



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>



Godiv. 93
Subt.

A
SUMMARY
OF
Divine Truths,

Agreeable to the
FAITH PROFESS'D
BY THE
CHURCH of *ENGLAND*,
CONFIRM'D FROM
Scripture and Reason.

PUBLISHED
For the Prevention of APOSTACY,
Confutation of ERROR and HERESY,
and Establishing the TRUTH.

Henceforth be no more Children (κλυδωνιζόμενοι καὶ περιεσφύμενοι) tossed to and fro, and whirled about by every wind of Doctrine, Ephes. 4. 14.

L O N D O N :
Printed, and are to be Sold by *John Morphew*
near *Stationers-Hall.* 1711.



a
f

THE
Author's Preface
 TO THE
READER.

Courteous Reader,



THE grand Apostacy of these latter days may sufficiently experience thee to know, how dangerous it is to want a *Pilot* in the storm; a seasonable service (then) it must be, (and should be an acceptable work) in any measure of proportion to supply that defect. Here thou art brought into the *Ark* of the Church, and amidst the many contrary winds of false doctrines, thou art taught much of the profession of a true Faith; to which as divine reason doth contribute its clearest of evidences, so doth sacred Scripture confer its firmness of proof. And in the many Scripture proofs, fear not any thing of (what is now *epidemic*)^a Scripture Sacrilege, either surreptitiously stealing away the true meaning, or profanely corrupting the proper phrase of God's word; upon the strictest examination, it shall not be found that the oracle doth here^b φιλιππισεν, the Scriptures (I mean) speak that sense,

^a Τὸ γεγραμμένον ἐν τοῖς βιβλίοις, καὶ τὸν ἴσον ἔχει γεγραμμένον κληρονομία, *Greg. Naz. orat. 36.*

^b *Demosth. de Oraculo Delphico,*

The Preface.

which faction or fancy hath imposed, but what the Spirit of God and of Truth hath revealed.

With those mysteries which are of the Catholick Faith, as necessary to salvation, here are interwoven many truths which are of theological science, as useful to spiritual edification; yet those questions which some mens curiosity hath vainly started, and other mens nicety hath as scrupulously resolv'd, I have purposely wav'd, as being (especially in these times, wherein men are more Criticks than Christians in Religion) the occasions of contention, which further unto^d uncharitableness, rather than matters of instruction, which edify unto holiness. If thou dost question, or any will oppose this Summary of divine Truths, being wholly consenting with the judgment of the Church of *England*; know, that as it hath been perus'd and approv'd by some of the reverend Fathers, so will it be asserted and justified by others of the dutiful Sons of the *English* Church, to be in all parts agreeable to that Faith which hath been, and yet is with all constancy by her acknowledg'd and profess'd; which agreement will evidently enough appear to him who shall diligently consult the Book of Articles, the Books of Homilies, the Forms of publick Administrations, and divine Service; in all which, the Church doth speak more fully, tho' dispersedly, what is here delivered.

^c *Non imponendus sensus sacris literis, sed expetendus,*
Hilar. de Trin. ^d *Dum alter alteri anathema esse cepit, prope jam nemo Christi est.* Hilar. cont. Const.

The Preface.

more concise and methodically; so that, this *Summary* (especially in matters of Faith) is perfectly consenting with the Church, as teaching the same truths for matter, tho' not for method; for substance, tho' not for circumstance; the analogy one, tho' the expressions divers.

If truth (then) might gain ^e esteem from Persons, and faith receive credit from the repute of its Professors; this *Summary* presented might have a fair gloss from that reverend respect this Nation owes, and other Nations give unto the Fathers of our Church, for learning and piety, for sufferings and constancy so eminently renown'd. And who so are true Sons of this Church, will acknowledge the Doctrines here delivered to be the milk suck'd from their Mother's breast, pure and wholsom, made such from the well digested food of God's word. And however the factions of men have made a rent in the unity, and their actions too, cast a stain upon the purity of our Church; yet let other Nations know; they ought to have more care to preserve and secure themselves, than they have reason to disdain or ^e upbraid us; for certain it is, the envious man is sowing the like tares in their field, and they cannot tell how soon our judgment may be the portion of their cup.

In this Treatise, if any phrase seem improper, according to the language of the learned Schools, it is a sufficient apology, that the Author made it his aim, as he thought it his duty,

^e Οὐ περσώποισ χειρισισμὸς ἀλλὰ πῖσι χαρὰ κ' ἠ-
ελξῆ. Greg. Naz. orat. 20. ^f Martyres multi, &
multi Martyres designati.

^e Ὑμεῖς ἑδὲν ἡτῶν ἀσεβείας
κ' ἂν ἡμεῖς ἀμάρτανων. Greg. Naz. orat. 13.

The Preface.

to write according to the weaker capacities of those he was to instruct, rather than the stronger apprehensions of those by whom he is instructed; and therefore he hath desired and endeavoured so to express himself, that he might not amaze, but inform; not puzzle, but teach; studying brevity and clearness (which ^b seldom meet in one subject, especially where the matter is mysterious:) brevity, as an advantage to memory, and clearness, as an help to the understanding, both conducing much to an instructing and establishing in the truth.

If any demand a reason of the Author's composing this Treatise, this answer will be satisfactory (if that demand be not too supercilious) that the publick behoof did put him upon it; for, among the many excellent works compos'd by our Church's *Heroes*, we have not one system of Divinity in all parts consenting with best judgment and practice; but what hath been of this kind, hath had a taste of the vessel, some private opinions (^c *domestica judicium*, as *Tertullian* calls them) or at best some foreign resolves hath been intermix'd with our Church's more pure and perfect determinations.

Upon observation whereof, the Author design'd his studies to do with Christian Theology as *Florus* with the *Roman History*, (^d *In brevi tabella totam ejus imaginem amplecti*) draw its whole portraiture in a small Table, comprise its large body in a short Volume; therein delivering the whole and entire judgment of our

^b — Brevis esse laboro, obscurus fio, *Hor.*

^c Οἰκείαι ἀποστομαί, *Chryst. in Gen. Hom. 4.*

^d *Flor. Epit. Rer. Rom. l. 1.*

The Preface.

Church, confirmed from testimony of sacred Scripture, and illustrated by arguments of divine reason. This whole work, bearing the title of *A Summary of Divine Truths*, he hath divided into two parts; the first is now published, the second reserved till its more fit opportunity for publication; which in a correspondency of method, scripture, reason, brevity and clearness, doth treat of those several heads which concern that peculiar part of *God's Providence* over the Church of his elect, *viz.* concerning *Election and Predestination*; concerning *Christ* in the *Person*, and in the *office of Mediator*; concerning the *Church*; concerning the *Covenant of Grace*; concerning the divers *Administrations* of this Covenant before the *Law*, under the *Law*, and under the *Gospel*, &c.

That this former part published doth prevent that latter part design'd for publication, the Author gives this most full and satisfactory reason; that he would gladly hereby prompt an able judgment and pen to undertake the task, rather than do it himself; lest, through weakness and insufficiency (in those grand mysteries of the Gospel) he should shake the truth in defending it, and obscure the faith in explaining it. Wherefore, if what he hath already done may occasionally stir up some eminent person, in an holy emulation of pious zeal, to undertake so useful and honourable a work; he shall desist from his farther enterprise, and rest very well satisfied, yea, very much joy'd with this blessing from God, that he hath given

¹ *Veritatem defendendo concutere, & fidem explicando obscurare.*

The Preface.

breath to, another's divine flame. Otherwise, if he find the encouragement of acceptance, and be confirmed in some hopes of publick benefit to the Church; rather than this so much necessary, and so much desired work be not done at all, he will (by the assistance of God's Spirit) finish and publish what is now under his hand; tuning the instrument to the best of his skill, thereby happily provoking some more dextrous hand, and more accurate artist to perfect the harmony.

If any man shall critically question, or enviously quarrel at the Author's undertaking, be thou (courteous Reader) so far his Advocate, as to plead in his behalf, that it is not his ambition to be expos'd publick to the world, but to be accepted of private friends, to whom (especially) he hath devoted the present service of the Press; and if this particular service to some few friends, shall (by a gracious dispensation of divine goodness) be extended as a general benefit to the whole Church, it will be an additional blessing, as much beyond his own hope, as it is above another's envy; and well may the blessing be beyond his hope for the attainment, who is himself so far short of the blessing by his unworthiness; and therefore doth he the more earnestly beg the benefit of thy Prayers, if not as a return of gratitude for his service, yet as a boon of charity to his soul, who is from his soul in all Christian and Ministerial Offices.

Thine faithfully devoted.

THE
SYLLABUS
TO THE
TREATISE.

CHAP. I.
Concerning the Holy Scriptures.

SECT. 1. **R** EASON *arguing from Scripture for the Scriptures.*

SECT. 2. *The knowledge of God, and his worship by Revelation: This Revelation either with the Jews or with the Christians.*

SECT. 3. *The Church of the Jews enquired into by reason.*

SECT. 4. *Reason leads from the Church of the Jews, to the Church of the Christians; with the Church of Christ is found the word of God, as the Revelation of his will.*

SECT. 5. *The word of God is the holy Scriptures in the books of the Old Testament and the New; what Editions are authentick; Translations in the vulgar tongue allowed.*

SECT. 6. *The Apocrypha why so called; Why not canonical; The Old Testament received from the Jews.*

The Syllabus to the Treatise.

Sect. 7. *The Authority of the Scripture is not from the Church.*

Sect. 8. *The Authority of the Church is from Christ by the Scriptures.*

Sect. 9. *The Tradition of the Church leadeth to the Scriptures; The Excellency of the Writings affect the Mind; the Spirit convinceth of the Truth.*

10. *A moral persuasion from the Church; and the Letter; a divine belief from the Spirit.*

Sect. 11. *Why the Scriptures are not discernable, by their own light without the Spirit.*

Sect. 12. *What, and from whence the Authority of the Scriptures: Their sufficiency: Their perfection.*

Sect. 13. *How the rule of our faith. Such to the end of the world.*

Sect. 14. *Particular Revelations not now to be expected.*

Sect. 15. *What received as the Truth by the Church: What left to the prudence of Governors, and to what end.*

Sect. 16. *In what the Scriptures are plain, and in what hard to be understood; How to be interpreted; What the Analogy of Faith.*

Sect. 17. *The duty of Christians in the use of the Scriptures: Their fulness of heavenly Doctrine: How a perfect form of Institution.*

CHAP.

The Syllabus to the Treatise.

CHAP. II.

Concerning God in the Unity of Essence.

Sect. 1. Why the nature of God is not to be comprehended by the understanding of Man; How the incomprehensible God is apprehended by faith.

Sect. 2. How God is described in Scripture; the names of God.

Sect. 3. The description of God according to his names.

Sect. 4. Further described by his Attributes: The first and principal.

Sect. 5. Why incommunicable to the creatures.

Sect. 6. The Attributes communicable to the creatures; How communicable.

Sect. 7. God's essential Attributes his one entire Essence, how distinguished: why diversly express'd in different names.

Sect. 8. Why there can be but one God: How one single, pure, and perfect.

Sect. 9. Why said to have eyes and hands, to be angry and grieved, &c. He admits no bodily likeness.

CHAP. III.

Concerning God in the Trinity of Persons.

Sect. 1. What the knowledge of God from a natural light: What from a light supernatural: Who are the three Persons, and what a Person is.

Sect. 2. A finite understanding not possi-

The Syllabus to the Treatise.

*bly able to comprehend this infinite Mystery:
Not to be illustrated by any instances.*

SECT. 3. The highest pitch of reason's apprehension.

SECT. 4. Reason directing to Faith: What and how a Trinity of Persons in the Unity of the Godhead.

SECT. 5. The Son of God and the Holy Ghost firmly proved.

SECT. 6. How the Persons are distinguished.

SECT. 7. How Trinity and Person are found in Scripture; what a subsistence is.

SECT. 8. How the Father is the first Person: How each Person is Ador'd.

SECT. 9. How the Essence and Attributes of the Godhead are communicated.

SECT. 10. The properties of the Persons incommunicable.

CHAP. IV.

Concerning God's Knowledge.

SECT. 1. How God knoweth all things.

SECT. 2. God's fore-knowledge how and what it is; Not the cause of things and why.

SECT. 3. How all things depend upon God's will preordaining, not his knowledge foreseeing: Yet God's fore-knowledge depends not upon the creatures future existence. Before and after, past and to come relate not to God.

SECT. 4. But is in the creature: This aptly illustrated.

SECT. 5. God knowing things to come, and past, doth it in one and the same act of Know-

The Syllabus to the Treatise.

Knowledge: *This act eternal: so no change in God.*

Sect. 6. *No contingency in respect of God's fore-knowledge: Yet in the secondary causes.*

Sect. 7. *All future events are fore-known of God: His fore-knowledge infallible.*

Sect. 8. *How applied unto the Elect in Scripture.*

CHAP. V.

Concerning God's Will.

Sect. 1. *God's will one, and absolutely free; Distinguish'd into his will secret and revealed: of sign and of good pleasure.*

Sect. 2. *What his secret will: What his revealed will.*

Sect. 3. *The will of God's good pleasure hath its reason, not its cause.*

Sect. 4. *God's glory the final cause of what he wills, but not of his will: How the impulsive cause of God's will to be understood in Theology.*

Sect. 5, 6. *The execution of God's will admits several causes, the volition not any: what the volition, and what the execution is.*

Sect. 7. *God wills not sin, and why.*

Sect. 8. *The purpose of God's will doth not abolish, but establish the liberty of man's will: what the necessity of being, from the immutability of God's will.*

Sect. 9. *How God's secret will becomes revealed by his word, and by his works; How God's word is called his will.*

The Syllabus to the Treatise.

SECT. 10. *How they agree in a sweet harmony: So to be interpreted, as that the harmony be preserved.*

SECT. 11. *How God's revealed will agrees with that of his good pleasure, when he wills all men to be holy.*

SECT. 12. *Where also he commands Abraham to sacrifice his Son Isaac.*

SECT. 13. *How the promises and threatenings in God's revealed will, which are conditional, do agree with God's secret will, which is absolute.*

SECT. 14. *What the true meaning of the conditions declared.*

CHAP. VI

Concerning God's Decrees, Power, and Manner of Working.

SECT. 1. *God the primary Cause, and supreme Agent in his understanding, will, and power; What his Decree, what his Work.*

SECT. 2. *What his absolute power: How limited by his will.*

SECT. 3. *Why and how said to be omnipotent.*

SECT. 4. *There is no overcoming God's power, no resisting his will: what he acts in time, he hath decreed from eternity.*

SECT. 5. *How the creatures are in God, before they are in themselves: What the Counsel of God in his Decrees.*

SECT. 6. *How the whole Trinity is one entire cause; What their diverse manner of working.*

The Syllabus to the Treatise.

Sect. 7. *How some one action is appropriate to some one person.*

Sect. 8. *The firm relation between God's Decrees and his Works; God hath not decreed sin, though he hath decreed to permit sin; What the effectual decree accompanying the permissive.*

Sect. 9. *The purpose of God's decree importeth no forcible necessity; but bringeth an infallible certainty to all Agents and Events.*

CHAP. VII.

Concerning the Works of Creation.

Sect. 1. *God the Creator of all things as an absolute and free Agent.*

Sect. 2. *Creation, the work of the whole Trinity, as one entire cause; Why of God, as a free and all-sufficient cause.*

Sect. 3. *Observ'd in the work of Creation;*
1. *The command of God's Power;* 2. *The approbation of his Goodness;* 3. *The ordination of his Wisdom;* 4. *The declaration of his Authority.*

Sect. 4. *The immediate Creation what, and of whom; The mediate Creation what, and of whom.*

Sect. 5. *Man's partaking of both.*

Sect. 6. *How and why called the lesser world.*

Sect. 7. *What the first Heaven; What the second Heaven; What the third Heaven.*

Sect. 8. *What the influences: And what the predictions of the heavenly bodies.*

Sect. 9. *The creation of man, and the forming*

The Syllabus to the Treatise.

forming of woman : How God rested the seventh day.

Sect. 10. God's wisdom in the order of his creation.

Sect. 11. Every thing created perfect in its kind.

Sect. 12. In his works God manifests his glory : 1. The glory of his Power ; 2. Of his Goodness ; 3. Of his Wisdom ; 4. Of his Eternity.

Sect. 13. The light of nature directs to the worship of God as the Creator! The seventh day the Sabbath ; How long to continue.

Sect. 14. How the Creation is an object of our faith.

CHAP. VIII.

Concerning the Providence of God.

Sect. 1. All things subordinate to God's will ; in order either to his mercy ; or his justice ; The wisdom and power of his Providence infallibly in its administrations.

Sect. 2. The infallibility of God's Providence doth not take away the use of means ; but confirms it.

Sect. 3. To deny God's Providence is atheism : to despise the use of means is profaneness : to establish both, is truth and righteousness : to what end is the use of means ?

Sect 4. The course of nature declares the Providence of God : this aptly illustrated.

Sect. 5. God's Providence is no naked view, but an actual administration : What God's Providence is in its general concurrence :

Sect.

The Syllabus to the Treatise.

How absolutely necessary for the creatures preservation.

Se&t. 6. This aptly illustrated.

Se&t. 7. The extent of God's Providence: Why it makes use of means.

Se&t. 8. The seeming disorder in the world, doth advance the glory of God's Providence, and assure the general Judgment of the last day.

Se&t. 9. God's Providence doth order sinful actions without any the least share in the sin. This illustrated.

Se&t. 10. That God's Providence extends to what is sinful, is not by a mere permission, but by a powerful and wise ordination. Wicked instruments are proper Agents, and how.

Se&t. 11. How the executioners of God's justice: and in that execution, how guilty of sin. The wonder of God's Providence in respect of wicked minds.

Se&t. 12. God's Providence imposeth no compelling force, but establisheth the nature of all causes, contingent, free, and necessary: No compelling force of Providence in necessary causes.

Se&t. 13. Contingency in secondary causes illustrated.

Se&t. 14. How God's Providence is equal, and how unequal. The Providence of God general, special, and peculiar. The law of nature, and how executed in God's general Providence.

Se&t. 15. What a miracle is, and how one greater than another.

The Syllabus to the Treatise.

Sect. 16. *Wherein miraculous effects exceed the strength of nature.*

Sect. 17. *God's special Providence over Angels and Men: How over Angels; How over Men.*

Sect. 18. *God's peculiar Providence over the Church of his Elect: The dispensation hereof committed to Christ, and how performed.*

Sect. 19. *God's Providence particularly applied, and how.*

Sect. 20. *This aptly illustrated.*

Sect. 21. *Why God's Providence doth not admit annihilation of the creatures.*

CHAP. IX.

Concerning the Angels, Elect and Apostate.

Sect. 1. *What the nature of the Angels is.*

Sect. 2. *How and when created.*

Sect. 3. *Why and how immortal.*

Sect. 4. *The trial of Angels; The disobedience and confirmation of the good Angels.*

Sect. 5. *In what the confirmation of the good Angels.*

Sect. 6. *How and why from grace, and not from nature.*

Sect. 7. *This grace in the understanding.*

Sect. 8. *And in the will made perfect by Christ.*

Sect. 9. *The fall and punishment of the evil Angels.*

Sect. 10. *The service of the good Angels in behalf of Christ's Church: the use and malice of the evil Angels in respect of the wicked.*

The Syllabus to the Treatise.

Sect. 11. *God's glory manifested in both; No fear to the good; no hope to the evil Angels.*

Sect. 12. *What the orders and names of the good: how given and constituted.*

Sect. 13. *How they assum'd bodies in their ministrations with men; what the actions they perform'd in those bodies.*

Sect. 14. *What their knowledge, how encreased and perfected.*

Sect. 15. *Yet know not all things, not the secrets of the heart: This God's prerogative: How they know the mysteries of grace.*

Sect. 16. *How they admonish, and persuade, yet cannot savingly enlighten or convert. This also God's prerogative.*

Sect. 17. *How the Angels enjoy God's presence in their ministrations to the Church. Aply illustrated.*

Sect. 18. *What honour we give the good Angels as their due: what we may not give, as not being due. Not make them our mediators, nor invoke them: and why.*

Sect. 19. *Their manner of working, and of utterance not known: what we believe of both: what meant by the tongues of Angels.*

Sect. 20. *What reason dictates concerning the speech of Angels.*

Sect. 21. *How different, and how agreeing with that of men.*

Sect. 22. *How the same with that of the Souls separate.*

Sect. 23. *What the sin of the Apostate Angels. Satan's malice against Christ, and how especially profecuted:*

The Syllabus to the Treatise.

Se&t. 24. *What the knowledge of the Apostate Angels: How encreased: how not foretel events: how foretel them. The end of all diabolical predi&tions: why not to be allowed of.*

Se&t. 25. *What the power of the evil Angels: how exercised.*

Se&t. 26. *What their names, and how proper and common. God's glory manifested in all.*

Se&t. 27. *The wonderful working of Satan: Why not true miracles: all miracles are from God, such the miracles of Christ.*

Se&t. 28. *Why not such the workings of Satan.*

Se&t. 29. *The punishment of the evil Angels. 1. Of loss. 2. Of sense. How tormented with the infernal fire. How the doctrine concerning Devils helps to confirm the faith of God.*

CHAP. X.

Concerning the estate of Man before his fall.

Se&t. 1. *By the common work of creation is manifested the will and power of the Godhead; not the mystery of the Trinity; That clearly manifested, this darkly presented in man's creation. Created in God's image.*

Se&t. 2. *Wherein the image of God in man did consist: 1. In respect of his soul.*

Se&t. 3. *2. In respect of his body.*

Se&t. 4. *3. In respect of his person; This peculiar to man above the woman; Woman otherwise equal to the man.*

The Syllabus to the Treatise.

SECT. 5. 4. *In respect of his estate: In all man a complete image of God.*

SECT. 6. *What the resemblance of the Trinity in man.*

SECT. 7. *What most properly meant by those words of God, the creation of man, After our likeness.*

SECT. 8. *The soul's immortality not lost by the fall; what the change in man by his fall.*

SECT. 9. *Why the soul is immortal.*

SECT. 10. *When the soul is created and infused into the body; What its principal seat, and how it informs the body; How the soul is the offspring of God.*

SECT. 11. *How possess'd of all vertues in its integrity.*

SECT. 12. *The souls of men not propagated: And why.*

SECT. 13. *Especially proved from their immortality.*

SECT. 14. *What the immortality of human nature: and from whence; and how lost.*

SECT. 15. *How some bodies said to be incorruptible: and how the bodies of our first Parents.*

SECT. 16. *What and how great things God did that man should not sin: and what he would have done that man should not dye.*

SECT. 17. *What original righteousness was, and how to have been transmitted to Adam's posterity.*

SECT. 18. *Why said to be a connatural endowment.*

SECT. 19. *The will the chief seat of original righteousness; what its essential liberty*

The Syllabus to the Treatise.

is; what the liberty of contrariety is; and why not essential to the will.

SECT. 20. What that of contradiction is, and why not essential to the will; In what it is necessary that the will have a liberty of contradiction.

SECT. 21. What is the liberty of will in God, in Christ, in the Angels, and in the Blessed; what in the Devils, and in the wicked: what in man in the state of innocence, and of grace.

CHAP. XI.

Concerning the Covenant of Works and the Fall of Man.

SECT. 1. Adam had a knowledge of God's will perfect in its kind: What the Law to Adam: How the same with the Decalogue.

SECT. 2. What the covenant of works: what the seal of the covenant,

SECT. 3. The trial of man's obedience.

SECT. 4. Man left to the use of his free-will, tempted by Satan, transgresseth in eating the forbidden fruit.

SECT. 5. Satan's bait to catch man: The subtilty of Satan's temptation: His order and progress in it: The tree of knowledge of good and evil, why so called.

SECT. 6. Wherein the hainousness of Adam's transgression doth consist: how a violation of the whole law,

SECT. 7. What was man's first sin, is doubtful, and so difficult to determine. What the first internal principle of evil in man: Adam's

The Syllabus to the Treatise.

Adam's sin was from himself freely, without force.

Sect. 8. Adam's sin incurs God's curse of death upon himself and his posterity; why upon his posterity.

Sect. 9. Adam propagates the curse and the sin too: and this in propagating his nature.

Sect. 10. God's goodness justified in giving man a free will, tho' he knew the Devil would thereby enter and destroy man: how it was necessary that man should have a will, and that will a liberty to good and evil.

Sect. 11. To have made a rational creature without a will, or a will without its liberty, doth imply a contradiction.

Sect. 12. The mutability of estate in Angels and man did depend upon the liberty of the will; To be immutable by nature is peculiar unto God.

Sect. 13. Man's fall not to be laid to God's charge.

Sect. 14. Illustrated by a fit similitude: where man cannot satisfy his reason, it is reasonable that he exercise his faith.

Sect. 15. God's will was permitted and disposed in man's fall, so that as God did not will man's fall, so nor was man's fall without God's will: How ordered to his glory and man's good.

Sect. 16. Why God did neither positively will, nor properly will man's fall.

Sect. 17. Why God ordered man to be tempted, left him, and permitted him to be overcome; Adam lost the assistance of God, by

The Syllabus to the Treatise.

not seeking it in his prayer; what strength Adam had by creation; and what he might have had by prayer.

Sect. 18. Why God cannot be said to be the cause of man's fall; why he permits sin.

CHAP. XII.

Concerning the Author, Cause, Nature, and Adjuncts of sin.

Sect. 1. Why God cannot be the Author and Cause of sin; Its first Original in the Devil: how by him in Adam.

Sect. 2. How the fountain and cause of sin is in our selves fallen in Adam; how actual sin is brought forth.

Sect. 3. What those Scriptures intimate in their truth, which wicked men wrest, to make God the Author of sin, in their blasphemy.

Sect. 4. God restrains from sin, doth not prompt to sin; the wicked rush into sin, when not restrain'd; how the same actions are holy in respect of God, yet sinful in respect of the wicked.

Sect. 5. It is no excuse to the wicked, that they fulfil God's secret will, when they disobey his will revealed: and why.

Sect. 6. God wills the permission, not the commission of sin: and why.

Sect. 7. How God is said to harden in sin.

Sect. 8. What sin is in its privative being; what in its proper nature.

Sect. 9. In the several adjuncts of sin, that, 1. It is guilt; From whence proceeds horror attended with despair.

The Syllabus to the Treatise.

SECT. 10. 2. *Its pollution; whereby God abhors man, and man himself, with a confusion of face.*

SECT. 11. 3. *Its punishment. God's vindicative justice diversly express'd.*

SECT. 12. *Why the guilt and punishment of sin is infinite; How all punishment is equal and how unequal.*

SECT. 13. *The duration of punishment is correspondent to the duration of sin; and how.*

SECT. 14. *How God's justice doth punish, and his mercy pardon sin; Penal satisfaction is inconsistent with sin's remission. God doth not punish man for the sin he forgives him.*

SECT. 15. *What is formal punishment; and why the afflictions of the godly are not such punishments.*

SECT. 16. *To say, God punisheth sin with sin, is very improper; and why.*

SECT. 17. *How that which is sinful may be the punishment of sin, yet not sin the punishment.*

SECT. 18. *How sin and punishment are formally inconsistent. God's wisdom and power in ordering sin and punishment.*

SECT. 19. *Punishment the concomitant or consequent of sin, but not the same with it.*

CHAP. XIII.

Concerning Original Sin.

SECT. 1. *What original sin is; how imputed and inherent; The unhappy consequent and effects of both.*

The Syllabus to the Treatise

Sect. 2. *Original sin doth formally consist in the privation of original righteousness.*

Sect. 3. *How we become deprived of original righteousness; why this deprivation is a sin.*

Sect. 4. *Why the punishment of God's withholding righteousness is no excuse for man's sinful waste and want of it.*

Sect. 5. *How we become by nature children of disobedience, and children of wrath; How proved that we are such.*

Sect. 6. *How original sin is a repugnancy to the whole law.*

Sect. 7. *The contagion of original sin extends to the persons of all mankind, and the parts of the whole man; and how.*

Sect. 8. *What original corruption is called in Scriptures.*

Sect. 9. *The analogy between Christ and Adam in respect of the righteousness and disobedience imputed. What meant by that saying, The son shall not bear the iniquity of the father.*

Sect. 10. *How original sin is propagated; How it remains even in the regenerate; How they propagate it to their children. Illustrated by apt similitudes.*

Sect. 11. *How the children of believers are said to be holy: Illustrated by a fit allusion.*

Sect. 12. *What is the subject of original sin; when the human nature is perfect, and when the subject of original sin.*

Sect. 13. *How the human nature in man becomes infected with original sin.*

Sect. 14. *That original sin is propagated by*

The Syllabus to the Treatise.

by carnal generation, appears by its antishe-
sis of spiritual regeneration: How propaga-
ted by vertue of divine ordination.

Sect. 15. *The sum of what concerns ori-
ginal sin.*

Sect. 16. *What concupiscence is, as spoken
of in sacred Scripture: Why seated in the su-
perior, as well as in the inferior faculties.*

Sect. 17. *From whence concupiscence in
its inordinacy is: why the sensitive appetite
cannot be this concupiscence.*

Sect. 18. *What the sensitive appetite in
man is; and in pure nature how subordinate
unto reason: thereby specifically distinguish-
ed from that in the beasts.*

Sect. 19. *Concupiscence in its inordi-
nacy is the issue of man's fall, and why:
wherefore called sin.*

CHAP. XIV.

Concerning Actual Sin.

Sect. 1. *The privation of original righte-
ousness is inseparably accompanied with the
corruption of original uncleanness: what
original corruption is to actual sin.*

Sect. 2. *What actual sin is: what the im-
mediate internal causes of it: and how.*

Sect. 3. *No inducement whatsoever can
cause sin, without a conspiracy in the inward
man: No actual sin prevailing without the
will consenting. The will not necessitated
in its volition, by any power but that of God's.*

Sect. 4. *How one sin is the cause of another.*

Sect. 5. *What the least actual sin is: Sin*

The Syllabus to the Treatise.

is manifold in its kinds: All sin is either of omission, or of commission: and that either in thought, in word, or in work.

SECT. 6. *What is the formative power in original sin in respect of actual: Sins of omission always accompanied with sins of commission.*

SECT. 7. *This illustrated by instance: He that wills the occasion of sin, by consequence wills the sin: How sin is willed antecedently in its cause, tho' not directly in its self.*

SECT. 8. *Sins of commission and of omission, having the same motive and end, are not specifically distinct: Proved by instances.*

SECT. 9. *What the division of sin into that of thought, word, and work.*

SECT. 10. *The first inordinate motions of lust contain'd under the evil thoughts of the heart, tho' not consented to by the will, yet are sin: and why. What makes any act to be sin. How the motions of concupiscence are voluntary, thro' the will's defect, before they rise, tho' not consented to when raised; how concupiscence it self is voluntary.*

SECT. 11. *The motions of concupiscence prov'd to be sinful by an infallible argument, drawn from the indifferent nature of the will's consent.*

SECT. 12. *What the special distinction of sin into spiritual and carnal is; how all sin is carnal, and how spiritual; What the true difference betwixt both.*

SECT. 13. *What the specifical distinction of sin, into that against God, against our neighbours, and against our selves. How all sin is*

The Syllabus to the Treatise.

against God; how said to be against our neighbours, and our selves. The three-fold order which God hath established amongst men. The three fold inordinacy in breach of this order, making three kinds of sin.

SECT. 14. *What the distinction of sin into that of infirmity, of ignorance, and of malice. From whence this distinction is taken. What is the inordinacy of the sensitive appetite; what the inordinacy of the understanding; what the inordinacy of the will. When a sin of infirmity is; when a sin of ignorance; when a sin of malice.*

SECT. 15. *How the sensitive appetite doth beget an inordinacy in the will. Which are the sins of infirmity.*

SECT. 16. *Why sins of sudden and inordinate passion are said to be sins of infirmity.*

SECT. 17. *What passions do excuse wholly from sin, and what do not. How reason ought to moderate passion.*

SECT. 18. *What is the office of the understanding. When guilty of that ignorance which is sin, and when guilty of those sins which are of ignorance.*

SECT. 19. *What ignorance doth not, and what ignorance doth make the sin. What things a man is capable of knowing, but not bound to know; what things a man is neither bound to know, nor capable of knowing; in all these, ignorance (rather a nescience) is not sinful.*

SECT. 20. *What ignorance doth excuse from sin: somewhat excuse, not wholly acquit; illustrated by instance.*

The Syllabus to the Treatise.

Sect. 21. *When sin cannot be excused by any ignorance: what an affected ignorance is, and how it aggravates the sin.*

Sect. 22. *What ignorance is indirectly voluntary; how it self sin; yet the sins issuing from it lessened in their guilt: and why.*

Sect. 23. *How the sin of malice is rightly discern'd; How men are said to sin wilfully, and against conscience.*

Sect. 24. *That the will doth not necessarily follow the right judgment of the understanding, clearly proved: especially from the work of regeneration: in which the will is renewed, as well as the understanding enlightened.*

Sect. 25. *How we may distinguish sins of infirmity from sins of malice.*

Sect. 26. *What the distinction of sin, into that of mortal and venial is: no sin venial in its nature: and why. All sin is directly against, not any merely besides the law: which incurring the guilt of eternal death, cannot be expiated by temporal punishment.*

Sect. 27. *In what all sins are mortal: yet not all equal: How some sins mortal, and some venial: from whence we are to take the just weight of sin's guilt: what the guilt of the least sin without Christ.*

Sect. 28. *Tho' all sin be mortal, yet most especially the sin against the Holy Ghost; What the sin against the Holy Ghost is not.*

Sect. 29. *What it is: As in the Pharisees: As in Julian: Why not now to be discovered by us.*

Sect. 30. *Why called the sin against the Holy Ghost: why this sin shall not be forgiven.*

The Syllabus to the Treatise.

Sect. 31. Sins against conscience lead the way to this sin against the Holy Ghost: How an erroneous conscience entangles in sin, but binds not to what is sinful.

Sect. 22. An erroneous conscience may somewhat excuse, but cannot wholly acquit; and why. What is the entanglement of an erroneous conscience.

CHAP. XV.

Concerning the state of man fallen.

Sect. 1. The original of all men's misery is in original sin; and how.

Sect. 2. Adam's disobedience imputed, makes liable to the punishment inflicted: which punishment is death.

Sect. 3. In what this death doth formally consist: In what it doth materially consist.

Sect. 4. This death is spiritual, corporal, and eternal. What this spiritual death is.

Sect. 5. What are the relicks of man's primitive estate in the estate of man fallen: In respect of his understanding; In respect of his will; In respect of his conscience, and in respect of his affections.

Sect. 6. The soul in man's fall, is whole in its natural essence; but spoil'd of its spiritual habits. Thereby disabled for any spiritual good.

Sect. 7. What freedom the will hath lost by the fall, and what it retains after the fall. What liberty of will remains in the vilest Reprobate, or Devil.

The Syllabus to the Treatise.

Se&t. 8. *How God doth turn and incline the wills of men, without any forcibly compelling. Why the exhortations, &c. of God's word are not in vain in respect of the wicked.*

Se&t. 9. *By multiplying his sin, man aggravates his punishment; and how in spirituals.*

Se&t. 10. *What the corporal death; and how begun.*

Se&t. 11. *How and when finished.*

Se&t. 12. *What the eternal death: In its punishment of loss, and of sense.*

Se&t. 13. *What the punishment of loss is.*

Se&t. 14. *What the punishment of sense is.*

Se&t. 15. *How the punishment of the damned is infinite, as well as eternal.*

Se&t. 16. *That wrath which comes by original sin, is aggravated by man's actual transgression; the full measure, is at the day of judgment; and how.*

Se&t. 17. *The estate of man fallen summarily describ'd. No salvation by the law, or first covenant of works; So that, without redemption by a Mediator, Adam and his posterity must inevitably perish in their sin.*

A SUM-

A
 S U M M A R Y
 O F
 Divine Truths,
 Agreeable to the
 F A I T H
 Professed by the
 Church of ENGLAND.

C H A P. I.

Concerning the Holy SCRIPTURES.



Seeing *Grace* doth not destroy, but exalt *Nature*; therefore, as the *Natural Inclination* of the *Will* becomes subservient unto *Charity*, so doth the *Natural Reason* of the *Understanding* become subservient unto *Faith*. Hence it is, that the holy *Scriptures* do not only establish our *Faith*, but also instruct our *Reason*; even furnishing us with arguments rationally to prove their *Truth* to be sacred, their *Autho-*

Reason, arguing from Scripture for the Scriptures.

* 1 Pet. 3. 15. Isa. 1. 18. Ezek. 18. 25, 29.

thority divine. The manner and method of arguing is this; Among all the Principles of Natural Divinity, there is none more firm, more evident, more universal than this, That ^b God is to be worshipped.

The Knowledge of God and his Worship by Revelation. §. 2. The true Knowledge of which God, and right form of whose Worship cannot be had, but by some ^c Revelation (whereby he doth manifest himself and declare his will) as the ^d Glass of his Divinity, and

This Revelation either with the Jews or with the Christians. the ^e Rule of his Worship. Now such a Revelation (upon Reason's strictest Enquiry) is no where to be found, but either in the Jewish, or the Christian Church. The former tells us, they have committed to them the ^f Oracles of God; the latter the ^g Gospel of Christ, and this Gospel as a ^h clearer light, in the full complement of those Oracles.

The Church of the Jews enquired into by Reason. §. 3. And here whilst we view the Jewish Sanctuary Sacrifices, and Prophecies by the light of Reason, we see them plainly ⁱ look and lead unto Christ. For their Sanctuary and Sacrifices being ^k Earthly and Carnal, must needs in the pure worship of that God, who is a ^l Spirit, and the Father of

^b 1 Kin. 18. 21. Act. 17. 23. ^{*} Rom. 1. 23, 25.

^c John 1. 18. Deut. 29. 29. ^g 2 Cor. 3. 18.

2 Cor. 4. 6. ^h Mat. 7. 21. Isa. 1. 10, 12.

Col. 2. 23. Mat. 5. 9. ^f Rom. 3. 2. & chap. 9. 4.

^k Mat. 16. 15. 1 Cor. 1. 17. ^l 2 Cor. 3. 9.

Mat. 5. 17. Rom. 10. 4. 2 Cor. 3. 14. Heb. 9. 10.

& chap. 10. 1. ⁱ Joh. 5. 39, 46. Luk. 10. 23, 24.

1 Cor. 15. 3, 4. ^h Heb. 9. 1, 10. ^g Joh. 1.

4. 24: Heb. 12. 9. Isa. 1. 10, 12, &c. Heb. 1.

5, 6, 7.

spirits) be the ¹¹ *Types and Shadows* of things Heavenly and Spiritual; so that as their *Prophecies* having their appointed time, either they are fulfilled, or they have expired; so their *Sanctuary and Sacrifices* being *Types and Shadows*, either they were vain, or they have vanished, and this in *Christ* the ¹² *Substance* of those *Shadows*, and the ¹³ *Subject* of these *Prophecies*.

§. 4. For let the *Jews* search the several *Places* and *Ages* of the *World*, they cannot find a fulfilling of ¹⁴ *Special Prophecies*; nor can they give us an *Antitype* and *Substance* for their *Sanctuary and Sacrifices*, but in the *Person* and in the *Gospel* of *Jesus Christ*, as the promised *Messiah*. So that for the true and more full *Knowledge* of *God*, with the right and more pure *form* of his *Worship*, we are directed by the *Dictate* of *Reason* to the *Church* of *Christ*; which as the *Pillar* of *Truth* doth hold forth to us the *Holy Scriptures*, as the ¹⁵ *word* of *God*, delivered by the ¹⁶ *Inspiration* of the *Holy Spirit*.

§. 5. These *Holy Scriptures* are the *Writings* of the ¹⁷ *Prophets* and *Apostles* in the *Books* of the *Old Testament* and the *New*.

¹¹ Heb. 8. 4, 5. ch. 9. 9, 23, 24. ¹² Col. 2. 17. John 1. 17. ¹³ John 1. 45. Luke 24. 27. Mat. 1. 22, 23. ch. 26. 56. ch. 27. 35. Luke 22. 37. Joh. 19. 36, 37. ¹⁴ Gen. 49. 10. Hag. 2. 7. 9. Gen. 3. 15. Deut. 18. 15. Isa. 2. 2. & 7. 14. & 9. 6, 7. Dan. 2. 44, 45. ¹⁵ 1 Tim. 3. 15. ¹⁶ Rom. 3. 2. Luke 1. 70. 2 Cor. 2. 17. chap. 4. 2. 1 Thes. 2. 13. ¹⁷ 2 Tim. 3. 16. 2 Pet. 1. 21. 1 Cor. 2. 13. Eph. 2. 20. 2 Pet. 3. 2. 2 Cor. 3. 14.

The *Word* of *God*, the *Holy Scriptures* in the *Books* of the *Old Testament* and the *New*.

What Editions
are Authentick.

The Original and Authentick Edition of the former, according to the Writings of *Moses* and the *Prophets*, is the *Hebrew*; and of the latter according to the Writings of the *Apostles* and *Evangelists*, is the *Greek*. That the Mother language of the *Jews*; this the most common language of the *Gentiles*, who in a contradistinct notion to the *Jews* are therefore called "Greeks; and as the first Edition of the *Holy Scriptures* were, so the after translations ought to be in the *Vulgar Tongue*, that they may be "read of all.

Translations
in the Vulgar
tongue allowed.

The Apocrypha
why so called.

§. 6. The *Apocrypha* (signifying secret or hid, either, in respect of their *Authors*, being not certainly known; or their *Authority* not being publicly received) seeing we find them not in the *Hebrew*, we acknowledge not as *Canonical*, to prove doctrines of *faith*, though profitable for instruction in *moral duties*. We receive those books only to be of the *Old Testament*, which were kept "Sacred by the *Jews*, by an especial Providence and "Divine appointment made faithful *Registers* and *Bibliotheks* to the *Christian Church*.

Why not Canonical.

The Old Testament
received from the Jews.

The Authority
of the Scriptures
is not from the
Church.

§. 7. And seeing the *Church* hath its "foundation fixt upon the *Scriptures*, the *Scriptures* cannot have their *Authority* derived from the *Church*; so that as not "Christ's *Ministry*, so nor doth *Christ's Word*

" 1 Cor. 23. 24. Rom. 2. 9, 10. Gal. 3. 28.
" John 5. 39. Col. 3. 16. Acts 8. 28. 1 Thes.
5. 27. Rev. 1. 3. " Luke 24. 44. " Rom. 3. 2.
chap. 9. 4. " Eph. 2. 20. " Joh. 5. 33, 34.
receive

receive its Weight or Worth, its Excellency or Authority, from the *Testimony of Man*. That the Lord Jesus Christ was ^b deliver'd for our offences, and raised again for our justification, we believe; what? because the Church doth so teach us? No, but because the *Scriptures* do so teach the Church.

§. 8. The *Holy Scriptures* being those ^{The Authority of the Church is from Christ by the Scriptures.} *Credential letters*, which Christ the King of glory hath given to his Church, must necessarily have their Authority from their

Author, which is Christ; and what Authority the Church hath from Christ, is convey'd and confirmed by the *Scriptures*; so that the Authority of the *Scriptures*, is far above the Authority of the Church: And though the *Tradition* of the Church doth declare the Authority of the *Scriptures*, yet doth it not give Authority to them; as the *Testimony of John Baptist* doth declare Christ to be the *Messiah*, yet doth not make him to be the *Messiah* by so declaring him.

§. 9. Yea, in our believing the *Scriptures* to be the word of God; though true it is, the Church leadeth us unto the *Scriptures*, as the ^{The Tradition of the Church leadeth to the Scriptures.} *Woman* did the *Samaritans* unto Christ, by a *Traditional* report of their *Divine excellency*; yet having read them diligently and faithfully ^h observed the

^a Rom. 4. 25. ^b Rom. 10. 17. ^d 2 Cor. 5. 18, 19, 20. ^e 1 Tim. 3. 15. ^f John 1. 7. 29, 34. ^g John 4. 39. ^h John 7. 17, 18.

The Excellency
of the Writings
affect the mind.

The Spirit con-
vinceth of the
Truth.

deap *Mysteria*, the sure *Prophecy*, the glo-
rious *Miracles*, the purity of the *Precepts*, the
harmony of the *Parts*, the efficacy of the
Doctrines, the sincerity of the *Writers*, the
plainness of the *Style*, with the Majesty of
the *Word*; having observed these, it is
through the convincing power of the *Spi-*
rit of Truth, that we say to the *Church*, as
the *Samaritans* did to the *woman*; *Now*
we believe no more because of thy saying (of
thy *Tradition*) for we our selves have read
and know, that these *Scriptures* are indeed
the word of *God*, and in them we have
eternal life.

A moral per-
suasion from the
Church, and
the letter a di-
vine belief from
the Spirit.

§. 10. That the *Scriptures* then are the
Word of God, we believe in a *moral per-*
suasion from the outward *Tradition* of the
Church, and the incomparable excellency of
the *matter*; but in a *Divine Faith* from the
inward *Testimony* of the *Spirit*.

§. 11. Indeed, though the *Scriptures* are
a *light* yea the *clear light* of the *Sun* of
Righteousness; yet it is only to those
who have their *eyes opened*. The brightest
day appears not in its glorious *beauty* to
the blind, nor the plainest *Scripture* in its
Divine Truth to the *unbelieving*; and
Faith being the *Gift of God*, none can be-

Why the Scri-
ptures are not
discernable by
their own light
without the
Spirit.

John 14. 17.

John 4. 42. & 5. 39.

John 9. 9. John 16. 13. 1 Cor. 2. 10, 12.

1 John 2. 20, 27.

Psal. 119. 105. 2 Pet.

1. 19. 2 Cor. 3. 18.

1 Cor. 2. 14.

Eph. 2. 8.

lieve

lieve, but to whom it is ⁹ given. Yea, were the *Scriptures* like the *Sun*, discernable by their own *light*, all should acknowledge them *Divine*, who read them written, or hear them preach'd; but the contrary practice confirms the contrary opinion, that seeing all do not receive them, it is by a peculiar *Gift* of the *Spirit*, that any do believe them, that they are the *word* of *God*.

§. 12. And believing these books of *Holy Scriptures* to be (as *ἁγιόγραφοι*) the *word* of *God*, we acknowledge them to be (*Ἀυθεντικοί*) of sovereign and sacred *Authority*, for the proving, deciding, and determining all *controversies* in *Doctrines* of *Faith*, containing in them ¹ all *Truths* necessary to *Salvation*, and as not being subject to ² error in themselves, nor to receive ³ Addition or *Diminution*, or *Change*, by the ⁴ authority of *Men*, or revelation of *Angels*.

What, and from whence the Authority of the Scriptures.

Their sufficiency.

Their perfection.

§. 13. We say the *Holy Scriptures* are the ¹ *Canon* and *Rule* of our *Faith*; and as a *Rule* hath its just measure inherent in it self, not depending upon the hand of the *Artificer*; so the *Scriptures* have their infallible *truth* inherent in themselves, not depending upon the *judgment* of the *Church*. And as

How the Rule of our faith,

¹ Luke 8. 19. ² 1 Cor. 2. 15. ³ Deut. 17. 9, 10, 11. ⁴ Isai. 8. 20. Acts 17. 2, 11. 1 Cor. 15. 8, 4. Gal. 1. 8. ⁵ 2 Tim. 3. 16, 17. Acts 20. 27. ⁶ Mark 12. 24. ⁷ John 10. 35. 2 Pet. 1. 19 Deut. 12. 32. Prov. 30. 5, 6. Rev. 22. 18. ⁸ Gal. 3. 15. & 2. 8. ⁹ 1 Thel. 5. 21. 1 John 4. 1, 6. 2 John 9. Rom. 16. 17.

when we speak of a *Rule*, we mean not the material wood, but the formal *measure*; so when we speak of the *Scriptures*, being the *Rule* of our *Faith*, we mean not the material *Book*, but the formal *Truth*, even the *will* of God revealed. And we expect not any more, nor any other *Revelation* as a *Rule* of *faith* or *life*, but this to continue to the end of the world.

Such to the end of the world.

Particular Revelations not now to be expected.

§. 14. *Prophecies* and particular *Revelations*, they were to the *Church* as the light of the *Moon* and of the *Stars* to the world; of much use and benefit in the *night*, even in the darkness of ignorance, and dim light of *Types* and *Figures*; whereas the glory of the *Gospel*, like that of the *Sun*, it gives us a *Noon-light* of divine *Truth*; so that now to expect particular *Revelations* in matters of *faith*, were to light a candle in the *Sun*; or to look for a *Star* at *Noon*. Doubtless this is the high way to ^a *Herésie*, and gives advantage to *Satan*, ^b transformed into an *Angel* of light, the more easily to deceive and the more dangerously to seduce.

What received as the Truth by the Church.

§. 15. Whatsoever is preach'd or taught, express'd in the letter, or agreeable to the *Analogy* of the *Holy Scriptures*, we receive as ^c *Truth*; But what is opposite to, or dissenting from them, we reject as ^d *error*.

^a Heb. 1. 1, 2. Mat. 28. 20. 1 Cor. 11. 26.
^b 2 Thes. 2. 8. ^c 2 Thes. 2. 10, 11, 12. 1 Tim. 4. 1. 2 Thes. 2. 1.
^d 2 Cor. 11, 13, 14.
^e Mal. 2. 6. John 17. 17. Acts 18. 28. 2 Tim. 2. 15. ^f Acts 17. 11. Mark 12. 24.

And what things are indifferent in their own nature, as being neither directly express'd in the *word*, nor necessarily deduc'd from it, nor any way opposite to the word, or inconsistent with it, *these things we acknowledge left to the Prudence of Governors*, *What left to the Prudence of Governors, and to what end.* for the preservation of *Order and Unity* in the Church; which things, indifferent in their nature, by the command of lawful Authority, do become necessary in their use.

§. 16. And seeing the *Holy Scriptures* *In what the* though in most texts they are *clear*, yet *Scriptures are* in many they are *obscure*; Though in *Truths* absolutely necessary to salvation, *plain, and in what hard to be understood.* they are *easy*, yet in mysteries excellently profitable for edification, they are *difficult* to be understood; Therefore for the true *Interpretation of Scripture*, we admit the *How to be interpreted.* judgment of the *Church*, as a trusty *Guide*, and the opinion of the Learned as a rational *Argument*; but we approve the *Scripture* it self as an *infallible Rule*; clearing those texts which are dark and doubtful, by those places which are more plain and evident, being careful to keep close to the *Analogy of Faith*, which doth consist in *What the Analogy of Faith.* those *Principles* of Christianity, which are clearly set forth in *Scripture*, and generally received of the *Church*. A *Sum* whereof we have in those short *Confessions*

* 1 Cor. 11. 16. chap. 14. 26, 33, 40. Heb. 13. 17. Phillip. 2. 14.

f Deut. 30. 11, 14. Psal. 119. 7, 8.

2 Tim. 3. 15. 1 Cor. 3. 1, 2. Psal. 119. 105.

2 Cor. 4. 3, 4. g 1 Cor. 2. 6, 7. 2 Pet. 3. 16.

h 2 Pet. 1. 20.

i Rom. 12. 6. Phil. 3. 16.

of Faith, call'd the *Apostles Creed*, *Athanasius Creed*, and the *Nicene Creed*, together with the *Decalogue*, the *Lord's Prayer*, and the *Doctrine of the Sacraments*.

The duty of
Christians in
the use of the
Scriptures.

§. 17. And that every true Christian may be thoroughly furnished with Knowledge unto works of Holiness and Righteousness, it is his duty diligently to *search the Scriptures*, and to conform his judgment and conversation according to their rule and direction.

Their fulness of
beauty: Do-
ctrine.

They being the *Heavenly Store-house* from whence the *Church of Christ* is furnish'd with all *spiritual Provision* of sound Doctrine, whether it be in matters of Faith or Manners; ^o Profitable they are (*ωρεῖς διδασκαλίας*) for *Doctrine and Instruction* in what concerns God and Christ, Creation and Redemption, Sin and Grace, Death and Life, Misery and Blessedness: (*ωρεῖς ἐλεγχοῦ*) for *Argument and Conviction*, in discovering and refuting Error, in discerning and confirming Truth: (*ωρεῖς ἐπιστομῆς*) for *Correction and Reformation*, in what concerns Mind and Manners, the inward and the outward Man, in thoughts, in words, and in works; and of these *Three* doth consist the *Apostles perfect* (*ἡ ἀριστεία ἐν δικαιοσύνῃ*) form of institution in Righteousness.

How a perfect
form of Institu-
tion.

* John 5. 29. 2 Pet. 1. 19. Luke 16. 29.

¹ Deut. 5. 32, 33. John 12. 17. Jam. 1. 22, 25.

^m Luke 4. 4. Heb. 5. 12, 13, 14. 1 Pet. 2. 2.

ⁿ 2 Tim. 3. 16.

C H A P. II.

Concerning God in the Unity of
Essence.

§. 1. **A**S the Sun is in it self most *visi- Why the Na-*
ble, so is God in himself most *ture of God is*
intelligible, and therefore that *not to be com-*
 the Sun dazeleth the eye, and God the un- *prehended by*
 derstanding, it is from the abundance of *the understand-*
ing of Man.
 glory in both, in respect of our weakness to
 see, and insufficiency to apprehend; so
 that our defect of Knowledge in the nature
 of God, is not so properly from the excel-
 lency of the object, as from the deficiency
 of the faculty; our understanding being
 too narrow to comprehend the incompre-
 hensible Essence of the Godhead; as what-
 soever is finite must needs be too short either
 to reach, or to fathom that which is infi-
 nite. Wherefore God dwelling in that
 light of glorious Excellency, and inaccess-
 sible glory, which no eye of humane Reason
 can approach, or enter; we not being
 able to comprehend him in a full know-
 ledge, have some apprehensions of him by
 a divine faith as he hath revealed himself
 to us in his word.

How the in-
comprehensible
God is appre-
hended by faith.

§. 2. By which Word of Truth, we be-
 lieve God to be a Spirit of incomprehen-

* John 1. 18. ^b 1 Tim. 1. 1. & 6. 16.
 * Psal. 136. 6. & 145. 3. Exod. 33. 20, 23.
 1 Cor. 13. 12. ^d Deut. 29. 29. John 1. 18.
 * Eph. 1. 13. ^f John 4. 24. ^e Psal. 148. 13.

How God is described in Scripture.

The Names of God.

fible glory; who is in *Scripture* describ'd unto us, by his *Names*, and by his *Attributes*; (describ'd, not design'd; for there is no *Name* nor *Attribute* which can give us an adequate *signification* of *God* in his *Essence*.) His *Names*, especially *Jehovah*, and *Shaddai*; His name ^h *Jehovah* declares him to be ⁱ a *God* absolute in his *Essence*; and his name *Shaddai*, ^k a *God* all-sufficient in his fulness.

The description of God according to his names.

§. 3. So that from the *Names* of *God* we believe him to be an absolute and an infinite *Spirit*, having his *being* in *himself*, who as *Adonai*, ^l sole *Lord* of heaven and earth, giveth and preserveth *being* to all his creatures; whatsoever is (*extra Deum*) without ^m *God* depending upon *God*, in *essence* and *subsistence*; in *faculty* and *operation*; in *habit* and in *act*.

Further described by his Attributes. The first and principal.

§. 4. But *God* is farther describ'd unto us by his *Attributes*, of which the first and principal are these, that he is most ⁿ *simple* (without any the least composition) ^o *absolute*, and ^p *infinite*, having all fulness ^q of *life*, ^r *perfection*, and ^s *blessedness* in himself. And *God* being *simple* in his *essence*, he is also ^t *immutable* in his nature; being *absolute*,

^h Exod. 6. 3. ⁱ Isa. 42. 8. ^j Exod. 3. 14, 15.

^k Gen. 17. 1. ^l Deut. 4. 39. ^m Col. 1. 16.

Nehem. 9. 6. ⁿ Acts 17. 24, 25, 28. ^o Phil. 2. 13.

I Cor. 8. 6. ^p I John 1. 5. ^q Exod. 3. 14.

^r Psal. 145. ^s Psal. 36. 9. ^t Heb. 10. 31.

^u Dan. 4. 34. ^v Job 22. 2, 3. ^w Psal. 16. 2. ^x Rom.

11. 35. ^y I Tim. 1, 11, & 6. 15. ^z Mal. 3. 6.

Jam. 1. 17.

he is also ^a *all-sufficient*; and being *infinite*, he is also ^x *incomprehensible*, ^y *omnipresent*, and ^z *eternal*.

§. 5. All which *Attributes* are so proper *Why incommu-*
unto God, that they are ^a *incommunicable* *nunicable to*
to the *creatures*, their contrary being found *the creatures:*
in all the *creatures*, as *depending* upon him
who is *absolute*, subject to *change* by him
who is *immutable*, *comprehended* by him who
is *incomprehensible*, receiving their measure
from him who is *infinite*, their place from
him who is *omnipresent*, and their *beginning*
from him who is *eternal*.

§. 6. But the *knowledge* of God where- *The Attributes*
by he is ^b *omniscient*; the *power* of God *communicable*
whereby he is ^c *omnipotent*; the ^d *Goodness* *to the crea-*
and *Truth*, *Mercy* and *Justice*, &c. in all *tures.*
which he is *infinite*, are *Attributes commu-* *How communi-*
nicable to the *creatures*; not in *Essence*, but *cable.*
by *Analogy*, according to that impress of
Divinity which God hath stamp'd upon
Angels, and *Men*, either by ^e *Nature*, or
by ^f *Grace*. or by ^g *Glory*.

§. 7. All the *essential Attributes* of the *God's essential*
Godhead are not so many several *qualities* *Attributes his*
or *accidents* in God, But the ^h *one* very *entire* *one intire* *Es-*
Essence of God; His *omniscience*, *omni-* *sence.*
potence, and other his *Sacred Attributes*, not
being distinguished one from another *really* *How distingui-*
shed.

^a Exod. 6. 3, 4. ^x 1 Kin. 8. 27. ^y Jer. 23.
2, 4. ^z Psal. 90. 2. ^d Isa. 4. 28.
^b Heb. 4. 13. ^c Psal. 91. 1. ^e Exod. 34. 6.
Isa. 6. 3. ^f Acts 17. 28. ^f 1 Pet. 1. 4.
^g 1 Cor. 15. 42, 43, 44. ^h Eph. 4. 6.
1 John 1. 5. and 4. 5.

in God's nature; but only formally in our conceptions; for though as they are *conceived* by us they seem diverse and different *Attributes*; yet ¹ in God they are but one most single and pure *Act*; Which single *Act* in God is diversly exprest to us in different *Names*, because of our *weakness*, who cannot in any measure conceive of it, but in different *notions*: And thus though the *Act* be one in God as the *Agent*, and the *Attributes* one with God in his *Nature*, yet are they said to be diverse according to the diversity of the *Objects* and *Effects* which are without God in his *Essence*.

Why diversly
express'd in dif-
ferent names.

§. 8. Thus there is but *one* God; and impossible it is there should be many gods; for seeing it is absolutely necessary, that he who is God have all *perfection* of being in himself; to make many Gods were to make them all *imperfect*; and so they can be *no* gods. To allow of *Polytheism* (then) is to admit of *Atheism*; he cannot worship *any* God, who acknowledgeth *many* gods, seeing there can be but *One* most *perfect*, as but *One* first *Mover*, one first *efficient*. And this *One* God, is ¹ *one*, ² *single*, ³ *pure*, and ⁴ *perfect* *Being*; ¹ *single* without parts, ² *pure* without passions, ³ *perfect* without infirmities.

How *One* sin-
gle, pure, and
perfect.

§. 9. So that when in sacred *Scripture* God is said to have ^o eyes, and ^p hands; to

¹ I Cor. 15. 28. I John 1. 5. * Deur. 6. 4.
² Ma. 4. 5. I Cor. 8. 4. Jam. 2. 19. ¹ 2 Cor.
³ 17. I Tim. 16. 6. ^m I Sam. 15. 29. Hof. 11. 9.
ⁿ Mat. 5. 48. I John 1. 5. 1. ^o Psal. 34. 15. ^p Heb.
 10. 3.

be ^a angry, and ^a grieved; to ^a sleep, and ^a awake, or the like; These we so understand as spoken (*ἀνθρώπων ὁμοιωμένως*) after the manner of men, according to our capacity of conceiving, that we might in some measure truly apprehend that in a divine analogy to be done of God, which we see and know to be done of men, who indeed have eyes and have hands, are angry and are grieved, do sleep and do awake. The *incorporeal* ^a God is not to be imagined like any thing that is visible and bodily.

Why said to have eyes and hands, to be angry and grieved, &c.

He admits no bodily likeness.

CHAP. III.

Concerning God in the Trinity of Persons.

§. I. **T**HE Knowledge of God which is from the ^a light of Nature, doth take it's rise from sense, and can ascend no higher than it is supported, nor go any farther than it is led by *sensible objects*; which give us clearer Knowledge of God, than the *effects* do of their *cause*; namely, that *He is*, and that *He is* not such as they are; but far excelling them in *Essence* and in *Attributes*; as

What the knowledge of God from a natural light.

^a Psa. 7. 11. ^b Eph. 4. 36. ^c Psa. 44. 22.

^d Isa. 40. 18. & 46. 5. Rom. 1. 23. Deut. 4. 15. 16. Col. 1. 15.

^e Rom. 1. 19, 20.

What from a
light Supernatural.

not being compounded, not depending, not finite, not mutable, and the like; But the Knowledge of God which is from a Supernatural light, that is merely by divine Revelation; as that God is the Father of Christ, and of his Church, the Reward of the Faithful, the Salvation of Israel, and the like. Yea, such is our Knowledge of God (through the apprehension of Faith) in the Glorious Mystery of the Blessed Trinity; whereby we believe the same God which is One in nature or being, is also Three in Persons or manner of subsisting, Father, and Son, and Holy Ghost: which Three Persons do not divide the Unity into parts, but distinguish the Trinity by their properties.

Who are the three Persons, and what a Person is.

A finite Understanding not possibly able to comprehend this infinite mystery.

§. 2. And here we acknowledge it impossible that a finite understanding should comprehend that mystery which is infinite in its Glory; and therefore when the mind soars high to conceive the truth of the Unity, it is dazzled with the glory of the Trinity; and when it would conceive the mystery of the Trinity, it is overcome with the glory of the Unity. And to illustrate this mystery with instances is to shadow out the light with colours; though the

Not to be illustrated by any Instances.

^b John 1. 18. ^c Eph. 1. 2, 3
^d Mat. 6. 9. ^e Gen. 15. 1. Heb. 11. 6.
^f Psal. 68. 20. Isa. 12. 2. Jer. 3. 23.
^g Deut. 6. 4. Isa. 45. 5. 1 Cor. 8. 4, 6.
^h Gen. 1. 26. and 11. 7, 8. Isa. 6. 3. and 63. ver. 7.
 9, 10. Mat. 3. 16, 17. and 28. 19. 2 Cor. 13. 14,
 1 John 5. 7.

instances are that of the same Sun in its body, beams and light; the same water in its fountain, spring, and river; yea the same soul in its understanding, memory, and will.

§. 3. This is as high as Reason will reach, *The highest* God is an *infinite being*, having in himself *pitch of Reason's apprehension.* a power to be, which begets a *Knowledge* that he is, and from both proceeds a *love* of that knowledge and power of being; This infinite Being is equal and one in all these Relations, yet the Relations distinguish'd in themselves, as distinct manners of the Being's subsistence. Thus the *Father*, *Son*, and *Holy Ghost*, three distinct *subsistences* of one infinite *Essence*; three distinct *Persons* of one eternal *Godhead*; the *Father* as the power of the Godhead, *begets the Son*; the *Son*, as the wisdom of that Godhead is *begotten* of the *Father*; and the *Holy Ghost*, as the *Love* of both, *proceeds* from the *Father and the Son*. And as that power never was without that knowledge, nor that power and knowledge without that love; so nor ever was the *Father* without the *Son*, nor the *Father* and the *Son* without the *Holy Ghost*. And as that *Knowledge* is equal to the *Power*, and the *Love* equal to both; so the *Son* is equal to the *Father*, and the *Holy Ghost* equal to the *Father* and the *Son*.

§. 4. Now though Reason cannot instruct us to know what is *hid*, yet it doth direct us to believe what is revealed concerning this mystery. For what more reason-

Reason directing to Faith.

What and how
a Trinity of
Persons in the
Unity of the
Godhead.

ble than this, that what we cannot attain by a *Natural Knowledge*, we should receive by a *Divine Faith*, when revealed unto us by God in his Word? Which Word teacheth us, that the *three Persons* in the Godhead are not three parts of God, but ^h *One only God*. The ⁱ *Father* God, the ^k *Son* God, and the ^l *Holy Ghost* God; and yet not ^m *three* Gods, but *one* God; all the three Persons being ⁿ *Coessential* and *Coequal*.

The Son God,
and the Holy
Ghost God, firmly
proved.

§. 5. That the Son is God, and the Holy Ghost is God, is made evident to the eye of Faith, from these testimonies of sacred Scriptures, which give them the ^o *Proper Names*, the ^p *Essential Attributes*, the ^q *Divine operations*, and the ^r *Holy worship* of God.

How the Persons
are distinguished.

§. 6. In this *Trinity* the *Godhead* is not *divided*, but the *Persons* are *distinguished*; the *Godhead* is not divided in its essence, but the *Persons* distinguished by their properties; The ^s *Father* begetting, the ^t *Son*

- ^h John 10. 30. ⁱ Tim. 1. 17. ^j Eph. 1. 3.
^k 1 Pet. 1. 3. ^l John 1. 1. Heb. 1. 2, 3. ^m 1 John
 5. 20. ⁿ Acts 5. 3, 4. ^o Isa. 6. 3. Rev. 4. 8.
^p Gen. 1. 26. John 5. 18. Phil. 2. 6.
^q Jer. 23. 6. ^r 1 John 5. 6. Rom. 9. 5. Acts 28. 25.
 Tit. 2. 13. ^s 1 Cor. 3. 16. ^t Isa. 9. 6. Heb. 9. 14.
 Phil. 3. 21. Psal. 139. 7. John 21. 17. ^u 1 Cor. 2.
 10, 11. ^v Heb. 1. 23. Job 26. 13. and 33. 4.
 Eph. 4. 8, 11. ^w 1 Cor. 12. 11. Mat. 12. 28. John
 6. 54. Rom. 8. 11. ^x Heb. 1. 6. ^y 1 Cor. 6. 19.
 Psal. 2. 12. Eph. 4. 30. Mat. 28. 19. ^z 2 Cor. 13. 14.
^{aa} Isa. 61. 1. John 8. 16, 17, 18. John. 14. 26.
 and 15. 26. ^{ab} Psal. 2. 7. Heb. 1. 5.
^{ac} John 1. 14. Heb. 1. 6.

begotten, and the *" Holy Ghost proceeding* ; which properties do not make them different Beings, but one and the same Being in a diverse manner of subsisting. God *begetting* is the *Father* ; God *begotten* is the *Son*, and God *proceeding* is the *Holy Ghost*. Again, the *Father* is God *begetting* the *Son* ; the *Son* is God *begotten* of the *Father* ; and the *Holy Ghost* is God *proceeding* from both the *Father* and the *Son*.

§. 7. Though the Word *Trinity* and *Person* are not found literally express, yet are they found plainly implied in the Text of *sacred Scripture*. Yea, seeing St. *John* doth tell us of God, that he *is Three*, the *Father*, the *Word*, and the *Holy Ghost* ; who shall question the word *Trinity* (*numerus numeratus*) in the abstract, who reads the word *Three* (*numerus numerans*) in the concrete? Which *Three* bearing record, most firm it is by a *Trinity of testimonies*, which doth plainly intimate a *Trinity of subsistences*; and what a *subsistence* is, St. *Paul* resolves us, when he saith of the *Son*, that he is *(χαράκις ἡ εἰκὼν τοῦ πατρὸς)* the express Image of his *Father's Subsistence* ; where the word *Subsistence* doth truly, and fully and clearly signify the *Divine Essence* with its *personal property*.

§. 8. *The Father* is the *first Person*, not in priority of *Dignity* or of *time*, but of *Order* as being the fountain of the *Trinity*,

¹ John. 15. 26. Gal. 4. 6.

² Mat. 28. 19.

John 14. 16. Ephes. 2. 18.

³ 1 John 5. 7.

⁴ Heb. 1. 3.

⁵ Mat. 28. 19.

John 5. 26.

^b *Communicating* (not alienating from himself) the whole Nature and Essential Attributes of the Godhead to the *Son*, and with the *Son* to the *Holy Ghost*. So that the *Father* hath the *whole* Essence and Attributes of the Godhead in himself, and from *none* other; the ^c *Son* hath the *whole* Essence and Attributes of the Godhead in himself, but from the *Father*; and the *Holy Ghost* hath the *whole* Essence and Attributes of the Godhead in himself, but from the *Father* and the *Son*. Thus the *Person* of the *Son* is (in the *Unity* of Essence) begotten of the ^d *Person* of the *Father*; and the *Person* of the *Holy Ghost* is (in the unity of the same Essence) proceeding from the *Person* of the *Father*, and of the *Son*; This divine Essence and Godhead is ἀγῆνητον, neither begetteth, nor is begotten; neither proceedeth, nor is proceeding; so that each *Person* of the Godhead is (αὐτὸθεός) God subsisting in himself; which subsisting doth imply, with the unity of the Essence, (τὸ ἓν ὑπάρξαι) the manner of existence.

How each Person is αὐτόθεός.

How the Essence and Attributes of the Godhead are communicated.

§. 9. As the *Father* is God ^e eternal, so the *Son* is God ^f eternal, and the *Holy Ghost* is God ^g eternal: And as the *Father* is God ^h Almighty, so the *Son* is God ⁱ Almighty, and the *Holy Ghost* is God ^k Almighty; and

^b John 10. 30, 38. Mat. 11. 27. John 16. 14, 15.

^c John 5. 26. and 6. 63. Rom. 8. 12.

^d Heb. 1. 3.

^e Deut. 33. 27.

^f Isa. 9. 6.

^g Heb. 9. 14.

^h Psal. 91. 1.

ⁱ Rev. 1. 8.

^k Rom. 8. 11. Luke 1. 35.

thus also in the other Attributes of the *Deity*, they are all equally and fully ¹ communicated in an eternal *Generation*, from the *Father* to the *Son*; and in an ^m eternal *Spiration*, from the *Father*, and the *Son* to the *Holy Ghost*.

§. 10. But though the essential *Attri-* The properties
butes of the *Godhead* are communicable to of the Persons
all the *Persons*, yet the several *properties* of incommunica-
the *Persons* are incommunicable to each ble.
other of *themselves*; so that the *Son* cannot
be said to beget, nor the *Father* to be be-
gotten; nor the *Holy Ghost* to be begotten,
or begetting, but proceeding.

C H A P. IV.

Concerning God's Knowledge.

§. 1. **G**OD being a simple and absolute How God know-
Essence, (simple without any eth all things.
composition, *absoute* without
any dependance) ^a *knoweth* all things, not
by any faculty or habit, but by ^b *One* eter-
nal, indivisible, and unchangeable *act* in
himself, without any Succession of priority
or posteriority, past, or to come; to whose
eye all things are ^c *naked* and ^d *present*, ac-
cording to the ^e *omniscience* of his nature,

¹ John 16. 15. *Ihn.* 53. 8.

^m Psal. 33. 6.

Luke 1. 35.

^a Psal. 33. 13, 14.

^b Psal. 147. 5.

^c Heb. 4. 13.

^d 2 Pet. 3. 8.

^e Acts 15. 18.

and the ^f eternity of his being. Here we must not expect to give or receive any ^g full or clear *knowledge* of God; but such as is incumbred with many imperfect *notions*, whilst we endeavour to ^h apprehend or represent so lofty a *Majesty* in our low conceptions.

God's fore-
knowledge
how and what
it is.

§. 2. The *Scriptures* speaking according to our capacity of conceiving, do tell us of God's *fore-knowledge*, whereby it is, that he ⁱ *beholdeth afar off* (already determined in the counsel of his will) what is *future* in the existence of its being. And things are not therefore *future*, because God *fore-knows* them, but he therefore *fore-knows* them, because they are *future*. For if God's *foreknowledge* had an effective power, all things must needs have been from *eternity* in their *existence*; being ^k eternally *fore-known* of God in his decree: yea, if God's *fore-knowledge* were the *cause* of things, then were he *cause* of all he *fore-knows*, then were he the *cause* of *sin*; which is as *opposite* to God, as ^l hell to heaven, or darkness to light.

Not the cause
of things, and
why,

How all things
depend upon
God's Will pre-
ordaining not
his Knowledge
fore-seeing.

§. 3. God's *knowledge* and *will* being equally absolute and eternal; he must needs *know* in himself from before all time, what he ^m *wills* in himself to be in time; and hereby the creatures depend upon his

^f Acts 15. 18.

^g Rom. 11. 33. 1 Cor. 8. 2.

^h Isa. 40. 18, 28.

ⁱ Psal. 139. 2, 14. Acts

2. 23. Isa. 45. 21.

^k Prov. 8. 22, 23. Acts

15. 18.

^l Psal. 5. 4.

^m 2 Cor. 6. 14.

ⁿ Ephes. 1. 11.

will, pre-ordaining them to be; not upon his *knowledge*, fore seeing them in their being; yet as the creatures future *existence* doth not depend upon God's *fore-knowledge*, so, nor doth God's *fore-knowledge* depend upon the creatures future *existence*; he fore-knowing them as they are ⁿ *in him* their proper *cause*, not as they are ^o *from him* in their own nature.

§. 4. It is by one and the same *Act* that God doth *know* all things before and after they have their *being*; which *before* and *after* doth not relate unto God, but unto the *Creatures*; and the change of ^p *past* and to *come*, is not at all in *him*, but altogether in *them*; which is thus very aptly, though not enough fully illustrated. A man standing upon an high *mountain*, doth behold in the *valley* beneath several Persons passing and repassing, some *before*, and some *after* another; all which are present to the single view of his eye. Thus God seated on the high *mountain* of his ^q *eternity*, looking ^r *down* upon the low *valley* of *time*; he doth behold his several creatures, one *before* and *after* another, but all ^t *present* to the intuition of his *knowledge*; so that there is no *future* in respect of *eternity*, but ^u *past*, and to *come*, are the parts and properties of *time*, in the relation of one

^p Ephes. 1. 9.^o Rom. 11. 36.^q Exod.3. 14. Psal. 102. 24, &c. ^v Acts 1. 7.^r Isa.57. 15. ^w Psal. 33. 13, 14. & 113. 6.^s Isa. 44. 6.^t Eccles. 3. 1. Jer. 6. 16. Psal.77. 5. ^x John 2. 18. Eccles. 1. 4.

creature to another, in the succession of their beings.

God knowing things to come, and past, doth it in one and the same act of Knowledge.

§. 5. That God *did know* the world should be created, and since *doth know* that the world hath been created, is by *one*, and the *same knowledge* in God, though it be not *one* and the *same truth* in the propositions; that being altered according to the change in the creatures existing, without any: ^u *change* or alteration in the Creator's knowing their existence; who knows them by an eternal act, which admits no succession of time: There may be, and is a ^w *change* in the *creatures*; but neither is, nor ^x can be in *God*, who doth not receive either addition or diminution of *Nature*, or of *Attributes*, by the creation or annihilation; the salvation or destruction of any; And that God now *doth* what before he *did* not, is nothing else, but that beginning to be which before was not; and so the change is in the *effect*, not in the *efficient*: yea, seeing a *mutability* of Knowledge is inconsistent with an *eternity* of Being; it must needs be, that God knows the several *changes* in the *creatures*, without any change in his *Knowledge*.

This act eternal.

So no change in God.

No contingency in respect of God's fore-knowledge.

§. 6. Though God's *fore-knowledge* doth not cause a *necessity* of being, yet all things must ^y *necessarily* be as he fore-knows them; so that there is no ^z *contingency* in respect of

^u Jam. 1. 17. ^w Eccles. 9. 11. Heb. 1. 10, 11, 12. ^x Mal. 3. 6. Heb. 1. 12. & 13, 8. Rev. 1. 8. ^y Acts 2. 23. & 15. 18. ^z Numb. 35. 22, 23. Prov. 16. 33.

God the primary cause; *contingency* being a part of his creation, and founded in secondary causes; whereby it is, that both *Yet in the se-* these propositions are true; *All things are* secondary causes. *infalibly necessary in God's fore-knowledge;* and *some things are merely contingent in their causes.*

§. 7. Sure we are, nothing can be but *All future e-* what God *wills*, and his *will* doth not *de* *vents are fore-* *cree* without his *knowledge*, nor *effect* without *known of God.* his *power*; so that impossible it is, that any thing can be besides his *knowledge* fore-seeing, any more than without his *power* producing, or his *will* determining. All future *effects* then, and *events* whatsoever, being within the compass of God's *will*, they must needs be within the circumference of his *fore-knowledge*; which being certain *His fore-know-* and infallible, nothing can be to *him* (though *ledge infallible.* never so much in it self) uncertain and contingent. And sure, needs must God's *fore-knowledge* be infallible, seeing his *will* is independent.

§. 8. The *fore-knowledge* of God, besides *How applied* the *determination* of his *will*, doth also *unto the Elect* signify (in the language and notion of the *in Scripture.* sacred *Scriptures*) an *approbation* of his *love* and so is more peculiarly applied unto his *elect*, as *knowledge* is unto his *Saints*;

^a Pſal. 135. 6. Prov. 21. 1. Acts 18. 21. 1 Cor. 4. 19. Jam. 4. 15. Rev. 17. 17.

^b Acts 2. 23. ^c Rom. 8. 29. 1 Pet. 1. 2.

^d Exod. 33. 17. Mat. 7. 23. 2 Tim. 2. 19.

denoting his gracious *love* to them, and tender *care* over them, for their safety and salvation.

CHAP. V.

Concerning God's Will.

God's Will one
and absolutely
free.

§. 1. **T**HE Will of God, whereby he is most properly (*αὐτεξέστος*) absolutely free in himself, it is but one, as being his very *Essence*, which admits neither ^a composition, nor ^b division; yet (because we speak of the *things* of God, after the manner of men, wanting *thoughts* to conceive, and *words* to express otherwise of him) we distinguish the will of God into his ^c secret will, and his revealed will; his will of *sign*, and his will of *good pleasure*; which are one and the same will under diverse and distinct notions.

Distinguish'd
into his will
secret and re-
vealed; of
sign, and of
good pleasure.

What his se-
cret will.

§. 2. His *secret* will (which is always his will of *good pleasure*, though his will of *good pleasure* is not always *secret*) that being hid from our eye, we are in humility to attend, not in curiosity to enquire.

What his re-
vealed will.

His *revealed* will (which is always his will of *sign*, as his will of *sign* is always his will *revealed*, that being the ^d object of

^a 1 John. 1. 5.

^b Isa. 45. 6.

^c Deut. 29. 29. Rom. 11. 34. Col. 1. 9.

^d Rom. 12. 2. Ephes. 1. 9. Col. 4. 12.

faith, and the ^c rule of *life*. We are with diligence to ^f search, and with faithfulness to ^s obey.

§. 3. The *will* of God's good pleasure, whether secret or revealed, hath its divine ^h reason, but not its proper ¹ cause, being perfect and absolute in its self; indeed, impossible it is, that the *Prime Cause* of all, should it self be caused of any; seeing nothing can be ^h before it, as being eternal; nothing ¹ greater than it, as being infinite. As God's *will*, then cannot be said to be without *reason*; for it is the determination of his understanding; so of God's *will*, there cannot be said to be any *cause*, for then it should it self be determined by some other, and so God not absolute and independent in himself.

§. 4. The manifestation of God's ^m glory is the *final cause* of the creatures being, but not of his *divine volition*; the end of *what he wills*, but not of his *will*; He wills one thing for another, yet is not any thing the *cause* (though the *reason*) of his so willing them. For that, he doth determine the *end* and the *means* in *one act* of his *will*, as he doth know the *cause* and *effect* in *one act* of his *understanding*. He wills the end and the means, and the means for the end; yet seeing all are *external* to him in his ef-

^{*} Mat. 6. 10. and 7. 21. ¹ Thes. 4. 3. Heb. 13. 21. ^f John 5. 39. ^s Rom. 6. 17.

^h Isa. 1. 18. Ezek. 18. 25, 29. ¹ Isa. 40. 13.

^h Isa. 43. 10. ¹ Exod. 18. 11. John 10. 29.

^m Psal. 8. 1. Isa. 6. 3. Ephes. 1. 12. and 3. 16.

How the impulsive cause of God's will to be understood in Theology.

sence, he cannot be *internally* mov'd by them in his *will*. So that when the *Orthodox* speak of any impulsive or moving *cause* of God's will, it is an accommodating the *mystery* to our capacity, and a fitting their *expressions* to our weak ^a apprehensions.

The Execution of God's will admits several causes; the volition not any. What the volition, and what the execution is.

§. 5. There may be many *causes* of the Execution of God's will, which doth consist in the temporal *effects*; but none of the *volition* of God's will, which is an eternal *act*. The ^o *volition* of God's will is an *immanent act*, eternally residing in himself; the ^p *execution* of his will a *transient act*, temporally terminated in the creature; of that there can be no cause; of this there are several causes, *instrumental* and *final*.

§. 6. Thus the preaching of the word, is *instrumental* to ^a *faith* and *obedience*; faith and obedience *instrumental* to this subordinate end, the ^r *salvation* of the *elect*, and the *salvation* of the *elect* *instrumental* to this the utmost end, the manifestation of God's ^c *glory*; which end is *communicated* of God unto his *elect*, not ^r *acquired* by his *elect* unto himself; for that, as he is a God ^u *Independent*, so he is a God ^w *All-sufficient*. Thus there are several *causes* of *Salvation* decreed by God's will, *final* and *instrumental*; but no *cause* of God's will

^a Heb. 5. 11, 12.

^o Eph. 1. 9, 11.

^p Luke 2. 14. I Thes. 4. 3. Jam. 1. 18.

^r Rom. 10. 17. and 16. 26.

^c Ephes. 2. 8.

Heb. 5. 9.

^u Ephes. 1. 12.

^w Psal. 16. 2.

^u Exod. 3. 14.

^w Gen. 17. 1.

decreeing Salvation, neither *instrumental*, nor *final*, both being within the compass of his *decree*, and therefore not beyond the circumference of his *will*, to be the cause, of his *volition*.

§. 7. God wills all things, but sin, which *God wills not* hath no *efficient*, but *deficient* cause, and *sin, and why.* therefore the *cause* thereof cannot be God; True it is, all *evil* is founded in that which is *good*, and so *sin* cannot be but in some faculty, or habit, or action, which thereby is denominated *sinful*. No doubt then, God ^x wills the action which is sinful, but not the ^y *pravity* of the action which is the *sin*; He wills the *action* as a natural good, and ordered by him to a greater good, but the *ataxy* or *anomy* of the action, that he doth not *will*, but *permit*; or at most, he doth but will the *permission*; For he cannot be said *effectually* to *will*, what he doth *actually* forbid and punish.

§. 8. Besides, the *purpose* of God's will *The purpose of* doth not take away the ^z *liberty* of man's *God's will doth* will, no more than the *certainty* of his fore- *not abolish, but* knowledge doth take away the *contingency* *establish the li-* of events: rather indeed, that *purpose* doth *liberty of man's* confirm this *Liberty*, and that *certainty* this *will.* *contingency*; for that thereby he maketh good the *liberty* which he hath given, and the *contingency* which he hath made; accommodating the concurrence of his *power*

^x Acts 4. 27, 28.

^y Psal. 5. 4. Habak.

1. 13.

^z Levit. 1. 3.

Dan. 11. 3.

Phil. 2. 13.

Pfal. 40. 8.

and *will*, according to the nature of the *Agents* which himself hath created, and that constitution of the *causes* which himself hath established; wherefore though the *purpose* of God's will doth exclude every *act* and *event*, which is contrary to it, yet can it not be said to destroy the *liberty* of man's will (even to that contrary act) which is altogether consistent with it, yea, establish'd by it. And thus, what *necessity* of *Being* is caus'd by the *immutability* of God's *Will*, is only a *conditional* necessity, upon this supposition that God wills it: And because what God wills in his ordinary *Providence*, is according to that order which he hath established in the *secondary causes*; therefore the *Necessity* of *Being*, which flows from the *immutability* of God's will, doth not destroy the *contingency* of *Events*, or the *liberty* of *Agents*.

What the Necessity of Being, from the immutability of God's will.

How God's secret will becomes revealed by his word, and by his works.

§. 9. The *secret will* of God's good pleasure is the *first* and *chief cause* of all things, ^a unchangeable and ^b irresistible; which when God is pleased to reveal unto man, he doth it by the signification either of his *word*, or of his *works*. His *works* declare his will in their *events*; and his *word*, that signifies his good pleasure, by *Prophecies*, by *Precepts*, by *Promises*, and by *Threatnings*. God's *word* is called his *will* ($\mu\epsilon\sigma\sigma\alpha\gamma\epsilon\iota\alpha$) figuratively; as the *sign* is put for the thing signified; his *word* being the

How God's word is called his will.

^a P^sal. 135. 6. Eph. I. II. Rev. 4. II.

^b Numb. 23. 19. P^sal. 102. 27. ^c Rom. 9. 19.

signification, or ^d revelation of his *will*, in what he hath thereby determined, and decreed.

§. 10. Such is the sweet ^e harmony; and firm consent of the *sign* with the thing *signified*; the revelation of God's *word* with the determination of God's *will*; that they admit not the least jar of discord, without a manifest violation of the *sincerity* and *truth* of God himself; wherefore to preserve that *harmony*, and prevent this *discord*, it must be our care so to ^f interpret the right meaning of his *word*, that it agree with the true intent of his *mind*, and purpose of his *will*; least otherwise we make God seem to *contradict* himself or *deceive* his people.

How they agree in a sweet harmony.

So to be interpreted, as that the harmony be preserv'd.

§. 11. If God should will any thing by his *will* of *sign*, which he doth not will by his *will* of *good pleasure*, he should plainly contradict himself, and destroy the *truth* of his word; wherefore seeing God doth certainly ^e intend in his *will*, what he reveals in his *word*, we must observe rightly to interpret, that his *Revelation* to a declaring what he *truly* intends, not what we ^h *falsely* conceive. As when God, by the precept of his *revealed will*, and will of *sign*, doth require all men to be ⁱ *holy*; we must not conclude it the *purpose* of his

How God's revealed will agrees with that of his good pleasure, when he wills all men to be holy.

^d 1 Thes. 2. 13. Rom. 1. 16, 17. 1 Cor. 2. 10.

^e Psal. 119. 160. John. 5. 32. 2 Cor. 4. 2. 1 Tim. 3. 15. Rev. 19. 9. ^f Mat. 9. 13. 2 Pet. 1. 20 ^g Tit. 1. 2. Heb. 6. 18. ^h 2 Cor. 2. 17. 2 Pet. 3. 16. ⁱ Lev. 21. 2 and 20. 7.

secret will, or will of good pleasure, that all men be holy; for that, experience, and other parts of ^k *Scripture*, too sufficiently testify, that all are not holy; which yet necessarily they should be, or a contradiction must be in his revealed will, if that were the intent of his good pleasure, which is ever ^l *effective* in what he wills. Wherefore, when God by the Precept of his revealed will, requires all men to be holy; it is the purpose of his good pleasure that men be thereby ^m admonish'd of their duty, and obliged to his Law.

Where also he commands Abraham to sacrifice his Son Isaac. §. 12. Again, we read that God gave Abraham a command, saying, ⁿ *Take thy Son, thine only Son Isaac, whom thou lovest, and offer him for a burnt-offering.* If we say, God here purposed Isaac's sacrificing (as the words seem to signify) we shall make a change in God's secret will, to avoid a contradiction in his will revealed; whereas if the true meaning of God's word be applied to the right purpose of his will, the harmony is sweet; and it is thus: when God gave Abraham the Command, *Take thy Son, and offer him for a burnt-offering*; the purpose of his good pleasure revealed in that precept of his word, was to put Abraham upon the service, by obliging him to the duty; which he intended for the testimony, and ^o trial of Abraham's

^k Psal. 14. 3. ² Tim. 3. 13. ¹ Psal. 135. 6.
 Rom. 9. 19. ^m Deut. 30. 11, 14, 15.
ⁿ Gen. 22. 2. ^o Heb. 11. 17.

faith, not for the death or sacrifice of his Son; which not till afterward he revealed unto *Abraham* by the voice of the *Angel*, calling to him, and saying, ° *Lay not thine hand upon the lad, neither do thou any thing unto him; For now I know that thou fearest God, seeing thou hast not withheld thy Son, thine only Son from me.*

§. 13. Whereas God's reveal'd will in his promises and threatenings runs ^p conditionally, yet is his will of good pleasure, signified in the true meaning of those conditions, absolute; which is, to declare unto men the effectual means, whereby his promises are obtained, and his threatenings avoided in them that are saved; even a performing those conditions prescribed; and the demeritorious cause for which his promises are null'd, and his threatenings executed in them that perish, even a contempt of those conditions required.

How the promises and threatenings in God's revealed will, which are conditional, do agree with God's secret will, which is absolute.

§. 14. So that it is not the meaning of the conditions in God's word, to signify any conditions in God's will, but that God wills them to be conditions; intended, and so revealed, as ^q means effectual to that end he hath appointed them for; even the obtaining the blessings promised, and the avoiding the judgments threaten'd. And thus his revealed will doth not at all oppose that which is secret, not his will of sign, that of his good pleasure; but the *Analogy* stands

What the true meaning of the conditions declared.

° Gen. 22. 11. P lsa, 1. 19, 20. Mark 16. 16.

q Gal. 2. 8. Ephes. 3. 7.

good in both, without contradiction in God's will, or deception in God's word; and thereby a violation of both.

CHAP. VI.

Concerning God's Decrees, Power, and Manner of working.

God the primary Cause, and supreme Agent in his Understanding, Will, and Power.

§. I. **G**OD, who is the primary Cause, and supreme Agent, as he hath in himself a principle of ^a knowledge, and ^b direction, his ^c understanding a principle of ^d determination and ^e command, his ^f will, so likewise a principle of ^g operation and execution, and that's his ^h power. His ⁱ understanding directs his will, his will actuates his power: Again, his ^j will determines his understanding, and his power executes his will. God willing what he knows, that by an ^k immanent act is his ^l decree, residing in himself, and when by his power he effects what he wills, that by a ^m transient act is ⁿ his work, terminated in the creature.

What his Decree.

What his work.

^a 1 Sam. 2. 3. Job 37. 16. Psal. 94. 10.
^b Gen. 1. 26. Isa. 40. 13, 14. ^c Psal. 147. 5.
^d 2 Chron. 25. 16. Acts 2. 23. ^e Lev. 25. 20.
^f Psal. 44. 4. ^g Ephes. 1. 5. Jam. 1. 18.
^h Psal. 28. 5. and 135. 6. Isa. 28. 29. ⁱ Job. 37. 23.
^j Psal. 62. 11. ^k Isa. 46. 10. ^l Rom. 8. 28.
^m and 9. 11. Eph. 1. 9. ⁿ Psal. 103. Isa. 64. 8.

§. 2. As in the *Theory* of God's ¹ absolute understanding, he doth know more; so in the *might* of his ² absolute power, he can do more; than what by the *purpose* of his will he doth determine to have done. So that his ³ will is at once the *determination* of his understanding, and the *limitation* of his power, for the ⁴ decreeing of all things in himself from Eternity, and the ⁵ effecting all things without himself in their time. Thus God is the *efficient cause* of all things in his understanding, will, and power; not singly; and in several *acts*, but jointly; and in one *causation*; by his power effecting, what in his understanding and will he doth know and determine to be done.

§. 3. The *Power* of God is said to be *omnipotent*, not because he can do all he wills to do; for thus far the *Angels*, and the *blessed* may be said to be *omnipotent*; who certainly have a power to do, what they will to do, who will to do nothing but what God wills by them to be done. But in this is God *omnipotent*, that he *can do whatsoever he wills* (not only to do, but also) *to be done*; and is fully able to do; what is any way *possible* to be done; and nothing is impossible to God, but what either implies a *contradiction* in its self, or argues *infirmit*y in him; the former is from an *incapacity* in the creature; the latter from

¹ Math. 11. 27. 23.

² Math. 3. 9.

³ Prov. 19. 21. Ephes. 1. 11.

⁴ Ephes. 1.

5, 9. and 3. 10.

⁵ Ephes. 1. 11. Rev. 4. 11.

⁶ Phil. 3. 21.

⁷ 1 Tim. 6. 16. Heb. 6. 18.

the excellency of the Creator; neither from any deficiency in God; to say God can do what argues *infirmity*, (as to lie, to go, to sleep, and the like) would testify a weakness, not justify his power; to deny these in God, is indeed to affirm his *omnipotence*, and to affirm these of God, is indeed to deny him *omnipotent*.

There is no overcoming God's power, no resisting his will.

§. 4. Seeing the only *limits* of God's power is his will, therefore he doth *effectually* do, whatsoever he *actually* willeth to be done. And as there is no *might* to overcome his power, so nor is there any power to *resist* his will; his secretly ordaining, and powerfully effecting will; to which *Heaven*, and *Earth*, and *Hell*; *Angels*, and *Men*, and *Devils*, do, and must stoop and submit. And whatsoever God *actually* willeth in time, he *intentionally* decreed from all eternity; all whose decrees are most *faithful* and firm, he ordaining and disposing all things according to the *Counsel* of his own will, to this their ultimate end, the *glory* of his own Name.

What he acts in time, he hath decreed from eternity.

How the creatures are in God, before they are in themselves.

§. 5. From which *Counsel* of God's will; and *Purpose* of his decree, it is, that the creatures have their eternal *Idea* in God's

^c Psal. 135. 6. Psal. 115. 3. ^u Luke 1. 52.
^a Cor. 6. 18. ^r Rom. 9. 19. Isa. 46. 10.
^v Psal. 135. 6. and 103. 29, 21, 22. Luke 8. 24, 25,
 29, 30, 31. Rev. 20. 1, 2, and 4. 10, 11.
^z Acts 15. 18. and 2. 23. 1 Cor. 2. 7.
^o Prov. 19. 21. Isa. 46. 10. ^b Acts. 4. 28.
 Ephes. 1. 11. ^e Ephes. 1. 7. Isa. 63. 14.
^d Psal. 139. 16.

mind; before their actual being in their own existence; every thing formed being (in its own proportion) the *pattern* and *figure*, declaring the *mind* of God who framed it. And thus God having a *knowledge* of vision in the *Counsel* of his will, his *Counsel* is not of disquisition, but of approbation; in that he knoweth and willeth, fore-seeth and fore-ordaineth *all things*, and every thing together at once.

What the Counsel of God in his decrees.

§. 6. And as in the *Trinity* of Persons there is but *one* God, so but *one* Will; and as but *one* Will, so but *one* Working in all actions which relate unto the creatures; and therefore the *works* of Creation, and of Providence, are *sometimes* attributed to the *Father*; sometimes to the *Son*, and sometimes to the *Holy Ghost*. All *three* Persons being one single and entire *Cause*, *working all in all*; yet in this *Trinity* there is a diverse manner of *working*, according to the distinct manner of *subsisting*; The *Father* he works from himself; by the *Son*; and the *Holy Ghost*; The *Son* he worketh from the *Father*, by the *Spirit*; The *Holy Ghost* he works from the *Father*, and the *Son*, by *Himself*.

How the whole Trinity in one entire cause.

What their diverse manner of working.

§. 7. And thus when any *one* action is more peculiarly appropriated to any *one* Person of the *Trinity*, it is from some more immediate

How some one action is appropriate to some one Person.

- * Rom. 1. 20. † Rom. 9. 29. † Pet. 1. 2. Acts 15. 18.
 * Psal. 33. 15, † Exod. 20. 11. † Heb. 11. 3.
 Psal. 33. 6. Job. 26. 13. Psal. 104. 29, 30.
 † 1 Cor. 12. 6. Psal. 33. 6. Ephes. 2. 22.
 † John 1. 3. † 1 Cor. 8. 6. Rom. 8. 11.
 * Heb. 9. 14. † Luke 1. 35. John 15. 26.

diate relation unto that Person, as, whom the ^d Creation with the ^h Original of all Beings is more peculiarly appropriated to the ^{Father}; ^g Redemption with the dispensation of all Governments more peculiarly appropriated to the ^{Son}; ⁱ Sanctification with the communication of all gifts and graces more peculiarly appropriated to the ^{Holy Ghost}.

The firm relation between God's decrees and his works.

God hath not decreed sin, though he hath decreed to permit sin.

What the effectual decree accompanying the permissive.

§. 8. And such is the near relation betwixt God's *Will*, and his *Works*; his *Decrees*, and their *effects*; that whatsoever he ^z willeth is done, and whatsoever is ^{done} he willeth; whatsoever he doth *effect*, he hath *decreed*; and whatsoever he hath *decreed*, he doth *effect*; so that this is certain; God hath not *decreed* sin, because he doth ^z not *effect* sin. And though God be said to have ^a decreed the *permission* of sin, yet is not that decree any way *effectual* to produce or cause sin; for the *causes* of any thing ^b permitted cannot be from the *permission*, where there is no *Law* natural, or positive, to oblige the *prevention*. Again, sure we are, sin could not be *committed* by man, if it were not *permitted* by God: And God would not *permit* sin in time, if he had not deter-

^p Heb. 1. 2. Ephes. 3. 9.

¹ Pet. 1. 3.

^f John 3. 35. and 5. 22.

^u 1 Cor. 12. 8, 9. and 4. 5.

6. 17. Psal. 135. 6.

24, 27.

^a Acta 2. 23. and 4. 28.

^g Ephes. 1. 3.

^z Rev. 2. 9. Heb. 1. 8.

^c Rom. 15. 16.

ⁱ Isa. 44. 7. Heb.

^h Psal. 133. 11. Isa. 14.

^b Psal. 5. 5.

^z Rom. 9. 20, 21.

mined to permit it from *eternity*; which *permissive* part of God's decree is accompanied with that which is *effectual*; effectual for the *ordering* to good, what is permitted to be evil. And thus God he would not permit sin, were it not for *good*; yet is not sin therefore from God, for then were he not *himself* good.

§. 9. As the *good pleasure* of God's will receiveth not from the creatures any *moving causality*; so nor doth the purpose of his decree impose upon the creatures any *enforcing necessity*. All future events whatsoever, they have indeed an *infallible certainty*, but no forcible necessity from the determinate *Counsel* of God's will; which *infallible certainty* extendeth, not only to all *Agents*, and *Events*, *natural* or *necessary*; but also *free* and *contingent*; whether it be in the *greatest effects*, or in the *smallest matters*.

The purpose of God's decree imposeth no forcible necessity;

But bringeth an infallible certainty to all Agents and Events.

Gen. 50. 20. Acts 2. 23, 36. Rom. 11. 24, 35.
 Matth. 2. 28. John 19. 36. Psal. 104.
 Job 3. 8. Prov. 16. 1. and 21. 1.
 Exod. 21. 13. Prov. 16. 33. Exod. 14. 4, 5.
 Acts 4. 27, 28. Matth. 10. 29, 30.

C H A P. VII.

Concerning the Works of Creation.

God the Creator of all things as an absolute and free Agent.

§. 1. **G**OD, as a most free Agent without any ^a necessary compelling, or ^b external cause moving him (to ^c manifest his Glory, and communicate his ^d Goodness) of his ^e own good pleasure, and by his own most powerful will, he made the World; ^f in the beginning creating, and in ^g six days forming all things in their natures ^h very good.

Creation, the Work of the whole Trinity, as one entire cause.

§. 2. The Creation was the ⁱ proper work of God alone, not from any one Person, but from ^k all the whole Trinity; as being a work of infinite power, wisdom, and love; as a work of infinite power, so more especially from the Father; as a work of infinite wisdom, so from the Son; as a work of infinite love, so from the Holy Ghost; and yet from all the three Persons, as it is from ^l one entire cause, one single essence, God's; who creates the world as a ^m free Agent, and as ⁿ all-sufficient in himself; for if the World

Why of God, as a free and all-sufficient cause.

^a Job 22. 2. ^b Isa. 40. 13. ^c Prov. 16. 4.
^d Pfal. 19. 1. and 8. 1. ^e Pfal. 104. 24.
^f Rev. 4. 11. ^g Gen. 1. 1. and 2. 4. ^h Col. 1. 16.
ⁱ Gen. 1. 5, 31. ^j Exod. 20. 11. ^k Gen. 1. 31.
^l 1 Tim. 4. 4. ^m Pfal. 146. 5, 6. ⁿ Jer. 10. 11.
^o Gen. 1. 1. ^p Pfal. 33. 6. ^q Mal. 2. 10. ^r 1 Cor. 8. 6.
^s Ephes. 1. 11. ^t Rev. 4. 11. ^u Gen. 17. 1.
^v Acts 17. 25.

were made of God, by a *necessity* of his nature, and not according to the *liberty* of his will; or if the *World* made did add any thing to the *fulnefs* and *perfection* of the *Maker*, it must needs have been, as himself is, from *eternity*, and should not cease to be in the end of *time*; which ° *time* was created with the *World*, and did then ^p *begin*, when the *Creation* had its beginning.

§. 3. In the work of *Creation*, we observe *Observ'd in the Work of Creation.* the command of God's *Power*, the approbation of his *Goodness*, the ordination of his *Wisdom*, and the declaration of his *Authority*.

By ^a the command of his *Power*, he executes ^{1. The Command of God's Power.} his will, to the producing all things in their *natural* being; ^{2. The Approbation of his Goodness.} by the approbation of his *Goodness*, he confirms (what is produc'd) in those endowments of *nature* which he had given them ^{3. The Ordination of his Wisdom.} by the ordination of his *Wisdom*, he ordereth and disposeth (what is so produc'd and confirm'd) to their proper ends; for which he appointed them; and ^{4. The Declaration of his Authority.} in the declaration of his *Authority*, he enacteth a *Law*, establishing the creatures (so produc'd, confirm'd, and ordered) in their *being*, and *working*, ^{to all generations.}

§. 4. Of the *Works* of *Creation*, some by *The immediate Creation* were made out of *nothing*, to be of a perfect and complete *Existence*, immortal and incorruptible, by *what, and of whom.*

° Gen. 1. 5. ^p Gen. 1. 1. John 1. 1. ^a Gen. 1. 2, 6, &c. Psal. 33. 9. Psal. 148. 5. ^a Gen. 1. 4, 10, 31.
^a Gen. 1. 7, 16. ^a Gen. 14. 15. Psal. 148. 6.
^a Gen. 1. 22, 28. Jer. 31. 35, 36. and 33. 20.
 Job 38. 33. ^a Heb. 11. 3.

The mediate
Creation what,
and of whom.

the Will of God made subject to no essential change, or utter dissolution; such the *Angels*, and the highest *Heaven*,² created together on the *first day* of the Creation. Others of the⁷ creatures upon the whole visible part of the *World* were form'd by a mediate creation of matter pre-existent, and so by nature² corruptible, subject to an essential change, and utter dissolution of their *being*; The³ *Heavens* themselves (which are visible) being liable to that final dissolution of the *last day*.

Man's partaking
of both.

§. 5. Man ($\delta \mu\iota\kappa\rho\gamma\eta\sigma\sigma\mu\epsilon\upsilon\varsigma$, the *little world*) as the *compendium* of the whole Creation, partakes of both those kinds, as consisting of body and Soul; he partakes of a *mediate* Creation, with the corruptible creatures in his *body*,^b form'd of the dust; also he partakes of an *immediate* creation, with the creatures incorruptible in his *soul*,^c breathed of God: And therefore in his body, he is by nature^d *corruptible*, and in his^e *soul immortal*.

How and why
call'd the lesser
world.

§. 6. Man is aptly called the *lesser world*, having in him something of affinity with, and participation of the several parts of the *greater world*; He hath an affinity with the

^{*} Gen. 1. 1. and 2. 1. John 38. 7. Matth. 24. 36.

⁷ Gen. 1. 6. 9. — 11. 14. — 20. 24.

² Psal. 102. 25, 26. 2 Pet. 3. 11. ³ Isa. 34. 4.

Luke 21. 33. 2 Pet. 3. 10, 12. Rev. 6. 13, 14.

^b Gen. 2. 7. 1 Cor. 15. 44. Gen. 18. 27.

^c Gen. 2. 7. Zech. 12. 1. Heb. 12. 9.

^d Isa. 2. 22. 1 Cor. 15. 53. ^e Matth. 16. 28.

Ecclef. 3. 21. and 12. 7.

Angels in his soul, as being spiritual, invifible, intelligent, and immortal; and affinity with the *heavenly bodies*, in the excellency of his conftitution, and harmony of his parts; and affinity with the *four Elements*, in the fubftance of his body, and material part of his compofition, the *superior Elements* being predominant in their vertue, the *inferior* more abounding in their matter; whereby, Man is faid to be formed of the *dust of the earth*.

§. 7. The invifible and higheft *Heaven*, What the first Heaven. is that St. Paul calls the ^b *third Heaven*; the *first* ^b *Heaven* being that fpace of the Elementary Region from the furface of the *Earth*, to the concave of the *Moon*: The *second* ^b *Heaven*, What the second Heaven. ³ that expansion of the *Ætherial* Region, from the loweft Orb, that of the *Moon*, to the higheft of the vifible Heavens, the *Firmament*; The *third* ^b *Heaven*, What the third Heaven. that is, ^b the *Heaven of Heavens*, ⁴ far above all the vifible Heavens, whither ^m *Chrift* afcended, and where God hath ⁿ fet his Throne, and made his ^o Habitation with the *Blessed*; ^p where he manifefts himfelf in his glorious prefence to the ^q perfect joy and felicity of ^r *Angels*, and *Saints*.

^f Gen. 2. 7. ^g 2 Cor. 12. 2.
⁷, 8, 9, 20. and 7. 11. Pfal. 148. 4.
¹⁵, 16, 17, 18. ^h 1 Kings 8. 27. ⁱ Gen. 1. 1, 14,
¹⁵, 16, 17, 18. ^j Ephes. 4. 10.
^m Mark 16. 19. Eph. 1. 20, 21. Acts 1. 11. Eph. 4. 10.
ⁿ Pfal. 103. 19. ^o Ifa. 5. 7. and 66. 1. John 14. 1.
^p Matth. 18. 10. 1 Cor. 13. 22. ^q Pfal. 16. 11.
^r Heb. 12. 22. Dan. 7. 10.

What the influences.

§. 8. In the *visible* parts of the world, the heavenly bodies have their influences upon the earthly, powerfully to encline, not forcibly to necessitate them in their constitutions and operations; They are also appointed certainly ^w to distinguish the *Seasons*, not ^x infallibly to foretel *events*; so that from their powerful disposing, there may be made some *conjectural predictions*; but seeing they cannot necessitate, there can be ^y made no *infallible Prognostications*.

And what the predictions of the heavenly bodies.

The creation of man, and the forming of woman.

§. 9. *Man*, the last part of the Creation, and chief of the visible creatures, consisting of ^z body and soul, was made ^a in the *Image*, and after the *likeness* of God; and out of *man* thus created ^b the *Image* and *Glory* of God, God ^c formed *woman*, the *glory* of the *man*, to be ^d an *help* meet for him; by which *two* hath been ^e propagated through his *blessing*, the ^f offspring of *mankind*, to a replenishing the whole earth. Thus God having ^g finished his work of Creation in *six days*, he *resteth* the seventh day, (where *Rest* hath not any proper respect unto God as the Creator in his working, but unto the works of the Creation in their producing) as ceasing to create any new *species*, or *kinds* of creatures;

How God rested the seventh day.

- ^h Job 38. 31, 32. ⁱ Ephes. 6. 12. ^j Judg. 5. 20.
^k Job 38. 33. ^l Gen. 1. 14. Jer. 33. 20, 25.
^m Isa. 47. 11, 12. ⁿ Deut. 18. 10. Isa. 47. 13.
^o Jer. 10. 2. Acts 1. 7. Prov. 27. 1. Jam. 4. 14.
^p Gen. 2. 7. ^q Gen. 1. 26. and 9. 6.
^r 1 Cor. 11. 7. ^s Gen. 1. 27. and 2. 12.
^t 1 Cor. 11. 8. ^u Gen. 2. 18. 1 Cor. 11. 9.
^v Gen. 1. 28. and 49. 25. Psal. 113. 9.
^w Acts 17. 26. ^x Gen. 2. 2. John 5. 17.

but not to preserve what was created, or to produce and preserve new *individuals*, according to the several *Species* of the Creation: And what strange *kinds* have since been produc'd, different from those several *Species*, had their first ^h principle of being in the *active powers* of the first creatures, and so were *causally* in the works of the six days creation.

§. 10. The glory of God's *Wisdom* is excellent in the *Order* of his Creation. He first ² forms the grass, herbs, and trees, before ³ he ⁴ makes the *Stars*, lest any should think they had their first production from whence they have their after ¹ growth, and generation. And in the inferior part of the visible world, God first creates those things which have ^m only *being*, next those things which besides being have ⁿ *life*, (and life vegetative) after these, those things which have ^o *being, life, and sense*: and lastly, ^p man, who hath *being, life, sense, and reason*. Thus God first makes ready the habitation, and then ^q brings in the inhabitant; he first provides food, and then forms the feeder; he first prepares what is useful for man, and then creates man to use them to his *Maker's Glory*.

God's wisdom
in the Order of
his Creation.

§. 11. God creates every thing ^r *perfect* in its kind, and it implies a contradiction to say, that God might have created the several ^s *perfect* in its kind.

^h Eccl. 1. 9, 10. ⁱ Gen. 1. 11, 12. ^k Gen. 1. 14, 15, &c.

² Gen. 1. 9, 10. ³ Gen. 1. 12. ⁴ Gen. 1. 20, 21, 24, 25.

¹ Gen. 1. 26, and 2. 7. ^q Gen. 1. 28, &c. and 2. 8. ^r Gen. 1. 4, 31, &c.

kinds more perfect; for then they should have chang'd their kind with their *perfections*; and the reason is plain, because the super-addition of natural perfection doth vary the *Species*, even as the addition of unity doth vary the *Number*; so that, though God could have made more perfect kinds of creatures, yet could he not make these creatures more perfect in their kind; he could have given them accidental *excellencies*, but not any natural *perfections*, without altering their natures; Thus, through *incapacity* in the creature, God could not do what implies *contradiction* in the thing.

In his Works
God manifests
his Glory.

1. The Glory of
his Power.

2. Of his Good-
ness.

3. Of his Wis-
dom.

4. Of his Eter-
nity.

§. 12. In the works of Creation, is mani-
fest the ' *Glory* of the Creator, in his *Power*,
Goodness, *Wisdom*, and *Eternity*; his *Power*
is gloriously manifested in his creating all
things out of nothing, and preserving them,
in their being; his * *Goodness* is gloriously
manifested in his communicating a propor-
tion of life and blessedness unto his creatures;
his " *Wisdom* is gloriously manifested in that
admirable harmony of order, and of use;
that excellent beauty of proportion, and of
parts, which is in the Creation; and his *E-*
ternity, that is gloriously manifested, in his
being the " *Author*, and *Efficient* of all things,
who therefore must needs have his being
before they could have their beginning; and
* having his being before time; he must be
eternal.

' Rom. 1. 20. Rev. 4. 11. * Psal. 104. 24.
Jer. 51. 15. Acts 17. 29. * Psal. 104. 24. Jer. 51. 25.
Acts 17. 29. * John 8. 1, 2, 3. * Rev. 1. 8.

§. 13. God

§. 13. God's manifesting *himself* in his creatures to be a Creator, in Power, Goodness, and Wisdom, infinite and eternal; the *light of nature* doth direct man to love him, to worship him, to invoke, and to praise him. *The light of nature directs to the worship of God as the Creator.*

And to this end, God's resting the seventh day, doth bless and sanctify it; thereby setting it apart as an holy Sabbath for the solemnity of his worship, to be observed in all after Generations; till Christ the Lord of the Sabbath, by his work of Redemption, far greater than this of Creation, doth give change to the day in a higher advancement of the worship, by a more excellent glory of the Solemnity. *The seventh day the Sabbath, is how long to continue.*

§. 14. That God is the Primary and sole Efficient Cause of the World's Existence, may be evidently and infallibly demonstrated by the light of Nature, and argument of Reason; yet the actual Creation of the World (especially for manner and time) is not to be proved by any demonstrative Argument, but by divine Authority; and so is become an Article of our Creed, not a part of our Science; we believe it as delivered by divine Revelation, we know it not, as discovered by human Reason. *How the Creation is an object of our faith.*

¹ Jer. 10. 11. Acts 17. 24.

² Acts 17. 24.

25. 27. Rom. 1. 20, 21.

³ Gen. 2. 3. Exod. 20. 11.

⁴ Exod. 20. 10. Isa. 58. 13. Exod. 31. 15.

⁵ Matth. 12. 8.

⁶ Col. 2. 16. Rev. 1. 10.

⁷ Rom. 1. 19, 20.

⁸ Gen. 1. 1, &c.

⁹ Heb. 11. 3.

C H A P. VIII.

Concerning the Providence of God.

All things sub-
ordinate to
God's Will.

§. 1. **S**EEING God's Will doth determine his Knowledge, and limit his Power; all things must needs be subordinate to the ^a Counsel and Command of his Will, whose essential properties being ^b Goodness and Holiness; ^c Goodness the fountain of his grace and mercy; ^d Holiness the fountain of his truth and justice; this subordination of all things unto his Will, must certainly be in order to the glory either of his Mercy, or of his Justice; of his Goodness, or of his Holiness; the two ^e Pillars of God's Throne of Majesty, wheron he sits as ^f King in the supremacy of his Will, to govern by the wisdom and power of his Providence ^g all things in Heaven and in Earth; and God's Will being immutable in its determinations, his Providence must needs be infallible in its administrations.

In order either
to his Mercy,
or his Justice.

The wisdom and
power of his
Providence.

Infallible in its
administra-
tions.

The Infallibili-
ty of God's Pro-
vidence doth not
take away the
use of means,

§. 2. Yet neither are the deliberations of Counsels; the industry of Endeavours, nor the importunity of Prayers; neither are the admonitions of Precepts, the encouragement of Promises, nor the determent of Threatnings, taken away or made void, but rather

^a Pſal. 115. 3. and 148. 5. and 103. 20, 21.

^b Pſal. 25. 8. ^c Pſal. 145. 9. ^d Rev. 15. 3, 4.

^e Pſal. 89. 14. and 100. 5. ^f Pſal. 95. 3. and 146. 10. ^g Pſal. 135. Iſa. 66. 1.

^h confirmed and made good by the *infallibility* of God's Providence in the determinations of his will. For that, God determining the *end*, doth also ¹ order the *means*, means proportionable and agreeable to that end; which maketh much for the ^h strengthening of our *faith*, ¹ quickning of our obedience, and ^m confirming our hope: hope of obtaining the *end* as determin'd by God's will, when we observe the *means* as appointed in God's word.

§. 3. So that to establish the *means*, and deny the Providence of God determining the *end*, is a part of Atheism; to establish the Providence of God determining the *end*, and despising the *means*, is great profaneness; but to use the *means* so, ⁿ as withal to trust and ^o attend God's Providence for the obtaining of the *end*, is a way of truth, and a work of righteousness: knowing this, that Prayers, and Counsels, and Endeavours, they are appointed of God, not whereby we should alter his will; but ^p perform it; not whereby we should change his decree, but fulfil it; and in what we obtain not our desires, we testify our obedience.

To deny God's Providence is Atheism.
To despise the use of means is profaneness.
To establish both, is truth and righteousness.
To what end is the use of means.

§. 4. The Order of Nature's course, doth plainly declare the hand of God's Providence; for, seeing the irrational and inanimate crea-

The course of Nature declares the Providence of God.

^h 2 Sam. 5. 19, 24. Psal. 128. 2. Dan. 9. 2, 3, &c. Math. 4. 49. Acts 27. 21, 30, 31, &c.

¹ Ephes. 2. 10. 2 Thes. 2. 13. ^h 2 Thes. 2. 15.

¹ 2 Pet. 1. 10, 11. ^m Rom. 5. 2. ⁿ Psal. 17. 7. Prov. 30. 5. ^o Heb. 6. 15. Isa. 25. 9.

^p Matth. 6. 10.

tures do all act to some *determinate end*, it is thereby evident, that they are directed by some powerful *Agent* determining that *end*; and so, though themselves are void of *life* and *reason*, yet by their natural *course*, do they discover a super-natural *cause*, who both *lives* and *knows*, and accordingly both *rules* and *orders*, according to the end himself *wills* and *effects*. The *flying* (then) of the *arrow*, and hitting its *mark*, doth not more certainly and plainly declare the *hand* of man who shoots it, than the *operations* of the *creatures*, and the attainment of their *end*, do certainly and plainly declare the *Providence* of God which governs them.

This aptly illustrated.

God's Providence is not naked view, but an actual administration. What God's Providence is in its general concourse.

§. 5. God's Providence being an act of infinite power and wisdom, whereby he *preserves* and *governs* all things in order to his glorious *mercy* and *justice*; it cannot be any *naked view*, but an *actual* and *efficacious administration*: Even in the general concourse of his *Providence*, he is *powerfully* present by an *immediate* and *intimate* operation at all times, and in all places, with all things; All the creatures depending upon God, not in their *being* only by *creation*, but also in the *continuance* of their *being* by *preservation*; for that, if the

How absolutely necessary in the creatures preservation.

* Heb. 20. 21. * Psal. 94. 10. * Neh. 9. 6.
Psal. 104. 30. Psal. 145. 13, 16. Act. 17. 28.

* Psal. 29. 103. and 103. 19. * Psal. 33. 13, 14.

* Psal. 33. 15, 18, 19. * Psal. 135. 3. Ephes. 1. 11.

* Psal. 139. 7, 8, 9, 10. Jer. 231. 24. Col. 1. 17.

* Psal. 4. 29, 30. Col. 1. 17. Psal. 36. 7.

* Psal. 104. 21. and 147. 9.

world and all the creatures in the world were not sustained by the same ^a word of power by the which they were created, they would presently dissolve, and return to their first nothing.

§. 6. Every thing depends upon God for its being; as the Air upon the Sun for its light. The Sun hath its light in its self, but the Air hath its light by participation from the Sun: Thus God hath his being from himself, but every creature hath its being by participation from God; and as the Air partakes of the Sun's light without any partaking of the Sun's nature, so the creatures have their being from God without any being of the Essence of God; yea, as the Air, when the Sun withhold his enlightning beams, ceaseth to have any light; thus the creatures, when God withhold his sustaining power, cease to have any being.

This aptly illustrated.

§. 7. This wonderful Providence of God is extended to all ^b Persons, and actions, and ^c things, ^d determining all causes, but determined of none; his power neither ^e bound to, nor limited by means, God doth work oftentimes ^f without, and oftentimes ^g against means, to teach us to trust his Provi-

The extent of God's Providence.

^a Heb. 1. 3. Psal. 104. 29, 30. Job 34. 13, 14. Psal. 36. 6. ^b Psal. 107. Job 12. 17, &c. Jer. 18. 6. Psal. 75. 6, 7. Psal. 149. 15, 16. Prov. 19. 21. Dan. 2. 21. and 4. 32, 35. ^c Jer. 10. 13.

^d Isa. 28. 29. and 45. 9. and 43. 13. Rom. 11. 38.

^e 1 Sam. 14. 6. Psal. 33. 16. Dan. 3. 17. Amos 9. 9. Luke 1. 37. Job 9. 12. ^f Exod. 34. 28.

Matth. 4. 2. ^g Josh. 3. 16. 2 Kings 2. 8. and 20. 21.

Why it makes
use of means.

dence, even ^h when we see no means. And when God maketh use of means, it is not from the *deficiency* of his power, but from the *riches* of his goodness, communicating that *virtue*, and conferring that *honour* unto the *creatures*, ⁱ instrumentally to co-operate with himself.

The seeming
disorder in the
World, doth ad-
vance the glo-
ry of God's
Providence.

§. 8. That things happen ^k well unto the evil, and ^l ill unto the good, is no (*ἀταξία*) confus'd disorder, but a wise and ^m just disposal of God's Providence, whereby the wicked become the more ⁿ *inexcusable* in their sin, and so God's ^o justice the more *illustrious* in their destruction; the godly become more ^p eminent in *grace*, and so God's ^q mercy the more glorious in their *salvation*. By both which God assures to us the ^r general judgment of the last day, when he shall ^s render to the *wicked* according to their obstinacy and impenitency; and unto the *godly* according to their humility and patience. Wherefore that seeming (*ἀταξία*) disorderly disposition of *particular Events*, doth exalt the glory of God in the (*ὑποταξία*). wise and orderly dispensation of his *general Providence*.

And assure the
general judg-
ment of the
last day.

God's Provi-
dence doth or-
der sinful acti-
ons without any
the least share
in the sin.

§. 9. Though God by his *Providence* hath an ^t influence upon all mens *actions*, yet hath he no ^u share at all in any man's *sin*; his

^b Psa. 23. 4. Rom. 4. 18. ⁱ Psa. 77. 20. 2 Cor. 6. 11. Jer. 12. 17. ^k Psa. 73. 3, 4, 12.
^l Psa. 73. 10, 14. ^m Psa. 73. 16, 17, Jer. 12. 1.
ⁿ Rom. 2. 4. ^o Rom. 9. 22. ^p Mal. 3. 3.
^q Rom. 9. 23. 2 Thes. 1. 10. ^r 2 Thes. 1. 5.
^s Rom. 2. 6, 7, 8. 2 Thes. 1. 6, 7.
^t Acts 17. 28. ^u Hab. 1. 13.

Providence over wicked men, is no more the cause of their sinful wickedness, than the Sun beams upon a rotten carcass are the cause of its noisom stench: That there is a *This illustration* is from the operation of the Sun's beams, *red.* but that the scent is noisom, proceeds from the corruption of the carcass: Thus, that there is any action is from the concurrence of God's Providence, but that the action is sinful, proceeds from the wickedness of the finner. Or as he who rides and rules a lame horse, is not the cause of his halting, so when God moves and governs the wills of the wicked, he is not the cause of their sin. God doth not move them to evil, but moves and orders them being evil, sometimes letting loose the reins by permission, and sometimes holding them in by restraint, as his justice, or his mercy doth require.

§. 10. Yea, God's Providence is extended to the evil wills and sinful actions of the wicked, not by a mere permission, but by a power and wise ordination; secretly moving and inclining their wills to some certain objects, and wisely ordering and directing their actions to some righteous ends. And when God doth this work upon the evil wills

That God's Providence extends to what is sinful, is not by a mere permission, but by a powerful and wise ordination.

* 1 Kings 12. 15. Isa. 10. 5, 15. Isa. 13. 3.
 Acts 4. 28. * Judg. 9. 23. 2 Sam. 12. 11.
 2 Sam. 16. 10. 1 Kings 22. 22. * Gen. 31. 29,
 Job. 1. 12. and 2. 6. * 1 Kings 11. 11.
 ** Gen. 31. 24. * 2 Sam. 16. 10. 1 Kings
 22. 22. 2 Chron. 11. 4. 2 Thes. 2. 11.
 * 2 Chron. 10. 15. Isa. 54. 16. Rom. 9. 17.

of the wicked, he doth not make ^c their wills evil, or ^d move them unto wickedness: for that, when God doth make use of the wicked as his *instruments*, they are not merely passive, but really active, as endowed with a rational *faculty* of understanding, and an elective *principle* of will, whereby they become proper *Agents*, and propose other *ends* to themselves, than what God hath purposed in himself; they ^e act their own wicked *designs*, whilst God orders them to the effecting his sacred *decrees*.

How the Executioners of God's Justice.

In that Execution how guilty of sin.

The wonder of God's Providence in respect of wicked minds.

§. 11. Indeed, the wicked are so the *instruments* of God's Power, as that they are withal the ^f executioners of his Justice; and we know, that when the *Judge* gives up a Malefactor into the hands of the *executioner* for the punishment of death; if then the *executioner* have no respect to the Justice of the *Judge*, but pursue the rage of his own *malice*, satisfying his furious *revenge* in executing the Malefactor's *punishment*; the *death* of the Malefactor, though justice in the *Judge*, will be found murder in the *executioner* before the Judgment Seat of Christ. And what! shall this stand good with those that are *said* to be Gods, and not with him, ^g who hath said *they are Gods*? This is then the *wonder* of Gods working in his Providence, that he doth make an ^h *holy use* of wicked minds, effecting his just and holy will even by their wills, which are unjust and unholy;

^a Job 34. 12.

^b Isa. 10. 6, 7.

^c Isa. 13. 3, 5.

^d Jam. 1. 13.

^e Psal. 17. 13, 14.

^f Psal. 82. 6.

^g Acts 2. 23. and 4. 28.

and yet is this no * *extenuation* of their sin, nor shall be any ¹ *mitigation* of their punishment.

§ 12. Farther, as not the *degree* of God's will, so nor doth the *concourse* of God's Providence impose any compelling force upon the creatures; so that, though there is not any event ^m *contingent*, in respect of God, yet are there ⁿ many *contingents* in respect of secondary causes: And indeed, God the *primary cause* doth work in all things according to the nature of the *secondary causes*; ^o with *contingents* according to the nature of their *contingency*, with free ^p Agents according to the nature of their *liberty*; and with ^q *necessary* causes according to the nature of their *necessity*, so far is God from compelling and enforcing by his Providence in causes *contingent* and *free*, that he doth not do it in causes ^r *natural* and *necessary*: for in them both he implanted by nature such an *obediential power*, that they fulfil his word by a *natural propension*, not a *violent compulsion*; they perform his command by a *ready observance*, not a *forc'd* obedience.

God's Providence imposeth no compelling force.

But establisheth the nature of all causes, contingent, free, and necessary.

No compelling force of Providence in necessary causes.

§ 13. That in the *Dispensations* of God's Providence, some things are *fortuitously contingent* in respect of their *secondary causes*, which yet are *infallibly necessary* in respect of God the primary and Supreme Cause,

Contingency in secondary causes illustrated.

* Acts 3. 19. ¹ Jer. 51. 25. 26. ^m Numb. 95. 28. 29.
^o Exod. 31. 13. ^p Prov. 26. 33.
^q Math. 17. 12. ^r Psal. 104. 14.
^s Job 38. 95. ^t Psal. 109. 28. ^u Psal. 147. 15.
 and 148. 8. Joel 2. 25.

we illustrate by this *Allusion*. When a *Master* sends two servants to one and the same place, by different and divers ways, each being ignorant of the other's *mission*; their *meeting*, as it relates to the *servants* who intended it not, is *casual* and *contingent*; but as it relates to the *Master*, who pre-ordained their meeting, it is *intended* and *necessary*: Thus are there many things *contingent* in respect of the created Agents, who are 'all as *servants*; which yet are *necessary* in respect of their first Cause God, as " *Lord* and *Master* of all.

How God's Providence is equal, and how unequal.

§. 14. Though the several *Dispensations* of God's Providence are all equal as to the *act* of his will, yet are they very much unequal, as to the *effects* in the creatures, for that, by how much any thing hath its *nearer access* to God, in the degrees of its excellency; by so much it hath an *higher place* with God in the order of his Providence. Hence it is, that as the Providence of God is *general* ¹ over all the world, so is it *special* ² over Angels and ³ Men, and *peculiar* ⁴ over the Church of his Elect. For the order and government of the world by his *general* Providence, God hath establish'd in the creatures a ⁵ *law* of nature, to the execution whereof he hath given them ⁶ *natural inclinations*;

The Providence of God, general, special, and peculiar.

The law of nature, and how executed in God's general Providence.

¹ Pſal. 119. 91. ² Prov. 22. 2. ³ Pſal. 103. 19. Job 34. 13. ⁴ Pſal. 103. 19. Heb. 12. 9.
⁵ Pſal. 22. 28. Job 7. 20. ⁶ Pſal. 45. 6. Iſa. 50. 2, 7. Rev. 15. 3. 1 Tim. 4. 10. Matth. 16. 18.
⁷ Pſal. 148. 6. Iſa. 55. 10. Jer. 33. 20.
⁸ Pſal. 19. 5. Hof. 2. 22.

^c secret *instincts*, and an ^d obediencial *power*, whereby they are still ready at his summons and command.

§. 15. What is done in the world according to the ^e *law* of nature, is by God's *oracle* ^{is}. *ordinary* Providence; but what is done above the *law* of nature, is by his Providence *extraordinary*, and it is called a ^f *Miracle*; so that ^g *miraculous effects* do declare an omnipotent *cause* ^h manifesting the efficient to be Almighty. And that one ⁱ *miracle* is *greater* *And how one greater than another, is not in respect of God's power, which being infinite, admits no degrees, but is* ^k *equal* and the *same* in all; but in *comparing* one *Miracle* with another, they will appear one *greater* than another, in respect of those different degrees, they exceed the strength of nature in their production.

§. 16. *Miraculous effects* exceed the *strength* *Wherein mirac- of nature, either in relation to the substance* *ulous effects* of the thing done; or to the *subject* in which *exceed the* it is done, or the *manner* how it is done. *strength of* *nature.*

1. In relation to the *substance* of the thing done; as when the ^l *Sun* went backward at the *Prayer* of *Hezekiah*; or, as when the ^m *body* shall be glorified in the *resurrection* of the *just*; which (for the substance of the

^c Prov. 6. 6. and 30. 24. Jer. 8. 7. ^d Job 37. 12, 13. Pfal. 44. 4. Pfal. 105. 16, 19, 31, 34. Pfal. 103. 21. Pfal. 148. 8. Isa. 7. 18, 19.

^e Jer. 31. 35, 36. and 33. 20. Hof. 2. 22.

^f Pfal. 136. 4. Pfal. 77. 14. ^g Dan. 4. 3.

^h John 10. 25. Acts 2. 22. Exod. 8. 19.

ⁱ John 14. 12. ^k Isa. 40. 15, 17.

^l 2 Kings 20. 11. ^m 1 Cor. 15. 53. Phil. 3. 21.

thing) *Nature* at no time, and by no means can effect. 2. In relation to the *subject* in which it is done; as ⁿ to give *life* to a dead *Lazarus*, and ^o *sight* to a blind *Bartimæus*; nature indeed can give *life*; but not to a dead body; it can give *sight*, but not to a blind man. 3. In relation to the *manner* how it is done; as the ^p present and perfect curing of a *Feaver* with a *touch*; the ^q speedy fetching down *fire* with a *word*; both may be done by nature, but not in that *order* and *manner* which is properly the miraculous operation of a divine power. These several kinds of *miraculous* effects are one greater than another; the first greater than the second, and the second greater than the third; all according to the several *degrees*, they exceed the strength of *Nature* in her most powerful operations.

God's Special
Providence
over Angels
and Men.

How over An-
gels.

How over Men.

§. 17. Besides that *general* Providence of God common to all the creatures, there is his *especial* Providence over *Angels* and *Men*, correspondent to their so excellent condition, as being endued with understanding and will; God's *special* Providence over the *Angels*, in his ^r subjecting them to his government, ^s appointing them their ministrations, and ^t ordering them in their services according to his will. His *especial* Providence over *men*, appears in his ^u forming them in the

ⁿ John 11. 33, 34. ^o Mark 10. 46. ^p Mark 1. 31.
^q 1 Kings 18. 38. ^r Psal. 103. 19. Heb. 1. 6.
^s Psal. 104. 4. Heb. 1. 14. ^t Psal. 91. 11.
 Matth. 6. 10. ^u Job 10. 8. Psal. 139.
 13, 14, 15.

womb, and giving them birth; in his ^w num-
 bring their days, and appointing their deaths;
 in ^x ordering their thoughts ^y ruling their
 tongues, and ^z directing their paths.

§ 18. Besides this special Providence of God's peculiar
 God over Angels and Men in general, there Providence o-
 is a peculiar Providence of God over the ver the Church
 Church of his Elect in particular; The dispen- of the Elect.
 sation whereof is committed of the Father The dispensati-
 unto ^a Christ the ^b Prince of Peace, and ^c King on hereof com-
 of Glory; and this as he is the ^d Head of the mitted to
 Church, which is his Body; the Members of Christ, and
 of which Body he governs by his Spirit, ^e put- how perform'd.
 ting his Law into their hearts, and ^f working
 in them both to will and to do, still leading
 them with his Counsels, till he receives them
 unto Glory.

§ 19. The Providence of God whether God's Provi-
^g generally extended, or especially ^h eminent, or dence particu-
ⁱ peculiarly gracious, it is ^k particularly applied. larly applied.
 Though generally extended to all creatures,
 yet particularly applied to every creature.
 Every ^l head, yea every hair of the head; ^m e- And how.
 very Sparrow, yea every feather of the Spar-
 row; every ⁿ pile of grafs or ^o bit of straw,
 doth declare not only the immediate pre-

^w Job 7. 1. and 14. 5. ^x Prov. 16. 1.
^y Prov. 16. 1. ^z Jer. 10. 23. ^a Psal. 2. 6.
 Isa. 9. 6, 7. 1 Cor. 15. 24, 25. ^b Isa. 9. 6.
^c Psal. 24. 10. ^d Ephes. 1. 20, 21, 22. Col. 1. 18.
^e Ezek. 36. 27. ^f Phil. 2. 13. ^g Psal. 113. 5, 6.
^h Psal. 139. 16. ⁱ 2 Chron. 16. 9.
 Psal. 34. 16. ^k Job 39. 1, &c. Psal. 113.
 7, 8, 9. — 146. 7, 8, 9. Matth. 6. 26, 28.
^l Matth. 10. 30. ^m Matth. 10. 29.
ⁿ Psal. 147. 8. ^o Matth. 6. 30.

sence, but also the Almighty Providence of God; and not only in a *general* notion, but even in a *particular* relation of providential notice and regard.

This aptly illustrated.

§. 20. God doth not do with the *world* as the workman with a *watch*; when by the divine art of his all-powerful *band*, he hath finished each *wheel*, and fitted each *part*, then to wind it up by a *law* of nature, and set it by him, to observe how the *time* spends, how the *ages* pass; no, but rather God doth with the *world*, as *David* with his *harp*; when artificially made, and accurately strung, he *tunes* the creatures, as so many strings, unto an *uni-sonne consent* of divine harmony, by an *obediential power*, unto his holy will; and then by his *band* of Providence he strikes each *string* in its due place, whereby it hath a *particular* note in the ⁹*universal* melody of the World's *Hallelujah*.

Why God's Providence doth not admit Annihilation of the creatures.

§. 21. Such is the Providence of God in his *Government* of the world, and for the *preservation* of his creatures, that there is no *annihilation* of them, either by course of nature, or miraculous power; not by course of nature, for in all the vicissitudes of generation and corruption, the *first matter*, as the subject of both, remains incorruptible; and not by miraculous power; for the *end* of Miracle, as an *act* of divine power, is to manifest the divine goodness, and miraculously to *annihilate*, is not correspondent to this *end* of Miracles, which is attain'd by *preserving* rather than by *annihilating*.

⁹ Psal. 103. 22. Psal. 148.

C H A P. IX.

Concerning the Angels Elect and Apostate.

§. 1. **T**HE *Angels* (in ^a number innumerable) were created in ^b chief excellency over all the creatures, being ^c *spiritual* and ^d *immortal* substances, beautified with a more ^e excellent knowledge, ^f *uprightness*, ^g *agility*, and ^h *strength*. What the nature of the Angels is.

§. 2. Created *they* were all together, and at once, (ⁱ propagation being inconsistent with the *Angelical* Nature, and proper only to corporeal substances) made the ^k *Host* of the invisible Heavens, as the ^l *Stars* are the Host of the visible, and so a ^m part of the (*Hexameron*) six days creation. Indeed, the *Angels*, being a part of the Universe, were certainly created with the *whole* Universe, of which they are part, the whole consisting of creatures *spiritual* and *corporeal*. How and when created.

§. 3. The *Angels* are therefore *immortal*, because immaterial; immortal *intrinsically* in the constitution of their natures, not *extrinsically* in relation to God's power; which, as it did produce them out of nothing by crea- Why and how immortal.

^a Dan. 7. 10. Heb. 12. 22.

^d Heb. 1. 7, 14. Luke 20. 36.

2. Cor. 2. 11. Ephes. 6. 10.

John 8. 44.

^b 2 Pet. 2. 11. Matth. 12. 20.

29, 30. ^k Psal. 103. 21.

^m Gen. 1. 1. and 2. 1.

^b Job 38. 7.

^c 2 Sam. 14. 20.

^f Job 38. 7.

^g Rev. 14. 6.

^h Matth. 22.

^l Jer. 33. 22.

tion, so can it reduce them into nothing by *annihilation*. It is God's property alone to be ⁿ absolutely *unchangeable* in himself, and in relation to all outward Agents.

The trial of
Angels.

§. 4. For the *Government* of the Angels by his Providence; God imprinted in them a ^o *knowledge* of his *Truth* at their creation, and enacted them a *Law* for their *trial*, to which *Law* having annexed a *promise* of free reward upon obedience, and a *threatning* of due punishment upon transgression, *some* of the *Angels* being firm in their *obedience* commanded, became partakers of the *reward* promised; being ^p confirm'd in *grace* ^q through *Christ*, and established in ^r *glory* with God; according to their ^s several offices and degrees enjoying his *presence*, and doing him ^t *service* for ever in Heaven.

The obedience
and confirma-
tion of the
good Angels.

In what the
confirmation
of the good
Angels.

§. 5. The Angels *confirmation* (then) is in the ^u *beatifical vision*; and indeed, this and this alone doth establish in a gracious impossibility of falling, to *behold* God in his *Essence*; which is the full enjoyment of the *chiefest good*, from which the *Blessed* cannot *Apostate*; it being more possible for them to *quit* their *being*, than to *desert* their *God*, and *forsake* their *Bliss*. Which *Bliss* of the *beatifical Vision* being *super-*

ⁿ Mal. 3. 6. Jam. 1. 17. ^o John 8. 44.
^p 1 Tim. 5. 21. Luke 9. 26. ^q Eph. 1. 10, 22.
Col. 2. 15, 20. ^r Math. 18. 10, and 22. 30. 2 Cor.
11. 14. ^s Ephes. 1. 21. and 3. 10. Col. 1. 16.
1 Thes. 4. 16. ^t Psal. 103. 20. Isa. 6. 3.
Luke 2. 14. Rev. 5. 11, 12. ^u Math. 18. 10.
1 John 3. 2. 1 Cor. 13. 12.

natural, could not be given to the Angels in their *Creation* from God, but in their *Confirmation* by Christ.

§. 6. The Angels and Man were (indeed) created happy, in that natural *blessedness* of spiritual contemplation, but not that supernatural *Bliss* of the Beatifical Vision, which being the last *end* of the rational and intellectual Creature, could not be attain'd by any ordinary *work* of nature, but by some extraordinary *act* of *Grace*. For, to be, and to be *Blessed*, is one and the same in none but God; and therefore to be is from *Nature*, but to be blessed is from *Grace*, as the last *end* of being in a perfect *Communion* with God through Christ by *Love*.

How and why from grace, and not from nature.

§. 7. This we know, that neither can the *understanding* attain in its knowledge, nor can the *will* pursue in its desires, what is above its nature to desire or know. Wherefore the *Divine Essence* being an *Object* infinitely transcending every created *understanding*, it was impossible the Angels should know God in his *Essence* by any *natural light*, but by a *supernatural grace*; which supernatural *grace* doth fortify the understanding of the Angels (as an *habit* doth strengthen the faculty of the soul) to apprehend God in the glory of his *Divine Nature*.

This grace in the understanding.

§. 8. With which supernatural light in the *understanding* to know, the Angels have communicated to them a supernatural strength in their *will* to love God in his

And in the will made perfect by Christ.

* 1. Tim. 9. 21.

* Psa. 36. 9.

Essence, as the *last end* of their being, and the *full object* of their happiness. Thus, the Angels in their beatifical Vision of God, become united to him by *love*, and are confirmed in their supernatural blessedness thro' *Christ*, the *Head* of all *Power*, and *the Center* of all *Unity*.

The fall and punishment of the evil Angels. §. 9. Others of the *Angels* under the conduct of their *Prince*, called *Satan* and the *Devil*, by their *sin* committed, brought upon themselves the *punishment* threatned. And so falling from the *Truth*, they fell from their *estate*, thrown down *d* from Heaven to Hell, there to be reserved in *d* chains of darkness unto the Judgment of the *Great Day*; that *Day*, when *Christ* shall fill up their measure of *wrath*, in a *c* full and final *condemnation* of them to Eternal Torments.

The service of the good Angels in behalf of Christ's Church. §. 10. And now, as *God* in mercy and love hath *set* and appointed the *good, holy, and elect Angels* under *Christ*, to be *ministering Spirits* for the benefit of his *Children* in their *direction, protection, and comfort*, so hath *he* in judgment and wrath *permitted* and *ordered* the *evil, rebellious, and apostate Angels* under *Satan* to be *seducing Spirits*, for

The use and malice of the evil Angels in respect of the wicked.

^v Ephes. 1. 22. Col. 2. 10. ^z Ephes. 1. 10.
Col. 1. 20. ^a Marth. 12. 24. Ephes. 2. 2.
^{bb} 1 Chron. 21. 1. Matth. 4. 1. Luke 10. 18. Rev. 12. 9.
^c John 8. 44. Jude 6. ^d Luke 10. 18.
² Pet. 2. 4. Jude 6. ^e Matth. 25. 41. 1 Cor. 6. 3.
^f Luke 9. 26. 1 Tim. 5. 21. ^g Eph. 1. 20, 21, 22.
^h Heb. 1. 14. Psal. 91. 11. ⁱ Psal. 34. 7. Luke
2. 10. and 16. 22. Gal. 3. 19. ^k Luke 8. 2. and 9. 42.
^l 1 Sam. 16. 14. John 8. 44. 1 Kings 22. 21, 22.
^m 2 Cor. 2. 11. and 4. 4. Ephes. 2. 2. Rev. 12. 9.

the deceiving of the *wicked* by their temptations, suggestions, and subtilties.

§. 11. Thus doth God make good the *God's Glory* and he aimed at in all his works of *Creation* manifested in and of *Providence*, even to manifest the *glo. both.* *ry* of his *Name*; making some of the *Angels* to be *Mirrors* of his free mercy, others *° spectacles* of his severe Justice, both the *sub-* *jects* and *examples* of his wisdom, holiness, and power. And now, as the *P good Angels*, *No fear to the* which stand, are confirmed in *Bliss* above *good, no hope* all fear of falling; so the *° evil Angels*, which *to the evil* are fallen, are plung'd in *miserly* below all *Angels.* hope of recovering.

§. 12. Among the *Angels* in Heaven, there *What the or-* are different *orders* and *degrees*, all accor- *ders and names* ding to their different *offices* and *ministries*; *of the good:* and the *names* or *appellations* given them *how given and* in Scripture are not proper to them in their *constituted.* natural constitutions, as *Spirits*; but in their virtual operations, as *Cberubims*, *Sera-* *phims*, &c. and in their *temporary* *Mini-* *strations*, as *Angels*. Which name of *Angels* doth signify them to be *Messengers*, being especially employed of God in the behalf of man.

§. 13. And when the *Angels* sent from *How they as-* God appeared in *human* shape, they did *sume bodies in* *their ministra-* *tions with men.*

^m Isa. 6. 3. and 43. 7.

ⁿ 1 Tim. 5. 21.

^o 2 Pet. 2. 4.

^p Matth. 18. 10. Luke 20. 36.

1 Tim. 5. 21. ^q 2 Pet. 2. 4. Jude v. 6. Rev. 20. 10.

^r Ephes. 1. 21. Col. 1. 16.

^s Isa. 6. 2. Dan.

8. 16. and 9. 21. and 10. 13. Gen. 3. 24.

^t Dan. 10. 13.

^u Heb. 1. 7, 14,

^v Gen. 18. 2. 8. and 19. 1, 2, 3.

What the actions they perform'd in those bodies.

but *assume* those *bodies* in which they performed their Ministries; putting them on, suddenly formed of some *pre-existent matter*, and putting them off (as a man doth his clothes) as suddenly resolv'd into the same *matter pre-existent*. And those bodily *actions* which they perform'd, as eating, speaking, going, &c. though they were actions *truly real*, yet were they not operations *properly vital*; they did indeed proceed from a *living principle*, but were not acted in a *living subject*; those bodies being only temporarily *assumed* by the Angels, not hypothetically *united* to them.

What their knowledge, how increas'd and perfect'd.

§. 14. That excellent *knowledge*, which the good Angels had by ^x *nature*, is much improved by what they have by ^y *experience*, and is farther increased by what they have from ^z *Revelation*, but made incomparably excellent by what they have from the ^a *Beatifical Vision* of God. Such then is the fullness of *intellectual light* in the Angels, that what they know, is not apprehended in parts, by a *discursive* reasoning, but comprehended at once in a ^b *present intuition* of their understanding; and this so perfect and clear, as is without any the least *mixture* of fallhood; or *mist* of errors.

Yet know not all things, not the secrets of the heart.

§. 15. But though the Angels are so excellent in *knowledge*, yet do they not know all things; no, not the ^c *secret thoughts* of

^x John 8. 44.
Ezek. 10. 3.

^a Matth. 18. 10.

^c I Cor. 2. 11.

^y Luke 15. 10. I Cor. 11. 10.

^z Dan. 8. 16. and 9. 21.

^b I Cor. 13. 12.

man's heart, but as they are either revealed by God's Spirit, or discovered by man's self; he manifesting his *affections* by their *effects*, his *thoughts* by their *signs*, whether internal in the soul, or external in the body. To *This God's Prerogative.* be (ὁ καρδιολωτὴς) the *searcher of hearts*, is the Prerogative of God alone; And if the Angels know not the *secrets* of man's heart, much less can they know the *secrets* of God's counsel, but when revealed: so that the *Mysteries* of Grace, are not known to the Angels, but by *Revelation* from God. *How they know the mysteries of Grace.*

§. 16. The blessed Angels, as *our Spiritual Counsellors*; they may by presenting truth to the mind internally *admonish*; as our heavenly *friends*, they may by secret investigations privately *persuade*; but they cannot by any saving enlightnings *illuminate* the mind, or by any effectual operation *move* the will; for he who is (ὁ καρδιολωτὴς) the *searcher of the heart*, he and he *alone* is (ὁ καρδιολεπίτης) the *Converter* of the heart. *How they admonish, And persuade. Tet cannot savingly enlighten or convert. This also God's prerogative.*

§. 17. When the holy *Angels* are busily employ'd in their *Ministry*, for the service of God's Children, they still behold the face of God, by vertue of his Omnipresence; and though their *Ministry* be on *Earth*, yet are they said to be in *Heaven*; though not in respect of *place*, yet in respect of the *Beatifical Vision*, for that, as where-soever the Royal Person of the King is, *How the Angels enjoy God's presence in their ministrations to the Church.*

^d Jer. 17. 10. Rev. 8. 27. ^e 1 Cor. 2. 11.

^f Matth. 2. 20. and 3. 19. Acts 27. 23.

Heb. 1. 14. ^g Prov. 21. 1. Jer. 31. 18.

Aptly illustrated.

there is the *Court*; so wheresoever the glorious Presence of *God* is, there is *Heaven*. Wherefore, as the *Labourer* hewing *Wood* in the *Sun-shine* so plies his work, as that withal he enjoys the *light*, cheered with the *warmth* of the *refreshing beams*; so the *Angels* performing their *Ministry* in *God's presence*, so discharge their office, as that withal they enjoy their blessedness, encompassed with the *Glory* of the *Beatifical Vision*.

What honour we give the good Angels as their due.

§. 18. We allow the holy *Angels* a *due proportion* of our love, our ^h reverence, and our ⁱ imitation, but may not rob ^k *Christ* of the glory of his *mediation* by making ^l them our *Mediators*; And seeing that *Invocation* of *Prayer* is a main ^m part of *Divine Worship*, it must be ⁿ appropriate unto *God*, and therefore it cannot ^o without *Idolatry* be applied unto *Angels*, who are our fellow creatures, though far above us in the glory of their creation. We may not *invoke* any, but him, who is the ^p *Angel* of the *Covenant*, *Christ Jesus*, from whom ^q *Jacob* (having received deliverance himself, begs a *Blessing* upon *Joseph's Sons*.

What we may not give, as not being due.

Not make them our Mediators, not invoke them, and why.

Their manner of working and of utterance: not known.

§. 19. What is the *manner* of *working* whereby the *Angels* exercise and actuate their power, and what their *manner* of *utterance*, whereby they signify and communicate their thoughts, we cannot determine, because it is not revealed; only this, the

^h I Cor. 11. 10.

ⁱ Col. 2. 18.

ⁿ Isa. 42. 8.

^p Mal. 3. 1.

^k I Tim. 2. 5.

^m Psal. 50. 15. and 72. 15.

^o Judg. 13. 16. Rev. 19. 10.

^q Gen. 48. 16.

former we believe to be ^r wonderful *effective*, ^{What we be-} the latter to be ^{lieve of both.} *clearly significant*, and both exceeding quick and speedy in the performance. So that when the Scriptures tell us of the *Tongues of Angels*, they are meta-^{What meant by} phorically to be understood, of that ^{the tongues of} *Angelical Utterance* whereby they outwardly manifest, what they inwardly conceive.

§. 20. Thus much *Reason* dictates to us, ^{What reason} That the *Will* being Empress of all the fa- ^{dictates concer-} culties, doth move the *Understanding* in its ^{ning the speech} intellectual operation, by whose *actual know-* ledge, if the *Will* confines within the limits of the mind; a Man (by that *inward word* of the mental conception) ^{of Angels.} *speaks* unto himself; But if the *Will* requires it to be manifested without, and expos'd to open view; by the *outward word* of voice, or ^{hand, or eye, or other external sign,} a man *speaks* unto another. But in that *Language*, or rather *Manifestation* of the inward thoughts which is *Angelical*, one Angel speaks unto another (having no *Obstacle* of bodily Substance, and so, no need of external sign) by the only *act* of the *Will*, as willing, what he knows or desires himself, to be made known and manifest unto another.

§. 21. With Men, the *secrets* of their heart are kept hid by a double *Obstacle*, that ^{How different,} of the *Will*, and that of the *Body*; so that ^{and how agree-} the thoughts of the *heart*, which a Man wills ^{able with that} of Men,

2 Kings 19. 35. Psal. 103. 20. 1 Cor. 13. 1.

Matth. 9. 3, 4. Luke 1. 22.

not to be reveal'd at all, are kept *hid* from the Angels, as *lock'd* up by the Will; and when a Man wills his thoughts to be *known*, if he declare them not, they are kept *hid* from Men as *veil'd* with the Body; for though the *mind* be never so open as un-*lock'd* by the will, yet not being express'd by some sensible *sign*, such is the thick wall of flesh, that we see it not. But with the Angels, being *spiritual substances*, the only door to shut in, or let out the *secrets* of the *Mind*, is the *Will*; so that, no sooner doth *one* Angel will that *another* know, but the *other* presently knows what *that* Angel wills.

How the same
with that of the
souls separate.

§. 22. It is consonant then to Reason, that the *speech* of Angels, is the same with that of Souls when separate from their Bodies; even an act of the *Will* ordering the conceptions of the *Mind* to be manifested to another. For that, remove the wall of Flesh, and the Soul then needs no *door* of the Mouth for the *Mind* to come forth at, by *voice* to shew its self, the *Will* ordering the conceptions to be manifested, is *Language* enough to speak the intentions of the *Mind*, for others, (whether Angels or Souls separate) to apprehend. This then is the *Voice* and *Language* of an " Angel, even, a willing another to know, what he wills by him to be known.

What the sin
of the Apostate
Angels.

§. 23. The Sin of the Apostate Angels, which was the cause of their fall, we can-

How not fore-
tel events.

How foretel
them.

The end of all
diabolical pre-
dictions.

Why not to be
allowed of.

What the power
of the evil
Angels.

How exercis'd.

ptures; yea by ^h frequent *contests* with the good Angels, yet can they not ^l foretel future events, by any light of foreknowledge in and from themselves; but what they do foretel are either such things as they find foretold by the holy *Prophets*, or prepared in natural *Causes*, or such things as they know already design'd, being privy to the good, and ^m assistants to the wicked designs of Men; or such things as by some evident signs they *conjecture*, or by some seeming probabilities they *presume*; but whatsoever the *prediction* or *revelation* from the evil Angels is, is intended to ⁿ deceive and seduce; to *mischiefe* and *destroy*; and therefore ^o neither is to be sought for, nor to be allowed of; all compliance with Devils being a ^p renouncing of God, and thereby a ruin to the Soul.

§. 25. As the *evil Spirits* are eminent in knowledge, so are they also ^q mighty in power, yet a power ^r limited and restrained, God holding them fast in the *Chain* of his *Providence*; so that, when made *executioners* of his wrath, they are kept ^s subject to the *command* of his will. By Divine Permission and Providential Ordination it is, that the *evil Spirits* exercise their ^t power in the fire,

^h Jude 9.

^l Isa. 4, 23.

^m 1 Kings 22.

21, 22.

ⁿ Mark 1. 36. Acts 16. 17, 18.

^o Deut. 13. 1, 2, 3. Eph. 6. 11.

^p 2 Cor. 6.

14, 15. Ephes. 5. 11.

^q Math. 12. 29. Ephes. 6. 12.

^r Job 1. 12. and 2. 6. 1 Pet. 5. 8.

^s Math. 8. 32. Rev. 7. 2, 3.

^t Job 1. 12.

16. 19. Ephes. 2. 2. Rev. 7. 2, 3.

in the air, in the waters, and on the earth; upon Trees, upon Beasts, and upon Men. *Some* ^u Men they actually possess, *some* they ^w wickedly pervert, *some* they ^x eagerly oppose, but *all* they ^y daily tempt, and with the ^z *best* they often prevail, though not so as ^a fully to overcome and finally to destroy.

§. 26. The *Prince of the Apostate Angels* What their names, and how proper and common. is called by those ^b *names* in an eminency of Evil, which will fit all the rest in their proportion of Evil. He is called sometimes the ^c *Devil*, (the ^d *Accuser*) with lies, reproaches, and calumnies *accusing* God unto Man, and Man unto God. Sometimes the ^e *Tempter* by evil suggestions still solliciting unto sin. Sometimes the ^f *wicked one*, being full of iniquity himself, and ever prompting others unto wickedness. Sometimes ^g *Satan* (the *Adversary*) setting himself against God and Christ, the good Angels and holy Men, raising and promoting enmity and contentions. Sometimes the ^h *Enemy* and the ⁱ *Destroyer*, raising ^k *Seditious* and *Wars* to destroy *Nations*, ^l *Dissentions* and

^a Luke 8. 30. Matth. 8. 16. ^v Luke 22. 3.
 Acts 5. 3. Ephes. 2. 2. ^x Zech. 3. 1. ¹ Thes. 2. 18.
^y 1 Pet. 5. 8. 2 Tim. 2. 26. ² 1 Chron. 21. 1.
 Luke 22. 31. 57. ³ Gen. 3. 15. Psal. 5. 1.
 Luke 22. 61, 62. Rom. 16. 20. ^b Matth. 25. 41.
 Luke 10. 17. ^c John 8. 44. ¹ John 3. 8.
^d Rev. 12. 10. ^e Matth. 4. 3. ¹ Thes. 3. 5.
^f Matt. 13. 19. Ephes. 6. 16. ² Luke 10. 18.
 Acts 26. 18. ^h Matth. 13. 25. Luke 10. 19.
¹ Rev. 9. 11. ^k Rev. 20. 8. ^l 1 Sam. 16. 14.

God's Glory
manifested in
all.

Divisions to ruin families, ^m Persecutions and Heresies to infect the Church. In all which God doth *manifest the Riches of his Wisdom, and Greatness of his Power*; to the *Glory of his Mercy, and the Advancement of his Justice*, in ⁿ the gracious Salvation of his *chosen*, and the ^o just Condemnation of the *wicked*.

The wonderful
working of
Satan.

§. 27. By his *subtilty and power* Satan doth work his ^p lying wonders, deceitful in themselves, and intended by him for the deceiving of others; yea, sometimes he doth work ^q true signs, yet thereby aims he at the destruction of *Truth*; which *true signs*; though they seem wonderful, yet are they not such Wonders as are truly ^r called *Miracles*: For they cannot be any *supernatural Effects*, being only the events of some *natural Causes*, which Satan by a secret subtilty doth compact, not by any proper power doth produce. Every *supernatural Effect* must needs be the *Issue of a supernatural Cause*; which is God; and he alone who did wonderfully create the World without matter pre-existent, can powerfully create *Wonders* without means cooperating; and such were the ^u glorious *Miracles of Christ*, whereby he did testify the *Divine Power of his Godhead*.

Why not true
Miracles.

All Miracles
are from God.

Such the Mira-
cles of Christ.

^m Matth. 13. 25. Rev. 12. 12, 13; 17.

ⁿ Matth. 24. 24. Luke 21. 18.

^o 2 Thes. 2.

10, 11, 12.

^p 2 Thes. 2. 9.

^q Deut. 13. 1, 2.

Matth. 24. 24.

^r Acts 8. 13.

^s Exod. 7. 12.

and 8. 7.

^t Psal. 72. 18. and 136. 4.

^u John 10. 25. Acts 2. 22.

§. 28. Wherefore if the Devil could work *Why not such true Miracles to persuade false Doctrines, the workings of Satan,* then were *Miracles* a weak and insufficient argument to confirm the *true Faith*. Besides, that is a *true Miracle*, which is above the order of created Nature, and so above the reach of any created Power, whether it be in the good Angels or in the evil. As for those *Diabolical Impostures* (then) wherewith *Satan* doth delude the sight, and deceive the fancy, however they may seem *prodigious Operations*, yet are they indeed but *any Apparitions*.

§. 29. The *evil Angels* by their *Apostacy* *The punishment of the evil Angels.* incur a double punishment of *loss*, and of *sense*. Their punishment of *loss*, in being *cast out of Heaven*, their punishment of *sense*, in being *tormented in Hell*; which *torment* is not only that of inward *anguish*, made more accurately griping by horrid *despair*, but also that of outward *flames*, made more horribly dreadful by utter *darkness*. And the *Apostate Angels* (though *Spirits*) become tormented with *scorchings* *How tormented with the infernal fire.* from the infernal flames, as the *Souls of Men* (though *Spirits*) become affected with *pain* from their distempered Bodies. The *manner* is wonderful, the *measure* inconceivable, the *truth* real. And seeing that *strong contraries*, as the Reason, to the Faith of the one doth clear and confirm the

* Mar. 16. 17, 20.

* I Sam. 28. 12, 13.

Acts 8. 9, 11.

* I Sam. 28. 13. Acts 8. 9, 10.

* Luke 10. 18. 2 Pet. 2. 4.

* Matth. 25. 4.

Luke 10. 18.

* 2 Pet. 2. 4. Jude 6.

How the Doctrine concerning Devils helps to confirm the Faith of God.

Reason and Faith of the other; therefore we may conclude, that if there be a *Devil*, there certainly is a *God*; and if *evil* Angels to serve the Devil, then sure *good* Angels to attend that God; And if there be an *Hell* of Torment for the Wicked, then sure there is an Heaven of Joy for the Godly.

CHAP. X.

Concerning the Estate of Man before his Fall.

By the common works of creation is manifested the will and power of the Godhead.

Not the mystery of the Trinity.

That clearly manifested, this darkly presented in Man's creation.

§. 1. **T**HAT ^a *efficient vertue* whereby the World was made, and which in the ^b World as in its *effect* is manifested and declared, doth not relate to the *Subsistence* and *Persons*, but to the *Essence* and ^c *Will* of the Deity; therefore though by the common *work* of creation is made ^d known God's eternal *Power* and *Godhead*, yet ^e not the *mystery* of the *Trinity*. But when God doth form *Man*, to denote the excellency of his *Creature*, and to declare somewhat of the *Mystery* of the *Trinity* in the *plurality* of the *Persons*) he calls a *Counsel* (as it were) for Man's *Creation*; and proposeth himself as the *Pattern* of his *Being*: ^f *Let us* (saith God, even *Father*, *Son*, and *Holy-Ghost*) *Let us*

^a Jer. 51. 15.

^b Psal. 19. 1.

^c Rev. 4. 11.

^d Rom. 1. 20.

^e Matth. 16. 16, 17.

^f Gen. 1. 26, 27.

make man in our image, after our likenesses; thereby imprinting in Man a conformity to the Divine Nature; yea some resemblance of the Personal Subsistences. Created in God's Image.

§. 2. This conformity unto the Divine Nature wherein Man was created as the image of God, did appear most of all in the Soul, much in the Body, in the Person, and in the State of Man before his Fall. Man's Soul in its nature did (in some proportion or analogy) represent God in his Essence; as being a Substance ^a spiritual and ^b immortal, as God is; endued and adorned in his understanding with ⁱ perfect knowledge, in his will with ^k liberty, in his affections with purity, and in all his faculties with ^l holiness and righteousness. Wherein the Image of God in man did consist.

§. 3. That conformity in Man to Divine Nature in respect of his Body, did consist in a ^m secret harmony (not visible shape) of the parts, and in an ⁿ excellent beauty (not external figure) of the whole; such was the beauty of the Body from the vertuous lustre of the Soul, as is the light of the Lantern from the bright shining of the Candle. Yea, the Members of Man's Body represent unto us the Attributes of God's Nature; and therefore as the parts of the Jews Tabernacle did ^o bear the image of heavenly Mysteries, 1. In respect of his Soul.

^a Gen. 2. 7. Luke 23. 46. Acts 7. 59.

^b Psal. 49. 15. Matth. 10. 28. and 22. 32. Phil.

1. 23. 1 Pet. 3. 19.

ⁱ Col. 2. 10.

^k Ecclef. 7. 29.

^l Eph. 4. 24. Luke 3. 38.

^m Rom. 5. 13.

ⁿ Gen. 2. 25.

^o Heb. 8. 5. and 9. 23, 24.

so do the parts of Man's Body bear the image of the Divine Attributes; so that we say the ^pEye of God, to denote his wisdom and knowledge; the ^aArm of God, to intimate his power and strength; the ^rHand of God, to signify his protection and providence.

3. In respect of his Person.

This peculiar to Man above the Woman.

Woman otherwise equal to the Man.

§. 4. That part of God's Image in Man which relates unto his Person, doth consist in that *Sovereignty* and *Dominion* given 'him of God over the creatures, being 'placed in *Paradise* as his royal Seat, the 'beasts of the Earth there made *subject* to him. And such is the excellency of this *representation* of God in *Sovereignty* and *Dominion*, that " *Kings and Judges* of the Earth are therefore called *Gods*. And this part of God's Image is *peculiar* to Man ^x above the Woman, who in all particulars else is *equal* to the Man, having her *Original Being* correspondent to her *Conjugal Condition*, being ^y taken out of Man, not from the Head, or Feet, but the *Side*; and so to be, not his *Mistress*, or his *Handmaid*, but his ^zAssociate, ^a near in relation, and dear in affection each to other.

^p 2 Chron. 16. 9. Psal. 11. 4. Jer. 32. 19.

^a Deut. 33. 27. Exod. 6. 6. ^r Psal. 139. 10.

and 145. 16. ^t Gen. 1. 26. 1 Cor. 11. 7.

^u Gen. 2. 8. ^v Gen. 2. 19. ^w Psal. 82. 6.

^x 2 Cor. 11. 8, 9. ^y Gen. 2. 22. 1 Cor. 11. 8.

^z Gen. 2. 18. Eph. 5. 22, 23. ^a Gen. 2. 23, 24. Eph. 5. 28. 33.

§. 5. Thus Man who was spiritual and immortal in his *Soul*, who had knowledge and wisdom in his *understanding*, liberty and uprightnes in his *will*, integrity and moderation in his *affections*, an harmony and soundness in his *members*, sovereignty and dominion in his *person*, must needs have a felicity and blessedness of *estate*, and so be (in his proportion and measure) a complete ^b *image* of God, who could not know misery ^c till he knew sin, and so not cease to be *happy*, till he did cease to be *holy*.

4. In respect of his Estate.

In all Man a complete Image of God.

§. 6. Besides this *Image* of God in a conformity to his Divine Nature, there is in Man some *likeness* of the Trinity in a resemblance of the personal Subsistences; Which may be found, either in those ^b *three faculties* of the Soul, the Understanding, Memory, and Will, which three *faculties* have but *one* Soul, and the Soul is *one* and the *same* in all the three faculties: or else, in the *frame* and *order* of Man's intellectual nature and operation, for that in *one* and the *same* spiritual Being, the *understanding* doth beget the *Word* of the mind, the image of it self, in which it knows; and from both issues a *Dilection* in the *Will*, whereby it *loves*: which is some *likeness*, though no perfect *Image* of the *Trinity*.

What the resemblance of the Trinity in Man.

§. 7. Wherefore, when God saith, ^d *Let us make Man in our own Image after our likeness*; those words, *after our likeness*, we

What most properly meant by those words of God in the creation of Man. After our likeness.

^b Gen. 9. 6.

^d Gen. 2. 26.

^c Gen. 2. 17. Rom. 6. 23.

we understand aright (ἰσχυρισμῶς) by way of exposition to those words, *In our Image*; and so, they intimate unto us what this *Image* is; not of Identity, but of Analogy; not of Essence, but of Quality; *that* being ^e proper unto Christ, *this* common unto ^f Angels and ^g Man. Man (then) being made in God's Image, and after his Likeness, doth denote a *distance* of diversity, as well as declare a *nearness* of similitude. Indeed Christ, and Christ alone, is the *perfect* and *equal* Image of God, being *coessential*, and *coeternal* with the Father; so that, God's *Image* is in Christ, as that of the King in his connatural *Son*, by Generation; but in Man, as that of the King in his publick *Coin*, by impression.

The Soul's immortality not lost by the fall.

What the change in Man by his fall.

§. 8. It is an inseparable *property* of Man's Soul, in its analogical *conformity* to God's Nature, to be *immortal*; which could not be lost by the fall; for that, in Man degenerated by Sin, as in Man regenerated by Grace, the *change* is real, but not essential; it is in ^h qualities, but not in substance; it is in the gifts and habits of the mind, and thereby in the *excellency*, not in the *essence* of the soul; and as not in the soul's *essence*, so nor in its essential powers and properties; Man by his fall doth become indeed ⁱ *brutish*, but not a *Brute*. ^k *Like* the Beasts in sensuality, but not a *Beast* in real truth.

^e 2 Cor. 4. 4. Col. 1. 15. Heb. 1. 3. John 14. 9.
^f 1 Tim. 3. 16. ^g Job 1. 6. Match. 22. 30.
^h Gen. 9. 6. 1 Cor. 11. 7. ⁱ Col. 3. 10. Eph. 4. 24.
^j Jer. 10. 14. ^k Psal. 49. 12, 20.

§. 9. The Soul then in all Men continuing to be *immaterial*, it must needs be *immortal*, which otherwise could not be capable of an ¹ eternal reward in the godly, or an ^m eternal punishment in the wicked: and needs must the Soul be immortal, which is spiritually begotten of ⁿ immortal Seed, and nourished by ^o incorruptible Food; which, together with our whole *Christian Faith*, would become ^p vain, yea perish in the Soul's Mortality: So that we cannot profess the Religion of Christ, if we deny the *Immortality* of the Soul.

§. 10. The Soul is not ^a pre-existent in its self before it is united unto the Body by inspiration from God; but as in the ^r primitive Being of the Soul in *Adam*, so in the successive Beings of Souls in all Men; The Soul is then *infused* by Creation, and created by infusion when the Body is prepared by a fit organization of the parts, made capable to receive it. Whose Royal Seat is in ^u the Heart, and by its (analogically) omnipresent Power and infinite Essence in its little *World*, it actuates ^w the whole Body, and each Member according to the several

When the Soul is created and infused into the Body.

What its principal seat, and how it informs the Body.

2 Cor. 5. 1. Rom. 2. 7. 1 Pet. 1. 4. ^m Matth. 25. 4. Mark 9. 43, 44. ⁿ 1 Pet. 1. 4. John 6. 51. ^p 1 Cor. 15. 13, 14. Rom. 9. 11. Gen. 2. 7. Numb. 16. 22. Zech. 12. 1. Col. 1. 17. John 5. 17. Exod. 21. 22. Deut. 5. 29. and 6. 5. and 30. 14. Prov. 23. 26. Heb. 8. 10. ^w 1 Cor. 12, 14, &c.

*How the Soul is
the offspring
of God.*

Dispositions of the *Organs*. And the Soul thus inspired or infused, it is not (*de Deo*) of God in his Essence; but (*a Deo*) from God in his Power, and so it is ⁷ his offspring by way of efficiency, in a conformity of Divine Habits in its qualification, not by an identity of Divine Substance in its Constitution.

*How possess'd
of all virtues,
in its integrity.*

§. 11. In Man's primitive integrity, Reason being subordinate unto God, and the inferior faculties subordinate unto Reason, Man was in a proportion possess'd of all virtues; some in *habit*, though not in *act*, some both in *act* and in *habit*. Those virtues which did imply an imperfection in Man's estate, were in him only according to their habits, and not their acts, as Mercy and Repentance, which implies Misery and Sin. Those virtues which did imply nothing repugnant to Man's created perfection, were in him both according to their habits and their acts, as Faith, Hope, and Charity; Justice, Temperance, and Chastity, and the like.

*The Souls of
Men not pro-
pagated.*

§. 12. Seeing the Soul doth receive its Being by ² creation, it cannot be (extraduced) propagated by generation; as if the Soul were from the Soul, as Light is from Light, or the Body from the Body; for then sure, Adam would have said ³ of Eve, that she was Spirit of his Spirit, as well as Flesh of his Flesh; neither can that be by natural generation, which is *incorruptible* in

And why.

² Rom. 11. 36.

³ Acts 17. 28. Heb. 12. 9.

² Eccles. 12. 7. Isa. 57. 16. I Pet. 4. 9.

² Gen. 2. 23.

its nature; yea, *simple and indivisible* in its substance; now such is the ^b *Soul* of Man.

§. 13. Yea, the Soul being an *immaterial* *Especiallly proved from their Immortality.* and *immortal* Substance, subsisting in its self, and so, ^c having the operations of Life without the Body, it cannot be by *Generation*, but must have its Being by *Creation*; otherwise, as it *begins* its Being with the Body generated, it should *cease* to be with the Body corrupted, and thereby could not be immortal. Wherefore to say the Soul is *propagated* by carnal *Generation*, were to deny its *Immortality*, and therewith overthrow the *Faith*, and destroy our *Christianity*.

§. 14. Besides the *Immortality* of the *Soul* in its *Spiritual* Substance, Man in his *primitive* estate had an *Immortality* of *bu-* *What the Im-* *mortality of hu-* *mane nature.* *mane Nature*, not whereby he had *no* power to die, but whereby he had a power *not* to die; from his *Original Righteousness* he had *And from* a power not to sin, and from thence did flow *whence.* that his *Primitive Immortality* in a power not to dye, ^d death being a punishment, and *And how lost:* so a consequent of sin.

§. 15. Yea some *Bodies* we acknowledge *How some Bo-* *incorruptible*, either in respect of their *Mat-* *dies said to be* *incorruptible,* *ter* or of their *Form*, or of their *Efficient*; amongst which were the *Bodies* of our first *Parents*. The *Heaven of Heavens* was created *incorruptible*, in respect of its *Matter*, as having no capacity of, nor propension to any other *Form* than what it already hath.

^b Luke 23. 46. Heb. 12. 9.

^c Heb. 12. 23.

Rev. 6. 10.

^d Gen. 1. 17. Rom. 6. 23.

The *Bodies* of the *Blessed* shall be raised ^c *incorruptible* in respect of their form, as having thereby conveyed to them such an endowment of Immortality, as shall preserve from all corruption. And the *Bodies* of our first *Parents* were kept incorruptible in respect of the *Efficient*, God communicating to them a preservative power by effectual means, the *Tree of Life* appointed for the preventing of corruption, whilst they continued in their innocency.

And how the
Bodies of our
first Parents.

What and how
great things
God did that
Man should
not sin.

And what he
would have
done that Man
should not die.

§. 16. That Man should not sin, God gave him a ^c clear *Knowledge*, and an ^d upright *Will*; he gave him a ^b firm *Law*, fenced with a gracious *promise* upon obedience, and a dreadful *threatning* upon transgression; and he gave him a visible ⁱ *Sacrament* to signify and seal what was promised, and what was threatned. All this God did, that Man should not *sin*; and had not Man sinned, more would God have done, that he should not *die*: he would have *preserved* him from outward *violence*, by ^k *Divine Protection* and the ^l *Ministry of Angels*; he would have *supply'd* him with continual *Food* from the wholesome ^m *Fruit* of a pleasant *Paradise*; he would have *prevented* all distemper, decay and dissolution, from sickness, age, and death, by the vertue of *Temperance* and the ⁿ *Tree of Life*; yea af-

^c 1 Cor. 15. 42, 53

^f Col. 3. 10.

^e Ecclef. 7. 29.

^b Gen. 2. 17.

ⁱ Gen. 2. 9.

^k Psa. 91. 1. and 127. 34. &c.

^l Psa. 34. 7.

and 91. 11, 12.

^m Gen. 1. 29. and 2. 16.

ⁿ Gen. 3. 22.

ter his temporal estate of an earthly Happiness, God would have translated him to an heavenly Habitation of eternal Blessedness.

§. 17. *Original Righteousness* was not such, as that thereby Man had no power to sin, for the ^p event shews the contrary; but such, as that thereby Man ^q had a power not to sin, which *Original Righteousness* was a ^r *connatural endowment*, no *supernatural gift*, and therefore had it been transmitted from *Adam* in his standing, as the privation thereof is propagated in his Fall, unto his whole Posterity; For that, being the Righteousness of Man's Nature, not *Adam's Person*, it did belong to an equal right unto his Posterity as to himself; and so should have been transmitted (not by vertue of any *seminal Power*, but of ^r *Divine Ordination*) to all after Generations.

What Original Righteousness was.

And how to have been transmitted to Adam's Posterity.

§. 18. Wherefore seeing *Original Righteousness* was to have been propagated with the *human Nature* if Man had not fallen, it could not be any *supernatural gift*; and seeing *Original Righteousness* is wholly lost, and yet Man's *specific nature* retain'd in his fall, it could not be from any *natural principle*; therefore we say it is betwixt both, a *connatural endowment*. It did not flow from any principles of Man's Nature, but was given to Man with his Nature to be a

Why said to be, a connatural endowment.

^o Gen. 5. 24. Heb. 11. 5. 1 Cor. 15. 51.

^p Gen. 3. 6, 11, 12, 17. ^q Gen. 1. 27. and 2. 17.

^r Gen. 1. 26: Eccles. 7. 29.

^s Exod. 20. 6.

natural principle of actual Righteousness; And (seeing *opposita sunt unius generis*) Original Sin being opposite to Original Righteousness; as Original Sin is become a natural deformity, so was Original Righteousness a natural integrity, and with Man's nature, to have been transmitted by propagation to *Adam's posterity*.

The will the chief seat of original Righteousness.

§. 19. The inseparable property of the will (the chief seat of original righteousness) is this, that it *act freely* without constraint, either in chusing or in refusing what is presented unto it by the understanding.

What its essential liberty is.

And this is the *liberty* which is so essential to the will, as that without it it were no will. And therefore it is to be found in *God* and in *Christ*, in the *Angels* and in *Devils*; yea in *Man* whether it be in his estate of innocency, of sin, of grace, or of glory. The *liberty* then which is essential to the Will, doth not consist in a *liberty of contrariety*, which implies an indifferency to objects specifically different, as 'good and evil, for then should not the will of *God*, nor of *Christ*, no, nor the will of *Angels*, or of the *Blessed*, have its liberty, seeing they cannot will what is evil, being " perfectly confirmed in good.

What the liberty of contrariety is, and why not essential to the will.

What that of contradiction is, and why not essential to the will.

§. 20. Yea, it is not absolutely necessary to the freedom of the will, that it have a *liberty of contradiction*, being indifferent in the exercise of the act, to will or not to will; for that the blessed *Angels* and *Saints* in Heaven do *freely* love and praise God, yet can

* Deut. 30. 19.

* Heb. 12. 23. Rev. 14. 13.

they not ¹ forbear or suspend the *acts* of loving and of praising him; sure, the will, as in the desire, so much more in the enjoyment of its last end, it *necessarily* wills, and yet freely too. It cannot but will, yet without any external *force*, or internal *coaction*, being wholly ² possess'd with a delightful *complacency* in its object. That the will then be free in a *liberty of contradiction*, is necessarily only in the use of means, which admit of deliberations; not in the desire or enjoyment of the last end and chief good, to which the will is carried by a natural *propension*, not a voluntary *election*, and so excludes all preceding *deliberation*.

In what it is necessary that the will have a liberty of contradiction.

§. 21. Such a *liberty of will* then as is free only to good, is in ³ God, and in Christ, in the Angels, and in the Blessed, such a *liberty of will*, as is free only to evil, is in the Devils, and ⁴ in the wicked; and such a *liberty of will* as is free both to good and evil, was in Man in his state of innocency, and is in him in ⁵ his state of grace. In Adam then before his fall, there was not any thing of *coaction* from within, or of *enforcement* from without, to compel him to will or do what was good, or what was evil, whether it were in things *Natural, Civil, Moral, or Divine*.

What's the liberty of will in God, in Christ, in the Angels, and in the Blessed. What in the Devils, and in the Wicked. What in Man in the state of Innocence, and of Grace.

¹ 1 Cor. 13. 8, 12. Rev. 4. 8. and 7. 15.

² Psal. 16. 27. and 11. 15. and 36. 8.

³ 2 Cor. 3. 17. ⁴ Gen. 6. 5. Job 15. 16.

⁵ Gal. 5. 17. Phil. 2. 13.

C H A P. XI.

Concerning the Covenant of Works, and
the Fall of Man.

Adam had a
knowledge of
God's will per-
fect in its kind.

What the Law
to Adam.
How the same
with the De-
calogue.

What the Co-
venant of
Works.

§. 1. **M**AN being made in ^a God's Image, had a perfect ^b knowledge of God's will, not that ^c absolute and secret will of God, which is the Cause of all being; but that ^d conditional and revealed will of God, which is the ^e rule of Man's working. Which will of God, was to be a law to Man; and Adam in his creation, had this ^f law written in the Table of his Heart, the same in substance with the Decalogue, ^g that Law of the ten Commandments, which afterwards Israel had written in Tables of Stone.

§. 2. God having given Man a law, he farther entred with him a ^h Covenant. This call'd the Covenant of Works, In which the ⁱ Promise on God's part, is the confirming Man in his created estate of life, holiness, and happiness: The ^k condition on Man's

^a Gen. 1. 27. ^b Col. 3. 10. ^c Isa. 40. 13.
Rom. 11. 33, 34. ^d Deut. 29. 29.
^e Psa. 143. 10. Matth. 6. 10. ^f Psa. 40. 8.
Jer. 31. 33. Rom. 2. 15. ^g Exod. 34. 28.
^h Exod. 34. 28. Deut. 9. 10. Jer. 31. 31, 37.
Heb. 8. 9, 13. ⁱ Lev. 18. 5. Ezek. 20. 11.
Rom. 7. 10. and 10. 5. Gal. 3. 12.
^k Lev. 18. 5. Ezek. 20. 11. Rom. 7. 10. and 10. 5,
Gal. 3. 12.

part, is perfect obedience unto the ¹ whole law of his Creator; according to the full extent of his revealed will. This *Covenant* What the seal of God seals in a solemn ratification with that the Covenant. *Sacramental Tree*, the ^m *Tree of Life*.

§. 3. Thus God having made firm his Co-The trial of *venant*, he doth put Man upon the trial of *Man's obe-* ⁿ *dience.* his obedience, ⁿ forbidding him to eat of the *Tree of Knowledge*; setting on the prohibition with this commination, ^o that in the day he eateth thereof, he shall surely dye. So that as upon Man's performing the condition, God freely promised by covenant a *blessing of life*; so upon his breach of the covenant, God severely threatned in justice the *curse of death*.

§. 4. Now God having entred a *Cove-* Man left to the *nant*, and seal'd it, enacted a probatory use of his *Law*, and publish'd it; he leaveth Man free will. (^p furnish'd with sufficient power) to the use of his free will, for the trial of his obedience. And here the ^q *Devil* in malice to Tempted by God, and envy to Man, making use of the Satan. ^r *Serpent*, by the subtilty of his suggestions, deceiveth *Eve*; and by the plausible impertunity of her ^t *persuasions*, seduceth *Adam* to Transgresseth a breaking the *Covenant* of his God, by eating in eating the the forbidden *Fruit*. forbidden Fruit.

¹ Deut. 27. 26. Luke 10. 25, 26, 27. Gal. 3. 10. Jam. 2. 10. ^m Gen. 2. 9. and 3. 22. Prov. 3. 18.

ⁿ Gen. 2. 16, 17. ^o Gen. 2. 17.

^p Eccles. 7. 28. ^q John 8. 44.

^r Gen. 3. 1, 2, 3, &c. 2 Cor. 11. 3.

^t Gen. 3. 6. 1 Tim. 2. 14.

Satan's bait to catch Men.

§ 5. That which Satan (in his Temptation) doth labour by subtil Sophistry to persuade, is this, *That man should not die though he did eat, but should be like God, when he had eaten.* This *Poyson* the Devil

The subtilty of Satan's Temptation.

first presents unto *Eve*, in a cover'd cup, words of a dark, dubious, and perplex'd sense, by way of interrogation, (*yea, hath God said?*) the better to catch at her answer, and pursue his design: And when by his questioning, he hath "brought God's Command into question, he presently "takes away the *commination* (which God hath set as a *bar* to his law, lest Man should break in, and transgress his Command) and to God's severe *threatning* he "opposeth an enticing promise; which he sets on with a false *crimination* cast upon God; and as a gloss to his lie, he gives a rare commendation of the Fruit, seemingly made good by the very denomination of the Tree, *the Tree of knowledge of good and evil*; which name it had of God, not from the constitution of its nature, but of his *ordinance*, with respect to the event of Man's sin foreseen.

His order and progress in it.

The Tree of Knowledge of good and evil, why so called.

Wherein the heinousness of Adam's Transgression doth consist.

§ 6. The enormity and heinousness of Adam's Sin, is not to be sought for in the *Taft*, or in the *Fruit*, or in the *Tree*, which present but a low estimation of the Sin, to a seeming meanness of the *Fact*; but it is to be sought for in the *high contempt* of the

* Gen. 3. 1.

" Gen. 3. 3.

" Gen. 3. 4.

* Gen. 3. 5.

" Gen. 2. 17.

* Gen. 2. 17. and 3. 11. Exod. 20. 1, 2.

*Divine Majesty, and Law, in the ' proud of-
fession of the Divine Dignity and Likeness;*
yea, in the horrid *Apostacy* of preferring Sa-
tan's word before God's, and thereby turn-
ing from God in his truth, to a *siding* with
Satan in his *lie*. The *Sin* then of our first
Parents, it was no light, trivial, or single
Sin, but indeed a *mass* or *heap* of heinous,
horrid, and manifold Impieties, even to a
violation of the whole *Decalogue*, in a to-
tal breach of that *Royal Law* of Love, *How a viola-
tion of the
whole Law.*
which doth *d* fill up both Tables in what
concerns God, our Neighbour, and our
selves.

§ 7. In this Transgression of *Adam's*, the *What was
Man's first sin,
is doubtful, and
so difficult to
determine.*
concourse and *complication* of many Sins, it
is doubtful and difficult to determine which
was the first Sin; the erroneous *c* judgment
of the Understanding, that must necessarily
go before the evil *election* of the will in order
of nature: yet we conceive the *understan-
ding* and *will*, by error and evil choice, did
in one and the same instant complete the
Sin, and thereby became the first *internal* *What the first
internal prin-
ciple of evil in
Man.*
principle of evil in Man, whether that evil
were a Sin either of vain confidence, or infide-
lity, or of pride, or of covetousness; one of
which most probably was (which is not
necessary to be determined) the *first Sin*
committed by *Adam* in his *Apostacy*. And *Adam's Sin
was from him-
self freely
without force.*
thus, that *Adam* finned, was not by any

* Gen. 3. 5. 6. 22.

^b John 8. 44.^f Jam. 2. 8.^d Matth 22. 36, 37, 38, 40.

Rom. 13. 10.

^c Jer. 4. 22. Psal. 14. 2.

^f enforcement either of positive decree in God, or of ^g irresistible temptation in Satan; or of ^h evil disposition in himself; But at the suggestion of the Devil *Adam* misusing the liberty of his will, of his own accord did ⁱ transgress the command of his God, and thereby became guilty of Sin and liable to the Curse.

Adam's Sin incurs God's curse of Death,

Upon himself and his Posterity.

Why upon his Posterity.

§. 8. Thus the act of disobedience committed by *Adam* of his ^k own free will, bringeth upon him the curse of death, inflicted of God in his just judgment, and not only upon himself in his Person, but also in his ^l Posterity; for that God entered not his Covenant with *Adam* as he was one Man, but as he ^m represented all Mankind, of which he was the Root and the Head; And therefore as by *Adam's* obedience, all his Posterity should have received the reward of life promised; so equal it is, that upon *Adam's* disobedience, ⁿ all his Posterity should undergo the curse of death threatned.

Adam propagates the Curse and the Sin too.

And this in propagating his nature.

§. 9. And thus, as the Blessing of the Covenant had not rested in *Adam's* Person, so nor doth the ^o Curse, and as not the Curse, so nor doth the ^p Sin; But both Sin and Curse being seated in ^q human Nature, as well as *Adam's* Person, *Adam* propagating his Nature, doth propagate also his Sin, and with his Sin the Curse of Death. So

^f James 1. 13.

^g James 4. 7.

^h Eccles. 7. 29.

ⁱ Rom. 5. 14, 15.

^k Eccles. 7. 29.

^l Rom. 5. 18, 19.

^m Acts 17. 26. 1 Cor. 15.

21, 22.

ⁿ Rom. 5. 14, 15.

^o Rom. 5. 12.

^p Eph. 2. 3.

that, as many, as by natural generation descend from *Adam*, are ¹ shapen in iniquity, and *conceived in sin*, ² children of disobedience, and children of wrath, subject to ³ temporal and eternal Death.

§ 10. Now that no Man may question the *God's goodness* and *Justice* of God, in giving *Adam* *justified in giving Man a free will*, whereat he knew *Sin* and *Satan* *free will, tho' he knew the Devil would thereby enter and destroy Man.* would enter and destroy him; we acknowledge *free will* to be a *necessary part of the pure natural being of Man*, and so likewise of *Angels*; therefore, that God might make the *Angels* intelligent Spirits, and *Man* a *rational creature*, necessary it was that they *How it was necessary that Man should have a will; and that will a liberty to good and evil.* should have a will, which *will* in its pure natural constitution must have its *freedom*, in a ⁴ liberty to good and evil; for that the will doth become free only to *good*, is from confirming *Grace*; free only to *evil*, that is from degenerating *Sin*; free both to *good* and *evil*, that is from pure nature.

§ 11. Seeing then, it was absolutely necessary that *Angels* and *Man*, being intelligent and rational Creatures, should have a will; and having a will, it was absolutely necessary that *will* should be free; and being free, it was absolutely necessary that freedom should be in a *liberty* to good and evil; either God must not have made them *such* creatures, or he must make them *such* wills. For God *To have made a rational creature without a will, or a will without its liberty, doth imply a contradiction.* cannot do what implies a contradiction in the thing, not from any deficiency in God, but

¹ Pſal. 51. 5.
10. 28. Rom. 6. 23.

² Eph. 2. 2, 3.
³ Gen. 1. 26.

⁴ Matth.

⁵ Deut. 30. 19.

from an incapacity in the Creature; indeed to be free only to good by Nature, is the perfection of God's will, whose will thereby becomes the very Rule of Goodness.

The mutability of estate in Angels and Man, did depend upon the liberty of the will.

§. 12. Besides, the "mutability of estate in Angels and Man, to the manifestation of God's justice and Mercy, doth depend upon the liberty of their will to good and evil; so that to have created Angels and Men in this perfection of will, as free only to good, had been to have created them *immutable* in their estate, whereas to be such by nature, is * proper unto God, and incommunicable to the Creature, which is not made such but by Grace, and that Grace made ' perfect in Glory.

To be immutable by nature is peculiar unto God.

§. 13. So that, to take away liberty from the will, is to take away the will from Man; and to take away the will from Man, is to take away Man from the the Creation; and to take away Man from the Creation, is to take away much of the manifestation of God's Glory in the exercise of his Mercy and Justice, as well as his Wisdom and Power. Wherefore though God gave Man a free will, whereby Satan entered upon the Soul to destroy Adam, and Sin entered upon Adam to destroy his Posterity, yet can we not in common equity, lay Man's fall to God's charge.

Man's fall not to be laid to God's charge.

* Job 4. 18. and 15. 15. John 4. 44. Jude 6. Gen. 2. 17. *Mal. 3. 6. James 1. 17. 2 Cor. 5. 1. † Luke 20. 36. 1 Pet. 1. 4.

§. 14. To stop the mouth of all irrational *reasoning*, we make this reasonable instance by way of apt *illustration*. In the building of an *House* is necessary, that for use, conveniency and being, it have a *door*, which is made of sufficient strength to keep out the Thief, so the Inhabitant have sufficient care to keep it shut. Now if the Thief by fair words, not violent force, get entrance and *spoil* the Goods, whose is the fault? the *Workman's* that built the House, or the *Inhabitants* that set open the Doors? With the *application* we curb and stop Mens curiosity, that it do not run or rush them into Blasphemy; and where they cannot satisfy their *reason*, they are taught to exercise their *faith*, and with devout *praise*, to take a part in that heavenly *Anthem*, "Great and marvellous are thy works, O Lord God Almighty! just and true are thy ways, O thou King of Saints." *Illustrated by a fit similitude.* *Where Man cannot satisfy his reason, it is reasonable that he exercise his faith.*

§. 15. This then we affirm as certain truth, that, in Man's fall, "God was neither compelling, nor commanding, nor persuading; but permitting and disposing. And thus, though God did *not will* Man's fall, yet was not (indeed could not be) Man's fall *without* God's will; for if the *Hair* of Man's Head cannot, sure, the Head of all Mankind could not; if one poor *Sparrow* cannot, sure, our first *Parents*, and in them whole human *Stock*, could not fall to the *God's will*." *God's will was permitting and disposing in Man's fall. So that as God did not will Man's fall, so nor would Man's fall without God's will.*

* Rev. 15. 3.

* Psal. 5. 4. Hof. 13. 9.

* Matth. 10. 30.

* Matth. 10. 29.

How ordered to his glory and Man's good.

Why God did neither positively will, nor properly will Man's fall.

Why God ordered Man to be tempted, left him, and permitted him to be overcome.

Adam lost the assistance of God, by not seeking it in Prayer.

ground, universally sink into the gulph ^d of Sin, and guilt of Death, without the will of God; whose will did certainly determine to permit and order Man's fall, to the greater manifestation of his own Glory, and the higher advancement of Man's Happiness in a gracious redemption by Christ.

§. 16. Thus, as God did not positively will, so nor did he properly will Man's fall; for if God had *will'd* that Man should fall, Man falling must have derogated from his Goodness and Holiness; and if God had *will'd* that Man should not fall, Man falling must have derogated from his *Wisdom* and *Power*; but God neither willing nor nilling, but permitting and disposing Man's fall, doth manifest the Glory of all his *Attributes*, in the advancement of his *Mercy* and *Justice*; his *Mercy*, in that ^e *Grace* he vouchsafeth by Christ to his Church; and his *Justice*, by ^f those *Judgments* he executeth upon Sin in the World.

§. 17. God ordered Man to be tempted for his *trial*; left him (in that temptation) to himself, for his conviction; and permitted him to be overcome for his punishment. In the *trial* he proves Man's obedience, in the *conviction* he discovers Man's weakness, and in the punishment he doth correct his ^g vain confidence; his vain confidence, in trusting to his own strength, and not seeking by Prayer the assistance of God; who,

^d Rom. 5. 18.

^e Eph. 1. 8, 9, 10.

^f Psal. 9. 16. Rom. 9. 22, 23.

^g Jer. 17. 5.

as he gave *Adam* a power in his *Nature*, whereby he might have obeyed, if he had willed; would also have given him a farther power in his *trial*, whereby he had *will'd* that he might have obeyed, ^h if he had fought it of *God*. And thus, having obtained *so much Grace* by *Creation*, as to have a power whereby, if he had *will'd*, he might not have finned; he had certainly obtained *more Grace* by *Prayer*, so as to have had a power, whereby he neither might have finned nor have willed it; being approved in his *trial*, and confirmed in his *conquest*; and so established in *Grace*, and made perfect in *Happiness*.

What strength Adam had by creation.

And what he might have had by Prayer.

§. 18. *God* cannot properly be the cause, of what he doth not *positively* will. Seeing then he did not *positively* will *Man's* fin, he cannot properly be the cause of *Man's* fall. His determining to *permit*, and decreeing to order *Man's* fin and *Man's* fall, doth declare his *wisdom* and *power*, without the least impairing of his *holiness* and *justice*; it doth speak him in his *Providence* an all wise *Disposer*, not an unjust *Author* of *Sin*; for that his ⁱ *infinite Goodness* is such, as would not permit evil in the world, were not his *infinite Power* such, as out of that ^k evil to bring a world of good.

Why God cannot be said to be the cause of Man's fall.

Why he permits Sin.

^h 1 Chron. 28. 9. Psal. 9. 10. 1 Psal. 145. 9.
1 John 1. 5. ^k Rom. 6. 20. 2 Cor. 4. 6.

C H A P. XII.

Concerning the Author, Cause, Nature,
and Adjuncts of Sin.

Why God cannot
be the Author
and Cause of
Sin.

Its first Origin
in the Devil.

How by him in
Adam.

How the fountain
and cause
of Sin is in our
selves fallen in
Adam.

§. 1. **T**HE ^aJust and Holy God, who doth ^bhate, ^cforbid, and punish Sin, cannot possibly be the ^ccause and Author of Sin, which indeed had its first ^fbirth and being from the Devil, and unto which Adam ^gvoluntarily betrayed himself in the exercise and abuse of his free will, by ^hconsenting to the Devil's suggestions, which had in themselves no power to force, though permission from God to persuade.

§. 2. And thus by Adam sin ⁱentred into the world, by whose fall, we find the Original fountain and efficient (or more properly deficient) cause of sin to be in our selves; for, having lost that harmony, and broken that subordination of the appetite to the will, of sense to reason, of the body to the soul, and of all to God, man is become even in his best and highest faculties, ^ksensual, and

^a Psa. 99. 97. and 145. 1. Isa. 26. 7. Jer. 12. 1. Rev. 15. 3. ^b Psa. 97. 10. Heb. 1. 9. Rev. 2. 6.

^c Exod. 20. 3, &c. Levit. 11. 44.

^d Exod. 34. 7. Jer. 9. 8, 9. Amos 3. 2. John 5. 14.

^e 1 John 1. 5. and 2. 16. James 1. 13, 18.

^f John 8. 48. 1 John 3. 8. ^g Eccles. 7. 29.

^h Gen. 3. 6. Matth. 4. 3. ⁱ Rom. 5. 12.

^k Psal. 14. Rom. 1. 21. and 7. 14.

carnal; so that, sense overcoming reason, and the appetite overruling the will, the will doth over-rule all, to a *leading* the whole man ¹ *captive* into sin. And thus the true cause of man's sin is in man's self; for that, ^m *Luſt conceiving*, in the ⁿ *will's consenting*, *How actual sin is brought forth.*

§. 3. It is not then any coercion or constraint of necessity in Fate, any force or fore-sight of *Providence* in God, or any compulsion or power of *Temptation* in Satan, but the perverseness and consent of ^o *will* in man, which is the proper *cause* of his *sin*.

Wherefore all those places of sacred Scri- ^{What those} *ptures*, which *wicked* men do *wrest* against ^{Scriptures inti-} *truth*, and blasphemous mouths *retort* upon ^{mate in their} God to the making him the *Author* of *sin*, ^{truth, which} *wicked* men do all declare and chiefly intimate that won- ^{wrest, to make} *derful* wisdom and infinite goodness of the ^{God the Author} *Almighty*, who as a powerful *Disposer*, not ^{of sin in their} a bare *Spectator*, doth order the evil actions of the *wicked* to his glory, yet not any way ^{blasphemy.} partaking of the *evil*, ^p though powerfully assisting in the action.

§. 4. God it is who ^q *restrains* the *wicked* ^{God restrains} from sin; so far is he from prompting them ^{from sin, doth} forward unto wickedness: but as the *Lion* ^{not prompt to} let loose from his *chain*, of his own cruel ^{sin.} nature doth *devour* and *spoil*; so the ^r *wicked*

¹ Rom. 7. 14, 23.^m Jam. 1. 14, 15.ⁿ Matth. 5. 28.^o Psal. 32. 5. and 51. 3.Acts 5. 3. Ephes. 2. 3. ^p Jer. 51. 20. John 19. 11.^q Gen. 31. 29. Numb. 22. 22. 2 Tim. 3. 8, 9.^r 1 Pet. 5. 8.^r 1 Sam. 16. 14. 1 Kings 22. 23.

Ezek. 14. 9. 2 Theſ. 2. 11, 12.

*The wicked
rush into sin
when not re-
strained.*

*How the same
actions are ho-
ly in respect of
God, yet sinful
in respect of the
wicked.*

let loose by Divine *Providence* for the execution of God's wrath, ' of their own corrupt dispositions they run into *mischief* and *sin*: ' yea, the same *Actions* are good and holy in respect of God, as ordered to a good end, even the advancing his Justice and Mercy, which yet are sinful and abominable in respect of man, as contrived to an evil end, even the satiating their malice and fury. And thus, when " wicked men are raised up to be a *scourge* for the punishment of others, it is from God's most just and holy will; but the malice, covetousness, cruelty, and other evils which they commit in their executing this punishment, are all from their own corrupt and vile affections.

*It is no excuse
to the wicked,
that they fulfil
God's secret
will, when they
disobey his
will revealed;
and why.*

§. 5. And though true it is, the wicked do perform " God's secret *will*, his *will* of *purpose*, even when they disobey " his revealed will, his *will* of *precept*; yet because God's revealed will is the Rule of our obedience, to disobey that, though we perform the other, it ' is sin. So that, it can be no excuse of sin in man, or imputation of unrighteousness in God, that the wicked whilst they sin (yet not in their sin) actually do what he by his secret *counsel* and eternal *decree* hath appointed to be done: ' because they do it, not in obedience to

' Rev. 20. 7, 8. ' Gen. 50. 20. Isa. 47. 6, 7.
Acts 2. 23. and 3. 14, 15. " 2 Sam. 12. 11.

Isa. 47. 6, 7. Acts 2. 23. and 3. 14, 15.

" Rom. 9. 19. * Acts 2. 23. ' 1 John 3. 4.

' Acts 4. 27. Isa. 10. 5, &c.

God's just will, but in pursuance of their own unjust wilfulness.

§. 6. Besides, God's purpose and fore-knowledge, is not the *cause* of what he hath decreed to *permit*, but of what he hath decreed to *effect*; seeing God then doth not will the *commission* but the *permission* of sin, he cannot be the *cause* of it. And that God should will the permission of sin, is most just; for that otherwise he should lose the *glory* of his justice; yea and of his mercy too: of this we may be confident, God is so infinitely good, that he would not permit evil, were he not withal so infinitely *powerful*, as to order that evil unto good.

God wills the permission, not the commission of sin: and why.

§. 7. Farther yet, when God is said to *harden* malicious finners, he doth it not by adding more sin, or *infusing* more malice, but by farther withholding, or quite withdrawing his *Grace*: and so in just judgment giving them up unto *Satan*, and their own *vile* affections; *they* truly and really *harden* themselves. Sin then is not prompted or caused by *God*, but suggested by *Satan*, or raised by *lust*, and through consent of the will committed by *man*.

How God is said to harden in sin.

§. 8. And as sin hath no *efficient*, but *deficient* cause, so hath it no *positive*, but a *privative* being; and so cannot properly be an action, which is a natural good, but

What sin is in its privative Being.

* Rom. 8. 28. and 5. 20. b Exod. 9. 12.
Deut. 2. 30. Isa. 6. 10. and 29. 10. and 63. 17.
Rom. 9. 18. c 1. Sam. 16. 14. Psal. 109. 6.
1 Tim. 1. 20. d Rom. 1. 24. 26. 28.
e Exod. 9. 34. Matth. 13. 14, 15. Heb. 3. 13, 15.
Acts 28. 26, 27. f Rom. 3. 23. 1 Cor. 6. 7.

the *obliquity* and *error* of the action; which is a moral evil; it is not the work, but the *evil* of the work, in a *deviation* from the rule of righteousness, the ^a Law of God, which is the sin. And sin being in its proper nature the ^b *offence* of God's Justice in the ^c transgression of his Law, doth bring upon man a *guilt*, a *pollution*, and a *punishment*.

*In the several adjuncts of sin,*¹ man becomes *debtor* unto God, bound over unto the penalty of that law which he hath transgress'd. From this *guilt* doth proceed an ¹ *horror*; The ^m Conscience terrifying the Soul with a self-accusing and condemning sentence, ⁿ made more dreadful by *despair*.

From whence proceeds horror attended with despair.

2. *Its Pollution.* §. 10. Besides this *guilt* of sin, which relateth unto the punishment, there is a ^o *pollution*, which cleaveth unto the Soul. Which *pollution* doth make God to ^p *abominate* and *abhor* man, ^q hiding his face from him; and doth make man ^r with *confusion* of face to loath and ^s *abhor* himself, and to ^t *fly* the divine presence.

^a Rom. 4. 5. ^b Rom. 5. 15, 17, 18. Job 34. 31. Jam. 3. 2. ^c Isa. 48. 8. Job 31. 33. Isa. 35. 5. 1 John 3. 4. ^d Matth. 6. 12. and 23. 16. Rom. 1. 32. and 3. 19. and 4. 15. ^e Rom. 1. 32. and 2. 15. ^f Gen. 4. 13. Heb. 2. 15. Heb. 10. 31. ^g Matth. 15. 11. Rev. 22. 11. ^h Prov. 3. 32. and 6. 16. Ma. 1. 15. Jer. 16. 18. ⁱ Isa. 59. 2. Hab. 1. 13. ^j Jer. 3. 25. Dan. 9. 7, 8. ^k Gen. 3. 8. ^l Ezek. 6. 9. Job 42. 6. ^m Jer. 32. 33.

§. 11. The *punishment* of *sin*; that is, an ^a *evil* of misery inflicted by God in the execution of his *vindictive Justice*. Which ^{3.} *Justice*, as it is provoked by sin, is call'd *God's vindictive Justice diversly express'd.* ^{Its Punishment. *anger* and *wrath*; as it is more hotly incens'd to severity, it is call'd *fury*, and *jealousy*; as it denounceth sentence, and executeth punishment upon sin, it is call'd *judgment* and *vengeance*.}

§. 12. The weight of the offence committed, is to be measured according to the greatness of the person offended; The ² least violation then of an infinite Majesty, must incur the *guilt* of an infinite punishment, which is *Eternal Death*. And thus all punishment becomes *equal* extensively, in duration of time, though not ^b intensively in degrees of torment; yea, as is our obligation to the duty, such is our transgression of the command; and as is our transgression of the command, such is the punishment of our sin, all of equal extent; the transgression infinite, because the breach of an infinite obligation, and so the punishment infinite, because the penalty of an infinite transgression.

§. 13. Thus the duration of punishment doth become correspondent to the duration of sin; of the sin, not in respect of its *Act*, which is transient, but of its *pollution*, and

Why the guilt and punishment of sin is infinite.

How all punishment is equal, and how unequal.

The duration of punishment is correspondent to the duration of sin; and how.

^a Prov. 13. 21. Jer. 18. 8. Amos 3. 2, 6.

^w Jer. 7. 19. Mich. 7. 18.

^{*} Deut. 29. 20.

Jer. 7. 20. [†] Deut. 32. 35. Jer. 51. 6. Rom. 2. 5.

[‡] Gal. 3. 10. Matth. 5. 22. and 12. 36.

[§] Rom. 6. 23.

[¶] Matth. 5. 22. and 11. 22, 24.

of its *guilt*, which are permanent; and so
 permanent, as that they are eternal :
 Wherefore seeing the least sin (without
 the *grace* of the Spirit to sanctify, and the
mercy of God to pardon) is eternal in its
 pollution and guilt; it must needs be so too
 in its ^d punishment: ^e certainly excluding
 the sinner from *life* and *glory*, and ^f eternal-
 ly subjecting him to *death* and *misery*.

*How God's Ju-
 stice doth pu-
 nish, and his
 mercy pardon
 sin.*

*Penal satisfac-
 tion is incon-
 sistent with sins
 remission.*

*God doth not
 punish man for
 the sin he for-
 gives him.*

§. 14. When God's *justice* executeth the
 punishment of wrath, ^e it is with respect to
 the guilt of sin. And therefore when God's
 mercy doth pardon the sin, he ^h remits the
 punishment, by acquitting from the guilt:
 So that if God should require *penal* satisfac-
 tion when he hath *forgiven* the sin, it
 were as if a man should demand the debt;
 when he hath ⁱ cancelled the bond; an act
 this of *absolute power*, if not of direct in-
 justice; and cannot be supposed in the
 most *holy* God, who doth forgive sin, but
 with respect to the ^h all-sufficient *satisfa-*
ction of Christ, who hath ⁱ born away
 our sin, by bearing of our punishment. So
 that, the *punishment* of sin and its *forgive-*
ness are inconsistent, both in the nature of
 the thing, and by vertue of the satisfaction
 of Christ.

^c John 8. 24.

^e Rev. 21. 27.

^g Lam. 3. 39. Jer. 9. 9.

ⁱ Col. 2. 41.

^l Heb. 9. 28.

^d John 3. 36.

^f Ezek. 18. 20.

^h Heb. 8. 12.

^k Rom. 3. 23. and 5. 11.

^j Pet. 2. 24.

§. 15. The *afflictions* then of the godly, they are not *formal* punishments, because inflicted of God, not as an avenging Judge, but as a ^m provident Father, and so are not intended for the *satisfaction* of his justice (which is the nature of punishment) but either for the abolishing and preventing of sin, by way ⁿ of *correction*; or for the proof and approbation of grace, by way ^o of *trial*; or for the testimony and propagation of the truth, by way of ^p *martyrdom*. And thus the *afflictions* of the godly have in them the nature of ^q healing medicines, not destructive punishments; they are the issue of a ^r fatherly *love*, not the effects of an avenging *wrath*.

§. 16. To say that God punisheth sin with sin, is a *saying* so improper, that unless candidly interpreted (*cum grano salis*) with a due proportion of *prudence* and of *charity*, it is very sinful, even unto blasphemy; for that, God, and God alone is the ^r prime *Author* of punishment, but no ways and in no sense the ^r Author of sin. Besides, *punishment* and *sin* are as inconsistent in their formal being, as *light* and *darkness*; for (seeing *privatives* are best known by their opposite *positives*) as the good to which the evil of punishment is opposite,

What is formal punishment; and why the afflictions of the godly are not such punishments.

To say God punisheth sin with sin, is very improper; and why.

^m Heb. 12. 9, 10.

ⁿ Heb. 12. 7. Rev. 3. 19.

^o Job 1. 8, 9, 12. Zech. 13. 9.

^p Phil. 1. 29, and 2. 17. and 3. 10.

^q Heb. 12. 11.

^r Heb. 12. 6.

^s Isa. 45. 7. Amos 3. 6.

^t 2 Chron. 19. 7.

and that to which the evil of sin is opposed, cannot be one and the same good; so no more can punishment and sin be one and the same evil; yea, sin is an evil as being *from* the will, whereas punishment is an evil altogether *against* the will.

How that which is sinful may be the punishment of sin.

§. 17. True it is, that the same ¹ thing, which is *sinful*, may be the punishment of sin, yet not *a sin as a punishment*, nor yet a punishment as a sin. That any thing is a punishment inflicted, is from the just *ordination* of God's Providence, but that the same thing is a sin committed, is from the *evil deordination* of man's *perverse*ness. Thus the ² slaughter and spoil of the *Caldeans* was a punishment inflicted by God's justice upon *Judab's* sin, yet the ³ cruelty and covetousness of the *Caldeans* was a sin committed by their own malice in *Judab's* punishment. God then doth often *punish* sin with that which is *sinful*, but not so, as to make sin the punishment.

Yet not sin the punishment.

How sin and punishment are formally inconsistent.

§. 18. Indeed, punishment being the *execution* of God's Justice, and sin ² the *transgression* of God's law, these two cannot possibly so *consist* together, as to make one to be the *other*, and thereby God to be the *Author* of *both*, or the *Author* of *neither*, which is equally absurd and impious. Besides, sin being the ¹ disorder of the *universe*, is reduc'd into order by punishment, God

¹ Pſal. 79. 27.

² 2 Chron. 36. 14, 15, &c.

³ Iſa. 47. 5, 6. and 50. 7, 11, 17, 18. and 51. 24, 34, 35.

¹ Deut. 32. 4.

² John. 3. 4.

¹ Gen. 6. 5, 6, 7, 11, 12, 13.

repairing the breach of his law, by the execution of his justice, the transgression by the *penalty*. And seeing God doth order sin by punishment, sure he doth not *punish* sin with sin, for that were more disorderly. No, here is the *wisdom* and *power* of God, God's wisdom and power in ordering sin and punishment. in his providence so to order the *same* thing which is ^b sinful in respect of man's wickedness, to be ^c righteous in respect of his justice, ^d even in the just judgment of sin; and this, without any such absurdity and impiety of making sin to be *formally* a punishment.

§. 19. Wherefore true it is, that sin, Punishment the concomitant or consequent of sin, but not the same with it. which is the ^e meritorious cause of punishment, may sometimes be its ^f *concomitant* or ^g *consequent*, but not the *same* with it, nor yet any proper *effect* of it; for as *darkness* is the consequent, not the effect of the *Sun's* withdrawing or withholding his light; so is sin the consequent, not the effect of *God's* withdrawing or withholding his grace.

^b 1 Kings 12. 19.

^c 1 Kings 12. 24.

^d 1 Kings 11. 31, 33, 35. 37.

^e Job 4. 8. Lam. 3. 39.

^f Rom. 5. 10.

^g Rom. 1. 24, 28.

C H A P. XIII.

Concerning Original Sin.

What original sin is.

How imputed and inberent.

The unhappy consequent and effects of both.

Original sin doth formally consist in the privation of original righteousness.

§. 1. **O** *Original Sin* is that *guilt* and *pollution* which seizeth us in ^a our mothers wombs, in the first original of our humane being, and is either *imputed* or *inberent*, according to our *legal* or *natural* capacity in the first *Adam*. As we were ^b *legally* in *Adam* (he representing all mankind) we have *original sin* in ^c his actual disobedience *imputed* to our person; And as we were ^d *naturally* in *Adam* (he the root of all mankind) we have *original sin*, in his ^e *propagated corruption inberent* in our natures; by that *imputed* disobedience, we are wholly *deprived* of ^f all original righteousness, and by this *inberent* corruption, we are habitually ^g *enclined* unto all actual wickedness.

§. 2. We affirm, that *original sin* in *Adam's* posterity, doth *formally* consist in the *privation* of original righteousness, as it is an evil *defect* ^h through *Adam's* default, we not having through the *demerit* of his sin, what we ought to have ⁱ by the *law* of crea-

^a P^sal. 51. 5. I^sa. 28. 8.

^b Rom. 5. 12.

^c Rom. 5. 18.

^d Acts 17. 26. Heb. 7. 9, 10.

^e Job 14. 5. John 3. 6.

^f Rom. 5. 19.

^g 1 Cor. 15. 22.

^h Gen. 6. 5. Matth. 15. 19.

ⁱ Gen. 2. 17. and 3. 6.

^j Gen. 1. 16.

Eccles. 7. 29. Rom. 7. 10. 14.

tion, and the ^h bond of *Covenant* with our God; by the breach of which *Law* and *Covenant* in *Adam*, it is, that whosoever descends from him by ^l natural generation (even the ^m blessed *Virgin*, the mother of *Christ* not excepted) is therefore a *child* of *wrath*, because a *child* of *Adam*, communicating in his sin, by ⁿ partaking of his nature.

§. 3. That *Adam* then and his posterity become *deprived* of original righteousness is not because God doth *forcibly* withhold it by his power, but *deservedly* withhold it in his justice; ° God doth not desert, but being first deserted; And therefore it was not God that *spoiled* man, but it was man, ^p who *made void* to himself the integrity of his nature by the *guilt* and *pollution* of his actual disobedience, which disobedience was indeed a complication of the most hainous transgressions, of pride, ingratitude, rebellion, &c. So that, the first *loss* of original righteousness being by *Adam's* transgression, yea in *Adam* a sin, the after *privation* thereof in himself and his posterity must needs be sinful.

§. 4. Though true it is, that man having first *cast away* that rich treasure of original righteousness by his sin, God after ^q *withholds* it in his justice by way of punishment; yet doth not this just punishment from God *excuse* the sinful privation in man; his ori-

How we become deprived of original righteousness.

Why this deprivation is a sin.

Why the punishment of God's withholding righteousness, is no excuse for man's sinful waste and want of it.

^h Deut. 6. 4, 5.

^m Luke 1. 47.

° 2 Chron. 15. 2.

^q Isa. 59. 2.

^l John 3. 6. Ephes. 2. 2, 3.

ⁿ Matth. 7. 16, 17. Jam. 3. 11.

^p Eccles. 7. 29. Hof. 13. 9.

ginal sin, in the privation of original righteousness, being, though a necessary consequent, yet not a proper effect of that punishment, much less the formal punishment it self. Sin, in the privation of righteousness doth follow God's withholding his grace, as *darkness*, being the privation of light, doth follow the *Sun's* withholding his beams; not as a proper effect, but as a necessary consequent. And though, *to be deficient in necessaries is equivalent to an efficiency*, be true, where there is an obligation of *law* natural or positive to require the assistance; yet it is not so, where the *obligation* is broken by his default, in whose behalf the assistance is required; as it is here in the *case* of man's original sin in the privation of original righteousness.

How we become by nature children of disobedience, and children of wrath.

§. 5. Original Sin (then) is not from God; he is no ways the *Author* of it, nor it formally a punishment from him; it is properly the *effect* of *Adam's* disobedience, and the *consequent* of God's wrath, whereby we are become by *nature* children^r of *disobedience*, and *children of wrath*; otherwise, neither should children conceived and quickned, ^r *die* in the womb; nor ought they, being newly born, be *baptized* ^r into the remission of sins. ^r *As sin* doth inseparably bring forth death, so doth death infallibly presuppose sin; which, in the quickned *Em-*

How proved that we are such.

^r Ephes. 2. 23.

^r Rom. 6. 3, 6.

^r Rom. 5. 14.

^r Rom. 6. 23.

bryo, and new born *Infant*, can be none other than this of *original sin*.

§. 6. Which original sin (not only as the *depravation* of corrupt nature, but also as the *deprivation* of primitive righteousness) it is not barely (^w ἀνομία) a *transgression* of the law in some one, or some few particulars, but is more fully (^z ἀντινομία) an *enmity* or *opposition* against the whole Law in general. For the Law is not only the rule of our life, and of our works, but also ^y of our nature, and of our faculties, requiring integrity and holiness in these, as well as purity and righteousness in them. The same *precept* which commands love, requires strength; otherwise the Law hath said in vain, ^z *Thou shalt love the Lord thy God with all thy strength*, seeing ^a we have no strength to love him: so that, not only to want righteousness in our *lives*, but even to want integrity in our *natures*, is opposite to the Law, yea, the whole Law of God, and therefore must be sin.

§. 7. Seeing that in original sin, the evil deprivation of primitive righteousness, is accompanied with a total depravation of humane nature; therefore as the *whole mankind* and *all mankind* is become guilty, so is ^b *all parts of the mankind* and the *whole man* become polluted. And as this original corruption of

^w 1 John 3. 4, Gal. 5. 17. ^y Psal. 19. 7. ^z Rom. 7. 23. and 8. 7. Mar. 12. 33. Rom. 7. 14. ^a Luke 10. 27. ^b Rom. 5. 6. ^c Rom. 5. 12, 13; &c. Ger. 6. 5. Isa. 1. 6.

And bow.

man's nature doth extend to all mens *persons*; so doth this corruption of the whole man extend to all the *parts*; spreading its contagion into ^c the *understanding* by ignorance; into ^d the *memory* by forgetfulness; into ^e the *will* by perverseness; into ^f the *conscience* by confusion; into ^g the *affections* by disorder; and into the ^h very *members* of the body as the instruments of sin.

What Original corruption is call'd in Scripture.

§. 8. This original *corruption* is called in sacred Scripture, sometimes ⁱ *lust* and *concupiscence*, sometimes ^k the *sin*, the ^l *inhabiting sin*, the ^m *encompassing sin*, and sometimes the ⁿ *law* of sin: It is sometimes called the ^o *old man*, ^p and the *flesh*, even as *flesh* is put for the whole man. And therefore we read of the ^q *understanding*, *mind*, and *wisdom* of the *flesh*; the ^r *will*, *affections*, and *lusts* of the *flesh*; yea, that this man of sin (inhabiting in sinful man) might be the more fully described; this *flesh* is said to have its ^s *body*, and that body its ^t *members*.

^c 1 Cor. 2. 14. 2 Cor. 3. 14. ^d Deut. 32. 18.
 Psal. 106. 21. ^e Matth. 23. 37. John 8. 44.
^f Tit. 1. 15, 16. Heb. 10. 20. ^g Rom. 1.
 24, 26. Jam. 4. 6. ^h Rom. 3. 13, &c. and
 6. 13, 19. ⁱ Rom. 7. 7. Jam. 1. 14.
^k Rom. 7. 8, 13. ^l Rom. 7. 17, 20.
^m Heb. 12. 1. ⁿ Rom. 7. 23. and 8. 2.
^o Rom 6. 6. Ephes. 4. 22. Col. 3. 9.
^p John 3. 6. Rom. 7. 5. and 8. 8. Gal. 5. 19.
^q Col. 2. 18. Rom. 8, 6, 7. 2 Cor. 1. 12.
^r Ephes. 2. 3. Gal. 5. 24. ^s Col. 2. 11.
^t Col. 3. 5.

§. 9. Thus

§. 9. Thus as there is an *antibefis*, so is there an ^u *analogy* between the disobedience of *Adam*, and the righteousness of *Christ*, in that as ^w the *righteousness* of *Christ* (the Head of his Church) is imputed to his members for their *justification*; so equal it is, that the disobedience of *Adam* (the head of his posterity) be imputed to his members to their *condemnation*; and as by the obedience of *Christ*, many (even his whole *spiritual Generation*) are made righteous, so equal it is, that by the disobedience of *Adam*, many (even his whole *carnal race*) be made sinners; whereas then it is said, that ^x *the son shall not bear the iniquity of the father*; it is meant, of those *sins*, (whether in *Adam* or others) as are merely *personal*, not of that disobedience which *Adam* committing as our *representative*, doth therefore become ours by imputation; nor of that corruption, which being seated in human *nature*, doth therefore become common to *Adam*, with his *posterity*, as his natural branches.

§. 10. It is not then, by ^y *actual imitation*, but by ^z *natural generation*, that we become partakers of *Adam's sin*, and therefore liable to God's wrath; yea, in the regenerate themselves, though Original Sin

The analogy between Christ and Adam in respect of the righteousness and disobedience imputed.

What meant by that saying, The son shall not bear the iniquity of the father.

How original sin is propagated.

How it remains even in the regenerate.

^u Rom. 5. 14. 1 Cor. 15. 45.
18, 19. 1 Cor. 15. 22.

^w Rom. 5.

^x Ezek. 18. 20.

^y Rom. 5. 14.

^z Gen. 5. 3. Ephes. 2. 3.

be ^a remitted in its guilt, yet it ^b remains in its pollution, and so becomes propagated in generation: So that the children which descend of pious parents, do partake of original sin, because they are children by ^c carnal, not spiritual generation, begotten not according to the operation of grace, but propagation of nature. For, that the regenerate beget children in their likeness, is according to the flesh, as men, and the sons of Adam, not according to the Spirit, as Saints, and the Sons of God. Sanctified parents ^d beget children sinful by nature, even as the circumcised Jews beget children uncircumcised in the flesh; or as the wheat cleansed from the chaff, when sown doth bring forth wheat with its chaff again.

How they propagated it to their children.

Illustrated by apt similitudes.

How the children of Believers are said to be holy.

§. 11. Wherefore when the children of Believers are said to ^e be holy, it is to be understood as spoken of a political, or civil, or of a sanctifying and saving holiness; even such a federal holiness as consists in a capacity of right, and a privilege of claim, ^f unto the promises of life and glory, made of God in Christ unto his Church, And thus it is in the Christian Church, much like as it was in the

^a Rom. 8. 1.

^b Rom. 7. 23. Gal. 5. 17.

^c John 1. 13. and 3. 6.

^d Matth. 8. 9, 10.

^e Rom. 11. 16. 1 Cor. 7. 14.

^f Gen. 17. 7. Acts 2. 29.

Roman State: As in the Roman State a *Com- Consul* did beget a son in a political right to the *City's* privileges, which son was not born a *Com- Consul*, though politically *free*; thus in the Christian Church, a *Saint* doth beget a child in a federal right to the *Church's* promises, which child is not born a *Saint*, tho' federally *holy*.

Illustrated by
a fit allusion.

§. 12. The *subject* of original sin cannot be the *body* or the *soul* alone, but *both* together in the whole and perfect nature of Man: And though true it is, that in the knowledge of original sin, it is more profitable, to *seek* how we may *evade* it in its punishment, than to *examine* how it doth *invade* us in its guilt; yet somewhat to inform mens judgments, though not fully to satisfy their curiosity, we teach, That, to conceive, when and how *man* doth become the *subject* of original sin, it must be observed, that the humane nature is not *perfect*, till the ² *union* of the soul with the body. Now the *soul*, that is ¹ *infused* by creation, and created by infusion; and in the same instant that the *soul* is infused into the body by creation, the *body* is also united to the soul in that infusion, to the making up of both into one entire *Composition* of human nature; which *human nature* in the first instant of its being, is the *subject* of original sin.

What is the
subject of ori-
ginal sin.

When the hu-
man nature is
perfect.

And when the
subject of ori-
ginal sin.

¹ Gen. 2. 7.

² Zech. 12. 1.

How the human nature in first instant of its being doth become the man beccmes infected with original sin.

§. 13. Now, that *human Nature* in the first instant of its being doth become the *subject* of original sin, is not from the *body* infecting the *soul*, as the musty vessel doth the sweet liquor; nor yet from the *soul's* infecting the *body*, as the musty liquor doth the sweet vessel; but by a secret and ineffable resultancy from, and inherence in *them both*; The depraved *inclination* unto evil inseparably accompanying, and indeed necessarily flowing from the evil *deprivation* of righteousness; which deprivation of righteousness, is the proper effect of *Adam's* sin, though the necessary consequent of *God's* wrath; who doth make this a just punishment of *Adam's* disobedience, even to withhold from his posterity that *treasure* which he had prodigally wasted, that *grace* which he had wilfully lost, that *image* which he had wickedly defac'd. And seeing by a just *imputation* we are partakers of his Sin, it is by a just *dispensation* that we become partakers also of his punishment; And thus, no sooner do we partake of *Adam's* Nature, but we partake also of *Adam's* Curse, and so by an immediate and inseparable consequence, we become defil'd with original sin.

That original sin is propagated by carnal generation, appears by its antithesis of spiritual regeneration.

§. 14. That original sin in the image of *God* defac'd is propagated by *carnal generation*, appears by that, which in an apt *antithesis*, is opposite unto it, even the image of *God* renewed by *spiritual regeneration*;

ration; which the Apostle tells us, is through the ⁱ *incorruptible seed of God's word*; yet that original sin is propagated by carnal generation, is not by vertue of any *seminal power*, but by vertue of *divine ordination*, it being the just ordination of God, that *Adam's Posterity*, who were legally guilty of disobedience *in him* ^k as their *Head*, should be legally deprived of righteousness ^l *from him*, as his *members*; which deprivation of original righteousness being inseparably accompanied with a pollution of natural uncleanness, it was farther the *just ordination* of God, that *Adam* (having corrupted his nature) in propagating his nature, should propagate his corruption; and so, *we* (being ^m naturally in *him* as our *root*) do become as *men*, so ⁿ *sinners* too from him as his *branches*.

How propagated by vertue of divine ordination.

§. 15. Thus *original sin* is not seated in the substance of the body, or of the soul single, but in the *human nature* upon the union of both; and doth consist in the *imputed guilt* of *Adam's* disobedience, and the *propagated corruption* of *Adam's* nature, conveyed in carnal generation, by vertue of the Divine ordination of God's justice; which propagated corruption in the rege-

The sum of what concerns original sin.

ⁱ James 2 18. ^j Pet. 1. 23. ^k 1 Cor. 15. 22.

^l Rom. 5. 15. ^m Rom. 5. 12. Heb. 7. 9, 10,

ⁿ Rom. 5. 19.

nerate is destroy'd according to the ^o *condemning* and ^p *reigning* power thereof, but doth remain in its ^q *inhering* and ^r *infecting* nature, which becomes more ^t *weakened* by grace, shall be perfectly ^v *abolish'd* in glory.

What concupiscence is as spoken of in sacred scripture.

§. 16. This propagated *corruption* inherent in our natures is called (sometimes in scripture) ^u *concupiscence*, which concupiscence is nothing else, but that depraved *disposition*, or habitual *propension* of our corrupt nature, ^w *inordinately* and *actually* inclining unto evil; and this, not only in the unbridled desires of the sensitive *appetite*, but even in the inordinate lustings of the *will*, and so is seated not ^x *only* in the inferior, but also in the superior faculties of the soul, as appears in those sins of envy, hatred, heresy, idolatry, and the like.

Why seated in the superior, as well as in the inferior faculties.

From whence concupiscence in its inordinacy is.

§. 17. *Concupiscence* (then) in its inordinacy, as *sin*, is not from the *natural* condition of our primitive being, but from the *corrupt* condition of our lapsed estate. For though it is true, that upon the union of the *soul* with the *body*, a spiritual substance with a sensible matter, there did necessarily follow in man (whilst stated

^o Rom. 6. 6. and 8. 1.

^p Rom. 6. 12.

Gal. 5. 16.

^q Rom. 7. 18. 24.

^r Rom. 7. 23. Gal. 5. 17.

^t Rom. 7. 25.

^u Ephes. 4. 23.

^w 1 Cor. 15. 53. Rev. 7. 14.

^x Rom. 7. 7. James 1. 14, 15.

^y 1 Thes. 4. 5.

James 1. 14.

^z Gal. 5. 19, 20, 21.

in integrity) an ¹ *inclination* and *propensity* to what was sensible and material; yet that this inclination doth now become inordinate and rebellious, this propension precipitate and vitious, is from the ² *corruption* of man's nature *lapsed* into sin.

Wherefore the sensitive *appetite* and natural *affection*, they may be the ^a *seat* or *subject* of concupiscence, but not *formally* ^b concupiscence it self, which doth consist in an inordinacy and enormity ^c repugnant to God's law, which law saith, ^d *Thou shalt not covet.*

Why the sensitive appetite cannot be this concupiscence.

§. 18. Farther, we must know, that the sensitive *appetite* in man, it is the faculty not of a brutish but of a rational soul; and therefore (in pure nature) though the spiritual part did *desire* carnal things; yet did not those carnal things return upon the spiritual part an inordinacy of its desires; the sensitive appetite being an inferior faculty of the rational soul; and so, *subject* to the dictate and command of the superior faculties, the understanding and will. And thus (in the state of integrity) the *rational soul* in its natural desires, acting by its sensitive *appetite*, it was not in a sensuality the same with the beasts, but *specifically* distinguish'd from

What the sensitive appetite in man is.

And in pure nature how subordinate unto reason.

Thereby specifically distinguish'd from that in the beasts.

¹ 1 Cor. 15. 47, 48.

Rom. 7. 17, 20.

^b 1 John 2. 16.

^d Rom. 7. 7.

² Eccles. 7. 29.

^a Rom. 7. 18, 23.

^c Deut. 10. 16. Rom. 8. 7.

them, as being *seated* in such a soul as was endued with the light and rule of reason, and as being *constituted* in such an harmonious subjection as was without the least breach or jar of inordinacy and immoderation,

Concupiscence in its inordinacy is the issue of man's fall: and why.

§. 19. *Concupiscence* (then) as an inordinate inclination transgressing the bounds of reason, is altogether repugnant to the natural constitution of man in his *primitive* purity, and therefore must necessarily be the issue of man's *fall*, as the sin of corrupt nature. Indeed, we cannot, but with Saint *Paul*, call ^e *concupiscence* *sin*, which exposeth to ^f *death*, and makes subject unto *wrath*; yea, certainly it must be *sin* in its self, if made ^g *exceeding sinful* by the *law*. And how shall *concupiscence* ^h *conceive* and *bring forth* *sin* if it be not it self *sinful*? The ⁱ *fruit* being evil doth sufficiently declare the *tree* to be corrupt,

Wherefore call'd *sin*.

^e Rom. 7. 7, 8, 9, 11, 13, &c. ^f Rom. 7. 24.
 Ephes. 2. 13. ^g Rom. 7. 8, 13.
^h James 1. 15. ⁱ Matth. 7. 17, 20.

CHAR.

C H A P. XIV.

Concerning Actual Sin.

§. 1. **A**S the *body* which hath lost its health, must needs be sick; the *member* which hath lost its strength, must needs be lame; so *man* having ^a lost his integrity, must needs be wicked; having lost ^b his purity, must needs be corrupt. Which *original corruption* doth break forth into ^c inordinate desires, and actual lustings, contrary to the *rule* of life, the *law* of God: so that *original corruption* is to *actual sin* as ^d fuel to the fire, or as the ^e fountain to the stream, or as the ^f tree to the fruit, or as the ^g womb to the child, or as the ^h body to the members, or as the ⁱ habit to the act.

The privation of original righteousness is inseparably accompanied with the corruption of original uncleanness.

What original corruption is to actual sins.

§. 2. *Actual sin*, as it is formally a *de-ordination* ^k in the transgression of God's law, cannot properly have any *efficient cause*, but is rather the ^l *deficiency* of those causes, which are the *efficients* of those *acts* wherein the sin is seated. The *immediate internal causes* of actual sin are the

What the immediate internal causes of it; and how.

^a Eccles. 7. 29.

^b Eph. 4. 23, 24.

^c Rom. 7. 5, 23. Gal. 5. 17. 19, &c.

^d Gen. 6. 5.

^e Matth. 15. 19.

^f Gal. 5. 19. Matth. 13. 17.

^g Jam. 1. 15.

^h Col. 3. 5.

ⁱ Rom. 7. 5.

^k 1 John 3. 4.

^l 1 Cor. 6. 7.

^m understanding and ⁿ will, as defective in their proper offices, the former to give, the latter to observe the rule and direction of *right reason*. The remote internal causes are the ^o *imagination* and *sensitive appetite*, moving and inclining the understanding and will to what is evil, ^p prompted on by the inordinate propension of *original concupiscence*.

No inducement whatsoever can cause sin without a conspiracy in the inward man.

§. 3. Evil spirits, wicked men, and sensible objects may *outwardly* persuade, but they cannot *sufficiently* induce to any sin, ^q *without* a conspiracy in the inward man, ^r even of the *judgment* and *will*. The external object by means of the imagination may provoke the sensitive appetite, and the sensitive appetite by the judgment may tempt the will; but neither truly necessitate; nor effectually induce a man to sin, without some ^s previous disposition in the inordinacy of the will, whereby it consenteth unto evil. So that the *fort* is not gained, ^t till the *will* by consent be surrendered; the *soul* by temptation is not overcome, till the will in its *consent* be surprised; and God alone it is, who in his wis-

No actual sin prevailing without the will consenting.

^m Isa. 27. 11. Ephes. 4. 18. ⁿ Prov. 12. 8.
 Isa. 1. 19. ^o Psal. 94. 8. Prov. 30. 2. Jer.
 10. 21. Jam. 1. 26. ^p Rom. 7. 5. Ephes. 2. 3.
^q Psal. 51. 4. Jam. 4. 7. Psal. 1. 1. Jude 16.
^r Jer. 4. 22. Ephes. 4. 17. ^s Gen. 6. 12.
 Prov. 1. 16. 2 Pet. 2. 15, 22. ^t Deut. 5. 29.
 Prov. 4. 23. and 23. 26. Matth. 5. 8.

dom and power can so "encline the will, as *The will not* to necessitate ("not enforce) its volition; *necessitated in* the policy and strength of "men and devils *its volition, by* is all too weak in this attempt. *any power but* *that of God's.*

§. 4. One sin is often the cause of another; as when man by sin makes forfeiture ' of grace, and so laid ' open to Satan's temptations and his own vile affections, he "falls from sin to sin, in a precipice of *backsliding* from his God. Again, when by his sin man doth (^b *ambulare in circuitu*) run the round or maze of sin; his sinful *acts* begetting evil *dispositions*, those evil dispositions begetting customary *habits*, and those customary habits bringing forth sinful *acts*; yea, when "one sin prepares the way and brings fuel to another; as when ^d *covetousness* and *ambition* make work for strife and murder in wars, arising about *wealth* and *honour*, who shall possess and command most of this *mole-hill*, the earth. Yea, when by way of *finality* one sin is committed in order to another, as the means directed to the end; Thus ^e *Judas* betrays Christ to satisfy his covetousness, and ^f *Zimri* slays his master to satisfy his ambition.

^u Jer. 24. 7. Phil. 2. 13.

^v Psal. 110. 3.

^z 2 Tim. 3. 6, 13. 1 Pet. 5. 8.

^y Jude 4.

1 Thes. 5. 19.

^z Psal. 109. 6. Rom. 1. 26. 28.

^a Psal. 69. 27. Isa. 5. 18.

^b Psal. 12. 8.

^c Ephes. 5. 18. Rom. 13. 14.

^d 1 Tim. 6. 10.

James 4. 1.

^e Matth. 26. 14, 15, 16.

^f 1 Kings 16. 9, 10, 16.

§. 5. Every

What the least actual sin is. §. 5. Every the least actual *sin* is a ^a *transgression of God's law*; and ^b every the least actual transgression of God's law is a *sin*.

Sin is manifold in its kind. And though *sin* be a *tree* which spreads it self into many *branches*, a *fountain* which divides it self into many *streams*; whe-

All sin is either of omission, or of commission. ther it be in respect of the *subject* or the *object*, in respect of the *efficient* or the *effect*; yet is all *sin* whatsoever, either a *sin* of ⁱ *omission*, in not doing what God's law doth command, or of ^k *commission*, in

doing what God's law doth forbid; and this either in ^l *thought*, in ^m *word*, or in

And that either in thought, in word, or in work. ⁿ *work*.

What is the formative power in original sin, in respect of actual. §. 6. Original *sin* being as the ^o *womb* to actual, hath its *formative faculty*, to assimilate and make like in the *privation* of righteousness, and *corruption* of nature.

Sins of omission always accompanied with sins of commission. Whereby *sins of omission* have with them something of *commission*, and *sins of commission* have with them something of *omission*, every aversion from God being accompanied with a conversion to evil; and ^p every conversion to evil with an aversion from God.

Though the *sin* of *omission* (then) be a mere *negative* in its *self*, yet considered in the *causes* and concomitants of it, it never goes without a ^q *sin* of *commission* joined

^a 1 John 3. 4.

^b Gal. 3. 10.

^j Matth. 25. 42, 43. James 4. 17.

^k Ezek. 5. 6. and 33. 18. Jer. 2. 13.

^{l m n} Matth. 12. 34, 35, 36. and 15. 19. Acts 8. 22.

Tit. 1. 16. James 3. 2.

^o James 1. 15.

^p Jer. 2. 13.

^q Isa. 65. 12. Jer. 25. 7.

with

with it, never without some internal or external *act* inordinately evil, either ushering it in, or leading it by the hand.

§. 7. Thus, when a man *wills* the not attending God's worship at the time he is required by God, besides the omission of his duty, he *commits* a sin in his will, because he wills that omission; and if he busy himself in some temporal affairs, (which, though they necessarily detain him, yet he might without any forcing of necessity have avoided,) besides the breach of an *affirmative precept* by the omission of his duty, he breaks a *negative precept* by the commission of a farther evil. For he that wills the *occasion* of any sin, doth by *the occasion of consequence* will the sin it self; yea, if *sin, by consequence wills the sin.* through some preceding intemperance or carelessness, he becomes indisposed or disabled for the performance of God's worship, and thereby neglects it, though he wills not the omission *directly* in its self, yet he will'd it *antecedently* in its cause, and so becomes guilty of a *double sin*, that of omission ushered in by that of commission. *How sin is willed antecedently in its cause, tho' not directly in its self.*

§. 8. When the sin of *commission* is accompanied with that of *omission*, they having the same *motive* and *end*, cannot be specifically distinct, Wherefore that the unjust *usurer* † gathers by griping extortion, and scatters not in a relieving charity, are not specifically distinct. *Sins of commission and of omission having the same motive and end, are not specifically distinct.*

† Neh. 5. 2, 3, &c. Isa. 3. 14.

Proved by instances. streams from one and the same spring head of ^c covetousness, and run into the same ^c gulf, a satisfying his inordinate desire of riches, or that the ^u gluttonous Epicure neglects the Church in her lawful *feasts*, and fills himself with his riotous *feasts*, issue from the same corrupt fountain of ^w intemperance, and tend to this one and the same end, the satisfying his inordinate appetite.

What the division of sin into that of thought, word and work is. §. 9. The division of sin into that of *thought*, of *word*, and of *work*, is not a distinguishing it according to its complete (*species* or) *kinds*, but according to its incomplete *parts* and *degrees*. For that the same sin, which doth take its ^z conception in the heart, may have its *birth* in the mouth, and its full *growth* in the outward work. Thus, when the ^v wrathful person hatcheth revenge in his *heart*, and his troubled thoughts break forth into contumelious *words*, and injurious *actions*, it is one and the same sin specifically consummated by several *degrees*, and in its distinct *parts*.

The first inordinate motions of lust contain'd under the evil thoughts of the heart. §. 10. Yea, under the *evil thoughts* of the heart are contained the *first* ^z motions of lust when inordinate. So that *concupiscence* not only in the *habitual* inclination, but also

^f Jer. 8. 10. and 22. 17.

^c Ezek. 22. 12.

Hab. 2. 5, 6. Isa. 56. 11.

^u Eph. 3. 15. Isa.

22. 12. 13. and 58. 3.

^w Phil. 3. 19. 2 Pet. 2. 13.

^z Matth. 15. 18, 19. James 1. 15.

^v Matth. 5. 22. Ephes. 4. 31.

^z Gen. 6. 5.

Deut. 10. 16. and 30. 6. Jer. 4. 14. Matth. 15. 19.

in the ^a *actual* motions, even in the first inordinate luffings, is sin; and this, though ^b those motions or lusts be never fully consented unto by the will, nor perfected by the outward act. For though grace (in the regenerate) be powerful enough to ^c suppress these inordinate motions, yet that doth not excuse reason's being defective in its duty to prevent them. They ought to be kept down by reason's watchfulness, and therefore cannot arise but in sin's guilt. And whereas it may be pleaded, that they are involuntary and so cannot be sins, we say, it is ^d repugnancy to God's law, which makes the sin; and that, though it be against the will that these inordinate luffings should be fulfilled, yet it is from the will that these luffings (in their inordinacy) are not prevented, the will neglecting or failing in her primitive powerful command, to keep under what is rebellious. Besides, concupiscence is voluntary, as flowing from Adam's wilful disobedience. For in morality (*quod ex voluntario causatur, pro voluntario reputatur*) what is caused by a voluntary act, is reputed voluntary in the acting.

Though not consented to by the will, yet are sin: and why.

What makes any act to be sin.

How the motions of concupiscence are voluntary, through the will's defect before they rise, though not consented to when raised.

How concupiscence it self is voluntary.

§. 11. Farther yet, that those motions of concupiscence are sins when fully consented to by the will, doth infallibly prove them to be sinful before the will doth give (yea though the will doth not give) its full

The motions of concupiscence prov'd to be sinful by an infallible argument, drawn from the indifferent nature of the will's consent.

^a Rom. 7. 7, 8.

^c Gal. 5. 16. 24.

^b Rom. 7. 21.

^d 1 John. 3. 4.

consent.

consent. For the *consent* of the will is a thing indifferent in it self, neither good nor evil, but according to its *object*. If any thing be good, it is not the *consent* of the will that makes it evil; and if any thing be evil, it is not the *consent* of the will can make it good; but according to the *nature* of the object, such is the act of the will, whether it be in good, or whether it be in evil: wherefore if the *first motions* of concupiscence were not sinful in themselves, they could not be made sins by the consenting of the will; But seeing (by the *confession* of all parties) they are *sin* when the will doth give its consent, therefore they must be *sinful* before the consent of the will be given.

What the specific distinction of sin into spiritual and carnal is.

How all sin is carnal,

And how spiritual.

What the true difference betwixt both.

§. 12. Whereas *sin* in respect of the *subject* is specifically distinguished into ^e *spiritual* and *carnal* sins, the distinction is taken from the *end*; *spiritual* sins being perfected in spiritual delight, as pride, vain glory, and the like; but ^f *carnal* sins in carnal delight, as gluttony, luxury, and the like. True it is, *all sin* is *carnal* as arising from the *flesh*, as *flesh* in *Scripture* is taken for original sin in man's corrupt nature; and *all sin* is *spiritual* as affecting the *soul* in the commission, and defiling the spirit of man with guilt. But when *spiritual* and *carnal* sins are contradistinguished as several and specific sorts of sin, by *spiritual* sins are

^e 2 Cor. 7. 1.

^f Rom. 8. 1. Gal. 5. 19.

meant those which affect and defile the soul *immediately* in the body; by *carnal* sins are meant those which affect and defile the soul *immediately* by the body.

§. 13. Sin in respect of the *object*, is *specifically* distinguished into sins ^a against God, against our neighbour, and against our selves. For though it is common to *all* sin, that it is *against* God, as being formally a *violation* ^b of his eternal law, and so properly the offence of his sacred Majesty; yet, sin materially considered in respect of the injury and damage which accompanies it, it may be against *man's self*, or his *neighbour*. Indeed, all sins, as they are *inordinate* actions, do imply an acting something to the breach of *order*. And seeing God hath establish'd among men a *three-fold order*, there are *three kinds* of sin, according to their *three-fold inordinacy*. The *three-fold order* is,

1. That of the inferior faculties unto reason, in man's *natural constitution*. 2. That of one man in a *political constitution* unto another. 3. That of all men in a *religious constitution* unto God. Now the inordinacy, which makes a breach of any of these orders, is a sin against God, as the ^c *supreme Law-giver*: but in comparing one with another, that sin which immediately breaks the *order of religion*, as blasphemy, heresy, infidelity, and the like, is said to be a sin

^a 1 Sam. 2. 25. Luke 15. 28. and 18. 2. Acts 24. 16. Tit. 2. 12.

^b Rom. 4. 13. 1 John 3. 4.

James 2. 9.

^c Exod. 20. 2. James 2. 13.

K

against

The three-fold inordinacy in breach of this order, making three kinds of sin. against God. Again, that sin which immediately breaks the order of policy, as theft, oppression, murder, and the like, is said to be a sin against our neighbour. Lastly, that sin which immediately breaks the order of nature (in man) as drunkenness, gluttony, and the like, is said to be a sin against our selves: yea, some sins there are at once against our selves, and our neighbours, as ^d fornication, adultery, &c. and some against God, our neighbours, and our selves; as the ^e prosecuting unjust revenge, the persecuting God's Church, &c.

What the distinction of sin, in- to that of infirmity, of ignorance, and of malice. From whence this distinction is taken. What is the inordinacy of the sensitive appetite. What the inordinacy of the understanding. What the inordinacy of the will.

§. 14. That sin in respect of the efficient, is distinguish'd into sins of infirmity, of ignorance, and of malice, is taken from the three principles of all actions, and so consequently of all actual sins in man, the sensitive appetite, understanding, and will; which as they are the principles of all actions in their natural beings, so are they the principles of all actual sins in their preternatural inordinacies. The inordinacy of the sensitive appetite, is in being irregular and immoderate in its affections; the inordinacy of the understanding, is in not knowing what it ought, or in not actually dictating what it habitually knows: the inordinacy of the will is in subjecting it self to the sensitive appetite, or in following the understanding in its erroneous dictates, or in opposing it in its right judgment. Now when the will becomes inordinate, through the sud-

^d I Cor. 6. 18.

^e Rom. 12. 19.

den^f surprize and eager importunity of the *sensitive appetite*, the sin is the *sin of infirmi-* When a sin of
ty; again, when the *will* becomes inordi- infirmity is.
 nate, through the defect of ^s judgment in
 the *understanding*, the sin is the *sin of igno-* When a sin of
rance; and when the *will* becomes inordinate ignorance.
 through its *own* perverseness, ^h opposing
 and repulsing the right judgment of the un-
 derstanding, the sin is the *sin of malice*, and When a sin of
 against *conscience*. malice.

§. 15. When the sensitive appetite doth How the sensi-
 beget an *inordinacy* in the will; it is by tive appetite
 way of *distrackion*, withdrawing it from doth beget an
 its proper function, in the exercise of its inordinacy in
 free choice, and chief command; for see- the will.
 ing all the *faculties* are radicated in the
essence of the soul, by how much the *ope-*
rations of the inferior faculties are the more
 intended, by so much the *functions* of the
 superior (whether understanding or will)
 are the more remitted. The *sensitive appe-*
tite then being vehemently intent upon its
 object, the *rational faculty* becomes but
 weakly employ'd, if not altogether hind-
 ered in its duty. Besides, the ⁱ *imagina-*
tion being disturbed by the affections, the
understanding becomes darkned by the ima-
 gination; and the understanding being

^f Gen. 9. 21. 2 Sam. 11. 2, 3, 4. Matth. 26. 70,
 72, 74.

^g Gen. 19. 33, 35. Lev. 5. 17.—4. 2.
 Psal. 19. 12.

^h Matth. 13. 15. John 19. 22,
 23, 24. Matth. 3. 56. Acts 7. 5, 7.

ⁱ 2 Sam. 11. 2, 3, 4. Matth. 26. 70, &c.

Which are the
sins of infir-
mity.

darkned, misguides the *will*, whereby it becomes inordinate to a *sin of infirmity*, by sudden passion. And as sudden passion, ^k so likewise all inordinate motions, vain thoughts, sins of sly surreption, and of daily incurfion, and are all sins of *infirmity*.

What sins of
sudden and in-
ordinate pas-
sion are said
to be sins of
infirmity.

§. 16. *Inordinate* ^l *passions* are the sicknesses of the soul; and therefore as the *members* of the body disabled by distemper, so the *powers* of the soul disturbed by passion, not performing their proper functions, are said to be ^m *infirm* and *weak*. And thus, when the *sensitive appetite* by its vehement and sudden passions doth invade the *rational faculties*, to the disturbing the understanding, and disabling the will in their operations, we *truly*, though *figuratively* say, the *soul is sick*, and the sins which issue from this *impotency* of reason, through *distemper* of passion, are properly call'd *sins of weakness* and *infirmity*.

What passions
do excuse
wholly from
sin, and what
do not.

§. 17. Those *passions* which *totally abolish* the use of reason, *totally excuse* from the guilt of sin, committed in those passions; as in the cases of frenzy and madness; unless those *passions* were ⁿ *voluntary* in their beginnings, or in their *causes*, for then

^k Matth. 6. 12. Prov. 24. 16. 1 John 1. 8. James 3. 2. Rom. 7. 19, 20. ^l Matth. 8. 17. Isa. 1. 5.
^m Rom. 15. 7. Heb. 12. 12, 13. 1 Cor. 8. 11, 12.
ⁿ 1 Sam. 19. 9, 10.

they

they become imputed as sins themselves, and so the evils committed in those passions, must needs be sins too; but those ° *passions* which do not wholly *intercept* the use of reason, cannot wholly *excuse* from the guilt of sin: because *reason* remaining, ought to moderate and order passion, either by diverting it self to other thoughts, or by *hindering* the effectuating of those obruded upon it. The *more* of *passion* there is in the sin, the *less* there is in the sin, the *less* there is of *reason*, and so the *less* is the *sin*; and the *more* of *reason* there is in the sin, the *more* there is of *will*, and the more voluntary, the more sinful.

How reason ought to moderate passion.

§. 18. The office of the *understanding*, in respect of its own proper *object*, being this, to enquire and find out *truth*, and in respect of the inferior *powers* to *direct* and *conduct* them aright according to truth; if the *understanding* do not know *all* the truth, it is both *able* and *ought* to know, it becomes defective in its duty, and thereby *guilty* of ^P that *ignorance* which is sin; and if the *understanding* dictate amiss to the will, bringing *inordinate* commands upon the *subordinate* powers, or after deliberation had, doth not check their exorbitancies, it becomes thus also defective in its duty, and thereby

What is the office of the understanding.

When guilty of that Ignorance which is sin.

And when guilty of those sins which are of ignorance.

° Prov. 14. 16. and 29. 22.
Rom. 1. 21, 22.

P Acts. 17. 30.

guilty of those ^a sins which are of ignorance.

What ignorance doth not, and what ignorance doth make the sin.

§. 19. In the sins of ignorance then, it is not every ignorance that makes the sin. It is not the ignorance of a pure negation, but that of a ^r depraved disposition. It is not the negative ignorance, being a mere nescience, a not knowing what is needless or not possible to be known; but the privative ignorance, a not knowing what we are able and ought to know. There are many things which a man is capable of knowing, which yet by no divine law he is bound to know, as many mathematical theorems in Philosophy, many particular contingences in Nature; yea, there are many things, which as a man is not bound to know, so he is not capable of knowing, as ^r many mysteries not yet revealed, many secret truths not yet communicated by Christ unto his Church.

What things a man is capable of knowing, but not bound to know.

What things a man is neither bound to know, nor capable of knowing.

In all these ignorance (rather a nescience) is not sinful.

Ignorance of these is not sinful, and so whatsoever consequent effect proceeds from this ignorance cannot be a sin; but an ignorance of those truths which we are capable of, and concern'd in, which is vincible by the use of means; this ignorance is it self sin, and the consequent evils thereof are said to be sins of ignorance.

What ignorance doth excuse from sin.

§. 20. In any inordinate act, it is not that ignorance which is concomitant with it, or consequent of it, but antecedent to it, which doth excuse from sin. Which ignorance

^a Numb. 15. 28. Lev. 4. 13, 27. Acts 3. 17.

^r Eph. 4. 18, 19. 1 Pet. 1. 4.

^f Matth. 24. 36. John 16. 12.

being antecedent to it, becomes *accidentally* the cause of it as excluding that knowledge, which would have restrained from the sin. And though this ignorance doth always somewhat *excuse*, yet not always wholly *acquit*. For should a man going forth with an intent to kill a man, unwittingly kill his Father; though such an ignorance may excuse from *patricide*, yet not from *homicide*. For had he known the man to be his Father, though haply he might have been restrained by that knowledge from killing him, yet not altogether from killing; from *that* kind, not from *all* kinds of sin or of murder.

§. 21. Yea, *that sin* cannot be excused by any ignorance, where there is an inclination or resolution in the will to commit it, notwithstanding *all* knowledge: as for instance, should a man have a disposition or purpose to kill another, though he knew it were his Father; if killing the man, he knows him not to be his Father, which yet after proves to be his Father, it is not the ignorance that shall *excuse*, but the depraved disposition, and wicked purpose which shall make *guilty* of *patricide*. For though ignorance had its *concomitancy* with it, yet it hath not any *efficiency* in it; and To the malefactor cannot

† Lev. 5. 15. 1 Cor. 2. 8. 1 Tim. 1. 13.

‡ Gen. 38. 15, 16, &c.

What an affected ignorance is, and how it aggravates the sin.

be said to offend our of ignorance, but *being ignorant*. For there, when a man will be ^w ignorant on purpose, that he may not suffer *controul* in his sin, but have the greater *scope* to offend, this ignorance is *affected*, and becomes directly ^x voluntary, because it is will'd upon *design* and for ends, and therefore doth rather enhance, than any way abate the guilt of the sin.

What ignorance is indirectly voluntary.

§. 22. But *that* ^y ignorance which comes by *negligence*, in a slothful carelessness, or through unnecessary employments, not endeavouring to attain that knowledge which a man ought and is able to attain; and *that* ignorance which comes by ^z *intemperance*, in a sottish drunkenness, a man being robb'd of his discretion, or the use of it; such an ignorance is truly, though indirectly *wilful*; seeing he that wills the cause, doth indirectly and by consequence will the effect, and this ignorance thus

How it self sin.

wilful:^a becomes it self a *sin*; yet the sins which issue from this ignorance ^b are lessened in their guilt, having the less of reason and will in their act: for seeing the *understanding* cannot pass a right judgment; the *will* cannot be said to give a direct

Yet the sins issuing from it lessened in their guilt: and why.

^w Ezek. 12. 2. Zech. 7. 11, 12. 1 Cor. 14. 38.

^x Job 22. 14. 2 Pet. 3. 5. ^y Hof. 4. 1. 6.

1 Cor. 15. 34. ^z Gen. 19. 32, 33.

^a 2 Thefl. 1. 8. Rom. 8. 2, 3.

^b Luke 23. 24. Acts 3. 17. and 13. 27.

consent, so that though the ignorance may be aggravated by circumstances, yet is the consequent sin in it self lessened by the ignorance.

§. 23. To discern aright what the *sin of malice* is, we must know, that though the will be determined by the understanding in the specification of its object, yet hath the will this liberty entire in it self, in the exercise of the act, freely to chuse what is presented as good, and freely to reject what is presented as evil. So that, though the will doth always follow the last practical judgment of the understanding, yet this last judgment being often after the right judgment, and the right judgment (first given by the understanding, and repuls'd by the will) ^d *virtually* remaining in the act of sin, and even then *actually* renew'd by the checks of conscience; men are hereby said to sin *wilfully*, on set purpose, and against *conscience*, which is the true nature of that we call the *sin of malice*.

How the sin of malice is rightly discerned.

How men are said to sin wilfully, and against conscience.

§. 24. That the *will* doth not necessarily follow the *right* judgment, though it doth the *last* judgment of the understanding, is apparent in the Devils and Reprobate, in the sin against the Holy Ghost, and in

That the will doth not necessarily follow the right judgment of the understanding, clearly proved.

^c Pſal. 142. Prov. 2. 11. ^d Exod. 8. 10, 15, 19, 28, 32. and 9. 13, 14. 27, 28 34, 35, &c. 1 Sam. 15. 1, 2, 3, 9, 11, 13, 15, 18, 19, 22, &c.

Especially from the work of regeneration.

fins against conscience. And indeed, if the will did necessarily follow the right judgment of the understanding, the whole work of regeneration were perfected in the act of illumination, and God needed not to thoroughly sanctify; fully to enlighten were sufficient for the new birth and the new man.

In which the will is renewed, as well as the understanding enlightened.

But this is altogether dissonant from the truth of Christ; which tells us, the will is renewed, as well as the understanding enlightened in the work of regeneration; The understanding is enlightened to give a right judgment to the will, and the will renewed to follow that right judgment of the understanding, to the bringing forth the works of holiness and of righteousness.

How we may distinguish sins of infirmity from sins of malice.

§. 25. By this we may distinguish sins of infirmity from sins of malice. In sins of infirmity this purpose and intention of the heart to please God in all things, remains sincere; so that, though for a time, the will suffer a violation of her integrity, an interruption of her resolutions through some inordinate affections, violent passion, or prevailing temptation; yet after

^e 2 Cor. 5. 17. 1 Theſ. 5. 23.
23, 24. Phil. 2. 13.

^f Eph. 4.
^g Eph. 1. 17, 18.

Col. 3. 10.

^h Phil. 1. 9, 10, 11.

ⁱ Pſal. 40. 8. Acts 11. 23. Gal. 6. 1. Matth. 26. 33.

Luke 22. 33.

^k 2 Sam. 11. 2, 4.

^l Luke 22. 56, &c.

^m 1 Chron. 21. 1.

Luke 22. 31, 32.

a while she returneth to her former good purposes by ⁿ repentance. But in *sins of malice* the heart is ^o habitually inclined unto wickedness, the will is evil disposed in respect of the end. There are not any sincere purposes of holiness, no true *aims* at God's glory, and therefore the *infection* of the sin is the more permanent and destructive to the soul, in a ^p stronger opposition of the good *spirit* of grace in the work of repentance and faith.

§. 26. The last distinction of *sin* is in respect of the effect, into sins ^a mortal and venial, we say in respect of the effect, no sin being venial in its nature; For, that any sin is pardoned doth denote an ^r act of divine mercy, which in ^t severity and rigor of justice God might have not done. But for any sin to be in its nature venial, as expiated by temporal punishment, were to destroy this pardoning mercy of God, and after temporal punishment to oblige him to an (improperly called) *forgiveness*, lest he be tax'd with cruelty and injustice. Yea, ^t whereas all sin is directly against, All sin is directly against, not any merely besides the law. not any merely besides the law; and that the violation of God's eternal law doth incur

ⁿ Psa. 51. Luke 22. 61, 62. 1 Chron. 21. 8, 17. Prov. 24. 16.

^o Jer. 13. 23. Psa. 10. 4.

Rom. 3. 18. 1 John 3. 8. ^p Luke 7. 30.

Acts 7. 51. ^a 1 John 5. 16, 17.

^t Exod. 18. 20. Gal. 3. 10. ^r Exod. 34. 67.

^t Rom. 4. 15. 1 John 3. 4.

Which incurring a *guilt* of ^a eternal death. There is no fin
 the *guilt* of ^a eternal death, that can be expiated by temporal punish-
 cannot be expi- ment; but either it must be by ^w Christ's
 ated by tempo- all-sufficient satisfaction; or the ^x sinner's
 ral punishment. everlasting condemnation. Wherefore see-
 - ing the *poysonous guilt* of the least fin is
 not expelled but by the *sovereign anti-*
dote of Christ's blood, (^y through re-
 pentance and faith) it cannot be that any
 fin is venial in its *nature*, but in a respect
 to God's mercy and Christ's merits in the
effect.

In what all sins §. 27. In this all *sins* are *mortal*, that
 are mortal, yet by their *guilt* they make liable to ^x eter-
 not all equal. nal death; and though all are *mortal*, yet
 are they not therefore ^a all equal; some
 by their more ^b *bainow* *guilt* making sub-
 ject to a more *grievous* punishment, in that
 death which is eternal. That some *sins*
 then are said to be *mortal* and some *venial*,
 it is not in the *nature*, but in the *effect*
 (or rather the *event*) of the fin, in rela-
 tion to the subject (which is the sinner)
 to ^c whom, through *faith* and *repentance*,
 not only the lesser, but the greater sins

How some sins
 mortal and
 some venial.

^a Ezek. 18. 20. Rom. 6. 23. 1 Cor. 15. 56.

^w John 1. 29. Acts 4. 12. and 13. 38.

^y Mark 1. 15.

^x Math. 5. 25, 26. and 25. 46.

^a Math. 5. 22.

^b Ezek. 8. 6, 13, 15;

John 19. 11.

^c Math. 5. 22. and 11. 22, 24.

Luke 12. 47, 48.

^c John 5. 24. Rom. 8. 1.

Acts 13. 39.

become venial; and ^d without faith and repentance, not only the greater, but also the lesser sins are mortal; so that if we take the *weight* of sin, not from the deceitful scales of our own opinions, but from the just balance of the *Sanctuary*, the *truth* of God's word, we find the least sin to have the greatest guilt; so that ^e every *vain thought*, and *idle word* shall be brought to judgment; and whatsoever sin *Christ* brings to the last judgment, shall (without *Christ*) bring upon the sinner everlasting punishment.

§. 28. Though *all sin* be in its nature mortal, and so to be mortal is common to all sin, yet (*καὶ ἀνλονομασίαν*) it is *appropriate* to the ^f sin against the *Holy Ghost*, for its most deadly nature, call'd in Scripture *the sin unto death*; which excluding repentance, depriveth ^g of forgiveness, even so, as *never to be forgiven*. Which *sin* against the *Holy Ghost*, doth not consist in any ^h particular *transgression* of God's law, nor yet in that *blasphemy*, and *persecution* of *Christ* and his *Gospel* which ariseth from *ignorance*; nor in that *Apostacy* from the truth, and denial of *Christ*, which ariseth from ⁱ *infirmity*, though all of them sins of a deep dye, and horrid guilt.

^d Jon 3. 36. Gal. 5. 10.

^e Matth. 12. 36.

1 Cor. 4. 5. ^f 1 John 5. 16.

^g Matth. 12. 32.

^h 2 Kings 21. 6, &c. and 24. 4. 2 Chron. 33. 12, 13.

1 John 5. 16, 17, 18.

ⁱ 1 Tim. 1. 13.

^k Matth. 26. 70, 72, 74, 75.

§. 29. But

What it is.

§. 29. But the sin against the Holy Ghost, is such a *denying* and *rejecting* of Christ, as ariseth from *malice*, in an hatred of him, and his truth; contrary to knowledge and conscience, *opposing* and *persecuting* the Gospel of Christ, as an imposture of Satan; the power and grace of the Spirit, as a work and designment of the Devil; thus it was in the ¹ *Pharisees*. Also to sin against the Holy Ghost, is to ^m fall away from the faith of Christ, by an *universal Apostacy*, in wilfully denying, and maliciously opposing Christ and his truth; yea, in a *contempt* of his Sacrifice, and an *hatred* of his Gospel, persecuting his Church with an irreconcilable *enmity*. Thus it was in *Julian*; thus in many in the Apostlestimes, and thus in many in these our days, of whom we cannot, we may not pass sentence of judgment, wanting that so eminent a *gift* ⁿ among the primitive Saints; namely, the *discerning* of the *Spirits*.

As in the Pharisees.

As in Julian.

Why not now to be discovered by us.

Why call'd the sin against the Holy Ghost.

§. 30. This sin is said to be against the Holy Ghost, in respect of his ^o more *immediate office* of illumination; not as being any ways the more eminent person in the *Trinity*, all being ^p coequal in their *Unity* of Essence, and of *Glory*. Seeing then, it is the more immediate ^q *office* of the Holy Ghost to illu-

¹ Matth. 12. 24, &c. Luke 19. 14. and 20. 13, &c. Mark 3. 30. John 7. 28.

^m Heb. 6. 4, 5, 6. and 10. 26.

ⁿ Acts 5. 3, 9. and 8. 32. and 13. 10.

^o Isa. 12. 2. Ephes. 1. 17.

^p Isa. 6. 3. Matth. 28. 19.

^q 1 Cor. 12. 11.

minate

minate in the truth of Christ; a wilful boasted of Christ and his truth, accompanied with a malicious opposition of his illuminating power, is properly called a sin against the Holy Ghost; and that *this sin shall not be forgiven*, is not because it exceeds God's grace, or out-vies Christ's merits; but because it excludes the work of repentance, in despightfully opposing the Spirit; and rejects the Sacrifice of Christ, in wilfully denying his truth.

§. 31. Sins against conscience, they lead the way to this sin against the Holy Ghost. Wherefore that this may be prevented, those must be avoided; avoid we not only sins against conscience, when enlightened with the truth, but also, though seduced with error. For that an erroneous conscience doth entangle and fetter in sin, tho' it doth not oblige or bind to what is sinful. So that he always sins, who acts any thing against the dictate of his conscience, because the dictate of the conscience is by interpretation, the precept of God. And thereby it is, that though the act be materially good, yet it cannot be formally so; the good is not done well, because accompanied with so great an evil, a contempt of God in the doing. Wherefore whatsoever is good in it self, if

^r Acts 7. 51.

^f Rom. 5. 20.

Heb. 7. 25.

^e Heb. 6. 5, 6.

^u Heb. 10. 26.

^v Psal. 19. 13.

^x 1 Tim. 1. 19.

^y Rom. 14. 23.

^z Tit. 1. 15.

^a Rom. 14. 5, 23.

^b Rom. 1. 14, 15.

1 Sam. 24. 5, 6.

done against conscience, though error judging it to be evil, it thereby becomes sin, and a *sin against conscience*, deep in its guilt.

An erroneous conscience may somewhat excuse, but cannot wholly acquit:

And why.

What is the entanglement of an erroneous conscience:

§. 32. Again, the *erroneous conscience* may mitigate, but cannot make void, it may somewhat *excuse*, but cannot wholly *acquit*, from what is sinful, whether it be in *omitting* what is good, supposing it to be evil, or in *committing* what is evil, misdeeming it to be good. Indeed, impossible it is, that any thing evil in *its* self, should be made good by what is evil in another; that sin in the act, should be justified by error in the conscience. It is not the *conscience* then, ^d nor any thing else whatsoever, that can *oblige* to what is unlawful in it self; and as it cannot oblige, so nor ^c can it acquit. Here then is the *entanglement* of an erroneous conscience, that, if we *do* what it dictates, we sin; and if we *do not* what it dictates, we sin too; so that there is no avoiding the sin, but by reforming the error.

^c Acts 26. 9, 10. Phil. 3. 6. 1 Tim. 1. 13.

^d Rom. 3. 8.

^c Rom. 3. 7.

C H A P. XV.

Concerning the state of Man fallen.

§. 1. **S**eeing *original sin* in its guilt, pollution, and punishment, is ^a effectually conveyed, and really communicated by *natural propagation*, and carnal *generation*, in a lineal descent, and hereditary right from *Adam* the ^b root of human stock, to all the posterity of mankind, his natural branches: Therefore by *Adam's* ^c disobedience is *judgment* come upon all men to *condemnation*; *Jew* and *Gentile* being ^d shut up under *sin*, and thereby become ^e subject to the just wrath and vengeance of God.

The original of all man's misery is in original sin: and how.

§. 2. Though that *single act* (then) of *Adam's* disobedience did pass away, yet it continued to be his, and remaineth ours by ^f just imputation. And the *sin* imputed must needs make us liable to the ^g punishment inflicted; which punishment of *Adam's* sin is ^h death.

Adam's disobedience imputed, makes liable to the punishment inflicted.

Which punishment is death.

§. 3. Which *death* doth *formally* consist in a being ⁱ separated from the blessed continu-

In what this death doth formally consist.

^a Psa. 51. 5. Job 14. 5. Isa. 48. 8. John 3. 6.

^b Acts 17. 26. Rom. 5. 12. 1 Cor. 15. 21, 22. Ephes. 2. 3.

^c Rom. 5. 18, 19.

^d Rom. 3. 9. Gal. 3. 22.

^e Rom. 3. 19.

Ephes. 2. 3.

^f Rom. 5. 12, 13.

^g Rom. 5. 17, 18.

^h Gen. 2. 17. Rom. 5. 12.

ⁱ Deut. 30. 20. Psa. 30. 5. and 36. 9. Isa. 59. 2:

nion, and banish'd from the gracious presence of God. A *Figure* and *Type* whereof, God gave *Adam*, in driving him out of Paradise, that visible *testimony* of God's favour and presence. And again, this *death* doth materially consist in a miserable privation of that life and happiness (accompanied with a sinful privation of that holiness and righteousness) which man did either actually possess by *creation*, or might assuredly have obtained in a more eminent manner, and a more abundant measure upon *condition*, even upon the condition of obedience to God's law.

In what it doth materially consist.

This death is spiritual, corporal, and eternal. What the spiritual death is.

§. 4. This death is either *spiritual* or *corporal*, both which are consummated, and swallowed up in that death which is *eternal*.
^m *Spiritual* death that especially seizeth the soul, ⁿ whereby sin defaceth the lively *image* of God, in the ^o total deprivation of primitive integrity, and original righteousness, *despoiling* man of all those sanctifying and saving *graces*, wherewith he was endued in his *creation*; even to the ^p wounding and weakening the very *faculties* and *powers* of his natural being.

What are the relicks of man's primitive estate in the estate of man fallen.

§. 5. So that, though there be in man fallen, some ^a *relicks* of his primitive estate, yet such only as are found with a corrupt being of *nature*, not a spiritual well-being of *grace*.

^k Gen. 3. 24. ^l Gen. 2. 16, 17. Ezek. 20. 11.
 Gal. 3. 12. ^m Ephes. 2. 1. and 5. 14.
ⁿ Rom. 3. 23. Ephes. 4. 18. ^o Eph. 4. 23, 24.
 Col. 3. 10. ^p Luke 20. 3. ^q Jam. 3. 9

The *understanding* both in the ^a theoretick *In respect of his*
 and ^f practick part, hath some glimpses of *understanding.*
moral righteousness, but not ^t the least light
 of *evangelical* truth. The *will* that as a free *In respect of his*
 faculty retaineth its *liberty*, which it exer- *will.*
 ciseeth in ^u natural and moral actions; but
 through the servitude of sin, is wholly dis-
 abled (as of its self) for ^w supernatural and
 divine. So that though the *will* is of its self
^x freely carried unto the willing what is evil;
 yet being ^y enslav'd unto sin, doth not of
^z its self move to the willing what is good,
 good ^a in order to eternal life. Yea, the *In respect of his*
conscience, though sometimes ^b awakened, yet *conscience.*
 is it ^c polluted; and the *affections*, though *And in respect*
^d restrained from some evils, yet are they *of his affe-*
 inordinately ^e carried into other impieties. *ctions.*

§. 6. In man fallen (then) the *soul*, with *The soul in*
 its rational faculties, doth remain whole in *man's fall is*
 its natural *essence*, though it be *spoiled* of its *whole in its*
 spiritual *habits*: and being despoiled of all *natural es-*
 divinely spiritual habits, it becomes disa- *sence; but*
 bled for the ^f apprehending, willing, and *spoild of its*
 desiring any divinely spiritual good. And *spiritual habits.*
 as the *soul* hath not lost its *faculties*, so not *Thereby disa-*
 have those faculties lost their *acts*, in what *bled for any*
spiritual good.

^a Rom. 1. 20, 21.^f Rom. 1. 32. and 2. 15.^t 1 Cor. 2. 13, 14.^u Gen. 13. 9. 1 Cor.

7. 37. John 21. 18.

^w Rom. 8. 7. Ephes. 2. 1.^x 2 Cor. 3. 5.^y Eph. 4. 19. Rom. 3. 15.^z Rom. 6. 16, 17.^a John 15. 5. Phil. 2. 13.^b Rom. 8. 8. Heb. 11. 6.^c Rom. 2. 15.^d Tit. 1. 15.^e 1 Cor. 5. 1. 2 Tim. 3. 5.^f Rom. 1. 28, 29, 30.^g Rom. 3. 11. Phil.

2. 13. James 1. 14.

is *natural, moral, or artificial*; but seeing ^a ignorance hath seized the understanding, ^b perverseness the will, and ⁱ inordinacy the inferior appetite; the *understanding, will, and affections* become averse, indisposed, and altogether ^k insufficient for what is *divine and spiritual*.

What freedom the will hath lost by the fall, and what it retains after the fall.

§. 7. Though the *will* then hath lost its freedom in respect of its ^l voluntary *servitude* unto sin, whereby it becomes necessitated, so, ^m as to will nothing (in spirituals) but what is evil; yet hath it not lost its freedom in respect of the natural liberty of its *acting*, so as to be compell'd, or necessitated to will *this* or *that* evil; Indeed, seeing to *will* is an *immanent* and *illicit* act; for man to lose his liberty, were to lose his will; to lose his liberty in the exercise of its act, were to lose his will in the faculty of its being. This *liberty* then remains in the will of the vilest *reprobate*, and *devil*, who can be no longer said to will, than they will freely; though they do not thereby will any thing that is good, yet have they the *faculty* still, and freely exercise it in willing what is evil.

What liberty of will remains in the vilest reprobate, or devil.

How God doth turn and incline the wills of men.

§. 8. God himself, ⁿ who as he hath the *hearts*, so hath he the *wills* of all men in his hands; and when he ^o turns and bends, inclines and moves them as he wills, he doth

^a 1 Cor. 2. 14.

^b Rom. 3. 11, 12. and 8. 7.

ⁱ Numb. 7. 5, 23.

^k Gen. 6. 5. 2 Cor. 3. 5.

Ephes. 2. 1, 2, 3.

^l John 8. 34, 36.

^m Rom. 6. 6, 7, 20. and 8. 2. 2 Pet. 2. 19. Jer. 13. 23.

ⁿ Prov. 1. 21.

^o 1 Kings 10. 26. Jer. 31. 18.

it not by forcibly *compelling*, but either by *Without any*
 graciously renewing, or by *fairly persua-* forcible com-
ding, or by *wisely disposing* them. And this *compelling.*
 indeed is the wonder of God's working, that
 as a *free Agents* he doth freely what he wills,
 yet offers no violence to the wills of men;
 but that in all that they do will, they will
 freely. Yea, and from hence it is, that the *Why the exhor-*
exhortations, threatenings, and promises of God's *tations, &c. of*
 word, are not in vain in respect of the wic- *God's word are*
 ked; being the *appointed means* effectual *not in vain in*
 (through the common enlightnings of the *respect of the*
 Spirit) to *restrain* from sin, and through *wicked.*
 the sanctifying power accompanying his
 word, to *convert* unto righteousness.

§. 9. But man rejecting God's *word*, and *By multiply-*
 transgressing his *law*, doth, by his *multiplic-* *ing his sin man*
 cation of sin, beget a farther *aggravation* of *aggravates his*
 punishment; in that contracting an habitua- *punishment, and*
 ted *custom*, to an *hardness* of heart, his soul *how in spiri-*
 is inseparably attended with an *utter de-* *tuals.*
spair, to an horror of conscience. And thus
 man being *subjected* to Satan's power, he is
 by Satan *enslaved* unto the *world*, and *sin*,
 and thereby brought under bondage unto
death and *hell*.

^p Phil. 2. 13. ^q Gen. 9. 24. ^r Prov. 21. 1.

^t Psal. 115. 3. and 135. 6. ^s Heb. 4. 12.

^u Numb. 22. 18. I Kings 21. 27. Psal. 19. 7. Jer.
 23. 29. James 1. 18, 21. ^v Lev. 26. 18.

^x Eph. 4. 19. I Tim. 4. 2. ^y Rom. 2. 5.

Heb. 10. 27. ^z Acts 26. 18. Eph. 2. 2. Col. 1. 13.

2 Tim. 2. 26. ^a I John 2. 15, 16. John 8. 23.

Gal. 1. 4. ^b John 8. 34. Rom. 6. 12, 16. &c.

i John 3. 8. ^c Isa. 5. 14. Luke 16. 23. Rom.

8. 15. I Cor. 15. 56. Heb. 2. 15.

What the corporal death;
and how begun.

§. 10. This *spiritual death*, which especially seizeth the soul, is inseparably accompanied with *corporal death*; which especially surpriseth the body; being begun in ^d sicknesses and ^e sorrows; ^f servitude and slavery; ^g weariness and toil; ^h calamities and ⁱ wants; the very creatures intended for *man's use*, being ^k cursed for *man's sake*.

How and when finished.

§. 11. When *death* at last doth put a period to man's days, it doth add a ^l complement of his *temporal* miseries, and begin the anguish of *eternal* torments. The *body* being laid in a grave of corruption, the *soul* is ^m hurried to an hell of perdition, where they remain till *death* *spiritual* and *corporal* be swallowed up in death *eternal*.

What the eternal death.

§. 12. The dead ⁿ body at the last day being raised from the grave to an immortal death, shall (by an ^o irrevocable sentence of the *last judgment*) be ^p cast with the *soul* into hell, the ^q place and prison of the damned, where they shall suffer together an unsufferable and eternal punishment, of *loss* and of *sense*; that privative, this positive.

In its punishment of loss
and of sense.

^d Deut. 28. 21, 22, 27, 28. Matth. 9. 2.

^e Gen. 3. 16, 17. Job 21. 17.

^f Deut. 28. 36.

and 4. 48, &c.

^g Gen. 3. 19. Eccl. 2. 22, 23.

^h Deut. 28. 25, 26, 53, &c.

ⁱ Deut. 28. 39,

40, 48, &c.

^k Gen. 3. 17, 18. Eccl. 1. 2. Rom. 8. 22.

^l I Cor. 15. 42, 43.

^m Luke 16. 22, 23.

Luke 12. 5.

ⁿ John 5. 28, 29. Acts 24. 15.

^o Matth. 25. 41.

^p Matth. 10. 28. and 22. 13,

and 25. 30. Rev. 21. 8.

^q Luke 16. 23, 24.

I Pet. 3. 19.

§. 13. The punishment of *loss*, that doth consist in a ^r total and final *separation* from the ^r gracious presence of God, and from all the joy, bliss, and glory which doth accompany the beatifical *vision*, and full fruition of him. *What the punishment of loss is.*

§. 14. The punishment of *sense* doth consist especially in that ^r *worm* of an evil *conscience* which ever gnaweth with incessant tortures, and in that ^u *fire* of bellish *flames*, which ever scorcheth with incessant torments; which cause *endless*, *useless*, and *remediless* ^w weepings, and wailings, and gnashings of teeth. *What the punishment of sense is.*

§. 15. This *punishment*, as it is eternal, so it is *infinite*; infinite in respect of that *privative* part, the punishment of loss; not in respect of that *positive* part, the punishment of sense. And therefore in *hell* there are different ^x *measures* of punishment proportionable to the different degrees of sin; yet the least *measure*, as it shall be then ^y *intolerable*, so it is now ^z *unconceivable*. *How the punishment of the damned is infinite as well as eternal.*

§. 16. Thus man having the *wrath* of God abiding on him for ^a *original* sin, he encreaseth his sin, and thereby ^b *aggravateth* that *wrath*, by his *actual* transgression; *treasuring* *That wrath which comes by original sin, is aggravated by man's actual transgression.*

^r Luke 13. 27, 28. Matth. 22. 13. and 25. 41.

² Thef. 1. 9. ^r Pfal. 139. 8.—16. 11. and 36. 8, 9.

^r Isa. 66. 24. Mark 9. 44. ^u Mark 9. 44.

Luke 16. 23, 24. ^w Luke 13. 28. Matth. 13. 42.

^x Matth. 11. 22, 24. and 23. 14, 15. Luke 12. 47, 48.

^y Isa. 33. 14. ^z Matth. 22. 13.

^a Rom. 5. 18.

^b Rom. 2. 5.

The full measure is at the day of judgment; and how.

up to himself wrath against the day of wrath, that is, the ^c day of judgment, which shall be at the ^d end of the world, to the ^e final condemnation, ^f full punishment, and ^g utter perdition of the ungodly.

The estate of man fallen summarily described.

§. 17. Wherefore, seeing this is the estate of man fallen, a captive to the Prince of darkness, sold ^h under the power of sin, ⁱ involv'd in the curse of death, ^k made subject to the judgment of wrath, and ^l liable to the condemnation of hell; certain it must needs be,

No salvation by the law, or first covenant of works.

that by the ^m law, or first covenant of works, no flesh can be saved. So that, unless God in the unsearchable riches of his wisdom, and unconceivable tenderness of his mercy,

So that without redemption by a Mediator, Adam and his posterity must inevitably perish in their sin.

had decreed from all eternity, and in fulness of time wrought recovery and redemption by a ⁿ Mediator; Adam and all his posterity must inevitably have perish'd in their sin.

^c Jude 6, 14, 15.

^d Matth. 24. 3.

^e John 5. 29.

^f 2 Pet. 2. 2.

^g 2 Pet. 3. 7.

^h Rom. 7. 14, 23.

ⁱ Rom. 6. 23.

Gal. 3. 10, 23.

^k Rom. 3. 19. Jer. 7. 29.

^l Rom. 5. 18.

Matth. 25. 41.

^m Rom. 3. 20. Gal. 2. 16.

and 3. 21.

ⁿ 1 Tim. 2. 5, 6. Acts 4. 12.

FINIS

$\frac{6}{5}$

