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Anabaptismes mysterie of  
iniquity unmasked. 1623.

by

I. P.



W I S E D O M E S

B O V N T I E

T O

*Heavenly Pilgrims,*

In midst of their manifold distractions:

Vnmasking the <sup>a</sup> Man of Sinne, against the <sup>b</sup> battell of the great day.

<sup>a</sup> 2 Theſ. 2. 3. <sup>b</sup> Reu. 16. 14.  
& 19. 17.

By I. P.

---

PROV. 8. I. 15.

*By Wisedome Kings raigne, and Princes decree iustice.*

PROV. 8. II.

*All things that may be desired, are not to be compared vnto it.*

---

LONDON,

Printed by G. Eld, and are to be sold by I. Budge, at the signe of the greene Dragon in Pauls

Church-yard, 1622.







Eloued Brethren  
 if you bee a Wise  
 domes children, the  
 like your<sup>b</sup> Father bee no re-  
 spector of persons, lest you be  
 rightly iudged to carry an I-  
 dol in your bosome, viz. a mor-  
 tall man, vnto whom to ad-  
 here instead of God.

If you bee c redeemed from  
 your vaine conuersation, re-  
 ceined by tradition from your  
 fathers, then walke no longer  
 after the<sup>d</sup> counsels, and<sup>e</sup> tra-  
 ditions of<sup>f</sup> naturally blinded  
 ones vnder the first<sup>g</sup> Death  
 onely; or<sup>h</sup> spiritually blinded  
 ones vnder both first and<sup>i</sup> se-

PROPERTY OF  
 THE UNIVERSITY OF  
 OXFORD  
 REC'D APR 18 1611  
 a Math. 11. 15.  
 b Acts 10. 34.  
 rom. 2. 11.  
 1 pet. 1. 17.  
 c 1 Pet. 1. 18.  
 d Isa. 29. 13. &  
 30. 1. & 31. 1. &  
 65. 2. mat. 15. 9.  
 e Mat. 15. 3. to 9  
 f Rom. 11. 32.  
 gal. 3. 22. act. 9. 6  
 & 26. 17, 18.  
 g Gen. 2. 17. & 3  
 17, 18, 19, &c.  
 eph. 2. 1, 2, &c.  
 h Math. 12. 3, 1,  
 32, 43, 44, 45.  
 ioh. 3. 19, 20.  
 rom. 1. 21, 28.  
 2 thes. 2. 10, 11.  
 hebr. 6. 4, 5, 6.  
 & 10. 26, 27.  
 2 pet. 2. 20.  
 i Iude 12. reue.  
 2. 11. & 20. 6.  
 and 21. 8.

## The Preface

k Isa. 50. 5.

l 2 Tim. 3. 6, 7

m 2 Tim. 3. 3.

n Ephē. 4. 14.

cond death, lest with seduced  
Israel, you become k ashamed  
of a people that cannot pro-  
fite you, nor bee a helpe, but a  
shame, and also a reproach  
unto you: and with those  
women the Apostle speakes  
of, bee euer learning, and  
neuer <sup>l</sup> able to come to the  
knowledge of the Trueth, af-  
ter your owne <sup>m</sup> lustes, hea-  
ping to your selues Teach-  
ers, hauing itching eares,  
that cannot endure sound  
Doctrine, carried <sup>n</sup> away  
with euerie winde of Do-  
ctrine.

Know from the Testimo-  
nie of God, that as godlinesse

is not onely a<sup>o</sup> Myſterie, but  
 a<sup>p</sup> great myſterie: ſo is  
 a wickedneſſe likewise, both  
 which hidde from bodily  
 eyes, as are the Teachers of  
 them, who inwardly are raiue-  
 ning<sup>r</sup> Wolues: Theſe miſte-  
 ries beeing ſpiritually, muſt  
 ſpiritually bee<sup>r</sup> diſcerned;  
 therefore bee earneſt with  
 the Lord in Praier for the  
<sup>r</sup> Spirit of Diſcerning, there-  
 in onely ſeeking Gods<sup>u</sup> glo-  
 rie, not your<sup>x</sup> owne, that  
 ſo you may bee able to<sup>y</sup> put  
 difference betweene things  
 that differ.

And as you haue ſpent  
 much time in Reading and  
 Con=

o I Cor. 2.7.

p I Tim. 3. 16.

q Ephe. 6. 12.

2 theſ. 2. 7.

reuc. 2. 24.

r Math. 7. 15. &

23. 14, 25. 10. 29.

& 24. 24. 2 Cor.

11. 23, 24, 25.

f Mat. 13. 13. 10

18, I Cor. 2. 14.

t Luke 11. 13.

john 14. 26. &

15. 26. & 16. 13.

u I Cor. 1. 31.

& 10. 31.

x I Cor. 3. 21.

iam. 4. 6.

y Mal. 3. 18.

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y Mal. 3. 18.

The Preface

g 2 Thes. 1. 6, 7  
8. &c. reue. 2 1. 8  
& 22. 15.

of righteousnesse, which the  
Lord, the righteous Iudge  
shall giue you at that day,  
when all impenitent ones, shal  
bee shut out of the Kingdome  
of heauen.

Your welwishing  
Christian Brother

I. P.



Advertisements to the  
*Christian Reader.*

**F**Or the Readers better  
vnderstanding, who con-  
ceiue not the meaning  
of an Argumentall reason, or  
Sylogisme, with which this  
Treatise is often intermixed,  
so well, for, as against the  
Truth; for whose better  
helpes, principally I haue pub-  
lished the same. I thought it  
fit in this place to endeauour  
to let you know, that an Ar-  
gumentall reason, and Sylo-  
gisme is one, and the same  
thing: of which are diuers  
kinds, among which kinds,  
onely one kind, to my best re-  
membrance, is vsed in this  
Treatise

Treatise: which consisteth of three parts, by name, according to the Latine (for so are they vsed in this Treatise, *viz.* *Maior, Minor, Conclusion*, according to the English, *Greater, Lesser, Ende*; *first, second, third.*

The first part is named *Greater*, for that it hath the first place, and is the mouing part of the Argument, as is the question in Catechising, not in respect of quality, for so it is the lesser, as in all the following Arguments.

The second part is named *Lesser*, for that it hath an inferior: *viz.* a lower place, and an answer to the *Maior*.

The third part is named, *Conclusion*, for that it compreheds and shuts vp in agreement, both the two former parts.

The



The first part is a Proposition, and depends vpon a supposition, or condition: *viz.* if such a thing be, as therein is supposed.

The second part is an assumption, *viz.* an absolute affirmation, that such a thing is, as therein is mentioned.

The third part *viz.* the Conclusion, as before, is the Inference, Determination, or End, which comprehends both the two former parts.

You therefore, who are ignorant in such manner of reasoning, I advise, specially to obserue the *Minor*, *viz.* the second part of the Argument, and whether the Scriptures produced do proue the same? For that, as formerly is related, is an absolute affirmation, that what therein is contained,  
is

is true ; and that part of the Argument in the reasonings on the Anabaptists part, is not in any one Argument proued by their produced Scriptures, as considerately obserued, will plainly appeare vnto you.

And for preuention of the euill of discouragement, from reading these brieve collections, published for your eternal benefit, and from godly obedience to Gouvernement established : (to preserue a quiet and peaceable life in all godlinesse and honesty) which v-  
sually are practised by *Sismaticall spirits*, that with those rebellious ones in the Prophet cry out <sup>a</sup> against holier men then themselves, for any thing themselves know to the contrary ; laying, Stand further  
off

off I am holier then thou; and with the boasting <sup>b</sup> Pharesie, in the Gospell, I am not as yonder Publican: and with the mocking sensuall Separatists in <sup>c</sup> *Iude*, and *Peter*, who walke after their owne vngodly lusts, despising <sup>d</sup> Govern-ment, and in their generall meetings, as otherwise speaking euill of Dignities, and Dignified men, and of other things which they vnderstand not &c. Through which and not for truths sake, to my best obseruance: They (I hope not wilfully? but out of ignorant zeale) not onely draw manifold afflictions vpon themselves, but also vpon heartely conformed obedient ones, whose meetings are freed from such irreuerent behaviour.

b Luke 18. 11.

c Iude 18. 19.

d 1 Pet. 2 10, &c  
Iude 8.

A What

## An Aduertisement

What though Separatists affirme, that a Bishop ioyned in Commission with a Ciuill Magistrate, in Courts of Iustice established, and therein execution by the Kings Authoritie, be Anchristian, and therefore not to be submitted vnto.

Yet holy Writ affirmes that *Israels* Government in its most happy station, had both Priest and ciuill Maistrate, in e Courts of Iustice, ioyned together.

So had Christian Governments in the Apostles times, as appeares by Christs f Institutiō, & the Apostles Iniunctiō; in which both sorts of Elders, *viz.* Preachers, and Laymē, are describ'd by the names of Rulers: ) though by reason of the Regall vnbeleeuing Autho-

e Deut. 17. 8.  
to 14. & 19. 17.  
Num. 34. 17. a

f 1 Cor. 12.  
28. & c.

g; Tim. 5. 17  
compared with  
Mat. 8. 15. 17  
1 Cor. 5. 1. 2. 4. 5  
1 Tim. 1. 20. &  
3. 4. 5.

Authoritie, vnder which they liued, It were not so manifestly discernable.

What though they likewise affirme it an vniust practice, to minister an oath, to a person suspected, an offender, when not any witness can testifie against him.

Yet holy writ affirmes the contrary: whither therefore to obey God or man? to follow God or Ball be best, iudge you.

What tho men many times vpon malicious information, are wrongfully called into Commission Courts.

Shall Commissioners and commission Courts (which are to try the truth of euery information,) bee therefore called vniust; God forbid.

What tho men called into

Exod. 22. 10.

11  
Deut. 19. 16.

17. &c.

*An Aduertisement*

Commission Courts, often times remaine long vntried, and that by reason of multitude of waightier affaires, shal Commissioners and Commission Courts therefore bee called vniust? God forbid.

What tho cost and other punishments awarded (with goods to bee restored, according to Gods law,) against a malicious informer be not leuied; and that through the defect of subordinate Officers, and the grieued ones neglect of sober information thereof, to the Commissioners awarding the same?

Shall Commissioners, and Commission Courts be therefore traduced and called vniust? God forbid.

Judge not according to the outward appearances, is the  
Iniunction

g Exod. 22. 10.  
11. 12. deut.  
19. 18. 19. &c.

h Iohn 17. 24.

*to the Reader.*

Iniunction of the Lord of Life; who tells vs so to iudge is vnrighteous Iudgement.

Neither iudge any thing before its time, for the Law iudgeth no man before it i heare him speake, and iudicially knoweth what hee hath done, according to the Apostles iniunction saying, speake not euill k one of another, for he that speaketh euill of his Brother and iudgeth his Brother, speaketh euill of the Law, and iudgeth the Law.

Therefore according to the iniunction of the Lord of life, (as formerly) l iudge not that yee bee not iudged, for with what iudgement yee iudge, yee shall be iudged, saith the the same Lord.

Know I beseech you, that my multiplying of many

i Iohn 7. 51. &  
5. 30. deut. 17.  
4. &c.

k Iam. 4. 11.

l Math. 7. 1. &c.

*An Aduertisement.*

Scriptures, for one particuler prooffe; Is primarily, for that my much experience, hath often times taught me, that a Scripture produced to proue a particuler Doctrine, hath been satisfactory, to one, when not vnto another.

Secondarily, to take away that aspersion, which commonly is cast vpon vs by our Aduersaries, the Anabaptists (with whom specially I haue now to deale; and whose custome is, though improperly, to produce many Scriptures, for to proue one particuler Doctrine) saying, that our Doctrine prouesse are our owne dreames; not Diuine authorities, with which say they wee haue little acquaintance.

What though the Preface,  
the



the Epistle, the head, were bigger then the Booke, the bodie, which some happely haue, others may say, yet if in euery particuler it bee vsfull for the body, as in truth it is: then wisdome cannot reiect it.

And follie to saue labor, and to auoid surfeting, may with silence passe it ouer, together with the body its selfe.

What though Annabaptists and other like, from that scripture saying, he that toucheth pitch, shal be defiled therewith, doe against diuine authoritie a like vnskillfull, sloathfull, or deceitfull teachers, disswade their Nullifidian Disciples, from reading our bookes, hearing in our assemblies, or conferring with our vnderstanding ones, least as they

a Iere. 6. 16.  
1 Thel. 5. 21.  
1 Iohn 4. 1.

*An Aduertisement.*

pretend, their Disciples should their with be defiled, or rather the ignorance, sloath or deceitfulnesse, both of them the teachers and Disciples, discovered as out of a Godly iea-louzie is to be suspected.

And for the point of baptisme controuerted in the following Treatise. If there were not a warrant in holy Scripture in direct words or plaine consequence for baptizing infants, yet in so much as it is an ordinance <sup>a</sup> of man, which crosseth not any command of God, it is to bee obeyed by Christians, and that by command of God, for hee that is not against Christ is for Christ as in the following treatise; reasoning; the point of kneeling, whereunto I referre you, is largely proued.

There.

a 1 Pet. 2. 13.  
rom. 13. 7. &c.  
Tit. 3. 1. eeccl.  
8. 2. 1 tim. 2. 2.  
&c.

Mar. 9. 40.  
Luke 9. 50.

*to the Reader.*

Therefore when Anabaptists in your hearing reprove the Church of England, for baptizing Infants, or Anabaptists, or others reprove you for contenting your self with that baptisme, or for submitting in any other particular to the government of the Church of England : aske them what that law of God is, which by baptizing of Infants, as for other perticulers in the Church of England by you submitted vnto is broken by the Church of England, or by you by such baptisme, such submission ; which Law if they cannot plainely shew you, then it is to be feared that they are those prophesied off, which speake euill of what they know not, of whom I beseech you to beware.

2 Pet. 2. 12.  
Iude 10.

The



## The Contents of the following Treatise.

**A** Coppie of a Letter, written by one sometimes an Anabaptist, (now by Gods providence revolted) separated from Communion with the Church of England, to his (sometimes, viz. before his separation, and sithence his revolt) beloved and accounted Christian Brethren, of the Church of England, in which, and with whom, in power at least, as himselfe now confesseth, hee had his religious beginnings: written of purpose by him, to encline them to separation.

In which is contained.

- 1 That Baptizing of Infants is unlawfull.
- 2 That Infants cannot be Christians.
3. That Infants cannot confesse their sinnes.

4. That

## The Contents.

4. That the Church signifieth a people called out of their former estate wherein they were by nature.

5. That wicked men cannot bee of it, because they are not called out.

6. That Antichrists spirituall bondage cannot be of it.

7. That there is neither command, Example, or iust consequence for Infants baptisme.

8. An Admonition to beware of taking up the vnbelleeuing Iewes example, in labouring to prooue baptising of Infants lawfull.

A Copie of a Letter to the same persons, to preuent the hoped successe of the foregoing Letter, with some late additions thereunto; written by a Protestant, holding Communion with the Church of England (though sometimes through the erronious spirits of such as at least speake euill of things they vnderstand not, much staggered in the said Communion) to whose hands by Gods providence the said Letter came before it had had its delinerie to the persons directed vnto.

Fol. 13. &c.

In

I Pet. 2. 12.  
Iude 10.

# The Contents.

In which is contained.

The summary Contents of the Anabaptists Letter. fol. 13.

That which principally moued the author to answer the foregoing letter. 13.

The Scriptures cited by the Anabaptistes, expressed in their said Letter argumentally laid downe in seuen severall Sylogismes, and that for the more plain and manifest discouery of the truth. 15.

A generall answer to the foure first and last particular arguments, concerning Childrens baptisme. 19.

The lawfulnessse of baptising Infants, and vse thereof. ibid.

Common and particular workes of the Spirit. 23.

Comparative resemblances betweene the signes of Gods Couenants, before and sithence Christes manifestation in the flesh. 31.

An explanation of the word Grafing, incorporating, in the Common Prayer booke used in Baptisme. 35.

Reasoning from consequence, comparing spirituall things with spirituall, in cause when it crosseth not a command, is sound reasoning. 37.

An

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*An answer to the fift and sixt Arguments, seeming to prooue, that wicked men, Antichrists spiritual bondage, cannot be a part of the visible Church called Christians.* fol. 39.

*An answer to their admonition, against taking up the unbeleeuing Jewes example, for prouing Baptising Infants lawfull.* 41.

*An answer to the Anabaptists oppositions of Gods decree of Predestination in Election, and reprobation, & falling from being regenerate, recorded in their printed Bookes, violently pressed against the Church of England, grounding their oppositions partly upon mistaking, or wilfull abusing of Mr. Caluin, and M KNOXE writings on that poynt, &c. and partly upon mistaking, or wilfull abusing the Scriptures, treating of Adams estate, and condition in innocency; which say they, (but prooue it not) was an estate and condition replenished with will and power, able of himselfe without Gods protection, to stand against the Deull, and other Apostate Angels.*

*Rules of triall for a particular person,*

As appeareth in the begining of their booke against Predestination, and speciall election before time.

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son, whether hee bee elected. fol 57

A briefe description of the hidden policies of seducers; with rules for their discouery. 59.

The abhominable blasphemies of such as oppose Gods said decree of Predestination in Election, Reprobation, and falling from being regenerate, and childrens being Christians. 63

Exhortations to moue them to repentance, and maner how to repent if their sin be not against the holy Ghost. 65

A Description of the Sinne against the Holy Ghost, in which is laid downe the doctrine of Repentance, by which to try themselves: written for, and at the request of an afflicted conscience, suspecting it selfe fallen into that sinne. 71

With a Coppy of a briefe description of some passages, of the Authors passed miseries, and what moued him to writ the same. 73

With Christian Caueats in examining the said sinne against the holy Ghost. 103

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Rules



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Some particular circumstances, in performance of holy Duties, (for which there is not a plaine Scripture) left to the disposing and ordering of the Church. Fol. 37 and 136

a 1 Theſ. 5. 17.  
b 1 Tim. 4. 15.  
c Iſa. 1. 3. eze.  
12. 3. & 18. 28  
d Luke 24. 45.  
e Acts 16. 14.  
f Reu. 3. 7. 8.

g Mat. 11. 25.  
and 21. 16.

h Iſa. 8. 13, 14. 15  
1 pet. 2. 8.

i Iſa. 28. 16.  
Rom. 9. 33.  
1 pet. 2. 6. 7.  
k Iſa. 28. 16.

l Acts 17. 11.  
Iſa. 8. 20.  
Iohn. 5. 39.  
1 Tim. 6. 3.

**P**Ray<sup>a</sup>, b Reade, and c Conſider,  
and the Lord for his Chriffs  
ſake d open your vnderſtanding  
hearts, as once he did the heart  
of his Seruant e *Lydia*, euen by  
and through him that f openeth  
and no man ſhutteth, and ſhutteh  
and no man openeth ; By and  
through whom praife is perfected  
euen in the mouthes of g Babes  
and Sucklings.

Chriſt is a ſtone of ſtumbling,  
and h Rocke of offence to them  
that ſtumble at the Word, being  
diſobedient, whereunto alſo they  
were appointed

But a ſure i foundation to them  
that belecue.

Hee that beleueth ſhall not  
make k haſte viz. to beleue  
Doctrines, till with the noble  
i *Bereans* according to the Lords  
Counſell, hee haue repayred by  
Prayer to the Lawe and Teſti-  
mony.

The



*A Copie rightly related  
of an Anabaptists Letter,  
written to his sometimes ac-  
counted Christian Bretheren,  
shewing the cause of his separation  
from the Church of England, indited  
by a principall Elder, in and  
of that Separation.*

**B**eloued Friends, the  
ancient loue that I  
haue had towards  
you, prouoketh me  
to testifie, that I haue not for-  
gotten you, but am desirous  
still to shew my vnfained loue  
vnto you in anything I may.  
I make no question but you  
haue heard diuers false reports  
of mee, although among the  
B . . . same

same some truths, and that you may be truly informed of my estate, I thought good to write a few words vnto you, hoping you will not speak cuill of that you know not, nor condemne a man vnheard.

The thing wherein I differ from the Church of England, is, they say at their washing or baptizing their Infants, They are members, children of God, and inheritours of the kingdome of heauen. This I dare not beleue; for the scriptures of God declare, that neither flesh, nor washing the flesh can saue. Flesh and blood cannot enter into the kingdome of God: for that is flesh, is flesh, and wee cannot enter into the kingdome of God, except wee be borne againe: They that haue prerogatiue

1. Cor. 15.

Iohn 3. 5.

gative to bee the sons of God, must bee borne of God, euen beleeu in his name: and the washing off the filth of the flesh, is not the Baptisme that saueth, but a good conscience maketh requests to God. If any bee in Christ, hee is a new creature. The consequence of this is, that Infants are not to bee baptized, nor can bee Christians; but such onely as confesse their Faith, as these Scriptures teach.

There is neither command, example, or iust consequence for Infants Baptisme, but for the baptizing of Beleeuers: There is besides of the Church of God to be considered what it is: It will plainely appeare, that Infants cannot bee of it; they that know the language from whēce the word Church

John 1. 12.

1. Per. 3. 21.

2. Cor. 5. 17.

Gal. 6. 15.

Mat. 28. 19.

Mar. 16. 15. 15

Act. 1. 38. 1. &

8. 12. 37. & 9 18

& 10. 47. & 16.

31. & 13. 8. &

19. 3.

Reu. 18. 4.

2. Cor. 6. 14.

1 Pet. 1. 5.

Ephes. 2. 22.

Galat. 2. 10.

Hebr. 3. 6.

is taken, can witnesse that it signifieth a people called out; and so the Church of Christ is a company called out of their former estate wherein they were by nature, out of *Babylon*, wherein they haue been in spirituall bondage to the power of Antichrist, and from hauing fellowship in spirituall worship with vnbelieuers and vngodly men, from all whosoeuer commeth out, they are fit timber for his spirituall building, which is a habitation of God by the spirit, and the houshold of faith. Those thus come out of nature, Egyptian bondage, and the fellowship of the children of Beliall, being newe Creatures; and so holy Brethren are made Gods house or Church, through being knit together by

by the Spirit of God, and baptized into his body, which is the Church. This being vndeniable, the Church of Christ, Infants cannot bee of it, for they cannot bee called out as aforefaid: knowne wicked men cannot be of it, because they are not called out; nor Antichrists spirituall bondage cannot bee of it, because that is a habitation of Devils, and all Gods people must goe out of that. What can be iustly objected against this? are not all the sonnes of God by faith? If any be in Christ, or a Christian, must hee not bee a new Creature? I pray you doe not take vp that vsuall obiection which the Antichristians haue learned of the Iewes: What tellest thou vs of being made Christians onely by faith in

1. Cor. 12. 13.

Ephe. 1. 22, 23.

Reuel. 18. 2.

Ver. 4.

Galat. 3. 26.

2. Cor. 5. 17.

Galat. 6. 15.

Ioh. 8. 33.

Gen. 17.

Read Gal 4. 22.  
and consider it  
in the feare of  
God.

Hebr. 9. 9. 10.

Rom. 4. 8. 19.

the Sonne, and so being made free, wee are the children of *Abraham*, and of Beleeuers. Wee are vnder the promise, I will bee the God of thee and thy seed: thus are we and our children made free, when as they neither doe nor can beleeue in the Sonne. This is a Iewish Antichristian fable, for *Abraham* had two sonnes, which were types of the two Seedes, to the which two Couenants are made, the one borne after the flesh, tipping out the fleshly Israelits, which were the Inhabitants of materiall Ierusalem, where was the material Temple, and the performance of those carnall Rites which endured vnto the time of Reformation.

The other by Faith, typing out the children of the faith  
of



of *Abraham*, which are the Inhabitants of the spirituall *Jerusalem*, the new Testament in which is the spirituall Temple, the Church of the living God, and the performance of all those spirituall Ordinances which *Christ Iesus* as Prophet and King thereof, hath appointed, which remaines, and cannot be shaken or altered.

Hebr. 12. 28.

Now if the olde Couenant bee abolished, and all the appertainings thereof, as it is, as being similitudes of heauenly things, euen the Couenant written in the booke, the people, the Tabernacle, or Temple, and all the ministring Vessels, and a better Couenant established, vpon better promises, and better Temple and ministring vessels came instead thereof, procured and

Hebr. 8. 13.

Heb. 9. 19. 24.

Hebr. 8. 6.

Hebr. 10. 19. 24.

purchased by the blood of Iesus Christ, who is the new and liuing way. Let vs draw neere with a true heart in assurance of Faith, sprinkled in our hearts from an euill conscience, & baptized in our bodies with pure water. Let vs keepe this profession of hope without wauering, and haue no confidence in the flesh, to reap Iustification or Christianitie thereby; but let vs cast it away as dung and drosse: For if euer any might plead priuiledge of being the child of the faithful, the Apostle *Paul* might, as hee saith, read the place, but it was nothing till hee had the Righteousnesse of God through Faith. Then was he baptized into Christ Iesus for the remission of his sinnes. This Couenant, that we as children of *A-*  
*braham,*

Phil. 3. 3.

Acts 9. 18.

*br*aham, challenge is the covenant of life and saluation by Iesus Christ, made to all the children of *Abraham*, as it is made to *Abraham* himselfe, to them that beleue in him that raised vp Iesus our Lord from the dead; as also *Acts* 13. 26. 32 39. the children of the flesh are not they, *Rom*, 9. 8. they must bee put out, and must not bee neyres with the faithfull: If they that are of the Lawe bee heires, Faith is made void, and the promise is made of none effect: therefore it is by Faith, that it might come by grace, and the promise might bee sure to all the seed that are of the faith of *Abraham*, who is the Father of all the faithfull. They are his children, the promise of saluation is not made with both *Abrahams* seeds, but with

*Rom*. 4. 24.

*Galat*. 4. 50.

*Rom*. 4. 14.

*Ver*. 16.

*Galat*. 3. 7. 9. 29.

*Galat*. 3. 16.

Ver. 29.

Eph. 4. 18.

Hos. 8. 12.

1. Cor. 3. 21.

with his one seed, they that are of the Faith of *Abraham*. These things may bee strange to those that are strangers from the life of God, through the ignorance that is in them, because of the hardnesse of their hearts God hath written them as the great things of his Lawe, but they are counted of many as a strange thing; but *Wisdom* is iustified of all her children, & they that set their hearts to seeke wildome, as filuer, and search for her as for treasure, they shal see the righteousnesse of those things as the light, and the euidence of them as the noone day. They that bee wise, will trie these things by the true touch-stone of the holy Scriptures, and leaue off reioycing in men, to hang their Faith & Profession

on

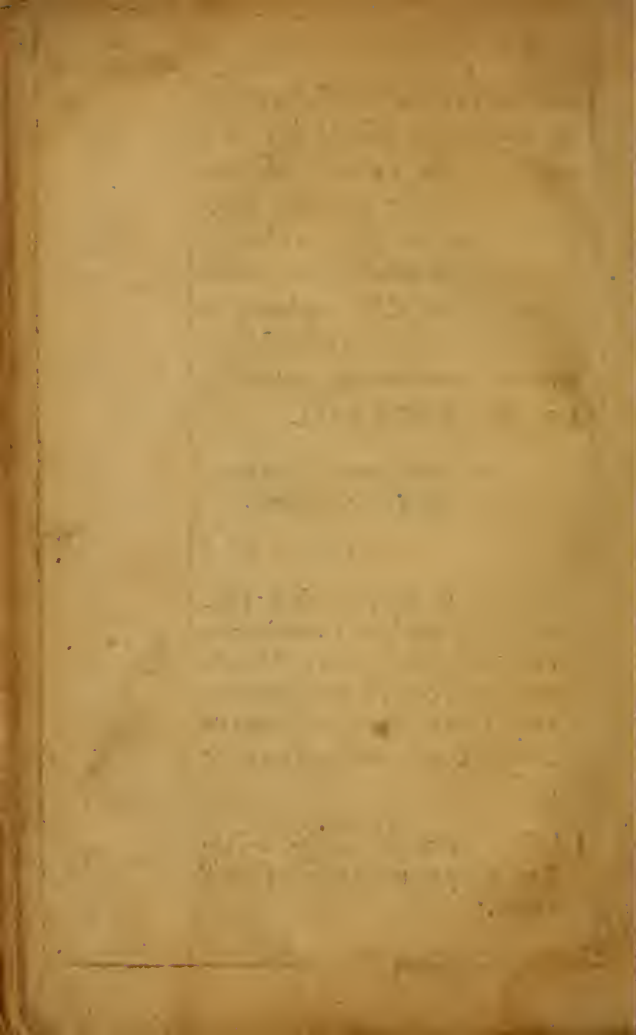
on them, the which I feare not  
to supplicate God, day and  
night on the behalfe of you  
all, To whose gracious dire-  
ction I commit you, with a re-  
membrance of my hartie loue  
to euery one, desiring but this  
fauour, that for requital I may  
receiue your louing answer.  
*London. 10. Maij 1622.*

*Tours to be commanded alwayes  
in any Christian Seruice.*

H. H.

I haue sent to my Friends a testi-  
monie of my loue: one booke  
to Master *Strowd* one to Good-  
man *Ball*, one to Mistris *Foun-  
taine*, one to *Roger Seely*, one to  
*Samuel Quash*, and one to your  
selfe.

*I beseech you reade, consider, and the  
Lord giue you vnderstanding in all  
things.*





An answer to the foregoing Letter by *I. P.* a member of the Church of *England*, sent to the same people to weaken the power of the foregoing Letter.

**B**eloued, for the Lords sake, these are to let you vnderstand, that by Gods prouidence there came a Letter to my view, bearing date the 10 of this present Moneth of *May*, directed to you from a separated people called *Anabaptists*, by which they both affirmatiuely and negatiuely, by Scriptures and Reasons labour to prooue.

1. That baptizing of Infants is vnlawfull.

2 That

2. That Infants cannot bee Christians.

3. That Infants cannot confesse their finnes, neither haue faith, &c.

4. That the Church signifieth a people called out of their former estate, wherein they were by nature, &c. which Infants are not, for they cannot bee called out.

5. That wicked men cannot be of it, because they are not called out.

6. Nor Antichrist spirituall bondage.

7. That there is neither Command, Example, or iust Consequence for Infants baptisme.

8. By which Letter likewise they admonish you to beware of taking vp the vnbellecuing Iewes example, in labouring to prooue baptizing of Infants vnlawfull: and this briefely is the summe of their letter. Vpon view of which letter, in a loue which seeketh not her owne, for loue <sup>b</sup> which commands

a 1. Cor. 13. 5.

b 1. Iohn 4. 16.



mands mee not onely to looke on my owne things, but also on the things of others, to haue compassion of some, making a difference, and others to saue, with feare plucking them out of the fire, &c.

c Phil. 2. 4.

d Iud. 22. 23.

I haue by Gods prouidence taken vpon me to answer the said seauen Positions, which for the more plaine and familiar performance, I haue by Gods assistance, according to my receiued abilitie laid them down in seauen particular Sylogismes, viz. Argumentall reasons, whereby it may the more easily appeare, whether their cited Scriptures doe prooue their said particular positions, or any of them.

And first of the first, viz. *That children ought not to be baptized*

ARGUMENT I.

**G**oe and teach all Nations, baptizing them &c.

Math. 28. 19.

But

But children are not teachable,  
*viz* capable of teaching.

Therefore children ought not  
to be baptized.

Secondly, of the second, *viz.*

*That children cannot bee  
Christians.*

ARGUMENT 2.

2. Cor. 5. 17.

**I**F any bee in Christ, he is a new  
Creature.

But children are not new crea-  
tures.

Therefore children are not  
Christians.

Thirdly, of the third, *viz.* *That In-  
fants cannot confesse their sinnes,  
neither haue faith.*

ARGUMENT 3.

John 1. 12.

**H**Ee that belecueth, is become  
a Christian.

But Infants beleue not :

Therefore Infants are not be-  
come Christians.

Fourth-

Fourthly, of the fourth, *viz.*  
*That Infants cannot be of the*  
*Church of Christ.*

ARGUMENT 4.

**T**He Church of Christ, is a  
company called out of their  
former estate, wherein they were  
by nature.

But children are no such com-  
pany called out.

Therefore children are not the  
Church of Christ.

Reuel. 4. 18.

Fiftly of the fift, *That knowne*  
*wicked men cannot bee of*  
*the Church.*

ARGUMENT 5.

**T**He Church of Christ is a  
company called out of their  
former estate wherein they were  
by nature.

But wicked men are no such  
company called out.

Therefore wicked men are not  
the Church of Christ.

2. Cor. 5. 17.

Reue. 13. 15. 16

Sixtly of the sixt, *That Antichrists spirituall bondage is not the Church of Christ*: For which in their Letter they cite not any Scripture, and therefore I haue holpen them to one set in this Margent, cited to that purpose in one of their owne printed Bookes, from whence this reason.

## ARGUMENT 6.

Reue. 13. 15. 16

What that Image or marke is, neither by their Bookes nor Voyces haue they euer manifested by diuine testimonie vnto

**S**Vch as haue receiued the Marke or Image of the Beast in their right hand, or in their forehead, are not of the Church: But Antichrists spirituall bondage haue receiued that Marke or Image.

Therefore Antichrists spirituall bondage are not of the Church.

me. neither doe I suppose they can; for that all their worship expressed in their bookes, and otherwise, to my best obseruation, is meere carnall.

Se-

Seienthly of the seuenth, viz.

*That there is neither Command,  
Example, or iust Conse-  
quence for Infants  
Baptisme.*

ARGUMENT 7.

**A**Ll warrantable A<sup>t</sup>ions in the Church of Christ, must haue a Commaund, Example, or iust consequence from the booke of God.

But for baptizing of Infants, there is neither Commaund, Example, nor iust consequence from the booke of God.

Therefore Infants Baptisme is not warrantable.

For so much as the foure first and the last particular Arguments touching childrens Baptisme, &c. sets foorth the principall differences betweene vs in the poynt of Baptisme. I haue by Gods assistance in the first place answered, and the fift and sixt in the last place.

Rom. 14. 23.  
For this argu-  
ment I haue  
likewise hol-  
pen them to a  
Scripture set in  
this mageit.

*Answer to the foure first and last  
particular Arguments.*

**T**He Maior Proposition of the  
said foure first and last argu-  
ments, I confesse to be true.

But the Minor propositions of  
them, not any of their cited  
Scriptures doe so much as coulo-  
rably proue. Therefore till they  
be prooued, you may not receiue  
them for trucths though Angels  
from heauen did produce them.  
And that is a sufficient answere  
to euery of the said siue Argu-  
ments.

Notwithstanding, for the more  
full information, and cleare satis-  
faction of weake Consciences,  
staggered in that poynt of In-  
fants Baptisme: I haue by Gods  
Assistance sent such arguments  
as I haue receiued for prooffe of  
Infants lawfull Baptisme, which  
follow thus:

As Circumcision of the <sup>a</sup> flesh,  
and Circumcision of the <sup>b</sup> heart,  
were

Gal. 1. 8, 9.

<sup>a</sup> Gen. 17. 11.

rom. 4. 11.

<sup>b</sup> Deut. 30. 6.

rom. 2. 29.

were a signe and seale of the Couenant among the Tipicall ordinances of the Law.

So Baptisme of water, and Baptisme of the Holy Ghost, are a signe and seale of the same Couenant, among the Tipicall ordinances of the Gospell.

As Circumcision of the *c* flesh, the signe did admit and retaine visible *d* bodily obedient ones in the visible bodily Church of Christ, and vsible *e* bodily Family of Israel.

And Circumcision of the heart the seale did admit and retaine in-visible spirituall *f* obedient ones in the inuisible spirituall Church of God, and inuisible spirituall family of Israel vnder the Tipicall ordinances of the Law.

So *g* Baptisme of water, the signe did and doth admit and retaine visible bodily obedient *h* ones in the visible bodily Church of Christ, and visible bodily family of Christians.

And Baptisme of the Holy  
C 3 Ghost,

Mat. 3. 11.  
1. Pet. 3. 21.  
1. Cor. 10. 2.

*c* Gen. 17. 13, 14  
and 34. 13. to 18  
*d* Exod. 12. 44.  
to 50. & 19. 3.  
Leu. 7. 21. 25.  
& 18. 19.

*e* Deut. 30. 6.  
Rom 2. 29.  
Col. 2. 11.

*f* 1. Sam. 1. 15.  
26. & 16. 14.

*g* Matt. 3. 11.  
mar. 1. 4. acts 1.  
5. & 2. 41. & 10.  
47. & 16. 15. 33.  
& 19. 3. 4.  
2. thes. 3. 14.  
*h* 1 Cor. 5. 5. 11.

i Mat. 5. 11.  
 acts 1. 5. & 19. 5  
 1. cor. 12. 15.  
 1. pet. 3. 21.  
 k Mat. 12. 31.  
 Iohn 8. 34, 35.  
 Heb. 6. 4, 5, 6.  
 & 10. 26. 2. Pet.  
 2. 20, 21, &c.

<sup>1</sup> Ghost, the seale did and doth admit and retaine inuifible spirituall obedient k oncs in the inuifible spirituall Church of Christ, and inuifible spirituall family of Christians.

That you bee not deceived by Anabaptists, and others, in mistaking these Scriptures, and other like: 1. *S. Acts*. 16. 14. *Mat* 12. 44, 45, 46. 1. *Cor.* 13. 1, 2. *Hebr.* 6. 4. to 7. and 10. 26. to 30. 2. *Pet.* 2. 1, 2, 18, 20, 21. produced by them to prooue finall Apostacie from the estate regenerate. Consider with mee, that the former places expresseth onely common workes of the spirit, from which man may fall away, and not peculiar workes of the Spirit proper only to the Regenerate estate, as these Scriptures expresse, *Mat.* 24. 24. *Marke* 16. 16. *Iohn* 4. 14. and 5. 24. and 6. 39, 40, 47, 51, 54 58. and 7. 38. and 8. 35. 1. *Cor.* 13. 8. 1. *Ioh.* 3. 9. from which man cannot fall away.

As Circumcision is two fold,



as formerly.

1. Outward in the flesh.

2. Inward in the heart and spirit.

The first wrought by man.

The second wrought by <sup>l</sup> God.

The first\* many had before euer had the second, at least in manifestation.

The second many <sup>m</sup> had before euer had the first.

So Baptisme is likewise twofold.

1. Outward, viz. the washing of the flesh.

2. Inward, viz. the washing of the heart, the spirit.

The first, the tipe or shadowe wrought by <sup>n</sup> man.

The second, the type or substance wrought by <sup>o</sup> God.

The first many had <sup>p</sup> before euer had the second.

The second many <sup>q</sup> had before euer had the first.

As *Abraham* a beleeuer vnder the typicall ordinances of the law <sup>r</sup> circumcised himselfe and all the

<sup>l</sup> Ephe 2. 11.

Deut. 30. 6.

\* Gen. 17. 12.

<sup>m</sup> Rom. 4. 11.

<sup>n</sup> Mat. 3. 11.

<sup>o</sup> Mat. 3. 11.

<sup>p</sup> Acts 19. 3.

<sup>q</sup> Acts 2. 41.

and 10. 44. 47.

and 21. 22.

<sup>r</sup> Gen. 17. 23.

&c.

males in his family about the age of seven dayes.

So beleeuers vnder the typical ordinances of the Gospell with their families were baptized.

As the signe of Circumcision, viz. cutting of the flesh, the foreskin, among the Typicall ordinances of the law was a seale of the Righteousnesse of Faith, viz. of obedience, which *Abraham* the father had being vncircumcised, that he might be the father of all them that beleue, though they bee not circumcised, that righteousnes might be imputed to them also, and the father of Circumcision to them who are not of the Circumcision only, but also walk in the steps of that Faith, that Obedience of *Abraham* which he had being yet vncircumcised, which signe of Circumcision was giuen to children also, though vnable, voluntarily to manifest to sense such righteousnesse of faith, viz. such obedience, &c.

So the signe of Baptisme, viz. wa-

f Act. 16. 15.

31. 52. 33. and

18. 8. 1. cor. 1. 16

t Gen. 12. 4. &c.

u Rom. 4. 11.

x Rom. 4. 12.

y Gen. 12. 1. 5.

and 13. 17, 18.

& 15. 9, 10, &c.

& 22. 23, &c.

washing with water, among the Tipicall ordinances of the Gospell, is a seale of the same righteousness of Faith, *viz.* obedience which the Fathers of the faithfull had being vnbaptized, that they also might bee the fathers of all them that beleue, though they bee not baptized, that righteousness might bee imputed to them also, and the fathers of Baptisme, to them who are not of the Baptisme onely, but also walke in the steps of that faith, that obedience of their fathers, which they had being vnbaptized: which signe of Baptisme by necessary consequence, was and is to be giuen to children also, though vnable voluntarily to manifest to sense such righteousness of faith, such obedience, &c. which necessary consequence, as in the former, so in the following lines plainly doth appeare.

If the signe Baptisme of water be a seale of the same righteousness of Faith, that the <sup>a</sup>signe  
Circum-

Matth. 3. 15.

z Acts 2. 38. 41  
and 8. 37. 38.  
and 10. 44.

a Gen. 17. 10, 11  
The thing signifying put for the thing signified.

b Acts 10. 47.  
1. pet. 3. 21.  
Typically as  
Circumcision.

c Matth. 3. 15.

d Iohn 1. 17.  
2. cor. 3. 1. & c.  
heb. 3. 5. to 7.  
& 7. 19. to 28.  
& 9. 13. 19. to  
28. heb. 10. 1. to  
13. 16. 28. 29.  
& 12. 14. 25.  
e Act. 16. 15.

Circumcision of the flesh was ; which was giuen to beleeuers children, during the Tipicall ordinance of the Law; then children of beleeuers ought to receiue the b signe Baptisme of water, during the Tipicall ordinances of the Gospell : but the signe Baptisme of water, is a seale of the same c righteousnesse of Faith, that the signe Circumcision was.

Therefore children of beleeuers ought to receiue the signe Baptisme of water.

If Christ the Mediatour in the Gospell hath brought greater priuiledges to beleeuers in the Gospell, then *Moses* the Mediatour in the Law; then beleeuers children in the Gospell ought to bee baptized.

But Christ hath d brought greater priuiledges.

Therefore beleeuers children vnder the Gospell ought to bee baptized.

Among them in *Lidias* household, *Lidias* heart e onely is said

to

to bee opened by the Lord, and to attend the things that *Paul* preached.

Yet her household also was baptized.

Among them of the Taylors household, the promise is made vpon the Taylors <sup>t</sup> beliefe onely, both to him and his house, as it was to *g Abraham* and his house, and he and all his were baptized, as *Abraham* and all his male children were circumcised.

The like <sup>h</sup> figure vnto Baptisme was not onely Circumcision, but also *Noah's Arke*, the Cloud, and Sea, which signe, children likewise had. As the Paschal Lambe, Passcouer, Brasen Serpent was a figure of Christ and his last Supper, &c.

And all the sanctified typical carnal ordinances, viz the Priests ornaments, and ornaments of the Temple, &c. being figures, shadowes of Christ were holy, how much more beleeuers children.

Holinesse becomes the house of God.

f Act. 16. 31. 32  
35.

g Gen. 17.

h 1. Pet. 3. 20.  
21. 1. Cor. 10. 1.  
2. &c.

i Hebr. 9.  
Heb. 10.

Psal. 93. 5.

But

k 1. Cor. 7. 14.

But beleeuers children are  
k holy.

Therefore beleeuers children  
becomes the house of God.

If to *Israels* children according  
to the flesh, vnder the typicall or-  
dinances of the Law, did apper-  
taine the Adoption, the Glory,  
and the Couenants, & the giuing  
of the Law, and the seruice of  
God, and the promises.

i Heb. 8. 9, 10, 11

How much more to Christians  
children according to the flesh,  
vnder the typicall ordinances of  
the Gospel doe appertaine the  
Adoption, the Glory, and the Co-  
uenants, and the giuing of the  
Law, and the seruice of God, and  
the promises.

m Rom. 3. 1, 2,  
5. & 9. 3, 4, 5. &c.

But to *Israels* children accor-  
ding to the m flesh, vnder the ty-  
picall ordinances of the Law, did  
appertaine the Glory, and the  
Couenants, and the giuing of the  
Law, and the Seruice of God, and  
the promises.

n Acts 2. 39.

Therefore much more to Chri-  
stians n children according to the  
flesh,

flesh, vnder the typicall ordinances of the Gospell, do appertaine the Adoption, the Glory, and the Couenants, and the giuing of the Law, and the Seruice of God, and the promifes.

If in the time of the typicall ordinances of the Law, children were beloued for the fathers sake.

Much more in the time of the typicall ordinances of the Gospell, children are to be beloued for the fathers sake.

But in the time of the typicall ordinances of the Law, children were beeloued for the fathers o sake.

Therefore much more in the time of the typicall ordinances of the Gospell, children are to be beloued for the fathers p sake.

If beloued, then admitted into the visible Church, at least, which is the least manifestation of loue, but beloued: *Ergo*, The beleeuing mother, and the vndisernable offending childe to bee separated from being of one and the same Church,

o Rom. 11. 26.  
1. king. 15. 45.

p. Mat. 19. 13,  
14. mar. 10. 13,  
14, 15.

q Mar. 9. 36. 37.  
& 10. 13. 10 17.  
1. cor. 7. 14

r In their late  
Booke against  
Predestination

f Ephe 1. 10, 22  
23. & 3. 15.

t Gen. 17. 13.  
14. 1. cor. 10. 2.  
Exo. 10. 10. 24.  
and 12. 37.

Church as Anabaptists teach is  
q Antichristian.

If the beleering mothers child  
offend not, neither bee guilty of  
originall sinne, as they teach,  
and bee holy as Scripture teach-  
eth; then the child must needs be  
of the same Church with the  
mother. For of holy Churches is  
but one, and so euery way Ana-  
baptists erre.

As among circumcised ones,  
among baptised ones aged, no-  
thing but actuall transgressions  
discernable by sense, did seperate  
from the Church and Family dis-  
cernable by sense; much lesse  
should infants without actuall  
transgressions discernable by  
sense, seperate from the Church  
and Family discernable by sense.

As children for obedient Fa-  
thers sake in time of the Law, of  
carnall Ordinances, the shadows  
of the Gospell were retained in  
the Church and family of Israel,  
and children for disobedient Fa-  
thers sake were restrained from  
the



the Family and Church of Israel.

So likewise is the condition of <sup>u</sup> Children in the time of the Gospell, the substance it selfe.

Whosoever of Christs Disciples doth receiue a <sup>x</sup> childe in his name, receiueth Christ; among which receiuers some had not so much as bodily <sup>y</sup> endowments: therefore by receiuing of a child here, is meant a receiuing into the Church visible.

If receiuing of a Childe by a Disciple in Christs name, bee a receiuing into the Church visible, or into some endowments of the Church visible; then Children ought to be baptised, which is the least endowment of the Church visible: but by receiuing of a Child by a Disciple in Christs name, is at least a receiuing into the <sup>z</sup> Church visible, or into some <sup>a</sup> endowment of the Church visible, after receiuing into the Church visible,

Therefore Children ought to be baptised with water, and so receiued.

u Mat. 19. 13. 14.  
15. mar. 10. 13.  
14. 15. 16. luke  
18. 15. 16. 17.  
1. cor. 7. 14.  
x Mat. 18. 5.

y Acts 5. 6.  
1. Cor. 1. 11.

z Math. 18. 5.  
a Acts 8. 17.  
Heb. 5. 2.

ceived into the Church, which is the least endowment of the Church visible.

If little children may receive the kingdom of God, the greater receipt, much more Baptisme of water the lesser.

But children may <sup>b</sup> receive the kingdom of God, the greater receipt.

Therefore children may receive Baptisme of water the lesser receipt.

If children may receive laying on of hands, the <sup>c</sup> greater, then children may receive Baptisme of water the <sup>d</sup> lesser.

But children may receive laying on of <sup>e</sup> hands the greater.

Therefore children may receive Baptisme, the lesse.

The signes of Gods couenant with Israel his Church, before Christes manifestation in the flesh, were <sup>f</sup> Circumcision; and the <sup>g</sup> Passeouer, both which tyed to certaine set dayes, both which obseruable in their Rites vnder  
paine

<sup>b</sup> Mar. 10. 15.  
Luke 18. 17.

<sup>c</sup> Mar. 10. 14,  
15, 16. Act. 19. 6  
Heb. 6. 2.

<sup>d</sup> Act. 19. 3, 4.

<sup>e</sup> Mar. 10. 16.

<sup>f</sup> Gen. 17. 10,  
11, 12.  
<sup>g</sup> Lcu. 23. 5.

paine <sup>a</sup> of being cut off from the family of Israel.

The signes of Gods couenants with Christians his Church, sithence Christes manifestation in the flesh, as <sup>b</sup> Baptisme, and the Lords <sup>c</sup> Supper, neither of which is tyed to any certaine set dayes, or enioyned to be obserued vnder any set paines, to my yet receiued knowledge.

As the first signe of the Couenant before Christs manifestation in the flesh, did <sup>d</sup> retain in the Church or family of Israel, such obedient ones with their children, as at the Institution thereof were of the Church or family of Israel.

And admit <sup>e</sup> such as afterwards desired to be of the Family, together with their children, the males with the signe, the females without the signe, both for the fathers <sup>f</sup> sake, and that without beliefe, or repētance manifestation.

So the first signe of the Couenant sithence Christs manifesta-

D

tion

<sup>a</sup> Gen. 17. 14.  
exod. 12. 19.

<sup>b</sup> Math. 3. 11.  
and 28. 19.

<sup>c</sup> Mat. 26. 26, 27  
mark. 14. 22.  
23. luke 22. 14.  
iohn 13. 21.

<sup>d</sup> Gen. 17. 14.

<sup>e</sup> Exod. 12. 48.

<sup>f</sup> Rom. 11. 28.

tion in the flesh, doth retaine in the Church or family of Christians, such obedient ones with their children, as at the Institution therof were of the Church or family of Christians, and admit such as afterwards desired to be of the Church or family of Christians, together with their children males & females, receiuing the signe which children admitted for the fathers sake, and that without beleefe or Repentance manifestation.

As the second signe of the Co-uenants before Christs manifestation in the flesh, did preferue the whole family remaining in their houses from a present Iudgment, which had the two side posts, and vpper doore postes of the houses in which they did eat it, stricken with the blood thereof.

So the second signe of the Co-uenant sithence Christs manifestation in the flesh, doth preferue the whole family remaining in their

Exod. 12.7.13.  
22.23.

their houses from present Iudgements, which haue their hearts sprinkled from an euill conscience with the g blood thereof.

g Heb.9.14.  
and 10.22.

As Circumcision of the flesh was a signe of Circumcision of the heart, and did retaine and admit into the family of Israel according to the flesh.

So Baptisme of water was a signe of Baptisme of the Holy Ghost, and doth retaine and admit into the family of Christ according to the flesh.

As the Passeouer was a signe of the heauenly banquet before Christes manifestation in the flesh, and to be kept in <sup>h</sup> remembrance of the great deliuerance out of Egypt naturall.

h Exod.12.26,  
27.42.

So the Lords Supper is a signe of the heauenly banquet sithence Christes manifestation in the flesh, and is to bee kept in <sup>i</sup> remembrance of the great deliuerance out of Egypt spirituall.

i 1. Cor. 11.28.  
&c. luk. 1.45.

As the Passeouer <sup>k</sup> vnworthily solemnized before Christs mani-

k Numb.9.2,  
5,13.

1. I. Cor. 11. 27.

m Mat. 28. 19.  
20.

n Mat. 3. 1, &c.  
and 19. 13. &c.  
mar. 10. 15. &c.  
acts 2. 37, 38. 39  
&c. & 16. 14, 15  
o Gene. 12. 1.

festation in the flesh.

So the Lords Supper 1 vnworthily solemnized sithence Christs manifestation in the flesh, is exceeding dangerous,

You must remember with mee that the Apostles were m sent to gather Churches, and therefore persons of yeres must be <sup>a</sup> taught and promise obedience, before either they or their children were baptized, as <sup>o</sup> *Abraham* was before either hee or his children were circumcised, as in the example of *Lydia*, and the *Taylor*, and not to the Churches established, whose children as formerly were receiued for their fathers sake into account with the Church, as were *Abrahams* children; of which the Anabaptistes by their reasoning seeme to bee as ignorant, as they are of the words Grafted and incorporated, mentioned in the Common prayer Booke, immediatly after the childe is baptized, not considering that there is a two fold grafting

ting and incorporating into the body of Christ, the one p outward discernable by sense, and that by water wherewith *Iohn* 9 baptised, which doth graft and incorporate into the visible Congregation, and thereof makes a member, as Circumcision of the flesh did.

The other grafting and incorporating inward discernable by vnderstanding, and that by the Holy Ghost and fire, which was that Baptisme wherewith Christ did baptize, which doth graffe and incorporate into the inuisible Congregation, and thereof makes a member, as circumcision of the heart did.

Which outward Baptisme wherewith *Iohn* and other disciples did and doe baptize, graffe and incorporate into the visible Congregation, is that Baptisme grafting, and incorporating mentioned in the Common prayer Booke, and not that inward Baptisme wherewith Christ only, not

p Acts 19. 1, 2, 3

q Matt. 3. 11.  
acts 19.

r Exod. 12. 44,  
to 51.

f Matt. 3. 1. 1  
acts 10. 14.  
& 19. 5. 6.

t Rom. 2. 29.

may, doth baptize, graffe, and incorporate into the invisible Congregation.

Tho I haue shoven you neither Command, nor Example in direct words for baptizing of Infants, yet by iust consequence I haue, which they in their Letter confesse but proue not, is one found course of arguing; and if they doe not so confesse, yet as by the former, so by these following reasons I affirme, that reasonings by iust consequence, comparing like with like is found reasoning.

Men must be baptised, washed with water, but at what time or age? whether in whole part, or what part appeares not otherwise then by consequence, and that from the Typicall washings among the ordinances of the Law; as baptising of infants from circumcising of infants, both as formerly hauing one and the same vse; *viz.* to admit and retaine Children and elder ones during obdience

1 Cor. 2. 13.



obedience, according to the Letter.

Bread must bee eaten, Wine must be drunke in the Lords Supper. But whether Bread leauened, or vnleauened; Sacke, Claret, white wine, or any other kind appeares not otherwise then by consequence? Therefore the washing, Bread, and Wine must bee drawne from necessary consequence.

As to the making of a member of Christ visible and invisible is performance of Mans part, of Gods part as formerly.

So to the manifestation of a member of Christ visible and invisible, by repentance & faith is performance of a Gods part, of b mans part; which men carnally minded. and destitute of the truth, conceiue not, or seeme not to conceiue, and thereby they d deceiue others, as themselves also haue beene deceiued: And so much for answer to the said foure first, and seuenth: viz.

D 4

last

Gen. 17. 25.

Deut. 30. 6.

Mat. 3. 11.

a Acts 5. 31.

2 Tim. 2. 25. Ioh.

6. 29. phil. 2. 29

col. 2. 12.

b Mat. 3. 6, 8. &amp;

21. 32. mar. 1.

15. act. 2. 38.

Isa. 1. 16, &amp;c.

Ioh. 1. 12. &amp; 3. 16

c 2. Cor. 4. 4.

1 Tim. 6. 3. to 6

d 2. Tim. 3. 13.

last particular Arguments.

From whence I come to reason the said fift and sixt Arguments : viz. that knowne wicked men, that Antichrists spirituall bondage are not, nor can be the Church of Christ.

*An answer to the said fift and sixt Argument.*

e 1 Cor. 11. 3.  
col. 1. 24.  
f 1 Cor. 10. 16.  
17. & 12. 12, & c  
g Eph. 1. 22, 23,  
and 3. 14. 15.  
and 4. 12.  
h Rom. 7. 18,  
22, 23, 25.  
i 2 Cor. 4. 16.  
i Rom. 11. 32.  
gal. 3. 22. acts  
26. 17, 18.  
k Heb. 6. 4. 5.  
6, & c.  
and 10. 26, 27.  
l Rom. 1. 21. 28  
m Mat. 7. 15. &  
23. 14. & c. and 24. 24. 2 Cor. 11. 13, 14, 15. 2 Tim. 4. 5. titus. 1.  
16. n Mat. 13. 18. 19. 51. 1 Cor 3. 12. 13.

**A**e Member or f members of Christ, which is the g Church of Christ, consists of a visible and invisible h parte of a visible and invisible manifestation.

In which Church its visible manifestation, there hath, is, and shall bee wicked men, either in the i darkned, k enlightened, or l Apostate estate, hauing onely a forme of m Godlinesse, and yet in account of, and with the Saints which must continue in the Church till the n haruest of

their

their manifestation, by o temporall impenitency, or finall p Apostacy.

And so much also in answer to the fift and sixt Positions. By which is clearely manifest, that Antichristes spirituall bondage, wicked men, may be in account with the Church, though not of the Church.

In answer to their admonition, bidding you beware of taking vp the vnbeleeuing Iewes Example, and that bidding you beware, bids mee beware likewise: who as you was baptised an Infant, and with that baptism in respect of baptism with water, (as you) doe content my selfe.

And withall I freely confesse, and so I hope doe you, that I conceiue of no more confidence in the flesh, then *Paul* did, when hee said, that he had no confidence in the flesh; but the confidence I haue is in God, by and through *Iesus Christ*, and so I hope is yours.

o 1 Cor. 5. 1, 4,  
5, 11. 2 cor. 2,  
6, 7. 2 Thes. 3.  
6, 11. to 16.  
p 1 Iohn 2, 19.  
Ioh. 8, 35.  
2 Tim. 2, 20.  
Mat. 13, 19, to  
24. 2. cor. 13,  
12, &c.

Phil. 3. 2.

P Iam. I, 17.

q 1 Cor. 4. 7.

r Iohn 6. 29.

phil. 1. 29. col.

2. 12.

f Act. 5. 31.

2 Tim. 2. 25.

yours also : yea, I freely confesse, and so I hope doe you, that eucry good and perfect p gift is from aboue, that I haue not any good thing but what thence I haue. q receiued, whether Faith, f Repentance, &c. And so much in answer to that admonition, and all other particulars therein contained.

A few words touching the doctrine of Predestination and other truthes opposed by them, which though their Letter question them not, yet I suppose their seeds are sown among you, so well by their Apostles, as bookes sent you.

Among many arguments arising from their vnderstanding of Scripturs concerning that point, at this time onely one : and for sight and answer of the rest, I referre you to a little booke lately come foorth Anno 1622. called *Wisdomes Bounty to Heavenly Pilgrims, vnmasking the Man of Sinne.*

## ARGUMENT.

**I**F God before-time did decree  
and make men for destruction,  
then God would not bid such  
men repent, whom hee purposed  
to destroy.

But God bids all  $\dagger$  repent.

Therefore God did not decree,  
and make men for destruction.

$\dagger$  Ezek. 18. 23.  
mat. 28. 19.  
2. pet. 3. 9.

## ANSWER.

**Y**Our Maior, viz. That God  
would not bid such men re-  
pent, whom hee purposeth to de-  
stroy, I denie.

First, for that you cite not any  
Scripture in any of your Bookes  
to proue it.

Secondly, for that your Maior  
proposition crosseth multitude of  
diuine Scriptures. For instance  
these: God did  $\dagger$  tempt *Abraham*,  
and said vnto him, Take thy sonne  
*Isaac*, and offer him for a burnt  
offering.

$\dagger$  Gene. 22. 1,  
2, <sup>to</sup> 11.

Yet

b Gen. 22. 11. 12

c Exod. 3. 18.  
& 4. 22, 23. & 7.  
1. 2. & 9. 1. 2. & c.  
& 10. 3, 4, 5, & c.d Exod. 3. 19.  
& 4. 21. & 7. 3,  
4, 13. & 9. 13,  
16. & 10. 1. 20,  
27. & 11. 9.  
& 14. 4.e Exod. 8. 15,  
32. & 9. 34f Exod. 20. 13,  
gen. 9. 6.g Gen. 22. 1. 2,  
to 11.h Num. 25. 6,  
to 14.i Acts 2. 23. &  
4. 27, 28. zach.  
13. 7 reue. 13. 8.k Exod. 20. 14.  
1. cor. 6. 9.l 2. Sam. 12. 11  
deut 28. 50.

rom. 1. 26, &amp; c.

m Rom. 12. 14

n 2. Sam. 15.

10, 11.

Yet afterward when *Abraham* was ready to slay his sonne, the Angell of the Lord called vnto him out of heauē, & c. & said, <sup>b</sup>Lay not thy hand vpon the lad, neither doe thou any thing vnto him, for now I knowe that thou fearest God, & c.

God by the mouthes of *Moses* and *Aaron* bid *Pharaoh* let <sup>c</sup> Israel goe, yet the Lord said, But I will harden his heart, that he shall not <sup>d</sup> let the people goe.

The Lord said, I will harden *Pharaohs* heart.

Yet the Scripture saith, That *Pharaoh* <sup>e</sup> hardened his heart.

God by his <sup>f</sup> Law forbids men to kill.

Yet God commaunds <sup>g</sup> man to kill, <sup>h</sup> commends men for killing, and ordaines Christ to bee killed.

God forbids <sup>k</sup> vncleanness, yet God giues men ouer <sup>l</sup> to vncleanness.

God forbids <sup>m</sup> cursing.

Yet God bids <sup>n</sup> *Simei* curse *Dauid*.  
God

God ° forbids lying.

Yet the Lord is said to put a  
p lying spirit in the mouthes of  
*Ahabs* false prophets.

God q sent *Ioseph* into Egypt,

Yet the Scripture saith, that  
his † brethren sold, and sent him.

God forbids † Heresies.

Yet the Scripture saith, There  
† must be Heresies.

God commands u obedience.

Yet the Scripture saith, x men  
were appoynted to disobedience.

By which appeareth, that God  
sometimes commands that to bee  
done, which he purposeth not to  
haue done, and forbids things to  
be done, which hee purposeth to  
haue done.

The end whereof, as in the for-  
mer places is to trie man, and  
thereby to manifest to man his  
prouident Decree, Power, Wise-  
dome, Loue, Hatred, Mercy, Iu-  
stice to obedient, and disobedient  
creatures, for the comfort of the  
one, and discomfort of the o-  
ther.

God

o Ephe. 4. 25.

col 3. 9. reue.

2 1. 8.

p 1. Kin. 22. 23.

q Gen. 45. 5.

r Gen. 37. 27.

f Tit 3. 10.

t 1 Cor. 11. 19

u Exod. 20.

x 1. Pet. 2. 8.

x Phil. 1. 12.

God bids man x worke out his saluation with feare and trembling.

y Isa. 26. 12.

Yet it is God that y worketh all mans works in him, viz. works of grace.

z Isa. 1. 16.

God bids man z wash and make cleane.

a Isa. 4. 4.

Psal. 51. 2. 7.

1. Cor. 5. 11.

Yet it is a God by and through his word and Spirit, which doth wash and make cleane.

b 2. Tim. 2. 21

1. John 3. 3.

c Mal. 3. 2. 3

It is said in Scripture, that b man doth purifie him.

d 1. Cor. 5. 7.

Yet it is the c Lord that doeth purifie.

e Mal. 3. 1. to 4.

Hebr. 9. 14.

Man d is bid to purge out the old leauen.

f Deut. 10. 16.

Ierem. 4. 4

Yet it is the e Lord, the blood of Christ that doeth purge the Conscience from dead workes, to serue the liuing God.

g Deut. 30. 5.

Psal. 51. 10.

The Lord bids f man to circumcise his heart.

h Ezek. 18. 31.

Yet it is the g Lord that doeth circumcise the heart.

i Ezek. 11. 19.

and 36. 26.

The Lord bids h man make him a new heart.

Yet it is the Lord i that maketh mans



mans heart new.

The Lord bids man<sup>k</sup> open his heart.

Yet it is the Lord that<sup>l</sup> opens the heart.

I haue begotten you, sayth the m Apostle.

Yet it is God<sup>n</sup> of his owne will, that begets, &c. with many other like seeming variations, or contradictions.

As among naturall things sick man is said to purge himselfe.

Yet it is the offensiue meat and drinke immoderately taken, or the Physicians potion that purgeth mans body.

A Mill is said to make good meale.

Yet it is the Miller makes it.

Meale is said to make good bread.

Yet it is the Baker makes it.

As the sicke man cannot resist or withstand the offensiue meate, and drinke, and potions operation, the Mill and Corne the Millers grinding, the Meale, the Bakers

k Cant. 5. 2.  
Reue. 3. 20.

1 Acts 16. 14.  
Reuel. 37.

m 1. Cor. 4. 15.  
n lam. 1. 12.  
1. Pet. 1. 3.

Gen. 18. 14.  
Deut. 32. 39.  
Isa. 50. 2.  
Mat. 19. 16.  
Rom. 9. 19. 20.

kers making it bread: no more can sinfull man resist Gods newe making him.

Though man is not onely said to resist the Sonne and Holy Ghost, but indeed doth resist the Sonne and Holy ghost; as a rebellious subiect oftentimes doth his Princes Messengers and message, yet not resist, withstand, alter or change p the purpose, will, power, and decree of God the Father.

No more then a rebellious subiect can withstand, alter, or change the purpose, will, power, and decree of his Prince.

For an inferiour power cannot resist, withstand, alter, change, and ouerthrow the purpose, will, power, and decree of a superiour power.

As *Adams* sinning, so all his posteritie sinning, was and is either against the will of God, besides the will of God, or with the will of God.

To say it was and is against the will

o Mat. 12. 32.  
Acts 7. 51.

p Isa. 14. 24. 27.  
prou. 19. 21.  
mal. 3. 6.  
Iam. 1. 17.

will of God, it denies his power.

To say it was and is besides the will of God, it denies his providence.

Therefore it must needs be with his will, though against his command delincred by his word, and spirit, as formerly.

Hence then this question from vnregenerate men, hath and doth arise, viz q Why doeth God yet finde fault with man, viz. sinfull man, seeing it is the will of God man should sinne: which hath bin and is answered to such men.

Behold, in this thou art not iust: God is greater then man. Why doest thou striue against him? for hee giueth not an account of any of his matters; his thoughts are not mans thoughts, neither his wayes, mans wayes: shall hee not doe with his owne what he will?

Nay but O man, u who art thou that replyest against God? Shall the thing formed, say to him that formed it, Why hast thou made

E me

q Rom. 9. 19.

r Iob 33. 12, 13

f Isa. 55. 8.

t Mat. 20. 15.

u Rom. 9. 20,  
&c.

mee thus? Hath not the Potter power ouer the clay, of the same lumpe to make one vessell vnto honour, and another vnto dishonour?

What if God willing to shew his wrath, and to make his power knowne, indured with much long suffering, the vessels of wrath fitted to destruction; and that hee might make knowne the riches of his glory on the vessels of mercy which hee had afore prepared vnto glory, &c.

x Rom. 11.  
3, &c.

How euer vnregenerate men question the soundnesse of Gods dealing heerein, yet x regenerate men with admiration cry out and say, O the depth of the riches both of the wisdome and knowledge of God, how vnsearchable are his Iudgments, and his wayes past finding out! For who hath knowne the mind of the Lord, or who hath beene his Councillor? or who hath first giuen him, and it shall bee recompensed to him againe?

For

For of him , and through him,  
and to him , are all things , to  
whom be glory for euer.

Though naturall man ought  
not so to question , yet God to  
free himselfe from iust imputati-  
on, and to leaue vniust man with-  
out excuse, by his Sonne and Sons  
Apostles, answeres vniust man,  
saying, This is y condemnation,  
that light is come into the world,  
and men loue darknes rather then  
light , because their deedes are  
euill.

Yee are of your father the De-  
uill, and the works of your father  
you will doe.

That which may bee <sup>z</sup> knowne  
of God, is manifest in man ; for  
God hath shewed it vnto him, for  
the inuisible things of him from  
the creation of the world, are  
clearly seene being vnderstood  
by the things that are made, euen  
his eternall power and Godhead,  
so that they are without excuse:  
Because that when they knewe  
God , they glorified him not as  
E 2 God,

y Iohn 3.19.  
and 8.44.

z Rom. 1.18.  
&c.

God, neither were thankfull vn-  
to him, but became vaine in their  
imaginations, and their foolish  
heart was darkened, &c.

And even as they did not like  
to retaine God in their know-  
ledge, God gaue them ouer to a  
reprobate minde, to doe those  
things which are not conueni-  
ent, &c.

\* James 1. 13,  
14, &c.

Let no man say when hee is  
tempted, I am tempted of \* God,  
for God cannot be tempted with  
euill, neither tempteth hee any  
man; but euery man is tempted,  
when hee is drawne away of his  
owne lust, and entised.

For when lust hath conceiued,  
it bringeth forth sinne, and sinne  
when it is finished, bringeth forth  
death. Doe not erre my beloued  
brethren.

Euery good gift, and euery per-  
fect gift is from aboue, and com-  
meth downe from the Father of  
lights, with whom is no variable-  
nesse, or shadow of turning. Of  
his owne will begate he vs, with  
the

the Word of truth, that wee should be a kinde of first fruits of his Creatures.

The better to vnderstand this mystery, must bee considered by vs the state of the Creation in its puritie, among whom Angels and men each in their Creation very good. Among Angels some fell, but not any of the Elect ones, and they after their Creation before their fall had not any euill, either within or without to tempt them; for whom therefore as a secundarie cause was not so much as a promise of a Redeemer, of a Redemption.

Which Angels being fallen receiued the names of Diuels, euill ones among whom is an order, as in the order of the naturall or politicke body, consisting of superioritie and inferioritie, as appeareth, where it is said of *Belzebub*, that hee is the *Prince of Diuels*, which *Prince* with his Subjects being fallen, laboured and procured the fall of our first Pa-

Gen 1.31.

2 Pet. 2.4.

Iude 6.

1 Tim. 5.21.

Gen. 3.14, 15.

2 Pet. 2.4.

Iude 6.

Iohn 8.44.

Iude 9.

Reu. 11.9.

Reu. 20.10.

Mat 12.42. to

28. and 10.25.

Mat. 4, 1, &amp;c.

2 Cor. 11, 3.

1 Tim. 2, 14.

Gen. 3, 15.

rents, and thence called a Tempter, a Deceiuer of innocent man; which innocent man, though in his Creation, to the time of his fall had no euill within him to deceiue him, yet had hee euill without him, *viz.* All the Apostate Angels, by, and through whose temptations he fell not voluntarily; *viz.* Without enticement of others, but by constraint, euen by the subtile inticements of a Creature in excellency and eminency of creation aboue him, speaking in the person of a beast; and therefore as a secondary cause had a promised Redeemer, a promised redemption by which as by many other Scriptures its plain that those Apostate Angels, & man being created were left to themselves deuoid of their Creators protection preservation; otherwise they could not haue fallen, but being so left, and hauing such aduersaries, they could not chuse but fall lest they had beene Gods, equall with God.



If men in the purity of their Creation left to themselves, deuoyd of their Creators protection, could not stand; how much lesse men now corrupted, left to themselves deuoyd of their Redeemers protection, can stand, and withstand, not onely the Diuell and all reprobate Angels, but also his owne corrupt flesh, and whole world of the Diuels alluring and seducing seruants; by which is likewise plaine, tho God be the author of all actions; yet it is the <sup>a</sup> Diuell not God, who is the author, mouer and finisher of the euill of euery action of man: and man for assenting and ioyning in the said actions against the <sup>b</sup> Law, and <sup>c</sup> Gospell of God made knowne vnto them, stands condemned so well in the first as second death, and not for opposing the decree of God, for of that they are altogether <sup>d</sup> ignorant, and so cannot oppose it.

Which Law of God in mans

E 4

inno-

Ephes. 6. 12.

Mat. 24. 24.

<sup>a</sup> Gen. 3. 1. Ioh. 8. 44. and 13. 2. 27. ian. 1. 13. 14.

<sup>b</sup> Gen. 2. 17. & 3. 2, 3. rom 7. 7. to 15.

<sup>c</sup> Iohn 3. 19. rom. 1. 18, 19. 20, 21, 28. 2. thes. 2. 10. heb. 6. 4, 5, 6. & 10. 26. & c. 2 Per. 2, 20. & c. iad. 12.

<sup>d</sup> Ro. 11. 35. 24

e Gen. 2. 15, 17  
 f Psal. 107, &c.  
 and 117. 35.  
 47. 54, 72. 77. 92.  
 97. 98. 100, 105.  
 Heb. 3. 10, 11.  
 & 10, 16.  
 1 Iohn 5. 3.

innocency according to e Crea-  
 tion, and f Regeneration was,  
 and is the rule of mans felicitie;  
 which rule in mans corruption is  
 the Rule of mans miserie, and  
 continued to make knowne to  
 corrupt man a creature, pure  
 God a Creator; to improvident  
 man a creature, provident God a  
 Creator; to weake man a crea-  
 ture, powerfull God a Creator;  
 to vnwise man a creature, wise  
 God a Creator; to vnkind and  
 vnthankfull man a creature,  
 kind, leuing, and bountifull God  
 a Creator; to vniust and vnmer-  
 cifull man a creature, Iust and  
 mercifull God a Creator.

Its safe reasoning for Gods At-  
 tributes; viz: Prouidence, Will,  
 Power, Wisdome, Loue, Mercy,  
 Iustice.

Dangerous reasoning against  
 them; as Anabaptists and other  
 like, in the pride of their owne  
 Attributes. doe: therefore of  
 such reasonings and reasoners be-  
 ware; least by the g man of Sin,  
 the

g 2 The 1. 2. 3.  
 &c.

the sonne of perdition, &c. whose comming is after the working of Sathan, with all power, & signes, and lying wonders, and with all deceiueablenesse of vnrighteousnesse you be deceiued with them, that perish because they receiue not the loue of the trueth; that they might bee saued; for which cause God shall send them strong delusions, that they should beleue a lye, that they all might be damned, who beleue not the truth, but had pleasure in vnrighteousnesse.

If God did foresee the end of euery creature before hee made them, and that some creatures shall bee destroyed, some saued, then God made some creatures to be destroyed, some to be saued.

But God foresaw the end of euery creature before hee made them, and that some of them shall bee destroyed, some saued, and so much in their Bookes themselues confesse.

Therefore God made some creatures

2 Iohn 6.64.  
acts 15.18.  
rom. 3.29.  
and 11.2.  
hebr. 4.3.  
1. pet. 1.2.

b 1. Pet. 2. 8.  
 2. pet. 2. 12.  
 iude 4.  
 c Act. 13. 48.  
 rom. 8. 28, 29,  
 30. eph. 1. 15.

d Ephe. 1. 11.  
 e Prou 19. 21.  
 isa. 14. 24, 27.  
 mal. 3. 6.  
 iam. 1. 17.

f Rom. 8. 29.  
 ephe. 2. 10.  
 and 4. 24.

g Gal. 3. 39.

tures to be <sup>b</sup> destroyed, some to be <sup>c</sup> saved.

If God worketh all things after the power of his owne will, and that he is vnchangeable, then all creatures come to that ende for which they were made and ordeined.

But God worketh all things after the Councell of his <sup>d</sup> owne will, and he is <sup>e</sup> vnchangeable.

Therefore all creatures come to that end, for which they were made and ordained.

If God did predestinate such as he foresaw should be heires of saluation, to become conformable to the Image of Iesus Christ, then such onely who are so conformed shall be heires of saluation.

But God did predestinate such as he foresaw should be heires of saluation, to become conformable to the Image of Iesus <sup>f</sup> Christ the sonne.

Therefore such onely who are so conformed, shall bee heires of <sup>g</sup> saluation.

Which

Which truths to oppose, you may if God please plainly see, is an opposition of the foreknowledge, wisdom, and power of God.

The serious consideration whereof wil stop the mouthes & hearts, and rouse from carelesse securitie all beleeuers of saluation, of condemnation, lest such as are fore-ordained to <sup>h</sup> condemnation, who after light is come vnto them, loue darknesse rather then <sup>i</sup> light, because their deedes are euill, though Anabaptistes deny the same.

As at the <sup>k</sup> Author of a'l truths, so at these & many other <sup>l</sup> truths, many stumble and fall eternally, from which I beseech God, for Christ Iesus sake, to free you all.

By your <sup>m</sup> sanctification, you shall know your effectnall <sup>n</sup> vocation; by your vocation and sanctification, you shall know your <sup>o</sup> Election: not otherwise, for many are <sup>p</sup> called, but few chosen.

And

h 2 Pet. 2. 12.  
iude 4.

i Ioh. 3. 19, rom  
1. 28. 2. thes. 2.  
10, 11, 12,

k Isa. 8. 14. luk.  
2. 34. rom. 9. 32  
1. pet. 2. 7.

l Rom. 9. 13. to  
23. 1. pet. 2. 8.  
2. pet. 3. 16

m 1 Cor. 6. 11  
n Rom. 8. 28.  
o 1. Pet. 1. 2.

p Mat. 20. 16.

Read Doctor  
Hughes Sermon  
of this yere, on  
Act. 24. 16. de-  
dicated to the  
Lord Keeper.

And so much at this time for the doctrines of Predestination in Election, and Reprobation before time, and manifestation thereof to the sonnes of men in time.

That you be not deceiued, remember the 9 Prophets, & Christ Iesus the Prince of Prophets, his faithfull Apostles, their admonitions, and know for certaine, that as skilfull Fishers, and cunning Fowlers bayte their gynns with what is good and wholesome for Fish and Fowle, and thereby doe betray both Fish and Fowles into their gynns; so doe cunning deceiuers bayte their errours with what is good and wholesome for soules of men, and thereby doe betray the soules of men, which otherwise could not be betrayed, lesse they were more insensible then Fish and Fowle.

You may if God will, remember, that godlinesse is a <sup>u</sup> myste-  
rie, yea a <sup>x</sup> great myste-  
rie, which

2 n3-

q Iere. 23. 11.  
to 40. mal. 2. 1.  
to 17.  
r Mat. 7. 15. &  
16. 1. 12. & 24.  
24. luke 8. 18.  
f Acts 20. 27.  
2. Cor. 11. 13,  
14, 15. Gal. 1. 8,  
9. 1 thes. 5. 27.  
1 iohn 4. 1.

t Therefore  
called by the  
Holy ghost a  
mystery of ini-  
quitie, 2 Thes.  
27.

u 2 Cor. 2. 7.  
ephe. 3. 9.  
x 1 Tim. 3. 16.

a naturall man receiueth not : for it is foolishnesse vnto him : neither can hee y know it, because it is spirituallly discerned, which multitudes of enlightned z ones loue not therefore not so easie to bee attained vnto ( though a teaching Anabaptist to mee lying in my sicke bedd, and much troubled in the consideration of these differences, otherwise affirmed in these wordes, *viz.* That Predestination and Baptisme were so easie to be vnderstood, as that a naturall man might plainly discern them ) and the truth is, the Predestination, and Baptisme which they maintaine, is so easie to be vnderstood and discerned, as they affirme, *viz.* that a naturall man may discern them; witnesse the multitudes of their disciples receiuing them, and grosse ignorance in maintaining them, or any other mysterie in the Gospel, and more carelesse, and more vnchristian-after walking, &c: according to those descriptions  
of

y I Cor. 2. 14.

z Iohn 3. 19.

Iom. 1. 28.

2. Tim. 2. 10.

\* Rom. 2. 17, 18  
25. 2 tim. 3. 1,  
&c. 2 Pet. 2. 1,  
&c. iude 3. &c.

Jer. 6. 16.

a Mat. 7. 14.

b Jer. 6. 16.

mat. 23. 23.

1 thes. 5. 21.

1 iohu 4. 1.

of such men long sithence laid downe in holy \* Writ for the Saints information and admonition.

Among the many waies supposed to lead towards heauen. The good way is onely one, and that way is the old way, a narrow way which brings rest to the soules of them that walk therein.

Therefore according to the Prophets, Christ Iesus, and the Apostles counsels, Stand in the wayes and b inquire for that way, and walke therein, and you shall find rest for your soules; in which enquiry obserue this method: viz. Among Teachers and people taught in each way.

1 Obserue their seuerall doctrines and produced proofes, in which whether they tend to the crucifying of the flesh, with the affections and lusts.

2 The qualifications of such as they admit into membership, and the manner of such admittance.

3 The



3 The causes and manner of their Excommunication and Absolutions.

4 The Quallifications, Elections, Admissions, Inductions, of their Dispensators, Administrators in order among them.

5 The Excommunications, & Absolutions passed vpon men in that order, causes, and manner thereof.

6 The generall behauour of their Dispensators and people dispensed vnto both in Church and common meetings.

7 Their particular betraying policies for enlargement of their kingdome.

Euery of which for the helpe of memory, after euery meeting to record in paper, vnder its particular proper head.

And thereupon prepared by  
c Prayer, to repayre to the d Law  
and testimonie, the touchstone to  
try the same. And to learned  
e Elders appointed by God to  
helpe you in that tryall, and so  
much

c Ephes. 6. 18.

1 thes. 5. 17.

d Isa. 8. 20.

e Mal. 2. 1. 2. 10

10, acts 2. 37.

much at this time for the meathod of obseruation and tryall : with a Reference for your further direction to a Booke printed this yeare, entituled the *Unmasking the Man of Sinne*

from. 9. 20. 21.  
22. 2 tim. 2. 20  
g I Pet. 1. 2.

h I Pet. 1. 5.

As to deny the Doctrine of f Predestination, viz: Gods g foreknowledge, foreordination, in creation of some to honour, of some to dishonour, and h preservation of them according to the said ordination is a deniall of the wisdom, power, and vnchangeableness of God.

So to deny Children to bee Christians, as they doe, is to deny the mercy and iustice of God, and sufficiency of Christs Sacrifice, as afterward is manifestly declared.

If Children dye before actuall finnes, they must bee either saued or damned.

i Eze. 18. 7. 20.

If damned it denies the mercy and iustice of God, which saith; The soule that sinneth shall i dye, the Sonne shall not beare the iniquity

quity of the Father.

If saued it denies the sufficiency of Christs Sacrifice, in maintaining saluation without k Christ.

By their bookes, and reasonings, they likewise affirme, that a l iustified, regenerate man, become one m spirit with the Lord, may be cut off from the body of Christ, fall away and bee damned; by which likewise they deny the n power of God, in and o through the Faith of Iesus Christ, the p faithfulness of God and q Christ, the testimonies of holy r Scripture, the s confessions of the Saints, and the comforts of a Christian in life and death, leauing him no assurance of enioying Eternall life, or escaping eternall death.

Whether euer men (at least) were more grossely blind, or at most more grossely wicked, more deeply drowned in the t Mysterie of iniquitie, then so to deny the fore-knowledge,

F power,

k Iohn 14.6.  
act. 4. 10, 11, 12.  
1. iohn 2. 2.  
1. tim. 4. 10.  
l Rom. 5. 10.  
1. iohn 3. 9.  
aad 5. 18.  
m 1. Cor. 5. 17.

n Ephe. 1. 11.  
1. pet. 1. 5.  
o Gal. 2. 20.  
p Iere. 32. 40.  
q Iohn 6. 39. 44  
r Iohn 8. 35.  
mat. 24. 24.  
1 iohn 3. 9. &  
5. 18.  
s Rom. 7. 24, 25  
& 8. 2. 2. tim. 4  
7. 8. 18.

t 2 Thes. 2. 7.  
reuel. 17. 5.

power, wisdom, mercy, justice, faithfulness of Father, Sonne, and holy Ghost, testimonies of holy Scriptures, confessions of the Saints, comforts of Christians in life and death, as their positions and reasonings doe: let God the Father, Sonne, and holy Ghost, the former Saints, and their diuine Testimonies be Iudge betweene vs.

u Acts 17.30.

\* Acts 26.18.

x 2 Tim. 2. 25.  
26.

y Psal. 51.4.

z Num. 5.6.

prou. 28.13.

mat. 5.23.

iam. 5.16.

Wherefore if it be of u ignorance I beseech God for Christ Iesus sake to open their \* eyes, and by Christ Iesus to giue them repentance to the knowledge of the x truth, that they may recover themselves out of the snares of the Diuell, who are taken captiue by him at his will, and that repentance by inward and outward confessions to y God, to z Man, whom they haue offended among men. The whole Church of England and all other Churches practising and maintaining baptizing of Infants with water into the Church, the visible body  
of

of Christ in time of the Gospell: as circumcising of Infants with Circumcision of the flesh into the Church of Christ, the visible body of Christ in time of the Law to the whole nūber of such liuing ones, which by their betraying practises they haue deceiued.

With promised resolution in a heart and mouth to liue <sup>b</sup> holy-ly and righteously their remaining daies, intreating with all the Saints to ioyne with them by <sup>c</sup> prayer to God in the <sup>d</sup> Name of Iesus Christ for pardon, with <sup>e</sup> confidence to be heard, and the like repentance to be performed by those betrayed by them, which haue no more immunitie by being betrayed, then had our first <sup>f</sup> Parents *Adam* and *Eue*, and *Israels* betrayed <sup>g</sup> Posteritie.

If it bee of wilfull malitiousnes against their receiued knowledge of the truth, then to labour to proceede no further in their <sup>h</sup> deceiuings, that so their torments in Hell may be the <sup>i</sup> lesser.

F 2      Which

<sup>a</sup> Deut. 6.4.5.  
<sup>b</sup> Luke 1.74.

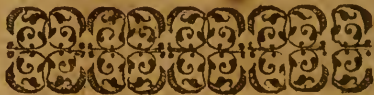
<sup>c</sup> Iam. 5.14.15.  
16.  
<sup>d</sup> Ioh. 14.13.14  
<sup>e</sup> Iam. 1.5.

<sup>f</sup> Gen. 3.  
<sup>g</sup> Eze. 3.18.20.  
and 33.8.

<sup>h</sup> 2 Tim. 3.9.  
<sup>i</sup> Reu. 18.6.7.  
and 20.3.

Which that it may the better  
appeare vnto them, whether it be  
so or not, there is contained in  
the following Tractate, a De-  
scription of the sinne against  
the Holy ghost, by which  
to trie them-  
selues.

*F I N I S.*



A  
DESCRIPTION  
OF THE SINNE A-  
GAINST THE HO-  
LY GHOST.

*Which Description, upon  
Request was written for one  
afflicted in Conscience,  
Doubting of being in  
that Sinne.*

*And now published not onely for  
that afflicted one, but for  
the Benefit of all others  
so afflicted, or subiect  
to like affliction.*

---

LONDON,  
Printed by *A.M.* for *George Winder,*  
and are to bee sold at his Shop in  
*Saint Dunstons Church-*  
*yard. 1622.*





To his beloued and  
 affected Sister, *A. G.* free-  
 dome from the said affliction,  
 in and for the Lord Iesus  
 heartily desired.



*A*ccording to Gods  
 commaund, ha-  
 uing by his mer-  
 cie passed thro-

rough such and other like mi-  
 series, wherein you yet re-  
 maine; a written Copie wher-  
 of which I gaue to a Gentle-  
 man, for the comfort of his  
 wife now lying in the same  
 miseries, I haue here sent on-  
 to you for your comfort, toge-  
 ther with a description of the

2. Cor. 1. 34.

sinne against the Holy ghost,  
 & that according to your de-  
 sire, and my own promise, ear-  
 nestly desiring God the Fa-  
 ther, for Christ Iesus sake,  
 that your Understanding, as  
 sometimes the Apostles, and  
 Lidias were, may bee so ope-  
 ned (by him that openeth and  
 no man shutteth) in the Un-  
 derstanding of the forenamed  
 sin, as thereby to your euerla-  
 sting comfort, you may be en-  
 abled, cleerely to examine,  
 try, and discerne your present  
 condition.

Your wel-wishing Christian  
 Brother, daily praying for  
 your establishment in  
 the Lord Iesus.

I. P.

Luke 24. 45.  
 ephc. 1. 18.  
 Actes 16. 14.

Reas. 3. 7.

2. Cor. 13. 5.



## M. I.



According to your desire, and my own promise, I haue considered my heads infirmitie, the beginning, continuance, and I hope in God, the end therof, which for for your wifes better aduantage, I haue in part related, that thereby she may discern, whether hers bee the same, or in some resemblance like the same, and accordingly thereunto, to vse, or not to vse, such helping remedies hereafter mentioned, as my selfe haue vsed: for as diseases differ, so doe remedies likewise; for that which is a remedy in one disease, is oftentimes the contrary in an other disease, &c.

My disease was a deprivation  
of

of the vse of Iudgement, euen in the most inferiour things, *viz.* euen in ordinary & necessary providing of food and apparel; much more, a deprivation of the vse of Iudgement in superiour things, in so much as I was ashamed, and afraid to bee in any company, especially in vnderstanding company; yea many times both on horse and foot, to auoyd meeting with such company, I haue trauelled myles out of the ready accustomed wayes, yea many times many howers at a time, both in bed, and on my chaire haue I lien and sat musing about I knewe not what. Which infirmitie was accompanied with a burning heat at my heart, a swelling at my stonacke, as if my bowels would issue forth at my mouth; with a running wind betweene my flesh and skin, ouer all parts of my body, resting a more or lesse time at a place euer longest in my head, and then sounding, somtimes like a rushing wind among trees in a wood,

wood, sometimes like water falling from the wheele of a Mill, sometimes like Bees in a hiue, and sometimes like a master Bee, preparing for the time of swarming, & that so loud, as I thought persons present with mee might heare the same: which infirmity was likewise accompanied with such closeness and costinenesse of body, as constrained mee to vse violent meanes for euacuations, as by sweat, so otherwise, accompanied withall with a very immoderate appetite, eating much, yet not satisfied, wearing many clothes, yet thereby seldome warmed, accompanied with multitudes of fearefull Dreames, and restless nights, rising in the morning so faint and weary, as on the end of a long and painefull iourney; yea, in my waking times, both in day and night accompanied with multitude of restless feares, inwardly vexed at others mirth, and private by-conference, supposing it to be at  
my

my miserable foolishnesse. Which disease in humane iudgement originally grew, through a feare taken, at my age of about seauen or eight yeares, when being at the Schoole, I was seised vpon as a Ward, and violently carried away from both Master and Mother, threatned withall to bee carried in a Truncke or Cloke-bagg; and so held from my friends till a quarter of a yeare or vppwards, when my Mother againe redeemed me: which infirmitie increased through the violent abuses of a person, which for auoyding of offence, I forbear to name. - Which disease continued through immoderate study, separation from moderate exercise, and humane societie, with immoderate vse of Phisicke, and immoderate caring for the things of this life, as Riches, Honours, and the like, which suffered not any comfortable heauenly meditation to rest in me.

These as a taste of the miserable

ble communicants in my sustained miseries : the continuance whereof from its beginning endured from my foresaid age, till about Christmas last, but in its height about twentie yeares, ended as aforesaid, but with some intermissions, of a quarter, halfe, and once a whole yeare from its height of extremitie.

The meanes of Phisicke I have vsed, in sweating, purging, cupping, Blistring, Bleeding, Bathing, and what not, are almost infinite.

The tormenting paine thereof, (hope of ease set apart) insupportable. The costes and losses in worldly endowments by that Infirmitie sustained, thousands of pounds at least, without being able certainly to relate the least freedome from that infirmitie thereby.

Onely thus, the reported excellency of my Physician, and Phisicke, before its vsing, as afterwards, haue somtimes giuen seeming

ming ease onely, not otherwise, and that the vtmost commendation I can giue of all the Phisick I haue vsed for this infirmitie.

Howsoever this bodily Phisick hath not aduantaged in yeelding me certaine ease, yet oftentimes by Gods mercy I haue had for a more or lesse time certaine ease.

Sometimes through the societie of others in the same affliction, and of others formerly deliuered out of the same.

Sometimes by consideration of persons deliuey from infirmitie and other afflictions after many yeares durance, I haue receiued certaine ease, sometimes for a more, sometimes for a lesse continuance. Once after a Dreame violently conflicting with death, in which conflict, at least a seeming rushing wind arising from my inferior parts, to both heart, stomacke, and head, putting to my then seeming, a small end to my dayes on earth: immediately after which dreame and traunce being

Luke 8. 47.  
and 13. 11.  
iohn 5. 5.



being ouer , I receiued perfect ease for neere a yeares continuance together, with much strength and abilitie both in body and minde, being immediatly before much payned , faint , and weake both in body and minde, as in the precedent lines I haue related.

Oftentimes, when in great worldly troubles being called to appeare before Authoritie, and reasoning with my selfe whether not to goe , and so come vnder contempt, and subiect to fine and imprisonment; or to goe and so come vnder iudgement of being a foole, and not onely subiect to haue my discended Inheritance begged from mee, but also to become a by-word of disgrace, and that not onely for a dayes continuance, but during life, resting euen between hope and despaire of being able either to remember or speake what might make for my iust defence; yet presently at the instant time of appearing, and during the time of hearing  
only

onely no longer, receiuing absolute freedome from my infirmity, and competent desired abilitie, both to remember, and speake, in my iust defence, together with a contented gracious hearing.

Sometimes immediately after serious consideration of the errors of my wayes, *viz.* pride, lust, couetousnesse, seeking honour, riches, and other fleshly contentments, and resolution to alter and change my affections & actions, receiuing perfect ease and freedome, with a continuance, till pride, lust, and couetousnesse againe renewed, no longer.

The issue whereof by Gods mercy, bringing me with sometimes miserable *Iob*, to a cleare sight of my ignorant blindnesse, and absolute inabilitie, in and of my selfe both to speake and doe any kind of good, and that freely to confesse to hopefull persons fearing God, desiring their prayers together with me to God, for deliuerance from the said sinnes,  
and

*Iob* 42. 1, 2, 5,  
&c.

and all other, which were no lesse then innumerable, as also deliuerance from my said infirmitie, of which infirmitie I now rest absolutely freed, and so haue done since Christmas last, praised bee God for it, and so I hope I shall continue to the end of my dayes.

The secondary cause of bodily and spirituall infirmitie, I finde to be <sup>a</sup> sinne.

The secondary remedies, I find to be <sup>b</sup> repentance from sinne, ioyned with <sup>c</sup> faith in or towards God.

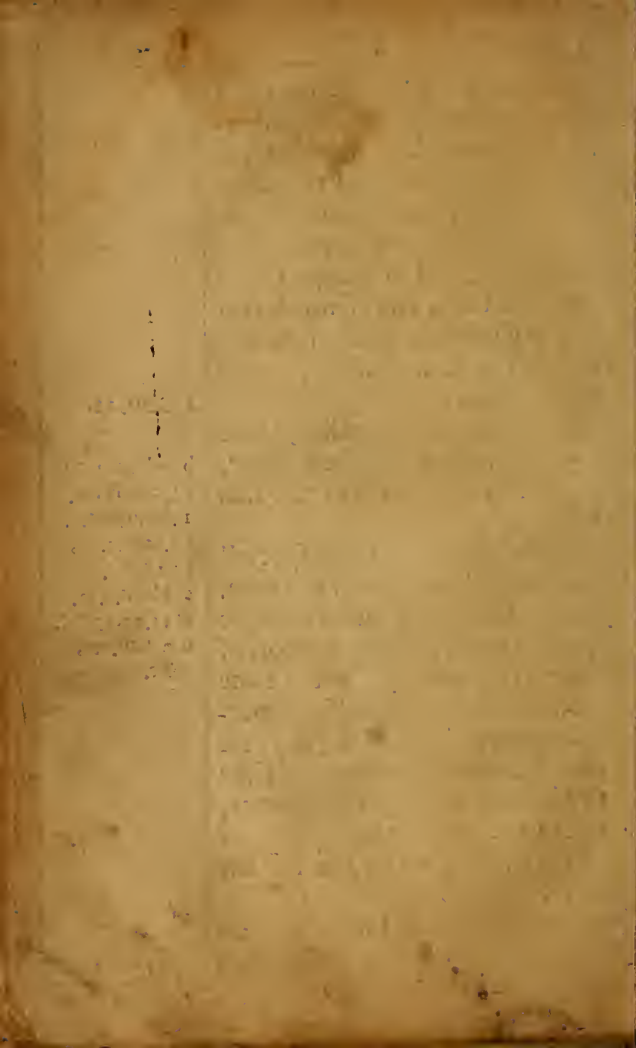
And so much by Gods speciall assistance, through your instance, and my bounden <sup>d</sup> duty, I thought good to relate, for the comfort of your wife resting in the same trouble, wherein my selfe formerly haue been, beseeching God for Christ Iesus sake in his good time to giue her the like deliuerance, and in the meane time, patience in the meanes to waite for the same.

a Deut. 28.

b Iob 42. 1. to 17. 2. king 20. 1. &c. mark. 9. 29. lam. 5. 14. 15, 16. &c.

c Mark. 9. 23. & 11. 22, 23, &c.

d 2 Cor. 1. 3, 4, &c.





# A Description of the Sinne against the Holy Ghost.



Hich Sinne is discovered, *Hebr. 6. 4, 5, 6.* wherein are related diuers common gifts, or works of the spirit: common I call them, because the a Reprobate so well as the Elect, haue had, & may haue them: which common gifts or workes there expressed, are in number five, *viz.*

1. Enlightning.
2. Tasting of the heavenly gift.
3. Pertaking of the Holy Ghost.

a *Mat. 7. 22.*  
and *24. 24.*  
*I. cor. 13. 1, 2, 3.*

4. Tasting the good word of God.
5. And powers of the world to come.

The vnderstanding of which siue gifts or works of the spirit, are opened and vnfolded by other Scripteres, as in these following lines, to such as haue receiued, or are made capable to receiue the knowledge of those gifts, or works of the spirit, may plainly appeare.

b Rom. 3. 9. & c.  
& 5. 18. eph. 3.  
18. & 2. 1, 2, 3,  
12. & 4. 17, 18.

c Gen. 3. 7.  
to 13.

As our first parents by *b* transgression, lost to themselves and their posteritie their spirituall sight, knowledge, vnderstanding of God, and his loue, as appeareth by their flying from God, and labouring to hide their nakednesse from God, by figg leaues, and trees of the garden, and excusing themselves by accusing God, and one another.

And *Cayn* their first sonne, like labouring, after he had slaine his brother *Abel*, answering God (asking him where his brother was) saying,

saying, I<sup>d</sup> know not, am I my brothers keeper? as if God in his iudgement saw, and vnderstood, as man, no otherwise then with bodily eyes and eares.

d Gene.4.9.

So stood, and stands the cause of naturally blinded Iew, and Gentile, both in iudgement and practise, as appeareth, where it is said, Heare yee indeed, but c<sup>v</sup>nderstand not, and see yee indeed, but perceiue not, &c.

e Isa.6.9.

They seeke<sup>f</sup> deepe to hide their counsels from the Lord, and their workes are in the darke, and they say, Who seeth vs, who knoweth vs?

f Isa.29.15.

Euery man is bruitish in his owne g knowledge, there is none that h vnderstandeth, none that seeketh after God: there is no feare of God before their eyes. God hath i concluded them all in vnbeliefe.

g Iere.10.14,  
and 51.17.

psal.49.20.

h Rom.3.9,

&c.

i Rom.11.32.

The scripture hath cōcluded k all vnder vnder sin, that the promise by faith of Iesus Christ, might be giuen to them that beleeuē.

k Gal.3.22,

The truth whereof in my owne person and experience haue I found, who in sinning haue thought my selfe safe enough, so long as it were not committed in presence of one, whom I supposed to professe the name of God in sinceritie; and being found in the act of sinne, I haue with *Adam* and *Eue* laboured to excuse my selfe, by saying, such a companions temptation drew me into it, otherwise I had not so offended.

Witnesse likewise the customary confessions of Prisoners at the Bairs of Iustice in euery age; and so as formerly, all remaine till God by Iesus Christ doth enlighten their vnderstanding, which by our first parents transgression as formerly, were so darkened, resemblatiuely as a man that hath a Vilme ouer his sight, by reason whereof he sees not, yet his eyes and sight still remaines, as appeareth where it is said, that *There is a spirit in man, and the inspiration of the Almighty giueth them vnderstanding.*

*Their*

First gift of the Spirit, viz En-  
lightning.

1 Tit. 3. 3. to 8.  
ephe. 1. 17, 18.

Iob 32. 8.



*Their eyes were opened, and they knew him.*

Luke 24.31.

*He opened their understandings, &c.*

Ver. 45.

*The Apostle was sent to the Gentiles, to open their eyes, and to turne them from darknesse to light, &c.*

Actes 26.18.

*The eyes of your understanding being enlightened, that ye may know what is the hope of his calling, and what is the riches of the glory of his inheritance among the Saints, &c.*

Ephe. 1.18, 19, &c.

*After yee were illuminated, yee endured a great sight of afflictions.*

Hebr. 10.32.

*I haue heard of thee by the hearing of the eare, but now mine eyes see thee.*

Iob 42.5.

This inspiration opening the eyes; the vnderstanding illumination is that a enlightning the first of the said five gifts or works of the spirit, which enlightning bringing a man to the knowledg of the inuisible<sup>b</sup> things of God, that is to say, his eternall power and Godhead, Gods<sup>c</sup> Lawes, his own trasgression of those lawes, and iudgements due for the same, and makes them crie out, what they shall doe to be saued. And so

a Heb. 6.4.

b Rom. 1.19, 20, 21.

c Actes 2.37. and 9.18. and 16.30. & 19.18. rom. 7.9. to 15.

Second gift of  
the Spirit, *viz.*  
The heavenly  
gift.

d Rom. 12. 5.  
I cor. 12. 3. to  
12. 28, 29. & 13.  
1, 2. & 2. 11, 13,  
14, 15. mat. 7.  
22. & 24. 24.  
ephe. 3. 7. to 12.  
phil. 1. 7. 9.

e Act. 5. 31.  
2. tim. 2. 25.

f Iohn 1. 16. &  
15. 5. I cor. 1.  
30. & 12. 4. ephe.  
4. 7. gal. 2. 20.  
I. Iohn 3. 9.

g Hebr. 6. 1, 2.

h Hebr. 6. 4.

much for the first gift, or work of  
the Spirit, *viz.* Enlightning.

Secondly, of the second gift, or  
worke of the Spirit, *viz.* tasting  
of the heavenly gift.

Of heavenly gifts, *viz.* d gifts  
of the spirit of God, (and there-  
fore heavenly) are many; among  
which giftes of the spirit, these,  
*viz.* the word of Wisedome, the  
word of Knowledge, Faith, Gift  
of healing, Working of miracles,  
diuers kind of Tongues, Inter-  
pretation of Tongues, &c. e Re-  
pentance, Remission of sinnes,  
&c. of all which Christ is the  
Fountaine, from whence euery  
of the said heavenly gifts are de-  
riued to the sonnes and daughters  
of men.

Among which diuersitie of  
of gifts, that gift knowledge, and  
beliefe of the doctrines of the  
Gospell, *viz.* g Repentance from  
dead workes, &c. is the second of  
the said h five particular gifts, or  
workes of the spirit, as appeareth  
by the Apostles answere to the  
inqui-

inquiry of those enlightned ones what to doe, and that presently vpon their enlightning, saying, Repent and bee baptized euery one of you in the name of Iesus Christ for the remission of sinnes; as by other places, among which these.

Actes 2. 38.

Remember the former dayes, in which after ye were illuminated, ye indured a great fight of afflictions.

Heb. 10. 32, 36.

Yee haue need of patience, that after yee haue done the will of God, (viz. repented) ye might receiue the promise.

Bring fourth fruit meet for repentance, &c.

Matth. 3. 8.

John came to you in the way of righteousnesse, and ye beleued him not, but Publicanes and Harlots beleued him, and yee when yee had scene it, repented not afterwards, that yee might beleene him.

Matth. 21. 32.

Except yee repent, yee shall all likewise perish.

Luke 13. 3. 5.

In meeknesse instructing those that oppose themselves, if God peradventure will giue them repentance, to the acknowledging of the truth, and that they may recover themselves out of the snares

2 Tim. 2. 25. 26.

*snare*s of the Deuill, who are taken captiue by him at his will.

Leauing the principalls of the doctrines of Christ, let vs goe on vnto perfection, not laying again the foundation of *i* Repentance from dead works &c.

Among the chiefe Rulers *k* many beleued on him, *viz.* his preachings to be true, but because of the Pharises, they did not confesse him, lest they should be put out of the Synagogue; for they loued the praise of men more then the praise of God, one of which was *l* *Nicodemus* that came to *Iesus* by night, saying vnto him, *Rabbi*, we know thou art a Teacher come from God; for no man can doe those myracles which thou dost, except God be with him.

Among which doctrines of Christ preached vnto them, and beleued of them, Repentance was the first, as appeareth where it is said, From that time *Iesus* began to preach, saying, *m* Repent, for the kingdome of heauen is at hand,

*i* Hebr. 5. 1, 2.

*k* Ioha 12. 42.

*l* Ioha 3. 1, 2.

*m* Mat. 4. 17.

hand, whose preachings were accompanied with many and sundry miracles.

Which second succeeding gift or worke of the spirit, viz. Repentance is a change of affections, and actions, viz. a turning from the power of <sup>o</sup> Sathan to God; from dead <sup>p</sup> works, to serue the liuing God, viz. from a couering of sinnes, to a <sup>q</sup> confessing of sinnes to <sup>r</sup> Elders, to receiue instruction what to doe, and helps in prayer to God, for power to doe, and pardon vpon doing, to brethren <sup>t</sup> offended, viz. from offending a brother; to a hearty reconciliation to a brother, and that by confessing, and <sup>u</sup> restoring of wrongs done to a brother: which reconciliation with a brother, is vnderstood by the word <sup>v</sup> clearing, washing, putting away the <sup>x</sup> euill of doings from before the eyes of the Lord, <sup>y</sup> cleansing of hands, purifying of hearts, &c. for that euery brother in <sup>z</sup> Christ, is a one with Christ,

n 2 Cor 7.11.  
o Acts 26.18.  
p Heb.9.14.  
q Prou.28.13  
r Mal.2.7.  
mat 3.5. acts 2  
37. & 19.18.  
iam.5.14,15,16  
f Mat 5.23,24,  
25. luke 17.4.  
t Pro.3.27. ac-  
cording to the  
law, Exo.22.1.  
&c. leui.6.2, &c.  
nehe.5:11. eze.  
33.15. according  
vnto Samuel &  
Zacheus their  
example, 1 Sam  
12.3. luk. 19.8.  
according to  
Christs general  
command, mat.  
7.12. agreeable  
with Deu.22.1.  
&c.  
u 2. Cor. 7.11.  
x Isa. 1.16. &c.  
y Iam. 4.8.  
z Ioh. 14.20, 23  
a Ioh. 17.22. to  
25. 1. cor. 6.17.

\* Iohn 10,30.

a Mar. 6,23,24,  
25. Iuke 17,4.

Commaunded.

b IoeI 1,11.  
and 2,13.c IoeI 2,1,10.  
mat. 10,28.  
phil. 2,12.d Ier. 4,8. ioeI.  
2,12. Iuk. 15,24.  
hebr. 5,7.  
\* Rom 8,7.

Christ, and Christ \* one with God: therefore euery sinne against God, is against a brother in Christ, and must bee confessed to Brethren in Christ, as for reconciliation, so to receiue instruction, Edification, Exhortation, and comfort from Brethren: with which clearing, viz. Confession, Restitution, a Reconciliation, are accompanied these folowing particular works of change, viz.

From a carnal louing of our selues.

To a spirituall  
b disdainning of our selues.

From not being afrayde of Gods iudgements.

To a c feare of Gods iudgements.

From a vehement desire to sinne.

To a vehement  
d desire of pardon for sinne.

From zeale \* a-

Practised.

b Psal. 38,7.  
& 33,22. iob  
42,6. Ierem.  
31,19.c Exod. 14,31.  
& 19,16. & 20,  
18,19. deur. 9,  
12,1. chron. 21,  
30. iere 30,5,7.d Psal. 6,1. &  
38,1. & 51.

gainst

*Commaunded.*

e Reuel. 3. 19.  
hebr. 12. 1. 4.

f Leuit. 16. 29.  
31. and 23. 32.  
ioel 2. 13.  
iames 4. 9.

gainst Gods lawes.  
To e zeale for  
Gods lawes.

From pleasing &  
pampring our flesh  
by excesse of appa-  
rell, dyet, vaine  
pleasure, wanton  
company.

To taking f re-  
uenge against our  
flesh, not onely by  
denying it excesse  
of apparell, dyet,

vaine pleasure, wanton company,  
but also by pressing our bodies  
to mearter apparell, meaner diet,  
yea sometimes for a more or lesse  
time, to absolute abstinence from  
all kinds of food, to sorrowing  
and mournfull company; as plain-  
ly appeareth by the Scriptures on  
the left hand, shewing the Com-  
mand; and Scriptures on the right  
hand, shewing the Practise.

And so much for that second  
gift or worke of the spirit, viz.  
knowledge and beliefe of the do-  
ctrine

*Practised.*

e Exo. 32. 19.  
numb. 25. 7, 8.  
psal. 69. 9. and  
119. 139. iere.  
23. 9, 10, 11.

f 2. Sam. 12. 16  
psal. 69. 10, 11.

Third gift or  
worke of the  
Spirit, viz. Par-  
taking of the  
holy Ghost,  
a Iohn 7.17.

b Matth. 3.6,  
acts 19.18, 19,  
20.

c Gal. 3.3. and  
4.14, 15, 16. &  
5.7. mat. 13.20.  
I tim. 1.5, 19.

d Heb. 10.28,  
29. 2 pet. 1.4.  
&c. and 2.13.  
&c. iud. 1.12.

Trine of the Gospell, namely, re-  
pentance, &c.

Thirdly, of the third gift or  
work of the spirit, viz. Pertaking  
of the holy Ghost, which is not  
onely a resolution to repent, but  
also a beginning of the practise  
thereof, as appeareth where it is  
said.

*Many that beleueed, b came and  
confessed and shewed their deeds. Ma-  
ny of them also which used curious  
Arts, brought their books together, and  
burned them before all men, and they  
counted the prise of them, and found it  
fiftie thousand peeces of siluer: so migh-  
tily grewe the Word of God, and pre-  
uailed.*

*Are ye so c foolish, hauing began in  
the spirit? are ye now made perfect by  
the flesh? yee did runne well, who did  
hinder you, that you should not obey the  
truth?*

*He that despised d Moses Law, died  
without mercy: of how much sover pu-  
nishment shall wee bee worthy of. who  
hath troden vnder foot the Son of God,  
and hath counted the blood of the Co-  
uenant,*



venant, wherewith hee was sanctified, an unholy thing, and hath done despite unto the spirit of grace.

And so much for that third gift or worke of the Spirit, viz. Pertaking of the holy Ghost.

Fourthly, of the fourth gift or work of the Spirit, viz. the good word of God, which is the comfort of the holy Ghost, in obeying the doctrine of the word, which is sweete and comfortable to obeyers, as appeareth where it is sayd:

*The Statutes of the Lord art right, & reioycing the heart, &c. More to bee desired are they then golde, yea then much fine gold, sweeter also then hony and the hony combe: moreouer, by them is thy seruant warned, and in keeping of them there is great reward.*

*I haue & reioyced in the wayes of thy Testimonies, as much as in all riches.*

*I will g delight my selfe in thy Statutes.*

*Thy h Testimonies are my delight, and my Counsellors.*

*Make me to i goe in the path of thy*  
Cor-

Fourth gift of the Spirit, viz. Tasting of the good word of God.

e Psal. 19. 8, 9, 10, 11.

f Psal. 119. 14.

g Ver. 16.

h Ver. 24.

i Ver. 35.

Commandements: for therein doe I delight:

k Ver. 47.

I will <sup>k</sup> delight my selfe in thy Commandements, which I haue loued.

l Ver. 50.

This is my <sup>l</sup> comfort in my affliction, for thy word hath quickened me.

m Ver. 52.

I <sup>m</sup> remember thy Iudgements of olde, O Lord, and haue comforted my selfe.

n Ver 54.

Thy <sup>n</sup> Statutes haue been my Songs in the house of my pilgrimage.

The proud haue forged a lye against me, &c. their heart is as fat as grease, but I <sup>o</sup> delight in thy Law.

o Ver. 69. 70.

The Law of thy mouth is <sup>p</sup> better to me, then thousands of gold and silver.

p Ver. 72.

They that feare thee will <sup>q</sup> be glad when they see me, because I haue <sup>q</sup> hoped in thy word.

q Ver 74.

Let thy tender mercies come vnto me, that I may liue: for thy Law is my <sup>r</sup> delight.

r Ver. 77.

Vntesse thy Law had beene my <sup>s</sup> delight, I should then haue perished in my affliction.

s Ver. 92.

t Ver. 97.

O how <sup>t</sup> loue I thy law: it is my meditations all the day.

Thou through thy Commandements hast

hast made me wiser then my enemies,  
for they are euer a with me.

a Ver. 98.

I haue more understanding then all  
my teachers, for thy Testimonies are  
my b meditations.

b Ver. 99.

I vnderstand more then the aunci-  
ents, because I c keepethy precepts.

c Ver. 100.

How d sweet are thy words vnto  
my taste; yea sweeter then hony to my  
mouth.

d Ver. 103.

Through thy statutes I get e vn-  
derstanding, therefore I hate euery false  
way.

e Ver 104.

It is f time for thee Lord to worke,  
for they haue made voyd thy Law.

f Ver. 126.

Therefore I loue g thy cōmandements  
aboue C<sup>o</sup>l<sup>o</sup>r, yea aboue fine Gold.

g Ver. 127. to

132. 140. 143.

162. 163. 165.

167. 171. 174.

He that receiued the h seed in stony  
places, the same is he that beareth the  
Word, and anone with ioy receiueth it.

h Matth. 13. 20.

Then they that gladly i receiued his  
Word were baptized, &c.

i Actes 2. + 1.

to 47.

And they continuing dayly with one  
accord in the Temple, and breaking of  
bread from house to house, did eat their  
meat with gladnesse, and singlennesse of  
heart, &c.

The Eunuch when he was baptized

H

went

k Acts 8.38,39

l Acts 16.32,  
33,34.

m 1. Pet. 2.1,  
2.3.

n Num. 23.19.  
mat. 13.20.  
o tiebr. 6.5.  
1 cor. 13.1.

2 Cor. 2.15.

Fift gift of the  
Spirit, 17. Ta-  
sting of the  
power of the  
world to come.  
p Matth. 7.22  
& 12.24. to 30.  
acts 3.12. luke  
10.17.

went away & reioycing.

The Iaylor after hee beleened the word, and was baptised: he l reioyced beleening in God with all his house.

Wherfore laying aside all malice, and all guile, and hypocrisfe, and enuy, and euil speaking, as new borne Babes m desire the sincere milke of the word, that they may grow thereby.

If so be that ye haue tasted that the Lord is gracious, a taste whereof wicked men n haue had, and o may haue.

And so much for the fourth gift or worke of the Spirit, viz. Tasting the good word of God.

Good in respect of man, effectually onely as it is to him the saouour of life: Good in respect of God, both casually, and effectually, as it is the saouour of life and death.

Fiftly, of the fift gift or worke of the Spirit, viz. Tasting the powers of the world to come.

Which is p abilitie to cast out Deuills, and to Preach in the spirit of power, as appeareth, where it is said:

The kingdome of God is not in word,  
but in q power.

q 1 Cor. 4. 20.

Behold, I send the promise of my  
Father upon you, but tarrie ye at Ieru-  
salem, till yee bee endued with r power  
from on high.

r Luk. 24. 49.

It is not for you to know the times or  
the seasons which the Father hath put  
in his owne l power.

l Acts 1. 7, 8.

But you shall receiue power after  
that the Holy Ghost is come upon you,  
and ye shall be witnesses vnto mee both  
in Ierusalem and in all Iudea, and in  
Samaria, and vnto the vtmost part of  
the earth &c.

My speach or my Preaching, was  
not with intising wordes of mans wise-  
dome, but in demonstration of the spi-  
rit, and of power, that your faith should  
not stand in the wisdom of men, but in  
the r power of God.

r 1. Cor. 2. 4, 5

According to the u power that the  
Lord hath giuen me to edification, and  
not to destruction.

u 2. Cor. 13. 10.

The weapons of our warfare are not  
carnall, but x mightie through God, to  
the pulling downe of strong holds, ca-  
sting downe imaginations, and euery

x 2 Cor. 10. 4, 5

high thing that exalteth it selfe against the knowledge of God, and bringing in to captiuitie euery thought to the obedience of Christ.

For his letters say they are waightie and powerfull, but his bodily presence is weake, and his speach contemptible.

y Ephe. 6. 10, 11

Finally my Brethren, be y strong in the Lord, & in the power of his might, for wee wraisle not against flesh and blood, but against principalities, against powers, against the rulers of the darknesse of this world, against spirituall wickednesse in high places, &c.

A tasting of which power, is that first gift, or worke of the Spirit.

Enlightening discouers and shewes to man, the wayes of his spirituall misery, making him cry out, what shall I doe?

Tasting of the heauenly gift discouers and shews man the way of spirituall safetie, making him crie out, How shall I doe?

Partaking of the Holy Ghost, giueth power to doe.

Tasting of the good Word of  
God

God, giueth cōfort in the doing.

Tasting of the powers of the world to come, ouercommeth the enemies, which arise against doing.

And so much for the five seuerall gifts, or workes of the spirit.

After which <sup>a</sup> enlightening, tasting of the heavenly gift, partaking of the holy Ghost, tasting of the good word of God, and powers of the world to come.

After receiuing of the knowledge of the <sup>b</sup> trueth, after <sup>c</sup> escaping from them who liue in <sup>c</sup> rour, after escaping the <sup>d</sup> pollutions of the world, through the knowledge of the Lord, and Sauour Iesus Christ, after <sup>e</sup> speaking against the Holy Ghost, after going out of the <sup>f</sup> vncleane spirit, after light is <sup>g</sup> come into the world (*viz.* vnto them) so enlightened after that they <sup>h</sup> knew God.

If they fall <sup>i</sup> away, sinne <sup>k</sup> willingly, tread vnder foot the Sonne of God, count the blood of the Couenant, wherewith they are

a Heb. 6. 4, &c.

b Heb. 10. 26.

c 2 Pet. 2. 18.

d Ver. 20.

e Math. 12. 32.

f Math. 12. 43

g Iohn 3. 19.

2 thes. 2. 10.

h Rom. 1. 21.

i Heb. 6. 6.

k Heb. 10. 26,  
27, 29.

k 2 Pet. 2. 18.

l 2 Pet. 2. 20.

m Math. 12. 32  
45.

o Iohn 3. 19.

p Rom. 1. 21.

q Rom. 1. 28.

r Hebr. 6. 4,  
5, 6.

s Mat. 12. 32.

t Iohn 3. 19.

u Rom. 1. 18.

x Heb. 10. 26,  
27.y Math. 12. 45.  
z 2 Pet. 2. 20.

sanctified, (as aforesaid:) an vn-  
 holy thing, haue done despight  
 vnto the spirit of grace, are <sup>k</sup> al-  
 lured againe through the lusts of  
 the flesh, through much wanton-  
 nesse, to those from whom they  
 were once cleane escaped; are a-  
 gaine <sup>l</sup> intangled with the pollu-  
 tions of the world, and ouer-  
 come; doe speake against the ho-  
 ly <sup>m</sup> Ghost, the vncleane spirit  
 entring into them againe, doe  
 o loue darkenes rather then light,  
 doe <sup>p</sup> not glorifie God as God,  
 but become vaine in their im-  
 maginations, doe not <sup>q</sup> like to  
 retaine God in their knowledge,  
 they <sup>r</sup> cannot bee renewed againe  
 vnto repentance, <sup>s</sup> cannot be for-  
 giuen, are <sup>t</sup> condemned, <sup>u</sup> against  
 whom the wrath of God is re-  
 uealed from heauen; there re-  
 maines <sup>x</sup> no more sacrifice for  
 their finnes, but a certaine feare-  
 full looking for of Iudgement,  
 and fiery indignation, which shal  
 deuoure the aduersaries, whose  
 latter ende is <sup>y</sup> worse then their  
 begin-



beginnings.

And so much at this time concerning that fearefull sin against the Holy Ghost, and miserable condition of them that commit the same.

From which I beseech God for Christ Iesus sake to deliuer vs. To whom with the Father, and holy Spirit of men and Angels, be ascribed all possible praise.

Which Sinne against the Holy Ghost before enlightning, tasting of the heauenly gift, &c. as before cannot bee committed, among which gifts (by your owne relation, the truth whereof ⁊ loue binds me to beleue) Enlightning the first gift onely haue you receiued; and therefore at the time of that relation, you had not sinned that sinne against the Holy Ghost, neither I hope to this time haue: wherefore if God hath giuen you a \* resolution to doe his will, as I hope he hath, then haue you from thence a good ground of assurance to knowe

z 1. Cor. 13.7

\* Ioh. 7.17

b 1 thes. 5. 17  
 ian. 1. 5, 6, &c.  
 c Rom. 10. 17.  
 d Iohu 1. 8.  
 e Mal. 3. 16  
 heb. 7. 2, & 10.  
 2; 25.  
 f Ila. 8. 0.  
 1 Ier. 5. 1, &c.  
 g R m 15 4.  
 h 2 Tim. 3. 15,  
 16, &c.  
  
 i Ila. 29. 13. &  
 30. 1. & 31. 1.  
 & 65. 2. mar.  
 15. 3, 6, 9.  
 k Gal. 1. 8, 9.  
 l Ier. 23. 16, &c.  
 ezek. 13. 6, 7.  
 m. 2 Cor. 11.  
 13, 14.

Gods wil, to comfort you till you know it, for a promise is made vnto you, that you shall know his will; therefore be diligent in the meanes leading thereunto, viz. b Prayer, c hearing, d meditation, e conference and that according to f holy Scripture: for they were written for our g learning, that wee through patience and comfort of them might haue hope: and they are able to make a man h wise vnto saluation, thorough faith that is in Christ Iesus: for all Scriptures is giuen by inspiration of God, and is profitable for doctrine, for reproofe, for correction, for instruction in righteousnesse, that the man of God may be perfect, thoroughly furnished to all good workes: but beware of receiving for Doctrines, the i Com-mands of men; though m n as k Angels from heauen; for many haue and doe say, The Lord saith it, when the Lord l neuer spake it. And such are m false Apostles,

deceitfull workers, transforming themselves into the Apostles of Christ, and no maruell; for Satan himselfe is transformed into an Angell of light: therefore it is no great thing, if his Ministers be transformed, as the Ministers of righteousnesse, whose end shall be according to their works.

Read often *Ierem.* 23. first and second chapters to the *Romans*, 2. *Tim.* 3. 2. *Pet.* 2 and *Iudes* Epistle, in which are manifold descriptions of false Prophets, discovered by their life, doctrine, and disciples. And in any wise receiue not any<sup>n</sup> doctrine into beleefe and practise, till with the noble *o Bereans*, by the Law, and *p* Testimony, the touchstone of Truth, you haue tryed the same.

As the first distresse vpon the sight of sinne, is a feare of being gaultie in the sinne *q* against the Holy Ghost, as your selfe from feeling experience haue related, and my selfe and many others, from like experience haue found.

So

*I* John 2. 26.  
 & 7. 2. ioh  
 7. to 12.  
 o Actes 17. 11.  
 p Isa. 8. 20.

*q* Matt. 12. 31  
 32. i ioh. 5. 16.

So the first ease in distresse, as my selfe and many others likewise haue found, is an vnderstanding ignorance of the knowledge of that sinne, which begets a hope of not being guiltie in that sinne; and that hope begets a diligent and careful inquiry, what to do to get a pardon for their sinnes, which they hope are pardonable, with a resolution to doe what direction soeuer God in his word commaunds; which Resolution, as it is euer accompanied with an increase of ease and comfort, in the person of resolving: so it is likewise accompanied with manifold inward and outward temptations, and perswasions, proceeding from the world, flesh, and Deuill, to stop such resolued ones from practise of instruction, and to turne them backe to imbrace the vanities of their former walkings.

For instance, the world which consistes of carnall profites and pleasures, presents the glory of those

r Acts 2.37.  
and 16.30.

f Iohn 7.17.

e Act. 4.1, &c.

u Heb. 10.32.

x Heb. 10.39.  
y 1 Pet. 1.18.

z Math. 4.8.  
1 Iohn 2.15.

those profites and pleasures to their consideration to bee farre greater then formerly they obserued, promising vnto them a long and happy enioying of them, if they will but returne againe, and imbrace them.

It \* presents likewise to their consideration, the ignominious basenesse, pouertie, reproch, contempt, and great sight of afflictions, to be farre greater then they formerly imagined, which of necessitie must fall vpon them, vnlesse they returne againe vnto her.

The <sup>a</sup> flesh presents likewise those beautifull *Dalilaes*, and seeming sweete solacing pleasures formerly enioyed, perswading a farre greater, and more excellent contentment then formerly they performed, if they will but returne againe, and entertaine them with their wonted imbracements.

It likewise presents the continuall <sup>b</sup> warre of restlesse discontents,

\* 1 Cor. 4. 11.  
& Heb. 10. 33.

a 2 Pet. 2. 18,  
19.

b Gal. 5. 17.  
Rom. 6. 12, 19.

tents to be far greater thē formerly they imagined, which of necessitie must befall them, vnlesse they returne again, & submit vnto her.

The deuil immediatly by spirituall suggestiō, or mediastly by false prophets, presents an impossibilitie of performāce of that work of repentance, perswading that they may bee saued without performāce of that work of repentance.

If that be not of force, he then perswades them, that such repentance performed by professors of the Gospel, will cause the name of God, and sincere professors of the Gospel, to be euill spoken of.

If that preuailes not, hee perswades them, that they must needs die, and cannot liue till that worke of repentance bee performed. And therefore notwithstanding all their labor to the contrary; yet they must returne and be his captiues at the last, and therefore their torment shall bee the greater, for that they haue forsaken him, and stood so long in rebellion

c Mat. 19. 20, 21  
22. & 4. 3.

Mat. 4. 5.

Here he comes as an angel in a glorious shew, as once he came to Saul, when he perswaded him to seeke honor before the people, 1 Sam. 15. 30 and he alwayes comes against the Law, Gospel, and practise of the Saints, as formerly appeared.

d Iob 10. 18,  
19, 20, 22. psal.  
73. 13, &c.

bellion against him; with many other like perswasions: witnesse the spirits of many humbled ones, to whome such inward, and outward perswasions haue been ministred, neither of which perswasions preuailing.

Then bothe the world, flesh, and deuill, conioynes their vtmost forces, to make them outwardly ignominious, base, poore, contemptible, outwardly filthy, lasciuious, vnchast, &c. outwardly desperate, euen to the manifest note of all men. Therefore great need had they, (*viz.* such enlightened ones) of comfortable encouragements, learned admonishments, to hold them on in the practise of Repentance, till the day star, *viz.* the promised Spirit, leading into all truth, keeping from doing all euill, arise in their hearts.

Of encouragements, of admonishments, are many, among which at this present, these following considerations, or meditations laid downe in holy Scripture,

e 1 Cor. 4. 9. to  
14. hebr. 10. 22,  
23, 24. 2 cor.  
10. 2, 10.

f Iohn 14, 16,  
17, 26. & 15. 26  
& 16. 7, 13.  
g 2. Cor. 13. 5.  
gal. 2. 20. 2 pet.  
1. 19. 1 ioh. 3. 9.  
& 5. 10, 11, 12.

ture, *viz.* the blessed condition of Saints ; the cursed condition of reprobates discovered in these particulars.

First the beauty of that place from which they are perswaded to returne, and that in three degrees.

1. Degree.

Manifested in these Scriptures :  
*Hebr.* 9. 1. 10 6. *Matth.* 5. 19. and  
18. 17. *Acts* 1. 13.

2. Degree.

Manifested in these Scriptures :  
*John* 4. 23. *1 Cor.* 3. 9. 16. 17. &  
5. 4. & 6. 19. *1. Thess.* 5. 4. 5.  
*Heb.* 12. 22.

3. Degree.

Manifested in these Scriptures:  
*Revel.* 4. 1. 2.

Secondly the Deformity of that place to which they are perswaded to returne, and that likewise in three degrees.

1. Degree.

Manifested in these Scriptures:  
*Acts* 26. 18.

2 Degree



2. Degree.

Manifested in these Scriptures:

*Rom.* 1. 21. *2 Cor.* 4. 3. 4. *2 Thess.*  
2. 11. *2 Pet.* 2. 17. *Iude* 6. 7, 13.

3 Degree.

Manifested in these Scriptures:

*Matt.* 25. 30.

Thirdly, the worthyneffe of the Company of that place, from which they are perswaded to returne, and them likewise in three degrees.

1 Degree.

Manifested in these Scriptures, *Exod.* 11. 7. *1 Cor.* 10. 1. 10 6. in respect of bodily familiarity.

2 Degree.

Manifested in these Scriptures: *Hebr.* 12:22. in respect of spirituall familiarity.

3 Degree.

Manifested in these Scriptures: *Reuel.* 4. 4. and 7. 9. in respect of bodily and spirituall familiarity.

Fourthly, the baseness of the Company of that p'ace, to whom they are perswaded to returne, & them likewise in three degrees.

## 1 Degree;

Manifested in these Scriptures:

*Acts* 26.18. *Rom.* 3.10, 11. *Ephes.* 2.1, 2, 3, 11, 12. and 4.17.18

## 2 Degree;

Manifested in these Scriptures,

*Isa.* 66.24. *Matth.* 12.45. and 23.4. to 36. 2 *Tim.* 3.1, &c. and 4.10. *Tit.* 3.10, 11. *Heb.* 6.6, 7, 8. and 10.26. to 29.39. 2 *Pet.* 2.1, &c. *Iude,* 4.8.

## 3 Degree.

Manifested in these Scriptures:

*Mat* 25.41. *Reu.* 19. 20. and 20.10, 15. and 22.15.

5. The profitableness and perpetuities of the things in that place, from which they are perswaded to returne, which in value or worth are of three degrees.

## 1 Degree.

Manifested in these Scriptures:

*Exod.* 11. 7. *Rom.* 3. 2. and 9.4, 5. *Hebr.* 9. 13. *Mat.* 5. 19. and 10. 1. &c.

## 2 Degree.

Manifested in these Scriptures:

*Luke* 1.7. and 11.13. and 21.15.

John 7. 38. 39. and 14. 12. 13. 14.  
 16. 17. 26. and 15. 26. and 16, 7,  
 13, 22. and 17. 14, 15, Rom. 5. 1,  
 to 6. and 6. 2. to 9. 14, 17, 18, 21,  
 22. and 8. 1, 2, 4, 15, 16. 1. Cor. 1.  
 30. and 6. 11. Gal. 5. 22. Reue. 1,  
 9. Acts 7. 10.

3. Degree.

Manifested in these Scriptures,  
 Matth. 19. 28. Reuel. 7. 9. to 17.  
 1. Cor 2. 9.

The perpetuitie of enioyment  
 of the said place, company, and  
 things: *Isa.* 35. 10. and 5. 21. *Iere.*  
 32. 49.

6. The vnprofitablenesse and  
 perpetuitie of enioyment of the  
 things in that place, to which  
 they are perswaded to returne,  
 which in basenesse are of three  
 degrees.

1. Degree.

Manifested in these Scriptures:  
*Ephes.* 2. 1, 2, 3. and 4. 17, 18. 1.  
*Tim.* 1. 13. *Tit.* 3. 3.

2. Degree.

Manifested in these Scriptures:  
*Rom.* 1. 24. to 32. 2. *Tim.* 3. 1. &c.  
 1 2. *Pet.*

2. *Pet.* 2. 1. &c. *Iude* 4. &c.

3. *Degrees.*

Manifested in these Scriptures:

*Isa.* 30 33. and 66. 24. *Math.* 25. 41, 46. *Mar.* 9. 42, &c.

The perpetuities of enjoyment of the said place, company, and things therein: *Math.* 25. 41, 46. *Mar.* 9. 43, 44, &c.

And those considerations are sufficient encouragements & admonishments with Gods assisting Spirit, not onely to answer the world, flesh, and Devils allurements to Apostacie, but also to preserve & keep man from Apostacie.

Besides those persuasions of the world, flesh, and Devill, many other things to enlightened ones, are very troublesome and grievous, among which at this time these foure following:

1. Their ignorance in the Gospel, how to repent of their passed transgressions of Gods lawes made knowne unto them.

2. Their almost daily transgressions of Gods lawes not formerly made

made knowen vnto them.

3. Their ignorance of the Law so to wa'k, as to be able to giue a reason of euery of their actions and conuersations.

1 Pet. 3. 15.

4. Their many obserued vnwilling failings in obedience to the lawes made knowne vnto them, which puts them almost euery day in despairing doubts of their eternall happinesse.

The three first particular things troubling an enlightned conscience, the Holy Ghost giues this answer, saying, If any man will doe the will of God, he shal know doctrines whether they bee of God, or of the present speaker.

Iohn 7. 17.

Doest thou indeed and in truth resolue to doe the will of God? then hast thou a promise to know the will of God made by one that is not only willing, but also able, and faithfull in performing his promise: therefore thou that so resoluest to doe Gods will, mayst take comfort by that promise made in holy Scripture: for they

c Rom. 15. 4.  
d 2 Tim. 3. 15.

e Iohn 5. 39.  
f Mat. 7. 21. &  
12. 50.  
g Pro. 2. 27.  
2 cor. 8. 12.  
h Mark. 11. 24  
iames 1. 5, 6.  
i Luke 11. 5,  
to 14.  
k Luke 18 1,  
2, &c.  
l Acts 2. 37.  
&c. & 9. 6, &c.  
& 16. 30.

were therefore written for thy learning, that thou through patience and comfort of them mightest haue hope; for they are able to make thee wise vnto saluation, through faith that is in Christ Iesus. Hath he promised thee that thou that resoluest to do his will, shalt know his will; and dost thou search the Scriptures as hee bids thee, and hast thou done his will to thy utmost abilitie? and hast thou Faith to beleue his promise? and doest thou with him that at midnight came to his friend to borrow three loaves of bread; and with that widow that sought Iustice at the hands of the vnrighteous Iudge, with the three thousand Conuerts, *Paul*, and the Iaylor, seeke, and continue seeking with patience, and Prayer; then my soule for thine, thou shalt in a seasonable time obtaine that thou seekest for.

And so much in answer to the three first grounds, from whence thy, at least seeming despairing doubts

doubts doe arise.

To the fourth and last ground from whence thy doubts doe arise, *viz.* Thy almost daily obserued vnwilling failings; the Holy Ghost answereth, saying, <sup>m</sup> That light is come into the world, and men loue darkenesse rather then light, because their deedes are euill.

<sup>m</sup> Iohn 3.19.

The wrath of God is reuealed from heauen, against all vngodlinesse, and vnrighteousnesse of men, who hold the truth in <sup>n</sup> vnrighteousnesse.

<sup>n</sup> Rom. I. 18.

He that sinneth <sup>o</sup> wilfully after hee hath receiued the knowledge of the trueth through <sup>p</sup> enlightning, tasting of the heauenly gift &c. there remaineth no more sacrifice for his sinne, but a certain fearfull looking for of iudgment, and fiery indignation, &c.

<sup>o</sup> Hebr. 10. 26,  
27.  
<sup>p</sup> Heb. 6. 4, &c.

Doest thou not loue darkenesse rather then light? doest thou not hold the trueth in iudgement, and deny it in doctrine, and practise? doest not sinne wilfully against

thy receiued knowledge of the truth, as formerly.

q Rom. 8. 1.

Then there is no condemnation against thee, the wrath of God is not reuealed from heauen against thee, there remains a sacrifice for thy sin: therefore be of good comfort: for happie is he that condemneth not himselfe in that thing that he alloweth.

r Rom. 14. 22.

And so much for clearing of thy doubts, arising from the foresaid fourefo'ld grounds, from whence thy doubts did arise.

And for thy further instruction in vnderstanding Scripture, which concerneth thy present condition, to preserue thee from staggering, consider with me these five following obseruations:

I. *Obseruation*

f Gal. 5. 17.

t 2 Cor. 4. 16.

u 2 Cor. 5. 1,

4, 6.

x Rom. 7. 18.

y Rom. 7. 22, 25

That of Scriptures speaking in the conflict between the flesh & Spirit, inward, outward man, earthly u house, tabernacle, in which euill, and nothing but euill dwelleth, spirituall y house, Tabernacle, liuing body, body of life



life; in which goodnesse, *viz.* the Spirit of Christ, and nothing but goodnesse z dwelleth: which inward man, spirituall Tabernacle, onely is \* regenerate in this life, *viz.* before its separation from the outward man, earthly tabernacle; and that inward man, spirituall tabernacle, Regenerate a cannot sinne, *viz.* transgresse a Law made knowne vnto him <sup>b</sup> against the perswasion of the Spirit, and his present knowledge of the trueth; betweene which inward and outward man, earthly and spirituall tabernacle, is a continuall lusting <sup>c</sup> warring, and rebelling.

The Spirit, or spirituall tabernacle, inward man, mind, indifferently so called, <sup>d</sup> seruing the law of God: the flesh, mortall body, earthly house, tabernacle, body of death, indifferently so called, seruing <sup>e</sup> the law of sinne.

The flesh <sup>f</sup> lusteth against the spirit, the spirit against the flesh.

The lusting of the flesh is stir-

z Cor 13.5.  
 gal. 2.20.  
 I Iohn 3.9.  
 \* Psal. 51.10.  
 ezek. 18.31. &  
 36.26. rom. 7.  
 22.25. & 8.6. &  
 12.2. 2 cor. 4.  
 16. ephe. 4.23.  
 a I Iohn 3.9.  
 b 2 Cor. 10.4,5  
 iohn 3.19.  
 rom. 1.18, 28.  
 heb. 10.26. & c.  
 2 pet. 2.20, & c.

c Gal. 5.17.  
 2 pet. 2.19.

d Rom. 7.21,  
 23,25.

e Rom. 7.25.

f Gal. 5.17.

g Rom. 7. 18,  
21.

h Iohn 14. 17.  
2 cor. 13. 5.  
rom. 8. 9, 10, 11.

red vp by geuill, dwelling in the flesh.

The lusting of the spirit is stirred vp by the spirit of Christ, dwelling in the spirit.

When the inward man would doe good, euill dwelling in the outward man, is present with him, stirring vp the outward man to lust against him the inward man; so that the inward man can not doe what he would. But the euill the inward man would not doe, viz haue his outward man so lust against his inward man, hee the outward man doth.

Instances to make my vnderstanding, if God will, plaine vnto you.

Instance 1.

I enter into my chamber to fast and pray; while I the inward man am performing the duetie, euill dwelling in my outward man is present with mee, stirring vp my outward man, to lust against my inward man, either by presenting some carnall businesse in its seife, lawfull to cut off my prayer and fasting

fasting before my intended time, or by presenting some euill thoughts, as Murthers, Adalties, Fornications, Thefts, False witnesse bearing, Blasphemy, and the like, labouring by carnall perswasions, not onely to draw my inward man to affect them, but also to lust after them; by reason whereof, I the inward man cannot doe the good I would.

Math. 15. 19.

But the euill my inward man would not doe, *viz.* haue my outward man so lust against my inward man, I my outward man doth.

I passing through a street, and beholding a poore man in great necessitie, I my inward man delighting in the Law of God, am by the Spirit of Christ, <sup>k</sup> dwelling in my inward man, stirred vp to releue the poore mans necessitie.

Instance 2.

i Rom. 7. 22.

k Rom. 8. 9, 10.  
2 cor. 13. 5.

I my outward man by euill dwelling therein, hating the law of God, am stirred vp to lust against the performance of that  
Law

1 Rom. 7. 18.

Law of God, in producing carnall perswasions to passe by without releeuing the poore man, or at least to expect praie of passengers, beholding the said gift, and thereby making the gift carnall, lose the m<sup>e</sup> praise of God.

m Rom. 3. 29.

The conflict betweene the inward and outward man, both for manner and continuance by way of comparison, stands as did that betweene Christ the stronger man, and Sathan the strong man, during his being in the o<sup>o</sup> wilderness, in the three great temptations, in which Sathan labouring by strong perswasions to bring him into captiuitie to the law of sinne, one while labouring him to despaire, in his long fast of his Fathers preservation, in commanding him to make stones bread, otherwhile by labouring him to presumption, viz. to depend vpon his fathers preservation in an vnlawfull act, by commanding him to cast himselfe downe from the pinnacle of the Temple. Otherwhile

o Math. 4.

while by labouring him to loue the glory of the world, cōtrary to his Fathers commaundement, by offering him all the kingdomes of the world, if hee would fall downe and worship him; in which Sathan being ouercome, hee left him for a season. And so much for the manner, and time.

As Sathan when Christ would doe good, was present with him, labouring to bring him into captiuity to the law of sinne, but brought him not: so by resemblance, euill dwelling in *Pauls* outward man, was bringing his inward man into captiuity to the law of sinne, which was in his members, *viz.* in his outward man; but brought him p not. And so stands the condition of the Elect after Regeneration of their inward man, till their inward man by death bee dissolued; in which outward man, though sin dwels, yet it doeth not q raigne, neither doeth the inward man obey it in the lusts thereof: for he of whom  
a man

p For hee was then Christes freeman, *viz.* made free from the law of sin and death.

Rom. 8. 2.

Iohn 8. 36.

q Rom. 6. 2. 12, 14, 18, 22.

1 Pet. 2. 19.  
1 Rom. 6. 16.

a man is overcome of the same, he is brought in to subiection, and his seruant he is to whom he obeyeth, whether of sinne vnto death, or of obedience vnto righteousnesse.

Instance 3.

I, the inward man would walk in all the Commaundements of God: but for that I the inward man know not all the Commaundements of God, I the inward man doe walke contrary to some of the Commandements of God, and that euill I the inward man would not doe.

Instance 4.

I the inward man would not erre in doctrine; but by reason of ignorance in many things, doe erre in doctrine, that another euill which I the inward man would not doe.

Instance 5.

I the inward man would not erre either in gestures, viz. vnseemely cariage of the body, &c. or in wordes, viz. vnaduised speaking, &c. or in actions, viz. vnaduised doings, &c. but by reason of ignorance, and improvidence

dence I doe erre in gestures, words, and actions, and therein I the inward man would not erre.

I the inward man would doe many more workes of Charitie then I am able; so well works of Charity in comforting spirits afflicted, by sight and sense of sinne, as of bodies afflicted, by sight and sense of sicknesse, losses, or other bodily afflictions, which though it be present with me, yet how to performe I know not.

I, the inward man would performe all promises, but by reason of forgetfulnesse, or inabilityie, I doe not; and those omissions are in themselves euils which I would not.

*The second Observation.*

That of the Scriptnes speaking of things that are <sup>u</sup> not, as though they were; and so by \* comparing spirituall things with spirituall, x one place with an other: *David, Iob, Lot, Noah, Peter*, were righteous, and iust men, before their recorded committed sinnes,

as

Instance 6.

t Rom. 7. 18.

Instance 7.

u Rom. 4. 17.  
 ier. 50. 2. isa. 9.  
 6. ioh. 16. 31. &  
 17. 1. mat. 26. 28  
 mar. 14. 24. luk.  
 22. 19. I pet. 1.  
 20. ier. 2. 1. 6.  
 \* 1 Cor. 2. 13.  
 x as Mat. 13. 12.  
 with Luk. 8. 18

y Ier. 1.5.  
z Luke 1.15.  
a Ro. 9.11. to 14

b Act. 9.15.  
c Eph. 2.1, 2, 3.  
tit. 3.3. gen. 6.  
5. ephes. 5.14.  
1 Pet. 4.3.

d Heb. 5.4. & 10  
26. 2 pet. 2.18.  
20. Luk. 24.45  
mat. 12.43.

e Rom. 5.1, &c.  
ioh. 8.35. rom.  
8.1, 2, 11, 15,  
16, 17. gal. 3.27  
28. 29 & 5.24.  
2 cor. 13.5. 2  
tim. 2.25.

f Mat. 12.31.  
32. 44. 45. ioh. 8.  
34. 35. Heb. 5.4.  
to 7. & 10. 26.  
27. 2 Pet. 2.18.  
to 22.

g 1 Cor. 6.17.  
h 2 Cor. 7.1.  
Iam. 3.2. 2 ioh.  
2.1. 2. ueh. 1.5.  
to 8. dani. 9.5.  
ier. 50.5.

as y *Jeremie*, z *Iohn Baptist*, were sanctified in their Mothers wombe, and *Iacob* a a beloved man before borne, and had done either good or euill; *Paul* a b chosen vessell while yet a persecutor.

*The third Observation.*

That of Scriptures distinction of particular estates and conditions: viz. c Darkened, d Enlightened, e Iustified, of a particular person passing through the two first, and remaining in the third Eternally.

The first and second estates are common both to Elect and Reprobate, and men in them subiect to f change.

The third Estate is peculiar to the Elect onely, and men therein vnchangeable, as is Christ with whom they are become g one.

*The fourth Observation.*

That of the Saints speaking in the person of the b Church, of which some are in the first estate, some in the second, some in the third



third : as *Matth.* 13. 13. to 9. 1  
*Cor.* 3. 12. to 16. 2 *Tim.* 2. 20.  
*Matth.* 13. 47, 48. and 5. 19. and  
 12. 43 to 46. *Luke* 7. 23. *Iohn* 8  
 35. *Acts* 8. 13. to 25. and 20. 30  
 1 *Tim.* 1. 19, 20. and 2 *Tim.* 2. 18.  
 and 4. 10, 14. and 3. 5. *Hebr* 6. 4.  
 10 7. and 10. 26. to 34. 2 *Pet.* 2. 1  
 10 22. Inde first verse to the last.  
 1 *Iohn* 2. 19. *Reu.* 2. 13. 14. 1  
*Cor.* 5. 1. to 12. clearly obseruable  
 throughout the whole *Epistles*.

Answerable whereunto are the  
 Confessions, Prayers, & Thanks-  
 giuings of our Preachers, before  
 and after Sermons : viz. confessi-  
 ons and prayers of forgiuenance  
 of all finnes in generall, of ma-  
 ny in particular : as if they  
 the Preachers together with all  
 their hearers did then remaine  
 vnrepentant in all finnes in gene-  
 rall, and them named in particu-  
 lar : as for example, Let vs  
 cleanse our selues from all fil-  
 thynesse of flesh and spirit, as  
 if all were filthy in flesh and spi-  
 rit, yet some of them were  
 washed

1 2 *Cor.* 7. 1.

k 1 *Cor* 6. 11.

I Rom. 8. 2.

m I Cor. 4. 4.

n I Ioh. 3. 21.

washed, sanctified, and iustified in the name of the Lord Iesus, and by the Spirit of God, and their I Preacher feed from the Law of sinne and death, knowing m nothing by himselfe, according to Iohns generall Rule of tryall, saying, if our hearts condemne vs n not then haue wee confidence towards God.

Thankesgiuings for our Election, vocation, iustification, sanctification, and assured hope of glorification, as if all the Congregation were in that blessed condition: as for example, If any man sinne, we haue an Advocate with the Father, Iesus Christ the righteous, and he is the propitiation for our finnes, and not for ours onely, but for the finnes of the o whole world; yet some of them were p Antichrist, and went out from the Church.

o I Iohn 2. 2.  
p Vers. 18. 19.

q Acts 20. 30.

According to Pauls prophesie saying, q To the Church of your owne selues, shall men arise speaking peruerse things to drawe away

way Disciples after them.

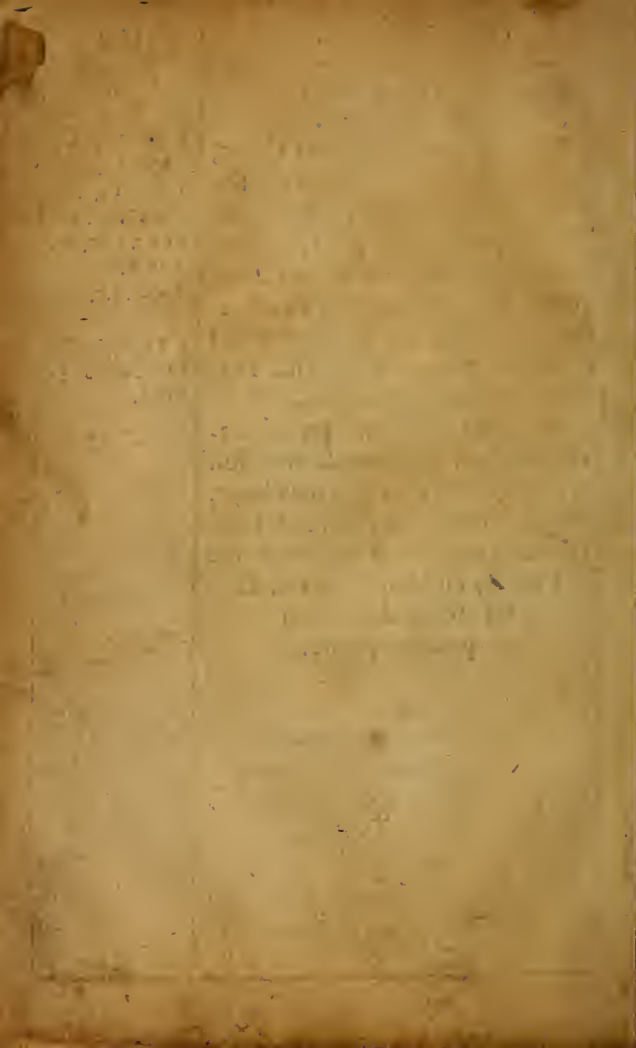
*The first obseruation.*

That of the different times, and different measures of the Gospels reuelation to the Apostles and other Disciples, viz. to some before other some, to some in greater measure then to other some; which caused the great diuisions among them, the Teachers and their Disciples.

A right vnderstanding whereof, as of all things else needfull for saluation, that you may haue, I beseech God for Christ Iesus sake to grant, to whom with the Father, and the holy Ghost be ascribed of vs all possible praise.

τ Acts 10. 28.  
with 11. 4.  
f Acts 15. 1. & 6  
and 18. 25. &  
21 20. rom. 14.  
1. to 7.  
I Cor. 8. 7.

τ I Cor. 1. 11.  
to 16. and 3. 1.  
to 23.





*Certaine Reasonings,*  
 whether the established  
 Law in our Kingdome, com-  
 manding kneeling at receiuing  
*the Sacrament of the Lords Sup-*  
*per be to be obeyed by Chri-*  
*stian Subiects.*

Now published for the be-  
 nefit of such as remaine  
 doubtfull heerein,

*Answer.*

**H**at it is to be obeyed:  
 which answere main-  
 tained (thus.)

Euery established law  
 in a Kingdome, that crosseth not  
 a Law of God, is by command of  
 God to be obeyed by euery Chri-  
 stian Subiect.

But to kneele at the receiuing  
 of the Sacrament, is an establi-

a Eccl. 8. 2.  
 rom. 13. 1, &c.  
 tit. 3. 1, 2.  
 a pet. 2. 13.

shed Law in our Kingdom, which  
crosseth not a Law of God.

Therefore it is to be obeyed.

2. Whatsoever is not against  
Christ, is for Christ.

But kneeling at the Sacrament  
is not against Christ.

Therefore kneeling at the Sa-  
crament is for Christ.

---

*Which Answered denied, and that  
deniall reasoned thus.*

1. **E**Very established Law in a  
Kingdome that crosseth a  
Law of God, is not to be obeyed  
by Christian subiects.

But that established Law in our  
Kingdome, commaunding knee-  
ling at the receiuing of the Sa-  
crament, doeth crosse a Law of  
God.

Therefore it ought not to be  
obeyed by Christian subiects.

2. In vaine doe they worship  
mee, who teach for doctrines the  
commands of men.

But

Mark. 10. 46.  
luke 9. 50.

Ephe. 5. 1.  
mat. 26. 26.

Math. 15. 9.

But to teach to kneele at the Sacrament, is a command of man.

Therefore those that teach such a worship, doe worship God in vaine.

3. Whosoever shall adde to the words of Gods Booke, shall haue all the plagues written in Gods Booke added vnto them.

Reue. 22. 18.

But such as command kneeling at the Sacrament, doe so adde.

*Ergo*, Such shall haue all the plagues in Gods Books added vnto them.

4. Woe to the rebellious children, that take counsell, but not of God.

Isay 30. 1.

But such as kneele at the Sacrament, do take counsell, but not of God.

*Ergo*, A Woe belongs vnto them.

5. Such whose feare to God is taught by the precepts of men, though they draw neere to God with their mouthes, yet their hearts are far from him.

Isay 29. 3.

But they that feare to sit at the

Sacrament, their feare is taught by the precepts of men.

*Ergo*, They draw neere to God with their mouthes, but their heart is farre from him.

*A Reply to the first Argument, thus.*

**Y**OUR Maior Proposition, I confesse.

Your Minor I deny, and reason it thus :

If wee should conceaue, that that commaund did extend to all examples of Christ in generall, or to that supposed commaund of sitting at receiuing of the Sacrament in particular, then your answer had been found.

But that commaund extends not to all <sup>h</sup>examples of Christ in generall, neither to that supposed commaund of sitting at receiuing of the Sacrament in particular.

Therefore that reply is vnfound.

And

<sup>h</sup> Math. 4. 2.  
 luke 22 13, 12,  
 17, to 21. & 2.  
 21, 22. iohn  
 13. 45.



And that particular Example, to which that commaunded imitation is restrayned, is onely to brotherly loue, expressed in the second Tables dutie, which is commaunded, as appears in the Scriptures, directed vnto by the Marginall Cotations at the Letter i, which may safely bee followed, and not to Christes Examples in generall, which your Reasonings driue vnto. As you reason from that commaunded Example of Christ: so may you reason from the like<sup>k</sup> commaunded Example of the Apostle, which if wee should conceaue did extend to all his Examples in generall, would draw most vnfound Conclusions, as by the Scriptures directed vnto in the Margent at the letter l, plainly appears.

Some Examples in Scriptures, though accompanied with a commaund to m some, are not to bee imitated by others.

And some Examples in Scrip-  
ture,

i Ephe. 4.32.  
 with ch. 5.2,22  
 24,25,&c.& ch.  
 6.1,2,4,5, to 10.  
 luke 6.35.

k Phil. 3.17.

l Actes 16.3.  
 & 21.26. &  
 23.3.

m Gen. 22.2.  
 to 11, exo 11.2.  
 numb. 22.20.  
 to 36.

n Gene. 12. 13.  
 exod. 18. 19.  
 iolu. 2. 3. 4. 5.

ture, though commaunded to  
 n some, yet not to be practised by  
 others.

Some things in order of Cere-  
 mony, as the time, place, per-  
 sons: what kinde of Wine, ei-  
 ther White, Claret, &c. What  
 kinde of Bread, viz. Leauened, or  
 vnleauened, &c.

At what age a person being a  
 child, is to be baptized.

Place of washing: whether in  
 Riuer, or an artificiall Font.

Manner of washing; whether  
 the whole body, or but a part;  
 whether by sprinkling, or rub-  
 bing with the hand: and whe-  
 ther after washing, to wipe  
 the body with a cloath, as *Mary*  
 did Christs feet, and Christ the  
 Disciples feete, with many o-  
 ther like instances, which were  
 left by Christ to the disposing of  
 the Church, as in the Scriptures  
 directed vnto by the Marginall  
 Cotation at the letter p appea-  
 reth.

p Acts 6 1, 2, 3,  
 &c. I cor. 6. 4. &  
 11. 34. & 14. 40.  
 tit. 1. 5. I cor.  
 7. 6, &c.

If to vse a Ceremony, or cir-  
 cum-

cumstance in the Seruice of God, in any particular not commaunded, not practised by Christ, or his Disciples, bee an adding to the Word, then your selfe and greatest opposers with you, are adders, euen in the practise of the fore-cited circumstances.

Therefore for shame, if you haue any, desist from such reasonings, and labour to restraine such as you haue made drunke with your speakings euill, of what you vnderstood not, saying, The Lord saith it, when the Lord neuer spake it, lest you discouer your selues to be Apostate ones, forsaking, and forsaken of God, twise dead, and plucked vp by the rootes.

2 Pet. 2.  
Iude.  
Ezek. 13. 6. 7.

---

*A Reply to the second Argument.*

**Y**Our Maior Proposition I confesse.

Your Minor I denie, and reason it thus :

The

Math. 15. 4, 5, 6.

The Doctrines there meant, are such as make voyd the commands of God.

But that commaund for kneeling at the Sacrament, you haue not prooued to make void a commaund of God.

Therefore that commaund doth not make voyd, nor crosse a commaund of God.

*A Reply to the third Argument.*

**Y**our Maior Proposition I confesse.

Your Minor I denie, and reason it thus :

By adding to the word in that place, is meant an affirming that, that addition the Lord <sup>t</sup> speaks, which the Lord neuer spake; and that addition is <sup>u</sup> willingly made against the adders certain knowledge of the trueth, as appeareth, By that all the \* plagues in that Booke shall be added vnto them.

t Ezek. 13. 6, 7.

&amp; 22. 28.

u Rom. 1. 18,

28. &amp; 14. 22.

iohn 3. 18, 19.

2 thes. 2. 10. tit.

3. 11. heb. 10. 26

27. iam. 1. 17.

2 pet. 2. 18, 19,

20.

x Reu. 22. 18.

But

But that commaund for kneeling at the Sacrament, is no such addition, neither by that Argument colourably prooued so to bee.

Therefore that commaund for kneeling at the Sacrament, is no such adding to the word of God.

For the Church and Govern- ment of England doe teach that Command in case of Conscience, separated from the Commaund of the Gouvernement, an indifferent thing, as y these and other like things, neither commaunded, nor forbidden: this a part of Christi- an z libertie; but let vs not vse it as an occasion to the <sup>a</sup> flesh, viz. to the <sup>b</sup> transgression of any mor- all Law.

y Rom. 14. 5, 6.  
1 cor. 6. 12. &  
8. 8. & 9. 19, 20,  
21. & 10. 21, 23,  
32, 33.  
z 1 Cor. 8. 9. &  
10. 29. gal. 5. 1.  
a Gal. 5. 13.  
b Gal. 5. 15, 19,  
20, 21. 1 tim. 1.  
8, 9, 10, 11. iam.  
1. 22, 23, 25, 26,  
& c. & 2. 4, 8. 10  
15, & c. & 3. 14,  
15, 16. & 4. 4,  
11, 12.

*A Reply to the fourth Argu-  
ment.*

**Y**Our Maior Proposition I  
confesse.

Your Minor Proposition in its  
end,

ende, wherefore you haue brought it, I deny, and reason it thus.

Some such as kneele at the receiuing of the Sacrament may therein, I confesse, not onely in seeming, but indeede, both to themselues & others take <sup>b</sup> counsell of man not of God.

But not <sup>c</sup> all.

Therefore not all that kneele at the receiuing of the Sacrament doe therein take counsell of man, not of God.

*A Reply to the first Argument.*

**Y**Our Maior Proposition I confesse.

Your Minor Proposition in its end wherefore you haue brought it, I deny, and reason it thus.

Some such as feare to sit at receiuing of the Sacrament, their <sup>d</sup> feare therein, I confesse, may not onely in seeming but in deed both

<sup>b</sup> Isa. 29. 13. &  
30. 1. and 31. 1.  
Mat. 15. 3. to 10  
<sup>c</sup> Ecclel. 3. 2.  
rom. 13. 1. & c.  
1 pet. 2. 13.  
tit. 3. 1.

<sup>d</sup> Isa. 29. 13. &  
30. 1. & 31. 1.  
mat. 15. 3. to 10

both to themselves and others, be taught by the precepts of men onely.

But note all,

Therefore not all that feare to sit doe so feare.

The consideration whereof, and these following examples of Christ and the Apottles do plainly shew, that much obeience by Christians is required to be performed euen to Heathen and Superstitious Gouvernours, then out of controuersie no lesse is by vs to be performed to Christian Gouvernours.

Therefore doe no longer walke after your owne g Thoughts, h Councils, or i Traditions of men, lest yee iustly incurre the iust iudgements of the iust God denounced against such walkers.

*Pray, Reade, Consider,* and the Lord for his Christs sake giue you vndersting, least you as others kneeling, or sitting doubttingly (your doubts arising from k Scriptures) doe wound your owne

e Eccles. 8. 2.  
rom. 13. 1. &c.  
tit. 3. 1. 1 pet.  
2. 13.

f Mat. 17. 24.  
26. 27.  
Acts 23. 8.

g Isa. 55.  
h Isa. 30. 1, &c.  
i Mat 15. 3.  
1. &c.

k Rom. 14. 23.

1 Rom. 14. 15,  
16, 20, 21, 22.  
1 Cor. 8. 7, 8, 9,  
to 13.

m 1. Cor. 8. 12.

own soules ; or otherwise, though not doubtingly, doe by your examples wound the 1 Consciences of your weake brethren, in drawing them doubtingly to imitate your examples, and your selues therby m sin against Christ, of which that you may beware, I beseech God for Christ Iesus sake to grant, to whom with the Father, and the Holy Spirit bee ascribed of men and Angels all possible praise.

*F I N I S.*



Wisdomes bountie to  
heavenly pilgrims,

by

I. P.



**W**hen Wisedome entreth into  
thy heart, and knowledge is  
pleasant unto thy soule,

Discretion shall preserve thee, un-  
derstanding shall keepe thee: To deli-  
ver thee from the way of the euill  
man, &c. and from the strange wo-  
man, which forsaketh the guide of her  
youth, and forgetteth the covenant of  
her God, &c. To whom whosoeuer go-  
eth, returne not againe, neyther take  
hold of the pathes of life.

Which woman spiritually is a  
false prophet, as compared with  
Reuel. 14. 9. 10. 11. plainly appea-  
reth, and so that Scripture must be  
taken. For from strange women  
naturally men haue returned again.

1 Cor. 6. 9, 10, 11.

Godlinesse is a <sup>a</sup> mystery, yea a  
<sup>b</sup> great mystery.

Therefore <sup>c</sup> pray, <sup>d</sup> reade, and  
<sup>e</sup> consider; and the Lord for Christ  
Iesus sake <sup>f</sup> open your vnderstan-  
ding in the knowledge of the  
Scriptures.

- a 1 Cor. 2. 7.  
Eph. 1. 9. & 3.  
3. 4. 9.  
b Eph. 5. 32.  
1 Tim. 3. 16.  
c 1 Thes. 5. 17.  
d 1 Tim. 4. 15.  
e Isay 1. 3.  
Ezec. 12. 3.  
& 18. 28.  
2 Tim. 2. 7.  
f Luke 24. 45.

For Memories defects, of  
which but few that  
complaine not.

**D**Oe, before you examine the  
Contents by the quoted  
Scriptures, labour summarily to  
understand and relate the con-  
tents, otherwise by reason of the  
often interruptions in exami-  
ning, ouercharging your memo-  
rie, you be deprived of great part  
of the benefit thereof, as I my  
selfe have been in reading tracts  
of like nature.

## Errata.

**I**N the Preface, page 7. line 22. for *became*  
I reade *become*. In the Booke, p. 64. li. 25.  
for *ministry*, r. *mystery*. p 70. li. 5. take out *is*.  
ibid. li. 16. for *is mystery*, r. *is a mystery*. p. 85.  
li. 20. for *consisting*, r. *confessing*. p. 102. li. 22.  
for *eating*, <sup>t</sup> r. *eating* <sup>t</sup>,. In the Margin p. 9.  
for letter <sup>o</sup> r. letter <sup>a</sup>. p. 10. for *As fol. 1.* re.  
*As fol. 3.* p. 38 for \* *Fol. 27.* r. \* *Fol. 30.* p. 78.  
for *As fol. 73.* r. *As fol. 77.* p. 79. for letter <sup>f</sup>  
r. letter <sup>t</sup>.

TO HIS BELOVED  
Brethren and Sisters separated, and separating in person or affection, or both, from Englands government in Church established: vpon supposall of being Antichristian, earnestly desiring them, at least for a moment, to separate their iudgements from the direction of their owne <sup>a</sup> imaginations, <sup>b</sup> counsels, and <sup>c</sup> traditions of their leaders, and ioyne them with the counsels and directions of the <sup>d</sup> Lord, the holy One of Israel, and by them trie their owne thoughts, counsels, and traditions of their leaders, according to the Rules prescribed in the following Epistle, lest with those <sup>e</sup> women *Paul* speakes of, they continue euer learning, and neuer able to come to the knowledge of the truth.

a *Isay* 65.2.  
b *Isay* 29.13.  
& 30.1.  
c *Mat.* 15.3.  
to 9.  
d *Isay* 31.1.

e 2 *Tim.* 3.6.



Bloud Brethren  
and Sisters, being  
by Gods mercy,  
with those Jewes  
come to a sight of

mine owne blindnesse and ignorant misleadings, doe freely acknowledge to your eares, in presence of him that s<sup>t</sup>roke dead *Ananias* and *Saphira*, for their hypocrisie, (whose hand is not shortned, or<sup>h</sup> power weakned) that I haue been, and out of a godly ielousie, suspect many of you so to bee, vntimely curious in searching out defects in publike Churches, before those in that priuate Church, in mine owne house; with the boasting Pharise, plucking moates out of my Brothers eyes, not seeing beames in mine owne: with  
the

f *Isay* 30.5.

g *Acts* 5:

h *Num.* 11. 23.

*Isay* 50. 2.

& 59.1.

the formall Iew, and diseased  
 Physitian, labouring to teach  
 others, not my selfe; vttering  
 that I vnderstood not, things  
 too wonderfull for me, which  
 I knew not; contenting my  
 selfe with a superficiall forme  
 of godlinesse, yet taking i<sup>plea-</sup>  
 sure in vnrighteousnesse, for-  
 getting, or not considering  
 that some men had, others  
 shall haue a<sup>k</sup> forme of godli-  
 nesse, yet louers of their owne  
 selues, couetous, boasters,  
 proud, blasphemers, disobedi-  
 ent to Parents, vnthankfull,  
 vnholly, without naturall affe-  
 ction, trucc-breakers, false ac-  
 cusers, incontinent, fierce, de-  
 spisers of those that are good,  
 traytors, heady, high minded,  
 louers of pleasures more then  
 louers of God, hauing a<sup>l</sup> form  
 of knowledge, resting in the  
 Law,

i 2 Thes. 2. 12.

k 2 Tim. 3. 1.  
&c.

l Rom. 2. 20.



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Law, making their boast of God and of the knowledge of his will, and of approving the things that are more excellent, being confident they are guides of the blinde, lights to them that are in darknesse, instructors of the foolish, teachers of others, and yet not teach themselves; preaching that other men should not steale, yet steale themselves; despisers of <sup>m</sup> government, presumptuous ones, selfe-willed ones, not fearing to speake euill of dignities, speaking <sup>n</sup> euill of those things they vnderstand not, mockers, sensuall ones, hauing not the spirit, professing they know God, but in workes <sup>o</sup> deny him, being abhominable, and disobedient, and to euery good worke reprobate, <sup>p</sup> speaking with the  
A tongues

m 2 Pet. 2. 10.  
Iud. 8.

n 2 Pet. 2. 12.  
Iud. 10. 18, 19

o Tit. 1. 16.

p 1 Cor. 13. 1. &c

q 2 Cor. 11.  
13, 14, 15.

r Isay 30. 1.  
& 31. 1.  
f Isay 65. 2.

t Mat. 15. 3. 6. 9.

u Rom. 2. 24.

x 2 Pet. 2. 2.

y Isay 65. 5.  
Luke 18. 9. &c.  
Iud. 19.

tongues of men and Angels,  
hauing the gift of prophesie,  
vnderstanding of mysteries,  
faith to remoue mountaines,  
bestowing all their goods to  
the poore, and giuing their  
bodies to bee burned, and yet  
not loue; transforming <sup>q</sup> them-  
selues into the Apostles of  
Christ as the ministers of righ-  
teousnesse, yet false Apostles,  
deceiptfull workers, taking  
<sup>r</sup> counsell but not of God,  
<sup>f</sup> walking in a way that is not  
good, after their owne  
thoughts, making the Com-  
mandements of God of none  
effect through their <sup>t</sup> traditi-  
on, through whom the name  
of God is <sup>u</sup> blasphemed, and  
<sup>x</sup> way of truth euill spoken  
of, <sup>y</sup> separating themselues,  
as being holier then others;  
being a smoake in the nostrils  
of

of God, and a fire that burneth all the day, forgetting likewise, or at least not considering, that the heart of man is <sup>z</sup> deceptfull about measure, who can know it; and that the <sup>a</sup> naturall man receiueth not the things of the Spirit of God, for they are foolishnesse to him, neither can he know them because they are spiritually discerned; but he that is spiritual iudgeth all things, yet hee himself is iudged of no man. If it be so that a forme of godlinesse may be where godlinesse it selfe is wanting; and that by naturall vnderstanding, the things of the Spirit of God cannot be knowne, as who but the enemies of truth can deny; great need then had we, in the feare of God, wholly ayming at his glory, each others good,

z Ier. 17. 9.

Gen. 6. 5.

&amp; 8. 21. Deut.

11. 16, 17.

a 1 Cor. 2. 14, 15

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b 1 Iohn 5. 14.

c Luke 11. 13.

Iam. 1. 5. 6.

1 King. 3. 5.

to 14.

d Mat. 26. 22.

e Tit. 3. 3. to 8.

Eph. 2. 3.

(for to such onely <sup>b</sup> things promised doe belong) be earnest with the Lord in <sup>c</sup> Prayer for obtaining the Spirit of discerning, and thereupon retire our selues into our selues, questioning euery one with himselfe, as did the Disciples in <sup>d</sup> searching out the Traytor, whether I be such a naturalist, such a formalist, considering the best of <sup>e</sup> men haue sometimes beene foolish, disobedient, following diuers lusts and pleasures, liuing in malice, enuy, hatefull, and hating one another, and were by nature the children of wrath so well as others, and so continued, till after the kindnesse and loue of God to them appeared, not by workes of righteousnesse that they had done, but according to his mercy hee saued them

them, by the washing of Re-  
 generation and renewing of  
 the holy Ghost, which he shed  
 on them abundantly through  
 Iesus Christ their Sauiour.  
 For example, *Dauid* passing  
 sentence of death against <sup>f</sup> o-  
 thers, for committing the  
 same sinnes himselte liued in:  
 and *Paul* in zeale for Gods  
 glory, & persecuting and mur-  
 thering Christ Iesus in his  
 members; If such, vpon search,  
 we find our selues to bee, hap-  
 py and thrice happy wee, if  
 with that holy man <sup>h</sup> *Iob*, wee  
 acknowledge we haue vttered  
 that we vnderstood not, things  
 too wonderfull for vs that we  
 knew not, and with that king-  
 ly <sup>i</sup> Prophet *Dauid*, wee be-  
 came silent, ceasing from tea-  
 ching, & condemning others,  
 till wee bee taught and freed

f 2 Sam. 12. 5.

g Acts 9. 1. &c.  
1 Tim. 1. 12.

h Iob 42. 1. 2.

i Psal. 51. 10. 13.

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k Luke 22.32.

l 2 Cor. I. 3, 4.

m Gal. 6. 1.

from condemnation our selues: begging of the Lord cleane hearts and right spirits, and then teach Gods waies, that sinners may be conuerted vnto him; bee first conuerted our selues, and then according to wisedomes<sup>k</sup> counsell, strengthen our brethren; be first comforted in our owne tribulation, that we may bee<sup>l</sup> able to comfort them which are in any trouble, with the same comfort wherewith wee our selues haue beene comforted of God: become spirituall, that wee may be<sup>m</sup> able to restore one ouertaken in a fault with the spirit of meeknesse, considering our selues lest wee also bee tempted: otherwise it may be rightly said vnto vs, as Christ said vnto the reprouing Pharises; Hypocrites, plucke

plucke out the beames out of your owne eyes first, that so you may see the motes in your brothers: and to the diseased Physitian, Cure your selues first; and as *Paul* said to the formall Jew, we teach others, not our selues: and as it is now said of diuers Preachers and professors, wee are good men onely while we are in the Pulpit and Congregation of the Saints; otherwise as those<sup>n</sup> prophesied of by the Apostle, as couetous, adulterous, and lasciuious as any others.

n 2 Tim. 3.  
2 Pet. 2.  
Iud.

In which search, let vs in the first place enquire whether we haue receiued a will to doe the will of God, for such only haue a<sup>o</sup> promise to know doctrines, whether they bee of God.

o Iohn 7.17.

In the second place, whe-

\* Prou. 19. 2.  
p Psal. 49. 20.

ther we know the will of God, for without knowledge the mind is \* euill, and man without P vnderstanding is as the beasts that perish.

q Mat. 12. 50.  
Rom. 2. 13.

In the third and last place whether according to our knowledge we doe the will of God, for not the knowers but the q doers shall be blessed.

r Gen 12. 1.

If we haue receiued a will to doe the will of God then are we with *Abraham* the Father of the faithfull, resolued, in obedience to Gods r command, to forsake our country, our kindred, and fathers house, to goe to a land the Lord will shew vs; yea, to sacrifice our beloued s Sonnes, or what else t soeuer.

f Gen. 22. 2.  
t Mat. 10 37.  
Luke 14 26.

If we know the wil of God, then haue we sought after it, as *Abraham* and other holy  
on es



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ones did, after the <sup>u</sup> promised land, yea euen as men seeke for <sup>x</sup> siluer, and search for hidden treasure : crying out with the Prophet day and night vnto the Lord to be <sup>y</sup> taught it, preferring it, being found, <sup>z</sup> aboue all things that may bee desired.

If we doe the will of God, then the Seed of the Woman, according to the <sup>\*</sup> promise, hath in vs bruised the Serpents head, and destroied his <sup>a</sup> works, and our minds, which were sometimes <sup>b</sup> enmity against the Law of God, and not subiect to the Law of God, neither indeed could bee, are now become subiect to the Law of God, and so subiect as to accompt it our meat and drinke to doe the will of God, for to be <sup>c</sup> carnally minded, is death, but

<sup>u</sup> Heb. ii.

<sup>x</sup> Prou. 2. v. 3, 4.

<sup>y</sup> Psal. 119. 33.

&c.

<sup>z</sup> Psal. 19. 10.

<sup>\*</sup> Gen. 3. 15.

<sup>a</sup> 1 Iohn 3. 8.

<sup>b</sup> Rom. 8. 7.

<sup>c</sup> Rom. 8. 6.

but to be spiritually minded, is life and peace.

And so much for the generall enquiry; and lest peradventure by seeming to know what we know not, we should deceiue our selues; Let vs in the next place descend into particulars, by enquiring what particular will, law, or doctrine of God, we doe know, by what Scriptures and reasons agreeable with Scripture we proue that knowledge, what Scriptures and reasons at least in seeming, make against that particular knowledge; how wee reconcile such seeming differences, and how our practice in that particular knowledge stands in tryall. And so much as a tast of particular triall.

But in what society to retaine our selues by reason of  
the

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the diuersities of separations both in iudgement, person, and practice is the great controuerted question: for resolution whereof, let vs consider that God is a God of order, and not of confusion.

Which God hath established an order of gouernment, for distribution whereof, he hath appointed <sup>d</sup> Kings, and others in subordinate authority, as Iudges, and Ministers to the end that we may lead a peaceable life in all godlinesse, and honesty, vnto which authority in euery commonweale, euery soule in that commonweale by command <sup>e</sup> diuine, is to be subiect, & that for the Lords sake, whether the <sup>f</sup> persons in authority be good or bad. Which subiection is twofold: the first consisting of

d Eccles. 8. 2,  
3. &c.  
Rom. 13.  
1 Tim. 2. 2.  
1 Pet. 2. 13.  
Tit. 3. 1.

e As at letter d.

f 1 Pet. 2. 18.

g Rom. 13. 6, 7.

h 1 Pet. 2. 19. &amp;c

&amp; 3. 14.

Rom 13. 2.

Acts 4. 19, 20.

&amp; 5. 29.

i Prou. 20. 2.

Rom. 13. 2.

k Exod. 22. 28.

Iam. 4. 11.

2 Pet. 2. 10.

Iud. 8.

of a willing doing what is by them & commanded that is not against the command of God. The second consisting of a patient <sup>h</sup> suffering for not doing what is by them commanded against God; without <sup>i</sup> rebelling in thought, <sup>k</sup> word or action against that authoritie.

Doe we doubt of any particular command giuen by Authority, whether it be against God? Let vs then examine whether that doubt be deriued either frō our owne thoughts, or from the counsels & traditions of men, or frō the counsels of God recorded in holy Scripture: from one of which grounds al doubts are deriued.

If doubts arise from our owne <sup>l</sup> thoughts the spirituall suggestions of Satan; or from the counsels and traditions of men

l Ifay 65. 2.

m men onely the verball suggestions of Satan, and we obey them against Authoritie, it is n Rebellion against God. But if doubts arise from the counsels of God recorded in holy Scripture, wee ought to obey them, in suffering (as before) for not doing o them, and that vnder paine of condemnation. If the cause be so as truth hath proued it, then lamentable their condition, who through the thoughts of their p owne hearts the spiritual suggestions of Satan, or through the traditions & counsels of q men the verball suggestions of Satan, haue and doe separate from the kingly gouernment of Church and Common-weale established in this kingdome.

Let vs I beseech you consider the danger of belceuing  
Spirits

m Isay 30.1.  
& 31. 1.  
Mat. 15 3.  
9, 10.  
n As at m. n.

o Acts 4.19.  
& 5.29.  
Rom. 14.23.  
1 Cor. 8.

p Isay 65.2.

q Isay 31. 1.  
& 30.1.  
Mat. 15.3.9,10

Spirits without sound tryall,  
 discovered in those following  
 Scriptures, Ier. 23. v. 16. 26.  
 27. 30. 32. Ezech. 22. v. 25.  
 2 Tim. 3. 6. 7. 2 Pet. 2. v. 1. 2.  
 3. 13. 14. to 22. Mat. 15. ver. 3.  
 6. 9.

Let vs consider the mani-  
 fold admonitions to beware  
 of men and doctrines discou-  
 red in those following Scrip-  
 tures, Ier. 23. 16. Mat. 7. 15.  
 and 24. 23. 24. Mar. 4. ver. 24.  
 Luke 8. 18. Acts 20. 28. to 32.  
 2 Cor. 11. 3. 4. 13. 14. 15.  
 Gal. 1. 8. 1 Iohn 2. 26. and 3. 7.  
 and 4. 1.

Let vs consider the manifold  
 directions for triall of men and  
 doctrines discovered in these  
 following Scriptures, Iosu. 1. 8  
 Ifay 8. 20. Iohn 5. 39. and 17. 12  
 and 20. 31. Rom. 15. 4. 1 Cor.  
 10. 11. Col. 3. 16. 2 Tim. 3.  
 15. 16.

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15. 16. 17. Heb. 4. 12. 2 Pet.  
1. v. 19. &c.

Let vs consider examples of  
men obseruing those directi-  
ons discovered in those Scrip-  
tures, Mat. 4. 4. 8. 10. Luke 4.  
4. 8. and 24. 45. Acts 17. 11.  
and 18. 24. to 28. 1 Tim. 4. 15.  
2 Tim. 3. 15.

In the vse of which directi-  
ons, let vs consider those cau-  
tions discovered in those fol-  
lowing Scriptures, Deut. 4. 2.  
Prou. 30. 6. Reu. 22. 18. 19.

Let vs consider examples of  
men neglecting the confide-  
ration of the said cautions dis-  
covered in those following  
Scriptures, 2 Sam. 6. 3. 6. 7.  
Leuit. 10. 1. 2. 2 Pet. 3. 16.  
1 Tim. 6. 3. 4. 2 Tim. 4. ver. 3.  
4. 15.

Let vs consider how men  
are enabled profitably to pra-  
ctice

Notice the said directions discovered in those Scriptures, Mat. 11. 25. and 13. 11. Luke 24. 31. 45. &c. John 14. 26. and 15. 26 and 16. 13. Acts 1. 8. 1 Cor. 2. 12.

Let vs consider the ordinary way of obtaining abilitie to vnderstand the said directions discovered in those Scriptures Mat. 7. 7. 8. Luke 11. 9. to 14. John 16. 23. James 1. 5. Phil. 4. ver. 6.

Let vs in that way consider those cautions discovered in those Scriptures, Isay 1. 15. 16. 17. James 4. 3. Mat. 21. 22. and 6. 14. 1 Cor. 10. 31.

Let vs consider examples of men obseruing those cautions, 1 Kings 3. 5. to 14. 1 Sam. 1. 17. 19. 20.

And in any wise let vs not despise gouernment, be presumptuous



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sumptuous, selfe-willed, speak euill of dignities, or of such things as we know not, lest we bee iustly branded with the markes of such as walke after the flesh in the lusts of vncleanness, 2 Pet. 2. 10. Iude 8. 9. 10.

Neyther let vs separate our selues from any, but such being called brethren, that are fornicators, or couetous, or adulterous, or drunkards, or extortioners.

And such account not as enemies, but admonish them as brethren, vnlesse wee could know that they were reprobates not to be prayed for; not forgetting but wee our selues, and all others, were sometimes vnwise, disobedient, following diuers lusts and pleasures, liuing in malice and enuy, hate-

B

full:

r 1 Cor. 5. 11.  
2 Thes. 3. 6. 14.  
2 Tim. 3. 5.

f 2 Thes. 3. 15.

t Mat. 12. 32.  
1 John 5. 16.  
Tit. 3. 10, 11.

u Tit. 3. 3.

x Iud. 18, 19.  
Isay 65. 5:

full, hating one another, lest we be iustly branded with the \* markes of sensuall ones, hauing not the spirit.

If any perswade with vs to deny obedience to any ordinance by authority established in this kingdome: Let vs aske such perswaders, whether such an ordinance be against an ordinance of God, and what that ordinance of God is.

And let vs take their answers in writing, confirmed by Scripture for the better helpe of our weake and brittle memories, and thereof, together with such as are of contrary iudgement and practice. (such of them I meane as wee conceiue to be most conscionable,) consider, preparing our selues by \* prayer vnto God for his gracious assistance, seeking

\* Mat. 7. 7.  
Marke 11. 23.  
Luke 11. 13.  
John 16. 23.

king therein only Gods glory,  
 \* benefit of our owne and o-  
 thers soules; and then we can-  
 not but in a seasonable time  
 receiue certaine resolution, for  
 he who is powerfull and faith-  
 full, hath promised a prospe-  
 rous successe to such manner  
 of seeking.

If such perswaders refuse  
 to giue their answers in wri-  
 ting, whereby they may come  
 to triall, wee haue great cause  
 to suspect them to bee of that  
 number discouered in those  
 Scriptures : Ezech. 13. 3. 4.  
 2 Tim. 3. 6. 7.

For euery one that doth  
 euill, hateth the light, nei-  
 ther y commeth to the light,  
 lest his deeds should bee re-  
 proued.

But hee that doth truth,  
 z commeth to the light, that  
 his

\* 1 Cor. 1. 31.  
 & 10. 31.  
 Iames 4. 3.

y Iohn 3. 19. 20.

z Iohn 3. 20, 21.

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his deeds may be made manifest they are wrought in God, doth serue the Lord in holinessse and righteousnesse without <sup>a</sup> feare, hath not receiued the spirit of bondage to <sup>b</sup> feare againe, but the spirit of adoption, by which he cryeth Abba Father.

a Luke 1.74,75.

b Rom.8.15.

c 2 Tim.1.7.

d Iohn 4.17.18

Euen the <sup>c</sup> spirit of power, loue, and of a sound mind, for perfect loue <sup>d</sup> casteth out feare.

If the cause bee so, as truth hath proued it, then miserable their condition, perswading and perswaded, to commit secret murders, by poysoning, stabbing, or vndermining Parliament or inferior houses, trusting in the strength of their owne inuented policies, neglecting the counsels of the holy <sup>e</sup> One of Israel, who neuer taught, much lesse practised such

e Isay 31.1.

such bloody stratagems : neglecting also the counsels of that Apostle, who was not inferior to the greatest among the twelue, aduising his Disciples to follow him <sup>f</sup> as he followed Christ, and to hold such <sup>g</sup> accursed who preach any other Gospel vnto them then he had preached.

f 1 Cor. 11. 1.  
g Gal. 1. 8, 9.

If any perswade vs to deny superiority of place, in the Church of Christ among the ministers of Christ for the better order and gouernment of the Church,

Let vs aske them what moued the <sup>h</sup> Church of Antioch, to send to Ierusalem to the Apostles to receiue directions from them, for appeasing the troubles there raised by those Pharises, labouring to bring againe in practice the Law of

h Acts 15. 2.

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i Acts 15.43.  
 1 Cor.8.  
 Col.2. 1 Tim.  
 2 Tim. Tit.  
 Heb.

k 1 Cor.5.  
 2 Cor.2.6  
 Reu 2. Reu 3.  
 1 Acts 15.22.36

\* According to  
 that method  
 at the end of  
 this Preface.

m 1 Cor.5.11  
 2 Thes.3.14,15

carnall ordinances, discontinued by the Apostles preaching: and what moued the Apostles to <sup>i</sup> write, and by such specially chosen men, so many Epistles to the many troubled Churches, for directions in <sup>k</sup> discipline and doctrine, and in person to <sup>l</sup> visit them, and take their answers, as formerly.

Let vs, I beseech you, \* look among the separated congregations, and consider their manifold diuisions both in iudgement and practice, and there we cannot but see euen a Babel of confusion, separating each from other, euen for some small differences in iudgement; excommunicating holier and better men then themselues: yea, euen such as they cannot <sup>m</sup> legally taxe either with fornication; couetous.

tousnesse, idolatry, railing, drunkennesse, extortion, or the like. And that onely for not submitting in euery thing to their iudgements, contrary to the Apostles directions.

If the cause bee so, as truth and common experience proues; Then miserable their condition, who stand vnited in iudgement and practice to those separated congregations, whose eyes God grant a speedy opening.

That we may profitably vse what in this small volume is comprehended, Let vs, as formerly is directed and commanded, prepare our selues by earnest prayer vnto God in the name of Christ, for the holy

<sup>n</sup> Spirit in these and all other needfull things to direct vs therein, wholly ayming at

1 Cor. 5. 11.

n Iohn 14. 26  
1 Cor. 2. 11.

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Gods glory, saluation of our own and others soules, which that wee may, I beseech God for Christ Iesus sake to grant.

You may, if God will, remember with me, that godlinesse is not onely a <sup>o</sup> mystery, but a <sup>P</sup> great mystery which a naturall man receiueth not, for it is foolishnesse vnto him; neither can he know it, because it is spiritually <sup>q</sup> discerned: which mystery, multitude of enlightned ones, after the knowledge therof is come vnto them, <sup>r</sup> loue not; and thereby as a secondary meanes, draw on themselues swift destruction: And that mystery not so easie to bee attained vnto, though a teaching Separatist, to mie lately (lying in my sicke bed, and much troubled in mind about the consideration

o 1 Cor. 2. 7.  
Eph. 3. 9.  
p 1 Tim 3. 16.

q 1 Cor. 2. 14.

r Iohn 3. 19,  
Rom. 1. 17. to  
29. 2 Thef.  
2. 10 Tit. 3. 11  
Heb 6. 4, 5,  
6. & c. & 10. 26.  
2 Pet. 2. 20, 21.  
& c.



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tion of the differences contained in these following lines) otherwise affirmed, saying; That Predestination and Baptisme were so easie to bee vnderstood, as that a naturall man might plainly discern them: And the truth is, that that Predestination and Baptisme which that separation maintaines is so easie to bee vnderstood, as that a naturall man indeed may plainly discern them, witnessse the multitudes of their disciples receiving them, and grosse and palpable ignorance in maintaining them, or any other particular mystery of godlinesse; and more carelesse, and more vnchristian after walking, &c. according to those descriptions of such men (for the Saints informations and admonitions)

f Rom. 2. 17: to

25. 2 Tim. 3.

1. &amp;c. 2 Pet:

2. 1, 2. &amp;c.

Iude 3. &amp;c.

c Jer. 6. 16.

u Mat. 7. 14.

Luke 13. 24

x Jer. 6. 16.

y Mat. 23. 2, 3.

z 1 Thes 5. 21

1 Iohn 4. 1.

ons) long sithence laid downe  
in holy <sup>f</sup> Scripture.

Among the many wayes  
supposed to lead towards hea-  
uen, the good way is onely  
one, and that way is the <sup>c</sup> old  
way (a narrow <sup>u</sup> way in which  
few walke) which brings rest  
to the soules of them that  
walke therein; yea euen in this  
present life, and that in the  
middest of their greatest affli-  
ctions.

Therefore according to the  
<sup>x</sup> Prophets, Christ <sup>y</sup> Iesus the  
Prince of Prophets, and his <sup>z</sup>  
Apostles counsels, stand in the  
wayes and enquire for that old  
way, and walke therein, that  
so you may, as others haue  
done, find rest to your soules.

In which enquirie obserue  
this method.

1. Their seuerall doctrines  
and

and produced proofes.

2. The qualifications of such as they admit into membership, and their manner of such admittance.

3. The causes and manner of their Excommunications and absolutions.

4. The qualifications, elections, admissions, inductions of the dispensators, administrators, in order among them.

5. The excommunications and absolutions, passed vpon men in that order and causes thereof.

6. The generall behauour of the said dispensators and people dispenced vnto both in Church and common meetings.

7. The particular betraying policies for the enlargement of their kingdome.

Euery

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Euery of which, for the helpe of memory, & common benefit of present and future ages, after euery meeting to record in Paper vnder its particular proper head, and there-upon prepared by <sup>a</sup> Prayer to repayre to the <sup>b</sup> Law and testimony, the <sup>c</sup> fire, hammer, axe, touchstone of truth, and learned Elders appointed by God to help you in vnderstanding thereof: And so much at this time, and in this place, for the methods, obseruations, and triall of men and doctrines.

a Eph. 6. 18.

x Theſ. 5. 17.

b Iſay 8. 20.

c Ier. 23. 39.

Mat. 3. 10.

Mal. 2. 12. &c.

The

The summary contents of  
the Epistle.

**A** Description of the *Authors*  
sight of his sometimes ignorant  
misleadings.

The common qualities and condi-  
tions of mans naturall descent from his  
carnall parents.

The qualities and conditions of cle-  
cted and reiected ones enlightned.

Rules to try mens present stations.

Rules to trie the soundnesse of ones  
owne and others knowledge.

Rules of triall in what Church,  
Congregation, freest from offending  
God, for man to retaine himselfe in  
practice of religious duties.

How in point of gouernment towards  
gouernors man is to behaue himselfe.

Directions in point of doubts.

Danger of beleeying spirits without  
triall.

Rules of triall in command and pra-  
ctice.

Cautions in practice of the said rules.

How

## THE CONTENTS.

*How men are enabled and prepared to try.*

*Cautions observable in that preparation and benefit to the observers.*

*Directions for generall behaviour towards brethren.*

*A description of the lamentable condition of persons led by imagination of their owne thoughts, counsels, and traditions of men.*

*That godlinesse is a mystery.*

*That the good way is onely one, and brings rest to their soules that walke therein.*

*Directions how to finde out that good way.*

The

## THE CONTENTS.

The summary Contents of the leaves, in number, are certaine Reasonings for and against Gods decree of Election and Reiection before time, manifestation of the same decree in time, (viz.) before separation of spirits from bodies of flesh, and immutability thereof. In order of proceeding is laid downe.

**G**ods secret decree, manifestation, and immutabilitie thereof.

*Obiections inforced with Scriptures and reasons drawne from them.*

*Answers to the obiections.*

*The manifold and grosse absurdities issuing from the said obiections.*

*The doctrines against Predestination, please the flesh, and lulls men asleepe, maintaining the same in carelesse security,*

*con-*

THE CONTENTS.

contrary whereunto is Predestinations doctrine.

A description of Antichrist, in head, members and doctrines, in opposition to Christ, in head, members, and doctrines.

A description of Christ and Antichrists manner, and necessity of coming, in plaine and manifest discovery.

The Creations description, changes, government and end thereof.

Rules for reconciling Scriptures.

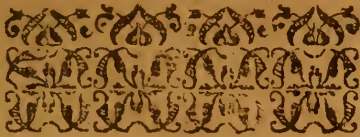
Arguments against Reall presence in the Sacrament.

To separate from hearing of the publike Preachers, established in the Church of England, as many doe, is antichristian.

A briefe description of the diuers kinds of professed Christians.

The





## THE VNMASKING of the Man of Sinne.

*Reasonings for and against the doctrine  
of Predestination, &c. so much  
controuerted in the world.*

**T**Hat God the Father  
hath from the be-  
ginning, before the  
foundation of the  
world, <sup>a</sup> foreknown,  
<sup>b</sup> fore-prepared, <sup>c</sup> predestinated,  
<sup>d</sup> purposed, <sup>e</sup> ordained, <sup>f</sup> willed,  
<sup>g</sup> loued, <sup>h</sup> elected, according to his  
good i pleasure, some to be vessels  
of <sup>k</sup> mercy, to the adoption of  
<sup>l</sup> Children; which some, the same  
God and Father, hath likewise pre-

a Rom. 8. 29.  
b Rom. 9. 23.  
c Rom. 8. 29.  
Eph. 1. 5 11.  
d Rom. 8. 28.  
& 9. 11.  
e Acts 13. 48.  
f Rom. 8. 27.  
Eph. 1. 5. 9.  
II.

g Ro. 9. 13. i Iohn 4. 13. h Rom. 9 11. Eph. 1. 4. 2 Theff. 2. 13  
Ro. 11. v. 5. 7. 28. i Pet. 1. 2. i Eph. 1. 5. 9. k Ro. 9. 23. l Eph. 1. 5

C desti-

m Rom. 8. 29.  
 Eph. 4. 24.  
 Col. 3. 10.  
 Eph. 1. 4.  
 & 2. 10.  
 n Eph. 1. 4.  
 o Deut. 30. 6.  
 Jer. 31. 18, 19.  
 Esay 26. 12.  
 Ezech. 11. 19.  
 & 36. 26, 27.  
 Eph. 2. 10.  
 p Prou. 19. 21.  
 Esay. 14.  
 24. 27.  
 Mal. 3. 6.  
 Iam. 1. 17.  
 q Gen 3. 15.  
 Mat. 1. 21.  
 Luk. 3. 16, 17.  
 Heb. 11. 3.  
 r Esay 44. 3.  
 & 59. 21.  
 1 Cor. 6. 11.  
 Rom. 8. 2.  
 s Acts 1. 7.  
 t Gen. 18. 19. Esay 59. 21. & 35. 10. & 60. 20, 21, 22. Jer. 32. 37.  
 to 43. Ezech. 36. 24. to 36. Mat. 1. 20, 21. Iohn 10. 27, 28.  
 & 17. 20. to 24. 1 Cor. 10. 13. 1 Ioh 3. 9 & 5. 18. u Psal. 116. 8.  
 Rom. 8. 2. 2 Tim. 4. 7, 8. 18. 2 Cor. 10. 3. to 6. & 13. 5. 8.  
 1 Iohn 3. 14. & 4. 12. to 17. & 5. 3. compared with Iohn 13. 1.  
 x Rom. 8. 28. to 31.

destinated, ordained to be conformed, to the <sup>m</sup> Image of his Sonne Christ Iesus; to be holy and without <sup>n</sup> blame, before him in loue: which purpose, ordination, predestination, and persons so predestinated; the same God, and <sup>o</sup> Father, with whom is no variableness, or shadow of <sup>p</sup> turning; by his <sup>q</sup> Word and <sup>r</sup> Spirit, in his appointed times and seasons, knowne <sup>s</sup> onely to himselfe, doth bring to manifestation. And them according to his promise, doth <sup>t</sup> perpetually preserue. And thereof, while they liue in their bodies of earth, giues them certaine <sup>u</sup> assurance; in order of proceeding, thus: For those, whom he did so <sup>x</sup> foreknow, and predestinate, them hee called, and whom hee called, them he also iusti-

fied, and whom hee iustified, them he also glorified.

That a certaine number likewise were y before of old, ordained to condemnation, made to be taken & z destroyed, vessels of wrath, fitted to \* destruction, hated \* before euer they did euill, whom the Lord a turneth to destruction, and by his Ministers makes their hearts b far, their eares heauy, and shuts their eies, lest they should see with their eies, and heare with their eares, and vnderstand with their hearts, and conuert and be healed.

Which fore-ordination to condemnation, and persons so ordained, the same God and Father, by his word, and Spirit, in his appointed times, and seasons, knowne onely to c himselfe, doth bring to d manifestation; of whom it is prophesied in particular, that they shall seeke for mercy, and not e finde it; and in generall, though the number

- y Iud.4.
- z 2 Pet. 2. 12.
- 1 Pet. 2. 8.
- \* Rom. 9.22.
- \* Rom. 9.11.
- to 14.
- a Psal.90.3.
- b Esay 6.9, 10.
- Mat 13.11.
- 13. & 11. 25.
- Iohn 6.29.
- 1 Cor. 2.8.
- Phil. 1.29.
- Col. 1.12.
- c Acts 1.7.
- d Gen.4.11.12
- 13. &c.
- 1 Sam.16.14
- & 31. 4.
- 1 Kin. 22. 24
- Mat.27.5.
- Luke 23.30.
- Re. 6. 15, 16
- Marke 14.21
- Rom. 1. 32.
- Mat.12.v.31,
- 32.43,44,45.

1 Iohn 5.16. Heb 6.4,5,6. & 10.v.26 27. 1 Pet.2.20,21. 2 Tim.3  
e Luk.13.24. Mat.7 23. & 25.11,12.

f Rom.9.27.

g Luke 12.32.

h Mat.7.14.

i Mat.20.16.

of Israel be as the sand of the sea, yet but a remnant shall be <sup>f</sup> saved; That Christs flock is a <sup>g</sup> little flock; That the way to heauen is narrow, and the gate strait, and <sup>h</sup> few goe in thereat; That many are called, but <sup>i</sup> few chosen, &c.

Which Doctrines haue of long continuance beene opposed by some; a very little time, (viz. sithence the occasion of the late Synod of Dort,) by innumerable multitudes, in these words, viz.

1 Generall Proposition.

That God doth loue, and elect, hate, and reiect, not before time, viz. before the foundation of the world; but in time, viz. vpon the good, & euill actions of men done.

2 Generall Proposition.

And that after such election, there is a possibility of reiection.

3 Generall Proposition.

After such reiection, there is a possibility of re-election.

4 Generall Proposition.

And that man elected, or reiect-ed, knowes not, till separation of the spirit from the body of flesh, whether he shall inherit heauen or hell.

For

For confirmation of which opposition, they produce these following Scriptures: *Ezec.* 18. 23. 31. 32. *Mat.* 23. 37. *2 Pet.* 3. 9. and 2. 1. *1 Tim.* 5. 12. *Rom.* 5. 1. and 11. 21. 22. *Ioh.* 15. 2. *Reu.* 2. 4. with many other like places, among which these most coulorable for their said oppositions.

*A generall Answer to the fore-cited  
four generall Propositions.*

**F**OR that the said propositions, are drawne from imaginary conceipts of humane wisdom, and for that they are manifest denials of the former testimonies recorded by direction of the holy Ghost: And for that the Scriptures produced to proue them, are abused, and wrested from their intendments: And for that wee are to holde the bringers of such doctrines accursed, though Angels from Heauen; therefore a bare deniall of them,

*1 Cor.* 1. 20. 21.  
25 to 31. & 2. 4.  
& 3. 18. 19.  
*Mat.* 11. 25.

*Gal.* 1. 7. 8.

is a sufficient answer to satisfy understanding persons: But for the helpe of weake ones, and speedier ending of the controuersie, I haue by Gods assistance drawne their produced Scriptures into seuerall Silogismes, viz: argumentall reasons, in the most colourable manner, the extent of my receiued gift hath enabled me, to proue their said propositions, together with seuerall Answers to them, in which labour I haue specially aymed at the matter, and that for the common good, not at the exactnesse of the forme, with which Schollers onely are acquainted.

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*Arguments drawne from the first generall Proposition, viz: against Election before time, are in number twelue.*

ARGUMENT I.

**I**F they, mentioned in the text, were elected before the foundation

dation of the world, and that election, absolute, perpetuall, and vnchangeable, then they cannot but returne and liue.

But they, mentioned in the text, may not returne, and liue.

Therefore before the foundation of the world, they were not elected.

Ezech. 18. 23.  
31, 32.

*The Answer to the said Argument is twofold; viz:*

*{ Generall }  
{ Speciall. }*

*Answer generall.*

**T**He people preached vnto, mentioned in that Scripture, were of two sorts, viz. Elected ones, Rejected ones: of whom it is spoken, that though their number be as the sand of the Sea, yet but a <sup>r</sup> remnant shall bee saued. Of the whole world in generall; That though many bee called, yet but few are <sup>f</sup> chosen: That the way to heauen is narrow, and the gate strait, and <sup>t</sup> few goe

<sup>r</sup> Rom 9. 27.

<sup>f</sup> Mat. 20. 16.

<sup>t</sup> Mat 7. 14.

u Luke 13. 34.

\* Rom. 9. 27.

Answer to the  
maior of their  
first Argument  
drawne from  
their first gene-  
rall propo-  
sition, against  
election before  
time.

a Eph. 1. 11.

b Pro. 19. 21.

Mal. 3. 6.

James 1. 17.

c Rom. 9. 19, 20

d Gen. 18. 14.

e Mat. 19. 26.

in thereat, and that many shal seeke to enter, and shall not be <sup>u</sup> able.

The word (they,) in the generall argument, importing the people preached vnto, I distinguish thus, viz. (they) in the Maior proposition are the \* elected ones, (they) in the Minor are the reiected ones.

*Secondly, of the second, viz: the speciall Answer.*

If they, that is to say, elected ones, were by God the Father, from the beginning, before the foundation of the world, foreknowne, fore-prepared, predestinated, purposed, ordained, willed, loued, elected, according to his good pleasure, to be vessels of mercie, to the adoption of children, and that God the Father worketh all things after the councill of his owne <sup>a</sup> will; and that his will is <sup>b</sup> immutable, whom no power is able to <sup>c</sup> resist, for whom nothing is too <sup>d</sup> hard, with whom all things are <sup>e</sup> possible, whose hand is not shortned, that it cannot  
re-



<sup>f</sup> redeeme, out of whose hand not any & can deliuer; who killeth, and maketh aliue, who woundeth, and healeth; and besides whom there is no God; that no one can lay any thing to the charge of Gods Elect; that it is God that iustificth, <sup>h</sup>who can condemne, then they cannot but returne and liue.

But they, viz. elected ones, God the Father, who is immutable, and doth what he \* will, hath from the beginning, before the foundation of the world, foreknowne, foreprepared, predestinated, purposed, ordained, willed, loued, elected, according to his good pleasure, to be vessels of mercy, to the adoption of children:

Therefore they, viz. the elected ones, cannot but returne and liue.

If they, viz. Reielected ones, were before of old, ordained to condemnation, made to be taken and destroyed, vessels of wrath fitted to destruction, hated before they did euill, and that God the Father, is

<sup>f</sup> Esay 50.2.  
<sup>g</sup> Deut. 32. 39.

<sup>h</sup> Rom. 8. 33. 34.

\* As fol. 1. from let: <sup>a</sup> to letter <sup>k</sup> & fol. 8 9. from letter <sup>o</sup> to letter <sup>h</sup> manifestly appeareth.

Answer to the Minor of the first argument drawne from the first generall proposition against election before time.

vnchangeable, &c. as in the former argument, and that it is hee that condemneth, woundeth, & healeth. Then they cannot returne and liue.

\* As *fol. 1.*

\* *2 Pet. 2. 12.*

But reiected ones were before of \*old ordained to condemnation, \*made to be taken and destroyed, being vessels of wrath, fitted to destruction, hated before they did euill, and that God the Father, that made them, is vnchangeable, &c as in the former argument; who condemneth, woundeth and healeth. &c.

Therefore they cannot returne and liue.

#### ARGUMENT 2.

*Drawne from the said first generall Proposition.*

**I**F Repentance be the condition of saluation, and repentance be in time, Then mans election to saluation is in time, viz. vpon the manifestation of the worke of repentance: not before time, viz. before the  
foun-

foundation of the world.

But Repentance is in time, and  
<sup>a</sup>Repentance is the condition of sal-  
uation.

z 2 Pet. 3. 9.

Therefore election is in time, &c.  
not before time.

*The Answer to the said Argument.*

**A**S <sup>a</sup>saluation is a free gift of  
God, so is <sup>b</sup>Repentance to sal-  
uation likewise: From whence I  
reason thus:

a Ier. 17. 14.

Eph. 2. 8.

b 2 Tim. 2. 25

Acts 5. 31.

If Repentance to saluation, and  
Saluation, be the free gifts of God,  
and that to such onely as God giues  
repentance to saluation, he likewise  
giues saluation: and that such to  
whom hee giues saluation, were be-  
fore the foundation of the world,  
foreknowne, fore-prepared, prede-  
tinated, purposed, ordained, wil-  
led, loued, <sup>c</sup> elected, according to  
his good pleasure, to be vessels of  
mercy, to be conformed to the I-  
mage of his Sonne Christ Iesus, to  
be holy and without blame before  
him

c As Fol. 1.

him in loue, and that such cannot but repent and liue.

Then Election was before time, and Repentance in time, onely a manifestation of Election.

d 2 Tim. 2. 25  
e Jer. 17. 14.  
Eph. 2. 8.  
2 Cor. 7. 10  
Acts 5. 31

But <sup>d</sup> Repentance to saluation, as <sup>e</sup> Saluation, is the free gift of God, and to such onely as he giues repentance to saluation, hee giues saluation.

Therefore Election is before time, and Repentance in time onely a manifestation of Election.

### ARGUMENT 3.

*Drawne from the first generall Proposition.*

**I**F the Lord be not willing that any should perish, but that all should come to repentance, and liue.

Then the Lord did not before time will or decree that any should perish.

f Ezech. 18.  
v. 23. 31. 32.  
Mat. 23. 37.  
2 Pet. 3. 9.

But the Lord is <sup>f</sup> vnwilling that any should perish.

Therefore the Lord did not before

ore time will or decree that any  
ould perish.

**ARGUMENT 4.**

*Drawne from the said first generall  
Proposition.*

If the Lord did will that any  
ould perish, then the Lord  
hath contrary wils, viz. a secret will,  
ontrary to his reuealed will.

But the Lord hath not contrary  
wils, neither doth he change his pur-  
ose.

Therefore the Lord wils not  
at any should perish.

g Rom. II. 29.  
Pro. 19. 21.  
Isay 14. 24. 27.

**ARGUMENT 5.**

*Drawne from the said first Proposition.*

If men in time may deny the  
Lord that bought them, & there-  
y bring vpon themselues swift de-  
struction,

Then they were not destroyed  
efore time, but in time.

But men in time may deny the  
Lord

h 2 Pet. 2. 1.

Lord that bought them, and thereby bring vpon themselves swift destruction :

Therefore men were not destroyed before time, but in time.

*Answer to the said 3. 4. and 5. Arguments drawne from the first generall Proposition.*

;  
i  
k  
Mark. 12. 30.  
May 54. 5.  
I Tim. 2. 4. 5  
Gen. 19. 24

Mat. 20. 23  
John 5. 19 30  
& 6. 37. 44.  
65.

**T**He word *Lord* in Scripture hath diuers acceptations, reduced by the Prophet to two generals, viz. the <sup>i</sup> Lord the Father, my Lord the Son. And that the Lord the Sonne is vnderstood in the said three Arguments, who as hee was man<sup>k</sup> could not do what he would: and not the Lord the Father, who (as formerly ) could doe what he would.

Which distinction the Opposers not vnderstanding, or willingly concealing, doe confound the persons of the Deitie, by making no distinction betweene Father and Sonne, mediated & mediator, &c.

ARGUMENT 6.

*Drawne from their said first generall Proposition.*

**I**F destruction be in time, then not before time.

But destruction is in <sup>1</sup>time.

Therefore not before time.

1 2 Pet. 2. 1.

ARGUMENT 7.

*Drawne from the said Proposition.*

**I**F mans casting off of faith bee in time, and men for casting off faith haue condemnation:

Then mans condemnation, was not before time, but in time.

But mans casting off of faith, was in <sup>m</sup>time, not before time, and man for casting off of faith had condemnation.

m 1 Tim. 5. 12

Therefore mans condemnation is in time, not before time.

AR=

## ARGUMENT 8.

*Drawne from the said first generall Proposition.*

**I**F mans leauing, and falling from loue, be in time, & man for leauing and falling from loue, became subiect to condemnation: Then mans condemnation is in time, not before time.

n Reu. 2. 4, 5.

But mans leauing and falling from loue is in <sup>n</sup> time,

Therefore mans condemnation is in time, not before time.

*Answer to the said 6. 7. and 8. Argument.*

**T**ime in Scripture hath diuers acceptations, reduced to two generals, viz. Time as it is in account with God; time as it is in account with man.

c Reu. 13. 8.

As it is in account with God, Christ was <sup>c</sup> slaine from the foundation of the world. As it is in account with



with man, when hee suffered vpon the <sup>k</sup>Crosse. As it is in account with God, *Abraham* was a Father of many nations <sup>l</sup> before there was a nation of his seed. As it is in account with man, when hee had diuers <sup>m</sup> children. As it is in account with God, *Paul* was a chosen vessell <sup>n</sup> before hee euer preached Christ, or walked in the duties of the Gospell. As it is in account with man, when hee preached Christ, and walked in <sup>o</sup> the duties of the Gospell. Many other are the like instances.

With God al times are present, & in his account one day is as a thousand yeares, and a thousand yeares as one day. In account with man are minutes, howres, dayes, weeks, moneths, yeres, according to which account, such things as God in his secret counsell had decreed are manifested. For God in Scriptures <sup>q</sup> speaketh of things that are not manifest as though they were manifested. So hath condemnation likewise diuers acceptations, viz:

k Mat. 27. 50.

l Gen. 17. 5

m Gen. 21. v. 1  
12. 18.

n Acts 9. 15:

o Acts 9. 18. 19.  
20. &c.

p 2 Pet. 3. 8.

q Rom. 4. 17.  
Ier. 50. 2.  
Iohn 16. 32  
& 17. 1.  
Mat. 26. 28.  
Mark 14. 24  
Luke 22. 19.  
1 Pet. 1. 20:  
Reu. 21. 6

temporall, Rom. 3. 12. 14. 16. 18.  
 1 Cor. 6. 9. 10. 11. Tit. 3. 3. &c.  
 eternall, Mat. 12. 31. 32. 45. Ioh. 3.  
 19. 20. Rom. 1. 18. to 32. Heb. 6.  
 4. 5. 6. & 10. 26, to 31. 2 Pet. 2. 20.  
 Iude 4. 5. 6. 7. 12.

*What God decrees before time, bee  
 doth manifest in time. Heb. 4. 3.*

Of which the Oppolers seeme  
 likewise to be ignorant.

#### ARGUMENT 9.

*Drawne from the said first Proposition*

**I**F election to glory, reiection  
 from glory, bee before time;  
 Then it will follow, that men  
 elected, liue they neuer so ill, shall  
 bee saued; men reiection liue they  
 neuer so well shall be damned.

Which conclusion doth lull men  
 asleepe in carelesse security, and  
 makes them neglect euery Christian  
 duty, and vtter these words, viz. If  
 they be predestinated to saluation,  
 they shall be saued, liue they neuer  
 so ill.

If to condemnation, they shall be condemned liue they neuer so well.

But men continuing in an euill course to their death, shall be damned.

Men returned from their euils, and therein continue shall be saved.

Therefore Election to glory, Rejection from glory, is not before time, but in time.

*Answer to the said ninth Argument.*

**A**S election to glory (as formerly is proued) is before time, so likewise before time it was decreed that such as were elected should liue well. The cause of which Election is Gods loue, not mans well doing: for mans both well willing and well doing is the gift of God, and not mans gift by derivation from earthly parents; but well willing accompanied with well doing are signes of Gods election, and giuen by God to man for manifestation of that decree, and

f Ezecc.18.24.

t Ezecc.18.  
21.22.

I As sol. 1. letter m. n.

m Ifay 41.8.9  
10.

1 Io.4.10.19  
n Phil.2.13

o Mat. 12.50.  
Iohn 13 17  
1 Iohn 2.5.  
& 3.14  
& 5.2.

p Heb. 4. 12

q Rom. 15. 4

r Luke 18. 10. II

Isay 65. 5.

f Psal. 51

t Acts 9. 6

v Acts 16. 30

x Acts 2. 37.

y Isay 66. 24

Mar. 9. 44. 48

the Scriptures written for tryall of the truth of that manifestation, that men through patience and comfort of them might haue a hope: such men I meane as at least haue receiued that gift to will well, others haue no comfort but torment by the Scriptures, viz. not such as with the Pharises insensible of their spirituall misery, try others hearts, not their owne: but such as with *Caine, Esau, Achitophel, Iudas, &c.* among the reiected ones; & *David, Paul, the Iayler, the three thousand,* among the elected ones, after their enlightning, and before their assuring, which duly considered will giue an enlightned one no further rest or liberty till his assurance of pardō, then a condemned one by an earthly Iudge vnexecuted, or one suffering shipwracke farre distant from any dry land, to secure his safety. Which consideration will keepe all men from carelesse securitie, lest men without hope, whose worme in conscience neuer dyes, nor

nor fire euer goes out : or such who by reason of their consciences being<sup>z</sup> seared, are past sense & feeling of their spirituall misery.

z Eph. 4. 19.  
1 Tim. 4. 1. 2.

As good fruit is not the cause but signe of the trees goodnesse : so neither is well willing nor well doing the cause, but signe of mens goodnesse.

As the tree by art of the planter and grafter is made good, and so by dunging, pruning, and watering of the planter, preserued till and after his time of bearing fruit : so man by God is made good, and by him preserued till and after the time of his bringing forth the fruits of holinesse and righteousnesse, as formerly.

Fol. 1.

ARGUMENT IO:

*Drawne from the said first generall proposition.*

**I**F God before time, viz. before men had done euill, did decree and make men for destruction ;  
Then God is vniust, vnmercifull.

\* 2 Cor. 1. 3.

But God is not \* vniust, vnmerciful.

Therefore God did not before time, decree, and make men for destruction.

*Answer to the said 10. Argument.*

**I**njustice, vnmercifulnesse, consists or discouers it selfe by breach of Law.

a Gen. 22. 2.

But God is not subiect or <sup>a</sup> tied to any Law.

Therefore God in decreeing, as before, is not vniust, nor vnmercifull.

b Rom. 9. 21

If it be not accompted iniustice, vnmercifulnesse, in an earthly King, in appointing Subiects of equall ranke, of equall desert; or a<sup>b</sup> Potter of the same lump of clay, vessels to worthier and baser offices: why should it bee accompted iniustice, vnmercifulnesse, in the King of Kings, Creator of all <sup>c</sup> creatures, of one and the same blood, to make and appoint, some men for honor,

some

c Acts 17. 26.

some for dishonor? shall not the said King and Creator doe with his owne what hee listeth without controule of the Creature, and that without rendring the Creature an<sup>d</sup> accompt of his doings?

d. Iob 33. 13.

But it is not accompted iniustice, vnmercifulnesse, in a King, in a Potter, so to appoint and dispose of his subiects, his vessels.

Therefore much lesse ought it to be accompted iniustice, vnmercifulnesse in God, so to appoint and dispose of his Subiects and creatures.

ARGUMENT II.

*Drawne from the first generall Proposition.*

**I**F God before time, did decree, and make men for destruction, Then Gods decree, not sinne, is the cause of destruction.

But<sup>e</sup> sinne is the cause of destruction.

c. Eze. 18. 4.

Therefore God did not before  
D 4 time

time decree, and make men for destruction.

*Answer to the said 11. Argument.*

**A**S Gods purpose and decree (as formerly is proved) is the Primary <sup>f</sup> cause, his Word and Spirit, and mans obedience, the secondary cause of mans saluation; so Gods decree is the primary cause, & mans disobedience, through the <sup>g</sup> ministry of false Prophets, the Secondary cause of mans destruction.

As a Miller, by and through the water wheele, and stone, &c. doth grinde the Corne; so <sup>h</sup> God, by and through his <sup>i</sup> Word, and <sup>k</sup> Spirit, and man prepared by him thereunto, doth destroy the Devils power in man, and thereby manifest mans election, and so preserues him for glory, and thereof giues him assurance: Such likewise is the order of Reprobation; which seuerall decrees, by mans obedience and

f Fol. 1.

g 2 Tim. 3. 6. 13

2 Pet. 2. 1. 2.

3. 12. to 20.

Mat. 23. 15.

& 24. 24.

Act 20. 29.

h Deut. 30. 6.

Ier. 31 18. 19

Isay 26. 12.

i Gen. 3. 15.

Mat. 1. 21.

Luke 3. 16. 17

Heb. 9 14.

k Isay 44. 3.

& 56. 21.

i Cor. 6. 11.

Rom. 8. 2.



and disobedience, in Gods appointed time comes to manifestation.

ARGUMENT 12.

*Drawne from the said first generall Proposition.*

**I**F God before time, did decree, and make men for destruction. Then God would not bid such men repent, whom he purposeth to destroy.

But God bids all y repent.

Therefore God did not decree, and make any for destruction.

y 2 Pet. 3. 9.

*Answer to the said 12. Argument.*

**A**S Gods commanding *Adam* and after him all Israel, to keep the Law, vnder paine of condemnation, and losing the comforts of salvation, was to make man know his owne <sup>h</sup>weaknesse, and thereby to humble and pluck downe the pride of mans heart, and to make man <sup>i</sup>confesse and acknowledge his Creators <sup>k</sup>power, wel knowing that

h Rom. 8. 7  
Deut. 5. 29  
& 30. 14.  
Luke 18. 27  
Acts 15. 9. 10  
i Gen. 3. 10.  
& 4. 13. 14.  
1 Sam. 15.  
24. 25. &c.  
2 Sam. 12. 5.  
13.  
Jer. 31. 19.  
Iob 42. 3.  
Mat. 27. 3. 4.  
k Rom. 8. 7.  
Iohn 15. 5.

k Rom. 8. v. 7.  
Ioh. 15. 5.

l 2 Tim. 2. v. 25.  
Ioh. 15. 5.  
Act. 5. 31.  
Heb. 12. 17.  
m Ezc. 18. v. 1,  
2, 3, 4.

that man of his owne <sup>k</sup> power was not able to keepe them; euen so God commanding all the sonnes of *Adam* to repent vnder paine of condemnation, and losing the ioies of saluation, is to make them all in generall to know their owne weaknesse, as *Adam* in particular; thereby to humble and plucke downe the pride of all, that so all so well as any might be constrained to confesse and acknowledge their Creators power, well knowing that of their owne power they are <sup>l</sup> vnable to repent and worke out their own saluation; and that men might not, as some did <sup>m</sup> ascribe the cause of their destruction to their Fathers weakenesse.

*Their*

*Their said second generall Proposition;  
viz. That a man elected, may after-  
wards fall away, and be destroyed:  
from which are drawne  
Arguments seauen.*

ARGUMENT I.

*From the said second generall Pro-  
position.*

**I**F truth hath said, that men  
bought by the Lord, shall after-  
wards deny the Lord that bought  
them, and bring vpon themselues  
swift destruction :

Then men bought by the Lord,  
may afterwards fall away, and bee  
destroyed.

But truth hath said, that men  
bought by the Lord, shall after-  
wards<sup>n</sup> deny the Lord that bought  
them, and bring vpon themselues  
swift destruction.

Therefore men bought by the  
Lord may afterwards fall away, and  
be destroyed.

n 2 Pet. 2.1.

Answer to the said 1. Argument.

n Ioh. 1. 7.

Rem. 5. v. 18

& 3. 25.

1. Cor. 12. v.

13. & 15. v. 22

2. Cor. 5. v. 14

Col. 1. v. 20.

1 Tim. 2. v. 6.

Heb. 2. v. 9.

& 9. 15.

1 Ioh. 2. v. 2.

o Exod 25. v. 2.

Leu. 25. v. 40

Deut. 15. ver.

12, &c.

Ier. 34. v. 14

p Exo. 21. v. 5, 6.

q Leu. 25. v. 4+

45. 46.

r Ioh. 8. v. 35. &

13. 10. 11.

1. Ioh. 2. 19.

2 Tim. 2. 20.

Math. 13, 4, &c.

1 Cor. 3. 12, &c.

f Heb. 3. v. 5.

e Heb. 3. ver. 6.

u Num. 14. v. 30.

\* As fol. 1. 2.

AS there was a generall Redemtion out of Egypts seruitude carnall :

So is there out of <sup>n</sup> Egypts seruitude spirituall.

As the Families of Israel consisted of <sup>o</sup> freemen, <sup>p</sup> seruants, and <sup>q</sup> bond-men:

So likewise doth the families, of <sup>r</sup> Christians.

As the instrument in the deliue-ry out of Egypt carnall, was *Moses*:

So the Instrument in deliue-ry out of Egypt spirituall, is Christ.

The first Instrument a <sup>s</sup> seruant, the second a <sup>t</sup> Sonne.

As among them deliue-ryed by *Moses*, *Caleb* and *Ioshua* only <sup>u</sup> entered into earthly Canaan, others returned backe, or died in the wilderness:

So among them deliue-ryed by Christ, a small number <sup>\*</sup> enter into spirituall Canaan, of which earthly Canaan was a Tipe; others returne backe.

As

As those deliuered by *Moses*, which returned,  $\times$  distrusted the promises of the Father:

So those deliuered by *Christ*, which returne,  $\gamma$  distrust the promise of the Sonne.

As sonnes, so seruants, in the Families of Israel, according to the flesh, had their habitation together for a time:

So seruants as sonnes, in the families of Christians haue likewise their habitations together for a time.

As seruants in and of the Families of Israel, according to the flesh are of two kindes, *viz.*

Some for a time, others for euer, neither of which to bee ruled ouer with rigor:

So are there likewise in the Families of Christians.

As in the Families of Israel were besides seruants, bond-men.

So likewise are there in the Families of Christians.

As seruants and bond-men in the  
Fami-

$\times$  Exod. 32.  
Num. 13. v. 31.  
32. 33. & 14.  
v. 1. 2. 3. & c.  
 $\gamma$  Heb. 3. 17. 18.  
Mat. 13. 20.  
21. 22.  
Iohn 6. 66. &  
12. 42.  
2. Pet. 2. 1. 15  
10. 22.  
Iud. 4. 11. 12.  
15.  
 $\gamma$  Ioh. 8. 35.  
1 Ioh. 2. 19.

Families of Israel, were bought with a price valuable:

So seruants and bond-men in the Families of Christians were bought with a price inualluable.

As many seruants in the Families of Israel did withstand *Moses* the Instrument of their deliery out of Egypt carnall, in denying the Law<sup>a</sup> literall deliuered by *Moses*:

a 2 Cor. 3. 3. to  
16.

So many seruants in the Families of Christians doe withstand Christ the Instrument of their deliery out of Egypt spirituall, in denying the law<sup>b</sup> spirituall, deliuered by Christ.

b Mat 12. 32.  
Ioh. 12. 42.

Christians in generall may<sup>d</sup> deny the Lord that bought them, and so bring vpon themselues swift destruction.

d Heb 6. v. 4. & e.  
& 10. v. 26. 27.  
2 Pet. 2. v. 20.

But Christians in<sup>e</sup> speciall (as formerly) cannot, by which is manifest that the persons mentioned in the obiected places are onely Christians in generall.

e Rom. 5. v. 5. &  
8. v. 1. 2. 9. 15.  
Mat. 24. v. 24.

ARGUMENT 2.

*Drawne from the said second generall Proposition.*

**I**F men hauing faith, did afterwards cast off their faith, and thereby bring vpon themselues condemnation; Then men hauing faith, may afterwards cast off their faith, and be condemned.

But men hauing faith, did afterward <sup>f</sup> cast off their faith, and thereby brought vpon themselues condemnation.

Therefore men hauing faith, may afterwards cast off their faith, and be condemned.

*Answer to the said 2. Argument.*

**A**S Redemption hath diuers acceptations, reduced to two, viz. generall; speciall:

So hath the word Faith likewise (and each acceptation vnderstood by its seuerall adiunct) sometimes

f<sup>r</sup> Tim. 5. 12.  
& 1. 5. 6. 19.

f Acts 6. v. 3. 5. 7. times for <sup>f</sup> knowledge, sometimes  
 Ro. 14. v. 1. 22. for <sup>g</sup> believe, sometimes for the  
 23. compared <sup>h</sup> Gospell, sometimes for the gift  
 with 1 Cor. 8. of working <sup>i</sup> Miracles; sometimes  
 10. 11. for the worke of <sup>k</sup> obedience; som-  
 g Rom. 4. v. 5. times for the <sup>l</sup> promise; and yet but  
 h Rom. 1. v. 5. <sup>m</sup> one faith indeed; and that faith  
 Gal. 1. 11. com- is the promised seede Christ Iesus,  
 pard with v. 23 (the <sup>n</sup> treasure of all graces in na-  
 i 1 Cor. 13. v. 2. ture) God and man, the ground of  
 k Luke 18. v. 8. things hoped for, and evidence of  
 cōpared with things not seene, as farther appea-  
 2 Thes. 1. v. 8. reth by comparing these following  
 Phil. 4. to 8. Scriptures: Rom. 3. v. 28. 30. & 5. 1.  
 viz. Obediēce with know- with Rom. 4. v. 25. Gal. 2. v. 16. 17.  
 ledge. and Act. 15. v. 9. with Heb. 9. v. 14.  
 Esay 1. v. 3. Gal. 3. v. 2. 25. with Act. 8. v. 35.  
 Hos. 4. 1. 36. Rom. 1. v. 17. with Gal. 2. v. 20.  
 Ioh. 7. v. 17. & Gal. 3. v. 23. 25. with Gal. 3. v. 16.  
 13. v. 17. 19. Gal. 3. v. 7. with Gal. 3. v. 29.  
 1 Pet. 4. v. 17. Gal. 3. v. 9. with Gal. 3. v. 29. In-  
 l Rom. 3. v. 3. differently called <sup>o</sup> Word, <sup>p</sup> Truth,  
 Gal. 3. v. 17. 18. <sup>q</sup> Way, Life, <sup>r</sup> Law, Faith, <sup>f</sup> founda-  
 m Eph 4. v. 4. tion, <sup>t</sup> Evidence, all which seue.  
 cōpared with  
 Heb. 11 v. 1. &  
 1 Cor. 3. v. 11.  
 n Col. 2. v. 3.  
 Ioh. 1. v. 16.  
 o Iohn 1. v. 1. 2. 3. Iam. 1. v. 18. p Iohn 17. v. 17. 2 Thes. 1. v. 3.  
 q Iohn 14. v. 6. r Ro. 8. v. 2. Psal. 17. v. 7. to 11. & 119. v. 27. 29.  
 30. Pro. 6. v. 25. s 1 Cor. 3. v. 11. Heb. 11. v. 1. t Eph. 1. v. 13. 14.



rall acceptations are in other places reduced to two general: viz. Faith of <sup>u</sup> God Faith of <sup>x</sup> Christ, Faith in <sup>y</sup> God, Faith in <sup>z</sup> Christ, Faith of the <sup>\*</sup> Law in letter, Faith of the <sup>\*</sup> Gospel in Spirit, common <sup>b</sup> Faith, Faith of the <sup>c</sup> Elect, <sup>d</sup> beleefe in God, <sup>d</sup> beleefe in Christ; from <sup>e</sup> Faith to Faith: All which acceptations are but severall <sup>k</sup> measures of one and the same Faith; of which measures, some are <sup>l</sup> cōmon to Elect & Reprobate, and may be forsaken; others <sup>m</sup> peculiar to the Elect only, & cannot be forsaken; a measure of which faith, is the promise of obedience, by the letter or voyce of man, to the letter or voyce deliivered by the ministry of man, as appeareth by the Prophets preaching, the fore-runners of Christ according to the flesh, of which *John Baptist* was the immediate, preparing the way for Christ, by preaching the doctrine of Repentance, and giuing knowledge of saluation, whose Baptisme was the Baptisme

u Rom. 3. v. 3.  
 x Rom. 3 v. 22.  
 Gal. 2. v. 16. 20  
 & 3. v. 22.  
 y 1 Cor. 1. v. 9.  
 z Gal 3. v. 26.  
 \* Gal 3. v. 23.  
 a Phil. 1. v. 27.  
 b Tit. 1. v. 4.  
 c Tit. 1. v. 1.  
 d Ioh. 14. v. 1.  
 e Rom. 1. v. 17.  
 Gal 3. v. 23.  
 k Luk. 17. v. 5. 6.  
 Rom. 12. v. 3.  
 l ph 4. v 7.  
 1 Thes 3. v. 10.  
 2 Thes. 1. v. 3.  
 m 1 Cor. 13. v. 2.  
 Mat 7 v. 22.  
 Iohn 6. v. 66.  
 & 12. v. 42.  
 1 Tim. 1. v. 5. v.  
 19. & 5. v. 12. &  
 6. v. 10. 2 Tim.  
 2. 15. Tit. 1. 4.  
 n Tit. 1. v. 1.  
 cōpared with  
 Mat. 24 v. 24.  
 2 Cor. 13. v. 5.  
 Eph. 6. v. 16.  
 Rom. 5. v. 1.  
 2 Tim. 4. v. 7.  
 1 Ioh. 5. 4.

E of

f Mat. 3. v. 11.  
 Mar. 1. v. 4.  
 Act 16. 15. 33.  
 & 19. v. 3. 4.  
 g Gen. 17. v. 13.  
 14 & 34. v. 13.  
 to 18.

h 1 Pet. 1. v. 2.

i Heb. 1. v. 1. 14.  
 & 2. v. 2.

k 1 Pet. 3. v. 19.  
 & 4. v. 6. &  
 2 Pet. 1. v. 21.

l Heb. 1. v. 2. & 2.  
 v. 3. according  
 to the Pro-  
 phesie. Gen.  
 49. v. 10.  
 Deut. 18. v. 18.  
 19.

m Heb. 2. v. 3.  
 Mat. 28. v. 19.

n Mat. 3. v. 8.  
 Act. 1. v. 5. 8.  
 & 10. v. 44.  
 & 19. v. 5. 6.  
 1 Pet. 3. v. 20.

o Rom. 2. v. 29.  
 Col. 2. v. 11.

of <sup>f</sup> Repentance, and did admit into the Family of Christ according to the flesh, as Circumcision did into the Family of *Abraham*, according to the <sup>g</sup> flesh, with which Baptisme Christ was baptized; which Baptisme, as Circūcision, was outward discernable by sense, such was the promise, such was the obedience.

A farther measure of which faith, is the promise of <sup>h</sup> obedience by the spirit, to the spirit, deliuered by Christ in the power of the spirit, by the ministry of <sup>i</sup> Angells; of <sup>k</sup> Prophets, before he tooke flesh of the Virgin, by his owne ministry, in the <sup>l</sup> dayes of his flesh in his owne person; by the <sup>m</sup> Apostles afterwards, whose Baptisme was the Baptisme of the Holy <sup>n</sup> Ghost, and did admit into the Family of Christ according to the Spirit; as Circumcision of the heart did <sup>o</sup> admit into the Family of *Abraham*, according to the spirit, with which Baptisme Christ was baptised: which Baptisme, as was Circumcision of the

the hart, was inward, discernable by the spirit, such was the promise, such was the obedience. As Circūcision of the flesh was a <sup>p</sup> signe of Circumcision of the heart; so is Baptisme of water, a <sup>q</sup> signe of Baptisme of the holy Ghost. As Circūcision of the flesh was accompanied with a promise of obediēce <sup>r</sup> according to the letter, and <sup>s</sup> gaue a right to the outward priuiledges, during <sup>t</sup> obediēce to the letter: & Circumcision of the heart accompanied with a promise of obedience according to the spirit, which gaue a right to the priuiledges of the Spirit, <sup>u</sup> during obedience to the spirit. So Baptisme of water was accompanied with a <sup>x</sup> promise of obedience according to the letter, and gaue a right to the outward priuiledges during <sup>y</sup> obedience to the letter, & Baptisme of the holy Ghost, accompanied with a promise of obedience according to the spirit, which gaue a right to the priuiledges of the spirit, <sup>z</sup> during obedience to

p Gen. 17. v. 1.  
Rom. 4. v. 11.  
cōpared with  
Deut. 10. v. 16.  
q 1 Pet. 3. v. 21.

r Exod. 19. v. 8.  
s Exod. 12. v. 44.  
&c.  
t Leuit 7. v. 21.  
25. & 18. v. 29.

u 1 Sam 15. v. 26.  
& 16. v. 14.

x Acts 2. v. 41.  
& 8. v. 13. 20.  
21. 22.

y 1 Cor. 5. v. 5.  
11. 2 Thes 3.  
v. 14.

z Mat. 12. v. 31.  
Heb. 6. v. 4.  
5. 6.  
Ioh. 8. v. 34. 35.  
Heb. 10. 26.  
2 Pet. 2. 20.

the spirit, no longer. As vpon breach of faith confirmed by Circumcision of the flesh, was a cutting off of the transgressor from the Family of *Abraham*, according to the flesh. So vpon breach of faith, confirmed by Baptisme of water, was a cutting off of the transgressor from the Familie of Christ, according to the flesh. As vpon breach of faith, confirmed by Circumcision of the heart, was a cutting off of the transgressor from the Familie of *Abraham*, according to the spirit: So, vpon breach of Faith confirmed by Baptisme of the holy Ghost, is a cutting off from the Family of Christ, according to the spirit. As persons cut off from the Family of *Abraham*, according to the flesh, for transgression of the letter, were vpon their repentance and sacrifice according to the letter, \* restored, vpon euery transgression which was not death by the law: So, persons cut off from the Family of Christ, according

\* Leuit. 5. v. 6.

according to the flesh, for transgression of the Law according to the letter, were vpon their repentance according to the letter of the Law & Gospell, and sacrifice according to the letter of the Gospell, <sup>a</sup> restored vpon euery such transgression, which was not death by the letter of the law.

As persons cut off from the Family of *Abraham*, according to the spirit, were neuer <sup>b</sup> restored againe:

So persons cut off from the Familie of Christ, according to the spirit, are neuer <sup>c</sup> restored againe.

As Christ in person did consist of the nature of God, of the nature of man:

So doth the Church, the body of Christ in its <sup>d</sup> members, consist of the nature of God, of the nature of man, of obedient ones according to the flesh, of obedient ones according to flesh and spirit:

So doth the Law by which it is gouerned, consist of letter and spi-

<sup>a</sup> Neh: 5. v. 12.  
 Math. 5. v. 23.  
 Acts 8 v. 22.  
 2 Cor 2. v. 6. 7.  
 8. Gal. 6. v. 1.  
 Rom. 11. v. 23.  
 Phil. 1. v. 10. 11.  
 12. Rev. 2. v. 5.  
<sup>b</sup> Gen. 4. v. 11. to  
 15. 1 Sam. 15.  
 v. 26. & 16. v.  
 14.  
<sup>c</sup> Mat. 12. v. 45.  
 John 8. v. 35.  
 Heb. 6. v. 4. & c.  
 & 10. v. 26.  
 2 Pet. 2. v. 20.

<sup>d</sup> 2. Pet. 1. v. 4.

rit, as formerly is manifest, transgression of the letter may be, when transgression of the spirit is not, And that discernable by sense: transgression of the spirit may likewise be, when transgression of the letter is not, (*viz.* discernable by sense) and that discernable by the spirit.

Transgression of the letter onely as formerly, did cut off from the Church, the body of Christ in his members consisting of flesh:

Transgression of the spirit onely, did, as formerly, cut off from the Church the body of Christ in its members, consisting of spirit.

As men generally redeemed, as formerly, may deny the Lord that bought them, and bring vpon themselves swift destruction:

So men hauing generall or common <sup>c</sup> faith, may fall from their faith, and be condemned.

But as men specially redeemed, as \* formerly, cānot deny the Lord that bought them, and bring vpon themselves swift destruction:

Fol.27.

<sup>c</sup> Tit. 1. v. 4.  
1 Tim. 1. v. 5. 6.  
19. & 4. v. 12.  
*viz.* generall,  
or common  
measu. e, as  
formerly, fol.

33.

\* Fol.27.

So

So men, as formerly, hauing speciall<sup>h</sup> faith, cannot afterwards cast off their faith and be condemned.

<sup>h</sup> Fol: 33.

ARGUMENT. 3.

*Drawne from the said second generall Proposition.*

**I**F men hauing loue, did leaue and fall from their loue, and thereby became subiect to haue the meanes of saluation remoued from them;

Then men hauing loue, may leaue and fall from their loue, and thereby become subiect to haue the meanes of saluation remoued from them.

But men hauing loue, did leaue, and <sup>i</sup> fall from their loue, and thereby became subiect to haue the meanes of saluation remoued from them.

<sup>i</sup> Reu. 2. 4. 5.

Therefore men hauing loue, may afterwards leaue, and fall from  
E 4 their

their loue, and thereby haue the meanes of saluation remoued from them.

*Answer to the said 3. Argument.*

**A**S Faith is generall and speciall, so is loue<sup>k</sup> generall and speciall: and as men hauing generall faith may cast it off:

So men hauing generall loue, may cast it off.

But as men hauing speciall faith, cannot cast it off:

So men hauing<sup>l</sup> speciall loue cannot cast it off.

**ARGUMENT. 4.**

*Drawne from the said second general Proposition.*

**I**F persons iustified, reioyce only in hope of the glory of God, then not in certainty.

But men iustified, reioyce onely in<sup>m</sup> hope of the glory of God.

Therefore men iustified, reioyce not in certainty.

*Answ.*

k Mat. 24. 12.

Mar. 12. 30. 31.

Rom. 12. 9.

1 Thes. 5. 13.

1 Pet. 1. 22.

Reuel 2. 4.

1 Cor. 13. 8.

1 Ioh 3. 14 15.

to 19. & 4. 12.

16. 17. 18.

As formerly,

Fol. 33.

1 1 Cor. 13. 8.

1 Ioh. 3. 14.

18. & 4. 12. 16:

17. 18.

c Rom. 5. 1.



*Answer to the said 4. Argument.*

**A**S Redemption, Faith, and Loue, haue diuers acceptations, each reduced to two generalls.

So hath hope likewise diuers acceptations, reduced likewise to two generalls: viz. hope <sup>n</sup> vncertaine, hope <sup>o</sup> certaine; which hopes euer eyed to the meanes leading to the thing hoped for.

As in conditionary promises of things by man to man, through possibility of performing the condition, is a hope of obtaining the thing promised, though the condition not at the instant performable; but that hope is vncertaine, by reason of the present inability, possibility of death, of change of resolution in the person to whom the things are promised before conditions performed by the person to whom the things so conditionarily are promised.

But after conditions once performed;

n Job 8.13.14.  
& 11.20.

Col. 1.23:

Heb.3.6.

o Tit. 3. 7.

1 Pet. 1.3.

Heb. 6. 11.19.

Yet but one hope indeed.

Eph. 4. 4 as there is but one

faith, Eph. 4.5.

but diuers in measure as faith

is.

1 Gen. 12.

m Gen. 12. v. 12.  
13.

med; if the promiser bee faithfull and powerfull, hope of enioying the things promised is certaine, though the limited time of enioying, bee to commence long after: so by comparison stands the cause betweene God promising, and man hoping to obtaine the thing promised; as appeares in the example of *Abraham*, to whom the Lord<sup>l</sup> said, Get thee out of thy Country, and from thy kindred, and from thy fathers house, into a Land which I shall shew thee; And I will make thee a great Nation, and will blesse thee, and will make thy name great, and thou shalt be a blessing, and I wil blesse them that blesse thee, and curse them that curse thee, in thee shall all the Families of the earth be blessed. So *Abraham* departed as the Lord had spoken vnto him, and yet presently there-after did<sup>m</sup> distrust the Lords performance of his promise of protection, as appeareth by his feare, lest comming into Egypt, his Wife being faire, the  
Egyp-

Egyptians would murther him, and preferue his Wife: for auoyding whereof, he counselled his Wife to say she was his Sister.

And though the Lord appearing vnto *Abraham* at his coming into the Land, did <sup>n</sup> promise to his seede to giue the Land, and afterwards to giue it to him and his seed for euer; yet afterwards would know of the Lord whereby hee should <sup>o</sup> know it, notwithstanding the Lord had so often promised it vnto him.

And though the Lord had promised to <sup>p</sup> make his seede as the dust of the earth in number; yet *Abraham* afterwards said <sup>q</sup> vnto the Lord, What wilt thou giue me, seeing I goe childlesse? So long *Abraham*'s hope of enjoying the land and seede was the first hope, viz. hope vncertaine.

But after the Word of the Lord came vnto *Abraham* saying, (This) viz. the sonne of *Eleazer*, borne in thine house, shall not be thine heire: but hee <sup>r</sup> that shall come forth out of

n Gen. 12. v. 7.

o Gen. 13. v. 14.  
15. &c. & 15.  
v. 7. 8.

p Gen. 13. v. 6.

q Gen. 15. v. 2.

r Gen. 15. v. 4.

f Verſ. 5. &amp;c.

t Verſ. 9. &amp;c.

u Verſ. 13.

of thine owne bowels ſhall be thine  
 Heyre: and afterward he brought  
 him<sup>t</sup> abroad, and ſaid, Looke now  
 towards Heauen & tell the ſtarres,  
 if thou be able to number them; ſo  
 ſhall thy ſeed be. And afterwards,  
 in answer to *Abrahams* deſire of  
 vnderſtanding whereby he ſhould  
 know that hee ſhould inherite the  
 Land, the Lord bade him take an  
 heifer of three yeares old, and a  
 Shee-goate of three yeares old, and  
 a Ramme of three yeares old, and  
 a Turtle-doue, and a young Pige-  
 on, &c. all which hee tooke and  
 diuided them in the middeſt, and  
 laid each piece againſt other, but  
 the birds diuided hee not: and  
 when the Fowles came downe on  
 the carcaſſes, *Abraham* draue them  
 away, and when the Sunne was  
 going downe, a deepe ſleepe fell  
 vpon *Abraham*, and loe a horror of  
 great darknes fell vpon him: and af-  
 ter he<sup>u</sup> ſaid vnto *Abraham*, Know  
 of a ſurety that thy ſeed ſhall bee a  
 ſtranger in a Land that is not theirs,  
 and

and shall serue them, and they shall afflict them 400. yeares, and also that Nation whom they shall serue will I iudge, and afterwards shall they come out with great substance, and thou shalt goe to thy Fathers in peace, thou shalt bee buried in a good old age. But in the fourth generation they shall come hither againe, for the iniquities of the Amorites is not yet full.

And after that it came to passe, that when the Sunne went downe and it was darke, behold a smoking Furnace and a burning Lampe, that passed betweene those Pieces.

In that same day the Lord made a Couenant with *Abraham*, \* saying, Vnto thy seede haue I giuen this Land, from the Riuer of Egypt vnto the great Riuer, the Riuer Euphrates. After which wee neuer read that hee doubted; and therefore from that time his hope was the second hope, *viz.* y certaine.

x Gen. 15. v. 18.

y Tit. 3. v. 7.  
1 Pet. 1 v. 3.  
Heb. 6. v. 11.  
19.

Here

Heere is seene the order of Gods proceeding in the worke of regeneration.

First, promises vpon condition, *Gen. 12. v. 1. to 4.*

After long walking in the condition, *Gen. 12. v. 4. to Gen. 15. v. 6.* vpon desire of assurance of the promise: *Gen. 15. v. 7.*

First, horrors of great darknesse: *Gen. 15. v. 12.*

Secondly, miraculous fires, manifested, *v. 17.*

Thirdly and lastly, Couenants made: *v. 18.*

The like of *Iacob: Gen. 28. v. 12. to 18. & 32. v. 24.*

The Conuerts: *Acts 2. v. 37. & 16. v. 26.*

The like in the generall: *Iob 33. v. 14. to 33. & 42. 3. 4. 5. &c. Ier. 30. v. 5. 6. Iob. 16. v. 20: 21. 22, & 4.*

ARGUMENT 5.

*Drawne from the said second generall Proposition.*

**I**F God spared not the naturall branches, There is a possibility, hee will not spare a spirituall branch.

But God y spared not the naturall branches.

Therefore there is a possibility, hee will not z spare a spirituall branch.

*Answer to the said 5. Argument.*

**A**S among the naturall branches, some were Israel according to promise in the <sup>a</sup> election of grace; so likewise are there among the <sup>b</sup> spirituall branches: neither of which, as formerly, can fall away, and be cut off.

The rest, as formerly, cannot but fall away.

y Rom. 11.  
21, 22.  
Iohn 15. 6.  
z Mat. 12. 43.  
10. 46.  
Heb. 6. 4, 5.  
& 10. 26, 27,  
28, 29. 35. 38.  
2 Pet. 1. 9.  
& 2. 1. 15. 18.  
20. & c.

a Rom. 11. 5. 7.  
& 9. 27.  
b Mat. 24. 24.  
1 Pet. 1. 5.

*Their*

*Their said third generall Proposition. viz.*

**T**Hat a spirituall branch reiect-  
ed and cut off from the body  
of Christ, may bee re-elected and  
grafted in againe; from which are  
drawne Arguments 2.

ARGUMENT. I.

*From the said third generall Propo-  
sition.*

**I**E men, hauing left, and fallen  
from their loue, doe repent, and  
doe the first workes, they may be  
restored to their loue againe.

But men hauing left, and fallen  
from their loue, may <sup>c</sup>repent, and  
doe the first workes.

Therefore men hauing left and  
fallen from their loue, may bee a-  
gain restored to their loue.

<sup>c</sup> Reuel. 2. 5.  
Ezec. 18. 27.  
Rom. 11. 27.

*Answer*



*Answer to the said 1. Argument.*

**M**EN hauing left and fallen from their first degree of generall loue, may, as formerly, repent and be restored to their loue againe.

But such as haue left and fallen from their second \* degree of generall loue, as formerly, cannot.

**ARGUMENT 2.**

*Drawne from the said third generall position.*

**I**F the spirituall branch, as the naturall branch, being cut off may be grafted in againe;

Then a man reiected may be re-elected.

But the spirituall branch, as the naturall branch, being cut off, may be <sup>d</sup> grafted in againe.

Therefore a man reiected may be re-elected.

<sup>d</sup> Ezech. 18. 26.  
27. Ro. 11. 23.  
24.

*Answer to the said 2. Argument.*

**T**Hough a naturall branch cut off may bee gratted in againe: yet a spiritual branch cut off, as formerly, <sup>e</sup> cannot; neither doe their places so much as colourably proue they can, and therefore in truth need no answer.

e Mat. 12. 45.  
Ioh. 8. 35  
Heb 6 4. &c.  
& 10 26.  
2 Pet. 2. 20.

*Their fourth generall Proposition: viz.*

**T**HAT a man elected or relected knowes not, neither can know till separation of the spirit from the body of flesh, whether hee shall inherit Heauen or Hell.

*From whence is drawne this one following Argument.*

**I**F a man elected may afterwards be cut off, and a man cut off, afterwards re-elected; then man in this life, before separation of the spirit from the body of flesh, doth  
not

not, neither can know whether he shall inherit heauen or hell.

But a man elected may afterwards fall away, bee <sup>o</sup> cut off, and reiected, and afterwards bee <sup>p</sup> reiected and grafted in againe.

Therefore man in this life before separation of the spirit, from the body of flesh, doth not, neither can know, whether hee shall inherit heauen or hell.

*Answer to the said Argument.*

**A**S Lord, Faith, Loue, Hope, &c. haue diuers acceptations, so hath Election; viz. to common graces, to peculiar graces, to <sup>o</sup> office, to <sup>r</sup> glory, so hath reiection likewise diuers acceptations; one elected to office, and some degree of common priuiledges, as formerly, may bee reiected, afterwards reiected.

One elected to glory and speciall priuiledges, as formerly, cannot be reiected.

F A

There-

o Ezech. 18. v. 26.

Ioh. 15. v. 6.

2 Pet. 2. v. 1.

p Ezech. 18 v. 27.

Rom 11. v. 23,

24. Reu. 2. v. 5.

q r Sam. 10. 24.

Acts 1. 16. 17.

r Ephes. 1. 4.

2 Thes. 2. 13.

Therefore men elected to glory, men reiected from glory, may and doe know in this life, as formerly, whether they shall inherit Heauen or Hell, after this life is ended.

And so much in answer to their foure generall Propositions and seuerall Arguments Drawne from the same.

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*The Inconueniences and grosse absurdities, naturally without inforcement issuing from the said generall Propositions doe follow.*

**I**F election to glory, as the opposers maintaine, be in time, viz. vpon the good and euill actions of men done, not before, then it will follow that God the Father is lesse wise then the Potter, who foresees and purposeth the vses of each particular vessell before he formes it.

Rom. 9. v. 20. 21.

But God the Father is not lesse wise then the Potter.

Therefore God the Father fore-  
sees

sees and purposeth the vse of each particular creature before hee formeth it.

If one elected to glory, as the opposers maintaine, may afterwards fall away and bee reiected: then it will follow that God the father is vnpowerfull, and so cannot doe what hee would, and vnfaithfull, and so performes not what hee promiseth.

But God hath all power in his hand, and doth what he will, and is alwayes faithfull and doth what he<sup>h</sup> promiseth.

g Gen. 18. v. 14.  
Mat 19. v. 26.  
h Ier. 31. v. 3.

Therefore one elected to glory cannot afterwards fall away and be reiected.

If all power be in Gods hands, and that he doth what he will, and if God be faithfull and doth what hee promiseth;

Then euery creature is preserued by him, for & in that vse for which it was created.

But all power is in Gods hands, and that he doth what he will, and

As fol 1.

As fol. 1.

i Ezec. 44. v. 23.

Ier. 15. v. 19.

Mat. 3. v. 8. &

7. v. 5. 16. 17. 18.

I Cor. 11. 19.

I Ioh. 2. v. 29.

& 3. v. 10.

Gen. 18. v. 19.

to. 24.

Luk. 1. v. 70 to

76. Ioh. 14 16

20. & 16<sup>v</sup>. 22.

Esa. 59. v. 2 I. &

60. v. 8. 9. & c.

& 62. v. 1. to. 11

& 66. v. 19. to

21.

k Psa. 116. v. 8.

I Cor. 4. v. 4.

2 Cor. 10. v. 3.

to 6. & 13. v. 8.

2 Tim. 4. v. 7.

8. 18.

I Ioh. 3. v. 14.

Rom. 8. v. 2. 15.

is alwayes faithfull, and performes what he promileth.

Therefore euery creature is preserved by him, for and in that vse, for which it was created.

If one whom God the Father hath reiected from glory, may, as the opposers maintaine, bee againe re-elected; then it will follow that God is changeable; but God is not changeable:

Therefore one whom God hath once reiected from glory, cannot againe be re-elected.

If that men in this life doe not, neither can know whether after this life is ended they shall inherite heauen or hell:

Then it will follow, that the holy Ghost gaue a false testimony to the vnderstanding of the Pen-men of the holy Scriptures, both of the doctrine concerning all in <sup>i</sup> generall, and of the Doctrine concerning <sup>k</sup> themselues in particular.

But the holy Ghost gaue a true testimonieto the vnderstanding of the

the Pen-men of the holy Scriptures :

Therefore men in this life doe and may know whether after this life is ended, they shall inherit heauen or hell.

If men in this life know not, neither can know whether they shall inherite heauen or hell after this life is ended :

Then it will follow that men in this life doe not, neither can attaine to sound comfort.

But men in this life doe attaine to sound comfort :

Therefore men in this life doe know whether they shall inherit heauen or hell.

If it be a maxime, that such doctrines as please the flesh be vnfound:

Then it will follow, that all doctrines against Predestination as before, are vnfound.

But such doctrines as <sup>l</sup> please the flesh, are vnfound:

Therefore all doctrines against

As letter k. in the former Argument.

Rom. 8. v.7.  
Gal. 4. v. 29.  
& 5. v. 17.

Predestination, are vnsound.

That the said doctrines against Predestination doe please the flesh, is apparant.

Reasons proving that all doctrines brought against Predestination, as before, please the flesh.

First, for that they ascribe to man an absolute power in and of himselfe to worke out his owne saluation.

Secondly, for that they hide the certaine knowledge of distinction betweene men that shall inherit heauen, and men that shall inherit hell.

Thirdly, the easie receipt, and multitude of receiuers of the said doctrines.

Fourthly and lastly, for that they lull men asleepe in carelesse securitie, keeping them from striuing by earnest prayer vnto God for absolute power against sinne and Satan, and from diligent search for knowledge in the Scriptures, whereby to be able to proue their present condition, by comparing the<sup>m</sup> worke of the spirit in the conscience, with the testimonies of that worke, recorded

m Gal. 5. v. 24.

Rō. 5. v. 1. to 6.

& 8. v. 1. &c.

2 Cor. 10. v. 3.

to 7.

& 13. v. 5. 8.



corded in holy <sup>n</sup> Scripture ; for what aduantage a man to search for that which he beleueth is not possible in this life to be found, *viz.* knowledge of perpetuall power against sinne and Satan, and consequently of the certaine assurance of his own saluation; contrary wherevnto is truths doctrine, which saith, that the seede of the woman Christ Iesus, shal <sup>o</sup> bruisse the serpens head, destroy the <sup>p</sup> workes of Satan , remaine in the <sup>q</sup> Saints, and <sup>r</sup> perpetually preserue them , and that man without that seede is <sup>f</sup> vnable to do any thing; yea so much as to thinke a good thought, much lesse to worke out his owne saluation.

For that the Saints shall discern and put <sup>\*</sup> difference betweene the vild and precious, wolues and sheepe, Angels indeed and Angels in shew only.

For that truth is receiued with much <sup>t</sup> difficulty, and by a small number, which number by the power of the spirit through Christ that

<sup>n</sup> Rom. 15. v. 4.  
 Heb. 4. v. 12.  
 2 Tim. 3. v. 15:  
 &c.

<sup>o</sup> Gen. 3. 15.  
 Gal. 3. 16. 19.  
<sup>p</sup> 1 Ioh 3. v 8.  
 2 Cor. 4. v. 10.  
 11. Heb. 2. v. 14.  
<sup>q</sup> 2 Cor. 13. v. 5.  
 Rom 8. v. 9. 10.  
 11, 15. Ioh. 14.  
 v. 17. 20.  
 1 Ioh. 3. v. 9.

<sup>r</sup> Mat. 1. v. 21.  
 Luk. 2. v. 47.  
 Ioh. 16. v. 22.  
 Ier. 31. v. 3.

<sup>f</sup> Phil. 2. v. 13.

<sup>\*</sup> Fol. 54.

<sup>t</sup> Rom. 8. v. 7.  
 Ioh. 8. v. 47. &c.  
 & 7. v. 48. Act.  
 2. v. 13. & 7. v.  
 51.

u Prou. 2. v. 3.

4.5.

x Psa. 116. 1. &amp; c.

Luk. 2. v. 29.

Ro. 8. v. 2. 15.

2 Tim. 4. v. 7. 8.

y 1 Tim. 4. v. 8.

&amp; 6. v. 6. 7. 8.

z Rom. 8. v. 15.

\* Ioh. 14. 16. 17.

&amp; 16. v. 22.

Rom. 5. v. 1. 5.

a Psa. 19. 7. &amp; c.

&amp; 119. v. 163.

165. 167. 174.

b 1 Ioh. 3. v. 14.

c Phil. 4. v. 11.

that strengthneth them, attaine vn-  
to it by <sup>u</sup> digging after it, as men  
digge after gold and siluer, and ha-  
uing found it, doe acknowledge it,  
to the glory of God, testifying the  
accomplishment of his promises  
in their owne particular persons;  
and sounding forth his praises in  
<sup>x</sup> thankfull tunes for their manifold  
deliuerances, continually depen-  
ding on him as a Child on his lo-  
uing & regardful father, in full assu-  
rance for <sup>y</sup> supply of all necessaries  
concerning this life and that to  
come, walking on the remaining  
time of their Pilgrimage, in the  
power of that Spirit, which suffe-  
reth them not to feare <sup>z</sup> againe: in  
the ioy of that <sup>\*</sup> holy Ghost, which  
man cannot take away, in that bond  
of loue to the <sup>a</sup> lawes and statutes  
of the Lord, and fellow <sup>b</sup> brethren,  
and all the Creatures for the Lords  
sake, which cannot be broken.

In that happie condition of con-  
tentment, in that <sup>c</sup> estate wherein  
the Lord hath placed them, not  
only

only seeking their owne good, but the good of <sup>d</sup> others also; yea, euen of their <sup>e</sup> very enemies, continually waiting and longing to see the returne of their Lord frō heauen, according to the testimony of the Angel, as he was <sup>f</sup> seene to go into heauen; that so both in <sup>g</sup> bodies, so well as in <sup>h</sup> spirits, they may liue and raigne with him in glory for euer.

If you consider and acknowledge Gods wisdome and foreknowledge, purposing the end wherefore he made the creatures, before he made them, and the power of God able to preserue the creatures to that end for which hee made them, and the vncomfortableness of the opposers doctrine, which the whole course of mans life, and at the very poynt of death leaues man in doubt whether hee shall inherite heauen or hell: you cannot oppose Gods decree of speciall election before time; vocation, sanctification and iustification in time; perpetuall preseruation of them

d Phil. 1. 23. &c.  
e Act. 7. v. 60.

f Acts 1. v. 11.  
g Ro. 8. v. 11. 23.  
i Cor. 15. 23.  
h Ro. 6. v. 18. 22.  
& 7. v. 22. & 8.  
2. 10. i Cor. 2.  
v. 16. Gal. 6.  
v. 1. Heb. 12. v.  
22. 23. &c.

i Tim 4. v. 10.  
Rom. 8. 29. 30.  
i Cor. 6. 11.

them in grace here, in glory hereafter: for so to oppose, is both to deny God the Fathers wisdome, fore-knowledge & power; Christ the Sonnes faithfulness, and Christians comfortableness, and to dissuade pressing to perfection; for no man presseth further to perfection in this life, then his beliefe perswades him is attainable.

Therefore of the opposite Doctors and doctrines beware, and forget not I beseech you carefully to remember, according to the Apostles<sup>i</sup> advice, that in *Pauls* Epistles are some things hard to be understood, which they that are vnlearned and vnstable doe, according to their father the Diuels<sup>k</sup> practice, wrest to their owne destruction: as they doe also the other Scriptures. Christ is a stone of<sup>l</sup> stumbling, and rocke of offence to them that stumble at the word; and if euer any did stumble at the word, none more then the opposers of speciall election before time,

i 2 Pet. 3. v. 16.

k Mat 4. v. 6.

l Isa. 8. v. 14.

Mat. 21 v. 44.

Luk. 2. v. 34. &

20 v. 17. 18.

Ro. 9. v. 32. 33.

time, &c. as formerly appeares.

And if Antichrist must bee discovered, according to the <sup>m</sup> Propheſie, as who but Antichrist laboureth to withſtand: then from the former collections, it muſt needs follow, that the ſpirit maintaining the oppoſers doctrines, is the ſpirit of Antichriſt.

As Chriſt is Chriſt in its <sup>n</sup> members: euen ſo Antichriſt is Antichriſt in its <sup>o</sup> members.

As Chriſt conſidered in its members, are <sup>p</sup> many; as in the members of a naturall body: ſo Antichriſt conſidered in its members, are likewiſe <sup>q</sup> many.

As in the Apoſtles times, many of the members of Chriſt, were <sup>r</sup> manifeſted: ſo likewiſe were <sup>s</sup> many of the members of Antichriſt; by which they knew it was the laſt times.

As at that time the day of Chriſt, *viz.* in his brightneſſe, was not at <sup>t</sup> hand, though its approaching in his members was then ſcene:

m 3 Theſ. 2. v.  
2. 3.

n Eph. 1. v. 22. 23.  
& 4. v. 13. 15.  
Col. 1. v. 18.  
& 2. v. 10. 19.  
o 2 Theſ. 2. 9. 10.  
p 1 Cor. 12. v. 12.  
10. 28.

q 1 Ioh. 2. v. 18.

r Acts 11. v. 26.  
1 Pet. 2. v. 9. 10.  
1 Cor. 6. v. 11.  
Tit. 3. v. 6.  
Eph. 2. v. 5. 6.  
s 1 Ioh. 2. v. 18.

t 2 Theſ. 2. v. 2.

So

u2 Theſ. 2. v. 3.

So, neither at that time was the man of sinne the sonne of perdition, viz. in his darkenesse <sup>u</sup> reuealed, though its approaching in its members was then seene.

x2 Cor. 3. v. 13.

As *Moses* put a \* vaile ouer his face, that the Children of Israel could not stedfastly looke to the end of that which is abolished, and so behold, as in a glasse, the glory of Christ: So Antichrist puts a <sup>y</sup> vaile ouer his face, that the world cannot stedfastly looke to the end of that which must be abolished; and so behold, as in a glasse, the iniquity of Antichrist, the man of sinne, the sonne of perdition, whom the Lord shall consume with the spirit of his mouth, and destroy with the brightnesse of his comming.

y2 Theſ. 2. v. 7.

As Christs conming was after the working of God with powers and signes, and true wonders, in <sup>z</sup> truth of righteousnesse in them which \* beleueed, and receiued the loue of the truth, that they might be saued.

z Heb. 2. v. 4.

\* Acts 2. v. 41.

&amp; 4. v. 32. &amp;

10. v. 44. &amp; 13.

v 48.

So

So Antichrists comming is after the working of Satan, with power, and signes, and <sup>a</sup> lying wonders, and with all deceiuablenesse of vnrighteousnesse in them that perish, which <sup>b</sup> receiue not the loue of the truth but beleue lies, and take pleasure in vnrighteousnesse that they might be damned.

a 2 Thes. 2. v. 9.

b 2 Thes. 2. 11. 12.

As turning to Christ takes away the naturall vaile from the heart, by which with open face, as in a glasse, the glory of the Lord is beheld, & the beholders changed into the same image, frō glory to glory, euen as by the Spirit of the Lord.

c 2 Cor. 3. v. 16.

17.

So turning from Christ, casts a vaile vpon the <sup>d</sup> heart, by which they are changed into the Image of Antichrist, growing from iniquity to iniquity, euen as by the Spirit of Antichrist.

d Rom. 1. v. 21.

10. 32.

1 Tim. 1. v. 6.

19. & 4. v. 1. 2.

2 Tim. 2. v. 17.

18. & 3. v. 1. 10.

14.

As the members of Christ are manifested before Christ the head :

So likewise are the members of Antichrist before Antichrist the head, as formerly.

As

2 Pet. I. 5, 6, &amp;c.

As by the members of Christ growing from grace to grace, from knowledge to knowledge, from vertue to vertue, is discovered the manner and neerenesse of the comming of Christ their head, in the brightnesse and fulnesse of his glory.

So by the members of Antichrist growing from iniquity to iniquity, is discovered the manner and neerenesse of the comming of Antichrist, their head in the fulnesse of the darkenesse of his iniquity.

That the day of Christ the head his approaching in the brightnesse and fulnesse of his glory.

And the reuelation of Antichrist the head, the man of sinne, the sonne of perdition, in the fulnesse of the darkenesse of his impietic must come, is certaine.

So it is as certaine, that as there was a receiuing of the faith before the ministry of godlinesse was discovered: so there must first come a falling away from the faith, and the



the mystery of iniquity, which keeps that man of sinne from discovery, taken out of the way before that time.

A falling away there was in the Apostles times, in which many Antichrists were discovered, viz. the members of Antichrist, and yet the Antichrist, viz. the head, was not then discovered: which falling away, was not that falling away mentioned, *2 Thes. 2. v. 3.* for that falling away was then to come, the other mentioned, *1 Ioh. 2. v. 19.* past. As euery visible body hath a roote from whence the members deriue themselves, and from whom they take their nourishment: so hath euery spirituall body.

f 1 Ioh. 2. v. 18.

As the spirituall bodies of Christ and Antichrist haue their heads or roots, from whence their members are deriued, and by whom nourished: so likewise haue their particular doctrines, directing their members, speciall heads or rootes, from whence their branches are deriued,

G

riued,

riued, and by whom they are directed.

g Col 2. v. 3.  
Luk. 11. v. 49.

h Luk. 24. v. 49.  
1 Pet 1. v. 5.  
2 Cor. 6. v. 4. 7.  
as fol. 1.

The head or roote of the doctrine of Christ, is the wisdome of God the Father, foreseeing and purposing, & <sup>h</sup> power of God the Father in the Son, preserving according to his foresight and purpose.

The head and roote of the doctrine of Antichrist, is the wisdome and power of man: for, to will the saluation of man, and not saue man, is but the wisdome and power of man; and therefore Antichrist and Antichristians God is man.

i Jer. 33. v. 16.  
1 Cor. 1. v. 30.  
Rom. 8. v. 11.

One branch deriued from the head or roote of the doctrines of Christ, is the holinesse and righteousness of Christ in his members.

In opposition therevnto, one branch deriued from the head or roote of the doctrines of Antichrist, is the holinesse and righteousness of man, in and of himselfe.

A second branch from the true roote, is a remaining and standing

in a righteous estate by & through  
 k Christ.

In opposition, a remaining and  
 standing in a righteous estate of  
 themselves.

A third branch from the true  
 roote, is that he who by regenerati-  
 on is become the sonne of God, <sup>l</sup> a-  
 bideth for euer, and to him there is  
 no condemnation.

In opposition, after he is so borne  
 of God and in Christ Iesus, he may  
 vtterly fall away and bee condem-  
 ned.

A fourth branch from the true  
 roote, that it is <sup>m</sup> impossible for  
 those who were once enlightened  
 and haue tasted of the heauenly  
 gift, and were made partakers of  
 the holy Ghost, and haue tasted of  
 the good word of God, and pow-  
 ers of the world to come, if they  
 fall away, to renew them againe vn-  
 to repentance.

In opposition, that such a one  
 so fallen away, may bee renewed a-  
 gaine vnto repentance.

k Gal. 2. v. 20.  
 Ioh. 17. v. 11.  
 Mat. 1. v. 21.  
 2 Tim. 4. v. 17.  
 18. 1 Ioh. 3. v. 9  
 Mat. 24. v. 24.  
 1 Pet. 1. v. 5.  
 l Ioh. 8. v. 35. &  
 14. v. 16. Ro. 8.  
 v. 1. 2. 11. 15.  
 1 Ioh. 3. v. 9.  
 Mat. 24. v. 24.  
 1 Pet. 1. v. 5.  
 m Heb. 6. v. 5. 6.  
 & 10. v. 26. 27.  
 2 Pet. 2. 20. & c  
 Mat. 12. 31. 32.

n Ier. 31. v. 3.  
Ioh. 13. v. 1.  
& 17. v. 23.  
2 Theſ. 2. v. 16.

o I Ioh. 4. v. 17.  
& 2. v. 29. & 3.  
v. 7.  
Mat 7. 15. 16.  
Heb. 6. 4, 5, 6.  
& 10. 26. 27.  
2 Pet. 2. 15. to  
22. 2 Tim. 3.  
13. Mat. 12.  
43. to 46.

A fiſt branch from the true root, that hee whom God once loues, he<sup>n</sup> euer loues.

In oppoſition, that where God hath once loued, hee afterwards hates.

A ſixt branch from the true root, that the ſonnes of ſaluation, the ſonnes of perdition ſhall be known at leaſt to<sup>o</sup> themſelues, in this preſent world.

In oppoſition, that they ſhall not be knowne either to themſelues or others in this preſent world; and yet ſome among them maintaine a power inherent in themſelues, to pardon ſinnes in others, and to doe workes of ſupererogation, to merit for others, beſides the full merit for themſelues, and that perſons ſo pardoned, ſo ſupererogating, may afterwards loſe the benefit of their pardon and workes of ſupererogation, and fall away and bee damned: if not this; what is groſſe and palpable darkneſſe.

As the members of Chriſt and the

the members of Antichrist were discovered in the Apostles times, so were their branches of doctrine deriued from their heads and roots.

And as the mystery of a godli- nesse did begin to worke in the A- postles times in the members of Christ, towards the discovery of Christ the head, and the root of Christian doctrine: so did the <sup>r</sup> my- stery of iniquity begin then to worke in the members of Anti- christ, towards the discovery of Antichrist the head, and the root of Antichristian doctrine.

The first falling away was from the <sup>r</sup> branches of Christian do- ctrine, the last from the root, viz. the <sup>r</sup> wisdome and power of God the Father manifested in his Son. -

Which last falling away, is now manifested in so generall a manner, as that the soundest hearted, who weighs the different reasons, and layes them to heart, do stagger, and are ready to fall; from which I be-

q 1 Cor. 2. v. 7.  
Eph. 3. v. 9.  
1 Tim. 3. v. 16.  
Acts 19. v. 6.

r 2 Thes. 2. v. 7.

f Act. 15. v. 1 & 24

Gal. 1. v. 6, 7, &

3. v. 3. 1 Tim.

1. v. 5. 6. 19.

2 Tim. 2. v. 17.

18 & 3. v. 5, 8.

f 2 Tim. 4. v. 10.

14. Tit. 1. v. 16.

& 3. v. 16.

1 Ioh. 2. v. 29, &

3. v. 4, 5, 6. to

the end of the

Epistle. 2. Ioh.

Iud. 4. 8. 10. 11.

r Rom. 9. v. 13.

to 33.

seech God for Christ Iesus sake to  
p̄serue them.

u 2. Theſ. 2. v. 6.  
7.

The fall being manifested in  
its time, according to the Pro-  
phesie; in the next place it is to  
bee expected a remouall of the  
vaile, viz. the mystery of ini-  
quity, which withholdeth the  
discouery of the man of sinne,  
the sonne of perdition, and the ap-  
proach of the day of Christs com-  
ming.

That this vaile which withhol-  
deth the discouery of the man of  
sinne, the sonne of perdition is  
mystery, appears by the staggering  
spirits of such as deeply question  
the same: that it is a mystery of ini-  
quity is manifest, for that it denies  
the wisdom of the Father in the  
Sonne fore-seeing and purposing,  
and power of the Father in the  
Sonne, preseruing according to his  
foresight and purpose.

And that this wicked one, after  
the vaile is taken away, shall not  
be consumed and destroyed with  
any

any worldly<sup>x</sup> power, but with the spirit of the Lords mouth, and brightnesse of his comming, is as manifest.

The consideration hereof plainly shewes that God is not onely the God of order in name, but proues himselfe so in wisdome and power manifested in all his proceeding, who hauing made the world with all things therin contained, among which, formed man in his owne g image, whom he made<sup>h</sup> Lord & Ruler of the Creatures here on earth, seated his habitation in a choice and peculiar<sup>i</sup> place of the earth, where he made to grow eue-ry tree that was pleasant to sight, and good for foode, the Tree of life also in the middest of the garden, and the Tree of knowledge of good and euill, commanding him, saying, of eue-ry Tree of the garden thou maist freely eate: but of the Tree of the knowledge of good & euill, thou mayst not eate; for in the day that thou eatest thereof

x 2 Thes. 2. v. 8.  
For a carnall sword cannot destroy a spirituall power.

g Gen. 1. v. 27.  
h Gen. 1. v. 28.  
Psa 8. v. 4. to 8.  
i Gen. 2. v. 8.

k Rom. II. v. 36.  
Col. I. v. 16.  
Heb. 2. v. 10.

l Gen. 3. v. 6. 7.

m Gen. 3. v. 15.  
&c.

\* Gen. 2. v. 17.  
Eph. 2. v. 1. &  
5 v. 14.  
n Gen 3. v. 15.  
Ioh I. v. J. 14.  
o Mat. I. v. 20.

thou shalt surely die, all which God the Father did by his Sonne, and k for his Sonne. After which, man being but a creature & left to himselfe, deuoid of his Creators protection, to try his owne strength in triall by temptation, was l ouercome: and thereby together with all his posterity then in him ouertaken with the m iudgement, and thereupon thrust out of that peculiar place in which he was seated, & through Cherubins and a flaming sword placed at the East end of the garden, and turning euery way, to keepe the way of the Tree of life, was vnable to enter againe, after which fall of man, and expulsion out of that blessed place in which hee was seated.

The same God and Father, as by his word created the first Adam, and by his Spirit gaue him a life \* temporall:

So the same God & Father of his n word, by the o holy Ghost, created the second *Adam*, and gaue him



a life <sup>r</sup> eternall; and so to some in  
 q loue a life of <sup>r</sup> ioy, to some in <sup>\*</sup> hate  
 a life of <sup>r</sup> torment.

As the first *Adam* was of the  
 earth <sup>r</sup> earthy, his habitation an  
<sup>u</sup> earthly Paradise, his warrantable  
 food earthly, his cloathing naked  
 innocency, his pleasures bodily  
 familiarity, the continuance tran-  
 sitory :

So the second *Adam* is the Lord  
 from <sup>\*</sup> heauen heavenly, his habi-  
 tation a <sup>y</sup> heavenly Paradise, his  
 food <sup>z</sup> heavenly, his cloathing robes  
 of <sup>\*</sup> righteousnesse, his pleasures  
<sup>a</sup> spirituall familiarity, the continu-  
 ance <sup>b</sup> eternity.

As is the earthy, such are they  
 that are earthy. As is the heavenly,  
 such are they that are heavenly.

As in the earthly Paradise, be-  
 sides other things, grew two trees,  
 the taste of the fruit of the one gaue  
 knowledge of good and euill <sup>c</sup> tem-  
 porall; the taste of the other gaue

Heb. 12. 22. to 15. b Iohn 16. 20. 21. 22. Reu. 7. 12. I say  
 37. v. 10. c Gen. 2. 17. and 3. v. 5. 7. 22.

life

p I Iohn 5. 11.

Iohn 6. 48.

50. 54.

q Rom. 5. 5. 8.

to 11.

I Ioh. 4. 9. 10.

r I Iohn 2. 25.

Iohn 10. 28.

& 16. 22.

Rom 8. 20.

Mat. 25. 46.

I say 35. 10.

\* Rom. 9. 13.

f Mat. 25. 46.

Mar. 9. 43. 44.

to 49.

I say 66. 24.

t Gen. 2. 7.

I Cor. 15. 45.

u Gen. 2. 8. & c.

x Iohn 1. 1. 14.

& 6. v. 3.

I Cor. 15. 47.

y Luke 23. 43.

Reu. 2. 7.

& 21. 22.

z Iohn 6. 27.

\* Reu. 7. 9.

& 15. 6.

& 19. 8.

a Reu. 19. 1. & c.

d Gen.2.9:

&amp; 3.22.

e Reu.2.7

f Mat.12.32.

g Mat.25.46.

h John 14.16,17

Rom.5. 5.

i Heb.6.4.107

&amp; 10.29.

k Isay.30. 21.

1 Sam.3.

Jeremy 30.5

Acts 9.4

l Rom.2.14

Acts 16 7

m Heb.1.1,2

n Mat.28.19.20

life<sup>d</sup> euerlasting: So likewise in the<sup>e</sup> heauenly Paradise, besides other things, growes two<sup>f</sup> trees, the taste of the one giues knowledge of an euerlasting<sup>g</sup> good, of an euerlasting euill; the taste of the other giues possession of an euerlasting life of<sup>h</sup> ioy, of an euerlasting life of<sup>i</sup> torment.

As from tasting the tree of knowledge of good and euill temporall, and tree of life euerlasting growing in the earthly Paradise transitory, *Adam* was forbidden by God the Father; so to taste of the tree of knowledge of an euerlasting good, of an euerlasting euill, of the tree of life euerlasting growing in the heauenly Paradise, *Adam* and all his posterity, was, are, and shall be inuited by Christ Iesus, either immediatly by<sup>k</sup> voice or<sup>l</sup> spirit, or mediately by his<sup>m</sup> Prophets, himselfe in<sup>n</sup> person, or Apostles afterwards, &c.

As to the first *Adam*, and in him all his posterity, was giuen a Law

<sup>p</sup>tem-

o temporall, the transgression whereof accompanied with a temporall death, which death was twofold, first in the P spirit of his mind indifferently called q knowledge, r vnderstanding, which transformed him from the f Image of God in which hee was made; into the Image of a t beast, through which he lost that wonted louing presence and comfortable familiarity of his Creator, and that u presently vpon his transgression. Secondly, death of body, which transformed him from the image of a man into the image of the x earth, the basest creature, through which he lost the fruition of his fellow creatures, and so both in body and spirit, both in life and death, became like the basest creature.

So to the second *Adam*, and all restored to life by him, is given a y Law eternall; the transgression whereof is accompanied with a death eternall; which likewise is twofold.

First,

o Gen. 2. 17.  
Eph. 2. 1.  
& 5. 14.

p Eph. 2. 1. &  
4. 23.

Phil. 1. 27

Psal 51. 10.

Iob 32. 8.

Iohn 3. 6.

Rom. 2. 29.

q Col. 3. 10.

Pro. 2. 6.

Dan. 1. 17

& 2. 21.

r Isay 44. 18. 19

Luke 24 v. 25.

45.

f Gen. 1. 17

Col. 3. 10.

t Psal. 49. 20.

u Gen. 3. 8, 9, 10

x Gen. 3. 19.

y Marke 3. 5.

Mat 3. 8. 10.

11. 12.

Luke 13. 3. 5.

Phil 3. 18. 19.

2 Thes. 1. 7,

8, 9.

z Rom. i. 21. to  
 23.  
 Eph. 4. 18, 19.  
 \* Mat 12. 43.  
 Heb. 6. 4. 5. 6.  
 & 10. 26.  
 2 Pet. 2. 1. 20.  
 a Reu. 13. 11.  
 12. & c.  
 b Reu. 20. 10.  
 Mat. 7. 15.  
 & 24. 11. 23. 24.  
 2 Cor. 11. 13.  
 14. 15.  
 2 Pet. 2. 1. 2.  
 14. 15. to 22.  
 Iud. 4. to 20.  
 \* Isay 66. 24.  
 \* Reu. 20. 12.  
 to 15.  
 o Gen. 1. 31.

First, in the spirit of the mind,  
 the <sup>z</sup> vnderstanding, which trans-  
 formeth him from the \*enlightned  
 image of Christ, into the darkned  
 image of Antichrist, the <sup>a</sup> second  
 beast; which executes the power  
 of the first, and so <sup>b</sup> ioynes with the  
 false Prophet. Through which he  
 doth lose that wonted louing pre-  
 sence, and comfortable familiarity  
 of Christ his Redeemer, and Chri-  
 stians redeemed; and so becomes  
 more base then those which yet re-  
 maine vnder the first death, trans-  
 formed into the image of the first  
 beast, and so both in body and spi-  
 rit, life and death, become no lesse  
 base then the basett; yea in a short  
 space they become an \*abhorring  
 to all flesh.

Secondly, death in the \* frame  
 of the outward man, after the gene-  
 rall resurrection.

As all creatures in generall, toge-  
 ther with the first *Adam*, did par-  
 take of Gods o goodnesse, in their  
 pure and vndefiled naturals, *Adam*  
 onely

onely in P<sup>s</sup>peciall; first, in respect of  
image, secondly, in respect of his  
habitation.

So all mankind in generall, to-  
gether with the second *Adam*, haue,  
doe, or in some sort shall partake of  
Gods goodnesse, in their pure and  
vndefiled <sup>r</sup> spirituals, the elect one-  
ly in <sup>s</sup> speciall; first, in respect of  
their right by promise whereof the  
holy Ghost doth <sup>t</sup> assure them: se-  
condly, in respect of the <sup>u</sup> place  
wherein they shall euer enjoy them:  
And so much holy Scripture plain-  
ly witnesseth, as the first *Adam* was  
made a living <sup>x</sup> soule, endued with  
vnderstanding, by which he knew  
his Creator as a louing Father, and  
so enjoyed him as a child his natu-  
rall Father before his transgression,  
afterwards as a seuerer <sup>y</sup> Iudge, as  
doth a disobedient child his some-  
times louing father: As a childe,  
though punishment by his father  
threatned to be inflicted vpon his  
disobedience, knowes not the euill  
thereof, till vpon his disobedience  
he

p Gen. 1. 26. 27.

q Gen. 2. 15. 16.

r Rom. 5. 18.

1 Cor. 15. 22.

2 Cor. 5. 14:

Col. 1. 20.

1 Tim. 2. 6.

Heb. 2. 9. &amp; 6.

4. 5. &amp; 10. 26.

2 Pet. 2. 20.

Mat. 12. 43.

f Gal. 3. v. 9. 14.

16. 17. 18. 29.

Acts 2. 39.

1 Tim. 4. 10.

t John 14. 16. 17.

Rom. 8. 2. 15.

u Heb. 12. v. 22.

10. 25.

x Gen. 2. 7.

y Gen. 3. 10. 15.

10. 24.

z Gen. 3. 5. 7.  
10. 22.

\* Gen. 3. 5. 22.

a Gen. 3. 7. 8.  
10. 15.

Gen. 3. 22.

\* As sol. 73. let.  
r. s. t.

he feele the smart thereof: So *Adam* though punishment threatned by God, his louing Father, to be inflicted vpon his disobedience <sup>z</sup> knew not the euill thereof till vpon his disobedience he felt the smart thereof: before hee knew nothing but good, \* afterwards good and euill, the enioying of which good hee <sup>a</sup> lost, the fruition of which euill hee found.

But the second *Adam*, though he neuer did euill, yet knew euill before euer he felt the smart thereof, and afterwards did vndergoe the punishment of all the euils of the first transgression, and thereby restored, and will restore the first *Adam* and all his posterity, as before, both in bodies and \* spirits to life againe; \* whereof, as before, some to a life of ioy, others to a life of sorrow.

As the first *Adam*, vpon his creation, being left to himselfe de-void of his Creators protection; was by the deuill, appearing in the  
shape

shape of a<sup>c</sup> beast, drawne into transgression of the Law temporall; So likewise of that number restored by the second *Adam*, some being left to themselves, deuoid of their restorers protection; are by the deuill \* immediatly, or by his instruments d mediately drawne into transgression of the Law eternall, and so<sup>e</sup> together with the false Prophet, vndergoe the curse eternall; others so restored, protected by their restorer, together with their restorer, are f preserved in obedience to the said Law eternall, and with their restorer, enioy the blessings eternall.

Hence is seene the glorious order of Gods proceedings, viz. first foreseeing and purposing what to doe: Secondly, by way of prophesie foreshewing that purpose: Thirdly, according to foresight, purpose, and prophesie, manifesting that foresight and purpose to the sonnes of men: The consideration hereof made the Apostle to cry out, saying, *Oh the depth of the riches both of the wise-*

c Gen. 3. 4.

\* 2 Sam. 17. 23.  
Luke 22. 3.d Iohn 13. 27.  
Mat. 12. 43, 44,  
45. & 7. v. 15.  
& 24. v. 24.I Cor. 11. 13  
14. 15.  
2 Pet. 2 v. 1. 2.  
13. to 22.e Reu. 19. 20.  
& 20. v. 10. & c  
f As fol. 1. let. f.

Rom. II. 33.

wisedome and knowledge of God, how  
unsearchable are his iudgements, and  
his waies past finding out!

Rom. 8. 28,  
29, 30.

I Cor. 6. 11.

And so much in answer to the  
seuerall arguments brought against  
the doctrine of Predestination and  
free Election of a certaine number  
before time; vocation, sanctifica-  
tion, and iustification of the same  
number in time; preservation of  
them eternally in the same condi-  
tion both here and hereafter. And  
condemnation of a certaine num-  
ber before time, fitted to destructi-  
on in time, reseruation of them eter-  
nally in the same condition both  
here and hereafter. Which I desire  
(for that it is a point of the greatest  
weight, and in the highest degree  
concernes Gods glory, for it cals  
his wisdom, power and truth, as  
formerly, in question) may be with  
care and conscience considered,  
and thereupon assented vnto with  
a publike manifestation, casting off  
and renouncing all by-respects  
tending to the satisfiing of the  
flesh,



flesh, which <sup>h</sup> humane wisdom teacheth, and wholly ayming at Gods<sup>t</sup> glory, and soules saluation, the onely and alone respect tending to the spirits satisfaction, which heavenly wisdom teacheth: which that wee may doe, I beseech God for Christ Iesus sake to grant: to whom with the holy Spirit be ascribed all the glory.

Let vs I beseech you, labour to reconcile Scriptures of seeming differences, that so thereby wee who differ in iudgement and practice may be reconciled both in iudgement and practice; otherwise, left by miracle it cannot be, for all ground their iudgement and practice vpon Scripture, and by Scripture labour to maintaine the same; and all Scripture, all confesse, is giuen by <sup>a</sup> inspiration of God, and came not by the will of man, but holy men of God <sup>b</sup> spake as they were moued by the holy Ghost; and therefore all Scripture is like credible, by what separation soeuer

H cyted,

h 1 Cor. 1. 20. 21  
& 2. v. 4. 13.  
& 3. v. 18. 19.  
reade these  
Chapters  
thorow.  
t 1 Cor. 1. 31.

a 2 Tim. 3. 16.

b 2 Pet. 2. 20. 21

c 1 Cor. I. 12.  
& 3. v. 4. 5.

h 1 Theſ. 5. 23.

i 2 Cor. 4. 16.

k Acts 2. v. 13,  
14, 15. 22.  
23. 36.

l Acts 2. 37.

m Acts 2. 41 &c  
1 Cor. 6. 11.

. Rom. 5. 1. &c.

n Acts 15. 24.

& 2. v. 30.

o Rom. 1. 21.

p 1 Tim. 1. 4. 5.

q 19.

r 1 Ioh. 2. 18. 19

cyted, and of like power to perſwade, and till Scriptures reconciled, the different eſteeme of the ſpeaker, as <sup>c</sup> heretofore ſo now carries away the affection of the hearer, and hence growes the diuers kindes of ſeparation. In which labour of reconcilment let vs in the firſt place conſider the diſtinction of man in particular, according to <sup>h</sup> its parts, viz. body, ſoule, and ſpirit, life, ſenſe, and reaſon, or vnderſtanding, <sup>i</sup> inward and outward man.

In the ſecond place the diſtinction of men in generall, according to their ſeueral eſtates and conditions: viz. <sup>k</sup> blinded Phariſes, <sup>l</sup> enlightned penitenciarieſ, ſanctified, iuſtified <sup>m</sup> Chriſtians, <sup>n</sup> Apoſtate Antichriſtians; Reſembling Iſrael in Ægypt, Iſrael in the Wilderneſſe, Iſrael in Canaan, Iſrael apoſtate; gathering and applying to each part of man in particular, to each eſtate and condition of men in generall its proper Scriptures; and

so doing is a \*diuiding of the word aright.

\* 2 Tim. 2. 15.

In the third place, the diuers acceptations of one and the same word : for instance (God.)

God } sometimes  
 taken for the } the  
 person of }  
 o Father,  
 p Sonne,  
 q Man.

o Iohn 8. 42.  
 & 14. 1.  
 i Tim. 5. 21.  
 & 6. 13.  
 p Ilay 9. 6.  
 q Exod. 7. 1.

Creator } sometimes  
 Begetter } taken for  
 the person of } the  
 r Father,  
 s Sonne,  
 t Man.

r Gen 1. 26.  
 s Col 1. 15, 16.  
 t 1 Cor. 4. 15.

Lord } sometimes  
 taken for } the  
 the person of }  
 u Father,  
 u Sonne,  
 x Man.

u Mat. 22. 44.  
 Marke 12. 36.  
 x Iudg. 19. 26.

y John 8.42.  
Gal.4.6.

z Isay 9.6.

\* Heb.12.6.  
1 Cor.4.15.  
1 John 2.13.

a Eph.2.4. to  
9.30.32.  
Tit.3.4. to 7.  
b Acts 5.30.31.  
Tit.1.4.&3.6.  
c James 5.20.  
Dan.12.3.  
d 1 Cor 4.15.  
Heb.2.3.

e 1 Tim.4.10.

Father { some-  
times ta- }  
ken for }

the

{ First y Per-  
son,  
Second  
z Person,  
\* Person of  
Man, &  
for that  
Person  
man di-  
uerswaies

Sani-  
our {

sometimes  
taken for  
the person  
of

the

{ a Father,  
b Sonne,  
c Man.

{ sometimes for the d Gospel.

Saluation sometimes {

{ e Common,  
e Peculiar.

Man

Man

{ sometimes  
taken  
for

} the

{<sup>f</sup> Outward  
man the  
flesh.

{<sup>g</sup> Inward  
man the  
spirit.

{<sup>h</sup> Naturall  
man.

{<sup>h</sup> Spirituall  
man.

f Rom. 7. 18. 23.  
24, 25.

2 Cor. 4. 10.

g Rom. 7. 22. 25  
& 8. 2. 6.

2 Cor. 4. 16.

Eph. 3. 16.

h 1 Cor. 2. 14, 15

i 1 Cor. 15. 40.

{<sup>i</sup> Terrestriall.

{<sup>i</sup> Celestiall.

Body, sometimes for

{ Christ <sup>k</sup> consisting of the  
nature of God.

{ Christ consisting of the na-  
ture of <sup>l</sup> man.

{ Christ consisting of the na-  
ture <sup>m</sup> of God and man.

{ A <sup>n</sup> Congregation consi-  
sting Christianitie onely.

{ Christians <sup>o</sup> indeed.

k 1 Cor. 15.  
44, 45.

l 1 Cor. 15.  
44, 45.

m Mat. 26. 26.

n 1 Cor. 10. 17.

o 1 Cor. 6. 15. 19  
Eph. 5. 30, 31, 32

p Mat. 27. 28.

q 1 Cor. 1. 29.  
Gal. 2. 16.

r Eph. 2. 30.

f Gal. 3. 3.

t John 2. 19, 20.

u John 2. 21.

x 1 Cor. 6. 19.

y John 16. 21.

z John 3. 3.  
Jer. 30. 6.

Flesh, sometimes for

f The naturall body of Christ,  
which was from the earth,  
consisting of the flesh of  
the P Virgin.

q Naturall q man.

r Christians.

f Carnall ordinances of pu-  
rifying.Temple, { some-  
times  
for }t The materiall  
Temple.u The particular  
Temple of  
Christ's body.

x Christians.

Birth, { some-  
times  
for }

y Naturall.

z Spirituall.

Bread

*Bread, sometimes taken for*

f Spirituall bread which came  
downe from \* heauen.

\* Iohn 6.33.

That which doth <sup>a</sup> nourish  
mans naturall body.

a Deut.8.3.  
Mat 4.4.

<sup>b</sup> Spoiles which men take in  
warres.

b Numb.14.19.  
Reu.19.17.18.

<sup>c</sup> Affliction by imprisonment,  
or other aduersities.

c 1 King.22.27.  
Psal.80.5.  
Isay 30.20.

<sup>d</sup> Miracles which Christ did.

d Mat.15.25,  
26,27.

<sup>e</sup> Corruption of sinne.

e Mat.17.11,12  
1 Cor.5.7.

<sup>f</sup> Sincerity and truth.

f 1 Cor.5.8.

*Light, sometimes for* <sup>g</sup> Naturall.  
<sup>h</sup> Spirituall.

g Iam.1.3.15.

h 1 Cor.4.5.  
Iohn 3.19.  
Eph.5.15.

*Dark-  
nesse,* <sup>some-  
times  
for</sup> <sup>i</sup> Naturall.  
<sup>k</sup> Spirituall.

i Gen.1.2.

k Acts 26.18.

H 4      *Death,*

l Gen. 2.17.  
Eph. 2.1.  
& 5.14.  
m 2 Sam. 1.4.

Death, { some-  
times } { viz. } { l Spiritual,  
tem- } { m Natu-  
poral, } { rall.  
} {  
} { Sometimes <sup>n</sup> eternall.

n Jud. 12.  
Reu. 20.14.

o Mat. 10.39.  
Iob 10.1.

Life, { some-  
times } { viz. } { o Naturall.  
tem- } { p Spirituall.  
poral. } {  
} {  
} { Sometimes <sup>q</sup> eternall.

q Iohn 6.47.51

r Mat. 13 to 17.  
Act. 26.18.

Hearing,  
Seeing,  
and all  
other  
senses, { sometimes  
taken for } { r Naturall.  
} { r Spirituall.

Consci-



*Conscience* { an euill <sup>f</sup> Conscience.  
 some- } a weake <sup>e</sup> Conscience.  
 times ta- } a good <sup>u</sup> Conscience.  
 ken for, } a feared <sup>x</sup> Conscience.

f Heb. 10. 22.  
 e 1 Cor. 8. 1. 12  
 u 1 Pet. 3. 16  
 x 1 Tim. 4. 1. 2.

*Predestina-  
 tion* some- } y Saluation.  
 times to } z Condemnation.

y Rom. 8. 28, 29  
 z 1 Pet. 2. 8.  
 2 Pet. 2. 12.  
 Iud. 4.

*Election* { \* Office and common  
 some- } Priuiledges.  
 times to } a Glory.

\* 1 Sam. 10. 24.  
 Acts 1. 16, 17.  
 a Eph. 1. 4.  
 2 Thes. 2. 13.

*Vocation* { b Office and common  
 some- } Priuiledges.  
 times to } c Glory.

b Acts 1. 16, 17.  
 e Acts 2. 39. 41.

*Iustificati-  
 on* some- } d Office,  
 times in } e Christianity,  
 } f Hypocrisie.

d Mat. 1. 19.  
 e Rom. 4. 25.  
 f Prou. 30. 12.  
 Iohn 32. 1.

*Sanctificati-  
 on* some- } g Office or common  
 times for } h Righteoulnesse.  
 } i Meate.

g Exod. 39. 44.  
 h 1 Cor. 6. 11.  
 i 1 Tim. 4. 3, 4, 5.

*Righte-*

k Ezek. 18. 26.  
 Mat. 5. 20.  
 l 1 Pet. 4. 18.  
 m Reu. 13. 8.  
 Gen. 17. 5.  
 Acts 9. 15.  
 n Mat. 27. 50.  
 Gen. 21. 1. 13. 18  
 Act. 9. 18. 19. 20  
 o &c. As fol. 32.

u Tit. 1. 4.

x Tit. 1. 1.

y As fol. 40.  
 letter k. l.  
 z Job 8. 13. 14.  
 & 11. 20.  
 Col. 1. 23.  
 Heb. 3. 6.  
 a Tit. 3. 7.  
 1 Pet. 1. 3.  
 Heb. 6. 11. 19.

*Righteousnes* }<sup>k</sup> Pharisaicall,  
 sometimes }  
 taken for }<sup>l</sup> Christian.

*Time, sometime* }<sup>m</sup> God,  
 it is taken as in }  
 account with }<sup>n</sup> Man.

*Faith, sometimes taken for,*

- f Knowledge,
- p Beleefe,
- q Gospell.
- r The gift of working Miracles.
- s The worke of Obedience,
- t The Promise.
- u Common faith, viz. generall.
- x Speciall faith, viz. the faith of the Elect.

*Loue, som-* }<sup>y</sup> Gen<sup>o</sup>all.  
 times ta- }  
 ken for }<sup>z</sup> Speciall.

*Hope, som-* }<sup>a</sup> Vncertaine.  
 times ta- }  
 ken for }<sup>b</sup> Certaine.

*Redemption*, sometimes taken for { Temporall,  
Spirituall,  
Generall,  
Speciall.

As fol. 28.

*Circumcision*, sometimes it is taken for Circumcision of the { f Flesh,  
g Eare,  
h Heart.

f Gen. 17. 11. to  
15.  
g Jer. 9. 26.  
Acts 7. 51.  
Rom. 2. 29.

*Baptisme*, sometimes taken for { h Water,  
h The holy  
Ghost.

h As fol. 33, 34.

Each acceptation mostly vnderstood by its adiuncts.

As one word hath diuers acceptations; so one acceptation is set forth by diuers words.

For

For instance.

Christ sometimes taken for,

{ God } from his Na-  
{ Man } tures.

{ Sonne of }  
{ God, } from his De-  
{ Sonne of } scent.  
{ man, }

{ Redeemer, }  
{ Saujour, } from his Of-  
{ Mediator, } fice.  
{ Intercellor, }  
{ Shepheard, }

a Ioh. 10. 17.

{ a<sup>a</sup> Doore. }

b Ioh. 15. 1.

{ a<sup>b</sup> Vinte. }

c I Cor. 10. 4.

{ a<sup>c</sup> Rocke. }

d Ioh. 1. 29.  
Reu. 5. 6.

{ a<sup>d</sup> Lambe. }

e Reu. 5. 5.

{ a<sup>e</sup> Lyon. }

f Ioh 14. 6.

Christ, sometime taken for

{ a<sup>f</sup> Way,  
Truth,  
Life. }

And those  
from his  
properties.

As whole man consists of an inward and outward man, of inward and outward qualities of discerning; and the whole <sup>k</sup> Law of an inward and outward, of a naturall and spirituall interpretation; of an inward and outward transgression: So doe all other Scriptures.

And so much the very letter of Scripture comparing <sup>l</sup> spirituall with spirituall, naturall with naturall, one <sup>m</sup> place with another (as formerly) plainly teacheth.

The carelesse cōsideration wherof, is the subordinate cause of so many diuisions in iudgement, separations in practice: as not onely in the former particulars doth appeare; but also in these following, and many others.

For instance, touching the supposed reall presence in the Lords <sup>n</sup> Supper; as Christ, speaking of the new birth, <sup>o</sup> *Nichodemus* conceiued Christ meant a <sup>o</sup> naturall birth, as appeareth by his answere, saying; How can a man bee borne againe when

<sup>k</sup> Exod. 31. v. 18.  
Deut. 31. 9. to  
14 & 11. 18. 19  
20. Rom. 7. 8.  
9. 14 & 8. 2. to  
15. Mat. 15.  
18. 19. 2. Cor.  
3. 6. 1. Cor. 2. 14  
Luk. 24. 45.  
<sup>l</sup> 1. Cor. 2. 13.  
<sup>m</sup> Mat. 13. 12.  
with Luk. 8. 18.

<sup>n</sup> Mat. 26. 26. 27

<sup>o</sup> Ioh. 3. v. 3.

p Ioh. 2. 19. 20.  
21.

when he is old? can hee enter the second time into his Mothers wombe, and be borne againe? And Christ speaking of the Temple of his P body, saying; I will destroy this Temple, and in three dayes I will raise it vp: the Iewes beleued he meant the Temple of *Ierusalem*, as appeareth by their answer, saying; Forty and sixe yeares was this Temple in building, and wilt thou reare it vp in three dayes?

q Ioh. 6. 33. 52.

And Christ speaking of the spirituall bread which came downe from Heauen, saying; the Bread of God is he which commeth downe from <sup>a</sup> Heauen, and giueth life vnto the world: I am that bread of life; the Bread which I giue is my flesh: the Iewes beleued hee meant his naturall body, which was flesh of the *Virgin*, that came downe from Heauen, as appeareth by their answer, saying; Is not this Iesus; the sonne of *Ioseph*, whose mother wee know; how is it then that hee saith I came downe from Heauen? The Bread

r Ioh. 6. 42. 51.

Bread which I shal giue is my flesh, which I will giue for the life of the world : the Iewes beleued hee meant a naturall eating, as appeareth by their answer, saying ; How can this man giue vs his flesh to eate ?

So Christ at his last Supper, speaking of his spirituall Bodie, spiritually vnderstood, saying ; This is my Body which is giuen for you ; This Cup is the new Testament in my blood, which is shed for you : many doe beleue he intended that Body of Bread and Wine, after the wordes of blessing deliuered, is really, substantially discernable to all the eaters of that Bread so blessed, the very body of Christ which was hanged, & bloud which was shed vpon the Crosse ; who, by so saying, deny the very words of Christ before his passion, saying ; This is my Body which is giuen for you ; This is my Blood which is shed for you : at which time his naturall Body was not giuen

[ Mat. 26. 26.

Christ speaking of the leauen of false doctrine, the Apostles vnderstood of the leauen of bread: Mat. 16.

c Rom. 4. v. 17.

u Gen. 17. v. 5.

uen, nor naturall blood shed, otherwise then *Abraham* (according to Gods manner of speaking, <sup>t</sup> calling those things that be not as though they were) was a Father of many Nations, before *Abraham* or his seede were, or <sup>u</sup> had a Nation: and if in that sense they take Christs words, it makes nothing for them; for in that sense Christ must call that his Body which was not his Body; and so euery way it makes against them, and euery way they manifest themselues Antichristian; witnesse likewise these following reasons drawne from holy Scripture.

x Ioh. 6. v. 27.

The meate which Christ meant, <sup>x</sup> endured to euerlasting life.

y Mat. 15. v. 17.

But that Body broken, and Blood shed in the Supper endureth not to euerlasting life; for it goeth into the belly, and is cast out into the draught:

Therefore that Body broken, and blood shed in the Supper, is not that meate which Christ meant.

The



The Bread which Christ meant is the Bread of God, which came downe from y<sup>e</sup> Heauen:

y Ioh. 6. v. 33.  
50.

But the Bread in the Lords Supper came from the earth:

Therefore the Bread in the Lords Supper is not the Bread which Christ meant.

The Bread which Christ meaneth, <sup>z</sup> giueth life vnto the world:

z Ioh. 6. v. 33.  
51.

But the Bread in the Lords Supper, giueth not life vnto the world; for that Bread is a Creature, and the Creature cannot giue life, it is the Creator. onely that giueth life:

Therefore that Bread and Body in the Lords Supper, is not that Bread and Body which Christ meant.

He who eateth that Body which Christ meant, shall not dye, but <sup>a</sup> liue for euer:

a Iohn 6. v. 50.  
51.

But many who eate of the Bread in the Lords Supper, do die; whereof some eternally, others temporally:

I

There-

Therefore the Bread in the Lords Supper, is not that body which Christ meant.

They who eate that flesh, and drinke that bloud, doe <sup>b</sup> dwell in Christ and Christ in them :

<sup>b</sup> Iohn 6.v. 51.  
56.

\* Math. 26.25,  
26. Mar. 14.  
15. Luk. 22.  
14. to 21.  
1 Co. II. 29, 30

But \* some, who eate that body, and drinke that Blood in the Lords Supper, neither dwell in Christ, nor he in them :

Therefore that Body and Blood in the Lords Supper, is not that Body and Blood which Christ meant.

Hee who eateth that Bread, that Body which Christ meant, shall liue by Christ, as Christ <sup>c</sup> liueth by the Father :

<sup>c</sup> Iohn 6.v. 57.

\* Math. 26.25,  
26.

But \* some eate the Bread, the Body in the Lords Supper, which liue not by Christ, as Christ liueth by the Father :

Therefore the Bread, the Body in the Lords Supper, is not that Bread that Body which Christ meant.

They who eate the Body which  
Christ

Christ meant doe <sup>d</sup> discern the Lords body :

d Iohn 14.v.19

But some who eat the Bread in the Lords Supper, do not <sup>e</sup> discern the Lords Body :

e I Cor. 11.v. 29.

Therefore that Body in the Lords Supper, is not that Body the Lord meant.

If to eat that Body of blessed Bread in the Lords Supper, be an eating of Christs Body; then all that eat that body must bee eternally saued :

But all that <sup>f</sup> eat that Body of blessed Bread, shall not be eternally saued :

f Mat. 26.v. 24.  
Mar. 14.v.  
18. Ioh. 13.v.  
26. Luk. 22.  
v. 22.

Therefore to eat that Body of blessed Bread in the Lords Supper, is not to eat that Body which Christ meant.

If that Body in the Lords Supper, were Christs Body which did suffer and hang on the Crosse: then that Body in the Lords Supper, had not onely the shape of a man; but also was a man :

But that Bodie of blessed Bread

in the Lords Supper, had not the shape of a man, neither was a man.

Therefore that Body in the Lords Supper, was not that Body which did suffer and hang on the Crosse.

If that Body in the Lords Supper be that Body of Christ which suffered and hanged on the Crosse; then Christ crucified himselfe:

But Christ crucified not himselfe, but was crucified:

Therefore that Body in the Lords Supper, was not that Body which suffered and hanged on the Crosse.

If that Body in the Lords Supper, be that Body which suffered and hanged on the Crosse, then the Apostles by breaking that Body and shedding that blood in the Lords Supper, did crucifie Christ againe:

But the Apostles did not crucifie Christ againe:

Therefore that Body in the Lords Supper, is not that Body which

which suffered and hanged on the Crosse.

The Lords Supper is commanded to bee obserued in remembrance of his Body broken and Bloud shed, and remembrance imports things past:

g 1 Cor. 11. v.  
24, 25.  
h Exod. 12. v.  
26, 27.

But if that Body in the Lords Supper, be that Body which suffered & hanged on the Crosse; then that body is present:

Therefore the Body in the Lords Supper, is not that Body which Christ meant.

If that Body in the Lords Supper, be that Body which suffered and hanged on the Crosse; then that Body comes often againe:

But that Body comes not often againe:

i Acts 3. v. 21.

Therefore that Body in the Lords Supper, is not that Body which suffered and hanged on the Crosse.

If that Body in the Lords Supper be that Body which suffered and hanged on the Crosse; then that  
I 3                      body

k Acts I. v. 9. 10  
II.

body in the Lords Supper doth  
k descend as it did ascend.

But that body in the Lords Sup-  
per doth not descend, as that body  
which suffered and hanged on the  
Crosse : Therefore that body in the  
Lords supper, is not that body that  
suffered and hanged on the Crosse.

As the hallowed Elements of  
Bread and Wine, in the Lords  
Supper, were eaten with the natu-  
rall carnall sense called tasting :

So the body which Christ meant,  
was and is eaten with the spirituall  
sense called tasting.

r Iohn 4. v. 34.  
and 6. v. 27.

f Psal. 19.

t Iohn 6. v. 29,  
30. 35. 37. 40.  
44. 45. 47. 64.  
65.

u Mat. 7. v. 24.  
25. and 12.  
v. 50. Ioh. 13.  
v. 17.

\* Iohn 7. v. 38.

As Christs meat spirituall was to  
doe the will <sup>r</sup> of his Father which  
sent him; So is <sup>f</sup> Christians likewise.  
As to doe the will of God is Christ  
and Christians meate: So to beleue  
the wil of God is Christs, & Christi-  
ans spirituall eating, <sup>r</sup> and such only  
who so know & <sup>u</sup> doe are blessed,  
out of whose bellies shall flowe ri-  
uers of liuing <sup>\*</sup> waters.

As from misunderstanding the  
word eating, tasting, haue bin  
and are diuers separations both in  
judge-

iudgement and practice.

So likewise from misunderstanding the word seeing, hearing, touching, &c. which are two fold, *viz.* spirituall, naturall, as tasting is: haue beene and are diuers separations both in iudgement and practice: Some iudging according to the eye of the outward naturall man onely; which iudgement holy Scripture calleth vnrighteous<sup>x</sup> iudgement: Some iudging according to the eare of the outward naturall man, to whom Christ said, ye haue eares and y<sup>y</sup> heare not: Some iudging the touching with the hand according to the sense of the outward naturall man, did<sup>z</sup> defile the man, which Christ affirmed did not defile the man. For that by misunderstanding the word hearing, recorded in holy Scripture, many of you haue and doe separate from vs; I haue desired in expressing my vnderstanding in that particular, to be more large then in the other, and for more

x Iohn 7.v.24,  
51.

y Mat. 13.v.13.

z Math. 15.v.1.  
2.18.

plain & familiar answering of your collection, drawne from the said Scriptures I lay downe your collection in forme of argument thus.

Such Prophets or Ministers as speake lies, and liue inordinately are not to be <sup>a</sup> hearkened vnto.

<sup>a</sup> Ieri. 23. v. 16.  
32.

But the Preachers established in the Church of England, in their publike Ministry, speake lies, and in conuersation walke inordinately. Therefore the Preachers established in the Church of England, are not to be hearkened vnto.

For answer whereunto, as if it were so as you (because generally therefore dangerously) object, vpon the word hearing, I distinguish thus: As man in whole consists of an inward and outward man, so mans discerning in <sup>\*</sup> whole is inward and outward: inward according to the inward man; outward according to the outward man: each man discerning fise maner of wayes, viz. by seeing, hearing, tasting, touching, smelling.

\* Math. 15.  
1. 2. 18.  
Isay 52. 11.  
2 Cor. 6. 17.  
Col. 2. 21.  
Gen. 8. 20.  
Leuit. 6. 15.

By



By hearing in your quoted Scriptures I vnderstand a hearing with the care of the inner man, not with the care of the outward man, which I proue thus. The Apostle directed by the holy Ghost, immediately after he had admonished the Thessalonians, not to quench the spirit, nor despise prophecyng, bid them <sup>b</sup> proue all things; hold-fast that which is good.

b 1. Thes. 5. v.  
21.

But we cannot proue all things, hold-fast that is good, vnlesse we heare things both good and bad. Therefore hearing in your quoted Scriptures, is meant hearing with the care of the inward man.

The Apostle in a time; when many false spirits were gone out into the world, commanded his Disciples not to beleue euery spirit, but to try the spirits whether they were of God.

c 1 Iohn 4. v. 1.

But we cannot try the different spirits, vnlesse we heare them.

Therefore by hearing in your quoted Scriptures, is meant hearing

ring

Note Ier. 6. 16.

ring with the care of the inward man.

d Math. 23. v. 1.  
2. 3.

Whatsoever the Scribes and Pharises, though wicked men in life, corrupt in Doctrine, sitting in *Moses* seat, bid the multitude and Disciples obserue, that they must by command d of Christ obserue and doe.

But the multitude and Disciples could not obserue, and doe what the Scribes and Pharises bid them vnlesse they heard them: Therefore by hearing in your quoted Scriptures is meant a hearing with the care of the inward man.

e Math. 15. v. 5.  
6. 9.

By *Moses* seate in that place is meant the truth of God which *Moses* taught, which euery man is bound to obserue and doe. If otherwise you take it, then we must dishonour our Parents, receiue for Doctrines the precepts of men as they taught them.

f 1 Iohn 4. v. 1.  
Mat. 7. v. 15.  
and 22. v. 24

But according to Christ and the Apostles counsell, we must take heede f whom we heare, viz. what spirits,

Spirits, for there be false spirits.  
 g What we heare, viz. what Doctrines, for there be false Doctrines.  
 h How we heare, viz. with what carefulnesse in examining what we heare, for many by receiuing with beleefe false Doctrines without triall by examination, haue beene deceiued.

Therefore Christ bids his Disciples, beware of the<sup>i</sup> leauen, viz. the Doctrine of the Pharises and Sadduces.

By the conscionable consideration hereof is vnderstood in holy Scripture, a two fold acceptation of the word *hearing*; the one naturall, carnall, viz. with the eare of the outward man, the mortall body.

The other spirituall, viz. with the eare of the inward man the immortal spirit.

The first is simple hearing with the eare of the outward man, as<sup>k</sup> Christ heard the diuell, which as formerly is proued, hurts not.

The second is a<sup>l</sup> hearing accompanied

g Mar. 4. v. 24.  
 Mat. 15. v. 5.  
 6. 9. and 16.  
 v. 11. 12.

h Acts 17. v. 10:  
 11. 12.

i Math. 16. v.  
 11. 12.

k Math. 4.  
 l Ier. 23. v. 16.  
 32. 2. Tim. 3.  
 v. 5. 6. 2 Pet.  
 2. v. 1, 2. to  
 21.

companied with beleeuing, and practising what is heard, which if it be false Doctrine (as formerly) is exceeding dangerous.

That hearing is twofold, witnes not onely the former collections, but also those speeches of Christ to some, saying. Why doe yee not vnderstand my speach, euen because you cannot <sup>m</sup> heare my word, He that is of God heareth Gods word: yee therefore heare <sup>n</sup> them not, because yee are not of God, my sheepe <sup>o</sup> know my voice, they know not the voice of strangers; if thy brother heare <sup>\*</sup> thee, thou hast gained thy brother.

m Iohn 8. v. 43.

n Iohn 5. v. 47.

o Ioh. 10. v. 4. 5

\* Math. 18. v. 15.

If he will not heare thee, take with thee one or two more, if he neglect to heare them, tell the Church, &c. Those to whom Christ so spake did heare him with the eare of the outward man, and yet Christ saith expressly they heard him not, viz. with the eare of the inner man.

Take heede and beware that  
you

you <sup>r</sup> iudge nothing before the time, for as among these that call themselves Christians, are some which haue not so much as leaues of religion, viz. outward obedience, as the professed libertines of the world; some which haue leaues only, as <sup>a</sup> sheepes clothing, <sup>r</sup> outward righteousnesse, consisting in long <sup>s</sup> prayers: Tything <sup>c</sup> of Mint and Annis, and Cummin; giuing <sup>u</sup> of almes, fasting, offering <sup>\*</sup> multitudes of Sacrifices, and the like; yet bring forth bad fruit in the daies of their ignorance, before they come to the knowledge of the truth.

Others haue leaues, weare this clothing, and bring forth good <sup>x</sup> fruit, some thirty, some sixty, and some an hundred fold.

Among the first and second sort of those that haue leaues, weare sheepes clothing; some doe weare them for custome sake, because it is the vse of the Countrie, some for esteeme sake to be accompted good subiects, because the law cō-

mands

P 1 Cor. 4. v. 5.

q Mat. 7. v. 15.

r Mat. 5. v. 20.

f Mat. 6. v. 5.

t Luk. 18. v. 10.  
11, 18.

u Mat. 6. v. 1.

\* Ifay 1. v. 10.

to 16. & 58. 1.

to 6. Ga. 1. 14

Rom. 2.

v. 13: to 23.

Acts 26. v. 9.

10. 11. &c.

1. Tim. 1. v. 13

Acts 2. v. 23.

and 16. v. 24.

x Mat. 13. v. 8.

y John 12.6.  
 Mat. 23. 14.  
 &c.  
 2. Pet. 2.  
  
 z Rom. 9. 31.  
 and 10. 20.  
 \* Joh. 14. 15.  
 21. 1 Joh. 5.  
 2. 3. 2 Joh. 6.  
 \* Luke 1. 74. 75  
 Rom. 8. 15.  
 2 Tim. 1. 7.  
 1 Joh. 4. 17.  
 18.  
 \* Mat. 7. v. 15.  
 and 24. v. 24.  
 and 26. v. 25.  
 and 23 v 14  
 15. 2 Tim. 3.  
 v. 5. 6. 7. 8.  
 2 Cor. 11. v.  
 13. 14. 15.  
 1 Cor. 13. v.  
 1. to 4.  
 2 Pet. 2. v. 1.  
 to 22.  
 \* Iude 12.

mands it, some for worldly y profits sake ; as meate, drinke, and clothing, preferment to Offices, honors, aduantages, vpon trust, protection from bodily dangers, power to ouercome such as they hate, and other the like: from such as haue those leaues, weare those clothings of conscience sake, who are endued with the preferments of this world, some to merit heauen, to escape hell, haue those leaues, weare this clothing onely for the saluation of their <sup>v</sup> soules, some to testifie their \* loue and thankfulnessse, by yeelding obedience vnto him, who hath deliuered them from the hands of their enemies, and enabled them to serue him without \* feare, in holinesse and righteousnesse : others haue and weare them to couer and hide their deuillish and woluish\* betraying practices, and they are Apostates, which haue forsaken the Faith, men twice dead, as\* *Inde* speaketh, whose chiefe practice is to drawe others

others

others into the same Apostacie, therein imitating their father the deuill that old serpent, who falling into Apostacie himselve, procured by his subtilty the fall of our first<sup>a</sup> parents: And as his Doctrine was a Doctrine of liberty to the flesh, such are the<sup>b</sup> Doctrines of all Apostates. Such were they in the Prophets times, who called the lawes a<sup>c</sup> burthen; making men d<sup>d</sup> stumble at the law, who<sup>e</sup> changed times and lawes, who<sup>f</sup> suppress the authoritie and testimony of the witnesses of God. Such were those in the Apostles times, called the<sup>g</sup> Synagogue of the libertines: Such are those in our times called Familists; who denie all ciuill<sup>h</sup> gouernment, and all dignities and degrees of<sup>i</sup> order, in Church and Common-weale Christian, all bodily<sup>k</sup> worship, and that through ignorant mistaking, or wilfull wresting the Scriptures at the letters, h. i. k. directed vnto by the marginal quotations contained in

- a Gen.3.  
 b 2 Tim.3.v.6.  
 2 Pet.2.v.18.  
 19.  
 c Ier.23.33,&c.  
 d Mal.2.8.  
 e Dan.7.25.  
 f Reu.11.7.8.  
 g Act.6.9.  
 h Mat.12.5.7.  
 Iohn 5.8.9.  
 10.and 8.3.  
 11.and 9.15.  
 16.Act.15.  
 10.Rom.4.5.  
 15.and 7.6.  
 and 8.1.2.&9.  
 4.30.31.32.  
 and 10.4.5.  
 9.2 Cor.3.7.  
 11.14.15.  
 Gal.3.16.&  
 3.10.21.24.  
 25.and 4.9.  
 10.21.and  
 5.1.4.13.  
 Eph.3.15.  
 Col.2.16.  
 Tit.3.9. Heb.  
 7.9.  
 i Mat.10.25.  
 and 23.8.  
 Luk.22.25.  
 k Iohn 4.24.  
 Rom.8.26.

I Mat. 5. 17. 18.  
 19 and 7. 12.  
 and 19. 18.  
 Luk. 16. 37.  
 Rom. 3. 31.  
 and 7. 7. to  
 12. 16 22. 23.  
 25. and 8 7.  
 1. Cor. 14 34  
 Gal. 5. 18.  
 1. Tim. 1. 8. 9.  
 10. Heb 8. 10  
 and 10. 16. 26  
 2. Pet. 2. 29.  
 1. Ioh. 2 4.  
 m Mat. 17.  
 24 26. 27.  
 and 23 1. 2.  
 Act. 6 1. 2. 3.  
 &c. and 13. 1.  
 2. 3. and 14.  
 23. and 15.  
 1. to 8. 1 Cor.  
 5. 1 to 6. &c.  
 and 12. 28.  
 29. Col. 4. 17.  
 1. Tim. 1. 1. 2.  
 3. &c. and 3.

in this leate: forgetting or wilfully neglecting Christ and the Apostles counsels and directions, both concerning <sup>l</sup> government, <sup>m</sup> dignity, and bodily <sup>n</sup> worship, together with the spirituall.

All sorts must be heard with the cares of the outward man, so well good as bad, as before is proued; though all are not sent to conuert soules, and that because all are sent of God in mercy to the Elect, or Iudgment to the reprobate, therefore to reiect the hearing of any with the outward care, that haue lawfull calling, is a transgression; and therefore exceeding perillous, as before is plainly proued: Returne therefore I beseech you my beloued Brothers and Sisters, according to Creation and Counties accompt, and let vs no longer for-

1. 2. 8. and 5. 1. 16. 19. Tit. 1. 4. Heb. 13. 17. 24. Reu. 2. 1. 2. 1 Tim. 2.  
 1. 1 Pet. 2. 13. 14. 2 Pet. 2. 10. Iud 8 9. 10. n Mat. 3. 15. & 5.  
 16. and 10. 32. 33. and 15. 3. to 10. and 23. 1. 2. 3. and 2 34 35 &c.  
 and 28. 19. 20. 1 Co. 11. 4 5 &c. lam. 2. 13. 14. &c. Plal. 40 6. to 11.  
 Rom. 12. Phil 4 18. Heb. 13. 15. 16. 1 Cor. 6. 20. Deut 24 v 10.  
 1 Kin. 15. 16. Isay 1. Iudg. 9. 33. Isay 19 14. 1. Kin. 22. 20 21. 22 23.



for sake the assembling of our selues together, but let vs according to the Apostles counsell, & consider one another, to prouoke vnto loue and good workes, and let vs no longer *Caine*-like be so farre from being one anothers keepers, as to become one anothers <sup>h</sup> murthers, but let vs assemble our selues together, that so we may haue opportunity to <sup>i</sup> watch one ouer another, and to rebuke one another, not suffering sinne one vpon another without rebuke, and that we cannot doe without accompanying one another, which if we doe not, we are haters one of another; and he that hateth his brother is a <sup>k</sup> murtherer, and no murtherer hath eternall life abiding in him: What though now in outward appearance, yee are become holier then we, there was a time when in appearance you were as we are; and amongst vs you beganne your change, were you then changed by miracle without the Minutry of

K

the

g Heb. 10. v. 23,  
.24.25.

h Gen. 4. v. 9.

i Leui. 19. v. 17

k 1 Ioh. 3. v. 15.

the word, and so hold it no matter of necessity to enjoy the Ministry of the word : or were you changed by the Ministry of the word, either publike or priuate, and so hold the Ministry of the word, a matter of necessitie? How then can yee denie to doe to vs what God hath made others to doe to you, and so hūdwickely runne into the breach of that great<sup>l</sup> law commanding vs to doe as we would be done vnto? Is it because you are more holy then we, beware of iudging, and know that such separating, is a marke of an<sup>m</sup> euill man, that walketh after his owne thoughts, without the direction of the word and spirit of God, recorded in holy Scripture? Christ disdained not to be in the assemblies of hypocrits, and can you be Disciples of Christ, that walke otherwise? Let God and his word be iudge.

I Mat. 7. v. 12.

m Isa. 65. v. 5.  
Luk. 18. v. 10.  
to 14. lud.  
18. 19.

n Mat. 11. v. 19.  
and 9. v. 11.  
Mar. 2. v. 16.

▫ Christ for accompanying Publicans and sinners, was by the Scribes and Pharises, accompred a man

man gluttonous, a Wine bibber, a friend to Publicans and sinners: and are not Christians in our times for so walking, euen so accompted of by the Pharises in our time? Let God his word, and vnderstanding Christians likewise iudge. Beware therefore, beware of the leauen of the Pharises, lest you as<sup>o</sup> others haue beene; be deceiued by them. And know for certaine that this kind of separating from the persons of men, as being more holier, is a point of Satans greatest policie, for by that, meanes those holier ones are barred from all opportunities, of being instruments either by P counsell, or godly<sup>q</sup> conuersation to conuert their in accompt vnholly brethren, or to be conuerted by them so accompted, which happily in power may be more holy then you. Doe but looke backe and view those Congregations, where you had your religious beginnings: I meane you who are not wilfully blind, and consider with me, pre-

- o Isay 30.v.5.  
to 10. Ier. 23.  
v. 27. 30. 32.  
Ezc. 13. v. 6.  
10. to 23.  
Mat. 23. v. 15.  
2 Tim 3 v. 6.  
7. 2 Pet. 2. v.  
1. 2. 3. 13. 14.  
18. 20.
- P Luk. 22. v. 32  
Psal. 51. v. 10  
13. 2 Cor. 1.  
v. 3. 4. 5.
- q 1 Pet. 3. v.  
1. 2. and 2. v.  
12. Phil. 2. v.  
15. 16. Mat<sup>o</sup>  
15. v. 16.

pared by prayer, casting off all pre-  
 judicate opinions and selte concei-  
 tednesse; how much good, if you  
 be religious indeed, your counsels,  
 and conuersations, might haue  
 done if therein you had continued;  
 and by how much the more good  
 by so continuing, so much the  
 more harme haue you done by se-  
 parating.

Consider likewise with me (pre-  
 pared as formerly) who in a kind  
 haue separated, the different power  
 of Gods spirit vpon your soules  
 and consciences, crucifying the  
 flesh with the affections and lusts,  
 by comparing the preaching a-  
 mong you separated, with the  
 preachings among vs, where you  
 had your religious beginnings, if  
 you had any such beginnings, and  
 then I doubt not but you will as  
 my selfe and many others haue  
 done, returne to those Congrega-  
 tions where you had such begin-  
 nings; and therein with vs waite  
 on God for supply of such a mea-  
 sure

sure of increase of grace, as against that great day of the Lords appearing, may assure you of intoying an eternall rest of blessednesse.

Know for certaine, that the Kingdome of God is not in word, but in <sup>r</sup>power, not in forme of godlinesse, for that <sup>t</sup> may be where the power is wanting: and where the power is wanting, Christ is wanting: and where Christ is wanting, the Church of Christ hath not any being: of his Church he is the head, of his Kingdome he is the King; and that his Kingdome is righteousnesse, peace, and ioy in the holy Ghost. Those of his Church, of his Kingdome, are <sup>r</sup>faithfull, whose number are few, viz. one *Noah* in a whole world, one *Lot* in the Cities of *Sodom* and *Gomorrab*; afterwards one of a Citie, two of a Tribe, in the Prophets time? to his knowledge not any besides himselfe.

In Christs time scarce faith to be found vpon the earth. No maruell then though Christ said that the

r. 1 Cor. 4. v.  
20.  
f 2 Tim. 3. v. 5.  
Rom 14. 17.  
Luk. 17. 20.  
21.

r Mat. 24. v. 45  
46. and 25.  
v. 23.

1 Kings 19. 14.

u Luk. 17. v. 20.

\* Rom. 10. v. 6.  
to 11.

x Acts 24 v. 25

Mat. 7. v. 22.

y Iam. 2. v. 19.

Luk. 4. v. 41.

Acts 19. v. 15.

z Rom. 10. v. 9.  
10.

a Mat. 7 v 24.

Iam. 1. v. 22.

Rom. 2. v. 13

Ioh. 7. v. 17.

and 13 v. 17.

b Mat. 12 v. 50.

Kingdome of heauen commeth not <sup>u</sup> with outward obseruation. Therefore let vs no longer say in our hearts. \* Who shall ascend into heauen, that is to say, to bring Christ downe from aboue? or who shall descend into the depth, to bring Christ againe from the dead? But according to the righteounes of faith; let vs say the word is nigh vs, euen in our mouths, and in our hearts, that if we confesse with our mouths the Lord Iesus; and shall beleue in our hearts, that God hath raised him from the dead, we shalbe saued; not a beleefe onely with the heart, trembling, and confessing with the mouth; crying, Lord, Lord; thou art Iesus the Sonne of the liuing God, as doe <sup>x</sup> wicked men and <sup>y</sup> deuils: but a beleefe with the heart vnto righteounesse, and a confession with the mouth vnto <sup>z</sup> saluation, in power of practice <sup>a</sup> doing the will of God as godly men and Christians; for they are the blessed brethren <sup>b</sup> and Sisters,

of Christ, that doe the will of  
his Father which is in heauen; ;  
which will that we may haue pow-  
er to doe, I beseech God for Christ  
Iesus sake (by whom, and for  
whom all things were created) to  
grant.

Col. i. vii.

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FINIS.

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*Handwritten scribbles and signatures at the bottom of the page.*

No 3 Weston Street

Long Aene

London.

Adm'd 8th 1838

received yours of Jan'y 1<sup>st</sup> and

was very sorry to hear this but





