



A  
TREATISE  
OF THE SINNE  
AGAINST THE  
HOLY-GHOST.

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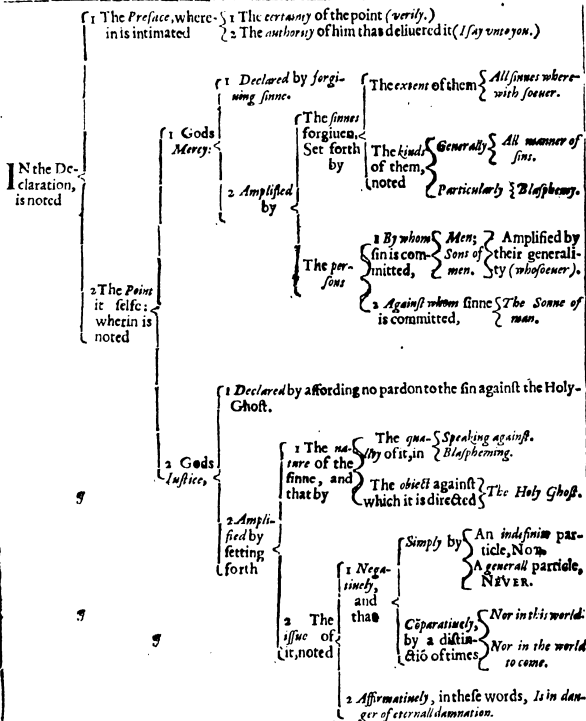


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# An Analysis or Resolution of a Declaration which Christ made of *The Sinne* against the HOLY-GHOST:

Recorded, { **MATTH.** 12. 31, 32.  
                  { **MARKE** 3. 28. 29.





A  
T R E A T I S E  
O F T H E S I N N E  
A G A I N S T T H E  
H O L Y - G H O S T .

§. 1. *Of the occasion that Christ tooke, to declare the sinne against the Holy-Ghost.*



**T**HE Sin against the Holy-Ghost, is most plainly and fully laid downe by Christ in his Recrimination & iust censure of the

Scribes and Pharisees, who maliciously slandered and blasphemed the cleare evidence which he gaue of his Diuine power in dispossessing a Diuell, that made the party whom he possessed both blinde and dumbe.

Their blasphemous slander was, that *Christ cast not out diuels but by Beelzebub, the prince of Diuels.*

This slander doth Christ first remooue, by shewing that it was neither probable, nor possible, that Satan should by Satan be cast out.

Nor probable either in the thing it selfe, or in their opinion who said it.

Not in the thing it selfe, because then should Satan be diuided against himselfe: which is no way likely, for so should he procure his own ruine; as is proued by an induction of three particulars, one of a Kingdome, ano-

ther of a City, the third of an House, neither of which if it bee diuided against it selfe, can stand: so nor Satan.

Now what probability is there, that Satan an old, politique, experienced Prince, as desirous as any other to maintaine his owne Power and Dominion, should wittingly seeke his owne ruine and ouerthrow.

Nor in their owne opinion was that which they said of Christ probable, because they otherwise thought of other men that cast out diuels. Their owne children (men bred and brought vp among themselves) that cast out diuels, as Christ did, were not by them thought to cast out diuels by the power of Satan, but by the finger of God. Is it then likely, that in their consciences they thought that which they vttered with their tongues, that *Christ cast out Diuels by the Prince of Diuels?*

That it was not possible, that by Satan, Satan should be cast out, Christ proueth by that superiour power which he that casteth one out, must haue

Math. 12.28.

Verse 24.

Verse 26.

Verse 29.

Verse 27.

Verse 29.

And one him that is cast out : hee will be able first to binde him, and then to spoile his house. But Satan hath not a superiour power ouer himselfe : It is impossible that Satan should be stronger then Satan.

Thus our Lord Christ hauing cleaue quenched the fire of that blasphemous slander (for a slander cast on him that is innocent, is as a fire-brand put into water) and by his iust apology stopped their blacke mouthes,

so as they had not to oppose against that he said, he setteth forth the high pitch of ther impiety, which proceeded to plaine *blasphemy against the Holy Ghost* : and from thence taketh occasion to declare the vile nature, and fearefull issue of that sinne.

Two Euangelists record the Sum of that which Christ deliuered, concerning the sinne against the Holy Ghost, I will therefore set downe the text out of them both :

### MATTH. 12. 31, 32.

*Verily I say vnto you, All manner of sinne and blasphemy shall be forgiven vnto men, but the blasphemy against the Holy Ghost shall not be forgiven vnto me. And whosoever speaketh a word against the Son of man, it shall be forgiven him : but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, nor in the world to come.*

### MARKE 3. 28, 29.

*Verily I say vnto you, All finnes shall be forgiven vnto the sonnes of men, and blasphemies, wherewith soeuer they shall blaspheme.*

*But he that shall blaspheme against the Holy Ghost, hath neuer forgiveness, but is in danger of eternall damnation.*

### §. 2. Of the inference of Christs censure vpon their slander.

THE forenamed *Reckrimination*, & censure which Christ gaue of the Scribes and Pharisees, is in these words, very sharpe indeed it is, but most iust. The reason thereof is intimated by Saint *Matthew*, in the particle of inference set downe in the first place (*Wherefore*;) and expressed by Saint *Mark*, in the reason which he layeth downe in the last place (*because they said he had an vnclen spirit*.) Very brazen-faced and impudent they were, that durst openly vtter such a vile slander against all *probability* and *possibility*, yea against *their owne iudgement* & opinion, and therefore Christ thought it not meete to spare them any whit at all. Whence

*As Scribes wax bold and impudent against him, by the hainousnesse and fearefullnesse of their sinne to be discovered.* (Certe the Lord to his

Prophet) *spare not shew my people their transgression, and the house of Iacob their sins.* <sup>b</sup> *Rebuke them sharply,* saith also Saint *Paul* to *Titus*. They who are acquainted with the histories of the Prophets, and of his Apostles, cannot be ignorant of their holy zeale, in laying open the fearefull estate of notorious sinners, euen to their very faces.

Thus, if they be not past all recovery, they may be brought to some compunction and remorse, as the Iewes were vpon *Peters* laying forth the hainousnesse of their sinne in crucifying the Lord Iesus. This reason doth Saint *Paul* allege, where he aduise th *Titus* to reprove the Cretians sharply, for he addeth this clause, *that they may be found in the faith.*

If those sinners themselves, whose estate is so laid forth, be obstinate, and will not thereby be any whit moved,

<sup>b</sup> Titus 1. 13.

*Reasons.*

<sup>1</sup> This may bee a means to reclaim them.

<sup>c</sup> Act. 2. 37.

Tic. 1. 13.

<sup>2</sup> Others may be warned thereby to take heed of the like sin.

nor



Ier. 44. 16.

Ezec. 3. 7.

Mal. 3. 16.

3 They are made  
more inexcusable  
and God more  
iustified.

Dan. 9. 5.

Verſe 6.

Verſe 7.

Vſe.

nor brought to remorse, but rather  
wax more impudent (as these Scribes,  
and Pharisees, like the Jewes their  
forefathers, who said to *Jeremiah*, *As  
for the word which thou hast spoken to  
us in the name of the Lord, we will not  
hearken unto thee*: and of whom the  
Lord said to *Ezechiel*, *The house of Is-  
rael will not hearken unto thee, for they  
will not hearken unto me*: for all the  
house of Israel are impudent and hard-  
hearted,) yet may others be kept from  
going on in their course, and from  
growing to their degree of impuden-  
cy, as is noted of some in *Malachies*  
time, who observing the stoutness of  
their fellows against the Lord, *feared  
the Lord*.

If none at all be wrought vpon by  
the knowledge of their sinne, then  
are they made the more in excusable,  
and Gods severe proceeding against  
them is the more iustified. Thus  
much *Daniel* declareth in his con-  
fession vnto God; where first he saith,  
*We haue sinnea and committed iniqui-  
ty, and haue done wickedly, &c.* then he  
addeth, *neither haue we hearkened un-  
to thy seruants the Prophets*: whereby  
he implieth, that the Prophets decla-  
red their sins, and denounced Gods  
iudgements against them: and there-  
upon he interreth, *O Lord righteous-  
nesse belongeth vnto thee, but vnto vs  
confusion of faces*.

Vpon these and other like proofes  
and reasons Ministers must learne, as  
they see iust occasion, to put in pra-  
ctise the forenamed Doctrine, and  
by their holy zeale in laying forth  
sinne, and the issue thereof, to shew  
their desire of reclaiming sinners, of  
staying the infection and contagion  
of sin, and of iustifying Gods proceed-  
ing against sinners.

§. 3. *Of the resolution and severall heads  
of the text.*

TO passe from the *Occasion* and *In-  
ference* of Christs censure, note fur-  
ther the *Maner* } thereof.  
                  *Manner* }

Christs maner of setting it forth,

is with great *ardency* and *authority*,  
noted in the Preface prefixed before  
his censure (*Verily I say vnto you*). The  
particle of asseueration (*Verily*) decla-  
reth his ardency: his aucterity of it in  
his owne name (*I say*) sheweth his au-  
thority.

The matter } 1 Generally propoun  
of Christs } ded.  
censure is } 2 Particularly applied.

In the ge- } 1 The Na- }  
nerall pro- } sure } of the sinne  
position is } 2 The Is- } censured.  
noted } sue }

The *Nature* thereof is declared by  
the person against whom it is in spe-  
ciall directed, namely, against the *Holy  
Ghost*.

The *Issue* of it is, that it shall *never  
be forgiven*.

Both these are amplified by com-  
paring them with the *Nature* and *Is-  
sue* of other sinnes.

Other sins are committed against  
the *Son of Man*.

This against the *Holy Ghost*.

Other sins shall be forgiven.

This shall never be forgiven.

In this comparison is set forth a  
liuely representation of Gods *Mercy*  
and *Iustice*.

Of his *Mercy* in forgiuing every  
sinne committed against the *Son of  
Man*.

Of his *Iustice*, in vouchsafing no  
pardon to the sinne against the *Holy  
Ghost*.

§. 4. *Of the truth and weight of the  
points here deliuered.*

THE first point to bee noted is

Christs preface: whereby hee  
sheweth, that what hee deliuereth  
concerning this point, is both a cer-  
taine and infallible truth: and also a  
point of weight and moment. Christ  
auerreth it vpon his authority and  
credit, *I say* (saith he) *I, that am a faith-  
full and true witnes; I, who cannot lye;  
I, who am the very truth; I say*. So as, of  
what authority our Lord, the eternall  
Son of God is, this, which hee hath  
here deliuered, is also, namely, true,  
certaine,

MARC. 1.

MARC. 16. 7.

316. 16. 16.

MARC. 16.

MARC. 16.

MARC. 16.

MARC. 16.

certaine, infallible, vncchangeable, Hea-  
 ven and earth shall passe away, but his  
 word shall not passe away. With this  
 authority doth Christ\* of stratificand  
 confirme that exposition which hee  
 gaue of the Morall Law: and oppo-  
 seth it to the light credit of the an-  
 cient Doctors of the Iewes, saying,  
*You haue heard it said of old, &c. But I  
 say unto you, &c.* so as his authority is  
 more then any others can bee, for  
 Christ is the onely true Doctor of  
 the Church: as hee himselfe testifi-  
 eth of himselfe, saying, *One is your  
 Doctor, euen Christ.* He hath power in  
 his owne name, by his owne authori-  
 ty to deliuer anything to his Church:  
 which power is intimated vnder this  
 imperiall phrase (*I say.*) And herein  
 his manner of teaching is different  
 from all others. For the vsual phra-  
 ses of the Prophets were, *Thus saith  
 the Lord; The word of the Lord: The  
 burden of the word of the Lord:* with  
 the like. To make doubt of any thing  
 which Christ saith, is to call his au-  
 thority into question. If therefore the  
 word spoken by the Prophets was  
 stedfast, how much more stedfast is  
 the Word spoken by the Lord him-  
 selfe, Christ Iesus?

The particle set by Saint *Marke*  
 before the clause of Christs authori-  
 ty, is in the Greeke *Amen*, and in the  
 Hebrew signifieth *Truth*, and so not  
 vnsitly translated *Verily*. It is a note  
 of an earnest and vehement asseuer-  
 ation. Hereby then wee are giuen to  
 vnderstand, that the truth here deli-  
 uered is a weighty truth: not lightly  
 to be regarded, & sleightly passed o-  
 uer. For he which gaue this comande-  
 ment (*Let your communication bee yea,  
 yea, nay, nay*) would neuer haue added  
 this vehement asseueration, if there  
 had not beene need thereof.

The reason why Christ first vsed  
 this Preface, was to moue them who  
 heard it, to giue the greater credence,  
 and the more diligent heed to that  
 which he deliuered, lest at any time  
 they should let it slip. And it is thus  
 recorded by the Euangelists, that we  
 which read it, or heare it, should

know that the points here deliuered  
 are worthy our due and serious me-  
 ditation: points needfull to be taught  
 and learned.

### §. 5. Of Gods mercy in forgiving sinne.

CHRIST having raised vp the atten-  
 tion of his hearers, by the fore-  
 named Preface, in the next place hee  
 mollifieth the severity of Gods iustice  
 against the blasphemy of the Holy Ghost,  
 by declaring the riches of his mercy,  
 in respect of all other sinnes, in these  
 words, *All sinnes shall be forgiven  
 vnto the sons of men, and blasphemies  
 wherewith soeuer they blaspheme. And  
 whosoever speaketh against the Son of  
 Man, it shall be forgiven him.*

The mercy of God heere pro-  
 pounded, consisteth in the forgie-  
 nesse of sinne: the greatest euidence  
 of mercy that could be giuen.

It is further amplified:

1 By the kinds of sinne set downe  
 both generally (*all sinnes, all manner  
 of sinne,*) and particularly (*Blasphemy.*)

2 By the persons that commit  
 sinne (*sonnes of men*) and among them  
 (*whosoever*).

3 By the person against whom  
 the sinne is committed (*the Sonne of  
 Man.*)

The first and generall point heere  
 to bee noted, is that *Sinne may be for-  
 giuen.* A point well knowne to all that  
 know the end of Christs coming,  
 (which was, *to saue sinners*) and the  
 true scope and intent of the *Gospell*,  
 which was to mitigate the rigour of  
 the Law, that saith, *Cursed is every one  
 that continueth not in all things which  
 are written in the booke of the Law to  
 doe them.* All the Sacrifices vnder  
 the Law prefigured the truth of this  
 Doctrine: and the many promises  
 of the Word both in the old and new  
 Testament, together with the mani-  
 fold performances thereof to poore  
 sinners, doe abundantly confirme the  
 same.

The true proper reasons hereof  
 are,

*Doctr.*  
 Sin may bee for-  
 giuen.  
 Mat. 1. 21.

1 Tim. 1. 15.

Gal. 3. 10.

*Reasons.*

Ezek. 33. 11.

are, the mercy of God (who desireth not the death of sinners) and the Sacrifice of Christ, whereby the Justice of God is satisfied: in which respect Christ is said to put away sin by the sacrifice of himselfe. So as there is nothing in the sinner to moue God to passe by his finnes, the only cause thereof, is the sweet concurrence of mercy and iustice in God.

Heb. 9. 16.

Vsc.  
Con'olation to  
sinners.

Admirable is the comfort which hence ariseth to poore sinners. Sinne makes the creature to be most wretched and cursed. By reason thereof he is odious in the pure eyes of God: yea he is lyable to the infinite wrath of God, and to all the fearefull fruits thereof, which are all the iudgements and plagues which can bee inflicted on body or soule in this world, and a cursed death at the departure out of this world, and eternall torment and torture in the world to come. Now then what comfort can be ministred to such a creature so long as he lieth vnder sinne? The very thought of the nature and issue of sinne is like that hand writing which appeared to Belshazzar, and changed his countenance, and troubled him, so as the ioynts of his loynes were loosed, and his knees smote one against another. But what comfort and ioy will it bring to the conscience of such a sinner, to heare the voice of Christ say vnto him (as to the poore pallsie man which was brought before him) *son be of good comfort, thy finnes are forgiven thee?* Lo Christ hath here indefinitely, without respect vnto any particular person, said, that *sinne shall be forgiven.*

Din. 5. 6.

Mat. 9. 1.

Vsc. 3.  
Instruction.  
Sent for pardon.

1 John 1. 9.

Let our care therefore be to seeke for pardon: and not despaire, and sinke downe vnder the burden of sinne. The pardon is purchased and granted, let not vs reiect it, or neglect it. *If we acknowledge our finnes, hee is faithfull and iust to forgine vs our finnes, and to cleanse vs from all vnrighteousnesse.*

Vsc. 3.  
Admonition.  
Turne from sin.  
Ezek. 33. 12.

Behold here a sure ground of repentance, and a strong motiue to stir vs vp to forsake our finnes. If there were no hope of pardon, what in-

couragement could the sinner haue to turne from his finnes? for his heart would thus reason, *Indeed I am a wofull wretch through sin: but what will it now boote me so leaue my sinne? my iudgement is past: there is no recalling of it: there remaines no pardon.* But assurance of pardon makes him to alar the case, and thus to reason, *Though I haue heretofore become so wretched: as by sinne to implunge my selfe into endlesse misery, yet I heare that there is pardon for sinners: surely I will no more continue in this wofull estate, I will seeke pardon for sin past, and be watchfull against sinne for the time to come.* Were there no hope of pardon of sinne, man would no more care to turne from sinne, then the Diuell doth. This point therefore of the remission of sinne, must be vrged as a means & motiue to draw men from their finnes, and to worke in them true and sound repentance. That repentance which ariseth from faith in the pardon of sin, and is performed in way of gratefulnesse vnto God for his great mercy in pardoning our sins, is the most kindly wrought, and will proue the truest, and best repentance.

§. 6. Of the extent of Gods mercy in pardoning all sins.

SO farre reacheth the goodnesse of God in forgiuing sinne, as there is no sinne (except that onely which is here excepted, *The sin against the Holy Ghost*) but commeth within the Compasse thereof. All sins (as Saint Marke hath recorded Christ's speech) *All manner of sin,* (as Saint Matthew hath recorded it) *shall be forgiven:* not as if in the issue and event, every sinne should indeed be pardoned (for then few men should bee condemned, which is contrary to the current of the Scripture, that saith, *Few shall be saved*) but because every sinne is pardonable. The point then here to be noted, is, that (except before excepted) *No sin in the nature thereof is irre-missible:* originall corruption, and actual transgressions: whether few

Mat. 7. 14.

or many: light or hainous: new bred, or old and inueterate: only once, or oft committed; on ignorance or against knowledge: voluntarily or by force: of infirmity or presumption: against God or man; without a mans body, or against his owne body: in secret or openly: by omitting, or slightly performing that which is good: all may bee pardoned. For a particular prooffe hercof, take the example of *Manasseh*, who (I thinke) went the furthest in sinne that euer any did since *Adams* time, and receiued pardon. Of his originall corruption no question can be made: that his actual transgressions were many, and those most hainous, bloody, crying finnes, committed not on ignorance only, but against knowledge, voluntary, presumptuously, against God and man, the history recorded of him apparently sheweth: and yet were they all pardoned.

The reason hereof may not bee sought in the party that sinneth, or in the nature of sinne (for euery sinne is mortall, and deserueth eternall condemnation). In cyther of those no reason at all can be found out: But onely in the extent of Gods mercy, and in the all-sufficiency of Christs sacrifice. For the mercy of God is greater, not onely then any one, but then all finnes whatsoever: and the sacrifice of Christ is a sufficient price of redemption for all: His blood cleanseth from all sinne. As Gods mercy and Christs sacrifice are the cause of pardoning any one sinne, so the riches of Gods mercy, and the infinite value of Christs Sacrifice, are the cause of pardoning all finnes.

*Obiect.* Why then is not the sinne against the Holy Ghost pardonable?

*Ans.* Not because it is greater then Gods mercy, or aboue the price of Christs oblation, but because of Gods reuealed determination against it, as we shall hereafter more distinctly heare.

From this extent of Gods mercy we may well inferre, that mans destru-

ction is of himselfe: cyther because he maliciously despiseth the Spirit of Grace; or wilfully reiecteth the offer of pardon. In the order of redemption God hath made mans sinne pardonable, but man by his impetency makes it not to be pardoned.

From the forenamed Doctrine we may take courage to flye to the Throne of grace for pardon, how many fouler, or how great fouler our finnes haue bene. Note the gracious invitation of the Lord by his Prophet, saying, *Come now and let vs reason together: though your finnes bee as scarlet, they shall be as white as snow, though they bee red like crimson, they shall be as wooll.* Whensoever the Diuill seeketh to bring vs to despaire, either by the multitude or by the hainousnesse of our finnes, let vs in faith plead this before God, *All finnes shall be forgiven:* and thereupon apply to our soules the blood of Christ, which cleanseth from all sinne: and be moued thereby to turne from all.

§ 7. Of Blasphemy, how hainous a sinne it is.

THE particular sinne, whereby the forenamed mercy of God in forgiving sinne, is exemplified, is Blasphemy. For in Saint *Matthew*, Blasphemy is expressly added to all manner of sin that shall bee forgiven: and in Saint *Marke* it is said, that *All blasphemies wherewith fouler men shall blaspheme, shall be forgiven.* Whence are offered two Doctrines to our consideration: 1 Blasphemy is a most hainous sinne.

1 Blasphemy may be forgiven. The former Doctrine is implied by the particular mention of it in this place. For in that Christ giueth this as an instance and euidence of Gods rich mercy in forgiving all manner of sinne, because he forgiveth Blasphemy, he giueth vs thereby to vnderstand, that Blasphemy is one of the most notorious finnes, a sinne which is most hardly forgiven, which yet notwithstanding being forgiven, we may well

Ofc. 139.

Pse 2.

Isaiah 1. 18.

1 Chr. 33. 1, &c.

Verse 13.

Reason.

Rom. 6. 13.

1 Iohn 1. 7.

\* § 27.

Pse 1.

hope

hope that other finnes may be forgiven.

The truth of this Doctrine will yet more clearly appeare; if we consider the nature of *Blasphemy*.

*Blasphemy* (according to the notation of the Græke word) signifieth \* to hurt ones fame, or credit: yea in Hebrew also a blasphemer of God is said \* to strike thorow the name of *Iehonah*.

In former ancient times this word, *Blasphemy*, hath bin vsed to let forth the dishonour and disgrace that is done to mans name and credit, in which sence it is also sometimes vsed in the new Testament: as where Saint Paul saith of himselfe, and other Ministers of the Gospell, *Being defamed*, (or (word for word to translate it) *being blasphemed*) we pray: and where Saint Iude saith of the wicked in his time, *They speake euill of* (or *they blaspheme*) *digunities*: Yet now long vs in Gods Church hath appropriated the word *Blasphemy* to an high dishonour done to the great name of God: and that both in regard of the *Matter*, and also of the *Manner*, whereby Gods name is dishonoured.

In regard of the matter of *Blasphemy*, God is blasphemed two waies: either *Prinatiuely*, by taking away frō God that which is due vnto him, and wherein his honour consisteth: or *Positiuely*, by attributing that vnto him, which is vnbecoming his Maiesty, and dishonourable to his great name.

The honour due to God, is taken from him two waies.

1 *Simply*, when that which properly belongeth vnto him is denied him. Thus because the King of *Assur* denied that God was able to saue *Ierusalem*, and to deliuer it out of his hands, he is said to *blaspheme the Lord God of Israel*.

2 *By consequence*, when that which is proper to the Creator, is attributed to the creature: thus the Scribes and Pharisees imagining Christ to bee a meere creature, and not thinking that he was God, because hee tooke vpon

him to forgive finnes (which is a power proper only vnto God) accused him of *Blasphemy*: and againe, the Iewes went about to stone him for *Blasphemy*, because (as they alleage) *he being a man, made himselfe God*. Though their censurē of Christ were most raile and slanderous, yet thereby they plainly shew what was accounted a *Blasphemy*. But to make this point more cleare, the Holy Ghost expressly saith of the Israelites in the wilderness, that they committed great *blasphemies*, because they laid of the molten Calfe which they let vp, *This is thy God which brought thee up out of the Land of Egypt*; whereby they attribute to the Cause, a creature of their owne making, that which God the Creator of all things did.

The other kind of *blasphemy*, in attributing such things to God which are vnbecoming his Excellency, is noted in thole Iraculiers that caused their sonnes to passe thorow the fire, making God thereby like vnto the Duell, to delight in mans blood: a thing most dishonourable to the Diuine Maiesty. The Lord hauing relation to that *Heathenish & barbarous* fact of the Israelites, saith to their children, *In this haue your Fathers blasphemed me*. Thus it is noted of those on whom the Viall of Gods wrath was powred out, that they *blasphemed the God of heauen for their paines*: their blasphemy, without question, was, that they impeached God of iniustice, vnmercifulnesse, cruelty and such like things, much vnbecoming his glorious name.

In regard of the manner of *blasphemy*, when any thing is spoken of God or to God ignominiously, reproachfully, digracefully, contemptuously, or the like, Gods name is blasphemed thereby: as when *Pharaoh* said, *Who is the Lord that I should heare his voice, &c.* And when *Iehoram*, King of *Israel* said, *Behold this euil is of the Lord, what should I waite for the Lord any longer?* And when *Nebuchadnezzar* said, *Who is that God that shall deliuer you out of my hands?* And when the wicked

Whae blasphemy is.

\* תוך חסדו  
שאינו יורד.

נקב  
היה

transigere nomen  
tehonae.  
Leu. 24. 16.

Βλασφημία.  
1 Cor. 4. 13.

שִׁבְחָם בְּרַשְׁוֹנֵי  
יְהוָה יְהוָה.

Ion. 16. 33.

Neb. 2. 13.

Exod. 10. 7.

Rev. 16. 17.

Exod. 5. 2.

1 King. 6. 33.

Dan. 3. 15.

1 Chro. 32. 17.

Mat. 9. 3.

Job 21. 17.

wicked in Iobs time said, *What is the Almighty, that we should serue him? and what profit should wee haue, if wee pray vnto him?*

By the seuerall wayes wherein men blasphem God, wee may obserue, that this sin of *blasphemy* is directly derogatory to the honour of Gods name, which ought not to bee taken in vaine, but rather had in all high account, and therefore a most hainous sinne. Which doth further appeare by that feare which the Iewes had of naming it. *Blasphemy* seemed so horrible a thing to them, that when a man was to be openly accused thereof, they did not say in their publike accusation, such an one *blasphemed*, but *ironically* such an one *blessed* God; vnder the name of that vertue comprizing vnder the contrary vice. In imitation hereof, *lezabel*, when shee would haue *Naboth* put to death, thus frameth the inditement against him, *Thou diddest blesse God*; and accordingly the witnesses gaue this euidence, *Naboth did blesse God*. Both shee and they meant that he *blasphemed* God; and so was their meaning taken: for thereupon they put *Naboth* to death.

The capitall punishment which by Gods Law was to bee inflicted on blasphemers, doth also declare the hainousnesse of the sin: (the words of the Law are expresse, *Hee that blasphemeth the name of the Lord, shall be put to death*.) But much more that hainous censure which the Apostle denounceth against blasphemers, saying, *I haue deliuered them vnto Satan, that they might learne not to blaspheme*. To this purpose faith the Canon, *A blasphemer according to the Law is to be beheaded, according to the Canon to be accursed*.

Lastly, the practise of the Diuels and other damned in hell, which is, *To blaspheme the great God who cast them in thither*: directly contrary to the practise of the glorious Angels, and blessed Saints in heauen, which is *continually to sing Hallelu-iah, praise and glory to God*, sheweth that blasphemers remaining blasphemers

without repentance, are farre from hauing a part in heauenly society of Saints and Angels, & can expect nothing but to haue a part in *the lake which burneth with fire and brimstone*.

Thus by the very nature of *blasphemy*, as also by the temporall, spiritual, and eternall punishment of it (all expressly noted in the Scripture) wee see that it is a most haynous sinne: so as Christ might well bring this as a pregnant prooffe of the Riches of Gods mercy in pardoning all manner of sinne. For if *blasphemy* bee pardoned, what sinne may not be pardoned?

By the hainousnesse of this sinne, learne to iudge of that supposed Vicar of Christ, or rather plaine Antichrist, the Pope of Rome, and his parasites. Ifeuer the name of *blasphemy* might be written on the forehead of any, it may be written on the forehead of that *scawen-headed scarlet-coloured beast*, which hath opened the blacke mouth to blaspheme the God of heauen, and the Sauour of the world, more then euer any Pagan. What a blasphemous speech was that of *Iulius* the third, to say, *If God were angry with A D A M for eating an apple, might not hee bee angry with his Cooke for eating his Peacocke?* And at another time, when his Physician kept away from him a dish which he liked well, but was hurtfull to his health, he said, *Bring me my dish in despite of God*. The blasphemy of *Leo* the tenth was more odious, because it seemed to be more serious; for when *Bembo* his Cardinall was speaking of the glad tidings of the Gospell, hee answered, *What profit doth that fable of Christ bring vs?* O intolerable blasphemy! But not to insist on particular speeches of particular men, many of the Decrees made of their Popes are very blasphemous, whereof take for a taste these particulars.

*The Pope of Rome is a God. Let no man dare say so to the Pope. What dost thou. The Pope may dispense against an Apostle. The Pope may change the nature of shins*

Exe 1.  
Reprooffe of Papists blasphemers

Reus 7.3.

Bala Chron. de  
All. Pouis.

All dispetto de  
Die.

ברכה

1 Kings 1. 10.

ביר

Nec 13.

Leu 24. 16.

1 Tim. 2. 10.

blasphemus secundum legem et de-  
ceptandus, secundum  
dem. amorem an-  
them. suum  
can. panit. 30.

things. The Pope may make something of nothing. The Pope may dispence aboue Law. The Pope of iniustice may make iustice.

Yea, many of their publike Prayers are also in the highest kinde blasphemous against Christ, as where they pray to Christ to bring them to his Father through the intercession and merits of *Peters, Paul, Thomas, Nicholas, Gregory*, and other whom they account Saints: and where they pray to the Virgin *Mary* to vse her motherly authority ouer her Son, & to command him to doe this, and that.

The power of Absolution which they giue not onely to the Pope, but also to euery Priest, is blasphemous: for by the Councell of Trent it is decreed, not to be a ministeriall declaration, but a iudiciall act of forgiving. The conceit of offering vp Christs glorified body by the hands of a Priest, is also blasphemous: and so is the new Iesuiticall inuention of mixing the milke of the Virgin *Mary* with the blood of Christ. These and such like blasphemies cannot proceed but from the Imps of Antichrist.

Blasphemy being so hainous a sin, Magistrates, who are gods on earth, ought to vse all the meanes they can, to suppress it: and therefore they ought both to make seuerer lawes against it, and also strictly to looke to the due execution of those lawes: otherwise the vniust Iudges in *Ababs* time, who condemned innocent *Naboth* to death, for a meere pretence, and vniust accusation of blasphemy, and the fewes, who supposing that Christ blasphemed, were ready to stone him, shall rise vp in iudgement against them: much more shall that Heathen King condemne them who made a decree, that whosoever should speake any blasphemy against God, should be drawne in peeces, &c. Yea, their practise in celsuring & punishing those who speake euil of Dignities, and that seuerely (wherein they doe that which is iust & equal) shall condemn their remissnesse in suffering blasphemies against the great and glorious

name of God to goe vnpunished.

And let euery particular Christian take heed, that the Diuell neuer preuaile so farre ouer him, as to vse his tongue as an instrument to blaspheme God. For auoiding whereof, let vs retaine a reuerend and high account of the great name of God in our hearts: and be afraid to conceiue an euill thought, which may tend to the dishonour thereof: much more fearefull let vs be of taking his name in our mouthes vainely, and of rash swearing by his name. Common swearing by the name of God, will soone bring vs to plaine blasphemy.

Yea, seeing blasphemy is such an high pitch of iniquity, let vs giue no occasion vnto others to blaspheme Gods name. They who call vpon the true God, & yet depart not from iniquity, who professe the truth of the Gospell, and yet turne the grace of God into wantonnesse, who make shew of Religion, and yet deny the power thereof, who seuerely iudge others, and yet themselues do the same things, cause the name of God to be blasphemed among the enemies of piety and sincerity. Reade for this purpose, *Rom. 2. 17, 18, &c.* whosoever giue occasion to the enemies of the Gospell to blaspheme God, the Author of the Gospell, for their vnworthy walking therof, make themselues accessary to this great and grievous sin of blasphemy: and accordingly shall bee iudged with the iudgement of blasphemers.

#### 6. 8. Of Gods mercy in forgiving blasphemy.

THOUGH blasphemy be so heinous a sinne as hath beene declared, yet Christ here expressly saith, that *Blasphemy shall be forgiven*, so as from hence we may gather, that

*Blasphemers are not utterly excluded from all hope of pardon.* Instance *Saint Paul*, who thus saith of himselfe: *I was a blasphemer, but I obtained mercy.*

Thus the Lord sheweth that the saluation of man is as deare and tender vnto him as his owne name: the

*Vse 3.*  
Admonition to take heed of blasphemy.

*Vse 4.*  
Direction to giue no occasion to others to blaspheme.

*S. 14.*  
*De Absol. cap. 6.*  
CAN 9.

*Vse 2.*  
Exhortation to Magistrates to punish blasphemers.

1 King 21. 13.

1 Tim 1. 13.

1 Tim 1. 13.

*Doftr.*  
A Blasphemer may be pardoned.  
as 1 Tim. 1. 13.  
*Reason.*

percing and striking thorow of his owne name doth not prouoke him to cast the blasphemers into hell, but his pittie rather moueth him to offer pardon, that so the blasphemer beholding Gods goodnes striuing with his wickednes, may be ashamed of the fouler sort of his sinne, and brought to repentance for it.

Haue wee not iust cause in this respect to wonder, and say, *O the depth of the riches of the mercy of God!*

Hearken to this O yee blasphemers of the name of God, though the great flying Booke of Gods curse be gone forth against you, yet may it be called in againe. Note for this purpose what Saint Paul saith of Gods mercy to him, who had beene in former times a blasphemer: *For this cause I obtained mercy, that in me first Iesus Christ might shew forth all long suffering for a patterne to them, which should hereafter believe in him to life everlasting.* Cease therefore to blaspheme any more. Lay hold of this Gospell, this glad tidings of reconciliation, and be moued thereby to seeke how you may best honour his name, whom in former times you haue blasphemed.

And let all of vs heerein shew our selues children of our Heauenly Father, in bearing with such as haue sought our disgrace. This is an hard lesson to learne: for man accountes his name more deare then his life, & had rather his head or heart should bee sticken thorow, then his name & honour. Hence is it that the least reproach and disgrace causeth the greatest reuenge that can bee thought of. But this humor ariseth from corrupt nature. Christ commandeth to *blasse them that curse vs*: which precept the Apostles put in practise, for of himselfe, and of others saith Saint Paul, *Being defamed, we intreat.*

§ 2. *Of the principal Obiect of Gods mercy, Man.*

AS the riches of Gods mercy is in generall commended by forgiving all manner of sinne, euen blas-

phemy, so in particular it is commended vnto *Man*, by making him the peculiar obiect of this mercy of God; for to man doth Christ in Ipectall appropriate it, saying, *All manner of sin shall be forgiven vnto MEN*, (as Saint Matthew records it) *To the SONS OF MEN* (as Saint Marke sets it downe.) From whence we may gather, that

*MAN* is the most principall obiect of Gods mercy. This instance of forgiving sinne, goeth beyond all other that can be giuen to commend the mercy of God, especially if wee consider what was done to effect this.

To discharge man of that debt whereunto hee stood bound through sin vnto the iustice of God, the *Sonne of God* must come downe from heauen, and become a *sonne of man*, and a in mans roome and steed *bee made sin*, offering himselfe vp a sacrifice to satisfie Gods iustice for mans sin. And that man might be made partaker of that which Christ did in this kinde, *Sonnes of Men* must bee vnto the *Sonne of God*; by the Spirit of God, that as by the former vnion God and man became one person, so by this latter vnion, the sons of men, and the Son of God, might make one body, *which is, Christ*.

No creature but *Man* doth partake of Gods mercy in this kinde: unreasonable, and unreasonable creatures are not subiect to sin, nor yet to the eternall punishment of sin, because they haue no immortal soules. The good Angels neuer sinned, and in that respect had no need to taste of this kind of mercy: whereupon when an Angel brought the newes of Christs birth, he saith in the second person, *To you*, is borne a Saviour: but when the Prophet a son of man foretold thereof, he saith in the first person, *To vs* a child is borne, *To vs* a sonne is giuen. The euill Angels, that had as much need thereof as sonnes of men, are referred in euerlasting chaines vnder darknes, vnto the iudgement of the great day. This mercy is not vouchsafed vnto them, in regard whereof it is said, that *Christ tooke not on him the nature of Angels*,

What was done to obtaine forgiveness for man.

1 Cor. 15. 22.

Luke 1. 10.

Isai. 9. 6.

Iude 6.

1 Cor. 15. 22.

1 Cor. 15. 22.

1 Tim. 1. 6.

1 Cor. 15. 22.

Mat. 5. 44.

1 Cor. 4. 13.



Psal. 8. 4.

*Angels, but he tooke on him the seede of Abraham.* In this respect wee may with an holy admiration cry out and say: *What is man, that thou art mindefull of him? and the sonne of man, that thou visitest him?*

Gen. 1. 7.

The reason why God should thus respect man aboue all other creatures, cannot bee fetched out of man. Man hath his being from God as well as other creatures; in his nature there is no such excellency, as for it he should be preferred before all others: for he was made of the *dust*, and in his substance much inferiour to the Angels, neither can there bee any merit or desert in his actions: for in his best estate hee could doe no more then what of duty he was bound vnto. But when God afforded him this great mercy, whereof we now speake, hee was dead in sin, a slave of Satan, an enemy of God. It was therefore Gods good pleasure that made him thus to make choice of man, to make him the most principall object of his mercy, and in this respect the Apostle vseth a word, which signifieth a proper, and peculiar loue to man.

How doth this checke the sons of men for their vngatefulnesse against God: whereas this proper and peculiar loue of God to man, should prouoke him to exceed all other creatures in setting forth the honour and glory of God, who hath so respected him; Man for the most part dishonoureth God more then all other creatures, except the infernall spirits, who wholly and only set themselves to dishonor and blaspheme the name of that great God, who referueth the in euertlasting chaines. For if we looke into the highest Heauens, there wee shall see the heavenly Spirits stand before the Throne of God, ready to receiue and execute any charge that he shall giue them: yea there we shall heare them singing continually praise vnto the Lord, and reioicing when God is any way glorified in Heauen or in Earth. Doe any of the sonnes of men so far exceed the Angels in glorifying God, as Gods mercy hath

more abounded to vs then to them? What we shall do in Heauen I know not, but how farre short the best of vs on earth doe come of them, none can be ignorant. Descend we therefore a little lower into the next heauens, where wee may behold the Sunne, Moone, Starres, and whole host of those heauens keepe constantly that fixed order and course which at first their Maker appointed them: yea, the Moone in her changes, and the very wandring Stars in their wandring, obserue the decree of the Creator, and start not from that order which hee hath set vnto them, and yet the sons of men daily transgresse the Ordinances which the Lord their God hath giuen them. The very earth which was cursed for mans sake, with little tillage bringeth forth all manner of needfull and pleasant fruits for man: yet all the spirituall culture which God vseth on the sonnes of men, cannot make many of them bring forth good fruit. Reade Gods complaint to this purpose, in the song which was made to the *Pineyard of the Lord*. The Prophet *Isayah* noteth that the Oxe and the Ass (two of the most brutish creatures that bee) take better notice of the kindnesse of their Masters, then the Sonnes of Men doe of the mercies of the Lord to them.

Oh beloued, let this perverseness of our nature humble vs, and let vs endeavour to answer with gratefulness Gods goodnesse to vs: As he in mercy hath abounded towards vs aboue all other creatures, so let vs strue to excell all in honouring him. Though notwithstanding our vttermost endeavour wee come much short, yet let our true desire mount aloft, and let vs still endeavour to goe as farre as possibly we can, and then mourne againe, because wee cannot attaine to the perfection of the most perfect. This is that which is intended in the third petition of the Lords prayer, *Thy will be done in earth as it is in Heauen.*

Isa. 5. 1, 2. &amp;c.

Isa. 1. 3.

Vse 2.

Exhortation to excell all creatures in obedience.



§. 10. Of Gods impartiality in offering mercy without respect of persons.

**G**ods mercy to *Man* is further amplified by the generality of the *Object*, which is first intimated by these indefinite words, *Men*, and *Sons of Men*: and then more expressly noted by Saint *Matthew* vnder this generall particle (*Whosoever*) whereby we are taught, that

*God excludeth none from the participation of his mercy.*

1 This doctrine is to be vnderstood of Gods outward dispensation and manifestation of his mercy by the ministry of the Word, wherein no difference is made betwixt persons nor exemption of any; so as it calleth not into question the secret counsell, and eternall decree of God.

2 It is to be referred to the severall degrees, sorts, and conditions of men, betwixt which God maketh no difference, as honorable, meane, rich, poore, learned, vnlearned, olde, yong, free, bond, male, female, Magistrate, subiect, with the like.

3 It is to be applied to the al-sufficiency of Christs sacrifice, which is auailable to take away the sinnes of most notorious sinners that can bee (as we heard \* before) as well as of any other sinners.

Thus this doctrine rightly taken is abundantly confirmed throughout the whole Scripture. *Salomon* brings in *Wisdom* in the open streets, proclaiming mercy to all: and *Christ* commandeth his *Apostles* to *Preach the Gospell to every creature*: meaning every reasonable creature capable thereof. But more particularly and expressly saith the *Apostle*, *He that is Lord over all, is rich unto all that call upon him*: And againe, *God will that all men shall bee saved, and Christ gave himselfe a ranfome for all men*.

For with God there is no respect of persons; he hath not carnall eyes, nor seeth as man seeth: the soules of the meanest are as deare and precious to him, as the soules off the greatest: *All soules are mine*, saith the *Lord*.

This further confirmeth that which was noted \* before, that mans destruction is of himselfe. No man can iustly blame God, who offereth mercy and pardon to euery one.

Let euery one of what rank or condition soeuer he be, be encouraged to apply to himselfe this glad tidings of pardon: and seeing God excludeth none, let not any of vs exclude our selues.

§. 11. Of the title SONNE OF MAN giuen to Christ.

**T**he last branch whereby Gods mercy in forgiuing sin is amplified, respecteth the *person* against whom the sinne is committed in this phrase (*Son of Man*.)

This title in Scripture is vsed sometimes indefinitely, and sometimes determinately.

*Indefinitely*, in a double respect.

1 To set forth all mankind in generall, & so it compriseth vnder it euery son of *Adam*, euery mothers child (as we speake). In which sence *Bildad* vseth it, where comparing mankind with the celestially bodies, hee saith, *How much lesse MAN a worme, euen the SONNE OF MAN, a worme?*

2 To designe corrupt and wicked men, in which sence it is opposed to *sons of God*: as where *Moses* saith, that *the sons of God saw the DAUGHTERS OF MEN*: & *David* in his complaint, *I lye among them that are set on fire, euen the SONS OF MEN*.

*Determinately* and particularly it is attributed to the *Prophets* of God, and to *Christ* the Son of God.

In the old Testament it is most vsually attributed to the *Prophets*, especially when it is expressed in the singular number. Among other *Prophets* *Ezechiel* is most frequently stiled with this title, *SON OF MAN*: he is in his Prophecie so called almost an hundred times. The reason whereof I take to bee this, Hee had visions both more in number, and more rare in kinde, reuealed vnto him, then any other *Prophet* had:

Use 1.  
b §. 6.

Use 2.  
See more hereof  
2 Treatise of  
Faith. §. 19.

To whom this  
title, *son of Man*,  
is attributed.

1 To mankind in  
generall.

Iob 25. 6.

2 To wicked men.

Gen. 6. 2.

Psal. 57. 4.

3 To Prophets.

Doct.

In what respects  
pardon is offered  
to all.

§. 6.

Pro. 1. 21. & 9. 3, 4.

Mar. 16. 15.

Rom. 10. 12.

1 Tim. 2. 4, 6.

Reason 1.

Ezec. 18. 4.



had: now lest hee should bee exalted out of measure, through the abundance of revelations, the Lord often putteth him in minde of his estate by nature, that he was but a *sonne of man*, a mortall man, euen a worme.

4 To Christ.

Act. 7. 56.

In what respect  
Christ is called  
*Son of Man*.

In the new Testament, it is most vsually attributed vnto Christ, & that most frequently in the history of the Euangelists, and when Christ speaketh of himselfe. Once Saint Stephen termeth Christ the *Sonne of Man*.

This title hath relation especially to the humane nature of Christ; in regard whereof he was born of a woman, and so a true Son of Man: yet is it not to be restrained onely to his Manhood; for it compriseth vnder it the person of Christ, God and Man: else how could Christ while his humane nature was on earth say, *The Son of Man is in heauen*.

1 John 3. 13.

Reason why  
Christ is called  
*Sonne of Man*.  
*Vtq, filium homi-  
nis Christum intel-  
ligimus, qui de Spi-  
ritu sancto genera-  
tus & Virgine est,  
quod parens eius  
in terris sola sit  
virgo Ambr. in  
Luc. 11.*

The reason why this title is giuen to Christ, is not, (as some too nicely inferre, from the singular number) because Christ was born of a Virgin, and had but one Parent, and so was a son of MAN; not of MEN, that is, onely of a mother, and not of father & mother both, as others are. For by the same reason it might be inferred, that *Ezechiel* had but one parent, because he is called *A sonne of MAN*: besides, by this reason Christ should bee called *A sonne of woman*, not a son of *Man*. But other better reasons may be giuen of this title, as to shew,

\* q' os 'his' d'p' p'au.

1 That Christ was true man.

2 That he came of the stock of man, and brought not his humane nature from heauen.

3 That hee descended very low for our sakes, being the *Sonne of God*, to become a *Sonne of Man*. If any shall reply against this, and say, *The title MAN might haue implied as much*. I answer, that there is a farre greater emphasis in this title *Sonne of Man*: as according to the Hebrew phrase it is more emphaticall to say, *a sonne of disobedience, a sonne of perdition, then a disobedient & forlorn man*.

To apply that which hath beene said of this title, it is without all ex-

ception cleare, that by the *Sonne of Man*, is here meant Christ Iesus. For Christ neuer attributeth this title to any but to himselfe. Besides, sinne and blasphemy (which is here said to be committed against the *sonne of Man*) is not properly committed against a meere man.

In Christs manner of setting forth himselfe vnder this title, *Son of Man*, note his modesty and his humility.

Christs modesty.

He doth heere set himselfe forth as God, that hath power to forgiue sins (a great and excellent dignity) and therefore speaketh of himselfe in the third Person, as of another. Behold his modesty.

There were many most excellent titles due and proper to him, which others attributed to him, as *Son of God, King, Lord, Iesus, Rabbi*, and the like, but he himself maketh choice of that which of all other was the meanest, and most least matter of ostentation. Behold his humility.

Christs humility

As these graces are to bee admired in Christ, so are they to bee imitated by vs.

9. 12. Of the particular respect wherein the title (*Sonne of Man*) is heere vsed.

**H**Auing spoken of this title, *Son of Man*, in generall, let vs now more distinctly and particularly consider in what respect it is here vsed.

Many take it heere by way of extenuation, as if Christ more largely had thus said, *Considering that the Son of God was pleased to take vpon him mans nature, and in that nature to appeare vnto men, and in such a shape to appeare as he could not be discerned to be any other then a man, they which speake against him, and blaspheme him, may seeme to haue some pretext and excuse, because they knew him not to be the Sonne of God: and in that respect their sinne may be forgiven them*. They who take this title vsed heere in this sence, illustrate their meaning with the similitude of a Kings son & heire, apparrelled with a beggers ragged

(13) ragges:



ragged: if any of the subjects meeting him, but not knowing him, should re-  
vile him, and otherwise abuse him,  
that subject should not be condem-  
ned of high treason: his ignorance  
of the perf would extenuate his fact.

*Ans.* Though that similitude doth  
fitly illustrate the pretended sense  
and meaning of the words: yet this  
sense is not pertinent to the present  
place and purpose of Christ.

The maine scope of Christ in this place is to aggravate the sinne against the Holy Ghost. But to compare it with a small light sinne, is no aggravation. Wherefore, I rather take this title (*Sonne of Man*) in a contrary sense, not in way of extenuation, but of aggravation: whereunto it tendeth, if this title bee taken as setting forth on the one side the low degree of humiliation, whereunto Christ descended for our sakes, together with the unspeakable loue of God, in giuing his onely begotten Sonne to be a Sonne of Man; and on the other side mans light account, or rather plaine contempt of Christs abasement, and of Gods kindnesse: as if more largely & distinctly it had been thus said, *Though men, not in thought only, but by word and deed also, dishonor and blasphemie him, who is not only the Almighty Creator of all things, but also the mercifull Redeemer of mankind, who being the eternall Sonne of God, for mans sake became a Sonne of Man, and from the highest heavens descended into the lowest parts of the earth, so deliver them, who through feare of death were all their life time subiect to bondage, yet may this sinne and this blasphemy bee*

goodnesse of God which is intimated  
vnder this phraſe, *Whoſoever ſhal ſpeak  
a word againſt the SONNE OF MAN,*  
*it ſhall be forgiven him.*

6. 13. Of Gods goodnesse overcoming  
mans ungratefulnesse.

**T**HE Doctrine arising from the  
forenamed clause, is this:  
*Mans ungratefulnes drieth not up  
the spring of Gods goodnes.*

Note how *David* setteth forth Gods goodnesse in this respect: for after he had set forth the ingratitude of the Israelites in many respects, concerning God, he saith, *Yet he being full of compassion forgave their iniquity.* And againe, after hee had shewed how they forgate God their Saviour, &c. He addeth, that *God turned away his wrath, and remembered for them his Covenants.* *Thou hast played the harlot with many lovers* (a great point of ingratitude) *yet turne againe to me,* saith the Lord to rebellious Israel. But most evidently is this proued by that mercy which was shewed to many thousands of those Iewes, who euilly intreated the Son of *Mary*, a man approved of God among them by miracles, wonders and signes. And denied the Holy one and Iust, and desired a murderer to be granted unto them: And killed the Prince of life.

The Reason is euident. Gods goodnesse ariseth from himselfe : and it is answerable to his greatnes. As mans vnworthinesse hindreth not God to shew mercy to man at first, when hee is dead in sin : so mans vngreatnes stoppeth not the current of his mercy when it hath begun to flow forth: but like a flood of water it ouerfloweth all the dams that are made against it by mans ingratitude: what God doth he doth for his own sake.

As before wee had evidences of Gods rich mercy, so heere behold *long-suffering* mixed with *mercy*: nothing commends ones patience more then abuse of kindeesse: By Gods ouercoming mans euill with his goodness, he sheweth himselfe to bee *slow*

Def.

P(a) 78.33.

Psalm 105, 23, 24  
45.  
105-23, 24

AG. 3.22, Sk 3.14,  
IS.

**Reason.**

$\sqrt{c} \approx 1.$

10

Pfe 2.

to anger, and that hee delighteth not in the death of sinners.

Hereby men that haue formerly despised the bounty and goodnes of God, may bee emboldened notwithstanding to returne vnto the Lord according to that which the Prophet said vnto the vngratefull Israelites, in the name of the Lord, *Then disobedient Israel returne, and I will not let my*

*wrath fall vpon you, for I am mercifull.*

Hereby also all that professe themselves to be the children of God our heauenly Father, may learne to bee like him in long-suffering, and not to suffer themselves to be overcome with euill, but *to overcome euill with goodnesse.*

Pfe 3.

Rom. 12. 21.



1143

The



THE  
SECOND PART.  
Of Gods Iustice.

A Transition  
from Gods mer-  
cy to his iustice.

**A** Generall vse of all that hath bin said of the mercy of God in forgiuing sinnes, euen all manner of sinnes, nor blasphemies excepted, committed by any person, yea though the blasphemy bee vttered against the Sonne of Man, is to iustifie Gods severity against the sinne and blasphemy against the Holy Ghost. For which purpose, without question, Christ hath here so magnified the Mercy of God, as the like place is not to be found throughout the whole Scripture. Wherefore hauing spoken of Gods mercy in pardoning euery sinne but one, let vs consider his iustice in affording no pardon to that one sin: which is the sinne against the Holy Ghost.

§. 14. Of abusing Gods mercy.

**I**n that Christ inferreth the Severity of Gods Iustice vpon the riches of his mercy, and after hee had deliuered what he could of the Mercy of God, addeth a BUT (Euery sinne shall be forgiuen; BUT the sinne against the Holy Ghost shall neuer be forgiuen.) He giueth vs to vnderstand, that

Gods mercy & long-suffering may be so farre abused, as nothing but extremity

of iustice can be looked for. Thus much implieth the Apostle, where he saith, *"It is impossible that such and such should be renewed: And againe, There remaineth no more sacrifice for sinne, but a fearefull looking for iudgement. The phrales of Gods walking stubbornly against him, that walke stubbornly against him, and shewing himselfe forward with the froward, and swearing that the iniquity of men shall not be purged with sacrifice, nor offering for euer, with the like, doe also proue as much."*

Gods mercy would be notoriously abused, if at some times, and in some cases, the very extremity of iustice should not be executed. It standeth much with the honor of God, to shew himselfe sometimes a God of vengeance, and a consuming fire.

Take wee heed therefore how wee go too farre in abusing Gods lenity & patience, lest we deprive our selues of all the fruit and benefit thereof: and instead of being the principall object of Gods mercy, wee make our selues the principall object of his iustice. A man may so farre proceed in sinning against the Son of Man, as by degrees fall into the sinne against the Holy Ghost. The fearefulness of which estate followeth now to be declared.

a Heb. 6. 4, 6.  
b 2 Cor. 13. 10.

c 1 Cor. 13. 14.

d Psal. 138. 1.

e 1 Sam. 3. 14.

Reasons.

76.

Doctr.  
Abuse of mercy  
causeth extremity  
of iustice.

§. 15. *Of the object of the unpardonable sinne against which it is committed, The Holy Ghost.*

**I**N handling the sinne against the Holy Ghost, we are to consider

- 1 The Nature thereof.
- 2 The Issue thereof.

The Nature of the sinne is set forth vnder the names giuen to it. It is by \*Saint Matthew termed the blasphemy of the Holy Ghost, and a speaking against the Holy Ghost. By Saint Mark, \*a blaspheming against the Holy Ghost. In all which phraes are noted forth both the *object*, and the *quality* of that sinne.

The *Object*, against which in speciall this sinne is directed and committed, is the *Holy Ghost*. And in this respect Saint Matthew calleth it the *blasphemy of the Holy Ghost*: not as if it were in the Holy Ghost, which is blasphemy to thinke, but because (as the other phraes do xpressly declare) it is against the holy Ghost. In this sense this kinde of phraze is oft vsed: for where it is said that Christ gaue his Disciples power against vnclean spirits. (as it is well translated according to the meaning of the phraze) word for word it is in the originall *Power of vn-cleane spirits*. This I haue the rather noted, to mollifie the phraze of some, who speaking, preaching, and writing of this sinne, stile it *The sinne of the Holy Ghost*: which speech beeing well taken (the Holy Ghost being co-ceiued to be not the *subiect*, but the *Object* thereof) it may safely be vsed.

Now the *Holy Ghost* is made the *Object* of this sinne, not in regard of his *Essence*, or *Person*, but in regard of his *Office* and *Operation*.

The *Holy Ghost*, in regard of his *Essence*, is all one with the *Father* and the *Son*: all the three Persons are one in nature and essence, all *one God*: in which respect a sinne committed against any one, is committed against euery one of the three Persons.

The holy Ghost also in regard of his person, is the Spirit of the Father, and of the Sonne, proceeding from

them both, and no way greater then the *Father* or the *Sonne*: they are all in dignity coequall: so as in this respect a sin against the *Holy Ghost* cannot bee greater then against the *Father* and the *Son*.

But there is an office and operation peculiarly in Scripture attributed to each person. The peculiar office and operation attributed to the Spirit, is,

1 To inlighten mens minds with the knowledge of the Gospell, and to reueale vnto them the good will of God, and way to happines, in which respect he is called *The Spirit of reuelation*.

2 To perswade their hearts of the truth of those things which he hath reuealed to their vnderstanding, by vertue whereof, men are said to *taste of the good Word of God*, after that they are made partakers of the Holy Ghost.

3 To moue them to acknowledge and proteste the Gospell to be the Word of God, which is implied by the Apostle vnder this phraze of *receiving the knowledge of the truth*.

There are also many other works of the Spirit, but these are the most pertinent vnto our purpose, and will giue light vnto all the rest.

The sinne heere noted to be committed against the *Holy Ghost*, is committed against him, in regard of the forenamed operations of the Spirit, so as it is against that truth of God, which the Spirit hath reuealed to a man, and euicted and perswaded his heart of the certainty thereof, so as in his heart hee cannot but acknowledge, that it is an euident and vndeniable truth, and is oft moued with his mouth to proteste as much.

§. 16. *Of the quality of the sinne against the Holy Ghost.*

**T**HE *Quality* (or effect) of this sinne: for the sinne it selfe is seated principally in the heart) is *speaking against*, and *blasphemy*. This latter word expoundeth the former. For it is not euery kind of

\* ἡ τὴν ἁγίου πνεύματος  
βλασφημία.  
ἡ δὲ ὡς κατὰ  
τὸ πνεύματος τὸ  
ἔλεγε.  
\* ὁ δὲ βλασφη-  
μῶν ἐστὶν τὸ πνεύ-  
μα τὸ ἅγιον.

Mat. 10. 1.  
Marko 6. 2.  
Ἐφελος ἀναγιν-  
ωσκ.

Nunquid maior  
est Spiritus sanctus  
Christus, ut in Chri-  
stum peccantes ve-  
niam consequan-  
tur, in Spiritum  
sanctum delinquen-  
tes remissionē non  
mereantur ad ipsū  
cū ubi unitas  
posita est, nul-  
la cōparationis est,  
quæ sit &c. Amb.  
in Luc. 12.

Ephes. 1. 17.

Heb. 5.

Heb. 10. 16.

of *speaking against*, but an ignominious, approbrious, despitefull speaking againit: which is *blasphemy*. For blasphemy is here taken in the vtermost extent thereof, & that both in regard of the *matter*, which is to deny the euidence of the Spirit, and also in regard of the *manner*, which is to docit with disgracefull and despitefull speeches, to the open dishonour of God, and of his Gospell, and of the Spirit, which hath giuen vndoubted euidence of the power of God: as the Scribes and Pharisees, who did not only deny that Christ cast out diuels by the finger and power of God: but also most reproachfully and slanderously said, *This fellow doth not cast out diuels, but by Beelzebub the Prince of diuels*: And againe, *He hath an vnclane spirit*.

§. 17. *Of the definition of the sin against the Holy Ghost.*

**T**He words and phrases whereby Christ setteth forth the nature of this sin, being expounded, wee may out of them gather this definition.

*The sinne against the Holy Ghost is a despitefull reiecting of the Gospell, after that the Spirit hath supernaturally perswaded a mans heart of the truth and benefits thereof.*

The *generall matter* of this definition, is, *a reiecting of the Gospell*.

The *particular forme*, whereby this sin is distinguished from other sins, is in the other words.

For the *matter*.

The Gospell is it, against which this sin in particular is directed, and not euery part of Gods word. By the Gospell, I meane that part of Gods word, which God hath reuealed for mans saluation, euen after his fall: and in that respect commonly called *the glad tidings of saluation*. So as the very obiect matter, whereabout this sinne is occupied, doth in part discover the hainousnesse thereof, and declare a reason why it is not pardoned.

To oppose against any part of Gods truth, is a monstrous & hainous sin: for

an especiall part of Gods honor consisteth in his truth, which is as deare and precious to him, as any thing can be: to gain-say it, is to deny him to be God: for he is stiled, *The Lord God of truth*. But to gain-say the Gospell, that part of Gods truth wherein *Iesus* who was sent to *save his people from their sins*, wherein the *riches of Gods mercy*, and wherein the *peculiar loue of God to man* is reuealed, and that for mans good, euen for his eternall saluation, is more then monstrous. For this is not onely a denying of Gods *truth*, but of his *mercy* also: yea (if we well consider the extent of the Gospell) of the wisdom, power, iustice, and all other properties of God. It addeth vnto other sins (to make vp the heape of them) ingratitude. It taketh away the meanes of pardon and life: for in the Gospell, onely in the Gospell is pardon offered, and life to be found, without it, is nothing but death and damnation. When the Gospell is not received, what hope can there bee of pardon? This is it that bringeth God (who by a solemne oath hath protected, that he desireth not the death of the wicked, but that the wicked should turne from his way and liue) to complaine and say, *what could I haue done any more, that I haue not done?* If not to receiue the Gospell be a deadly and damnable sinne, what is it to *reiect* it? To *reiect* a thing is more then not to receiue it: it is to put it away as the Jewes, who in that respect are said to *iudge themselves vnworthy of euerslasting life*. It is as if traitors and rebels being risen vp against their soueraigne, and he offering pardon vnto them, if they would lay downe their weapons, and turne to be loyal subiects; they should reiect his gracious offer, and say they will none of his fauour, they care not for pardon: they had rather bee hanged, drawne, and quartered, then be beholding to him for fauour and pardon. Doth not this reiecting of fauour much aggrauate the crime? Yea, is not this a more hainous crime then

Pla. 31. 5.

Mat. 1. 21.

\* *quarid puzia*.

Ezek. 33. 11.

Ira. 9. 4.

Abs. 13. 46.  
Simile

Mat. 12. 24.

Mark. 3. 30.

\* *Genm.*

\* *Forma.*

Of the Gospell,  
see Treat. 1. part.  
§. 5. 4.

Of Gods truth,  
see Treat. 1. part.  
§. 27.



the treason and rebellion it selfe?

Hereinto all that commit the sinne against the holy Ghost do fall: but yet all that fall therinto do not commit that sinne. For as none that perish in their sinne receiue the Gospell, so all incredulous persons which liue vnder the Gospell, and ministry thereof, whereby pardon is proclaimed and offered vnto them, do refuse and reiect it: so as this part of the generall matter of this sinne is common to all that, at least liuing vnder the ministry of the Gospell beleeue not.

In the definition of this sinne, wee further added this word, *Despitfull*: which hallo appertineth to the generall matter thereof.

To reiect the Gospell *despitefully*, doth make the matter much more desperate: for it implieth an in-bred hatred against the Gospell it selfe, the Word of saluation: whence proceed open blasphemies against God and his word, and fierce and cruell persecuting of the Preachers, and professors of the Gospell.

This *despitefulness* added to *reiecting of the Gospell*, brings a man into a most fearefull and desperate estate: yet all that ascend to his high pitch of impiety, doe not simply therein sin against the Holy Ghost: for all this may be done in ignorance. Instance *Pauls example*: hee was so icalous of the traditions which the Iewes received from their Elders, as he hated the Gospell, which he deemed to be contrary thereunto: in which respect, *He thought that he ought to doe many things contrary to the name of Iesus*: and so he did: for out of his inward hatred *He breathed out threatnings and slaughter against the Disciples of the Lord: he did much euill to the Saints: he destroyed them that called vpon the name of Iesus*: hee compelled many to blaspheme, and waxed mad against the Saints: yea, he himselfe was a blasphemer. But all these he did ignorantly: for a man may hate & blaspheme that which hee knoweth not. Great was that despite which many

of the Iewes shewed against Christ, and against Stephen: *They were cut to the heart, and gnashed at Stephen with their teeth: yet both Christ and Stephen praised for them: which they would not haue done, if they had sinned the sinne vnto death, because it is forbidden so to doe.*

Thus much of the generall matter of the sinne against the Holy Ghost: wherein other sins may agree with it.

The particular forme whereby it is distinguished from all other sinnes, is in these words (*After that the Spirit hath supernaturally perswaded a mans heart of the truth and benefit thereof*.) Out of which I gather these conclusions, concerning the persons that commit this sinne.

1 They must haue knowledge of the Gospell: their iudgement must be euicted of that truth which they oppose: whereby they come to sinne against their owne knowledge and iudgement.

2 This knowledge must not only swimme in the braine, but also worke vpon their will, and diue into their heart: so as their will giue consent, & their heart assent to what their iudgement conceiue to be true. There must be a perswasion as well as knowledge, whereby they come to sinne against conscience, that iudge which God hath placed in mens ioules to accuse or excuse them.

3 This knowledge and perswasion must be wrought not onely by euidence of vnderstandable arguments, (for so an Heathen man may be euicted & perswaded) but also by a supernatural and inward work of Gods Spirit, whereby they are in their very soules perswaded that they gain-say the vndoubted word of God, and so sinne against the worke of the Spirit in them.

4 This inward supernaturall perswasion must be of the benefit of the Word, as well as of the truth thereof. that the Word which they despitefully gain-say, is the Word of saluation (which, who soeuer beleeueth, shall

e Acts 7. 54.

f Luke 21. 34. g Act. 7. 50.

h 1 Ioh. 5. 16.

a Acts 16. 9.

b Acts 9. 13, 14.

c Acts 16. 11.

d 1 Tim. 1. 13.



(shall not perish, but haue life euerlasting) and the only meanes of saluation: whoſoeuer reiecteth it, shall bee damned.) Thus in sinning against the forenamed worke of the Spirit, they sinne against their owne ſoules, and bring swift damnation vpon themselves.

Briefly to summe vp all that hath bene deliuered of the sinne against the Holy Ghost; It consisteth of these degrees.

1 *A reiecting of the Gospell*: which the Apostle in his description of this sinne evidently noteth: for first he maketh an opposition betwixt despisers of the Law, and despisers of that against which they sin, that fall into this unpardonable sinne: now what can that which is opposed to the Law be, but the Gospell? Againe, his description of that which is despised, can agree to nothing so well as to the Gospell.

2 *A despitefull reiecting thereof*, which the same Apostle noteth vnder these phrases, *a treading under foote: counting an unholy thing; despising.*

Vnder this clause are comprised *malice and hatred of heart, blasphemy of the tongue, and persecution*, in all which the Scribes and Pharisees manifested great despight against Christ: so haue all others that euer committed this sinne. In this respect the Apostle calleth them *aduersaries*.

3 *A despitefull reiecting of the Gospell against knowledge*: which the Apostle expressly noteth in this phrase, *after we haue receined the knowledge of the truth.*

4 *A despitefull reiecting of the Gospell against conscience*: which the Apostle implieth vnder this word *Wilfully*.

5 *A wilfull gaineſaying and opposing against the inward operation, and supernaturall reuelation of the Holy Ghost*. which is noted by the Apostle vnder this phrase, *Haue done despite vnto the Spirit of grace.*

6 *A despiting of the spirit in such things as he reuealeth to them for their*

*owne good, euen the saluation of their ſoules*: this is comprised vnder those phrases of *tasting the heavenly gift, the good word of God, and powers of the world to come*, which they doe, as it were, spit out againe.

§. 18. *Of the difference betwixt the sin against the Holy Ghost, and other sinnes.*

BY the forenamed definition may the sin against the Holy Ghost be distinguished from many other sinnes which come neere vnto it, as,

1 From many *sins against knowledge*: yea and *against conscience* also: for they may bee without malice of heart, which this cannot be. The elect may fall into them: but not into this. *David* and *Peter* sinned both against knowledge, and also against conscience.

2 From many *sinnes committed on malice* against Christ and his Gospell: which may bee done on ignorance.

3 From *blasphemy and persecution*: which may be done also on ignorance, or in passion.

4 From *deniall of Christ*, which may be done on feare (instance *Peters* example) or other like temptations. It is an ancient heresie of the Nouations, to deny repentance and pardon to such as haue once denied Christ.

5 From *Apostasie from the faith*, and profession of religion, which also may be done not on malice, but through the violence of some temptation. It is noted of *Salomon*, that hee continued not to follow the Lord, but turned after other gods, through the perswasion of his wiues. When a Kingdome changeth Religion, as England in *Queene Maries* dayes, many proue Apostates, and fall away from the profession of the Gospell, and professe idolatry, for feare of persecution, or for too much loue of this world, to hold their places and offices, their honours and dignities their houses, and lands, or else on an infirme and weake perswasion, that they can keepe their hearts pure,

Heb. 6. 4, 5.

2 Sam. 24. 4.  
Mat. 26. 69.

1 Tim. 1. 13.

a Ibid.  
b 2 Cor. 16. 10.

Mat. 26. 69.

Aug. lib. de bar.  
& lib. de quest.

1 King. 11. 4, 5, 6.

Heb. 10. 29.

Verſe 29.

Ibid.

Verſe 27.

Verſe 26.

Verſe 25.



Ezek. 44. 10, &amp; c.

2 Cro. 33. 13.

Eph. 4. 27, 28.

1 Iohn 5. 16.

Whether the  
Scribes and Pha-  
risies blasphemed  
the holy Ghost  
or no.

Luke 23. 34.

Whether Apo-  
states.  
2 Thes. 2. 3.  
2 Tim. 4. 14.

pure, and their faith sound, though with their bodies they outwardly subiect themselves to idolatry. The Leuites which in the captivity fell away, though they were barred from meeting with the holy things, yet they were admitted to do other seruices in the Temple, whereby it is manifest that they fell not into this unpardonable sin.

6 From *Presumption* and sinning with an high hand, as *Manassch* did.

7 From *Hardnesse of heart, from impudency, and committing sinne with greedinesse*. For so did the Gentiles which had not the Gospell supernaturally reuealed vnto them.

8 From *Infidelity* and *impenitencie*, yea from *small insiactity* and *impenitency*, whereinto all the reprobate fall. It small impenitency should bee the sinne against the Holy Ghost (as some doe take it) then should euery one that is damned sinne against the Holy Ghost: yea then could not this sinne bee committed till death: and then in vaine should the caueat of Saint *Iohn* bee, concerning not praying for them.

6. 19. *Of the persons that may fall into the sinne against the Holy Ghost.*

**H**Auing seene what the sinne against the Holy Ghost is, for application of the point to the parties with whom Christ had to doe, wee will in the next place discusse whether the Scribes and Pharisees that slandered Christ, committed this sin or no.

Many say they did not commit this sinne, and to prooue their assertion, they vse these two arguments.

1 They neuer professed Christ.

2 Christ prayed for them.

To the first I answere, that two sorts of people may fall into this sin, namely, they who professe Christ and his Gospell, and they who neuer professed it.

Professors that sinne against the Holy Ghost, are called *Apostates*, that

is, *departs away*, namely, from the faith, or from the profession of the Gospell (for the Greeke word, which according to the notation of it, signifieth *Apostase*, is translated *a departing* and *a falling away*) not that all who depart away, and in that general sence are called *Apostates* doe commit this sinne, as was noted \* before: but because they that fall into this sin, are most notorious Apostates: denying the truth, not in tongue only, but in heart also: not through feare, but in malice, vtterly renouncing, and bidding defiance to the faith: not contenting themselves to deny it, but throwing themselves deadly enemies against it, and persecuting all that are friends vnto it: hauing in that respect a very diabolicall property, not enduring that any should reap benefit by that which they haue reiected: such an Apostate was *Alexander the Copper-smith*, and *Iulian*.

They who neuer professed the truth of the Gospell, may also sinne against the Holy Ghost, as they do to whom the Spirit hath so clearly and supernaturally reuealed the truth of the Gospell, as their heart and conscience doth inwardly tell them that they ought to make profession thereof, yet their malice against it, not onely keepeth them from professing it, but also maketh them to reuile it, and to persecute the professors of it. The Apostle saith of such an one, that hee is *condemned of himselfe*. Such were the Scribes and Pharisees which blasphemed Christ: and such are many of the learned Papists.

The difference betwixt these two sorts, is, that the former haue gone a step further in shew of goodnesse, but thereby haue made their fall the more offensive, and their sinne the greater, in that to the sinne against the Holy Ghost, they haue added *Apostase*, as some adde oppression, murder, and the like.

To the second argument, to prooue that the forenamed Scribes and Pharisees sinned not against the holy Ghost, taken from Christs prayer. I answere

d 5. 18.

2 Tim. 4. 14.

They who neuer  
professed the  
Gospell, may sin  
against the holy  
GhostThe 3. 11.  
2 Iohn 7. 12.Whether Christ  
prayed for them  
that blasphemed  
his works.  
Luke 23. 34.



answer, that Christ prayed not in particular for these, but for such as were included in the outward act associated, but not of the will a disposition as they. Among Papists blind zeale moueth many to do that, which deadly malice moueth others to doe.

I doubt not but we may, according to the truth of the matter, conclude that the forenamed Scribes and Pharisees thrust against the Holy Ghost : for,

1 The Gospell was preached to them by *Iohn the Baptist*, Christ, and his Disciples, yet they received it not but refused and reiected it.

2 They did it despitefully as their carriage sheweth.

3 They blasphemed Christ, as wee haue heard before, and they persecuted him and his Disciples.

4 They did all this against knowledge and against conscience : as the instance which Christ giueth, of their iustifying that in their childre which they condemned in Christ : yea they could say of Christ, *This is the heire.*

5 They did all, also, after the Spirit had supernaturally reuealed Christ vnto them : for it is noted that *Iesus knew their thoughts*, and thereupon he accused them of blaspheming the Holy Ghost: he knew their thoughts, that is, he knew how farre the Spirit had wrought in them, and how they strined against, and resisted the Spirit, and in this respect accuseth them of this blasphemy.

Lastly, to pur the matter out of all doubt, after that Christ had set out this sin, Saint Marke addeth this clause, *Because they said he had an vncleane spirit.* Implying by that Inference, that, that blasphemy was in them an euidence of the sinne against the Holy Ghost.

§. 20. Of the meaning of these words,  
SHALL NOT and SHALL  
NEVER be forgiven.

THE second generall point, noted by Christ, about the sinne against

the Holy Ghost, is the Issue thereof : which is set downe.

Negatively. Affirmatively.

Negatively, both by Saint Marke in these words (*hath neuer forgivenes*) and also by Saint Matthew in these words (*shall not be forgiven vnto men*) which is further amplified by a distinction of times, in these words, (*neither in this world, nor in the world to come.*)

Affirmatively, onely by Saint Marke in these words (*is in danger of eternall damnation.*)

The sentence and doome which Christ in all these words and phrases hath giuen of this sinne, is very perspicuous and cleare, but that Papists haue brought a cloud of obscurity vpon them, by the vapours of their false glosses and heresies: which we will first remove, and then declare the fearefull issue of this sinne.

First the Papists cleane ouerthrow the maine point heere intended, by interpreting the indefinite negative particle (*nor*) and the generall negative (*neuer*) so as if a *difficulty* only, and not an *impossibility* were intended, as if Christ had said, the sin against the holy Ghost shall *not easily*, but *very hardly* be forgiven: or, *ordinarily and for the most part*, it shall not be forgiven. But the words are more cleare then so to be obscured. For, *Not, Neuer, Nor in this world, nor in the world to come*; are much more then *not ordinarily, not easily, hardly, and for the most part*. Besides, if there were not an impossibility of the pardon of it, prayer might be made for the party that committeth it, \* which may not be done. But as this text is cleare enough to such as haue not contentious and captious spirits, so there are other texts which put the point more out of all doubt and question : as where the Apostle saith, *It is impossible to renew them againe*: And againe, *There remaineth no more sacrifice for sins, but a fearefull looking for of iudgement, and fiery indignation.*

Bellar. tom. 9.  
constr. 4. de penit.  
lib. 2. cap. 16. Iam  
sen. Cancer. 2. p. 49.

\* 1 Ioh. 5. 16.

Heb. 6. 4, 6. & 10.  
26, 27.

§. 21. *Of the errors which Papists gather from this phrase, nor in the world to come.*

**A**gain, Papists rouse farre beyond the scope of Christ in this place by inferring from this clause (*nor in the World to come*) that some sinnes which are not forgiven in this World, may bee forgiven in the World to come: whence they further inferre, that there is a Purgatory after this life; and render these reasons of this latter inference: First, that into Heauen can enter no vnclane thing. Secondly, that out of hell there can bee no redemption: therefore (say they) there must needs be a Purgatory, by which they which die in their sins, must be purged, and out of which they whose sinnes are forgiven after this life, must be deliuered.

*Ans.* The two positions which are laid downe for reasons, are sound and true: for neither can any vnclane thing enter into Heauen, nor can any that are once cast into hell, bee euer deliuered out of it, for the Scripture termeth their paine *euermore*: and yet the Papists are not constant in those assertions, but deliuer many points contrary to them both: as that many who for treasons, rebellions, and such like damnable sinnes are executed, and die without repentance for them, die Martyrs, and are immediately carried to glory: is not this to thrust vnclane birds into Heauen. And againe, that many who died in mortall sinnes, and so by their owne positions went to hell, were deliuered from thence. Some of the instances which their owne writers haue given hereof, are these: *The soule of Falconilla a Pagan, was freed from hell by the prayers of Saint Thecla, and the soule of Traiane a Pagan Emperour, by the prayers of Pope Gregory, and a certaine lewd man carried by the Diuels into hell, was deliuered by Saint Serenus.*

But to passe by these lying fables, the consequences which from the

forenamed sound positions they gather, are most vnfound, and absurd, namely, that there is a purgatory, (of which fiction I haue spoken before) and that sinnes may be forgiven after this life: a point which (as was said before) they gather from this phrase (*nor in the World to come*.) The falsehood whereof is easily discovered by a due consideration of the true meaning of the words.

§. 22. *Of the true meaning this phrase, nor in this world, nor in the world to come.*

**T**he Greeke word, and the Latine also, which we translate *World*, signifieth rather time, then place. By *this World*, is meant the time of a mans life here vpon earth: by *the World to come*, all the time from his death proceeding on without end to eternitie. Two Worlds are in Scripture giuen to euery man to be in, one from the time of his conception, or birth, to his death; the other from thence for euier: for after death there is no alteration of a mans estate. But because the manifestation of that perpetuall and eternall estate is at the great day of iudgement, when all shal stand before their Iudge, and receiue their doome, the beginning of that age, or *World to come*, is commonly reckoned from the day of iudgement: in which respect Christ ioyneth *that world, and the resurrection from the dead, together.* Which beeing so, it is as euident as may be, that no sinne can be forgiven in *the World to come*.

§. 23. *Of the many answers which may be giuen against the Papists collection concerning forgiveness of sins in the World to come.*

**B**ut fully to discover the erroneous collection of Papists touching forgiveness of sins after death, out of this phrase (*nor in the World to come*.) Let it be noted that

1 Saint Marke, the best interpreter

\* Treat. 7. of Prayer. §. 10.

Rhemists on Mat. 12. 32.

uicly feculum.

Luke 10. 35.

Mat. 3. 12.

Bellar. de Purgat. lib. 1. ca. 4. 11.

Rom. 11. 27.

Mar. 2. 5. 46. Papists make lewd sinners Saints in heauen.

Papists teach that some haue bene deliuered out of hell.

a Job. Damasc. in orat. de mortuis.

b Ibid.

c Greg. lib. 1. dialog. ca. 12.

et sic in hoc mundo.

of Saint *Matthew*, expoundeth that phrase by this general particle, NEVER, OF IN NO AGE.

2 They cannot shew that *the World to come* is any where taken for the time that passeth betwixt this life ended, and the day of iudgement, which is the time appointed by them for remission of sinnes in Purgatory: for they hold that at the day of iudgement that fire shall bee put out, and that it is a manifest error to extend the time of Purgatory beyond the day of the resurrection.

3 If it were granted that by *the World to come*, is meant the time betwixt death and iudgement, yet may it bee applied to the very end or passing away of the former World, and beginning or entrance into the other World, namely, for the very moment of death, as if hee had said, this sinne shall not bee forgiven, either in the time of this life, or at the point of death, when a man is entering into another World. Thus the \* *evening of the Sabbath* is called *the first day of the weeke*.

4 The remission here spoken of in *the World to come*, may be taken for the manifestation and ratification of that which was granted before: as if he had thus said, *As in this World hee shall receive no remission, so in the World to come when all shall stand upon their triall to be acquitted, or condemned, no remission shall be pronounced to him, but he shall receive the sentence of condemnation*.

5 This phrase (*shall not be forgiven*) may figuratively be put for the effect that followeth vpon *sin not forgiven*, namely, iust vengeance, and so the meaning may be this, *Iust vengeance shall be executed upon him both in this world, and in the world to come; as ever hath beene executed on all such as sinned against the Holy Ghost*.

6 It is no good consequence from a negative to inferre the contrary affirmative. What if Christ had said that Blasphemy against the Holy Ghost shall neuer bee forgiven, neither on earth, nor in hell, would it from

thence follow that some sinnes may be forgiven in hell?

7 Christ comparing this sin which shall not be forgiven *in this world, or in the world to come*, with blasphemy against the Sonne of Man, by the consequence which they infer, it would follow that blasphemy against the Sonne may be forgiven in the world to come; which is directly against their owne principles: for all blasphemy is a mortall sinne; but they say that Purgatory is onely for them who die in venial sinnes.

8 If any sinnes might be forgiven in the world to come, by the order of the words in this phrase, (*nor in this world, nor in the world to come*) it would follow that the more hainous sinnes should bee forgiven in the world to come: else Christ would haue said, *Nor in the world to come, nor in this world*.

9 Christ heere speaketh of remitting the fault: but by their doctrine onely the punishment is remitted after this life: for they acknowledge that the very faults themselves are purged by the blood of Christ, and that they who in this life haue not the fault remitted, can haue no hope of eternal life. This place therefore speaking of forgiving the fault, how can they apply it to the punishment?

6. 24. Of the reasons why this phrase (*nor in this world, nor in the world to come*) is used.

Quest. IF no sinne can bee forgiven in the world to come, why is this clause (*nor in the world to come*) added?

Ans. Though no reason could be giuen, yet we may not from thence inferre a paradox, and an error contrary to other places of Scripture. But among other reasons two especially may be noted to make the phrase the more perspicuous.

1 To aggravate the terror of the iudgement heere denounced against such as sinne against the Holy Ghost, for

a. Attendere remissionem purgatorii. et tunc deus iudicabit. Quoniam error capitulus. Bellar. de Purg. lib. 2. cap. 9.

b. Compare Mat. 23. 1. with Luke 24. 1.

c. Purgatorium prois tantum est qui cum venialibus culis moriuntur. Bellar. de Purg. lib. 2. cap. 1.

d. Culpa ipsa Castitatis omnes Christi sanguine purgati affirmant. Bellar. de pen. l. 1. c. 2.

for the very consideration of this, that both in this world, and in the world to come, they lie vnder the fiery wrath and heauy vengeance of God, cannot bee but very fearefull and terrible.

3 To shew the misery of these sinners above others: for,

1 There be some who keeping sin vnder, and giuing no raines thereto, but walking by faith vprightly before the Lord, are neither punished in this world, nor in the world to come. Such an one was *Enoch*.

2 There be others that are not so watchfull ouer themselves, but through security suffer sin to get some head ouer them, for which they are punished in this world, but truly repenting, are not condemned in the world to come. Such an one was the incestuous person, both excommunicated, & also, *excommunicated* by the Apostle. Such also were many of those who *disfermed not the Lords body* when they came to the holy Communion.

3 There be others also, who though they be impenitent sinners, yet through Gods indulgēcy are suffered to enjoy outward peace & prosperity in this world, & see the smart of their sinne onely in the world to come. Such were they who *166* *hoted to die in all ease & prosperity*: & such an one was *Dionysius*.

4 But they that sinne against the Holy Ghost, are made a spectacle of Gods vengeance both in this world, & in the world to come: as *Isaiah* *Isaiah*, and such other.

5.25. *Of seeking pardon for sin in this life.*

Thus we have seen what small reason *Papists* haue to gather from this text, that *sin may be forgiven after death*.

For our part let vs giue no rest to our soules, till wee haue assurance of the pardon of all our sins: applying to our selues the sacrifice of Christ for all our sins whatsoever, and let vs vnfaignedly turne from them all while here we liue, fearing him who after he hath killed the body, hath power to cast both body and soule into hell. And let vs not fondly dreame of mercy (like the five foolish Virgins) when it is too late. The time that the Gospell is preached, and thereby remission of sins offered, is the *accepted time*, the *day of saluation*: and the time of this life, the onely time of repen-

tance. If the Lord bee not then found, hee will neuer bee found. Wherefore *seeke the Lord while he may be found*, and to day, *while it is called to day*, harden not your hearts.

6.26. *Of the sinne wherein it is said that the sinne against the Holy Ghost, shall not be pardoned.*

But to returne to our matter. Notwithstanding the false glosses of Papists on this Text it is most euident and cleare, both by the words of Christ, and also by other Texts of Scripture, noted before, that *the sinne against the Holy Ghost neither shall, nor can neuer be pardoned*. This sinne is not onely in the issue and euent unpardoned, but in the nature and kind of it unpardonable. And herein standeth the difference which Christ here maketh betwixt this sin, and all other sins. In regard of the issue, many other sins are no more pardoned then this: for if in the euent all other sins but this should be pardoned, many millions which are now in hell should bee saued. But the difference is, that other sinners are of that kind and condition, as through the meanes which God hath afforded to man, they may be forgiven: but this can not by any meanes.

6.27. *Of the reasons why the sinne against the Holy Ghost is unpardonable.*

The reason why the sin against the Holy Ghost neither shall nor can bee forgiven, is not simply in regard of the greatness and hainoulnesse of it, as if it were greater then the mercy of God, and sacrifice of Christ, so as if that sin were put in to one ballance, and Gods mercy with Christs sacrifice into another; that would weigh downe this: but rather in regard of that order which God hath set down, and that fixed decree and doome (more immutable then the decrees and statutes which the Kings of the Medes and Persians confirmed) which he hath both established, and reuealed: I say reuealed, because his secret decree is established, against every impenitent sinner, but the order is published, and the decree reuealed onely against such as sinne against the Holy Ghost.

If further we would know reasons of this

1 say 15. 6.

Plal. 95. 7.

5. 10.

Difference  
betwixt  
sinners.

Gen. 5. 14.

1 Cor. 5. 5.

11 Cor. 11.  
30, &c.

Job. 2. 13.  
Luk. 16. 19.  
23.

Mat. 27. 5.

Exhortation to seek  
pardon  
while we  
liue.

Luke 11. 5.

Mar. 13. 11.

1 Cor. 6. 2.

The general reason  
why the sin  
against the  
holy Ghost  
is not pardoned.

Dan. 6. 15.

Particular  
reasons why  
the sin a-  
gainst the  
Holy  
Ghost is  
not pardon-  
ed.

1 It is ne-  
cessary repen-  
ted of.  
Heb. 5. 4. 5.

2 Meanes  
of pardon  
is refused  
Heb. 10. 29

Heb. 6. 6.  
& 10. 26.

Simile.

3 God is  
utterly re-  
nounced.

Lut. 16. 25

this reucaled decree, I answer, that God is not bound to render man a reason of his orders and decrees: But yet it hath pleased him to make knowne some reasons thereof in his word, for the better satisfaction of mens minds, and iustification of his owne proceedings: as

1 Because it is impossible that they who sin against the Holy Ghost, should be renewed againe unto repentance. As no sin, whereof the man that commits it, repenteth not, is in the issue and euent pardoned; so this sin, because the committer thereof cannot repent, cannot be pardoned.

2 Because they utterly renounce, and cleane reject the onely meanes of pardon; which is, Christ Iesus offered in the Gospel: so as, if they be pardoned, either Christ must be offered vp againe, and crucified anew, or else there must be some other sacrifice for remission of sins. But both those are impossible: impossible it is therefore that the sin against the Holy Ghost should be pardoned. It falleth out with those that commit this sin, as with a man that is desperately and mortally sicke of a disease, which cannot possibly be cured but by one meanes, and the patient utterly refuseth that meanes, and wil not haue it vsed; would we not say on that ground, that he is irrecoverably sicke, that it is impossible he should be cured?

3 Because they haue wittingly so wholly cast themselves into Satans power, and utterly renounced to haue to doe with God; as it cannot stand with equity, and with the honour of God to receiue them againe to mercy, they are in a manner in such a case & estate as the damned in hell, concerning whom it is said, that betwixt them and the Saints in Heauen there is a great gulf fixed; so as there can be no passage from one to another. Besides, it is probable, that as they who truly belecue, and are ingrafted into Christ, haue an inward testimony that they are Gods, and that they shall for euer abide in Christ, and be saued: so they who sin against the Holy Ghost, hauing as it were subscribed to be Satans, and euer to be with him, and on his side, haue an inward certificate in their hearts that they are utterly forsaken of God, and shall be damned: and therupon (as the damned in hell) they blaspheme

God whom they haue renounced; yes, withall the spite they can oppugne the Gospel through an inward hatred of God the Author, of Christ the matter, of the Holy Ghost the Reuener thereof; whom because they cannot reach and come at, they persecute the professors of the Gospel: like the old red Dragon, who, because he could not touch the woman that was clothed with the Sun, the Moone being vnder her feet, hee went to make warre with the remnant of her seede, which keepe the Commandments of God, and haue the testimony of Iesus Christ.

§. 28. Of the certainty of his damnation who sinneth against the Holy Ghost.

Hitherto of the fearefull issue of such as sin against the Holy Ghost, set downe negatively, in that this sinne shall neuer be forgiven.

To aggravate the terror hereof, Christ further setteth forth the issue of the same affirmatively, as Saint Marke hath recorded his words thus,

*Is in danger of eternall damnation.*

The \* word translated in danger, or (as others) culpable, doth not so much imply a likelihood that he may be damned, as a certainty that he shall be damned: for it properly signifieth to be hold fast, as a bird when he is taken in a snare, or a Malefactor when hee is arrested by a Sergeant, or a condemned man when hee is manacled and fettered against the day of execution. It implyeth that there is no meanes, no hope of escaping damnation: so as the maine point here intended, is this: He that sinneth against the Holy Ghost, shall most certainly be damned. This the Apostle also implieth, where he saith, that to such an one there remaineth no more sacrifice for sinnes, but a certaine fearefull looking for of iudgement, and fiery indignation.

The reasons before alledged to proue that this sin shall not be forgiven, doe also proue the certainty of his damnation who committeth it.

§. 29. Of the eternity of Damnation.

Yet further to aggravate the fearefull estate of him that sinneth against the

Reu. 12. 17.

Mat. 23. 25

Heb. 10. 26, 27.

45. 27.



the Holy Ghost, it is added, that his damnation is ETERNAL. This everlasting continuance is common to all that are cast into hell, in which respect their torment is set forth by such like phrases as these, *The worme that dieth not, Fire that shall neuer be quenched, Everlasting chaines, Eternall fire, Everlasting perdition.* But the certainty of this everlasting damnation, is that which is proper to them that sin against the Holy Ghost. The doome is irrevocably passed against them, while here they live, they know they shall be cast into endless, caselesse, merciles, and remediesse torment.

This aggravation of damnation by the everlasting continuance of it, doth evidently refute the hereticall position of *Chiliassts*, or *Millinaries*, or (to use our English word) *Thousandaries*, who held that the Diuels and all the damned in hell should after a thousand yeeres be deliuered. Eternall and everlasting continuance properly taken, as it is in the forenamed places, admitteth no date or end of time: which the forenamed heretikes obseruing, grant that indeed the fire of hell burneth eternally; but they further say, that it burneth after the damned are deliuered out of it: but this euasion will not helpe them. It is certen that God maketh nothing in vaine. If there be fire burning eternally, it is for some end and purpose. But what other end or purpose can be imagined, then the iust punishing and tormenting of the damned in hell? Shall there be an hell, and no creature in it? Besides, Christ expressly saith, they shall go into eternall punishment. Now the fire of hell is no longer a punishment, then the damned be tormented therein: eternally therefore they are tormented therein, and can neuer be freed from it.

As for their obiections taken from Gods mercy and iustice, they may easily be answered, if Gods former dealing with the damned, and the nature of sin for which they are condemned, be duly weighed.

§. 30. Of the answers to the Chiliassts obiection taken from Gods mercy.

Concerning Gods mercy, they say that it is ouer all his workes, and thereupon they conclude, that the damned must partake thereof: which (say they) they cannot do if eternally they lie tormented in hell.

Ans. Surely they haue tasted of Gods mercy: for the Diuels were made at first glorious Angels, Angels of light. The damned were also at first created in a most happy estate, euen after Gods image: and many of them had a long time, and faire meanes of repentance offered vnto them, besides the many outward temporall blessings which in this world they haue enioyed. They shall haue abused and reiected Gods mercy.

As for their present estate, I might say that it is some mercy that they are not more tormented: for God could make them feeble more then they do.

But we are to know that Gods mercy and iustice must goe to together: where iustice is not satisfied, no place is left for mercy: but Gods iustice is not satisfied for the Diuels & damned: how then should mercy be expected?

§. 31. Of the answers to the Chiliassts obiection, taken from Gods iustice.

Concerning Gods iustice, they say that it cannot stand with iustice to punish a temporary sin, a sin which was committing in time; with an everlasting punishment.

But sinne though in continuance it were not everlasting, yet is it in nature infinite: for the greatnesse of a sin is measured according to the greatnes of the person against whom it is committed. We see in the courts of men, that one and the same wrong committed against a meane man, and a Monarch, is accounted lesse or greater. That which being done against a meane man, will scarce beare an action in Law (as we speake) committed against a king may proue a capitall matter, a matter of high treason, and bring a man to the gallows. Now euery sinne is a transgression of Gods Law, and committed directly

Obiect. 1.

Gods mercy is ouer all his workes.

Ans. 1.

The diuels and damned haue beene many partakers of Gods mercy.

Ans. 2.

Some mercy is manifested in hell.

Ans. 3.

Gods iustice is not satisfied for the damned.

Obiect. 2.

Vniust to punish a temporary sin eternally.

Ans. 1.

Sin infinite in nature.

a Mat. 5. 13, 44  
b Iude 5. 6.  
c Mat. 25. 41.  
d 2 Thel. 1. 9.

The heresie of the Chiliassts refuted.

Mat. 5. 46.

ly against an infinite Maieſty ſand in that reſpect it is infinite in nature, and deſerueth an infinite puniſhment. But the creature is finite, and cannot in time beare an infinite weight of vengeance, and therefore it lieth eternally vnder it. There is then a proportion betwixt the ſinne of the damned, and their puniſhment: both are infinite. Sin in quantity and greatnes, the puniſhment in time and continuance: what ſin wanteth in continuance it hath in greatnes; and what the puniſhment wanteth in weight, it hath in continuance. Thus the ſin and the puniſhment are correſpondent each to other, & God is juſt in infllicting an eternall puniſhment on an infinite ſin.

Besides, though the damned be reſtrained, or cut off by the hand of God from an euermuſting continuance to commit ſin, yet their will and deſire is neuer to ceaſe ſinning. For here in lieth a maine difference betwixt ſuch ſinners as haue their ſinnes forgiven, and ſo are ſaued, & ſuch as are neuer forgiven, but are damned. Thoſe mens minds and wils are altered, and they truly repent of their ſinnes paſt, and deſire and endeavour to ſin no more. But theſe mens minds and wils vnto their very death are ſet on ſin: and if they could alwayes liue on earth, they would alwayes ſinne on earth. Now it is the mind, will, and diſpoſition of a man, wherunto God hath eſpecially reſpect.

Again, the damned continue to ſin euermuſtingly in hell. As the glorious Angels and bleſſed Saints in Heauen, euermuſtingly continue to praiſe the God of Heauen, ſo the diuels and damned in hell continue to blaſpheme the ſame God. Their puniſhment therefore endureth no longer then their ſinne.

Laſtly, they wittingly and wilfully pull vpon themſelues that eternall weight of Gods wrath, and therefore juſtly lie vnder it eternally. God hath declared before hand that eternall damnation ſhall be the reward of impenitent ſinners; and yet they impenitently continue in ſin. Suppoſe a mil-ſtone hanging by a coard, a man

ſhould wilfully ſtand vnder that mil-ſtone, and cut the coard, and withall reſuſe to haue any meanes to keepe the mil-ſtone from falling down: did not he by cutting that cord put death on himſelfe? This is the caſe of the damned. Gods wrath is an infinite burden, by Gods law it is held vp ouer mens heads: ſin is a ſword, whereby the cord of Gods law is cut: by faith and repentance Gods wrath is ſtaid from falling on man. The vnbeleeuing and impenitent ſinner reſuſeth the meanes of with-holding and ſtaying Gods wrath. Is it not now juſt that this eternall weight of Gods wrath ſhould lie on him?

Thus wee ſee that it is neither againſt Gods mercy, nor againſt his juſtice to infllict eternall damnation.

*6. 32. Of the neceſſity of being pardoned, or damned.*

FROM the connexion of this affirmative part of the indgement (*ſhall be in danger of eternal damnation*) with the negative (*ſhall neuer be forgiven*) I collect that, *The ſinner which hath not his pardon, cannot eſcape eternal damnation: or pardon muſt be obtained, or the puniſhment muſt be vndergone.* The ſeruant, whoſe debt the Lord recalled, and would not forgive, becauſe of his vnmmercifulneſſe, was deliuered to the tormenters.

Otherwiſe men would not care for Gods ſauour in pardoning ſinne, nor any thing eſteeme Chriſts ſacrifice, whereby pardon is purchaſed.

O let vs giue no reſt to our ſoules, till we haue aſſurance of the pardon of our ſins. A man attainted, and eſtimated of treaſon, though his life may be prolonged, and ſentence of death not executed, yet is not quiet till hee haue his pardon, vpon ſcare that aduantage may ſometime or other be taken againſt him for his crime: and yet the vttermoſt perill is but death of body. The perill of ſin is eternall damnation. It ſhall aſſuredly be executed, if pardon be not gotten. How then can the ſinner, who hath no aſſurance of pardon, ſleep quietly? Surely

*Anſw. 2.*  
The will of the damned to ſin is euermuſting.

Mat. 18. 34.

*Reason.*

*v/c.*

*Anſw. 3.*  
The damned neuer ceaſe ſinning in hell.

*Anſw. 4.*  
The damned wittingly pull on themſelues eternall puniſhment.

*Simile.*

Psal. 33. 1, 2.

ly this doctrine is either not known, or not beleueed, or not regarded by such as hauing no euidence of pardon, passe their time ouer in mirth and iollity: Wel did Dauid know this point, which made him with an holy admiration say, *Blessed is he whose transgression is forgiven, whose sinne is covered: Blessed is the man unto whom the Lord imputeth not iniquity.* On the contrary side we may say, *Cursed is he whose sinnes are not forgiven.* If eternall damnation doe make a man cursed, he is cursed.

§. 33. *Of preventing the sinne against the Holy Ghost.*

**T**O returne to the point in hand, we haue heard what the sinne against the Holy Ghost is, and what the issue thereof is, namely, *Impossibility of pardon, certeinie of eternall damnation.* Whose heart doth not tremble to think of their estate? The very Diuels doe tremble to thinke of their owne doome and iudgement. *Diuitis* is thought to be in a most miserable plight. That which ministrerh any comfort to sinners in this world, is, that they hope the due vengeance of their sinnes shall not bee executed vpon them: This hope can none haue that sin against the Holy Ghost. Though all sinnes (as before we haue heard) shall be pardoned, yet a man may so grow on in impudency and obstinacy, as to sinne against the Holy Ghost, and make his sinne irre-missible, and himselfe certein of eternall damnation.

Let vs therefore take heed of making any away to this sin, and of prouoking God to cast vs cleane ouer into Satans power, or rather to suffer vs to giue vp our selues wholly vnto Satan. For the preventing hereof, let the directions here following be carefully obserued.

**I** Be watchfull against euery sin, yea against the very beginnings of sinne. *Giue no place to the Diuell. Take heed lest there bee at any time in any of you an euill heart of unbeliefe, in departing from the liuing God.* Especially

let vs take heed of sinning against our owne iudgement and knowledge, against the perswasion of our heart and conscience, and against the reuelation and motion of Gods Spirit in vs. Sin is deceitfull, and Satan is subtil. They allure men step by step to descend, till by degrees they bring them into this irrecoverable downfall of the sinne against the Holy Ghost.

**2** Haue the Gospell, the Word of saluation, in high account. As we haue knowledgethereof, so let vs set our heart and loue vpon it. Loue of the Gospell will make men cleane close vnto it, and will keepe them from renouncing of it. If men receiue not the loue of the truth, that they might be saued, God will send them strong delusion, that they should beleue a lye, and bee damned. Through light esteeme of the Gospell, men oft come to reiect it: and to proue Apostates.

**3** Duely weigh the difference betwixt Christ and the world: how Christ can vphold thee, and preserue and protect and prosper thee against the world: but all the world cannot shelter thee from his wrath. True knowledge of Christ, of the benefits we reap by him, of the priuiledges we haue in him, of the comfort and peace we receiue through him, will make vs account all the things of this world in comparison of Christ, but as dung: and it wil make vs also stand the more resolutely against all the assaults of the world, and not suffer our selues thereby to be drawn from Christ. Let vs oft call to mind that which Christ hath said to this purpose, *What is a man profited if he gaine the whole world and lose his owne soule? or what shall he giue in exchange for his soule?*

**4** If at any time through his own weakenesse, or the violence of any temptation, a man be so farre ouertaken, as to deny the Gospell, and to forsake Christ, let him not persist therein, but rather (as Peter did) vpon the first occasion offered to discouer his folly, let him thoroughly humble himselfe, and speedily repent. The longer sin continueth, the stronger it groweth:

1 Set thy heart on the Gospell.

2 Thesa. 2. 10.

3 Consider the gaine which cometh by belouing Christ.

Phil. 3. 8.

Mat. 16. 26.

4 Persist not in denying the faith.

Mat. 26. 75.

Vse 1.  
Make no way to the sin against the Holy Ghost.

With stand beginnings.  
1. Thes. 4. 17.  
Heb. 3. 12.

Simile.

5 Take heed of  
relapſe.

Luke 11. 26.

2 Pet. 1. 10.

6 Pray againſt  
this ſin.

Pſal. 19. 13.

See Treat. 3. of  
Prayer. §. 10. 12.\* Treat. 3. of  
Prayer. §. 36.

groweth: and the greater aduantage will Satan take thereby. Deadly poyſon beeing ſpeedily purged out, may be kept from infecting the vital parts.

5 After once thou art recalled, hauing before time denied Chriſt, bee the more watchfull ouer thy ſelfe, that thou deny him not againe, and againe. If the Diuell being once caſt out, returne againe, *He will come with ſeuē other ſpirits more wicked then himſelfe. If after men haue eſcaped the pollutions of the world, through the knowledge of the Lord and Sauour Jeſus Chriſt, they are againe intangled therein and overcome, the laſter end is worſe with them then the beginning.*

6 While thine heart is pliable pray, carefully, inſtantly pray, as againſt all ſins, ſo eſpecially againſt preſumptuous ſinnes (as Dauid did) and in particular, againſt this unpardonable ſin. Nothing more powerfull againſt ſin and Satan, then faithfull prayer: without this all other meanes are fruitles. This meanes is to be vſed as for our ſelues, ſo alſo for others (as wee haue \* before ſhewed.) There is nothing againſt which we ought more earnestly to pray, then againſt this ſin: for no eſtate more deſperate then theirs who fall into this ſinne.

§. 34. *Of the perſons who cannot fall into the ſin againſt the holy Ghoſt.*

As this Treatiſe was begun with declaration of Gods Mercy, in forgiuing all manner of ſins, ſo it ſhall be concluded with application of comfort to the elect. & that in regard of the nature and iſſue of the ſinne againſt the Holy Ghoſt. That which maketh this ſinne to ſeeme as an horriſie thunderbolt, euen that which maketh it moſt terrible and dreadfull, that I ſay, miniſtred matter of comfort to the elect, namely, *that it is impoſſible it ſhould be pardoned, and that the committers thereof are ſure to bee eternally damned.*

The comfort is this, that the elect are abſolutely freed from it, ſo as they cannot fall into it.

The Reaſons are euident.

1 When they come to be enlightened together with their illumination, regeneration is wrought in them. Now they who are borne againe, cannot ſo wholly giue vp themſelues to ſin and Satan, as to ſin againſt the Holy Ghoſt. The Apoſtle (in a more inferior degree and kind of ſinning, then in this kind againſt the Holy Ghoſt) ſaith, *Whoſoever is borne of God doth not commit ſin: for his ſeed remaineth in him, and he cannot ſinne becauſe hee is borne againe.*

2 All the ſins of the elect in the iſſue and euent are veniall, ſuch as ſhall be pardoned. For though in the nature and kind of ſin, euery of their ſinnes are (as the ſinnes of all other) mortall (For *the wages* (and due deſerts) *of ſin* (not any one ſin excepted) *is death*;) yet hath Chriſt by his death ſatiſfied for all their ſins. All therefore ſhall be pardoned to them.

3 All that are elected, are elected to eternall life: and being elected thereto, they ſhall aſſuredly be made partakers thereof. Gods purpoſe and decree remaineth firme and ſtable, and cannot bee made fruſtrate. They are not therefore in danger of eternall damnation: and ſo cannot fall into that ſinne.

Yet let no man be presumptuous, or ſecure in this regard: for firſt, he may be miſtaken in his election, and think he is choſen, when indeed he is not. If he be deceived, and miſtake the marks of his election, then is he not exempted from this ſin, and the fearefull iſſue thereof.

Again, though he be elected, yet if he be not watchfull ouer himſelfe, he may fall into ſo great a gulfe of ſin, and be ſo neere the pit of eternall damnation, as he will haue cauſe againe & againe to repent his folly, as we haue \* before ſhewed. Let vs therefore *work out our ſaluation with feare and trembling.* Vnto which ſaluation that wee may be kept blameleſſe, *The Grace of the Lord Jeſus Chriſt, and the lone of God, and the Communion of the Holy Ghoſt be with vs all. Amen.*

FINIS.

Reason.

1 When they enlightened, they are borne againe.

1 Ioh 3. 9.

2 All their ſins are veniall.

Rom. 6. 13.

3 They are elected to life.

The Elect cannot  
ſin againſt the  
holy Ghoſt.

Treat. 2. of Faith  
§. 60.  
Phil. 2. 12.

2 Cor. 7. 13.