, and the fall of Angels.

The fall is a revolting of the reasonable creature, from obedience to sin. Sin is the corruption, or rather deprivation, of the initial integrity. More plainly, it is a falling or turning from God, binding the offender by the course of God's justice, to undergo the punishment.

Here a doubt may be raised, whether sin exists or not. The answer is this: of things which exist, some are positive, others privative. Things that are positive are all substances, together with their properties, effects, inclinations, and affections, which the Lord has created and imprinted in their natures. That thing is called privative, which grants or presupposes the absence of some such thing, that ought to be in a thing. Such a thing is sin, which properly and of itself is nothing created and existing; rather, it is the absence of that good which ought to be in the creature.

Sin has two parts: a defect, or impotency; and a confusion or disturbance of all the power and actions of the creature.[15]

Impotency is nothing but the very lack or loss of that good which God has ingrafted in the nature of His creature.

The fall was effected in this manner.

First, God created His reasonable creatures good indeed; but along with that, He created them changeable, as we showed before. For unchangeable good is proper to God alone.

Secondly, God tested their obedience in those things about which they were conversant. Deu 13.3, You shall not hearken to the words of the prophet, or to that dreamer of dreams; for the Lord your God proves you, to know whether you love the Lord your God with all your heart, and with all your soul.

Thirdly, in this trial God does not assist them with new grace to stand; but for just causes, He forsakes them.

Lastly, after God has forsaken them, and left them to themselves, they quite fall from God. This is no different than when a man, picking up a staff from the ground, stands it upright; if he ever so little withdraws his hand, it falls of itself.

The fall is of men [chap. 11], and Angels.

The fall of Angels is that by which the understanding — pointing at a more excellent estate, and approving of it, of its own accord — together with the will, makes a special choice of it. Though by their integrity they might have freely chosen the contrary, they did not, and were the sole instruments of their fall from God. 2Pet 2.4, If God did not spare the Angels which sinned, but cast them down into hell, and delivered them into chains of darkness, to be kept unto damnation, etc. Jude 1.6, The Angels which did not keep their first estate, but left their own habitation, He has reserved in everlasting chains, etc. Joh 8.44, [The Devil] was a murderer from the beginning, and did not continue in the truth; for there is no truth in him.

In the fall of Angels, consider:

I. First, their corruption arising from the fall, which is the deprivation of their nature. It is either the fearful malice and hatred by which they set themselves against God; or else their insatiable desire to destroy mankind. To effect this, they neglect neither force nor fraud. 1Joh 3.8, He that commits sin, is of the devil, because the devil sinned from the beginning. For this cause, the Son of God was revealed: to dissolve the works of the devil. 1Pet 5.8, Your adversary the devil goes about like a roaring lion, seeking whom he may devour. Eph 6.12, You do not strive against flesh and blood, but against Principalities, and powers, and worldly governors, the

princes of darkness of this world, against spiritual wickednesses, which are in supercelestial things.

II. Their degree and diversity. For one is chief of these Angels, and the rest attendants. The chief is Beelzebub, prince of the rest of the devils, and the world, far above them all in malice. Mat 25.41, Away from me you cursed, into everlasting fire prepared for the devil and his angels. 2Cor 4.4, Whose minds the god of this world has blinded. Rev 12.7, And there was war in heaven; Michael and his Angels fought with the dragon, and the dragon and his angels fought.

Ministering angels are those who wait upon the devil in accomplishing his wickedness.

III. Their punishment. God, after their fall, gave them over to perpetual torments, without any hope of pardon. Jude 1.6; 2Pet 2.4, God did not spare the Angels that had sinned, but cast them down into hell, and delivered them into chains of darkness, to be kept unto damnation. He did this, first, to admonish men what great punishment they deserved. Secondly, to show that grievous sins must be punished more grievously.

The fall of Angels was more grievous because their nature was more able to resist, and because the devil was the first founder of sin.

Their punishment is easier, or more grievous.

Their easier punishment is double. The first, is their ejection from heaven. 2Pet 2.4, God cast the Angels that sinned into hell. The second, is the abridging and limitation of their power. Job 1.12, The Lord said to Satan, behold, all that he has is in your hand, only do not lay your hand upon him.

The more grievous pain is that torment in the deep, which is endless and infinite, in time and in measure. Luk 8.31, And they begged him, that he not command them to go down into the deep.

Chapter 11. Of Man's fall and disobedience.

Adam's fall was his willing revolt to disobedience by eating the forbidden fruit. In Adam's fall, we may note the manner, greatness, and fruit of it.

I. The manner of Adam's fall was of this sort:

First, the devil having himself fallen immediately before, insinuates to our first parents that the punishment for eating the forbidden fruit was uncertain, and also that God was not true in His word to them.

Secondly, by his legerdemain [deception] he blinded the eyes of their understanding.[2Cor 4.4]

Thirdly, being thus blinded, they begin to distrust God, and to doubt God's favor.

Fourthly, thus doubting, they are moved to behold the forbidden fruit.

Fifthly, they no sooner see the beauty of it, than they desire it.

Sixthly, that they may satisfy their desire, they eat of the fruit which was taken from the tree by the hands of the woman. By this act, they become utterly disloyal to God. Gen 3.1-8.

Thus, without constraint, they willingly fall from their integrity. God, upon just cause, leaves them to themselves, and freely suffers them to fall. For we must not think that man's fall was either by chance, or God not knowing it, or barely winking at it, or by his bare permission, or against his will — but rather mysteriously,[16] it was not outside the will of God, and yet it was without His entire approval of it.

II. The greatness of this transgression must be esteemed, not by the external object, or the baseness of an apple, but by the offence it contains against God's majesty.

This offence appears by the many trespasses committed in that action. There is,

1. Doubting God's word.

2. Lack of faith. For they do not believe God's threat [in that day you eat of it, you shall die the death], but being bewitched with the devil's promise [you shall be like gods], they cease to fear God's punishment, and are inflamed with a desire for greater dignity.

3. Their curiosity in forsaking God's word, and seeking other wisdom.

4. Their pride in seeking to magnify themselves and become like God.

5. Contempt of God in transgressing His commandments against their own conscience.

6. In preferring the devil before God.

7. Ingratitude; in so far as they expel God's spirit dwelling in them, and despise that blessed union.

8. They murder both themselves and their progeny.

III. The fruit or effects. Out of this corrupt estate of our first parents, arose the estate of infidelity or unbelief, by which God has included all men under sin, that He might manifest His mercy in the salvation of some, and His justice in the condemnation of others. Rom 11.32, God has shut up all men in unbelief, that he might have mercy on all. Gal 3.22, The Scripture has concluded all under sin, that the promise by faith in Jesus Christ, should be given to those who believe.

In this estate, we must consider sin and the punishment of sin. Sin is threefold.[17]

The first is the participation in both Adam's transgression and guiltiness, by which in his sin, all his posterity sinned. Rom 5.12, As by one man, sin entered into the world, and by sin, death: so death entered upon all men, in that all men have sinned. The reason for this is ready. Adam was not then a private man, but represented all mankind. Therefore, look at what good he received from God, or evil from elsewhere — both were common to others with him. 1Cor 15.22, As in Adam all men die, so in Christ all men rise again.

Again, when Adam offended, his posterity was in his loins, from whom they would issue in the course of nature. And therefore, they take part in the guiltiness with him. Heb 7.9, 10, And to say as the thing is, Levi, etc., paid tithes to Melchizedek; for he was yet in the loins of his father Abraham when Melchizedek met him.

Chapter 12. Of Original Sin.

[Secondly,] out of the former transgression arises another one; namely, Original Sin. This is corruption engendered at our conception, by which every faculty of soul and body is prone and disposed to evil. Psa 51.5, I was born in iniquity, and my mother conceived me in sin.[18] Gen 6.5; Tit 3.3, We ourselves were in times past unwise, disobedient, deceived, serving the lusts and diverse pleasures, living in maliciousness and envy, hateful, and hating one another. Heb 12.1, Let us cast away everything that presses down, and the sin that hangs so fast on us.

By this we see that sin is not a corruption of man's substance, but only of his faculties. Otherwise, men's souls could not be immortal, nor could Christ take upon himself man's nature.

All Adam's posterity is equally partaker of this corruption. The reason why it does not show itself equally in all, is because some have the spirit of sanctification, some the spirit only to bridle corruption, and some have neither.

[Thirdly,] the propagation of sin from the parents to the children, is either because the soul is infected by the contagion of the body, as a good ointment is spoiled by an unclean vessel; or because God, in the very moment of creation and infusion of souls into infants, utterly forsakes them. For as Adam received the image of God, both for himself and others, so he loosed it from himself and others.[19]

But the propagation of sin is like a common fire in a town: men are not so much to search for how it came about, as to be careful how to extinguish it.

That we may better know original sin in the several faculties of man's nature, three circumstances must be considered.

1. How much of God's image we yet retain.

2. How much sin man received from Adam.

3. The increase of sin afterward.

In the mind. The remnant of God's image is certain notions concerning good and evil; such as, that there is a God, and that the same God punishes transgressions; that there is an everlasting life; that we must reverence our superiors and not harm our neighbours. But even these notions are both general and corrupt, and have no other use than to bereave [deprive] man of all excuse before God's judgment seat. Rom 1.19, 20, That which may be known concerning God, is manifest in them: for God has shown it to them. For the invisible things of Him that is — His eternal power and Godhead — are seen by the creation of the world, being considered in His works: to the intent that they should be without excuse.

Men's minds received from Adam,

1. Ignorance – namely, a lack, or rather a deprivation, of knowledge in the things of God, whether they concern His sincere worship, or eternal happiness. 1Cor 2.14, The natural man does not perceive the things of the spirit of God, for they are foolishness to him; neither can he know them because they are spiritually discerned. Rom 8.7, The wisdom of the flesh is enmity with God, for it is not subject to the law of God, nor indeed can it be.

2. Impotency, by which the mind, of itself, is unable to understand spiritual things, even if they are taught. Luk 24.45, Then he opened their understanding, that they might understand the Scriptures. 2Cor 3.5, Not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God.

3. Vanity, in that the mind thinks falsehood is truth, and truth is falsehood. Eph 4.17, Walk no more as other Gentiles, in the vanity of your understanding. 1Cor 1.21, It pleased God by the foolishness of preaching, to save those who believe; verse 23, We preach Christ crucified, to the Jews a stumbling block, but to the Greeks foolishness. Pro 14.12, There is a way which

seems good in the eyes of men, but the end thereof is death.

4. A natural inclination to conceive and devise the thing which is evil. Gen 6.5, The Lord saw that the wickedness of man was great upon earth, and all the imaginations of the thoughts of the heart were only evil continually. Jer 4.22, They are wise to do evil, but to do good, they have no knowledge.

Hence, it is apparent that the origin, and I may say, the matter of all heresies, is naturally ingrafted in man's nature. This is worthy of the observation of students in divinity.

The increase of sin in the understanding is,

1. A reprobate sense, when God withdraws the light of nature. Joh 12.40, He has blinded their eyes, and hardened their hearts, lest they see with their eyes and understand with their hearts, and I should heal them, and they be converted. Rom 1.28, As they did not regard to know God, so God delivered them up to a reprobate mind, to do those things which are not fitting.

2. The spirit of slumber. Rom 11.8, God has given them the spirit of slumber, etc.

3. A spiritual drunkenness. Isa 29.9, They are drunk, but not with wine; they stagger, but not with strong drink.

4. Strong illusions. 2Th 2.11, God will send them strong illusions and they shall believe lies.

The remnant of God's image in the conscience, is an observing and watchful power, like the eyes of a keeper, reserved in man partly to reprove, and partly to repress, the unbridled course of his affections. Rom 2.15, Which show the effect of the law written in their hearts, their conscience also bearing witness, and their thoughts accusing one another, or excusing.

What the conscience has received from Adam is the impureness of it. Tit 1.15, To those who are defiled and unbelieving, nothing is pure; even their minds and consciences are defiled. This impurity has three effects:

The first is to excuse sin; for, if a man serves God outwardly, he will excuse and cloak his inward impiety. Mar 10.19-20, You know the commandments: You shall not, etc. Then he answered and said, Master, all these things I have observed from my youth. Again, it excuses intents that are not warranted in God's word. 1Chr 13.9, When they came to the threshing floor of Chidon, Uzza put out his hand to hold the Ark, for the ox shook it.

The second is to accuse and terrify for doing good. This we may see in superstitious idolaters, who are grieved when they omit to perform counterfeit and idolatrous worship to their gods. Col 2.21-22, Do not touch, do not taste, do not handle, which all perish with using, and are according to the commandments and doctrines of men. Isa 29.13, And their fear towards me was taught them by the precepts of men.

The third is to accuse and terrify for sin. Gen 50.15, When Joseph's brothers saw that their father was dead, they said, 'It may be that Joseph will hate us, and will pay us back for all the evil which we did to him. Joh 8.9, And when they heard it, being accused by their own consciences, they went out one by one. 1Joh 3.20, If our heart condemns us, God is greater than our heart. Though the conscience accuses a man truly, that does not argue for any holiness in it. This is apparent in that Adam in his innocence had a God, and yet no accusing conscience.

Impureness increased in the conscience is,

1. First, such a senseless numbness, that it can hardly accuse a man of sin. Eph 4.19, Who being past feeling have given themselves to wantonness, to work all uncleanness, even with greediness. 1Tim 4.2, Having their consciences burned with a hot iron. This senselessness springs from a habit in sinning. 1Sam 25.37, Then, in the morning, when the wine had gone out of Nabal, his wife told him those words, and his heart died within him, and was like a stone.

2. Some grievous horror and terror of the conscience. Gen 4.14, Behold you have cast me this day from the earth, and I shall be hidden from your face. And verse 13, My punishment is greater than I can bear. The Symptoms of this disease are blasphemies, trembling of the body, and fearful dreams. Act 24.25, And as he disputed about righteousness, and temperance, and the judgment to come, Felix trembled, etc. Dan 5.6, Then the king's countenance was changed, and his thoughts troubled him, so that the joints of his loins were loosed, and his knees struck one against the other.

In the will, the remnant of God's image is free choice. First, it is free in every natural action belonging to each living creature — such as to nourish, to engender, to love, and to perceive. Secondly, it is free in every human action, that is, in those which belong to all men. And therefore, man has freewill in his outward actions, whether they concern manners, family, or commonwealth — even if it is very weak, both in the choice and the refusal of them. Rom 2.14, The Gentiles who do not have the law, by nature do those things which are of the law.

The will received [from Adam],

1. An impotency, by which it cannot will, or so much as lust after that which is indeed good; that is, which may please and be acceptable to God. 1Cor 2.14, The natural man does not perceive the things of the spirit of God, for they are foolishness to him; neither can he know them, because they are spiritually discerned. Rom 5.6, When we were yet of no strength, at his time, Christ died for the ungodly. 2Tim 2.26, that they may come to amendment out of the snare of the devil, who are taken by him for his will. Phi 2.13, It is God who works in you both the will and the deed, even of His good pleasure.

2. An inward rebellion, by which it utterly abhors that which is good, desiring and willing only that which is evil.

By this it appears that the will is no agent, but a mere patient in the first act of conversion to God; and that, by itself, it cannot begin that conversion, nor any other inward sound obedience that is due to God's law.

What the affections receive is a disorder, by which they are therefore not well affected — because they eschew [avoid] what is good, and pursue what is evil. Gal 5.24, Those who are Christ's have crucified the flesh with its affections and lusts. Rom 1.26, Therefore God gave them over to filthy lusts. 1Kng 22.8, The king of Israel said to Jehoshaphat, yet there is one of whom you may take counsel, but I hate him, etc.; and 21.4, therefore Ahab came home to his house discontented and angry, because of the word which Naboth spoke to him; and he laid himself on his bed, turning away his face, lest he eat food.

What the body has received is,

1. Fitness to sin. The body does this in transporting to the soul all objects and occasions of sin. Gen 3.6, The woman, seeing that the tree was good for food, and pleasant to the eyes, etc., took of its fruit, and ate.

2. Fitness to execute sin, as soon as the heart has begun it. Rom 6.13, Do not give your members as weapons of injustice to sin; and verse 19, As you have given your members as servants to uncleanness and iniquity, to commit iniquity, etc.

Chapter 13. Of actual sin.

After original sin in Adam's posterity, actual transgression takes place. It is either inward or outward. Inward sin is of the mind, will, and affections.

The actual sin of the mind is the evil thought or intent of it, contrary to God's law. God (the only knower of the heart) has in diverse places set down in His word, examples of evil thoughts:

1. That there is no God. Psa 10.4, The wicked is so proud that he does not seek God; he always thinks there is no God. Psa 14.1, The fool says in his heart, there is no God.

2. That there is neither providence nor preference by God in the world. Psa 10.11, He has said in his heart, God has forgotten; he hides His face and will never see; verse 13, Why does the wicked contemn [20] God? He says in his heart, You will not notice.

3. It imagines a safeguard for itself from all perils. Psa 10.6, He says in his heart, I will never be moved nor be in danger. Rev 18.7, She says in her heart, I sit as a Queen, and am no widow, and will see no mourning.

4. It esteems itself more excellent than others. Rev 18.7, I sit as a queen. Luk 18.11, The Pharisee standing thus, prayed to himself, I thank you, O God, that I am not as other men, extortioners, unjust, adulterers, nor yet as this Publican; verse 12, I fast twice a week, and give tithes of all my possessions.

5. That the Gospel of God's kingdom is mere foolishness. 1Cor 2.14, The natural man does not perceive the things of the spirit of God, for they are foolishness to him.

6. To think uncharitably and maliciously of those who serve God sincerely. Mat 12.24, When the Pharisees heard that, they said, he does not cast out

devils but by the prince of devils. Psa 74.8, They said in their hearts, let us destroy them altogether.

7. To think the day of death is far off. Isa 28.15, You have said, We have made a covenant with death, and we are in agreement with hell, though a scourge runs over and passes through, it shall not come at us.

8. That the pains of hell may be eschewed [avoided], in the passage mentioned before, they say, We have made an agreement with hell.

9. That God will defer both His particular and His last general coming to judgment. Luk 12.19, I will say to my soul, soul, you have ample goods laid up for many years; and verse 45, If that servant says in his heart, my master will defer his coming, etc.

Many carnal men pretend to mean well. But when God opens their eyes, they will see these rebellious thoughts rising in their minds, like sparks out of a chimney.

The actual sin of both will and affections, is every wicked motion, inclination, and desire. Gal 5.17, The flesh lusts against the spirit.

An actual outward sin, is that which the members of the body, together with the faculties of the soul, concur to commit. Such sins as these are infinite. Psa 40.12, Innumerable troubles have compassed me; my sins have taken such a hold upon me that I am not able to look up. Indeed, they are more in number than the hairs of my head.

Actual sin is of omission and commission.

Again, both of these are in words or deeds. In the sin of commission, observe these two points: the degrees in committing a sin, and the differences of the sins that are committed.

The degrees are four in number. Jas 1.14-15, Every man is tempted when he is drawn away by his own concupiscence, and is enticed. Then, when lust has

conceived, it brings forth sin; and sin, when it is finished, brings forth death.

Inescation[21] is that by which an evil thought is conceived, and for a time retained in the mind by the will and affections delighting in it; it lays bait for them, as it were, to draw them to consent.

The second degree is conception, which is nothing but a consent and resolution to commit sin. Psa 7.14, He travails with wickedness; he has conceived mischief, but he will bring forth a lie.

The third degree is the birth of sin, namely, committing sin by the assistance both of the faculties of the soul, and the powers of the body.

The fourth degree is perfection, when sin being perfected by habit and becoming ripe, as it were, the sinner reaps death — that is, damnation. This appears in the example of Pharaoh, and why habit in any sin is fearful.

Sin actually committed has five differences.

First, to consent with an offender, and not actually commit sin. Eph 5.11, Have no fellowship with the unfruitful works of darkness, but rather reprove them. This is done in three ways.

1. When a man in his judgment, somewhat allows the sin of another. Num 20. 10, Moses and Aaron gathered the congregation together before the rock, and Moses said to them, hear now you rebels: shall we bring you water out of the rock? Verse 12, The Lord spoke to Moses and Aaron, Because you did not believe me, to sanctify me in the presence of the children of Israel, [you shall not bring them] into the land which I have given them.

2. When the heart approves in affection and consent. To this we may refer both the Ministers and the Magistrates concealing and winking at offences. 1Sam 2.23, Eli said, Why do you do such things? For

from all these people, I hear evil of you. Do no more, my sons, etc. Now that Eli's will agrees with his sons' sins, it is manifest, verse 29, You honor your children above me.

3. Indeed, by counsel, presence, and enticement. Rom 1.32, They not only do the same, but also favor those who do them. Mar 6.24-25, She said to her mother, What shall I ask, and she said, John the Baptist's head, etc. Act 22.20, When the blood of your Martyr Stephen was shed, I also stood by, and consented to his death, and kept the clothes of those who slew him.

The second difference is to sin ignorantly, as when a man does not expressly and distinctly know whether what he does is a sin or not; or if he knew it, he did not acknowledge and mark it. 1Tim 1.13, I was before a blasphemer, and a persecutor, and an oppressor; but I was received to mercy, for I did it ignorantly through unbelief. Num 35.22-24, If he pushed him unadvisedly and not from hatred, or throws anything at him without lying in wait, or any stone (by which he might be slain) and did not see him, or caused it to fall on him, and he dies — and he was not his enemy, nor did he seek to harm him — then the congregation will judge between the slayer and avenger of blood, according to these laws. 1Cor 4.4, I know nothing by myself, yet I am not thereby justified. Psa 19.12, Cleanse me from my secret sins.

The third difference is to sin knowingly, but by infirmity, as when a man fearing some imminent danger, or shocked by the horror of death, and against his knowledge, denies that truth which otherwise he would acknowledge and embrace. Such was Peter's fall, arising from the excessive rashness of the mind, mingled with some fear. Mat 26.74

Thus all men offend, when the flesh and inordinate desires so overrule the will and every good endeavor, that they provoke man to do what he detests from his

heart. Rom 7.19, I do not do the thing which I would, but the evil which I would not, that I do.

The fourth difference is presumptuous sinning, done knowingly. Psa 19.13, Keep your servant from presumptuous sins; do not let them reign over me. To this belong,

1. Every sin committed with a high hand; that is, in some contempt of God. Num 15.30-31, The person who sins presumptuously, etc., shall be cut off from among his people, because he has despised the word of the Lord, and has broken His commandment.

2. Presumption of God's mercy in doing evil. Ecc 8.11, Because sentence against an evil work is not executed speedily, therefore the heart of the children of men is fully set in them to do evil. Rom 2.4, Do you despise the riches of His bountifulness… not knowing that the bountifulness of God leads you to repentance?

The fifth difference is to sin knowingly, and set malice against God; and the sin against the Holy Ghost is referred to this.

Chapter 14. Of the punishment of sin.

Up to here we have treated sin, with which all mankind is infected. In the next place follows the punishment of sin, which is threefold.

The first concerns the body, either:

I. In providing[22] for the things of this life, with trouble, Gen 3.17; or a proneness to disease. Mat 9.2 [to the paralytic], Son, be of good comfort; your sins are forgiven you. Joh 5.14 [the cripple at Bethesda], Behold, you have been made whole; sin no more, lest a worse thing fall upon you. Deu 28.21-22, The Lord shall make the pestilence cling to you, until he has consumed you from the land, etc. Or shame of nakedness, Gen 3.7.[23] Or in women's pains in childbirth. Gen 3.16, To the woman He said, I will greatly increase your sorrows and conceptions; in sorrow you shall bring forth children.

II. The soul is punished with trembling of conscience: care, trouble, hardness of heart, and madness. Deu 28.28, The Lord shall strike you with madness, and with blindness, and with bewilderment[24] of heart.

III. The whole man is punished,

1. With fearful subjection to the regiment of Satan. Col 1.13, Which freed us from the power of darkness, and translated [transferred] us into the kingdom of his beloved son. Heb 2.14, He also took part with them himself, that he might destroy through death, the one who had the power of death; that is, the devil.

2. A separation from the fellowship of God, and trembling at His presence. Eph 4.18, Having their cogitation darkened, and being strangers from the life of God. Gen 3.10, I heard Your voice in the garden, and

was afraid, because I was naked; therefore, I hid my face.

3. Diverse calamities and damages upon a man's goods. Deu 28.29, You will ever be oppressed with wrong, and be plundered, and no man will help you, etc., to the end of the chapter. To this passage may be referred a distinction of Lordships; and from this comes a care to enlarge them, and bargaining with all manner of civil servitudes.

4. The loss of that Lordly authority which man had over all creatures; also, their futility, which is not only a weakening but also a corrupting of that excellence of the virtues and powers which God put into them at the first. Rom 8.20-21, The creature is subject to futility, not of its own will, but because of him who has subdued it under hope, etc.[25]

5. In a man's name — infamy and ignominy[26] — sometimes after his death. Jer 24.9.

The second is at the last gasp — namely death, or a change like death. Rom 6.23, The wages of sin is death.

The third is after this life, even eternal destruction from God's presence, and from His exceeding glory. 2Th 1.9, Who shall be punished with everlasting perdition, from the presence of God and the glory of His power.

Chapter 15. Of Election, and of Jesus Christ the foundation of it.

Predestination has two parts: Election and Reprobation. 1Th 5.9, God has not appointed us to wrath, but to obtain salvation by the means of our Lord Jesus Christ.

Election is God's decree by which, on His own free will, He has ordained certain men to salvation, to the praise of the glory of His grace. Eph 1.4-6, He has chosen us in him before the foundations of the world, according to the good pleasure of His will, to the praise of the glory of His grace.

This decree is that Book of Life in which are written the names of the Elect. Rev 20.12, Another book was opened, which is the Book of Life, and the dead were judged by those things that were written in the books, according to their works. 2Tim 2.19, The foundation of God remains sure, and has this seal: The Lord knows who are His.

The execution of this decree is an action by which God, even as He purposed with himself, works all those things which he decreed for the salvation of the Elect. For those whom God elected to this end, that they should inherit eternal life, were also elected to those subordinate means by which, as by steps, they might attain this end; and without which it would be impossible to obtain it. Rom 8.29-30, Those whom He knew before, he also predestined to be made like the image of His Son, that he might be the firstborn among many brethren. Moreover, whom He predestined, He called; whom He called, He justified; and whom He justified, He also glorified.

Three things pertain to the execution of this decree. First, the foundation. Secondly, the means. Thirdly, the degrees.

The foundation is Christ Jesus, called by his father from all eternity, to perform the office of the Mediator, that in him all those who would be saved, might be chosen. Heb 5.5, Christ did not take to himself this honour to be made the High Priest; but the one who said to him, 'You are my Son this day I begat you,' gave it to him, etc. Isa 42.1, Behold my servant: I will stay upon him, my elect, in whom my soul delights. I have put my spirit upon him — he shall bring forth judgment to the Gentiles. Eph 1.4, He has chosen us in him, meaning in Christ.

Question. How can Christ be subordinate to God's election, seeing that he, together with the Father, decreed all things?

Ans. Christ, as he is Mediator, is not subordinate to the very decree of election itself, but only to the execution of that decree. 1Pet 1.20, Christ was ordained before the foundation of the world. Augustine, in his book on the Predestination of the Saints, chap. 5, says, "Christ was predestined that he might be our Head."

In Christ we must especially observe two things: his Incarnation, and his Office.

Three things concur in the working of his Incarnation: First, both his Natures. Secondly, their Union. Thirdly, their Distinction.

Christ's first nature is the Godhead, inasmuch as it belongs to the Son, and by which he is God. Phi 2.6, Who being in the form of God, thought it no robbery to be equal with God. Joh 1.1, In the beginning was the Word, and the Word was with God, and that Word was God.

It was requisite for the Mediator to be God,

1. That he might better sustain that great misery with which mankind was overwhelmed; the greatness of which these four things declare:

I. The grievousness of sin, with which God's majesty was infinitely offended.

II. God's infinite anger against this sin.

III. The fearful power of death.

IV. The devil's tyranny, who is the prince of this world.

2. That he might make his human nature both of plentiful merit, and also of sufficient efficacy, for the work of man's redemption.

3. That he might instill into all the elect, eternal life and holiness. Isa 43.11-12, I am the Lord, and besides me, there is no Saviour. I have declared, and I have saved, and I have shown, when there was no strange god among you. Therefore, you are my witnesses, says the Lord, that I am God.

I say, the Godhead, inasmuch as it is the Godhead of the Son, is Christ's divine Nature — not as it is the Godhead of the Father, or of the Holy Ghost — for it is the Office of the Son to have the administration of every outward action of the Trinity, from the Father, to the Holy Ghost. 1Cor 6.8, And he, being by nature the Son of the Father, bestows this privilege on those who believe, that they are the sons of God by adoption. Joh 1.12, As many as received him, to them he gave to be the sons of God.

If either the Father or the Holy Ghost had been incarnate, the title of Son would have been given to one of them — who was not the son by eternal generation; and so there would be more sons than one.

Christ's other nature is his Humanity, by which he, the Mediator, is truly man. 1Tim 2.5, One God and one Mediator between God and man, the man Christ Jesus.

It was necessary that Christ be a man. First, that God might be pacified in that nature in which He was offended. Secondly, that he might undergo punishment

due to sin, which the Godhead could not, being void and free from all passion.[27]

Furthermore, Christ, as he is man, is like us in all things, sin alone excepted. Heb 2.17, In all things, it became him [lit., it was owed] to be made like his brethren.

Christ, therefore, is a perfect man, consisting of an essential and true soul and body, to which are joined those faculties and properties which are essential to both. In his soul is understanding, memory, will, and such things. In his body is length, breadth, and thickness. Indeed, it is comprehended in only one place,[28] visible, and subject to feeling. Nor is there anything lacking in him, which may either adorn or comprise man's nature.

Again, Christ in his humanity was subject to the infirmities of man's nature, which are these:

1. To be tempted. Mat 4.1, Jesus was carried by the Spirit into the desert, to be tempted by the Devil.

2. To fear. Heb 5.7, Who in the days of his flesh, offered up prayers and supplications with strong crying and tears, to Him that was able to save him from death, and was also heard in that which he feared.

3. To be angry. Mar 3.5, Then he looked round about on them angrily, mourning also for the hardness of their hearts, and said to the man, Stretch out your hand.

4. Forgetfulness of his office imposed upon him, by reason of the agony shocking his senses. Mat 26.39, He went a little farther, and fell on his face, and prayed, saying, O Father, if it is possible, let this cup pass from me; nevertheless, not as I will, but as You will.

We must hold these things concerning Christ's infirmities:

1. They were such qualities that they only affected his human nature, and did not at all constitute the same; and therefore might be left by Christ.

2. They were such as were common to all men — such as to thirst, to be weary, and to die — and not

personal, as are fevers, consumptions, leprosy, blindness, etc.

3. He was subject to these infirmities, not by necessity of his human nature, but by his freewill and pleasure, pitying mankind. Therefore, such infirmities in him were not the punishment of his own sin, as they are in us, but part of his humiliation which he willingly underwent for our sakes.

Chapter 16. Of the Union of the Two Natures in Christ.

Now follows the Union of the two natures in Christ, which especially concerns his Mediation, for by it his humanity suffered death upon the cross in such a way that he could neither be overcome, nor perpetually overwhelmed by it. Three things belong to this uniting of Natures.

1. Conception, by which his human nature was, by the wonderful power and operation of God, both immediately (that is, without man's help) and miraculously framed of the substance of the Virgin Mary. Luk 1.35, The Holy Ghost shall come upon you, and the power of the Most High shall overshadow you. The Holy Ghost cannot be said to be the father of Christ, because He ministered no matter to the making of the humanity, but only fashioned and framed it to the substance of the Virgin Mary.

2. Sanctification, by which the same human nature was purified; that is, altogether severed by the power of the Holy Ghost, from the least stain of sin, to the end that it might be holy and be made fit to die for others. Luk 1.35, That holy thing which shall be born of you shall be called the Son of God. 1Pet 3.18, Christ has once suffered for sins, the just for the unjust. 1Pet 2.22, Who did not sin, nor was there guile [deceit] found in his mouth.

3. Assumption, by which the Word — that is, the second Person in the Trinity — took upon him flesh, and the seed of Abraham; namely, that his human nature, to the end that, being destitute of a proper and personal subsistence, might obtain it in the person of the Word — subsisting and, as it were, being supported by the Word forever. Joh 1.14, That Word was made flesh. Heb 2.16, He did not take upon him the nature of Angels, but the seed of Abraham.

In the assumption, we have three things to consider:

I. The difference of the two natures in Christ. For the divine nature, as it is limited to the person of the Son, is perfect and actually subsisting in itself; the other is not.

II. The manner of union. The person of the Son, by assuming the human nature, created it, and by creating, assumed it.

III. The product of the Union. Whole Christ, God and man, was not made a new person of two natures, as of parts compounding a new thing; but he remained still the same Person. Now, whereas the ancient Fathers termed Christ a compound person, we must understand them not properly so, but by proportion. For just as the parts are united in the whole, so these two natures concur together in one Person, which is the Son of God.

By this we may see that Christ is only one Son of God, not two; and yet, he is one in two respects. As he is the eternal Word, he is by nature the Son of the Father. As he is man, and also the same Son, yet this is not by nature or by adoption, but by personal union alone. Luk 1.35; Mat 3.17; This is my beloved Son, etc.

The phrase agreeing[29] with this Union, is the communion of properties, concerning which, observe two rules.

I. Of those things which are spoken or attributed to Christ, some are only understood of his divine nature, such as that in Joh 8.58, Before Abraham was, I am. And Col 1.15, Who is the image of the invisible God, the firstborn of every creature. Again, some agree only to his humanity, such as born, suffered, died, buried, etc. Luk 2.52, And Jesus increased in wisdom and stature, and in favor with God and man. Lastly, other things are understood only of both natures united together, such as Mat 17.5, This is my beloved Son, in whom only I am well pleased; hear him. Eph 1.22, He has made subject all things under his feet, and has appointed him over all things, to be the Head to the Church.

II. Some things are spoken of Christ as he is God, which must be interpreted according to his human nature. Act 20.28, To feed the Church of God, that is, Christ, which he (according to his manhood) has purchased with his own blood. 1Cor 2.8, If they had known this, they would never have crucified the Lord of glory. Contrarily, some things are mentioned of Christ, as he is man, which are only understood of his divine nature. Joh 3.13, No man ascended up to heaven, but he that has descended from heaven, the son of man which is in heaven.

This is spoken of his manhood, whereas we must understand that only his Deity came down from heaven. Joh 6.62, What if you should see the son of man (i.e., Christ's human nature) ascend up, where he (i.e., his Deity) was before?

Lastly, by reason of this Union, Christ, as he is man, is exalted above every name. Indeed, he is adored and has such a great (though not infinite) measure of gifts, as far surpass the gifts of all Saints and Angels. Eph 1.20-21, And set him at His right hand in heavenly places, far above all principalities, and power, and might, and domination, and every name that is named, not in this world only, but that also which is to come. Heb 1.6, When He brings his first begotten Son into the world, he says, 'And let all the Angels of God worship him.' Col 2.3, In whom all the treasures of wisdom and knowledge are hidden. Phi 2.9-10, Therefore, God exalted him on high and gave him a name above all names, that at the name of Jesus, every knee should bow (namely, worship and be subject to him) both of things in heaven, and things on earth, and things under the earth.

Chapter 17. Of the Distinction of both Natures.

The distinction of both Natures is that by which they, with their properties and effects, remain distinct, without composition, mingling, or conversion. Joh 10.17-18, Therefore my Father loves me, because I lay down my life, that I may take it again. No man takes it from me, but I lay it down of myself. I have power to lay it down, and have power to take it again. Joh 13.31-32, Now the Son of Man is glorified, and God is glorified in him. If God is glorified in him, God shall also glorify him in himself. Here we may observe that there is one will in Christ, as God; and another, as man. Mat 26.39, Not as I will, but as You will.

This also approves that sentence of the Chalcedon Creed: We confess that one and the same Christ Jesus, both Son, Lord, only begotten, is known and preached to be in two natures without confusion, mutation, distinction, or separation.

Lastly, by this it is manifest that Christ, when he became that which he was not (namely, man), still continued that which he was (true God).

Chapter 18. Of Christ's Nativity and Office.

This much concerning incarnation: the clear declaration of it was by his nativity.

The nativity of Christ is that by which Mary, a virgin, in the course of nature and the custom of women, brought forth Christ, that Word of his Father, and the Son of David. So that, some are greatly deceived who are of the opinion that Christ came into the world in a miraculous manner, the womb of the Virgin being shut. Luk 2.23, Every man child which first opens the womb, shall be called holy to the Lord. This passage of scripture is applied to Mary and our Saviour Christ.

Hence it is, that the Virgin Mary continued a virgin until her dying day, even though we do not make this opinion any article of our belief.

1. Christ being now to depart the world, committed his mother to the care and custody of his disciple John, which it is likely he would not have done if she had any children by whom, as was the custom, she might have been provided for. Joh 19.26.

2. It is likely that she who was with child by the Holy Ghost, would not know any man after.

3. It is agreed to by the Church in all ages.[30]

His office follows, to the perfect accomplishing of which he was anointed by his Father; that is, he was sufficiently furnished both with gifts and authority. Heb 1.9, Therefore God, even your God, anointed you with the oil of gladness above your fellows. Isa 61.1, The Spirit of the Lord was upon me, therefore He anointed me. Joh 3.34, God does not give him the Spirit by measure.

If any man enforces this as a reason that Christ could not perform the Office of Mediator, not being the mean or middle between God and man, but the party

offended, and so one of the extremes — we must know that Christ is, in two ways, said to be the middle or mean.

1. Between God and all men: for being both God and man, he participates with both extremes.

2.Between God and the faithful only: first, according to his humanity, by which he received the Spirit without measure; secondly, according to his divine nature, namely, as he is the Word. Now, the Word is middle between the Father and the faithful:

a. In regard to order, because the Word was begotten of the Father, and by it we have access to the Father. This subordination, which is of the Son to the Father, is not in the divine essence, severally and distinctly considered, but in the relation or manner of having the essence. And after this manner, those things which are subordinate cannot be unequal if they have one and the same singular essence.

b. In regard to his office, which being imposed on him by his Father, he willingly underwent, and of his own accord.

Christ exercises this office according to both natures united in one person, and according to each nature distinct from one another. For in reconciling God and man together, the flesh performs some things distinctly, and the Word performs other things distinctly. Again, some other things are done not by the Word or flesh alone, but by both together.

This office is so appropriate to Christ that neither in whole, nor in part, can it be translated [or transferred] to any other. Heb 7.24, This man, because he endures forever, has an everlasting priesthood, or a priesthood that cannot pass from one to another.

Therefore Christ, as he is God, has under him Emperors, Kings, and Princes to be his Vicegerents, who are therefore called “gods.” Psa 82.1.[31] But as he is Mediator — that is, a Priest, a Prophet, and King of the Church — he has no Vicegerent, Vicar, or

Lieutenant who can be in his stead in either his Kingly or Priestly office, in both or only one.

Christ's office is threefold: Priestly, Prophetic, and Regal. Psa 110.1-4; Isa 42.1.

Christ's Priesthood is an office of his by which he performed all those things to God by which eternal life is obtained. Heb 5.9, And being consecrated, was made the author of eternal salvation, unto all those who obey him; and is called by God a high Priest forever, after the order of Melchizedek. Heb 7.24-25, This man, because he endures forever, has an everlasting Priesthood, for which he is able also to perfectly save all those who come to God by him.

His Priesthood consists of two parts: Satisfaction and Intercession.

Satisfaction

Satisfaction is that by which Christ is a full propitiation to his Father for the elect. Job 33.23-24, If there is a messenger with him, or an interpreter, one in a thousand, to declare to man his righteousness, then He will have mercy upon him, and will say, Deliver him, that he not go down into the pit, for I have found a reconciliation.[32] Rom 3.24-25, And are justified freely by His grace, through the redemption that is in Christ Jesus, Whom God has set forth to be a reconciliation[33] through faith in his blood. 1Joh 2.2, He is a propitiation for our sins.

Christ satisfied God's anger for man's offence, according to his humanity, by performing perfect obedience to the will of God, according to his Deity — by ministering such especial dignity to his perfect obedience, that it was full of both merit and efficacy before God, for the salvation of the Elect. Joh 17.19, For their sakes I sanctify myself, that they also may be sanctified through the truth. Act 20.28, To feed the flock of God, which he has purchased with his own

blood. 2Cor 5.19, God was in Christ, and reconciled the world to Himself, not imputing their sins to them.

Satisfaction comprehends his Passion, and Fulfilling the Law.

His Passion

His passion is the first part of satisfaction, by which, having undergone the punishment of sin, satisfied God's justice, and appeased His anger for the sins of the faithful. His passion was in this manner:

Somewhat before his death, partly fear arising from the sense of God's wrath imminent upon him, partly grief possessing, as it were, each part of him, so disturbed his sacred mind, Mk 14.33; Mt 26.38 that inwardly for a while, it struck into him a strange kind of astonishment, or rather oblivion of his duty imposed upon him; and outwardly, it made him pray to his Father (if He would) to remove that cup from him, Jo 12.27; Mk 14.36 which he expressed with no small cry, many tears, Mt 26.37, 42; Jo 12.29; He 5.7 and a bloody sweat trickling from his body onto the ground. Lk 22.44

But when he came to himself again, he freely yielded himself to his Father to satisfy upon the cross, Lk 22.42 for the transgression of man; He 9.15; 1Co 15.3; Isa 53.10,11 after this, his agony was overpassed. By Judas' treachery, Christ is apprehended, Mt 26.47 and first, he is brought to Annas, after to Caiaphas, Jo 18.13,14 where Peter denies him. Jo 18.27 From Caiaphas, he is led bound to Pilate; Mt 27.2 Pilate posts him over to Herod; Lk 23.7,8 he transports him back again to Pilate, Lk 23.15 who acknowledges his innocence, and yet condemns him as an offender. Mt 27.23,24 This innocent thus condemned, is pitifully scourged, crowned with thorns, scoffed, spit at, spitefully adjudged to the death of the cross, Mt 27.26-31; Jo 19.18 on which his hands and feet are fastened with nails.

His passions did not stay here, but after all these, he became accursed to God the Father; that is, God

poured upon him, being thus innocent, such a sea of His wrath, as was equivalent to the sins of the whole world. 1Jo 2.2 Now being under this curse, Ga 3.13 through the sense and feeling of this strange terror, he complains to his Father that he is forsaken. Mt 27.35,46 Notwithstanding, Christ then encountering Satan and his angels, utterly vanquished and overcame them. Col 1.13,14

When this was ended, his heart was pierced with a spear, till the blood gushed out from his sides, Jo 19.34 and he gave up the ghost, and commended his spirit to his Father's protection, which immediately went into Paradise. Lk 23.43,46 His body, of which not one bone was broken, was buried, Jo 19.33,42 and for three days it was ignominiously captivated by death. 1Cor 15.4; Ac 10.40

In this description of Christ's passion, we may note five circumstances especially.

I. His Agony; namely, a vehement anguish arising upon the conflict of two contrary desires in him: the first was to be obedient to his Father; the second was to avoid the horror of death. Luk 22.44, Being in agony, he prayed more earnestly, and his sweat was like drops of blood, trickling down to the ground. Heb 5.7, In the days of his flesh, he offered up prayers and supplications with strong crying, and tears to Him who was able to save him from death, and was also heard in that which he feared.

II. His Sacrifice, which is an action of Christ's, offering himself to God the Father as a ransom for the sins of the Elect. Heb 9.26, Now in the end of the world, he has appeared once to put away sin by the sacrifice of himself. In this sacrifice, the oblation was Christ, as he was man. Heb 10.10, By which will we are sanctified, even by the offering of Jesus Christ once made.

The Altar also was Christ, as he was God. Heb 13.10, We have an Altar, from which those who serve in the temple have no authority to eat. 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? Hence it is that Christ is said to sanctify himself, as he is man. Joh 17.19, For their sakes I sanctify myself — as the altar, the gift, and the temple [sanctify] the gold, Mat 23.17.

Christ is the Priest, as he is God and man. Heb 5.6, You are a Priest forever, after the order of Melchizedek. 1Tim 2.5-6, One Mediator between God and man, the man Christ Jesus, who gave himself a ransom for all men, to be a testimony in due time.

III. God the Father's acceptance of his sacrifice, in which he was well pleased. For, had it been that God had not allowed for it, Christ's suffering would have been in vain. Mat 3.17, This is my beloved Son, in whom I am well pleased. Eph 5.2, Even as Christ loved us, and gave himself for us to be an offering and a sacrifice of a sweet-smelling savour to God.

IV. Imputation of man's sin to Christ, by which his Father accounted him as a transgressor, having translated [transferred] the burden of man's sins to his shoulders. Isa 53.4, He has borne our infirmities, and carried our sorrows. Yet we judged him as plagued and struck by God, and humbled. But he was wounded for our transgressions; he was broken for our iniquities, etc. and verse 12, He was counted with the transgressors, and he bore the sins of many. 2Cor 5.21, He has made him to be sin for us, who knew no sin, that we should be made the righteousness of God in him.

V. The wonder of his humiliation, consisting of two parts:

1. In that he made himself of little or no reputation in respect to his Deity. Phi 2.7-8, He made himself of no reputation, etc., he humbled himself, and became obedient to the death, even the death of the cross. We may not think that this debasing of Christ came because his divine nature was either wasted or weakened, but because his Deity, as it were, laid aside and concealed his power and majesty for a season. And

as Irenaeus says, “The Word rested, that the human nature might be crucified, and dead.”

2. In that he became execrable, which is accursed for us by the law. Gal 3.10, Cursed is everyone who does not continue to do all things written in the book of the Law.

This accursedness is either inward or outward.

Inward is the sense of God’s fearful anger upon the cross. Rev 19.15, He himself treads the winepress of the fierceness and wrath of Almighty God. Isa 53.5, He is grieved for our transgressions, …the chastisement of our peace was upon him, and with his stripes we were healed. This appeared by those drops of blood which issued from him, by his cries to his Father upon the cross, and by sending Angels to comfort him. Hence it was, that he so much feared death, which many Martyrs entertained most willingly.

His outward accursedness stands in three degrees.

I. Death upon the cross, which was not imaginary, but true — because blood and water issued from his heart. For seeing that water and blood gushed out together, it is very likely that the casket or coating which envelopes the heart, called the Pericardion, was pierced, as Columbus observes in his Anatomy, book 7.[34] Joh 19.34. His death was necessary, that he might confirm to us the Testament, or Covenant of Grace, promised for our sakes. Heb 9.15-16, For this cause he is the Mediator of the new Testament, that through death, etc., those who were called might receive the promise of eternal inheritance. For where a testament is, there must be the death of the one who made the testament, etc., and verse 17.

II. Burial, to ratify the certainty of his death.

III. Descension into hell, by which we must not understand that he went locally into the place of the damned, but that for the time of his abode in the grave, he was under the ignominious dominion of death. Act 2.24, Whom God has raised up and loosed the sorrows

of death, because it was impossible that he should be held by it. Eph 4.9, In that he ascended, what was it but that he also first descended into the lower part of the earth?

It was necessary that Christ should be captivated by death, that he might abolish the sting, that is, the power of it. 1Cor 15.55, O death, where is your sting! O hell, where is your victory!

Thus we have heard of Christ's marvelous passion, by which he has abolished both the first and second death, due to us for our sins, which (as we may further observe) is a perfect ransom for the sins of all and every one of the Elect. 1Tim 2.6, Who gave himself a ransom for all men. For it was more — that Christ the only begotten Son of God, indeed God himself, for a short while should bear the curse of the Law — than if the whole world should have suffered eternal punishment.

This also is worthy of our meditation: that a man is well-grounded in the doctrine of Christ's passion, when his heart ceases to sin, and he is pricked with the grief of those sins, as though with spears, he himself pierced the side of the immaculate Lamb of God. 1Joh 3.6, Whoever sins, has neither seen him nor known him. Zec 12.10, And they shall look upon him whom they have pierced, and they shall lament for him, as one laments for his only son, and sorrow for him, as one sorrows for his firstborn.

His Fulfilling of the Law

After Christ's passions, follows the fulfilling the Law, by which he satisfied God's justice in fulfilling the whole Law. Rom 8.3-4, God sent His own Son, that the righteousness of the Law might be fulfilled in us.

He fulfilled the Law, partly by the holiness of his human nature, and partly by obedience in the works of the Law. Rom 8.2, The Law of the Spirit of life, which is in Christ Jesus, has freed me from the Law of sin and of death. Mat 3.15, It becomes us to fulfill all

righteousness, etc. Joh 17.19, [I sanctify myself, that they also may be sanctified…]

Intercession

Now succeeds the second part of Christ's Priesthood, namely, Intercession, by which Christ is an Advocate and entreater of God the Father, for the faithful. Rom 8.34, Christ is at the right hand of God, and makes request for us. Christ's intercession is directed immediately to God the Father. 1Joh 2.1, If any man sins, we have an Advocate with the Father, even Jesus Christ the just. Now, as the Father is first in the Trinity in order, so if he is appeased, the Son and the Holy Ghost are appeased also. For there is one and the same agreement and will of all the persons of the Trinity.

Christ makes intercession according to both natures.

First, according to his humanity – partly by appearing before his Father in heaven; partly by desiring the salvation of the Elect. Heb 9.24, Christ has entered into very heaven to appear now in the sight of God for us; and Heb 7.25, He is able to perfectly save those who come to God by him, seeing that he ever lives to make intercession for them.

Secondly, according to his Deity — partly by applying the merit of his death; partly by making request by his Holy Spirit in the hearts of the Elect, with unspeakable sighs. 1Pet 1.2, Elect according to the foreknowledge of the Father, to the sanctification of the Spirit. Rom 8.26, The Spirit helps our infirmities: for we do not know what to pray as we ought; but the Spirit itself makes request for us with sighs that cannot be expressed.

We are not therefore to imagine or surmise that Christ prostrates himself upon his knees before his Father's throne for us. Neither is this necessary, seeing

that his very presence before his Father has in it the force of a humble petition.

The end of Christ's intercession is that those who are justified by his merits, should by this means continue in the state of grace. Now, Christ's intercession preserves the Elect in covering their continual slips, infirmities, and imperfect actions, by an especial and continual application of his merits. That, by this means, man's person may remain just, and man's works remain acceptable to God. 1Joh 2.2, He is a reconciliation [propitiation] for our sins, and not for ours only, but for the sins of the whole world. 1Pet 2 5, You, as living stones, are made a spiritual house and holy Priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ. Rev 8.3-4, And another Angel came and stood before the altar, having a golden censer, and much incense was given to him that he should offer with the prayers of all Saints upon the golden altar which is before the throne; and the smoke of the incense with the prayers of the Saints, went up before God out of the Angel's hand.

This far concerning Christ's Priesthood.
Now follow his Prophetic and Regal offices.

His Prophetic office is that by which he immediately from his Father, reveals his word and all the means of salvation comprised in it. Joh 1.18, The Son, who is in the bosom of his Father, He has declared to you. Joh 8.26, Those things which I hear from my Father, I speak to the world. Deu 18.15, I will raise them up a Prophet, etc.

The word was first revealed, partly by visions, dreams, and speech; partly by the instinct and moving of the Holy Ghost. Heb 1.1-2, At sundry times and in diverse manners, God spoke in olden times to our fathers the Prophets. In these last days, he has spoken to us by his Son. 2Pet 1.21, Prophecy did not come in olden times by the will of man, but holy men of God spoke as they were moved by the Holy Ghost.

The same is ordinarily done only by the preaching of the word, where the Holy Ghost inwardly illuminates the understanding. Luk 24.45, Then He opened their understanding, that they might understand the Scriptures. Luk 21.15, I will give you a mouth and wisdom against which all your adversaries shall not be able to speak or resist. For this cause, Christ is called the Doctor, Lawgiver, and Counsellor of his Church. Jas 4.12, There is one Lawgiver who is able to save and to destroy. Isa 9.6, He shall call his name Counsellor, etc. Indeed, he is the Apostle of our profession, Heb 3.1; the Angel of the covenant, Mal 3.1; and the Mediator of the new covenant, Heb 9.15. Therefore, the sovereign authority of expounding the Scripture, belongs only to Christ. And the Church has only the ministry of judgment and interpretation committed to her.

Christ's Regal office is that by which he distributes his gifts, and disposes all things for the benefit of the Elect. Psa 2, and Psa 110.1-2, The Lord said to my Lord, sit on my right hand till I make your enemies your footstool.

The execution of Christ's Regal office comprehends his exaltation.

Christ's exaltation is that by which, after his humiliation, he was little by little exalted to glory; and that was in sundry respects according to both his natures.

The exaltation of his divine nature is an apparent declaration of his divine properties in his human nature, without the least alteration of it. Rom 1.4, Declared mightily to be the son of God, touching the spirit of sanctification, by the resurrection from the dead. Act 2.36, God has made him both Lord and Christ, whom you have crucified.

The exaltation of his humanity is the putting off from him his servile condition, and all infirmities, and the putting on of such habitual gifts which — though they

are created and finite — have so great and marvelous a perfection, as can possibly be ascribed to any creature. The gifts of his mind are wisdom, knowledge, joy, and other unspeakable virtues of his body, immortality, strength, agility, and brightness. Phi 3.21, Who shall change our vile body, that it may be fashioned like his glorious body. Mat 17.2, He was transfigured before them, and his face shone as the sun, and his clothes were as white as the light. Heb 1.9, God, even your God, has anointed you with the oil of gladness, above your fellows. Also Eph 1.20, 22.

Christ's body, although it is thus glorified, yet it is still of a solid substance, compassed about, visible, palpable, and shall perpetually remain in some certain place. Luk 24.39, Behold my hands, and my feet, it is even I; touch me, and see: a spirit has no flesh and bones as you see me have.

There are three degrees of Christ's exaltation.

I. His Resurrection, in which by his divine power he subdued death and raised himself up to eternal life. 2Cor 13.4, Though he was crucified concerning his infirmity, yet he lives through the power of God. Mat 28.6, He is not here, for he is risen, as he said. Come see the place where the Lord was laid.

The end of Christ's resurrection was to show that his satisfaction, by his passion and death, was fully absolute. For even a single sin would have detained the Mediator under the dominion of death, though he had fully satisfied all the rest. 1Cor 15.17, If Christ is not raised, your faith is in vain; you are yet in your sins. Rom 4.25, Who was delivered to death for our sins, and is risen again for our justification.

II. His Ascension into heaven, which is a true, local, and visible translation of Christ's human nature from earth into the highest heaven of the blessed, by the virtue and power of his Deity. Act 1.9-11, When he had

spoken these things, while they beheld, he was taken up. For a cloud took him up out of their sight. And while they looked stedfastly towards heaven, as he went, behold, two men stood by them in white apparel, who also said, You men of Galilee, why do you stand gazing into heaven? This Jesus who is taken up from you into heaven, shall come as you have seen him go into heaven. Eph 4.10, He ascended far above all the heavens.

The end of Christ's ascension was that he might prepare a place for the faithful, given them the Holy Ghost, and their eternal glory. Joh 14.2, In my father's house are many mansions. If it were not so, I would have told you. I go to prepare a place for you. Joh 16.7, If I do not go away, the Comforter will not come to you; but if I depart, I will send Him to you.

III. His sitting at the right hand of God the Father, which metaphorically signifies that Christ in the highest heavens has actually all glory, power, and dominion. Heb 1.3, By himself he has purged our sins, and sits at the right hand of the Majesty in the highest places. Psa 110.1, The Lord said to my Lord, sit at my right hand till I make your enemies your footstool. 1Cor 15.25, He must reign till He has put all his enemies under his feet. Act 7.55, Being full of the Holy Ghost, he looked stedfastly into heaven, and saw the glory of God, and Jesus standing at the right hand of God. Also Mat 20.21.[35]

Christ's Regal Office has two parts.

The first is His regiment [government] of the Kingdom of Heaven, part of which is in heaven, part upon the earth — namely, the congregation of the faithful.

In the government of his Church, He exercises two royal prerogatives.

The first is to make laws. Jas 4.12, There is one Lawgiver who is able to save and to destroy. The second is to ordain his ministers. Eph 4.11, He gave some to be Apostles, other Prophets, others Evangelists, some Pastors and teachers, etc., 1Cor 12.28, God has ordained some in the Church, such as first, Apostles, secondly Prophets, thirdly teachers, then those who do miracles; after that, the gifts of healing, helpers, governors, diversity of tongues.[36]

Christ's government of the Church is either His collection of it out of the world, or being collected, its conservation. Eph 4:12 [equipping the saints]; Psa 110.

The second part of His Regal Office is the destruction of the kingdom of darkness. Col 1.13, Who has delivered us from the kingdom of darkness. Psa 2.9, You shall crush them with a scepter of iron, and break them in pieces like a potter's vessel. Luk 19.27, Those enemies of mine, who would not have me reign over them, bring them here and slay them before me.

The kingdom of darkness is the whole company of Christ's enemies.

The prince of this kingdom, and of all its members, is the Devil. Eph 2.2, You once walked according to the counsel of the world, and after the prince that rules in the air, even the prince that now works in the children of disobedience. 2Cor 4.4, The God of this world has blinded the eyes of the infidels. 2Cor 6.15, What concord does Christ have with Belial, or what part does the believer have with the infidel?

The members of this kingdom, and subjects to Satan, are his angels and unbelievers. Among them, the principal members are Atheists, who say in their heart there is no God (Psa 14.1); Magistrates who bargain with the devil to accomplish their desires (1Sam 28.7;

Psa 58.5); Idolaters, who either adore false gods, or the true God in an idol (1Cor 10.7, 20) — Turks and Jews are of this bunch; so are Heretics, who are those who err with pertinacity in the foundation of religion (2Tim 2.18) — Apostates, or revolters from faith in Christ Jesus (Heb 6.6); False Christs, who bear men in hand, that they are true Christs (Mat 24.26). There were many such about the time of our Saviour Christ's first coming, as Josephus witnesses (Jewish Antiquities, bk 20, chap. 11, 12, 14); lastly, that Antichrist who, as it is now apparent, can be none other than the Pope of Rome. 2Th 2.3-4, Let no man deceive you by any means, for that day shall not come unless there comes a departing first, and that the man of sin is disclosed, even the son of perdition, who is an adversary, and exalts himself against all that is called God, or that is worshipped, so that he sits as God in the temple of God, showing himself that he is God.

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Rev 13.11-12, And I beheld another beast coming out of the earth, which had two horns, like the Lamb, but he spoke like the dragon. And he did all that the first beast could do before him; and he caused the earth and those who dwell in it, to worship the beast, whose deadly wound was healed.

There were at first Antichrists at Rome, when its Bishops would be entitled Universal or Supreme governors of the whole world; but then they were complete when, together with Ecclesiastical censure, they usurped civil authority.

After Christ has subdued all his enemies, these two things shall ensue:

I. The surrendering over of His kingdom to God the Father, as concerning its regiment. For at that time will cease both that civil regiment, and spiritual policy, consisting in word and spirit together.

II. The subjection of Christ, only in regard to his humanity which then exists, when the Son of God most

fully manifests his majesty which previously was obscured by the flesh as a veil: so that the same flesh —remaining both glorious and united to the Son of God — may by infinite degrees appear inferior.

We may not therefore imagine that the subjection of Christ consists in diminishing the glory of the humanity, but in more fully manifesting the majesty of the Word.

Chapter 19. Concerning the Outward Means of executing the decree of election, and of the Decalogue.

After the foundation of Election, which has been presented up to here, it follows that we should address its outward means.

The means are God's Covenant, and its Seal.

God's Covenant is his contract with man, concerning life eternal, upon certain conditions. This covenant consists in two parts: God's promise to man, and Man's promise to God.

God's promise to man is that by which He binds himself to man, to be his God, if man does not break the condition.

Man's promise to God is that by which he vows his allegiance to his Lord, and to perform the condition between them.

Again, there are two kinds of this covenant. The Covenant of Works, and Covenant of Grace. Jer 31.31-33, Behold the days come, says the Lord, that I will make a new covenant with those of Israel, and with the house of Judah, not according to the covenant I made with their fathers, when I took them by the hand to bring them out of the land of Egypt — this covenant of mine which they break, although I was a husband to them, says the Lord. But this shall be the covenant that I will make with the house of Israel: after those days, says the Lord, I will put my law in their inward parts,

and write it in their hearts, and I will be their God, and they shall be my people.

The Covenant of Works is God's covenant made with a condition of perfect obedience, and it is expressed in the Moral Law.

The Moral Law is that part of God's word which commands to man his perfect obedience, in his nature as well as in his actions; and it forbids the contrary. Rom 10.5, Moses thus describes the righteousness which is of the Law, that the man who does these things, shall live by them. 1Tim 1.5, The end of the commandment is love out of a pure heart, and of a good conscience, and faith unfeigned. Luk 10.27, You shall love the Lord your God with all your heart, with all your soul, and with all your strength. Rom 7.14, We know that the Law is spiritual.

The Law has two parts. The Edict commanding obedience, and the condition binding man to obedience. The condition is eternal life to those who fulfill the law; but to transgressors, everlasting death.

The Decalogue or Ten Commandments, is an abridgement of the whole Law, and the Covenant of Works. Exo 34.27-28, And the Lord said to Moses, Write these words, for after the tenor of these words, I have made a covenant with you, and with Israel. And he was there with the Lord forty days and forty nights, and neither ate bread, nor drank water, and he wrote in the Tablets the words of the covenant, even the Ten Commandments. 1Kng 8.9, Nothing was in the Ark, except the two Tablets of stone which Moses had put there at Horeb, where the Lord made a covenant with the children of Israel, when He brought them out of the land of Egypt. Mat 22.40, On these two commandments hang the whole Law and the Prophets.

The true interpretation of the Decalogue must be according to these rules:

I. In the negative, the affirmative must be understood; and in the affirmative, the negative.

II. The negative binds at all times, and to all times; and the affirmative binds at all times, but not to all times; and therefore negatives are of more force.

III. Under once vice expressly forbidden, are comprehended all of that kind — indeed, the least cause, occasion, or enticement to it, is forbidden as well; such as that in 1Joh 3.15, Whoever hates his brother is a manslayer. Mat 5.21 to the end. Evil thoughts are condemned, as well as evil actions.

IV. The smallest sins are entitled with the same names as the one expressly forbidden in that commandment to which they pertain. As in the former passages, hatred is named murder, and to look at a woman with a lusting eye is adultery.

V. We must understand every commandment of the law as annexed with this condition: unless God commands the contrary. For God being absolute Lord, and so above the Law, He may command that which His law forbids. So he commanded Isaac to be offered, the Egyptians to be destroyed, the brazen Serpent to be erected (which was a figure of Christ), etc.

The Decalogue is described in two Tablets.

The sum of the first Tablet is that we love God with our mind, memory, affections, and all our strength. Mat 22.37, This is the first (i.e., in nature and order) and great commandment (namely, in excellency and dignity).

Chapter 20. Of the First Commandment.

The first tablet has four commandments.

The first teaches us to have and choose the true God for our God. The words are these:
I am Jehovah your God, who brought you out of the land of Egypt, and out of the house of bondage, You shall have no other God but me.

The Resolution.

[I am]: If any man judges that these words are a preface to all the commandments, rather than a part of the first, I would not hinder him. Nevertheless, it is likely that they are a persuasion to keep the first commandment; and that they are set before it to make way to it, as being harder to be received than the rest. And this may appear in that the next three commandments that follow, have their several reasons.

[Jehovah] This word signifies three things: I. Him who, of Himself and in Himself, was from all eternity. Rev 1.8, Who is, who was, and who is to come. II. Him who gives being to all things, when they were not, partly by creating, partly by preserving them. III. Him who mightily causes that those things which He has promised, should both be made, and continued. Exo 6.1; Rom 4.17.

Here begins the first reason for the first commandment, taken from the name of God. It is thus framed:

He that is Jehovah must alone by your God.

I am Jehovah:
Therefore, I alone must be your God.

This proposition is wanting: The assumption is in these words, I am Jehovah; the conclusion is the commandment.

[Your God] These are the words of the Covenant of Grace, Jer 31.33-34, by which the Lord promises to His people remission of sins and eternal life. Indeed, these words are a second reason for the commandments, drawn from the equality of that relation which exists between God and His people.

If I am your God, you in return must be my people, and take me alone for your God.

I am your God.
Therefore, you must be my people, and take me alone for your God.

The assumption, or second part of this reason, is confirmed by an argument taken from God's effects, when He delivered his people out of Egypt, as it were, from the servitude of a most tyrannous master. This deliverance was not appropriate only to the Israelites, but some way, to the Church of God in all ages — in that it was a type of a more surpassing deliverance from that fearful kingdom of darkness. 1Cor 10.1-2, I would not have you ignorant, brethren, that all our Fathers were under the cloud, and all passed through the Red Sea, and all were baptized unto Moses in the cloud, and in the sea. Col 1.13, Who has delivered us from the power of darkness, and translated [transferred] us into the kingdom of his dear Son.

[Other Gods, or strange gods] They are so-called, not that they are such by nature, or can be, but because the corrupt and more than devilish heart of carnal man esteems them so. Phi 3.19, Whose God is their belly. 2Cor 4.4, Whose minds the god of this world has bewitched.

[Before my face] That is (figuratively) in My sight or presence, to whom the secret imaginations of the heart are known. And this is the third reason for the first commandment, as if He had said, If you, in my

presence, reject me, it is a heinous offence. Therefore see that you do not do it. The Lord reasons in the same manner in Gen 17.1: I am God Almighty, therefore walk upright.

The Affirmative Part

Choose Jehovah to be your God. The duties commanded here are these:

I. To acknowledge God; that is, to know and confess Him to be such a God as He has revealed Himself to be in His word, and creatures [creation]. Col 1.10, Increasing in the knowledge of God. Jer 24.7, And I will give them a heart to know me, that I am the Lord; and they shall be my people and I will be their God. For they shall return to me with their whole heart. We must glory in this knowledge of God. Jer 9.24, Let him that glories, glory in this, that he understands and knows me; for I am the Lord who shows mercy, judgment, and righteousness in the earth.

II. A union with God, by which man is knit in heart with God. Jos 23.8, Stick fast to the Lord your God, as you have done to this day. Act 11.23, He exhorted all, that with purpose of heart, they would cling to the Lord.

Man clings to God in three ways: in affiance, in love, and fear of God.

Affiance is that by which a man, acknowledging the power and mercy of God, steadfastly rests himself in Him, against all assaults whatsoever. 2Chr 20.20, Put your trust in the Lord your God, and you shall be assured; believe His prophets, and you shall prosper. Psa 27.1, God is my light and my salvation; whom should I fear? God is the strength of my life; of whom should I be afraid? Verse 3, Though a host [an army] is pitched against me, my heart should not be afraid; though war is raised against me, I will be secure.

From this rises patience, and alacrity [eagerness] in present perils. Psa 39.9, I should have been silent, and not opened my mouth, because You did it. 2Sam 16.10, the King said, What have I to do with you, you sons of Zeruiah? If he cursed because the Lord said, Curse David, who is he that dares say, Why do you do so? Gen 45.5, Do not be sad, nor grieved with yourselves, that you sold me here. For God sent me before you for your preservation. Verse 8, Now then, you did not send me, but God himself. 2Kng 6.16, Fear not, for those who are with us are more than those who are with them.

This affiance engenders hope, which is a patient expectation of God's presence and assistance in all things that are to come. Psa 37.5, Commit your way to the Lord, and trust in Him, and He shall bring it to pass. Verse 7, Wait patiently upon the Lord, and hope in Him. Pro 16.3, Commit your work to the Lord, and your thoughts will be directed.

The Love of God is that by which man, acknowledging God's goodness and favour towards him, loves God in return, above all things. Deu 6.5, You shall love the Lord your God with all your heart, with all your soul, and with all your strength.

The marks of the true love of God are these:

1. To willingly hear His word.
2. To speak of Him often.
3. To think of Him often.
4. To do His will without irksomeness [annoyance].
5. To give body and all, for His cause.
6. To desire His presence above all, and to bewail His absence.
7. To embrace all those things which pertain to Him.
8. To love and hate what He loves and hates.
9. In all things, to seek to please Him.
10. To draw others to the love of Him.
11. To esteem highly those gifts and graces which He bestows.
12. To stay ourselves upon His counsels revealed in His word.

Lastly, to call upon His name with affiance.[38]

The fear of God is that by which man, acknowledging God's mercy and justice, fears to displease God as if it were a capital crime. Psa 103.11. With you is mercy, that you may be feared. Hab. 3.16, When I heard it, my belly trembled; my lips shook at the voice. Rottenness entered my bones and I trembled in myself — that I might rest in the day of trouble, when He comes up against the people to destroy them. Psa 4.4, Tremble, and do not sin.

From this arises the godly man's desire to approve himself in all things to his God. Gen 5.22, And Enoch walked with God, after that, etc. Gen 17.1, God said to him, I am all-sufficient; walk before me and be perfect.

Out of these three former virtues proceeds humility, by which a man — acknowledging God's free bounty, and prostrating himself before Him — ascribes to Him all praise and glory. 1Cor 1.31, Let him that glories, glory in the Lord. 1Pet 5.5-6, Dress yourselves inwardly with lowliness of mind. For God resists the proud, and gives grace to the humble. Humble yourselves, therefore, under the mighty hand of God, that He may exalt you in due time. 1Chr 29, 10-11, And David said, Blessed are you, O Lord God of Israel, our Father forever, and yours, O Lord, is greatness, and power, and glory, and victory, and praise. For all that is in heaven, and in earth is yours, etc.; and verse 14, But who am I, and what are my people, that we should be able to offer willingly in this way? For all things come from You, and from your own hand we have given you, etc.

The Negative Part

Do not account that as God, which by nature is no God. In this place [Exo 20.3], these sins are forbidden:

I. Ignorance of the true God and His will, which is not only not to know, but also to doubt those things which God has revealed in His word. Jer 4.22, My

people are foolish. They have not known Me. They are foolish children, and have no understanding. They are wise to do evil, but to do good, they have no knowledge. Jer 9.3, They proceed from evil to worse, and have not known Me, says the Lord.

II. Atheism, when the heart denies either God, or His attributes: such as His Justice, Wisdom, Providence, and Presence. Psa 14.1, The fool has said in his heart, there is no God. Eph 2.12, You had no hope, and were without God in the world. Mal 1.2, I love you, says the Lord; yet you say, In what have we spoken against You?[39] Mal 3.14, You have said, It is in vain to serve God, and what profit is it that we have kept His commandments, and that we walk humbly before the Lord of hosts?

III. Errors concerning God: the Persons of the Deity, or the Attributes.

Here what is to be reproved is Hellenism, which is acknowledging and adoring a multiplicity of gods. — Augustine, 6th book of the City of God, chapter 7. Again, Judaism is condemned here, which worships one God without Christ. The same may be said of the heresies of the Manichees and Marcion, who deny God the Father; of Sabellius, denying the distinction of the three Persons; and Arius, who says that Christ the Son of God, is not true God.

IV. To withdraw and remove the affections of the heart from the Lord, and set them upon other things. Isa 29.13, The Lord said, this people draws near me with their mouth, and honours me with their lips, but their heart is far from me. Jer 12.2, You are near in their mouth, and far from their reins [inner being].

The heart is in many ways withdrawn from God.

I. By distrust in God. Heb 10.38, The just shall live by faith; but if anyone withdraws himself, My soul shall have no pleasure in him. From this diffidence [lack of confidence] arises,

1. Impatience in suffering afflictions. Jer 20.14-15, Cursed be the day in which I was born, and do not let

the day in which my mother bore be blessed; Cursed be the man who showed my father, saying a man child is born to you, and comforted him; verse 18, How is it that I came forth from the womb, to see labor and sorrow, that my days should be consumed with shame?

2. Tempting God, when those who distrust, or rather contemn [despise] Him, seek signs of God's truth and power. Mat 4.7, You shall not tempt the Lord your God. 1Cor 10.9-10, Neither let us tempt God, as they tempted Him, and were destroyed by serpents; nor murmur, as some of them murmured, and were destroyed by the destroyer.

3. Desperation. Gen 4.13, My iniquity is greater than can be pardoned.[40] 1Th 4.13, Do not sorrow, as those who have no hope.

4. Doubtfulness concerning the truth of God's benefits, present or to come. Psa 116.11, I said in my haste, all men are liars.

II. Confidence in creatures, whether it is

1. In their strength, as in Jer 17.5, Cursed is the man who has his confidence in man, and makes flesh his arm; but his heart slides from the Lord.

2. Or in riches, Mat 6.24, You cannot serve God and riches. Eph 5.5, No covetous person, which is idolater, has an inheritance in the kingdom of Christ and of God.

3. Or defensive places. Jer 49.16, Your fear and the pride your heart have deceived you, that you dwell in the clefts of the rock, and keep the height of the hill. Though you make your nest as high as the Eagle, I will bring you down from there, says the Lord.

4. Or in pleasure and luxuries. For them, their belly is their God, Phi 3.19.

5. Or in physicians. 2Chr 16.12, And Asa, in the thirty-ninth year of his reign, was diseased in his feet, and his disease was extreme; yet he did not seek the Lord in his disease, but the physicians.

6. [Divination] Briefly, to this may principally be adjoined that devilish confidence which magicians, and those who take advice from them, put in the devil and

his works. Lev 20.6, If anyone turns to those who work with spirits, and follows soothsayers, to go whoring after them, then I will set My face against that person, and will cut him off from among his people.

III. The love of the creature, above the love of God. Mat 10.37, He that loves father or mother more than me, is not worthy of me; and he that loves son or daughter more than me, is not worthy of me. Joh 12.43, They loved the praise of man, more than the praise of God. To this belongs self-love. 2Tim 3.2.

IV. Hatred and contempt of God, when man flees from God and his wrath, when God punishes offences, [41] Rom 8.7, The wisdom of the flesh is enmity with God. Rom 1.30, Haters of God, doers of wrong.

V. No fear of God. Psa 36.1, Wickedness says to the wicked man, even in my heart, that there is no fear of God before their eyes.

VI. Fear of the creature, more than the Creator. Rev 21.8, The fearful and unbelieving shall have their part in the lake which burns with fire and brimstone. Mat 10.28, Fear not those who kill the body, but fear Him that can cast both body and soul into hellfire. Jer 10.2, Do not be afraid of the signs of heaven, though the heathen are afraid of them.

VII. Hardness of heart, or carnal security, when a man — neither acknowledging God's judgments, nor his own sins — dreams he is safe from God's vengeance, and those perils which arise from sin. Rom 2.5, According to your hardness, and a heart that cannot repent, you heap to yourself wrath against the Day of Wrath. Luk 21.34, Take heed to yourselves, lest at any time your hearts be pressed down with surfeiting [excess] and drunkenness, and cares of this life, and lest that Day come upon you unawares.

These all jointly engender Pride, by which man ascribes all he has that is good, not to God, but to his own merit and industry, referring and disposing them wholly to his own proper credit. 1Cor 4.6-7, That you might learn by us, that no man [should] presume

beyond what is written, that one does not swell against another for any man's cause. For who separates you? Or what do you have that you have not received? Gen 3.5, God knows that when you eat of it, your eyes will be opened, and you will be as gods, knowing good and evil.

The highest stair of pride's ladder, is that fearful presumption by which many climb rashly into God's seat of majesty, as if they were gods. Act 12.22-23, The people gave a shout, saying, The voice of God, and not of man. But immediately the Angel of the Lord struck him, because he did not give glory to God, so that he was eaten up by worms, and gave up the ghost. 2Th 2.3-4, Who is an adversary, and exalts himself against all that is called God, or that is worshipped — so that he sits as God in the temple of God, showing himself that he is God.

Chapter 21. Of the Second Commandment.

Up to here we have treated the First Commandment, teaching us to entertain in our hearts, and to choose, only one God. The other three commandments of the first tablet concern that holy profession which we must make towards the same God. For first, it is necessary to choose the true God. Secondly, is to make a profession of the same God.

In the profession of God, we are to consider its parts, and the time appointed for this profession.

There are two parts: the solemn worship of God, and glorifying Him.

The Second Commandment describes that holy and solemn worship, which is due to God. The words of the Commandment are these:

You shall make yourself no graven image, nor any similitude of things which are in heaven above, nor that are in the earth beneath, nor that are in the waters under the earth. You shall not bow down to them, nor serve them. For I am the Lord your God, a jealous God, visiting the iniquity of the fathers upon the children, upon the third generation, and upon the fourth of those who hate me; and showing mercy to thousands, upon those who love me and keep my commandments.

The Resolution

[You shall not make] This is the first part of the commandment, forbidding to make an idol. Now, an idol is not only a certain representation and image of some feigned god, but also of the true Jehovah. This may be proved against the Papists by these arguments:

The first is Deu 4.15-16, Take, therefore, good heed to yourselves. For you saw no image in the day that the Lord spoke to you at Horeb out of the midst of the fire — that you do not corrupt yourselves and make yourselves a graven image or representation of any figure, whether it be the likeness of male or female. Out of the words uttered by Moses, a reason may be framed thus:

If you saw no image (namely, of God) you shall make none.

You saw no image, but only heard a voice.
Therefore, you shall make no image of God.

The second reason: that idolatry which the Israelites committed, the very same is prohibited in this commandment. But the Israelites' idolatry was the worship of God in an image. Hos 2.16, At that day, says the Lord, you shall no longer call me Baali [Master], but you shall call me Ishi [Husband].

The golden calf was an image of God. For when it was finished, Aaron proclaimed that tomorrow will be a feast to Jehovah, Exo 32.5. And that same calf is termed an idol in Act 7.41. Therefore, worshipping God in an image is prohibited here.

[Any graven image] Here the more specific is put for the more general, namely, a graven image for all counterfeit means of God's worship.

The first part of the commandment is illustrated here by a double distribution. The first is drawn from causes. You shall not make yourselves any idol, whether it is engraved in wood or stone; or whether it is painted on a tablet. The second is taken from this place: You shall not make yourselves an idol of things in heaven, such as stars and birds; or in the earth, such as man, woman, and beasts; or under the earth, such as fishes.

This place is so expounded by Moses in Deu 4.14 to the 20th verse.

[You shall not bow down to them] This is the second part of the commandment, forbidding all men to fall down before an idol. In this term, bow down, the specific is again put for the general. For in it is inhibited all feigned worship of God.

[For I] These words are a confirmation of this commandment, persuading us to obedience by four reasons.

[The Lord] (who is strong) The first reason, God is strong,[42] and so He is able to revenge idolatry, Heb 10.31.

[A jealous God] This language is taken from the estate of wedlock. For God is called the husband of His church. Isa 54.5. Eph 5.25-27. And our spiritual worship is, as it were, a certain marriage of our souls, consecrated to the Lord. Jer 2.2, I remember you with the kindness of your youth, and the love of your marriage, when you went after me in the wilderness, in a land that was not sown. Here is another argument drawn from a comparison of things that are alike. God's people must worship Him alone, because they are linked to Him, as a wife is to her husband, to whom alone she is bound. Therefore, if His people forsake him, and betroth themselves to idols, He will undoubtedly give them a bill of divorcement, and they shall no longer be espoused to Him.

[Visiting] To visit is not only to punish the children for their fathers' offences, but to notice and apprehend them in the same faults. The reason is that they are given over to commit their fathers' transgressions, so that they are punished for them. And this is the third reason drawn from the effects of God's anger.

[Hate me] It may be, this is a secret answer, the objection of which is not set down here in express words, but may thus be framed. What if we use idols to inflame and excite in us a love and remembrance of You? The answer, by the contrary, is this: You may think that your use of idols kindles in you a love of me,

but it so far from that, that all those who use them cannot help but choose to hate Me.

[Show mercy] The fourth reason derived from the effects of God's mercy to those who observe this commandment.

Here we may observe, first, that God's mercy exceeds His justice. Psa 103.8. The Lord is full of compassion and mercy, slow to anger, and of great kindness; verse 17, The lovingkindness of the Lord endures forever; verse 9, He will not always chide, nor keep His anger forever.

Secondly, we may not surmise that this excellent promise is made to everyone particularly who is born of sinful parents. For godly Isaac had godless Esau for his son, and godless Saul had godly Jonathan.

The Negative Part

You shall neither worship false gods, nor the true God with false worship. Many things are forbidden here:

I. The representation of God by an image. For it is a lie. Hab 2.18, What does the image profit? For the maker of it has made it an image and a teacher of lies. Zec 10.2, The idols have spoken vanity. Jer 10.8, The stock [of wood] is a doctrine of vanity. The Elbe Council in the 39th canon has this edict: We thought it not fitting to have images in Churches, lest that which is worshipped and adored should be painted upon walls. Clement, book 5, ad Jacob. Dom., That serpent is prone to speak by others, these words: In honour of the invisible God, we are accustomed to adore visible images, which beyond all controversy, is very false. Augustine, in his treatise on Psalm 113.

The image also of the cross and Christ crucified, ought to be abolished from Churches, as the brazen serpent was, 2Kng 18.4. Hezekiah is commended for breaking in pieces the brazen serpent to which the children of Israel then burned incense. Hezekiah did

this, although at first this serpent was made by the Lord's appointment, Num 21.8; and it was a type of Christ's passion, Joh 3.14. Origen, in his 7th book, Against Celsus: We do not permit any to adore Jesus upon the altars in images, or upon Church walls; because it is written, You shall have no other gods but me.

Epiphanius,[43] in that epistle which he wrote to John, Bishop of Jerusalem, says, It is against the custom of the Church to see any image hanging in the church, whether it is of Christ, or any other saint, and therefore even with his own hands, he rent asunder the veil in which such an image was painted.

Some object to this figure or sign which appeared to Constantine, in which he would overcome. But it was not the sign of the cross (as the Papists triflingly imagine), but of Christ's name. For the thing was made of these two Greek letters, cr (chi rho), conjoined together, Eusebius in the Life of Constantine, book 1, chap. 22, 25.

Neither do the Cherubim, which Solomon placed in the temple, serve for the defence of images. For they were only in the Holy of Holiest, where the people could not see them. And they were types of the glory of the Messiah, to whom the very angels were subject — which we now have verified in Christ. Heb 1.6

If any man replies that they do not worship the image, but God in the image, let him know that the creature cannot comprehend the image of the Creator. And if it could, yet God would not be worshipped in it, because it is a dead thing. Indeed, it is the work of man's hands, not of God. And therefore it is more base than the smallest living creature, of which we may lawfully say, it is the work of God. This evinces that no kind of worship belongs to an image, either simply or by relation, whatever the sophistical Schoolmen wrangle to the contrary.

If any man is yet desirous of images, he has at hand the preaching of the Gospel, a lively image of Christ

crucified. Gal 3.1, O foolish Galatians, who has bewitched you, that you should not obey the truth, to whom Christ Jesus was before described in your sight, and crucified among you? The same may be said of the two Sacraments. And that saying of Clement is true, in his fifth book of Recognition: If you would truly adore the image of God, do good to man, and you will worship his true image: for man is the image of God.

II. The least approbation of idolatry. Hos 13.2, They say to one another while they sacrifice a man, let them kiss the calves. Now, a kiss is an external sign of some allowance of a thing, Gen 48.10.

Therefore, it is unlawful to be present at Mass, or any idolatrous service, even if our minds are absent. 1Cor 6.20. You are bought with a price; therefore, glorify God in your body, and in your spirits, which are God's. Rom 11.4, What does the Scripture say? I have reserved for myself seven thousand men who have not bowed the knee to Baal. Eusebius, book 3, The Martyrs, when they were hauled to the temple of idols, cried out and with a loud voice in the midst of their tortures, testified that they were not idolatrous sacrificers, but professed and constant Christians, rejoicing greatly that they might make such a confession.

That which may be objected from Naaman the Syrian, who worshipped in the temple of Rimmon, is thus answered: that he did not do it with the purpose to commit idolatry, but to perform that civil obeisance which he was customarily to show to the King's majesty, 2Kng 5.17-18.

And for this cause, all such processions, plays, and feasts, which are consecrated to memorialize and honor idols, are utterly forbidden. Exo 32.6, They rose up the next day in the morning, and offered burnt offerings, and brought peace offerings. Also, the people sat themselves down to eat and drink, and rose up to play. 1Cor 10.7, Neither be idolaters, as some of them were, as it is written, etc. And Paul (1Cor 8.4 to the end) earnestly dehorts [dissuades] the Corinthians from

sitting at table in the idols' temple — even though they know that an idol is nothing in the world.

Tripartite History, book 6, chap. 30,[44] Certain soldiers refused to adore, as was the custom, the banner of Julian, in which were painted the images of Jupiter, Mercury, and Mars. Others returned the rewards they received after they had burned incense on an altar in the Emperor's presence — crying that they were Christians, and would live and die in that profession. And as for their former act, it was done out of ignorance. Indeed, though they had polluted their hands with the idolatry of the pagans, yet they kept their consciences clean.

III. All relics and monuments of idols. For these, once the idols themselves have been abolished, must be erased out of all memory. Exo 23.13, You shall make no mention of the name of others' gods, nor shall it be heard out of your mouth. Isa 30.22, And you shall pollute the covering of the images of silver, and the rich ornament of the images of gold, and cast them away like menstruous cloth, and you shall say to it, Get away from here!

IV. Society with infidels is unlawful here. It serves not only to maintain concord, but also to join men in brotherly love. There are many branches of this society.

The first is marriage with infidels. Gen 6.2, The sons of God saw the daughters of men, that they were fair, and they took themselves wives from all that they liked. Mal 2.11, Judah has transgressed, and an abomination is committed in Israel, and in Jerusalem. For Judah has defiled the holiness of the Lord, which he loved, and has married the daughters of a strange god. Ezr 9.14, Should we return to breaking your commandments, and join in affinity with the people of such abomination? 2Kng 8.18, He walked in the ways 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.

The second is a league in war — namely, a mutual confederacy to assist one another in the same war, and

to have one and the same enemies. This is impious in sundry ways.

1. If it is unlawful to crave assistance from God's enemies, it is likewise unlawful to indenture with them, that we will assist them.

2. It obscures God's glory, as though He himself either would not, or could not aid His Church.

3. It is a thousand to one we would not be infected with their idolatry and other impieties.

4. It endangers us to be made partakers of their punishments. 2Chr 19.2, And Jehu, the son of Hanani the Seer, went out to meet him and said to King Jehoshaphat, Would you help the wicked, and love those who hate the Lord? Therefore, the wrath of the Lord is upon you for this thing.

The third is, Traffic, as when a man wittingly and willingly, hoping to enrich himself, sells those things that he knows must serve an idolatrous use. This condemns all those merchants who transport wares to idolaters, and sells them frankincense, wax, cloth, or other such things that help them in the service of their idols.

The fourth is trial of a Lawsuit before judges who are infidels, when Christian courts may be frequented. But if they cannot, and we have to deal with infidels, we may appeal to infidels. 1Cor 6.6, Brother goes to Law with brother, and that is under infidels. Act 25.11, Paul appeals to Caesar.

The fifth is worshipping the beast, and receiving his mark. Rev 14.9-10, If any man worships the beast and his image, and receives the mark in his forehead, or in his hand, he shall drink of the wine of the wrath of God.

V. Will-worship, when God is worshipped with a naked and bare good intention, not warranted by the word of God. Col 2.23, Which things indeed have a show of wisdom in voluntary religion, and humbleness of mind, and in not sparing the body. Neither do they

have it in estimation [in mind], to satisfy the flesh.[45] 1Sam 13.9-10, And Saul said, Bring a burnt offering to me, and peace offerings. And he offered a burnt offering. And as soon as he had made an end of offering the burnt offering, behold, Samuel came, and, verse 13, said to Saul, You have done foolishly; you have not kept the commandment of the lord your God, which He commanded you.

VI. To this we may add Popish superstitions in sacrifices, foods, holidays, apparel, temporary and bead-ridden prayers, indulgences, austere life, whipping, ceremonies, gestures, gate, conversation [conduct], pilgrimage, building of altars, pictures, and churches, and all other kinds of that rabble.

To these may be added comfort in music, in divine service, feeding the ears, not edifying the mind. 1Cor 14.15, What is it then? I will pray with the spirit, but I will pray with the understanding also. I will sing with the spirit, but I will sing with the understanding also. Justinus Martyr in his book of Christian Questions and Answers, 107: It is not the custom of the churches to sing their meters with any kind of such instruments, etc., but their manner is only to use plain song.

Lastly, monastic vows, which:

1. Repugn [oppose] the law of God, as that unchaste vow of single life, and proud promise of poverty, plainly evince — for he that does not labor, must not eat, says Paul; and, it is better to marry than to burn in lust, says the same Paul.[46]

2. They are greater than man's nature can perform, such as to live perpetually chaste in single life.

3. They disannul Christian liberty, and make such things necessary, that are indifferent.

4. They renew Judaism.

5. They are idolatrous, because they make these part of God's worship, and esteem them as meritorious.

6. Hypocrisy, which gives to God painted worship; that is, if you regard outward behaviour as great sincerity, and the inward and hearty affections as none

at all. Mat 15.7-8, Hypocrites! Well has Isaiah prophesied of you, saying, These people come near me with their mouth, and honour me with their lips, but their heart is far from me. Psa 10.4, The wicked man is so proud, that he does not seek God. The effects of hypocrisy are these:

1 To seek the pomp and glory of the world, and by all means to enrich itself, notwithstanding it makes a glorious show of the service of God.

2 It is sharp-sighted and has eagles' eyes to observe other men's behaviour, when in regarding its own, it is as blind as a beetle.

3 To be more particular in the observation of ancient traditions than the statutes and commandments of Almighty God.

4 To stumble at a straw, and skip over a block; that is, to omit serious affairs and hunt after trifles, Mat 23.24-25.

5 To do all things, that they may be seen by men, Mat 6.5.

Popish fasting is mere hypocrisy, because it stands in [it is based on] the distinction of foods, and it is used with an opinion of its merit. It is external abstinence from foods, without internal and spiritual fasting from sin and unlawful desires. Isa 58.5-6, Is this such a fast as I have chosen, that a man should afflict his soul for a day, and bow down his head like a bulrush, and lie down in sackcloth and ashes? Would you call this a fasting, or an acceptable day to the Lord? Is this not the fasting that I have chosen: to loose the bonds of wickedness, to take off the heavy burdens, and to let the oppressed go free, and that you break every yoke?

VII. Contempt, neglect, and intermission of God's service. Rev 3.15-16, I know your works, that you are neither cold nor hot; I would that you were cold or hot. Therefore, because you are lukewarm, and neither cold

nor hot, it will come to pass that I will spew you out of my mouth.

VIII. Corrupting God's worship, and that order of government which He has ordained for his Church. This is done when anything is added, detracted, or mangled in any way against His prescript. Deu 12.32, Everything which I command you, do that; neither add to it, nor detract from it. This condemns that popish elevation of bread in the Lord's Supper, and administering it alone to the people, without wine, together with that fearful abomination of the Mass.

By this we may learn to reject all popish traditions. Mat 15.9, In vain they worship me, teaching for doctrines, men's precepts. Now, it is manifest that all popish traditions — either of their own nature, or by others abusing them — serve superstition and false worship as well as enrich that covetous and proud Hierarchy. Whereas, the Scriptures contained in the Old and New Testament are all-sufficient, not only to confirm doctrines, but also to reform manners. 2Tim 3.16, The whole Scripture is given by inspiration of God, and is profitable to teach, to improve, and to correct, and to instruct in righteousness, that the man of God may be absolute, being made perfect for all good works.

The Romish Hierarchy is also condemned here, from the parator[47] to the Pope. Its government is an express image of the old Roman Empire, whether we consider the regiment itself, or the place of the Empire, or the large circuit of that government. Rev 13.15, And it was permitted to him, to give a spirit to the image of the beast, so that the image of the best might speak, and cause as many as would not worship the image of the best, to be killed.

IX. A religious reverence of the creature, as when we attribute more to it than we should. Rev 22.8-9, When I had heard and seen, I fell down to worship before the feet of the Angel who showed me these things. But he said to me, See that you do not do this,

for I am a fellow servant. Act 10.25-26, As Peter came in, Cornelius met him, and fell down at his feet, and worshipped him. But Peter lifted him up, saying, Stand up, for even I myself am a man.

If then, it is so heinous a thing to reverence the creature, then much more to pray to it, whether it be a Saint or an Angel. Rom 10.14, How shall they call upon him in whom they have not believed? Mat 4.10, You shall worship the Lord your God, and Him only shall you serve.

Neither may we pray to Christ as he is only man, but pray to him as he is God and man. For we do not direct our prayers to the humanity, but the Deity, to which the humanity is knit by a hypostatic union.

This teaches us plainly that invocation of any creature is unlawful. For we must pray to them who are able to know the secrets of the heart, and discern the wisdom of the spirit. Now, none is able to do that, except such a nature as is omnipotent. Rom 8.27, He that searches the hearts knows what is the Spirit's meaning: for He makes request for the Saints, according to the will of God.

Nevertheless, those who are Saints indeed are to be honoured by an approbation of God's gifts in them, and by an honourable mention of them, and also by imitation of their manners and lives, being like patterns for us to walk after.

X. Worship of devils.

1. Magic — this is a mischievous art, accomplishing wonders by Satan's assistance. For it is appropriate to God to do miracles; for He alone does wonderful things, both beyond and against the course of nature. Now, the instruments which God uses in producing miracles, are those alone who, in the true Church of God, make profession of the faith.

Even though the devils cannot work miracles, yet they may effect marvels or wonders; and that is not by making a new thing which did not at all exist before; but rather, by moving, transporting, and applying

natural things diversely, by causing a thin body, such as the air, to be thick and foggy; and also by bewitching the senses of men.

The Foundation of Magic is a covenant with Satan

A covenant with Satan is such a contract by which magicians have to deal with the devil mutually. In this, observe:

1 Satan chooses those men to be his servants, who are by nature either notoriously bad persons, or very silly souls.

2 He offers them diverse means, either by other magicians, or by some books written by them. I call satanical, those means which are used in producing such an effect to which they were never ordained, either by any express rule from God's word, or of their own nature. Such are concealed speeches[48] — words of Scripture twisted and abused, to the great insult and disgrace of the Lord God — holy (or rather unholy) water, signs, seals, mirrors, images, bowing of the knee, and other such diverse gestures.

3 When the wicked see these means offered to them, they quickly are not a little glad, and assuredly believe that there is virtue in those things, by which to work wonders.

4 They declare their satanical confidence, by their earnest desire, practicing, and abusing of these means.

5 Then the devil is at their elbows, being thus affected, that he may both assist them, and in them show diverse tricks of his legerdemain;[49] because he alone, by means void of all such virtue, effects that which his wicked instrument intended.

Again, observe Satan's counterfeiting of God. He is God's ape, and takes things upon himself, as though he were God.

1 As God has His word, His sacraments, and faith due to Him, so the devil has his word. And to seal it to the

wicked, he annexes certain signs — namely, characters, gestures, sacrifices, etc., as it were sacraments — that he may both signify his devilish pleasure to his magicians, and they in return may testify to him their satanical obedience and confidence.

2 As God hears those who call upon, trust in, and obey Him, so the devil is greatly delighted with magical ceremonies and invocations — because by them God is dishonoured, and the devil is magnified. Therefore, if God did not cut him short, the devil is ready pressed to assist those who use such ceremonies or invocations.

The Covenant is either Secret, or Express

Secret, or implicit — when one does not expressly compact with Satan, yet in his heart, he allows his means, assuredly and upon knowledge, believing that if such means were used, that great wonder might indeed be wrought which he desired.

Express — when one not only puts his confidence in Satan, but covenants with him on conditions that by giving himself wholly over to the devil, and by observing certain ceremonies, he may in return accomplish his desire.

Magic is either Conjectural, or Operative

Conjectural Magic — by which things, by Satan's direction, are prophesied beforehand. Some prophecies are done with means, others without them.

Prophecies done with means, are these:

1 Soothsaying — divination by the flying of birds, Deu 18.10.[50]

2 Divination — the kind done by looking into beasts' entrails. Eze 21.21, The king of Babel, etc., consulted with idols, and looked in the liver.

3 Necromancy — or conjuring by which the devil, in the form of some dead man, is sought for counsel. 1Sam 28.11, Then the woman said, Whom will you

have me call up for you? And he said, Call up Samuel to me; verses 13-15, Then he said to her, Fear not, but what did you see? And the woman said to Saul, I saw gods ascending out of the earth. Then he said to her, What fashion is he? And she answered, An old man comes up wrapped in a mantle. And Saul knew it was Samuel, and he inclined his face to the ground and bowed himself. And Samuel said to Saul, Why have you disquieted me, to bring me up? Then Saul answered, I am in great distress, for the Philistines make war against me, etc. This Samuel was not that true Prophet of God, who anointed Saul king over Israel. For,

It remains, then, that this Samuel was a mere illusion of Satan.

Divining without means, is when those who are possessed by an unclean spirit, directly use the help of the same spirit, to reveal secrets. Act 16.16, A certain maid met us, having a spirit of divination, which gave her master much vantage with divining. Isa 29.4, Your voice shall be out of the ground, like someone with a spirit of divination, and your talking shall whisper out of the dust.

Operative Magic has two parts: juggling, and enchantments.

Juggling — is that by which, through the devil's conveyance, many great and very hard matters are effected, in show. Exo 7.10-12, Aaron cast forth his rod before Pharaoh, and before his servants, and it was turned into a serpent. Then Pharaoh also called for his wise men and sorcerers. And those charmers of Egypt also did in like manner with their enchantments. For every man cast down his rod, and they were turned into serpents. But Aaron's rod devoured their rods.

Enchantment – is that by which beasts, but especially young children and men of riper years, are by God's permission infected, poisoned, hurt, bound, killed, and otherwise molested. Or contrarily, they are sometimes

cured of Satan by mumbling a few words, making certain characters and figures, framing circles, hanging amulets about the neck or other parts, by herbs, medicines, and like trumpery. Thereby, the punishment of the faithless may be augmented, in reposing their strength upon such rotten staves; and the faithful may be tested whether they will commit a like abomination. Psa 58.4-5, Their poison is even like the poison of a serpent — like the deaf adder that stops his ear, which does not hear the voice of the enchanter, though he is most expert in charming. Ecc 10.11, If the serpent bites when he is not charmed, etc.

Thus we have heard magic described out of God's word. And yet, how common it is, especially in those who are without God in the world, and whom Satan strongly deludes by all means. The lamentable experience which many men and most places have of it, can sufficiently prove this to us. And surely, if a man but takes a view of all popery, he will easily see that most of it is mere magic.

Those who spread abroad by their writing or otherwise, that witches are nothing but melancholy women who, through the devil's delusion, suppose that they themselves do what indeed the devil does alone — even though they endeavor to cunningly cloak this sin, yet by the same means, they might defend murder, adultery, and other sins whatsoever.

2. Consulting Magicians — Those who consult with magicians, also worship the devil. For they revolt from God to the devil, no matter how they plaster over their impiety with untempered mortar, Eze 13.11 [saying] that they seek God's help, though by means of magicians. 1Sam 28.13, The woman said to Saul, I saw gods ascending from the earth. Lev 20.6, If anyone turns to those who work with spirits, and to soothsayers, to go whoring after them, then I will set my face against that person, and will cut him off from among his people. Isa 8.19-20, When they say to you, Inquire of those who

have a spirit of divination, and of the soothsayers who whisper and murmur — should not a people inquire of their God? from the living to the dead? To the Law and the Testimony!

The Affirmative Part

You shall worship God in spirit and truth. Joh 4.24, God is a spirit and those who worship Him, must worship him in spirit and truth. For as soon as anyone begins to worship God in a contrary and unlawful manner, he then adores an idol, however he may seem to colour his impiety. Paul therefore says, Rom 1.23, 25, that those who worshipped the creature, turned the glory of the incorruptible God, to the likeness of a corruptible man, forsaking the Creator; and 1Cor 10.20, Those things which the Gentiles sacrifice, they sacrifice to devils, and not to God.

To this part, therefore, pertain those things which respect the holy and solemn service of God.

I. The true and ordinary means of God’s worship, such as calling upon the name of the Lord by humble supplication and hearty thanksgiving; and the Ministry of the Word, and Sacraments.

Act 2.41-42, Those who gladly received his word were baptized; and the same day there were added to the Church, about three thousand souls. And they continued in the Apostle’s doctrine, and fellowship, and breaking of bread, and prayers. 1Tim 2.1-2, I exhort you especially, that prayers and supplications be made for all men, for kings and all in authority. Act 20.7, The first day of the week, the Disciples having come together to break bread, Paul preached to them, ready to depart on the morrow; and continued the preaching until midnight.

Tertullian, Apology, chap. 39:

We come into the assembly and congregation, that with our prayers, as with an army, we might compass God. This kind of violence [forceful display] offered to God, is

acceptable to Him. If any man so offends, that he must be suspended from the public place of prayer and holy meetings, all ancient [aged] men who are of any account, bear rule concerning this— being advanced to this honor, not by bribes, but by their good report, etc. — read the rest.

II. A holy use of the means.

First, in the ministers, who should administer all things belonging to God's worship, according to His word. Mat 28.20, Teaching them to observe all things which I have commanded. 1Cor 11.23, I have received from the Lord, that which also I have delivered.

Secondly, in the rest of the assembly, whose duty is — in praying to God, in hearing the word preached and read, and in receiving the Sacraments — to behave themselves outwardly in modesty, and without offense. 1Cor 14.40, Let all things be done honestly, and by order. Inwardly, they must take heed, that their hearts are well-prepared to serve God. Ecc 4.17, Take heed to both your feet when you enter into the house of God, etc.; and Ecc 5.1, Do not be rash with your mouth, nor let your heart be hasty to utter a thing before God. Again, we must see to it that we approach near to God in confidence of His mercy, together with a contrite and repentant heart for our sins. Heb 4.2, The word that they heard did not profit, because it was not mixed with faith in those who heard it. Psa 26.6, I will wash my hands in innocence, O Lord, and so come before your altar.

III. The helps and furtherances of the true worship. These are two: Vows and Fasting. And they are not to be taken as the worship of God itself. For we may not obtrude anything to God as good service, and as though it bound the conscience, unless He has ordained it for that end and purpose.

A vow, in the New Testament, is a promise to God, with a full intent to observe some corporal and external duties which a Christian has imposed on himself, of his

own accord, without injunction, so that he may thereby be better excited to repentance, meditation, sobriety, abstinence, patience, and thankfulness towards God. Gen 28.20-22, Then Jacob vowed a vow, saying, If God will be with me, and will keep me in this journey on which I go, and will give me bread to eat and clothes to put on, so that I come back to my father's house in safety, then the Lord shall be my God, and this stone which I have set up as a pillar, shall be God's house; and of all that You give me, I will give the tenth to You.

In vowing, we have these things to observe:

1 We must not vow what is unlawful.

2 We should not vow to perform what is contrary to our vocation [our calling].

3 Vows must be of that which we can do.

4 They must be far from so much as a conceit of merit, or worship of God.

5 We just so perform our vows, that they do not encroach upon Christian liberty, given to us in Christ; for we are bound to pay our vows no longer than the causes of it either remain, or are taken away.

Deu 23.18, You shall not bring the wages of a whore, nor the price of a dog, into the house of the Lord your God, for any vow; verse 21, When you vow a vow to the Lord your God, you shall not be slack to pay it. For the Lord your God will surely require it of you; verse 22, But when you abstain from vowing, it shall not be sin to you, etc. Psa 66.14, I will pay you my vows which my lips have promised.

Fasting is when a man, perceiving the lack of some blessing, or suspecting and seeing some imminent calamity upon himself or others, not only abstains from flesh for a season, but also from all delights and sustenance — that he may thereby make a more diligent search into his own sins, or offer most humble prayers to God — that God would withhold what his

anger threatened; or bestow on us those good things which we want.

Mat 9.15, Can the children of the marriage chamber mourn so long as the Bridegroom is with you? 1Cor 7.5, Do not defraud [deprive] one another, except for a time, that you may better fast and pray. Joe 2.12-13, Therefore even now, says the Lord, be turned to me with all your heart, with fasting and prayer; verses 15-17, Blow the trumpet in Zion, sanctify a fast, call a solemn assembly. Gather the people, sanctify the Congregation, gather the Elders, assemble the children and those who suck the breasts. Let the Bridegroom go forth from His chamber, and the Bride out of her bride chamber. Let the Priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare your people, O God, etc.

A fast is sometimes private,[51] sometimes public. 2Chr 20.3, Jehoshaphat feared, and set himself to seek the Lord, and proclaimed a fast throughout all Judah. Est 4.16, Fast for me, and neither eat nor drink for the space of three days and nights. I also and my maids will fast.

A fast is either for one day alone, or for many days together. Each of them is as occasions serves, an abstinence from food at dinner alone, or supper alone, or both dinner and supper. Jdg 20.23, The children of Israel had gone up and wept before the Lord until the evening, etc. Dan 10.2-3, I, Daniel, was in heaviness for three weeks of days. I ate no pleasant bread, nor did flesh or wine come into my mouth, etc.

IV. Leagues of amity among those who fear God, according to His word, are lawful — such as contracts in matrimony, and leagues in war, especially if the war is lawful, and without confidence in the power of man,[52] 2Chr 19.2;[53] Mal 2.11.

To these may be added that covenant which the Magistrate and people make among themselves, and with God, for the preservation of Christian religion. 2Chr 15.12, 14: And they made a covenant to seek the

Lord God of their fathers with all their heart, and with all their soul, etc.; And they swore to the Lord with a loud voice, and with shouting, and with trumpets, and with cornets.

Chapter 22. Of the Third Commandment.

The Third Commandment concerns glorifying God in the affairs of our life, outside the solemn service of God.

You shall not take the name of the Lord your God in vain; for the Lord will not hold him guiltless who takes His name in vain.

The Resolution

[Name] This word properly signifies God's title. Here it is used figuratively for anything by which God may be known, as men are known by their names. So it is used for His word, works, and judgments. Act 9.15, He is an elect vessel to convey My name among the Gentiles. Psa 8.1, O Lord our God, how great is your name through all the world, which sets your glory above the heavens.

[Take] That is, usurp. This word is translated from precious things, which may not be touched without license. And in truth, men, who are no better than worms creeping on the earth, are utterly unworthy to take, or if I may say, touch the sacred name of God with mind, or mouth. Nevertheless, of His infinite kindness, God permits us to do so.

[In vain] Namely, for no cause, or any matter, and upon each light and fond[54] occasion.

[For] The reason for this commandment is taken from the penalty annexed to it. The one who abuses God's name is guilty of sin before God's judgment seat; and therefore, he is most miserable. Psa 32.1-2, Blessed is the man whose iniquity is forgiven, and whose sin is covered. Blessed is the man to whom God does not impute sin.

[Guiltless] That is, he shall not be unpunished.

The Negative Part

You shall not bereave God of that honour that is due to Him. Here is included each separate abuse of anything that is used in the course of our lives, outside the solemn service of God.

I. Perjury — when a man does not perform what he swore to do of his own accord. Mat 5.33, You shall not forswear yourself, but perform your oath to the Lord. Perjury contains four capital sins:

1 Lying.

2 False invocation of God's name, because a forswearer calls on God to confirm a lie.

3 Contempt of God's threatenings, that He will most grievously punish perjury.

4 A lie in his covenant with God, for the forswearer binds himself to God, and lies to God.

II. To swear what is false. This is to mad God and the devil both alike. Joh 8.44, You are of your father the devil, etc., when he speaks a lie, he speaks of himself, because he is a liar, and the father of lies. Zec 5.4, It shall enter into the house of him who swears falsely by My name.

III. To swear in common talk. Mat 5.37, Let your communication be yes, yes, and no, no, for whatever is more than these comes of evil.

IV. To swear by what is not God. Mat 5.34-35, But I say to you, do not swear at all, neither by heaven, for it is God's throne; nor by the earth, for it is His footstool. Neither by Jerusalem, for it is the city of the great king. 1Kng 19.2, Jezebel sent a messenger to Elijah saying, Thus do the gods, and so let them deal with me if by tomorrow this time, I do not make your life as the life of every one of them. Jer 12.16, They taught my people to swear by Baal. Jer 5.7, Your sons forsake me, and swear by those which are not gods.

This place condemns that usual swearing by the mass, faith, and similar things. Mat 23.22, He that swears by heaven, swears by God's throne, and the one who sits on it.

But for a man to swear by Christ's death, wounds, blood, and other parts, is most horrible. It is like crucifying Christ again with the Jews, or accounting Christ's members as God himself.

V. Blasphemy. This is a reproach against God; and the least speech that savours of contempt toward His majesty. Lev 24.15-16, Whoever curses his God, shall bear his sins. And the one who blasphemes the name of the Lord, shall be put to death. 2Kng 19.10, So shall you say to the king of Judah: do not let your God deceive you, in whom you trust, saying, Jerusalem shall not be given into the hand of the King of Ashur. Ajax, in the Tragedy, has this blasphemous speech: that every coward may overcome, if he has God on his side; but as for him, he can get the victory without God's assistance. That sly taunt of the Pope is likewise blasphemous, in which he calls himself the servant of God's servants — when in truth he makes himself Lord of Lords, and makes God subject to his vain fantasy.

VI. Cursing our enemies. Such as, Go with a vengeance; or, The devil go with you (or us); I wish I might never stir; As God judges my soul; etc. To this place we may refer the execrations [cursings][55] of Job 3.1 and Jer 15.10.

VII. Using the name of God carelessly in our common talk. Such as, when we say, Good God! Good Lord! O Jesus! Or Jesus God! etc. Phi 2.10, At the name of Jesus, every knee shall bow, of things in heaven, things in earth, and things under the earth. Isa 45.23, Every knee shall bow to Me, and every tongue shall swear by Me.

VIII. Abusing God's creatures: as when we either deride the workmanship of God, or the manner of working. Again, when we debase the excellency of the work, obscure God's gifts in our brother, or

discommend the foods that God has sent us to eat. Finally, when in contemplating any of God's creatures, we do not give Him the due praise and glory. 1Cor 10.31, Whether you eat or drink, or whatever else you do, see that you do it all to the glory of God. Psa 19.1, The heavens declare the glory of God, and the firmament shows His handiwork.

IX. Casting lots [e.g., a lottery]. As when we search out what must be (as they say) our fortune, by dice, bones, books, or the like. For we are not to use lots, except with great reverence, in that their disposition comes immediately from the Lord, and their proper use is to decide great controversies. Pro 16.33, The Lot is cast into the lap, but the whole disposition of it is in the Lord. Pro 18.18, The lot causes contentions to cease, and makes a partition among the mighty. For this cause, the land of Canaan was divided by lots. Joshua chapters 14, 15. Also, both the high priests and the kings were elected by lots, as was Saul, 1Sam 10.21. And Matthias was chosen by lot in place of Judas Iscariot, Act 1.26.

X. Superstition. This is an opinion conceived about the works of God's providence. The reason for it can neither be drawn out of the word of God, nor the whole course of nature. For example, it is unlucky for someone in the morning to put on his shoe awry, or to put the left shoe on the right foot, to sneeze in drawing on his shoes, to have salt fall toward him, to have a hare cross his path, to bleed a few drops of blood, or to suffer a burn on the right ear. Again, contrarily, it is good luck to find an old iron, to have a drink spilled on him, to suffer a burn on the left ear, to pare our nails on some particular day of the week, or to dream of certain things. A similar superstition is to surmise that beasts may be tamed by verses, prayers, or the like; that the repetition of the creed or the Lord's prayer can infuse into herbs a faculty of healing diseases. Deu 18.10-12.[56]

Here also, palmistry is condemned, when our fortune is foretold by inspecting the hand.

These and the like, even if they come true, we are not to give credence to them. For God permits them to have such success, so that those who see and hear such things may be tested, and it may become apparent what confidence they have in God. Deu 13.1-5.

XI. Astrology — whether it is in casting nativities,[57] or making prognostications. This counterfeit art is nothing but an abuse of the heavens and of the stars.

1 The Twelve Houses, which are the ground of all figures, are made of the feigned signs of a supposed Zodiac, in the highest sphere commonly called the First Moveable; and therefore, a man cannot truly ascribe any influence or virtue to these houses.

2 This art does not arise from experience, because it never happens that the same position of all stars is observed twice together; and even if it were, certain ground still could not arise from it, because the efficacy and influence of the stars is confusedly mixed in both the air and the earth, as if all herbs were mingled together in one vessel.

3 This art withdraws men’s minds from the contemplation of God’s providence, as they hear that all things fall out by the motion and disposition of the stars.

4 Stars were not ordained to foretell things to come, but to distinguish days, months, and years. Gen. 1.14, Let there be lights in the firmament of the heavens, to separate the day from night; and let them be for signs and for seasons, and for days and for years. Isa 47.13-14, You are wearied in the multitude of your counsels. Now let the Astrologers, the star-gazers, and Prognosticators, stand up and save you from these things that shall come upon you. Behold, they shall be as stubble. The fire shall burn them, etc. Dan 2.2, The king commanded them to call the Enchanters, Astrologers, Sorcerers, and Chaldeans, to show the king his dreams. Act 19.19, Many of whom used curious arts, brought their books and burned them before all men.

1 Astrological predictions concern things that either depend simply on the will and disposition of God, and not on the stars; or else those depending on man's free will, and are altogether contingent — therefore, they can neither be foreseen, nor foretold.

2 It is impossible by the bare knowledge of a cause that is common to many, and far distant from the things it works on, to precisely set down its particular effects. The stars are causes that are common to many, and far distant from all things done on earth. Therefore, a man can no more surely foretell what will ensue by the contemplation of the stars, than someone who sees a hen sitting, can tell what kind of chickens will be in every egg.

Question. Do the stars, then, have no force in inferior things?

Answer: Yes, undoubtedly the stars have a very great force; yet it is such that it manifests itself only in that operation which it has in the four principal qualities of natural things: namely, in heat, cold, moisture, and dryness. And therefore, in altering the state and disposition of the air, and in diversely affecting compound bodies, the stars have no small effect. But

they are so far from enforcing the will to do anything, that they cannot so much as give it the least inclination. Now, to define how great a force the stars have, is beyond any man's reach.[58] For even though the effects of the Sun in the constitution of the four parts [seasons] of the year are apparent to all, and the operation of the Moon are not very obscure, yet the force and nature both of planets and fixed stars — which are innumerable to us — are not so manifest. Therefore, seeing that man knows only some stars, and only their operation, and not all with their forces, it cannot be that he should certainly foretell future things, even if they did depend on the stars. For what if the positions of such and such particular stars demonstrate such an effect would ensue? May not the aspects of those which you do not yet know, hinder that, and produce the contrary?

Question: Is the use of Astrology, then, utterly impious?
Answer: That part of Astrology which concerns the alteration of the air, is almost all both false and frivolous; and therefore, in a way, all predictions grounded upon that doctrine are mere toys by which the silly and ignorant are notably deluded. As for that other part of Astrology concerning nativities, revolutions, progressions, and directions of nativities — and also that which concerns election of times,[59] and finding lost things — it is very wicked; and it is probable that it is of the same brood as implicit and close Magic. My reasons are these:

1 The word of God reckons Astrologers among Magicians, and adjudges them both to one and the same punishment.

2 The Astrologer says he foretells many things which, as he says, come to pass; even so, I demand to know how, and by what means? He says by art [technical skill], but I deny that. For the precepts of his art will appear very ridiculous to those who do not read

them with a prejudged affection. How then, I ask you, does this artful diviner foreshow the truth, if not by an inward and secret instinct from the devil? This is Augustine's opinion in his 5th book, 7th chapter, of the City of God. He says,

If we weigh all those things, we will not without cause believe that Astrologers, when they wonderfully declare many truths, work by some secret instinct of evil spirits which desire to fill men's brains with erroneous and dangerous opinions of star's destinies, not by any art derived from the inspection and consideration of the Horoscope,[60] which indeed is none.

XII. Popish consecration of water and salt, to restore the mind to health, and to chase away devils. The reformed Missal, page 96.

XIII. To jest about Scripture phrases. Isa 66.2, I will look even to him that is poor, and of a contrite spirit, and who trembles at my words. We have an example of such scoffing in the Tripartite History, chapter 36, book 6: The heathen grievously oppressed the Christians, and sometimes inflicted corporal punishment on their bodies. When the Christians signified this to the Emperor, he disdained to assist them, and sent them away with this scoff: You are to suffer injuries patiently, for so are you commanded by your God. [scoffing at 1Pet 2.20]

XIV. To lightly pass over God's judgments seen in the world. Mat 26.34-35, Truly, truly I say to you, this night before the cock crows, you shall deny me three times. Peter said to him, Though I should die with you, I will not deny you. Luk 13.1-3, There were certain men present at the same season, who showed him of the Galileans whose blood Pilate had mingled with their own sacrifices. And Jesus answered and said to them, Do you suppose that these Galileans were greater sinners than all the other Galileans, because they have suffered such things? I tell you, no; but unless you amend your lives, you shall likewise perish.

XV. Dissolute [immoral] conduct. Mat 5.16, Let your light so shine before men, that seeing your good works, they may glorify your Father which is in heaven. 2Sam 12.14, Because by this deed you have made the enemies of the Lord to blaspheme, the child that is born to you shall surely die.

The Affirmative Part

In all things, give God his due glory. 1Cor 10.31. To this pertain:

I. Zeal for God's glory above all things in the world besides. Num 25.8, When Phinehas the son of Eleazar saw it, he followed the man of Israel into his tent, and thrust them both through: namely, both the man of Israel and the woman, through their belly.[61] Psa 69.9, The zeal of your house has eaten me up, and the reproaches of the scornful have fallen upon me.

II. To use God's titles only in serious affairs, and to do that with all reverence. Deu 28.58, If you will not keep and do all the words of this law (that are written in this book) and fear this glorious and fearful name, THE LORD YOUR GOD. Rom 9.5, Of whom are the fathers and from whom, concerning the flesh, Christ came, who is God over all, blessed forever, Amen.

III. A holy commemoration of the creature, by which we, in the contemplation and admiration of the dignity and excellence of it, yield an approbation [approval] when we name it, and celebrate the praise of God that is brightly shining in it. Psa 64.9-10, And all men shall see it, and declare the work of God, and they shall understand what He has wrought; but the righteous shall be glad in the Lord, and trust in Him; and all who are upright of heart shall rejoice.

Luk 2.18-19, And all those who heard it wondered at the things that were told them by the shepherds. But Mary kept all these things, and pondered them in her heart. Jer 5.22, Do you not fear me, says the Lord? Or will you not be afraid at my presence, who has placed

the sands for the bounds of the seas, by the perpetual decree that it cannot pass it; and though the waves of it may rage, yet they cannot prevail; though they roar, yet they cannot pass over.

IV. An oath in which we must regard, 1. How an oath is to be taken. 2. How it is to be performed. In taking an oath, four circumstances must be observed.

1 The matter or parts of an oath. There are four parts:

1 Confirmation of a truth.

2 Invocation of God alone, as a witness of the truth, and a revenger of a lie.

3 Confession that God punishes perjury when he is brought in as a false witness.

4 An obligation that we will undergo the punishment at God's hand if we do not perform the condition.

1 The form. We must swear,

1 Truly, lest we forswear.

2 Justly, lest we commit impiety.

3 In [sober] judgment, for fear of rashness.

Jer 4.2, You shall swear, 'the Lord lives,' in truth, judgment, and righteousness. Isa 48.1, Who swear by the name of the Lord, and mention the God of Israel, but not in truth nor in righteousness, etc. Therefore, the oath of drunken, furious, and frantic men, also oaths of children, do not require observing them, for by law they are not oaths.

1 The end; namely, to confirm some necessary truth in question. Heb 6.16, Men swear by one who is greater than themselves, and an oath for confirmation is an end of all strife among them. I call that a necessary truth, when some doubt which must necessarily be decided, can be determined in no other way than by an oath — as when God's glory, or our neighbour's body or goods, or the credit of the party for whom the oath is administered, are necessarily called into

question. Rom 1.9, God is my witness (whom I serve in my spirit in the Gospel of His Son) that without ceasing I mention you. 2Cor 1.23, I call God for a record into my soul, that to spare you, I did not yet come to Corinth.

2 The diverse kinds or sorts of oaths. An oath is public or private.

public is when the Magistrate, without any peril to the one who swears, and for just cause, exacts a testimony together with an oath.

A private oath is one taken privately by two or more. If done sparingly, and warily used, this is lawful. For if in serious affairs, and matters of great importance, it is lawful to admit God as a Judge, then why should He not be called to witness in private as well? Again, the examples of holy men show the practice of private oaths is not unlawful. Jacob and Laban confirmed their covenant with one another by private oath. Gen 31.50f Boaz did the same in his contract with Ruth. Rut 2.12; 4.11

To this place may be added an asseveration.[62] Although it is like an oath, yet indeed it is not; it is nothing but a constant assertion of our mind, sometimes inserting the name of a creature. Such was Christ's assertion, Truly, truly, I say to you. And Paul's, I call God to record in my spirit, which is both an oath and an asseveration. 1Cor 15.31, By your rejoicing[63] which I have in Jesus Christ, I die daily.

1Sam 20.3, Indeed, as the Lord lives, and as my soul lives, there is but a step between me and death. And surely, there is great equity in this kind of asseveration. For even if it is unlawful to swear by creatures, lest God's honour and power be attributed to them, yet we may use them this far in an oath: so as to make pledges, and as it were, recognitions of God's glory.

The performance of an oath is in this way. If the oath made is of a lawful thing, it must be performed — even if with great difficulty, great damage, and

extorted by force from the one who made it. Psa 15.4, He that swears to his own hindrance and does not change, shall dwell in God's tabernacle. Yet the Magistrate may, as it seems right and convenient, either annihilate or moderate such oaths.

Contrarily, if a man swears to perform things that are unlawful, and does that by ignorance, error, or infirmity, or any other way, his oath is to be recalled. For we may not add sin to sin. 1Sam 25.21, And David said, Indeed, I have kept in vain, all that this fellow had in the wilderness, etc. Verse 22, So and more also may God do to the enemies of David. For surely, I will not leave of all that he has, by the dawning of the day, any that pisses against the wall. Verse 33, David said, Blessed be your counsel, and blessed be you, who have kept me this day from coming to shed blood, and that my [own] hand has not saved me. 2Sam 19.23, David promises that Shimei should not die; but 1Kng 2.8-9, David says to Solomon, Though I swear so, yet you shall not count him innocent, but cause his hoary head to go down to the grave with blood.

1 Sanctification of God's creatures and ordinances, which is separating them for a holy use. Thus we should sanctify our food and drink, the works of our calling, and marriage.

The means of this sanctification are two: God's word, and prayer. 1Tim 4.4-5, All which God has created is good, and nothing must be rejected if it is received with thanksgiving. For it is sanctified by the word and prayer.

By the word we are instructed,

First, whether God allows the use of such things or not.

Secondly, we learn in what holy manner, in what place, at what time, with what affection, and to what end we must use them. Heb 11.6, Without faith it is impossible to please God. Psa 119.24, Your testimonies

are my delight; they are my counsellors. Jos 22.19, 29; 1Sam 15.23.[64][65]

Prayer which sanctifies, is petition and thanksgiving.

By petition, we obtain of God's majesty, assistance by His grace, to make a holy use of His creatures and ordinances. Col 3.17, Whatever you do in word or deed, do all in the name of the Lord Jesus, giving thanks to God the Father by him. 1Sam 17.45, Then David said to the Philistine, You come to me with a sword, and with a spear, and with a shield. But I come to you in the name of the Lord of hosts, the God of the host of Israel, whom you have railed upon. Mic 4.5, We must walk in the name of the Lord our God, for ever and ever. Here we may observe prayer made on a particular occasion.

1 For a prosperous journey. Act 21.5, When the days were ended, we departed and went our way; and they all accompanied us with their wives and children, even out of the city. And kneeling down on the shore, we prayed, etc.

2 For a blessing upon food at the table. Joh 6.11, Then Jesus took the bread, and when he had given thanks, he gave it to his Disciples, and the Disciples to those who had sat down; and likewise of the fishes, as much as they would. Act 27.35, He took bread, and gave thanks to God in the presence of them all, and broke it, and began to eat.

1 For issue in childbirth. Anna did this, 1Sam 1.20; and Zechariah, Luk 1.13.

2 For good success in business, as Abraham's servant prayed, Gen 24.12.

Thanksgiving is the magnifying of God's name, even the Father through Christ, for His grace, aid, and blessing in the lawful use of the creatures. Phi 4.6, In all things, let your requests be shown to God, in prayer, and supplication, and giving thanks. 1Th 5.18, In all

things give thanks; for this is the will of God in Christ towards you. This we read is used,

1 After a meal. Deu 8.10, When you have eaten and filled yourself, you shall bless the Lord your God, for the good land which He has given you.

2 After the loss of outward wealth. Job 1.21, And Job said, Naked I came out of my mother's womb, and naked I shall return again. The Lord has given, and the Lord has taken away; blessed be the name of the Lord forevermore.

3 For deliverance out of servitude. Exo 18.10, Jethro said, Blessed be the Lord, who has delivered you out of the hands of the Egyptians, and out of the hand of Pharaoh, Who also has delivered the people from under the hand of the Egyptians.

4 For children. Gen 29.35, She conceived again, and bore a son, saying, Now I will praise the Lord; therefore she called his name Judah.

5 For victory. 2Sam 22.1-2, And David spoke the words of this song to the Lord, what time the Lord had delivered him out of the hands of all his enemies, and out of the hand of Saul, and said, The Lord is my rock, and my fortress, etc.

6 For good success in domestic affairs. Abraham's servant, Gen 24.12, blessed the Lord of his master Abraham.

Chapter 23. Of the Fourth Commandment.

The Fourth Commandment concerns the Sabbath: namely, that holy time consecrated to the worship and glorifying of God. The words are these:
Remember the Sabbath, to keep it. Six days shall you labour and do all your work. But the seventh day is the Sabbath of the Lord your God. In it you shall do no manner of work: you, nor your son, nor your daughter, your man servant, nor your maid, nor your beast, nor your stranger that is within your gates. For in six days the Lord made the heaven and the earth, the sea and all that is in them, and rested the seventh day. Therefore the Lord blessed the seventh day, and hallowed it.

The Resolution.

[Remember] This clause insinuates that in times past, there was great neglect in the observation of the Sabbath, and it would have all degrees and conditions of men prepare themselves to sanctify that day — especially those who are governors of families, corporations, and cities, to whom this commandment is directed.

[To keep it holy, or to sanctify it] To sanctify it, is to sever a thing from common use, and to consecrate it to the service of God. Here are described the two parts of this commandment: the first of which, is rest from labour; the second is sanctification of that rest.

[Six days] These words contain a close answer to this objection. It is much to cease from our callings one whole day. The answer (together with the first reason to enforce the sanctification of the Sabbath) is in these words, taken from the greater to the lesser.

If I permit you to follow your calling six whole days, you may well, and must, leave one only to serve Me.

The first is true. Therefore the second is true also.

The first proposition is wanting. The second, or the assumption, are these words: Six days, etc. The conclusion is the commandment itself.

Here we may see that God has given us free liberty to work all six days. No one can annihilate this freedom. Nevertheless, on extraordinary occasions, the Church of God is permitted to separate one day or more of the seven, as needed, either for fasting, or for a solemn day of rejoicing for some benefit received, Joel 2.15.

[The seventh day] The second reason for this commandment is taken from its end.

If the Sabbath were consecrated to God and His service, we must abstain from our labours that day.

And it was indeed consecrated to God and His service.
Therefore we must then abstain from our labours.

The assumption is in these words (the seventh day, etc.), where we must note that God alone has this privilege, to have a Sabbath consecrated to Him. And therefore, all holy days dedicated to any Angel or Saint, are unlawful, however the Church of Rome may have imposed the observation of them on many people.

[In it you shall do] This is the conclusion of the second reason, illustrated by a distribution from the causes. You, your son, your daughter, your servant, your cattle, your stranger, shall cease that day from your labours.

[Any work] That is, any ordinary work of your callings, and whatever may be done the day before, or left well undone till the day after. Yet, for all this, we are not forbidden to perform those works, even on this day, that are both holy and of present necessity.

Such are those works which, on that day, preserve and maintain the service and glory of God:

I. A Sabbath day’s journey. Act 1.12, which is near Jerusalem, containing a Sabbath day’s journey.

II. The killing and dressing of sacrificed beasts in the time of the law. Mat 12.5, Have you not read in the law, how on the Sabbath days, the Priests in the Temple break the Sabbath, and are blameless?

III. Journeys to the Prophets, and places appointed for the worship of God. 2Kng 4.23, He said, Why will you go to him this day? It is neither new moon, nor Sabbath day. Psa 84.7, They go from strength to strength, till everyone appears before God in Zion.

Such also are the works of mercy, by which the safety of life or goods is procured.

I. Such as that which Paul did. Act 20.9, As Paul was long preaching, Eutychus, overcome with sleep, fell down from the third loft, and was taken up dead. But Paul went down and laid himself upon him, and embraced him, saying, Do not trouble yourselves. For his life is in him. Verse 12, And they brought the boy alive, and they were not a little comforted.

II. To help a beast out of a pit. Luk 14.5, Which of you, having an ox or an ass that has fallen into a pit, would not straightway pull him out on the Sabbath day?

III. Provision of food and drink. Mat 12.1, Jesus went through the corn on a Sabbath day, and his Disciples were hungry, and began to pluck the ears of corn, and to eat. In provision, we must take heed that our cooks and household servants do not break the Sabbath. The reason for this is framed from the lesser to the greater, out of 2Sam 23.15-17,

David longed and said, Oh that one would give me to drink from the water of the well of Bethlehem which is by the gate. Then the three mighty men broke into the host of the Philistines and drew water out of the well of Bethlehem that was by the gate, and took and brought it to David, who would not drink of it, but poured it for an offering to the Lord. And said, O Lord, far be it from me that I should do this. Is this not the blood of the men who went in jeopardy of their lives? Therefore he would not drink.

The reason stands thus: if David would not have his servants risk their bodily lives for his provision, nor drink the water when they had provided it, then much less should we risk the lives of our servants for our food.

IV. Watering of cattle. Luk 13.15, The Lord answered and said, You hypocrite, will none of you on the Sabbath days, loose his ox or ass out of the stable, and bring him to the water? On a like present and holy necessity, Physicians on the Sabbath day, may take a journey to visit the diseased, Mariners take their voyage, Shepherds may tend their flock, and Midwives may help women with child. Mar 2.27, The Sabbath was made for man, and not man for the Sabbath.

[Within your gates] This word “gate” signifies, by a figure, jurisdiction and authority. Mat 16.18, The gates of hell shall not overcome it. Let this be a mirror in which all innkeepers, and those who entertain strangers, make look into themselves and behold what is their duty.

[For in six days] The third reason for this commandment is its example.

That which I did, you also must do.

I rested the seventh day and hallowed it:
Therefore, you must do the same.

God sanctified the Sabbath when he consecrated it to His service; men sanctify it when they worship God in it. In this place, we are to consider the Sabbath, to what extent it is ceremonial, and to what extent it is moral.

The Sabbath is Ceremonial in respect to its strict observation, which was a type of the internal sanctification of the people of God. And that is, as it were, a continual resting from the work of sin. Exo 31.13, Speak also to the children of Israel and say, Notwithstanding, keep my Sabbath, for it is a sign between me and you in your generation, that you may

know that I the Lord sanctify you. The same is recorded in Eze 20.12.

It also signified that blessed rest of the faithful, in the Kingdom of Heaven. Isa 66.23, From month to month, and from Sabbath to Sabbath, all flesh shall come to worship before me, says the Lord.[66] Heb 4.8-10. If Jesus had given them a rest, etc.

The Sabbath is likewise Ceremonial in that it was observed the seventh day after the creation of the world, and was then solemnized with such ceremonies. Num 28.9. But on the Sabbath day, you shall offer two lambs of a year old, without spot, and two tenth deals [portions] of fine flour for a food offering, mingled with oil, and its drink offering. Verse 10, This is the burnt offering of every Sabbath, beside the continual burnt offering and its drink offering.

But now in the light of the Gospel, and the churches possessing it, the ceremony of the Sabbath has ceased. Col 2.16-17, Let no man condemn you in food and drink, or in respect to a holy day, or of the new moon, or of the Sabbath, which are but shadows of things to come; but the body is Christ. The observation of the Sabbath was transferred by the Apostles from the seventh day, to the day following. Act 20.7, The first day of the week, the Disciples having come together to break bread, Paul preached to them. 1Cor 16.1-2, Concerning the gathering of the Saints, as I have ordained in the churches of Galatia, so you do also every first day of the week: let every one of you put aside by himself, and lay up as God has prospered him, so that then there is no gathering when I come.[67] This day, because our Saviour rose again on it, is called the Lord's day. Rev 1.10, I was raised in the spirit on the Lord's day.

The observation of the Sabbath thus constituted by the Apostles, was nevertheless neglected by those churches which succeeded them. But afterwards it was revived and established by Christian emperors, as a day most apt to celebrate the memory of the creation of the

world, and for the serious meditation of the redemption of mankind. Leo and Anton. Edict, of holy days.

The observation of the Sabbath is Moral, in as much as it is a certain seventh day, preserves and conserves the ministry of the word, and the solemn worship of God, especially in the assemblies of the church. And in this respect, we are as much enjoined to rest from our vocations on this day, as the Jews were. Isa 58.13, If you turn away your foot from the Sabbath, from doing your will on my holy day, and call my Sabbath a delight, to consecrate it as glorious to the Lord, and will honour Him, not doing your own ways, etc.

Finally, it is Moral in that it frees servants and cattle from their labours, which on other days, do service to their owners.

The Affirmative Part

Keep holy the Sabbath day. We do this if we cease from the works of sin, and our ordinary calling — performing those spiritual works we are commanded in the Second and Third Commandments.

I. To rise early in the morning, so that we may prepare ourselves to better satisfy the ensuing Sabbath. This preparation consists in private prayers and taking account of our several sins. Mar 1.35, In the morning, very early before day, Jesus arose and went into a solitary place, and there prayed. Verse 39: the following day was the Sabbath, when he preached in the Synagogues. Exo 32.5-6, Aaron proclaimed, saying, Tomorrow shall be the holy day of the Lord. So they rose up the next day early in the morning. Ecc 5.1, Take heed to your feet when you enter into the house of God.

II. To be present at public assemblies, at ordinary hours, to reverently and attentively hear there the word preached and read, to receive the Lord’s Supper, and publicly with the congregation, call upon and celebrate the name of the Lord. 1Tim 2.1-3; Act 20.7; 2Kng 4.22-23.

Act 13.14-15. When they departed from Perga, they came to Antioch, a city of Pisidia, and went into the Synagogue on the Sabbath day, and sat down. And after the lecture of the Law and Prophets, the rulers of the Synagogue sent to them, saying, You men and brethren, if you have any word of exhortation for the people, say on.

III. When public meetings are dissolved, to spend the rest of the Sabbath in the meditation of God's word, and his creatures. Psalm 29, from beginning to end. Act 17.11, These were also more noble men than those who were at Thessalonica, who received the word with all readiness, and searched the Scriptures daily, whether those things were so. We must also exercise then the works of charity, such as to visit the sick, give alms to the needy, admonish those who fall, reconcile those who are at war and discord among themselves, etc. Neh 8.12, Then all the people went to eat and to drink, and to send out portions, and to make great joy.

The Negative Part

Do not pollute the Sabbath of the Lord. This is a grievous sin. Mat 24.20, Pray that your flight is not in winter, nor on the Sabbath day. Lam 1.7, The adversaries saw her, and mocked her Sabbaths.[68] Lev 19.30, You shall keep my Sabbaths and reverence my Sanctuary; I am the Lord. In this part, these things are forbidden:

I. The works of our calling, in which if we do anything, it must be altogether in regard to charity, and not in regard to our own private commodity [commercial benefit].

II. Unnecessary journeys. Exo 16.29, Let every man stay in his place; let no man go out of his place the seventh day. It was for this reason: the master of the family must remain at home that day, to sanctify the Sabbath with his household.

III. Fairs on the Sabbath day. Neh 13.19, When the gates of Jerusalem began to be dark before the Sabbath, I commanded the gates be shut, and charged that they should not be opened till after the Sabbath; and some of my servants sat at the gate, so that there would be no burden brought in on the Sabbath day. Read verses 15-18.

IV. All kinds of husbandry, such as plowing, sowing, reaping, mowing, bringing the harvest home, and other like things. Exo 34.21, In the seventh day you shall rest; both in earing time [plowing] and in harvest, you shall rest.

V. To use jests, sports, banqueting, or any other thing whatsoever, which is a means to hinder or withdraw the mind from that serious attention which ought to be in God's service. For, if the works of our calling must not be exercised, then much less these, by which the mind is as distracted from God's service, as by the greatest labour.

VI. An external observation of the Sabbath, without an internal regard for godliness. Isa 1.14-15, My soul hates your new moons and your appointed feasts; they are a burden to me. I am weary to bear them. And when you stretch out your hands, I will hide my eyes from you; and though you make many prayers, I will not hear. For your hands are full of blood. 2Tim 3.5, They have a show of godliness, but deny the force of it; therefore, avoid such.

VII. The manifest profanation of the Sabbath, in pampering the belly, surfeiting, adultery, and other like profaneness, which is nothing but to celebrate a sabbath to the devil, and not to God.

Chapter 24. Of the Fifth Commandment.

Up to here we have spoken of the commandments of the first tablet. Now follows the second tablet, which concerns the love of our neighbor. Rom 13.9, You shall not commit adultery; you shall not kill; you shall not steal; you shall not bear false witness; you shall not covet. And if there is any other commandment, it is briefly comprehended in this saying: namely, you shall love your neighbor as yourself.

Our neighbor is everyone who is of our own flesh. Isa 58.7, When you see the naked, cover him, and do not hide yourself from your own flesh.

The manner of love is to so love our neighbor as ourselves; namely, truly and sincerely — when contrarily, the manner of loving God, is to love God without measure.

The second tablet contains five Commandments, of which the first (and in the order of the ten commandments, the fifth) concerns the preservation of the dignity and excellency of our neighbor. The words are these:

Honour your father and your mother, that they may prolong your days in the land which the Lord your God gives you.

The Resolution

[Honour] This word, by a figure, signifies all that duty by which our neighbor's dignity is preserved, but especially our superiors. This dignity proceeds from this: that every man bears in him some part of the image of God, if we respect the outward order and decency which is observed in the Church and commonwealth. In the Magistrate, there is a certain image of the power and glory of God. Dan 2.37, O King, you are a King of kings, for the God of heaven has given you a kingdom, power, and strength, and glory. This is why Magistrates are called gods, Psa 82.1.[69] In an old man is the similitude of the eternity of God; in a father, the likeness of His fatherhood. Mat 23.9, And call no man on earth your father; for there is but one, your Father who is in heaven. In a man is the image of God's providence and authority. 1Cor 11.7, For a man should not cover his head, because he is the image of the glory of God; but the woman is the glory of her husband. Finally, in a learned man is the likeness of the knowledge and wisdom of God. Now, therefore, that person in whom appears even the least title of the image of God, is to be honored and reverenced.

[Your father] By a figure, we must here understand it to mean all those who are our superiors, such as Parents, and those of our kindred or alliance, who are in the place of Parents to us: Magistrates, Ministers, our Elders, and those who excel in any gifts whatsoever. The kings of Gerar were called Abimelech, my father the king, Gen 20.2.[70] Gen 45.8, God has made me a father to Pharaoh, and Lord over all his house. 1Cor 4.15, For though you have ten thousand administrators in Christ, yet you do not have many fathers. For in Christ Jesus I have begotten you. 2Kng 5.13, But his servants came, and spoke to him, and said, 'Father, if the Prophet had commanded you a great thing, would you not have done it?' 2Kng 2.12,

And Elisha saw it, and he cried, ‘My father, my father, my father, the chariot of Israel, and its horsemen.’

[And your mother] This is added lest we despise our mothers because of their infirmities. Pro 23.22, Obey your father who has begotten you, and do not despise your mother when she is old.

Here we are to put in mind to perform due honour to our stepmothers and fathers-in-law, as if they were our proper and natural parents. Ruth 3.1, 5, Afterward Naomi, her mother-in-law, said to her, My daughter, shall I not seek rest for you, that you may prosper? And she answered her, All that you bid me, I will do. Exo 18.17, But Moses’ father-in-law said to him, The thing you do is not good. Verse 19, Hear now my voice; I will give you counsel, and God shall be with you. Verse 24 So Moses obeyed the voice of his father-in-law, and did all that he had said. Mic 7.6, For the son reviles the father, the daughter rises up against her mother, the daughter-in-law against her mother-in-law.

[That they may prolong] Parents are said to prolong the lives of their children, because they are God’s instruments by which their children’s lives are prolonged. For often the name of the action is attributed to the instrument by which the action is done. Luk 16.9, Make friends with the riches of iniquity, that when you lack, they may receive you into everlasting habitations. 1Tim 4.16, For in doing so, you will save both yourself, and those who hear you.

But parents do prolong the lives of their children in commanding them to walk in the ways of the Lord, by exercising justice and judgment, Gen 18.19. For in becoming godly, they have the promise both of this life, and the life to come, 1Tim 4.8.

Furthermore, they effect the same thing by their prayers made in behalf of their children. By this, it plainly appears that the usual custom of children saluting[71] their parents, to ask them for their blessing, is no light or vain thing.

Moreover in these words, is the reason that moves us to the obedience of this commandment; it is drawn from the end, which is also a promise, and a special promise at that. Eph 6.2, Honour your father and your mother, which is the first commandment with a promise (I say, special promise), because the promise of the second commandment is general; it belongs to all the rest of the commandments.

For God does not promise long life absolutely, but only in so far as it is a blessing. Eph 6.3, That it may be well with you, and that you may live long on earth. For we must think that long life is not always a blessing, but that sometimes it is better to die than to live. Isa 57.1, The righteous perishes, and no man considers it in heart; and merciful men are taken away, and no man understands that the righteous is taken away from the evil to come.

But if at any time the Lord gives a short life to obedient children, He rewards them again with eternal life in heaven; and so the promise does not fail, but changes for the better.

The Affirmative Part

Preserve the dignity of your neighbor. Under this part is commanded:

First, reverence towards all our superiors. The actions of this are,

- To reverently rise up before any man who passes by us. Lev 19.32, Rise up before the hoary head [grey-haired], and honour the person [presence] of an old man, and dread your God. I am the Lord.
- To meet someone who comes towards us. Gen 18.2, And he lifted up his eyes and looked, and lo, three men stood by him; and when he saw them, he ran to meet them from the tent door. 1Kng 2.19, When Bathsheba came to speak to king Solomon, the king rose to meet her, and bowed himself to her.

- To bend the knee. Mar 10.17, And when he had gone out on the way, someone came running, and kneeled to him. Gen 18.2, He ran to meet them, and bowed himself to the ground.
- To stand by those who sit down. Gen 18.8, And he took butter and milk, and the calf that he had prepared, and set it before them, and stood by them under the tree, and they ate. Exo 18.13, Now, on the morrow, when Moses sat to judge the people, the people stood about Moses from morning to evening.
- To give the chief seat. 1Kng 2.19, And he sat down on his throne, and he had a seat [throne] set for the king's mother, and she sat down at his right hand. Luk 14.7-9, He also spoke a parable to the guests, when he marked how they chose the chief places, and said to them, 'When you are bid [invited] by any man to a wedding, do not set yourself down in the highest place, lest a more honorable man than you is bid by him; and the one who bid both him and you, comes and says to you, Give this man [your] place, and you then begin with shame to take the lowest place.' Gen 43.33, So they sat before him, the eldest according to his age, and youngest according to his youth, and the men marvelled among themselves.
- To let our Superiors speak before us. Job 32.6, 7, 17.
- To keep silence in courts and judgment places, until we are bid to speak. Act 24.10, Then Paul, after the Governor had beckoned to him that he should speak, answered.
- To give them their right and just titles, that declare our reverence when we speak to them. 1Pet 3.6, As Sarah obeyed Abraham and called him Lord, whose daughters you are while you do good. Mar 10.17, Good Master, what shall I do that I may possess eternal life? Verse 20, Then he answered and said to him, Master, all these things I have observed from my youth. 1Sam 1.14-15, And Eli said to her, How

long will you be drunk? Put away your drunkenness from you. Then Hannah answered and said, But no, my Lord, I am a woman troubled in spirit. I have drunk neither wine nor strong drink.

Secondly, towards those who are our superiors in authority —

First, obedience to their commandments. Rom 13.1, Let every soul be subject to the higher power.
We are to be admonished to obedience — because every higher power is the ordinance of God, and the obedience which we perform to him, God accepts as though it were done to Himself and to Christ. Rom 13.2, Whoever therefore resists the power, resists the ordinance of God; and those who resist shall receive judgment to themselves. Col 3.23-24, And whatever you do, do it heartily, as to the Lord, and not to them, knowing that from the Lord you will receive the reward of the inheritance; for you serve the Lord Christ.

Obedience is to be performed to our superiors with diligence and faithfulness. Gen 24.2, Abraham said to his eldest servant of his house, who had the rule over all that he had, Now put your hand under my thigh, and I will make you swear by the Lord God of heaven, and God of the earth, that you shall not take a wife for son from the daughters of the Canaanites among whom I dwell.

Verse 10, So the servant took ten camels of his master and departed. Verse 12, And he said, O Lord God of my master Abraham, I beseech You, send me good speed this day, and show mercy to my master Abraham. Verse 33, Afterward the food was set before him; but he said, I will not eat until I have said my message. And Laban said, Speak on. Verse 56, But he said, Do not hinder me, seeing that the Lord has prospered my journey. Send me away that I may go to my master. Gen 31.38-40, This twenty years I have been with you, your ewes and your goats have not cast [miscarried] their young, and the rams of your flock I have not eaten.

Whatever was torn by beasts, I did not bring to you, but made it good myself. You required it of my hand, if it were stolen by day, or stolen by night. I was consumed with heat in the day, and with frost in the night, and my sleep departed from my eyes.

Furthermore, we must yield obedience to our Superiors, even if they are cruel and wicked, but not in wickedness. 1Pet 2.18, Servants, be subject to your masters with all fear, not only to the good and courteous, but also to the froward [evil and difficult]. Act 4.19, Whether it is right in the sight of God, to obey you rather than God, you judge.
Subjection in suffering the punishments inflicted by our Superiors. Gen 16.6, Then Abraham said to Sarai, Behold, your maid is in your hand; do with her as it pleases you. Then Sarai dealt roughly with her; for which she fled from her. Verse 9, Then the Angel of the Lord said to her, Return to your dame [mistress], and humble yourself under her hands.

And even if the punishment is unjust, yet we must suffer it until we can get some lawful remedy for it. 1Pet 2.19-20, For it is thankworthy if a man, out of conscience toward God, endures grief, suffering wrongfully. For what praise is it if, when you are buffeted for your faults, you take it patiently? But if when you do good, you suffer wrong and take it patiently, this is acceptable to God.

Thankfulness in our prayers for them. 1Tim 2.1-2, I exhort you therefore that first of all, supplications, prayers, intercessions, and giving of thanks be made for all men, for kings and all those who are in authority, that we may lead a quiet and peaceable life, in all godliness and honesty. 1Tim 5.17, Elders who rule well are worthy of double honor. Gen 45.9-11, Hasten and go up to my Father and tell him, thus says your son Joseph: God has made me lord over all Egypt. Come down to me and do not tarry. And you shall dwell in the land of Goshen… Also, I will nourish you there — for

five years of famine yet remain — lest you perish through poverty, you and your household, and all that you have.

Thirdly, towards those who excel us in gifts. Our duty is to acknowledge those gifts, and speak of them to their praise. 1Cor 12.22-23.[72]

Fourthly, toward all our equals, to think reverently of them. Phi 2.3, Let nothing be done through contention or conceit; but in meekness of mind, let every man esteem others better than himself.

In giving honour to one before another, and not in receiving it. Eph 5.21, Submitting yourselves to one another in the fear of God. To salute one another with holy signs, by which may appear the love which we have toward one another in Christ.

1Pet 5.14, Greet one another with the kiss of love. Rom 16.16, Salute one another with a holy kiss. Exo 18.7, And Moses went out to meet his father-in-law, and bowed, and kissed him. Ruth 2.4, And behold, Boaz came from Bethlehem and said to the reapers, the Lord be with you. And they answered, the Lord bless you.

Fifthly, the duties of all Superiors towards their inferiors is to,

- yield to them in good matters, as to their brethren. Deu 17.20, That his heart not be lifted up above his brethren, and that he not turn from the commandment, to the right hand or to the left. Job 31.13, If I despised the judgment of my servant, and of my maid...[73] 2Kng 5.13, And his servant came and spoke to him, and said... Verse 14, Then he went down and washed himself seven times in the Jordan, etc.
- to shine before their inferiors by an example of a blameless life. Tit 2.2, That the elder men be sober, honest, discreet, sound in the faith, in love, and in patience. Tit 2.3, the older women likewise, that they be in such behaviour as becomes holiness, not false accusers, not given to much wine, but teachers of

honest things. 1Pet 5.3, Not as though you were Lords over God's heritage, but that you may be example to the flock; Phi 4.9.

- To show gratuity joined with dignity, by their countenance, gesture, deeds, and words. Titus 2.4-7.[74] Job 29.8, The young men saw me and hid themselves; the aged arose and stood up.

Sixthly, towards inferiors in obedience; that is, toward their subjects.

1 To rule them in the Lord, that they do not offend. 1Pet 2.13-14, Submit yourselves to all manner of ordinance of man, for the Lord's sake, whether it be to kings as to superiors, or unto governors, as to those who are sent by the king, for the punishment of evil-doers, and for the praise of those who do well. Deu 17.19, And it shall be with him (namely, the book of the law), and he shall read in it all the days of his life, that he may learn to fear the Lord his God, and to keep all the words of this law, and those ordinances, to do them. Col 4.1, You masters do unto your servants, what is just and equal, knowing that you also have a master in heaven.

2 To provide those things which will be to the good of their subjects, whether they belong to the body or to the soul. Rom 13.4, For he is minister of God for your wealth. Isa 49.23, And kings shall be your nursing fathers, and queens shall be your nurses. Psa 132.1-5, Lord, remember David with all his troubles, who swore to the Lord, and vowed to the mighty God of Jacob, saying, I will not enter into the tabernacle of my house, nor come upon my pallet or bed, nor allow my eyes to sleep, not my eye lids to slumber, until I find a place for the Lord, a habitation for the mighty God of Jacob.

3 To punish their faults, the lighter by rebuking, the greater by correction; that is, by inflicting real or bodily punishment. There is a holy manner of punishing the guilty, for which these are required:

I. After diligent and wise examination is had, to be assured of the crime committed.

II. To show out of God's word, the offense of the sin, so that the conscience of the offender may be touched.

III. It is convenient to defer or omit the punishment, if thereby any hope of amendment may appear. Ecc 7.21-22, Also, do not give your heart to all the words that men speak, lest you hear your servant cursing you. For oftentimes also your heart knows that you likewise have cursed others. 1Sam 10.27, But the wicked men said, How will he [Saul] save us? For they despised him, and brought him no presents. But he held his tongue.

IV. To inflict deserved punishment, not in his own name, but in God's name, adding it holily and reverently. Jos 7.19-20, Then Joshua said to Achan, My son, I beseech you, give glory to the Lord God of Israel, and confess to Him, and show me now what you have done; do not hide it from me. And Achan answered and said, Indeed I have sinned against the Lord God of Israel, and thus and thus have I done. Verse 25, And Joshua said, in as much as you have troubled us, the Lord shall trouble you this day. And all Israel threw stones at him, and burned them with fire, and stoned them with stones.

V. And lastly, when you punish, aim at this one thing only: that the evil may be purged and amended, and that the offender, by sorrowing for his sin, may unfeignedly repent of it. Pro 20.30, The blueness [bruise] of the wound serves to purge the evil; and the stripes within the bowels of the belly.[75]

Seventhly, and lastly, there is a certain duty of a man to be performed toward himself, which is that a man should preserve and maintain with modesty, the dignity and worthiness which is inherent in his own

person. Phi 4.8, Furthermore, brethren, whatever things are true, whatever things are honest, whatever things are just, whatever things are pure, whatever things pertain to love, whatever things are of good report, if there is any virtue, or if there is any praise, think on these things.

The Negative Part

Do not diminish the excellency or dignity which is in the person of your neighbour. To this are referred these sins:

First, against our superiors.

I. Irreverent behaviour and contempt of them. The sins of this are:

- Deriding our superiors. Gen 9.22, And when Ham, the father of Canaan, saw the nakedness of his father, he told his two brothers outside. Pro 30.17, The eye that mocks his father, and despises the instruction of his mother, let the ravens of the valley pick it out, and the young eagles eat it.
- To speak evil of, or revile our superiors. Exo 21.17, And he that curses his father or his mother, shall die the death.

II. Disobedience, by which we contemn their just commandments. Rom 1.30, Disobedient to parents. 1Tim 3.3, Not strikers, but gentle; no fighter. The sins of this are:

- To make marriage contracts without the counsel and consent of the parents. Gen 6.2, Then the sons of God saw the daughters of men, that they were fair, and they took wives of all that they liked. Gen 28.8-9, And Esau, seeing that the daughters of Canaan displeased his father Isaac, Esau then went to Ishmael, and added to the wives he had, Mahalath, the daughter of Ishmael, Abraham's son, the sister of Nabaioth, to be his wife.

- The eye service[76] of servants. Col 3.22, Servants, be obedient to those who are your masters according to the flesh, in all things; not with eye-service, as men pleasers, but in singleness of heart [sincerity], fearing God. Eph 6.6, Not with service to the eye, as men pleasers...
- Answering back when they are reprehended. Tit 2.9, Let servants be subject to their masters, and please them in all things, not answering back.
- Deceitfulness and wasting their master's goods. Tit 2.10, Neither pikers,[77] but that they show all good faithfulness.
- To flee from the power of their superiors. Gen 16.6, Then Sarah dealt roughly with her, for which she fled from her.
- To resist the lawful authority of their Superiors, 1Pet 2.20.[78]
- To obey them in unlawful things, Act 4.19.[79]
- To extol themselves above their betters; this is the sin of Antichrist. 2Th 2.3-4, Which (man of sin) exalts himself against all that is called God.
- Lastly, the freedom of the Papists, by which they free children from the government of their parents, and subjects from the authority of their princes, so that they make if lawful for them to pretend and procure their [superior's] death. 1Sam 26.8-9, Then Abishai said to David, God has closed your enemy into your hand this day. Now, therefore, I ask you, let me strike him once with a spear, to the earth, and I will not strike him again. And David said to Abishai, Do not destroy him; for who can lay his hand the Lord's Anointed and be guiltless?

III. Ingratitude, and lack of a loving affection,

First, towards parents. Mat 15.5-6, But you say, Whoever says to father or mother, By the gift that is

offered by me, you may profit, though he does not honour his father or mother, shall be free.[80] Also, 1Tim 5.4.[81]

Secondly, we offend against our equals, in preferring ourselves above them, in talking or in sitting down.[82] Mat 20.20-21, Then the mother of Zebedee's children came to him with her sons, worshipping him, and desiring a certain thing of him. And he said, What would you have? And she said to him, Grant that these, my two sons, may sit, the one at your right hand, and the other at your left hand in your kingdom. Verse 24, And when the others heard this, they disdained the two brethren.

Thirdly, toward our inferiors.

1 Through negligence in governing them, and providing for their good estate. Hag 1.4, Is it time for yourselves to dwell in your ceiled houses,[83] and this house to lie waste? See Dan 3.28. This condemns those mothers who put out their children to be nursed, having both sufficient strength and a store of milk themselves to nurse them. 1Tim 5.10, If she has nourished her children.

2 By excessive gentleness and leniency in correcting them. 1Kng 1.5-6, Then Adonijah, son of Haggith, exalted himself, saying, I will be king… And his father would not displease him from his childhood, to say, Why have you done so? 1Sam 2.22-25. So Eli was very old and heard all that his sons did to all Israel, and how they lay with the women who assembled at the door of the Tabernacle of the congregation. And he said to them, Why do you do such things? For I hear evil reports of you from all this people. Do no more, my sons, for it is not a good report that I hear; namely, that you make the Lord's people trespass… Notwithstanding, they did not obey the voice of their father, because the Lord would slay them.

3 By excessive cruelty and threatenings. Eph 6.4, And you fathers, do not provoke your children to wrath. Verse 9, And you masters do the same things to them, putting away threatenings.

4 Lastly, a man offends against himself when, through his naughty behaviour,[84] he obscures and almost extinguishes those gifts which God has given him. Mat 25.2 [the parable of the talents]. Or contrarily, when he is too wise in his own conceit. Rom 12.3, For I say through the grace given to me, to everyone who is among you, that no man presume to understand [himself] above that which is fitting to understand.[85]

Chapter 25. Of the Sixth Commandment.

You shall not kill.

The Resolution

[Kill] The[86] part is set here for the whole, by a synecdoche. For killing signifies any kind of damage done to the person of our neighbor. The equity of this commandment appears by this: that man was created in the likeness of God. Gen 9.6, Whoever sheds man's blood, by man his blood shall be shed; for in the image of God has He made man. Again, all men are the same flesh. Isa 58.7, When you see the naked, cover him, and do not hide your face from your own flesh.

Neither should we be ignorant of this also, that it is unlawful for any private person, not called to that duty, to kill another; but a public officer may — that is, if he is warranted by a calling.

- Moses did so. Exo 2.12, And he looked round about, and when he saw no man, he slew the Egyptian, and hid him in the sand. Act 7.25, For he supposed his brethren would have understood that God, by his hand, would give them deliverance.
- And Phinehas. Num 25.8, And he followed the man of Israel into the tent, and thrust them both through (to wit, the man of Israel and the woman) through her belly. So the plague ceased from the children of Israel. Verse 11, Phinehas, the son of Eleazar, has turned My anger away from the children of Israel, while he was zealous for my sake among them. Therefore, I have not consumed the children in my jealousy.

- And Elijah. 1Kng 18.40, And Elijah said to them, Take the prophets of Baal; do not let a man of them escape. And they took them, and Elijah brought them to the brook of Kishon, and slew them there.
- And Soldiers in battles waged upon just causes. 2Chr 20.15, Fear not, neither be afraid of this great multitude. For the battle is not yours, but God's.

The Negative Part

You shall neither hurt, nor hinder, either your own, nor your neighbor's life.

The sins, then, that are referred to this part, are those which are committed against our neighbor, or ourselves.

Against our neighbor are the following:

I. In heart, such as,

1 Hatred against him. 1Joh 3.15, Whoever hates his brother, is a manslayer.

2 Unadvised anger. Mat 5.22, I say to you, whoever is angry with his brother unadvisedly, is in danger of judgment.

3 Envy. Rom 1.29, Full of envy, murder, contention.

4 If you have bitter envying and strife in your hearts, do not rejoice.

5 Lack of compassion and sorrow at our neighbor's calamities. Amos 5.5-6, They sing to the sound of the Viola, etc., but no man is sorry for the affliction of Joseph.

6 Frowardness, when we will not be reconciled to our neighbor. Rom 1.31, Those who can never be appeased, unmerciful.

7 Desire for revenge. Psa 5.6, The Lord will abhor the bloody and deceitful man.

II. In words.

1 Bitterness in speaking. Pro 12.18, There is one speaking words like the prickings of a sword, but the tongue of wise men is health.

2 Reproaches and railing,[87] which is throwing a man's sins in his face, which he has committed, or objecting to him some inherent infirmities. Mat 5.22, Whoever says to his brother, Raca, shall be worthy to be punished by the counsel. And whoever says, Fool, shall be worthy to be punished with hellfire.

2Sam 6.16, As the ark of the Lord came into the city of David, Michal, Saul's daughter, looked through a window and saw king David leap and dance before the Lord, and she despised him in her heart. Verse 20, And Michal, the daughter of Saul, came out to meet David, and said, O how glorious was the King of Israel this day, who was uncovered today in the eyes of the maidens of his servants, as a fool uncovers himself.

1 Contentions, when two or more strive in speech with one another for any kind of superiority.

2 Brawlings in any conference.

3 Crying out, which is an unseemly elevation of the voice against one's adversary. Gal 5.19, The works of the flesh are manifest, which are, Verse 20, emulations,[88] wrath, contentions, seditions. Eph 4.31-32, Let all bitterness, and anger, and wrath, crying and evil-speaking, be put away from you, along with all maliciousness. Be courteous to one another. Gen 16.12, He (i.e., Ishmael) shall be a wild man, his hand shall be against every man, and every man's hand against him.

4 Complaints to every one of those who offer us injuries. Jas 5.9, Do not grudge against one another, brethren, lest you be condemned.

III. In countenance and gesture, all those signs which evidently decipher the malicious affections lurking in the heart. Gen 4.5-6, His countenance fell,

and the Lord said to Cain, Why are you so angry? Mat 27.39, Those who passed by railed on him, shaking their heads.

This is why derision is termed persecution. Gen 21.9, Sarai saw the son of Hagar the Egyptian mocking, etc. Gal 4.29, The one who was born according to the flesh, persecuted the one who was born according to the spirit.

IV. In deeds.

1 To fight with, or to beat up our neighbour, and to maim his body. Lev 24.19-20, If any man causes any blemish in his neighbour, as he has done, so shall it be done to him, breach for breach, eye for eye, tooth for tooth.

2 To procure in any way the death of our neighbour, whether by the sword, famine, or poison. Gen 4.8, Cain rose up against his brother, and slew him.

3 To exercise tyrannous cruelty in inflicting punishments. Deu 25.3, Forty stripes shall he cause him to have, and not past, lest if he exceeds, and beats him above that with many stripes, your brother should appear despised in your sight. 2Cor 11.24, From the Jews, five times I received forty stripes less one.

4 To use any of God's creatures harshly. Pro 12.10, A righteous man regards the life of his beast, but the mercies of the wicked are cruel. Deu 22.6-7, If you find a bird's nest in the way, in any tree or on the ground, whether they are young, or eggs, and the mother sitting on the young, or on the eggs, you shall not take the mother with the young, but shall in any wise let the mother go, and take the young for yourself, that you may prosper and prolong your days.

5 To take occasion by our neighbour's infirmities, to use him discourteously, and to make him our laughing stock, or taunting recreation. Lev 19.14,

You shall not curse the deaf, nor put a stumbling block before the blind. 2Kng 2.23, Little children came out of the city, and mocked him, and said to him, Come up you baldhead, come up you baldhead.

6 To injure the impotent, feeble, poor, strangers, fatherless, or widows. Exo 22.21-22, You shall not do injury to a stranger, nor oppress him. For you were strangers in the land of Egypt. You shall not trouble any widow or fatherless child. Verse 25, You shall not be a usurer to the poor.

We then injure these:

1 If we do not pay the labourer his wages. Deu 24.14-15, You shall not oppress a hired servant who is needy and poor, nor any of your brethren, nor any stranger within your gates. You shall give him his wages for his day — nor shall the sun go down upon it, for he is poor and sustains his life with it — lest he cry against you to the Lord, and it be sin to you.

2 If you do not restore the pledge of the poor. Exo 22.26-27, If you take your neighbour's raiment [cloak] as a pledge, you shall restore it to him before the sun goes down. For that is his only garment, and his covering for his skin.

3 If we withhold corn from the poor. Pro 11.26, He that withholds the corn, the people will curse him. But blessing shall be upon the head of him that sells corn.

Again, this law is transgressed as well by not killing, when the law charges us to kill; and by pardoning the punishment due for murder, as it is by killing when we should not. Num 35.16, If someone strikes another with an instrument of iron, so that he dies, he is a murderer, and the murderer shall die the death. Verse 33, The land cannot be cleansed of the blood that is shed in it, except by the blood of the one who shed it.

By this place also, hand to hand combats of two men, for deciding controversies, are utterly unlawful.

1 Because they are not equal means ordained by God to determine controversies.

2 In that it occurs in such combats, that one is a conqueror before man, who indeed is guilty before God.

This also condemns Popish sanctuaries, and places of privilege — such as churches and the like — in which murderers shelter and shroud themselves from the danger of the law. For God expressly commands (Exo 21.14) that such a one shall be taken from His altar, that he may die. And Joab, 1Kng 2.28-29, touching the horns of the altar, was slain in the temple.

To this likewise belong those things which concern the soul of our neighbor.

1 To be a scandal or offence to the soul of our neighbour, either in life or doctrine. Mat 18.7, Woe be to the world because of offences. It is necessary that offences should come, but woe be to those by whom they come.

2 To present occasions for strife and discord. We then do this,

1 When we cannot be brought to remit something of our own right.

2 When we return snappish and crooked answers.

3 When we interpret everything amiss, and take them in the worst part.

1Sam 25.25, Nabal is his name, and folly is with him. 2Sam 10.3-4, And the princes of the children of Ammon said to Hanun their Lord, Do you think that David honours your father, that he has sent comforters to you? Has not David rather sent his servants to you, to search the city, to spy it out, and to overthrow it? Therefore Hanun took David’s servants, and shaved off half their beards, and cut off their garments in the middle, even to their buttocks, and sent them away.

1 The Ministers sin against their neighbours in this: not preaching the word of God to their charge, that they might thereby be instructed in the ways of life. Pro 29.18, Where there is no vision, the people decay; but he that keeps the Law is blessed. Isa 56.10-11, Their watchmen are all blind; they have no knowledge; they are all mute dogs that cannot bark; they lie down and sleep, and delight in sleeping. And these greedy dogs can never have enough. And these shepherds they cannot understand; for they all look to their own way, every one for his own advantage, and for his own purpose. Eze 3.18, When I say to the wicked, You shall surely die, and you do not warn him, that same wicked man shall die in his iniquity, but I will require his blood at your hands.

And not only not to preach at all, but to preach negligently, is utterly condemned. Jer 48.10. Cursed be the one who does the work of the Lord negligently. Rev 3.16, Because you are lukewarm, and neither hot nor cold, it will come to pass that I will spew you out of my mouth. This reproves the non-residency of ministers, which is the regular absence of the minister from his charge; namely, from that particular congregation committed to him.[89]

Isa 62.6, I have set watchmen on your walls, O Jerusalem, who all day and night continually, shall not cease. You who are mindful of the Lord, do not keep silent, and give Him no rest till He repairs, and till he sets up Jerusalem to the praise of the world.

Act 20.28-31, Take heed, therefore, to yourselves, and to all the flock of which the Holy Ghost has made you overseers, to feed the Church of God, which He has purchased with his own blood. For I know this, that after my departing, grievous wolves shall enter in among you, not sparing the flock. Moreover, men shall arise from yourselves, speaking perverse things to draw disciples after them. Therefore, watch and

remember, that for three years I did not cease to warn everyone night and day with tears.

1Pet 5.2-3, Feed the flock of God, which depends on you, caring for it, not by constraint, but willingly; not for filthy lucre, but from a ready mind; not as though you were lords over God's heritage, but that you may be examples to the flock. Eze 34.4, and 18.[90]

The Council of Antioch, the 17th Canon. If any Bishop, by laying on of hands, is inducted into a charge, and appointed to govern a people, and he neglects to take upon himself that office, but delays to go to the congregation allotted to him, such a one shall be prohibited from the Lord's table till he is enforced to attend to that charge, or at least something is determined by a complete assembly of the Ministers of that province.

The Council of Sardis, the 14th Canon. We remember that our brethren in a former assembly decreed that if any layman remaining three Sabbaths or Lord's days — that is, three weeks in a city — did not in the same city frequent the Church assemblies, he should be excommunicated. If then, such things are not allowable in laymen, much less are they in Ministers, for whom it is neither lawful nor convenient, without urgent necessity, to be absent from his parish Church longer than the time mentioned above. To this decree there was not one non placet [dissent], but every one said, It likes us well.

The Council at Constantinople, in the 24th Canon, decreed that, Ministers should not have their substitutes, or vicars, but in their own persons, with fear and cheerfulness, perform all those duties which are required of them in the service of God.

The Canon Law concludes the same things, dist. 39 Canon, si quis vult debent indefinenter, etc. The Bishops who take upon themselves to feed God's flock, should not depart from their duty, lest they lose that excellent talent which God has bestowed on them, but

rather strive with that one talent, to get three more talents.

And in the 80th Canon of those which are termed the Canons of the Apostles, there is an express mandate that those, whether Bishop or Senior, who do not attend to their office in the Church, shall quickly be removed from that position.

The Chalcedon Council, Canon 10, Let no man be ordained Minister of two Churches, in two separate cities, but let him remain in that to which he was first called. And if for vainglory, he afterward goes to a greater congregation, let him immediately be recalled to his first charge, and exercise his ministry in that only. But if one is called to another charge, let him simply surrender the former, and have no interest in it, etc. For this thing, look to the decree of Damasus, and the Council of Trent, sec. 7, Canon 8.

There are, notwithstanding the former testimonies, some cases in which it is permitted to the Minister that he may be absent: if by his absence the congregation is not damaged.

1 Sickness. The Council of Mentz, 25th Canon, If a Bishop is not at home, or is sick, or on some exigent, cannot be present at his parish, let him procure one who, on Sabbaths and festival days, will preach to his charge. Augustine testifies, epist. 138, that he was absent on like occasions.

2 Allowance of the Church, to be absent for a time on some necessary and public commodity for the same. Col 1.7, Epaphras is their minister; but chap. 4.12, being absent he salutes them. And Ambrose, even though he was a Bishop of Milan, yet he went twice as Ambassador into France, to make an agreement between Maximus and Valentinian — Ambrose's 5th book, and 27th epistle to Valentinian the Emperor.

3 If because of persecution he is forced to flee, and sees no hope to procure the safety of his people. This made Cyprian be absent from Carthage, as he testifies in his epistles.

This much concerning sins against our neighbour. Now follow those sins which a man commits against his own person, as when a man hurts, kills, and endangers himself. Mat 16.24, If any man will follow me, let him deny himself, take up his cross, and follow me. Mat 4.6-7, He said to him, if you are the son of God, cast yourself down headlong; for it is written, He shall give His angels charge over you, and with their hands they shall lift you up, lest at any time you should dash your foot against a stone. Jesus said to him, It is written again, You shall not tempt the Lord your God. Therefore, for a man to be his own executioner, even if to escape a most shameful death, is utterly unlawful and ungodly.

The Affirmative Part

You shall preserve the life of your neighbour. To this we may refer these duties:

I. Those which pertain to the person of our neighbour, and concern,

First, his welfare both of body and mind, such as, to rejoice with those who rejoice, Rom 12.15. Mar 10.20-21, Then he answered and said to him, All these things I have observed from my youth. And Jesus beheld him, and loved him.

Secondly, his miseries, to be grieved with him for them. Rom 12.15, Mourn with those who mourn. Isa 24.16, And I said, My leanness, my leanness, woe is me; the transgressors have offended; indeed, the transgressors have grievously offended. Psa 119.136, My eyes gush out with water, because men do not observe Your law. Again, we must help him as much as it lies in us to do so. Job 29.15, I was like an eye to the blind, and a foot to the lame.

2Cor 8.3, According to their power, indeed beyond their power, they were willing. And what we do, we must do speedily. Pro 3.28, Do not say to your neighbour, Go and come back tomorrow, and I will give it to you, if you now have it. Lev 19.17, You shall plainly rebuke your neighbour, and not suffer him to sin.[91]

Thirdly, concerning those injuries which he offers to you.

1 You shall not be angry with him upon a small occasion. Num 12.3, Moses was a meek man above all who lived upon the earth. Pro 19.11, The discretion of a man defers his anger, and his glory is to overlook an offense.

2 You must be slow to wrath, and never angry, but for a most just cause. Mar 3.5, Then he looked round about on them angrily, mourning also for the hardness of their hearts. Pro 14.29, He that is slow to wrath is of great wisdom; but he that is of a hasty mind exalts folly.

3 Your anger must be but for a while.

4 Forgive freely an injury, and do not revenge it. Eph 4.32, Be courteous to one another, and tender-hearted, forgiving one another, even as God for Christ's sake forgave you.

Fourthly, his wants and infirmities.

1 Avoid occasions by which they may be stirred and laid open. Gen 13.8-9, Then Abraham said to Lot, Let there be no strife, I pray you, between you and me, nor between your herdsmen and mine. For we are brethren. Is the whole land not before you? Depart from me, I pray you. If you take the left hand, I will take the right; or if you go to the right, I will take the left. Gen 27.44-45, And tarry with him a while until your brother's fierceness is assuaged. And till your brother's wrath turns away from you, and he forgets the things which you have done to him.

2 Depart sometimes from your own right. Mat 17.25-27, What do you think Simon? From whom do the kings of the earth take tribute, or poll money? From their children, or from strangers? Peter said to him, from strangers. Then Jesus said to him, Then the children are free. Nevertheless, lest we offend them, go to the sea, and cast in an angle, and take the first fish that comes up; and when you have opened his mouth, you shall find a piece of twenty pence. Take that and give it to them for me and you.

3 To appease anger that is kindled; this is done,

1 By overcoming evil with goodness. Rom 12.21, Do not be overcome by evil, but overcome evil with goodness.

2 By following after peace. 1Pet 3.11, Decline from evil and do good; seek peace and follow after it.

3 By courteous answers. Pro 15.1, A soft answer puts away wrath; but grievous words stir up anger. 1Sam 1.14-15, Eli said to her, How long will you be drunk? Put away your drunkenness from you. Then Hannah answered and said, But no, my Lord, I am a woman troubled in spirit. I have drunk neither wine nor strong drink, but have poured out my soul before the Lord. Phm 1.15, It may be that he therefore departed for a season, that you should receive him forever.

4 By overlooking some lacks and infirmities in men’s words and deeds. Pro 19.11, It is a man’s honour to overlook infirmities.

5 By covering them with silence. 1Pet 4.8, Above all things have fervent love among you, for love covers a multitude of sins. Pro 17.9, He that covers a transgression, seeks love; but he that repeats a matter, separates the Prince.

6 By taking everything (if possible) in the best light. 1Cor 13.5, Love thinks no evil.

This shows the lawfulness of truces, covenants, and other agreements concerning peace, being made to avoid injuries, maintain ancient bounds, procure security in traffic, possessions, and journeys, set pensions, commons for cattle, liberties of hunting, fishing, or fowling, and getting fuel, or other necessaries for public commodities, if there are no unlawful conditions annexed to them. And we may make this covenant not only with Christians, but for the maintenance of peace with infidels also. For that which is godly to be performed, is no less godly to be promised. But it is a note of true godliness to, as much as possible, be at peace with all men. Therefore, to promise peace by covenant, is very godly. We may see the experience of this in the lives of holy men.

Gen 21.22-27, At that same time, Abimelech and Phichol, his chief captain, spoke to Abraham saying, God is with you in all that you do. [23] Now, therefore, swear to me here by God, that you will not hurt me, nor my children, nor my children's children, etc. [24] Then Abraham said, I will swear. [27] Then Abraham took sheep and oxen, and gave them to Abimelech, and the two made a covenant. Gen 31.44, Now, therefore, come and let us make a covenant, I and you, which may be a witness between me and you. [51] Then Laban said to Jacob, Behold this heap, and behold the pillar which I have set up between me and you. [53] The God of Abraham, and the gods of Nahor, and the god of their father be a judge between us. But Jacob swore by the fear of his father Isaac.[92]

II. Concerning your neighbour's body, we are to regard it both alive and dead.

Being alive, we ought, if necessary,

1 To provide it food and clothing. Mat 25.41-42, Depart from me you cursed into the everlasting fire which is prepared for the devil and his angels. For I was hungry, and you gave me no food; I thirsted, and you gave me no drink, etc. [45] In as much as you did not do it to one of the least of these, you did not do it to me.

2 To lend our helping hand when our neighbour's body is in any danger. 1Joh 3.16, Hereby we perceive love, that he laid down his life for us; therefore, we also should lay down our lives for the brethren.

When a man is dead, we ought to commit the dead corpse to the grave, as may appear by these arguments:

1 The instinct of Nature itself.

2 The examples of the Patriarchs and other holy personages. Abraham buried Sarah, Gen 23.19. Jacob is buried by his sons, Gen 50.13, Steven is buried by religious and devout men, Act 8.2.

3 The Lord's own approval of burial, in that he numbers it among his benefits. For the lack of it is a curse. Jer 22.19, He (i.e., Jehoiakim) shall be buried as an ass is buried, even drawn and cast outside the gates of Jerusalem. Therefore, rather than have Moses buried, the Lord himself buried him. Deu 34.5-6, Moses, the servant of the Lord, died in the land of Moab, according to the word of the Lord. And He buried him in a valley in the land of Moab, over against Beth-Peor, but no man knows of his sepulchre to this day.

4 The is no dead carcass so loathsome as man is, which both argues the necessity of burial, and how ugly we are in the sight of God, because of sin.

5 The body must rise again out of the earth, that it may be made a perpetual mansion house for the soul to dwell in.

6 The bodies of the faithful are the temples of the Holy Ghost, and therefore must rise again to glory.

7 Burial is a testimony of the love and reverence we bear toward the deceased.

A funeral ought to be solemnized in an honest and civil manner; namely, agreeable to the nature and credit of those who remain alive, as well as those who are dead.

Concerning the living, they must see that,

1 Their mourning be moderate, and such that it may well express their affection and love for the party departed. Joh 11.34-36, He said, Where have you laid him? They answered, Lord, come and see. Then Jesus wept. And the Jews said, Behold how he loved him.

2 They must avoid superstition, and not surmise that funeral ceremonies are available to the dead. Such are the rites of the Church of Rome, as to be buried in a Church, especially under the altar, and in a Friars' cool [cellar].

3 They ought to beware of superfluous pomp and solemnities. For of all ostentations of pride, what is most foolish, is to be boasting of a loathsome and deformed corpse. Isa 22.15-16, Thus says the Lord God of hosts, Go, get to that treasurer, to Shebnah the steward of the house, and say, What have you to do here? And whom do you have here? That you should hew out a sepulchre here, as one who hews out his sepulchre in a high place, or who graves a habitation for himself in a rock.

To this commandment belong these duties:

1 Before the vintage or harvest, we ought to permit any man, for repressing hunger, to gather grapes, or pluck off the ears of corn in the field. Deu 23.24-25, When you come into your neighbour's vineyard, then you may eat grapes at your pleasure, as much as you will. But you shall put none in your vessel. When you come into your neighbour's corn, you may pluck the

ears with your hand, but you shall not move a sickle to your neighbour's corn. Mat 12.1, Jesus went on the Sabbath day through the corn, and his Disciples were hungry, and began to pluck the ears of the corn, and to eat, etc.

2 In the vintage and time of harvest, we should neither leave the trees naked of grapes, nor rake up ears of corn after the reaping; but ought to leave the after-gatherings for the poor. Lev 23.22, When reap the harvest of your land, you shall not rid clean the corners of your field where you reap. Nor shall you make an after-gathering of your harvest. But you shall leave them for the poor, and for the stranger. I am the Lord your God. Ruth 2.8, Go to no other field to gather, nor go from here, but abide here by my maidens. Verse 17, So she gleaned in the field until evening.

III. Concerning the soul of our neighbour.

1 We must seek all means to win him to the profession of Christian religion. 1Cor 10.33, I please all men in all things, not seeking my own profit, but the profit of many, that they might be saved. Heb 10.24, Let us consider one another, to provoke to love and to good works.

2 We must live among men without offence. 1Cor 10.32, Give no offence, either to the Jews, or to the Grecians, or to the church of God. 1Cor 8.13, If food offends my brother, I will eat no flesh while the world stands, that I may not offend my brother.

3 The light of our good life must be as a lantern to direct the ways of our neighbours. Act 24.14-16, This I confess to you, that according to the Way (which they call heresy), so I worship the God of my fathers, believing all things which are written in the Law and the Prophets. 15 And I have hope to God, that the resurrection of the dead, which they themselves also look for, shall be both of just and unjust. 16 And in this, I myself endeavour to always have a clear conscience toward God, and toward men.

4 If our neighbour offends, we are to admonish him. 1Th 5.14, We desire you, brethren, admonish those who are unruly; comfort the feeble-minded; bear with the weak; be patient towards all men.

1 If our neighbour runs in the ways of God's commandment (as David speaks), we ought to encourage him in that.

2 We may refer such things to this commandment, as pertain to the peculiar preservation of every individual man's life:

1 Recreation, which is an exercise joined with the fear of God, conversant in things indifferent, for the preservation of bodily strength, and confirmation of the mind in holiness. Ecc 2.2, I said of Laughter, you are mad; and of Joy, what is this that you do? Isa 5.12, The harp, viola, timbrel & pipe, and wine, are in their feasts, but they do not regard the work of the Lord, nor consider the works of His hands. 1Cor 10.7, Neither be idolaters, as were some of you. As it is written, The people sat down to eat and drink, and rose up to play. Luk 6.25, Woe to you who laugh; for you shall wail and weep.

Deu 12.7, There you shall eat before the Lord your God, and you shall rejoice in all that you put your hand to, both you and your households, because the Lord your God has blessed you. To this end, the word of God has permitted,

1 Medicine, the use of which is holy, if before receiving it, a man craves remission of his sins, and reposes his confidence only upon God, not upon the means. Mat 9.2, And lo, they brought to him a man sick of the palsy, lying on a bed. And Jesus, seeing their faith, said to the one sick of the palsy, Son, be of good comfort; your sins are forgiven. 6 Then he said to the one sick of the palsy, Arise, take up your bed and walk to your house. Joh 5.5, A certain man was there, who had been diseased thirty-eight years. 8 Jesus said to him, Take up your bed and walk. 14 After that, Jesus found him in the temple, and said to him, Behold, you are made whole. Sin no more, lest a worse thing come to you. 2Chr 16.12, And Asa in the thirty-ninth year of his reign, was diseased in his feet, and his disease was extreme. Yet he did not seek the Lord in his disease, but the physicians.

2 Self-defence: avoiding an injury intended by some private person. If it is against an unruly and unrestrained adversary, and the defense is faultless, this is very lawful, and is so far from a private revenge, that it is to be accounted a just defence. The defence is then faultless, when a man so assaults his adversary, that he neither purposes his own revenge, nor his enemy's hurt, but only his own safety from that imminent danger.

A doubt: Whether a man may flee in times of plague?

Answer: Those who are hindered by their calling may not; such as Magistrates, and Pastors, having charge of souls. Yet free men who are not bound by their calling, may.

Reasons:

1 A man may provide for his own safety if it is not to the hindrance of another.

2 A man may flee wars, famines, floods, fire, and other such dangers: therefore the plague.

3 There is less danger of sickness, the more the multitude of people is diminished.

Objection 1: To flee is a token of distrust.

Answer: This diffidence[93] [lack of trust] is no fault of the fact, but of the person.

Objection 2: It is offensive.

Answer: The offence is given, not taken.[94]

Objection 3: To flee is to forsake our neighbour against the rule of charity.

Answer[95]: It is not, if kinsfolk and Magistrates are present.

Objection 4: Men are to visit the sick by God's appointment.

Answer: Lepers were excepted among the Jews; and so likewise are those, in these days, who are infected with a disease comparable to leprosy; namely, if it is dangerously contagious.

Chapter 26. Of the Seventh Commandment.

The seventh Commandment shows how we may preserve the chastity of ourselves, and of our neighbour. The words are these:
You shall not commit adultery.

The Resolution

[Adultery] To commit adultery signifies as much as to do anything, in whatever way, by which the chastity of ourselves or our neighbours may be stained. Mat 5.28.

The Negative Part

You shall in no way either hurt or hinder your neighbour's chastity.

In this place are prohibited:

96 I. The lust of the heart, or the evil concupiscence of the flesh. Mat 5.28, I say to you, whoever looks at a woman to lust after her, he has already committed adultery with her in his heart. Col 3.5, Mortify your members which are on earth: fornication, uncleanness, the inordinate affection, evil concupiscence.

II. Burning in the flesh, which is an inward fervency of lust, by which the godly inclinations of the heart are hindered, overwhelmed, and as it were, burnt up with contrary fire. 1Cor 7.9, If they cannot abstain, let them marry, for it is better to marry than to burn.

III. With one of the same sex. Lev 18.22, You shall not lie with the male as one lies with a woman, for it is an abomination. This is a sin which those commit, whom God has given over to a reprobate sense. Rom 1.26-27, For this cause God gave them up to vile affections. For even their women changed their natural

use into that which is against nature. And the men left the natural use of the women, and burned in their lusts toward one another, and man with man wrought filthiness. It was the sin of Sodom, Gen 19, where it was so common that to this day it is termed Sodomy.

IV. With those who are within degrees of consanguinity or affinity, prohibited in the word of God. Lev 18.6, None shall come near to any of the kindred of his flesh, to uncover her shame. I am the Lord.

V. With unmarried persons. This sin is termed fornication. Deu 22.28-29, If any man finds a maiden who is not betrothed, and takes her and lies with her, and they are found, then the man who lay with her shall give to the maiden's father fifty shekels of silver; and she shall be his wife, because he has humiliated her. He cannot put her away all his life. 1Cor 10.8, Nor let us commit fornication, as some of them committed fornication, and twenty-one thousand fell in one day.

VI. With those of whom one is married, or at least betrothed. This sin is called adultery. And God has inflicted by His word the same punishment upon those who commit this sin, after they are betrothed, as He does upon those who are already married.

Deu 22.22-24, If a man is found lying with a woman married to a man, then they shall die, even the both of them: to wit, the man who lay with the wife, and the wife. So you shall put away evil from Israel. If a maiden is betrothed to a husband, and a man finds her in the town and he lies with her, then you shall bring them both out to the gates of that city, and shall stone them to death with stones. This is a marvelous great sin, as it may appear in this being the punishment for idolatry.

Rom 1.23-24, They turned the glory of the incorruptible God, to the similitude of the image of a corruptible man, etc. For which God gave them up to their hearts' lusts, to uncleanness. Yes, this sin is more heinous than theft. Pro 6.30, Men do not despise a thief when he steals to satisfy his soul when he is hungry. Verse 32, But someone who commits adultery with a

woman, is destitute of understanding; the one who does it, destroys his own soul.

Again, the adulterer breaks the covenant of marriage, which is God's covenant. Pro 2.17, Who forsakes the guide of her youth, and forgets the covenant of her God. Adulterers dishonour their own bodies. 1Cor 6.18, Flee fornication; every sin that a man does is outside the body; but the one who commits fornication, sins against his own body. And they bereave their neighbours of a great and unrecoverable benefit; namely, of chastity.

As for the children who are begotten in this way, they are shut out from that preeminence which they might otherwise obtain in the congregation. Deu 23.2, A bastard shall not enter into the congregation of the Lord; even to his tenth generation, he shall not enter into the congregation of the Lord. He makes his family a stew, as it appears in David, whose adultery was punished by Absalom's lying with his father's concubines. 2Sam 16.21, Ahithophel said to Absalom, Go to your father's concubines whom he has left to keep the house. Job 31.9, This (adultery) is a fire that shall devour to destruction, and which shall root out all my increase.

To conclude, though this sin is committed ever so secretly, yet God will reveal it. Num 5.12-23. And it usually has one of these two as companions: namely, dullness of heart, or a marvelous horror of conscience. Hos 4.11, Whoredom, and wine, take away the heart.

As for the Patriarchs' polygamy, or marrying many wives, even though it cannot be defended, yet it may be excused: either because it served to enlarge the number of mankind when there were but few; or at least, to propagate the Church of God.

VII. With man and wife. They abuse their liberty if they know each other while the woman is in her flowers.[97] Eze 22.10, In you they have revealed their father's shame. In you they have vexed her who was polluted in her flowers. Lev 18.19, You shall not go to a

woman to uncover her shame as long as she is put apart for her disease.[98] Eze 18.6, If he has not lain with a menstruous woman.

Ambrose, lib. De Philos., which Augustine cites, lib. 2, contra Julian, says that he commits adultery with his wife, who in the use of wedlock, has neither regard for propriety, nor honesty. Jerome, in his 1st book, contra Julianum, says, A wise man ought to rule his wife in judgment, not in affection. He will not give rein to headstrong pleasure, nor headily [impulsive] company with his wife. Nothing (he says) is more shameless, than to make a strumpet of his wife.

VIII. Nocturnal pollutions, which arise from an immoderate diet, or unchaste cogitations, prior in the day. Deu 23.10. Onan's sin (Gen 38.8-9) was not unlike these.

IX. Effeminate wantonness, by which occasions are sought to stir up lust. Gal 5.19, The works of the flesh are manifest, which are adultery, fornication, uncleanness, wantonness. Of this kind are,

1 Eyes full of adultery. 2Pet 2.14, Having eyes full of adultery, and that cannot cease to sin.

2 Idleness. 2Sam 11.2-4, When it was evening tide, David arose out of his bed, and walked upon the roof of the king's palace. And from the roof he saw a woman washing herself. And the woman was very beautiful to look upon. And David sent, and inquired what woman it was. And someone said, Is this not Bathsheba, the daughter of Eliam, wife to Uriah the Hittite? Then David sent messengers, and took her away. And she came to him, and he lay with her.

3 Riotous [immoral] and lascivious attire. 1Tim 2.9, The women shall array themselves in proper apparel, with shamefastness [discretion] and modesty, not with braided hair, or gold or pearls, or costly apparel, but (as becomes women who profess the fear of God) with good works. Isa 3.16-19, Because the daughters of Zion are haughty, and walk with

outstretched necks, and with wandering eyes, walking and mincing as they go; and making a tinkling with their feet — Therefore the Lord shall make the heads of the daughters of Zion bald, and the Lord shall reveal their secret parts. In that day, the Lord shall take away the ornament of the slippers, and the cowls, and the round tiers, the sweet-sounding balls, and the bracelets, and the bonnets, and the earrings; Verses 21-23, the rings and scarfs; the costly apparel and the veils, and the wimples [headdresses], and the crisping pins [hair clips], and the mirrors, and the fine linen, and the hoods, and the lanes [wraps]. It is no wonder if the Prophets are so sharp against excessive and wanton apparel. For this is,

1 A lavish and prodigal wasting of the benefits of God, which might well be employed to better uses.

2 It is a testimony, and as it were, the cognizance or ensign of pride, by which a man would have for himself a greater reputation than another.

1 It is a mark of great idleness and slothfulness. For commonly, those who bestow much time in dressing and trimming themselves, quite neglect other business; and of all things, cannot dispense with such pains.

2 It argues for levity in devising some new fashion every day, or imitating that which others devise.

3 It confuses such degrees and callings as God has ordained, when men of inferior degree and calling, cannot by their attire be discerned from men of higher estate.

1 Fulness [over-indulgence] of bread and meat, which provokes lust. Eze 16.49, This was the iniquity of your sister Sodom: pride, fulness of bread, and idleness were in her, and in her daughters. Luk 16.19, There was a certain rich man, who was

clothed in purple and fine linen, and fared well and delicately [with delicacies] every day. Rom 13.13, Walk honestly, as in the daytime, not in gluttony and drunkenness, nor in chambering[99] and wantonness.

2 Corrupt, dishonest, and unseemly talk. 1Cor 15.33, Make no mistake: evil talk corrupts good manners. Such are vain love-songs, ballads, interludes, and amorous books. This is the thing we are to carefully shun in reading Poets; yet, so as mariners do in navigation, who do not forsake the sea, but decline and flee from the rocks.

3 Lascivious representations of love matters, in plays and comedies. Eph 5.3-4, Fornication and all uncleanness, let it not once be named among you, as appropriate for Saints; neither filthiness nor foolish talking, nor jesting, which are not appropriate things.

4 Indecent and unseemly pictures. 1Th 5.22, Abstain from all appearance of evil.

5 Lascivious dancing of man and woman together. Mar 6.22, The daughter of this same Herodias came in and danced, and pleased Herod, etc.

6 Company with effeminate persons. Pro 7.25, Do not let your heart decline [stoop] to her ways; do not wander in her paths.

X. To appoint some light or slim punishment for adultery, such as that Romish Synagogue does. For this is nothing else but to open a gap for other lewd persons to run headlong into like impiety.

The Affirmative Part

You shall preserve the chastity of your neighbour.

Chastity is the purity of soul and body, as much as belongs to procreation. The mind is chaste when it is free, or at least freed from fleshly concupiscence. The

body is chaste when it does not put into execution, the concupiscences of the flesh. 1Th 4.3-5, This is the will of God, even your sanctification, and that you should abstain from fornication. That every one of you should know how to possess his vessel in holiness and honour. And not in the lust of concupiscences, even as the Gentiles who do not know God. 1Cor 7.34, The unmarried woman cares for the things of the Lord, that she may be holy both in body and spirit.

There are two special virtues which preserve chastity: Modesty, and Sobriety. Modesty is a virtue which keeps in each work, a holy decorum, or propriety. And it is seen,

I. In the Countenance and Eyes. Namely, when they neither express nor excite the concupiscence of the heart. Job 31.1, I made a covenant with my eye; why then should I think about a maiden? Gen 24.64, Rebekah lifted her eyes, and when she saw Isaac, she alighted from the camel. Verse 65, So she took a veil and covered her face. Pro 7.13, She caught him, and kissed him, and with an impudent face said to him, etc.

II. In Words: when a man's talk is decent. In speaking of such things [as follow], we cannot help but blush. Gen 4.1, Then Adam knew Eve his wife, etc. Psa 51.1, A Psalm of David, when the Prophet Nathan came to him, after he had gone in to Bathsheba. Isa 7.20, In that day the Lord will shave with a hired razor, even by those beyond the river, by the King of Ashur, the head, and the hair of the feet [a euphemism]; and it shall consume the beard. Jdg 3.24, When he had gone out, his servants came, who seeing that the doors of the parlor were shut, they said, Surely he covers his feet (that is, he relieves himself) in his summer chamber.

Again, a man's talk must be brief and humble. Mat 12.19, Behold my servant whom I have chosen: he shall not argue, nor yell, nor shall any man hear his voice in the streets. Pro 10.19, In many words there cannot lack iniquity; but he that restrains his lips is wise. And it is a

mark of a strumpet [100] to be a giglot, [101] and loud-tongued. Pro 7.11, She is babbling and loud.

In apparel, we must observe a holy propriety. Tit 2.3, The elder women must be of such behaviour as is proper to holiness. Holy propriety is that which expresses to the eye, the sincerity — that is, the godliness, temperance, and gravity — either of man or woman. This decency will more plainly appear if we consider the purposes of apparel, which are five in number.

1 Necessity, to the end that our bodies may be protected against the extremity of parching heat, and pinching cold.

2 Honesty [decency or honour], so that the deformity of our naked bodies might be covered, which immediately followed the transgression of our first parents [Gen 3.7].

3 Commodity, by which men — because their calling, work, and trade of life is different – dress themselves differently. And this is why some apparel is more decent for certain estates of men, than for others.

4 Frugality, when a man's attire is proportionate to his ability and calling.

5 Distinction of persons, such as by sex, ages, offices, times, and actions. For a man has his set attire, a woman hers; a young man is dressed in this fashion, and an old man in that. And therefore it is unseemly for a man to put on a woman's apparel, or for a woman to put on a man's. Deu 22.5, The woman shall not wear what pertains to the man, nor shall a man put on a woman's clothing. For all who do so, are an abomination to the Lord your God.

To set down precisely out of God's word, what apparel is decent, is very hard. This is why, in this case, the judgment and practice of modest, grave, and sincere men, in every particular estate, is most to be followed. And men must keep too far within the bounds

of measure, rather than step one foot outside the precincts. Concerning the purging of excrements of nature, care must be had that they be cast out into some separate and private place, and also covered there.

Deu 23.12-14, You shall have a place outside the host, where you shall resort. And you shall have a shovel among your weapons, etc., when you would sit down outside; you shall dig with it, and returning, you shall cover your excrements. For the Lord your God walks in the midst of the camp, to deliver you. Therefore, your host shall be holy, that He sees no filthy thing in you, and turn away from you. 1Sam 24.4, And he came to the sheepfolds by the way, where there was a cave, and Saul went in to cover his feet.

Sobriety is a virtue which concerns the usage of our diet in holiness. These rules may serve to better observe it:

I. Let the highest ranking at the banquet consecrate the foods to God, by saying grace. 1Sam 9.13, The people will not eat till he (that is, Samuel) came, because he will bless the sacrifice. And then those eat, who are invited to the feast. Mar 6.39, He commanded them to make them all sit down by companies, on the grass, etc. Verse 41, And he took the five loaves and fishes, and looked up to heaven, and gave thanks. Act 27.35, When he had said thus, he (that is, Paul) gave thanks in the presence of them all, and when he had broken bread, he began to eat.

II. It is lawful to furnish a table with a store of dishes, not only for necessity, but also for the good entertainment of a friend, and for delight. Luk 5.29, Levi made him (that is, Jesus) a great feast in his own house, where there was a great company of Publicans, and others who sat at table with him. Psa 104.15, He gives wine that makes glad the heart of man, and oil to make the face shine, and bread that strengthens man’s heart. Joh 12.2-3, There they made him a supper, and Martha served, but Lazarus was one of those who sat at

table with him. Then Mary took a pound of ointment of spikenard, very costly, and anointed Jesus' feet.

III. Choose the lower place at a banquet, and rather than be troublesome, sit as the master of the feast assigns you. Luk 14.7-10, He spoke a parable to the guests when he marked how they chose the chief places, and said, When you are bid by any man to a wedding, do not set yourself down in the best place, lest a more honourable man than you is bid by him. And the one who bid both him and you, comes and says, Give this man your place. But go and sit down in the lowest place, so that when the one who bid you comes, he may say to you, Friend, sit higher up. Pro 25.5, Do not stand in the place of great men, etc.

IV. Man must eat at due times, not at unseasonable hours. Ecc 10.16-17, Woe to you, O land, when your Princes eat in the morning. Blessed are you, O land, when Princes eat on time.

V. Man must eat and drink moderately, so that the body may receive strength thereby, and the soul is fresher and livelier to perform the actions of godliness. Luk 21.34, Take heed to yourselves, lest at any time your hearts be oppressed with surfeiting and drunkenness. Pro 23.29, To whom is woe? etc. Verses 30-31, Even those who tarry long at wine, to those who go and seek mixed wine. Do not look at the wine when it is red, and when it shows its colour in the cup, and goes down pleasantly, etc. Pro 25.16, If you have found honey, eat what is sufficient for you, lest you be over-full, and vomit. Pro 31.4-5, It is not for kings to drink wine, nor for Princes strong drink, lest he drinks and forgets the decree, and changes the judgment of all the children of affliction.

VI. We must then especially regard these things, when we eat at great men's tables. Pro 23.1-3, When you sit to eat with a ruler, consider diligently what is before you. Put the knife to your throat if you are a man given to your appetite. Do not desire his dainty foods [delicacies]; for it is a deceptive food.

VII. Godly mirth at meal is tolerable. Act 2.46, They ate their food together with gladness and singleness of heart.

VIII. Table talk (as occasion for talk is offered) must be such as may edify. Such was Christ's talk at the Pharisee's table. Luk 14.1-16.

IX. See that, after the banquet is ended, the broken food is not lost, but reserved. Joh 6.12, When they were satisfied, he said to his Disciples, Gather up the broken food which remains, that nothing be lost.

X. At a feast, leave something. Ruth 2.14, She ate and was sufficed, and left some.

Chastity is double: one of the single life, and another in wedlock. Those who are single must,

I. With great care, keep their affections and bodies in holiness. Psa 119.9, How shall a young man purge his way? By directing them after Your word. 1Joh 2.13, I write to you fathers, because you have known Him who is from the beginning. I write to you young men because you have overcome that wicked one. I write to you babes, because you have known the Father. Ecc 12.1, Remember your Creator in the days of your youth, while the evil days do not come, nor the years approach in which you will say, I have no pleasure in them.

II. They must fast often. 1Cor 9.27, I beat down my body, and bring it into subjection, lest by any means, after I have preached to others, I myself should be reproved.

III. They must take heed that they not burn in lust, for 1Cor 7.9, It is better to marry than to burn.

Chastity in wedlock is when the holy and pure use of wedlock is observed. Heb 13.4, Marriage is honourable among all, and the bed undefiled; but whoremongers and adulterers, God will judge. To preserve purity in wedlock, these cautions are profitable:

I. Contracts must be in the Lord, and with the faithful only. Mal 2.11, Judah has transgressed, and an abomination is committed in Israel, and in Jerusalem. For Judah has defiled the holiness of the Lord, whom he

loved, and has married the daughter of a strange god. 1Cor 7.39, If her husband is dead, she is at liberty to marry whom she will, only in the Lord.

II. Both parties must separate themselves in the time of a woman's disease, and at appointed fasts. Eze 18.6. 1Cor 7.5, Do not defraud [deprive] one another, unless it is with consent, for a time, that you may give yourselves to fasting and prayer, and again come together, that Satan not tempt you for your incontinence.

III. Wedlock must be used to suppress, rather than to satisfy that corrupt concupiscence of the flesh, and especially to enlarge the Church of God. Rom 13.14, Put on the Lord Jesus Christ, and take no care for the flesh to satisfy its lusts.

IV. It must be used with prayer and thanksgiving.[102] 1Tim 4.3-4.

Chapter 27. Of the Eighth Commandment.

This commandment concerns the preservation of our neighbour's goods. The words are these:
You shall not steal.

The Resolution

[Steal] To steal is, properly, to convey anything secretly from another. Gen 31.20, Jacob stole away the heart of Laban the Aramite. GNV In this place, it signifies generally, to wish that which is another man's, to get it by fraud, and in any way to impair his wealth.

The Negative Part

You shall neither be failing to preserve, nor wanting a means to hinder or hurt your neighbour's goods.

In this place, these sins are forbidden:

I. Inordinate living, whether it is in having no set calling, or idly, in which, by neglecting their duties, such persons misspend their time, goods, and revenues. 2Th 3.11, We hear that there are some among you who walk inordinately, and do not work at all, but are busybodies. Gen 3.19, In the sweat of your brow you shall eat your bread, till you return to the earth. 1Tim 5.8, If there is anyone who does not provide for his own, especially for those of his household, he denies the faith, and is worse than an infidel.

II. Unjust dealing, which is either in heart, or deed. Unjust dealing in heart is called covetousness. Mat 15.19, Out of the heart come evil thoughts, murders, adulteries, fornications, thefts, etc. Covetousness is idolatry. Col 3.5 Eph 5.5, We know that no covetous person, who is an idolater, shall enter into the kingdom of Christ and of God. Indeed, it is the very root of evil.

1Tim 6.10, The love of money is the root of all evil, which while some lusted after, they erred from the faith, and pierced themselves through with many sorrows.

Unjust dealing, indeed, is in bargaining, or outside of bargaining.

Unjust dealing in bargaining has many branches. 1Th 4.6, Let no man oppress or deceive his neighbour in a bargain, for God is the avenger of such things.

1 To sell or bargain for that which is not saleable. Of this kind,

1 Is the gift of the Holy Ghost, which cannot be bought with money. Act 8.18-20, When Simon saw that through laying on of the Apostle's hands, the Holy Ghost was given, he offered them money, saying, Give me also this power, that on whomever I lay hands, he may receive the Holy Ghost. Then Peter said to him, Your money perish with you, because you think that the gift of God may be obtained with money.

2 Church goods are not saleable. Therefore, it is not to be allowed for men to sell or alienate them from the Church. Pro 20.25, It is destruction for a man to devour that which is sanctified, and to question it after the vows. Mal 3.8.[103] Church goods are the possession of the Lord.

3 Whatever is unprofitable either to the Church, or the commonweal, must not be sold.

1 All misleading forgery and deceit in bargaining. Luk 19.8, Zaccheus stepped forward and said to the Lord, Behold Lord, the half of my goods I give to the poor; and if I have taken anything from any man by forged accusation, I restore it fourfold. This deceit is used,

1 When men sell what is counterfeit, as good; such as selling copper for gold, and mingling bad with good, showing only the good. Amos 8.4-6, Hear this, you who swallow up the poor, saying, When will the new moon be gone, etc., so that we may sell the refuse of the wheat?

2 When men falsify measures and weights. Deu 25.13, You shall not have in your bag two types of weights, a great and a small. [15] But you shall have a right and a just weight. A perfect and a just measure shall you have. Lev 19.36 You shall have just balances, true weights, a true Ephah, and a true Hin. Amos 8.5, Hear this, you who say, When will the Sabbath be gone, that we may sell corn, and make the ephah small, and the shekel great, and falsify the weights by deceit…

3 When in buying and selling, the people are oppressed. And this is,

1 When the just price of things is raised. For in bargaining, it is not lawful to pocket one penny, without giving a penny's worth;

2 Sale on a set day, which is when a day is given that the price may be enhanced. For what is this, I ask you, but to tell time, and take more of our neighbour than is right?

1 To engross [monopolize], which is to buy up all of one commodity into your own hands, so that when no other has any of it, you may sell it at your own price.

2 To become bankrupt, so that you may be enriched by the damages and goods of other men.

3 Not to restore what was lent to one, pledged to him, or found by him. Eze 18.7, Neither has he oppressed anyone, but has restored the pledge to his debtor; the one who has despoiled none by violence, etc.

4 To delay any kind of restitution, from one day to another. Pro 3.28, Do not say to your neighbour, 'Depart and come again; tomorrow I will pay you,' when you may do it then.

5 To practice usury [charge interest]. Psa 15.5, Who has not put his money to usury. Exo 22.25, If you lend money to my people, to the poor man who dwells with you, do not be a usurer to him; do not lay usury upon him.

Usury is a gain exacted by a covenant, above the principal, only in lieu and recompense for lending it. Usury being considered as it is thus described, is quite contrary to God's word, and it may very fitly be termed biting lucre. Exo 22.14-15, If any man has borrowed anything from another, whatever is hurt or dies, if the owner of the thing is not present, let him be recompensed. If he is present, do not recompense him; it is hired for a price, it is sold for the same price. Eze 18.8, He has not given to usury, nor taken increase. 2Cor 8.13-14, Nor is it that other men should be eased, and you grieved, except upon like condition at this time; your abundance supplies their lack, so that also their abundance may be for your lack, that there may be equity. And positive laws not only restrain this usury, but disallow it.

Question: Is it not lawful to take at some time, above the principal?

Answer: Yes, surely, with these conditions:

I. If a man takes heed that he exacts nothing but that which his debtor can get by good and lawful means.

II. He may not take more than the gain, indeed not all the gain, nor that part of the gain which drinks up the living of the one who uses the money.

III. He must sometimes be so far from taking gain, that he must not require the principal, if his debtor is by inevitable and just casualties, brought behind [in arrears], and it is also plain that he could not make, not

even by great diligence, any commodity of the money borrowed.

The reasons why a man may sometimes take above the principal are,

I. That which the debtor may give, having himself an honest gain besides, and no man in any way damaged, that the creditor may safely receive.

II. It is convenient that the one who has money lent to him, and gains by it, should show all possible gratitude to the one by whose goods he is enriched.

III. It is often for the benefit of the creditor, to have the goods in his own hands, which he lent.

Objection: Money is not fruitful; therefore, it is unlawful to receive more than we lent out.

Answer: Even though money, in itself, is not fruitful, yet it is made very fruitful by the borrower's good use of it — just as ground is, which is not fruitful unless it is tilled.

1 Last of all, when a man detains the labourer's wages. Jas 5.4, Behold, the wages of the labourers (who have reaped your fields, which you kept back by fraud) cry out, and the cries of those who have reaped have entered into the ears of the Lord of hosts.

Unjust dealing outside of bargaining, is likewise manifold.

I. To pronounce false sentence or judgment for a reward, either professed or promised. Isa 1.23, Your Princes are rebellious and companions of thieves. Every one loves gifts, and follows after rewards. They do not judge for the fatherless, nor does the widow's cause come before them. This is the Lawyer's and Judge's sin.

II. To feed or clothe stout and lusty rogues or beggars. 2Th 3.10, When we were with you, we enjoined you this: that if any would not labour, they should not eat. What then do you think those licensed rogues and beggars must have by their authority? — I mean, all those idle monks and Abby-lubbers? Socrates

in the Tripartite History[104] says plainly, that Monk who does not labour with his hands, is no better than a thief.

III. Gaming for money and gain. For you may not enrich yourself by impoverishing your brother. This gaming is far worse than usury, and it more enriches a man in a short while.

IV. To get money by unlawful arts. Such are Magic, Judicial Astrology, Stage-plays, and other like arts, Deu 18.11. Eph 4.28, Let him that has stolen, steal no more, but rather let him labour, working with his hands the thing that is good, that he may give to him that has need. Eph 5.3; 1Th 5.22, Abstain from all appearance of evil.

V. To filch or pilfer the least pin or point from another. Mar 10.19, You shall not steal; you shall not hurt any man. Rom 3.8, And (as we are blamed, and as some claim we say) why not do evil, that good may come of it? Their damnation is just.

VI. To remove ancient boundaries. Pro 22.28, You shall not remove the ancient bounds which your father's have made. Hos 5.10, The Princes of Judah are like those who remove the bounds.

VII. To steal other men's servants, or children; to commit sacrilege, or robbery. 1Tim 1.10, To whoremongers, buggerers [sodomists], and men-stealers [kidnappers or slavers]. Josh 7.19, Achan's theft. 1Cor 6.10, Neither thieves, nor covetous persons, nor robbers, etc., shall merit the Kingdom of God. The sorts of men that are especially famous for robberies are these: thieves by the Queen's highways, Pirates on the seas, Soldiers who are not content with their pay, and whoever they are that mainly by force take that which is none of their own. Luk 3.14, The soldiers asked him, What shall we do? He said, Do violence to no man, nor accuse any man falsely, and be content with your wages.

VIII. To conspire with a thief, whether by advising how he may compass his enterprise, or by concealing his act, so that he is not punished. Pro 29.24, He that

partners with a thief, hates himself; and he that hears, swearing, does not reveal it.

The punishment for theft, at the discretion of the Judge, may sometimes be aggravated, as he sees what the quality of the offence is. Therefore, thieves are sometimes punished with death.

Now, if any man objects that the Judicial Law of God only requires the restitution of it fourfold for such an offense, I answer that the civil Magistrate, when he sees some single offence, or many offences, increase, then he may by his authority increase the civil punishment due to that sin. Now, it is manifest that the sin of theft is far more grievous in our commonweal than it was among the Jews.

For, first, the inhabitants of this commonweal are generally poorer by many degrees, than the Jews were. Therefore, to steal a thing of but small value from someone poor in this country, does him more damage than a thing of great value would have damaged the Jews.

Again, the people of this country are of a more stirring and fierce disposition, which makes thieves more outrageous, joining violence with their robberies; and the disturbance of the public tranquility of the country ought to be more regarded, than of one private man’s life.

The Affirmative Part

You shall preserve and increase your neighbour’s goods.

To this are required these things that follow:

I. A certain calling, in which every man, according to that gift which God has given him, must give himself honestly to his own and his neighbour’s good. 1Cor 7.24, Let every man abide with God in what he was called to. Eph 4.28, [working with his hands the thing that is good]. 1Pet 4.10, As each man has received a gift, so let him administer it to another, that you may be

good dispensers of the manifold graces of God. Gal 5.13, In love, serve one another.

II. The true use of riches, and all the goods a man has. Two virtues belong to this: Contentment and Thriftiness.

Contentment is a virtue by which a man is well-pleased with that estate in which he is placed. 1Tim 6.6-8, Godliness is great gain, with a contented mind. For we brought nothing into the world, nor shall we carry away anything out of the world. But having food and clothing, let us be content. Phi 4.11-12, I have learned in whatever state I am, to be content with it. I can be abased, and I can abound — everywhere in all things I am instructed both to be full, and to be hungry, and to abound, and to have want. Mat 6.11, Give us this day our daily bread. Heb 13.5, Let your conduct be without covetousness, and be content with the things which you have. For he says, I will not forsake you, nor leave you.

Thriftiness, or frugality, is a virtue by which a man carefully keeps his goods which he has gotten, and employs them to such uses as are both necessary and profitable. Pro 5.15-17, Drink the water of your cistern, and of the rivers out of the middle of your own well. Let your fountains flow out, and the rivers of waters in the streets. Let them be your own — indeed, yours only, and not the stranger's with you. Pro 21.5, The thoughts of the diligent surely bring abundance. Verse 17, He that loves pastime, shall be a poor man; and he that loves wine and oil shall not be rich. Pro 12.27 The deceitful man does not roast what he has taken in hunting, but the riches of the diligent are precious. Joh 6.12.[103]

III. To speak the truth from the heart, and to use a harmless simplicity in all affairs. Psa 15.2, He that walks uprightly, and works righteousness; he that speaks the truth in his heart. Gen 23.14-16, Ephron said to Abraham, The land is worth four hundred shekels of silver; what is that between me and you?

Therefore, bury your dead. So Abraham listened to Ephron, and Abraham weighed out to Ephron the silver, which he had named in the audience of the Hittites, even four hundred shekels of money current among merchants, etc.

IV. Just dealing. 1Th 4.6. There are many kinds of this:

1 In buying and selling, in setting and hiring farms, tenements, lands, in merchandise, and all manner of commodities, men must inflate nothing, but keep a just price.

A just price is then observed, when the things prized, and the price given for them, are made as near equal as possible. For the observation of this equality, these four rules are to be considered:

1 There must be a proportion and equality in all contracts, which will be when the seller does not value the thing only according to his own pains and cost bestowed on it, but also sees what profit it may be to the buyer, and in what need he stands of it. 106
Lev 25.14-16, When you sell anything to your neighbour, or buy anything from his hands, you shall not oppress one another. But according to the number of the years after the Jubilee, you shall buy from your neighbour. Also, according to the number of years you shall increase the price of it; and according to the fewness of years, you shall abate the price of it, for he sells to you the number of fruits [crops].

2 They must be squared according to the law of nature, the sum of which Christ propounds in these words: Whatever you would have men do to you, do the same to them. Mat 7.12

3 The bond of nature must be kept, which binds the one who receives a benefit, and makes a lawful gain from another man's goods, that once he is enriched, he shall make a proportionate and natural recompense, even above the principal.[107]

4 Men must communicate and make use of their goods, with that caveat which Paul gives in 2Cor 8.13, not to bestow them in such a way that others may be eased, but they be grieved, or contrariwise.[108]

II. Men must sell those things which are, in their kind, substantial and profitable.[109]

III. They must use just weights and measures. Deu 25.13, You shall not have in your bag two types of weights, a great and a small. 15 But you shall have right and just weight, a perfect and just measure shall you have. Eze 45.10, You shall have just balances, a true Ephah, and a true Bath. Mic 6.11, Shall I justify the wicked balances, and the bag of deceitful weights?

IV. He that hires anything, must not only pay the appointed hire, but make that which he hired good, if anything other than good comes to it by his fault. Exo 22.14, If a man borrows anything from his neighbour, and it is hurt, he shall surely make it good, etc.

V. The pledge or pawn should be redeemed; and if it is of important necessity, as that which preserves the life of our neighbour, it must be restored to him immediately. Exo 22.26-27, If you take your neighbour's cloak as a pledge, you shall restore it again before the sun goes down; for that is his only covering. Deu 24.6, No man shall take the nether or upper millstone in pledge; for this gage [what he pledged] is his living.

Neither may a man be his own carrier in a pledge, but he must take the one that is offered. Deu 24.10-13, When you ask back from your neighbour for anything lent, you shall not go into his house to fetch his pledge. But you shall stand outside, and the man that borrowed it from you shall bring the pledge out of doors to you.

Furthermore, if it is a poor body, you shall not keep his pledge overnight, but you shall restore to him the pledge, etc.

VI. To become a surety only for men who are honest and very well known; and do that warily, with much deliberation. Pro 11.15, He shall be vexed who is surety for a stranger. And He that hates suretyship is sure.

Pro 17.18, A man destitute of understanding shakes hands, and becomes surety for his neighbour. Pro 22.26.[110] But if is so, that a man has entangled himself by suretyship, the best way is to crave his creditors' favour by his own humble suit, and the insistent request of his friends. Pro 6.1-5, My son, if you are surety for your neighbour, and have struck hands with the stranger, you are snared with the words of your own mouth. Do this now, my son, and deliver yourself, seeing that you have come into the hand of your neighbour; go and humble yourself and solicit your friends. Give no sleep to your yes, nor slumber to your eyelids. Deliver yourself as a doe from the hand of the hunter, and as a bird from the hand of the fowler.

VII. All just covenants and promises must be performed, even if they are to our hindrance. For a promise binds us to whom we make the promise, if it is lawful, so far as he wills. Psa 15.4, Who swears to his hurt, and does not change. Pro 25.14, A man who boasts and does not keep a promise, is like clouds and wind without rain. Jdg 1.24-25, The spies saw a man come out of the city, and they said to him, show us, we pray you, the way into the city, and we will show you mercy. And when he had shown them the way into the city, they struck the city with the edge of the sword, but they let the man and all his household depart. Therefore, if after a promise is made, he either sees that he will be damaged by it, or hindered in the performance of his promise, he may crave release, and if it is granted, accept it.

VIII. If we lend, do it freely. Luk 6.35, Lend, looking for nothing back, and your reward shall be great. And

when we borrow, we must be careful to make restitution, even if we need to sell our own goods. 2Kng 4.2-7, Here, the wife of the sons of the Prophets sells her oil which God sent by the hand Elisha, to pay her creditor.

IX. Restore what is committed to custody, without delay. Mat 21.41, He will destroy the evil husbandmen, and lease his vineyard to others who will deliver to him the fruits in their season. Also, Pro 3.28. But if such a thing is lost, not by our fault, we are not urged to repay it. Exo 22.7-8, If a man delivers to his neighbor money, of stuff to keep, and it is stolen from his house, then if the thief is found, he shall pay double. If the thief is not found, then the master of the house shall be brought before the judges to swear whether he has put his hand to his neighbour's goods or not.

X. What a man finds, is to be kept in his own hand, if the true owner cannot be heard of; but if he is, he must restore it. Deu 22.1-3, You shall not see your brother's ox, nor his sheep go astray, and withdraw yourself from them, but shall bring them back to your brother. If he is not near to you, or you do not know him, you shall bring it into your house, and it will remain with you until your brother looks for it; then you shall deliver it back to him. So you shall do with all lost things.

XI. To get our own, we may — if we cannot do otherwise — sue our neighbour at law. But we must follow our suits in a holy manner, and with these circumstances:

1 In all lawsuits, we must not do anything that may prejudice the profession of Christian religion. Therefore, all lawsuits offend when they trust more in a man than in God, and make their religion a joke to worldlings — partly by striving about things of small importance, and partly by not allowing for any conditions of reconciliation. 1Cor 6.1, Do any of you, having business against another, dare be judged under the unjust, and not under Saints?

2 Law must be the last remedy, as a desperate medicine is the last remedy the Physician uses. We may assess all means possible before we use this, especially to a brother. 1Cor 6.7, There is utterly a fault among you, because you go to law with one another. Why would you not rather suffer wrong? Why would you not rather sustain harm?

3 In all lawsuits, we must be mindful of the law of charity, and not so much endeavour to maintain our own right, such as to recall our brother who errs, into the right way.

Chapter 28. Of the Ninth Commandment.

The ninth Commandment belongs to the preservation of our neighbour's good name. The words are these:
You shall not bear false witness against your neighbour.

The Resolution

[You shall not bear] That is, answer when you are asked before a Judge. Deu 19.17-18, Then both the men who strive together shall stand before the Lord, even before the Priests and the Judges who [serve] in those days. And the Judges shall make diligent inquiry, and if the witness is found false, and has given false witness against his brother…

[Witness] By a figure of speech, every word by which the credit and estimation of our neighbour is either impaired or diminished.

The Negative Part

You shall not diminish or hurt the good name and estimation of your neighbour.

Here is forbidden:

I. Envy, disdain of others, desire for a man's own glory. 1Tim 6.4, He is puffed up, and knows nothing, but dotes about questions and strife over words, from which come envy, strife, railings... 1Pet 2.1, Therefore, laying aside all maliciousness, and envy, and all guile, and evil-speaking… Mat 21.15, But when the chief Priests and Scribes saw the marvels that he did, and the children crying out in the Temple, and saying, Hosanna the son of David, they disdained.

II. Evil suspicions. 1Tim 6.4. 1Sam 17.28, And Eliab, his elder brother, heard when [David] spoke to the

men, and Eliab was angry with him and said, Why did you come down here? And with whom have you left those few sheep in the wilderness? I know your pride, and the malice of your heart. Act 28.4, Now, when the Barbarians saw the worm [viper] hang on [Paul's] hand, they said among themselves, This man surely is a murderer whom, though he has escaped the sea, yet vengeance has not allowed to live.

Here are condemned hard censures and sinister judgments against our neighbour. Mat 7.1, Do not judge, that you not be judged. For with whatever judgment you judge, you shall be judged; and with whatever measure you use, it shall be measured back to you.

These judgments which Christ forbids, are private and reproachful, or slanderous judgments; namely, when either a good or indifferent action is interpreted at its worst; or when a light offense is made heinous through evil will, without any desire either to amend or to cover it.

Act 2.13-15, And others mocked and said, They are full of new wine. But Peter standing with the eleven, lifted up his voice and said to them, You men of Judea, and you who inhabit Jerusalem, let this be known to you, and listen to my words. For these are not drunk, as you suppose, since it is but the third hour of the day. 1Sam 1.13, For Hannah spoke in her heart; only her lips moved, but her voice was not heard. Therefore Eli thought she had been drunk.

However, we must know there are three kinds of judgment which are not forbidden by this commandment of Christ [in Mat 7.1]. The first is the ministry of the Gospel, which judges and reproaches sin. The second is the judgment of the Magistrate. The third is the judgment of a friend admonishing us, as when he says, Abstain from the company of such a man, for I know him to be a drunkard, etc.

III. Relating only the bare words, and not the sense and meaning of our neighbour. Mat 26.59-61, Now the

chief Priests, and the Elders, and the whole Council, sought false witness against Jesus, to put him to death. But they found none; and though many false witnesses came, yet they found none. But at last came two witnesses. And they said, This man said, I can destroy the Temple of God, and build it in three days. Indeed, Christ said some such thing in words, as it appears in Joh 2.19, Jesus answered and said to them, Destroy this temple, and in three days I will raise it up again. [Verse 21, But He was speaking of the temple of His body.]

IV. A lie, by which is signified every falsehood with the purpose to deceive, whether in words, or in deeds, or concealing the truth, or in any other way whatsoever, however great a good it may be to our neighbour.

V. To pronounce an unjust sentence in judgment, to rest in one witness, to accuse another wrongfully, or to betray a man's cause by collusion. 1Kng 21.12-13, They proclaimed a fast, and set Nabaoth among the chief of the people. And two wicked men came, and sat there before him; and the wicked men witnessed against Nabaoth in the presence of the people, saying, Nabaoth blasphemed God and the King. Then they carried him away, out of the city, and stoned him with stones, so that he died. Deu 17.6, At the mouth of two or three witnesses, one who is worthy of death, shall die. But at the mouth of one witness, he shall not die.

VI. To openly raise forged and hurtful tales and reports about our neighbour, or to secretly devise such things. Rom 1.29-30, Whisperers, backbiters, haters of God, proud, boasters, inventors of evil things. Lev 19.16, You shall not walk about with tales among the people; you shall not stand against the blood of your neighbour. I am the Lord. 1Tim 5.13, And likewise also being idle, they learn to go about from house to house. Indeed, they are not only idle, but also prattlers and busybodies, speaking things which are not appropriate.

To spread abroad flying tales, or to feign and add anything to them. Pro 26.20-22, Without wood the fire

is quenched, and without a talebearer [gossip] strifes cease. As a coal makes burning coals, and wood a fire, so the contentious man is apt to kindle strife. The words of a talebearer are like flatterings,[11] and they go down into the bowels of the belly. 2Cor 12.20, For I fear lest when I come, I will not find you as I would, and that I will be found by you as I would not; and lest there be strife, envying, wrath, contentions, backbitings, whisperings, swellings, and discord among you...

To receive or believe those tales which we hear from others. Exo 23.1, You shall not receive a false tale, nor shall you put your hand with the wicked, to be a false witness. 1Sam 24.9, And David said to Saul, Why do you give an ear to men's words, who say, Behold, David seeks evil against you?

VII. To accuse our neighbour for that which is certain and true, through hatred, and with the intent to hurt him. 1Sam 22.9-10, Then Doeg the Edomite answered (who was appointed over the servants of Saul), and said, I saw the son of Jesse when he came to Nob, to Ahimelech the son of Ahitub. He asked counsel of the Lord for him, and gave him supplies of food, and he also gave him the sword of Goliath, the Philistine. David thus speaks of this deed: Psa 52.1-4, Why do you boast in your wickedness, O man of power? The lovingkindness of the Lord endures forever. Your tongue imagines mischief, and is like a sharp razor that cuts deceitfully. You love evil more than good, and lies more than speaking the truth. You love all words that may destroy, O deceitful tongue.

VIII. To open or declare our neighbour's secret to any man, especially if he did it from infirmity. Mat 18.15, Moreover, if your brother trespasses against you, go and tell him his fault between you and him alone. If he hears you, you have won your brother. Pro 11.13, He that goes about as a slanderer, reveals a secret; but he that is of a faithful heart, conceals a matter.

IX. All babbling talk and bitter words. Eph 5.3-4, But fornication and all uncleanness, let it not once be named among you — neither filthiness, nor foolish talking, nor jesting, which are not appropriate — but rather, give thanks. Joh 9.34, They answered and said to him, You are altogether born in sins, and do you teach us? So they cast him out.

This jesting, or as it now termed, “wit,” which Aristotle and the Philosopher [his teacher, Plato] make a virtue, is considered a vice by Paul the Apostle: 1. Those quips which sting others; though they are a great pleasure for some to hear, they are very offensive to those who are so provoked. 2. It is very hard to make both Christian godliness and gravity, agree with such behaviour.

Objection: But the Scriptures are full of salty and tart speeches.

Answer: Such speeches are not spoken to please others, but are sharply pronounced against God’s enemies, to His glory.

X. Flattery, by which we praise our neighbour above what we know him to be. Pro 27.6, The wounds of a lover are faithful; but the kisses of an enemy are to be shunned. Verse 14, He that praises his friend with a loud voice, rising early in the morning, it shall be counted to him as a curse.[112] Act 12.22, And the people gave a shout, saying, The voice of God, and not of man. This is a grievous sin in the ministers of the world. 1Th 2.5, Neither did we ever use flattering words, as you know, nor masked covetousness, God is record. Jer 6.13-14, For from the least of them, even to the greatest of them, every one is given to covetousness; and from the Prophet, even to the priest, they all deal falsely. They have healed also the hurt of the daughter of my people with sweet words, say, Peace, peace, when there is no peace. Rom 16.18, For those who are such, do not serve the Lord Jesus Christ, but their own bellies, and with fair speech and flattering, deceive the hearts of the simple.

XI. Foolish and over-confident boasting. Pro 27.1, Do not boast about tomorrow, for you do not know what a day may bring. Let another praise you, and not your own mouth; a stranger and not your own lips.

XII. To accuse or witness against someone falsely. 1Kng 21.13, Naboth blasphemed God and the king.

The Affirmative Part

Preserve the good name of your neighbour. Ecc 7.1, A good name is better than a good ointment.

Here is commanded,

1 Rejoicing for the credit and good estimation of your neighbour. Gal 5.22, But the fruit of the Spirit is love, joy, peace, gentleness... Rom 1.8, First I thank my God through Jesus Christ, for you all, because your faith is published throughout the whole world.

2 Willingly acknowledging that goodness which we see in any man whatsoever, and to speak only of that. Tit 3.2, That they speak evil of no man, that they not be fighters, but soft, showing all meekness to all men.

Moreover, we must with all desire, receive and believe reports of our neighbour's good. Act 16.1-3, Then he came to Derbe and Lystra, and behold, a certain disciple was there, named Timothy, the son of a woman who was a Jewess, and believed; but his father was a Grecian. The brethren who were at Lystra and Iconium reported well of him. Therefore Paul would have him go with him, and took and circumcised him.

Notwithstanding, this must be so performed by us, that in no way should we approve and allow the vices and faults of men. 2Chr 25.2, And he did uprightly in the eyes of the Lord, but not with a perfect heart. And chap. 27.2, And he did uprightly in the sight of the Lord, according to all that father Uzziah did, except that he did not enter into the temple of the Lord, and the people yet corrupted their ways.

1 To interpret a doubtful evil, to the better part. 1Cor 13.5, Love does not think evil. Verse 7, It believes all things, it hopes all things. Gen 37.31-33, And they took Joseph's coat, and killed a kid of the goats, and dipped the coat in the blood. And so they sent that many-coloured coat, and they brought it to their father, and said, We have found this; see now whether it is your son's coat or not. Then he knew and said, It is my son's coat; a wicked beast has devoured him. Joseph is surely torn in pieces.

And here, observe the religion of that Joseph who was betrothed to Mary, who when he saw that Mary was with child, was readier to conclude that before her betrothing, she was with child by committing fornication, than afterwards by committing adultery, Mat 1.19. But for all this, men must not be overly credulous, nor lightly believe. Joh 2.24, But Jesus did not commit himself to them, because he knew them all.

1 Not to believe an evil report that is running abroad among the common people by the whisperings of talebearers — by conduit pipes, as it were. Psa 15.3, He that does not slander with his tongue, nor does evil to his neighbour, nor receives a false report against his neighbour… [shall never be moved]. Jer 40.14, And they said to him, do you not know that Baalis, the king of the Ammonites, had sent Ishmael, the son of Nethaniah, to slay you? But Gedaliah, the son of Ahikam, did not believe him.

Verse 16, But Gedaliah, the son of Ahikam, said to Jonathan, the son of Kareah, you shall not do this thing, for you speak falsely of Ishmael. But we should also be angry at such whisperings. Pro 25.23, As the north wind drives away the rain, so does an angry countenance [drive away] the slandering tongue.

1 To keep secret the offence of our neighbour, unless it must of necessity be revealed. Pro 10.12, Hatred stirs up contention; but love covers all trespasses. Mat 1.19, Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away secretly.

A man would suppose that by this means we might be partakers of other men's sins. But we must know that we ought to conceal our neighbour's imperfections, lest he be provoked to offence; yet in the meantime, he must be admonished, so that he may amend. Gal 6.1. [113] Jas 5.19-20, Brethren, if any of you has erred from the truth, and some man has converted him, let him know that the one who has converted the sinner from going astray, out of his way, will save a soul from death, and will hide a multitude of sins.

But if the sin which is concealed cannot thereby be taken away, then we must, in love and charity, declare it to those who may remove and amend it. Gen 37.2, When Joseph was seventeen years old, he kept sheep with his brethren, and the child was with the sons of Bilhah, and with the sons of Zilpah, his father's wives. And Joseph told their father of their evil speech. 1Cor 1.11, For it has been declared to me about you, my brethren, by those who are of the household of Chloe, that there are contentions among you. Mat 18.16, But if he will not hear you, take one or two with you, so that by the mouth of two or three witnesses, every word may be confirmed.

1 To get a good name and estimation among men, and to keep it once we have gotten it. Phi 4.8, Furthermore, brethren, whatever things are true, whatever things are honest, whatever things are just, whatever things are pure, whatever things pertain to love, whatever things are of good report, if there is any virtue, if there is any praise, think on these things.

How a good name is gotten:

1 If seeking the Kingdom of God before all things, we repent of all our sins, and with an earnest desire, embrace and follow after righteousness. Pro 10.7, The memorial of the just shall be blessed; but the name of the wicked shall rot. Mar 14.9, Truly I say to you, wherever this Gospel is preached throughout the whole world, this also, what she has done, will be spoken in remembrance of her.

2 We must have a care both to judge, and to speak well of others. Mat 7.2, With what judgment you judge, you shall be judged. Ecc 7.21-22, Do not give your heart also to all the words that men speak, lest you hear your servant cursing you. For oftentimes, your heart also knows that you likewise have cursed others.

3 We must abstain from all kinds of wickedness. For just one vice or sin will obscure and darken a man's name. Ecc 10.1, Dead flies cause the ointment of the Apothecary to stink and putrefy; so a little folly does to the one who is esteemed for his wisdom, and for glory.

4 We must in all things earnestly seek the glory of God only, and not our own. Mat 6.5-6, And when you pray, do not be as the hypocrites, for they love to stand and pray in the Synagogues, and in the corners of the streets, because they would be seen by men. Truly I say to you, they have their reward. But when you pray, enter into your chamber; and when you have shut your door, pray to your Father who is in secret; and your Father who sees in secret, will reward you openly.

But if when we seek the glory of God, honest and godly men praise and testify well of us, we must not despise their testimony and commendation. And even if they never praise us, or testify of us at all, yet we must take it well. 2Cor 1.12, For our rejoicing is this: the

testimony of our conscience, that in simplicity and godly pureness, and not in fleshly wisdom, but by the grace of God, we have conducted ourselves in the world, and most of all, towards you. And 2Cor 10.13, But we will not rejoice about things which are not within our measure, but according to the measure of the line by which God has distributed to us a measure, to attain even unto you. Psa 16.5-6, The Lord is the portion of my inheritance, and of my cup. You shall maintain my lot. The lines have fallen in pleasant places; indeed, I have a fair heritage. 1Cor 1.31, He that rejoices, let him rejoice in the Lord.

Chapter 29. Of the Tenth Commandment.

The tenth Commandment concerns concupiscences,[114] committed against our neighbour. The words are these:

You shall not covet your neighbour's house; you shall not covet your neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor anything your neighbour has.

The Resolution

[Covet] The cogitation or inclination of the heart is of three sorts. The first is some glancing or sudden thought, suggested to the mind by Satan, which suddenly vanishes away, and is not received by the mind. This is no sin. For it was in Christ, when he was tempted by the devil, Mat 4.1 The second is a more permanent thought or inclination, which as it were, tickles and caresses the mind with some inward joy. The third is a cogitation drawing from the will and affection, full assent to sin. We are to understand this commandment to be about the second sort of inclinations only, not of the first or last,[115] to which the five former commandments belong.

Now then, to covet is to think inwardly, and also to desire anything, by which our neighbour may be hindered, even if no assent of the will ensues to commit that evil. For even Philosophers condemn covetousness of the heart, and Civilians [civil lawyers] disallow merely a purpose to do evil,[116] if it is conjoined with a manifest deliberation. And as for the concupiscence forbidden in this place, we may well think it is more closely held and secret, because St. Paul, a doctor of the Law, was altogether ignorant of it. Rom 7.7, I would not have known lust, unless the Law had said, You shall

not lust. Again, if that concupiscence immediately preceding consent, were not prohibited in this place, there must be a great confusion on the Decalogue. For the seventh commandment [against adultery] forbids some kind of coveting of our neighbour's wife.

[House] The commandment is illustrated by an argument drawn from the distribution of the objects of concupiscence; from this it is apparent that only evil concupiscence is condemned in this place, Col 3.5.[117] For there is a good concupiscence or desire, such as for food and drink, and that of the spirit. Gal 5.17, The spirit lusts against the flesh.

The Negative Part

You shall not covet that which is your neighbour's. Here are prohibited:

I. Concupiscence itself; namely, original corruption, in as much as it is hurtful to our neighbour, Jas 1.14.[118]

II. Each corrupt and sudden cogitation and passion of the heart, springs out of the bitter root of concupiscence. Gal 5.17, The flesh lusts against the spirit. Luk 10.27, You shall love the Lord with all your soul. This pertains to Satan's suggestion, if after the first offer it is then entertained and received in the closet of the heart.

III. The least cogitation and motion which, though it does not procure our consent, delights and tickles the heart. Of this kind are these foolish wishes: I would that such a house were mine, such a living, such a thing, etc. To this we may refer all unchaste dreams arising from concupiscence.

The Affirmative Part

Covet only that which is available to your neighbour. Here are commanded:

I. A pure heart towards our neighbour. 1Tim 1.5, The end of the commandment is love, out of a pure heart, a good conscience, and unfeigned faith.

II. Holy cogitations and inclinations of the spirit. Paul prays, 1Th 5.23, that the Thessalonians may be holy, not only in body and soul, but also in spirit. Eph 4.23.[119]

III. A conflict against the evil affections and lusts of the flesh. Rom 7.22-24. I rejoice in the law of God, in regard to the inward man. But I see another law in my members, rebelling against the law of my mind, and making me captive to the law of sin, which is in my members. Miserable man that I am, who will deliver me from this body of death? 2Cor 12.7-9.[120]

Chapter 30. Of the Use of the Law.

The use of the Law in unregenerate persons is threefold.

The first is to lay open sin, and make it known. Rom 3.20. By the works of the Law, no flesh shall be justified in His sight. For by the Law comes the knowledge of sin.

The second use is accidentally, to effect and augment sin by reason of the flesh, which causes man to decline from what is commanded, and to ever incline to what is prohibited. Rom 7.8-10, Sin took occasion by the commandment, and worked in me all manner of concupiscence. For without the law, sin is dead. For I once was alive without the law; but when the commandment came, sin revived, but I died. And that commandment which was ordained unto life, was found to be to me, unto death.

The third use is to denounce eternal damnation for the least disobedience, without offering any hope of pardon. This sentence the law pronounces against offenders, and by it — partly by threatening, partly by terrifying — it reigns and rules over man.

Rom 3.19, We know that whatever the Law says, it says to those who are under the Law, that every mouth may be stopped, and all the world be culpable before God. Gal 3.10, As many as are of the works of the law, are under the curse. For it is written, Cursed is every one who does not continue in all that is written in the book of the Law, to do them. 2Cor 3.7-9, If the ministration of death, written with letters and engraved in stones, was glorious, …how shall the ministration of life by the Spirit, not be more glorious? For if the ministration of condemnation were glorious, etc.

The reason why sin reigns in man, is to urge sinners to flee to Christ. Gal 3.22, The Scripture has enclosed

all under sin, that the promise by the faith of Jesus Christ should be given to those who believe. Verse 24, Therefore the law was our schoolmaster to Christ.[121] Heb 12.18-20.

The continuance of this power of the law is perpetual, unless a sinner repents. And the very first act of repentance so frees him, that he shall no longer be under the law, but under grace. 2Sam 12.13, Then David said to Nathan, I have sinned against the Lord. For which Nathan said to David, The Lord also has forgiven your sin, and you shall not die. Rom 6.14, Sin shall not have dominion over you: for you are not under the law, but under grace.

If, therefore, you seriously desire eternal fire, first take a narrow examination of yourself, and the course of your life, by the square of God's law. Then set before your eyes the curse that is due to sin, that thus bewailing your misery, and utterly despairing of your own power to attain everlasting happiness, you may renounce yourself, and be provoked to seek and sue unto Christ Jesus.

The use of the Law in those who are regenerate, is far otherwise. For it guides them to new obedience in the course of their life, which obedience may be acceptable to God by Christ. Rom 3.31, Do we therefore, through faith, make the Law of no effect? God forbid! No, we rather establish the Law. Psa 119.24, Your testimonies are my delight; they are my counselors. Verse 105, Your word is a lantern to my feet, and a light to my paths.

Chapter 31. Of the Covenant of Grace.

Up to here concerned the Covenant of Works, and of the Law. Now follows the Covenant of Grace.

The Covenant of Grace is that by which God freely promising Christ and his benefits, exacts back from man, that he would by faith receive Christ, and repent of his sins.

Hos 2.18-20, In that day I will make a covenant for them, etc. And I will marry you to me forever. Yes, I will marry you to me in righteousness, and in judgment, and in mercy, and in compassion. I will even marry you to me in faithfulness, and you shall know the Lord. Eze 36.25-27, I will pour clean water upon you, and you shall be clean — yes, I will cleanse you from all your filthiness, and from all your idols. And I will give you a new heart, and I will put a new spirit within you… and cause you to walk in my statutes.

Mal 3.1, The Lord whom you seek shall speedily come to His temple, even the Messenger of the covenant whom you desire. Behold, He shall come, says the Lord of Hosts.

This covenant is also termed a testament, for it has partly the nature and properties of a testament, or will. First, it is confirmed by the death of the testator. Heb 9.16-17, Where there is a testament, there must be the death of the one who made the testament. For the testament is confirmed when men are dead. For it is not of force so long as the one who made it is still alive. Secondly, in this covenant we do not offer much, and promise little to God; but in a way, we only receive — even as the last will and testament of a man is not for the testators, but the heirs of the commodity.

The Covenant of Grace, even though it is one in substance, it is distinguished into the old and new testaments.

The Old Testament or covenant is that which, in types and shadows, prefigured the Christ to come, and to be exhibited.

The New Testament declares Christ as having already come in the flesh, and this is shown evidently in the Gospel.

The Gospel is that part of God's word which contains a most worthy and welcome message: namely, that mankind is fully redeemed by the blood of Jesus Christ, the only begotten son of God, manifested in the flesh, so that now — for all those who repent and believe in Christ Jesus — there is prepared a full remission of all their sins, together with salvation and life everlasting. Joh 3.14-15, As Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, that whoever believes in him should not perish, but have everlasting life. Act 10.43, To him also, all the Prophets witness that through his name, all who believe in him shall receive remission of sins.

The end and use of the Gospel is, first, to manifest that righteousness in Christ, by which the whole law is fully satisfied, and salvation attained. Secondly, it is the instrument and, as it were, the conduit pipe of the Holy Ghost, to fashion and derive faith into the soul; by this faith, those who believe will apprehend Christ's righteousness, as with a hand. Rom 1.16-17, I am not ashamed of the Gospel of Christ, for it is the power of God to salvation to as many as believe — to the Jew first, and then to the Grecian. For the justice of God is revealed by it from faith to faith. Joh 6.63, It is the Spirit who quickens; the flesh profits nothing. The words which I speak are spirit and life. 1Cor 1.21, It pleased God, by the foolishness of preaching, to save those who believe.

The Gospel preached is, in the flourishing estate of Christ's Church, the ordinary means to beget faith. But even in the ruinous estate of the Church, when (as by apostasy) its foundations are shaken, and the clear light of the word is darkened, this word, read or repeated —

yes the very sound of it being heard but once — is by the assistance of God's Spirit, extraordinarily effectual for those whom God will have called out of that great darkness into His exceeding light. Rom 10.14, How 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? Act 11.19-21, And those who were scattered abroad, because of the affliction that arose about Steven, walked throughout till they came to Phoenicia, and Cypress, and Antioch, preaching the word to no man except the Jews. Now, some of them were men of Cyprus, and of Cyrene, who when they had come into Antioch, spoke to the Grecians, and preached the Lord Jesus. And the hand of the Lord was with them, so that a great number believed, and turned to the Lord.

Joh 4.28-30, The woman then left her water pot, and went her way into the city, and said to the men, Come and see a man who has told me all the things I ever did. Is he not the Christ? Then they went out of the city, and came to Him. Verse 39, Now, many of the Samaritans believed in Him, for the saying of the woman who testified, He has told me all the things I ever did. Verse 41-42, And many more believed, because of His own word. And they said to the woman, Now we believe, not because of what you said, for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world.

Rom 10.18, I demand, have they not heard? No doubt their sound went out through all the earth, and their words to the ends of the earth. Thus we may see how many of our forefathers and ancestors, in the midst of popery, obtained eternal life. Rev 12.17, The dragon was angry with the woman, and went and made war with the remnant of her seed, who kept the commandments of God, and have the testimony of Jesus Christ. Rom 11.4, What do the divine Oracles say? I have reserved for me seven thousand men, who never bowed the knee to Baal.

Chapter 32. Of the Sacraments.

This much about the preaching of the word. Now follow the appendants to that; namely, the Sacraments.

A Sacrament is that by which Christ and His saving graces are signified, exhibited, and sealed to a Christian, by certain external rites. Rom 4.11, He received the sign of circumcision as the seal of the righteousness of the faith which he had when he was circumcised.[122] Gen 17.11, You shall circumcise the foreskin of your flesh, and it shall be a sign of the covenant between Me and you.

God alone is the author of a Sacrament; for the sign cannot confirm anything at all, except by the consent and promise of the One from whose hands the benefit promised must be received. Therefore, it is God alone who appointed signs of grace, and it is in His power alone that grace is bestowed.

And God made a Sacrament by the sacramental word, as Augustine witnesses. He says, “Let the word come to the element, and there a Sacrament is made.” The sacramental word is the word of institution, which God has severally set down in each Sacrament. There are two parts of the word: the commandment, and the promise.

The commandment is that by which Christ appoints the administration of the Sacraments, and receiving those sacraments. As in Baptism: Go into the whole world, baptizing them in the Name, etc. In the Lord’s Supper: Take, eat, drink, do this.

The promise is the other part of the institution, by which God ordained elements, that they might be instruments and seals of His grace. As in Baptism: I baptize you in the name of the Father, and of the Son, and of the Holy Ghost. In the Supper: This is my body given for you; and This is my blood of the New

Testament. Therefore, this word in the administration of the Sacrament ought to be pronounced distinctly and aloud; yes, and as occasion serves, also explained to the end that all those to whom the commandment and promise pertain, may know and understand it. Hence, it is very plain that the minister's impiety does not nullify the Sacrament, nor does it in any whit hinder a worthy receiver; no more than the piety of a good minister can profit an unworthy receiver. This is because all the efficacy and worthiness of it, depends only upon God's institution, if it is observed.

The parts of a Sacrament are the Sign, and the Thing [Signified] by the Sacrament.

The sign is either the Matter that is sensible, or the Action concerned with it. The sensible Matter is usually called the sign. The mutation of the sign is not natural (by changing its substance), but respective — that is, only in regard to its use. For it is severed from a common use to a holy one. Therefore, there is no such force or efficacy in making us holy, that is inherent or tied to the external signs, as might naturally be found in baths used to purify corrupt diseases. But all such efficacy is wholly appropriate to the Holy Spirit; and yet, so as to be an inseparable companion of the true faith and repentance of those who turn to the Lord, together with the sign exhibited. From which it comes to pass that, by God's ordinance, a certain signification of grace and its sealing, agrees with the sign.

The Thing Signified by the Sacrament, is either Christ and His graces which concern our salvation, or the action concerned with Christ.

I say, first Christ, and then His graces, because no man receives grace from Christ, unless he is made truly partaker of his very body and blood [Joh 6.53] — just as no man can by right reap any fruit from the ground, of which he does not first have just title and interest.

The action concerning Christ is spiritual; and it is either the action of God, or of Faith.

- The action of God is either the Offering or the Application of Christ and His graces to the faithful.
- The action of Faith is the consideration, desire, apprehension, and receiving of Christ in the lawful use of the Sacrament.

This much about the parts of a Sacrament. Now follows the union of the parts.

This sacramental union, is not natural according to the place. For there is no mutation of the sign into the thing signified; nor is the thing signified either included in or fastened upon the sign. But it is respective, because there is a certain agreement and proportion of the external things with the internal, and of the actions of the one with the actions of the other. By this it comes to pass that the signs (as it were, certain visible words incurring into the external senses), by a certain proportionate resemblance, draw a Christian mind to the consideration of the things signified, and to be applied.

This mutual, and if I may say, sacramental relation, is the cause of so many figurative phrases and metonymies, as when one thing in the Sacrament is put for another. Such as,

I. The sign is used for the thing signified. Exo 12.11, You shall eat it (namely, the Lamb) in haste, for it is the Lord's Passover. Joh 6.51, I am the living bread which came down from heaven. If anyone eats of this bread, he shall live forever; and the bread which I will give is my flesh, which I will give for the life of the world.

1Cor 5.7, Christ our Passover is sacrificed for us. 1Cor 10.17, We who are many, are one bread, and one body, because we are all partakers of one bread.

II. The name of the thing signified is given to the sign; such as, The bread is Christ's body, the cup is Christ's blood, 1Cor 11.24; Mat 26.28.

III. The effect of the thing signified is given to the sign; such as, Gen 17.10 & Act 7.8, Circumcision is a covenant; Luk 22.20, The cup is the New Testament in

Christ's blood. Tit 3.5, Baptism is the washing of the new birth.

IV. That which properly belongs to the sign is attributed to the thing signified. Deu 10.16, Circumcise the foreskin of your hearts. Joh 6.53, Unless you eat the flesh of the son of man, and drink his blood, you have no life in you.

The end for which a Sacrament was ordained is,

I. To better confirm our faith. For by it, as by certain pledges that are given, God of His great mercy binds Himself to us, as it were. Now, a Sacrament confirms our faith, not by any inherent or proper power that it has in itself, as a powerful medicine has when received by a patient — whether he sleeps or wakes, it confirms his strength. Rather, it confirms by reasoning and using the signs, as when the Holy Ghost frames in our hearts a conclusion such as this:

All those who are converted, rightly using the Sacraments,[123] shall receive Christ and his graces.

I am converted; and either now or before, I have rightly used the Sacraments.

Therefore, I shall receive Christ and his graces.

II. That it might be a badge and mark of that profession by which the true Church of God is distinguished from other congregations.

III. That it might be a means to preserve and spread abroad the doctrine of the Gospel.

IV. It serves to bind the faithful, that they continue to be both loyal and grateful to their Lord God.

V. It is the bond of mutual amity between the faithful.

How a Sacrament is necessary to salvation.

The Covenant of Grace is absolutely necessary to salvation. For in comprehending Christ Jesus as the very substance of the Covenant, man must necessarily either receive it, or perish eternally. But a Sacrament is not absolutely necessary, except as it is a prop and stay for faith to lean upon. For it cannot entitle us to the inheritance of the sons of god, as the Covenant does; but only because faith goes before, it seals that which was previously bestowed upon us. As we see in human contracts, the bond arises from the mutual consent of the parties. But the instrument or bill, and setting the seal to it, do not make but rather confirm the bond mutually made before. Mutual consent remaining firm, the contract remains in force, even if the instrument or seal is lacking.

Therefore, the lack of a Sacrament does not condemn, but the contempt of it is what will condemn a man. The lack of a Sacrament is when we are justly hindered from receiving it, as when one is prevented by death, or lives in such a place where he cannot receive the Sacrament. And as for the neglect of a Sacrament, though it is a very grievous sin, yet it is one for which the one who is heartily penitent for neglecting it, may well hope for pardon.

The holy use of a Sacrament is when those who are truly converted, use those rites which God has prescribed, for their true ends, in the receiving of a Sacrament. Therefore,

I. The reprobate, though God offers the whole sacrament to them, yet they receive the signs alone, without the things signified by the signs. This is because the sign without the right use of it, is not a Sacrament to the receiver of it. So Paul says, Rom 2.25, Circumcision is truly profitable if you keep the Law. But if you are a transgressor of the Law, your circumcision is made uncircumcision. And Augustine has this

statement: If you receive it carnally [without faith], it does not cease to be spiritual, though to you it is not so.

II. The Elect who are not yet converted to the Lord, receive in like manner the bare signs without the thing signified; yet the Sacrament will have its good effect in them afterward. For the Sacrament received before a man's conversion, is both ratified and profitable to the penitent afterward. And that use of the Sacrament which was utterly unlawful before, then becomes very lawful.

III. The Elect already converted, due to their salvation, receive both the sign and the thing signified, together; yet, for receiving it unworthily (which comes to pass because of their manifold infirmities, and relapses into sin), they are subject to temporal punishments.

The difference between a Sacrament and a Sacrifice is this: in a Sacrament, God bestows His graces upon us; but in a sacrifice, we return to God faith and obedience.

There are many differences between the Sacraments of the Old Testament and those of the New.

I. They were many, but these are few.

II. They pointed at the Christ to come; these show that He has come.

III. They were appropriate to the posterity of Abraham; but these are common to the whole Church, culled out of the Jews and Gentiles.

Chapter 33. Of Baptism.

There are two Sacraments. 1Cor 10.1-4, I would not have you ignorant that all our fathers were under the cloud; and all passed through the sea; and were all baptized unto Moses in the cloud, and in the sea; and all ate the same spiritual food; and all drank the same spiritual drink (for they drank of the spiritual rock that followed them, which rock was Christ.) Tertullian, bk 4, Contra Marcion. Augustine de Symbol ad Catechum, bk 4, chap. 6.

The first Sacrament is that by which Christians are initiated and admitted into the Church of God; and this is Baptism.

The second Sacrament by which the Church is preserved and nourished, is the Lord's Supper.

Baptism is a Sacrament by which those who are within the covenant are washed with water in the name of the Father, the Son, and the Holy Ghost. Being thus grafted into Christ, they may have perpetual fellowship with him. Mat 28.19, teach all nations, baptizing them in the name of the Father, the Son, and the Holy Ghost. Mar 16.16, He that believes and is baptized, shall be saved. He that does not believe, shall be condemned. 1Cor 1.13-15, Is Christ divided? Was Paul crucified for you? Neither were you baptized into the name of Paul. I thank God I baptized none of you except Crispus and Gaius, lest any say I had baptized in my own name.

Within the Covenant are all the seed of Abraham, or the seed of the faithful. Gal 3.7 These are either of riper years, or infants.

Those of riper years are all those who, adjoining themselves to the visible Church, both testify of their repentance of their sins, and hold the foundations of religion taught in that same Church. Mat 3.6, And they were baptized by him in the Jordan, confessing their sins. Act 8.36-38, As they went, they came to a water.

Then the Eunuch said, See, here is water. What hinders me from being baptized? Then Philip said, If you believe with all your heart, you may. He said, I believe that Jesus Christ is the Son of God. And they went down into the water, both Philip and the Eunuch, and he baptized him. Exo 12.48, If a stranger dwells with you, and will observe the Passover of the Lord, let him circumcise all the males that belong to him, and then let him come and observe it, and then he shall be as one who is born in the land. For no uncircumcised person shall eat of it.

Infants within the Covenant are those who have at least one of their parents faithful. 1Cor 7.14, The unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband, otherwise your children would be unclean; but now they are holy. Rom 11.16, If the first fruits are holy, so is the whole lump. And if the root is holy, so are the branches. Gen 17.7, I will establish my covenant between me and you, and your seed after you in their generations, for an everlasting covenant to be God to you, and your seed after you. Verse 13, He that is born in your house, and he that is bought with money, must be circumcised. So my covenant shall be in your flesh for an everlasting covenant. Act 16.31, They said, Believe in the Lord Jesus, and you shall be saved, and your whole household.

The Sacramental Union of the Parts of Baptism

		Things Sensible	Water	The union of the sign and the thing signified	Christ's blood, & figuratively, all Christ	Things Spiritual		
			Sprinkling or dipping in the water	1. Remission of sins and imputation of Christ's justice. 2. Mortification of sin by the force of Christ's death.				

				The progress & continuance in mortification	God's spiritual washing is regeneration			
External Baptism.		Minister, to wash the unclean body in the Name of, etc.	Continuance in the water	Vivification & sanctification through Christ's resurrection.			Inward Baptism	
			Arising from the water			Actions spiritual and in-ward		
	Actions sensible by the		Give his body to be washed	To consecrate himself to God, and forsake the flesh, devil, and the world				

		Receiver to			Receiver			
			Receive that washing	To feel the inward washing of the Spirit				

Question: How are the children of faithful parents “in the Covenant”?

Answer: Holy parents are to be considered in two ways. First, as they were the sons of the first Adam, so they are as yet partly carnal. In this estate, they likewise beget their sons, children of wrath. For the father begets a son, not as he is a good man, but simply as a man. And therefore, being impure, he must beget that which is impure. Secondly, we must consider the parents as they are the sons of God, grafted into the second Adam. In this estate, though they cannot derive faith to their posterity (for the sons of God are not made such by natural generation, but by the adoption of God the Father), yet they may believe both for themselves and others, according to the tenor of the Covenant of Grace[124] — as Adam sinned both for himself and others, and as parents in bargains, covenant both for themselves and their heirs after them. This is why Paul says that the parents are like the first fruits which sanctify the whole lump.[125] So then, the faith of the parents makes their sons to be accounted in the covenant — those who, because of their age, do not yet actually believe.

To be baptized into the name of the Father, etc., after the receipt of the outward sign of washing, is to be made one of God’s family, which is His church, and to be made partaker of its privileges.

Gen 48.16, The angel which has delivered me from all evil, bless the children, and let my name be named upon them, and the name of my fathers, Abraham and Isaac, that they may grow as fish into a multitude in the midst of the earth. Isa 4.1, In that day, seven women shall take hold of one man, saying, We will eat our own bread, and we will wear our own garments; only, let us be called by your name, and take away our reproach.

By this it is manifest that in this washing of Baptism, there is sealed and propounded, a marvelous solemn covenant and contract: first, of God with the baptized — in that God the Father granted to receive him into favour, the Son to redeem him, and the Holy Ghost to purify and regenerate him. Secondly, of the baptized with God, who promises to acknowledge, invocated, and worship no other God, but the true Jehovah, who is the Father, Son, and Holy Ghost.

The external and visible matter of baptism, is water. For the minister may not baptize with any other liquid, but only with natural water.

This was the judgment of the Primitive Church. For when a certain minister, for lack of water, took sand, and baptized someone with that, the party they sanded was baptized again, the former baptism being esteemed of no effect. Niceph. History, bk. 3, chap. 33.

The external form of baptism is the minister's washing of the baptized, according to the prescript rule of God's word, Rom 6.4.[126]

The ancient custom of baptizing was to dip, and as it were, to dive, the whole body of the baptized in the water, as may appear in Paul, Rom 6, and the Councils of Laodicea, and neo-Caesarea. But now, especially in cold countries, the Church only sprinkles the baptized, because of children's weakness; for very few of ripe years are now baptized. We do not need to marvel much at this alteration, seeing that charity and necessity may dispense with ceremonies, and in equity mitigate the exactness of them.

The Sacramental union of the parts of Baptism, is of this sort:

The element of water, by which the uncleanness of the body is purified by a most convenient proportion, is a shadow of the blood of Christ; and by the figure of a synecdoche, it takes the part for the whole – the whole being Christ. 1Joh 1.7, And the blood of Jesus Christ cleanses us from all sin.

The action of the Minister, is his washing the party being baptized with the element of water. This seals and confirms a double action of God.

I. The ingrafting or incorporating of the baptized into Christ. Gal 3.27, As many as are baptized into Christ, have put on Christ. 1Cor 12.13, By one Spirit we are all baptized into one body.

II. Our spiritual regeneration. Tit 3.5, Not by the works of righteousness which we had done, but according to His mercy he saved us, by the washing of the new birth, and the renewing of the Holy Ghost.

Of washing, there are three parts. Putting into the water; continuance in the water; and coming out of the water.

Putting into the water, or sprinkling with water, ratifies,

I. The shedding of the blood of Christ for the remission of all our sins, and the imputation of his righteousness. Act 22.16, Arise and be baptized, and wash away your sins in calling on the name of the Lord. 1Cor 6.11, And such were some of you, but you are washed, but you are sanctified, but you are ingrafted in the name of the Lord Jesus, and by the Spirit of our God.

II. The mortification of sin by the power of Christ's death. Rom 6.3, Do you not know that all we who have been baptized into Jesus Christ have been baptized into his death? Verse 6, Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that from now on we should not serve sin: for he that is dead, is freed from sin.

Continuance in the water, notes the burial of sin; namely, a continual increase of mortification by the power both of Christ's death and burial. Rom 6.4, We are buried then with him by baptism into his death.

Coming out of the water confirms our spiritual vivification [enlivening] to newness of life in all holiness and justice, which we attain to by the power of Christ's resurrection. Rom 6.4-5, Just as Christ was raised from the dead by the glory of the Father, so we also should walk in newness of life. For if we are grafted with him into the similitude of his death, even so we shall be to the similitude of the resurrection.

The action of the party to be baptized, is twofold.

The first is to offer himself to be baptized before the minister, and to do that in the presence of the congregation. This signifies he consecrates himself to the Lord, and the he utterly renounces the flesh, the world, and the devil. 1Pet 3.21, To which also the figure which now saves us, even baptism, agrees (not the putting away of the filth of the flesh, but in that a good conscience makes its request to God) by the resurrection of Jesus Christ.

The second is to receive the external washing by water. This signifies that the party baptized receives the internal washing, which is by the blood of Christ, or at least that it is offered to him.

Rebaptizing is in no way to be allowed. For just as in natural generation, man is born only once, so must he be in spiritual regeneration. Therefore, those who are baptized by a minister who is a heretic, not yet degraded from that calling (if the external form of administration is observed) must not be baptized again by the Church of God — especially if, after baptism, they have been made partakers of the Lord's Supper. Only, they should be instructed in the true faith. Eusebius, History, bk. 7, chap. 8, on Faith:

There was in our Province an ancient professor of the faith, indeed, before I was created Bishop, even before my predecessor Heraclas. This man — when he

was present at the baptism of some, and heard what questions they were asked, and what answers they gave — immediately came weeping to me, and humbling himself before me, confessed that he was baptized by a heretic. In regard to that administration which he saw in our Church, he yet accounted it no baptism, in that the confession used there was fraught with blasphemies. He also added this, that he was so grieved for this offense, that he dared not so much as lift up his eyes to heaven. This is why he so earnestly sought me: that he might be cleansed and purified with the baptism of our Church, and so receive the gift of the Holy Ghost. Notwithstanding, I dared not presume to administer this, but said it was sufficient for him that he had been for so long a professor among us, and that at receiving the Lord's Supper, he answered, Amen. These things I told him were of enough force to purge him. And therefore I advised him to rest himself in his former faith and conscience already sufficiently purified, especially in that he was for so long a partaker with us in the Sacraments. Aug. lib. 3. Ch. 2, Contra Petil. Literas.

The right use of baptism is this: when inwardly in your heart you sensibly feel that, through the heat of concupiscence, you are moved to commit some sin, then begin to have some holy meditation of that solemn vow which you made to God in baptism.

Again, if through infirmity, you fall once or often into some sin, you still have recourse to baptism, so that there you may receive courage for your soul. For although baptism is administered but once, yet that once testifies that all men's sins — past, present, and to come — are washed away. 1Pet 3.21; Eph 5.25, 26, 27. Therefore, baptism may be truly termed the Sacrament of repentance, and as it were, a board to swim upon when a man fears the shipwreck of his soul. Mar 1.4. 1Tim 1.19; Rom 6.4, 6.

Last of all, see that you never rest till such time as you have a feeling of that renewing power signified in

baptism: namely, the power of Christ's death mortifying sin, and the virtue of his resurrection, in the renovation of the spirit.

Chapter 34. Of the Lord’s Supper.

The Lord’s Supper is a Sacrament with which, in the signs of bread and wine, those who are ingrafted into Christ are in him daily, in a spiritual manner, nourished to eternal life. 1Cor 11.23-25; Rom 6.5.

The proportion of the parts of the Lord’s Supper, is in this way.

The Elements of bread and wine are signs and seals of the body and blood of Christ.

The action of the Minister is a note of God’s action.

The Minister’s action is fourfold:

The first is his taking the bread and wine into his own hands. This seals the action of God the Father, by which from all eternity he separated and elected his Son to perform the duty of a Mediator between God and man. Joh 6.27, For the Father has sealed him.

The first is his taking the bread and wine into his own hands. This seals the action of the Father, by which He, from all eternity, separated and elected his Son to perform the duty of a Mediator between God and man. Joh 6.27, For the Father has sealed Him.

The second is his blessing of it, by which he — reciting the promises and prayer conceived to that end — actually separates the bread and wine received, from their common to a holy use. This seals that action of God by which, in the fulness of time, He sent Christ to perform the office of a Mediator, to which he was foreordained.

The third is the breaking of the bread, and pouring out of the wine. This seals the passion of Christ, by which he was truly on the cross, both in soul and body, bruised for our transgressions.

The fourth is by his distributing the bread and wine into the hands of the communicants. This seals the action of God, offering Christ to all, even to hypocrites, but giving him indeed to the faithful for the daily increase of their faith, and repentance.

The action of the receiver is double.

The first is taking the bread and wine in his hand. This seals a spiritual action of the receiver; namely, his apprehension of Christ by the hand of faith, Joh 1.12. 127

The second is eating the bread, and drinking the wine, to the nourishment of his body. This seals his application of Christ by faith, that the feeling of his true union and communion with Christ, may be increased daily. 1Cor 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?

The Sacramental Relation in the Lord's Supper

is in this manner:

	Things sensible	1. Bread2. Wine	The union of the sign and the thing signified.	1. Christ's body 2. Christ's blood	Things spiritual	
		To take bread and wine in his hands	To seal Christ, to bear the office of a Mediator, Joh 6.27			

	Minister	To consecrate the bread and windby repeating the promise, and prayers made for that end	To send Christ to be a Mediator, for which he was sealed fromall eternity.			
		To break bread and pour out wine	The execrable passion of Christ, and effusion of his blood	God		
The sensible and external actions		To give the bread and wine intothe receiver's hands	To offer Christ to all, even to hypocrites, but to give him only to the true Christians		The spiritual and internal actions	
		To take the bread and cup in his hand	To apprehend Christ by faith			

	Christian receiver			Christian receiver		
		To eat the bread and drink the wine, for the nourishment of his body	To apply Christ to himself, that true union and communion with Christ may be increased			

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That doctrine of Transubstantiation, which teaches that the bread is turned into the very body of Christ, and the wine into his blood, is truly a fable. The reasons why are these:

I. In the first institution of the Supper, which was before Christ's passion, the body of Christ was then eaten as already crucified. Now, how the body of Christ crucified should be eaten in a corporal manner, not yet being crucified himself, it is impossible to imagine.

II. The bread, after its consecration, is distributed into parts. But the whole body of Christ is received by every singular communicant.

III. The bread is the communion of Christ's body; therefore it is not his actual body.

IV. By this means, the body of Christ should not only be made of the substance of the Virgin Mary, but also of the baker's bread.

V. Let the bread and wine be kept for a time, and the bread will mold, and the wine turn into vinegar after its consecration. From this we may conclude that there remained the substance of bread and wine.

VI. This opinion quite overthrows the sacramental union; namely, the relation that exists between the sign and the thing signified.

The same may be said of the Lutheran's Consubstantiation, by which they would convey to men that there is a coexistence, by which the body of Christ is either in, or with, or about the bread. Against this, these reasons may suffice:

I. The whole action of the Supper is done in remembrance of Christ; now, what need is there, if the body of Christ is really present?

II. Act 3.21, Whom the heavens may contain, until the time that all things are restored.[129]

III. This is an essential property of every magnitude, and therefore of the body of Christ: to be in one place, and circumscribed or compassed by one place.[130]

IV. If Christ's body were eaten corporally, the wicked as well as the faithful would be partakers of the flesh of Christ; rather, to eat his flesh is to believe in him, and to have eternal life.[131]

V. It would be very absurd to think that Christ sitting among his Disciples, took his own body with his own hands, and gave it wholly to each of his Disciples.

Those who will, in a holy way, prepare themselves to celebrate the Lord's Supper, must have,

First, a knowledge of God and of man's fall; and of the promised restoration into the Covenant by Christ. 1Cor 11.26, So often as you eat this bread, and drink of this cup, you show the death of the Lord till He comes; verse 29, and discern His body.

Secondly, true faith in Christ. For every man receives so much: as he believes, so he receives. Heb 4.2, For the Gospel was preached to us, as also to them. But the word that they heard did not profit them, because it was not mixed with faith in those who heard it.

Furthermore, true repentance from their sins. Isa 66.3, He that kills a bullock, as if he slew a man: he that sacrifices a sheep, as if he cut off a dog's neck; he that

offers an oblation, as if he offered swine's blood; he that remembers incense, as if he blessed an idol. Indeed, they have chosen their own ways, and their soul delights in their abominations. Psa 26.6, I wash my hands in innocence, O Lord, and so come before Your altar.

Thirdly, renewed faith and repentance, for daily and new sins committed upon infirmities. This is because every new sin requires a new act, both of repentance and faith; and this renovation must be seen by the reconciliation of ourselves to our neighbours, for injuries and wrongs. Mat 5.23-24, If you bring your gift to the altar, and there remember that your brother has anything against you, leave your gift before the altar, and go. First be reconciled to your brother; then come and offer your gift. If you can come furnished with these things, do not abstain from the Lord's table, because of your many infirmities.

If being thus prepared, you feel that you have a corrupt and rebellious heart, know this: that you are well-disposed to the Lord's table, when you are deeply touched with a sense of your crooked disposition. Luk 4.18, The Spirit of the Lord is upon me, because He has anointed me, that I should preach the Gospel to the poor. He has sent me, that I should heal the broken-hearted, that I should preach deliverance to the captives, and recovering of sight to the blind, that I should set at liberty those who are bruised. Mat 15.24, He answered and said, I am not sent but to the lost sheep of the house of Israel.

The Lord's Supper is a medicine to the diseased and languishing soul. And therefore men must seek to purify and heal their hearts in it, as well as to bring pure and sound hearts to it.

If you feel in yourself some great defect and lack of faith, pray to God earnestly, that He will grant to increase it. Mar 9.24, The father of the child, crying with tears, said, Lord, I believe; help my unbelief.

If you cannot do this yourself, use the aid of the faithful, who may carry you by their faith, as men carried the one sick of the palsy upon their shoulders, and laid him before Christ. Mar 2.3-5.

If you do not come furnished in this way to the Lord's table, then you shall be judged guilty of the body and blood of Christ — just as he is guilty of high treason, who counterfeits or clips the Prince's coin. 1Cor 11.27, He that eats this bread, and drinks this cup unworthily, shall be guilty of the body and blood of Christ.

But those who do not feel themselves penitent, may not come to the Lord's table without repentance, lest they eat and drink their own damnation; nor may they defer repentance when they come, lest they procure final destruction for themselves.

Chapter 35. Of the Degrees of Executing God's Decree of Election.

We have, up to here, declared the outward means by which God's decree is executed. Now follow the degrees of executing it.

The degrees are two in number. The love of God, and the declaration of His love. Eph 1.6, To the praise of the glory of His grace, with which he has made us accepted in His blood, verse 9, and has opened to us the mystery of His will according to His good pleasure, which He has purposed in him.

God's love is that by which God freely loves all those who are chosen in Christ Jesus, though in themselves, they are altogether corrupt. 1Joh 4.19, We loved Him because He loved us first. Rom 5.8, God sets out His own love towards us, seeing that, while we were yet sinners, Christ died for us. Verse 10, For if when we were enemies, we were reconciled to God by the death of His son, much more, being reconciled, shall we be saved by his life.

The declaration of God's love is twofold. The first is towards infants elected to salvation; the second is towards men of riper years.

The declaration of God's love towards infants is in this manner.

Infants already elected, while in the womb of their mother before they are born, or shortly after, who depart this life, are in a secret and unspeakable way, ingrafted into Christ by God's Spirit, and obtain eternal salvation. 1Cor 12.13, By one Spirit we are all baptized into one body, whether Jews or Grecians, bond or free, and have all been made to drink into one Spirit. Luk 1.35, The Angel answered and said to her, The Holy Ghost shall come upon you, and the power of the Most

High shall overshadow you. Therefore, also, that holy thing which shall be born of you, shall be called the Son of God. Verse 41, And it came to pass, as Elizabeth heard the salutation of Mary, the babe sprang in her belly, and Elizabeth was filled with the Holy Ghost. Verse 64, And his mouth was opened immediately, and his tongue loosed, and he spoke and praised God. Verse 80, And the child grew, and waxed strong in spirit. Jer 1.5, Before I formed you in the womb, I knew you; and before you came out of the womb, I sanctified you.

I call the manner of infants' salvation secret and unspeakable because,

I. They lack actual faith to receive Christ. For actual faith necessarily presupposes a knowledge of God's free promise, which he that believes applies to himself. But infants cannot in any possible way perform this. And surely, if infants were to have actual faith, they generally either lose it when they become grown men, or at least show no signs of it, both of which they could not do, if they had received actual faith before. No, we see that in those of riper years, there are not so much as the shadows or sparks of faith to be seen, before they are called by the preaching of the Gospel.

II. Infants are said to be regenerated only in regard to their internal qualities and inclinations, not in regard to any inclinations or actions of the mind, will, or affections. And therefore they lack those terrors of conscience which come before repentance, as occasions of it in those who are of riper years of discretion. Again, they are not troubled with that conflict and combat between the flesh and the spirit, with which those faithful ones who are of more years are marvelously exercised.

Chapter 36. The 1st Degree of the Declaration of God's Love: Effectual Calling.

The declaration of God's love in those of the age of discretion, has especially four degrees. Rom 8.30; 1Cor 1.30.[132]

The first degree is an Effectual Calling, by which a sinner, being severed from the world, is entertained into God's family. Eph 2.17, And He came, and preached peace to you who were far off, and to those who were near. Verse 19, Now, therefore, you are no longer strangers and foreigners, but citizens with the Saints, and of the household of God.

There are two parts of this calling.

The first part is Election, which is a separation of a sinner from the cursed estate of all mankind. Joh 15.19, If you were of the world, the world would love its own; but because you are not of the world, but I have chosen you out of the world, the world therefore hates you.

The second part is the Reciprocal Donation or free gift of God the Father, by which He bestows the sinful man upon Christ, to be saved. And Christ, in return, is actually and most effectually bestowed upon that sinful man, so that he may boldly say this: "Christ, both God and man, is mine; and for my benefit and use, I enjoy Him." We see the same in wedlock. The husband says, This woman is my wife, whom her parents have given to me, so that being fully mine, I may both have her and govern her. Again, the woman may say, This man is my husband, who has bestowed himself upon me, and cherishes me as his wife. Rom 8.32, He did not spare His own Son, but gave Him for us. Isa 9.6, Unto us a child is born, and unto us a Son is given. Joh 17.2, You have given Him power upon all flesh, that he should give eternal life to all those whom You have given him.

Verses 6-7, I have declared Your name to the men whom you gave me out of the world. They were yours, and You gave them to me, and they kept your word. Now they know that all things whatever that You have given me, are from You. Joh 10.29, My Father who gave them to me, is greater than all, and none is able to take them out of my Father's hands.

Union with Christ. Though this is a most near and real union, yet we must not think that by the touching, mixture, or as it were, by the soldering of one soul with another, that this is by a bare agreement of the souls among themselves. Rather, it is by the communion and operation of the same Spirit, who being infinite by nature, is sufficiently able to conjoin those things together, which of themselves are far distant from each other. We see the same in the soul of man, which conjoins the head with the foot, Eph 2.22.[133] 2Pet 1.4, By which most great and precious promises are given to us, that by them you should be partakers of the godly nature, in that you flee the corruption which is in the world through lust. Phi 2.1., If there is any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, etc.

The things united. In this union, it is not our soul alone that is united with Christ's soul, or our flesh with his flesh. But the whole person of every faithful man is truly conjoined with the whole person of our Saviour Christ, God and man.

The manner of their union. A faithful man is first of all and immediately united to the flesh, or human nature of Christ; and afterward, by reason of the humanity, he is united to the Word itself, or the divine nature. For salvation and life depend on that fulness of the Godhead which is in Christ; yet it is not so communicated to us, except in the flesh, and by the flesh of Christ. Joh 6.53, Unless you eat the flesh, and the drink the blood of the Son of Man, you have no life in you. Verse 56, He that eats my flesh, and drinks my blood, dwells in me, and I in him.[134]

The bond of this union. This union is made by the Spirit of God applying Christ to us; and on our parts, it is, by faith, receiving Christ Jesus offered to us. And for this cause, it is termed a spiritual union.

Christ, because He is the head of the faithful, is to be considered as a public man,[135] sustaining the person of all the elect. This is why the faithful are said to be crucified with Christ, and to die with Him, and to be buried with Him, Rom 6.4-6; to be quickened, Eph 2.5; to be raised up and placed in heaven, Eph 2.6; Col 3.1. This is not only in regard to the hope of the faithful, but because they are accepted by God, to have certainly done all these things in Christ — even as in Adam's first sin, all his posterity was afterward tainted by sin.

A member of Christ is diversely distinguished; and this is so, either before men or God.

Before men, they are the members of Christ, who outwardly professing the Faith, are charitably reputed by the Church as true members. But those at length deceiving both themselves and the Church, may be reprobates. And therefore, in God's presence, they are no more true members than are the noxious humours[136] in a man's body, or a wooden leg, or other joint cunningly fastened to another part of the body.

Again, members before God, they are those who are either decreed to be so, or are actually so already.

Those who are decreed to be so, are those who, being elect from all eternity, are either those who are not yet born, or not called. Joh 10.16, I have other sheep which are not of this fold; them also I must bring.

Actual members of Christ, are either living or dying members.

An actual living member of Christ is every one elected, who being grafted into Christ by faith and the Spirit, feels and displays the power of Christ in him.

An actual dying or decaying member is every one truly grafted into Christ, and yet has no feeling of the power and efficacy of the quickening Spirit in him. He is like a numbed leg without sense, which indeed is part

of a man's body, and yet receives no nourishment. Such are those faithful ones who, for a time, faint and are overcome under the heavy burden of temptations, and their sins. Such also are those excommunicate persons who, in regard to their ingrafting, are true members. However, in regard to their external communion with the Church and the efficacy of the Spirit, they are not members till, being touched with repentance, they begin to live again, as it were.

God executes this effectual calling by certain means.

The first means is the saving hearing of the word of God, which is when that word is preached outwardly to someone who is both dead in his sins, and does not so much as dream of his salvation. Eze 16.6, When I passed by you, I saw you polluted in your own blood, and I said to you, when you were in your blood, you shall live. Isa 55.1, Ho, every one that thirsts, come to the waters, and you who have no silver, come, buy and eat; come I say, and buy wine and milk without silver, and without money. Joh 1.12, As many as received Him, to them he gave this privilege, that they should become the sons of God; namely, to those who believed in His name.

It is first of all, the Law showing a man his sin, and the punishment for it, which is eternal death. Afterward, the Gospel, showing salvation by Christ Jesus, to those who believe. Rom 7.7, I did not know sin, except by the Law; for I would not have known lust, except the Law said, You shall not lust.

Inwardly, the eyes of the mind are enlightened, 1Joh 2.27, But the anointing which you received from him dwells in you. And you do not need any man to teach you; but as the same anointing teaches you about all things, and is true, and is not lying, and as it has taught you, you shall abide in him.

The heart and ears are opened, that he may see, hear, and understand the preaching of the word of God. Act 16.14, A certain woman named Lydia heard us — a seller of purple, of the city of the Thyatirians, a worshipper of God — whose heart God opened, so that she attended to the things that Paul spoke. Psa 40.6, You are not delighted with sacrifice and burnt offerings, but you have opened my ears. Joh 6.44, No man can come to me, unless the Father who has sent me, draws him; and I will raise him up at the last day. Isa 54.6, The Lord has called you, being as a woman forsaken, and as a young wife, when you were refused, says the Lord.

The second means is the mollifying of the heart,[137] which must be bruised in pieces, that it may be fit to receive God's saving grace offered to it. Eze 11.19, I will give them one heart, and I will put a new spirit within their bowels.[138] And I will take the stony heart out of their bodies, and give them a heart of flesh.

There are, for bruising this stony heart, four principal hammers. The first is the knowledge of the law of God. The second is the knowledge of sin, both original and actual, and what punishment is due for them. The third is compunction, or pricking of the heart; namely, a sense and feeling of the wrath of God for those same sins. The fourth is a holy desperation [hopelessness] of a man's own power in obtaining eternal life.

Act 2.37-38, When they heard these things, they were pricked in heart, and said to Peter and the rest of the Apostles, Men and brethren, what shall we do? Peter said to them, Repent, and be baptized every one of you, in the name of Jesus, into the remission of sins, and you shall receive the gift of the Holy Ghost. Luk 15.17-19, Then he came to himself, and said, How many hired servants at my father's house have bread enough, and I die of hunger? I will rise and go to my father, and say to him, Father, I have sinned against heaven and before you. I am no longer worthy to be called your son.

Make me like one of your hired servants, etc. Mat 15.24, He answered and said, I am not sent except to the lost sheep of Israel.

The third is faith, which is a miraculous and supernatural faculty of the heart, apprehending Christ Jesus, being applied by the operation of the Holy Ghost,[139] and receiving Him to itself. Joh 1.12. John 6.35, Jesus said to them, I am the bread of life. He that comes to me shall never hunger. And he that believes in me shall never thirst. Rom 9.30, What shall we say then? The Gentiles who did not follow righteousness, have attained righteousness, even the righteousness which is of faith.

Christ is received when each individual person particularly applies to himself, Christ with His merits, by an inward persuasion of the heart. This comes in no other way, than by the effectual certification by the Holy Ghost, concerning the mercy of God in Christ Jesus. 1Cor 2.12, We have not received the spirit of the world, but the Spirit who is of God, that we might know the things that are given to us by God. Zec 12.10, I will pour the Spirit of grace upon the house of David, and upon the inhabitants of Jerusalem; and they look to me, whom they have wounded. Rom 8.16, His Spirit bears witness to our spirit, that we are the sons of God. Eph 1.13, In whom also you have trust, after you heard the word of truth, even the Gospel of your salvation, in which also, after you believed, you were sealed with the Holy Spirit of promise. 2Cor 1.22.[140]

In the work of faith, there are four degrees, or inclinations of the heart, linked and united together, and are worthy of the consideration of every Christian.

The first degree is knowledge of the Gospel, by the illumination of God’s Spirit. Isa 53.11, By his knowledge my servant shall justify many. Joh 17.3, This is life eternal, that they know You to be the only true God, and whom you have sent, Jesus Christ.

To this, in those who are truly humbled, is annexed a serious meditation about the promises in the Gospel, stirred up by the palpable feeling of their own beggary.

And after the foresaid knowledge in all those who are enlightened, comes a general faith, by which they subscribe to the truth of the Gospel. Heb 4.2, The Gospel was preached to us, as also to them; but the word that they heard did not profit them, because it was not mixed with faith in those who heard it. 1Tim 1.19, Having faith and a good conscience, which some have put away, and concerning the faith, have made shipwreck. 1Tim 2.4, Who would that all men should be saved, and come to the knowledge of the truth.

This knowledge, if it is more full and perfect, is called in Greek, πληροφορίας τῆς συνέσεως, [plerophoria tes sunesis]; that is, the full assurance of understanding. Col 2:2, That their hearts might be comforted, and they be knit together in love; and in all riches of the full assurance of understanding, to know the mystery of God, even the Father, and of Christ. Rom 14.14, I know and am persuaded through the Lord Jesus, that there is nothing unclean of itself. Luk 1.1, For as much as many have taken in hand to set forth the story of those things of which we are fully persuaded, etc. 1Th 1.5, Our Gospel was to you, not in word only, but also in power, and in the Holy Ghost, and in much assurance.

The second degree is hope of pardon, by which a sinner, even if he does not yet feel that his sins are certainly pardoned, yet he believes that they are pardonable. Luk 15.18-19, I will go to him and say, Father, I have sinned against heaven, and against you, and am no longer worthy to be called your son; make me like one of your hired servants.

The third degree is a hungering and thirsting after that grace which is offered to him in Christ Jesus, as a man hungers and thirsts after food and drink. Joh 6.35, and 7.37.[141] Rev 21.6, And he said to me, It is done. I am Alpha and Omega, the beginning and the end. I will

give to him that is thirsty, from the well of the water of life, freely. Mat 5.6, Blessed are those who hunger and thirst after righteousness, for they shall be satisfied.

The fourth degree is approaching the throne of Grace — that fleeing there from the terror of the Law, he may take hold of Christ, and find favour with God. Heb 4.16, Let us therefore go boldly to the throne of Grace, that we may receive mercy, and find grace to help in time of need.

This approaching has two parts. The first part is a humble confession of our sins before God — particularly, if they are known sins; and generally if unknown. This done, the Lord immediately remits all our sins. Psa 32.5, I thought, I will confess against myself my wickedness to the Lord, and you forgave the punishment of my sin. Selah. 2Sam 12.13, David said to Nathan, I have sinned against the Lord. For which Nathan said to David, The Lord has taken away your sin; you shall not die. Luk 15.19 (above).

The second part is craving pardon of some sins with unspeakable sighs, and in perseverance, Luk 15.21. Act 8.22, Repent of this wickedness and pray God, that if it is possible, the thought of your heart may be forgiven you. Rom 8.26, The Spirit helps our own infirmities, for we do not know what to pray as we should. But the Spirit itself makes request for us, with sighs which cannot be expressed. Hos 14.2, O Israel, return to the Lord your God, for you have fallen by your iniquity. Take to yourself words, and turn to the Lord, and say to Him, take away all iniquity and receive us graciously.

[A fifth degree is application of the promises.] What first arises from the former part, humble confession, is an especial persuasion imprinted on the heart by the Holy Ghost, by which every faithful man particularly applies to himself those promises which are made in the Gospel. Mat 9.2, They brought to him a man sick of the palsy; and when Jesus saw their faith, he said to the one sick of the palsy, Son, be of good comfort, your sins are forgiven you. Mat 15.28, O woman, great is your

faith; be it unto you as you desire. Gal 2.20, I live, yet not I now, but Christ lives in me. And in that I now live in the flesh, I live by the faith of the Son of God, who has loved me, and given himself for me.

This persuasion is and ought to be in everyone, even before he has any experience of God's mercies. Mat 15.22-27, A woman, a Canaanite, came from the same coasts, and cried out, saying to him, Have mercy on me, O Lord, the son of David: my daughter is miserably vexed with a devil, etc. Joh 20.29, Jesus said to him, Thomas, because you have seen me, you believe. Blessed are those who have not seen, and have believed. Heb 11.1, Faith is the ground of things hoped for, and the evidence of things which are not seen.

In philosophy we first see a thing is true by experience, and afterward we give our assent to it. For example, in natural philosophy I am persuaded that some water is hot, because when I put my hand into it, I perceive its hot quality by experience.

But in the practice of faith it is quite contrary. For first we must consent to the word of God, resisting all doubts and diffidence; and afterward, an experience and feeling of comfort will follow. 2Chr 20.20, Put your trust in the Lord your God, and you shall be assured. Believe His Prophets, and you shall prosper.

Therefore, those do very badly who are still in doubt of their salvation, because as yet, they do not especially feel in themselves the movings of God's Spirit.

This much concerning the way which God uses in begetting faith.

There are, beside this, two notable degrees of faith. The one is the lowest, and if I may say, the positive degree. The other is the highest, or superlative degree.

The lowest degree of faith is called ὀλιγόριστοι (oligopistia), a little or weak faith, like a grain of mustard seed, or smoking flax, which can give out neither heat nor flame, but only smoke. Mat 8.25-26, His Disciples awakened him, saying, Save us, Master, we perish! And he said to them. Why are you fearful, O

you of little faith? Mat 17.20, If you have faith as much as a grain of mustard seed, you will say to the mountain, Move, and it will remove. Isa 42.3, The smoking flax he shall not quench.

Faith is then said to be weak and feeble when, of those five degrees mentioned above, either the first (which is knowledge), or the fifth (which is application of the promises), is very feeble — the rest remaining strong. Rom 14.2-3, One believes that he may eat all things, and another who is weak, eats herbs. Do not let the one who eats, despise the one who does not eat; and do not let the one who does not eat, judge the one who eats: for God has received him. The Apostles, though they believed that Christ was the Son of the living God, yet they were ignorant of his death and his resurrection, Mat 16.16; Joh 6.69; Mat 17.22. Luk 9.45, They did not understand that word, for it was hidden from them, so that they could not perceive it. Act 1.6, They asked him, saying, Lord, will you restore at this time, the kingdom of Israel?

For a better knowledge of this kind of faith, we must observe these two rules:

I. A serious desire to believe, and an endeavour to obtain God’s favour, is the head of faith. Mat 5.6, Blessed are those who hunger and thirst after righteousness, for they shall be satisfied. Rev 21.6, I will give to him that is thirsty, from the well of the water of life, freely. Psa 145.19, He will fulfill the desire of those who fear Him. He will also hear their cry, and will save them. For in those who begin to believe, and to be renewed, the mind will not lie idle. But being moved by the Holy Ghost, they will strive with doubtfulness and distrust, and endeavour to put their assent to the sweet promises made in the Gospel, and to firmly apply those to themselves. And in the sense of their weakness, they will desire assistance from above; and thus faith is bestowed.

II. God does not despise the least spark of faith, if little by little it increases, and men use the means to

increase it. Luk 17.5-6, The Apostles said to the Lord, increase our faith. And the Lord said, If you had faith so much as a grain of mustard seed, and were to say to this mulberry tree, Pluck yourself up by the roots, and plant yourself in the sea, it would even obey you. Man must therefore stir up his faith by meditation of God's word, serious prayers, and other exercises belonging to faith.

The highest degree of faith is πληροφορία (plerophoria), a full assurance, which is not only certain and true, but also a full persuasion of the heart. By this, a Christian much more firmly taking hold on Christ Jesus, makes full and resolute account that God loves him, and the He will give to him Christ by name, and all His graces pertaining to eternal life.

Rom 4.20-21, Neither did he doubt the promise of God through unbelief, but was strengthened in the faith, and gave glory to God, being fully assured that He who had promised, was also able to do it. Rom 8.38-39, I am persuaded that neither life, nor death, etc. can separate us from the love of God which is in Christ Jesus. 1Sam 17.36, Your servant slew both the lion and the bear. Therefore this uncircumcised Philistine shall be like one of them, seeing that he has railed on the host of the living God. Psa 23.6, Doubtless, kindness and mercy shall follow me all the days of my life. Compared with verses 1-4.

Man comes to this high degree [of faith], after the sense, observation, and long experience of God's favour and love.

Question: Whether justifying faith is commanded in the Law?

Answer: it is commanded in the law of faith, namely, the Gospel, but not in the law of works — that is, not in the moral law, Rom 3.27.[142] The reasons are these: I. What the Law does not reveal, it does not command; and the law is so far from revealing justifying faith, that it never knew it. II. Adam, before his fall, had the moral

law fully written in his heart, and yet he did not have justifying faith, which apprehends Christ.

Objection 1: Incredulity is condemned by the law.

Answer: That incredulity toward God is condemned in the Law; but incredulity against the Messiah, Christ Jesus, is condemned by the Gospel. For, just as incredulity in the Son as Mediator, appears to be a sin by the Gospel, and not by the law, so likewise, incredulity in the Messiah is not condemned by the law, but by the Gospel, which commands us to hear him, and to believe in him, Mat 17.5; 1Joh 3.23.[143] Thus it is plan that this sin, not to believe in Christ, is expressly and distinctly made manifest, and it is condemned by the Gospel. And even though the knowledge of sin is by the Law, yet not everything which reproves, and declares some sin, is the Law of Works, or belongs to it.

Objection 2. But ceremonies belong to the Decalogue.

Answer: Ceremonies may, as examples, be referred to the Decalogue, but indeed they are appendants to the Gospel.

Chapter 37. The 2nd Degree of the Declaration of God's Love: Justification.

The second degree is Justification, by which those who believe, are accounted just before God, through the obedience of Christ Jesus. 2Cor 5.21, He has made Him to be sin for us, who knew no sin, that we should be made the righteousness of God in Him. 1Cor 1.30. Rom 5.19, As by one man's disobedience, many were made sinners, so by the obedience of one (that is, Jesus Christ, v. 17) many shall also be made righteous.

Question: Whether Christ performed full obedience to the law for us men alone, or for himself also.

Answer 1: Not for himself, as some not rightly would have him. For the flesh of Christ being hypostatically united to the Word, and so being fully sanctified in itself, it was even from the first moment of conception, most worthy to be blessed with eternal life. Therefore, by all that obedience which he performed after his conception, Christ merited nothing for himself.

Answer 2: For us, namely, for the faithful, he fulfilled all the righteousness of the law. And this is why he is called the end of the law unto righteousness, to everyone who believes, Rom 10.4.

Objection 1: Christ, as he is man, is bound to perform obedience to the law for himself.

Answer: He is not bound by nature, but of his own accord. For he was not a mere man, but God and man. And though Christ neither suffered nor fulfilled the law, except in that flesh which he took upon himself, yet because of the hypostatic union, his passion and obedience respects the whole person, considered as God and man. And therefore his obedience was not due on his part; thus it was without merit to himself. Indeed, because the flesh of Christ is united to the

person of the Word, and thus exalted in dignity and sanctity above all angels, it may seem to be exempt from this natural obligation of performing the law.

Objection 2: If Christ, then, performed the law for us, we are no longer bound to observe it, as we do not undergo external punishments for our sins, for Christ bore those in his person, on the cross.

Answer: If we keep the same respect to performing obedience to the law, the consequence is very true; otherwise it is not so. For Christ performed obedience to the law for us, as it is the satisfaction of the law. But the faithful are bound to obedience, not as it is satisfactory, but as it is a document of faith, and a testimony of their gratitude towards God; or as a means to edify their neighbours. Even as Christ suffered punishments for our sins, we also suffer punishments as they are either trials, or chastisements to us.[144]

Objection 3: The law and justice of God, do not together exact both obedience and punishment.

Answer: In man's perfect estate, the justice of God requires only obedience. But in his corrupted estate, he requires both obedience and punishment — punishment because the law is violated; obedience so that legal justice may be performed. Gal 3.10.[145] It is therefore plain that not only Christ's passion, but also his legal obedience, is our righteousness before God.

Justification has two parts: remission of sins, and imputation of Christ's righteousness.

Remission of sins is that part of justification by which he that believes, is freed from the guilt and punishment of sin, by the merits of the passion of Christ. Col 1.21-22, You he has now reconciled in the body of his flesh, through death, to make you holy and unblameable, and without fault in His sight. 1Pet 2.24, Who, in his own flesh, bore our sins in His body on the tree, that we being delivered from sin, should live in righteousness — by whose stripes you are healed.

Imputation of righteousness is the other part of justification, by which those who believe, having the

guilt of their sins covered, are accounted just in the sight of God, through Christ's righteousness. 2Cor 5.21.[148]

Psa 32.1, Blessed is he whose wickedness is forgiven, and whose sin is covered. Romans 4, the whole chapter, where the Apostle repeats imputation eleven times. Phi 3.8-9, I have counted all things loss, and judge them to be garbage, that I might win Christ, and might be found in him; that is, not having my own righteousness, which is by the law, but that which is through the faith of Christ, even the righteousness which is of God through faith.

The form of justification is, as it were, a kind of transfer of the believer's sins to Christ, and again, Christ's righteousness to the believer, by means of God's divine imputation. As is apparent in this following picture:

Imputation of Christ's righteousness

Christ a just Saviour	The unjust Sinner to be saved		
A sinner	Guilt	Passion	Justified
Disobedience	Obedience		
Corruption	Holiness		

This obedience of Christ is called the Righteousness of God, and of Christ. Of God, I. not because it is in God, but of God. For it takes all the power and merit it has from the deity of the Son. This is why Jeremiah says, Jehovah our Righteousness, Jer 23.6. II. God not only accepts it for us, because that alone makes us boldly approach God's throne of grace, that we may have pardon for our sins and be received into eternal life — but it is also called the Righteousness of Christ, because being outside of us, it is in the humanity of Christ, as in a subject.

Objection 1. No man is made just by another man's justice [i.e., justness].

Answer: This justice is both another's, and also ours. It is another's, because it is in Christ, as in a subject. It is ours, because by means of the forenamed union, Christ with all his benefits, is made ours.

Objection 2. The ancient fathers never dreamed of this imputative justice, and it may seem, too, of no greater continuance than fifty years.

Answer: This is both false and impious to affirm. Augustine's 3rd Tract on John says, All those who are justified by Christ, are just not in themselves, but in him. Barnard says in his sermon (ad milites templi cap. 11.), Mors in Christi morte fugatur, & Christi justitia nobis imputatur — that is, Death in Christ's death is put to flight, and the justice of Christ is imputed to us. And in his 62nd sermon on the Canticles:

Where is there any rest (he says) but in the wounds of our Saviour? I will further sing, but what? My own justice? No, O Lord, I will remember your justice alone. For that is also my justice. For you were made by God, justice unto me. But should I fear whether that one justice would suffice for two? No, it is not a short cloak that is not able to cover a couple. Your justice is justice for evermore, and will both cover you and me; it is largely large, and eternal justice. And in me it covers the multitude of my sins, etc.

August. Lib. De Spiritu & litera cap. 9 & 26. We must understand this saying so: The doers of the law shall be justified, that we may know that there are no doers of the law, except those who are justified, so that they are not first doers of the law, and then justified; but first justified, and then doers of the law. So it is said, they shall be justified, as if saying, they shall be reputed just and accounted just.

Justification has annexed to it Adoption, by which all those who are predestined to be adopted, receive power to actually be accounted the sons of God by

Christ. Eph 1.5, Who has predestined us to be adopted through Jesus Christ, unto himself, according to the good pleasure of His will.

By means of adoption, God has bestowed many notable privileges upon His children.

I. They are the Lord's heirs apparent. Rom 8.17, If we are children, we are also heirs, even the heirs of God.

II. They are fellow heirs with Christ, indeed kings. Rom 8.17. Rev 1.6, And made us Kings and Priests, even to God his Father.

III. All their afflictions, even their wants and offences, are turned to trials, fatherly chastisements, inflicted on them for their good. Rom 8.28, We know that all things work together for the best, for those who love God. Verses 36-37, It is written, for your sake we are killed all day long. We are counted as sheep for the slaughter. Nevertheless, in all these things, we are more than conquerors through Him who loved us. Psa 89.32-33, I will visit their transgressions with the rod, and their iniquity with strokes. Yet, my loving kindness I will not take from him. 2Cor 12.7, There was given to me a prick in the flesh, the messenger of Satan to buffet me, because I should not be exalted out of measure. 2Sam 7.14, I will be to him a father, and he shall be to me a son. And if he sins, I will chasten him with the rod of men, and with the plagues of the children of men.

IV. They have dominion over all creatures; yet such that, they not only have right to the thing in this life, but also after this life. From this it is apparent that the faithful alone have the true use of the Lord's goods: 1. Because their persons are, in Christ, acceptable to Him, in whom they also have restitution made to them of those goods which they lost in Adam, that they may use them with a good conscience. 2. They use them with thanksgiving to their ends appointed by God.

1Cor 3.22-23, Whether it is Paul, or Apollos, or Cephas, or the world, or life, or death, whether they are

things present, or things to come, even all these are yours. Heb 2.7-8, You made him little inferior to the Angels; you crowned him with glory and honor, and have set him above the works of Your hands. You have put all things in subjection under his feet.

V. Last of all, they may have the Angels as ministering spirits, attending upon them for their good. Heb 1.14, Are they not all ministering spirits, sent forth to minister for their sakes, who shall be heirs of salvation? Psa 34.7, The Angel of the Lord pitches [his tent] around those who fear Him, and delivers them.

Chapter 38. The 3rd Degree of the Declaration of God's Love: Sanctification

The third degree is Sanctification, by which those who believe, being delivered from the tyranny of sin, are little by little renewed in holiness and righteousness. 1Joh 3.9, Whoever is born of God does not sin, for His seed remains in him; nor can he sin, because he is born of God. Rom 8.1, There is no condemnation for those who are in Christ Jesus, who do not walk after the flesh, but after the spirit.

Sanctification has two parts: Mortification, and Vivification.

The Mortification of sin is the first part of Sanctification, by which the power of sin is abated, and crucified in the faithful. Rom 6.2-4, How shall we who are dead to sin, yet live in it? Do you not know that all we who have been baptized into Jesus Christ, have been baptized into his death, that just as Christ was raised up from the dead, by the glory of the Father, so we also should walk in newness of life? Ecc 5.6-7; 11-13. Gal 5.24, Those who are Christ's have crucified the flesh, with its affections and lusts.

The means that work mortification are the death and burial of Christ, from which — sin being at first nipped in the head by it — proceeds such a virtue that it both suppresses its strength (that it cannot break out as it would), and in man, as though in a grave, it causes sin to die and eke putrefaction. Rom 6.6, Our old man is crucified with him, that the body of sin might be destroyed.

The power of Christ's death is a certain power issuing into his humanity (his suffering and dying) from his deity — by which, in that same humanity (concerning the guilt and also the punishment), he

vanquished our sin that was imputed to him, being our surety — so that, in like manner, he might by the same power, abolish the corruption of sin in us, his members.

Vivification [enlivening] is the second part of Sanctification, by which inherent holiness, having begun, is further augmented and enlarged. First we receive the first fruits of the Spirit, and then a continual increase of them. Eph 4.23-24, Be renewed in the spirit of your mind, and put on the new man which is created after God, in righteousness and true holiness. Eph 2.1, And you He has quickened, who were dead in trespasses and sins. Gal 2.20, Thus I live, yet not I now, but Christ in me; and in that I now live by the flesh, I live by the faith of the Son of God, who has loved me, and given himself for me. Rom 8.23, We who have the first fruits of the Spirit, even we sigh in ourselves, waiting for the adoption, even the redemption of our bodies. 1Cor 15.45, The first man Adam was made a living soul, and second man Adam was made a quickening [enlivening] spirit.

The efficient [direct] cause of them both is the Holy Ghost, who by His divine power conveys Himself into the believers' hearts; and in them, by applying the power of Christ's death and resurrection, creates holiness. Job 33.24-25.[147] Rom 8.9, Now you are not in the flesh, but in the Spirit, because the Spirit of God dwells in you. But if any man does not have the Spirit of Christ, he is not His. Verse 11, but if the Spirit of Him who raised up Jesus from the dead dwells in you, He that raised up Christ from the dead, shall also quicken your mortal bodies, because His Spirit dwells in you.

The preservative of vivification is a virtue [power] derived from Christ's resurrection, to those who are quickened, which makes them rise up to newness of life. Phi 3.10, That I may know Him, and the virtue of His resurrection.

The power of Christ's resurrection is that by which — in his own flesh, as conqueror over death and sin — he first began to live with God, and to be exalted above

every name. And then, by this power in His members, sin being dead and buried, he causes in them a study and purpose to live according to the will of God.

Furthermore, this inherent holiness is to be distinguished into two parts, according to the several faculties of the body and soul of man. 1Th 5.23, The true God of peace sanctify you throughout. And I pray God, that your whole spirit, soul, and body, may be kept blameless unto the coming of our Lord Jesus Christ.

I. The holiness or Renewing of the Mind, which is the illumination of it, to the knowledge of the will of God. Col 1.9, We do not cease to pray for you, and to desire that you might be fully filled with knowledge of His will, in all wisdom and spiritual understanding. 1Cor 12.8, To one is given by the Spirit, the speech of wisdom, to another the speech of knowledge, by the same Spirit.

Illumination is either spiritual understanding, or spiritual wisdom.

Spiritual understanding is an illumination of the mind, by which it acknowledges the known truth of the word of God.

Spiritual wisdom is also an illumination of the mind, by which the same truth is applied to the good ordering of particular things and actions, as person, place, and time require.

These two things have the following effects:

1 To discern between good and evil. Heb 5.14, Strong meat belongs to those who are of age, who through long custom have exercised their wits to discern both good and evil. Phi 1.10, That we may discern things that differ from one another.

2 To discern spirits. 1Joh 4.1, Dearly beloved, do not believe every spirit, but test the spirits, whether they are of God. 1Th 5.21, Test all things and keep that which is good. Act 17.11, These were more noble men than those who were at Thessalonica, who received the word with readiness, and searched the Scriptures daily, whether these things were so.

3 To meditate upon the word and works of God. Psa 1.2, But his delight is in the law of the God, and in that Law exercises himself day and night. Psa 119.15, I will meditate on Your precepts, and consider Your ways. Psa 107, the whole psalm.

4 To discern and acknowledge man's own inward blindness. Psa 119.33, Teach me, O Lord, the way of Your statutes, and I will keep it to the end. Verse 18, Open my eyes, that I may see the wonders of Your Law.

II. The sanctity of the Memory is an ability to keep a good thing, when it is offered to the mind, and as needs serve, to remember it. Psa 119.11, I have hidden Your promise in my heart, that I might not sin against You. Psa 16.7, I will praise the Lord who has given me counsel. My heart also teaches me in the nights. Luk 2.51, His mother kept all these things in her heart.

III. The sanctity of Conscience is a grace of God, by which a man's conscience excuses him for all sins after they are forgiven him in Christ, as also of his upright walking in the whole course of his life. 1Tim 1.19, Having faith and a good conscience, which some having put away, etc. 1Cor 4.4, I know nothing against myself; yet I am not thereby justified. Act 23.1, Paul said, I have in all good conscience, served God until this day. Act 24.16, I endeavour to always have a clear conscience toward God and toward men.

Psa 26.1-3, Judge me, O Lord, for I have walked in my innocence; my trust has also been in the Lord. Therefore I shall not slide. Prove me, O Lord, and try me; examine my mind and my heart. For your loving

kindness is before my eyes; therefore I have walked in your truth.

Hence, in all godly men arises the inward peace of God, and the outward alacrity in the countenance. Phi 4.7, The peace of God which passes all understanding, shall preserve your hearts and minds in Jesus Christ. Pro 28.1, The wicked flee when none pursues, but the righteous are bold as a lion.

IV. Sanctity of Will, by which man begins to will that which is good, and to refuse the contrary. Therefore, in this estate the will is partly freed from bondage, partly in bondage, to sin. Phi 2.13, It is God who works in you, both the will and the deed, even of His own pleasure. Rom 7.18, I know that in me, that is, in my flesh, dwells no good thing; for to will is present with me, but I find no means to perform that which is good, etc. vv. 19-22.

V. Sanctity of Affections[148] is the right moving of them. 1Th 5.23; Rom 7.24.

Affections which are of most especial note, are these:

1 Hope, by which men look with sighs, for accomplishing their redemption. Rom 8.23. This hope, once it is strong and lively, also has her πληροφορία [plerophoria], that is, full assurance, as faith has. Heb 6.11, And we desire that every one of you show the same diligence to the full assurance of hope to the end. 1Pet 1.3, Blessed be God, even the Father of our Lord Jesus Christ, who according to His abundant mercy, has begotten us again to a lively hope, by the resurrection of Jesus Christ from the dead.

2 Fear of offending God, because of His mercy. 1Pet 1.17, If you call him Father, who without respect of person, judges according to every man's works, pass the time of your dwelling here in fear. Psa 130.4, There is mercy with You, that You may be feared.

3 A base account of all worldly things, in respect to Christ Jesus. Phi 3.7-8, But the things that were

advantage to me, I accounted loss for Christ's sake. Yes, doubtless I think all things are but loss, for the excellent knowledge sake of Christ Jesus my Lord, for whom I have counted all things loss, and judge them to be dung, that I might win Christ.

4 The love of God in Christ, which is like unto death, and as a fire that cannot be quenched. Cant. 8.6, Love is strong as death, jealousy as cruel as the grave, the coals of it are fiery coals, and a vehement flame.

5 A fervent zeal for God's glory. Rom 9.3, I would wish myself to be separate from Christ, for my brethren, who are my kinsmen according to the flesh.[149]

6 An anguish of mind for our own sins and others also. Psa 119.136, My eyes gush with tears, because men do not keep Your law. 2Pet 2.7-8, And delivered righteous Lot, being vexed with the uncleanly conduct of the wicked. For he being righteous, and dwelling among them, in seeing and hearing, they vexed his righteous soul from day to day with their unlawful deeds.

1 Exceeding great joy in the Holy Ghost. Rom 14.17, The Kingdom of God is not food and drink, but righteousness, and peace, and joy in the Holy Ghost.

VI. Sanctity of Body, by which it is a fit instrument for the soul to accomplish what is good. Rom 6.19, As you have given your members as servants to uncleanness, and to iniquity, to commit iniquity, so now give your members as servants to righteousness in holiness.

Chapter 39. Of Repentance and the Fruits of it.

Repentance is derived from sanctification, because no man can earnestly repent unless, denying himself, he hates sin, even from his heart, and embraces righteousness. No man either will or can perform this, except one who is, in the sight of God, regenerated and justified, and endued with true faith. Therefore, though repentance first manifests itself in those who are converted, yet regarding the order of its nature, it follows both faith and sanctification. Hence, it is also evident that this repentance — legal contrition[150] being an occasion and, as it were, a preparation for true conversion — is begotten by the preaching of the Gospel.

Repentance is when a sinner turns to the Lord. Act 26.20, He showed first to those of Damascus, and at Jerusalem, and through all the coasts of Judea, and then to the Gentiles, that they should repent and turn to God, and do the works worthy of an amendment of life. 1Joh 3.3, Every man who has this hope in him, purges himself, as he is pure.

This is performed when anyone, by the instinct of the Holy Ghost, purposes, wills, desires, and endeavours, to relinquish his former sins, and to become a new man. Psa 119.112, I have applied my heart to fulfill Your statutes always, even to the end. Act 11.23, Who, when he had come and seen the grace of God, was glad, and exhorted all, that with purpose of heart, they would cling to the Lord.

The fruit of Repentance is a Christian conversation, in which fruits worthy of an amendment of life are brought forth [shown]. Mat 3.8, Therefore, bring forth fruits worthy of repentance.

A Christian conversation is such a course of life, by which — following Christ's example, and doing it by

Him — we perform new obedience to God. Mat 11.29, Take my yoke upon you, and learn from me, who am meek and lowly in heart; and you shall find rest for your souls. 1Pet 4.1, For as much as Christ has suffered for us in the flesh, arm yourselves likewise with the same mind, which is, that he who has suffered in the flesh, has ceased from sin. 1Pet 2.21, For to this you are called; for Christ also suffered for us, leaving us an example, that we should follow in his steps. 1Pet 3.10-11, If any man longs for life, and to see good days, let him refrain his tongue from evil, and his lips, that they speak no guile. Let him avoid evil and do good; let him seek peace and follow after it.

There are two parts of “new obedience”: the denial of ourselves, and the profession of Christ. Mat 16.24, If any man would follow me, let him forsake himself, take up his cross, and follow me.

The denial of ourselves consists partly in Christian warfare, and partly in the patient bearing of affliction.

Chapter 40. Of Christian Warfare.

Christian warfare concerns the right way of fighting in the spiritual battle.

The parts of it are the preparation for battle, and the combat itself.

As to the preparation, we must use the complete armour of God. Eph 6.13, For this cause, take to yourself the whole armour of God, that you may be able to resist in the evil day, and having finished all things, stand fast.

There are especially six parts of this [armour]: 1. Truth; 2. Justice; 3. Evangelical [personal] obedience; 4. Faith; 5. The word of God; 6. Continual and fervent prayer, with watching.

Eph 6.14-18, Stand therefore, and your loins girded about with verity [truth], and having on the breastplate of righteousness, and your feet shod with the preparation of the Gospel of peace; above all, take the shield of faith, with which you may quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God. And pray always with all manner of prayer and supplication in the Spirit, and watch to this end, with all perseverance and supplication for all Saints. 1Pet 5.8, Be sober, and watch for your adversary; the devil, as a roaring lion, walks about seeking whom he may devour.

The combat is a mutual conflict of those who fight spiritually.

The warriors are the Tempter, and the Christian soldier. Eph 6.12, For we wrestle not against flesh and blood, but against principalities, against powers, and against the worldly governors, the princes of the darkness of this world, against spiritual wickedness, which are in high places.

The Tempter is the prince, or his helpers. The prince is Satan and his angels, which are spiritual wickednesses in high things. His helpers are the flesh and the world.

The conflict of all these is temptation, by which man is provoked to commit such wickedness as is hurtful to the salvation of his soul. 1Pet 2.11, Dearly beloved, I beseech you, as strangers and pilgrims, abstain from fleshly lusts, which fight against the soul.

In the Soldier, two things are to be considered: his resisting, and his fall.

Resistance is an action by which the soldier withstands temptation, through grace working in him inwardly. 1Joh 2.14, I write to you babes, because you have known the Father. I have written to you fathers, because you have known Him who is from the beginning. I have written to you young men, because you are strong, and the word of God abides in you, and you have overcome the wicked [one]. 1Pet 5.8; Eph 6.16. Psa 91.13, You shall walk upon the lion and asp; the young lion and the dragon you shall tread underfoot.

To confirm this, these preservatives which follow, are very necessary.

I. When you are tempted to sin, not only abstain from it, but earnestly love and follow after the contrary.[151]

II. Never yield or consent to Satan’s words, whether he speaks the truth, accuses falsely, or flatters dissemblingly. Joh 8.44, You are of your father the devil, and the lusts of your father, you will do. He has been a murderer from the beginning, and did not abide in the truth, because there is no truth in him. When he speaks a lie, then he speaks of his own. For he is a liar, and father of them.

Mar 1.24-25, And cried with a loud voice, and said, What have I to do with you, Jesus, the son of the most high God? And Jesus said, Hold your peace and come out of him. Act 16.17, She followed Paul and us, and

cried out saying, These men are the servants of the most high God, who show to us the way of salvation, etc. See Augustine, Sermon 241.

III. Temptation is to be looked for one after another, especially when our enemy, after he has set his snares, seems at rest. For the devil never makes an end of his malice. 1Pet 5.8.

The fall is when the soldier faints through infirmity, being subdued by the power of the enemy. Gal 6.1, Brethren, if a man has on occasion fallen into any fault, you who are spiritual, restore such a one with the spirit of meekness, considering yourself, lest you also be tempted.

To this pertains the spiritual remedy. A remedy is a thing having aptness to restore someone who has fallen into his former estate. Gal 6.1.

And here are two things that must always be thought about:

I. If there is a willing mind, everyone is accepted for that grace which he has, not for that which he does not have. 2Cor 8.12, For if there is first a willing mind, it is accepted according to what[152] a man has, and not according to what he has not.

II. In all these things, whoever would lead a godly life in Christ, the power of God is to be made perfect through their infirmity. 2Cor 12.9, And He said to me, ‘My grace is sufficient for you, for My power is made perfect through weakness.’ I will therefore very gladly rejoice in my infirmities, in reproaches, in necessities, in persecutions, in anguish for Christ’s sake; for when I am weak, then I am strong.

Chapter 41. Of the 1st Assault: on Calling.

Assaults are threefold.

The first is about the Christian man's effectual calling. The temptation is this: the devil's enterprise is to blindfold man's mind, and to harden his heart, lest the word of God work in him unto salvation. Mat 13.4-7, And as he sowed, some [seeds] fell by the wayside, and the fowls came and devoured them. And some fell on stony ground, where they did not have much earth, and shortly they sprang up, because they had no depth of earth. And when the sun rose up, they were parched, and for lack of rooting, withered away. And some fell among thorns, and the thorns sprung up and choked them. Verse 19, Whenever a man hears the word of the kingdom, and does not understand it, the evil one comes and snatches away what was sown in his heart. And this is he who has received the seed by the wayside.

Resistance [to temptation] in those who are called, is worked by the Spirit of God, who causes men to lend their ears to hear, and ingrafts the word in their hearts, that the immortal seed of regeneration may spring up in them. Psa 40.6; Joh 6.44; Act 16.14. Jas 1.21, Therefore, lay aside all filthiness and overflowing maliciousness, and receive with meekness the word that is grafted in you, which is able to save your souls.

1Pet 1.22, Seeing your souls are purified in obeying the truth through the spirit, to love brotherly without feigning, love one another with a pure heart, fervently. 1Joh 3.9, Whoever is born of God does not sin, for His seed remains in him; nor can he sin, because he is born of God.

Resistance [to sin] in those who are called is when, with a sincere heart, they join the word which they have heard, with faith. Luk 8.15, But that which fell in

good ground, are those who, with an honest and good heart, hear the word and keep it, and bring forth fruit with patience. Heb 4.2.

Here are certain preservatives to be noted.

I. Premeditation about the power and use of the word. Ecc 5.1-2, Take heed to your feet when you enter into the house of the Lord, and be near to hear, more than to give the sacrifice of fools; for they do not know that they do evil. Do not be rash with your mouth, nor let your heart be hasty to utter a thing before God. For God is in the heavens, and you are on the earth. Therefore, let your words be few.

II. Diligent attention of the mind. Act 16.14.[153]

III. A hungering desire of the heart. Joh 7.37, Now on the last and great day of the feast, Jesus stood and cried out, saying, If any man thirsts, let him come to me and drink.

IV. Integrity of life. Psa 26.6.[154]

V. Casting away evil affections. Jas 1.22, And be doers of the word, and not hearers only, deceiving your own souls.

VI. The inward consent and agreement of the heart with the word preached. Act 2.37.[155]

VII. Hiding the word in the heart, lest we sin. Psa 119.11, I have hidden your word in my heart, that I might not sin against You.

VIII. Trembling at the presence of God in the assembly of the Church. Isa 66.2, For all these things My hand has made, and all those things have been, says the Lord. And to him I will look, even to the one who is poor and of a contrite spirit, and trembles at my words. Act 10.33, Then I sent for you immediately, and you have done well to come. Now, therefore, we are all present here before God, to hear all things that are commanded you by God.

The fall is either a coldness in receiving the word, and a neglect of it, or else falling into errors.

The remedy for this is subjection, which must be made to the judgment and censure of the brethren and

ministers. Rev 3.15, I know your works, that you are neither cold nor hot. I would you were cold or hot. Gal 6.2. 1Tim 1.20, …of whom are Hymeneus and Alexander, whom I have delivered to Satan, that they might learn not to blaspheme.

Chapter 42. Of the 2nd Assault: on Faith.

The second assault concerns faith.

The temptation is an illusion which the devil casts into the hearts of godly men, as when he says, You are not of the number of the elect; you are not justified; you have no faith; you must certainly be condemned for your sins. Mat 4.3, Then the tempter came to him and said, If you are the Son of God, command that these stones be made bread.

Helps which the devil abuses for strengthening such illusions, are these:

I. Adversity, such as dangers, losses, persecutions, jealousy, grievous offences, etc. Psa 73.12-13, Lo, these are the wicked, yet they always prosper, and increase in riches. Certainly I have cleansed my heart in vain, and washed my hands in innocence. Job 13.23-25, How many are my iniquities and sins? Show me my rebellion and my sin. Why do You hide your face, and take me for your enemy? Will You break a leaf driven to and fro, and will You pursue the dry stubble?

II. Remembrance of past sins. Job 13.26, For you write bitter things against me, and make me possess the iniquities of my youth.

III. A feeling of death, even already at hand.

Resistance is made by a true faith, applying Christ with all His merits particularly, in this manner. I assuredly believe that I shall not be condemned, but that I am elected, and justified in Christ, and without any doubt that all my sins are pardoned. Isa 53.11, He shall see the travail of his soul, and shall be satisfied; by his knowledge my righteous servant shall justify many, for he shall bear their iniquities. Rom 8.38-39, For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor

any other creature, shall be able to separate us from the love God, which is in Christ Jesus our Lord.

The preservative in temptation, is not to behold faith, but the object of faith, which is Christ. Phi 3.12-14, Not as though I had already attained to it, nor were already perfect; but I follow, that I may comprehend that for whose sake also I am comprehended by Christ Jesus. One thing I do, I forget that which is behind, and endeavour to that which is before; and follow hard toward the mark, for the price of the high calling of God in Christ Jesus. Joh 3.14-15, And as Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, that he who believes in him, etc.

The falling is doubtfulness, and distrust of our election, and of God's mercy. Psa 77.6-8, I called to remembrance my song in the night. I communed with my own heart, and my spirit searched diligently. Will the Lord absent Himself forever? And will He show no more favor? Is His mercy clean gone forever? Does His promise fail forevermore? So David himself says, Psa 22.1, My God, my God, why have you forsaken me, and are so far from my health, and from the words of my roaring?

The remedy is double.

First, the operation of the Holy Spirit stirring up faith and increasing it. Phi 1.6, I am persuaded of this same thing, that He who has begun this good work in you, will perform it until the day of Jesus Christ. Luk 17.5, And the Apostles said to the Lord, Increase our faith.

The second is a holy meditation, which is manifold:

I. That it is the commandment of God that we should believe in Christ. 1Joh 3.23, This is then His commandment, that we believe in the name of His Son Jesus Christ, and love one another, as He commanded.

II. That the Evangelical promises are indefinite, and exclude no man, unless perhaps any man excludes himself. Isa 55.1, Ho, everyone that thirsts, come to the

waters, and you who have no silver, come, buy and eat; come I say, buy wine and milk without silver and without money.

Mat 11.28, Come to me, all you who are weary and laden, and I will ease you. Joh 3.15, That whoever believes in him should not perish, but have eternal life. Also the Sacraments of Baptism and the Lord's Supper, severally apply to everyone indefinite promises, and therefore are very effectual to enforce particular assurance or plerophoria [full assurance] of forgiveness of sins.

III. That doubtfulness and despair are most grievous sins.

IV. That contrary to hope, men must with Abraham, believe under hope. Rom 4.18, Which Abraham above hope, believed under hope, that he would be the father of many nations; according to what was spoken to him, 'So shall your Seed be.'

V. That the mercy of God, and the merit of Christ's obedience, being both God and man, are infinite. Isa 54.10, For the mountains shall remove, and the hills shall fall down; but My mercy shall not depart from you, nor shall My covenant of peace fall away, says the Lord, who has compassion on you. Psa 103.11, For as high as the heaven is above the earth, so great is His mercy toward those who fear Him. 1Joh 2.1-2, My babes, these things I write to you, that you do not sin; and if any man sins, we have an Advocate with the Father, Jesus Christ the just. And he is the reconciliation for our sins; and not for ours only, but also for the sins of the whole world. Psa 130.7, Let Israel wait on the Lord, for the Lord is mercy, and with Him is great redemption.

VI. That God measures the obedience due to Him, by the affection and desire to obey, rather than by the act and performance of it. Rom 8.5, For those who are after the flesh, favour the things of the flesh; but those who are after the spirit, the things of the spirit. Verse 7, Because the wisdom of the flesh is enmity against God;

for it is not subject to the law of God, nor indeed can be. Rom 7.20-22, Now, if I do what I would not, it is no longer I that do it, but the sin that dwells in me. I find then by the Law, that when I would do good, evil is present with me. For I delight in the Law of God, concerning the inner man. Mal 3.17, I will spare them, as a man spares his son who reveres him.

VII. When one sin is forgiven, all the rest are remitted also, for remission being given once, without any prescription of time, it is given forever. Rom 11.29, For the gifts and the calling of God are without repentance. Act 10.43, To him all the Prophets also gave witness, that through His name, all who believe in him, shall receive remission of sins.

VIII. That grace and faith are not taken away by falls of infirmity, but are thereby declared and made manifest. Rom 5.20, Moreover, the law entered there, that the offence should abound; nevertheless, when sin abounded, there grace abounded much more. 2Cor 12.7-9, And lest I be exalted out of measure, etc., there was given to me a prick in the flesh, the messenger of Satan to buffet me. For this thing I sought the Lord three times, that it might depart from me. He said, My grace is sufficient for you.

IX. That all the works of God are by contrary means. 2Cor 12.9, My power is made perfect through weakness.

Chapter 43. Of the 3rd Assault: on Sanctification.

The third assault concerns Sanctification.

The temptation is to provoke to sin, according to the disposition of every man, and as occasion offers itself. 1Chr 21.1, And Satan stood up against Israel, and provoked David to number Israel. Joh 13.2, And when supper was done, the devil had now put into the heart of Judas Iscariot, Simon's son, to betray him.

In this temptation, the devil wonderfully diminishes and extenuates those sins which men are about to commit, partly by insinuating the mercy of God, and partly by covering or hiding the punishment which is due for the sin.

Then there are helps to further the devil in this temptation.

First, the flesh which lusts against the spirit, sometimes by begetting evil inclinations and affections, and sometimes by overwhelming and suppressing the good intentions and inclinations. Gal 5.17, For the flesh lusts against the spirit, and the spirit against the flesh; and these are contrary to one another, so that you cannot do the same things that you would. Verses 19-21, Moreover, the works of the flesh are manifest, which are adultery, fornication, uncleanness, wantonness, idolatry, witchcraft, hatred, debate, emulations, wrath, contentions, seditions, heresies, envy, murders, drunkenness, gluttony, etc., of which I told you before, just as I have also told you that those who do such things shall not inherit the Kingdom of God. Jas 1.14, But every man is tempted when he is drawn away by his own concupiscence, and is enticed.

Secondly, the world, which brings men to disobedience through pleasure, profit, honour, and evil examples. Eph 2.3, Among whom we also had our conversation in times past, in the lusts of our flesh; in

fulfilling the will of the flesh, and of the mind, and were by nature children of wrath, as well as the others. 1Joh 2.16, For all that is in the world, such as the lusts of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

Resistance is made by the desire of the Spirit, who works good inclinations and affections in the faithful, and drives out the evil. Gal 5.22-24, But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance — against such there is no law. For those who are Christ's, have crucified the flesh with its affections and lusts. Verse 26, Let us not be desirous of vain glory, provoking one another, and envying one another.

The preservatives are these, by which men are strengthened in resisting:

I. To account no sin light or small. Gal 5.9, A little leaven leavens the whole lump. Rom 6.23, For the wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord.

II. To avoid all occasions of sin. To these rather agrees the proverb about the plague: aloof, slowly, quickly.[156] 1Th 5.22, Abstain from all appearance of evil. Jude 1.23, And save others with fear, pulling them out of the fire; and hate even the garment spotted by the flesh.

III. To accustom yourself to subdue the lesser sins, so that in the end, you may also overcome the greater.[157] Rom 13.14.

IV. To apply yourself to your appointed calling, and always to be busily occupied about something in it.[158]

V. To bring the Law, the judgments of God, the Last Judgment, the glorious presence of God, and such like, to bear against the rebellion and looseness of the flesh. Pro 28.14, Blessed is the man who always fears [God]; but he that hardens his heart shall fall into evil. Gen 39.9, There is no man greater in this house than I; nor has he kept anything from me, except you, because you

are his wife. How then can I do this great wickedness, and so sin against God?

Here certain remedies take place.

Against unjust anger, or a private desire for revenge. Here meditate [on these]:

1 Injuries; they happen to us by the Lord's appointment, for our good. 2Sam 16.10.

2 God, of His great goodness, forgives us far more sins than it is possible for us to forgive men.

3 It is the duty of Christian love to forgive others.

4 We must not desire to destroy those whom Christ has redeemed by His precious blood.

5 We ourselves are in danger of the wrath of God, if we allow our wrath to burn against our brother. Forgive (he says) and it shall be forgiven.

6 We do not know the circumstances of the facts, what the mind was, and purpose of those against whom we swell.

Bridles, or external remedies, are these:

1 In this we should imitate the clemency of the Lord, who often tolerates the wicked for a very long time. Learn from me, for I am humble and meek.

2 There must be a pausing and time of delay, between our anger and the execution of it. Atherodorus counseled Augustus, that being angry, he should repeat all the letters of the alphabet, or A-B-C, before he either spoke or did anything against another.

3 To depart from those places where those are, with whom we are angry.

4 To avoid contention, both in word and in deed. Do nothing through contention.

Remedies against those bad desires for riches and honour.

1 God, even in famine, quickens and revives those who fear Him. Psa 33.18-19, The eye of the Lord is upon those who fear Him, to deliver their souls from death, and to preserve them from famine.

2 Godliness is great gain, if the mind of man can be content with it. 1Tim 6.6.

3 We wait and look for the resurrection of the body, and eternal life. Therefore, we should not take such worried care for this present mortal life.

4 We are servants in our Father's house, therefore look to what is convenient [suitable] for us; He will lovingly bestow that upon us.

5 The palpable blindness of an ambitious mind desires to be set aloft, that he may have the greater downfall — and he fears to be humbled, lest he not be exalted.[159]

6 Adam, when he would be check-mate with God, brought both himself and his posterity headlong to destruction.[160]

7 He is a very ambitious God-robber, who desires to take that commendation to himself, which is appropriate only to the Lord.

Preservatives against the desires of the flesh:

1 He that would be Christ's disciple, must take up his cross every day. Luk 9.23.

2 Those who are according to the Spirit, favour those things that are according to the Spirit. Rom 8.5.

3 We ought to behave ourselves as citizens of the Kingdom of Heaven. Phi 3.20.

1 We are the temple of God, 1Cor 3.16. Our members are the members of Christ, 1Cor 6.15. And we have dwelling with us the Spirit of Christ, whom we should not grieve, Eph 4.30. Concerning this, look more in the explication of the Seventh Commandment [chap. 26].

In this temptation [for riches and honour], the fall is when a man, being overtaken, falls into some offence. Gal 6.1.

Here Satan wonderfully aggravates the offence committed; he accuses and terrifies the offender with the judgments of God. Mat 27.3-5, Then when Judas who betrayed him, saw that he was condemned, repented and brought back the thirty pieces of silver to the chief priests and elders saying, I have sinned, betraying the innocent blood. But they said, What is that to us? See to it. And when he had cast down the silver pieces in the temple, he departed and went and hanged himself.

The remedy is a renewed repentance, the beginning of which is sorrow in regard to God, for that same sin. There are especially seven fruits of this. 2Cor 7.9-11, Now, I do not rejoice that you were sorry, but that you sorrowed to repentance. For you sorrowed godly, so that you were hurt in nothing by us. For godly sorrow causes repentance unto salvation, which is not to be repented of. But worldly sorrow causes death. For behold, this thing that you have godly sorrow for, what a great care it has worked in you; yes, what cleansing of yourselves; yes, what indignation; yes, what fear; yes, how great a desire; yes, what zeal; yes, what punishment! In all things, you have shown yourselves, that you are pure in this matter.

1 A desire to do well.

2 An apology, that is, a confession of the sin before God, with a requesting of pardon for the offence. Psa 32.5, Then I acknowledged my sin to You, nor did I hide my iniquity. For I thought, I will confess against myself, my wickedness to the Lord, and You forgave the punishment of my sin. 2Sam 12.13, Then David said to Nathan, I have sinned against the Lord. And Nathan said to David, The Lord also has put away your sin; you shall not die.

3 A man’s indignation against himself, for his offense.

4 A fear, not so much for the punishment, as for offending the Lord. Psa 130.3, If you strictly marked iniquities, O Lord, who shall stand?

5 A desire to be fully renewed, and to be delivered from sin.

6 A fervent zeal to love God, and to embrace and keep all His commandments.

7 Revenge, by which the flesh may be tamed and subdued, lest at any time afterward, such offences might be committed.

Chapter 44. Of the Patient Bearing of the Cross.

The patient bearing of the cross teaches how Christians should undergo the burden.

The cross is a certain measure of afflictions, appointed by God, to every one of the faithful. Mat 16.24, If any man would follow me, let him forsake himself, take up his cross, and follow me. Col 1.24, Now I rejoice in my sufferings for You, and fulfill the rest of the afflictions of Christ in my flesh, for his body's sake, which is the Church.

We ought to take up this cross willingly, even with both hands, when it pleases God to lay it upon us. And after we have taken it up, we must bear it with patience and perseverance.

Col 1.11, Strengthened with all might, through His glorious power, unto all patience and long-suffering, with joyfulness. The preservatives of patience are,

I. Strength by the Holy Ghost. Phi 4.13, I am able to do all things through the help of Christ, who strengthens me. Phi 1.29, It is given to you for Christ, that not only should you believe in Him, but also suffer for His sake.

II. A holy meditation, which is manifold:

1 That the afflictions of the faith do not come by chance, but by the counsel and providence of God, who disposes all things in a most excellent way. Gen 45.4-5, It was God who sent Joseph into Egypt. 2Sam 16.10, The Lord bid Shimei to curse David. Ps 119.71, It was good for me that I was afflicted, that I might learn Your statutes. Hence it is evident that afflictions for the godly are inevitable. Act 14.22, By many afflictions you must enter into the Kingdom of God. Mat 7.14, The gate is strait, and the way narrow, that leads to life; and there are few who find it. Joh 16.33, In the world, you will have troubles.

2 That even though afflictions are grievous, yet they are good and profitable. For they are helps by which men, being humbled for their sins before God, obtain peace and holiness of life. 2Cor 1.9, We received a sentence of death in ourselves, because we would not trust in ourselves, but in God who raises the dead. Isa 26.16, Lord, in trouble they have visited You; they poured out a prayer when Your chastening was upon them. Hos 5.15, I will go and return to my place till they acknowledge their fault, and seek Me. In their affliction they will seek me diligently. Psa 78.34, When he slew them, they sought Him, and they returned, and they sought God early. Jer 31.18, I have heard Ephraim lamenting thus, You have corrected me, and I was chastised like an untamed calf. Convert [return] me and I shall be converted. Heb 12.11, No chastisement for the present seems joyous, but grievous. But afterward it brings the quiet fruit of righteousness to those who are thereby exercised. Psa 30.5, Weeping may abide at evening, but joy comes in the morning. Joh 15.2, Every branch that bears fruit, He purges it, that it may bring forth more fruit. 1Pet 1.6, In this you rejoice, though now for a season (if need requires) you are in heaviness through many temptations [trials]. 2Cor 1.4, The God of all comfort, who comforts us in all our tribulations, that we may be able to comfort those who are in any affliction, by the comfort with which we ourselves are comforted by God.

Rom 5.3, We glory in afflictions, knowing that affliction brings patience. Heb 2.10, He consecrated the Prince of their salvation, through affliction. We permit Surgeons to both bind us, lying diseased in our beds, and sear us with hot irons; yes, shave and search our members with razors; and lastly, we usually send them away with friendly and kind speeches, and often with a golden fee for handling us thus. Shall we then suffer so many things by a Surgeon to cure a bodily

disease, and not give God leave to cure by afflictions, the most festered diseases of our sick souls?

By this we may also gather that the afflictions of the godly are signs of their adoption. Heb 12.6-7, Whom the Lord loves, He chastens, and He scourges every son that He receives. If you endure chastisement, God offers Himself to you, as to sons.

And that they are to them, the King's Highway to heaven. Jas 1.12, Blessed is the man who endures temptation. For when he is tried, he shall receive the crown of life, which the Lord has promised to those who love Him. 2Cor 4.17, For our light affliction, which is but for a moment, causes us a far more excellent and eternal weight of glory.

1 That God has promised favour, mitigation of punishment, His presence, and deliverance. Phi 1.29. 1Cor 10.13, God is faithful, who will not allow you to be tempted above measure, but with temptation, will give deliverance.[161] 2Sam 7.14. Psa 50.15, Call upon Me in time of trouble, and I will deliver you, and you shall glorify Me. Psa 121.4, He that keeps Israel will neither slumber nor sleep. Isa 43.2-3, When you pass through the waters, I will be with you, and through the floods, that they not overflow you. When you walk through the very fire, you shall not be burnt, nor shall the flame kindle upon you. For I am the Lord your God, the Holy One of Israel, your Saviour.

2 That in all troubles of the faithful, Christ is a companion. 1Pet 4.13, Rejoice that you are partakers of the afflictions of Christ. 2Cor 4.10, Everywhere we bear about in our body the dying of Christ, that the life of Christ might also be made manifest in our bodies.[162] Col 1.24.

3 That the Angels are ready to defend those who fear God.[163] Psa 34.7. 2Kng 6.16, Fear not, there are more with us than against us.

Chapter 45. Of Calling upon God.

Thus much concerning the denial of ourselves. Now follows the profession of Christ. In this, we consider either Christ himself, or His members: namely, the faithful. Mat 25.40, Truly I say to you, in as much as you did it to one of the least of my brethren, you did it unto me.

That profession which directly concerns Christ, is either continual, or only in time of danger.

Continual is calling upon the name of God, and should ever be performed by us, in the name of Christ Jesus our Mediator. 1Cor 1.2, to the Church of God which is at Corinth, to those who are sanctified in Christ Jesus, Saint by calling, with all who call on the name of our Lord Jesus Christ in every place, both their Lord and ours.[164] Act 9.14, He has authority from the High Priest to bind all who call upon Your Name. Col 3.17, Whatever you do in word or deed, do it in the Name of the Lord Jesus, giving thanks to God the Father by him.

Calling upon God's name is by prayer or thanksgiving. Phi 4.6, In all things, let your request be shown to God, in prayer and supplication, with giving of thanks.

Prayer has two parts: Petition and Assent. Mar 11.24, I say to you, whatever you desire when you pray, believe that you shall have it, and it shall be done unto you.

Petition is the first part of prayer, by which according to the rule of God's word, we ask His help to obtain such necessities as we lack. 1Joh 5.14, This is the assurance that we have in him: that if we ask anything according to His will, He hears us.

In every petition, we must express two things: I. A sense of our wants. II. A desire for the grace of God to

supply those wants. 1Sam 1.10, She was troubled in her mind, and prayed to the Lord, and wept sorely.

Dan 9.4-5, And I prayed to the Lord my God, and made my confession, say, We have sinned and have committed iniquity, etc. Verse 16, O Lord, according to Your righteousness, I beseech you, let your anger and your wrath be turned from your city Jerusalem, etc. to the 20th verse. Psa 130.1, Out of the deep I called to you, O Lord. 1Sam 1.15, Then Hannah answered and said, No, my Lord, I am but a woman troubled in spirit; I have drunk neither wine nor strong drink, but have poured out my soul before the Lord, etc. to the 16th verse. Psa 143.6, I stretch out my hands to You, my soul desires after you, as the thirsty land.

Assent is the second part of prayer by which we believe and profess it before God, that in His due time, He will grant to us our requests, which we have made before to His majesty. 1Joh 5.14-15, This is the assurance that we have in Him, that if we ask anything according to His will, He hears us. And if we know that He hears us, whatever we ask, we know that we have the petitions that we have desired from Him. Mat 6.13, Lead us not into temptation, but deliver us from evil. For Yours is the kingdom, yours is the power, and yours is the glory, for ever and ever. Amen.

As for the faithful, however they may betray many infirmities in their prayers, yet they no doubt have a notable sense of God’s favour, especially when they pray zealously and often to Lord. Jas 5.16, Pray for one another, that you may be healed; for the prayer of a righteous man avails much, if it is fervent. Luk 1.13, The Angel said to him, Fear not Zacharias, for your prayer is heard. Jon 4.1-2, It displeased Jonah exceedingly, and he was angry. And Jonah prayed to the Lord, and said, I pray you, O Lord, was this not what I said, when I was yet in my country? Therefore, I prevented it to flee to Tarshish. For I knew that you are a gracious God, and merciful, slow to anger, and of great kindness, and You turn from the evil. Rom 8.26.

Gen 19.18, Lot said to them, do not do this, I ask you, my lords, etc. Psa 6.1, O Lord, do not rebuke me in your anger, nor chastise me in Your wrath, etc. verses 2-5; Psa 8.9; Psa 20.5; Psa 35.9, 18, 28; Psa 16.7.

Thanksgiving is calling upon God's name, by which with joy and gladness of heart, we praise God for his benefits, either received or promised. Psa 45.1 My heart will utter forth a good matter; I will entreat in my words, about the King; my tongue is as the pen of a swift writer. Eph 5.2o, Giving thanks always for all things to God, even the Father, in the name of our Lord Jesus Christ. Psa 36.7-8, How excellent is your mercy, O God! Therefore, the children of men trust under the shadow of Your wings. They shall be satisfied with the fatness of your house, and you shall give them drink out of the river of Your pleasures. Col 3.16.[165]

Chapter 46. Of Christian Apology and Martyrdom.

The profession of Christ in time of danger is either in word, or deed.

Profession in Word is Christian Apology, or the confession of Christ. Rom 10.10, With the heart, man believes unto righteousness; and with the mouth, man confesses unto salvation. Psa 22.22, I will declare Your name to my brethren; in the midst of the congregation I will praise You.

Christian Apology is the profession of Christ in word, as when we are ready with fear and meekness to confess the truth of Christian religion, so often as need requires, and the glory of God is endangered — even before unbelievers, especially if they are not past all hope of repentance.

1Pet 3.15-16, Sanctify the Lord God in your hearts, and be ready always to give an answer to every man who asks you, a reason for the hope that is in you; and do that with meekness and reverence, having a good conscience, that when they speak evil of you, as of evil-doers, they may be ashamed, who blame your good conduct in Christ. Act 7, the whole chapter. Steven makes there an Apology for himself. Mat 7.6, Do not give that which is holy to dogs, nor cast your pearls before swine, lest they tread them under their feet, and turning back, all to rend you.

Profession which is in Deed, is called Martyrdom. Martyrdom is a part of Christian profession when — for the doctrine of faith, for justice, and for the salvation of his brethren — a Christian man undergoes the punishment of death, imposed on him by the adversaries of Christ Jesus. Mar 6.18, 27, John told Herod, It is not lawful for you to have your brother's wife. And immediately the King sent for the hangman, and charged him that [John's] head should be brought.

So he went and beheaded him in the prison. 2Cor 12.15, I will most gladly bestow, and be bestowed for your souls; though the more I love you, the less I am loved.

Notwithstanding, it is lawful for Christians to flee in persecution, if they find themselves not sufficiently resolved and strengthened by God's Spirit to stand. Mat 10.23, When they persecute you in one city, flee to another. Truly I say to you, you shall not have finished all the cities of Israel, till the Son of Man comes. Joh 10.39, Again they studied [sought] to apprehend him, but he escaped out of their hands. Act 9.30, When the brethren knew it, they brought him to Caesarea and sent him out to Tarsus. 1King 18.13, Was it not told to my lord what I did when Jezebel slew the Prophets of the Lord — how I hid a hundred men of the Lord's Prophets, by fifties in a cave, and fed them with bread and water? Act 20.22, Now behold, I go bound in the Spirit to Jerusalem and do not know what things will come to me there.

Chapter 47. Of Edification, and Alms among the Faithful.

That profession of Christ, which concerns His members — namely, the Saints and faithful ones — is either Edification, or Alms.

Edification is every particular duty towards our brethren, by which they are furthered either to grow up in Christ, or else are more surely united to Him. Rom 14.19, Let us follow those things which concern peace, and with which one may edify another.

These things which follow, pertain to Edification:

I. To give a good example. Mat 5.16, Let your light so shine before men, that they may see your good works and glorify your Father who is in heaven. 1Pet 2.12, Have your conduct honest among the Gentiles, that those who speak evil of you, as of evil-doers, may by your good works which they see, glorify God in the day of your visitation.

II. To exhort. Heb 3.13, Exhort one another daily, while it is called today, lest any of you be hardened through the deceitfulness of sin. Rom 1.12, That I might be comforted together with you, through our mutual faith, both yours and mine.

III. To comfort. 1Th 5.14, Comfort the feeble-minded, bear with the weak; be patient towards all men. Jas 5.16, Acknowledge your faults to one another, and pray for one another, that you may be healed. Verse 20, He that converts [turns] a sinner from going astray out of his way, will save a soul from death, and hide a multitude of sins. 1Th 4.18, Comfort yourselves, one to another, with these words.

IV. To admonish. Rom 15.14, I myself am persuaded of you, brethren, that you also are full of goodness, and filled with all knowledge, and are able to admonish one another. 1Th 5.14, We desire you, brethren, admonish those who are unruly.

They observe a holy manner of admonition, who, in the spirit of meekness, and as it were, guilty of like infirmities themselves, quickly admonish all their brethren of such faults, as they certainly know about them, and know it out of God's word. Gal 6.1, Brethren, if any man by occasion has fallen into any fault, you who are spiritual, restore such a person in the spirit of meekness, considering yourself, lest you also are tempted. Mat 7.5, You hypocrite! First cast out the beam from your own eye, and then you will see to take the splinter out of your brother's eye. 2Tim 4.2, Preach the word; be instant in season and out of season; improve, rebuke, exhort with all long-suffering and doctrine. Mat 18.15, If your brother trespasses against you, go and tell him his fault, between you and him alone. If he hears you, you have won your brother. Lev 19.17, You shall not hate your brother in your heart, but you shall plainly rebuke your neighbour, and not suffer him to sin.[166]

Alms, or relief peculiar to the godly among themselves, is a duty by which the rich, out of their plenty, supply the wants of the poor, both according to their ability, and sometimes beyond their ability. 2Cor 8.3, According to their power (I bear record), indeed, beyond their power, they were willing. Act 2.44-45. All who believed were in one place, and had all things in common; and they sold their possessions and goods, and divided them to all men, as every one had need.

Chapter 48. The 4th Degree of the Declaration of God's love: Glorification.

The fourth degree of the declaration of God's love, is Glorification.[167] Rom 8.30.

Glorification is the perfect transforming of the Saints into the image of the Son of God. Phi 3.21, Who shall change our vile body, that it may be fashioned like His glorious body, according to the working by which He is able even to subdue all things to Himself. 1Cor 15.44-45, It is sown a natural body, and is raised a spiritual body: there is a natural body, and there is a spiritual body. And it is also written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. Verse 49, And as we have born the image of the earthly, so shall we bear the image of the heavenly. Psa 17.15, I will behold your face in righteousness, and when I awake, I shall be satisfied with Your image.

The beginning of Glorification is in death, but it is not accomplished and made perfect before the last day of judgment.

The death of the Elect is but a sleep in Christ, by which the body and soul are severed; the body, so that after corruption, it may rise to greater glory.

The soul, so that being fully sanctified, it may immediately after departure from the body, be transported into the Kingdom of Heaven.

1Cor 15.18, If Christ is not raised, those who are asleep in Christ have perished. Act 7.60, When he had thus spoken, he slept. 1Cor 15.36, O fool, what you sow is not quickened, unless it dies. Rev 21.27, There shall enter into it no unclean thing, nor whatever works abomination or lies; but only those who are written in the Lamb's Book of Life. Rom 7.25, I myself, in my

mind, serve the law of God, but in my flesh, the law of sin. Luk 23.42-43, He said to Jesus, Lord, remember me when you come into your kingdom. Then Jesus said to him, This day you shall be with me in Paradise. Rev 14.13, Then I heard a voice from heaven saying to me, Write, 'Blessed are the dead who hereafter die in the Lord.' Even so, says the Spirit. For they rest from their labours, and their works follow them.

Against the fear of death, note these preservatives:

I. Death frees the godly from the tyranny of Satan, sin, the world, the flesh, and eternal damnation — indeed, from both infinite perils and losses — and places us both safe and happy, under the shadow, as it were, of Christ's wings.

II. Christ, by his death,[168] has sanctified both death and the grave for us.

III. Christ in both life and death,[169] is gain to the godly, Phi 11.12.

IV. Those consolations which the Spirit of Christ suggests to the souls of the faithful, surmounts by many degrees, the dolours [grief] of death.

V. The desire for that brightest and most glorious beholding of God, and the presence of those saints who have departed before us.

VI. Instead of our bodies,[170] we shall be clothed with glory. 2Cor 5.1.

VII. The sting of death, namely for sin, is then so taken away, that the serpent cannot hurt us anymore. 1Cor 15.55, O death, where is your sting? O grave, where is your victory? Heb 2.15, That He might deliver all those who, for fear of death, were all their lifetime subject to bondage.

VIII. We should not think so much of our death, as to take an exact account of our life. For that man cannot die badly, who has lived well; and he seldom dies well, who has lived badly.

IX. The Angels stand at our elbows, so that as soon as a Saint departs, they may with all speed immediately transport his soul into heaven.

Once in heaven, souls remain there till the last Day of Judgment, where they partly magnify the Name of God, and partly wait and pray for the consummation of the Kingdom of Glory, and full felicity [joyousness] in body and soul. Rev 5.8-9, And when He had taken the Book, the four beasts and the twenty-four elders fell down before the Lamb, every one having harps and golden vials full of aromas, which are the prayers of the Saints. And they sang a new song, saying, You are worthy to take the Book, and open its seals, because you were killed, and have redeemed us to God by your blood, out of every kindred, and tongue, and people, and nation. Rev 14.2-3, I heard the voice of harpers harping with their harps. And they sang, as it were, a new song before the throne. Rev 6.10, And they cried out with a loud voice, saying, How long, Lord, holy and true? Do you not judge and avenge our blood on those who dwell on the earth?

Chapter 49. Of the estate of the Elect, at the Last Day of Judgment.

The Last Day of Judgment shall be in this manner:

I. Immediately before the coming of Christ, the powers of heaven shall be shaken. The Sun and Moon shall be darkened, and the stars shall seem to fall from heaven. At this point, the Elect then living shall rejoice, but the reprobate shall shake their every joint. Mat 24.29-30, Immediately after the tribulation of those days, the sun shall be darkened, and the Moon shall not give her light, the stars shall fall from heaven, and the powers of heaven shall be shaken. And then the sign of the Son of Man shall appear in heaven; and then all the kindreds of the earth shall mourn, and they shall see the Son of Man come in the clouds of heaven, with power and great glory. Luk 21.26, Men's hearts will fail them for fear, and for looking towards those things which will come on the world. Verse 28, And when these things begin to come to pass, then look up, and lift up your heads, for your redemption draws near. 2Tim 4.8, Hereafter is laid up for me the crown of righteousness, which the Lord, the righteous Judge will give me at that day — and not to me only, but to those also, who love his appearing.

II. Then the heavens, all being set on fire, shall with a noise like that of chariot wheels, suddenly pass away; and the elements, along with the earth and all in it, shall be dissolved with fire. 2Pet 3.12-13 Looking for, and hastening to the coming of the day of God, by which the heavens being set on fire, shall be dissolved, and the elements shall melt with heat. But we look for new heavens, and a new earth, according to His promise, in which dwells all righteousness.

At the same time, when all these things have come to pass, the sound of the last trumpet shall be heard, sounded by the Archangel. And Christ shall come suddenly in the clouds, with power, and glory, and a great train of Angels. Mat 24.31, And He shall send His Angels with a great sound of a trumpet. 1Th 4.16, The Lord himself shall descend from heaven with a shout, even with the voice of the Archangel, and with the trumpet of God. And the dead in Christ shall rise first. Mat 24.30. 1Th 4.17, Then we who live and remain, shall be caught up with them also in the clouds, to meet the Lord in the air, and so shall we ever be, with the Lord.

III. Now, at the sound of the trumpet, the Elect who were dead, shall arise with their bodies. And those very bodies which were turned to dust, and one part torn from another, shall by the omnipotent power of God, be restored, and their souls shall descend from heaven and be brought back into those bodies. As for those who will then be alive, they shall be changed in the twinkling of an eye; and this mutation shall be instead of death. And at that time, the bodies shall receive their full redemption. And all the bodies of the Elect shall be made like the glorious body of Christ Jesus. And therefore they shall be spiritual, immortal, glorious, and free from all infirmities.

1Cor 15.52, We shall not all sleep, but we shall be changed in a moment, in the twinkling of an eye, at the last trumpet. Verses 43-44, It is sown in dishonour; it is raised in honour; it is sown in weakness; it is raised in power; it is sown a natural body; it is raised a spiritual body, etc.

IV. Last of all, when they are all convened before the tribunal seat of Christ, he will immediately place the Elect, severed from the reprobate, and taken up into the air, at his right hand; and to those being written in the Book of Life, he will pronounce this sentence: Mat 25.34, Come you blessed of the Father, possess the kingdom prepared for you from the foundations of the

world. Mat 25.33 He shall set the sheep on his right hand, and the goats on the left. 1Th 4.17. Rev. 20.15, Whoever was not found written in the Book of Life, was cast into the lake of fire.

Chapter 50. Of the Estate of the Elect After Judgment.

Once the Last Judgment is finished, the Elect shall immediately enjoy blessedness in the Kingdom of Heaven.

Blessedness is that by which God Himself is all, in all His Elect. 1Cor 15.28, When all things are subdued to Him, then the Son shall also himself be subject to Him who subdued all things under him, that God may be all in all. And it is the reward of good works, not because works can merit, but because of God's favour, who thus accepts works; and that is done in respect to the merit of Christ's righteousness imputed to the Elect. Rom 6.23, The wages of sin is death, but eternal life is the gift of God, through Jesus Christ our Lord. 2Tim 4.8. Rev 22.12, Behold, I come shortly, and my reward is with me, to give to every man according to his works.

Blessedness has two parts: Eternal life, and Perfect glory.

Eternal life is that fellowship with God, by which God Himself, through the Lamb Christ, is life to the Elect. For in the Kingdom of Heaven, the Elect shall not need food, drink, sleep, air, heat, cold, medicine, apparel, or the light of the Sun and Moon. But in place of all these, they will have God's Spirit in them, by which they will immediately be quickened forever. Joh 14.23, If any man loves me, he will keep my word, and my Father will love him, and we will come to him, and dwell with him. 1Joh 4.15, Whoever confesses that Jesus Christ is the Son of God, God dwells in him, and he in God. Rev 21.3, And I heard a voice saying, Behold, the Tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be their God with them. Verse 23, And that city has no need of sun or moon to shine in it; for

the glory of God lit it, and the Lamb is the light of it. Rev 22.2, In the midst of its streets, and either side of the river, was the Tree of Life, which bore twelve kinds of fruits, and gave fruit every month. And the leaves of the tree served to heal the nations with them. Verse 5, And there shall be no night there, and they need no candle nor light of the sun; for the Lord gives them light, and they shall reign forevermore. 1Cor 15.45. Rom 8.11, If the Spirit of Him who raised up Jesus from the dead, dwells in you, He that raised up Christ from the dead shall also quicken your mortal bodies, because His Spirit dwells in you.

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Perfect glory is that wonderful excellency of the Elect, by which they shall be in a far better estate than any heart can wish. This glory consists in three points:

I. In that they shall continually behold the face of God, which is His glory and majesty. Rev 22.4, And they shall see His face, and His name shall be on their foreheads. Psa 17.15, I will behold your face in righteousness, and when I awake, I shall be satisfied with Your image.

II. In that they shall be most like Christ — namely, just, holy, incorruptible, glorious, honorable, excellent, beautiful, strong, mighty, and nimble. 1Joh 3.2, Dearly beloved, now we are the sons of God, but yet it does not appear what we shall be. And we know that when he appears, we shall be like him, for we shall see Him as He is. Phi 3.21, Who shall change our vile body, that it may be fashioned like His glorious body, according to the working by which He is able even to subdue all things to himself.

III. They shall inherit the Kingdom of Heaven, yes, the new heavens and new earth shall be their inheritance. 1Pet 1.3-4, God has begotten you to an inheritance that is immortal and undefiled, and that does not fade, reserved in heaven for you. Mat 25.34, Then the King will say to those on His right hand, Come you blessed of my Father; possess a kingdom prepared for you before the foundations of the world were laid.

Rev 5.10, You have made us to our God, kings and priests, and we shall reign on the earth. Rev 21.7, He that overcomes shall inherit all things, and I will be his God, and he shall be My son.

The fruit that comes from both these parts of blessedness, is of two sorts: Eternal joy, and the perfect service of God. Psa 16.11, You will show me the path of life; in Your presence is the fulness of joy. And at Your right hand there are pleasures forevermore. Psa 36.8-9, They shall be satisfied with the fatness of Your house, and You shall give them drink out of the river of Your pleasures. For with You is the well of life, and in Your light, we shall see light.

The parts of God's service are Praise and Thanksgiving. Rev 21.3, And I heard a great voice out of heaven saying, Behold, the Tabernacle of God is with men, and He will dwell with them; and they shall be His people, and God Himself shall be their God with them. Rev 5.12, Saying with a loud voice, Worthy is the Lamb that was killed, to receive power, and riches, and wisdom, and strength, and honour, and glory, and praise, etc. Rev 11.16-17, The twenty-four Elders who sat before God in their seats, fell upon their faces and worshipped God, saying, We give You thanks, Lord God Almighty, Who are, and Who was, and Who is to come. For You have received Your great might, and have obtained Your kingdom.

The manner of performing this service is to worship God by God Himself, immediately. In heaven there shall be neither temple, ceremony, nor Sacrament. But God Himself shall supply all these wants, together with the Lamb; that is, Christ. Rev 21.22, I saw no temple in it, for the Lord God Almighty, and the Lamb, are its Temple.

This service shall be daily, and without intermission. Rev 7.15, They are in the presence of the throne of God, and serve Him day and night in His temple.

A Corollary, or the final conclusion

Thus God, in saving the Elect, clearly sets forth His Justice and Mercy. His Justice in that He punished the sins of the Elect, in his Son's own person. His Mercy in that He pardoned their sin, for the merits of His son.

Eph 1.18-20, That the eyes of your understanding may be enlightened, that you may know what the hope is of His calling, and what the riches of His glorious inheritance is in His Saints, and what is the exceeding greatness of His power towards us who believe, according to the working of His mighty power which He wrought in Christ. Eph 3.18-19, That you may be able to comprehend with all Saints, what is the breadth, and length, and depth, and height, and to know the love of Christ.

All these things the Lord Himself has thus decreed, and in His good time will accomplish them, to the glorious praise of His name. Pro 16.4, The Lord has made all things for His own sake; yes, even the wicked for the Day of Evil.

Chapter 51. Concerning the Order of the Causes of Salvation according to the doctrine of the Church of Rome.

Roman Catholic Doctrines regarding Salvation.

Two things are requisite to obtain salvation: Predestination, and the Execution of it.

Predestination is a foreordaining of the reasonable creature to grace in this life, and glory in the life to come. Sebast. Cattaneus, Enchirid. Tract 1, last chapter.

In regard to the first effects of it — which are vocation [calling], election, and ordination to eternal life — this has its cause in God; namely, in His will. But in regard to the last effect — which is the execution of such an ordinance, and the obtaining of eternal life — it has its cause from man. This is because, according to common opinion, God's predestination is by reason of works foreseen in man. That is, God predestines or rejects some man, because God foresees that the man will use His grace well or badly. But for a more evident declaration of this, these seven conclusions[172] must be set down:

I. The Predestination and Reprobation of God, do not constrain or enforce any necessity upon the will of man.

II. God has predestined all men — that is, He has appointed and disposed all men — such that they might obtain eternal salvation.

III. Man is not saved or condemned either by necessity or chance, but voluntarily.

IV. God has predestined some; others He has rejected.

V. Those whom God has predestined by His absolute predestination, which cannot be lost, shall infallibly die in grace. But those who are predestined by that predestination which is according to present justice, and may be lost by some mortal sin which follows, are not infallibly saved. Rather, they are oftentimes condemned, and lose their crown and glory. From this arises that position of theirs [the Roman Catholics], that he who is justified may be a reprobate and perish eternally. Torrensis Aug. Confess., bk 2, chap. 4, sec. 20. Therefore, predestination is not certain, seeing that it may be lost.

VI. God alone knows the certain and set number of those who are predestined.

VIII. There is one set number of those who are predestined, or reproved, and that can neither be increased nor diminished.

The Execution of Predestination is either in infants, or in those of the years of discretion.

Concerning infants, the merit of Christ is applied to them by baptism rightly administered. So that whatever of original corruption may truly and properly accounted for by sin, it is not only (if I may say) not pared away, or not imputed, but utterly taken away. For there is nothing that God can hate in those who are renewed. Concil. Trid. Sec 5, Canon 5.

Nevertheless, they are urged to confess that there yet remains in those who are baptized, concupiscence, or the relics of sin. Seeing that this is left in men for them to wrestle with, it does not have power to hurt those who do not yield to it.

The execution of predestination in those who are of riper years, has Six Degrees.

The first degree is Vocation, by which men are called to turn to God, not for their own merits, but by God’s prevening grace through Christ.

The second degree is a Preparation to righteousness, by which men apply themselves to justification through the inherent power of free-will,

after that same power is stirred up by the Holy Ghost. For free-will is only somewhat diminished, and not extinguished. And therefore, as soon as the Holy Ghost touches and enlightens the heart, it works together with the same spirit, freely assenting to it. This preparation has seven degrees. Biel., bk. 4, dist. 14, quest. 2.

The first is faith, which is a knowledge and assent by which men agree that those things are true which are delivered concerning God and His will, revealed in the word of God.

This is the foundation of justification, and it prepares the heart, because it stirs up free-will, that it may affect the heart with those motions by which it is prepared for justification.

1 The act of faith is to apprehend the ugliness of sin and the wages of it.

2 After this follows a fear of God's anger, and of hellfire.

3 Then men begin to dislike and, in some way, to detest sin. From these arise a certain disposition which has annexed to it, the merit of congruity, yet not immediate or sufficient, but imperfect.

4 At length, faith returns to the contemplation of God's mercies, and believes that God is ready to forgive sins by the infusion of charity into those who are before sufficiently prepared and disposed.

5 Out of this contemplation proceeds the act of hope, by which faith begins to desire and to wait on God, as the highest good.

6 Out this act of hope arises love, by which God is loved above all things in the world.

7 After this love, follows a new dislike and detestation of sin, not so much in regard to fear of the punishment in hellfire, as in regard to the offence to God, who is simply loved more than all other things.

After all these, follows a purpose to amend one's life; and here comes the merit of congruity that is sufficient; or else, the immediate, sufficient, and last disposition before the infusion of grace.

The third degree of predestination, is the First Justification, by which unjust men are made just, not only through the remission of their sins, but also by a sanctification of the inward man by his voluntary receiving of grace and gifts.

The efficient cause of this justification, is the mercy of God, and the meritorious passion of our Saviour Christ, by which He purchased justification for men. The instrumental cause is baptism. The formal cause is not that justice which was inherent in Christ, but that which He infuses into man; and that is especially hope and charity.

The fourth degree, is the Second Justification, by which just men are made more just. The cause of this is faith, joined with good works.

It is possible for those who are renewed [they say], to keep the commandments. And therefore it is false that a just man commits so much as a "venial sin"[173] in his best actions, much less that he deserves eternal death for it.

The fifth degree, is Penance —the reparation of a sinner by the sacrament of Penance. This is, as it were, the second board to hold onto after a shipwreck. The reason why this reparation is necessary, is because men lose the grace of justification by every mortal sin.

The sixth and last degree is the Fruit of Justification; namely, the glory of eternal life, which works that are done in grace, ex condigno, condignly [deservedly] merit, of sufficient worthiness.

Condigne merite is when the reward is due in such a way that, if it is not given, an injustice will be committed. This merit is due [the sinner] by the rigor of justice.

Two conditions are requisite to make a merit. I. That a reward should be due by some compact or bargain.

And this condition is in works, in regard to God. For God, in the Scriptures, has promised a reward to those who work well. II. Besides this compact by which the debtor is bound, there should also be some worthiness in the work itself, or some proportion between the work and the reward.

The worthiness or dignity of the work depends: I. on Christ, because Christ not only merited that his own proper actions should be meritorious, but also the actions of His members. II. On the Holy Ghost. For the Holy Ghost inspires, excites, and moves men to do them. III. On a Habitual Grace, which is a certain participation of the divine essence.

This much concerning the degrees of Executing Predestination.

Now follows Applying Predestination particularly to the persons of men.

No man, as long as he lives in this mortal life, should so presume on the secret mystery of God's predestination, as to determine undoubtedly that he is in the number of those whom God has ordained to eternal happiness. For no man, without special revelation, can know whom God has chosen to be His heirs.[174] Sess. 6, c. 12.

The sum of all these is this: God, by a certain grace given freely — or rather, a grace prevening or coming before (which is termed an especial aid) — moves a man, that he may dispose himself to his justifying grace; namely, that he may believe, fear, repent, love, and propound to himself newness of life, etc.

A View of the Distribution of the causes of Salvation & Damnation as the Church of Rome would have it.

		GOD	
		Foreknowledge of works	
Predestination of		Reprobation	
Infants baptized	Men of the age of discretion	Creation	
	Faith	The fall	
Merit of congruity off or remote	Fear of hell	Christ	
	Hatred of sin for its punishment		
	Consideration of God's mercy		
	Hope		
Merit of congruity sufficient	Love		
	Purpose of amendment of life		Obduration[175] by bare permission
		His passion and death	
	The first justification		

	The reparation of grace lost	His descension into hell	
	Second justification	His glorification by merit of his death	
	Eternal life through the merit of works	[His Ascension and eternal reign]	Damnation eternally

Furthermore, if a sinner by his free-will, yields his assent to this divine motion, and consequently and accordingly rightly disposes himself, God incontinently forgives him his sin, and with this, infuses justifying grace into him, by which he may do good works, and so merit eternal life by them. Bellarmine.[176]

Perkins' Refutation of those Roman Catholic Doctrines.

Errors of the Papists in their distributing of the causes of salvation

And thus is the doctrine of the Church of Rome, surely a very blasphemous doctrine, and no better to be accounted of, than as a gallows set up for the torture and massacre of men's consciences. And, that this may more manifestly appear to be so, I will set down the most principal points of popish doctrine in this case.

The 1st Error.

Predestination is only of the Elect; the Reprobate are only foreknown.

The Confutation.

The term Predestination, by a figure called synecdoche (the whole for the part), is indeed taken sometimes in the good part, and spoken of the Elect, and the faithful who are called. Rom 8.30, Whom He predestined, them He also called, and whom He called, them He also justified; and whom He justified, them He also glorified. So the Ephesians (Eph 1.5) are said to be predestined into the adoption of the sons of God. Yet this word Predestination may nevertheless be generally extended to the decree of God, whether it is that of predestination to eternal life, or the others to eternal death. The reasons:

I. Act 4.27-28, They gathered themselves together against Your holy son Jesus, ...to do whatever Your hand and Your counsel had determined before (or foreordained, or predestined — Greek προώρισεν, proorisen) to be done.

II. Augustine, in De Bono Persev., chap. 17, calls Predestination, the disposition of future works; and in his 15th book of the City of God, chap. 1, he divides all mankind into two cities, one of which is predestined to reign with God eternally, the other predestined to undergo eternal punishment with the devil. In his Manual to Laurentius, chap. 100, he says that, God has justly predestined wicked men unto punishment, and mercifully predestined the good unto grace. Thomas Aquinas, part 1, quest. 23, art. 4: It does not matter, in regard to the term Predestination, whether a man is said to be predestined to eternal life, or not.

Furthermore, for a man to say that the Reprobates are foreknown, and not predestined, it is very injurious. This is because God’s foreknowledge may not be

severed from His will and eternal decree, in anything which is to be. For that which is to be hereafter, is foreknown by God; and that will assuredly come to pass, and shall be — either by the will of God, or without His will. If it is with His will, then no doubt He both decreed and ordained it. If it is without or against His will, then how is God said to be omnipotent? And surely evil itself, though God does not will it in His approving or allowing will, yet He wills the free and willing permission of it. Augustine, in his Manual or Enchiridion to Laurentius, chap. 100, has an excellent saying to this purpose:

Although those things which are evil, in that they are evil, cannot be good; yet it is good that there are not only good, but also evil things. This is to the intent that in a marvellous and unspeakable way, this thing may not be beside or outside of [God's] will, which is also done against His will — because it could not be done unless He suffered it; nor does He suffer it against His will, but willingly.

The 2nd Error.

That Predestination is mutable. For (according to the common opinion of the Papists) whoever is predestined is contingently predestined, on God's part as well as on man's. From this it follows that the one who is predestined — that is, appointed to salvation — may be condemned; and the one who is foreknown — that is, appointed to damnation — may be saved.

The Confutation.

The contrary to this doctrine is most true. Namely, that the decree of God concerning every man's eternal salvation or damnation, is set down and immutable from all eternity. The reasons:

I. Testimonies of Scripture. Rom 11.29, The gifts and calling of God are without repentance

(ἀμεταμέλητα ametameleta). Mat 24.24, There shall arise false Christs, and false Prophets; and they shall do great signs and miracles, so that (if it were possible) they would deceive even the elect. Rom 8.33-34, Who shall lay anything to the charge of God's chosen? It is God that justifies; who shall condemn? 2Tim 2.19, The foundation of God stands sure, and has this seal, 'the Lord knows who are His.'

II. Election and reprobation are in God, not in men. Now, there can be nothing in God which is not immutable. Mal 3.6, I Jehovah am not changed. Isa 46.10, My counsel shall stand, and I will do whatever I will.

III. If this popish conclusion were granted, it would follow, of necessity, that the foreknowledge of God must be made void, His power weakened, and His will changed — each of which is impious to dream of even once. For someone who changes his counsel, or his will, changes it either because he at length sees that he might have taken better advice, or else he sees that he could not bring his former purpose about as he would. Either of these are far from our Lord God.

IV. If we resolve that the counsel of God is in any way mutable, it will come to pass by this, that every man must be uncertain whether he is predestined to life or not; whereby that notable stay and ground of our full assurance to be saved, is utterly shaken and overturned. Therefore, let this truth be maintained by us: that both the election and reprobation of God stand immutable, so that the Elect cannot become reprobates, nor can the reprobates become elect; and consequently, neither these be saved, nor those condemned.

Exception: The popish sort take exception to this doctrine. If you speak in a compound sense or meaning (in sensu composito), it is true that the predestined cannot be saved, nor those who are foreknown perish. But if it is in a divided sense (in sensu diviso), it is not so. This distinction is made plain by this example. White

colour in a compound meaning cannot be black, because blackness is repugnant and contrary to whiteness. But in a divided sense, white colour now, may afterwards be made black. In the same way, one who is predestined to salvation may, because of the free-will he has, sin and so be damned.

Answer: These are silly shifts [flimsy arguments], and mere sophisms; because those who are predestined to the end, namely, to salvation, are necessarily predestined to the means of salvation which they cannot help but use, and by them, come to the end of itself.

The 3rd Error.

All men are predestined, that is, disposed and ordained by God, so that they might attain eternal life. Sebast. Cattaneus in his Enchiridion chapter about Predestination.

The Confutation.

This is manifestly false for these reasons:

I. Infants, who depart this life as soon as they are born, seeing that for lack of time they cannot in this life use the means of salvation; even if they may have eternal life, yet they do not obtain it by using the means for it.

II. That which the Lord indeed actually does, He has determined to do that very same thing. For He does nothing either unadvisedly or unwillingly. And He actually forsakes a very great part of mankind, which being shut up under contumacy,[177] He leaves to itself. Act 14.16, Who in times past suffered all the Gentiles to walk in their own ways. This is also why, in Eph 2.12, all the Gentiles are said to be ἄθεοι (atheoi or atheists), without God in the world. Therefore God decreed to forsake some men in this life, and consequently He did not ordain all men to obtain eternal life. No indeed, if

God but once in His secret will, would have all men be saved, it would be impossible for any to perish. This is because God's willing, is His doing of it. And if he that was ordained to salvation perishes, then God must now have stopped willing that which He would have from all eternity, or else begin to will that which before He would not — which cannot be said of God without blasphemy.

III. In 2Th 2.10, Paul says there are certain men who perish, ἀπολλυμένοις (apollumenois), and he distinguishes them from the Elect, verse 13.[178] Rom 9.21-22, Has not the Potter power, etc. Not only is mention made there of vessels of glory and mercy, but also of certain ones made and fashioned in God's eternal counsel, as vessels of wrath. Now look whom God has made for wrath and destruction; those He never disposed to obtain eternal life.

The 4th Error.

Predestination in regard to its last effects, has its cause in man; that is, in man's free will and works. For those whom God had foreseen would receive grace offered in Christ, and lead their life according to the law, those He predestined not of works, but of His mercy — yet, so as He respected their works, or to deal with them according to their works; or (as others say), to ordain them by their foreseen works. For example, God from eternity foresaw and foreknew that Peter would be saved, and Judas condemned. This is because, from the same eternity, He both foresaw and foreknew that Peter would accept the grace offered to him, and afterward use that grace rightly. He also foresaw that Judas would receive the grace offered, yet notwithstanding, because of his perverse will, he would use that grace perversely.

The Confutation.

This is their forged device of foreseen works.

I. Paul shows it to be plainly counterfeit, when he says that the Ephesians (Eph 1.4) were elected in Christ before the foundations of the world were laid. And that is not because He foresaw that they would be holy, but that they might be holy and unblameable before God with love. And in Eph 2.10 he says they were created to good works in Christ, that they might walk in them. In these places, good works are made effects of predestination; but the effect foreseen cannot be the cause of its cause. For every cause in the order of both nature and knowledge, goes before its effect.

II. Tit 3.5, Not by works which we have done, but according to His mercy, God elected and saved us.

III. God in electing us, did not regard anything outside of Himself, but in Himself He elected us, Eph 1.4, 9.[179] Therefore, He did not regard future works.

IV. Some of the popish schoolmen confess that Predestination puts nothing in the predestined party, in respect to him, for which God predestined him. Thom. 1. Primae. Quest. 23, art. 2.

V. Election is only upon God's mercy. Rom 9.16.[180]

VI. God saw no grace in man, but that which He himself must bestow upon him. From this it is apparent that in election, the beginning of it proceeds from grace.

VII. Seeing there is nothing either above God, or greater than God, it must necessarily be impious to assign any cause of His will, either outside of, or above His majesty. And therefore, we rightly deny that His foreknowledge of faith and works should be accounted the impulsive cause of His decree concerning man's salvation.

The 5th Error.

By Baptism rightly administered, not only the guiltiness, but also the corruption of original sin is so washed away, that afterward it is not properly accounted a sin.

The Confutation.

We contrarily distinguish sin thus: Sin in regard to the guiltiness of God's wrath, and also in regard to the punishment, are together by one act, taken away in Baptism. But in regard to that error and corruption of nature [caused by original sin], it is not at first quite taken away; but successively, little by little, it is extinguished. Even our renovation wrought by the Holy Ghost, is little by little begun and increased in us. Reasons:

I. Paul would not so greatly bewail his original sin, if after Baptism, it ceased to be sin any more. Rom 7.24, I see another law in my members, rebelling against the law of my mind, and leading me captive to the law of sin which is in my members. O miserable man! Who shall deliver me from this body of death?

II. Original sin is called, Rom 7.13, a sin out of measure sinful. And in Heb 12.1, it is a sin that hangs on fast, or easily compasses us about.

III. Concupiscence is the root of actual sin; and therefore, even after Baptism, it must properly be a sin.

IV. If concupiscence were not a sin, where would or could that vehement and hot combat be, between the flesh and the Spirit? Gal 5.17

The 6th Error.

Baptism is absolutely necessary to salvation, especially for children.

The Confutation.

We deny that Baptism is of absolute necessity to salvation. Reasons:

I. Sacraments do not confer grace, but rather confirm grace, when God has conferred it. The children of faithful parents are born holy, not by natural generation, but by the grace of God; they are not first made holy by baptism. And as for those who are of the age of discretion before they are baptized, they cannot be baptized unless they believe. Now, all those who believe are both justified and reconciled to God. And therefore, even if they are deprived of the Sacraments without their own fault, it is impossible for them to perish.

II. God precisely appointed circumcision to be on the eighth day, not on the first or second. Now, there is no doubt that many infants, before their eighth day, were prevented from circumcision by death; it would be absurd for a man to peremptorily[181] set them down as condemned by this.

III. If circumcision were of such absolute necessity, why was it intermitted [ceased] in the desert for a span of forty years? That was only because the Israelites, often being on a journey, those who were to be circumcised would have been at risk of death by it. No doubt Moses and Aaron would never have omitted this Sacrament for so long, if it had been absolutely necessary to salvation.

IV. This doctrine of the absolute necessity of Baptism was unknown to the ancient Fathers. For the primitive Church tolerated very godly men (though we do not allow the fact of this) that they should defer their baptism many years, yes, often to the time of their

death. Hence Constantine the great was not baptized till a little before his death. And Valentinian, because of his delay, was not at all baptized; notwithstanding, Ambrose pronounced him to be in heaven. And Bernard [of Clairvaux], in his 77th epistle, argues that not every deprivation of Baptism, except for contempt or palpable negligence, is damnable.

The 7th Error.

Man, after the fall of Adam, has free-will to what is good, as well as to do what is evil, although it is in a diverse manner. That is, he has free-will to do evil simply, and without any external aid. But to do good, he has none at all, except by the grace of God preventing or guiding us., Notwithstanding, every man has such grace; and it is in our free-will either to consent and work together with it, or not. And therefore, the power of free-will to do what is good and acceptable to God, is only attenuated and weakened before conversion. And therefore, man can, of himself, work a preparation to justification.

The Confutation.

Man that is not regenerated has free-will to do only what is evil, and none to do good. Not being already converted, he cannot so much as will to have faith, and be converted. Reasons:

I. Man is not said to be weak or sick, but dead in sins, Eph 2.1; Col 1.13.[182] Therefore, just as someone who is bodily dead cannot stir himself, that he may perform such works of vivification, not even when others help him; so someone who is spiritually dead cannot move himself to live unto God

II. He is the servant of Satan and a bond-slave of sin, Eph 2.2; Rom 6.17.[183] Now, we know that a servant stands at the beck and pleasure of another, and can do nothing else.

III. That which no man can by himself know and believe, he cannot will; and no man can know and believe those things that pertain to the Kingdom of God. 1Cor 2.14, The natural man cannot perceive the things of the Spirit of God. 2Cor 3.5, We are not sufficient of ourselves to think anything as of ourselves. Therefore, no man can will by himself, those things that pertain to God's kingdom.

IV. That which is a deadly enemy to goodness, and is directly repugnant to it, does not desire that which is good; and the will is an enemy and directly repugnant to goodness. Rom 8.7, The wisdom of the flesh is hatred against God; for it is not subject to the law of God, nor indeed can be.

Objection 1: The word is near to you in your heart, and in your mouth, that you may do it, Deu 30.14.

Answer: It is easy to perform the law legally, but not evangelically.[184] Now, this is done when any man fulfills the law by a Mediator; and receiving the Spirit of God from Him, he endeavours to perform new obedience.

Objection 2: God gives many precepts by which we are commanded to repent, believe, obey God, etc. Therefore, to do these we have free-will.

Answer: 1st. Such places do not show us what we can do, but what we should do, and our weakness in what we cannot do. Nor do they show what men can do, but what men should do. 2nd. They are instruments of the Holy Ghost, by which He renews and converts those who shall be saved.

Objection in reply: In commanding these, God does not require impossible things.

Answer: He does not indeed command these to men in their innocence, but now He does to all those who fell in Adam; and that is by their own fault, not God's.

Objection 3: Phi 3.12, Work your salvation with fear and trembling.

Answer: Paul speaks of those who are already converted, who have their will freed in part.

Objection 4. If the will is a mere patient, [185] it is constrained to do that which is good.

Answer: The will, both in itself and of itself, is a mere patient in her first conversion to God. But if it is considered as it is moved by the Spirit of God, it is an agent. For, being moved, it moves. It is not therefore compelled, but from a nilling will [i.e., not willing], it is made a willing will.

The 8th Error.

The Holy Ghost does not give grace to will, but only unlooses the will which was chained before, and also excites it. So that, the will by her own power disposes herself to justification.

The Confutation.

It is obviously false. To will those things which concern the Kingdom of God — such as faith, conversion, and new obedience — is the mere gift of God's Spirit. Mat 11.27, No man knows the Father but the Son, and those to whom the Son will reveal Him. Luk 8.10, To you it is given to know the mysteries of the Kingdom of God. Phi 2.13, It is God who works in you to will and to do. 1Cor 12.3, No man can say that Jesus is the Lord except by the Holy Ghost. In brief, anyone who is to be created according to God, unto righteousness and holiness, Eph 4.24, cannot in any way dispose himself to justification, or new creation. For it is impossible that a thing not yet created, should dispose itself to its own creation.

The 9th Error.

That preparation to grace, which is caused by the power of free-will, may by the merit of congruity, deserve justification.

The Confutation.

These things smell of more than Satanical arrogance. For what man, except one who is not in his right mind, would believe that he to whom so many millions of condemnations are due, could once merit the least dram of grace? The prodigal son was not received into favour because of his defects, but by [his father's] favour. Luk 15.21, His son said to him, I have sinned against heaven, and against you, and am no longer worthy to be called your son.

The 10th Error.

The faith of the godly, or that which justifies, is that by which a man in general believes the promised blessedness of God, and by which also he gives his assent to other mysteries revealed by God concerning the same.

The Confutation.

Faith is not only a general knowledge and assent to the history of the Gospel, but further, it is also a certain power, both apprehending and severally applying the promises of God in Christ, by which a man assuredly sets down that his sins are forgiven him, and that he is reconciled to God. Reasons:

I. A particular assurance of the favour of God, is of the nature of faith. Eph 3.12, By whom we have boldness, and entrance with confidence, by faith in Him. Rom 4.20-21, Neither did he doubt the promise of God through unbelief, but was strengthened in the faith, and gave glory to God, being fully assured that

He who had promised, was also able to do it. Heb 10.22, Let us draw near with a true heart in assurance of faith.

II. Particular doubting is reprehended. Mat 14.31. O you of little faith, why did you doubt? Luk 12.29, Do not hang in suspense.[186]

III. That which a man prays for to God, that he must assuredly believe to receive, Mar 11.24. But the faithful in their prayers request adoption, justification, and life eternal. And therefore they must certainly believe that they shall receive these benefits.

IV. Rom 5.1, Therefore, being justified, we have peace with God. But there can be no peace where there is not a particular assurance of God's favour.

V. That which the Spirit of God testifies to us particularly, must also be believed particularly. And the Spirit of God gives a particular testimony of the adoption of the faithful, Rom 8.16; Gal 4.6.[187] This, therefore, is likewise to be believed.

Though they say that no man has a particular assurance except by special revelation, as was that which Abraham and Paul had, it is false. For the faith of these two is set down in Scripture as an example which we should all follow. For this cause, Abraham is called the Father of the faithful; and Paul testifies the very same of himself. 1Tim 1.16, For this cause, I was received to mercy, that Jesus Christ should first show in me all long-suffering, for the example of those who will in time to come, believe in Him unto eternal life. Again, though they say that we have a moral assurance, but not the assurance of faith, this is a popish device. For in Rom 8.15-16, The spirit of adoption together bears witness (συμμαρτυρεῖ, summarturei) to our spirits. There we see two witnesses of our adoption: our own spirit, and the Spirit of God. Our spirit testifies morally of our adoption by sanctification, and the fruits of it. And therefore, the Spirit of God also witnesses in another way; namely, by the certainty of faith, declaring and applying the promises of God.

Objection 1: We are commanded to work our salvation with fear and trembling.

Answer: This fear is not in regard to God's mercy forgiving our sins, but in respect to us and our nature, which is ever prone to slide away, and turn from God.

Objection 2: In respect to God's mercy, we must hope for salvation. But in respect to our unworthiness, we must doubt.

Answer: 1st. We may not at all lawfully doubt God's mercy, because doubtfulness is not of the nature of faith, but rather a natural corruption.

2nd. If we consider our own unworthiness, it is out of all doubt that we must be out of all hope, and despair of our salvation.

Objection 3: There are many sins unknown to us, and so it is also uncertain whether they are pardoned to us.

Answer: He that certainly and truly knows that even one sin is pardoned him, has all his sins remitted before God, whether they are known or unknown.

Objection 4: No man dare swear or die in the defence of this proposition, I am the child of God, or in God's favour and justified.

Answer: Those who have an unfeigned faith will, if they are lawfully called, not only testify their adoption by an oath, but also seal it by their blood.

Objection 5: A man may have this faith which the Protestants talk of, and lie in a mortal sin, and also have a purpose to persevere in mortal sin.

Answer: It is far otherwise, for Act 15.9, True faith purifies the heart.

These sophisters [188] further affirm that this faith, which to them is nothing but a knowledge and illumination of the mind concerning the truth of God's word, is the root and foundation of justification. If it were true, why should not the devil be just? For he has both a knowledge of God's word, and by believing it, gives his assent; notwithstanding having such a faith, he cannot be called one of the faithful.

Here they take exception and say, The devil's faith is void of charity, which is the form of faith. But this is a doting surmise of their own brain. For charity is the effect of faith, 1Tim 1.5. And the effect cannot inform the cause.

The 11th Error.

Man's love of God, in order and time, goes before his justification and reconciliation with God.

The Confutation.

No indeed, contrarily, unless we are first persuaded of God's love towards us, we never love Him. 1Joh 4.19, For we love him because He loved us first. Again, it is impossible that God's enemy should love Him. But someone who is not yet justified or reconciled to God, is God's enemy, Rom 5.9-10. Nor is any man, before the act of justification, made from God's enemy, His friend.

The 12th Error.

Infused or inherent justice [justness or righteousness] is the formal cause of justification, by which men are justified in the sight of God.

The Confutation.

We contrarily hold that the material cause[189] of man's justification is the obedience of Christ in suffering and fulfilling the law for us. But as for the formal cause, that must be Imputation, which is an action of God the Father accepting the obedience of Christ for us, as if it were our own. Reasons:

I. Look at what absolves us from all our sins, and by what we obtain eternal life; by that alone we are justified. By Christ's perfect obedience imputed to us, we are absolved from all our sins; and through that, we are accepted by God to eternal life. This we cannot do by inherent holiness. Therefore, by Christ's perfect

obedience imputed to us, are we alone justified. This will appear to be true in the exercises of invoking God's name, and also of repentance.

For in temptation and conflicts with sin and Satan, faith does not reason this way: 'Now I have charity and inherent grace, and for these, God will accept me.' Rather, faith more rightly beholds the Son of God as he was made a sacrifice for us, and sits at the right hand of his Father, making intercession for us there. To Him, I say, faith flies, and is assured that for His Son, God will forgive us all our sins, and will also be reconciled to us, yes, and account us just in His sight — not by any quality inherent in us,[190] but rather by the merit of Jesus Christ. Rom 5.19.

II. As Christ is made a sinner, so by proportion, those who believe are made just. And Christ was, by imputation only, made and accounted a sinner for us.[191] 2Cor 5.21. For He became a surety for us, and a sacrifice for our sins, upon whom was to be laid all the guiltiness of God's wrath, and punishment for us. This is why he is said to have become a curse for us (κατάρας kataras). Gal 3.13 Therefore, again, we are made just only by imputation.

III. The contrary to condemnation is remission of sins; and justification is the opposite of condemnation. Rom 8.33-34, It is God that justifies, who shall condemn? Therefore, justification is the remission of sins. Now, remission of sins depends only on this imputation of Christ's merits.

IV. Though infused or inherent justice may have its due place, its praise, and also deserts [merits], yet as it is a work of the Holy Ghost, it is not complete in this life; and because of the flesh to which it is united, it is both imperfect, and infected with the dregs of sin.[192] Isa 64.6. Therefore, before God's judgment seat, it cannot claim this prerogative, to absolve any from the sentence of condemnation.

Objection 1: This imputation is nothing but a vain cogitation.

Answer: 1st. Yes, it is a relation or a divine ordinance, by which one relative is applied to its correlative; or as the Logicians say, it is as the foundation to the Terminus. 2nd. Just as the imputation of our sins to Christ was indeed something, so the imputation of Christ's justice to us, must not be thought a bare conceit [turn of phrase]. 3rd. Again, the Church of Rom herself maintains imputative justice; namely, as when by Ecclesiastical authority she applies the merits and satisfactions of certain persons to other members of that Church. From this it is apparent that even the Pope's indulgences are imputative.

Objection 2: Imputative justice is not everlasting. But that justice which the Messiah brings is everlasting.

Answer: Although after this life there is no pardon of sins to be looked for, yet that which is given to us in this life shall, to our salvation, continue in the life to come.

Objection 3: If justification is by imputation, someone may be just before God, who is indeed a very wicked man.

Answer: Not so in any way. For once someone is justified by imputation, he is also sanctified in that same instant.[195]

The 13th Error.

There is also a second justification, and that is obtained by works.

The Confutation.

That popish device of a second justification is a fantastical delusion. For,

I. The word of God acknowledges no more than one justification at all; and that is absolute and complete of itself. There is but one justice, one satisfaction of God's being offended. Therefore, there cannot be a manifold justification.

II. If because of the increase of inherent justice, justice were to be distinguished into several kinds or parts, we might as well make a hundred kinds or parts of justification, as to make two.

III. What, by order of nature, follows full justification before God, cannot be said to justify. And good works, by order of nature, follow man's justification and his absolution from sins — because no work can please God, unless the person who works it, previously pleases Him. And none can please God except one who, being reconciled to God by the merits of Christ, has peace with Him.

IV. Those works that are not agreeable to the rule of legal justice, cannot justify before the tribunal seat of God; rather, both in and of themselves, they are subject to God's eternal curse. For this is the sentence of the Law. Gal 3.10, Cursed is everyone who does not continue in all things written in the book of the Law, to do them. Now, the works even of the regenerate, are not squared according to the rule of legal justice. This is why David, stricken as it were, with the consideration of this, dared not once propose even his best works to the judgment of God, that by them he might plead pardon of his sins. This is why it is that he cries out and says, Psa 143.2, Do not enter into judgment with Your servant, O Lord; for then no flesh living shall be justified in your sight. Job says likewise, Job 9.3, If he (namely, someone who says he is just) contends with God, he cannot answer Him once in a thousand. And Dan 9.18, We do not present our supplications before You for our own righteousness, but for Your great tender mercies.

V. Justification by works, be whatever they may be, quite overturn the foundation of our faith. Gal 5.2, If you are circumcised, Christ will profit you nothing; and verse 4, You are abolished from Christ, whoever is justified by the law. You have fallen from grace. In this place, the Apostle does not speak of those who openly resist Christ and the Gospel, but those who mingled the

merit of Christ together with the works of the Law, as though some part of our salvation consisted in them.

Exception: This place only excludes those moral works of the flesh that precede faith, or the works of the law of Moses.

Answer: This is untrue. For Paul says this of Abraham, being already regenerated, and of those works which were done when he was justified, Rom 4.5, To him, not who works, but who believes, faith is imputed. Those works which God has prepared, that the regenerate should walk in them, are moral works, and works of grace, Eph 2.10; but these are excluded from justification and working man's salvation. And Paul, being regenerate, says this of himself, 1Cor 4.4, I am not guilty to myself of anything; yet I am not thereby justified.

VI. The cause of the cause, is the cause of the thing caused. Grace without works is the cause of man's predestination, which is the cause of his justification. And therefore, grace without works shall much more be said to be the cause of justification.

Objection 1: Lev 18.5, He that keeps my statutes shall live in them.

Answer: This statement is a legal sentence, and therefore does not show what men can do, but what they should do.

Objection 2: Psa 119.1, Blessed are those who walk in the Law of the Lord.

Answer: Man is not said, here, to be blessed because he walks uprightly; but because the person of such a walk is justified before God by the merits of Christ.

Objection 3: Psa 7.8, Judge me according to my righteousness; Psa 106.31, And the act of Phinehas was imputed to him for righteousness [cf. Num 25.11].

Answer: These places are not meant of that righteousness of the person by which it is righteous before God; but of the righteousness of some particular cause, or work. For where David was accused of this

crime, 2Sam 16.8 that he wanted Saul's kingdom — in this point, in the words mentioned above — David testifies of his innocence before God.

Objection 4: Rev 20.12, We are judged according to our works, therefore also justified by them.
Answer: The reasoning is not alike, because the Last Judgment is not the justifying of a man, but a declaration of that justification which he had obtained beforehand. Therefore, the Last Judgment must be pronounced and taken, not from the causes of justification, but from the effects and signs of it.

Objection 5: Luk 16.9, Make friends of unrighteous Mammon, etc. that they may receive you into eternal habitations.
Answer: They do this, not as authors of salvation, but as witnesses of it.

Objection 6: Dan 4.24, Redeem your sins by righteousness, and your iniquities by mercy towards the poor.
Answer: It is break off your sins, rather than redeem, for so it is in the original. Now, men break off their sins by ceasing from them, not by making satisfaction for them.

Objection 7: Psa 34.21, Evil works condemn; therefore good works justify.
Answer: It does not follow, because good works are not perfectly good, while evil works are perfectly evil.

Objection 8: Rom 8.24, We are saved by hope.
Answer: We must distinguish between justification, and salvation. Salvation is the end, while justification is one degree needed to come to the end. But there is more required to the end, than to a degree subordinate to the end. Therefore, we are saved by hope and faith, but justified by faith alone.[194]

Objection 9: 2Cor 4.17, Affliction causes eternal glory.

Answer: It does not do this as though effecting it by its own merit, but rather, as a path and way of manifesting and declaring it.

Objection 10. Jas 2.21, Abraham was justified by works.
Answer: Not as any cause of justification, but as a manifestation of it.

Objection 11. Rev 22.11, He that is just, let him be more just.
Answer: This place must be understood of justification before men; namely, of sanctification, or a holy life; not of justification in the sight of God.

Objection 12: Rom 5.1, We are justified by faith, therefore by a work.
Answer: We are justified by faith, not as it is a virtue and a work, but as it is an instrument apprehending the justice of Christ, by which we are justified. And in this respect, by a figure called Metonymy,[195] faith is said to be imputed to us unto righteousness. Rom 4.11

Objection 13: The works of grace are dyed in the blood of Christ.
Answer: They are indeed dyed in it, but to the end that they might better please God, not justify man. And though they are so stained that they need dying in the blood of Christ, they cannot therefore in any way justify sinful man. And the person of the worker is dyed as well in Christ's blood, as is his work; and yet he cannot say that his person therefore justifies him.

As I have now proved that this doctrine of the Papists is very erroneous, so I also avouch that it is most ridiculous. Because, for a man to say that inherent righteousness is augmented by good works — namely, the fruits of righteousness — it is as to say that the vine is made more fruitful by bearing grapes; or that the internal light of the sun is augmented by the eternal emission of its beams. Luther's saying is far more true:

Good works do not make a good man, but a good man does good works.

The 14th Error.

Grace is quite extinguished, or rather utterly lost by any mortal sin.

The Confutation.

I. The word of God manifestly declares that it is far otherwise. Joh 6.37, All that the Father gives me, shall come to me; and whoever comes to me, I shall not cast away. Mat 16.18, You are Peter, and upon this rock I will build my Church, so that the gates of hell shall not prevail against it. 1Joh 2.19, They went out from us, but they were not of us; for if they had been of us, they would have continued with us. Rom 5.1, Being therefore justified, we have peace with God. Now, how could this be true if the one who was previously justified, could in any way quite fall from grace, and so perish?

II. The elect, after their very grievous fallings from God, immediately repented of their sins, as we may see in the example of David, Peter, etc. This argues that they had not quite fallen from grace, and lost the Spirit of God.

III. If grace is once utterly lost, then the ingrafting of that party into Christ is quite abolished. Therefore, for those who repent, there must succeed a second new ingrafting into Christ. And then it will follow that they must, of necessity, be baptized anew, which is absurd to think.

But for all this, we do not deny that grace may lost in part, and for a time, to the end that the faithful may thereby acknowledge and know their weakness, and be humbled for it. But that there is any total or final falling from grace, we utterly deny.

The 15th Error.

It is possible to fulfill the Law in this life.

The Confutation.

The Law is evangelically fulfilled by believing in Christ; but not legally fulfilled by doing the works of the Law. Reason: Those who are carnal cannot possibly fulfill the law of God; and the most regenerate, so long as they live in this life, are carnal in part. Rom 7.14, I am (says Paul of himself) carnal, and sold under sin. Prov 20.9, Who can say, My heart is pure; I am pure from sin? Ecc 7.20, There is none so just upon earth, who does good, and does not sin. Psa 130.3, If You, Lord, observe what is done amiss, Lord who shall abide it? We are taught to pray to God daily, Forgive us our sins. Mat 6.12

Exception: Indeed, if the justice of the faithful is absolutely considered, it is imperfect; but as God exacts it from our frailty, it is perfect.

Answer: This is but the fancy of some doting Jesuit. For this sentence of the Law is simple, eternal, and immoveable: Gal 3.10, Cursed is everyone that does not continue in all things which are written in this book, to do them. Nor may we imagine that God will not therefore exact the full accomplishing of the law, because we are frail. For we are creatures and debtors. Now, we know that the debt does not decrease because of the debtor’s poverty.

Objection: The faithful are said to be perfect in this life. Psa 101.6

Answer: There is a twofold perfection. The one is incomplete, which is an endeavour or care to obey God in the observation of all His precepts. The other is termed complete. This is that justice which the law requires — namely, a perfect and absolute justice according to that measure which man performed to

God in his innocence. The faithful are said to be perfect in the first sense; not in this latter sense.

The 16th Error.

Works done in grace (ex condigno) condignly [deservedly] merit eternal life.

The Confutation.

I. Eternal life is the free gift of God. Rom 6.23, The wages of sin is death, but the gift of God is eternal life through Christ Jesus. Therefore it is not obtained by the merit of works.

II. The merit of condignity is an action belonging to a nature that is both God and man, not to a mere creature. For the angels themselves cannot merit anything at God's hands. Yes, and Adam also, if he had remained in his first innocence, could have deserved nothing from God, because it is the bound duty of the creature to perform obedience to his Creator. The merit of condignity, therefore, agrees only to Christ, who is God and man, in whom each nature, to effect this merit, performs that which belongs to it. For his humanity provides matter to the meritorious work, by suffering and performing obedience. But the Deity of Christ, to which his humanity is hypostatically united, confers full and sufficient worthiness to that work. This is why the Father speaks thus of His Son: Mat 3.17, This is my beloved Son, in whom I am well-pleased (εὐδόκησα).

III. In the Second Commandment God promises eternal life to the keepers of His commandments; yet He does not say that they shall obtain it by desert [merit], but that He will show mercy to thousands of those who love Him, and keep His commandments. Exo 20.6

IV. That a work may be meritorious, first there must be an equal proportion between it and legal justice, or eternal life. Secondly, merit presupposes this also: that

in God there must be a due debt towards man. For God then should accept the person of man upon duty, not by favour. But all our works, indeed, all our most holy works, cannot come near to legal righteousness. For seeing that all the regenerate are partly carnal, and partly spiritual, all their works are, in the same way, imperfectly good.[196] For look at what the causes are, and such must be the effects. So then, good works presuppose a due debt in man, but none in God.

V. The ancient Fathers do not acknowledge this merit of condignity as is current. Augustine says in his Manual, chap. 22, My merit is God's mercy. Bernard, serm. 68 on the Cant., It is sufficient to know this, that merits are not sufficient. And in serm. 61, Cant., Man's justice is God's goodness.[197] And epist. 190, That the satisfaction of one may be imputed to all, as the sins of all were borne by one. And as for ancient doctors [scholastic theologians], merit was nothing else to them, than a good work acceptable to God. Augustine epist. 105 to Sixtus: If grace is grace, then it is not bestowed by reason of any merit, but upon free mercy. What merits of his own can one who is set at liberty brag of, who would have been condemned if he had his merits? So the word merit signifies to do good, to be acceptable, to please — as the old interpreter [Jerome] has used this Latin word, promereri (to merit), for εὐαρεστεῖται (euaresteitai), signifying to please God.

Objection 1: Works have reward attributed to them.

Answer: Reward is not so much attributed to the work, as to the worker, and to him not for himself, but for Christ's merits apprehended by faith. Therefore, it is not our merit, or personal merit; rather, Christ's merit and our reward are correlatives.

Objection 2: 2Th 1.6, It is a righteous thing with God, to recompence tribulations, etc.

Answer: It is righteous, not because God ought to do so out of duty, but because He promised. Now, for God to stand on His word, is part of justice.

Objection 3: Christ has merited, that our works might merit.

Answer: 1st. This quite takes away the intercession of Christ. 2nd It is against the nature of a legal work, to merit condignly (ex condigno), because both the law of nature and creation bind man to perform legal works unto God. And further, all works are very imperfect, and mixed with sin. 3rd. This doctrine concerning works obscures and darkens the merit of Christ, because the obtaining of eternal life is withdrawn from his death and obedience, and it is attributed to our works. For they say that Christ, by His passion, indeed merited justification for the sinner; but a sinner, once justified, must for himself, by his own merits, even condignly, merit eternal life.

Objection 4: The works of the regenerate are the works of the Holy Ghost, and therefore perfect and pure.

Answer: 1st. The works of God are all perfect, yet in their time, and by degrees. Therefore, sanctification is a work of God, and must remain incomplete in this life; it is made perfect in the world to come. 2nd. The works of God are pure, as they are the works of God alone, not of God and impure man. But now, good works come immediately [directly] from the natural faculties of the soul; namely, from the understanding and the will. And these being as yet only partly regenerated, some corrupt qualities of sin yet remain. These works are not immediately and simply (or wholly) derived from God’s Spirit. Hence, they are all stained with sin.

The 17th Error.

Man does not know, except by special revelation, whether he is predestined or not.

The Confutation.

The contrary to this is a plain truth. Reasons:

I. That which a man must certainly believe, he may also certainly know without special revelation. And every faithful man must believe that he is elected. It is God's commandment that we should believe in Christ, 1Joh 3.23.[198] Now, to believe in Christ is not only to believe that we are adopted, justified, and redeemed by Him;[199] but also elected from eternity in Him.

II. We are very sure of what is sealed to us by the Spirit of God, without special revelation. Our adoption, and consequently our election, is sealed to us by the Spirit of God. 1Cor 2.12, We have not received the spirit of the world, but the Spirit who is from God, that we might know the things that are given to us by God. Therefore, our election is certainly known to us. Eph 1.3, In whom also you have trusted after you heard the word of truth, even the Gospel of your salvation, in which also, after you believed, you were sealed with the Holy Spirit of promise.

Exception: The Holy Ghose seals to us our adoption morally, by works; and therefore, the knowledge of our adoption is only probable.

Answer: It seals to us our adoption, by begetting a special trust and confidence. For when we hear God's promises, and think upon them, then the Holy Ghost, by the same promises, moves our understandings and wills, to embrace them. And in moving them, He makes us give our assent to them, and also to rest ourselves in them. From this arises a special assurance that we are adopted, and in the favour of God. Luk 10.20, Rejoice

rather that your names are written in heaven. But no man can be glad for that good which he is in doubt whether he has received it or not.

III. 2Pet 1.10, Study to make your vocation [your calling] and election sure, βεβαίαν ποιεῖσθαι (bebaian poieisthai).[200] But this is not in respect to God, but ourselves.

Objection: No man may, by the Catholic faith, believe anything which God has not revealed either in the written or unwritten word (i.e., tradition). And there is no such writing or tradition as this: namely, that any particular man — say Peter or Henry — is predestined by God. Therefore no man may believe that he is particularly saved.

Answer: Even though this particular proposition, I am elected, is not expressly set down in the Scriptures, yet it is inclusively comprehended in them, just as the Species is comprehended in its Genus, as the Logicians speak. So that, it may by just consequent be gathered out of God's word, if we reason thus: Those who truly believe are elected, Joh 6.35.[201] I truly believe. Therefore I am elected. The first proposition is taken from the Scriptures; the second from the believer's conscience; and the conclusion is easily derived from them both.

Chapter 52. Concerning the Decree of Reprobation.

This much will suffice for the decree of Election. Now follows the decree of Reprobation.

The decree of Reprobation is that part of predestination, by which God, according to the most free and just purpose of His will, has determined to reject certain men unto eternal destruction and misery, and that is to the praise of His justice. Rom 9.21, Has the potter power over the clay, to make of the same lump, one vessel to honour, and another to dishonour? 1Pet 2.8, To those who stumble at the word, being disobedient, to which thing they were even ordained (Gr. ἐτέθησαν etethesan).[202] Jude 1.4, There are certain men who have crept in, who were before of old ordained (προγεγραμμένοι progegrammenoi)[203] to this condemnation. 1Th 5.9, God has not appointed us to wrath, but to salvation. In the Scriptures, Cain and Abel, Ishmael and Isaac, Esau and Jacob, are propounded to us as types of mankind, part elected and part rejected.

Neither do we set down here any absolute decree of Damnation, as though we thought that any were condemned by the mere and sole will of God, without any causes inherent in those who are to be condemned. For there are certain means for the execution of it annexed to the decree of God itself. And therefore, though we never do or can separate God's decree from the means to execute it, yet we do distinguish them, and consider the purpose of God — sometimes by itself alone, and sometimes not by itself — but with middle causes that are subordinate to it. And in this second respect,[204] Christ is said to be predestined. But in the former, namely, as the decree is considered by itself, he is not predestined, but together with the Father, he is a Predestinator.

Again, the decree of God is secret: I. Because it arises only from the good pleasure of God, unsearchable, and adored by the very angels themselves. II. Because it is not known except by what comes after it, namely, by its effects.

Chapter 53. Concerning the Execution of the Decree of Reprobation.

In the executing of this decree, there is to be considered the foundation or beginning of it, and the degrees or proceeding of it.

The foundation of executing the decree of Reprobation, is the fall of Adam, by which he was subject both to sin and damnation. Rom 11.32, For God has shut up all in unbelief, that He might have mercy on all. 1Pet 2.8.[205] Here we must note that God has so decreed to condemn some, that notwithstanding this, all the fault and guilt of condemnation remains in the men alone.

Further, those whom God rejects unto condemnation, He hates. This hatred of God is where He detests and abhors the reprobate when he has fallen into sin, for that same sin. And this hatred which God has toward man, comes by the fall of Adam. It is neither an antecedent nor a cause of God's decree, but only a consequent, and follows the decree.

Reprobates are either infants or men of riper age.

In reprobate infants, the execution of God's decree is this: as soon as they are born, for the guilt of original and natural sin, being left to themselves in God's secret judgment, in dying they are rejected by God forever. Rom 5.14, But death reigned from Adam to Moses, even over those also who did not sin in the same manner of the transgression of Adam, who was the figure of Him that was to come. Rom 9.11, For before the children were born, and when they had neither done good nor evil, that the purpose of God might remain according to election not by works, but by Him who calls.

Reprobates of riper age are of two sorts: those who are called (namely, by an ineffectual calling), and those who are not called.

In the Reprobates who are called, the execution of the decree of Reprobation has three degrees:

1 An acknowledgement of God's calling

2 A falling away again

3 Condemnation [or damnation]

The first degree, an acknowledgement of God's calling, is where the Reprobates, for a time, subject themselves to the calling of God; this calling is wrought by the preaching of the word. Mat 22.14, For many are called, but few are chosen.

And there are five other degrees of this calling.

The first is an enlightening of their minds, by which they are instructed by the Holy Ghost as to the understanding and knowledge of the word. Heb 6.4, For it is impossible that those who were once enlightened, etc. 2Pet 2.20, For if, after they have escaped from the filthiness of the world through the knowledge of the Lord, and of the Saviour Jesus Christ, they are yet again entangled in it, and overcome, the latter end is worse with them than the beginning.

The second is a certain penitence by which the Reprobate, 1. Acknowledges his sin. 2. Is pricked with the feeling of God's wrath for sin. 3. Is grieved for the punishment of sin. 4. Confesses his sin. 5. Acknowledges that God is just in punishing sin. 6. Desires to be saved. 7. Promises repentance in his misery or affliction, in these words: I will sin no more.

Mat 27.3, Then when Judas who betrayed him, saw that he was condemned, he repented, and brought back the thirty pieces of silver to the chief Priest and Elders. Heb 12.17, For you know how afterward, when [Esau] would also have inherited the blessing, he was rejected. For he found no place for repentance, though he sought the blessing with tears. 1Kng 21.27, Now when Ahab heard those words, he tore his clothes, and put

sackcloth on himself, and fasted, and lay in sackcloth, and went about softly. Num 23.10, Let me [i.e., Balaam] die the death of the righteous, and let my last end be like his. Psa 78.32-35, For all this, they still sinned, and did not believe His wondrous works. Therefore He consumed their days in vanity, and their years hastily. And when He slew them, they sought them, and they returned, and sought God early. They remembered that God was their strength, and the most high God their redeemer.[206]

The third degree is a temporary faith, by which the reprobate confusedly believes the promises of God, made in Christ. I say confusedly, because he believes that some shall be saved, but he does not believe that he himself, in particular, shall be saved. This is because, being content with a general faith, he never applies the promises of God to himself. Nor does he so much as conceive any purpose, desire, or endeavour to apply them, or any wrestling or striving against [false] security, or carelessness and distrust.

Jas 2.19, You believe that there is one God; you do well. The devils also believe it, and tremble. Mat 13.20-21, And he that received seed on the stony ground, is the one who hears the word, and immediately receives it with joy. Yet he has no root in himself, and endures but a season. Joh 2.23-24, Now when he was at Jerusalem at the Passover, in the feast, many believed in His Name when they saw his miracles which he did. But Jesus did not commit himself to them, because he knew them all.

The fourth is a tasting of heavenly gifts, such as Justification and Sanctification, and of the virtues of the world to come. This tasting is in fact a sense of the hearts of the Reprobates, by which they perceive and feel the excellence of God’s benefits; notwithstanding, they do not enjoy them. For it is one thing to taste the delicacies at a banquet, and another thing to feed on and be nourished by them. Heb 6.4, For it is impossible that those who were once enlightened, and have tasted

of the heavenly gifts, and were made partakers of the Holy Ghost…

The fifth degree is the outward holiness of life for a time. Under this is comprehended a zeal in the profession of religion, a reverence and fear towards God's ministers, and an amendment of life in many things. Mar 6.20, For Herod feared John, knowing that he was a just man, and holy, and he reverenced him. And when he heard him, he did many things and heard him gladly. Act 8.13, Then Simon himself [the Magician] believed also, and was baptized, and continued with Philip, and wondered when he saw the signs and great miracles were done. Hos 6.4, O Ephraim, what shall I do for you? O Judah, how shall I entreat you? For your goodness is like a morning cloud, and like the morning dew it goes away.

The second degree of the execution of God's counsel of reprobation — in men of ripe age who are called — is falling away again. For the most part, this is effected and wrought in this manner: 1st, the reprobate is deceived by some sin; 2nd, his heart is hardened by that sin; 3rd, his heart being hardened, it becomes wicked and perverse. 4th, his incredulity and unbelief follow, by which he does not consent to God's word when he has heard and known it; 5th, an apostasy, or falling away from faith in Christ, immediately follows this unbelief. Heb 3.12, Take heed, brethren, lest at any time there is in any of you an evil heart, and unfaithful, to depart from the living God. 1Tim 1.19.[207]

Sometimes this apostasy is sin against the Holy Ghost. In the sin against the Holy Ghost, we have these several points to be considered:

I. The Name; it is called a sin against the Holy Ghost, not because it is done against the person or deity of the Holy Ghost (for in this respect, someone who sins against the Holy Ghost sins likewise against both the Father and the Son). But it is so-called because it is done contrary to the immediate action; namely, the illumination of the Holy Ghost. For even

though this is an action common to the whole Trinity, yet the Father and the Son effect that illumination by the Holy Ghost.

II. The efficient cause of it; which is a set and obstinate malice against God, and against His Christ. Therefore, when a man denies Christ during persecution, either for fear, or rashly, he does not commit this sin against the Holy Ghost. This may appear by the example of Peter, who denied Christ, Mat 26.73-75. Neither does someone fall into this sin, who persecutes Christ and His church out of ignorance. Paul persecuted the Church of Christ, and yet God had mercy on him because he did it ignorantly, 1Tim 1.13. Many of the Jews crucified our Saviour Christ, who afterward — because they committed that grievous fact out of ignorance — repenting at Peter's sermon, obtained remission of their sins, Act 3.17; 2.37-41.

III. The Object; namely, God Himself, and the Mediator Christ Jesus. For the malice of this sin is directed against the very majesty of God Himself, and against Christ. Heb 10.29, How much sorer punishment do you suppose he is worthy of, who treads underfoot the Son of God, and considers the blood of the Testament as an unholy thing, with which he was sanctified, and despises the Spirit of grace? Therefore, this sin directly respects the first tablet of the Moral Law. It is not some particular slipping aside from the observation of those commandments which are contained in this first tablet – such as some doubts concerning God, or the truth of the Scriptures, or of Christ, etc. Rather, it is a general defection and apostasy from God, and that is totally.

IV. The Subject in whom it is found. This sin is found in none but those who have been enlightened by the Holy Ghost, and have tasted of the good gift of God, Heb 6.5-6. Nor is it a bare cogitation in him, but an external action — or rather, such a blasphemy against God as proceeds from a malicious and obstinate heart, Mat 12.31.[208]

V. The Elect cannot commit this sin. Therefore, those who feel in themselves a sure testimony of their election, need never despair. Nor is this sin in every reprobate, for many of them die before they have this illumination by God's Spirit.

VI. This sin cannot be forgiven — not because it is greater than Christ's merit can satisfy for it, but because once a man has committed this sin, it is impossible for him to repent of it. For the gift of repentance proceeds from the Holy Ghost; and the Holy Ghost remains in us through Christ apprehended by faith. Now, no man apprehends Christ, who maliciously despises and contemns him.

VII. It is very hard to know when a man commits this sin, because the root of it — namely, set malice — lurks inwardly in the heart, and is not so easily discerned.

Out of all this which has been spoken, we may thus define this sin. The sin against the Holy Ghost is a voluntary and obstinate denial of, and blasphemy against the Son of God, or that truth which was previously acknowledged concerning Him; and so, consequently, it is a universal defection from God and His true church. We have an example of this sin partly in the devil, who though he knew well enough that Jesus was the Christ, yet he never ceased both wittingly and willingly, with all his power, to oppugn[209] the sacred majesty of God, together with the Kingdom of Jesus Christ, and as far as he could, to utterly supplant[210] these in part of the Pharisees, Mat 12.32; Joh 3.2.

After apostasy follows pollution, which is the very fulness of all iniquity, altogether contrary to sanctification. Gen 15.16, And in the fourth generation they shall come back here, for the wickedness of the Amorites is not yet full.

The third degree is damnation, by which Reprobates are delivered up to eternal punishment. The execution of damnation begins at death, and is finished at the Last Judgment. Luk 16.22-23, And it was so, that the beggar died, and was carried by the Angel into

Abraham's bosom; the rich man also died and was buried. And being in hell's torments, he lifted up his eyes and saw Abraham far off, and Lazarus in his bosom.

The execution of the decree of reprobation in infidels, who are not called, is this. First, they have by nature, ignorance and vanity of mind. After that, follows hardness of heart, by which they become void of all sorrow for their sins. Then comes a reprobate sense, which is when the natural light of reason, and of the judgment of good and evil, is extinguished. Afterward, when the heart ceases to sorrow, then arises a committing of sin with greediness. Then comes pollution, which is the fulness of sin. Lastly, a just reward is given to all these; namely, fearful condemnation.

Eph 4.18. Having their cogitations darkened, and being strangers from the life of God through the ignorance that is in them, because of the hardness of their hearts... Rom 1.28, For as they did not regard to know God, even so, God delivered them up to a reprobate mind, to do those things which are not suitable.

Chapter 54. Concerning a Newly Devised Doctrine of Predestination, taught by some new and late Divines.

Certain new Divines of our age have recently erected a new doctrine of Predestination, in which, fearing they might make God both unjust and unmerciful in the distribution of the causes of salvation and damnation, they turn them upside down. This may appear by their description in the following table.

A Frame of the Doctrine of Predestination

out of the writings of some recent divines in Germany.

	God’s eternal decree, by which He decreed:	
	1. To create mankind	
	2. To give a law to His creature, with conditions both of life and death	
	3. After giving the law, to permit the fall	

	4. To redeem all mankind in Christ; so that election is made universal in this place.	
	5. To call all mankind so redeemed, in time; here is a universal vocation.	
Predestination or special election, by which God purposed with Himself, upon His mere mercy, to bestow faith upon certain of Adam's posterity who are called; and to justify and glorify them freely, not by faith or foreseen works.	Incredulity and rebellion are foreknown, by which the rest of Adam's posterity refuse the grace offered in the Gospel. The decree of Reprobation, by which God, for their foreknown rebellion, decreed to condemn them to destruction.	
The manifestation of God's Glory		

But their doctrine has some foul errors and defects, which I will briefly touch on, as I am able.

The 1st Error.

That there is a certain universal or general election, by which God — without any restraint or exception of persons — has decreed to redeem by Christ, and to reconcile to Himself, all mankind wholly, fallen in Adam; indeed, every single person, Reprobate as well as Elect.

The Confutation.

The very name of Election fully confutes this. For none can be said to be elected, if it is so that God would have all men elected in Christ. For he that elects, or makes a choice, cannot be said to take all. Nor can he that accepts all, be said to make a choice of only some.[211]

Objection: Election is nothing else but dilection, or love. But this we know, that God loves all His creatures; therefore He elects all His creatures.

Answer: 1st. I deny that to elect is to love; rather, it is to ordain and appoint to love. Rom 9.13. 2nd. God does love all His creatures, yet not all equally, but every one in its place.[212]

Furthermore, this position flatly repugns [conflicts with] the plainest passages of holy Scripture. Tit 2.14, Who gave himself for us, that he might redeem us from all iniquity, and purge us to be a peculiar [special or unique] people for himself. Joh 10.15, I give my life for the sheep.

Exception: All men are the sheep of Christ.

Answer: John adds, And my sheep hear my voice, and I know them, and they follow me, and I give them eternal life; neither shall they perish.[213]

Eph 5.23: Christ is the head of the Church, and the Saviour of his body. Verse 25, Christ loved the Church, and gave Himself for it. Redemption and remission of sins is the inheritance of the saints and of those who are made heirs of the Kingdom of Christ, Col 1.13.[214]

Again, look for whom Christ is an Advocate, and to them only is he a Redeemer; for redemption and intercession are parts of Christ's priesthood. The one is as general and large as the other, and so they are surely united and fastened together, such that one cannot be without the other. But Christ is only an Advocate of the faithful. In his solemn prayer in John 17, he first prays for his own; namely, his disciples, elected not only to Apostleship, but also to eternal life. And then, in verse 20, he likewise prays for those who

would believe in him by their word. Now, against these, he opposes the world, for which he does not pray that it may obtain eternal life. And Romans 8.33-34, Who shall accuse God's elect? Christ sits at the right hand of the Father, and makes intercession for us. Furthermore, the members of Christ's Church are called the Redeemed of the Lord, Psa 107.2. Therefore this privilege is not given to all alike.

Exception: This universal reconciliation is not in respect to man, but to God himself, who made it for all, and offers it to all.

Answer: If Christ became a reconciliation for all men's sins before God, and indeed also satisfied for them all, it must follow that all those sins are quite blotted out of His remembrance. For the actual blotting out of sins inseparably depends upon reconciliation for sins. And satisfaction necessarily infers the very real and general abolishment of the guilt and punishment of sin, by God.[215]

Objection 1: Christ took upon himself man's nature; therefore he redeemed man's nature generally.

Answer: 1st. This does not follow, unless we said that Christ redeemed his own humanity, which cannot in any way be possible. 2nd. Every woman partakes the human nature of every man; yet every man is not every woman's husband; but he is hers alone with whom he is made one flesh by the covenant in matrimony. Likewise, by his incarnation (ensarkwsh ensarkoseh) Christ took upon himself man's nature, which is common to all Adam's progeny; yet He is the husband of his Church alone; this is by another more particular conjunction: namely, the bond of the Spirit and of faith. And by this bond, the Church has become flesh of his flesh and bone of his bone, Eph 5.23. And therefore, she alone may justly claim title to the death of Christ, and all His merits.

Objection 2: Christ's redemption is as general as Adam's fall; and therefore it pertains to all Adam's posterity.

Answer: Adam was a type of Christ, and Christ a counter-type to Adam. Adam was the root of all his successors, or all who would come from him; and from this first Adam, sin and death were derived. Again, Christ is also a root, but of the elect only — those who believe; from Him and to them, proceed righteousness and life eternal. He cannot be said to be the root of all and every single man, because all do not drink and receive His righteousness and life; nor are they actually made righteous by Him. Rom 1.17-19.[216]

Objection 2a: The benefit of Christ's death redounded to all.

Answer: It did, to all who believe. For just as Adam destroyed all those who were born of him, so Christ justifies and saves all those who are born anew by Him, and no others.

Objection 2b: If Adam's sin destroyed all, and Christ's merit does not save all, then Adam's sin is more forcible to condemn, than Christ's mercy is to save.

Answer: We must not esteem the mercy of Christ by the number of men who receive mercy (for if so, then I would indeed grant that just as Adam's fall made all unjust, so the mercy of Christ and his redemption would actually justify all). We must measure it by the efficacy and dignity of it, rather than by the number on whom it is bestowed. For it was an easier thing to destroy all by sin, than to save but one by grace. Man being but mere man, could destroy all; but to save even one, none could do it except one who was both God and man.

Objection 3: There are many places in Scripture which affirm that the benefit of Christ's death pertains to all. Rom 11.32, God has shut up all under sin, that He might have mercy upon all. 1Tim 2.4, God would have all men to be saved. 2Pet 3.9, God would not have any perish, but all come to repentance.

Answer: 1st, You must understand all who believe, as it is in Mat 11.28, All who are weary and heavy-laden; or Joh 3.16, All who believe; Gal 3.22, The Scripture had confined all under sin, that the promise by the faith of Jesus, should be given to those who believe. Act 10.43, All who believe [will receive remission of sins]. And surely there is a generality of those who believe, as well as of the whole world.

2nd. We may understand “all” to mean some of all sorts, not every single person of all sorts. So it is in Rev 5.9. Christ is said to have redeemed some out of every kindred, and tongue, and people, and nation. And Gal 3.28, There is neither Jew nor Grecian, neither bond nor free, there is neither male nor female; for you are all one in Christ Jesus. Mat 4.23, Christ is said to have healed every disease; that is, every kind of disease. And Augustine has a fit rule to this purpose. “All” is often used for “many,” as it is in Rom 5.18-19.[217] In his Manual to Laur. chap. 103, Augustine says,

“It is thus said, God would have all to be saved, not because there was no man He would have damned, and therefore he would not do miracles among them, who would (as he says) have repented if he had done miracles — but that, by all men we should understand all sorts of men, however distinguished, whether Kings, private persons, etc.”

And in his book, de Correpт. & Gratia, chap. 14,

“It is said, ‘He would have all to be saved;’ we must understand it as, ‘all those who are predestined to be saved,’ because among them are all sorts of men; as he said to the Pharisees, ‘You tithe every herb.’

3rd. These two things — to be willing to save man, and that man should come to the saving knowledge of the truth (1Tim 2.4) — are inseparably united together. But the second, we see, does not agree to all and every single person; and therefore the first cannot.

Objection 4: In many places of Scripture, Christ is said to redeem the world, as in 1Joh 2.2, He is a propitiation for the sins of the whole world.

Answer: This word world signifies, 1. The frame of heaven and earth; 2. All men, both good and bad together; 3. The company of unbelievers and malignant haters of Christ; 4. The congregation of the Elect, dispersed over the face of the whole earth, and to be gathered out of it. — It is in this fourth sense, that we must understand those passages mentioned above. Abraham is called the heir of the world, Rom 4.13; that is, of many nations, Gen 17.4-5.

Objection 5: God does not will the death of a sinner, but rather that he repent and live, Eze 18.23.

Answer: Augustine answers this question in his 1st book to Simplicius, 2nd question:
You must distinguish between man as he is born man, and man as he is a sinner. For God is not delighted with the destruction of man, as he is man, but as he is a sinner. Nor does He will simply the death of anyone as a sinner, or as it is the ruin and destruction of His creature. But, by the detestation and revenge of sin with eternal death, His glory is exceedingly advanced.

God therefore wills the death of a sinner, only as it is a punishment; that is, as it is a means to declare and set out His divine justice. And therefore it is an untruth for a man to say that God would have none condemned. For once men are condemned, it must either be with God's will, or without it. If it is without it, then the will of God must suffer violence, which it is great impiety to affirm. If it is with His will, God must change His sentence previously set down, but we must not presume to say so.

Objection 6: God is the Father of all, Mal 2.10.

Answer: This verse is meant about God's Church, outside of which all men standing in that corrupt estate by Adam, are the children of wrath and of the devil, Eph 2.2; Joh 8.44.[218]

Objection 7: If God did elect some, and reject others, He must be (προσωπολήπτης prosopoleptes) a respecter of persons. Act 10.34

Answer: 1st. One is said, then, to accept or have respect to persons, when by something inherent in the person, he is moved to do this or that for him. Now, as for God, He elected some upon His mere pleasure, and rejected others eternally, not moved or urged to it by anything whatsoever, outside of Himself. 2nd. He is debtor to none, but may by good right, do with His creatures what seems good to Him in His own eyes. 3rd. It is one thing for God to accept persons, and another to make a choice of men. If we did not grant this, it would follow that God must be deemed blameworthy, because He did not make all His creatures most glorious Angels.

Objection 8: If God decreed to reject certain men, then He hated his creature.

Answer: God decreed to reject His creature and workmanship, not because He hated it, but because He appointed it to hatred. And it is one thing to hate, and another to appoint it to hatred. And indeed, God does not actually hate anything except for sin. That saying of Augustine to Simplicius is fit for this purpose:

When God makes the wicked, whom He does not justify, vessels of wrath, He does not do it to hate what He made. For in making them vessels, they have their use; namely, that by their pains to which they were ordained, the vessels of honour might reap profit. God therefore does not hate them, in that they are men, or vessels; neither does He hate anything that He made in them by creation, or ordination. For God hates nothing which He has made. But in as much as He made them vessels of destruction, He did it to instruct others. As for their impiety, which He never made — that He hates utterly. Therefore, a judge hates theft in a man, but he does not hate the man’s punishment, that he is sent to work in the mines. For the thief does the first, and the judge the latter. So too God, though He makes vessels

of perdition out of the company of those who perish, He does not therefore hate what He does; that is, condemning those who perish in their due punishment for sin.

Objection 9: The reprobates are said in many places in Scripture, to be redeemed by Christ, such as 2Pet 2.1.[219]

Answer: 1st. We must not understand such places to mean all reprobates, but those who are in the church for a time. 2nd. They are said to be redeemed, justified, and sanctified, both in their own judgments, and the Churches also, in as much as they make an external profession of faith. But this is a judgment of charity, not of certainty.[220]

Objection 10. God might be thought cruel if He had ordained most of the world to destruction.

Answer: God could well enough have decreed that all men should have been utterly rejected; and yet He would not have been a whit crueller or unjust. Reason 1. He sentenced all and every one of those foul and wicked spirits who fell from Him, to eternal torments. Reason 2. He also decreed, as is apparent by the event, that men should live by the slaughter of beasts; and yet God is not therefore cruel against them. And surely God is no more bound to man, than He is to the brute beasts.

Exception: God appointed all to be saved, with this caveat and condition: If they believe.[221]

Answer: This is absurd to affirm. For 1. By this means the decree of God would depend on the will of man, when contrarily, God's decree limits and orders all inferior causes. 2. It quite takes away the certainty of God's decree, because a conditional proposition affirms nothing as actually being so, or it does not certainly affirm anything.

Objection: If the merit of Christ did not extend itself as far as the fall of Adam, then the head of the Serpent is not broken, nor is Satan's kingdom abolished by Christ.

Answer: This bruising of the serpent's head is seen only in those who are at enmity with the Serpent; namely, in those who truly believe. Compare Gen 3.15 with Rom 16.20.[222]

To conclude, what they say is not true; namely, that this opinion about a universal and effectual redemption of every single man, is a notable remedy to comfort afflicted consciences. For I appeal to the judgment of all men, whether there is in this manner of consolation, any great comfort to the afflicted conscience:

Christ died for all men.
You are a man.
Therefore Christ died for you.[223]

The 2nd Error.

God foreknew the fall of Adam, but He not foreordain it by His eternal decree; and therefore his fall was outside the agent permission of God.

The Confutation.

It is false. For I. there is not the least thing in nature that does not come to pass by the decree and will of God, Mat 10.30.[224] This is why those who affirm that God only foreknew this or that, either quite overturn the providence of God, or at least imagine that it is a very idle providence. II. The act of Herod and Pilate in delivering Christ to be crucified, against their own consciences, may seem to be as heinous as Adam's fall; and yet they are said to have done that which the hand of the Lord had fore-ordained to be done, Act 4.28. Again, the fall of Adam came by God's active, or rather operative permission. This was in two ways: I. In as much as the fall was an action: for in God alone we live, we move, and have our being. II. In as much as his fall was but a bare trial of his loyalty to God, by which God would test both the power and the will of His creature.

The 3rd Error.

God, because He foresaw the disobedience of some, or that they would contemn [despise] the Gospel, decreed their destruction and condemnation.

The Confutation.

We utterly deny that the foreseeing of the contempt of grace in anyone, was the first and principal cause of the decree of reprobation. Reasons:

I. In Romans 1, Paul derives the common condemnation of the Gentiles from this: namely, that they withheld the truth in unrighteousness — that is, they were condemned because they wittingly extinguished that light of nature by their wicked doings, which they had of the knowledge of God, and would not obey their consciences, inwardly checking them for it.

II. If that faith foreseen is not the cause of the decree of Election, then it cannot be that the lack of faith foreseen should be the cause of the decree of reprobation; rather, as faith follows election in the order of causes, so must incredulity follow reprobation. For there is like reasoning or proportion in these contraries.

III. Many infants depart this life, being out of the true Church, and before they have any use of reason. And again, there are many who, despite living long, yet being either idiots and fools, or born deaf, they cannot come to the true use of reason. In all of this, it is not credible that they should be suspected of any contempt of the Gospel which they could not learn.

IV. Esau was hated by God for no other cause than it so pleased Him, Rom 9.13.[225]

V. If this opinion were to be true, then it would follow that men should be condemned for nothing else but incredulity, which is not so, Joh 3.36.[226] Christ, speaking of unbelief, does not say that the wrath of God

came upon man for that, but remains on him. And why should we daily ask pardon for our sins, if nothing but incredulity or unbelief condemned us? No, even if there were never any contempt of the Gospel, that corruption of original sin would still be sufficient to condemn men.

VI. Also, that admiration which Paul has — Rom 9.20, O man, who are you that disputes with God? — plainly shows that the cause of the decree of God in rejecting some is unsearchable; and that it does not at all depend on any foreseen contempt towards the grace of God offered in the Gospel. For if it were otherwise, we might easily give a reason for God's decree. Augustine, in epistle 105, says very well, Who created the reprobates if not God? And why, if not because it pleased Him? But why did it please Him? O man, who are you that disputes with God?

Some divines, perceiving that this is a hard sentence, go about mitigating it in this way:

The matter or object of predestination, is a reasonable creature; and that is not simply or absolutely considered, but partly as it fell, and partly as of itself it was subject to fall. And thereupon, God, preordaining men from everlasting, considered them not simply as He was to make them men, but as they were the sort of men who might fall into sin, be redeemed back by Christ, and afterward be called to the light of the Gospel. The efficient or first moving cause, was not any foreknown cause, either this or that, but the mere will of God. For He disposes all things not of and by His foreknowledge, but rather according to it.

But these things, even though they may seem to be subtle devises, yet they are not altogether true. Reasons:

I. The potter, when he purposes to make some vessel, does not consider the clay, and regard some inherent quality in it to make it a vessel. Rather, he makes it of such and such a form, for this or that use, of his own free-will and pleasure.

II. Rom 9.21, Has not the potter the power to make from the same lump, one vessel to honour, and another to dishonour? In this passage, we may not understand the term lump to mean all mankind corrupted and fallen, and so to be redeemed in Christ. For then Paul would not have said that God made vessels of wrath, but rather that He forsook them after they were made.

III. This seems preposterous: that God first foreknew mankind, created, fallen, and redeemed in Christ; and that afterward, he ordained those who were so foreknown, to life or to death. For the end is the first thing in the intention of the agent. Nor will a most skilful workman first prepare means by which he may be helped to do something, before he has set down in his mind all the ends — both those that are nearest, and those that are furthest. Now, we know this: that man's creation, and his fall in Adam, are but means to execute God's predestination; and therefore, they are subordinate to it. But the end of God's decree, is the manifestation of His glory in saving some, and condemning others.

Therefore, we may not once imagine that God first consulted the means by which He determined to execute His decree, and then deliberated about the election and reprobation of man.

The 4th Error.

God's calling to the knowledge of the Gospel is universal, indeed of all men and every single person, without exception.

The Confutation.

This is a very unreasonable position. Reasons:

I. God would not have all men called. Mat 20.16 Many are called but few chosen. He does not say all are called, but many. Christ in his Disciples' first embassage [commission], charges them not to preach to the Gentiles of his coming. Mat 10.5 And to the Canaanite woman, Mat 16.26, he says, It is not lawful

to give that which is holy to dogs. Mat 13.11, It is not given to everyone to know the mysteries of the Kingdom of God. Rom 16.25, The mystery of the Gospel (whether it is meant of Christ or the calling of the Gentiles) was kept secret from the beginning of the world.

II. There are many millions of men who have not so as heard of Christ. Act 14.16, God in times past suffered all the Gentiles to walk in their own ways.

III. Most of the world has ever been outside of the Covenant. Eph 2.12, You were, I say, at that time without Christ, and were aliens from the commonwealth of Israel, and strangers from the covenants of promise, and had no hope, and were without God in the world. Verse 19, But now you are no longer strangers and foreigners, but citizens with the Saints.

Objection 1: They are said to be ἀπηλλοτριωμένοι (apellotrioomenoi), not simply alienated, but abalienated [estranged or shut out] from God. Now, how could they be abalienated, unless they or their predecessors had been in the Covenant?

Answer: The Gentiles are not said to be abalienated from the Covenant, but from the common-wealth of Israel. This is because God had then, by certain laws, rites, and ceremonies, utterly severed and distinguished the people of the Jews from all other nations. Exo 19.5

Objection 2: This general calling is not to be understood simply of the ministry of the word, but of the will of God, delivered shortly after the fall in His unwritten word, but afterward in His written word. And all men ought to know this, though many do not, through their own fault.

Answer: But the Scriptures were committed to the custody of the Church of God, and everyone was not credited with them. Rom 3.2, To the Jews were, of credit, committed the oracles of God. 1Tim 3.15, The Church is the pillar and ground of truth. Psa 147.19-20,

He showed his words to Jacob, and His statutes and laws to the House of Israel. He has not dealt so with every nation; therefore they have not known His laws. Psa 76.1, The Lord is famous in Judea, and in Israel his name is great.

Objection 3: The Covenant of Grace was made with Adam and Eve, and in them all mankind was received into the Church and covenant, and also called to the knowledge of God.

Answer: 1st. This reason lacks even common sense and reason — to say that in giving His promise in the days of Adam and Noah, God in them called all mankind that would come after.

2nd. Adam, before his fall, did indeed receive that grace both for himself and also for others; and in the fall he lost it both for himself and for all others. But after the fall, he received the promise for himself alone, and not for the whole world. Otherwise, the first Adam would have been not only a living creature, but a quickening spirit, which is proper to the second Adam, 1Cor 15.45.

The Conclusion.

If we were to grant that this doctrine is true, then we must allow these absurdities in divinity, which follow: I. That God would have all and each man saved; and yet, with this, He would have some ordained to hatred and perdition. Or else, in regard to God, all men are elected and redeemed; but in regard to the event [i.e., of sin and judgment], many perish. II. The guilt of Adam's sin, then, must not be imputed to any single one of his posterity, because God, having mercy on all generally in Christ, took into the covenant of reconciliation all mankind. Now, if but the guiltiness of Adam's fall is taken away, the punishment immediately ceases to be a punishment; and corruption itself is little by little abolished in all men.

Chapter 55. Of the State and Condition of the Reprobates When They are Dead.

The death of the Reprobate is a separation of the body and the soul: of the body, so that for a time it may lie dead in the earth; of the soul, so that it may feel the torments of hell, even until the time of the Last Judgment — at which time the whole man shall be cast into the most terrible and fearful fire of hell. 1Pet 3.19, By whom he also went and preached to the spirits that are in prison. Luk 8.2; [227] 2Pet 2.4, For if God did not spare the Angels that sinned, but cast them down into hell, [228] and delivered them into chains of darkness to be kept unto damnation, etc.

The Reprobate, when they die, become without sense, and astonished like a stone; or else they are overwhelmed with a terrible horror of conscience; and despairing of their salvation, as it were, with a gulf of the sea overturning them. 1Sam 25.37-38, Then in the morning, when the wine had gone out of Nabal, his wife told him those words; and his heart died within him, and he was like a stone. And about ten days after, the Lord struck Nabal, so that he died. Mat 27.5, And when [Judas] had cast down the silver pieces in the temple, he departed, and went and hanged himself.

Chapter 56. Of the Condemnation of the Reprobates at the Last Judgment.

In the Last Judgment, at the sound of the trumpet, the living being stricken with horror and fear, shall be changed in a moment; the dead shall rise again to condemnation. Both the living and the dead shall then have immortal bodies, but without glory. And those standing upon the earth at the left hand of Christ the Judge, shall hear the sentence of condemnation: Mat 25.41, Depart from me, you cursed, into the everlasting fire which is prepared for the devil and his angels. Joh 5.29, And those who have done good shall come forth to the resurrection of life; but those who have done evil, to the resurrection of condemnation. 1Th 4.16-17, For the Lord himself shall descend from heaven with a shout, and with the voice of the Archangel, and with the trumpet of God; and the dead in Christ shall rise first. Then those of us who live and remain, shall be caught up with them also in the clouds, to meet the Lord in the air. And so shall we ever be with the Lord.

Chapter 57. Of the Estate of the Reprobates in Hell.

After that sentence of condemnation is pronounced, then follows everlasting death — of which this is the estate:

I. The Reprobates are separated from the presence and glory of God.

II. They are punished with eternal confusion, and most bitter reproaches, because all their secret wickednesses and sins are revealed. 2Th 1.9, These shall be punished with everlasting perdition, from the presence of the Lord, and from the glory of His power. Mat 5.8, Blessed are the pure in heart, for they shall see God. 1Joh 2.28, And now little children, abide in Him, that when he appears, we may be bold and not be ashamed before Him at his coming.

III. They have fellowship with the devil and his angels. Mat 25.41 [above].

IV. They are wholly, in body and soul, tormented with an incredible horror, and exceeding great anguish, through the sense and feeling of God's wrath poured out upon them forever. Isa 66.24, And they shall go forth and look upon the carcasses of men who have transgressed against Me. For their worm shall not die, nor shall their fire be quenched. And they shall be an abhorrence to all flesh.

For this reason, the punishment of those who are condemned is called Hellfire, a worm, weeping and gnashing of teeth, utter darkness, etc. Reve 21.8, But the fearful and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and all liars, shall have their part in the lake which burns with fire and brimstone, which is the second death. Mat 13.42, And shall cast them into a furnace of fire; there shall be weeping and gnashing of teeth.

A Corollary.

And this is the full execution of God's decree of reprobation, by which appears the great justice of God in punishing sin. From this also comes God's glory, which He propounds to Himself as the last and highest end in all these things. Therefore, let every Christian propound the same end to himself. Rom 19.14-17, What shall we say then? Is there unrighteousness with God? God forbid! For He said to Moses, I will have mercy on whom I will show mercy; and I will have compassion on whom I will have compassion. So then, it is not in the one who wills, nor in the one who runs, but in God who shows mercy. 1Cor 10.31, Therefore, whether you eat or drink, or whatever you do, do all to the glory of God.

Chapter 58. Of the Application of Predestination.

The right applying of Predestination to the persons of men is very necessary, and it has two parts: The first is the judgment of particular predestination, the second is the use of it.

The judgment and discerning of man's own predestination, is to be performed by means of these rules which follow.

I. The Elect alone, and all those who are elect, not only may be, but also in God's good time, are sure of election in Christ to eternal life. 1Cor 2.12; 2Cor 13.5.[229]

II. They do not have this knowledge from the first causes of Election, but rather from the last effects of it; and these are especially two: The testimony of God's Spirit, Rom 8.16; and the works of Sanctification, 2Pet 1.10.[230]

III. If any doubt this testimony, it will appear to them whether it comes from the Spirit of God, or their own carnal presumption.

First, by a full persuasion which they will have of it; for the Holy Ghost will not barely say it, but will persuade them that they are the children of God — which the flesh cannot in any way do.

Secondly, by the manner of persuasion; for the Holy Ghost does not draw reasons from the works or worthiness of man, but from God's favour and love. And this kind of persuasion is far different from that which Satan uses.

Thirdly, by the effects of that testimony; for if the persuasion arises from presumption, it is a dead persuasion. But contrarily, it is most lively and stirring if it comes from the Holy Ghost. For those who are

persuaded that they are elected, and adopted children of God, will love God; they will trust in Him; and they will call upon Him with their whole heart.

IV. If the testimony of God's Spirit is not so powerful in the Elect, then they may judge their election by that other effect of the Holy Ghost: namely, Sanctification — just as we judge by heat that there is a fire, when we cannot see the flame itself.

V. And of all the effects of Sanctification, these are the most notable:

1 To feel our wants, and in bitterness of heart, to bewail the offence against God in every sin.

2 To strive against the flesh; that is, to resist, and to hate the ungodly motions of it, and with grief to think them onerous and troublesome.

3 To desire earnestly and vehemently the grace of God, and merit of Christ, to obtain eternal life.

4 When it is obtained, to account it a most precious jewel, Phi 3.8. [Mat 13.46]

5 To love the minister of God's word, in that he is a minister, and a Christian, in that he is a Christian, and for that cause, if need requires it, to be ready to spend our blood with them. Mat 10.39-41; 1Joh 3.16.[231]

6 To call upon God earnestly, and with tears.

7 To desire and love Christ's coming, and the Day of Judgment, that an end may be made of the days of sin.

8 To flee all occasions of sin, and to seriously endeavour to come to newness of life.

9 To persevere in these things to the last gasp of life. Luther has a good sentence for this purpose: He that would serve God must believe what cannot be seen, hope for what is deferred, and love God when he shows himself an enemy; and thus remain to the end.

VI. Now, if it is so that all the effects of the Spirit are very feeble in the godly, they must know this: that God tests them. Yet they must not be dismayed by this, because it is most sure that if they have faith as much as a grain of mustard seed, and are as weak as a young infant, it is sufficient to ingraft them into Christ. And therefore, they must not doubt their election, just because they feel that their faith is feeble, and the effects of the Holy Ghost are faint within them.

VII. Nor should someone who has not yet felt in his heart any of these effects, quickly conclude that he is a Reprobate. But rather, let him use the word of God, and the Sacraments, that he may have an inward sense of the power of Christ drawing him to Him, and an assurance of his redemption by Christ's death and passion.

VIII. No man may peremptorily set down that he or any other is a reprobate. For God oftentimes prefers those who seemed to be most of all estranged from His favour, to be in His kingdom above those who in man's judgment, were the children of the Kingdom. This is why Christ says, The Publicans and harlots go before you; Mat 21.31 and many a one is called at the eleventh hour, Mat 20.9 as appears by that notable example of the thief on the cross. Luk 23.43

The uses which may be made of this Doctrine of Predestination are very many.

First, for our instruction, we are taught these things:

I. That there is neither any justification by works, nor any works of ours, that are meritorious. For Election is by the free grace of God; and therefore, Justification is likewise. For, as I said before, the cause of the cause, is the cause of the thing caused. And for this reason, in the work of salvation, grace wholly challenges all to itself. Rom 11.5, At this time there is a remnant through the election of grace. 2Tim 1.9, Who has saved us, and called us with a holy calling, not according to our works, but according to His own

purpose and grace, which was given to us through Christ Jesus before the world was. Phi 1.29, To you it is given for Christ, that not only should you believe in him, but also suffer for his sake. Rom 3.24, We are justified freely by grace. Tit 3.5, Not by the works of righteousness which we had done, but according to His mercy He saved us. Eze 36.27, I will cause you to walk in my statutes. Rom 6.23, The gift of God is eternal life.

II. That Astrology, teaching what men will be by forecasting nativities, is ridiculous and impious. This is because it determines what such men will be like in life and conduct, whom God in His predestination has made unlike. Jacob and Esau, born of the same parents, and almost in the same moment of time (for Jacob held Esau by the heel as he was born) were of most unlike dispositions, and had diverse events [in their lives]. We may see the same thing in twins and others who are born at the same time.

III. That God is most wise, omnipotent, and merciful. Rom 11.33, O the wonderful riches, both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out! Eph 1.5, Who has predestined us to be adopted through Jesus Christ to Himself, according to the good pleasure of His will.

Secondly, being the servants of Christ, we are admonished,

I. To fight against all doubting and diffidence about our salvation, because neither depends on works, nor faith,[232] but upon God's decree, which is immutable. Luk 10.20, Rejoice that your names are written in the Book of Life. Rom 8.33-34, Who shall lay anything to the charge of God's chosen? It is God that justifies; who shall condemn? 2Tim 2.19,[233] This teaches us that the anchor of hope must be fixed in the truth, and in the stability of the immutable good pleasure of God.

So that, even if our faith is so tossed that it is in danger of shipwreck, nevertheless, it must never sink to the bottom; but even in the midst of danger, let it

take hold upon repentance, as on a board, and so recover itself.

II. To humble our souls under the mighty hand of God. For we are as clay in the hand of the Potter, Rom 9.21. Through infidelity they are broken off; but you stand through faith. Do not be high minded, but fear.

III. To give all glory to God. 2Th 2.13, We ought to give thanks always to God for you brethren, beloved of the Lord, because God has from the beginning chosen you to salvation.

IV. To bear crosses patiently. Rom 8.29. Those whom He knew before, He has also predestined to be made like unto the image of His Son. This likeness to Christ is in bearing afflictions. Phi 3.10, That I may know Him, and the virtue of His resurrection, and the fellowship of His afflictions, to be made conformable to His death.

V. To do good works. Eph 2.10, We are His workmanship, created in Christ Jesus to do good works which God has ordained, that we should walk in them.

This much concerning Theology.

Notes

1. See the chart on the previous page. ↩
2. Everything is caused by something prior to itself; following that train of regression, everything leads back to a first cause of all things. God is more than a first cause, but He is at least a first cause. Hence Paul's observation, "For since the creation of the world, what is invisible is clearly seen, being understood by the things that are made, even His eternal power and divinity, so that they are without excuse…" (Rom 1:20) Apart from God's special revelation in His word, we may not know God's true nature, nor His Plan of Salvation, but we should all know that there is a God; and we can learn much about our Creator, from His creation. ↩
3. El Shaddai – almighty. ↩
4. Perhaps this should be tied to Luke 17.29-30, "but on the day that Lot went out of Sodom it rained fire and brimstone from heaven and destroyed them all. Even so will it be in the day when the Son of Man is revealed." ↩
5. From the Nicene Creed, 325 AD; or "true God of true God." ↩
6. A "second cause" is an intervening cause of something. If you drop an egg and it breaks, the primary cause is gravity; secondary causes include dropping it, a hard floor, fragile shell, etc. Whether things happen by necessity or contingency ("for lack of a nail, the kingdom was lost"), they're all secondary to God's will — even chance and probability. ↩
7. Act 17:3 …explaining and demonstrating that the Christ had to suffer and rise again from the dead. Joh 10:17-18 Therefore My Father loves Me, because I lay down My life that I may take it again. No one takes it from Me, but I lay it down of Myself. Orig. Mat 25.39 ("when did we see you sick, or in prison, and come to you?"). ↩
8. Orig. "at his will." The Greek is eis, meaning "unto" or "for." – WHG ↩
9. Act 2:23 Him, being delivered by the determined purpose and foreknowledge of God, you have taken by lawless hands, have crucified, and put to death; Act 4:27-28 For truly against Your holy Servant Jesus, whom You anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together to do whatever Your hand and Your purpose determined before to be done. ↩

10. A concave mirror, magnifying glass, or other glass lens, which focuses the rays of the sun on a select spot. ↩

11. The Greek is clear that they were not made out of pre-existing matter, which God merely made visible. He made them ex nihilo, out of nothing (Gen 1.1-2). “I beseech you, my son, look upon heaven and earth, and all that is in them: and consider that God made them out of nothing, and mankind also (2Macc 7:28 [DRA]) ↩

12. 2Co 12:4 how he was caught up into Paradise and heard inexpressible words, which it is not lawful for a man to utter. ↩

13. That is, wisdom is a tree of life, Pro 3.13. ↩

14. Commination: a threat of divine punishment or vengeance. ↩

15. That is, not only is our nature sinful, but all its fruits thereby become tainted and sinful (all our thoughts, words, and deeds). We call this “pervasive depravity.” Perkins will address this in Chapter 12 below. – WHG ↩

16. Orig. “rather miraculously…” ↩

17. Adam is our federal head. Therefore, first, his act of sin is our act of sin: it is imputed to us. It follows, secondly, that the guilt of his original sin is likewise imputed to us, as his progeny. Thirdly, sin is propagated to his progeny. This will be explained in the next chapter, on Original Sin. ↩

18. Gen 6:5 Then the LORD saw that the wickedness of man was great in the earth, and that every intent of the thoughts of his heart was only evil continually. ↩

19. He refers here to chap. 10: propagation is either positive (by our nature), or privative (lacking His Spirit). ↩

20. Contemn: to look down on with disdain; despise. ↩

21. Inescation: an obsolete term meaning the act of baiting or alluring. ↩

22. Gen 3.17 Cursed is the ground for your sake; In toil you shall eat of it all the days of your life. ↩

23. Gen 3.7 Then the eyes of both of them were opened, and they knew that they were naked; and they sewed fig leaves together and made themselves coverings. ↩

24. Orig. astonying: being stunned, paralysed, astounded, or bewildered. ↩

25. Rom 8:20 For the creation was subjected to futility, not willingly, but because of Him who subjected it in hope; because the creation itself also will be delivered from the bondage of corruption into the glorious liberty of the children of God. ↩

26. Jer 24:9 ‘I will deliver them to trouble into all the kingdoms of the earth, for their harm, to be a reproach and a byword, a taunt and a curse, in all places where I shall drive them. ↩

27. Passion here means physical affliction. ↩

28. In human form, Jesus could only be in one place at a time. Hence the need to send his Spirit to live in us: that through his people, Christ would no longer be restricted, but goes wherever his people go, and does whatever his people do. “I no longer live, but Christ lives in me,” etc. – Gal 2.20. This how we do “greater things” than he did (Joh 14.12). They’re not better or more powerful things; they are simply more extensive in scope (as to time and place). – WHG ↩

29. Council of Chalcedon, 451: Communicatio Idiomatum (Communion of Properties) was the answer to combining Divine and Human natures in one Person (a dual nature, not two natures). Each “form” of Christ, as God and human, operates in communion. Each carries out its own activities, but only while in communion with the other. ↩

30. This isn’t quite the perpetual virginity of Mary, taught by Roman Catholics; it is perpetual celibacy after Christ’s birth. AND YET: “Then His brothers and His mother came, and standing outside they sent to Him, calling Him. And a multitude was sitting around Him; and they said to Him, “Look, Your mother and Your brothers are outside seeking You.” (Mar 3:31-32) “Is this not the carpenter’s son? Is not His mother called Mary? And His brothers James, Joses, Simon, and Judas?” (Mat 13:55) His brothers therefore said to Him, “Depart from here and go into Judea, that Your disciples also may see the works that You are doing. (Joh 7:3) — WHG ↩

31. God stands in the congregation of the mighty; He judges among the gods. (Psa 82:1) ↩

32. The Hebrew is kopher; a ransom to satisfy a debt. Because the ransom is paid, reconciliation results. ↩

33. The Greek is hilasterion, a propitiation or appeasement to satisfy God’s wrath; reconciliation results. ↩

34. This predates William Harvey (1578-1657), considered to be the first modern English physician. Harvey was still a student at Padua in Italy when Perkins wrote this. Columbus is apparently unknown today. – WHG ↩

35. And He said to her, “What do you wish?” She said to Him, “Grant that these two sons of mine may sit, one on Your right hand and the other on the left, in Your kingdom.” (Mat 20:21) ↩

36. The Greek is antilempsis: to lay hold of; to apprehend or perceive something — i.e., to see a need and meet it. ↩

37. To attest to others. ↩

38. Affiance is defined above, previous page. It is a pledge of faithfulness and trust. ↩

39. Mal 1:2, 3 "I have loved you," says the LORD. "Yet you say, 'In what way have You loved us?' Was not Esau Jacob's brother?" Says the LORD. "Yet Jacob I have loved; But Esau I have hated…" ↩

40. On page 19, Perkins translated it as we have it, "My punishment is greater than I can bear." The Hebrew is avon, which can mean either iniquity, or its punishment. The Douay-Rheims (1582) matches the wording here. ↩

41. … for it does not submit to the law of God. ↩

42. Heb 10:31 It is a fearful thing to fall into the hands of the living God. ↩

43. Epiphanius of Salamis (c.310-403) bishop of Salamis, Cyprus, at the end of the 4th century. ↩

44. Historiae Ecclesiasticae Tripartitae Epitome, compiled about 510. This abridged history of the early Christian Church is known as the Tripartite History; it was the standard manual of Church history in Medieval Europe. ↩

45. Col 2:23 These things indeed have an appearance of wisdom in self-imposed religion, false humility, and neglect of the body, but are of no value against the indulgence of the flesh. ↩

46. Mendicant monks begged for food and funds, living on the charity of others. – WHG ↩

47. Originally, "parratour" [parrator, or parator] – one who administers an oath at a Bishop's visitation, and warns the churchwardens (who help a parish priest with his secular duties), and sidemen (ushers) of their duties. HJF Swayne, Churchwardens' Accounts of S. Edmund & S. Thomas, Sarum, 1443-1702 (Salisbury, 1895), pp. xiv, xxxix. ↩

48. That is, secret knowledge or incantations. ↩

49. Legerdemain: deceit; an illusory feat considered magical by naive observers. ↩

50. Deu 18:10 "There shall not be found among you anyone who makes his son or his daughter pass through the fire, or one who practices witchcraft, or a soothsayer [poel: one who brings the clouds], etc. ↩

51. Mat 6:17-18 But you, when you fast, anoint your head and wash your face, so that you do not appear to men to be fasting, but to your Father who is in the secret place; and your Father who sees in secret will reward you openly. ↩

52. 2Chr19:2 And Jehu the son of Hanani the seer went out to meet him, and said to King Jehoshaphat, “should you help the wicked and love those who hate the LORD? Therefore the wrath of the LORD is upon you.” ↩

53. Mal 2:11 Judah has dealt treacherously, And an abomination has been committed in Israel and in Jerusalem, For Judah has profaned The LORD’S holy institution which He loves: He has married the daughter of a foreign god. ↩

54. Fond: here it means foolish, trivial, thoughtless. ↩

55. Job 3:1 After this Job opened his mouth and cursed the day of his birth. Jer 15:10 Woe is me, my mother, That you have borne me, A man of strife and a man of contention to the whole earth! I have neither lent for interest, Nor have men lent to me for interest. Every one of them curses me. ↩

56. Deu 18:10-12 “There shall not be found among you anyone who makes his son or his daughter pass through the fire, or one who practices witchcraft, or a soothsayer, or one who interprets omens, or a sorcerer, [11] “or one who conjures spells, or a medium, or a spiritist, or one who calls up the dead. [12] “For all who do these things are an abomination to the LORD, and because of these abominations the LORD your God drives them out from before you. ↩

57. That is, forecasting a favorable birth by the alignment of the stars and planets. ↩

58. Isaac Newton was not yet born, and wouldn’t publish his Philosophiæ Naturalis Principia Mathematica, till 1687. ↩

59. That is, looking to the alignment of stars and planets to determine the most favorable time to do something. ↩

60. Horoscope: a diagram of the positions of the planets and signs of the zodiac at a particular time and place. ↩

61. Num 25:11 “Phinehas the son of Eleazar, the son of Aaron the priest, has turned back My wrath from the children of Israel, because he was zealous with My zeal among them, so that I did not consume the children of Israel in My zeal. ↩

62. Asseveration: an emphatic declaration, made as if no supporting evidence were necessary. ↩

63. 1Co 15:31 I affirm, by the boasting in you which I have in Christ Jesus our Lord, I die daily. ↩

64. Jos 22:29 “Far be it from us that we should rebel against the LORD, and turn from following the LORD this day, to build an altar for burnt offerings, for grain offerings, or for sacrifices, besides the altar of the LORD our God which is before His tabernacle.” ↩

65. 1Sam 15:23 For rebellion is as the sin of witchcraft, And stubbornness is as iniquity and idolatry. ↩

66. Heb 4:8 For if Joshua had given them rest, then He would not afterward have spoken of another day. 9 There remains therefore a rest for the people of God. 10 For he who has entered His rest has himself also ceased from his works as God did from His. ↩

67. Speaking of an offering to be delivered to the needy saints in Jerusalem. ↩

68. The Hebrew is “mish-bath” – like “shab-bath,” it is a cessation. ↩

69. God stands in the congregation of the mighty; He judges among the gods [elohim, or judges]. (Psa 82:1) ↩

70. That is, Abimelech was a title, not a name. ↩

71. Salute: a sign of honoring or commending someone – in this case, by asking for their blessing, or counsel. ↩

72. 1Co 12:21-25 And the eye cannot say to the hand, “I have no need of you”; nor again the head to the feet, “I have no need of you.” 22 No, much rather, those members of the body which seem to be weaker are necessary. 23 And those members of the body which we think to be less honorable, on these we bestow greater honor; and our unpresentable parts have greater modesty, 24 but our presentable parts have no need. But God composed the body, having given greater honor to that part which lacks it, 25 that there should be no schism in the body, but that the members should have the same care for one another. ↩

73. Job 31:13-14 If I have despised the cause of my male or female servant When they complained against me, 14 What then shall I do when God rises up? When He punishes, how shall I answer Him? ↩

74. Tit 2:4-7 that they admonish the young women to love their husbands, to love their children, 5 to be discreet, chaste, homemakers, good, obedient to their own husbands, that the word of God may not be blasphemed. 6 Likewise exhort the young men to be sober-minded, 7 in all things showing yourself to be a pattern of good works; in doctrine showing integrity, reverence, incorruptibility. ↩

75. Pro 20:30 Blows that hurt cleanse away evil, As do stripes, the inner depths of the heart. ↩

76. Eye-service: obeying only when being watched. ↩

77. A piker doesn't do his fair share, taking what isn't earned; this includes pilfering and embezzling. ↩

78. 1Pet 2:20 For what credit is it if, when you are beaten for your faults, you take it patiently? But when you do good and suffer, if you take it patiently, this is commendable before God. ↩

79. Act 4:19 But Peter and John answered and said to them, "Whether it is right in the sight of God to listen to you more than to God, you judge. ↩

80. Mat 15:5 "But you say, 'Whoever says to his father or mother, "Whatever profit you might have received from me is a gift to God" -- [6] 'then he need not honor his father or mother.' ↩

81. 1Tim 5:4 But if any widow has children or grandchildren, let them first learn to show piety at home and to repay their parents; for this is good and acceptable before God. ↩

82. Sitting down: seeking a position of honor, in effect a throne, above others. ↩

83. Dan 3:28 Nebuchadnezzar spoke, saying, "Blessed be the God of Shadrach, Meshach, and Abed-Nego, who sent His Angel and delivered His servants who trusted in Him, and they have frustrated the king's word, and yielded their bodies, that they should not serve nor worship any god except their own God! ↩

84. Naughty: Evil, wicked, morally reprehensible. The term is now used primarily in jest, as if winking at sin. ↩

85. Rom 12.3 For I say, through the grace given to me, to everyone who is among you, not to think of himself more highly than he ought to think, but to think soberly, as God has dealt to each one a measure of faith. ↩

86. Synecdoche: substituting a more inclusive term for a less inclusive one, or vice versa – as in "fifty head of cattle." ↩

87. Orig., "casting a man's sins in his teeth." ↩

88. Emulations: contests, i.e., attempts to outdo one another. ↩

89. It was the practice during Perkins' time, to award benefices (paid positions in the church, overseeing a given parish). Often it was paid for by a benefactor – a politically connected and powerful individual – and awarded to a clergyman as a favor. A clergyman might be granted a number of such benefices, thus accumulating substantial personal wealth. But there was no requirement to be physically present in that parish. That imposed a greater burden on those who were in fact present there. They needed assistance; and such assistance had been funded; but the one filling the position was not actually available

to work in that parish. Perkins is denouncing the practice as unbiblical. – WHG ↩

90. Eze 34:4 “The weak you have not strengthened, nor have you healed those who were sick, nor bound up the broken, nor brought back what was driven away, nor sought what was lost; but with force and cruelty you have ruled them. Eze 34:18 “Is it not enough for you to have eaten up the good pasture, that you must tread down with your feet the residue of your pasture-- and to have drunk of the clear waters, that you must foul the residue with your feet? ↩

91. Lev 19:17 You shall surely rebuke your neighbor, and not bear sin because of him. ↩

92. Their father was Terah, so that their god was not the true God. It was the god or gods that Terah, Nahor, and Abraham worshipped while idolaters; Laban continued to worship them. Jos 24:15 “And if it seems evil to you to serve the LORD, choose for yourselves this day whom you will serve, whether the gods which your fathers served that were on the other side of the River... But as for me and my house, we will serve the LORD.” ↩

93. That is, you can exercise prudence without doubting God (Mat 4.6-7). The fact of fleeing isn’t proof of distrust. ↩

94. Fleeing is not itself an offense; it must be taken as an offense by those remaining, as if it is their right to keep you. ↩

95. All of us have levels of responsibility to others. The first level is family; the second level is community. If there are those who have a higher level of responsibility for someone than you do, you are free to meet your own responsibilities. ↩

96. Concupiscence: a desire for sexual intimacy; or an inordinate or misplaced desire. ↩

97. That is, during her menstrual period. ↩

98. Hebrew niddah, impurity or quarantine; as distinct from a sickness (Heb. choliy) ↩

99. Chambering: euphemism for taking someone to bed; “sleeping around.” ↩

100. Strumpet: a promiscuous or disreputable woman. ↩

101. Giglot: giddy (impulsive), unfaithful, wanton (unrestrained). ↩

102. 1Tim 4:1 Now the Spirit expressly says that in latter times some will depart from the faith, giving heed to deceiving spirits and doctrines of demons, [2] speaking lies in hypocrisy, having their own conscience seared with a hot iron, [3] forbidding to marry, and commanding to abstain from foods which God created to be received with thanksgiving by those who believe

and know the truth. [4] For every creature of God is good, and nothing is to be refused if it is received with thanksgiving; ↩

103. Mal 3:8 “Will a man rob God? Yet you have robbed Me! But you say, ‘In what way have we robbed You?’ In tithes and offerings. ↩

104. Socrates of Constantinople (c. 380-439); also known as Socrates Scholasticus — a 5th-century church historian, and contemporary of Sozomen and Theodoret. His History covers the years 305 to 439, but was not compiled until 510. ↩

105. Joh 6:12 He said to His disciples, “Gather up the fragments that remain, so that nothing is lost.” ↩

106. Jubilee occurred every fifty years. It required that any property that had been leased or purchased during that time, be returned to the original owner, as his birthright or inheritance. This ensured the allotment of the Promised Land remained under each Tribe. Meanwhile, the lease or purchase price was proportionate to the number of years remaining till Jubilee. If a lot of years remained, the property had a higher price, and vice versa. – WHG ↩

107. This is an unusual standard. Instead of basing interest on time of use, it looks at the return on investment – the profit gained over the lending period. The borrower is to share his increase with the lender. ↩

108. In other words, you have no obligation to sell at a loss, merely to benefit the other party. ↩

109. In the law, this is called a warrant of merchantability: that the goods are as advertised, and do what they should. ↩

110. Pro 22:26 Do not be one of those who shakes hands in a pledge, One of those who is surety for debts; ↩

111. Flatterings: tempting tidbits that we’re inclined to swallow. ↩

112. [NLT] Pro 27:14 A loud and cheerful greeting early in the morning will be taken as a curse! ↩

113. Gal 6:1 Brethren, if a man is overtaken in any trespass, you who are spiritual restore such a one in a spirit of gentleness, considering yourself lest you also be tempted. ↩

114. Here it means any sinful desire for what belongs to another. ↩

115. That is, coveting is what goes on in our heart, and has not yet led to acting upon it. The wrongful desire is the sin. ↩

116. If there is intent to do harm, and it progresses to planning that harm, even if caught before the act, it is unlawful. ↩

117. Col 3:5 Therefore put to death your members which are on the earth: fornication, uncleanness, passion, evil desire, and covetousness, which is idolatry. ↩

118. Jas 1:14 But each one is tempted when he is drawn away by his own desires and enticed. ↩

119. Eph 4:23 and be renewed in the spirit of your mind; ↩

120. 2Cor 12:7 And lest I should be exalted above measure by the abundance of the revelations, a thorn in the flesh was given to me, a messenger of Satan to buffet me, lest I be exalted above measure. 8 Concerning this thing I pleaded with the Lord three times that it might depart from me. 9 And He said to me, “My grace is sufficient for you, for My strength is made perfect in weakness.” Therefore most gladly I will rather boast in my infirmities, that the power of Christ may rest upon me. ↩

121. Heb 12:18-21 For you have not come to the mountain that may be touched and that burned with fire, and to blackness and darkness and tempest, 19 and the sound of a trumpet and the voice of words, so that those who heard it begged that the word should not be spoken to them anymore. 20 (For they could not endure what was commanded: “And if so much as a beast touches the mountain, it shall be stoned or shot with an arrow.” And so terrifying was the sight that Moses said, “I am exceedingly afraid and trembling.”) ↩

122. Rom 4:11 “And he received the sign of circumcision, a seal of the righteousness of the faith which he had while still uncircumcised.” – That is, at the point when he was circumcised. Therefore, his faith preceded his circumcision. ↩

123. There is a comma strategically placed after “converted.” Rightly using the sacraments does not convert. Rather, having been converted, rightly using the sacraments confirms it; having been converted, rightly using the sacraments imparts the graces of Christ — by faith. Hence, the sacraments are a means of grace, not a cause of salvation. – WHG ↩

124. Children of believing parents indirectly partake of (or benefit by) the covenant blessings their parents enjoy. They are instructed in the ways of Christ. However, though partaking of the covenant blessings, they are not justified by baptism (contrary to the Roman Catholic doctrine of baptismal regeneration). We are saved by grace alone, through faith alone, personally attested. And yet, Christ died for all the elect, so that none of them should be lost (Joh 6.39). That includes those dying in infancy, with or without baptism. Baptism does not save; it is a sign of the Covenant Promise. This is handled more at length in chapter 35. — WHG ↩

125. Being “sanctified,” or set apart, or dedicated to holy ends, is not equivalent to being justified. ↩

126. Rom 6:4 Therefore we were buried with Him through baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life. ↩

127. Joh 1:12 But as many as received Him, to them He gave the right to become children of God, to those who believe in His name: ↩

128. The term “transubstantiated” became orthodoxy in 1215 at the 4th Lateran Council. ↩

129. In other words, Christ has ascended and sits at the right hand of God the Father, until He returns in glory to judge the earth. He is no longer here in any form, but only by His Spirit whom He sent when he ascended. (Joh 16.7) – WHG ↩

130. In any physical form, He cannot be in two places at once. ↩

131. Joh 6:54-56 “Whoever eats My flesh and drinks My blood has eternal life, and I will raise him up at the last day. “For My flesh is food indeed, and My blood is drink indeed. “He who eats My flesh and drinks My blood abides in Me, and I in him. Verses 63-64 “It is the Spirit who gives life; the flesh profits nothing. The words that I speak to you are spirit, and they are life. “But there are some of you who do not believe.” ↩

132. Rom 8:30 Moreover whom He predestined, these He also called; whom He called, these He also justified; and whom He justified, these He also glorified. 1Cor 1:30 But of Him you are in Christ Jesus, who became for us wisdom from God – and righteousness and sanctification and redemption. ↩

133. Eph 2:22 in whom you also are being built together for a dwelling place of God in the Spirit. ↩

134. Joined with Joh 15.5-10, the sense is that, by abiding in Christ (abiding in His love and in obedience to his commands), we eat his flesh and drink his blood — for his words (his commands) are spirit and they are life (Joh 6.63). – WHG ↩

135. “Public man” is a technical term. Jesus Christ did not come as a “private man” to act and live for himself; rather he is a “public man” – a representative and agent of the elect. Just as “in Adam” we all died, “in Christ” we all live, by faith (Rom 5.12-21). This is federal headship, by which our sins are imputed to him, to be atoned for by him, on our behalf. This is why he is called the Son of Man (Mat 20.28); He is our Surety (Heb 7.22). Likewise, the righteousness of Christ is imputed to us, because He is also the Son of God (Joh 3.18), perfect in all His ways; and we are united

to Him (made one with him) by the Spirit of God, through faith (Joh 17.21-22; 1Cor 12.13). This is what makes us heirs and co-heirs with Him (Rom 8.17), and members of His body (1Cor 6.15; Eph 5.30), both figuratively and truly. – WHG ↩

136. Humors: in the Middle Ages, these were thought to be four fluids in the body, whose balance determined our emotional and physical state, but they were not themselves part of our body. ↩

137. Mollify: cause to be more favorably inclined. Here it refers to regeneration, the enlivening of the faculties. ↩

138. Bowels: in Middle English, the core of their being; their innermost parts. ↩

139. Joh 1:12 But as many as received Him, to them He gave the right to become children of God, to those who believe in His name. ↩

140. 2Cor 1:22 who also has sealed us and given us the Spirit in our hearts as a guarantee. ↩

141. Joh 6:35 And Jesus said to them, “I am the bread of life. He who comes to Me shall never hunger, and he who believes in Me shall never thirst. Joh 7:37 On the last day, that great day of the feast, Jesus stood and cried out, saying, “If anyone thirsts, let him come to Me and drink. ↩

142. Rom 3:27 Where is boasting then? It is excluded. By what law? Of works? No, but by the law of faith. ↩

143. Mat 17:5 While he was still speaking, behold, a bright cloud overshadowed them; and suddenly a voice came out of the cloud, saying, “This is My beloved Son, in whom I am well pleased. Hear Him!” 1Joh 3:23 And this is His commandment: that we should believe on the name of His Son Jesus Christ... ↩

144. In other words, just because Christ suffered, that doesn’t keep us from suffering, though it is for different reasons. By the same reasoning, just because Christ obeyed, that doesn’t keep us from obeying, though for different reasons. ↩

145. Gal 3:10 For as many as are of the works of the law are under the curse; for it is written, “Cursed is everyone who does not continue in all things which are written in the book of the law, to do them.” ↩

146. 2Cor 5:21 For He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him. ↩

147. Job 33:24-25 Then He is gracious to him, and says, ‘Deliver him from going down to the Pit; I have found a ransom;’ His flesh shall be young like a child’s, He shall return to the days of his youth. ↩

148. 1Th 5:23 Now may the God of peace Himself sanctify you completely; and may your whole spirit, soul, and body be preserved blameless at the coming of our Lord Jesus Christ. Rom 7:15 For what I am doing, I do not understand. For what I will to do, that I do not practice; but what I hate, that I do. Rom 7:24 O wretched man that I am! Who will deliver me from this body of death? ↩

149. 1Cor 10:31 Therefore, whether you eat or drink, or whatever you do, do all to the glory of God. ↩

150. Legal contrition: sorrow for sin arising from fear of damnation for breaking the law of God. ↩

151. 1Joh 3:10 In this the children of God and the children of the devil are manifest: Whoever does not practice righteousness is not of God, nor is he who does not love his brother. ↩

152. This seems out of context for what Perkins intends. Paul is soliciting funds from Corinth to support the church at Jerusalem. They are to give from what they have, and not beyond what they have. He's not asking them to disadvantage themselves to help others. Perkins is suggesting that any remedy requires a practical, not an impractical sacrifice. 1Joh 3:17 But whoever has this world's goods, and sees his brother in need, and shuts up his heart from him, how does the love of God abide in him? ↩

153. Act 16:14 Now a certain woman named Lydia heard us. The Lord opened her heart to heed the things spoken by Paul. ↩

154. Psa 26:6 I will wash my hands in innocence; So I will go about Your altar, O LORD. ↩

155. Act 2:37 Now when they heard this, they were cut to the heart, and said to Peter and the rest of the apostles, "Men and brethren, what shall we do?" ↩

156. A mysterious "sweating" plague swept through England in the early 1500s. The symptoms were described by physician John Caius and others: it began with a sense of apprehension, followed by cold shivers, giddiness, headache, and severe pains in the neck, shoulders and limbs. After the cold stage, lasting from half an hour to three hours, the hot and sweating stage followed. The characteristic sweat broke out suddenly, with a sense of heat, headache, delirium, rapid pulse, and intense thirst. In the final stages, there was an irresistible urge to sleep. ↩

157. Rom 13:14 But put on the Lord Jesus Christ, and make no provision for the flesh, to fulfill its lusts. Luk 16:10 "He who is faithful in what is least is faithful also in much; and he who is unjust in what is least is unjust also in much. 1Cor 6:2 Do you not know that the saints will judge the world? And if the world will

be judged by you, are you unworthy to judge the smallest matters? ↩

158. Eph 4:1 …walk worthy of the calling with which you were called. ↩

159. Mat 23:12 “And whoever exalts himself will be humbled, and he who humbles himself will be exalted. 1Pet 5:6 Therefore humble yourselves under the mighty hand of God, that He may exalt you in due time. ↩

160. Phi 2.5-8 Let this mind be in you which was also in Christ Jesus, who, being in the form of God, did not consider it robbery to be equal with God, but made Himself of no reputation... He humbled Himself and became obedient to the point of death, even the death of the cross. ↩

161. 2Sam 7:14 “I will be his Father, and he shall be My son. If he commits iniquity, I will chasten him with the rod of men and with the blows of the sons of men. ↩

162. Col 1:24 I now rejoice in my sufferings for you, and fill up in my flesh what is lacking in the afflictions of Christ, for the sake of His body, which is the church. ↩

163. Psa 34:7 The angel of the LORD encamps all around those who fear Him, And delivers them. ↩

164. This 1600 edition was missing a portion of the verse. It is supplied from the 1616 edition. – WHG ↩

165. 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. ↩

166. Modern translations: “and not bear sin because of him;” i.e., not join or aid him in sin by your silence. ↩

167. Rom 8:30 Moreover, whom He predestined, these He also called; whom He called, these He also justified; and whom He justified, these He also glorified. ↩

168. Sanctified, here, means set aside or purged (removed), perhaps referring to Act 2.26-28 Therefore my heart rejoiced, and my tongue was glad; Moreover my flesh also will rest in hope. [27] For You will not leave my soul in Hades, Nor will You allow Your Holy One to see corruption. [28] You have made known to me the ways of life; You will make me full of joy in Your presence.’ John Owen later described this as, “The Death of Death in the Death of Christ.” ↩

169. Phi 1:12 But I want you to know, brethren, that the things which happened to me have actually turned out for the furtherance of the gospel; ↩

170. 2Cor 5:1 For we know that if our earthly house, this tent, is destroyed, we have a building from God, a house not made with hands, eternal in the heavens. ↩

171. 1Cor 15:45 “The first man Adam became a living being.” The last Adam became a life-giving spirit. ↩

172. The reformers rejected this Catholic doctrine as Arminian heresy. It asserts that God’s sovereignty is subject to man’s free will. And so, what it proposes is a false gospel. ↩

173. In Roman Catholic doctrine, a venial sin (as opposed to one of the seven mortal sins), is a pardonable sin. It is regarded as entailing only a partial loss of grace – as though grace were a commodity to be weighed and offered to God on one’s own behalf to merit salvation, or rewards, or amelioration of sin. It is a doctrine of works and personal merit. There is no good news in any of this, no true Gospel of Jesus Christ. – WHG ↩

174. In other words, a Christian can never know whether he is saved or not; there is no assurance of salvation. He may strive a lifetime to save himself through his works and the sacraments of the Roman Catholic Church, and never be free of the debt of sin, or his fear of hell; never actually realize the joy of salvation. – WHG ↩

175. Obduration: being intractable and indifferent toward sin; hard-hearted; stubbornly impenitent. ↩

176. Roberto Bellarmine (1542-1621) – Jesuit cardinal and theologian. He supported the decrees of the Council of Trent. He was involved in Galileo’s trial, and in the trial of Fulgenzio Manfredi, who was tried by the Roman Inquisition, declared a relapsed heretic, and sentenced to be burnt at the stake. Bellarmine staunchly defended these doctrines. ↩

177. Contumacy: obstinate rebelliousness and insubordination; here, resistance to God’s authority. ↩

178. 2Th 2:13 …because God from the beginning chose you for salvation through sanctification by the Spirit and belief in the truth. ↩

179. Eph 1:4, 9 He chose us in Him before the foundation of the world… [9] having made known to us the mystery of His will, according to His good pleasure which He purposed in Himself; ↩

180. Rom 9:16 So then it is not of him who wills, nor of him who runs, but of God who shows mercy. ↩

181. Baptism is the sign of faith in the NT, corresponding to circumcision in the OT (Col 2.11). ↩

182. Eph 2:1 And you He made alive, who were dead in trespasses and sins; Col 1:13 He has delivered us from the power of darkness and conveyed us into the kingdom of the Son of His love. ↩

183. Eph 2:2 in which you once walked according to the course of this world, according to the prince of the power of the air, the spirit who now works in the sons of disobedience; Rom 6:17 But God be thanked that though you were slaves of sin, yet you obeyed from the heart that form of doctrine to which you were delivered. ↩

184. Evangelical obedience: obedience performed with a heart transformed by the Gospel. It is not done to obtain salvation, but rather, in response to having obtained it by God's grace alone, through faith alone, in Christ alone. It refers to our personal righteousness (i.e., our godliness), as distinct from the imputed righteousness of Christ. – WHG ↩

185. Patient: a passive entity that is not the agent, but is directly involved in or affected by the active agent. ↩

186. Luk 12:29 "And do not seek what you should eat or what you should drink, nor have an anxious mind." ↩

187. Rom 8:16 The Spirit Himself bears witness with our spirit that we are children of God; Gal 4:6 And because you are sons, God has sent forth the Spirit of His Son into your hearts, crying out, "Abba, Father!" ↩

188. Sophistry: making a deliberately invalid argument, with ingenuity in reasoning, but hoping to deceive. ↩

189. Aristotle claims four causes are needed to explain change in the world. These causes are material, formal, efficient, and final. The material cause is what something is made of. The formal cause is either what makes a form singular; or what exemplifies it, like a concept in the mind which gives rise to that form. The efficient cause is what actually produces it. The final cause is why efficient causes do what they do, and why formal causes do what they do – it concerns purpose and meaning. So, carving a statue of a king begins in the sculptor's mind (formal cause), requires a block of marble (material cause), physically carving it with hammer and chisel (efficient cause), to honor the king (its final cause). – WHG ↩

190. Rom 5:19 For as by one man's disobedience many were made sinners, so also by one Man's obedience many will be made righteous. ↩

191. 2Cor 5:21 He made Him who knew no sin to be sin for us, that we might become the righteousness of God in Him. ↩

192. Isa 64:6 But we are all like an unclean thing, And all our righteousnesses are like filthy rags; We all fade as a leaf, And our iniquities, like the wind, Have taken us away. ↩

193. “Sanctified” does not mean without sin. At the instant of our justification, we are objectively sanctified in the sight of God; i.e., we are accounted perfectly holy in Christ; that’s a one-time event. But we are subjectively and progressively sanctified in this life: we’re increasingly conformed to the spiritual reality (Rom 6.6; Eph 4.20-24; Col 3.9-10). — WHG ↩

194. It may be said that salvation rests on two pillars: justification, and sanctification; you can’t have one without the other. Justification is from God alone; but sanctification is cooperative (Col 1.29). Faith is all we need to be justified; but faithful works offer hope (a firm expectation) of sanctification. – WHG ↩

195. Metonymy: substituting the name of an attribute for the thing itself (as in ‘they counted heads’). ↩

196. Here is a basis for many holding a bipartite view of mankind, that we are body (carnal) and soul (spirit). Others hold a tripartite view, that we are body (soma), soul (psuche), and spirit (pneuma). Bipartites equate the soul with the spirit. The Greek psuche means breath, or life. The word pneuma means the immaterial essence of someone, or what moves us. It’s akin to our personality, as when Christ said that John the Baptist was “of the spirit of Elijah.” (Luk 1.17) To complicate matters, the body (soma) is distinguished from the flesh (sarx): Joh 1.14, “the Word became flesh” (sarx). Yet sarx also describes our earthly nature, a constant summons to gratify its desires (Rom 7.18). — WHG ↩

197. We have a righteousness (Perkins calls it justice) which comes from God by faith, satisfying His justice. We are therefore declared just, or righteous. Phi 3:9, and be found in Him, not having my own righteousness, which is from the law, but that which is through faith in Christ, the righteousness which is from God by faith. ↩

198. 1Joh 3:23 And this is His commandment: that we should believe on the name of His Son Jesus Christ and love one another, as He gave us commandment. ↩

199. Puritan John Owen would later say that election is not a necessary part of the Gospel call. It is enough to believe that Christ died for sinners, and that we are a sinner. This was true of the crowd at Pentecost, the robber on the cross, the jailer, the centurion Cornelius, etc. In the 2nd part of his answer, Perkins equates election with assurance of salvation. The logic is simple:

we believe that Christ is our Lord and Saviour, and therefore we are elect (see III). – WHG ↩

200. Perkins is pointing out that evangelical obedience assures us of our salvation, without a special revelation from God. We obey out of faith, in thanksgiving for the justification we've already received. Yet, works of obedience are visible evidences of our faith, and therefore of our justification. Works alone do not and cannot justify; nor alone are they a sure proof of justification. Combined with faith, however, they can assure us of our justification. – WHG ↩

201. Joh 6:35, 37 "I am the bread of life. He who comes to Me shall never hunger, and he who believes in Me shall never thirst. [37] "All that the Father gives Me will come to Me..." ↩

202. Etethesan – placed or affixed. ↩

203. Literally, pre-written or pre-recorded. ↩

204. If we're predestined to be saved in Christ, Christ is predestined to save us. Rom 8:29 For whom He foreknew, He also predestined to be conformed to the image of His Son, that He might be the firstborn among many brethren. Eph 1:5 having predestined us to adoption as sons by Jesus Christ to Himself, according to the good pleasure of His will... ↩

205. 1Pet 2:8 "A stone of stumbling And a rock of offense." They stumble, being disobedient to the word, to which they also were appointed. ↩

206. Psa 78:36-37 Nevertheless they flattered Him with their mouth, And they lied to Him with their tongue; [37] For their heart was not steadfast with Him, Nor were they faithful in His covenant. ↩

207. 1Tim 1:19 having faith and a good conscience, which some having rejected, concerning the faith have suffered shipwreck. ↩

208. Mat 12:31 Therefore I say to you, every sin and blasphemy will be forgiven men, but the blasphemy against the Spirit will not be forgiven men. ↩

209. Oppugn: to challenge the accuracy, probity, or propriety of something. ↩

210. Mat 12:32 "Anyone who speaks a word against the Son of Man, it will be forgiven him; but whoever speaks against the Holy Spirit, it will not be forgiven him, either in this age or in the age to come. Joh 3:2 This man came to Jesus by night and said to Him, "Rabbi, we know that You are a teacher come from God; for no one can do these signs that You do unless God is with him." ↩

211. Dilection: delight in or lovingkindness towards someone. ↩

212. That is, He loves them for the purposes for which He created them. He created some for destruction (Rom 9.22). ↩

213. Mat 25:32-34, 41 [32] “All the nations will be gathered before Him, and He will separate them one from another, as a shepherd divides his sheep from the goats. [33] “And He will set the sheep on His right hand, but the goats on the left. [34] “Then the King will say to those on His right hand, ‘Come, you blessed of My Father, inherit the kingdom prepared for you from the foundation of the world… [41] “Then He will also say to those on the left hand, ‘Depart from Me, you cursed, into the everlasting fire prepared for the devil and his angels.” ↩

214. Col 1:13 He has delivered us from the power of darkness and conveyed us into the kingdom of the Son of His love. ↩

215. In other words, hell would be empty. But it is not empty, nor is it an empty threat: Mat 5.29; Joh 17.12; Luk 12.5. ↩

216. Rom 1:17 For in it the righteousness of God is revealed from faith to faith; as it is written, “The just shall live by faith.” [18] For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who suppress the truth in unrighteousness, [19] because what may be known of God is manifest in them, for God has shown it to them. ↩

217. Rom 5:18 Therefore, as through one man’s offense judgment came to all men, resulting in condemnation, even so through one Man’s righteous act the free gift came to all men, resulting in justification of life. [19] For as by one man’s disobedience many were made sinners, so also by one Man’s obedience many will be made righteous. ↩

218. Eph 2:2 in which you once walked according to the course of this world, according to the prince of the power of the air, the spirit who now works in the sons of disobedience. Joh 8:42, 44 Jesus said to them, “If God were your Father, you would love Me, for I proceeded forth and came from God; nor have I come of Myself, but He sent Me… “You are of your father the devil, and the desires of your father you want to do. He was a murderer from the beginning, and does not stand in the truth, because there is no truth in him. When he speaks a lie, he speaks from his own resources, for he is a liar and the father of it. ↩

219. 2Pet 2:1 But there were also false prophets among the people, even as there will be false teachers among you, who will secretly bring in destructive heresies, even denying the Lord who bought them, and bring on themselves swift destruction. ↩

220. That is, men can only judge externals; only God judges the heart. 1Jo 2:18-19 even now many antichrists have come… [19] They went out from us, but they were not of us; for if they had

been of us, they would have continued with us; but they went out that they might be made manifest, that none of them were of us. ↩

221. That is, faith in Christ is the conditional cause of their salvation, not the necessary instrument to receive salvation by grace. It asserts that Christ made all men salvable (universal atonement), but actually saved no one. – WHG ↩

222. Rom 16:20 And the God of peace will crush Satan under your feet shortly. ↩

223. With perhaps 70% of evangelicals now embracing universal atonement, this may indeed be consoling to them. But the question is not whether it is consoling, but whether it is true. There can be no consolation in a lie. – WHG ↩

224. Mat 10:30 But the very hairs of your head are all numbered. ↩

225. Rom 9:13 As it is written, “Jacob I have loved, but Esau I have hated.” ↩

226. Joh 3:36 “He who believes in the Son has everlasting life; and he who does not believe the Son shall not see life, but the wrath of God abides on him.” ↩

227. Luk 8:2 and certain women who had been healed of evil spirits and infirmities-- Mary called Magdalene, out of whom had come seven demons. ↩

228. tartaroo – the Greek equivalent of Gehenna, the fiery hell; not Hades or Sheol, the resting place of the dead. ↩

229. 1Cor 2:12 Now we have received, not the spirit of the world, but the Spirit who is from God, that we might know the things that have been freely given to us by God. 2Cor 13:5 Examine yourselves as to whether you are in the faith. Test yourselves. Do you not know yourselves, that Jesus Christ is in you? – unless indeed you are disqualified. ↩

230. Rom 8:16 The Spirit Himself bears witness with our spirit that we are children of God; 2Pet 1:10 Therefore, brethren, be even more diligent to make your call and election sure, for if you do these things you will never stumble; ↩

231. 1Joh 3:16 By this we know love, because He laid down His life for us. And we also ought to lay down our lives for the brethren. ↩

232. This is why we say that faith is not the cause of our salvation, but the instrument by which we receive God’s free gift. ↩

233. 2Tim 2:19 Nevertheless the solid foundation of God stands, having this seal: “The Lord knows those who are His,” and, “Let everyone who names the name of Christ depart from iniquity.” ↩