Notes of sermons on the Apostles' creed by Samuel Harrison 1672
You have mind + one teach you again it be the first principles of ye oracles of god.

The generall ignorance of men in the grounds & principles of ye religion &c. they profess, is certainly one great cause of those many, be dangerous errors which yet Christians church is infected. For how in reason can it be expected ye preachers should be preserved in ye confession of ye faith unless they doe not rightly understand & whereof they can give no better account than the generall practice & resurrection of the nation. That building can never stand long wee lack not a fime foundation to support it.

The Affl himselfe doth shew us, that such as are children in understand, either together ignorant of ye doctrine of faith or not with grounded meaning are ready to be tossed here & there & carried away &c. &c. Eph. 4: 14. And is the one common experience is too clear a proof; we heed a number of persons absented themselves from ye multitude assembled constituting or liberties, etc. and tendering that some of this who ye church have delivered, upon such flight of more considerable grounds that ye most charitable confess not ran pass upon them is, that they too it through ignorance.

We hear daily of strange opinions, which are imbraced as matters of doctrine though in truth they be the idle fancies of some brainless persons, & have not ye least warrant from Sacred Scripture, and I think you is the cause of this! But that such persons are not men grounded at ye first, more taking and thence to informe themselves of ye book & practice of Christ, but rusting continued in a base outward profession for when Religion is joined rather to the parents than understanding (of which when men have only a superficial knowledge of those points wh are most principal & fundamentals)
it will strangely transport them with a humorous appetite after any humanities, so that affect variety of work, and ye constant variety of plain to sober truth.

This being understood, they come from this sect to that changing their opinions according to persons they change with, if they

holds done having forsaken yet cedar can find no retreat.

There is no question but in the short time many well meaning persons are drawn aside, by the sickness of those who glory in infamous title of 'Squit' children, yet they cannot but think them very ignorant, & who saw some to destroy & will them about any point of Religion shall find them so.

I have heard many instance the service of church as super-

visions who I am sure knew not at Supremity was, & yet

these would be looked upon as ye king worshippers, as if sup-

portment in spirit & in words besides themselves.

To remove therefore such persons who are thus infected, & to perform other from us their correction, I shall follow the rule with the loft

est Obedience, to whereby more perfectly compels men & instruct you

in ye first principles of ye Christian faith in denominating (by ye text

of God) so to explain it fundam endall point of ye religion

with our precept, as ye meanest requisite may understand them, to

having something to allege in defence of ye faith, whereby he was

taught.

In order whereinto I shall respond to you is Creed, it is called ye

Ange, whereby ye articles of ye faith are briefly comprised,

handling them according to ye method, as also are ye sacrament.
3. Atợst we shalt confine our discourse to ye Title with is
The Aũtóry Creed: when we have 3 things to be considered.

1. The worke.
2. The Authors.
3. The End for which it was composed.

1. The worke. As in English called ye Creed from a Græc word of it in ye Lattyn tongue with crede, but in ye græc ye credo, by lem−
gage it was ye first written, it is called Symbolon, so word hath many significations, among others the is one. Of military men ye ponderous and distinguished in ye field, known to be of such a band as to belong to such a commander

In this manner the Creed, 

were distinguished from all further pursuits ofidelity, & therefor at ye reformation thereof we all stand up, shewing acknowledging & faith & allegiance to
the God & Saviour,

2. The Authors.

Made as some think by the Aũtóry themselves, after they had revised ye holy scriptures, before they departed to Jerusalem to preach to all nations. Among who lived in ye 2d century, & the in his first book & 2 chapt. That ye church of ye world had the form of confession (viv) In one of ye Father allmighty & to sake to they remind from their immediate Ancestors, & they from ye Aũtóry themselves,

This way & common opinion of ye fathers, as the Maydonyasians till us in ye 1. Cont. 1. Lib. 65. Chapt. That when ye after according to their commission dispersed them selves over ye whole world, to preach gospel, they advised ye compiled the creed as an abridgment of go−

aimo, to remain as a rule of their preaching, in such wise that they might all agree, though many so far so parted in regard of plant−

or some private opinions.

Other think it is called ye Aũtóry creed not as if it were by

them composed in this form of words, in that we now have it but because it contains ye principal point of ye religion of ye

Aũtóry taught.

It hath some of Sacred authority, as Ch. (aliam rešum.) a. lid; 16. ch. 18 par. from ye first ages of ye church, and received among all pious christians as a rule of their faith.
3. Of the ends for which it was composed. And they are 3.

1. That there might be some note of distinction between true, and false, and such as might be known. Thus we find in Ecclesiastical History, how our faith of our Subjection is at least distinguished from that of other Catholick, and especially from Chalcedonian, not only round upon the sitting down of some heretics in more words, yet sure which is in the other; and contained in former; for that person might be better and more learned of those times, if any of these Articles of Subjection, or Orthodoxy were discovered, for so

And when Theodore, Emperor about 385, year after S. Sophronius, a Synod of all East, to opinion, laid before them, of forms, faith, established by their Churches, from this time, we are told, as others, whom to his religious, necessarily having bishops as ministers, who refused.

2. That every Christian might have continually before his eye, an answer most of that faith for which he should suffer persecution. Therefore as it is against Turks, that denial of the Gospel is contracted in our Church, and strict: most of our ancient memorials, it is might sufficiently instruct and mind, not only ours, but theirs as well. We may rationally suppose, that in the primitive time, there were many companions, who would be able to reason to distinguish between fundamentals and circumstances. Some guides of great churches, did abbreviate this same, giving their bishops a summary of all the fundamentals of Christianity, so as

Once helped their memory and understanding.
3. That every one of ye catechumeni might have in readings to
answer in their baptisms, when the minister should demand if
believeth then he might then according to such forms of confession
answer rightly. I believe in God the. This deed was spoken
therefore in ye forms of an answer to a question viz. if
believeth then. And that question was put to every catechist before he
admission to baptism, as appears from ye 8. Acts 36. 37. 38.
where we find yt when ye evangelist was running by Philip he
said to some Satte me yt. Philip replyed. If thou dost believe
with all thine heart thou shalt be saved. Then the evanels ask
I believe ye.
I am very sensible in an age so remarkably proud, so much so grossly ignorant, disputes of this nature will not much be likely, and now is my design rather to please men by gratifying their humors, than for service to y. By ye defecting of this church, I would never have misfired upon these fundamental truths, especially in such an elegant age, when men are for new notions in divinity, to these disputes are generally approved, such works only upon more humed & familiar, but have no tendency towards information of ye judgment, & rectification of ye understanding.

But let ye censures of me be as severe as they are groundless, I am sure there was never more need of instructing persons in ye first principles of Religion, The generality of ye professors being as ye Arians speaks of children in understanding.

And what is more sad, This ignorance hath not been ye mother of devotion but of pride, such as knew best speak ye most against chaseling, I scarce think it worth their while to be affrighted at such an existent, which however slighted in those times was in so great esteem among ye primitive cathechizans, ye had present it apart for the very worke, whose sense taught it was to instruct them to write admitted into ye church from a time of their infancy, but they were induced to write ye help & comfort.

And so self-sufficiency was the practice that many of ye Ancients mastily made reasons for chaseling, yt is to say, For ye instructing persons in ye first principles of Religion, yt so they might not be drawn aside into any great danger to others, by ye crassness of such men as make it their business to damn souls.

Yet therefore these foundations of Religion we are so much shaken should perish together with ye practice of it, & to make it so much keepe as this cost upon ye flesh in this work to take ye pains of ye all, in an attempt whereby to disprove its base & integrity in ye memory of all those who bear any real line to substance confused & ancient truths.

New light is a nature of an hot braise, & will safely like an ignis fatuus (or will ride the whirl) carry a man
out of ye just & straight way, or thereby in danger of salvation; for ye Antichrist light established in ye church of England first by Reformation is a sure guide to direct you, if you neither in them to ye cunningly composed charmers of Deceiye or ye one hand, nor ye brain-sick imaginators of unstable minds on ye other.

I am sure you can never be sound orthodox Christians without a right understanding of the articles of this creed, which contains ye substance of ye faith, as way by the holy Evangelists & Blessed Aposle delivered to the word; And therefore let me intreat you to lay aside all binding & seriously to consider to shall be said in ye exposition of each article.
Reasons in favor of our work.

1. The distractions of these times in Religious matters. Some are misled as to its fundamentals, while they so continue any new error is sooner embraced than an ancient & known truth. Such persons if these we how to establish in the true faith of Christ by showing them at and the fundamentals of their Religion to the people, which will certainly make clear the difference between their new doctrine, that through ignorance of men and of facts arising so much practised in the Christian church. Among them are those who truly differ from us only in circumstances, yet through weakness of judgment, distinguish themselves from the Christians of the Church, separate from it as if it were a separate body. For those sake, if possible in the spirit of meekness, we shall show them to us own as fundamentals, that so they may see there is no difference between us and them as to this point, which once they drew their separation cannot be offended either by Spirit or reason.
2. That every one of the parish who is come to years of discretion may by the Apostle Leafr. be able to render a reason of the hope that is in him, (as ye Apostle St Paul) Coloss. 2. Know how he ought to answer every man, not exposing Religion to contempt by his ignorance in its fundamentals.

It is a sad thing to consider that men should not know the ground of that Religion, wherein they build their hopes of this world's happiness, and expect to be saved by it when they can tell what it is, nor what they have done to suffer for.

3. That is, times of persecution should come (which God of his infinite mercy avert) you may be ready to suffer for the truth. In the parable of theower of B. Sandra telling of some forde, A. Meurke, p. 6. to observe his own exposition of those words in the 16 of Cor. ver. 9. And therefore we shall finish our APt. did not shine to please their auditors with any new notion, but endeavor to beguin in them the certainty of Christian Religion that so the teach or heresy may no much longer might ever make them to renounce it.
2 Janvry 14.

The rest is crossed out.
For why heart man believeth unto Righteousness, & where the mouth confession is made unto Salvation.

J. Beale

Serm. 2. May 12. 1672.

In the Apostles we have both the act & object of faith, & Articles of Faith Religion. But we have a particular confession. We believe in the denomination to ye whole body of Articles, therefore called a Creed, from ye first word credo, y in Latin, begins there.

A word so considerable, & although mentioned but twice in ye whole confession, yet must be applied to each article in particular, & is understood at ye head of each. For sides, yet to a copulative, & if a faith fails in one fundamental point, it fails in all.

As for instance, if we believe in X, we must believe him to be ye Son of ye according to his divinity, & according to his humanity, the Son of ye blessed Virgin, & ye other articles, referring ether to his suffering or exaltation.

Therefore, as a learned person hath observed, the word credo is not to be joined with every complete article only, but with every part, that is, with every single truth therein contained.

For in the explanation of a word so pregnant & difficult as you see it is, it is necessary & essential, yt without it we could have none, I have made choice of this Scripture. For with ye heart &.

Wherin we have a double duty annexed to two principal parts in man.

1. The duty of ye heart, to that is faith, the effect whereof is mentioned & yt is Righteousness.

2. The duty of ye mouth, is a confession of the same thing whereof, is Salvation. & the same consisteth with all in yare.

So that we understand St. Paul, not less ye faith ye shall not fail but ye confession of his Name, & Salvation. For some of ye Romans, might fonder from this place upon our justification & Salvation, but ye confession of ye mouth & other words are required as causes concurring. Therefore Bellarmine tells us yt at ye Conquere at Acre, for a Salam would have put de Salute.
But we are not orium so much more as a cardinal of the 32. and 12. verse 11. 2. with some to the 12th of the 11th verse, and even to the 4th verse of the 11th chapter. So that confession is no part of justification. But faith is a part of justification. So that confession is required as a way to means unto salvation. And 1st Peter 1st verse. The mean of that sentences is briefly this. By faith ye know we are justified. By faith, whereof is justification of your mouth, such as Ezra obtains upon your part by faith. By your part, the way whereby we come to eternal life.

We shall therefore consider faith

1. As an internal habit residing in your soul.
2. As it is expressed by an outward confession.

For the former (we) by faith of your heart, every man is informed to have, your confession of your mouth thereby only is known to make known the inward part of these words. I believe.

Nor shall first speak of faith as an internal habit or to be it may be thus defined.

It is an assever to something as true upon your testimony of another.

By assever I mean it act of your understanding whereby it encoman what seems appear to you as true. And every is grounded, either upon reason or a testimony.

If upon reason, those reasons are probable only, it is leaving a possibility of falsehood in it amongst the incline of your mind to your assever is raised opinion. Thus I may readily believe it to be true, solely because I know or firmly believe to be so.

Or these reasons are certain, so hold by called knowledge. Thus things of a more intuent or sure being indeed or held of sure foundation, or to your understanding, as it is wherefore is greater than any part or less, things as such not immediately yet apparent by reason, certain, are not properly belief but known.

But when the assessor is grounded merely upon your testimony of another, then is called faith.
13. Thus an asent to any thing is true, when we are not mov'd either by probable reasons, or certain or evident demonstrations, but by virtue of some testimony given to it, it is properly Faith or Belief.

Philosophers have ordered in 3 asents of ye mind 3 degrees of perfection, (viz) Opinion, certainty, evidence. By wh. we may easily distinguish 2 of the 2forementioned acts of ye mind, opinion, knowledge or belief.

The first (viz) Opinion, is an asent rather uncertain nor evident, but sometimes only firm.

The second (viz) knowledge is an asent both firm, certain, & evident.

The third (viz) Faith, is an asent firm, certain but not evident.

Some Questions raised.

Q. 1. whether the compass of God doth not degenerate from its dignity of Faith, nay, if it make the knowledge ye more perfect?

Re we grant it in human faith. But as for divine faith we affirm it to be more perfect than any science or these 2Reasons.

The first is drawn from its object even ye my bur of yr Religion. Godmanifests to ye faith. He will definitely proceed any thing yt cometh, when ye compass of yr knowledge.

The second from its foundation; it is more certain & as of knowledge for divine faith is grounded upon yr testimony of yrself who can neither derive nor be derived, but knowledge is grounded upon ye evidence of yr object either to be proved or understand.

Q. 2. Whether ye same thing may be ye object of faith & knowledge.

Re these asents may be both together in ye same mind on account of ye same object, as for instance, I say to know of god may ye word, upon ye testimony of yr himself in yr Sacred Scripture to ye I know it to be true by rational inferencys & not by connexion.
Q. 3. What is the difference between faith and knowledge.

R. The difference between faith and knowledge is grounded upon the evidence of a thing to the understanding, faith upon the authority of a testimony. Therefore faith makes things not seen to be as real as they are, not as if all things were believed were evident, but because they are not believed for their evidence to the understanding, but upon the authority of the person revealing them to us.

For instance, I do not believe God made the world because it may be demonstrated by principles of reason for so I know it, but because God who cannot lie, hath told me so in his word, now this testimony does make the thing certain though not evident to the understanding.
Having explained ye generall ye definition of knowledge or kind of assent faith is (v.m.) from a certaine but not evident we now proceed to ye diffeference, which is indeed ye ground of this assent (v.m.) The testimony of another.

Now since ye testimony of selfe must bear proportion with the authority of ye testifier, it will be requisite to inquire wherein such authority consists, & wherein it is founded;

The authority of a person bearing witness to any truth is founded upon these 2. things.

Knowledge & Sincerity.
He must have so much knowledge as not to be deceived himself. So much sincerity as not to deceive others. For if he have not just discernment, he may easily mistake, & so through ignorance delude others. For truth is really a selfehoodly, discerning both himselfe & us, & if he be dishonest, he may propose it as true with himselfe known to be a lie, cheating us, though he himselfe be not deceived.

Now there being in this case a double testimony (v.m.) of man to man, & of man to man, faith is distinguished into humane & finall.

1. Humane faith is an assent to any thing as true upon the faith of many of man, by the faith we ascribe of a certainty of such things of the reason of discharge from us, in opposition to sense or place, cannot now, when ye compass of ye knowledge, that can no assurance can be certain, no truth there predicated, no traving or controversy maintained.

But ye know because of ye best being weak & imperfect, & ye vanity of all men, therefore, there can be no trulye & infallible ground of humane faith.
2. For a satisfaction therefore let us go to next place, for wh.

Divine faith is Divine faith is an earnest to any thing as true
upon yr testimony of y. And this we believe as Articles of 2d
because they are the substance of yr doctrine with yr himself hath
declared.

Now this faith is so translated because grounded upon yr testimony of yr who
is of infinite knowledge, it cannot be deceived himself or at
which goodly he so cannot divine us.

1. Of infinite knowledge, it so cannot be deceived himself. This
is an essential property of yr. There is not creature which is not man-
ifest to his height. All things are naked to his eye. 4. Heb. 13.
We know it all things as our wise, or shall be, clearly, distinctly,

at the same time,

2. Of infinite goodness, it so cannot divine us. The perfections of hr
will are of infinite, infinite as those of his understanding. So
therefore he cannot be unjust or unjust in his
22. Heb. 2. Christ. dit. cap. 25. Speaking of such persons as were
for curiously unjustly working in power, faith. Si velit
ineadre quad omnipotens non posset habere potest profita memini
non proxem. Such actions as these being inconsistent with his
transcendent purity ye cannot but them.

In 22. D Cat. 4. Moses speaking concerning god said. All his
ways are judgment, a God of truth and iniquity, insp. 2.
Next to the. He was a man from refer to be, as to his trust faith
because he himself, either by breaking to promise or
contradicting his word.

The foundation of divine faith stands firm and sure. For at
greater assurance can we have of any truth and testimony of,
who being infinitely wise and God, can never be deceived
himself nor deceive us.
We have hitherto considered Faith as an inward habit residing in the soul, and so its acts are secret and invisible, known only to God and the person only by whom, who knoweth all things of all these things. Yet it is not in him. That aspect of my mind cannot be discerned by another man, till by words or signs I express an acknowledgment of those truths which I believe to be well I assent.

We outwardly express ourselves, to be a member of a visible church, as a necessary foundation whereof is by° B. Saue made an everlasting confession of our Faith. 16. Matt. 16. 16. 17. 18. 19. He shall build it. And the work was about to build the Ark of building his church after a very model under 2. Cor. 3d. the old Priest of the Jewish Church being taken down, his first place require an account of our confession of their faith, verse 15. whom say ye that I am. Then Peter answers in the name of them all. Thou art Christ. 2. Cor. 3d. of the living God. That is says in the name of all that appear from G. John 63. whom ye same after faith. He shall be built. And the art 26. of the living God. Now when Peter had said, ye said, What say then? Peter. It is a stone in the spiritual building, given a firm corner-stone. Upon the Rock, 1. e. Upon the confession made of me. This 26. A I will build my church, and he shall be admitted as members, but such as own me for their Lord and Saviour.

In handling this point we shall show.

1. That every particular man is obliged to make confession of his Faith.

If there were no other argument but this, That Faith we confess is satisfactorily true, it were sufficient to remain in it. For seeing it is in nature of truth not to hide it, self, we must not seek for a ground of suspicion, that there is some cheat or shrewdness would quickly be discovered if one were exposed to public view.

And therefore we shall find of every place of any profession, that new words against it, but contradiction is openly preached, dogs, dogs in its way of all sorts, and is not to be ridiculed.

Paul and others amongst the Philippians preaching Jesus Christ and His resurrection.
1. In respect of 

2. In respect of 

3. In respect of
2. When this Confession should be made.

This Question we understand of publick Confessions, as it must be made when we are called therunto either by the Church or by a Magistrate.

i. By a Magistrate, when we are brought before rulers to make such touching matters of Religion, then we ought to bear witness to the truth we have ante-delivered to ye. Thus Peter at John before ye Council & Acts a 5th ad 15th vs. chap. 5. a 27th ad 33rd. St. Paul before Felix & Acts a 24th ad 22nd. Before King Agrippa 26. Acts 22. 23. x before Festus 24. 25. 44. Eng. 1st Capit.
2. When we are called thrummate by a Church, now this is the Church of England to meet all her number to do, when they come together in publick prayer, & therefore at such a time to refuse it is a showing declaim of ye Church faith, a for small change of ye dissidence to her command.

In this order of this Church large confession of faith there are 2 circumstances very considerable.

1. The first is at all stand up at a reviving of yet Creed by the pastor we declare of anoint to ye truth therein contained. And therefore such will not observe the expression, we may truly look upon as persons dissatisfied with ye matter therein contained. In such cases, as these are we are not so much to look at it, as to at it manifested clearly. For instance, in holding up of my hand, both out of it, first distinguishing a thing from another, nay, yet I think in some cases the refusing of this might be interpreted a great deal of, yet as support in a mixed multitude of Jews & Xano, I more winterly taken given, it all who want for it should hold up their hands, should we look upon him as a Xan of refusing it.

In like manner when by standing up at a creed is signified as steadfast a faith to the things therein contained as were most custom books, such as O. T. not, seem to down yet fail after as whereof we make profession.

2. The second is of every person should say I creed with ye minister. Now I would beseech ye all to do this with ye better keep ye creed in ye memories ye make ye way through thereof more solemn.

This is observably in ye number & person of ye holy word, credo I believe ye not crediting we believe.
21. Not that it is unlawful to have another number, for by and by taking in others, we do not exclude them. No more. When he answered in our name of ye in we believe, &c. 6. John: 39.

But a person being in our singular number, &c. minister when he says it makes profession only of his own faith, not of the people, therefore I desire you would all agree with me, in your behalf of it. This is a request I make to you, beloved, that I hope there is none among you all but will readily grant it.

Now I reason why this number is used. I continue to bear this: Our faith being profit without particular application should be manifested & declared by a particular confession. Thereby it proffing our own faith, the which we are to stand or fall. Therefore though I put all men in my patriarchal yet only my faith in my own: pray I must for others, both unto my self, for I may receive good by the prayers of a righteous man, but my faith will stand for nothing for my justification.

Therefore in your confession of your faith it must needs be most proper for every man to apply each article to himself in particular to say I believe.
Believe in God: That God is a Spirit.

By the word God we are to understand him, who by way of excellency bears its name, as in Sacred Scripture is said, the God of gods, the Lord of Lords, the most high god, who is over all, by whom all things subsist. Now that there is such a Supreme being who at first made the world and all genera and preserves it is a truth acknowledged by all sorts of men in all ages of the world; and therefore the phrase imports no more but that I believe in God, he is the general conception of all mankind, as well as of ye.

Now in ye Roman Eagle flew our most part of ye habitable word, there it found Atheisme no where. Where they were five Rege & Reges, & both Latie & magistrates, were not fine religiose, but acknowledged a deity, it had some religiose observances.

They are evident of the Heathen themselves, owned a being of a god: & therefore I shall not in a Xyian church yet about to prove a truth, by the most barbarous nations so universally confessed.

But then what is as clear how grossly they were mistaken in their apprehensions concerning him! They were by the Angel speaks thair in their imaginations & their foolish heart was darkened; 1. Cor. 1:21. Is the blind proud foolish is an undeniable proof: Those being so creature so base & was not by some nation worshiped & adored.

It being, therefore to labour after ye true knowledge of God; yt so we may not be the Heathens,& teach in so anything, but pay & devotion to being to whom of right they do belong.

To know of God is, made little worship we also in some compendious measure know not: he is.
It is true indeed, we cannot by searching find out ye 24. Almighty, nor understand his perfections. His knowledge is peculiar to God himself, who alone is infinite, incompre- 

Now must we prepare ourselves for this, curiously to know himself about us. But thus much, we must not only see God himself, but also to know God, we must study to know him.

Now hereby we have been pleased to reveal himself so clearly to us in the holy scriptures, that all are in the faith of it, that the mellion is an abridgment, I mention so much to the mind of this place. I believe in God, as God himself hath made known to us in his word.

Therefore for a direct instruction he pleased to look into ye 4. John 24:

God is a Spirit.

The occasion of these words, was a discourse betwixt concerning gods worship, between 2 & 3. And to a woman of Samaria, who perceiving him to be an extraordinary person, proposed him a question in disputé between ye Jews and ye Samaria-

The Samarians worshiped God in a certain mountaine. Ephraim by name, where Jacob a Jew. Rahab a worshipful god before ye Law. The Jews, they affirmed ye it was not lawful to performe a sabbath worship of God in any place but Jerusalem, which none of the 20 were in ye right. Ye woman in ye right.

In ye resolution whereof, 3. Said first of all, plainly tells, that ye worship of ye Jews was, warranted by God, and therefore if they were in ye right.

And it all tells in that ye time was now at hand, when such difference of place should cease. In stead of ye ceremo-

nial worship, there in use, there should be one new purport, consisting not so much in these outward pro-
25. form and, as in ye inward motion of ye head.

such a work of God remaineth, therefore more agreeable to his

nature. God is a Spirit or:

The word Spirit hath in Scripture many significations.

It is taken sometimes for Breath sometimes for ye wind, but

in many places in particular in this, it is after a sort appro-

priate to an Introspective Substance. Thus in ye 24 Luke 99.

Behold my hands & feet faith & B. Sain's is not dissimul where

it was affixed at ye appearance; hands to most & feet to most, for a Spirit

hath not flesh nor bones as ye be my hand.

For ask some ye word Spirit is how attributted to ye; God is a Spirit

as may be further proved

i. From ye excellency of his being: Now we know ye Substance

are of more excellency ye Accident, & among Substance ye

are ye most excellent. Therefore attributing God as we are also

no slight seeming of him as a spiritual Substance.

2. From ye Immutability. No man hath from God at any time in ye

i. John 18. & 1 Tim. 6. 16. whom the God. No man hath

seen nor that. It is how minded we read in ye 11 Hebr. 27.

That Moses saw him who was in the glory, but it was by ye eye of

sight, none as Ahabam saw ye day many ages before

he came unto ye word.
...no 2 shall make his sepulcher, yet he is in every plant, yet not included in any, is clearly proved that he is a Spirit.
It is true in kind, yet every Spirit is not incorruptible, yet every substance is; but yet every substance is, so many words for a Spirit, for bodily substances are necessarily circumstantial, yet when they are in one place, cannot die in another at the same time.
This opinion, ye profane opinion of ye Anabaptists, that he had of God had some shape of a man; and he, I fear, do many ignorant folk nowadayes consist of him, but I hope their judgment will in this point be corrected by it which was allow-
dy spoken. For if God be a Spirit, he neither hath a body nor a bodily shape. Therefore let this consideration drive away all gross notions of God out of our minds.

6. God made man in his own likeness.

Sol. This is not to be understood of bodily shape, for as you have

heard God hath not set as St. Paul expoundeth 1. 4. 9th. 24.
of your righteousness, but holiness of his soul.

6. God in Scripture is said to have hands eyes feet and ears.

Sol. The holy Ghost in Scripture speaks to us after ye manner of men.
It being impossible for us to understand any thing of a creator as he is
vivum in himself, consider his to ye be a sort of of capacity
in proportion to his mind by metaphorical inspiration in
shape our admissions.

2. This or not ye Capit in making pictures of god, who being a
Spirit, cannot by any image be portrayed. It is observable
that a spirit charged Moses gave ye expressly 4. Deut. 5. 16, 17.
The Lord saith to摩西 the God of mass. ye out of ye ends of ye fire
ye housed ye Coen but saw no form of life. Therefore take
heed lest you corrupt your selves in making a graven image.

Name Pompily, ye second king of ye Romans forbids you
the profanation of God by any images whatsoever. In this particu-
lar Rom. X. 20. sin is now well aware in superstition then
what it was before.

We may say to this as ye Prophet Isaiah did, to whom will ye
choose gods, or what thou wilt ye compare unto him,

no else will be as the god he represented according
to fancy of a painter.
3. Learn we from hence what worship God requires at our hands. For it is spiritual and proceeds from the heart. Phil. 4:18. And makes God a Spirit, 1 Tim. 2:5. Therefore they that worship him, must do it in spirit and in truth.

God requires not a outward pomp and splendor of service, but ye devotion of minds. You may see in Ex. 31:10 how little acceptance ye outward performance of any duty finds to do him. And in 2 Cor. 13:14 how he brings fiercely to punish them. Also draw nigh to him with all your heart, and honor him with all your lips, when their hands were from him.

And on the other side it is evident by sundry instances in Scripture that when ye outward performance have been very weak and imperfect, yet ye heart being upright and sincere, it hath been God who by ye purchase of yours and accepted as savor.

Let not ye Lappist therefore think by ye pomp and splendor of his worship to please ye Almighty, or that ye regards ye frequent ministering unto ye many prayers, when their minds are fixed upon other business. For by such devotions they seem rather to mock them important treasure, for God will in due time punish them reward such sincerity as Christy confest in outward show, were performed only by ye lip.

And let us never remember of ye Prophet Malachi 2:10. For taking heed to ye Spirit, ye do them as well as ye bodies may be engaged in those services ye you perform to God.
1. yt wth made all things must be it self
   remade
2. yt wth made all th. must have power to
   direct & Gov. all the
3. yt wth made all things &ca. 2th order
   must have infinite love
4. yt wth support & dehurt all creature
   & provide all the necessary for thy susten.
   Then must be infinite. yt
5. yt he who take such care of BD to Fig.
   shall made suitab. provision for of Fig
June 3. 1672.

44. Isaiah 6. The unity of ye God was proved. I am ye First of ye last, and beside me there is no God.

Thus Paul, speaking concerning Heathen faith, that though they knew there was a god, yet they glorified him not as god, but became vain in their imaginations; for if we look to their practice we shall find they were not of the unity of being multiplied, but each left among them.

And therefore is it not at all a strange thing to believe in one god against ye Atheists, so explicitly against ye Polytheists and Idolaters. In one god is the unity of ye Godhead and God's attributes. The true God, the God of Abraham, Isaac and Jacob, is in ye Athanasian Nicean Creed, the Father, Son and Holy Ghost. And therefore although the unity be not so plainly expressed in ye Apostles, yet it may not be unreasonably be included in ye first Article. The unity of the essence. Thus we have a full Testimony out of ye Law, p. prophecy of God.

Thus saith the Law. Deut. 1. Hear O Israel. The Lord is our God. The Lord is One God.

Psa. 26. Psa. 10: Thou art great and dost wonders; and when I sing, I will sing of my redeemer. Psa. 31. Who is my God, and I will praise him. I will sing of the name of the Lord. Psa. 46. The Lord is my strength and song, and he is become my salvation.

Thus the gospel, when a certain scribe asked of Luke, he was of great commandment to this ye word before mentioned. Deut. 4. Hear ye. Psa. 5. Psa. 6. Eph. 6. There is one God, the Father of all.
This truth is confirmed by reasons drawn from the nature of God, and the dominion of God.

1. From the nature of God.

It is described in the words of the Text: "I am the first and the last." i.e. The prime or original cause of all things, as also the ultimate end or final cause of them. Now in this Text 3 times cause is unimaginable, because it is the cause of all must be absolute and independent, or to make more independent beings than one is a clear contradiction. From this argument (i.e.) if being is prime cause of all things, God himself seems to require of unity of his essence, for it follows in the Text beside me there is no God. And this argument ye to the wish 1 Cor. 8:6. For thus is but one God ye Father of who are all things.

2. Again. The infiniteness of his nature procures his unity.

For if there were more gods than one, then one either doth and doth not include another, if one doth include another then it is not God, because God is infinite; if one doth not include another then are none of them infinite. Whereby consequence must be, for God is infinite including all things, so as by comparison none of them should be God, infinitely being certainly included in your conception of him. God contains all things, but ye cannot, therefore of worms cannot contain him. 1 Kings 8:27. Nor can we imagine 2 beings infinitely perfect, for one must of necessity want what ye other hath, so by conjuncture neither can have all perfections.
From God's absolute power & supreme dominion.

If we own a god we must acknowledge him to be omnipotent, able to do all things, but such only as in themselves imply a contradiction or are inconsistent with his purity. Now were absolute power, if there were more things contingent than one, there might kindle an act of one, or otherwise, then neither would the omnipotent be, nor neither would be God. The prophet Daniel speaking of his power, saith, The most High ruleth in the kingdoms of men, and giveth it to whomsoever he will. 4 Dan. 32. His power is unlimited, he governs by the freedom of his will.

Thus you for a God is not only [one], but full and unimpeachable to himself, by his only being, being true God. Every single in one, so as that there is a 2d or 3d of ye same kind. Then sure is one about a 2d or 3d, but yet there is no propriety in ye nature of it to multiplication. The same is that made one. Hence might if he had pleased by ye same power have made 2 or 4. But in ye divine nature there is an intrinsic & spiritual singularity, That being made 3 there can be but one independent. All being from whom all other things do proceed.
Objections:
1. Cor. 8. 5. Though there be not one called gods whether in heaven or in earth, or else be gods many, or God, many.
2. 1 Cor. 8. 6. Moses is called Pharaoh's God.
3. 1 Cor. 8. 6. Magistrates are called gods.

Ans: The name God is sometimes in Scripture given improperly to other things. Thus:
1. As they partake of God's communicable attributes, so they are called gods; in respect of yet another, authority, & they have over others.
2. As they are affectedly set up by men in the place of God, when the Scripture speaks of idols it called them gods, in respect of yet a false opinion of idolaters having them.

But truly & properly so called there is but one God, who is God Father of all, & from whom are all things.
1. This conden'me & blasphemous opinions of those hereticks who have deny'd the unity of ye God-head: as ye Manichees who held there was 2 Gods, the one good, & so ye cause of all good things, the other evil, so ye cause of all evil things: as also of ye Trihitaev who refus'd of 3 persons in our God-head held if there were 3 gods, & ye light of reason doth sufficiently discover their opinions to be false, & the light of Scripture, to boot, they are damnable.

2. Let us not give the Lord worship to any other, or make any God or Angel a partner with him: The first script of a moral law is, Thou shalt have none other gods but me. It is given out of down in ye first place of ye foundation of all ye writing, that only we are to serve to him alone; we must direct our prayers, because he only is God, such as most high ours ye school teach.

The Papists therefore in giving ye worship to it, so ye belong only to say is guilty of idolatry, & they reason, though in word they confess one God, yet in their practice, they make many. They make wrong unto him, but ye Scripture Skill when they confess a vow to God. 5. Eccl. 4. They direct their prayers to him, but they know not how to pray. God himself said so, Psal. 138. Call upon me in the time of trouble, & I shall come unto thee in great.

2. When we pray, let us say to God, Father, so ye we are to get immediately to God & present our supplication to him, without the help of any mediator, or intercessor but ye. And say, O ye, who is the God of all power. Amen.
But to leave these, there are many among us selves guity of Idolatry although it be not so visible & apparent. The text in Ex 3. Thil 19: tell us if some ye knowe to Voluptuous & they made their belly their God. And it is easy to collect from ye 31: Job 24: wherein ye Conseys man hath his hope. vii. 21: he gold. Therefore Eph 5: The Consey pervert is called an Idolater, vii Col. 5: Conseys are in plaine terms called Idolatry. What forme proufes yet their hearts open or put their trust in, yt they make a God unto themselves.

3. Seeing there is but one God, let us all bow in shane Unity of concord. upon the very ground both of hate persuade ye to keep be unity of ye Sp. vii. 4: Yt ye 3: Because as hestablisheth there is one God be Father of all & you find it wele ye 6: Our Aff. Saul. prayer is observable vii. 17: John vi. 20. 21: Neither pray I for the glory of the. vi. 22: But that they also may be one as thou Fader art in me, as I in thee, yt they may be one in us.

"And Jesus went up straightway out of the temple, and his disciples followed him. And again he entered into the temple, and healed in front of all the people, saying, therefore, the chief priests and the scribes and the elders of the people came to him, and say, what is it thou wert doing? But he answered and said unto them, I have done nothing.”

We are A. H. A. S. G. for Revealing V. E.

2. 2. x. Ch. means by the word Trinity.

2. 2. x. Th. is one, in 3 Persons, F. S. H. G. A.

2. 2. G. is a spirit incomprehensible in all persons who made God by his words, and the church is by his words.

2. 2. G. is meant by a gason.

A. The Divine Essence or nature, as a man, in the subject, thus F. S. H. is of him, F. S. H. of F., and S. in the several gen. The H. G. H. from F. S. S. is by an El. H. inst. proc.

2. 2. Why do we Bel. F. S. H. Gh. to be 3 Diff. Gason?

A. Because Jesus doth in all pl. Diff. from other Gason, and ascribes peculiar works and offices to him, as F. S. H. and Red. H. G. are sacred, not that we but he the same thing may be gason. In the form of Bapt. 28. Matt. 17. in the Bless. 1 Ch. 7: 13. 14. 1. G. 3.Written in H. 1. Joh. 5: 7. There.
There are three y' st wrod in hiemin, The Father, The Word, & the Holy-Ghost, & these three are one.

From these words I intend to speak concerning that great mystery of our Religion wch they so clearly prove, viz. The trinity of persons in y'triune essence. A majestick so great, y'the highest apprehensions of our Reason can never reach it, & therefore must be faithfully believed, but not irreverently meditated upon.

For if in this point we be curious, & suffer reason to start to questions, we shall quickly learn into many dangerouse errors, & make the departure of our faith in this particular, however some may boast of their clear knowledge in the mystery that they find no difficulty at all in it, yet certainly if of St. Augustin is most true, lib. i. de Trin. cap. 3. ubi quantum Unitatem triumphant patriae filii, & Sp. Sancti, nunc probabilem aliquam centum, nee laborosum aliquam quaquiritur, nee frustraesse aliquam incursuram. To render it into it about of it is revolatil, is surprising, to believe it is poetic, to know it is truculent.

It is fear & reverence we approach this secret, respecting y'god who at first revealed it, to assist us in our explanation of it, & so nothing may be spoken by us, but it is agreeable with holie Scriptures.

Before I deduce any thing from these words, I must vindicate y'fact it selfe, if it answer to the叁uary of the truth, & in particular object against this speech.

The Socinians in their chapt. pag. 37. tell us if these words are not in some ancient greek copy, nor in ye Sprack Translation & therefore will not allow them to be a part of Canonical Scripture.

The learned Howard tells us these words are not in ye Kings manuscript & he preserved.
To whom we answer.

1. That the ordinary reading hath no authority of many ancient
   copies but our printed copies. Hieron as ancient as Sostolm
   (who makes no mention of these words in his comment upon
   epistle) read it as part of y2 Epistle & so doth Cyprian; but
   more ancient than them both, it is considerable one of
   found before & time of ye Arrian forefathers. 1st Cyprian,
   living my. and 1st century, 2nd Arrian not appearing till 4th
   2. The word in y2 verse following [in cursive] show of these
   words in y2 verse were genuine, & not to be omitted.

3. If this be not ye right reading it is unimaginnable how these
   words should get into ye text. For the Ptolemisinsput of
   addition of these words, to a fraud on one side, we may find
   much more reason impute ye leaning them out to a fraud
   on ye other side.

Upon these Reasons.

1. Additions cannot be imputed to ye infirmity of a writer,
   but omissions may.

2. The truth contained in these words being sufficiently pro-
   vected by other texts of Scripture, we have greater reason to
   think, they were in many copies erased by ye Arrian
   heretics, ye inserted by ye orthodoxians.

3. 1st Cyprian who wrote before Arrian was borne query these
   words as part of canonical Scripture. As therefore Hieron
   & other Learned y2 verse these words were inserted out by ye
   Arrian, whose demonstrable hurry weigh these words so de-
   manded, Cyprian also.

Cyprian Vizit anno XI. 25. 4th Implanton. & indeed it is no more. It
is absolutely necessary for ye security of faith. The election of convey
the first words but especially ye Scripture. If the men who write words of
Scripture by a safe introduction, it is the duty of God to receive their
words, it would declare ye Scripture is unifying to the, ye Scriptures shall not be differing.
That showing Orthonic China. In instance, they both own, ye words of ye other copy
be canonical, In the beginning.


41. The next answer to Socinianism is this: That these are the only testimonies to support the Socinian doctrine, but not sufficient. For some most orthodox expound it thus: 'Amen be it one.' But my interpretation seems too bold; for so 300 may be one as well as 3, that is, agreeing all in the same testimony from but one witness.

And yet by ye way it must be observed, according to the interpretation of a triune God in person is proved against ye Socinian, for an agreement in witness supposes a distinction of persons.

But farther it must be considered, in the Original of balance is not its. It must be defined to their essence, not to their

affections: ye interpretation is confirmed by ye variation of a

proof in ye right immediately following, where speaking of ye

worship in earth he saith "to ye 10th. This agree in one to
even this way is all to ye same purpose.

We must be very careful that we neither

confound ye persons, nor divide ye substance.

by a mistake on either hand, a Trinity in Unity is shewn.

Nor the Athanasian Creed in none case particularly explains, so far as such a mystery is capable of explanation. It is whose

believe a Trinity of persons in the Unity of the divine nature will find ye

there is no passage in it to be excepted against, yet he cannot otherwise

express his own thought of mystery while he absolutely believe it.

No. I know it is objected against us, that of words Trinity, and person, yea

same substance, which are used in the Athanasian & Nicene Creed are

not found in Scripture, applicable thereof.

As I grant it, but ye sense of them is to be found. It is our meaning to ad

sarily, there is no ground to quarrel with the words by which express it,
a Trinity is three of any thing, an Unity one of any thing. Therefore

if there be three distinct persons of ye Father and another of ye Son and one

of ye holy Ghost, there is a trinity of persons; or if the church of ye Father and

Son be ye one, there is an Unity of divine nature by consequence

a Trinity in Unity. If the father is the Son in one of same gods, then certainly

the Son of the same substance as to the Father. So by a

be applicable to Scripture, especially in this: They are in very exact accordance

the church we have no reason to quibble for.
Explanation of ye words.

Thus an 37 viz. 3 persons eternally after generation.

That be word in bound I or with the the truth spoken of ver 36

ye christ came back by water & blood, to sanctify & justify his

gentle by taking away both ye stain & ye guilt of their sins

The Father who is ye first person in ye Sacred Trinity, so called in

reference to ye son who is ye second

The word I ye is ye son of god. by in ye 1. John i. In ye beginning

was a word et. many reasons are assigned for by being so

called, that it seems most agreeable to Scripture is this. That ye

second person in ye Trinity, taking upon him ye nature of man

being & inheriting of ye father, I is ye Word, making known

by will unto them. Vide i. John 18.

And the H. Ghost. The third person of ye Trinity, called ye Spirit &

ye H. Spirit, or Ghost. This Appellation though it belongs to ye father

& ye son, yet it is a more peculiar manner attributed to ye

H. Ghost. Always he is ye Author or Work of all holy things

& ye sanctifier of god's children.

1. Sincere. That ye may marke the such in the long season of time

are addicted to such, y think when they by sufficient time

of days & ye things above their comprehension, instance

of one who are infinite in ye length.

2. greater evidence cannot be given of ye truth of any doctrine

in this that it comes from God.

And they are one, I e. in essence & substance.

4. That we must not satisfy that hath been pleased to

revelate ye, & not ye wife above it is written.
43. The sense of ye words may be comprised in the proposition ye write. The Father, Son, or Holy Ghost are 3 distinct persons yet but one e same God.

In order to prove & explaining of this point we shall shew you.

71. Fig. what is meant by a person in ye Godhead. Defined by Justin Martyr to be a person of substance.

Ques. A Person in general is thus defined. It is one particular thing indivisible, incomunicable, living, Reasonable, Substantial, not having part of another.

As one particular thing because no person is but one Person.

Indivisible because a Person may not be divided into many parts.

Incomunicable because a Person cannot be communicated through nature.

Living & reasonable to include things that want either life or reason. Substantial in it self, to exclude all humanity of it not being part of another, to exclude ye Soul of it separate from ye body.

Now as a Person in ye Trinity we understand a distinct manner of Substance in ye Godhead distinguished by an incomunicable property, of ye property of Begotten of being Begotten, or proceeding and being it well known how a person in ye Godhead is distinguished from ye Godhead of itself.

The Godhead is ye divine nature considered absolutely in itself a Person is ye same divine nature considered in some personal properties. For example. The Person of ye Father is ye Godhead considered as ye Father of ye Son, the Person of ye Son is ye Godhead considered as ye Son of ye Father, the Godhead considered as ye Father of ye Son.

11 Necessary to consider ye nature of divine things:

1. Some of these are such as might have been known without divine Revelation of every age had been complete.

2. Others are purely divine & we could not have known ye unless ye.
Having showed you at a former time the 2. question shall be this
2. whether the father is holy spirit or 3. distinct persons.
An. and this question we answer affirmatively, if they are not explained out of Sacred Scripture. 3. 18. 17.
And when he was baptized went out strait way out of ye water and ye heavens were opened unto him, ye saw the holy spirit descending like a dove and lightning on him, ye saw a voice from heaven saying this is my beloved son in whom I am well pleased.
Here we have 3 persons. 3 persons, who spoke from heaven as is plain from those words. This is my beloved son, we have also to person who are, of whom ye father speaks, ye who is here distinctly mentioned, as also 3rd person whom ye holy ghost who came down in ye likeness of a dove.
The distinction of the father from the son is evident from 2. John 4th. 9. where it is said the God that is my son, the person finding out 3 persons that must needs be distinct.
By the same reason, we prove the distinction of the father from the holy ghost. 1st. John 14th. 28. The holy ghost whom ye father will send of me of a son from ye holy spirit out of ye 16. John. 7. where the father to will send ye comforter, i.e. holy ghost.

More particularly they are distinguished

1. ordine. The father is 1st person, the son is 2nd or 3rd holy.

2. propriations. The father is from himself not only in respect of his essence but also of his power, the son is from the father, the holy spirit from the holy spirit.

3. modo operandi. The father acts of himself, the son of the father, the holy spirit of himself.
Q. 3. Whether these 3 persons are one in essence.

To the question in answer affirmatively, that they are. To proving it they.

1. The name of God goes to all 3; and therefore they are coessential and co-substantial. Thus is no dispute concerning of God head of the Father, now & o. Rom. 1. clearly proves ye [sic] are God the Father, where ye speak of running or stand ye faith, who is ours, all God blessed for ever. Ye God head of the H. Ghost is proved from Gal 4. of Acts 1. where 3 comes against 2. Deut. 6. Thou shalt not bow unto suns but unto God.

2. There is likewise a plain distinction of three persons in the solemn form of Baptism instituted by our Saviour.

3. There is likewise a plain distinction of three persons in the solemn form of Baptism instituted by our Saviour.

4. There is likewise a plain distinction of three persons in the solemn form of Baptism instituted by our Saviour.

5. There is likewise a plain distinction of three persons in the solemn form of Baptism instituted by our Saviour.

6. There is likewise a plain distinction of three persons in the solemn form of Baptism instituted by our Saviour.

7. There is likewise a plain distinction of three persons in the solemn form of Baptism instituted by our Saviour.

8. There is likewise a plain distinction of three persons in the solemn form of Baptism instituted by our Saviour.

9. There is likewise a plain distinction of three persons in the solemn form of Baptism instituted by our Saviour.

10. There is likewise a plain distinction of three persons in the solemn form of Baptism instituted by our Saviour.

11. There is likewise a plain distinction of three persons in the solemn form of Baptism instituted by our Saviour.

12. There is likewise a plain distinction of three persons in the solemn form of Baptism instituted by our Saviour.

13. There is likewise a plain distinction of three persons in the solemn form of Baptism instituted by our Saviour.

14. There is likewise a plain distinction of three persons in the solemn form of Baptism instituted by our Saviour.

15. There is likewise a plain distinction of three persons in the solemn form of Baptism instituted by our Saviour.
4. Divine worship is appointed to be given to God; and is,
a most convincing argument that these 3 persons are one in
essential and nature. 2 Cor. 13. 17. The grace of our Lord
Jesus Christ now we know that praying is to be made only to God.
This appears likewise from it remain to do? I say, giving his
Visitors according to Baptism, 28. Matt. 18. Baptizing
insists upon the Father, Son and Holy Ghost, and God, it
is not lawful to Baptize in their name, it is most holy
privilege to give the glory to any creature.

3. The necessity of this Doctrine

1. In reference to the faith.
2. In reference to the practice.
3. In reference to both.

And here we must distinguish concerning of
two kinds, being known to be kind.
1. All truths are of equal necessity to be believed;
and they are known to be divinely revealed
in Scripture.

2. But all truths are not of equal necessity
to be known. Of some we may be ignorant
of them not be.

2. A sort this is:

A of ye Latter part. Bundle.

1. The knowledge of God is the foundation of religion
   if we one there no.
2. The principles of the religion depend upon
   the foundation, God our Father, which is
   the redemption of all things, etc.

I must think this considered to have determined in
a balance of necessity, but this I say that if God have so
revealed himself, no man can with safety to

2. In reference to the practice.
1. And first admission of Baptism.
2. In the constant services and devotions; how
   can we expect to be heard if we

1. The knowledge of God is the foundation of all religion. Now in this age, it is sufficient for us to reverence of Him according to His name, to praise, to fear, but we must know Him as God and be in His word, to believe in Him as our Lord and Saviour, 3 in person, Father, Son, and Holy Spirit. The first person we must acknowledge as our Father, the Second as our Saviour and Preserver.

2. This doctrine of the Trinity involves us in right worshiping of God. For as the Trinity is one God, in His God, yet Trinity, yet God in Trinity, yet Father, Son, and Spirit. For if we worship the Father, but not the Son and Spirit, or the Father, or the Son, or the Spirit, we would not worship the Trinity, but we worship an idol. Or if we worship the Father and the Spirit, not as one, but as 3 gods, we made 3 idols.
1. Let us bless God for this revelation.
2. Let us not be wise above what is written.
3. Let us instead be directed in our worship according to this Revelation.
4. Let us pray unto God to keep us steadfast in this faith, to humble and devote soul to holy task, while we pour out our heart unto God, vanity of their own conciliy.
The Father

4: Ephes. 6: One God & Father of all.

Having affected ye unity of the divine essence, & explained ye great mystery of od. Religious idea (117) the Trinity of persons in ye unity of the godhead, we are now to consider God's eternity. For as to us there is but one God, therefore we in whom we are to believe, so by ye Christian faith we are compelled to acknowledge him as a Father in these 3 respects.

1. of our Saviour by Generation
2. of all persons & things by Creation
3. of his etern by Adoption.

1. God is the Father of his Son & Dear Saviour, as Lord Jesus, & all that is ye most principal & proper explanation of gods eternity. For in sacred scripture we find 2 persons of ye Trinity in a more peculiar manner styled so Son of God, so must we look upon God as in a more peculiar manner ye Father of ye Son upon whom ye Holy scripture hath set so many marks of distinction.

2. Rom. 9: 9: He is called his own Son, for so is ye received his Beloved Son 3 Matt. 17: Pils, appropriated to him who is ye only begotten Son of ye only holy Father.

It is true indeed ye Author: as: Helen 117: said: Christ is ye Sandifield (as ye Christ) & those who are sanctified (ie. justified) (as ye firstborn) are all of one (ye same God & Father) for ye reason as it follows in ye text. He is not ashamed to call them brethren, but ye in [be] we are of ye same Father after a different manner. [He] as his natural and spiritual relationall son, [we] as his sons by adoption to grace. [He] as his first born & Beloved Son, [we] as children of God only through him. 1 John 1:2. For as many as receiv'd him to whom gave he power to become the sons of God.
And which distinction may be expressed in the most direct way, I say absolute form of prayer not our Sanad benediction hath opinion of, which ye pray, say [or Father, a plural of himself; never used]. Sometimes he calleth him O my Father, sometimes O my Father, sometimes O help me, O my Father, sometimes O help me, never, O Father, O Father, but never [or Father,] in prayer so joining is to call himself in this Relation as to make no distinction, yet yet such as his consecration yet he never so distinguish as to make a separation.

This God is our Father of his Son Jesus in a most eminent and peculiar manner appears.

1. In that our Father begat him before all eternity, yet our Father by having of our begotten, an essential and eternal, thus by generation totally divine, he who begat him, is he who in begotten is of same God, the First person an eternal, neither, ye second an essential, for; in Relation to eternal are divine essences, for as we to our acknowledge the first person of ye Trinity to have been always God, so must we likewise to have been always Father,
2. In that ye Father begot ye Son by communing unto him his whole essence and Godhead. So ye Son begotten is of ye same individual nature and essence with ye Father. 

Now if Adam obtained ye name of Father, by begotting one in his own likeness and after his own image, yet the likeness many accidents disparity did possess, certainly ye name of Father took in a more proper and eminent manner belong to god who had begotten a Son of ye same nature and essence so ye no accident the disparity and be imagined between them.

Thus ye Son of God is ye proper and eternal Father of his own eternal Son, in the notion of ye Paternity as it is ye most eminent, so is it ye original and proper application of ye name god, for to whom can we return so properly refuse ye name of Father in the first Article, as to ye Son mentioned in ye Second.
2: God is in & Fathcr of all persons & things by Creation 52. The production of all things out of nothing is a kind of generation, & consequently ye Creator is a kind of Father. Thus we read in ye Ttst. 1: These are ye generations of ye brauncs & ye earth, when they were created. & in ye 38,40,28 had ye rain a tacker, or who had begotten ye drops of dew. By ye words this much is signified, That there is no other cause assignable of ye rain, but God. But in a more proper sense he is Rained ye Father of rational & intellectual beings. In this notion of God Yahweh we find our among ye Heathens in the post divisors. Aratus. Hence in Scripture he is styled ye Father of Spirits, ye ye Pihsil Angels are called his Sons. & 2. Luke 38. Adam is called ye Son of God. we may say of ye prophet Malachi, Malach. 10.1. Have we not all one Father? hath not one god created us.

But further as by his power he at first made all things to work he by his providence upholds & observes them not gives him a reason right to the name of Father. we call him ye Father of a family by whose covenant & command ye whole house is ordered. In this sense we may call god ye Father of ye Universe, because he governs & observes it. In whatsoever he accepts upon his account the Heathens imposed such names upon their particular gods as carried Father in them. Exemplified for Sardis, ye spirit city of Sardina.

Of these favours of best life is in some measure a partaker but man whose dependence upon god is more visible in a true geographer in him we live & move & from him we have ye continuation of our Being, for gods of others all ye inhabitants of ye earth, & made we are given to think as well upon ye wicked, ye righteous man, to him, those ye every day blasphem ye name, are more imbracing for ye expression of theirs paternal act, ye
A adoption is an act of grace, found out for our comfort of those who either have no children, or through some dislike have cast them off. This is ye indulgence of love, but in the act we shall find God farre more indulgent if we seriously consider of it.

A adoption is for ye comfort of those whom either nature hath denied, or death destroyed of their offspring, whereas God was not for himself that one solace. The advantage is not so great as tw. 1. John 3: 1. Behold what manner of love the Father hath bestowed upon us, that we should be called ye sons of god, [two] ye faithful offspring of everlasting Adam, who are by nature heirs of wrath & everlasting damnation.

A adoption is for want of an heir or upon some great default of prudence him unworthy to be inheritour. But in this we see nothing ran on imagination. The Father hath a son so totally other so totally the same with him, yet he is called for brightness of his glory, ye to express image of his person, a son of never offended at any time in whom so vast a grace & favor he abides stranger. A son, ye enemie to be glorified with him.

These he begot by his word & spirit & they are his sons in a more peculiar manner ye go out of mankind, & for them he hath provided an eternal inheritance to the highest heavens.

May further this privilege is derived to us by ye himself ye eternal son, who by his incarnacion became our brother.
That thereby God, e. father might bring many sons unto St. glory.
Application of ye first head. That God is ye Father of?

Lord Jesus.

I. Learn we from honor; yet there is some kind of priority to be ascribed unto him whom we call ye first person in respect of him whom we call ye second person. It priority consists not in this, ye God, essence or attributes, if it ever was greater than the essence or attributes of ye other, but in this, that the Father hath ye essence from himself, for ye by communication from ye Father. John 5:26: we find these words. As ye Father hath lifted up himself, so hath he given to ye Son to have life in himself. Both ye same lift, both in ye same degree, but with this difference ye Father gives it, ye Son received it. The prior essence than some of ye Father both equally consist in this, That the Father is God of himself. Ye there is no other person god, but is God of him: no, in his any distinction to ye Son, he saith he is from another, and ye Father, because he was said so much in scripture by his very name: what ye Father is, as to his essence, he is from another, what ye Son is, he is from ye Father. Thus if we look to ye division relation, the first person is a Father by reason of his Son, as ye second person is a Son by essence of his Father; but then he is not God by reason of him, whereas ye second person is.

By the authority ye Father in scripture is said to send ye Son to our b. Saint acknowledge that he came to do ye will of ye Father, to finish his work, we also read of ye Father being sent, sometimes by ye Father, sometimes by ye Son, but none of ye Father, then being somewhat of authority in that name, this is inconsistent with mission.
The proper notion of ye father in whom we believe is this, that he is a person subsisting eternally in ye own infinite essence of ye Godhead, yet essense he hath derived from no other person but hath communicated ye same essence in all him self substance to generation to another person who by that generation is his son.

The Father therefore was called by ye Ancient go fountain of ye city, (viz.) of ye Son begotten of him, of ye highest proceeding from them both.

2. This direct us in 3 ways to the father (viz.) through his hornet, golden, as only begotten son Jesus Christ, according to ye 1st of ye 1st. eph. 1:3. This is a great of grace greater for those people generally think it is.

For our salvation in Scripture is pronounced to us by ourself unto ye Father, by where is no other notion under which we can be brought to god as to be saved, but ye notion of ye Father, so where no person but ye eternal son of ye eternal father can bring us to him.
Application of the second head. But God is your Father of all things by creation.

...good things

In us then acknowledge him as your Anchor of safe refuge, a bliss his holy name for all those temporal nourishments wherein he hath furnished us. Men are very apt to mistake in this case, thinking their own care a kind of lament to set off their own provision, must make any returns of thanksgiving to God known.

The sun of ripen'd fruits, the air wherein we breathe, the showers that come down from heaven are gods, ye only can ye requite of us, in a thankfull acknowledgement of his goodness, to whom ye are beholden with him for this, ye by 3 x 1 2 luxury wast & abuse those blessings, he wrotheth his graven, a doth in a sudden disposition.

For this fault be threatened, shall be his own people to make a retribution. Ps. 103:8: Because they know not yet, I gave her corn and wine and oil, multiply her linen and gold, therefore will I revert and take away my favor in her time thereof, and my face in go season thereof, and I will remove my seed and my stars given to torment her nakedness.

How much mistaken was Habak, when he cried out my meat, my drinker, my flesh, or must considered ye these corns and these blessings of the heaven's Father, which only they are according to right & properly ours for use.
Application of ye 3d head. That God is ye Father of his Child by Adoption.

And if in this form we believe him to be our Father

Then.

1. Is it a ground of our filial obedience? Saying we acknowledge him as our Father, let us perform heartily & sincerely perform the precepts which he requires of us.

The law of nature binds us to this duty, the Honour thy Father & mother is the first commandment with profit.

nor ran we account our fathers our children of our browned Father, unless if in our trafftings & affright

to please him.

In vain. 1. Mal. 6. we find God himself for making the

misfortune, If I be a Father where in my honour as if it were not so, for any man to acknowledge god as his Father, who is not not yield to him for obedience of a son: doing good through whom we are adopted will not acknowledge as tochildren, unless with him we make it to our blessings to show you will of our browned Father. 12. Mal. 2. present

nothing so much greased ye didst in this if he had offended his father as you may say, for 15 of Luke. a hat way, his may likewise be our grief, be according to his example we must make it of the greatest care, both to know it our

ye will of the 9 graces of loving Father.
2. So it be a ground of our Christian patience. We must go through trouble, and be sufferers, in the name of fatherly reprobation. A greater invitation to patience than was made for ye this, to consider that those strokes came from our fathers hands. If they gave but so many demonstrations of his love, for whom go God lenity to chasten us. Seeking the son whom he revives. 12. Heb. 8.

The most dead fall words that ever fell from 22 mouth of god, are these in 22. 4. 40. 6: 11. I will not punish your daughters when they committed abominations with in 22. 21. 16. 16. 42. my iniquity shall depart from thee, I will be quiet, I will be angry no more. If worm and wood were not before for my father, I would never end the pest which my house bore. Zeph. 22. 14. 15. cometh from up her miscreant. This pity is signed all anger. A dangerous indulgence it is in a father not to brown, to misbehave many in god not to punish.
3. Let this be ye ground of our imitation, for in view of our assumption ye title of sons without any similitude of our being fated. There is not a more evident sign of a bastard child to be regenerated from ye blood of their progenitors, if the former be proved to be ye adopted sons of God. Let us not dishonour our Royal Diestit by a base vitious life.

This day is referred upon us by Sunday. Joseph in Sarum Diœces. 4. Upon ye ground of our Lordship. 5. Mat. 44-45. Now your enemies use this to them that hate you, ye you may be ye children of your father earth is in heaven. 6. Luke 36.

We may vanity boast of God as ye Jews did of Abraham, I say he is our father, but unless Christ cannot receive any real comfort from them, unless the rock thereof appear by 26. 8 or holy and unblamable right, our lovers charitable disposition.

4. Let this meditate on these things of the world, because we have set a living father to guide for us. I speak not this to provoke any to defraud us to cast them, but that wholly upon God considered. So he yet is no way sensible to his god and his country in unworthy ye God to hate, but to despise you all from distracting your minds on worldly matters, so as to destroy his good name a fatherly grace.
Adonai's presence in Solomon's meeting in your church of God, with your solemn expression & chanting language of the whole congregation seemed some way imitate the voice of a great multitude as yet voice of many waters, & as a wind of mighty drenchings saying, Adonai, the Lord God omnipotent reigneth.

Inaction must be carefully observed, otherwise we shall make a wrong judgment concerning your power, which must not be by what is actually done, as by what may be performed.
Allmighty  August 22nd. 1672.

17. Gen. i. I am an allmighty God.

From these words I intend to speak concerning the glorious attributes of God omnipotent, an attribute always expressed in the most short and ancient words, yet as those in known in their duties. So we on earth in this publick confession might acknowledge him to be thy Lord God Almighty, and with it, it is to common expression.

The word potente signifies not only of power and strength of God, but is able to perform all things, but also of authority, dominion over all. We shall therefore in handling this point speak

1. Concerning his unlimited power.
2. Concerning his right of dominion.

1. Concerning his unlimited power.

The omnipotence of thy in this sense we define by. It is an essential property in God, whereby he is able to effect all things, being a power sufficient for whatsoever he will shall be done. And this omnipotence is sufficiently proved in Scripture, by ye testimony of an Angel, i. John. 3:4, by ye testimony of xl. 16, Acts 2:27.

Touching this point in general we must know, yt ye Scripture makes mention of a whole power in God, which is

1. His actual ordinary power, whereby he doth actually bring to pass whatsoever he will according to his will, Pro. 16:33. Ours is in ye world, his is in ye heavens, he hath done whatsoever he pleased.

2. His absolute or extraordinary power, whereby he is able to do more than he will. Of this power doth Sandra speak in ye 9. Mal. 9. That God was able to raise up children unto Abraham. & in ye 26. Mal. 53. where of Sandra speaks that his father was able to found
2. In what respect is God said to be omnipotent?

In what respect is God omnipotent, i.e., that He is the Fountain of power, not hath any agent of power, strength, or force, that is not derived from Him? All creatures, as they receive their being, so their motion and activity from Him, are ordained and according to His pleasure. The Angels of strength, as He willed, so they know and do obey the voice of His word. (Ps. 103:20)

The strength of Arrows is provided from God's hand, not only instruments of His power to execute His will! The arrows of Brass or Lion God useth at His pleasure, as they readily perform whatsoever He pleases, great or small, is His, by the ordinary creatures of greatest force, as Fire, heat, snow, vapor, stormy wind, doth fulfill His word. (Ps. 143:10)

They act all but as His instruments, i.e., when He pleareth He can stifle their storm or restrain their fury. He floodeth their mouths of go-Lion when his servant or prophet Daniel was thrown into their den. To curb the raging flames they had not power, or could, to injure, ye garments of ye children when cast into them.

And as he ran they deprav or creatures of their strength, so ran he at his pleasure, meninge it, make them all beyond their ordinary power. Ye meanest & weakest of ye creatures when they implored by Him are irresistible.

Finally, he ran (according to his pleasure) makes ye creatures act even contrary to their nature, i.e., the sufficiently dimensioned from Him they received their power and activity were done according to his direction. The waters of ye river shall divide themselves, ye wheels of Daniel, are passing through hand like walks of Brass or marble. (Ecc. 21:22)

The sun standeth still in its own natural motion, shall stand still at ye command of God, may have light to complete his victory.
2. In that his power cannot be resisted, when he undertakes or performance of any work, none can nothing can but or hinder, none can make any opposition against him, 14. Isa: 27. The Lord of hosts hath purposed to do, who shall disannul it? His hand is stretched out, no shall turn it back. His purpose Nebuchadnezzar made men as glass to quench of his glory. Dan: 4. The power of his hand(1) is of his power. 4. Dan: 35. For (not) Almighty doth according to his will both in good and in evil. No man can stay his hand or say unto him, what wilt thou? The power of God therefore bring about all opposition or resistance, we must acknowledge it to be infinite, and being so, nothing whatsoever we think against the power of God must not judge of it by its weakness, for though we perform actions with might or by difficulty, according to

3. In yet his power extendeth it surfe to all things. man can do much, Angels more, but ye power of doing all things belongs only to God. This truth God acknowledgeth upon his submission & worship, and I know that he that showe virtuous thing in God. 42. Job: 2. whatsoever is simply is absolutely possible in ye object of his power, being infinitely extensive cannot be limited or circumscribed.
And yet without derogation to trim his power he cannot doe. 66

1. Such things as are contrary to his nature, are repugnant to his essential perfection. Thus we say it is impossible for him to lie to whom nothing is impossible, or he who can do all things cannot deny himself.

2. Breviar. The actions of his nature are repugnant to his attributes, the performance of them is not an act of power, but imperfection and weakness. They are things inconsistent with perfection, therefore he would not or no might if he could do them.

Such things there are some things saith Aquinas in ref to performance whereof in proof of expiation seems to import power, yet in deed it truly import weakness, therefore its non-performance of those things shows that God is subject to it in similitude, yet yet out of his attributes are as essential to him as his power.

2. Such things as imply a contradiction. As to make it to be past not to be past, or to ach is when it is not to be. Such things as these are not objects of any power, therefore in no diminution or abatement of his power to say yet he cannot doe them. Therefore in vain do ye cast off plural gods attributively or otherwise of their doctrine of transubstantiation. Because it implies a contradiction in his nature of his being, yet ye body of ye should be in many places at ye same time. The spiritual property of a being, body, being circumscript and occupation, on a place, ye body of ye may either relate to be a true body, or it can be set in one place at ye same time.
Thus you see that God is omnipotent and God only; this must be carefully observed, for although we say the Father is Almighty, yet we cannot say the Father only is Almighty because the Father is Almighty as He is God, as you see. But being God as well as He is consequently Almighty, therefore the Father is Almighty because He is God, so you see. H. shew Almighty because He is God, so you see. 3. profess being one God, same God, the one nor 3 Almighty's but one Almighty.

Application.

I. The consideration of God's omnipotence may serve to humble our spirits & heighten in us an awefull reverence of God's divine majesty, not daring to provoke Him as we are to do, but studying to approve our souls to His faithfull servant & obedient children.

The majesty & power of an earthly prince hath such an influence upon us that we dare not do any thing in his presence that would or unworthy, & that we make no light of his inferior majesty, that we fear him who can only kill our body, but fear God in one of him who can yield both body & soul into hell.

And we afraid to dispurse more that are in great places, & dare not so inadvertently provoke God's majesty of heaven, or God, who is a consuming fire to his enemies.

Consider ye words of the prophet Nahum i.e. God is. Who can stand before his indignation! who can abide, ye fierce & his anger, his fury is poured out like fire, & a fire devoureth & is thrown down by him. It be this consideration for great crime is to add more, that so His Almighty power may be to our comfort & salvation, not to our terror & destruction.
2. The consideration of god omnipotent may strengthen us in prayer & give life unto our devotions. This was the ground of yr laying petition, Lord if thou wilt saist he, thou canst make me strong. We ask such things as none but an almighty can support, now in these respects yr support of our faith is the one holie way, and therefore in it is also the forms of prayer which God hath taught us, yr ground of yr petition is in this doxology, for there is yr kingdom yr power & yr glory &c, when we consider y as our father, we cannot but think him ready & willing to hear our request, & believing him to be allmighty we need not doubt his ability to bestow whatsoever good thing we desire of him.

3. This teaches us whether to flee in our greatest necessities for help & refuge. Run to our god who is able to deliver us in our condition very dismal & sad, yet god is our refuge & strength, a very present help in time of trouble. As our enemy numbering yet at Lord of hosts being on 3 side we may say as yr prophet Elijah to his servant, there are more with us than with them. The Lord being 3 helpers we need not fear that man can do us. 13. Heb 5.

If god be for us saist St Paul 8. Rom: 31, who can be against us, That is so exceeding as to prevail. It ariseth our distrust of yr power if we think scarcely our man able to hurt, ye fear to depend on.
This belief in our necessity in every part of our nature, which flows
from our foundation of God, is the ground of our knowledge, our
judgment of our actions, and our highest felicity. It is a principle
upon which all religious, moral, and philosophical actions are
based. It is the basis of all our actions, and upon it is founded all
our knowledge and belief.
We come now to speak concerning God's dominion over all government of them.

The universal dominion of God is founded upon his right of creation. The government of the world cannot be derived to any but him, he made it. Upon his account God himself in Job 12:10th, challenges this dominion, I have made ye earth, I created man upon it. If, turn my hands, have stretched out them heavens, ye all their hosts have commanded.

None hath that properly in us as God, from hence from him we received all things, & therefore now but for our challenging the government of us, it was not made use of not at our self. Therefore seeing we are bound to be obedient to him.

Every creature was formed by God's power, according to his good pleasure of his will, and therefore doth properly belong to him as his Lord and master.

But secondly, the rule and government of all things must be acknowledged to be wholly in God, because he sustains & preserves them. All things are still continued to us by the same power from what first we received them, & should he withhold his influence, we should immediately return to the first nothing.

Thus says Isaiah 45:19, Psalms 146:6. Then shall thine soul be glad, and thy bones shall flourish like an olive tree. And the plants of the field shall be sweetened, that which the hand of the Lord has planted shall flourish in the vineyard of the Lord. Thus says God the Lord, he is the king of Israel, and his king, according to the Lord of hosts. Yea, God himself is king over all the earth. Is there any other God besides him? Is there any other rock besides our God?
1. This dominion of god is indestructible; derived was only from himself, for he alone created all things, to still perform them. Of his own providence, as his viceroy, he is made accountable to him for the administration of his government. The power of the church is ordained of God, (Rom. 13:1.) and therefore, in disobeying them, we are not only disordined of God, from whom they received their commission, but in so doing, we are subjects to his government from whom our dominion is derived, or to him all power in authority must render an account.

2. The extent of God's dominion was the whole earth.

Verse 23, and this power and authority is in God's dominion, as is, therefore, to be exercised over all the earth, to all nations, people, and kindreds, for God's glory.
2. This dominion is of finite as to its duration through. For 72. God had power over all things, so hath he all power over every thing. This lesson God taught by prophet Jeremiah. 

18. Jer. 3: 2. When under thy power over every clay in making our vessels to be; so another vessel to dishonour, is God, for absolute dominion over every proper nation or kingdom, in ord or of judgment of them as he pleases.

The extent

3. This dominion is infinite as to its duration or continuance. If it shall never have an end, for being God's dominion is founded upon the idea of creation, and must necessarily continue so long as any of his creatures are in being. If there were some creatures being immortal, his government must of necessity be eternal, & his Kingdom everlasting. Thus Moses speaks in his song, and Joel 1: 15. Exod. 15. The Lord shall reign for ever & ever. i.e. There is no time to come assign. Any or imaginable, but after the beyond of God shall reign.
Application

1. If God have such an absolute dominion over us, let us be entirely subject to his will. The most exact obedience we can yield is no more than duty to his Supreme Authority. For if God be our absolute Lord, to have all power over us, he may require of us whatever he shall appoint to be performed. If we refuse, however, we rebuke him with our own words in our actions against him. 6. Luke. 46. Why calle ye me Son, and do not the things which I say unto you.

2. Let us bless God that hath not been rigorous or severe in his impositions, his commandments are not grievous, but full of reasonable mercy. The excellency of our being, the object of which is to make us happy in this life, to bless in a future life, is an argument not of any provocation. Thrice in obedience, 12. Colossians. 24. We are commanded to do all these things, to fear God from thence. Let the king be from all mean persons, the wisdom wherein he is praised, to afflict us, as knowing God will not break promise from God who cannot abuse his power. Let us not obstinate against his actions, for his will is very holy; if we sin in his holy unrighteousness, he will, but remember that his dominion is absolute, his will of law, whereunto all humility we ought to submit.

It is not for creatures to quarrel with their Creator, or for man to wrestle to dispute it with their Soverign, as last forever is life. Man is a christian to imitate, ye humble the Religion the Abrahams of David, ye man after your own heart, where grounded, is any affection, I was dumb with his I opened not my mouth, because thou didst it. This consideration kept him from all extravagant speeches, so made him bear his grief with patience.
i. Genesis 1: In the beginning God created heaven and earth.

In these words one hand 4 things to be considered.
1. The object: comprehended under the forms of, and.
2. The action: created.
3. The person to whom this act is ascribed: God.
4. The time in the beginning.

we shall speak first concerning the object, to explain its nature, and to reflect on its effects; now certainly both in your words, if you have a God, under these terms of heaven & earth all things are comprehended; & therefore in your Mirrors and such an exposition of this, the first article is the supposed, maker of all things visible to invisible, & this being necessarily contradictory, must of necessity be universally romp't against; nor can we imagine any being else is not either visible or invisible.

But farther, this will not equally agree to be your first object, unless you consult your language of your holy Scripture, we do not generally express all created beings by these 2 words Heaven & earth; the reason whereof may probably be this, because in those what all things were contained, & we know no being else is placed without them.

Thus God himself expresses his works of creation in one word commandment, in six days ye Lord made heaven & earth; for here the splendor of his majesty & most exalted dominion, in short words, heaven is my throne, & earth my footstool. 66. Ps. 24: 5, 6. Then glory, the attribute of his immensity, commandment, do not fall he & e. 23. Ps. 24.
So then under the continuance of the name of earth all things are contained whether material or immaterial visible or invisible.

Having thus explained not only to our own soul but in creation also we shall continue.
1. Absolutely as it follows.
2. As it refers next to the agent.

1. As it refers next to its power and to the effect, as it is to produce of their total being out of nothing for the word was with God and the word was the power of any material nature. This we have expressed by St. Paul in Heb. 1:3. Through faith we understand by words were framed to the word of God. For all things which were made were made of things that are not as to things that have existed.

As to the power the words were not made is to be referred to our Lord spoken of the power of our words is said as if they were spoken in the order. Things which were spoken were made of those things which are not as of nothing according to the word of God that Zealously mentioned in Micah 3:24. I beseech you my son look upon ye heaven and earth, for all ye seeing in consideration ye god made them of things which were not.

This observance of ye Author is given because you lived in faith through faith we understand by reason of ye power was without any. He has demonstrated so much yet if all things were made of nothing is a point of faith, the testimony of it is in the rest above all other arguments as St. Augustine. Sacrament we are not belived any more safely ye in himself.
The Newtonian Philosophy was so vast as to imagine a bee silent matter revolve all the world out of which the world was made, so it was mass of all things living from eternity, and in theirksen moulded it into various shapes & forms as we now see by our eye to live & poor rest upon. men have of y. where they measure, his perfection by their defects, to judge of his power by their weakness.

For this opinion was grounded upon their particular observation of natural & artificial works, and considered by a new way generated, as generated out of the somewhat existing, to therefore slightly referred to as corru with their power; they saw no workman to make any thing more material from a man, they concluded, yet great Archangel had his matter from all strongly divided, now at more irrational one from his own power of second reason to refer his invariability of his first created, & so to make you Almighty of God in his operations liable to your same inferences with man?

Besides had not their foolish hearts been hardened they might have considered of things could not possibly be produced at first as they are now generated, but therefore from your generation of things as they now are to their first production could be no small argument. That new grow from a bud, but certainly, that first plant did not so. Because in your range of nature, you find a fruit of, as they prepare from season e. sow from eggs, and to these fish & food are prudent. But now because these things retain their peculiar division when separated from ye creation, it may be said that they were scattered originally, ye earth, ye earth & man been, ye earth & man been accordingly, from any form from whence the earth, the sun, the moon, and the planets revolve, thus was made by creation, to be in hosts Corruptus, & they must acknowledge their first production vastly different from their present generation. By which it is evident

Therefore is maxim in philosophy to nihil nihil fit, must be understood only as of things as they are now generated, not as they were at first created.
2. We are now to consider the works of creation as they refer to the cause or agent of the god; and here you must understand

1. That it was God's infinite goodness to mould him to this work; for long before the creation there was nothing but God, we cannot imagine any motion but what were in himself.

Thus as God is of good faith, David in the 119. Ps. 68.

Therefore we must not think God made the world because he needed his creature, (for from all eternity he was most blessed and happy in himself) but yet he might remember his good will to others.
That notwithstanding this motion god was free, & not his is not
instituted to ye action, otherwise we shall running into ye
room of some ancient heathens, who from ye divine goodness falsely
gathered ye words eternity, containing ye cause of the infinite
necessity to th' soul, they imagined ye that he goes to, no reward
or ye great Creator to a tenonion mission, to some of ye works
of his own hand.

The fame by containing such a necessity in ye divine operations
they did in effect destroy all knowledge in god, supposing ye act like
ye sun in giving light, or ye fire in giving heat without any
understanding or consideration of what they do.

Before arriving to this opinion ye Being of ye creatures would
be equally unnecessary with gods, whereas necessity of existence
is vitally ye privilege of ye first cause.

But since this opinion was grounded upon ye fasler concept of
a necessary generation of divine goodness, it will be requisite
for ye contemplation thereof to make a distinction in ye action
of goodness. We may or take on for an absolute architect of
holiness in virtuo, ye wise reason of all things morally built in
divine in this sense god is absolutely good, or secondly, it may
be taken (as it was by ye first Authors of this opinion) for
benevolence or communicatio of god to others in this sense
god is not necessarily but freely good, for had he never
made ye world nor renounced ye goodness to any creature
he had not understanding how infinitely just or holy.
3. That god willing ye creation it was immediately affected. So to will be to put, to do, receive & perform, was god same with him whose power is infinite. All things were made by his word, without any help of any means or help of instrument, according to Gen. 1:1, 2. All things were created. The bidding of ye thing to be done was ye doing of it. God said let there be light, and there was light. As the day was created by god's saying, so the creation was from and by his will & pleasure gone being to all things, nor was there any other cause of their first production but his willing their existence.
3. We come now to speak concerning yee 2d thing considered in ye text, (p12) The person to whom the action is offered: God.

Some of ye ancient Heathens not being able to satisfy themselves as to ye origin of evil, acknowledged two opposite gods, whereas one they made ye cause of all good, the other ye cause of all evil, calling ye former BEOS or latter NAUCAE. To both these Anti-gods they offered sacrifice a performed solemn worship, to ye one by way of instigation for bestowing good, to ye other by way of deprivation for averting evil.

But this opinion is against ye principles by which ye vanguard to ye notion of a deity, as by being multiplied is necessarily destroyed, or directly contrary to ye principles of ye Religion we profess, that there is but one God, who being infinitely good made all things good. Gen: 1:1: And he saw that it was good. And all living creature of ye world is not so by ye creation action but of ye destruction of ye creation.

And whereas those Philosophers were greatly mistaken when they divided ye world into nature, essentially good, or essentially evil, for there is no nature originally in full, nor substance in it self evil, nor there nothing in ye world so he not ye effect of nature, wisdom or goodness.
But here it may be demanded, how ye creation of ye world was
began. A world did exist, to be by consequent equally sworn
to all 3 person, in here in ye civile particularly assigned
to ye first.

Two Reasons are by a learned person assigned for this.

1. In respect of those hinges arising in ye infancy of ye church
it is necessary to destroy the truth to introduce another
in country to ye world, distinct from ye father of our
Lord Jesus Christ.

An error so destructive to ye Christian Religion ye it was shown
ye foundation of ye gospel is restored in Christ wholly to ye
promisor of ye law, and affords to no other god, but in god
of Abraham, Isaac & Jacob, acknowledge no other pro-
thor 6, ye son of him who speak by ye prophet
and therefore whom Moses & ye prophet call Lord of h
earth of him our shepherd and signifieth himself to
be ye son, raising in spirit & saying, I thank the
God Father Lord of Heaven & Earth.

2. In respect of ye paternal authority, by reason whereof y
it is reason to all 3 may be in particular attributed to
ye first person in ye sacred Trinity, who doth in this
worker act after a peculiar manner.

The Father creature by ye son of it first, the son by ye Holy
Spirit from ye father, the Holy Ghost [by] as inher, but [from] God
This distinction is made by ye Apostle in ye 1. Cor. 8. 6:
For there is but one God, and one Father of whom are all things
one Lord Jesus Christ, by whom are all things
we now shall speak concerning you how of your creation made in those words. In the Beginning.

By which words they much is meant, yt yt world had a temporeal beginning, if we consider your argument for its eternity we are brought by some of your ancient Philosophers we shall find how to be nothing but so many erroneous misconceptions.

The Scripture assure us yt the world was not from eternity but framed in time by word of God. Exe. 22, 23.

The Lord prepared me in the beginning of his ways before his works of old, I was set up from everlasting from the beginning, or uttermost part of the earth, and all the places thereof are for the rising of the sun and setting of the same. Ps. 148, 4. Now a Father glorious show succor with your own fether with your glory to I had with those before your world was.

And therefore in your sacred scriptures you computation of time from your making of your word to his own day, is so exactly set down by Moses, & after him by propheth and wise, like castor, he set down your best names of your fame to be birth of Christ, not only to those yt in due time all prophetic were fulfilled, and to gare light to all Sacred histories, but likewise to continue ye Heavens, yt ofd their thought, ye world had no beginning, on yt it beganne many million of years before it did.
1. of Nothing
2. Freely
3. in 64.
4. Days beginning
Application.

1. Let us consider ye vanity of all this world, and the use ye may make of ye holy and pure God, to whom ye are due unto him; The invisible things of him from ye creation of ye world, are clearly seen, being understood by ye things ye are made, even his invisible power and godhead. (Rom. 1:20.) The splendor of his great majesty at and by ye appearance unto ye only in ye through ye worke and worship of his hands, in every part of ye world, sheweth ye glory and majesty of his creature.

The great work of his power appear in ye made and all things of nothing, of his infinite wisdom, in ye variety of creatures, and ye means of them but that by power and goodness in ye Universe, in each particular being ye glory and onomat of his goodness.

Now since there is no other creature but designe to view ye power, wisdom, and goodness of ye creator, let us shew ye office to differ from sin in ye remodeling of ye, not seeking ye in ye, but looking up to ye Author honouring him, who for his glory made all these.

And first we should be negligent in ye performance of this duty; Let us consider how ye inferior creatures, such as, want both sense to life, do glorify their maker by keeping ye order in which he hath placed ye, if ye hand, declare ye glory of ye (Rom. 1:20.) For man sheweth by human works; ye shall mean ye booth of ye noblest creature under heaven, which goeth to itself towards his praise, let him rather imitate the and shall boast of ye part in ye hymn of Rom. 1:1. Thou art worthy of love to return, honorable glory, ye know for ye hand created all things, ye for thy pleasure, they are ye were created.

But this so wicked, ungrateful, and hand we been, not only to neglect, but ruin to act directly contrary to our duty, being so far from shewing forth ye praise of ye maker, ye we have turned his glory into shame.
of dishonour'd him by using creatures for which we have to be godliest: Reason to give him thanks, abusing him, treating by roost & cursing, to be ruin'd both of our souls & bodies. Thus plenty of our corn & wine to make men-wise disputers. God's sight being waxed fall we have rebelled against our maker.

Bless & Lord give us grace to reforme these abuses, yt fo ingratitude may not be ours ruines, then who at ye first did out of nothing make all things, create in us that new hart; ye may be God's fear & do of thankful for thy great mercies, then shall not our tongues be silent, but as we are in duty bound, be continually talking of thy power & showing forth thy praise.
Let us yield cheerfull obedience to god's command. If we inferre from these be more agreeable to reason then this ye execution should be in all respectes unforeïmable to go with of his grace? These hands have made me, fashioned me faith Dand, gind me understanding yt I may know thy purpose. 115: Psal: 73: 15.

By virtue of our first God's kind (as we know forsooth before) absolute dominion over us, yt thersen yt is of duty to performe what soever he is pleased to require.

To quicken yt herein, let us consider yt Loyalty & obedience of yt fellow creatures yt yt want of all ye works of god from but god cannot be man was extolled against him.

The height of he & arms of earth a heauen in his power alwaye reads to performe any forward yt their great creditor shall command them.

At his command yt stand in their comfor fought against sire, ye lawes brought the waitd upon Chich, weary morning & morning brought food to ge prophesie, yt ye doubting what gothreth out foundd upon ye dry land.

May further ye consult ye Scripture, yt we shall read of ye obedience of mankind creatures, in gi 148 ps. 8: 14 and tells us, yt ye rain & hail & snow & vapoors & stores my wise doe full fill his word.

Let us yt our rational creatures seriously consider of these things, to assure this with our selves. Shall I that am of all earthly beings most shooting to my god, be out done in my obedience? yt ye tears of ye air & breath of ye earth & ye. A short of ye sea, shall thou be in me greater to do justice then in ye snow & more viands in me, ye vapoors, more inconstancy in ye wind's

perhaph his Universal obedience of ye whole Creation howe no influence upon us, yt we are not thereby moved to yt perform man of our duty. Let us remember howe all higher creatures therein we are made for our servant will being sought will be their master.
39. 3. This doctrine of ye Creation may serve to humble us, whether we regard our original or our fall.

There is nothing more destructive to man's pride, or yet wakening where no vice, where we in this corrupt state are more inclined, to suppose therefore that high control of our selves, let us soberly reflect upon our first original;

to compare our beings will decide an all fairer judgment. We now stand much upon our Ancestral, as if we ran divine our progeny from some great family, think our selves honourable, a yet was begotten of Adam, our father of all mankind was ye son of dust.

But then is all let us consider ye bowery a view those glorious: apparent bodies ye are placed there to give light to the inferior world, let us contemplate on ye nature of those glorious spirit ye himself Angus the inhabitant of the heavens, we cannot but break forth into ye same admiration as ye prophet in ye.

8. 3. 3. what is man ye son art mindful of him?

Reflect upon consider.

But when we in ye next place we consider ye fall, ye saw we are degraded from ye god did at first make us, we may with ye same prophet in ye following words say ye son of man ye when visited him? what is there in ye fifteenteprogyn of a rebellious father, that thou shouldst look down from heaven ye place of thy dwelling ye to take any raise of notice of him?

Let us remember ye of all gods creatures man only compass with him who first opposed his maker, ye by his great immemorial productions his own god to front of his creation. As by our sins we have brought our selves into a condition worse in some respect ye god of ye craft, who though ye want ye light of understanding ye power of election yet are in a happy impossibility of offending their maker. He will abate ye sight of
This may strengthen & confirm our faith as to (Gen. 1:26, 27): creation of our bodies, for if we believe God all first made our bodies out of nothing, how can we rationally disturb his power in the preparation of them. It is the same remainder of our bodies after death as nothing but dust, out of which God can as easily renew us, as he did at first create us.
i. Luke 3:11. And behold thou shalt conceive in thy womb, and bring forth a son, and shall call his name Jesus.

In this part of the word 1st person in the saved Trinity is proposed as ye object of our faith, yet all things whether visible or invisible were made by ye Father and Jesus Christ. We learn in ye first article, in ye 6th following, ye redemption of mankind by ye Son Jesus Christ, wherein we have a description both of ye person and office of our Redeemer, as he did suffer and die in order to the great work, and of his glorious exaltation after its completion.

The first article contained in this part of the word is And (the Believing) in Jesus is his only son of Lord.

In these words of blessed Sand is represented to us under a 4-fold description.

1. By his nomination Jesus.
2. By his office Christ.
3. By his designation his only son.
4. By his dominion our Lord.

1. Of his Nomination. Jesus. His name was given him by ye Angel Gabriel before his conception. It is most properly belong to him.

Jesus is an Hebrew name which signifies as much as Saviour, as appears by that information he gave Joseph in a dream ver. 21. from ye Angel of ye Lord concerning his name. Ye Angel of the Lord imposition. Thou shalt call his name Jesus for he shall save his people from their sins: i. Mat. 1:21. And in this manner do ye Angel give notice of his birth to ye anointed Shepherds.

2. Luke 2:11. Unto you is born this day in ye city of David a King, a Christ, ye Lord.

Whereby ye way we may see that ye prophetic of Isaiah was fulfilled. 1: Is it. Behold a virgin shall conceive and a woman shall bring forth her name Immanuel, go ye and publish this word in ye word. I say, Jesus. Now shall we see who is best with us, but God our Savior, who is according to ye signification of ye name Immanuel is fulfilled. Not standing a doubt according to ye letter but ye name Immanuel imposed on him.
The name Joshua or by contraction Josua was ordinarily used among the Hebrews; two or three instances we find in the sacred Scriptures, as we may be remarkable is Joshua ye son of Nun mentioned in ver. 13. Num. 16. who had this name given him by Moses to save ye first ye born.

A person so remarkable as him, surely since his actions, shall find him to be in a more particular manner a type of him to whom this name did most nominally belong.

It was not the children of Israel into Canaan ye land of promise by it land as ye joined to them ye were possessed, so ye conquered by coming as to this glorious place typified by him who conducted them thither.

Joshua saved ye Canaanites by drowning ye spoilers into the ye land, and afterwards by ye destruction of ye Canaanites showed them ye full possession thereof. Thus Jesus one part John had subdued Satan and so closed our way to be, of the who will give us full possession by a destroying their soul and is done last among.

And yet ye Joshua was but a type of this Jesus, for we shall presently a vast difference between them, if we consider ye salvation ye first came deliverance wrought by one of ye manner of things working, or ye manner of persons sending by them.

If we look upon ye deliverance thence selfly ye shall find as much difference, especially as there is between a temporal and spiritual freedom. Jesus ye son of David in 46 ch. of Ezekiel, is made ye forever, speaks to this purpose in ye praise of Joshua, Jesus ye son was valiant in ye warres, and took vengeance of ye Hebran enemies, to draw out his sword against ye the idolatrous cities subdued ye inhabitants of Canaan, and settled ye people in their promised inheritance.

But this Jesus on whom we professors believe, hath vanquished Satan at great enemy of mankind, freed from ye slavery of sin, ye bondage of our raging lights, whose only wages are eternal torment, which prepared a present for us in the place of everlasting rest, where nothing shall but can disturb ye peace, thence we shall enjoy such pleasure as can satisfy ye minds of ye immortal soul.
1. The story of Joshua judgment are in scripture represented as very
successfull; but those could only hurt the body, whose they emanae so from
conquest; and such as, assign in as design and ruin of our souls and bodies;
and if they yet go the victory over us, will certainly render all opposition
complete: because men, insiting for meanes,
if therefore deliverance from outward misfortun is to be desired from any
imperial danger, if God's glory is sought of he be invisibly spread
so manyplesures and delights of Canaan, as it is most certain that De-
ner, in our name Jesus must be in a more eminent manner applied to every
by the promise of who we keep; we, Joshua, so faithful deliverer, that was but
a shadow of this great and mighty savior.

2. If we consider of manner how this deliverance was wrought, we
shall find a great difference; Joshua found not Israel by his own power,
but himself, but God by him, he was but an instrument by which
of this great deliverance was wrought in his time, and to all witnesses.
his power, he was ordered & directed by God, who was the principal & effi-
cient: the Jersi, in whom we believe, being God equal to, & father and
us by his own power, & therefore to not being said he shall
save, but as he originally raised it, words. he him & his shall save
his people from their sin.

3. Joshua was raised up by God as a deliverer of God's people, only, who
for number were but an insusceptible part of the world, whereas
their salvation was cured by it, in whiche it fell to yet kind of yrr can-
not only the glory of Israel, but the right of ye Jews, by
directing those who sat in darkness, to sit in light and joy in their
happiness; therefore we may observe, that is goal of just righ-
mind, general terror was not directed to any particular nation.
He is true in deed all are not saved, but this is not through any debt
or inabilty in Christ, but through an disobedience in them, thereof is
sufficient virtue in him to save, but men will not accept of such salva-
tion upon such conditions as it is offered. yet we will not non-unity be.
Our faith therefore as to this part of the Article: I believe in Jesus my (as I shall show) may be reduced into this proposition;

I am fully persuaded of this, as of a certain and inseparable truth, that there was a man whose name was given by the ministry of an Angel was called Jesus, yet in the highest importance of the word, he is yé Saviour i.e. ye Saviour of ye world, ye there is no other name given under heaven among men whereby this grace must be found

4. Acts 12:
1. Because he hath declared unto us only true way for obtaining eternal salvation, as gate of immortality, so our means of attaining thereof are by no more clearly revealed in the new Testament, ye sure by ye prophet in ye old.

And what convenient reason why our Lord in Scripture is called the logos ye word, because ye will of ye sun rise yea salvation of man was declared by him, who of ye only true and living way whereby ye come to ye knowledge of his fathers will, the by performance of ye favor to ye enjoyment of his blessed promise.


Now certainly ye only true way to happiness being revealed to ye he rent asfoor no lege ye ye name of Sandt, for if we consult ye language of ye scripture, we find ye ye stairs are just to sawn such which by their preaching they converted it. Rom: 12. yow therfore ye from them they received ye doctrine of salvation wh they be- necord, ye whose ministry they are, must ye a more eminent name be ye Lord Sandt.

2. Because he hath procured this salvation, because in ye 5. Heb. 9.

He is said to be ye Author of eternal salvation, be in ye 9. Heb. 12.

To obtain eternal redemption for us.

Salvation in scripture doth import ye reconciling to god by ye remiss ion of our sins, so he could not have shedding of blood, he therefore put away our sins by ye sacrifice of himself, is in truth ye purchase of our salvation,

Now the Jesus in whom we believe he gave himself a lector to redeem us, suffered a most bitter and shamefull death for ye meriting of our sins.
3. Or, nay, he will confer this salvation on such as have truly believ'd on him, accepting of th' infinite happiness upon such conditions as it is in ye gospel offered to them. This giveth us this short life is ye great end of ye sanctifying soul of ye called power, 17 John i.

From this power it is ye expected ye resurrection of 3 bodies at ye last day to the union of them bo; one soul, ye completion of our happinesses, 3 Phil. 20: 21.

Therefore ye first in ye 19. Hab. 28. Speaking of ye 2d advent saith ye shall appear ye 2d time (yn. ye end of ye word) without ye sin of salvation ye end of his first coming. we be faster for sin, 7 6 come ye wrath of god to way due to us. But doth then he will confer ye salvation to ye while on earth he withdrew himself. By ye effusion of his most precious blood he purchased for us.
Application.

I. If ye a such a mighty Sauid. Then miiurious are ye church of Rome. Both to ye new himselfe and all ignornal thanes, in setting vp other Sacriery beside him, as if he alone were woark insufficient to save us.

wh ye mortals they join their own in matter of justification, his satisfaction for their worketh, their own satisfaction for ye temporal punishment of if his redemption alone could ake us not involved in a god they doe shewe the redemption of Sin, especially of ye B. Virgin whom by ye authority of a mother they aspire to weare her son, to baptise upon whom Jack & Jack Baptizing, as is ye 20 person of ye

considred Trinity who in god equal of ye Father were subject to a creature which by his infinit power he at first made out of nothing.

If those doctrines be true ye is not ye only Sauid of ye word, but every man is in past a Sauid to himselfe. And concerning ye maunlaire of them we may say as ye Paul Dosh of ye Gentiles, ye being Rom. 1:2, worshipers of many gods, they were in truth before without god in ye word, so they acknowledging so many Sauids, doe really not mind confess now at all.
2. Let our hearts be enlarged with love towards this Jesus who hath done so much for us men to our salvation;
[Inaccurate transcription due to handwriting quality]

103. (As my fellow servants of salvation, we have prescribed diligently observing his precepts, to take up hand, and to one self, that we might be saved, salvation.)
Unto you in b orn this day in ye city of David a S a n d, &

That there was one Jesus born in Burslem, ye city of David, the

Jews doe all Xian's acknowledge, but ye great difference between

ye, whether ye person were ye Messiah, by god & ye prophets foretold. For they obstinately deny, & we as stubbornly be-

lieve.

For ye explaining & confirmation whereof we shall prove against
ye Jews.

1. That ye Messiah is come, therefore they doe in vain

2. That ye Messiah, of whose birth ye text speak, ye

allege reason of words believing in him.

That ye Messiah is come. That Messiah ye Hebrew word &

ye great word are both of ye same signification appear by

ae speech of ye woman of Samaria. John 2. Know Andrew to

by Thooke Simon. i. John 4.

The literal interpretation of them both in English is [anoint] a

they signify a person set a part by god, anointed with most sacred

city, Dauid to ye height of office, of all those employed in, ye

now ye law, (892) ye Prophet, priest or king) in ye obtaining

whereof if he was used, were but types & shadows.

Now the grounds upon ye Jews reporte ye coming of such a

person to ye world, were ye promises of god, ye predictions

of ye prophets (by god in spirit) concerning him;

If therefore we can prove ye literal meaning in Scripture for ye-

full-filling of this promise is already past, either those predictions

must lose their divine Authority, or ye Messiah is already come

& therefore not to now be expected.
let ye first place remain ye prediction of Jacob for 107
he lay upon his bed and mentioned in ye 49 Gen. 10. The souther
shall not depart from Judeah, nor a Low-sin from between his
foot til Shiloh come. & unto him shall ye gathering of ye p. be
This place ye Ancient Rabbin's did run on ke of ye Messiah,
I made same this as ye sense of meaning of it ye ye government
should continue in ye tribe of Judah till ye son of others till
in time it should expire; and truly ye description immediately
added to ye name Shiloh, bet unto him ye. doth sufficiently prove
ye to Shiloh is united ye Messiah.
Now ye to ancient ye Jewish government is wholly read
of books dispersed over ye whole world, or subject by ye laws of
those nations wherein they live. Therefore until ye come
ye track of this prophet's, or referred it to some other person
(ich ye ancient Jesee never did, neither read it at any reason
be done) they must of necessity grant ye Messiah is already
come, or that ye this prophesie fulfilled:

of all nations
6. 7. 9. I will shake all nations & ye shall see all nation shall 
10. for your understanding of this place you must know yt ye Jews had 2 
11. temples, ye one built by Solomon x destroyed by Nebuchad nezzar 
12. ye other built by Zorobabel x destroyed by Titus yt Roman Emps 
13. Now in evident yt there was no comparison between ye first & second 
14. temple, where we respect yt beauty of yt structure, or yt signs of 
15. divine glorie & wor in yt first, but wanting in yr temple 
16. if we may consider yt building it shortly we shall find it not inferior 
17. to yt first, yt appears to yt many of heat persons which had seen 
18. yt glorie of Solomon temple, when they saw yt foundation of this 
19. 3. Ezra 12. many of yt princes yt Levites yt chief of yt fathers 
20. who were ancient men, that had seen yt first house when yt foundation 
21. of this house was laid before their eyes, wrote yt a loud voice. 2. yt 
22. prophet Haggai ut yt ye 3d verse of this angry chapter speaks yt, who is 
23. left among you yt saw yt house in its first glorie? & how doe you see 
24. yt now, is yt not in your eyes in comparison of it as nothing? 
25. If we respect yt signs of divine glorie, ye Jews mention yt all were 
26. in yt first, not wanting yt ye ground, & names, ye vivum 
27. Thummin, By yt ye 1. earth why instructed concerning yt will of god. 
28. The title of yt Covenant, from whom god gave his answers by a clear 
29. cuttable coine. The fire upon yr altar, is preserved from heaven 
30. & regulated yt sacrific. The glory of god between yt cherubin, And 
31. lastly yt 3rd of prophesie. 
32. Now yt prophet Haggai doth in this chapter in comrare yt people to build 
33. yt temple to ye augurs, he yt building of yt 2d temple 
34. 1. From god blessing is assistance, a strong yt people of yt Lord yt works 
35. for yt am now yt faith yt Lord of hosts v. 4. 
36. 2. By a promise of great glorie to this temple yt enter way in yt first 
37. as you may see at ye end of v. 7 & 9. therefor, through yt desire 
38. tow yt some into it, whos presence would not only abundantly 
39. compassate yt old want of avisit Thummin, yt relation of prophesie 
40. & where ever else was glorie in yt first temple, but infinitely exceed
Now we know yt ye Defacte of all nations is a certain character of 106 ye Messiah, and that ye Ancient Jewes did ever understand it nor can we imagine how ye glory of this house should be granted ye grace of ye Former, but by ye Mischias running into it. ye queen ye shows with his corporall presence, for in him all those signs of divine glory before named were united, in him more eminently contained.

So that ye meaning of ye prophecy is undeceived by this, ye old Mischias should come during ye standing of ye glory temple not they were ye building, and Temple being long since destroyed, ye prophecy of his Sancet fulfilleth upon it. yt the Stone should not be left upon another. yt Messias is alreade come, so not how to be expected.

and ye sure yt time yt day by sacrificys have prepared.
Lastly let us consider ye prediction of Daniel 9:24. 

In this place we are determined upon thy people, upon thy holy city, to

break ye transgression for 40 weeks; and after these 40 weeks shall the sanctuary be left, and the atonement shall be made for in that temple, and the sanctuary and the host shall be given into their hand, and shall take away the daily sacrifice, and they shall accomplish a desolation. 

And these 40 weeks shall be fulfilled, and after the performance of these 40 weeks shall Messiah be cut off, and not for himself, but for the people of their sins shall he be cut off, and shall make a spring to the sanctuary; even the sanctuary shall be made clean unto the Lord.

Thus we may certainly collect that they have long since had their period, for their 40 weeks in their prophecy, where it is said, ye shall be cut off, and Messiah the city and Jerusalem shall be destroyed, and ye Sanctuary shall stand; now we know ye city and Jerusalem, and ye Sanctuary are standing above this 1600 years. 

But mean time, this prophecy of Daniel to be true this prophecy shows the after ye death of Messiah, and which being so long since come to pass, we are sufficiently assured at ye Messias is not now to be expected. 

This prophesy was fulfilled in ye later ages, for they have fallen into blasphemy; for they said ye prophet was介绍了, and once again, ye prophecy good both only as ye she readeth it falsely, but was forcibly read in the calculation of ye time.

And they receive Astronomer with astonishment by denying this great rush so suddenly writing a Messiah still to come, why should we many dangers of Damnable errors questioning ye veracity even of god himself, by accusing these prophets who were by him inspired.

And yet times past, by their Rabbiners are long and most refined, they fully satisfy of their expectation, so that now they are ashamed of all their calum

tations having so often so grossly failed in them, for finding it making any more accounts upon pain of death.
2. This Jesus in whom we believe was ye true Messiah 1Pe. 2. In order whereunto we shall prove at this day ye person of whom ye prophet doth speak, yt all their promises were full-filled in him.

1. If we suppose ye time of his coming, we shall find it exactly agree to ye propheticall predictions. It is certaine both, and acknowledgd by ye Jews, yt one shall come that shall be the Messiah. They shall find a time when Herod had obtained of ye Romes, and the government of ye Jewish nation, ynto spruce being which regarded from Judas ye transferrd to an alien. It is like wise evident yt he came in our ye 20th lump was destroyed & made according to ye computation of Daniel's propheticall weeks or, weekes of years, as will appeare if we reckon from ye time from ye first year of Cyrus, to ye government of Herod. And therefore this Jesus was ye promised Messiah.

Then according to Jacob's prophecy.

It is observable, yt when the Jesus was borne there was a great expectation among all good men of ye Messias coming, when John was in ye forerunner of our Saviour, it is saide in ye 9. Luke. 9. That all men were maring in their hearts whether he were ye Saviour, or we read in ye 21. of Luke, yt good old Simon waited for ye resurrection of Jesus. x Of one Anna a prophetess ye Spake of this Jesus as ye Messiah to all, yt looked for redemption in Jerusalem, & therefore now ye sound ye Joseph of Arimathea looked for ye expected to appear at ye time.

But now their good tribes are for founded, yt were ye Messiah still to come, as literal descent from Judah round never be mad out yt ye word round never be altered yt he was ye prophet with god promised to ye prophet promised.

And if ye prophetike were not than full filled considering ye state of things it is impossible if it ever should, then being so full place as blessed, yt either ye prediction must like his divine authority or ye Messiah is already come, with ye thing to be proved.
That ye Messiah was to come out of the tribe of Judah is surely where many still, it is as clear evident ye this Jesus spring out of Judah, then as may be seen in his genealogy set down by St. Matthew and Luke, ye way more questioned by ye Jews. But now.

The place of his birth was foretold by ye prophet Micah to be Bethlehem, the city where David was born. St. Micah 5:2. And then Scripture sphereth though thou be little among ye 1000 of Judah yet out of thee shall come forth a governor ye shall be to ye ruler of my p. I shall be the Jews by a singular act of providence borne thence, according to ye words of ye text unto you set in ye city of David, i.e. in Bethlehem, so called, where David was born there.

And here we will but seriously consider how God did order things ye might be borne in ye place, we shall find matters of most excellent observation.

Luke in ye first note of ye second chapter tells us, ye there went a decree from Augustus, ye all ye world, i.e. all provinces in ye Roman empire should be taxed i.e. have their names and their conditions of life cataloged set down in court rolls according to their families.

And for ye more orderly proceeding in this business he commanded all persons to repair to ye places where their Ancestors were born to be enrolled there wherefore though Joseph and Mary dwell in Nazareth and were joined to this end of an Emperor, they were forced to go to Bethlehem in the where their Ancestors were born.

The taxed there, i.e. where they were there ye Virgin was delivered of ye Jesus ye ye prediction of Micah was fulfilled.

And as in manner of his birth we find ye prophecy of Eze exactly fulfilled, Behold a virgin shall conceive, but not the Jesus was by ye powerfull operation over ye holy ghost remained in ye words of ye Mary, in ye sort ye normal knowledge of man, it by hand brought into ye words as evidently appears by ye testimony of ye Evangelists.
3. Let us consider ye miracles he wrought; ye Jews do
surdely declare him to be ye person promis'd. In ye 36. Jas. 5. 6. we find a prophecy concerning ye miracles with yr Messiah shou'd,
Then saith ye Lord, the way of ye Blind shall be straightened, ye eye
ye ear of ye deaf shall be unstopp'd, ye lame man shall leap as an hart, ye tongue of ye dumb shall sing, it was not this prophecy
exactly fulfill

Herein wherein John ye Baptist sent 2 of his disciples to Jesus to know
whether he were ye Messias, he returns this answer in Mat. 13. The Blind
receive their sight. ye Or, there mentioning of these words was suffi-
cient, to make it appear to ye he was ye person after whom they
sought.
And as I said did constantly appeal to his miracles, as ye and could
prove of his Divine vocation by consequent of ye truth of ye
Messias, as ye he was ye Messias sent from god for ye redeem-

3. Herein therefore ye Jews were most unreasonable in calling ye,

4. ye 36. Jas. 5. 6. in the point ye Blind man saw more plainly ye mean of ye whole

5. And herein before whom he was witness, 2 ye when they spake,

6. ye a man clost thing, ye yee know not from where he is, why lovin says

7. he had open ye mind eyes, if this man were not of god

8. he cou'd do nothing.
May farther let ye give consider of our Saviour’s miracles not only of Moses, but all their other parts; 1st. in ye number & quality of his miracles, as also in ye power whereby they were wrought.

If we respect ye number of miracles wrought St. John 6:15. we will present ye truth overthrow as great certainly of truth as height of hyperbole, or ye whole world would not contain ye bodies I might be written of them 25. John. 25. Now ye ambition & desire of ye Jews seeme, reckon up about 76 miracles for Moses, & not above 74 for ye rest of ye prophets, if ye Chaldee’s account were true, as it is not, how few are these in comparison of those that are actually written roaming the 3. Sam. and, how nere considere to a number if compared with all the wrought.

If we respect ye quality of ye miracles, we shall find they far exceed those of Moses. Ex 5. John. 25. appeals to ye greatness of his miracles, to prove them to be original sinners in not believing him whom he had done among them these works not no man else can. did he not heal ye sick, part ye raging seas, stony winds, and dead men raise? and he did it all by a word of his mouth? but ye dead he said to raise, and ye sick to be whole. But the Jews multiplied on earth some few loaves & fishes to ye feeding of many thousands, they raised two from ye dead, but the fishes raised seven. All, at one after he had done seven days in ye seven.

And if we respect ye power, by which miracles were wrought, we shall find it of the Saviour yet infinitely excelle all others for this power was inherent in him, in whom dwelt ye fullness of ye Good God, whereas to were miracles Moses wrought he neither obtained by his prayers or volition wherein he, received it by remitted from him. That in Os. 3:14. there was such a fountain of divine power irradiate by ye Saviour, ye wrought miracles about any intervenient sign. At ye Request of ye sick ye cured, ye woman of a blood issue, ye head of his garments. In ye, Luke 5:24. ye bed of a sick multitude sought to touch him. And by this ye rose out of there. It is true indeed we may yet he prayed when he raised Lazarus, but ye best thing ye reason, it was 1 John. 4:2. It is said by Luke 5:12. that he actually wrought the power of miracles upon his 12. Peter, and had it not been inherent in him he could never have done.
4. Let us consider his doctrine & prophesying, & we may well call him yet prince & Lord of all ye prophets & doctors to either predice or succeed him, he saith not he destroy ye moral law, but JN 1:21 it is all his doctrine, proph & revelation though, tending many straitly from ye false glosses of ye Jews & extending them to ye thoughts of ye heart whereas they taught, if ye outward were only for hidden by them, so ye ye wish of ye way more perfectly revealed to him & in a way more plain & easy than was before.

ye he waseminently indeed the esp of prophecy appear by his putting many question both to ye Jews & by his Scripture & confirmed ye thoughts of their books, by his testifying his daily manner of it & when should destroy him, ye prophesying by his Scripture should mede in preaching him to be ye Messiah & ye truth standing all form power, what is proved at destroying of the great temple & his breaking forth & opposition, the great feasts shew ye finally ye destruction of Jerusalem, ye utter subversion of ye temple & dispersion of ye Jews, all in ye room ye past exactly according to his prediction.
S. Let us consider ye full and fulfiling of these prophecies yt are 114.

law to his sufferings. Zacharias prophecy in ye 11. ch. 12. ye 28. they

weighed for his spirit 30 pounds of silver, & st. matthew informs us yt

Jesus sold the Jews at yt same rate 26. Oct. 15.

Saint 1 thess. 5. 3. Ha. If he was wounded for our transgressions Zechariah,
12. Zech. 10. They shall look upon me whom they have pierced,

ye. David 22. Ps. 16. as ye earshot of my heart. They bowed my

hand and my feet, & New all ye Evangelists doe tell us yt he was pierced

by ye spear, & ye fisted himself theywell. Thomas yt point of yt nails

The Psalmist tells us they should laugh him to scorn & shake their

head saying he trusted in God 22. Ps. 7. 32. & we find ye

same account 1th. expiation set down by st. matthew 27. ch. 39. 43.

Psalmist tells us he was numbered wth transgressors in ye Evangelists

we find he yt he way removed from two cibles.

The Psalmist said in my thirst they gave me vinegar to drinker

by ye Evangelist 26.

The Psalmist said 22. Ps. 18. 7. they parted my garments among them

That Jesus ye son of Mary was ye true Messiah or Christ hath been sufficiently proved, we are now to speak concerning ye office or ye Messiah, wherof 3 sorts of prophet, priest, and king, yea 3 functions yea appointment of their Commonwealth do consist, and all of this constitution of their government was with respect to ye Messiah who was ye successor all their prophets and all their sacrifices, yea king of an everlasting kingdom, he therefore is called to Christ the Anointed, because in him all these offices were fulfilled and were rejoynd e completed.

But only the great works of ye Messiah, whis the mediator between god and man, does in its performance require ye mention of those 3 offices, a Priest he must be to offer a expiatory sacrifice for ye sins of his church, a prophet to instruct her in ye will of god, a king to govern and protect her.

And accordingly we read ye 3 Saul did first as a prophet walk about at least 3 years, explaining ye law to instructing ye people in ye will of god, then as a Priest he offered himself a sacrifice for sin upon ye altar of ye burnt, ye lastly having conquer in sin death he was anointed triumphant into ye
we shall speak i. of ye manner of this union  
ii. of ye offices to be he was anointed.

i. For of manner of this union you must know, it was not formed of any material weight, but by ye holy ghost as St. Peter speaks in 
ye 10. Act. 38.

The ceremony of anointing among ye Jews did signify
i. The designation of such a person for such an office
ii. The fitting of ye person for ye reception of such gifts &
grace, as might enable him rightly to discharge ye same.

Now if we respect ye first signification of this ceremony, it is
evident, the Jesus, the Son of ye Father, whom God ordained to be a
mediator, both from ye Spirit, ye Gabriel in ye Virgin commis-
ning his conception in 1. bis. 1. Luke 35. The H. shall come
upon thee to be power of ye highest shall overshadow thee, therefore
also of holiest blame shall be borne of thee, shall be called ye
Son of God, by which it appears ye he was sanctified from ye utter-
to perform ye work of a mediator, as also from ye which
desire of ye holy ghost upon him in ye name of a dove at his
baptism, it appearing from the same, This is my beloved son
in whom yee shall place but as an infallible sign of
divine designation of the Jesus to ye office of mediator.
If we consider the signification of this ceremony, the Spirit and the Blood of Christ, we see that it is not only for the outward, but also for the inward part. It is not merely outward, as being the outward, but also inward, as being the inward. Herein, as being the outward, it was at full measure, in the height of divine wisdom; and the gift of grace of the Spirit. This must be understood as the human nature of Christ, by which the union of the Spirit was established with all such perfections as are essential to the ceremony or sacrifice, for whatever pleased him to be made man did require.

To him, therefore, Christ was not given as to other by measure but without limitation. John 1:14. He is said to be full of grace, from whose fulness we have all grace. To have acknowledged to have received.
2. We shall now speak particularly concerning these offices to which Jesus was anointed.

1. And first concerning his prophetic office. It is evident from Scripture that there were among ye Jews 2 sorts of prophets:

1. Ordinary, such as were trained up in ye Schools of ye prophets, as Gad & Nathan in the time of David.

2. Extraordinary, such as were raised up by God upon some signal occasion, as Isaiah & Jeremiah & Ezekiel & Amos.

The office of them both was to inform ye people of their duties, to reprove them for their sins & spare ye for ye coming of Moses, the great prophet, whom God by Moses promised to his people, of whom they should most perfectly & clearly be instructed in ye will of God.

And we shall find yt ye constant persuasion of ye Jews concerning ye Moses was yt all those divine truths which they professed were not darkly revealed, but by his interpretation & meditations made clear & easy, as appear by yt speech of ye Samaritan woman to Ar. 5. 14. John. 25. where ye Moses saith he shal tell us all things. & ye read in 6. John. 13. that ye men when they had done ye miracles of ye Saviour wrought in finding some things as a man beareth 2 fishes & a drachm of an hyper, & ye 7. prophet, 5 prophets shal come into ye world.

And only it will appear yt Sand was an extraordinary Prophet, the more consider 12. And the preachers if we consider who was an prophet

1. In preparation to his office, God said unto Jeremiah. 1. Jer. 5. Where thou wast out of ye world I sanctified thee, & ordained thee a prophet to ye nations. But an Angel brings the message to ye mother of Jesus. 1. Luke. 35. The Holy Ghost shall come upon thee & the power of ye Highest shall overshadow thee, Wherefore was there no sign of imagination of any prophet.
2. The administration of the office, delivering up all of God's power perfectly, in a more plain and easy way than any prophet before him narrated; yet life, and immortality, we now deceased, but eschatologically revealed, is now by the promulgation of his gospel brought to light, and we mean whereby we may attain to them.

Now was no manifold law so well expounded, or so much abundantly professed upon ye people, by any other prophet, as by this Jesus. Now did none any prophet had such an holy and innocent life, whereby encouraging his auditors by a good example to ye strict observation of his precepts.

Finally, he ordained sacraments, instituted a ministry, giving some to be aptly to embrace some prophets, some to understand from pastors, to instruct men; yet by trusting in his word, by earnestly & earnestly to lead them in their life and duty, according to it. Now all these orders were inspired by him, & assisted by his grace in ye performance of their several duties, & towards he appoints all other officers. (1) In ye instituting such orders of men for ye perpetuate observation of his doctrine.

3. The miracles with he wrought for ye confirmation of his doctrine, never did any prophet work so good and many or so great miracles, none had any prophet this divine power in himself in him. The wind from the stormy wind obeyed his word, ye dead, themselves, to his command immediately leave their habitation; yet, each of his garments stank an issue of blood that descended was of ye years continuous, and in ye 6 Luke, 17:13, we had ye there went virtue out of him to ye healing of whole multitude.
2. We are now to speak concerning his priestly office, to shew how he did stand.

The office of a H. Priest under the law was

1. To mediate between God and man, when by their sins they had provoked him
2. To expiate their sin by sacrifice
3. To bless them.

Now this Jesus, who is a High priest

The mediator for us by constant and most prevalent intercession. Though it did fall down as the might stand up yet is he still tenderly affected toward poor sinners, doth continually plead their cause before his father, never ceasing to make intercessions for them.

He took 2. expiation of sin by offering himself as a sacrifice. The priest under the law offered his blood of bulls and goats, but this Jesus shed his own blood for your remission of your sins. This was a far greater obtain of such infinite worth and virtue, yea, it did infinitely all those of which were ever offered by Aaron or any of his line or order.

In former times, he sacrifice and the priest offered under the law:

1. They offered many sacrifices, the lamb of God was offered once for all
2. They offered yr blood of the Jesus offered himself
3. They offered for themselves as well as for you people, the Jesus for your p. only,
3. In the day of his visitation from his miseries his mercy must be in us, his mercy, his might in us. He gives us his grace to work a thorough change and reformation, and we the grace we must receive.

3. The communication of the holy oil he hath made as Freize, & we take it sacrificing.

1. A holy life, & is by ye psalmist called ye satisfaction of righteousness.

4. Ps. 13: A horem let us be so rare full of our solace, that this evangelical sacrifice may be like to ye spiritual sacrifice, but blame not fasting in our soul, & any base and filthy light will certainly render ye unanswerable base.

2. Prayer. 149 P. 2. Let my prayer none before thee at midnight, & ye lifting up of my hands as ye entering sacrifice. This is 13 day by for you, nor must any business or present hinder us from its 13 for many.

1. Thanksgiving & ye satisfaction of praise for blessings received, & ye after round, ye grace 13. Ps. 15. Continually to offer & aspire ye grace虐耶 through God is well pleased. This is a sacrifice shall never cease, for in humility our perpetual employment, to land & magnify we.

4. The fruit of charity, or is an image of a sweet and holy sacrifice acceptable, & well pleasing to God, if we give to ye poor is offered by God we make therefore we make our selves guilty of sacrilege by robbing them of their due.

5. Repentance. Ye my e. Ps. 17. is called ye sacrifice of a broken heart, & God will never despise it.
Application of his prophetical office.

If ye were such a faithful prophet, revealing no truth, ye declaration whereof was by his father committed to him, with it is a foul error in ye church of Rome, to teach, yt all things plain to ye necessary instruction of ye church, were not delivered by him, but committed to us by humane tradition.

What is this, but to make ye greatest of all men first, fail in his office, for it cannot be denied yt ye whole counsell & will of God was made known to him, but so much thereof as was necessary for us to know, it became him as a prophet to reveal:

Set not therefore so much about of his written, but rest abundantly contented with yt he hath delivered to us in his writing of his Evangelists & Apostles, (men inspired by his holy Spirit for the very words rejecting all other teaching & y怪 godness of men would impose upon vs, a necessary to salvation.
2. Let my hears embrance of heavenly doctrine of this precept hath declined; this duty yet father himself to hold by an audible point from he enjoyed it. 

Matt. 5. Hear him: Though we ransomed at Mary's at by sent, hast yet ought to be as willing to hear his words, ye as wrong to obey them.

The breach of any doctrine in he back taught must not be a despised, nor ye practice of any duty enjoined by him, the neglect of, proud sophism must submit to his revelations, 

to what she cannot comprehend; our obedience we must be conformed to his, be submitte to those instructions, ut he had prescribed.

And truly to whom. Should we hear him but in the Jesus, who way ye, 

so me of ye father to know his teaching, from whom shall we 

both instruction, but from the great God that, in whom are hid 

all the treasures of wisdom and knowledge.

Let us therefore consult those holy oracles, wherein ye heavenly doctrine of this God and delivered, meditating well. David upon 

the Law of God, he will go. Knowing searching Scripture, whom only 

able to make us wise unto salvation: were we in other matters 

wise, in ye children played Eastern pages, yet if we be ignorant 

of these Divine truths, ye day of judgment will find us fools. And 

therefore St. Paul, who was with a great scholar, desire to know 

nothing, but ye doctrine of salvation by a Christ Jesus, There- 

fore as you desire spiritual happiness, be diligent in reading ye 

holy Scripture, that so you may know whatsoever is necessary 

profitable for you.

And when you do understand what ye truly be as rare in to per- 

form it, hear ye words of the great God, so as to obey them, other-

wise ye punishment will be the greater, for knowledge without 

practising shall but increase of error, it is a bogy for future strait.

Now let every man seriously consider of these things in 

particular, it this reason is himself.

Am instructed by the great God. doe I rightly understand ye 

way of salvation by him made known, can I faithfully answer 

ye jaylos question, till what I must doe to be saved.

If you cannot answer affirmatively to these questions, you must omit; somewhat ye falsely ye willfully ignorant
But if you ran, ye make it to a diligent inquiry into the 126
and see whether they have been commensurate to his thoughts,
whether those conditions upon which both I am and a true by you formed.
The meaning of S. Sandy's appearance was ye great stumbling block both to ye Jews & Heathens. The Heathens would not believe him to be ye Son of God, but the Jews so strongly attended with little state or magnificence, having no other return ye 12 diptich, molotars & offence persons: And the Jews, who desired misand enaving their plainly thought of no king but a temporal kingdom, would not acknowledge him to be the promised Messiah.

They were at that time subject to ye Roman government. So having their minds oppressed wth the noise of their present calamities, would not hear of any other Messiah than a temporal Prince, one ye should free them from this captivity, restore their ancient government & ye strength of Judah, revenge them on ye nations, ye had usurped dominion over them:

And therefore we shall find in ye 6. John 55. 9 when S. Sandy had said 3000 p. wth a long 12, 64, 97, they presently had a design to make him their king & CBuggestion ye miracle of the water, wth a small question he could feed a multitude & multitudes from them wth how little charge ye made, ye numerous army might be maintained, if he were their leader, immediately resolve to make him their king, war in whose conduct they doubted not but in a short time to reduce ye Roman forces & so vindicate their liberty.
That the Messiah was not to have an earthly kingdom. The truth of this position will appear, if we seriously consider the Scripture evidence in this matter.

49. Gen. 49:10. The Scepter shall not depart from Judah: nor a Lawgiver from between his feet, till Shiloh come; and to him shall the gathering of all people be. In those words we have a description of ye Messiah's kingdom, but vastly different from ye Jewish nation's making them Lords of ye whole earth, as it clear from ye very text.

Before Messiah was a New king appointed by ye Jews to come out of ye tribe of Judah, in which he might and expressly build ye legislative power should be continued till his coming, at which time the temporal government should make way for a spiritual kingdom, it should not be confined to ye land of Israel, but be extended to all nations.

It is therefore a most rational expectation of ye Jews, if the Messiah shall be a great monarch, such as Gog or Megiddo, and diving into other principal, make all nations submit to this form of government, where as this prince is fenced around by ye world, they are afraid of his coming, and seek early to confine him. If they cannot, they will not expect by aught till great destruction of their civil kingdom, nor had they any reason to expect of Shiloh should come till ye Scepter were departed from ye tribe of Judah, and legislative power transferred to an alien.

But farther let the Jews consider it follows in the prophecy, that he shall go gathering of ye people, i.e. Gehenna, and gather shall ye to obedience to him; therefore he requests that ye translation of the word plain, till ye, produce the errors and repugnance of ye Gentiles, but as prophet Agge. 2. Agge. 7. ye disire of all nations; whoe, Rom. 1:20, caused our ignorance to perish, that ye people should be conquered by the Jew, deprived of all their civil principal, by made rather ye slaves to ye gods, when subject of this great Prince; such a state of things was rather to be feared, than desired by ye Jews, by ye Holy.
it being small comfort for a nation to lose their ancient rights & become subject to a stranger.

2. Let us consider in you 2d place it we find in ver 12 Gen. 3
in the 3d ver. when God called Abraham for a servant of his.
But how could Abraham, Ishak & Jacob, being now dead, receive any benefit from their Messiah, if his kingdom should be upon earth, in putting up the objection, ye
modern Jews say, ye all the Israel shall at ye
Messiah coming be restored to life, & however they run
into a great calamity, for how could ye little land of
Israel (as they say) be so great & so it was) or able to contain all ye Jews & even more.
Besides in this they are very injurious to ye souls of ye
faithfull, to roll ye out of earth, to devour ye 2 kinds upon
ye earth.

It little心智 was an ancient article of y a Jewish creed, yt Messe-
iah should come 4 according to their own confession whofe-
their Ist not believe this could not be said. Now from
this tradition I argue thus, If ye Messeiah were not tem-
poral prince, ye 4tmode disjunct at his coming by
ye holy prophets, it must now come that the understand
amongst. Did import only this, yt ye should be
delivered from their slavery, & make lords of ye whole
earth, why were there twice sons yt lived long before
in his coming, so strictly enjoyned ye Chrift of this article. We confess, we could fuch things gather from this generall, ye had no reason to expect to be fhownt in ye Chrift, may ye know of their death. It could be apprehended might ye this at their great to consider, they may hear ye word before their joyful day, of proue & victory.

If we look in to ye Scripture we shall find ye prophet did alwayes comfort ye Jews in their captivity with ye promise of Ollyfiah, meafe of whicke certainly they would never have done if he were to be ye anchor only of temporal felicity.

For it rould be manef fend them to expell people in affection to be of good cheer, to not depend und or their captive state of captivity, because 500 years after a great king should rife up in Israel who should restore not only restore this freedom now lift, but make every nations their subjeft & tributaries.

Would not any nation all pone among ye return, this answer to ye prophet, what ye loas, who shall go measure who long accept ye time, & go to rende incapable of enjoying those pleasures?
3. (let m 9. 3) when considered, the prophet Isaiah speaks concerning ye Messiah ch. 53. It is ye read of, those but ye event of his appearance ye unspeakable kingdom he should meet with, ye aura by ye indignity he should endure, ye after all he should suffer death, how is no mention made of ye largeness of his empire, ye take de grandeur of the court, on the humility of his attendants, the prophet describes him not as a great warrior or mighty monarch, nor made of any great victory or high achievements but finds him establishe as a despised person, one of no great street or reputation in ye record, O ye Jews, and good of this word be blind ye eyes, let you will and unconscious understand ye 3 own proverbs have forecasted, why will not reason ye you expect a Messiah to come in ye state of Caesar attended with an armie like Alexander, when those very preoccupied our ground of your expectation, speak of nothing else his sufferings & humility, ye never mention any thing of worldly greatness or temporal domination, the end of his coming was more honorable & admiration gin ye you imagine, it was not his design in make you 3 of ye whole earth, & bringin all nations in subject to ye Jewish monarchy, but to rose of spiritual enemies of all or ye most fastidious dangerous, & to excel his kingdom in ye minds ye profissiers of own; ye expect only a truce from ye Roman yoke, in w. he being disappointed obstinately refused him, ye would not accept of ye gadsheh deliverance with he same to work for ye, turn a deliverance from sin
The kingdom of God is Universal, no bounds nor limits set to his Dominions, all power in heaven & earth is given to him. Matt. 18: all creatures must bow down unto him, all people & nations must serve him.
John 6:69. We believe & am sure, thou art the Christ, the Son of the living God.

The great breach made in this confession except to the Lord's words above stated, & to the debates of the Scrip. of the Old Testament, where the Lord is called the Messiah, or the Son thereof, were the rise of the sect of Enochian.

It is certain; as ye Jews did expect a Messiah, so they beheld him to be the Son of God: (v. 69) (as a wound upon the heart of God, & to the honor of God, & the majesty of God, & the God of Israel) by means of a constant interpretation of the Psalms as appropriate to a Messiah, whether of Scripture or not only, or that ground of their faith by which point is not material; yet they did this Believers may conveniently call it according both from ye exegesis of the high Priest's oath, & from the faith of the Gentile, & from the sense of the rest of God's Word; & in the Son of God. Which is also from these former of confession in yet such among ye to prove, as behoveth made of him, wherein we may observe an inseparable connection between their acknowledging him to be the Christ, & the Son of God. Thus, Mark 11. 23. If ye believe, thou art the Christ, & the Son of God; as also John 11. 26. From ye Lord's words, & ye Son of God, it should come into ye world. Thus, John 49. Rabbi, thou art the Son of God, thou art the King of the Jews. Thus, Peter in ye words of ye next: in order we find observed in ye creed, for having acknowledged ye God of ye Son of God.

A truth much opposed by ye Arminians in ye primitive times, & by ye Socinians at present; & to which they would object, that ye Son of God is one, & the next Son of God; but must be very careful in ye exploration & proof of this article, & in the adversarys may have no advantage against us.
and yt yor faith as to the particular may be built upon a
sure foundation

For explication of this article. Negatively

1. It must not be understood concerning ye generation of his
ev humans nature by ye h. g. in ye womb of y. e. R. Virgin,
although this doth justly intimate him to be son of God as in
saint John 1. Luke 35. The h. G. Shall come upon Me

e power of his Spirit shall overshadow thee, Therefore it
holy thing of shall be borne of thee, Shall be called ye for
of God, whatsoever advance we acknowledge the divinity of ye holy Sp
must find ye reason & sufficiency of this

2. It must not be understood concerning his extraordinary
by virtue whereof he had a legal right to the title, as appr
well by that argument of S. S. hurts himselfe urges against ye
Jews, 10. John. 34. 35: 36:

3. It must not be understood concerning his resurrection from ye
dead by ye immediate power of God, for he was evidently declared
to be his Son as appears from ye. 1. Rom. 4: 7, a passage from S. Pauls
citation of the Word in 2. Cor. 7. Thou art my Son, this day have I
brought thee, & applying them to this purpose. 13. Acts. 33:
our A. S. g. in the Gospel is called ye first born from ye dead.
1. Col. 18. not simply, ye first of ye, but wit a note of ye
 generation ye first-born.

4. It must not be understood concerning his actual profession
of all things after his Resurrection of ye heir of them
For though it be evident from scripture tis in such respect he is frequently termed ye son of god, yet ye grace of this part of ye article must not be confined to all who in ye general much less to any one in particular, because but extended to a generation more from it itself, more peculiar to him, he antecedent to all these, by what he is ye natural & eternal son of god, of ye same substance with his father: and therefore in ye Nirvano and other but an exposition of ye Article, this article, thus exprest, And in one Lord Jesus ye only begotten son of god, begotten of his father before all worlds son of god, Light of Light, very god of very god, begotten not made being of one substance with his father, by whom all things were made. And in ye Article rompt by St. Athanasius, no kind like words: The right faith is, ye we believe it rough but Lord Jesus ye son of god, is god ye man, in ye next words he his explaining by an antithesis, God of ye substance of his father, begotten before ye world, i.e. from all eternity, e in of ye substance of his mother borne in ye world.

In the respect he is named by ye Greeks neoorthos, the only begotten son of god in such a special way manner, he is preexistent to himself, yet no other son of god can have ye least part of him by similitude.
Proof of this Article.

And how we shall follow ye same method of adversaries, doe in contradicition to, endeavoring by plaine word of Scripture to confute their impious assertions, I hope the truth of this article, of Jesus Christ is ye only Son of God. This I take to be ye greatest advantage, set forth a superable way of handling any point of so great consequence & moment, because the connecting of any history &ctrine, whereby words of Scripture doe not and neither make one to understand ye truth, but makes them shall finish their judgment, to make them more stuprd in ye belief of it.

1. Heresy. of ye Samasabrians & Ilebians, who taught ye Xt to be no man, but had no being till his incarnation. Now against those we shall prove ye Xt ha a real being, or incarnation, before he was conceived of ye Virgins, word.

6. John 6:2. What ye shall see ye son of man shore up where he was before, Our Saviour Jannes in these words speaks of a vast assurance, such a word & visible & spectacular as is implied by ye word of Christ, is accordingly came to pass, for we read in ye 1. Acts, that while they were, he was taken up by a cloud, removed him out of their sight; now ye plans to ye assurance hended was really & truly ye of his, why? I thinke no in vain deny, for he was therefore thus argued.

He it was in he before he was conceived in ye womb of ye Xt Virgin did really exist before any such conception, but 3. St. Paul really was in he, &c. &c.

The minor is immediately proved from this text, for ye word & doctrine have respect to his incarnation as we shall see manifestly.
Now ye this word must be understood as respect to his nature is evident, and yet human nature of the认真学习 was in his spirit. His prophecies are visible in the words foretold. That he was begotten of ye Virgin had her being here on earth, and therefore could not be really said to be in human till it attendedbuilder, nor did the flesh before get time, which Luke mentions in ge 1. 37, 9. about 40 days after ye resurrection, for we cannot rationally imagine, if of grace had appeared in ye before his death, ye 4. Everything who were all inspired to write his life & doctrine should have pass by such a remarkable action & so great moment without taking ye craft action of it. Only ye author his second year containing ye first year of our Lord's execution of the priestly office, all ye cases which obtained by ye H. Priest and ye law, both the cross expressly of his Indulgent but over into ye holy place, where he 9. Heb. 12. 1. c. into he a p a p appear by ye 2d. For ye is not entered into ye holy places made with hands, (into ye h. P. entered over every year) but he are ye figures of ye true, but into he it just, now to appear in ye flesh of God for us.

And being to execute ye favor of God he was not to enter into the place of ye holy of holies in ye temple worship till he had shed his blood, therefore not before his death for ye it was, he offered himself a sacrifice for ye sin, this I think may rationally be collected from these words in ye 12. w. 30 before, lid, by his own blood he entered i.e. having shed his blood he appear into ye.
2 John is. John bare witness of him & cried saying

This was he of whom I spake, he who cometh after me is preferred before me in the work which I have left undone, & to testify of John's Baptism (as John said before) so also do I assure him; at first I view it from a plain contradiction, it being affirmed contradicting ye same person yet how was he before John & before him the solution of this difficulty will prove ye point in hand in order whereunto ye most offended must agree to conclude this case of his attributing to ye & with the letter to himself & in the same manner to refer to both.

1. he assigns to him a priority of time & hence ye of a name after him; St John was received in the womb 6 months before S. Andrew as appear from ye 1. Luke 3:6. & ye by consequence there was ye same distance of time in their natalities, he inferred again the office of preaching before him, as appear from ye 3. Luke 3:17 compared with 3:24 Luke 3:17. Thus ye St Andrew was after John.

2. he attributes to ye a priority of dignity, & to ye as ye in preferred before him, & thereby more worthy in my sight, as we find it in ye other evangelists, & at ye 27 verse of this ch.

3. he gives ye reasons of ye prior dignity & belonged to ye in mire words for he was before me it cannot be understood in ye same respect, as ye former, he may mean me, it being impossible of ye same person in ye same respect should so it not be before John.
First words, therefore, must refer to ye divine nature of ye according to which he did really exist, not only before John, but
even before ye beginning of ye world, being from all eternity
and ye fallen, so as latter before, so beyond all comparison greater.

The former words viz. hast come after me, we do return to
his human nature, that he was before me to his divine, so
ye same person in different respects was truly said to be before
ye after ye John without any contradiction in ye persons, or
impossibility in the thing.

Now from this word of Scripture thus expounded, it may to same
this argument:

If ye, ex. ye sound of ye word, did really exist before
ye John ye Baptist, ye had a real being before
his incarnation, i.e. before he was made man.

But ye. Ergo.

The minor is proved from this word, he was before me.
The sequent is evident from ye 1. of 5th Luke, 36. where
ye place proves ye 6. sound was borne 6 months
after ye John.
Abraham was, I am; for he be not commended in
probandam insigni *t; faith Avam 4, & so it will appear
to any one as strongly confessing upon it account these words
then spoken by 30 Si. n? 88, 18; wherein we must not judge by context.
For we must know any farther back by the 46. verse, where
3. Si. n? 97, *t. I must not so much boast of Abraham, & glorify
in being his progeny, 30. Parker Abraham Jacob be) remind
so far this day, & he saw it be was glad. To this, the Jews
reply, while all, at ye 57 verse, then art not yet 50 years
dh. kept three from Abraham, a.d. this is the impossible
thing: thou who art not above 33 years ago: Proud 1. and
who had been dead almost 2000 years: since this people of
them 4. Sa. o. answer by saying them yt he had at x aubl
being before Abraham was born, in he had continued
hill now, but therefore. I was no such strange thing of he should
for Abraham. The phrase, I am, done by not only a person
being, but a priority of existence: together with a contention
of it little partial time.

Chap. offereth a great privilege in this speech of 3. Sa. of
attributing 3. Sa. all to Abraham, even to himself; but it is of great
force, to this purpose he takes this passage out of Ephesians, 3. 48.
24. 1. comp. John, 3. 5. omnia super int. &e; mi.o.
cm. de omn. i. p. int. mi. int. i. de omn. int. according be 3 of ye Psalms; one day
is with Lord as a thousand years, & a thousand days as one day.
There is no progress or preserving no first or last in eternity.

By all 3 of his andent of 3. Sa. in the place speaks of his divine
nature according to which he did exist not only before Abraham
but from all eternity; & in the same certainty ye Jewes understand
him, altho 3 appear by ye 59 verse, when we read
immediately upon this saying they took up stones to cast at him.
They rejected this speech of his as blasphemy, & therefore
were inordinate resolved to execute ye law upon him, by stoning
him to death

now from this place. I answer thus
3. Sa. did really exist before Abraham, & he had a king
before his incarnation. But 3. Sa. sa. ye. 3.7 minutes present
from this holt, ye sequill is undeniably, because of Simeon was not born till allmost 2000 years after ye death of Abraham as appears by computation.
Against whom we shall prove, that it is true of God being with us, he had before he was revealed by the Virgin, was not any created being, but the divine Father, by which he acknowledged, was truly, really and properly God.

1. Argument. For to whom ye name of ye only true God is given in Scripture, is really the true God.

But ye name of ye only true God is in Scripture given to 3 Sam. 19.

Ergo:

The major is as undeniable, as ye authority of sacred Scripture.
The minor is proved from these premises following.
21. Num: 10. w. ye people, ye. ye Israelites. Spake against God, i.e. murmured against him, & repined at his providence for sin of their so displeasing to God, & he sent fiery serpents among them, by who for murmurings & sins many were destroyed. It reduceth be leagued it be he whom ye people shall worship. By their complaints & murmuring was Jehoah, ye great & mighty God. Where in ye first ep. for: 10. ch. 9. 5. Lord apply it thy to our Samuel. Neither let us tempt the Lord, & be warned by these examples of repentance. It was ye God whom ye glorify temped in ye midst, wherefore 5. is ye only true & one God.
C. Hor 3, 11. Where we read and yt ye prophet had a wise of ye Lord in his glory; yt it was, yt only true god, whose glory the prophet beheld, in vision, from ye high given to him at ye 31 yr. Holy Holy Holy, The Lord of Hosts. & at vs 9 we see yt prophet tell us what god commanded him to say unto ye people. Hear ye word, but understand not the. Now st John citing the word of ye prophet, 12. oh. 49 v. 46. wright. We vs at yr 41. If ye hear Spake them of ye when he saw his glory. Jesus was revealed to be the Evangelist st John had in this place infallibly taught us, yt ye prophet saw ye glory of ye, when he foretold yt obligatory & necessity of ye law & not believin Before to 12 ye Messiah which shadeth ye immortality which he power wrought among ye. Did evidently prove yt much of his doctrine.

And yt Prophet Haiah had affirmed us yt he yt whole glory he ye saw, was yt omnipotent & thoroughall god & yt both together have sealed this truth, yt ye is god.
I. John 3:2-3. In the beginning was the Word, and the Word was God, and the Word was with God.

2. The same is true for the first argument. All things to have been in existence of God, and all things were. Ego. So there is proof from the first word of this passage, in the beginning was the Word, and clear interpretation of the words must be this: the Word was from all eternity, before other times was, or any created things did exist.

1. The first argument may be this framed. All things to have been in existence of God, and all things were. Ego. So there is proof from the first word of this passage, in the beginning was the Word, and clear interpretation of the words must be this: the Word was from all eternity, before other times was, or any created things did exist.

you may only quickly know to whom they were spoken if you need ye refer immediately 21prov. in ye 26. verse

we were a fea ye do not being that he saw the same, standing in ye midst of his disciples, pronouncing in general blessing upon you all. Come to unto you, in ye 21 haste to rivet, his

speech to Thomas in particular, communing so far as to show him ye print of ye nail, in his hands, ye wound in his side,

by jailing spear ye, he might no longer doubt, but

be fully satisfied, believing of ye truth of his Resurrection

Thomas, as were fully convinced answer, B. Sand, by making manifest

off his faith in those words, My Lord and my God, acknowledging

him in general to be both Lord and God, making a particular

application in that to himself, my Lord and my God, with words,

were not spoken by way of admiration, but flat a sound

expression of his faith concerning ye person of 

B. Sand interpreted those as appears by ye following verse.

The short confession of faith, then being thoroughly brought into this

proposition, it is God, if it had not been true, B. Sand would not have approved, but rather condemned the half of it, it truly he had been no less than idolatry in hence to have called it his god, if he had not been God indeed.
20: 1 Thess. 28. Take heed to yourselves, ye to all ye flock over which ye holy ghost hath made you overseers, to feed ye church of gospellers viz. the church purchased with his own blood. Ye are worse, when ye let him who purchased ye church with his blood be called god: now we know ye is xhalome ye had do purchased church, & therefore it necessarily follows, ye Xt is god.

9. Rom. 8. whose are ye fathers, out of whom ye rose, viz. your flesh Xt arise, who is other all god Blessed for ever. is word, as they clearly distinguish the humanity & divinity of Xt, so they evidently prove ye truce of both. The Anthe Ingereg pears fer appear by ye bread & wine, i.e. Speaking robbenring ye privyedge & privy grafts; voucheaf ye poor alone all other nation; i.e. mention this, in ye last place as ye greatest of all, ye of them of blessed Sanxor name according to ye flesh, i.e. as Xt was to be literally seynd from ye Jews, for those wordes xlate xdra, are not less to be under stood absolutely, but by ye way of restriction, i.e. distinguishing his humanity from his divine nature, ye because of these this expressd limit ye truce of this proposition [Xt came of ye Jews] ye his humanity nature it follows [who is other all god Blessed for ever] ye Ruhem who can be referred to no other antientt but Xt, if we refund ye grammatical construction, on ye design of ye Anthe in which ye flesh as we before observed was to magnifie ye Jewish nation by an innumeration of some special privyedge faild them peculiarly belonging, ye most eminent whereas was contained in ye genealogy of 13 Sams, who Rebekah took on
199. him ye seed of Abraham, &c. concerning ye high name out of ye Hebrew, &c. he giveth an honor the way to ye nation he takes ye dignity of its person in these words, &c. more all ye god allowed for ever. This indeed is truly honorable, &c. &c. &c. the glory of ye Jewish nation, &c. the most high god when he assumed ye nature, was borne of them.

How clear a proof this text of ye divinity will appear if we consider.

1. The name of god is ascribed to him, for he who came from ye Jews, ver. 1. is expressly called god, although not as ye name from them.

2. That Horazick might have nothing to object, the name god is attributed to him in such a manner as by it no other can be understood, but ye one eternal & all mighty god.

1. To be god over all, except as it is equivalent to the king of supreme or most high, by which true god in scripture distinguished from these many false gods with ye scripture mentions. 97, 29, 9.

2. To be praised for ever, another glorious &c. ye true god, &c. which is used by ye Jews (ye Hebrew) of ye god of Israel. 14, Mark. 6.
But to us there is but one God, and one Father, of whom are all things, by whom are all things, and we by him.

For the coherence of these words we shall look no farther back than ye most immediately proceed, where we may see ye variety of ignorance of ye Heathen, both in ye quality, and multiplication of their gods, the number of them was so great, if no one could pretend to give a just account of their being, being any part of now one among them, they had not its tolerable daily, to whose care & guidance it was, more immediately entrusted, and for their quality, most of them were mortal men, or had no other divinity, but it their fellow creatures did bestow upon them, after death by a solemn consecration, miserable creatures, who though they could not secure themselves from ye stroke of death, yet were so vain as to think, because it was in their power to confer immortality upon others, the ceremony whereof was no sooner performed, but as truly as among the Heathen, that one, whom they held to be their rod of divinity, the among the Heathen, they were [Θεοί Πολλοί] [θεοὶ πολλοί], not really, but so only in ye opinion of men, [Θεοί Νεόβοιοι], falsely so called by their ignorant worshippers.

To the sick, whom ye understand, ye affirm, in ye very opposite of one God, who is ye Father of all, & one Lord Jesus Christ, who is ye Governor of all things, whom ye Xian faith teacheth us to acknowledge as distinct persons, so to adore one & ye same god,
This place hath been much abused by ye Arrians, whom from these words, [To us there is but one god, ye Father has made this distinction in philosophy, whereas, therefore ye son is not god; it will appear to be as absurd as it is wicked if we consider either ye words themselves or ye design of ye Author.

If we look upon ye words we shall find yt ye Author will not ye Father only as ye only living & true god, as he doth not after wards, yet Jesu is only as ye one Lord, who is ye universal & disposer of all things, so yt it may be at much reason be concluded from these words, yt one Lord Jesu Christ by whom are all things; yt ye Father is not Lord, as from ye forementioned; ye son is not god, so consequence they themselves doth further overhear a proof of their above reason; as therefore ye Father is not excluded from ye dominion of the earth by ye Author appropriated to ye son, so neither is ye son excluded from ye divinity, who never is in particular attributed to ye Father; ye son is ye god, yet ye Father is ye Lord, & both in effect one of ye same.

2. The design of ye Author is to show how divers vastly different are Xermonia & heathenism are, as he doth by an elder witness, thus. As they do acknowledge & adore many gods, yet we Xermonia being better instructed, believe to worship only one. They have many temples daily, to whose possession such places as are under their dominion, be in particular committed, but we acknowledge only one Lord, even Jesu Christ, to whom all power both in this earth is given; it is he that hath redeemed us with his most precious blood, & so have such a peculiar right of dominion over us, yet we own no other Lord but Him. They have as in many other places of the Apostles writings, ye works of creation being ascribed to the Father he is called god, & ye works of redemption thing
171. appropriated to ye sons he is called Lord, & yet this peculiar right of dominion over us as his inhabitants, doth in no wise exclude him from his absolute supremacy & universal dominion, & as yet samar god & his father & ye holy spirit he hath over all things.

And therefore it follows, in ye last, [by whom are all things] its word, must be as extensive as those [of who are all things] cannot be confined to ye worker of redemption as necessarily contend, because, then there would be in ye apt, through an inexplicable, those last words of ye word its power of act, & by particularly respecting y dominion which he hath over us by ye right of redemption, being capable of no other interpretation.

we shall therefore speak.

Eng: XI.

1. Concerning ye universal dominion which he hath over all things.

2. Concerning ye peculiar right of dominion which he hath over us, & all else that truly abides on him, & in particular.

For where we have we hope every thing will be able to understand & was at ye meaning of this part of ye word, I believe in ye our Lord:

In both those respects the title of Lord &c. properly belong to ye saith it, & it new testament, ye word supreme absolutely taken, is frequently used determinately for him, as 4. John: 1. where therefore ye Lord knew ye Phar. See 16. Acts: 19. Set after ye Lord had spoken unto them &c. 9. Acts: 1. We call yet breaking out threatening &c. as ye Lord &c. with many other places, which we might mention.

May we shall find that dialect observed by ye angels in their vision to us those 2 women with came to see ye Sycorax. Come 12 ye place where ye Lord lay 28: Math: 22.
Concerning his universal dominion over all things.

1. If you may better understand must be considered distinctly.

Concerning these 2 natures we are united in one person of our Saviour, these being dominions belonging respectively to Jesus, but with His difference, ye divine right of dominion is inherent in ye divine, it is conferred or bestowed upon ye human nature.

So that under this general head we must consider him -

1. As Lord and maker of all things, according to his divinity.

2. As he is made Lord of all things, according to his humanity.

1. Then considering 2 Sa 2nd according to his divine nature, it cannot be denied but he had an universal dominion over all, as ye maker of万物 of them; he created all things out of nothing in undoubtedly ye Lord of all. Nor is there any thing more rational ye think, it being with all other creatures, should by grace and acknowledge him as ye Lord, by whose power we were at first made, by whose evidence we are still preserved.

And therefore his observable 1st 2nd word 以色列 is in ye 2nd

4

never applied to 3rds. Sauced, & so frequently altered.

ye added put for him, is by ye Greek translation made ye
given us as ye only interpretation not only of יִשְׂרָאֵל

but most universally of יִשְׂרָאֵל. ye getting

4 name of ye true god, so appropriated to him.

The high name of ye word ye high Lord does belong

be 3rd. Sauced ye according to His divinity, because being
equal to ye Father, & of ye same essence in substance

be 3rd. ye whose name is יִשְׂרָאֵל? ye therefore against
yfAvian yf Suenian yf Jew, must fi acknowledge said
by us to G. The Lord in ye fame eminency & apprival
in w f i n f i is.
2: we are now to consider him according to his humanity. 174
7, so he is made both Lord & Christ, all power in & to earthly
being given to him, & he is constituted Judge both of yr
quick & dead.

And here we shall consider

i. The power of life & show you to it is

2. The dominion & show you when it was conferred

3. The duration of this power, & show you how long it
shall continue.

i. Concerning this power, you must know, it was in
all things both in heaven & earth being subject to it,
God only excepted who hath conferred this power, & whose
original dominion is zealous to ye last tether

Cor. vii. 27. For he saith put all things under his
foot, but when he saith the:

Part of this power both consist in ye right of judicature,
by which ye father hath bestowed on him, by virtue
whereof, he shall come at ye last day attended with his holy
Angels, to reward every in according to his

Part in ye pardoning & forgiving sins, with which we might know
he himself said to ye sick of ye palsey, Thy sins be forgiven

Part in ye institution of ye law, neither cannot be done but by ye
same authority with which makes it, & therefore he assists
himself, as ye son of man to be greater than e. Tempete
saith, saith, saith, Saith.
Thus you see both of legislative & judicial power are by your master conferred upon him as he is your son of man, it must be acknowledged both by Angel in heaven and man on Earth, as your Lord and governor.

2. Concerning the donation of this government you must know, that the plenary power over all things was not actually given him at once, but part conferred on him while he lived on Earth, and part after his death and Resurrection. The first to enable him to suffer, and to reward him for his suffering. They are by some thus distinguished, he was before his death dominion, though he did not dominare ill after his resurrection. Before he suffered all things were by the Father given into his hands, though he did not exercise his dominion over them till afterwards.
3. As touching ye duration of this dominion, we must
know, yt part of it being merely Oeonomical, shall continue
only during such an order & state of things, as part thereof
shall continue to all eternity.

That comma, power & {Saul} excerciseth in judging
both his & his father enemies, shall not cease at ye end of ye
word, when these rebellion, subjects shall be finally vanquish
ed & judged: he must reign till he hath put all things
under his feet, as being perfected, yea he shall resign himself
to his father, the commission to his father, he gave it him. 1. Cor. 15. 24.

But although his dominion cease at ye end of ye word, yet
it shall never diminish his dominion over those whom
he hath purchased with his blood, he now reigns in ye
hearts of his people, & will never cease ruling over them
in ye king dome of glory. This dominion is everlasting, &
this king dome shall never be destroyed.
2. We are now to speak concerning ye general
law, concerning ye proper & peculiar right of dominion
over \\ and all things, ye truly believe on him. 1:10 in a
peculiar manner. Of Lord:
As we respect only ye right of creation, ye meanest of ye
creation, can say as truly he is their Lord & we, heed
though his power be denied & his authority questioned by some
skeletally persons here, yet hereafter, they shall be found
to acknowledge it. every tongue will ye confess of Jesus
he is ye Lord to ye glory of ye Father. 2: Phil. 3:9 10 11

1: As having freed us from these Enemies to do
we own, under, the power of Satan & ye
Dominaion of death. 2. He 6:14: Who through
death &c. 7. Coloss. 1:17: having spoiled
principalities & powers &c. Every in this
his royal estate is &c. 14. 1:4 &c therefore
in ensnaring us from a foreign slavery acquiring
a peculiar right of Lordship & dominion over
Luke 4: 17: If he deliver us from the hand of the
2. As having bought us at a price, to us we
are his by ye right of purchase, we are his by
the kindness bestowed are of interest in
ye mercy, for &c. &c. of nothing to
remain unpunish'd, we are delivered
from ye curse of ye law by being made &c.
To well were it 2. It is that we do not now discharge them, to exact our god's justice of it, required ye utmost farthing: Then was it ye
he gave himself a ransom for us, yet was it that ye bought ye with a price, ye purchased a Church with his precious blood:
and then as ye aptly argue, We are not of our
but ye:

3. As we have sworn allegiance to him in
the Baptist male vows and promises. We agreed
of self in the most solemn manner to withdraw
ty sword in darkness, ye ever hast to
promote ye interest of ye kingdom, ye as
solemnly engaged to fight under ye Sav. cause
as ever shall be.
Which was conceived of the H. Ghost, borne of S. Virgin Mary

1. Luke 3:1. And it shall come to pass in the days of that king, that shall call his name Jesus:

These words (as appear by y26 verse) were spoken by ye Angel Gabriel to ye T. V. to Mary, to contain in them the substance of ye message of God sent him to deliver to her (viz.) she should be mother of ye T. & bring ye promised Messiah into ye world. In them we have may consider

1. The conception of ye Saviour
2. His nativity
3. The imposition of this name

The last of these hath here formerly spoken to, & therefore we shall confine of difference to ye 2 first, which are only accordant to ye progress of this article of ye T. and the main of this article of the most admirable and glorious mystery of yr Christian Religion, & should rather as by us yet more distinctly be handled, so by you yet more seriously to be considered.

Nor can we observe a better method, or we find set down in ye very article, where we have
1. The person conceived & borne, included in ye word which
2. The reason by whose operation he is conceived & birth
3. The vision & did something he bore him. 112 ye T. 7.
Some there be yet limit it thus. The divine essence sayeth as absolutely considered we are not in carnate, but as restrained to the person of the son. But to speak more properly and truly, ye godhead itself is not incarnate, but ye person of the son subsisting in ye godhead ever was and is, or look upon this our best doctrine.

Again, though it be true of ye incarnation as it is an outward action of god to ye creature, it is common to all ye persons of the Trinity, yet there is somewhat in this word so proper to ye son, ye ye father or ye h.s. are necessarily excluded. The essence of ye manhood is our Lord assumed is equally common to ye all, for this being a work of creation whatsoever person is god cannot be excluded from it, but ye assumption of the nature is a work peculiar to ye son.

It may shall ask why 2 persons make ye first or 2d we incarnate, 2 reasons may be assigned;

1. It necessary first in respect of ye trinity, it self, i t might be preserved whole & in one, & no alteration at all made in ye relation of ye persons; for if any short phase, it is manifest, ye 2d person should be incarnate, though because all ye same person would be ye father of a god & ye son of a creature, as were ye h.s. incarnate, there must of necessity be 2 sons, whereas now there is but one, ye son of god, & ye son of ye B.D. being ye same person.
It was necessary in our soul, or we might continue ye adoption of sons, the ye, after the world ye 4 Gal. 4. 5. 7, forst at relation yt hash to his Father by nature, or being found in him had ye same by grace. For to a many we survived him be ye saw his power to become ye sons of god, run to ye of belie on his name. i. John. 12.
2. We must believe, that truly, by truly assumed of nature with all ye properties and circumstances thereof, (so only excepted) for by these words, (conceived) in (born) holiness can be understood, ye that he was, that he was, as he was, as he was, expressing the perfect man, of a reasonable soul and humane flesh consisting.

That the Messiah was to take upon him, as body, but not as an angelic or fantastical one, (as ye Marcionites and Marcionists imagined), is evident by many texts of Scripture, where in his coming is both promised and foretold:

The first promise of him to Eve, even this, The seed of ye woman shall break ye serpent's head. Gen. 3:15. To Abraham this, In thy seed shall all nations of ye earth be blessed. Gen. 22:18.

The stone, all stone, the everlasting kingdom is not promised to any angelic man, but to ye son of David, of fruit of his body, to one truly descended from him, who is called ye son of David, and Abraham, not only, because his body (being first formed in ye womb, as some heathenly hand imagined), but as St. Paul interpreth, it, because he was made of ye seed of David, according to ye flesh. Rom. 1:3. Our Lord therefore calleth himself ye son of man, ye flesh, St. Paul in ye 4th Gal. 4:4. wherein plainly he was made of a woman.

When he was born with body, of same proportion as other infants, with being nourished with food as others are, grown up by degrees to ye stature of a man, he was subject to hunger and thirst and weariness, ye natural infirmities of humane bodies.
But then his sufferings are an undeniable proof. The nail by 190
it pierced his hands & feet, yet thorns it prick'd his head, or
ye spear it penetrat his side, are nog clear evidences
of his bodily as well as ye divinity & frailty of his flesh,
yet we may must either grant him to be truly man, ordery
or both to be so:

And as he was pleased to take of frail flesh, so he did not
permit to take of more noble part ye soul woul not, & he could
not have been perfect man, wherefore we read in ye
2 Luther 52. if he increased as in stature so in wisdom.
with text if we consider it plainly prov'd yt he had a
rational soul as well as human body

For a body stil is not capable of bearing any more
yn an inanimate substance, flesh & blood of if self
not not reduced be refrained, but on the other hand, yt knowledge
of god being infinite, cannot be said either to increase
or improve. Therefore yt those words in the text, he
increased in stature do respect his body, so for he increased
in wisdom must be spoken with reference to his human
soul, which is a subject ever for it.

This was a seat of humane understanding & will, yet subject
of those passions whf so manifestly appeared in him, & this
nobler part when it was ready to depart from his body
hanging upon ye cross he recommended to his father
23. Dec. 46. Teaching us by the example both
in whose hand ye souls of ye faithful are & to
Where we should commend them.

This we may whole perfect & complete nature of man was
assumed by ye word, & therefore nothing against ye Maniche.
yt he had a whole body, made of flesh & blood as ovs is,
against ye Arrianes & Apollinarianes (who affirmed his divine
body was informed by ye divinity) yt he had a rational soul.

But here it must be remembred

1. That although he took a nature of man, yt he took not
  ye person of man, otherwise the bed of Pateros would not
  be one person, but two, & so there we should not have one,
  but 2 Christes.

The divine nature did not assume an humane person
but yt divine person did assume an humane nature,
sy in one yt same person dwelleth yt flesh of ye
godhead, yt ye fulness of yt manhood

2. That as he took not an humane person but an humane
nature, so neither did he take any personall infirmities
such as our madness, blindness, lameness, &c. are incident to
some only or not to all men in generall, but those
alone of his naturall, as hungering, thirsting, weeping, grief, sense of paine
& mortality.
3. We must believe the personal union of these 2 natures, so to acknowledge this of mediator, who is both god and man to be but one. 

Man indeed is the wonderful union of 2 natures so entirely different in the person of Christ as an insufficiency fitted for an Angelical intelligence, to be a shallow capacity, to whose shape we may discern, yet in the fabric of the ark of Coenturion, or puppet of our creature, yet factor of your chewing towards the many ways (for how of 2, 2d.) was such as would point now up to these and the things with ye Angels desire to show it look into.

And therefore it satisfaction of ye Angels going to ye B. V. whom it did more especially occur, to ask more ye question (how can this thing be) in what us, what as you may need insight: ye was this, The power of ye Highest shall overshadow this.

For as it is in us to believe, submit or reason to divine revelation, to submit those mysterious books with our understandings cannot comprehend, so is it great presumption in us to curious and contemplative in our inquiring, specially into these mysteries, over but God himself has drawn a veil; so we may truly say that we may truly say to us that we may, yet y (should should it) as he did yet inca de Beelshemesh) for our curiosity.

But here all we must remember if it is our duty to know so much of every divine mystery as God himself was pleased to teach, as we may avoid all erroneous opinions and heretical dogmas, to be firmly rooted in our faith as we profess.
That you may the better understand of the personal union it, it must be remembered that man became man by taking ye humane nature, not ye person, round the assumption of the nature (having no subsistence in itself) into ye person of ye son of god, ye personal union doth consist, for there is ye divine & humane nature an united in one person, & so by consequence he who is both god & man, is not two, but one.

One of Athanasius hath explained it.

1. Not by conversion of ye godhead into flesh as ye water was turned into wine by ye sand in a pool of Galilee. For how should we imagine, if ye divine nature, which, void of all mutation, should be then changed, if of nature it be incarnated & intensified, should be turned into a material & invisible creature.

Again though it be not so gross a thing as it at first sight seems to think, if ye humane nature was connected into ye divine (as we have seen of Catechism is condemned in ye Council of Chalcedon). For ye incarnation at ye first could not consist in such a conversion, it being unimaginable, how that it had to being should be made by being turned into something else. If ye mankind were not in ye first act of incarnation connected into ye divine nature, as we see it could not be. Then is there no substance of any time or manner in or by which way afterwards he had substantiated.
One Secondly not by confusion of substance but by uniting of persons. For should we imagine such a mixture of substance as to make an union of natures, we should be sure from acknowledging him to be God and man that thereby we should assign him to be neither, but a person of a nature different from both as all mixed bodies are distinct from each without all concurs to their composition.

Nor can we conceive that these 3 natures should be thus united when each portion of each are infinitely distant, besides from hence it will necessarily follow that Father & Spirit were incarnate as well as Son, yet divine nature being ye same in all ye 3 persons.
But while he thought on these things, behold, the angel of the Lord appeared to him in a dream, saying, Joseph thou son of David, fear not to take unto thee Mary thy wife: for it is of the holy Ghost that is conceived in her. And Joseph, being at first nipt in this thing, resolved to send away Mary his espoused wife,  

but Joseph, being a man of good will, and that he should not make her a Publik Example, and yet being him selfe a cold and compassionate helpe to make her a publick Example for whom he had so great a kindness, therefore though he had resolved to dismiss her, yet will do it as privately as he can, yet so her reputation might not be totally blasted. But while he is musing on these things, God by his Angel, let him know, yt he had no reason to be troubled at his case, nor to take such a course as he intended, for although it were true yt Mary his espoused wife wore wil child, yet it was not after suggested by any unlawful copulation with other man, but by the miraculous opation of ye holy Ghost, alone & beyond ye ordinary course of nature. By this wonderful working of God's Spirit, her chastieth was not in the least blotted, therefore he must alter his resolution, & take her to his wife. whose integrity (being thus satisfied by God) he had not now ye least reason to doubt.
In ye words we have, ye corruption of B. Savor. X. x. 198, ye efficient cause shewes (vif) ye H. Short. The nature of the Devil ne is our heresy.

The corruption is first shall be treated of as explained, when we come to speak of ye 3d person considered in this article (vif) ye Virgin Mary, as prefect we shall confine 8 discourse but 2d person (vif) ye H. Short, of his time we shall speak only so faire forth as it is commended in this present action.

Where ye Angel Gabriel came to ye B. Virgin to tell her ye she should be ye mother of ye S. Jesus. She immediately made this quest, how can this be? May ye know call a reason a question put mumbled by her out of any displeasure or difference but out of pure desamination, to want desire to be instructed in a truth so necessary to be known, though it cannot be apprehended by many understanding.

That we do proceed to here, we see not, the how a child should be conceived in her womb, but such knowledge she could not imagine, where we may observe ye she deviating all sorts from this action, as our Mathematicians had no father in respect to his human nature, as he had no mother in respect of his descent.

Joseph in deed is sometimes called ye Father to be not void in ye 4:22 of conscience speaking of him to be, is not the Josephs son. But ye Evangelist clearly solves this doubt by telling us, but in supposition of these persons, to say it was not so in deed 3: Luk. 23.

But these words of ye B. Virgin cannot have fife concerning B. Sand, 2: Mar. 48. can Thy Father & I have sought thee, joineing carry a greater difficulty, for ye chroma whereby we may diverging between ye natural and legal Father, ye Virgin did not mean of hi we be natural father, having before excluded him from ye action, wherefoe so denominates him but only ye he was his legal father, as being ye husband of he.

It is true indeed, his genealogie is God by ye Matt. 4:8 it is well found from Joseph but ye reason thereof is strange.
Both Mary and Joseph were of our tribe and family, but ye Messiah was of the posterity of David and Abraham, ye same way by consequence demonstrated concerning Mary. It being ye only device of ye every life in setting down his genealogie, he showed he was literally descended from David and Abraham, to whom God had in particular promised ye ye Messiah should come out of their loines.

And yet in every place where it is affirmed ye Joseph descended from Abraham, it is as evident plainly and ye ye came from Joseph, as in a particular manner attributed to Mary, as appears by ye orignal in Matthew vi. Chapter 16, 14. and 15. and also Mark viii. 27. and Luke, xvi. 5.

Thus wrote ye prophet, and ye Virgin did not continue by any power or operation of ye but ye in ye aftermalaking he determined what is to be attributed to ye, yet ye ye manner of his working is a little too difficult, it being not within ye compass of man to understand or expost.

We must not therefore in this case be swich about ye is written, nor presume ye mind ye these difficulties, to god himself, had not thought fit to resolve, but rather let us be satisfied, as ye God had revealed it, to firmly believing ye Jesu inquire no further.

The words beg to ye to more when is on scripture, implied are very grammatical, and intended either by way of praise preceding or satisfaction to ye Virgin, who of all others had ye easiest reason to be incorrect; as ye is written, at ye 1st. 1. 25. The holy Ghost shall come upon thee and ye power of ye highest shall overshadow thee: or secondly, ye suppose ye conception already past according ye Relation of the mistery given ye by ye 2d. 1. 18. v. in these words, where ye mother Mary was espoused to Joseph, before they came together, she was found with child of ye holy Ghost, or lastly, ye give satisfaction to Joseph in ye hound of ye text. Barne.

The words beg to ye to more when is on scripture, implied are very grammatical, and intended either by way of praise preceding or satisfaction to ye Virgin, who of all others had ye easiest reason to be incorrect; as ye is written, at ye 1st. 1. 25. The holy Ghost shall come upon thee and ye power of ye highest shall overshadow thee: or secondly, ye suppose ye conception already past according ye Relation of the mistery given ye by ye 2d. 1. 18. v. in these words, where ye mother Mary was espoused to Joseph, before they came together, she was found with child of ye holy Ghost, or lastly, ye give satisfaction to Joseph in ye hound of ye text. Barne.
in all other places yt H. Shoft is set downe as ye efficient cause of ye Virgin conception, efficient we say yt to exclude him from any materiall concurrent, as B. said he conceived out of ye substance of ye H. Shoft, but by his mighty power & wondrous operation, Whereas a learned person will affirm there is no other way to found or determine ye action of ye H. Shoft but by ye concurrence of ye Virgin & he must be acknowledged as it, for the being truly ye mother of yt, there is no reason to deny to her in respect of him, whatsoever is given to other mother in relation to ye fruit of their womb, so no more may be attributed to ye Spirit yt it is necessary to cause ye Virgin to performe ye action of a mother.

The matter of his body was ye flesh & blood of ye Virgin Mary, & by wherein he could not have beene ye Son of David & A. Graham, but was sanctified prepared & made fruitful by yt power & commandement of yt H. Shof.

We must therefore remember yt he was made of ye substance of ye B. Virgin, not at all of ye substance of ye H. Shoft, or by any communication of his essence & so, although ye H. Shoft be ye efficient cause of his conception, yet he is not his fathers, because he conformed from himselfe nothing of ye matter whether of his body was made.

Further we must observe yt although in this action yt H. Shof is only expressed, yet yt other persons are not excluded, The Apis of Paul speaking concerning faith of whom are all things is ye H. V.C. must understand, yt body must of necessity be included, & this being a work of creation no person is god can be exempted from it.

2. Reasons are assigned why this action is in a more peculiar manner attributed to ye H. Spirit.

1. Because hereby is declared ye tendencie of Gods grace, for ye holy Ghost in Scripture is he is called God, so frequently ye gift of god, & ye effects of gods love mercy & goodness are in a peculiar manner appropriated to him.
2. Because ye forming of ye way, ye more admirable work of ye H. Spirit, ye Father & ye Son. All effecting it by him.

2. The infusion of all purity & holiness in ye manhood of ye.

So farre forth as we need for ye nature of a Redeemer.
Now this extraordinary corruption & total sanctification of yr human nature was necessary
in. To fit it for a personal union with divine nature, which could not have been united to a nature uncorrupted; that yr Son, being in yr Trinity, should humble himself to become flesh in consistence with his infinite love, but it is altogether in consistence with his infinite purity, yet he should become perfect flesh.

2. It was necessary in respect of ye great end of ye incarnation, viz. ye redemption of mankind, we must agreeable to reason think this, if he who came to take away our sin should himself be born without any & it is as conformable to yr doctrine of yr scriptures, as appears by yr 4. Heb. 26. For such an high priest became us, who is holy, harmless, undefiled, sepulchred from sin, had he been ordained in sin, he would instead of redeeming others have wanted one himself, but our appearance of his condition by ye half dccrease of all fear & suspicion of sin in this of mediator, we therefore we spiritually believe ye as yr first Adam was ye fountain of our impurity, so this second Adam is ye pure fountain of our righteousness. Being affected yet he had no sin of his own, we are & were considered yet we suffered away for us, & therefore let us look unto him who is & of our faith & behold ye Lamb of God who taketh away ye sin of ye world.
And she brought forth his first born son, he:

but are now (according to 3d method at first proposed) to speak concerning ye 3d person contained in this 3d Article 2, end 32d) ye Virgin Mary ye mother of ye Jesus, who is ye Saviour of us all. And here we shall speak, follow ye order of ye 3 words, to speak first concerning ye person who, at ye 2 actone, brought forth his first born son.

1. Concerning ye person, [Ch. x.], whom in ye 1. S. x. 27 we find described

1. By her name, Mary
2. By her condition a virgin espoused
3. By her extraction, of ye house of David.

(Concerning his name, Mary, we lack not any peculiar excellence in it (as some have supposed) but was very ordinary & common, & in frequent use among ye Jews, & it is thist day among us, common in ye 3d part of Luke. To. we find 2 of ye same name, ver. Mary Magdalene, & ye mother of James ye less, & ye of Jesus.

The name in Hebrew is יִלְיָהוּ (Yiyahu) from ye rootIVER, and ye first of this name upon said record, is Miriam ye daughter of Amram, 8 ye sister of Moses & Aaron.

The Mouths & Ears have been very foolish as well as supristious in their conceits concerning his name: Never were any 5 letters so turned & hankposted as these contained in this sound MARIA, concerning their practice in this kind one with another: That they make a Goddes of her person, & a Many of her name.
2. As to her condition it is thus described, a Virgin espous'd 206
& by the title of ye Virgin add'd to her name she is sufficiently
characterized, & distinguished from all others.
A Virgin then she was, but yet a Virgin espous'd; yet so her innocence
might not be suspected, & yt chastly defend'd abroad, with care
so safely kept at home.
Of law'd sin, surmiz'd & quickly after especially, but not form'd hit
after marriage sanctifying ye state of virginity; with conversion
& honouring marriage with his bride; & with ye Romans might
take notice of, who doth so highly extoll and yt former condition
in disregard of yt latter.

3. her extraction is thus described, of ye house of lineages of Daniel
& giving us a great assurance yt this Jesse is ye true Messiah,
even yt branch we should grow out of ye root of Jesse,
according to gods promise & ye Prophets Predictions.
we are now in ye 2d plant to speak concerning ye Action, she brought forth ye. & in order to its Explanation, we will shew

1. That according to ye Scriptures & Messiah was to be born of a Virgin, when it will tend to ye showing of yt point in hand so well & like-wise much strengthen & ye faith, & confirm ye in this belief, yt Jesus of Nazareth being so borne was yt true Messiah.

The first verse was made of him many thy. The sad age no woman shall bring forth any child, who is not to be firm, & ye man be determined to ye one and the y, & ye woman we must understand yt she in particular, without any relation to ye male. & accordingly we know yt th Virgins with any carnal knowledge of which did conceive him.

This wonderful conception & wonderful Birth is what now evoked. & Prophet Jeremiah speaks of 31: Jerem: 22 - The Lord hath created a new thing in ye earth, yt woman shall compass a man.

But in this point more speaks more clearly yt Prophet Isaiah 7: Yea: it. Behold a virgin shall conceive, & bear a son. &c: the modern Jews have made use of many shifts to hide this most pregnant testimony of ye prophet, & we need not cavil, so say ye. Evangelist St Matthew hath plainly told that this prophecy was full-filled in th. Saviour Birth, & truly if we compare yt Relation of his birth by St Matthew with that by St. we shall more clearly see & explaining of its accomplishment.

The Prediction of Yea: It. A virgin shall conceive. & St Luke with us 1: Luke: 27. & the Angel Gabriel was sent from God to a virgin espoused, yt she continued so after her conception appears by ye 1. Mat: 18. where we read ye: before she came together she was found with child of ye holy Ghost, & compare with her own question as it is related
But further ye prophesie. Ye as ye a Virgin should conceive, so a Virgin should bring him, and Mary yet mother of our Lord was a Virgin when she brought him forth into this world, is evident by st Matthew application of this prophecy to our Saviour Birth, and the actual accomplishment thereof in this offspring of ye B. Virgin - i. Mal. 23. and of the birth in this world, howf, as not being to Christ, so plainly set down as ye formerly, but those consider ye by bringing forth of a Child is no more contradictory to Virginity then ye conception of it.

We doe likewise following ye example & authority of ye church of God in all ages without how to have continued a Virgin to her death, but this being neither directly mentioned in scripture nor expressed in ye most ancient creeds we doe not mark it as an article of our faith.
2. We shall show at the action of ye B. Virgin doe truly denominate her ye mother of 3 Saabs. For i. In ye first place we must acknowledge she did really conceive ye substantia of his body of her own  
without for it may be remembered ye B. She did not conceive him, but enacted her to do it, & so the conception being by his powerful 
& miraculous action, in to respect 3 Saabs is by Elizabeth 
for ye spur in expressly formed. The fruit of ye B. Virgin 

2. In ye next place we must acknowledge, that she did according to 
intend the body she conceived by her, a other mother does, 
therefore we find yt her husband Joseph, & she went to the 
 Cohen, she is described was great at child, & ready to be in,

3. In ye last place we must acknowledge, when her full time 
was come, she did really & truly bring him forth as other 
mothers do their children with for if we will believe ye 
Evangelist A Luke, there is no more reason to doubt of ye 
truth of 3 Saabs, namely ye of John's Baptism. When Elizabeth 
time was come he tells us she brought forth a son, & was 
later Simplicity of expression in ye. 2. Ch. 6. & 9. he speaks 
of ye Virgin Mary, The days were accomplished ye she 
should be delivered, & she brought forth his first born son.
1. Let us preserve an reverence of his person according to our instruction. 

2. Jesus in his ministry and his mother. 

3. Since the Lord was born of that Virgin, Mary, it was of Joseph, not assured that he was of the family of David, and by consequence, the prophecies were fulfilled in him.