

David Dickson's

# Truth's Victory Over Error

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# Chapter. I. the Holy Scripture.

## QUESTION I.

"IS the light of nature, and the works of creation and providence, sufficient to give that knowledge of God, and of his will, which is necessary to salvation?"

No; [1Co 1:21](#). and [1Co 2:13-14](#).

Well then, do not the Socinians err, who maintain, That men living according to the law and light of nature may be saved?

Yes.

By what reasons are they confuted?

1st, Because none can be saved, unless they be born by the incorruptible seed of the word, [1Pe 1:23](#).

2d, Because Christ is the way, the truth, and the life, and no man cometh to the Father but by the Son, [Joh 14:6](#).

3d, Because there is none other name under heaven, given among men, whereby we must be saved, but by the name of Jesus, [Act 4:12](#).

4th, Because men cannot believe in Christ, without supernatural revelation: and therefore cannot be sanctified; because all justification, sanctification and remission of sins, are by God's grace, and faith in Jesus Christ, [Rom 3:24-25](#). [Act 26:18](#). Neither can men be so saved, viz. by living according to the light of nature, because salvation is promised only to believers in Christ, [Act 16:31](#)[Jo 3:16](#).

5th, Because all that know not God will be punished eternally, [2Th 1:8](#). But men without supernatural revelation cannot savingly know God, [1Co 1:21](#). [Mat 11:27](#).

6th, Men destitute of supernatural revelation cannot know their own corruption and misery, by the first Adam, nor the remedy which is offered by Christ the second Adam. They are without God, without hope, without the promises, without the church, and covenant of God;

and the mysteries of faith are hid, and unknown to them allenarly, that perish and are lost.  
[Eph 2:11-12](#). [Rom 9:4:2Co 4:3](#). [Mat 13:11-12](#). [Mat 11:25-27](#).

Quest. II. "Are the holy Scriptures most necessary to the church?"

Yes; [1Ti 3:15:2Pe 1:19](#).

Well then, doth not the popish church err, that affirms, The true church to be infallible, in teaching and propounding articles of faith, both without, and against the Scripture; and that their unwritten traditions are of divine and equal authority with the canon of Scripture?

Yes.

Do not likewise the Libertines and Quakers err, affirming, That God doth teach, and guide the elect into all truth, by the alone instinct and light of the Spirit, without any written word whatsoever?

Yes.

By what reasons are they confuted?

1st, Because the scriptures are the foundation upon which the church is built, [Eph 2:20](#).

2d, Because all things are to be examined by the rule of the word, as the noble Bereans did, [Act 17:11-12](#).

3d, Because unwritten traditions are subject and liable to many corruptions, and are soon and quickly forgotten.

4th, Because we have life eternal in the Scriptures, therefore they must be necessary to the church, [Joh 5:39](#).

5th, Because the Scriptures are given that the man of God may be perfect, thoroughly furnished to all good works, [1Ti 3:16-17](#). and the Scriptures are written that men may believe, [Joh 20:31](#).

Quest. III. "Are these former ways of God's revealing his will unto his people now ceased?"

Yes.

Well then, do not the enthusiasts and quakers err, who maintain, That the Lord hath not ceased yet to reveal his will as he did of old?

Yes.

By what reasons are they confuted?

1st, Because God, who at sundry times, and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, [Heb 1:1-2](#). The apostle calls the time of the New Testament the last days, because under the same, there is no more alteration to be expected, but all things are to abide without adding, or taking away, as was taught and ordained by Christ, until the last day; See also [Joe 2:18](#). [Act 2:17](#). The ways and manners of old were:

First, By inspiration. [2Ch 15:1](#). [Isa 59:21](#):[2Pe 1:21](#).

Secondly, By visions, [Num 12:6](#); [Num 12:8](#).

Thirdly, By dreams, [Job 33:14-15](#). [Gen 40:8](#).

Fourthly, By Urim and Thummim, [Num 27:21](#):[1Sa 33:7-8](#).

Fifthly, By signs, [Gen 32:24](#). [Exo 13:21](#).

Sixthly, By audible voice, [Exo 20:1](#). [Gen 22:15](#).

All which do end in writing, Exod. 17, 17, 14. which is a most sure and infallible way of the Lord's revealing his will unto his people.

Quest. IV. "Do the books of the Old and New Testaments come under the name of the Holy Scripture, and Word of God?"

Yes.

Well then, do not the Quakers err, who maintain, That the scriptures ought not to be called the Word of God?

Yes.

By what reasons are they confuted?

1st, Because Christ says, If he called them gods, unto whom the word of God came, and the Scripture cannot be broken, [Joh 10:35](#). Here it is evident, that the word of God and the Scriptures are the same.

2d, Because the predictions of the prophets are expressly called the word of God. Now in the first year of Cyrus king of Persia, that the word of the Lord spoken by the mouth of Jeremiah might be accomplished, [2Ch 36:22](#). Here we see it is evident, that the written prophesies of Jeremiah, which are part of the holy Scriptures, are called the word of God.

3d, Because what Christ calls the commandment of God, he calls the word of God, [Mar 7:9-10](#). compared with v. 13.

4th, Because the apostle calls the sword of the Spirit, the word of God. This sword is the sword of the Holy Spirit, which he doth, as it were, put into our hands, to resist Satan, against all his temptations, [Eph 6:17](#). Therefore, by the sword of the Spirit must be understood the scripture, not the Spirit himself, as some Quakers affirm. It is evident also, from Mat. 4. where Christ being tempted by the devil, with three different temptations, resists him with three different places of Scripture. And being asked by the Pharisees, why his disciples did pluck the ears of corn upon the Sabbath day, answered by Scripture. [Mat 12:1-4](#). Teaching us, that Satan's temptations must be carefully answered, and that by Scripture, as the only mean to overcome him, and his instruments.

5th, Because the word of God is quick and powerful, and sharper than any two edged sword, [Heb 4:12](#). This cannot be understood of Christ, because Paul, in his other writings, doth not call the person of Christ by this name, and therefore must be understood of the word of the gospel, the power whereof is described, [Rom 1:16](#).

6th, See these following places of Scripture, [Psa 119:172:1Ki 16:12](#) and [2Ki 9:36](#). and [23:16](#). [Isa 28:13](#). [Hos 1:1-2](#). [Isa 37:22](#). [Pro 30:5](#). By the Scripture, or the word of God, we do not understand the bare letters, or the several written words, of the holy Scripture, which the adversaries may imagine we call the word of God. These are only the vessels, which carry and convey that heavenly light unto us. But we understand thereby, the doctrine or will of God revealed unto reasonable creatures, teaching them what to do, believe, or leave undone, [Deu 19:29](#).

Quest. V. "Are the Scriptures given of God to be the rule of faith and life?"

Yes; [Luk 16:29](#); [Luk 16:31](#). [Eph 2:20](#). [Rev 20:18](#); [Rev 19:1Ti 3:10](#).

Well then, doth not the Popish church err, who maintain, Their unwritten traditions to be the rule of faith?

Yes.

Do not likewise the Enthusiasts, and the Quakers err, who maintain, The Spirit within, that teaches the elect, to be the only rule of faith? And that the dictates of light within, are of as great authority as the Scriptures?

Yes.

By what reasons are they confuted?

1st, Because the Scriptures are called a rule, [Gal 6:16](#).

2d, Because nothing is to be added to the Scriptures, [Deu 4:2](#). and 12:32. [Pro 30:6](#).  
[Rev 22:19-20](#).

3d, Because we ought rather to follow the Scripture in this life, than a voice spoken from heaven, [2Pe 1:19](#); [2Pe 1:21](#).

4th, Because the Scripture is written, that we might believe, [Joh 20:31](#).

5th, Because the Scripture is given for making the man of God perfect, [1Ti 3:17](#).

6th, Because we must betake ourselves in the whole of religion to the law, and to the testimony, [Isa 8:20](#).

7th, Because Christ himself refers the greatest question that ever was, whether he be the son of God, or not, to the Scriptures, [Joh 5:38-39](#). Search the Scriptures, says he, for they testify of me.

8th, Because the Holy Ghost did never give such a designation to his own word, as an historical rule, and dead letter; or as some Quakers call them, not the "principal fountain of truth and knowledge, not the first rule of faith and manners," but the regula secundaria, subordinate to the Spirit; whence, as they affirm, "the holy Scriptures have all their true worth, excellency, and certainty:" Whereas Paul says expressly, Faith comes by hearing and hearing by the word of God, [Rom 10:14](#)

9th, Because the spirits cannot be known by any other rule than by the written word. It is certain, that the devil transforms himself into an angel of light, [2Co 11:14](#). There is a spirit of the world, [1Co 2:12](#). A spirit that rules in the hearts of the children of disobedience, [Eph 2:2](#). There is a lying spirit, [1Ki 22:22](#). And a spirit of error and delusion, [1Jo 4:6](#). How shall these be known to be such, or the Spirit, which the Quakers obtrude upon us, not to be one of them, but by the rule of the word?

Quest. VI. "Are the books commonly called Apocrypha, of divine inspiration?"

No; [Luk 24:27](#); [Luk 24:44](#). [Rom 3:2](#). and [2Pe 1:21](#).

Well then, do not the Papists err, who affirm, That the books called Apocrypha, are of divine inspiration, and of equal authority with the undoubted word?

Yes.

By what reasons are they confuted?

1st, Because they were never written in the Hebrew tongue, nor by any of the prophets.

2d, Because they are never cited in the New Testament by Christ, or by any of the apostles, as books of the canonical scriptures are.

3d, Because they contain many fabulous, and impious doctrines and histories.

1. Tobit 5:21. The angel says, He was Azariah, the son of Ananias. This was a manifest lie, which cannot be attributed to a good angel; and therefore the Spirit of God hath not dictated this history.

2. It is reported, Tobit 6:6-7, 16, 17. that the heart and liver of a fish was good to make perfume to drive away the devil, if any man was troubled with him, or with any evil spirit. And it is said, Tobit 12:15. by the angel, I am Raphael, one of the seven holy angels, that present the prayers of the saints. This is only proper to Christ.

3. Because the act of Simeon and Levi, condemned by Jacob, acted by the Spirit of God, [Gen 34:25](#). in killing the Shechemites, is commended by Jud[1Th 9:2-3](#).

4. Because you will read of an offering for the dead, prayers and reconciliation for the dead, that they might be delivered from sin, 2 Macc[Oba 12:43-45](#). See what contradictions are in comparing together, 1 Macc[Oba 6:8](#):2 Macc[Oba 15:16](#):2 Macc[Oba 9:5](#).

Quest. VII. "Doth the authority of the holy Scripture, for which it ought to be believed, and obeyed, depend upon the testimony of any man, or church?"

No; [2Pe 1:19](#); [2Pe 21:1](#)[Ti 3:16](#)[1Th 1:13](#).

Well then, do not the Popish writers err, who maintain, The authority of the Scriptures, to depend upon the testimony of the church, as to us?

Yes.

By what reasons are they confuted?

1st, Because the word is to be received by us, not as the word of man, but as the word of God. [1Th 2:13](#).

2d, Because the doctrine of Christ, to be received by believers, dependeth not on man's testimony, [Joh 5:34](#).

3d, Because God only is true and infallible, and all men are liars, [Rom 3:4](#). [Heb 6:18](#). He is of incomprehensible wisdom, [Psa 147:5](#). Of great goodness, [Exo 18:7](#). [Rom 11:12](#). [Psa 34:8](#). Of absolute power and dominion, [Gen 17:1](#). [Psa 50:1-2](#). Of infallible truth, who can neither deceive or be deceived, [Rom 3:4](#). [Tit 1:2](#). [Heb 6:18](#). Therefore he ought to be credited in all his narrations, promises, threatenings, and prophesies, and obeyed in all his commands allenarly, because he himself hath said so.

Quest. VIII. "Is the whole counsel of God concerning all things necessary for his own glory, man's salvation, faith and love, either expressly set down in scripture, or by good and necessary consequence, may be deducted from it?"

Yes; [1Ti 3:15](#). [Gal 1:8](#); [Gal 9:2](#)[Th 2:2](#).

Well then, do not the Popish church err, who maintain, The Scripture to be an imperfect rule, and therefore to stand in need of a supply of unwritten traditions?

Yes.

By what reasons are they confuted?



1st, Because all Scripture is given, that the man of God may be perfect, thoroughly furnished to all good works, [1Ti 3:16-17](#).

2d, Because the psalmist says expressly, the law of the Lord is perfect, converting the soul, [Psa 19:7-8](#).

3d, Because nothing is to be added to the word of God, [Deu 4:2](#). [Pro 30:6](#). Therefore the Scriptures must be a complete and perfect rule of faith, and not an imperfect rule, or but partly a rule, as they teach.

Quest. IX. "Is it warrantable to argue in articles, or matters of faith, by consequences natively deduced from scripture?"

Yes.

Well then, do not the Socinians, Quakers, Anabaptists, and Arminians err, who maintain, That all matters of faith are set down expressly, and in so many words in Scripture, and that no matters of faith, at least necessary to salvation, can be built upon consequences drawn from the Scriptures?

Yes.

By what reasons are they confuted?

1st, Because Christ himself proves, that necessary point of faith, the resurrection of the dead, from scripture by a consequence, [Mat 23:29](#); [Mat 23:31](#); [Mat 23:32](#). To be any one's God, is to give one eternal life, [Psa 33:12](#). [Psa 144:15](#). Whence followeth, that those patriarchs lived still with God, in respect of their souls, which these Sadducees also denied, [Act 23:8](#). and should also rise in respect of their bodies, and live eternally: Seeing he is called a God, not of one part of them only, but of their whole persons. And in that same chapter, v. 43, 45. Christ proves his deity by consequence from Scripture, against the Pharisees.

2d, So doth Apollos, [Act 18:28](#). and Paul, [Act 19:22](#). prove from the Old Testament, Jesus to be the Christ: But it is not expressly said in the Old Testament, that he is the Christ. Is not that which necessarily follows from scripture, contained in it implicitly, and implicitly revealed by God, infallibly true?

Quest. X. "Is the inward illumination of the Spirit of God necessary, for the saving understanding of such things, as are revealed in the word?"

Yes; [Joh 6:45](#); [1Co 2:9-12](#).

Well then, do not the Socinians and Arminians err, who maintain, That men without the revelation of the Spirit, are able to understand the Scriptures for their salvation?

Yes.

By what reasons are they confuted?

1st, Because the disciples of Christ were not able to understand the Scripture, before he opened their eyes, [Luk 24:45](#).

2d, Because the Jews to this day cannot understand the Scriptures of the Old Testament, until the vail, by the Spirit of God, be taken away, [2Co 3:14-15](#); [2Co 3:16](#); [2Co 3:18](#).

3d, Because the psalmist David seeketh from God, the opening of his eyes, that he may behold wondrous things out of his law, [Psa 119:18](#).

Quest. XI. "Are all these things, which are necessary to be known, believed, and observed for salvation, so clearly propounded, and opened in some place of Scripture, or other, that not only the learned, but the unlearned, in a due use of the ordinary means, may attain unto a sufficient understanding of them, for their salvation?"

Yes; [Psa 119:105](#); [Psa 119:130](#).

Well then, do not the Papists err, who maintain, That things necessary to salvation, are obscurely and darkly set down in Scripture; and that without the help of unwritten traditions, and the infallible expounding of the church, the Scriptures cannot be understood?

Yes.

By what reasons are they confuted?

1st, Because the word is a lamp unto our feet, and a light unto our paths, [Psa 119:105](#).

2d, Because the Scripture is a light which shineth in a dark place, [2Pe 1:19](#).

3d, Because the Scripture enlighteneth the eyes, and maketh the simple wise, [Psa 19:7-8](#).

Quest. XII. "Hath not the Lord, by his singular providence and care kept pure in all ages the Old Testament in Hebrew, and the New Testament in Greek?"

Yes; [Mat 5:18](#).

Well then, do not the Papists err, who maintain, The Old Testament in Hebrew, and the New Testament in Greek, which are the fountains, to be corrupted, and that their common Latin version is authentic?

Yes.

By what reasons are they confuted?

1st, Because Christ says, till heaven and earth pass, one jot, or one tittle shall in no wise pass from the law, till all be fulfilled, [Mat 5:18](#).

2d, Because there can be no urgent necessity shown, why the fountains are corrupted.

3d, If any such corruption had been in the Scripture, Christ, and his apostles, and the orthodox fathers had declared so much.

4th, Because they never have nor can make out any manifest corruptions in the fountains, albeit, most manifest and undeniable demonstrations are given of the corruptions of their Latin version, which they make authentic.

Quest. XIII. "Are the original tongues, viz. the Hebrew and the Greek, to be translated in the vulgar language of every nation into which they come?"

Yes.

Are we commanded in the fear of God to read and search the scriptures?

Yes; [Joh 5:39](#); [1Co 14:6](#); [1Co 14:9](#); [1Co 14:11](#); [1Co 14:12](#); [1Co 14:14](#); [1Co 14:24](#); [1Co 14:27](#); [1Co 14:28](#).

Well then, do not the Papists err, who maintain, There is no necessity of translating the original tongues, the Hebrew, and the Greek, into the vulgar language of every nation, unto which they come, but rather a very great hazard, and danger of errors and heresies?

Yes.

Do not likewise the same Papists err, who forbid the reading of the Scriptures in the vulgar tongues?

Yes.

By what reasons are they confuted?

1st, Because the Scriptures were given long since to the Jews, in their own vulgar language, that they might be read publicly and privately by all. [Deu 31:10-12](#). [Deu 11:18-20](#).

2d, Because the New Testament was written in the Greek language, which at that time was most generally known to all nations.

3d, Because Christ bids all, promiscuously, search the Scriptures, [Joh 5:29](#).

4th, Because the prophets and apostles preached their doctrines to the people and nations in their known languages, [Jer 46:15-16](#). [Act 2:6](#).

5th, Because immediately after the apostles times, many translations were extant.

6th, Because all things must be done in the congregation unto edifying, [1Co 14:26](#). but an unknown tongue doth not edify.

7th, Because all are commanded to try the spirits, [1Th 5:21](#):[1Co 10:15](#).

8th, Because the Scriptures teach the way of life, [Pro 2:9](#). [Luk 16:19](#). [Act 24:14](#).

9th, Because the Scriptures set forth the duty of every man in his place, and estate of his life, [Deu 17:8](#); [Deu 17:19](#); [Deu 17:20](#). [Jos 1:8](#). [Psa 119:24](#):[2Ch 23:11](#).

10th, Because they are the grounds of faith, [Rom 4:20](#):[2Ch 20:20](#).

11th, Because they are the epistle of God sent to his church, [Hos 8:12](#). [Rev 2:1](#); [Rev 2:8](#); [Rev 2:12](#).

12th, Because they are his Testament, wherein we may find what legacies he hath bequeathed unto us, [2Co 3:14](#); [2Co 3:16](#). [Heb 10:16](#). [Joh 14:16](#).

13th, Because they are the sword of the Spirit, [Eph 6:17](#).

14th, Because being embraced and known, they make a man happy, [Psa 119:97](#); [Psa 119:98](#). [Luk 10:42](#). [Luk 16:29](#). [Psa 1:2](#). [Rev 1:3](#).

15th, Because when the Scriptures are neglected or contemned, they plunge men into all misery, [Heb 2:3](#). [Mat 22:29](#). [Psa 50:16](#).

Quest. XIV. "When there is a question about the true meaning, and full sense of any Scripture, must it be known and searched by other places which speak more clearly?"

Yes; [2Pe 1:21](#). [Act 15:15-16](#).

Well then, do not the Papists err, who maintain, The Scripture not to be a sufficient interpreter of itself, and that the sense of it cannot be gathered infallibly, when the text is doubtful, from other places which speak more clearly, but only from the magisterial traditions and unwritten opinions of the church of Rome?

Yes.

By what reasons are they confuted?

1st, Because the noble Bereans compared scripture with Scripture, for finding out the true and sure sense of it, [Act 17:11](#).

2d, Because the apostle Paul did the same, [Act 28:23](#).

3d, Because the same was done by the council of the apostles and elders, [Act 15:15-17](#).

Quest. XV. "Is the Holy Spirit speaking in the Scripture, the supreme judge by which all

controversies of religion are determined, and all decrees of councils, opinions of ancient writers, doctrines of men, and private spirits to be examined, and in whose sentence we are to rest?"

Yes; [Mat 22:29](#); [Mat 22:31](#). [Eph 2:20](#). [Act 28:25](#).

Well then, do not the Papists err, who maintain, That the Church of Rome, and the Pope, are the supreme judges of all controversies of faith: And that his decrees and determinations are to be believed without examination, and implicitly to be believed by all believers?

Yes.

Do not likewise the Quakers err, who maintain, That the light within, which teacheth the elect, is the only judge of all controversies of faith.

Yes.

By what reasons are they confuted?

1st, Because God commands all men to go to the law and to the testimony, in doubtful matters, [Isa 8:20](#).

2d, Because all doubts in religion are to be examined by the rule of the word, [Act 17:11](#). [Gal 6:16](#).

3d, Because Christ and his apostles did always dispute and reason from the Scriptures against the enemies of the truth, [Mat 22:31](#). [Gal 3:13](#).

4th, Because the church of God is founded on the writings of the prophets and apostles, [Eph 2:20](#).

5th, Because we are commanded to prove all things, and to try the spirits, [1Th 5:2](#):[1Jo 4:1](#); [1Jo 4:6](#).

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# Chapter. II. God, and of the Holy Trinity.

### QUESTION I.

"IS there but one only the true and living God?"

Yes; [Deu 6:4](#); [1Co 8:4](#); [1Co 6:1](#); [Th 1:7](#).

Well then, do not the Trithetiae err, who maintain, Three Gods numerically distinct, the Father, the Son, and the Holy Ghost?

Yes.

Do not likewise the Manicheans err, who maintain, That there are two Gods, being diverse and opposite, as to kind, viz. one good, the author and cause of all good things, and of things immaterial, being the God of the New Testament. The other evil, viz. the devil, the author and cause of all evil things, and of things material, being the God of the Old Testament?

Yes.

By what reasons are they confuted?

1st, Because though there be a plurality of persons mentioned in Scripture, yet it is ever God as one as is evident from the first chapter of the Revelation and the last. For if that one God have in himself all perfections, there can be no perfection beside him, and so no God but this one true God; for if there were, he should not be God, because not infinite in perfection. And if God be infinite in perfection, then surely there cannot be multiplicity of gods, seeing that which is infinite, in that respect, cannot be multiplied.

2d, It is evident from [Deu 32:39](#). where the Lord speaketh of himself, I even I, am he, and there is no God without me.

3d, Because God is omnipotent, and so cannot be hindered by any other in his working, [Rev 15:3](#).

4th, It is evident from Christ's words to the young man of the gospel, there is none good but one, that is God.

5th, From the words of Hanna in her song, For there is none beside thee, O Lord, neither is there any rock beside our God.

6th, From the testimony of the apostle, [1Co 8:6](#). To us, says he, there is but one God.

7th, From what Christ said to one of the scribes, viz. the Lord our God is one Lord, [Mar 12:39](#).

8th, Because God is a most absolute, and most perfect being, and so beyond all other things, one: [Joh 10:29](#). [Psa 145:3](#):147:5.

9th, Because this one blessed God is most absolutely sufficient, and furnished with infinite power, and wisdom, for the production, conversation, and ruling all things in heaven and earth.

10th, Because he is of all things without himself, the first and supreme cause, from which all the creatures visible or invisible, have their rise and beginning.

11th, It is evident, lastly, from the testimonies of the most wise heathens, who have been necessitated to acknowledge but one God only.

Quest. II. "Is God infinite in being and perfection?"

Yes; [Job 11:7](#) -- [9:26:24](#).

Well then, do not the Vorstians, Socinians, and Anthropomorphitans err, who maintain, That God is finite in being, and perfection?

Yes.

By what reasons are they confuted?

1st, Because God hath a being from himself, and all things have their dependence from him: And therefore there can be nothing by which he can be limited, [Rom 11:36](#).



2d, Because God is every where present, in heaven and beyond the heavens, [Jer 23:24](#).  
[Isa 66:1](#).

3d, Because the Scripture affirms, that the perfection of God is the highest, is unmeasurable, unchangeable, and infinitely great, beyond all creatures, [Joh 11:7-9](#). [Psa 115:3](#). [Job 26:14](#).

Quest. III. "Is the only living and true God, a most pure Spirit, invisible, without a body and parts?"

Yes; [Joh 4:24](#):[1Ti 1:17](#). [Deu 4:15-16](#). [Luk 24:39](#).

Well then, do not the Vorstians, Anthropomorphitans, and Socinians err, who maintain, God to have a body, and endued with parts, and an outward shape and form?

Yes.

By what reasons are they confuted?

1st, Because God is the Father of spirits, [Heb 12:9](#).

2d, Because God is invisible, [1Ti 1:17](#).

3d, Because God is like to no bodily thing, nor can he be represented by any image, or corporeal likeness, [Isa 40:18](#). [Act 17:29](#).

Quest. IV. "Are there in the unity of the Godhead, three persons, of one substance, power, and eternity?"

Yes; [1Jo 5:7](#). [Mat 3:16-17](#). [Mat 28:19](#):[2Co 13:14](#).

Well then, do not the Arians and Socinians err, and others, Who deny the Godhead of the Son, and Holy Ghost?

Yes.

Do not likewise the Trithetiae err, Who deny the unity of the divine essence?

Yes.

Thirdly, Do not the Sabellians err, Who deny the real distinction of the persons?

Yes.

And lastly, Do not the Quakers err, who maintain, There are no persons in the Godhead?

Yes.

By what reasons are they confuted?

1st, From the places of Scripture already cited.

2d, From the apostolical benediction in which the three persons of the Godhead are called upon expressly, [2Co 13:14](#).

3d, From [1Co 12:4-6](#). Where the three persons are named Spirit, Lord, God. And from [Joh 15:26](#). But when the comforter is come, whom I will send unto you from the Father, even the Spirit of truth.

4th, Because there are three that bear record in heaven, the Father, the Son, and the Holy Spirit, [1Jo 5:7](#). These three must either be three persons, or three gods. This last is the height of impossibility; therefore they must be three persons. here they are put to silence, and have nothing to reply. Such is the strength and power of truth, which is able to stop the mouths of the greatest rebels against religion and reason. But there is good ground for the word Person, [Heb 1:3](#). where Christ is said to be the express image or impression of the Father's person. Because the person of the Son, perfectly represents the person of the Father, as an impression doth the seal: wherefore he is also called the image of the invisible God. [Col 1:15](#). The Greek word is hypostasis, substance or person, whereby is understood, the person of the Father as distinct from the Son, and subsisting of himself, and in himself, and is, as the original of the person of the Son, by an eternal and ineffable generation. That there are three persons in the Godhead; it is farther evident,

1st, From all the epistles written to the seven churches of Asia. For, as may be gathered from [Rev 1:1](#). it is the Father that sends, it is the Son that gives John the commission, and it is the Holy Ghost in the close, that is mentioned as joint speaker.

2d, Because in that epistle written to Thyatira, there are three distinctly named, first, the Father and the Son, in these words, These things saith the Son of God. Next, there is named in the last verse of that second chapter, the Spirit, he that hath an ear let him hear what the Spirit saith unto the churches.

3d, Because in the beginning of that epistle to the church of Sardis, they are all three put together, These things, saith he, (viz. the Son) that hath the seven Spirits of God. Here God, that is the Father, is distinctly considered as another person. The seven Spirits are the Holy Ghost.

4th, Because these three persons are most fully and clearly distinguished in the fifth chapter. First, the Father sitting on the throne. Secondly, The Lamb, or the Son of God. And, Thirdly, The seven Spirits, or the Holy Ghost, so called from the pouring out of his gifts upon the churches, in that abundant manner, as if he were seven Spirits, or seven-fold Spirit.

It is evident also, that the Father, Son, and Spirit, are really distinct from one another, and are three persons. They are indeed, in respect of their essence, which is indivisibly communicable to them, one and the same God; but considered personally, they differ really, for the Father is not the Son, neither is he that sits upon the throne the Lamb: Neither the Father nor the Spirit were incarnate, but the Son, who died, and was buried, which cannot be said of none but of a person: It cannot be said that the Father died, or that the Spirit died. Next, Is not the Holy Ghost the Spirit of God, as the Son is the Son of God? And if that suppose a real distinct personality, this must do it also. Now, if the Father be God, and the Son be God, and the Spirit be God, who have one and the same divine nature and essence, indivisibly communicated to them; and so, if there be but one God, and yet these three really distinct, then they must be distinct persons, in respect of their personal properties, seeing they are persons, and distinct. The Son, as was said, is called the express image of the Father's person, which evidently shews, that the Father, considered as distinct from the Son, is a person, and subsists: If then thus it be, must not the Son, as distinct from the Father, and so lively and expressly representing his person, be a person also, having this from the Father? The same must be true likewise of the Holy Ghost, who is God equal with both, yet different from both; for he who proceedeth from the Father, and from the Son, must differ from the Father, and from the Son; as he who is begotten, must be distinct from him that begat him.

Some Quakers, either ignorantly or perversely, will have the word hypostasis, translated substance, as it is [Heb 11:1](#). and thus they read, [Heb 1:3](#). The character or image of God's substance, which is to be understood of Christ, say they, not simply as God, but as man: but they might as well have said it signifies confident or confidence, because it is so translated [2Co 9:4](#) and [2Co 11:17](#). But they speak here consequentially to their own tenets, who in effect deny the Trinity, and all distinction between the Father, Son, and Holy Ghost, not only in words, but in very deed. The apostle in this place is proving Christ the Son of God, to be the lord and heir of all things; because God created the worlds by him, He is the brightness of his glory, the express image of his person, upholdeth all things by the word of his power. These titles are here given to the Son of God, as a creator, and a preserver of all things, which belong

to him only, according to his divine nature: Therefore these titles must be understood of Christ, forasmuch as he is the eternal Son of God, and a light from the eternal light, of one essence and glory with the Father; nevertheless distinguished from the person of the Father, by whom the Father executes his operations, and shews his properties, even as the sun by its light doth shine.

Quest. V. "Is the Son of God of the same substance, power, and eternity with the Father?"

Yes; [1Jo 5:20](#). [Rom 9:5](#). [Isa 9:6](#).

Well then, do not the Arians err, who maintain, The Son to be a creature, brought forth before the foundations of the world?

Yes.

Do not likewise the Socinians err, who maintain, The Son to have had no existence, before he was conceived in the womb of the virgin Mary?

Yes.

By what reasons are they confuted?

1st, From the Scriptures above cited.

2d, Because the Son is omnipotent, the creator and preserver of all things, [Rev 1:18](#). [Col 1:16-17](#).

3d, Because he is omniscient, and the searcher of the heart, [Mat 9:3-4](#). [Joh 2:25](#). and 21:17.

Quest. VI. "Is the Holy Ghost God?"

Yes; [Act 5:3](#); [1Co 6:19](#); [1Co 20:1](#); [1Co 3:16-17](#).

Well then, do not the Macedonians, or Pneumatomachians, Arians, Socinians, and many of the Anabaptists err who maintain, The Holy Ghost to be a creature, as do the Macedonians, or a power, virtue, or efficacy of the Father, as many Socinians and others do?

Yes.

By what reasons are they confuted?

1st, Because the Holy Ghost is to be worshipped as God, [Mat 28:19](#):[2Co 13:14](#). [Rev 1:4](#).

2d, Because he is omniscient and knoweth all things, [1Co 2:10-11](#).

3d, Because he is omnipotent, the maker, and preserver of all things, the worker of miracles, and it is he that sanctifies, and justifies the believers, [Gen 1:2](#). [Psa 33:6](#). [Mat 12:28](#). Compare [Isa 6:9](#). with [Act 28:25-27](#).

4th, Because Ananias is said to lie to the Holy Ghost, [Act 5:3](#). and v. 4 he is said not to lie to men, but to God.

5th, Because believers are said to be the temple of God, [1Co 3:16-17](#). And they are said, [1Co 6:19](#) to be the temple of the Holy Ghost; therefore the Holy Ghost is God, seeing to be the temple of God, and the temple of the Holy Ghost are the same.

6th, Because none can be properly sinned against but the true God; therefore the Holy Ghost is God, because many have been said to have sinned against the Holy Ghost. [Mat 12:31](#).

Quest. VII. "Doth not the Holy Ghost eternally proceed from the Father, and the Son?"

Yes; [Joh 15:26](#). [Gal 4:6](#).

Well then, doth not the Greek church err, who maintain, The Holy Ghost to proceed only from the Father?

Yes.

By what reasons are they confuted?

1st, Because he is sent by the Son, [Joh 15:16](#). [Act 2:33](#).

2d, Because all things which are the Son's are the Father's except the personal properties by which they are distinguished; and all things are communicated from the Father to the Son,

and consequently the Holy Ghost, [Joh 16:13-15](#). [Mat 11:27](#). [Joh 7:16](#).

3d, Because Christ gave to his apostles the Spirit by breathing it upon them, [Joh 20:22](#). to shew that he proceeded from himself.

4th, Because he is the Spirit of the Son, no less than the Spirit of the Father: [Gal 4:6](#).

5th, Because if the Holy Ghost did not proceed from the Son, as truly as from the Father, he would not be a person really distinct from the Son which is contrary to [Joh 14:16-17](#).

6th, Because it is said, [Joh 16:14](#). He shall glorify me (namely, by his testimony, gifts, miracles) for he shall receive of mine, (that is, the doctrine of salvation which I have taught you, he shall also reveal it unto you, seeing he shall receive the same from me) and shall shew it unto you. And [Rom 8:9](#). He is called the Spirit both of the Father and of the Son. It is said if any man hath not the spirit of Christ; that is, the same Spirit which in the foregoing verse is called the Spirit of God, namely the Father, and is here also called the Spirit of Christ, because he also proceeds from Christ, and is procured for us by Christ, [Joh 14:26](#). and 16:7.

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## **Chapter. III. God's Eternal Decrees.**

QUESTION I.

"DID God from all eternity, by the most holy and wise counsel of his will, freely and unchangeably ordain whatsoever comes to pass?"

Yes; [Eph 1:11](#). [Rom 11:33](#). [Heb 4:17](#). [Rom 9:15](#); [Rom 9:18](#).

Well then, do not the Socinians, Arminians, and Jesuits err, who maintain, The things which come to pass, in time, to fall out, and come to pass, without the decree of God? Yes.

By what reasons are they confuted?

1st, From the knowledge of God, whereby, from all eternity, he hath known all things infallibly, which come to pass, or shall be in time, [Act 15:18](#). [Joh 21:17](#). [Heb 4:13](#). But all things which come to pass in time, could not have been infallibly known from eternity, but in the decree of his divine will.

2d, From God's natural way of working in time, [1Co 12:6](#) [Rom 11:36](#). Whence it is evident, that God worketh effectually, and immediately, in time all things which are done: But he worketh by his will those things which he will have to be in time, (after that manner, and in that time, how, and when they come to pass) [Psa 115:2](#). But that act of willing cannot happen to God in time, but hath been in him from all eternity, because God is unchangeable, [Jas 1:17](#).

3d, By enumerating several instances, concerning which the Scripture affirms particularly, that they have been decreed by God, as the sufferings and death of Christ, [Act 2:23](#). The glory of those that are to be saved, [Eph 1:4](#); [Eph 5:1](#)[Th 5:9](#). And the fore-ordaining the rest to damnation to be punished for their sin, Jude ver. 4, 5. The like may be said of other things which come to pass in time; See [Psa 33:11](#). and 115:3. [Isa 46:10](#). [Pro 19:21](#). That the liberty and freedom of the will, and contingency of events, is consistent with the decree, is clear from [Act 2:23](#). and 3:17-18. and 4:27:28. [Gen 45:5](#).

Quest. II. "Is the decree of predestination (namely, the decree of election and reprobation) absolute from the mere good will, and pleasure of God?"

Yes.

And is it particular concerning a certain number of persons?

Yes; [1Ti 2:19](#). [Joh 13:18](#).

Well then, do not the Lutherans and Arminians err, who maintain, The decree of predestination to be general and conditional, depending upon persevering faith, (which they affirm depend upon the will of man) and foreseen infidelity, and want of faith?

Yes.

Do not likewise the Papists and Socinians err, who maintain, The decree of predestination to be general, and to depend upon good and evil works, with perseverance in them?

Yes.

By what reasons are they confuted?

1st, From the apostle Paul, who maketh the good-will and pleasure of God the only cause why this man is chosen, and another, as worthy, rejected, and casten off, [Rom 9:11-15](#). Where he moves an objection against the justice of God, and answers it.

2d, Because our blessed Saviour assigns it to the good will and pleasure of God, that to some, the mysteries of faith, for their conversion, are revealed, and that they are hid from many others, who are nothing worse, but in some respects better, [Mat 11:25-26](#).

3d, Because a man of himself hath no good thing in him, whereby he may be differenced from another, but what he hath freely gotten from God, [1Co 4:7](#).

4th, Because the grace of regeneration, justifying faith, effectual calling, and perseverance to the end, are given to all the elect, and to them only, according to the eternal decree of God: and therefore are effects, not causes, or pre-required conditions of election, [Rom 8:39](#). [Act 13:48](#). [Mat 24:24](#):[Ti 1:9](#). [Joh 15:16](#). [Eph 1:3-5](#), [Mat 13:11](#). [Rom 9:6-7](#).

Quest. III. "Hath it pleased God, according to the unsearchable counsel of his own will, whereby he extendeth or withholdeth mercy, as he pleaseth, for the glory of his sovereign power over his creatures, to pass by, and to ordain the rest of mankind to dishonour and wrath for their sin, to the praise of his glorious justice?"

Yes; [Rom 9:17-18](#); [Rom 9:21](#); [Rom 9:22](#). Jude ver. 4, 5. [Mat 11:25-26](#); [Mat 11:1Ti 2:19-20](#).

Well then, do not many of the Quakers, and others err, who maintain, That God never ordained any man to perish eternally?

Yes.

By what reasons are they confuted?

1st, Because Christ thanked his Father, Lord of heaven and earth, because he had hid those things from the wise and prudent, and had revealed them unto babes, [Mat 11:25-26](#).

2d, Because the Scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth. Therefore hath he mercy on whom he will have mercy, and whom he will he



hardeneth. Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour? What, if God willing to shew his wrath, and to make his power known, endured with much long-suffering, the vessels of wrath fitted to destruction, [Rom 9:17-18](#); [Rom 9:21](#); [Rom 9:22](#).

3d, Because in a great house, there are some vessels to honour, some to dishonour, [1Ti 2:19-20](#).

4th, Because the apostle Jude says, there are some who of old were ordained to this condemnation, ungodly men. Note, That the cause of this reprobation is not man's sin, but the absolute will and good pleasure of God. Man's sin indeed is the cause why God will punish, but no occasion why he did ordain to pass by, or to punish man. This decree is just, because God has power over man, as the potter hath power over the clay. Neither is the end of this decree the condemnation of the creature, but the manifestation of God's justice. Lastly, Sin is the effect of man's free-will, and condemnation is the effect of justice, but the decree of God is the cause of neither.

Quest. IV. "Are any other redeemed by Christ, effectually called, justified, adopted, sanctified, and saved, but the elect only?"

No, [Joh 17:9](#). [Rom 8:28](#). [Joh 6:64](#); [Joh 6:65](#). [Joh 10:26](#). [Joh 8:47](#): [Jo 2:19](#).

Well then, do not the Papists, Quakers, Socinians, and Arminians err, who maintain, That all men, even reprobates, are redeemed by Christ, and that many reprobates are effectually called, justified, and adopted?

Yes.

By what reasons are they confuted?

1st, From the golden chain which cannot be loosed, mentioned by the apostle Paul, [Rom 8:30](#). Whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified.

2d, Because those, and those only believe, whom God hath ordained to life eternal, [Act 13:48](#). [Tit 1:1](#).

3d, Because Christ himself says so to the Jews, but ye believe not, because ye are not of my sheep: My sheep hear my voice, and I know them, [Joh 10:26-28](#). Ye are not of my sheep, that is, of the elect, which the Father hath given me.

4th, Because Christ would not pray for the world, but for the elect only, [Joh 17:9](#).

5th, Because the election or elect, have obtained it, and the rest were blinded, namely, who are not elected and effectually called, [Rom 11:7](#).

6th, Because Christ says, Greater love hath no man than this, that a man should lay down his life for his friends. Such a love he never had to reprobates, whom he professes he never knew, [Joh 15:13](#). with [Mat 7:23](#).

7th, Because, according to the Scripture, Christ died only for his own sheep, viz. intentionally, and efficaciously, [Joh 10:15](#).

8th, Because the Scripture often says that Christ died for many, [Mat 24:28](#). [Mat 20:28](#).

9th, Because there are many who lived under the gospel, as well as those who lived under the law, who have not been so much as outwardly called, being nothing worse than others who are called.

10th, Because to all, and every one, the grace of regeneration, which is simply necessary to salvation, is not offered; neither do all, and every one, get remission and pardon of their sins, [Eph 1:7](#). [Col 1:14](#). [Deu 29:3](#). [Mat 11:25](#); [Mat 11:28](#). with [Mat 11:13](#).

11th, Because the grace of regeneration is invincible, and of its own nature, always efficacious and powerful, [Eze 11:19-20](#). [Eph 2:1](#); [Eph 2:5](#). [Eph 1:19](#)

12th, Because the grace of regeneration can never be lost, or fall totally or finally, [1Pe 1:5](#); [Jo 3:9](#). Whosoever are called and justified are also glorified, [Rom 8:30](#).

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# Chapter. IV. Of Creation

## QUESTION I.

"DID God create, or make of nothing, the world, and all things therein?"

Yes; Genesis first chapter to the end, [Heb 11:3](#). [Col 1:16](#). [Act 17:24](#)

Well then, do not the Socinians, and other heretics, with many of the old Pagan philosophers err, who maintain, The world to have been made of some pre-existent matter, not capable of production: and consequently, that creation, or making something out of nothing is simply impossible?

Yes.

By what reasons are they confuted?

1st, From the testimony of Moses, Genesis first chapter.

2d, From the testimony of Isaiah, [Isa 40:28](#) and 45:18.

3d, From the testimony of the author to the Hebrews, [Heb 11:3](#). [Col 1:16-17](#). [Rom 11:36](#).

4th, Because the Scripture attributeth to God only, eternity, and incorruptibility, [Psa 102:26-27](#). [Gen 21:33](#):[1Ti 1:17](#).

It is reported of Socinus, by a very learned man who had it from one of his disciples, that he privately denied the world to be made of nothing, lest thereby he should be necessitated to acknowledge the infiniteness of God's power: which tenet afterwards was more publicly avowed, and maintained by some of his followers.

Quest. II. "Did God create all things, whether visible or invisible?"

Yes; [Col 1:16](#). [Act 17:24](#).

Well then, do not some heretics err, who maintain, That the angels were not created by God?

Yes.

By what reasons are they confuted?

1st, From the psalmist David, [Psa 33:6](#). and 147:2, 5, 6. [Col 1:16](#). [Rom 2:36](#). [Neh 9:6](#).

2d, Because they are the servants and sons of God, brethren, and fellow servants with us, willing and ready to obey the commands of God their maker, [Rev 19:10](#). [Rev 22:9](#). [Psa 104:4](#).

3d, Because many of the angels left their first habitation, and did not continue in the truth, and so made defection from the obedience of their creator, and are reserved in everlasting chains, under darkness, unto the judgment of the great day, Jude ver. 6:[2Pe 2:4](#). [Mat 25:41](#)[Jo 8:48](#).

Quest. III. "Did God make man male and female, with reasonable and immortal souls?"

Yes; [Gen 1:27](#); [Gen 2:7](#). [Ecc 12:7](#). [Luk 23:43](#). [Mat 10:28](#)

Well then, do not the Sadducees and the Epicureans err, who affirm, The souls of men to be extinguished or put out till the resurrection, and then to be brought to life again?

Yes.

Do not likewise the Anabaptists, and many of the Arminians, and some called Arabians err, who maintain, The souls of men, after death, till the resurrection, to fall asleep, (that is, to be without any sense or motion, thought or vital operation,) whether it be in their body or in some caverns of the earth?

Yes.

By what reasons are they confuted?

1st, From our blessed Lord and Saviour's words; Fear not them, says he, which kill the body

but are not able to kill the soul, [Mat 10:20](#).

2d, From the testimony of Solomon; then shall the dust return to the earth, as it was, and the spirit shall return to God who gave it, [Ecc 12:7](#).

3d, Because Paul desired to be dissolved, trusting that his soul after death, should have more near communion with Christ, [Php 1:23](#).

4th, They must be confuted from several and particular instances in the Scripture, as is clear from the souls of Dives and Lazarus, [Luk 26:22](#). From these words of Christ to the thief, Verily, I say unto thee, thou shalt be with me this day in Paradise, [Luk 23:43](#). From the appearing of Moses and Elias upon the mount with Christ, [Mat 17:3](#).

Quest. IV. "Did God create man male and female, with righteousness, and true holiness, after his own image, as being conatural to him?"

Yes; [Gen 1:26](#). [Col 4:10](#). [Eph 4:24](#).

Well then, do not the Socinians err, who deny this, and the Arminians, who call this righteousness supernatural?

Yes.

By what reasons are they confuted?

1st, From these words spoken by God himself, Let us make man in our own image, [Gen 1:26-27](#).

2d, From God's own testimony, affirming the same thing, [Gen 9:6](#).

3d, Because before the fall, both Adam and Eve walked naked, and were not ashamed, [Gen 2:25](#).

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# Chapter. V. Of Providence

## QUESTION I.

"DOETH God uphold, direct, dispose, and govern all creatures, their actions, and all things from the greatest, even to the lest?"

Yes; [Heb 1:3](#). [Dan 34:35](#). [Psa 135:6](#). [Act 17:25-26](#); [Act 17:28](#). Job 38, 39, 40, 41. chapters.

Well then, do not the Socinians, Arminians, and the great philosopher Darandus, with others called the Epicureans, err, who deny, That God preserves all things immediately; to be the immediate cause of all things which fall out; to govern all things which are contingent, and the free acts of the will of man, and evil actions?

Yes.

By what reasons are they confuted?

1st, Because it is God that worketh all in all, [1Co 12:5-6](#).

2d, Because he worketh all things, according to the council of his own will; [Eph 1:11](#).

3d, Because of him, and through him, and to him, are all things, [Rom 11:36](#).

Quest. II. "Doth the almighty power, unsearchable wisdom, and infinite goodness of God, so far manifest themselves in his providence, that it extendeth itself, even to the first fall, and all other sins of angels and men, and not by a bare permission, but such as have joined with it, a most wise and powerful bounding, and otherwise ordering and governing of them, in a manifold dispensation, to his own holy ends?"

Yes; [Rom 11:32](#) -- [34:2Sa 24:1](#). and [1Ki 21:22](#); [1Ki 23:1Ch 10:4](#); [1Ch 10:13](#); [1Ch 14:2Sa 16:10](#). [Act 14:16](#). [Psa 76:10:2Ki 19:28](#). [Gen 50:20](#).

Well then, do not the Lutherans, Papists, Arminians, and Socinians err, who maintain, That the Lord concurs only to sinful actions, by a bare, naked, and idle permission?

Yes.

By what reasons are the confuted?

1st, Because the Scripture says, God blinds their eyes, and hardens their heart, even actively, and judicially, [Joh 12:40](#). [Exo 7:3](#). [Deu 2:30](#). [Rom 9:18](#).

2d, Because God is said to punish one sin with another, [Rom 1:24](#); [Rom 1:26](#); [Rom 28:2](#) [Th 2:12](#).

3d, From the practice of Job, and David, who, when they were afflicted and persecuted, looked to God, and took it patiently, [Job 1:21](#).

Quest. III. "Doth the sinfulness of the action proceed only from the creature, and not from God?"

I answer from the creature only, [Jas 1:13-14](#); [Jas 17:1](#) [Jo 2:16](#). [Psa 50:21](#).

Well then, do not the Libertines err, who affirm, God (without blasphemy be it spoken) to be the author and cause of all sin? Yes.

By what reasons are they confuted?

1st, From David's testimony, [Psa 5:4](#).

2d, From Moses's testimony, [Deu 32:4](#).

3d, From Daniel's testimony, [Dan 9:4](#).

4th, From the testimony of James, [Jas 1:13](#).

5th, From the testimony of John, [1Jo 2:16](#). and 1:5.

6th, From the testimony of Paul, [Rom 3:3-5](#).

7th, From the testimony of Habakkuk, [HOba 1:13](#).

From reason,

(1) Because God is, in, the highest degree, essentially, and infinitely hold and good, and therefore pure and free from every spot and blemish, [Isa 6:3](#). [Psa 78:41](#):[1Pe 1:15-16](#). [Lev 11:44](#).

(2) Because God is absolutely perfect, and therefore he cannot fail, or be deficient in working.

(3) Because God is the judge of the world. He is the forbiddor, the hater, and revenger of all sin and unrighteousness, as contrary to his holy nature and law, [Exod. 20](#). [Rom 3:5](#); [Rom 3:9](#). [Gen 18:25](#). [Rom 1:17](#). [Psa 5:4](#).

(4) Because by his own most absolute, and most supreme dominion, sovereignty, and infinite perfection: he is in and of himself, above all law whatsoever, and under the command of none in heaven, or in earth.

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## **Chapter. VI. Concerning the Fall of Man, of Sin, and the Punishment thereof.**

QUESTION I.

"IS the guilt of the sin of our parents imputed, and the same death in sin, and corrupted



nature, conveyed to all their posterity, descending from them by ordinary generation?"

Yes; [Rom 5:12](#); [Rom 5:15-20](#); [Rom 5:1Co 15:21-22](#); [1Co 15:45](#); [1Co 15:49](#). [Psa 51:5](#). [Gen 5:3](#). [Job 14:4](#). and 15:14.

Well then, do not the Pelagians, and late Anabaptists, Quakers, and Socinians err, who deny original sin inherent?

Yes.

Do not likewise the Dominicans, Franciscans, and Jesuits err, who maintain, The virgin Mary not to be conceived in original sin?

Yes.

Does not, lastly, a certain ring-leader of the Quakers err, who maintains, That to infants this original sin is not imputed, until by actual sin, they join themselves to it?

Yes.

By what reasons are they confuted?

1st, From that well known place of Scripture, Romans 5, which is the very seat and foundation of this doctrine of original sin.

2d, Because unless a man be born again, he cannot see the kingdom of God, [Joh 3:3](#).

3d, Because all men, by nature and birth are the children of wrath, [Eph 2:3](#).

4th, Because whatever is born of the flesh, is fleshly, [Joh 3:6](#). And who can bring a clean thing out of an unclean? not one: [Job 14:4](#) and 15:14.

5th, Because all the thoughts, and imaginations of the heart of man, (viz. of the natural, and unregenerate man) are evil continually, [Gen 6:5](#).

6th, Because David confesseth, that he was shapen in iniquity, and in sin did his mother conceive him, [Psa 51:5](#).

7th, Because infants, that are guilty of no actual transgression, need a remedy against sin, viz. absolution by the blood of Christ, a seal whereof was given, according to God's institution under the law to infants, namely circumcision, to which baptism, under the gospel succeeds, [Deu 30:6](#). [Rom 2:29](#). [Act 22:19](#). [Mar 1:4](#). [Col 2:12](#). [Gen 17:12](#). [Mat 28:16](#).

8th, Because all the elect, among whom are infants, [Mat 18:6](#). [Mar 9:42](#). are redeemed by Christ, and are set at liberty from slavery, freed from the fault, and penal punishment, [Joh 1:29](#). and [10:15](#):[1Ti 2:6](#).

9th, Because infants are liable to death and other miseries and calamities, which are the wages and punishments of sin, [Rom 6:23](#). [Gen 3:19](#).

Quest. II. "Is this corruption of nature, albeit pardoned, and mortified through Christ in some measure in the regenerate, both itself, and all the motives thereof, truly and properly sin?"

Yes; [Rom 7:5](#); [Rom 7:7](#); [Rom 7:8](#); [Rom 7:25](#). [Gal 5:17](#).

Well then, do not the Papists, Socinians, and Arminians err, who maintain, That concupiscence or lust, and the first motions thereof, which have not gotten the consent of the will, are not properly and truly sin?

Yes.

By what reasons are they confuted?

1st, Because they are forbidden by the moral and natural law, in the tenth command, [Exo 20:17](#). [Deu 5:21](#). [Rom 7:7](#).

2d, Because Paul speaking of himself, while unregenerate, calleth concupiscence and lust, of which the controversy is oftentimes sin and evil, [Rom 7:5-6](#).

3d, Because it is a great part of the old man, which he must lay down, and must be mortified, [Col 3:5-6](#); [Col 3:7](#). [Eph 4:22](#).

Quest. III. "Doth every sin, both original and actual, being a transgression of the righteous law of God, and contrary thereunto, bring in its own nature guilt upon the sinner, whereby he is bound over to the wrath of God, and the curse of the law; and made subject to death, with all the miseries spiritual, temporal, and eternal?"

Yes; [1Jo 3:4](#) [Rom 2:15](#). and 4:9, 19. [Eph 2:3](#). [Gal 3:10](#). [Rom 6:23](#). [Eph 4:18](#). [Rom 8:20](#). [Lam 3:39](#). [Mat 25:41](#):[2Th 1:9](#).

Well then, do not many of the Papists err, who maintain, That all sins are not contrary to the law of God, nor transgressions thereof?

Yes.

Do not all Papists err, who deny, Every sin to be mortal, or to deserve eternal punishment?

Yes.

Lastly, Do not the Socinians err, who deny, that any sin can deserve eternal punishment?

Yes.

By what reasons are they confuted?

1st, Because all sins deserve eternal death, [Rom 6:23](#). [Eze 18:4](#). [Rom 8:6](#); [Rom 8:13](#).

2d, Because every sin is a transgression of the law, [1Jo 3:4](#).

3d, Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all, [Jas 2:10-11](#). and therefore he deserves eternal punishment.

4th, Because those sins of infirmity and ignorance which the saints are subject to, and which the Papists call venial sins, will not suffer them to stand in judgment before God, nor can the saints be justified from them by faith; and therefore in strict justice they merit and deserve hell, [Psa 143:2](#). and 130:3-4, 8.

5th, Because God commanded believers under the law, to offer typical sacrifices, for making a propitiation for such sins; and Christ did really by his own precious blood, purge them away; for by no less price could they be purged, he being made a curse for them, that he might liberate those from the curse of the law, which they had deserved for such sins, as well as for others, [Lev 4:2-3](#); [Lev 4:14](#); [Lev 4:15](#); [Lev 4:20](#); [Lev 4:22](#); [Lev 4:24](#); [Lev 4:31](#). [Lev 5:17-18](#). [Gal 3:13](#). [Heb 10:10](#); [Heb 10:12](#); [Heb 10:14](#). [Heb 9:14:22](#):[1Jo 1:7](#); [1Jo 1:9](#). [Eph 5:25-26](#); [Eph 27:1](#)[Pe 1:18-19](#).

6th, Because every sin is against the supremest law giver, against his holiness and goodness, against his infinite majesty, and floweth from a formal or virtual contempt of God; and therefore the least sin cannot but deserve God's wrath and curse eternally, [Jas 2:10-11](#). [Lev 10:3](#). and 11:44; 45:1 [Jo 3:4](#). [Eph 5:6](#).

See also: Sermon by Johannes VanderKemp on [Ecc 7:29](#), titled "The First Cause of Good and Evil"

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## **Chapter. VII. Of God's Covenant with Man.**

QUESTION I.

"DID all these sacrifices, and other types and ordinances, by which the covenant of grace was administered before our Saviour's incarnation, adumbrate, and foreshadow Christ to come?"

Yes; Hebrews chapters 8-10. [Rom 4:11](#). [Col 2:11](#); [Col 12:1](#) [Co 5:7](#).

Well then, do not the Socinians err, who maintain, That the legal sacrifices did not foreshadow the expiatory sacrifice of Christ, neither were types nor figures of it; but that those sacrifices, which the Jews offered for sin, did really, and in very deed, purge away all the sins for which they were offered?

Yes.

By what reasons are they confuted?

There are here two parts to be considered; first, the negative, "That the legal sacrifices did not foreshadow." The second, the affirmative, "That they did truly make a real expiation and atonement." The first is evidently confuted from scripture testimonies; for the law having a shadow of good things to come, and not the very image of the things, can never, with those sacrifices which they offered year by year continually, make the comers thereunto perfect, [Heb 10:4](#). The apostle calls here these legal sacrifices a shadow; and [Heb 9:9](#) he calls them a figure; and ver. 24. he calls them (antitypa toon alethinoon) exemplaria verorum, The figures of the true; and [Col 2:17](#). he calls them a shadow of things to come, but the body is of Christ, which is nothing else, but that the thing signified is of Christ; that is to say, fulfilled in Christ. For all the shadows of the Old Testament, had a respect to Christ; and his benefits; by whose coming they also have an end. And [Joh 1:17](#). it is said, That the law was given by Moses, but grace and truth came by Jesus Christ. By grace, understand the grace of redemption from the curse of the law, [Gal 3:13](#). and of adoption for children, [Joh 1:12](#). [Rom 8:15](#). By truth, understand the fulfilling both of the promises, [2Co 1:20](#). and of the ceremonies, and types, [Col 2:17](#). For this cause the apostles have always pressed the abrogation of the legal rites and ceremonies; because the truth being exhibited, by the coming of the anti-type, the shadows of the type ought deservedly to cease, and be no more; according to that of Daniel, chapter 9, verse 27.

The second part is likewise evidently confuted; namely, That the legal sacrifices did truly and really purge away all sins, for which they were offered.

1st, Because the apostle says, The blood of bulls, and goats, cannot take away sin, [Heb 10:4](#).

2d, Because those sacrifices were not able to make him that did the service perfect, [Heb 9:9](#).

3d, Because these legal sacrifices did leave the sins of such as offered unexpiated, until they were purged away by the death and blood of Christ, [Heb 9:15](#).

4th, Because the sins of believers, under the Old Testament, were forgiven and pardoned after the same manner that our sins under the New Testament are pardoned, [Act 15:11](#).

Quest. II. "Was the administration of the covenant under the Old Testament, sufficient for the time, and efficacious through the operation of the Spirit, to instruct and build up the elect, in the faith of the promised Messiah; by whom they had a full remission of sins, and eternal salvation?"

Yes; [1Co 10:1](#); [1Co 10:3](#); [1Co 10:4](#). [Heb 11:13](#) [Jn 8:56](#).

Well then, do not the Socinians err, who maintain, That life eternal, under the Old Testament, was never promised to the believers of that time, neither had they any promise to expect it from God?

Yes.

By what reasons are they confuted?

1st, Because there are promises extant in the Old Testament of life eternal, [Isa 45:17](#). where it is said, Israel shall be saved with an everlasting salvation, see [Dan 12:2](#).

2d, Because the fathers under the Old Testament, believed and expected life eternal, as [Job 19:25-26](#). David, [Psa 17:15](#). Abraham, Isaac, and Jacob, all of these waited for eternal life, [Heb 11:9-10](#).

3d, Because some at that time were put into actual possession of it, as Enoch, [Heb 11:5](#). so was Elijah taken up into heaven and put into actual possession likewise, [2Ki 2:11](#); [2Ki 2:5](#).

4th, Because the Scriptures of the Old Testament pointeth forth the way to eternal life, as Christ witnesseth; [Joh 5:39](#). and Paul, [1Ti 3:15](#).

5th, Because believers under the Old Testament were most happy, [Psa 144:19](#).

6th, Because temporal good things were to them pledges of spiritual good things, and life eternal, [Heb 11:8-9](#).

Quest. III. "Are the two covenants of grace, differing in substance, or but one and the same, under various dispensations?"

One only: [Gal 3:14](#); [Gal 3:16](#). [Act 15:11](#). [Rom 3:21-22](#); [Rom 3:23](#); [Rom 3:30](#). [Rom 4:3](#); [Rom 4:6](#); [Rom 4:16](#); [Rom 4:17](#); [Rom 4:23](#); [Rom 4:24](#), [Heb 13:8](#).

Well then, do not the Socinians err, who maintain, A substantial, and not an accidental difference between the old covenant and the new?

Yes.

By what reasons are they confuted?

1st, Because in both the covenants there is the same promise of grace, concerning the remission of sin, and eternal life, freely to be given to believers for Christ's sake, [Gen 3:15](#), where the seed of the woman is promised to bruise the head of the serpent; and [Gen 17:7](#), it is said, "I will be thy God, and the God of thy seed after thee;" and [Gen 22:18](#), it is said, In thy seed shall all the nations of the earth be blessed; and [Joh 3:36](#), it is said, He that believeth hath everlasting life; and [Act 15:11](#), it is said, But we believe, that through the grace of our Lord Jesus Christ, we shall be saved, even as they.

2d, Because one and the same faith and obedience, on both sides, required, Walk before me, and be thou perfect, [Gen 17:1](#), and [Mar 1:15](#). Christ says, after he came to Galilee, preaching the gospel of the kingdom, "The time is fulfilled, and the kingdom of God is at hand; repent ye, and believe the gospel."

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## **Chapter. VIII. Of Christ the Mediator.**

QUESTION I.

"DID the Son of God, when the fullness of time was come, take upon him man's nature, with all the essential properties, and common infirmities thereof, yet without sin; being conceived by the power of the Holy Ghost, in the womb of the virgin Mary, of her substance?"

Yes; [Joh 1:1](#); [Joh 14:1](#); [Jo 5:20](#). [Heb 2:14](#); [Heb 2:16](#); [Heb 2:17](#). [Luk 1:27](#); [Luk 1:31](#); [Luk 1:35](#).

Well then, do not these heretics err called Marcionites, and the Anabaptists err, who maintain, That Christ is not a true man, but only the appearance, shape, or form of a man?

Yes.

Do not likewise the Manicheans err, who maintain, That the body of Christ is not the

substance of the virgin Mary, but a heavenly body, brought from heaven to the womb of the virgin?

Yes.

By what reasons are they confuted?

1st, Because Christ is said to be made of a woman, [Gal 4:4](#).

2d, Because the word was made flesh, [Joh 1:4](#).

3d, By an induction of the essential parts of a man, and the sinless infirmities which were found in him.

1. He was endued with a rational soul, [Joh 12:27](#).

2. He had a real and substantial body, and denied he was a spirit only, [Luk 24:39](#).

3. Christ did hunger, [Mat 4:2](#).

4. He was weary and thirsty. [Joh 4:6](#).

5. Lastly, He was sad; he groaned in spirit, and was troubled, [Joh 11:35](#). and verse 15. He wept. None of which sinless perturbations can agree to an appearance, shape, or form of a man.

4th, Because he was made of the seed of David according to the flesh, [Rom 1:3](#). and descended of the Jews, [Rom 9:5](#).

5th, Because the promises were made in the seed of Abraham, [Gen 12:3](#). add [Gen 18:18](#).

6th, Because he took not on him the nature of angels, but took on him the seed of Abraham, Wherefore in all things it behoved him to be made like unto his brethren, [Heb 2:16-17](#).

7th, Because otherwise he could not have satisfied in our place the justice of God: Seeing it had been unjust for another nature to have suffered punishment, than that nature which had offended and sinned.

Quest. II. "Are there two whole, perfect, and distinct natures in Christ, the God-head, and the manhood, inseparably joined together in one person?"



Yes; [1Co 8:6](#). [Eph 4:5](#).

Well then, do not the Nestorians err, who maintain, the union between the divine and human nature, not to be hypostatical, but only by way of assistance: And that, as there are two natures in Christ, so there are two persons, one proper to the divine nature, another proper to the human nature?

Yes.

By what reasons are they confuted?

1st, Because unless Christ-God-man were but one person, the merit of his death would not be of so great value, as to redeem the elect from infinite and eternal punishment; seeing hence cometh all the value and worth of his death, that the same person who was God, did suffer and die for us.

2d, Because otherwise, Christ had been swallowed up and devoured by the wrath of God, against the sins of the elect, which he himself undertook.

3d, Because Christ, if he had not been both God and man in one person, he could not have been a mediator: For a mediator must be one, [1Ti 2:5](#).

Quest. III. "Is the godhead and manhood in Christ united without conversion, composition or confusion?"

Yes; [Luk 1:35](#). [Col 2:9](#). [Rom 9:5](#):[1Pe 3:18](#):[1Ti 3:16](#).

Well then, do not these old heretics, the Eutychiens err, who maintain, That as the person of Christ is one, so his nature is made one, by a composition, or confusion of the two natures together?

Yes.

By what reasons are they confuted?

1st, Because such a composition is impossible, seeing the divine nature is most perfect and cannot lose any of its own perfection, unless we would affirm the divine nature to be mutable and changeable.

2d, Because that same Christ, who according to the flesh descended of the Jews is over all, God blessed for ever, [Rom 6:5](#).

3d, Because this doctrine takes away all means of mediation; for, by taking away the distinction between the natures, they take away the natures themselves: And so neither could Christ have suffered in our place, because not man; neither could he have given any virtue, value, or worth, to his sufferings because not God.

Quest. IV. "Did Christ endure most grievous torments immediately in his soul?"

Yes; [Mat 26:37-38](#). [Luk 22:44](#). [Mat 27:46](#).

Well then, do not the Papists err, who maintain, That the soul of Christ, even from its first creation, was never affected with any sadness, or sinful perturbation of mind?

Yes.

By what reasons are they confuted?

1st, Because the Scripture testifies, that his soul was sad unto death, [Mat 26:37](#).

2d, Because the apostle John testifies, that when Christ saw Mary weeping for her brother Lazarus, he groaned in Spirit and was troubled, [Joh 11:33](#). and 12:27.

3d, Because his soul was exceeding sorrowful even unto death, as was cited before, [Mat 26:37](#).

4th, The same thing is proven from Christ's desertion, whereby the actual fruition, and enjoying of God's favour, as to his sense, was interrupted, and broken in the midst for a time, but in no wise altogether taken away, which made him cry upon the cross, My God, my God, why hast thou forsaken me, [Mat 27:46](#). [Eph 5:2](#).

Quest. V. "Had the Lord Jesus, by his perfect obedience and sacrifice of himself, which he, through the eternal Spirit, once offered up unto God, fully satisfied the justice of his Father?"

Yes; [Rom 5:9](#). and 3:25-26. [Heb 9:14](#); [Heb 9:16](#). and 10:14.

Well then, do not some, otherwise orthodox, err, who deny Christ's active obedience to be a part of his satisfaction, performed in our place?

Yes.

By what reasons are they confuted?

1st, Because the active disobedience of the first Adam made us all sinners; therefore we must be made righteous by the active obedience of the second Adam, [Rom 5:19](#).

2d, Because Christ not only offered himself to the death for us, but for their sakes, that is, for the elects sake, he sanctified himself, that is, he gave up himself as a holy sacrifice, [Joh 17:19](#).

3d, Because it behoved Christ to fulfill all righteousness, [Mat 3:15](#).

4th, Because we stood in need, not only of the expiation of sin, for saving us from eternal death, but of the gift of righteousness, for obtaining eternal life, according to that precept and demand of the law, Do this, and thou shalt live. And therefore Christ is not only called our ransom, but the end and perfection of the law, to every one that believeth [Rom 10:4](#). That is, the aim of giving the law by Moses, is that thereby men being brought to the knowledge of their sin, should fly for refuge unto Christ and his righteousness, as he that hath perfectly fulfilled the law for us.

5th, Because the passive obedience of Christ was not in itself merely and purely passive, but his active obedience did challenge the chief and principal part in it, [Psa 40:7](#). "Then said I, Lo, I come; in the volume of thy book it is written of me." With these words, our Saviour Christ declareth his willing obedience to accept of, undergo, and execute his Mediatorship, by God imposed upon him. And [Isa 53:7](#). he offered up himself a sacrifice for sin, and by one oblation, he hath perfected for ever them that are sanctified, [Heb 10:14](#).

6th, Because whole Christ was given to us, with all his benefits; otherwise, if only his passive obedience were imputed to us, it would follow that half Christ only were given, viz. Christ suffering, but not Christ doing those things which pleased the Father; taking away our sin, and saving from death only, but not bringing righteousness. But Christ was not given, and born for himself, but for us, that he might bestow himself wholly upon us, by doing for us what we could not do, and by suffering for us what we could not suffer.

Do not likewise the Socinians err, who maintain, That this orthodox doctrine, (namely, That Christ did merit eternal salvation to the elect, and hath satisfied divine justice for them,) is erroneous, false, and absurd?

Yes.

By what reasons are they confuted?

1st, Because the Messiah doth finish transgression, and maketh an end of sins, and maketh reconciliation for iniquity, and shall be cut off, but not for himself, as the prophet Daniel hath foretold, chapter 9, verses 24 and 26.

2d, Because his own self bore our sins in his own body upon the tree, [1Pe 2:24](#).

3d, Because he hath reconciled those to God, that were sometimes alienated, and enemies in their minds by wicked works, in the body of his flesh through death, [Col 1:21-22](#).

4th, Because now once in the end of the world, hath he appeared to put away sin, by the sacrifice of himself, [Heb 9:26](#).

5th, Because he hath given his life, an (antilytron) a pretium redemptionis, a price of redemption for many.

6th, Because the prophet Isaiah says, that it pleased the Lord to bruise him, and put him to grief; and that he was wounded for our transgressions, and that he bare our iniquities, chapter 53:5, 10, 11.

Quest VI. "Did Christ in the work of mediation act according to both natures, by each nature doing that which is proper to itself?"

Yes; [Heb 9:4](#):[1Pe 3:18](#).

Well then, do not the Papists err, who maintain, That Christ is a mediator, only according to his human nature?

Yes.

By what reasons are they confuted?

1st, Because it was needful for perfecting the work of the Mediator, that Christ should

overcome death; which could not otherwise be done, than by his divine nature, [1Pe 3:18](#). where it is said, he was put to death in the flesh, but quickened by the Spirit.

2d, Because there are very many properties of the Mediator, which cannot in any wise agree to the human nature of Christ, as undertaking and promising that he will raise him up at the least day, whom the Father has given him, [Joh 6:39](#). Again, he could not lay down his life, and take it up again, by the alone strength of his human nature; but all these works are proper to the Mediator, as is clear from the tenth chapter of John verse 18. And,

3d, The application of these good things which he hath merited, is the proper work of the Mediator, which can only be done by the divine nature.

4th, Because Christ is a prophet, a priest, and a king, according to both his natures. A prophet, [Mat 11:27](#). No man knoweth the Father, save the Son. A priest, [Rom 5:10](#). [Heb 9:14](#). He is a king, [Luk 1:32](#). All which offices he executes according to both his natures.

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## **Chapter. IX. Of Free-will**

"HATH man, by his fall into an estate of sin, wholly lost all ability of will, to any supernatural good, accompanying salvation: so as the natural man being altogether averse from that good, and dead in sin, is not able by his own strength to convert himself, or to prepare himself thereunto?"

Yes; [Rom 5:5](#). [Joh 15:5](#). [Rom 3:10](#); [Rom 3:12](#) [Jn 6:44](#); [2Jn 6:65](#).

Well then, do not the Pelagians and Socinians err, who maintain, That the natural man without supernatural and divine grace, is able to convert himself to God by his own strength?

Yes.

Do not likewise the Semipelagians, Papists, Arminians, and Lutherans err, who maintain, That fallen man, and corrupted with original sin, is partly able by his own strength, the grace of God assisting him, to prepare himself, and turn himself to God?

Yes.

By what reasons are they confuted?

1st, Because the natural man receiveth not the things of the spirit of God, for they are foolishness to him, neither can he know them, because they are spiritually discerned, [1Co 2:14](#). [Rom 8:7](#); [Rom 8:9](#).

2d, Because all that the natural man doth, is sin, and cannot in any wise please God, because his works are not of faith, nor to the glory of God, as the law requires, [Rom 14:23](#). [Heb 11:6](#). [Tit 1:15](#). [Rom 3:10-12](#). [Psa 14:3](#). [Rom 8:8](#).

3d, Because a man hath no good in himself, whereby he may be differenced from the most flagitious, nor any good thing which he hath not received, [1Co 4:7](#).

4th, Because conversion, grace and salvation, are not of him that runneth or willeth, but of God that sheweth mercy, and whom he will he hardeneth, [Rom 9:15-16](#); [Rom 9:18](#). [Rom 11:7-8](#). [Mat 11:21-22](#); [Mat 11:25](#).

5th, Because the conversion of a natural man, is the quickening of one dead, [Eph 2:5](#). [Col 2:13](#). It is a regeneration, or bearing again, [Joh 3:5-6](#). It is the creating of a new heart, [Psa 51:10](#). It is the taking away the heart of stone, and the giving of a heart of flesh, [Eze 11:19](#). [Eze 36:25](#). And therefore as God raised us from the grace of sin, by his own proper power, [1Co 6:15](#). And,

6th, Because God converts and calls men, not by works of righteousness, which they have done, [Tit 3:4](#); [Tit 3:6](#); [Tit 3:7](#). but according to his own purpose and grace which is given us in Christ Jesus, [1Ti 1:9](#).

Quest. II. "Doth a regenerate man, after his conversion, perfectly and only will that which is good?"

No; [Gal 5:17](#). [Rom 7:15](#); [Rom 7:18](#); [Rom 7:21](#); [Rom 7:23](#).

Well then, do not the Puritans, (I do not mean the old Non-conformists) Antinomians, Anabaptists, and many Quakers err, who maintain, That all the saints of God are free from every spot and blemish of sin?

Yes.

Do not likewise some of the Popish church, and Socinians err, who maintain, That some Christians, that are more advanced, may come that length, to be without any spot blemish, and act of sin; nay, that some have really win that length?

Yes.

By what reasons are they confuted?

1st, Because in many things we offend all, [Jas 3:2](#).

2d, Because Christ commands us to seek daily remissions of sins, [Mat 6:12](#). [Luk 11:4](#).

3d, Because there is not one just man upon the earth, who doth not sin, [1Ki 8:46](#). [Ecc 7:20](#).

4th, Because there is a continual war between the flesh and the Spirit; so that they namely, the regenerate, are not able to do that which they are willing, and ought to do, [Gal 5:17](#).

5th, Because the regenerate are not able to fulfill the first command, namely, to love God with all their heart, with all their soul, [Mat 22:37-38](#). For we know here but in part, and therefore we love but in part, [1Co 13:9](#). Neither are the saints free of all those inordinate motions of concupiscence, forbidden in the tenth command, as is evident from [Gal 5:17](#). and from the experience of Paul, and of all the other saints.

6th, Because if we say we have no sin, we deceive ourselves, and the truth is not in us, [1Jo 1:8-9](#). But when that same apostle says, Whosoever is born of God, doth not commit sin, for his seed remains in him, and he cannot sin, because he is born of God; he must mean in the first text, of sin dwelling in the best of saints here-away, and therefore he expresses it by hamartian echein, peccatum habere, which signifies, to have sin. In the second text, he means of sin, not only indwelling, but reigning in us, and made a trade of, and gone about with the full and hearty consent of the will, and is expressed by the words hamartian poiein, to work sin, and to make a trade of it, as men do in any employment they take delight in.

7th, We see it from the grievous falls of the most eminent saints, as Noah, Lot, Abraham, Jacob, David, Solomon, Asa, Jehoshaphat, and the disciples of Christ.

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# Chapter. X. Of Effectual Calling.

### QUESTION I.

"ARE all those whom God has predestinated to life, and those only, in his appointed and accepted time, effectually called by his word and Spirit, out of the estate of sin and death, in which they are by nature, to grace and salvation, through Jesus Christ?"

Yes; [Rom 8:30](#). [Rom 11:7](#). [Eph 1:10](#); [Eph 1:2](#)[Th 2:13-14](#). [Rom 8:2](#). [Eph 2:1-5](#); [Eph 2:2](#)[Co 3:3](#); [2Co 3:6](#).

Well then, do not the Papists, Arminians, and Lutherans err, who maintain, That men not elected are sometimes effectually called?

Yes.

By what reasons are they confuted?

1st, Because faith belongs to the elect only, [Tit 1:1](#).

2d, Because whom he did predestinate, those only, and no other hath he called, [Rom 8:30](#).

3d, Because though many hear the gospel, yet none believe, but such as are ordained to everlasting life, [Act 13:48](#).

4th, Because the apostle testifies, that the elect have obtained it, and the rest were blinded, [Rom 11:7](#).

5th, Because Christ manifested his Father's name, to those only whom he choose out of the world, and gave to him, [Joh 17:6](#).

Quest. II. "Doth God, whom he effectually calls, enlighten their minds spiritually and savingly, to understand the things of God?"



Yes; [Act 26:18](#); [1Co 2:10](#); [1Co 2:12](#). [Eph 1:17-18](#).

Well then, do not the Arminians err, who maintain, That no supernatural light infused into the intellectual faculty, and thereby elevating it, is requisite to the saving understanding of these things, which are needful, in the scripture, to be believed and hoped for?

Yes.

By what reasons are they confuted?

1st, Because the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him, neither can he know them, because they are spiritually discerned, [1Co 2:14](#).

2d, Because the carnal mind is enmity against God, for it is not subject to the law of God, neither can it be, [Rom 8:7](#).

3d, Because all unregenerate men are darkness, [Eph 5:8](#). And darkness cannot comprehend the light, [Joh 1:5](#).

4th, Because Christ says, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them to babes, [Mat 11:25](#).

Quest. III. "Doth God take away from them, whom he effectually calls, the heart of stone, and give unto them an heart of flesh, renewing their wills, and by his almighty power, determining them to that which is good, and effectually drawing them to Jesus Christ?"

Yes; [Eze 36:26](#). [Eze 11:19](#). [Php 2:13](#). [Eze 36:27](#).

Well then, do not the Arminians err, who maintain, That the will of man, when he is regenerate, is not renewed, nor furnished with any new and spiritual qualities?

Yes.

By what reasons are they confuted?

1st, Because Moses says, God shall circumcise they heart, and the heart of they seed, to love

the Lord thy God with all thy heart, and with all thy soul, that thou mayest live, [Deu 30:6](#).

2d, Because the Lord says, A new heart also will I give you, and a new spirit will I put within you, and will take away the stony heart of flesh: And I will put my Spirit within you, and cause you to walk in my statutes, and cause you to keep my judgments and do them, [Eze 36:26-27](#).

3d, Because it is God that worketh in us both to will and to do, according to his own good pleasure, [Php 2:13](#).

4th, Because all the faculties of the soul are renewed, [2Co 5:17](#). If any man be in Christ, he is a new creature; old things are past away, behold all things are become new.

Do not likewise the Arminians err, who maintain, That when the grace of God begins to make an infall upon the heart, in order to a man's conversion, it is indifferent, and may be resisted and withstood; so that a man may be converted, or not converted by it?

Yes.

By what reasons are they confuted?

1st, Because if this doctrine were true, a man's conversion would be of him that runneth, and of him that willeth, but not of God, that sheweth mercy; which is contrary to the apostle, [Rom 9:15-16](#).

2d, Because by this way, it should not be God that worketh in us, both to will and to do, [Php 2:13](#)

3d, Because by this way, a man himself should make the difference, and God should not make one man differ from another, which is contrary to the apostle, [1Co 4:7](#).

4th, Because if so, a man might glory, that he had in himself, what he had not received; which contradicts, [1Co 4:7](#).

5th, Because it is God that draws a man before he comes to Christ, [Joh 6:44](#).

6th, Because conversion is a new creation, [2Co 5:17](#).

7th, Because it is a resurrection from the dead, [Eph 2:5](#).

8th, Because conversion is no less than to be born over again, [Joh 3:3](#).

Quest. IV. "Is this effectual call, of God's free and special grace alone, and not from any thing at all foreseen in man?"

Yes; [1Ti 2:9](#). [Tit 3:4-5](#). [Eph 2:4-5](#); [Eph 2:8](#); [Eph 2:9](#).

Well then, do not the Papists and Arminians err, who maintain, That an unregenerate man may, by the strength of nature and his free-will, do some good works; nay, oftentimes hath actually done such good works, as may prepare him, and dispose him for receiving of the grace of God?

Yes.

By what reasons are they confuted?

1st, Because an evil tree cannot bring forth good fruit, [Mat 7:17](#).

2d, Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can it be, [Rom 8:7](#).

3d, Because we have nothing in ourselves, which we have not received, whereby we may differ from others, [1Co 4:7](#).

4th, Because whatever is not of faith is sin, [Rom 14:23](#). [Heb 11:6](#).

5th, Because we are not able of ourselves to think a good thought, but all our sufficiency is of God, [2Co 3:5](#).

6th, Because before conversion we were dead in trespasses and sins, [Eph 2:2](#); [Eph 2:5](#).

7th, Because not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost, [Tit 3:5](#).

8th, Because we were sometimes, that is, before conversion, darkness, [Eph 5:8](#).

9th, Because Christ says, without me, ye can do nothing, [Joh 15:5](#).

Quest. V. "Is man in effectual calling only passive, until being quickened and renewed by the Holy Ghost, he is thereby enabled to answer this call, and to embrace the grace offered and conveyed in it?"

Yes; [1Co 2:14](#). [Rom 8:7](#). [Eph 2:5](#). [Joh 6:37](#). [Joh 5:25](#). [Eze 36:27](#).

Well then, do not the Papists and Arminians err, who maintain, That a man in his conversion is not passive, but active?

Yes.

By what reasons are they confuted?

Before I do this, it is to be observed, that when I say a man is passive in his conversion, I do not think he is physically passive, as a stock or a stone, while an artist is about to make a statue of them: but morally, or rather spiritually; as a man is spiritually dead, which is a true and real death, though he be naturally living. The first reason by which they are confuted is this, because we are dead in trespasses and sins, [Eph 2:1](#).

2d, Because we are the servants of sin, until we be made free men by the Son of God, [Joh 8:34](#); [Joh 8:36](#).

3d, Because we are by nature, under the power of Satan and of darkness, [Act 26:18](#). [Col 1:13](#); [1Ti 2:26](#).

4th, Because it is God that worketh in us, both to will and to do, of his own good pleasure, [Php 2:13](#).

5th, Because the flesh lusteth against the spirit, [Gal 5:17](#).

6th, Because the Scriptures ascribe that whole work to God, and no part of it to man, [Eph 2:8-9](#).

Quest. VI. "Are elect infants, dying in infancy, regenerated and saved by Christ, through the Spirit, who worketh when and where he pleaseth?"

Yes; [Luk 18:15-16](#). [Act 2:38-39](#). [Joh 3:5](#):1Jo 5:12.

Well then, do not the Anabaptists err, who maintain, That no infants are regenerated?

Yes.

By what reasons are they confuted?

1st, Because John the Baptist was filled with the Holy Ghost, even from his mother's womb, [Luk 1:15](#).

2d, Because the prophet Jeremiah was sanctified from his mother's womb, [Jer 1:5](#).

3d, Because the promise is made to believing parents, and to their children, conjunctly, [Gen 17:7](#). [Act 2:39](#).

4th, Because of such, says Christ, is the kingdom of heaven, [Mat 19:14](#).

5th, Because the apostle calls children, which are descended but of one parent, in covenant with God, holy; [1Co 7:14](#).

6th, Because God hath promised in the second command, That he will shew mercy unto thousands, that are descended of believing parents, [Exo 20:6](#).

Quest. VII. "Can any not elected, although called by the ministry of the word, and having some common operations of the Spirit, truly come to Christ, and so be saved?"

No; [Mat 22:14](#). [Mat 7:22](#). [Mat 18:20-21](#). [Heb 6:4-5](#). [Joh 6:64](#); [Joh 6:65](#); [Joh 6:66](#). [Joh 8:24](#).

Well then, do not the Arminians err, who maintain, That there is sufficient grace given to all men for their conversion to whom the gospel is preached?

Yes.

Do not likewise the Quakers err, who maintain, That every man hath so much grace given of God, as, if he would improve it, would bring him to heaven?

Yes.

By what reasons are they confuted?

1st, Because Christ says to his disciples, To you it is given to know the mysteries of the kingdom of heaven, but to them it is not given, [Mat 13:11](#).

2d, Because it is said of the Jews, they could not believe, because God had blinded their eyes and hardened their hearts, [Joh 12:39-40](#).

3d, Because Christ said to his disciples, there are some of you that do not believe; therefore said I unto you, that no man can come unto me, except it were given unto him of my Father, [Joh 6:64](#); [Joh 6:65](#).

4th, Because the prophet Isaiah complains, Who hath believed our report, and to whom is the arm of the Lord revealed? [Isa 53:1](#).

5th, Because many are called, but few are chosen, [Mat 22:14](#).

6th, Because men in nature do not discern neither can they know the things of the Spirit of God, [1Co 2:14](#).

7th, Because the most part of the world are buried in gross darkness, and have their understanding darkened, and are alienated from the life of God, through the ignorance that is in them, because of the blindness of their hearts, [Eph 3:18](#).

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## **Chapter. XI. Of Justification.**

QUESTION I.

"DOTH God freely justify those whom he effectually calleth, not by infusing righteousness into them, but by pardoning their sins, and by accounting and accepting their persons as righteous, not for any thing wrought in them, or done by them, but for Christ's sake alone?"

Yes; [Rom 9:30](#). [Rom 3:24](#).

Well then, do not the Papists, Socinians, and Quakers err, who maintain, That the righteousness, whereby we are justified before God, is not without us, but within us, and inherent?

Yes.

By what reasons are they confuted?

1st, Because if inherent righteousness did justify us, then good works would justify us, but the scripture denies that, [Rom 3:20](#). Therefore, says the text, by the deeds of the law, shall no flesh be justified in his sight: and ver. 28, therefore we conclude, that a man is justified by faith, without the deeds of the law. See [Rom 4:6](#). [Gal 2:16](#). [Eph 2:8-9](#). [Tit 3:5](#). In all which places, works are seclued expressly from our justification.

2d, Because the righteousness whereby we are justified, is not our proper own, [2Co 5:21](#). For he, viz. God, hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him, [Php 3:8-9](#). And be found in him, not having on my own righteousness which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith.

3d, Because we are not justified by the law, [Act 13:38-39](#).

4th, Because our justification is given to us freely, [Rom 4:4-5](#). [Rom 11:6](#).

5th, Because our inherent righteousness is imperfect, [1Ki 8:46](#). For this Scripture says, there is no man that sinneth not. See that parallel place, [1Jo 1:8](#). where it is said, If we say we have no sin, we deceive ourselves, and the truth is not in us.

6th, Because if we were justified by inherent righteousness, we should have matter to boast of, which is contrary to Paul's doctrine, [Eph 2:9](#). Not of works, lest any man should boast.

7th, Because the righteousness of a Christian man, is the justifying of the ungodly, [Rom 4:5](#).

Quest. II. "Doth God justify men by imputing faith itself, the act of believing, or any other evangelical obedience to them, as their righteousness?"

No; [Rom 4:5--](#); [Rom 8:2Co 5:19](#); [2Co 5:21](#). [Rom 3:22](#); [Rom 3:24](#); [Rom 3:25](#); [Rom 3:27](#); [Rom 3:28](#). [Tit 3:5](#); [Tit 3:7](#). [Eph 1:7](#). [Jer 23:6:1Co 1:30-31](#). [Rom 5:17-18](#); [Rom 5:19](#).

Well then, Do not the Arminians err, who maintain, That faith itself, and the act of believing, is imputed to us for righteousness?

Yes.

By what reasons are they confuted?

1st, Because faith is that by which we receive righteousness, [Act 26:18](#). Therefore if it be that by which we receive righteousness, it cannot be righteousness itself; because that which is received is far different, and another thing from that, whereby we receive it.

2d, Because we are not justified by inherent righteousness, as is proven evidently against the Papists in the last foregoing question; all which reasons do clear evince, that we are not justified by the imputation of faith itself, or by the act of believing, as our righteousness.

Quest. III. "Is faith, which is the alone instrument of justification, alone in the person justified?"

No.

"Is it ever accompanied with all other saving graces; and is no dead faith, but worketh by love?"

Yes; [Jas 2:17](#); [Jas 2:22](#); [Jas 2:26](#). [Gal 5:5](#).

Well then, do not the Papists err, who maintain, That justifying faith may be truly and really separated from love, saving hope, and all the rest of the Christian virtues?

Yes.



By what reasons are they confuted?

1st, Because as the body without the spirit is dead, so faith without works is dead also, [Jas 2:26](#).

2d, Because faith worketh by love, [Gal 5:6](#). that is by shewing forth the works of love in us, towards God and our neighbor.

3d, Because faith purifies the heart, [Act 15:9](#).

4th, Because he that hath faith is in Christ; but he that is in Christ bringeth forth much fruit, [Joh 15:5](#).

5th, Because those who have faith are buried with Christ, and walk in newness of life, [Rom 6:4](#). that is, in holiness and purity, which accompany faith.

6th, Because he that saith, I know God, and keepeth not his commandments, is a liar, and the truth is not in him, [1Jo 2:4](#).

Quest. IV. "Did Christ, by his obedience and death, fully discharge the debt of all those who are thus justified, and did he make a proper, real, and full satisfaction to the Father's justice in their behalf?"

Yes; [Rom 5:8](#); [Rom 9:1](#)[Ti 2:5-6](#). [Dan 9:24](#); [Dan 9:26](#). [Heb 10:10](#); [Heb 10:14](#). [Isa 53:4-5](#); [Isa 53:6](#); [Isa 53:10](#); [Isa 53:11](#); [Isa 53:12](#).

Well then, do not the Papists err, who maintain, That Christ hath not made a full satisfaction to divine justice, for the sins of those who are justified: And that human satisfactions do, in part, satisfy the justice of God for sin?

Yes.

Do not likewise the Socinians err, who deny, All true and proper satisfaction to Christ's suffering?

Yes.

By what reasons are they confuted?

1st, Because the prophet says, He hath born our griefs, and carried our sorrows, was wounded for our transgressions, was bruised for our iniquities, [Isa 53:4-5](#).

2d, Because by one offering, he hath perfected for ever them that are sanctified; [Heb 10:14](#).

3d, Because human satisfactions being finite, can never satisfy in part, or in whole, the infinite justice of God, for the punishment of sin, [Job 35:6](#).

4th, Because he hath blotted out the hand writing of ordinances, which was against us, which was contrary to us, and took it out of the way, nailing it to his cross, [Col 2:14](#).

5th, Because there is nothing more frequent in scripture, than that Christ was a propitiation for our sins, [Rom 3:25](#).

6th, Because Christ says, I lay down my life for my sheep, and no man taketh it from me, but I lay it down of myself, [Joh 10:15](#); [Joh 10:18](#).

7th, Because, the Son of man came to give his life a ransom for many, [Mat 20:28](#); [1Ti 2:6](#). [Eph 5:2](#). [Gal 3:13](#). [Rev 5:9](#); [Jo 2:2](#).

Quest. V. "Are the elect justified, until the Holy Spirit, in due time, actually apply Christ to them?"

No; [Col 1:21-22](#). [Tit 3:4-7](#).

Well then, do not the Antinomians err, who maintain, That the elect are justified from eternity, or when the price of redemption was paid?

Yes.

By what reasons are they confuted?

1st, Because all that are justified have been strangers and enemies to God, and children of wrath, [Eph 2:3](#). [Col 1:21](#). [Tit 3:3](#); [1Co 6:10-11](#).

2d, Because none are justified, until they believe in Christ, [Gal 2:16](#). Knowing that a man is not justified, by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ.

Quest. VI. "Can those who are justified by reason of their sins, fall under God's fatherly displeasure, and not having the light of his countenance restored unto them, until they humble themselves, confess their sins, beg pardon, and renew their faith and repentance?"

Yes; [Psa 89:31-32](#); [Psa 89:33](#). [Psa 32:5](#). [Psa 51:7-12](#). [Mat 26:75](#); [1Co 11:30](#); [1Co 11:32](#).

Well then, do not the Antinomians err, who maintain, That God's love and favour towards those that are justified, cannot consist with his anger and chastisement towards them?

Yes.

By what reasons are they confuted?

1st, Because Christ says, as many as I love, I rebuke and chasten, [Rev 3:19](#).

2d, Because David was chastened for his adultery and murder, [2Sa 12:10](#).

3d, Because the Lord says, If my children forsake my law, and walk not in my judgements, then will I visit their transgressions with the rod, and their iniquity with stripes, [Psa 89:30-31](#).

4th, Because God was provoked with the sins of the Corinthians, for which he punished them, [1Co 10:22](#). and 11:30.

Quest. VII. "Is the justification of believers, under the Old Testament, one and the same in all respects with the justification of believers, under the New Testament?"

Yes; [Gal 3:9](#); [Gal 3:13](#); [Gal 3:14](#). [Rom 4:22-23](#). [Heb 13:8](#).

Well then, do not the Socinians err, who maintain, That the manner of justification is not one and the same, under both the Testaments?

Yes.

By what reasons are they confuted?

1st, Because Abraham was justified by faith in Christ, [Gen 15:6](#). And he believed in the Lord, and it was counted to him for righteousness. That is, God of his mere grace held him righteous and justified, that had no righteousness in himself, whereby to subsist and stand before his justice seat, and that through faith in his promises, and in the promised Mediator.

2d, Because Isaiah teacheth, that both himself and other believers were justified by the knowledge of Christ, [chRev 53:11](#).

3d, Because the Holy Ghost expressly testifies, that Christ died for the believers under the Old Testament, [Heb 9:15](#).

4th, Because the justification of believing Jews under the Old Testament, and believers under the New are compared between themselves as equal, [Act 15:11](#).

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## **Chapter. XII. Of Adoption.**

QUESTION I.

"ARE those who are taken into the number and enjoy the liberties and privileges of the children of God, and have his name put upon them, and receive the Spirit of Adoption, are they, I say, ever cast off?"

No.

"Are they sealed to the day of redemption, and inherit the promises, as heirs of everlasting salvation?"

Yes; [Lam 3:3](#). [Eph 4:30](#):[1Pe 1:5](#).

Well then, do not the Lutherans err, who maintain, That the children of God some of them, may be cast off for a time totally, though not finally?

Yes.

Do not likewise the Arminians, Quakers, and Socinians err, who maintain, That those who have received the grace of adoption, may be cast off totally and finally?

Yes.

By what reasons are they confuted?

1st, Because all the children of God are kept through faith unto salvation, [1Pe 1:5](#).

2d, Because Christ hath prayed for the perseverance of all believers, [Joh 17:20](#). [Joh 11:26](#). And all those that are adopted, are the children of God by faith, [Gal 3:26](#).

3d, Because no man that is born again, as are all the children of God, doth sin, that is, he suffers not sin to reign over him, for his seed remaineth in him; that is, God's seed, whereby he is born again, namely the word of God, [1Pe 1:23](#)[Jn 3:5-6](#). remaineth in him, that is, doth not totally perish, but abideth thence forward, working the fruits of regeneration once begun in them, [Php 1:6](#). See [1Jo 3:9](#).

4th, Because all the children of God request the Father by the Son, that he may grant them perseverance to salvation, [Mat 6:13](#). which perseverance is most needful to them for that end, [Mat 24:13](#). But believers when they seek things needful to salvation, in the name of Christ, according to his promise, are always heard, [Joh 14:13-14](#). [Joh 16:23](#).

5th, Because the gifts and callings of God are without repentance, [Rom 11:29](#).

6th, Because all those who are justified are glorified, [Rom 8:30](#). But those who are adopted are endued with faith, and are justified, [Gal 3:26](#).

7th, Because Christ keepeth all his adopted ones, that none can pluck them out of his hand, or his Father's hand, [Joh 10:27-28](#); [Joh 10:29](#).

8th, Because perseverance is a gift promised by God to all the elect, in the covenant of grace, [Eze 36:26-27](#); [Eze 36:28](#). [Eze 11:19-20](#). [Jer 31:32-33](#).

9th, Because justifying grace is a well of water, springing up into everlasting life in every man to whom it is given, [Joh 4:14](#). And the saints are like unto trees, planted by the rivers of waters, which bring forth their fruits in due season. [Psa 1:3](#).

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## **Chapter. XIII. Of Sanctification.**

QUESTION I.

"ARE they who are effectually called and regenerated, having a new spirit created in them, farther sanctified, really and personally, through virtue of Christ's death, and resurrection, by his word and Spirit dwelling in them?"

Yes.

Well then, do not the Antinomians err, who maintain, That those who are justified, are sanctified only, by the imputed holiness of Christ; not by infusing inherent holiness, or any spiritual qualities into them, by the help of which they are enabled to live holily?

Yes.

By what reasons are they confuted?

1st, Because the apostle says, Follow peace and holiness with all men, without which, no man shall see God, [Heb 12:14](#).

2d, Because the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, and faith, [Gal 5:22](#).

3d, Because they who are in Christ bring forth good fruit, [Joh 15:5](#).

4th, Because they who belong to Christ have crucified the flesh with the affections and lusts, [Gal 5:24-25](#).

5th, Because the apostle commands us to work out our salvation with fear and trembling, [Php 2:12](#).

6th, Because we ought to purify ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God, [2Co 7:1](#).

7th, Because we ought to grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ, [2Pe 3:18](#).

8th, Because the Lord circumcises the heart of the elect, that they may love the Lord their God, and taketh away the heart of stone, [Deu 30:6](#). [Eze 36:26-27](#).

Quest. II. "Is sanctification imperfect in this life, there being some remnants of corruption abiding in every part?"

Yes; [1Jo 1:10](#). [Rom 7:18](#); [Rom 7:23](#). [Php 3:12](#).

Well then, do not the Antinomians, and many of the Quakers err, who maintain, That those who are justified, are perfectly sanctified?

Yes.

Do not likewise the Papists, Socinians, and Anabaptists err, who maintain the same, but differ in the manner?

Yes.

By what reasons are they confuted?

But first consider, that the Antinomians defend, That the most perfect holiness of Christ is imputed to us, and is made ours, there being no inherent holiness in us, nor required of us.

But the Papists Socinians, Quakers, and Anabaptists affirm, and maintain a perfect inherent holiness in this life. They are confuted,

1st, Because there is no man that sinneth not, [1Ki 8:46](#).

2d, Because if we say we have no sin, we deceive ourselves, and the truth is not in us, [1Jo 1:8](#).

3d, Because in many things we offend all, [Jas 3:2](#).

4th, Because there is not a just man upon the earth that doeth good and sinneth not, [Ecc 7:20](#)

5th, Because we are all as an unclean thing, and all our righteousnesses are as filthy rags, [Isa 64:6](#).

6th, Because the psalmist prayeth, that God would not enter into judgment with him, for in thy sight, says he, shall no man be justified, [Psa 143:2](#)

7th, Because no man can say, I have made my heart clean, I am pure from my sin, [Pro 20:9](#).

8th, Because the apostle complains heavily concerning indwelling sin, [Rom 7:18](#); [Rom 7:23](#).

9th, Because the saints are obliged to seek pardon of sin every day, [Mat 6:12](#).

10th, Because the Lord says, He that is holy, let him be holy still, [Rev 22:11](#).

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## **Chapter. XIV. Of Saving Faith.**

QUESTION I.

"IS the grace of faith, whereby the elect are enabled to believe, to the saving of their souls, the work of the Spirit of Christ in their hearts?"



Yes; [Heb 10:39](#); [1Co 4:13](#). [Eph 1:17-18](#); [Eph 1:19](#).

Well then, do not the Pelagians err, who maintain, Faith to be a thing natural; who attribute the being thereof to ourselves, and to the strength of our corrupt nature?

Yes.

Do not likewise the Arminians err, who tho' they grant faith to be the gift of God, yet they deny faith to be given according to the precise will of God, for the saving of some men?

Yes.

By what reasons are they confuted?

1st, I confute the Pelagians, for Christ says, No man can come to me, that is, believe, unless the Father that hath sent me draw him, [Joh 6:44](#).

2d, Because the apostle says, For unto you it is given, in the behalf of Christ, not only to believe in him, but also to suffer for his sake, [Php 1:29](#).

3d, Because that which is natural, is proper to all, but all men have not faith, [2Th 3:2](#).

4th, Because faith is reckoned up among the fruits of the Spirit, [Gal 5:22](#).

5th, Because the very desire itself of believing is from God, and not from ourselves, [Php 2:13](#).

6th, Because Christ is the author and finisher of our faith, [Heb 12:2](#).

By what reasons do you confute the Arminians?

1st, Because faith is given to the elect only, and to such as are ordained to life eternal, [Tit 1:1](#). [Act 13:48](#).

2d, Because he that believes shall be saved, [Mar 16:16](#). [Joh 3:15-16](#); [Joh 3:18](#); [Joh 3:36](#).

3d, Because God wills precisely the glorifying of all those whom he justifies, [Rom 8:30](#). But

they who have faith are justified, [Rom 5:1](#).

4th, Because God wills precisely the glorifying of all those, whom he inwardly and efficaciously calleth, [Rom 8:30](#). But all that believe in him, are powerfully called, [2Th 2:13-14](#).

5th, Because all the children of God are heirs of God, and joint-heirs with Christ, [Rom 8:17](#). But how many soever believe in his name, to them he gave power to become the sons of God, [Joh 1:12](#).

Quest. II. "Is faith the fruit of Christ's purchase?"

Yes; [Tit 3:5-6](#). [Tit 2:14](#). [Eze 36:5](#); [Eze 36:26](#).

Well then, do not the Arminians err, who deny, Faith and other saving graces to be Christ's purchase, or the fruits of his death?

Yes.

Do not likewise others of the same kind err, who granting the gift of believing, not to flow from man's free will, or from any sufficient grace bestowed upon all, maintain, That it flows from God's sovereign good will, thinking fit to bestow that gift upon some whom he hath elected, and not upon others, without respect to the merits of Christ's death?

Yes.

By what reasons are they confuted?

1st, Because if this be all that Christ hath purchased by his death, that God might save fallen man, upon condition he believe, then Christ might attain his end in dying, and yet not one soul be saved by his death.

2d, Because it makes Christ a titular Saviour only, purchasing salvation to all, without any full and certain intention of applying it to any.

3d, Because it is promised to Christ the Mediator, as a satisfaction to him for his sufferings, that not only many, through faith in him, shall be justified, but that certainly, he shall see his seed, and the fruit of his soul, [Isa 55:10](#).

4th, Because the washing of regeneration, and renewing of the Holy Ghost, under which all particular graces may be comprehended are said to be shed on us abundantly, through Jesus Christ, [Tit 3:5-6](#).

5th, Because the Lord hath promised to remove from us the heart of stone, and to give us a new heart; to cleanse us from all our idols, and to wash us with clean water: but these promises are in one bundle with the promises of his pardoning our iniquity, and remembering our sins no more, [Eze 36:25-26](#). [Jer 31:33-34](#).

6th, Because Christ is made unto us wisdom, sanctification, and redemption, no less than righteousness, under which faith, and all saving graces, needful to the working out of our salvation, are comprehended, [1Co 1:30-31](#).

7th, Because we are said to be blessed with all spiritual blessings in Christ Jesus, [Eph 1:3](#). which by his merit are communicated to us. And is not faith and saving grace to be accounted among the spiritual blessings?

8th, Because it is not a mere possibility of redemption, but actual redemption, that the saints in heaven praise and extol Christ for, [Rev 5:9](#); [Rev 5:12](#). An Arminian cannot well sing a part of this song while he thinks in his heart, "He is [no] more beholden to the Lamb for his redemption, than Cain and Judas."

Quest. III. "Doth a Christian, by faith believe whatsoever is revealed in the word, for the authority of God speaking therein?"

Yes; [Joh 4:42](#):[1Jo 5:10](#). [Act 24:14](#):[1Th 2:13](#).

Well then, do the Papists err, who commend and extol implicit faith, and who define faith, rather by ignorance than by knowledge?

Yes.

By what reasons are they confuted?

1st, Because faith cometh by hearing, and hearing by the word of God; and therefore there can be no faith without knowledge, [Rom 10:17](#).

2d, Because all believers are taught of God, [Isa 54:13](#)[Jn 6:45](#).

3d, Because Christ says, This is life eternal to know thee, the only true God, and Jesus Christ, whom thou hast sent, [Joh 17:3](#).

4th, Because the prophet Isaiah says, By his knowledge shall my righteous servant justify many, [chRev 53:11](#).

Quest. IV. "Are the principal acts of saving faith, accepting, receiving, and resting upon Christ alone, for justification, sanctification, and eternal life, by virtue of the covenant of grace?"

Yes; [Joh 1:12](#). [Act 14:31](#). [Gal 2:20](#). [Act 15:11](#)

Well then, do not the Papists err, who maintain, Faith to be nothing but a naked assent to the truth revealed in the word; it being placed by them in the understanding only?

Yes.

Do not likewise the Socinians err, who put no difference between faith and the obedience of works?

Yes.

By what reasons are they confuted?

1st, Because to believe is to receive Christ, which is an act of the will, [Joh 1:12](#).

2d, Because faith is the substance of things hoped for, the evidence of things not seen. Or faith is a firm ground, or a firm confidence; that is, which causeth to subsist, or stand firm, the things which are promised by God in Christ, and which therefore are expected by hope, which is not done only by an assent to God's promises in our understanding, but also by trusting to the same in our will. I say, faith is a firm ground of the things which are hoped for, and an argument of things not seen. Or a conviction, in Greek *elenchos*, for faith representing God's revelation and promise, convinceth and assureth the heart of man, more strongly of the truth of a thing, than any other argument brought from natural reason, can do, [Heb 11:1](#).

3d, Because we are justified before God by faith, [Rom 5:1](#). But we are not justified by a bare and naked assent to the truth, otherwise the devils should be justified, [Jas 2:19](#). Neither are we justified by the Socinians faith, which is every where condemned in Scripture, [Rom 3:20](#); [Rom 3:28](#). [Gal 2:16](#). [Eph 2:8-9](#). [Php 3:9](#). [Tit 3:4-5](#).

**David Dickson's  
Truth's Victory Over Error  
Chapter. XV. Of Repentance.**

QUESTION I.

"IS repentance unto life an evangelical grace, the doctrine whereof is to be preached by every minister of the gospel, as well as that of faith in Christ?"

Yes; [Eze 12:10](#). [Act 11:18](#). [Luk 24:47](#). [Mar 1:15](#). [Act 20:21](#).

Well then, do not the Antinomians err, who maintain, That repentance is not an evangelical grace, and that it ought not to be preached by any minister of the gospel, seeing it leads us away from Christ, and is many ways hurtful and dangerous to us?

Yes.

By what reasons are they confuted?

1st, Because God hath promised in the covenant of grace, that he will pour out upon the house of David, and upon the inhabitants of Jerusalem, the Spirit of grace and supplication, which shall cause Christians under the gospel to repent and mourn for their sins, [Zec 12:10](#).

2d, Because repentance is numbered among the saving graces, which shall be bestowed and conferred upon converts, under the gospel, and is sometimes put for the whole conversion of a man to God, [Act 11:15-18](#).

3d, Because the ministers of the gospel ought to instruct those with meekness, who oppose themselves, if God peradventure will give them repentance, to the acknowledging of the truth, [1Ti 2:25](#).

4th, Because repentance from dead works, is among the principles of the doctrine of Christ; and is a foundation which ought to be laid, before the hearers of the gospel can go on unto perfection; I say, laid by the ministers of the gospel, [Heb 6:1](#).

5th, Because Christ himself appointed repentance, no less to be preached through the world, than remission of sins, [Luk 27:47](#).

6th, Because Christ and his apostles preached repentance, no less than faith, [Mar 1:15](#). [Mat 3:2](#). Nay, the whole sum of the gospel is placed in preaching faith and repentance, [Act 20:20-21](#).

Quest. II. "Doth a sinner, namely, by repentance, out of the sight and sense, not only of the danger, but also of the filthiness and odiousness of his sins, as contrary to the holy nature, and righteous law of God, and upon the apprehension of his mercy in Christ to such as are penitent, so grieve for, and hate his sins, as to turn from them all unto God?"

Yes; [Eze 18:30](#). [Eze 36:31](#). [Isa 30:22](#). [Jer 31:18-19](#). [Joe 2:12-13](#). [Amo 5:15](#). [Psa 119:6](#); [Psa 119:59](#); [Psa 119:106](#).

Well then, do not the Antinomians err, who maintain, We ought not by repentance, to hate our sins, to mourn for them, and turn from them to God, but only to believe, that Christ in our stead and for us hath repented?

Yes.

By what reasons are they confuted?

1st, Because repentance, being a turning from our sins and evils ways, and turning to God; and Christ, being without sin, could not be capable to repent in our stead, [1Ki 8:35](#). [Heb 7:26-27](#). [Joe 2:12-13](#).

2d, Because they that repent, confess their sins, and are grieved for them, [Ezr 10:1](#). [Mar 14:72](#). They hate their sins, [2Co 7:11](#). They are ashamed and confounded for them, [Jer 31:19](#).

3d, Because repentance is a sorrow after a godly manner, in the same very persons that repent, wrought by God, by the preaching of the word, [2Co 7:9](#). [Act 11:18](#).

4th, Because repentance is called a renting of the heart, [Joe 1:12](#). And they that repent, hate and loath themselves for their abominations, [Eze 36:31](#). They are ashamed, and confounded, [Jer 31:19](#). They are grieved and pricked in their reins, [Psa 73:21](#).

5th, Because God promising repentance to the people of the Jews being converted to Christ, after their backsliding, says, I will pour out upon the house of David, and upon the inhabitants of Jerusalem, the Spirit of grace and supplication, and they shall look upon me whom they have pierced, and they shall mourn for him as one mourneth for his only son, [Zec 12:10](#). And he shall be in bitterness for him, as one that is in bitterness for his first-born. But is any man so foolish as to affirm, that when a man doth mourn for his first-born, he believes only that another man hath mourned in his stead?

6th, Because faith is one thing, and repentance, specially so called, is another thing, [Mar 1:15](#). [Act 20:21](#). [Heb 11:6](#). In which places, faith, and repentance are numbered two diverse things. And it is evident likewise, that faith is the cause of repentance, but nothing can be the cause of itself.

Do not likewise the Papists err, who maintain, That we are not by repentance converted from our sins to God; which they only make an inducement, or quality, fitting and disposing us for conversion, and meriting it, which, say they, consists in heart contrition, mouth confession, absolution, and satisfaction. By the first, they have heart sorrow for sin. By the second, they confess their sins to the priest. By the third, which can be no part of repentance, seeing it is not a thing done by the sinner, they are absolved by the priest from their sins. By the fourth, they make satisfaction for former sins, in performing some good work willingly undertaken, or enjoined by the priest after absolution; as fastings, chastising of their own bodies, pilgrimages, and hearing of many masses?

Yes.

By what reasons are they confuted?

1st, Because the word of God asserts no meritorious work in us, to go before our conversion. Not by works of righteousness which we have done, but according to his mercy he saved us, [Tit 3:4-6](#).

2d, Because the only merit of Christ, is the meritorious cause of our conversion, [Heb 9:14](#):[1Co 6:11](#).

3d, Because true repentance is the infallible antecedent, and fore-runner of life, [2Co 7:10](#). [Act 11:18](#). and they who truly repent have all their sins pardoned, [Act 2:38](#); [Act 3:19](#). Nay, repentance is a piece of the exercise of the life of grace here, and worketh unto life and salvation hereafter. But of no foregoing disposition, or qualification previous to repentance, can these forecited places of scripture be understood.

4th, Because repentance, and turning to God, are sometimes put for the same thing: and the prophets, while they study to excite and stir up the people to repentance, they signify it by the

word conversion and turning to God, [Act 11:15-16](#); [Act 11:18](#); [Act 11:21](#). [Joe 2:12-13](#).  
[Eze 18:31-32](#).

5th, Because whatsoever goes before our conversion to God, it cannot be of faith, and therefore it must displease God, [Rom 8:8:14:23](#). But true repentance is of faith, and God delighteth in it, [Jer 31:18-19](#); [Jer 31:20](#).

6th, Because in very many places of scripture, repentance is described by a departing from evil, and a turning to God, [Isa 1:16-17](#). [Isa 55:7](#). [Psa 34:14](#). [Hos 6:1](#).

7th, Because heart contrition, mouth confession, and satisfaction for former sins, which they call penance, as they are explained by the Papists, may be found in hypocritical repentance, as is evident from the example of Judas and Ahab, [Mat 27:4-5](#); [Mat 6:1](#)[Ki 21:27](#). There may be true evangelical repentance, without confession of the mouth made to a priest, and without penance. If the mouth and heart confess to God only, it is sufficient, unless there be a public scandal committed against the church of God. As for absolution, it can be no part of repentance, for it is not a thing done by a sinner, but, as I said, conferred by the priest.

Quest. III. "Is repentance to be rested on, as any satisfaction for sin, or cause of the pardon thereof?"

No; [Eze 31:13](#); [Eze 31:32](#). [Eze 16:61](#); [Eze 16:62](#); [Eze 16:63](#).

Well then, do not the Papists err, who maintain, That repentance is a satisfaction for sins, (viz. an imperfect satisfaction) and that it deserves the mercy of God, and pardon of sin?

Yes.

By what reasons are they confuted?

1st, Because Christ did satisfy the justice of God to the full: and it is blood only that purgeth us from all sin, [Isa 53:4-5](#); [Isa 53:6](#); [Isa 53:8](#); [Isa 53:11](#);[Jo 1:7](#).

2d, Because to satisfy for sin, is a part of the priestly office of Christ, which cannot be communicated to any, [Heb 2:17](#). compared with [Heb 7:23-24](#).

3d, Because the Lord pardoneth our sins, not for our sake, but for his own sake, [Isa 43:25](#).  
[Eze 36:25](#); [Eze 36:31](#); [Eze 36:32](#).



4th, Because pardon of sin is an act of the free favour of God, [Hos 14:2](#). [Eph 1:7](#). But if it be of the free favour of God, then it is no more of works, and repentance, as a satisfaction for sin, [Rom 11:6](#).

Quest. IV. "Is there any sin so great that it will bring damnation upon those who truly repent?"

No; [Isa 59:7](#). [Rom 8:1](#). [Isa 1:16](#); [Isa 1:18](#).

Well then, do not the Novatians, Anabaptists, and Puritans, called Kathari, err, who maintain, That if any after baptism, and grace received, fall into grievous sins, offend willingly, there is no pardon remaining for them, even though they should repent? Yes.

By what reasons are they confuted?

1st, Because God, under the law, appointed daily sacrifices, even for sins that were committed willingly, [Num 28:3](#). [Lev 6:1-8](#).

2d, Because God, in the covenant of grace hath promised, that he will not utterly take from them, with whom he is in covenant, his loving kindness; even though they have broken his statutes, and not kept his commandments, [Psa 89:30-31](#); [Psa 89:32](#).

3d, Because God invites the Galatians and Corinthians, who were guilty of apostasy, and of very man gross scandals, to repentance, from the hope of pardon, [Gal 3:1](#). and 1:6. and 4:19; [1Co 1:11-12](#). and 5:1-2, 7, 8; [2Co 12:21](#).

4th, Because the apostle John says, even to such as have sinned willingly, after baptism, and grace received, If we truly repent and confess our sins, God is faithful and just to forgive us our sins, [1Jo 1:9](#). see also, ch [Rev 2:12](#).

5th, Because David, after murder and adultery, and Peter, after denying of his master, obtained pardon when they repented, [2Sa 12:13](#); [Jn 21:9](#). Therefore there remaineth pardon to such as, after baptism, and grace received, have fallen, and repented.

Quest. V. "Is every man bound to make private confession of his sins to God, praying for the pardon thereof?"

Yes; [Psa 51:4-5](#); [Psa 51:7](#); [Psa 51:9](#). [Psa 32:5-6](#).

Well then, do not the Antinomians, Libertines, and Anabaptists err, who maintain, That those who are once justified, are not any more obliged to confess their sins, to be grieved for them, or to repent of them?

Yes.

By what reasons are they confuted?

1st, Because whosoever doth call upon God the Father, in their prayers, they ought to seek daily remission of sin, [Luk 11:2-3](#); [Luk 11:4](#).

2d, Because God doth commend the serious confession of sins, and grief for them, in justification, and delighteth therein, [Jer 31:18-19](#); [Jer 31:20](#). [Luk 7:44](#). [Isa 66:2](#).

3d, Because pardon of those sins, which justified persons shall confess, is promised, [Pro 28:13](#). [Psa 32:5](#):[1Jo 1:9](#).

4th, Because such are declared blessed that mourn, [Mat 5:4](#).

5th, Because in whom the Spirit dwelleth, it worketh in them, being greatly weighed with the burden of their sins, a continual groaning and sorrow for the same, [Rom 7:23-24](#). [Rom 8:26](#).

6th, Because true repentance, is a renewing of the image of God lost, at least greatly defaced, by the committing of sin, which in sanctification is not perfected, but only begun, and doth daily increase through the virtue of Christ's death and resurrection, [Eph 4:19-24](#).

7th, From the example of justified persons, as David, Josiah, Peter, and others, who after justification confessed their sins, grieved for them, and begged pardon, [2Sa 12:13](#). [Psa 51:2](#):[Ki 22:19](#). Neh. 9. from the beginning, [Mar 14:72](#).

Quest. VI. "Do those who confess their sins privately to God, who pray for the pardon thereof, and forsake them, obtain mercy?"

Yes; [Pro 28:13](#):[1Jo 1:9](#).

Well then, do not the Papists err, who maintain, That besides confession of sins made to God, and forsaking of them, an auricular confession, an enumeration of all particular sins committed after baptism, must be made to our own proper priest, as a necessary means for

obtaining remission of them?

Yes.

By what reasons are they confuted?

1st, Because the Psalmist says, Who can understand his errors, [Psa 19:29](#), and they being more than the hairs of our head, how can they be mumbled over to a priest? [Psa 40:12](#).

2d, Because Christ gave an absolution, without an enumeration of every sin, [Mat 9:2](#). Neither doth he demand an enumeration of all our several sins, tho' we be obliged to reckon, and rehearse all that we are able to remember, [Luk 8:48](#). [Luk 18:13-14](#).

3d, Because there is no command, or example in Scripture, for any man to whisper, and round his sins into the ear of a priest: And therefore, it not being of faith, it is sin, [Rom 14:23](#).

4th, Because whosoever turneth from his sin to God, and confesseth them, he findeth mercy presently, [Eze 18:21](#); [Eze 18:28](#). [Pro 28:13](#).

Quest. VII. "Ought he who scandalizeth his brother, or the church of Christ, to be willing, by a private or public confession, and sorrow for his sin, to declare his repentance to those who are offended?"

Yes; [Jas 5:16](#). [Luk 17:3-4](#). [Jos 7:19](#). [Psa 51:2](#)[Co 2:8](#).

Well then, do not the Novatians err, and others too, who maintain, That those, who have offended their brother, or the church of Christ, are not obliged to declare their repentance to the parties offended; and that those who are offended, ought not to require any such thing, as private or public confession and acknowledgement, but presently they ought to be received, without doing any such thing?

Yes.

And lastly, do not many in these times err, who jeer, and make a mock at all public confessions of sin?

Yes.

By what reasons are they confuted?

1st, Because he that offendeth his brother, ought to return to him saying, I repent, [Luk 17:3-4](#).

2d, Because Christ did even value so much a private man's offence, that he was not to be admitted to the alter with his gift, until he was reconciled to his brother, [Mat 5:24](#).

3d, Because the incestuous person was not to be received into the communion of the church of Corinth, before he had evidenced his repentance, by satisfying the church, [2Co 2:6](#).

4th, Because public confession of sin glorifies God, [Jos 7:19](#).

5th, Because those who sin, must be rebuked before all, that others also may fear, [1Ti 5:20](#).

Quest. VIII. "Are those, who are offended, bound to be reconciled to the offending party, by declaring his repentance, and ought they in love to receive him?"

Yes; [2Co 2:8](#).

Well then, do not the Novatians, and Anabaptists err, who maintain, That professors of religion, falling into public scandal, especially in denying the truth in the time of persecution, are no more to be received into the church, even though they repent?

Yes.

By what reasons are they confuted?

1st, Because Christ says, If thy brother trespass against thee, rebuke him; and if he repent, forgive him; and if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent, thou shalt forgive him, [Luk 17:3-4](#).

2d, Because for a heathen and publican (that is, one casten out from the communion of the church) he only is to be esteemed, who neglecteth to hear the church, [Mat 18:17](#).

3d, Because such as have offended the church, after submission to the church's censure, ought to be comforted; the church ought to make their love known to them, and receive them

again into communion, lest, haply, their grief and sorrow increasing, they be swallowed up, [2Co 2:7-8](#).

4th, Because if a man be overtaken in a fault, they who are spiritual, ought to restore such an one in the spirit of meekness; considering themselves, lest they also be tempted, [Gal 6:1](#).

5th, Because if men, repenting of their faults committed against their brethren and fellow Christians, be not received into the communion of the church, both they and the church are in hazard, lest Satan, by his devices, gain an advantage of them, [2Co 2:10-11](#).

6th, Because Miriam, who for her sedition against Moses, was shut out of the camp seven days, was brought in again, [Num 12:15](#). So was the incestuous person, received into the communion of the church, [2Co 2:8](#).

**David Dickson's**

**Truth's Victory Over Error**

## **Chapter. XV. Of Good Works.**

QUESTION I.

"ARE good works only such as God hath commanded in his holy word, and not such as without the warrant thereof, are devised by men, out of blind zeal, upon any pretence of good intention?"

Yes; [Mic 6:8](#). [Rom 12:2](#). [Heb 13:21](#). [Mat 15:9](#). with [1Sa 15:21-23](#). [Isa 29:13](#). [1Pe 1:18](#). [Rom 10:2](#).

Well then, do not the Papists err, who maintain, That not only such works are good, which are done according to the will and law of God, but others also, which are commanded by the public authority of the church, though over and above what the law of God requires. And that those also are good works, which are done out of a good intention to advance God's glory, or to perform worship to him, though they be not commanded by God?

Yes.

Do not likewise the old and late Libertines err, who maintain, That the difference between good works and evil, depends only upon the private and particular opinion of every man, For thy think, that no work ought to be called evil, but in so far, as he that doth it, thinks it evil?

Yes.

By what reasons are they confuted?

1st, Because good works are described by the apostle to be such as God before hath ordained, that we should walk in them, [Eph 2:20](#).

2d, Because God expressly commands, that every man must not do that which seems good in his own eyes, but only such works as he hath commanded, and must neither add thereto, nor diminish from it, [Deu 12:8](#); [Deu 12:32](#). [Jos 1:7](#). [Pro 30:6](#). [Rev 22:16](#).

3d, Because the Lord openly testifies that in vain do they worship him, teaching for doctrines the commandments of men, not requiring that will worship, which fantastic men would give him. [Isa 1:13](#). [Mat 15:9](#). [Mic 6:6-8](#). [Col 2:23](#).

4th, Because the Scribes and Pharisees are severally rebuked by Christ, that made the commandments of God of no effect, by their traditions, [Mat 15:6](#). And it is often mentioned in the books of Kings and Chronicles as a fault in the kings of Judah, that the high-places were not taken away. And how severely were the Israelites punished, for their worshipping of the golden calf, [Exod. 32](#). and for worshipping the calves, which Jeroboam set up at Dan and Bethel, all know, [1Ki 12:28](#).

5th, Because the law of God is the perfect rule and square of good works, to the law and to the testimony, if they speak not according to this word, it is because there is no light in them, [Isa 8:20](#).

6th, Because without faith it is impossible to please God, [Heb 11:6](#). But faith hath always a respect to the word of God.

Quest. II. "Are good works done in obedience to God's commandments, the fruits and evidences of a true and lively faith?"

Yes; [Jas 2:18](#); [Jas 2:22](#).

Well then do not the Antinomians and Libertines err, who deny, That believers ought to make evident to themselves and others, the truth of their justification by good works as fruits of a true and lively faith?

Yes.

By what reasons are they confuted?

1st, Because Christ says, By their fruits ye shall know them; for a good tree bringeth forth good fruit, [Mat 7:16-18](#).

2d, Because we are commanded, to make sure our calling and election by good works, as by the fruits of faith, [2Pe 1:5-6](#); [2Pe 1:10](#); [2Pe 1:11](#).

3d, Because in scripture there are delivered many undoubted and sure marks of regeneration, taken from the fruits of faith and good works, [1Jo 1:6-7](#). and 2:3. and [1Jo 3:9-10](#); [1Jo 3:14](#).

Quest. III. "Is our ability to do good works, wholly from the spirit of Christ, and not at all from ourselves."

Yes.

And that we may be enabled thereunto, besides the graces already received, is there not a required an actual influence of the same Holy Spirit, to work in us, both to do of his good pleasures?

Yes; [Joh 15:4](#); [Joh 15:6](#). [Eze 36:26-27](#). [Php 2:3](#); [Php 2:2Co 3:5](#).

Well then do not the Pelagians err, who maintain, "That good works done by the strength of our free-will, are conform to the law of God, and worthy of the kingdom of heaven?"

Yes.

Do not likewise the Papists err, who maintain, That good works may be done by a mere general and common influence from God?

Yes.

Do not, lastly, the Arminians err, who maintain, That good works flow only from God as a moral cause?

Yes.

By what reasons are they confuted?

1st, Because Christ says, Ye can do nothing without me, [Joh 15:5](#).

2d, Because of ourselves we are not able to think a good thought, [2Co 3:5](#).

3d, Because it is God that worketh in us, both to will and to do, of his good pleasure, [Php 2:13](#).

Quest. IV. "Are they who are regenerated, to grow negligent, as if they were not bound to perform any duty, unless by special motion of the Spirit?"

No.

Ought they not to stir up diligently the grace of God which is in them?

Yes; [Php 2:12](#). [Heb 6:11](#); [Heb 12:2](#)[Pe 1:3](#); [2Pe 1:5](#); [2Pe 1:10](#). [Isa 64:7](#):[1Ti 1:6](#). [Act 26:6-7](#). [Jud 1:20-22](#).

Well then, do not the Quakers, Familists, and other giddy-headed persons err, who maintain, That believers ought not to perform any duty in religion unless the Spirit within move and excite them to those duties; and that we ought to forbear when this is wanting?

Yes.

By what reasons are they confuted?

1st, Because the Holy Ghost forbiddeth us to be slow in performing such duties; nay, commands us to stir up the gift which is in us, and use all diligence to perform duties commanded by himself, [Php 2:12](#). [Jud 1:20](#).



2d, Because the prophet confesseth that, as the great sin of the Lord's people, that there is none that calleth upon his name, that stirreth up himself to take hold of him, [Isa 64:7](#).

3d, Because to neglect the worshipping of God, is an evident sign and token of an atheist, [Psa 14:4](#). [Psa 53:4](#).

4th, Because the Lord hath threatened to pour out his fury upon the heathen that know him not, and upon the families that call not on his name, [Jer 10:25](#).

5th, Because the twelve tribes which hoped to come to the promise made to the fathers, instantly served God day and night, [Act 26:6-7](#). And the apostles gave themselves continually to prayer, and to the ministry of the word, [Act 6:4](#).

6th, Because Christ himself, who had always the Spirit, was very frequent in all those exercises and duties, as all the histories of the four evangelists do testify. Those fanatic Recusants, either have the Spirit of God in them, or they want it. This last they will not grant. If then they have it, why do they refuse to perform the duties of religion more than our blessed Saviour did, when opportunity and occasion did call him. They have the Spirit, but want the impulse. But contrariwise, this impulse is never wanting when there is a call. But the Spirit's call is never wanting when opportunity is offered.

7th, Because Christ will have the gospel preached to every creature, [Mar 16:15](#). And hath commanded the administration of the Lord's supper, even to his second coming, [1Co 11:26](#). And will have the work of the ministry to continue in his church, for the perfecting of the saints, for the edifying of the body of Christ, till we all come in the unity of the faith, &c. [Eph 4:11-13](#).

8th, Because we are commanded to pray without ceasing; [1Th 5:17](#). That is upon all opportunities, and in all our necessities.

9th, Because we are commanded to trust in him at all times, [Psa 62:8](#).

10th, If we shall forbear outward duties, as prayer, and such like, then ought we to forbear inward exercises, as acts of faith, love, and fear, till we be moved thereunto, which is most absurd: for we are commanded, as was cited, to trust in him always.

11th, What assurance can men have, the next hour, or to-morrow, more than in the present time of the Spirit's motion on their souls; or that they shall be thus at a greater advantage by putting off the duty, till they have some inward motion and impulse thereunto, than by waiting on the ordinary call of the word or of providence?

Quest. V. "Are they who in their obedience, attain to the greatest height which is possible in this life, so far from being able to supererrogate, and to do more than God requires, that they fall short of much, which in duty they are bound to do?"

Yes; [Luk 17:10](#). [Neh 13:22](#). [Gal 15:17](#). [Job 9:2-3](#).

Well then, do not the Papists err, who maintain, That a man regenerated cannot only fulfill the law of God perfectly, but may do also more good than the law of God requires of him? This is their made fancy of the works of supererrogation.

Yes.

By what reasons are they confuted?

1st, Because no man living is able to fulfill the whole law of God, [Psa 143:2](#). [Isa 64:6](#):[1Jo 1:8](#). Far less is any man able to do more than the law requires.

2d, Because we are obliged to seek remission of sins every day, [Mat 6:12](#). But to seek pardon of sin every day, and to perform works of supererrogation, are inconsistent together.

3d, Because Christ says, When you shall have done all those things which are commanded you, say, We are unprofitable servants, we have done that which was our duty to do, [Luk 17:10](#).

4th, Because, according to this doctrine of works of supererrogation, we must accuse the Scripture or law of God, or imperfection, as if they were not a perfect rule of life and manners, which is contrary to the Psalmist, [Psa 19:8](#). And contrary to [1Ti 3:15-17](#). [Deu 4:2](#).

5th, Because whatsoever things are true, honest, just, pure, lovely, of good report, these are commanded as things necessary to all men: Therefore, either the works which the Papists call works of supererrogation, are true, honest, just, and pure; and if they be such, they are commanded by God in Scripture, and not works of supererrogation: Or they are dishonest, impure, unjust, and if such, then no man is so made as to call them good works, much less works of supererrogation, [Php 4:8](#).

Quest. VI. "Can our best works merit pardon of sin, or eternal life at the hands of God?"

No; [Rom 3:20](#). [Rom 4:2](#); [Rom 4:4](#); [Rom 4:6](#). [Eph 2:8-9](#). [Tit 3:5-7](#). [Rom 8:18](#). [Psa 16:2](#). [Job 22:2-3](#).

Well then, do not the Papists, and some of the Quakers err, who maintain, That the good works of regenerate men, do truly and properly merit, and deserve eternal life?

Yes.

By what reasons are they confuted?

1st, Because there is no proportion between our imperfect work and life eternal; between the work and the reward, [2Co 4:17](#). For our light affliction worketh for us, that is, brings forth, not of any merit, but of mere grace, for Christ's sake, see [Rom 8:18](#). and [3:28](#).

2d, If by our good works, we deserved the pardon of sin, we might have whereof to boast, for if Abraham were justified by works, he hath whereof to glory, but not before God, [Rom 4:2](#). But the Scripture saith, he that glorieth, let him glory in the Lord, [1Co 1:31](#).

3d, Because no creature, performing the most excellent works, can deserve any favour from God, or oblige him to give any thing as due. And according to the order of God's justice, he can receive no favour from us, nor any creature confer any benefit on him, [Psa 16:2](#). [Job 22:2-3](#). Truly, where there is no favour done, there can be no merit; For merit presupposeth a benefit accepted.

4th, Because our works are imperfect, as well as to parts, as to degrees, [Gal 5:17](#). [Isa 64:7](#). [Deu 27:26](#). A perfection of parts is, when we have a part of every grace, and are renewed in some measure in every power and faculty of the whole man, though we be not come to the just and due measure in any of them. A perfection of degrees, consists in the complete measure of our conformity, and our exact correspondence to the law of God, in respect of all whatsoever it requires.

5th, Because Christ says, So likewise ye, when ye have done all those things which are commanded you, say, We are unprofitable servants, we have done that which was our duty to do, [Luk 17:10](#).

6th, Because the good works which we do are not ours, but it is God that worketh in us, both to will and to do, [1Co 5:6](#). [Gal 5:22](#). [Php 2:13](#).

7th, Because that heavenly blessedness which is to be given to the saints is expressly attributed to the mercy and pity of God, [Psa 103:4](#). [Mat 5:7](#). [Tit 3:5](#). [Eph 4:6-7](#); [Eph 4:8](#).

8th, Because when the apostle proclaims death to be the wages of sin, he doth not affirm life

eternal to be the reward of good works, but the free and gracious gift of God, which we obtain by Christ, even in our sanctification, whereof the apostle here, [Rom 6:23](#). Which free gift hath for its end, eternal life, not that it merits this, for then it should not be a gracious gift, but because Christ hath merited this for us, and shall of free grace give it to us, as the following words, Through Jesus Christ our Lord, shew.

9th, Because God will have us to buy, without money or price, wine, milk, honey; that is, to receive all things requisite and necessary for our spiritual life, for nothing, and eternal life itself, [Isa 55:1-3](#).

10th, Because Christ should not be a perfect Saviour, if any thing from us were to be added to the righteousness of his merit, but Christ is a perfect Saviour, [Eph 1:7](#). and 2:7-- 9: [1Jo 1:7](#). [Act 4:12](#).

11th, Because our best works have such a mixture of corruption and sin in them, that they deserve his curse and wrath; so far are they from meriting, [Isa 64:6](#). But we are all, saith the prophet, as an unclean thing, and all our righteousnesses are like filthy rags.

12th, If the works of regenerated men did deserve eternal life, then should the whole contrivance of the gospel be subverted, and the same very way of life laid down which was in the covenant of works, as is clear from [2Co 5:21](#). The gospel is so contrived, by the infinite wisdom and goodness of God, that there is a judicial transferring of our sins, as a debt on Christ the cautioner, and a translation of his righteousness and merit to be imputed to us, for our justification, without the least respect to our works.

Quest. VII. "Are works done by the unregenerate men, although for the matter of them they may be things which God commands, and of good use, both to themselves and others, are they, I say, sinful, and cannot please God?"

Yes; [Hag 2:14](#). [Tit 1:15](#). [Amo 5:22](#); [Amo 5:12](#) [Ch 1:4](#). [Rom 9:16](#). [Tit 3:5](#).

Well then, do not the Papists err, who maintain, That not only all the works of unregenerate men are not sinful, but also that some of their works do indeed merit and deserve somewhat from God, namely, as they speak, by merit of congruity, that is, as they are agreeable to the law of God?

Yes.

[Do not the Papists further err, in that they maintain, that] There is also, as they say, a merit of condignity, by which the works of regenerate, which follow justification, deserve eternal life, not from the imputation of Christ's righteousness, but from their own intrinsic worth, and

proportionableness to the reward?

Yes.

By what reasons are they confuted?

1st, Because as a good tree cannot bring forth evil fruit, neither can a corrupt rotten tree bring forth good fruit, [Mat 7:18](#).

2d, Because all unregenerate men are dead in trespasses and sin, [Eph 2:1](#).

3d, Because all the works of unregenerate men are done without faith, and so cannot please God, [Heb 2:6](#). [Rom 14:23](#).

4th, Because if unregenerate men were able to do good works, or perform any duty which deserved somewhat from God, then would it follow, that a man were able to do some good of himself, which is contrary to [Joh 15:5](#). [Php 2:13](#).

5th, Because it is clear from Scripture, that before renewing grace, all are the children of wrath; who of themselves cannot have a good thought, nor any active concurrence, or putting themselves forth to the utmost for their own conversion, [2Co 3:5](#). Therefore no plea for merit, by any improvement of men's natural abilities, see [Rom 9:15-16](#).

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## **Chapter. XVI. Of the Perseverance of the Saints.**

QUESTION I.

"CAN they whom God hath accepted in his beloved, effectually called, and sanctified by his Spirit, either totally or finally fall away from the state of grace?"

No.

"Shall they certainly persevere therein to the end, and be eternally saved?"

Yes; [Php 1:6](#); [2Pe 1:10](#). [Joh 10:28](#); [Joh 29:1](#) [Jo 3:9](#); [1Pe 1:5](#); [1Pe 1:9](#).

Well then, do not the Papists, Socinians, Arminians, and some ring-leaders among the Quakers err, who maintain, That the saints may totally and finally fall away?

Yes.

By what reasons are they confuted?

1st, Because the saints are built upon a rock, and not upon the sand: Therefore when temptations of any kind assault, they can never fail, nor can the gates of hell prevail against them, [Mat 7:24](#). and 16:16, 18.

2d, Because he that hath begun a good work in the saints, will finish it, until the day of Jesus Christ, [Php 1:6](#).

3d, Because Paul says, Nothing can separate us from the love of God, [Rom 8:35](#); [Rom 8:38](#); [Rom 8:39](#).

4th, Because they that fall away, have never had true justifying faith, [Luk 8:4--](#); [Luk 15:1](#) [Jo 2:19](#).

5th, Because it is impossible for the elect to be seduced, [Mat 24:24](#). I say impossible, not in respect of the will and power of the elect themselves, but in respect of the immutability of God's decree concerning them, and of his purpose of keeping them powerfully against seduction, according to his promises, of which he cannot repent; see [Joh 10:28](#). [Rom 8:38](#); [Rom 39:1](#) [Pe 1:5](#).

6th, Because they that believe in the Son of God have life eternal, [1Jo 5:13](#) [Jn 6:47](#); [3Jn 6:54](#); [3Jn 6:58](#). And they have passed from death unto life, and shall never thirst, nor hunger any more, [Joh 6:35](#).

7th, Because God hath promised in his covenant, that though he chastise his own children for their faults, yet he will never take away his mercy, and loving-kindness from them,

Psa 89:30-34. Jer 32:38-40.

8th, Because that golden chain, that Paul speaks of, cannot be broken, Rom 8:30. Whom he did predestinate, them he also called, &c.

9th, Because Christ says, this is the Father's will, which hath sent me, that of all which he hath given me, I shall lose nothing, Joh 6:49.

10th, Because we are kept by the power of God through faith unto salvation, ready to be revealed in the last time, 1Pe 1:5.

11th, Because he hath prayed for us, that our faith fail not, Luk 22:32Jn 17:20.

Quest. II. "Can believers, by reason of their sins and failings, incur God's displeasure, and grieve his holy Spirit; come to be deprived of some measure of their graces and comforts; have their hearts hardened, and their consciences wounded; hurt, and scandalize others; and bring temporal judgments upon themselves?"

Yes; Isa 64:5; Isa 64:7; Isa 64:9. Eph 4:30. Psa 51:8; Psa 51:10; Psa 51:14. Rev 2:4. Son 5:2-3; Son 5:4; Son 5:6. Isa 63:17. Psa 37:3; Psa 4:2Sa 12:14. Psa 89:31-32. Mar 16:14; 1Co 11:32.

Well then, do not the Antinomians err, who maintain, That the sins of the regenerate do not displease God, and cannot grieve his holy Spirit; and that believers are not chastised in any wise for their sins?

Yes.

By what reasons are they confuted?

1st, Because the prophet says, thou art wroth, for we have sinned, Isa 64:5.

2d, Because it is said, that the thing which David had done, (namely his murder and adultery) displeased the Lord, 2Sa 11:27.

3d, Because the scriptures testify, that the sins of believers grieve the Holy Spirit, Eph 4:30.

4th, Because the saints, by reason of their sins, are deprived of some measure of grace and consolation, [Psa 8:9](#). [Rev 2:4-5](#).

5th, Because the Lord hath inflicted temporal punishments upon believers for their faults, [Psa 89:31](#); [Psa 32:2](#)[Sa 12:11](#). and 24:15:[1Co 11:30](#).

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## **Chapter. XVII. Of Assurance of Grace and Salvation.**

QUESTION I.

"MAY they who truly believe in the Lord Jesus, and love him in sincerity, and endeavour to walk in all good conscience before him; may they, I say, be certainly assured in this life, that they are in a state of grace, and being enabled by the Spirit to know the things which are freely given them of God, may they without extraordinary revelation attain thereunto?"

Yes; [1Jo 2:3](#):[1Jo 3:14](#); [1Jo 3:18](#); [1Jo 3:19](#); [1Jo 3:21](#); [1Jo 3:24](#):[1Jo 5:13](#):[1Co 2:12](#).  
[Heb 6:11-12](#). [Eph 3:17-18](#).

Well then, do not the Papists err, who maintain, That no man can be sure (namely, sure by divine faith) of God's peculiar favour towards himself, without extraordinary revelation?

Yes.

By what reasons are they confuted?

1st, Because the apostle commands us, saying, Brethren, give all diligence to make your calling and election sure, for if you do these things, ye shall never fall; for an entrance shall be ministered unto you abundantly, into the everlasting kingdom of our Lord and Saviour Jesus Christ, [2Pe 1:10-11](#). [Heb 6:11](#).



2d, Because the apostle commands the Corinthians to examine themselves, whether they be in the faith, [2Co 13:5](#).

3d, Because the Scriptures propose and set forth sure makes and tokens, by which a believer may be infallibly assured that he is one of the number of Christ's sheep, [Joh 10:4-5](#); [Joh 10:27](#); [Joh 10:28](#). And that he is one of Christ's disciples; [Joh 13:3](#); [Joh 13:5](#). Nay, it is the scope of the whole first epistle of John to propose such sure marks to believers, whereby they may know that they have life eternal, [1Jo 5:13](#).

4th, Because the true believer may be persuaded that neither death nor life, nor any other thing, can separate him from the love of Christ, [Rom 8:38-39](#). Where the apostle not only speaketh of himself, but of them to whom he writes.

5th, Because believers have received the Spirit of adoption whereby they cry Abba Father, and he himself witnesseth with their spirit, that they are the children of God, [Rom 8:15-16](#).

6th, Because believers have received not the spirit of the world, but the Spirit which is of God, that they might know the things that are freely given to them of God, [1Co 2:12](#).

Quest. II. "Is this certainty, a bare conjectural, and probable persuasion, grounded upon a fallible hope?"

No.

But is it an infallible assurance of faith?

Yes; [Heb 6:11](#); [Heb 6:17](#); [Heb 6:18](#); [Heb 6:19](#).

Well then, do not the Papists and Arminians err, who maintain, That the assurance of salvation, is only conjectural, or at the most, only probable, which hath for its foundation, a failing and fading faith?

Yes.

By what reasons are they confuted?

1st, Because assurance is from the testimony of the Holy Spirit witnessing with our spirits,

that we are the children of God, [Rom 8:15](#).

2d, Because this assurance is founded on the promises of God, who cannot lie, [Isa 45:10](#).  
[Joh 3:36](#).

3d, Because believers are sealed with the Holy Spirit of promise, which is the earnest of their inheritance; but he that receiveth the earnest not only hath right to the possession, but knows assuredly, that he hath that right, and shall be put in the actual possession thereof, [Eph 1:13-14](#).

4th, Because God willing more abundantly, to shew unto the heirs of promise, the immutability of his council, confirmed it by an oath, that by two immutable things, in which it was impossible for God to lie, we might have strong consolation, [Heb 6:17-18](#).

Quest. III. "Is the infallible assurance of faith, founded upon the divine truth of the promises of salvation, and upon the inward evidence of those graces unto which these promises are made?"

Yes; [Heb 6:17](#); [Heb 18:2](#)[Pe 1:4](#); [2Pe 5:1](#)[Jo 2:3](#). and [1Jo 3:14](#):[2Co 1:12](#).

Well then, do not the Antinomians err, who maintain, That none ought or can gather any comfort or assurance of salvation from his own works of holiness; but that a believer ought to lean and rest upon the alone testimony of the Spirit, without any marks or signs; from which testimony he may, say they, be fully assured of the remission of his sins, and of his own salvation?

Yes.

By what reasons are they confuted?

1st, From the example of the saints, who gathered their comforts from the fruits of faith, and works of holiness, as David did, [Psa 119:6](#). and as Paul did, [2Co 1:12](#).

2d, From the reckoning up of marks, which are held out in Scripture, by which believers may be known from unbelievers, as mutual love, [Joh 13:35](#). Observing and keeping his commandments, [1Jo 2:3](#). doing of righteousness, [1Jo 3:14](#). and loving the brethren.

3d, Because unless faith be proven by marks, true faith cannot be discerned from presumption, neither can assurance, rightly founded, be discerned from a delusion of Satan,

[1Jo 4:2](#).

4th, Because reason requires, that from the knowledge of the effect, we should come to the knowledge of the cause, according to that of [Mat 7:16](#).

5th, Because marks of grace have so much clearness in themselves, that they will even beget in others a judgment according to charity, concerning the election of others, therefore much more in these same very persons, who are able to discern, and know better their own hearts, [1Th 1:3-4](#).

Quest. IV. "Doth this infallible assurance belong to the essence of faith?"

No.

"May a true believer wait long, and conflict with many difficulties, before he be partaker of it?"

Yes; [1Jo 5:13](#). [Isa 50:10](#). [Mar 9:24](#). Psalm 88. Psalm 77. to the 12. verse.

Well then, do not the Antinomians err, who maintain, That the assurance of salvation is faith itself? And that faith is nothing else but the echo of the soul answering the Spirit, my sins are forgiven me?

Yes.

By what reasons are they confuted?

1st, Because the sealing of the Holy Spirit, which is the earnest of our inheritance, is given to believers after they have believed, [Eph 1:13-14](#).

2d, Because believers may sometimes not know that they have eternal life, [1Jo 5:13](#). And he that feareth the Lord, obeying the voice of his servant, may walk in darkness, [Isa 50:10](#).

3d, Because if this assurance which takes away all doubting, as the Antinomians affirm, were of the essence of faith, there should not be any degrees of faith, which is contrary to [Mar 9:24](#). [Mat 8:10](#). [Mat 15:28](#).

4th, Because there are evident examples in Scripture from the experience of the saints, as that of faithful Heman, who thus complained, Psalm 88., Why castest thou off my soul? why hidest thou thy face from me? And of faithful Asaph, under very sad exercise, Psalm 77. to the 10th verse.

Quest. V. "Doth this assurance of salvation incline men to looseness?"

No; [1Jo 2:1](#). [Rom 8:1](#); [Rom 12:1](#)[Jo 3:2](#); [1Jo 3:1](#)[Jo 1:6-7](#). [Rom 6:1-2](#). [Tit 2:11-12](#); [Tit 14:2](#)[Co 7:1](#).

Well then, do not the Papists err, who maintain, That the doctrine of assurance of salvation, is of its own nature hurtful to true piety, and inclines men to sin and wickedness?

Yes.

By what reasons are they confuted?

1st, Because the apostle Peter argues the contrary way, and infers a far other conclusion, namely, because believers know they are redeemed by the precious blood of Christ, they ought to pass the time of their sojourning here in fear. [1Pe 1:17-18](#); [1Pe 1:19](#).

2d, Because the apostle Paul, who was certainly persuaded of his interest in Christ, rejects and abominates that conclusion with indignation and wrath, [Rom 6:1-2](#).

3d, Because from the promise that God is the Father of believers, the apostle exhorts the Corinthians by consequence, to cleanse themselves from all filthiness of the flesh and spirit, and to perfect holiness in the fear of God, [1Co 7:1](#).

4th, Because they who are in Christ, to whom there is no condemnation, and are assured of it, walk not after the flesh, but after the Spirit, [Rom 8:1](#); [Rom 8:12](#); [Rom 8:38](#); [Rom 8:39](#).

5th, Because a believer knowing God to be merciful, concludes that God ought to be feared, [Psa 130:4](#).

6th, Because whosoever hath that hope, (namely, that he shall see Christ, and be made like unto him) he purifies himself, as he is pure, [1Jo 3:3](#).

7th, Because it is evident from the example of those who were persuaded of their salvation,

who yet lived piously and holily, as Paul, [Rom 8:38-39](#). compared with [2Co 11:2](#). [Act 25:26](#).  
Next, we have the example of Abraham, [Gen 17:1](#). compared with [Rom 4:18-20](#).

Quest. VI. "Are true believers, who they fall into some special sin which woundeth the conscience, and grieveth the Spirit, destitute of the seed of God, and life of faith?"

No; [1Jo 3:9](#). [Luk 22:32](#).

Well then, do not the Quakers and others err, who maintain, That true believers falling into some special sin, can have nothing of the life of faith, and seed of God in them?

Yes.

By what reasons are they confuted?

1st, Because whosoever is born of God doth not commit sin, for his seed remaineth in him, and he cannot sin, because he is born of God, [1Jo 3:9](#). For his seed remaineth in him; that is, doth not totally perish, but abideth thenceforward, working the fruits of regeneration once begun in them, [Php 1:6](#).

2d, Because although Peter fell into that grievous sin of denying his master thrice, yet he still retained that seed of God, and life of faith, and love to Christ; because Christ had said unto him, I have prayed for thee, that thy faith fail not, [Luk 22:32](#). The like may be said of David, and others of the saints of God, who by falling into some special sins, have wounded the conscience and grieved the Holy Spirit.

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## **Chapter. XVIII. Of the Law of God.**

QUESTION I.

"DID God give to Adam a law as a covenant of works, by which he bound him, and all his

posterity, to personal, entire, exact, and perpetual obedience?"

Yes.

"Did he promise life upon the fulfilling; and did he threaten death upon the breach of it?"

Yes.

"Was Adam endued with power and ability to keep it?"

Yes; [Gen 1:26-27](#). [Gen 2:7](#). [Rom 2:14-15](#). [Rom 5:12](#); [Rom 5:19](#). [Gal 3:10](#); [Gal 3:12](#).  
[Ecc 7:29](#). [Job 28:28](#).

Well then, do not the Socinians err, who maintain, That God made no covenant with Adam in his integrity, in which he promised to him and his posterity life eternal?

Yes.

By what reasons are they confuted?

1st, From those places of Scripture, where the righteousness of the law is described, [Lev 18:5](#). [Rom 10:5](#). [Gal 3:12](#). [Eze 20:11](#); [Eze 20:13](#). Whosoever therefore keepeth my statutes and judgments, saith the Lord, shall live in them. And to whom life is promised for ever, upon their perfect obedience, and continuance in all things written in the book of the law. And from those place, in which death is threatened to them, that in the least transgress the law of God, [Deu 27:26](#). [Gal 3:10](#). [Eze 28:4](#).

2d, From the words of our Saviour, who spoke to the young man, according to the covenant of works, in which the Lord promised eternal life, to such as shall fulfill the law, [Mat 19:17](#). [Luk 10:28](#). Observe, that Christ answereth here, according to the question and opinion of this young man, who thought he was able to obtain salvation, by his own good works; and therefore Christ directs him to the law, thereby to bring him to the acknowledgment of his own imperfection, and afterwards to faith in himself.

3d, Because man was created by God, in righteousness, holiness, and immortality, according to the similitude and image of God, [Gen 1:26](#). [Gen 9:6](#). [Ecc 7:29](#). [Eph 4:24](#). [Col 3:9-10](#). And received from him the law of nature, naturally engraven upon his heart, [Rom 2:14-15](#). And besides this law, a positive law was superadded to it, that Adam should not eat of the tree of knowledge of good and evil: That by obeying the same, he might give a specimen or proof of

his obedience to the law of nature, in the perfect obedience whereof, so long as he should continue, he should live for ever. For the Lord threatened death to him only, if he should sin: And death is the wages of sin, which by sin entered into the world, [Gen 2:17](#). [Rom 6:23](#). [Rom 5:12-13](#).

4th, From those places of scripture, in which it is denied that believers, under the covenant of grace, are justified by the law, but by faith, and the righteousness of Christ, manifested in the gospel. For that the law is weak, powerless, or impotent, through the corruption of our nature, to justify us, and give us life, [Rom 3:20-21](#); [Rom 3:28](#). [Gal 2:16](#). [Gal 3:10-13](#). [Php 3:9](#). [Rom 8:2-3](#).

Quest. II. "Do the first four commandments contain our duty to God, and the other six, our duty towards man?"

Yes; [Mat 22:37-40](#).

Well then, do not the Papists and Lutherans err, who maintain, That three only belong to the first table, and seven to the second: And that, Thou shalt not make unto thee any graven image, with the foregoing, Thou shalt not have any other gods before me, are but one command. And that, Thou shalt not covet thy neighbour's house; Thou shalt not covet thy neighbour's wife, nor his man servant, &c. are two distinct commands?

Yes.

By what reasons are they confuted?

1st, Because the two first precepts command divers things, the one teacheth us, who is to be worshipped, viz. the true and living God, and no other. The second instructs us how he is to be worshipped, namely, according to his own appointment, and not according to the appointment, and pleasure of men, as by images and such like.

2d, Because it is one and the same concupiscence, which is forbidden in the tenth command, the sum whereof, Thou shalt not covet, is cited by the apostle Paul, [Rom 7:7](#). and which is summarily expressed in the close of the tenth command, Nor any thing which is thy neighbour's.

3d, If the tenth command ought to be two, because these words, Thou shalt not covet, are twice repeated, then would it follow, there should be as many commands, as there are things desired or forbidden: Because it is evident, that these words, Thou shalt not covet, are to be repeated with every part.

Quest. III. "Are all the ceremonial laws abrogated under the New Testament?"

Yes; [Col 2:14](#); [Col 2:16](#). [Dan 9:27](#). [Eph 2:15-16](#).

Well then, do not the Judaisers err, who maintain, That all the ceremonial laws remain, in their former strength and vigour, and are obliging to believers under the gospel, and not abrogated or disannulled by Christ?

Yes.

By what reasons are the confuted?

1st, Because Christ hath abolished the law of commandments, contained in ordinances, that he might gather together both Jews and Gentiles, into one new man, [Eph 2:14-15](#). [Col 2:14](#). Note, that the apostle here speaks of all believers, both of Jews and Gentiles, as of one man: Because they being all under Christ, the head, as members of one spiritual body, are made up as one renewed man.

2d, Because the apostle says, Let no man judge you in meat or in drink, or in respect of an holy day, or of the new moon, or of the Sabbath days: All which are shadows of things to come, but the body is of Christ, [Col 2:16-17](#). This verse is a conclusion of the apostle's foregoing discourse against ceremonies, and things commanded by the ceremonial law, which by the coming of Christ are abolished. He calls them in ver. 17. a shadow of things to come, but the body, says he, is of Christ; that is, the thing signified, is of Christ: For all the shadows of the Old Testament had respect to Christ and his benefits, by whose coming they also have had an end, [Joh 1:17](#). [Gal 3:4-5](#).

3d, Because the apostle says, Believers are dead with Christ, from the rudiments of the world: that is, from the ceremonial commands, as is evident from the context. Why, says he, as though living in the world, are ye subject to ordinances? that is, as if your life and happiness, consisted in these outward wordly principles, but suffer yourselves to be burdened by such teachers, with human institutions and ordinances. The apostle indeed, in these last words, is reasoning against the institutions and ordinances of men; from this medium, which is an argument from the greater to the lesser, if ye be dead with Christ from the ceremonies of the law, instituted in the Old Testament, by God himself, much more are ye free from the institutions and ordinances of men, which are only grounded upon their own good pleasure, [Col 2:20-21](#). [Gal 4:10-11](#).

4th, Because the apostle affirms, that the observation, and using of circumcision, cannot consist with true faith in Christ, now after the gospel is fully published. And he exhorts the Galatians to abide in their liberty purchased by Christ, and not to submit themselves to the yoke of Mosaical ceremonies, [Gal 5:1-2](#).



5th, Because those teachers, who pressed the believing Gentiles, to be circumcised and to observe the law of Moses, I mean, the ceremonial law, were condemned by the council of apostles, [Act 15:34](#).

6th, Because ceremonial commands are neither of the law of nature, nor are they enjoined to believers under the gospel, as things moral.

7th, Because these appointed ceremonies, were figures only of things to come, imposed upon the Jews until the time of reformation; but taken away by Christ, [Heb 9:9-12](#), and [10:9](#), wherein it is said, He taketh away the first, namely, all sorts of propitiatory offerings which were used in the Old Testament, to settle the second, namely, his obedience to the will of the Father.

8th, Because they were given to the Israelites to foreshadow, and represent Christ and his death, and to be marks of difference between them, and the unbelieving nations, [Col 2:17](#), [Eph 2:14](#), where it is said, Who hath made both these namely Jews and Gentiles, one; and hath broken down the middle wall of partition, whereby the ceremonial law is understood, which made a difference between the Jews and Gentiles. Now since Christ hath suffered death, and the Gentiles are called, all these ceremonies which did foreshadow his death, and made that difference, of necessity cease.

9th, Because the temple of Jerusalem, to which the ceremonies were restricted, is destroyed, and could never since be rebuilt.

Quest IV. "Did the Lord by Moses give to the Jews, as a body politic, sundry judicial laws, which expired together with their state?"

Yes.

"Do they oblige any other now, further than the general equity thereof may require?"

No; Exod. 21. from the first to the last verse. [Exo 22:1](#), to verse 29. [Gen 49:10](#); [1Co 9:8--](#); [1Co 10:2](#); [Pe 2:13-14](#). [Mat 5:17](#); [Mat 5:38](#); [Mat 5:39](#).

Well then, do not some err, though otherwise orthodox, who maintain, That the whole judicial law of the Jews, is yet alive, and binding all of us, who are Christian Gentiles?

Yes.

By what reasons are they confuted?

1st, Because the judicial law was delivered by Moses to the Israelites to be observed, as a body politic, [Exod. 21](#).

2d, Because this law, in many things which are of a particular right, was accommodated to the commonwealth of the Jews, and not to other nations also, [Exo 22:3](#). [Exo 21:2](#). [Lev 25:2-3](#). [Deu 24:1-3](#). [Deu 25:5-7](#).

3d, Because in other things, which are not of particular right, it is neither from the law of nature obliging by reason; neither is it pressed upon believers under the gospel to be observed.

4th, Because believers are appointed under the gospel, to obey the civil law, and commands of those under whose government they live, providing they be just, and that for conscience sake, [Rom 13:1](#); [Rom 5:1](#)[Pe 2:13-14](#). [Tit 3:1](#).

Quest. V. "Doth the moral law forever bind, as well justified persons as others, to the obedience thereof, and that not only in regard of the matter contained in it, but also in respect of the authority of God who gave it?"

Yes; [Rom 13:8-10](#). [Eph 6:2](#)[1Jo 2:3-4](#); [1Jo 2:7](#); [1Jo 2:8](#). [Jas 2:10-11](#).

Well then, do not the Antinomians err, who maintain, That believers, under the gospel, are not obliged to the obedience of the moral law?

Yes.

By what means are they confuted?

1st, Because Christ says, He came not to destroy the law, and the prophets; that is, to alter or disannul the doctrine of the law, or of the prophets, [Mat 5:17](#).

2d, Because he says in the following verse, I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled, [Mat 5:18](#).

3d, Because whosoever shall break one of these least commandments, and shall teach men so,

he shall be called least in the kingdom of heaven; that is, shall not at all be esteemed there, or shall not enter thereunto, ver. 19.

4th, Because that after the apostle Paul hath concluded the justification of believers to be of free grace, he subjoins, Do we then make void the law through faith, God forbid! yea, we establish the law, [Rom 3:31](#).

5th, Because all the precepts of the moral law belong to the law of nature, naturally engraven upon the hearts of men, which cannot be abrogated, but oblige all men perpetually, and necessarily, from natural reason itself, [Rom 2:15](#).

6th, Because all the precepts of the moral law are repeated in the gospel, and enjoined to all believers by Christ, [Mat 19:17-20](#). [Rom 2:13](#).

7th, Because Paul adjoineth and proposeth to believers under the New Testament, both a command and a promise of the Decalogue, as properly belonging to them, [Eph 6:2-3](#).

8th, Because the apostle James setteth forth to believers the moral law as the rule of life, which they are obliged to observe, and by breaking of which they are convinced of sins, [Jas 2:8-9](#); [Jas 2:11](#).

9th, Because whosoever committeth any sin against the moral law, shall never enter into the kingdom of God, [1Co 6:9-10](#). [Gal 5:21](#).

10th, Because this tenet of the Antinomians, turns the grace of God into wantonness; overturneth the end of Christian liberty, and of the coming and death of Christ; and paveth a way leading to all impiety, and the indulging of the lusts of the flesh, and fostering the dominion of sin, contrary to these scriptures, [Jdg 4:1](#); [Jo 2:16](#); [2Pe 2:18-20](#). [Rom 6:14-16](#). [Luk 1:74](#); [Luk 1:75](#). [Tit 2:11](#); [Tit 12:1](#); [Ti 6:9](#). [Rom 9:21](#); [Rom 9:23](#); [Rom 9:24](#).

11th, Because believers ought to study good works, [Tit 3:8](#). to they which are created in Christ, that they should walk in them, [Eph 2:10](#).

12th, Because Christ will render to every man at his last coming, both to the good and to the bad, according to their works, [Rev 22:12](#). [Mat 25:34-35](#); [Mat 25:41](#); [Mat 25:42](#).

Quest. VI. "Are true believers under the law as a covenant of works, to be thereby justified or condemned?"

No; [Rom 6:14](#). [Gal 2:16](#); [Gal 3:13](#); [Gal 4:4-5](#). [Act 13:39](#). [Rom 8:1](#).

Well then, do not the Papists and Socinians err, who maintain, That believers under the gospel, are justified by their obedience to the law of God, (the law, I say, either moral or evangelical) and condemned for the transgression thereof?

Yes.

By what reasons are they confuted?

1st, Because by the law is the knowledge of sin, [Rom 3:20](#).

2d, Because for as many as are of the works of the law, are under the curse, [Gal 3:10](#).

3d, Because there is not a law given, which could have given life to fallen man, [Gal 3:21](#).

4th, Because Christ is not dead in vain. For if righteousness be by the law, then Christ is dead in vain, that is, without cause, reason, need, or fruit, [Gal 2:21](#). See [Joh 15:25](#).

5th, Because it was promised by God, about four hundred and thirty years before the promulgation of the law, that all the nations of the earth should be blessed in the seed of Abraham, [Gen 22:18](#). [Gen 12:3](#). with [Gal 3:16-18](#).

6th, Because Christ is become of no effect to them that are justified by the law, they are fallen from grace, [Gal 5:4](#).

7th, Because believers ought to wait, through the Spirit for the hope of righteousness by faith, [Gal 5:5](#).

8th, Because the apostle, tho' a strict observer of the law, counted all his works but loss and dung, that he might be found in Christ, not having his own righteousness which is of the law, but that which is thro' the faith of Christ, the righteousness which is of God by faith. [Php 3:8-9](#).

9th, Because Christ is made of God to believers, righteousness, [1Co 1:30](#):[2Co 5:21](#).

10th, Because they that seek not righteousness by faith, but by their works, do not attain it.

And contrariwise, they that seek their righteousness by faith, and not by their works do attain to it, [Rom 9:30-32](#).

11th, Because Christ is the end of the law for righteousness to every one that believeth, [Rom 10:4](#).

12th, Because the justification of men under the law or covenant of works, is by the law, and by the works of the law; but the justification of men under grace, or covenant of grace, is by faith, [Rom 10:5-6](#); [Rom 10:8](#); [Rom 10:9](#); [Rom 10:10](#). [Gal 3:11-12](#). [Lev 18:5](#). But believers now are not under the law, or the covenant of works, but under grace, or the covenant of grace, [Rom 6:14-15](#). [Gal 5:18](#).

13th, Because believers under the New and Old Testament, are saved by the grace of Jesus Christ, and not by the law, whose yoke none were able to bear. That is, none were able perfectly to keep, nor to be justified thereby, [Act 15:10-11](#).

14th, Because whosoever transgresseth the law in the least, is under the curse of it, [Gal 3:10](#). [Deu 27:26](#). and deserveth death, and a curse, [Rom 6:23](#). [Eze 18:4](#); [Eze 18:20](#). But all men, even the regenerate, sin daily, and transgress the law of God, and so are guilty of all, [Jas 1:13](#). compared with [Jas 2:10](#). and with [1Jo 1:8](#).

15th, Because good works do not go before justification but follow after it, [Tit 1:15](#). [Heb 11:6](#). [Rom 14:23](#). [Rom 3:9-10](#); [Rom 3:23](#).

16th, Because the righteousness of God, which is by faith in Jesus Christ, is manifested unto all, and upon all [them that believe, being witnessed] by Moses and the prophets. For all the apostles do witness, that whosoever believeth in Jesus Christ, shall have remission of sins, [Rom 3:21](#); [Rom 3:24](#); [Rom 3:25](#). [Act 10:43](#).

17th, Because justification is from the free grace of God, [Rom 3:24](#). Not by the works of the law, otherwise grace should be no more grace; nor work any more work, [Rom 11:6](#).

18th, Because the good works of believers are unclean, and defiled, [Isa 64:6](#). [Gal 5:17](#).

19th, Because it is said by the Spirit of God, the just shall live by faith, [Heb 2:4](#). [Gal 3:11](#).

20th, Because it is written, that Abraham believed God, and it was imputed to him for righteousness, [Gen 15:5](#). [Rom 4:3](#). But to him that worketh not, but believeth on him that justifies the ungodly, his faith is counted for righteousness, [Rom 4:5](#).

21st, Because believers must not glory in themselves but in God only, [Rom 4:2](#). [Rom 3:27](#).

22d, Because by the obedience of one, many shall be made righteous, as was foretold by the prophet, [Isa 53:11](#). And is asserted by Paul, [Rom 5:17-19](#).

23d, Because justification by faith, and not works, is expressly taught at large, by the apostle, in that third to the Romans, and third to the Galatians.

**David Dickson's**

**Truth's Victory Over Error**

## **Chapter. XIX. Of Christian Liberty, And Liberty of Conscience.**

QUESTION I.

"Is God, alone, Lord of the conscience, and hath left it free from the doctrines and commandments of men, which are in any thing contrary to his word, or beside it, in matters of faith or worship?"

Yes.

[Jas 4:12](#). [Act 4:19](#). [Act 5:29](#). [Mat 23:8--](#); [Mat 10:2](#) [Co 1:24](#). [Mat 15:6](#).

Well then, do not the Papists err, who contradict this, both in doctrine (because they teach that the pope of Rome, and bishops in their own dioceses, may, by their own authority, præter Scripturam, besides the word make laws which oblige and bind the conscience, under pain of everlasting death); and in practice, (because they have obtruded, and do obtrude many ecclesiastical rites and ceremonies, as necessary in worship, without any foundation in scripture?)

Yes.

By what reasons are they confuted?

1st, Because there is one lawgiver, who is able to save and to destroy, [Jas 4:12](#). Therefore no pope, no prelate, nor any mere man, can be a lawgiver.

2d, Because Christ rejects the commandments of men for the worship of God, [Mat 15:9](#).

3d, Because the apostles refused to obey the orders of their council, since they were contrary to the commands of God, [Act 4:19](#). and 5:29.

4th, Because the Lord threatens to do a marvelous work among his people, because they drew near to him with their mouth, (as the most part of the ceremonial service is but a drawing near to God with the mouth,) but had their hearts removed far from him, [Isa 29:13-14](#).

5th, Because Christ expressly forbids such subjection and obedience to the commands of men, [Mat 23:9](#); [Mat 10:1](#)[Co 7:23](#).

6th, Because the apostles themselves forbid all will-worship, such as the Papists ceremonies are, [Col 2:18](#); [Col 2:21-23](#).

7th, Because the apostle Paul withstood these false brethren, unawares brought in, who came in privily, to spy out his liberty which he had in Christ Jesus, that they might bring him into bondage, to whom he gave place by subjection, no not for an hour, that the truth of the gospel might continue; where he lays so much weight upon Christian liberty, that if that were taken away, the truth of the gospel would perish likewise, [Gal 2:4-5](#).

8th, Because the apostle commands believers to stand fast in their liberty, wherewith Christ hath made them free, and not to be entangled again within the yoke of bondage, [Gal 5:1](#).

9th, Because ceremonies are superstitious, being a vice opposite to religion in the excess, commanding more in the worship of God, than he requires.

Quest. II. "Is not the requiring of an implicit faith, and an absolute and blind obedience to the church, or any man, a destroying of liberty of conscience, and reason also?"

Yes; [Rom 10:17](#). and 14:23. [Isa 8:20](#). [Act 17:11](#)[Jo 4:2](#)[Ch 5:11](#). [Rev 13:12](#); [Rev 13:16](#); [Rev 13:17](#). [Jer 8:9](#).

Well then, do not the Papists err, who require an implicit faith to all the decrees and ordinances of their church and pope; and a blind obedience to their commands, without a previous judgment of discretion?

Yes.

By what reasons are they confuted?

1st, Because no man performing any duty out of blind obedience, can be persuaded in his mind of the will of God therein; and so he that doubteth is damned, because it is not of faith, [Rom 14:23](#).

2d, Because all things must be examined and proved by the rule of the word, [Isa 8:2:1Jo 4:1-2](#).

3d, Because the apostle says, Prove all things, and hold fast that which is good, [1Th 5:21](#).

4th, Because blind obedience makes us the servants of men, which is contrary to [1Co 7:23](#). And against the command of Christ, forbidding us to call any man Father on earth, [Mat 23:9](#).

5th, Because absolute obedience is only due to God, whose commands are all most just, himself being the alone lawgiver, [Jas 4:12](#).

6th, Because every man ought to be ready to render a reason of the hope which is in him, [1Pe 3:15](#). This no man can do, who receives the commands of superiors with an implicit faith.

Quest. III. "Do they who upon pretence of Christian liberty, practice any sin, or cherish any lust, destroy thereby the end of Christian liberty?"

Yes; [Gal 5:13:1Pe 2:16:2Pe 2:19. Joh 8:34. Luk 1:74; Luk 1:75](#).

Well then, do not the Libertines err, who maintain, That true Christian liberty, which we ought not to follow and use, is to take away all difference between good and evil; To esteem nothing of sin, nor to be touched with any conscience or sense of it; that every man ought to follow the swing of his own lusts?

Yes.



Do not likewise the Antinomians err, who maintain, almost, the same very tenet and opinion?

Yes.

By what reasons are they confuted?

1st, Because we being called to liberty, ought not to use our liberty for an occasion of the flesh, [Gal 5:13](#). And that with well doing, we ought to put to silence the ignorance of foolish men, [1Pe 2:15](#).

2d, Because they that follow the liberty of sinning, and promise liberty to others, are truly the servants of corruption: For of whom a man is overcome, of the same is he brought in bondage, [2Pe 2:19](#).

3d, Because the end of that liberty which is purchased by Christ, is, that being delivered out of the hands of our enemies, we might serve him without fear, in holiness and righteousness, all the days of our life, [Luk 1:74](#); [Luk 1:75](#).

4th, Because whosoever committeth sin is the servant of sin, [Joh 8:34](#).

5th, Because the moral law obligeth believers to perform obedience, out of gratitude and thankfulness; for Christ came not to destroy the law, but to fulfill it, [Mat 5:17](#).

6th, Because whosoever shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven, [Mat 5:19](#).

Quest. IV. "May such men be lawfully called to an account, and proceeded against by the censures of the church, and by the power of the civil magistrate, who publish such opinions, or maintain such practices, as are contrary to the light of nature, or to the known principles of Christianity, whether concerning faith, worship, or conversation, or to the power of godliness, or such erroneous opinions and practices, as either in their own nature, or in the manner of publishing or maintaining them, are destructive to the external peace and order, which Christ hath established in his church?"

Yes; [1Co 5:1](#); [1Co 5:5](#); [1Co 5:11](#); [1Co 5:13](#); [2Jn 1:10](#); [2Jn 11:1](#); [Ti 6:3-4](#). [Tit 1:10-11](#); [Tit 1:13](#). [Tit 3:10](#); [1Ti 1:19](#); [20](#). [Mat 18:15-17](#). [Rev 2:2](#); [Rev 2:14](#); [Rev 2:15](#); [Rev 2:20](#). [Rev 3:9](#).

Well then, do not the Anabaptists err, who maintain, There should be no ecclesiastical

censures?

Yes.

Do not others also err, who maintain, That church censure should not be inflicted upon heretics?

Yes.

Do not lastly, the Lutherans, Anabaptists, Arminians, Quakers, and all sorts of heretics and sectaries err, who maintain, under pretest of Christian liberty, That the civil magistrate is not in duty to punish any man with the sword, for errors in doctrine, but that they ought to be tolerated and suffered, provided such persons as own them, do not trouble or molest the common-wealth?

Yes.

By what reasons are they confuted?

1st, Because the keys of the kingdom of heaven, are for this end delivered to the ministers of the church, that with censures they may pursue scandalous and offending persons, who will not obey admonition, [Mat 18:15](#); [Mat 18:17](#); [Mat 18:18](#).

2d, Because an heretic, after the first and second admonition, is to be rejected, avoided, or shunned. That is, let him not remain in the external communion of the church, [Tit 3:10](#).

3d, Because Paul did excommunicate Hymeneus and Alexander, who had made shipwreck of the faith, [1Ti 1:19-20](#).

4th, Because if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed, [2Th 3:14](#); [1Ti 6:4-5](#). [Tit 1:11](#).

5th, Because Christ approves and commends the pastors of the church of Ephesus, because they could not suffer them that are evil; but had tried them which say they are apostles, and were not, and had found them liars, [Rev 2:2](#). And Christ, in that same chapter, accuses the pastors of the church of Pergamus and Thyatira, and threateneth them, because they had suffered heretics to be in the church.

The Lutherans, Anabaptists, Arminians, and other sectaries are confuted.

1st, Because it is evident from many examples of godly magistrates, who did extirpate idolatry, and inflict punishment upon idolaters; as did Jacob the patriarch, who purged his family of strange gods, [Gen 35:2-4](#). Moses likewise took punishment with the sword, upon those who did worship the golden calf, [Exo 32:26-28](#). We have

2d, The example of Hezekiah, [2Ki 18:4](#). Of Josiah, 2 Kings 23. Of Asa, who decreed, that whosoever would not seek the Lord God of Israel (according to the law of God, [Deu 13:9](#).) should be put to death, whether small or great, whether man or woman, [2Ch 15:13](#). Of Jehosaphat, [2Ch 17:6](#). Of Nehemiah, [chRev 13:15](#); [Rev 13:17](#); [Rev 13:35](#).

3d, Were not good kings reprov'd, and was it not imputed to them as a fault, that they did not take away the high places? [2Ki 12:3](#); [2Ki 14:4](#); [2Ki 15:4](#); [2Ch 15:17](#). Far more is it a fault to suffer heretics.

4th, It is evident from the office of the magistrate, who is the minister of God against them that do evil, and bears not the sword in vain, [Rom 13:4](#).

5th, Because it is expressly commanded in Scripture, that punishment be inflicted upon idolaters, even by the nearest relations. If then, the father may kill the Son, may kill the daughter; the husband the wife of his bosom; and if one brother may stone another brother with stones that he die, for being idolaters; much more may the civil magistrate do this, [Deu 13:6-13](#). [Deu 17:2-7](#). [Lev 24:10](#).

6th, Because it is foretold, that under the New Testament, kings shall be nursing fathers to the church, and queens nursing mothers; and that heretics that were about to be hurtful to the church, shall be removed and taken away, [Isa 49:23](#). [Zec 13:2-3](#). And it shall come to pass in that day, saith the Lord of hosts, that I will cut off the names of the idols out of the land, (that is all idolatry whatsoever, so that the same shall not be so much as named any more among you) and they shall no more be remembered. And I will also cause the prophets, (the false prophets) and the unclean spirit to pass out of the land; (that is, the false teachers who teach impure doctrines, thro' the inspiration of the unclean spirit the devil.) Compare this with [1Jo 4:1-3](#). For confirmation, consider what is foretold by John, [Rev 17:12](#); [Rev 17:16](#); [Rev 17:17](#). That the kings of the earth shall eat the flesh of the whore, and burn her with fire. All which are foretold, as blessings to be conferred upon the church.

7th, It is evident from the epithets whereby the pernicious and destructive nature of heretics is set forth in scripture. They are called wolves, not sparing the flock, thieves, robbers, troublers of the church, and seducers or beguilers of poor souls. They are like unto a gangrene, or canker in the body. They are as leaven, or sour dough, which leaveneth the whole lump, [Act 20:29](#). [Joh 10:8](#). [Act 15:24](#). [Gal 5:12](#); [1Ti 2:17](#). [Gal 5:9](#).

8th, Because Ezra did esteem it a great favour and blessing of God conferred upon the church; for which he thanked God, that had inclined the heart of Artaxerxes to publish a decree for the punishment of those that did not observe the law, whether it be, saith the text, unto death, or to banishment, or to confiscation of goods, or to imprisonment, chRev 7:23; Rev 7:25; Rev 7:28.

9th, Because we ought to pray for kings, and all in authority, that under them we may lead a quiet and peaceable life in all godliness, and in honesty, which end cannot be attained unless the civil magistrate bridle and tie up heretics, 1Ti 2:2. these words, in all godliness, concern religion, or the first table of the moral law, as the following word, honesty, or civility, hath a respect to the commands of the second table, and the duties which we owe to our neighbour and to one another. For true magistrates are keepers and defenders of both tables of the ten commandments.

10th, Because the toleration of heretics, as we may read of the Anabaptists in Germany, Thomas Muntzer, John of Leyden, and their followers, first by railing against the ministry, as the Quakers do, and by raging against the magistracy, brought both church and state into confusion, put the country into burning flames, wherein themselves at length were consumed to ashes.