

A
CENSURE
Vpon a DIALOGVE

OF THE ANABAPTISTS, IN-
titled, *A Description of what God
hath Predestinated con-
cerning man, &c.*

In 7 poynts.

Of Predestination.	pag. 1.
Of Election.	pag. 18.
Of Reprobation.	pag. 26.
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Of Freewill.	pag. 47.
Of Originall sinne.	pag. 43.
Of Baptizing Infants.	



By Henry Ainsworth.

Röm. 9. 11, 15. 16.

*11 For the children being not yet borne, neither having
done any good or evil, yet the purpose of God according to
election might stand, not of works but of him that calleth.)*
*15 For he saith to Moses, I will have mercie one whom I
will have mercie, and I will have compassion one whom I
will have compassion.*
*16 So then it is not of him that willeth, nor of him that run-
neth but of God that sheweth mercie.*

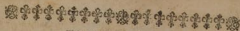
London Printed by *W. Iones.* 1 6 4 2.

A Censure upon a Dialogue of the Anabaptists
Henry Ainsworth, 1642

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TO THE READER.

Christian Reader, howe'er the continual inimitie of
this authors Lady, wherewith it pleased God to exer-
cise him, might justly haue excused him from taking pen
in hand to write, especially in easinesse of this nature, his
desire being as himselfe testified in his life time, to finish
this last period of his life with more comfortable medita-
tions then to follow controversies; yet did hee labour to his
power, yea and as I may say, beyond his power, to enforce
himselfe even in his decayed health, together with his other
necessary labours, to discover the fraud and fallshood of the
adversaries: amongst others hee iudged these Anabaptists
not the least, which occasioned this ensuing Censure; And
other newer inhabitants then the former author, was one Mr
Paget that lived in the same Citie by him, being a chiefe
leader to another Congregation there, who being of a quar-
relsome disposition, and envious heart towards Mr. Ains-
worth, and the truth professed by him, having unskillfully pic-
ked quarrels against him: afterward without his pricke
while matters were in debating (not imitating Doct. Re-
nolds to Hart although hee highly commended him p. 287.
published a booke against him laying to his charge things
which hee knew not, even grosse untruths, and palpable re-
proches, making diverse false charges upon him, as if he
neither shamed nor feared to be Saxons instrument to blow
abroad whatsoeuer envie and mallice had scraped together,
in likelihood expecting no other reward then gratifying the
world, by the Gospells disgrace in any satisfaction; yea lea-
ving bearing through his sides to smite the text it selfe, which

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I thinke Mr. Aynsworth hath well cleared himselfe in that
 little advertisement published in his life time with those
 booke of *Mejer*, besides a particular answer to his booke
 he had well begun, and had finished long before his
 death, had not his infirmities of body hindered. But now
 time permits not to insaure particulars, but leaving so ma-
 ny neighbours, yet so unchristian an opposite to the Lord for
 innocents, I will add a word or two touching the occasion of
 this Treatise ensuing, which was at the request of some
 (whom I name the *Anabaptists*) would cumber with their er-
 rours) to shew his indiment on the foresaid booke. Now as
 some were assaulted that yet would give no way or entertain
 ment to those errors, yet others some that had sinned in the
 youth whose time were perverted. The knowledge of these
 things remaining to this reverend and judicious man, Mr.
 Henry Ainsworth, he sawe drew out it in answer, and sent
 it by a friend into England to reclaime if God saw it good,
 such as had erred herein, and gone astray by rash and incur-
 siderate zeal beyond knowledge, and through the grace of
 God to preserve such from falling as yet sinned: this he sent
 for the present, supposing if the Lord continued some com-
 petent health and strength, to revise and so to make more
 perfect this which then shortnesse of time in respect of the
Advertisements great haste, could not be afforded, and so to make
 it yet like in this sort; but the Lord being prevented
 this his purpose, by taking him to himselfe, he now resteth
 from his labour. Yet thinking the matter may through the
 blessing of God, be profitable to his people, it is thought fit
 not to keep these his last labours in matters of this nature in
 silence, but that it come to the publique view for the
 good of them that are engaged to life. And so I wish
 thee to succeed in the Lord.

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A CENSURE VPON A DIALOGVE
 of the Anabaptists, intituled, *A Description*
 of what God hath Predestinated concerning
 M A N. &c.

BEING requested by some, whose minde the
 Anabaptists would cumber with their errours, to
 shew my judgement one their foresaid Booke; I have
 set downe these few observations.

In the first part which they intitle of *Predestination*,
 they commit a double fault, 1 They confirme not by
 holy Writ their owne doctrine: for in the third page
 of their Dialogue, they describe Gods Predestination
 out of their owne head, not one Scripture brought to
 prove that they say; neither can they Iustifie by Gods
 word that their description, wherein some things are e-
 roneous, some ambiguous and sophistical till they be
 cleared. 2 They abuse and calumniate the doctrine of
 those whom they call Calvinists, and would father upon
 them absurdities, errors, blasphemies: taking advan-
 tage upon some harsh phrases, concluding against them
 worse things then either they spake or meant; plying
 over the explanations to be scene in sundry of their
 workes, which will cleare them of the errors that
 these men would enforce upon them.

The differences which they make (in page 4) between
 the Calvinists doctrine and theirs, are fraudulent and
 injurious. As betweene *all things*, and *all good things*:
 where first these Anabaptists doe differ from the plaie
 B
 Scriptures

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 Scriptures which testify that *All things* were created by Christ, Col. 1. 16. and without him was *no*: a *ny* thing made that was made, 1 Joh. 1. 2. Secondly, they cannot be ignorant but that we hold all things that w^e made to be very good, Gen. 1. 31. to this difference they forget on of their idle heades.

The 2 and 3 differences, as that the Calvinists shoul d say, *whatsoever is done* (murder or the like) *cometh from God*, and that *God is the principal cause and author of all things*, appointing all things to the use part and to the other, *damnation or salvation, vice as vertue*. But the Anabaptists say, *whatsoever good is done cometh from God*, but *no evil thing that is done, and that God is the principal cause and author of all good*, and of *salvation to all men* but the devil is the author of all evil. In these differences they set downe some erroure, with calumnie and sophistrie.

Erroure it is to say, God appointed no Damnation as salvation: wherin againe they proclaim themselves different from holy Scripture. For damnation being a worke of Gods justice upon the reprobates, (as salvation is a worke of his grace toward his elect) cometh from God, and is by him appointed; as these Scriptures plainly testify, Mat. 23. 41. Luke 4. 2. Pet. 2. 3. 9. Rom. 9. 22.

That any of us should say, *murder* and other like *vice* come from God, and are appointed by him, is injurious sophistication. We hold no God to be the principall cause or author of any evil as it is sin, but only of evil as it is condigne punishment for sin, according to Eia. 4. 5. 7. Amos 3. 6. Concerning *murder*, & other like actions, we desire quish between the action as it is naturall

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 naturall, and as it is morall. All actions as they are merely naturall, are of God: for in him we live, and move, and have our being, Act. 17. 28. without him no man can move his hand to smite his neighbour. As they are morall, Gods providence concerning them is twofold: for as they are vicious and sinfully done, God doth them not, but suffereth them for to be done: as they have in them respect of justice and punishment, so God doth, appointeth, commandeth them to be done: As, the defiling of Davids Concupines, being considered in the sinfulness of it, proceeded from Absoloms wicked lust and Achitophels wicked counsel, 2 Sam. 16. 21. 22, thus God did it not, but suffered it to be done. But considering it as a punishment or chastisement for Davids sinne, the Scripture telleth us, that God rooke Davids wives and gave them to Absolom, and God d. d. this thing, 2 Sammel, 17. 11. 17.

The murdering of the Isralites by the Assyrians, of the Iewes by the Babylonians, was a very sinfull action done by these Heathens; and thus God suffered them to doe it: But as it was a just punishment for his people's iniquitie, God sent those heathens against the *israelitish nation*, Eia. 10. 5. 6. God caused the Iewes to fall by the sword, he made Ierusalem desolate, he himselfe fought against them with an outstretched hand he delivered them into the hands of Nebuchadnezar; he prepared destroyers against them, he gave them into the hand of those that sought their life: The Babylonians w^ere his servan^s, whom he sent and rooke and brought against the land, though those Heathens for their iniquitie in doing this, were afterward punished, Ier. 19. 7. 8. & 21. 5. 7. 2. & 22. 7. 25. & 23. 9. 12. Other

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examples many are in the Scriptures, how these actions which men did most sinfully, God did the same actions by those evil men, most justly: either for judgment upon reprobrates, or for chastisement and mercy unto his chosen.

They inveigh against us, as teaching that God decreed that Adam could not be sinne; that God commanded him not to sin, and yet decreed that he should not sin. *Answe.* They proceed in wronging us. We teach not that God decreed sinne should be done, otherwise then by suffering it to be done. He never decreed either to doe sinne, or to command it to be done, or to approve it being done. Neither did any decree of God force Adam to sinne; he might have avoided sinning if he had would: but hee would not continue in obedience he sinned willingly.

Page 5: Further, they saie us to say, that though God by his revealed will commanded Adam not to sin, yet in his secret will he decreed he should sin. *Answe.* God neither openly nor secretly decreeth or willeth sin, as sinne; for he is not a God that hath pleasure in wickednes, Psal. 54. They keepe their word therefore in calumniating us. Also they erre, in refusing the distinction betwene Gods revealed and his secret will, whereby we understand not two wills in God, but one and the same will, partly revealed, partly concealed from us and secret according to Deut. 29. 29. By his revealed will or commandments God would have Abraham to kill his son, Gen. 22; by his secret will (not then revealed to Abraham, but afterward) hee would not have him killed.

Page 7: They goe oneand would prove, that God did neither desire, or our lay any necessity one Adam to transgresse. But

they labour in the wind, and would prove that which we confesse, yet in their prooffe lurketh error, for they affirme, that God left not Adam unfurnished with any thing that might support him in that estate in which he created him. For this they bring no word of God, but broach their owne fantasies. Adam was unfurnished of Gods gracious helpe to support him when he was tempted: for want of it, he willingly yielded unto Satan; by it, he might and would have resisted all tentations, even as the elect Angels having this grace, are supported so as they shall never fall. Adam indeed was so furnished of God, that no power or fraud of Satan could have vanquished him, vellese he himselfe would voluntarily yield: which he did, and therefore had no excuse for his sinne. But God (if he had pleased) could so have confirmed his will in good, could so have supported him with grace in tentation, that his will should not at all have declined to evil. This God did not because of it pleased him, and he was not bound to give Adam more grace, then that, which he had bestowed one him: which was so great, that no power of devils could have prevailed, if the man had not willingly fallen.

They proceed to manifest two things fit, of Adams state *viz.*, that God could not make him otherwise then he made him, that is mutable, able to obey his precepts, but not such unchangeably good. *Answe.* Not to reason of things to high for vs, how God could have made man: I grant that men and Angels, and all creatures are changeable: and that Adam was able to obey all Gods commandments, if he had would: but this prooveth not that he was furnished with all things that might support him, in that good estate: for he had not speciall grace from

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God to stablish his will in good, which the Lord could have done, and then Adam had not sinned. Whereas they adde, *God did not decree and force him to sinne*, vve say the same, and they sinfully wrong vs to impute such blasphemy vnto vs.

2. The second thing they would manifest is; *That many things bee done against the will of God.* *Answe.* This as it is set downe is false: For it was the will of God to suffer Adam to fall, else he had not fallen: and God willingly suffereth all the sinnes done under the Sun; for if he would not suffer them, the creatures could not do them. But vnderstanding by Gods will his commandement, or his approbation: so it is true, that too many things are done against Gods will: and this they need not goe about to prove, for none (I thinke) denyeth it.

Pag 13

But they scoffe at the distinction between the action, and the sinner of the action, and call it *merely a fabulous riddle*, and say, *the subtilty of the riddle is this, that some is nothing*: who reuopen they presently inferre that *malefactors are punished for nothing.* *Answe.* Had they not a better faculty in deriding then in disputing, they would not have called it a fabulous riddle. I have before proved that all actions of men as they are natural, all motions inward or outward, are of God, Act. 17. 28. Again, I have proved that the actions of Assyria and Babylon, were iust and holy actions as God did them, but wicked and sinfull as men performed them. Therefore the action and the sin of the action are rightly and needfully distinguished, seeing Gods hand is in the one but not in the other. That sinne is no substantiall thing is plaine, seeing all things were made by God, Ioh. 1. 2. but sinne he neuer made, it is a vicious quality infecting

ing the good things which God made, and corrupting these actions. And thus though sinne be not simply nothing, yet it is no substantiall thing. Their definition of sinne, that it is a *thought, word, or deed, contrary to the will of God*, is no perfect definition: for there is an hereditary sinne from Adam, which all haue, before they can either doe, or speake, or thinke: of which poire we are to treat anon. Their inference that they which hold *God to be the author of the deed which is sinne*, hold him to be the author of sinne, is denied and before disproved. We know God was the author of the deed denied Ioseph into Ægypt: for he sent him thither, partly to try and humble Ioseph, partly to provide for Iacobs family, Psal. 105. 17. 19. Gen. 45. 7. 8. yet was he not author of the sinne committed in sending him, that was of the Patriacke, moved with enuy. Act. 7. 9.

They charge M. Knox with *wide wandering*, and *large* Pag 15. 16 *blasphemy*, for ascribing, to the providence of God *what serueth the Ethnickes attributed to fortune*: Their reason is this, *who knoweth not that vnto fortune, the Ethnickes ascribe all peruerse and pestilent wickednesse.* *Answe.* Hecim they wander from the truth, and blaspHEME it. Gods providence extendeth further then to such things as he him selfe is author and deere of: it extendeth to all the most horrible finnes in the world, which he willingly suffereth to be done, and provideth in what manner and measure he will suffer them to be done, and by his wisdom knoweth to bring good out of the worst and most sinfull deed. Could Adam haue bin tempted to sin if God had not given Saran leave to tempt? Could he haue fallen, if God had not left him to himselfe? Was not Gods providence in Aboloms horrible sin when

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when he defiled his fathers wives, seeing God foretold it, and the manner of it, before all Israel, and before the Sun 2. Sam. 12. 11, 12. Gods providence suffered Shimeis sinne when he cursed David: his providence kept Abimelech from sinning in defiling Sarah, Gen. 20. 3. 6. To conclude, it is neere unto Arithme and Epicurisme to deny Gods providence in any the leitt thing or action be it good or evill.

Page 16.

But these men inferre worse matter; asking whether any thing may be spoken more repugnant to the nature of God or contrary to his word &c. then to say that God punisheth men with hell torment, for doing those things which he himselfe hath predestinated, or dyed, decreed, determined, appointed, willed and compelled him to doe, and that which a man can not chosse, but must needs do: by the force and compulsion of his predestination. *Answe.* Bold calumniators, which would make the world believe we say such things as we abhorre to thinke. In how many books might they have founde these things denied, and refuted. We teach that sinne is suffered of God, not done by him, nor decreed, willed, commanded, much lesse compelled. All that sinne (whether men or devils) sinne voluntarily, of their owne will, for which they might all in justice be damned. God tempereth no man to evill, much lesse forceth or compelleth any to evill, Iam. 1. 13. So they answer unt o, and would refute their owne fictions.

Page 17. 18.

They affirme that we say, whatsoever God foreseeth he willeth and it cannot but come to passe, whereto they answer, that God foreseeth all things, good and evill, but he willeth only good. And though hee fore knoweth all things, yet all things come not to passe therefore of necessity. *Answer.* They

They still dally and deceive by generall and ambiguous termes. If they understand by Gods will his permissive will, or willing assistance: so we say all things good or evill come to passe by his will. But if they meane Gods effective or approving will, so we hold that hee willeth nothing but good. The second we teach not, that all things therefore come to passe because God foreknoweth them: his foreknowledge impoleth no necessity on things. But withall we teach, that whatsoever God foreknoweth shall be, that must needs be, else his knowledge should not be certaine and infallible: but they come to passe by other causes then his bare foreknowledge. These distinctions observed, their reasons deduced from Scripture are soone taken away.

They plead, that God foreseeth the death of a sinner, & the cause thereof, viz. his wickednes; but willeth it not as Ezech. 18. 32. and 33. 11. I will not the death of a sinner but that hee returne to a liue. Christ foresaw the destruction of Ierusalem, yet he willed it not for he wept &c. Mat. 23. 37. *Answer.* They doe not well to shuffle together, Death, and wickednesse the cause of it. Wickednesse God willeth permissively, suffering it to be done, death he willeth actively, inflicting it on obstinate sinners. Secondly, they erre in denying absolutely that God willeth the death of a sinner, &c. how should God judge the world? To kill for sin is a worke of justice, as to pardon sinne is a worke of mercy. God willeth his owne justice and worke thereof. Who but hee createth the evill of punishment? Esay, 45. 7. Amos 3. 6. Who but hee prepareth death and hell for sinners? Mat. 25. 41. And did hee doe this against his will? The Scripture in playne words saith of Ebes wicked fennes

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They hearken'd us &c. because the Lord would slay them.
1 Sam. 2. 25. Whereas therefore Ezekiel saith, *God would not sinners death*, it cannot be meant absolutely or in all respects (for then it should contradict the other Scripture,) but conditionally or comparatively: || if sinners repent he willeth not their death, or he will not their death so much as their repentance. But if the wicked turne not, then the prophet saith *God will shew his wrath, he will bend his bow, and prepare for him the instruments of death*. Psal. 7. 12. 13. So Christ would not Ierusalem's destruction, if they would have come to him: but because they would not, he would make it desolate, as was foretold, Dan. 9. 26. 27.

Page 17.

They would prove that all things come not to passe of necessity therefore to wit, because of Gods foreknowledge. *Answe*. They labour in vaine to prove that they need not, Gods fore knowledge layeth no necessity that the thing must be done by force or compulsion. Yea Gods will always layeth no such necessity: seeing he willeth some things conditionally, which are not effected unless the condition be observed: as he would a sinners life, not death, conditionally if he returne to God. He would the destruction of Niniveh: but conditionally, except they repented. Other things God willeth absolutely; and those must needs come to passe for none can resist or hinder his absolute will. *Esa.* 46. 10. 11. *Iob.* 23. 13. *Psal.* 13. 10. 11. But forasmuch as God certainly foreknoweth all things that shall be, whether good, or evil, in this respect all things come to passe of necessity, otherwise God in his foreknowledge might be deceived. But as necessity meaneth violence, force, compulsion: so all things are not of necessity,

sitie; but many are of the voluntary will of the creature. Therefore these adversaries deceive their readers in answering texts of Scripture alledged: for some times they father verities on us, & withall sometimes spread their errors. As when they say, *In whose actions* (namely Shimeis cursing of David, and the like) *there were evil*, namely *curving, envy, pride, deceit*: now the controversy is (say they) *who was the first cause of this curving, envy, pride, deceit*. *Answe*. They would make controverſie where none is. We beleave that all sinne is originally from the creature, and roge from the creator. So when they would conclude from our doctines, that God should be most to be blamed for forcing of necessity by his decree, Satan to tempt, and man to consent and act it: they shew themselves to be callumniators: we do not hold that ever any creature was, is, or ever shall be forced of necessity by Gods decree, to consent thereto, or to act any sinne.

And here let the prudent reader observe, how these men themselves can distinguish when they are driven to it: for (in Page 24. 25.) they confesse God made them that are now Devils, and even in the life of and being of men and Devils: also in (page 26.) that these Devils and men (the instruments that act wickedness) are good as they are from God, yet the actions (they say) of those instruments, the sinnes, cannot be good from God.

The first is true, that Devils and men were Gods goods creatures: the second, (that God continueth their life and being) is also true; but imperfect: they should have added their moving also: for so wee are taught, that in *him, we live, and move, and have our being*.

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Ad. 17. 28. Why said they not that God continueth their moving also? Was it because they saw all our actions are motions, and therefore in some respect are also of God? But this they baulk for advantage to their errors. Their third assertion is partly false, and partly fraudulent. Fraud it is to confound *actions* & *fin*, as if they were all one, & admitted no distinction (which the Anabaptists call a *twisting device*) False it is that the *actions* of those instruments cannot be good from God: for whatsoever is from God, is good: and all actions as they are merely naturall, are from God, in whom we live and move. Again, all actions which God (either for tryall, chastisement or punishment) doth by evill instruments, they are morally good in respect of God: though as they are misdone, or sinfully done by devils and men, they are morally evill; and thus God doth them not, but only suffereth them to be done amiss.

Pag 26; 27

Now for Gods *sending* the Assyrians against Israel, Esai. 10. 5. 6. his *sending* delutions vpon reprobates, 2 Thess. 2. 11. & the like, they say it was not otherwise than by *suffering*: and they would prove it by the devils word to Christs, *send us into the Swine*, Mar. 5. 12. which another Evangelists setteth downe thus, *Suffer us to goe for e.* Mar. 8. 31. Here vpon they inferre, that Gods *sending* is nothing but *suffering* in this case.

Ans. They conclude more then they Scripture teacheth: for though such *sending* be *suffering*, yet it followeth not that such *sending* is nothing but *suffering*: there is more in it then so. For the punishing of Israel by Athur, Esai. 10. was an act of justice for their finnes: and so is the sending of delusion in 2 Thess. 2. a worke of justice: therefore a good worke. And if
God

God did not doe these things, but only suffered them: then the good workes of justice are done by wicked men and devils; and the Devils shall be good doers; and God a sufferer onely of good to be done. The prooffe they make thew of from comparing the Evangelists, theweth what strangers they are in the booke of God. When sundry Prophets or Apostles reape the same things, it is usually with some change and difference of wordes: not that the different wordes are equivalent, one meaning neither more nor lesse then another, but of different meanings, and larger extent of tentimes, to teach further matter. That which one Evangelist calleth *fasting*, Mark. 2. 19. another calleth *mourning*, Math. 9. 15. yet are not these two one, though often joynd together. To drinke *wish* be *drunken*, Math. 24. 49. is explained, To drinke and to be *drunken*, Luke 12. 45. which two speeches are not always the same: for a man may drinke with the drunken, and yet not be drunken himselfe. in 3 Chron. 5. 4. the *Levites* tooke up the Arke: 1 King. 8. 3. it is sayd, the *priests* tooke vp the Arke: this expoundeth the former; for though all Preists were Levites, yet all Levites were not Priests. In 1 Chron. 19. 19. the Syrians would not helpe the Ammonites: In 2 Sam. 10. 19. it is sayd, they *feared* to helpe them. Yet are not these wordes of equal force and extent: for some may be unwilling to helpe though they be not a fraid. The Prophet saith, *Rejoyce* greatly O daughter of Sion Zach. 9. 9. the Apostle allegeth it, *Fear* not O daughter of Sion, Ioh. 12. 15. The Prophet saith, the Gentiles shall *steale*, Esa. 11. 10. the Apostle expoundeth it, the Gentiles shall *traff*, Rom 15. 12. And many the like;
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where to make one of the words no more in force than the other, were to doe open violence to the Scripture.

And that all may see that *sending* is more then *suffering*, the very same historie which they alleadge doth convince them, for the same devils at the same time desired Christ that he would not *send* them away out of the country, *Mat. 5. 10.* but in *Luc. 8. 31.* it is said, they desired that he would not *command* them to goe out into the deep. If these mens reason be of weight, *sending* is no more then *suffering*: this reason hath as much weight, that *sending* is no less then *commanding*. Now betwixt *commanding* & *suffering* themselves (I suppose) will confesse there is sometimes a great difference. But why doth the one Evangelist *say send us*, and another, *suffer us*? Not to confound these two as one, but to teach us two things; 1. that as it was the devils infull and malicious desire to hurt the creatures: and to procure evill against Christ in this respect hee *suffered* them: Secondly, but as it was Christs just punishment on the covetous Gadarens, and triall of them, whether they loved their swine more then him and his gospell; in these respects Christ not onely *suffered*, but *sent* the devils into the swine; and the Devils were his servants to doe what he would have done. The like is to be minded for Gods sending the Assyrians, and Babylonians, with sword to kill; and the devils with delusions to deceive the reprobates: and other the like, 1 King. 22. 19. 20. 22. 23.

This is further manifested by the example of Christs death: touching which (whatsoever the Scripture saith) these men doe *deny* that God determined, appointed or decreed that the wicked should betray or murder him, otherwise

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then by *suffering* them. which if they spake in respect of the sinne onely, we would grant: but being meant of the actions done, it is against the expresse Scriptures, which say the Jewes tooke and crucified him, being delivered by the *determinate counsel* & foreknowledge of God A.C. 22. 23. and that both Gentiles and Iralitres were gathered together for to doe whatsoever Gods *will* and his *counsel*, *predestinated* (or fore-determined) to be done A.C. 43. 27. 28. Now Gods Councell and Predestination that a thing should be done, is more then bare permission and his *will* being in it, sheweth him to be an agent in this worke. God out of his love, sent & gave his Sonne for vs, Ioh. 3. 16. 17. it pleased the Lord to bruise him, & put him to griefe, Esa. 53. 10. & Christ laide down his life of himselfe, no man tooke it from him. Ioh. 10. 18: he powered out his soule unto death, Esa. 53. 12. he offered up himselfe a sacrifice for our finnes, through the eternall Spirit, Heb. 7. 27. & 9. 14. These and the like sayings in Scripture, teach us more of God in Christs death, then bare suffering. Gods good hand was in it for our redemption, and not onely, the wicked hands of them that finally crucified him.

Whereas they tell us, *Christ might have beene slain without sinne, for God might have appointed some to sacrifice Christ, as he did Abraham in sacrifice Isaac, &c.* They speake too presumptuously in Gods matters. Will they teach him an other or a better way to effect his owne purposes, then himselfe hath chosen? But what would they inferre upon it? If God had decreed that Christ should have bene slain by holy Angels; they would not then deny (I suppose) but God should be an agent in his Sonnes death.

Now

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Now that God decreed he should be slave by evil Angels, and hands of wicked men; and his Decrees and Counsels must stand, Psa. 33. 11. his predictions must needs be fulfilled Act 1. 16. is he not therefore an agent in Christs death? Shall he be restrained from using any of his creatures to doe his good worke, because any of his creatures by their owne corruption and malice doe it through their owne corruption and malice doe it (and cannot but doe it) amisse? Or shall their mis-doing which is in them voluntarie, & not caused of God, be imputed to him? Let men speake and thinke of God with more sobriety: and through our dulnesse cannot comprehend how Gods good hand can be in the evil actions of wicked men, and be not partaker of these sinnes: yet let us not deny that which God plainly teacheth, but rather lay our hand on our mouth, and confesse we have uttered that we understood not, things too wonderful for vs which we knew not. Job. 40. 4. and 42. 3.

The last reason which they present to answer, is such as dazzleth the admirers eyes. The Scripture saith the Jewes could not believe, because (the Lord) he blinded their eye: and hardened their heart, that they should not see, nor understand, and be converted and healed. Ioh 12. 39. 40. Also the Lord saith, I will harden Pharaohs heart; and he shall not hearken unto you; that I may lay my hand upon Egypt, &c. Exod. 7. 3. 4. They answer, to the first, that by comparing Es 6. 9. Mat. 13. 14. &c. *Altho* 28. 26. &c. it is manifest, that they were blinded with their eyes lest they should see: for which cause God gave them up to that reprobate sense. To the latter they answer, that Pharaoh hardened his (owne) heart, Exod. 9. 34. and God hardened his heart and (so the hearts of the wicked) by giving them up to Satan (in) whose werke hardness of heart against God and

and to their owne hearts hardness, and lusts, so vile afflictions, and to reprobate minde, Psa. 81. 11. and Rom. 1. 24. 26. 28.

Answer. That the Jewes winked and would not see, that Pharaoh hardened his owne heart and would not let Israel goe, is true. That for these causes God gave them up to their owne lusts, &c. and to Satan is also true. Thus farre we agree: but to the force of our reason they answer nothing at all. For in these works of blinding and hardning, there is more then Gods bare permission: they did it, & God it; they sinfully, but God righteously, justly rewarding their sinne. And thus the enemy condemne himselfe. For he that for sinne, inflicteth punishment, doth a good worke of justice, and suffereth it not onely to be done: but God for sinne blinded the eyes, and hardened the hearts of the Jewes and Egyptians; therefore in blinding and hardning, God was a doer (as a just Judge) and not a sufferer onely, as while er they pleaded. Betweene these two there is great difference. The Greekes tooke Sosthenes and beat him before Gallioes judgement seat: here Gallio suffered them onely, caring for none of those things, Act. 18. 15. 16. 17. Paul and Silas were beaten and imprisoned by the Magistrates commandement. Act. 16. 22 23. here the Magistrates not onely suffered, but were agents also in their beating and imprisoning, though they did it by other wicked mens hands. So God when he commandeth Satan to go and deceive, or harden wicked sinners, 1. King 22. 22. When he giveth sinners up to a reprobate minde, Rom. 1. 24. 26. 28. then God deceiveth, God hardneth in just judgement, and doth not onely suffer these things. When the Judge delivereth

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an evill doer to the Officer, and the Officer cast him in to prison, Luke 12. 58. the Judge doth this by the Officer. So God is the Judge, he delivereth evill doers to Satan to be their deluder, their tormentor, their goaler: he giveth them vp to blindness, hardness, reprobate minds; and these are works of his justice, which Satan and evill men execute most sinfully. Christ faith, he came into this world for judgement, that they which see not might see, and that they which see might be made blind, Joh. 9. 39. Now in what manner God blinderh and hardneth sinners it is not in man to declare: for his judgements are unsearchable, & his ways past finding out, Rom 11. 33. But they that for his judgments would make God the author of sin, erre one the one hand: and they that ascribe unto him herein but a bare permission, erre one the other hand. Goalinesse will reach us to believe and rest in that which the Scriptures teach: though it passe our reach and capacitie how God in his wisdom doth these things. Hitherto of Predestination.

2 of Election.

THEY proceede to spake of Election; where after they have set downe (as they thinke good themselves) what our opinion is, they propound their owne doctrines, viz. That Christ came to cure all men of their sinnes, but with a bitter medicine, which is, that we must deny our selves, take up our crosse, and follow him. So many as refuse to take this medicine, cannot be cured, but such as receive it are cured. Againe, that they are elected who doe put one Christ, and that our election dependeth upon this condition, according to the Scriptures, the Lord chooseth

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to himselfe a righteous man, and they that were not Gods people, shall be his people, &c. if they seeke righteousness by faith, and these are the elect, according to the election of grace, Rom. 8. 30. Election (they say) is not of particular persons, but of quality: all persons are Gods generation; and those persons in whom hee findeth faith and obedience of his mere mercy those persons hee electeth to salvation, for the quality hee findeth in them, which hee himselfe hath wrought by his word and Spirit, which they might have resisted, but did not, but submitted to the righteousness of God, and thus is Gods purpose of election before the world was; and these are they whom God knoweth or acknowledged before. And for Gods decree they saigne it to be thus, I will cause all Nations to be taught (by Christ) and so many of them (being all called) as doe not be have themselves as they ought, I will cause to be punished and the rest I will blisse and make happy. This is the doctrine of blind Obages, the Guide; and ignorant Enenues; the Searcher answereth, I doe thinke it is so to have beene.

Ans. Very ignorantly & erroneously have they propounded their opinion, with fore truth mixing much error, that the blind may lead the blind into the ditch. It is true, that such men as they describe are Gods elect: it is also true that God hath wrought these good things in them by his Word and Spirit. But false it is, that our election dependeth upon this condition; False, that election is not of particular persons, but of qualitie. False it is (and thwarting their former speech) that God electeth such persons in whom hee findeth faith & obedience. For before election no such persons were to be found among all the sones of Adam. False it is, & abusing of the Scripture, to say, that God chooseth to himselfe a righteous man

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e it is to say (that in this manner of Election) that *persons are Gods generation*. Briefly, the whole renourish their description of Gods Election, is perverie and cronicous.

For, 1 No Scripture telleth them that our election to life, *depe ideth on this condition*, of our faith and obedience. Faith and obedience are the effects (not the cause) of our election, and are conditions following election, not going before it; as it is written, *As many as were ordained to eternal life believed*, Act. 13. 48. teaching that Gods ordyning ro life (that is his election) went before their believing, but these men invert the order of God, and would teach, that so many as believed (before hand) were ordained to life.

2 The Apostle teacheth us, that whom God fore-knew, he also did predestinate to be conformed to the Image of his Sonne, Rom. 8. 29. so that our conformitie to the image of Christ, our faith, obedience, bearing of his crosse &c. is that whereunto (not that wherefore) God predestinated or chose us. This is most apparant by the words following: *whom he did pre-destinate, whom he also call'd, and whom he called them he also iustified, and whom he iustified them he also glorified*, Rom. 8. 30. So then glorifying commeth after iustifying, justifying after calling, calling after predestinating or choosing unto life: and these graces are not before predestination or causes of it, as these adversaries would persuade.

3 It is written, that *God hath chosen us in Christ, before the foundation of the world, that we should bee holy*; &c. we predestinated us unto, the adoption of children by Iesus Christ Ephes. 1. 4. 5. so that our holiness: and our adoption
are

are things that we are chosen unto, and doe follow election; but are not the things going before and which we are chosen for, because God findeth them in us.

4 Paul teacheth us that *God iustifieth the ungodly* that be leue in him, Rom. 4. 5. now those whom he iustifieth, he did chose & predestinate before, Rom. 8. 30. therefore he chose the ungodly, the unrighteous, that they may be made godly, righteous, and holy, through his grace. But these men say, *God chooseth a righteous man*, whereas the Scripture saith, *There is none that doth good, no not one, there is none that understandeth, none that seeketh after God*, Rom. 3. 10. 11. so that if God should choose the righteous onely, none at all should be chosen. They say, it is according to the Scripture, but they shew no Scripture that according to their saying. If they intend Psal. 4. 3. *The Lord hath set a part (or separated) him that is costly for himselfe*, (for I know not elie what Scripture they should mean,) they are deceived & would deceive; for David spaketh not there of his election to life, but of his being set a part to the glory of the kingdom of Israel, which his enemes would have turned to ignominy: neither useth he the word of *election*, but of *setting apart* (or *separating after a marvelous sort*) which word is vsed for Gods administration towards his people after they are elected and called, as appeareth in Exod. 3. 16. & 11. 7. yea and it is applied to bruit beasts, which are not partakers of the election that we treat off. Exod. 9. 4.

5 Moses teacheth Israel, that God gave them not inheritance in the earthly Canaan (much lesse in the Kingdome of Christ) *for their righteousness or uprightness of their hearts*, Deut. 9. 4. 5. 6. he telleth them, be-

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Because God loved their fathers, therefore he chose their seed after them, D. ut. 4. 37. But these men would persuade, that because men deny themselves, take up the cross and follow Christ, (that is, because they are righteous and holy,) therefore God chooseth them to inherit heaven.

¶ Because all men are by nature, or creation, the offspring, or generation of God. *Act.* 17. 28. these men would conclude, that election to eternal life, is not of particular persons, but of quality: as if our fit natural births, and our (second) natural birth were all one; or, because all persons are of God by creation, therefore no persons (or all persons) are of God by regeneration, and by election. But it is palpable error to confound things so different.

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They proceed in their error, and say, All men to whom the Gospel is preached, were elected to salvation in Christ; not actually, for they could not be actually chosen, before they had actually any being but in the eternal purpose of God, upon the condition afore spoken.

Ans. Their first assertion is against truth, against reason. It is not true that all to whom the Gospel is preached, were elected to salvation in Christ: no scripture saith so. We are taught the contrary by *Act* 13. 46. 48. where the Gospel was preached to many, but all that heard it were not elected to salvation: for as many as were ordained (that is elected) to eternal life, believed. But all believed not: therefore all were not ordained (or elected) to life. Against reason it is to say, All are elected: for election implyeth a leaving or refusing of some. Where all are taken, no choice is made. Their second saying is, *all were elected, not actually*, because

they had no being; but in Gods eternal purpose. The action is in God, not in man: and his purposes or decrees are his actions: and if before the foundation of the world, God elected us in Christ, as the Apostle teacheth, *Ephes.* 1. 4. then were we actually chosen before we had naturall being: though Gods choice had no effect in us till we had being: But whereas they add, upon the condition afore spoken, it is an error before refused.

Object. But of the elect Paul saith, *Ye were in Christ before without God in the world, Eph.* 2. 1. So they were not then really and particularly elected.

Ans. Howsoever they change their termes, their reason is not good. They were not without God or Christ in respect of Gods Election, which he did before the world was made, *Ephes.* 1. 4. but in respect of their sinfull estate and unbelief, before they were called, they were without God.

2. Object. But the Apostle saith, after ye believed, ye were sealed with the holy spirit of promise, *Eph.* 1. 13. 14.

Ans. What of this? Could they not be elected of the father before they were sealed by the holy Ghost? Gods election was before all time, *Ephes.* 1. 4. their calling and sealing by the Spirit, was in time. But they would confound election and sealing ignorantly:

3. Object. *Rom.* 9. 25. *1 Per.* 2. 10. I will call them my people which are not my people &c. if we were actually really and particularly chosen before the creation, then were we also Gods people, & could not at any time be said not to be his people.

Ans. Here againe they confound Gods election, with his calling which is the manifestation, of his Election by the effect of Gods predetermination

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predestination is before his calling, Rom. 8. 30. So though they were not his people by calling, they were his by election. It is evident by Act. 18. 10. that many in Corinth were God's people, before they were called or converted. Jeremy was known, sanctified and ordained to be a Prophet, before he was formed or borne, Jer. 1. 5. and can we thinke he was not then also chosen to life?

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They say, *The Apostles meaning is, that we are first particularly chosen when we receive or put on Christ. For God onely chooseth where he findeth faith and obedience to the Gospell; and revealeth where these are wanting.* Herein they wrong the Apostles, who never spake nor meant as these men spake. It is shewed before from Act. 13. 48. that election goeth before faith: so these men erre, that put it after. They pervert the order set downe in Rom. 8. 30. whiles they make men to be first called, justified, glorified; and then predestinated unto life. They neglect Pauls doctrine, that God chose us before the world was, that we should be holy: and teach new doctrine of Antichrist deviling, that God chose us because we were holy. But to follow them in their doctrine: God chooseth none (they say) but where he findeth faith. Where doth God find this, seeing he hath shut up all in unbelief? Rom. 11. 22. Faith is not of our selves, it is the gift of God, Ephes. 2. 8. so then he findeth not faith in his elect, but giveth them faith. And if they say some will not believe, and them God reiecteth: some will believe, and them God electeth: I demand, whence have any this will to believe? If they answer, of themselves and their owne power; the Apostle telleth us the contrarie. *It is God that worketh*

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in us both to will and to doe his good pleasure, Phil. 2. 13. Now God giveth not all men this will to beleve and obey: for some cannot beleve, 1 Tob. 12. 39. some are *r spreare confesring faith and every good worke* 2 Tim. 3. 8. Tit. 1. 16. If God would give all men alike grace he could make all men willing to beleve and obey: but this he doth not: for in some he giveth a new heart and a new spirit, and takes away the stony heart out of their flesh, Ezek. 36. 26. in other some he hardeneth their heart, that they cannot beleve, nor turne unto him, Tob. 12. 39. 40. The mysterie of his Gospell, God hideth from some, and revealeth to other some: even so, for so it seemed good in his sight, Math. 21. 25. 26. He hath mercie one whom he will, and whom he will he hardeneth. Rom. 9. 18.

By this which hath bene sayd, all that love the truth may see, that all mento whom the Gospell is preached, are not elected to salvation in Christ as these corrupters of the Gospell teach: neither can all men beleve, or obey: because God gives them not such grace. Some refuse indeed willingly, and they perish justly: some (who naturally are as bad as others, and have hearts of stone not of flesh) are changed, new hearts are given them, faith and hoynes are wrought in them, and so they are brought unto salvation wherunto they were elected. Why God changeth the heart of some and not of other some, when he could if he pleased, change all: is not a question to be disputed of. Rom. 9. 19. 20. Let it suffice us, that God oweth us nothing, except death for our finnes. His grace is his owne, he may give it where he will, and none have cause to complaine: If God have given grace to any of vs, let vs praise him

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for his mercie: when we see others left without grace, let us reverence him for his unsearchable Judgements.

The rest of their discourse about election, though their be many abuses they offer to the Scriptures, which might justly be taxed, yet because they none of them doe prone these mens vniversal Election, nor disproue our faith, I thinke needlesse to reply vnto.

3 Of Reprobation

2. Cor. 5. 18
Together with Election, they treat of Reprobation badly as before, Our doctrine they pretend to be thus, *They say, God hath reprobated some, and the greatest number, and that before they were borne, and had done euill; for whom their was neuer meanes of saluation, because God would haue them perish, for that was his good pleasure.*

Answ. We hold not (as they would beare the world in hand) that God would haue men to perish, because it is his good pleasure: but because of their finnes he destroyeth them, his justice so requiring. Neither doe we hold that God ever decreed to punish his reasonable creature, without respect of the sinne thereof deserving punishment. Yet was their punishment decreed before they were borne, or had done euill. For God foreseeing their wickednesse, appointed them to wrath before they acted it, though hee inflicteth not punishment till they be sinners. And this the Scripture teacheth, as in *Iude, verse 4*, their are certaine men crept in, who were before of old ordained to this condemnation. If they were ordained to it before of old, then was it before they were borne. The same is confirmed by *Rom. 9. 11. 12. 13.* which Scripture they seek to pervert by a longsome

Of falling away.

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longsome and erroneous exposition. Our doctrine being thus by them mis-reported; they labour to relute their wone forgeties, for our assertions. So that they are unworthy of any reply.

4 Of Falling away.

THE next error: which they would maintaine, is, *That a man may fall from his election: or that godly men which are in the true and saving grace of God, may fall away: and may lose their heavenly inheritance which they haue right vnto.* This Popish heresie they have not confirmed by any one scripture, though they pervert many Scriptures, for a shew to delude the simple.

The faith which we profess is this: that the elect, however through Satans tentations, and their owne infirmities, they are subject to fall from God and perish; yet they are kept by the power of God, through faith vnto saluation *1 Pet. 2. 5.* though they through their weaknesse sinne and fall, yet the Lord puneth vnder his hand, *Psal. 37. 24.* and the seed of God remaineth in them, and they cannot sinne, (vnto death) because they are borne of God *1 Ioh. 3. 9.* Though of themselves they are to ready to depart from God, yet he will not turne away from them to doe them good, but puneth his feare in their hearts, that they shall not depart from him, *Ier. 32. 40.* so Christs sheep shall neuer perish, neither shall any plake them out of his hand, but he giueth vnto them eternal life, *Ioh. 10. 28.* and the elect cannot possibly be seduced from Christ. *Mat. 24. 24.*

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They plead for their error by 7 reasons.

The 1 is certaine Scriptures: as *Heb* 12. 15. *Looke least any man faile of (or fall from) the grace of God.* *Answ.*

This proveth not that God will justify his elect to fall utterly from saving grace: but warneth them to take heed of themselves in respect of their owne frailty, and Satans subtilty. Though Gods election and foundation standeth sure, *2 Tim* 2. 19. yet we must make an end of our salvation with feare and trembling; and must adde *verine unto faith, and give diligence to make our calling and election sure, which if we doe we shall never fall.* *2 Pet.* 1. 5. 10.

Salt may lose his favour *Math.* 5. *Answ.* It may, if men be seasoned but with common grace, such as God giveth to many reprobates, *Heb.* 6. 4. 5. 6. but saving grace bestowed on the elect, is a gift and calling without repentance, *Rom* 11. 29.

Some that have escaped the pollutions of the world, &c. may returne with the *Sw* to *naulon* in the *myr*, *2 Pet* 2. 20. 21. *Answ.* Too many indeed doe so, but they are swine, not sheepe of Christ: they seemed to be washed, by the knowledge of the Lord which they had, but their swinish nature was never changed. The Apostle in that chapter speaketh of hypocrites and reprobates, which walke after the flesh in the lust of uncleanness, v. 10. which are as natural brutes: *leeds, made to be taken and destroyed,* v. 12. which are wels without water, v. 17. so they never had saving grace.

Those that Christ hath bought may be damned, *2 Pet.* 2. 1. *Answ.* Those are such as before I spake of, which were bought of Christ by his offer of grace, and their feyned acceptance of it: but had they beene indeede bought

bought from the earth, they would have followed the Lambe, and should have beene without fault before the throne of God. *Rev.* 14. 3. 4. 5. Had they beene justified by his blood, and reconciled to God by his death; much more should they be saved by his life; *Rom.* 5. 9. 10. Had they beene of Christs sheepe: for whom he laid downe his life, he would have given them eternall life. *Ioh.* 10. 27. 28. And here note how these men would make Christs suffering vaine: for many whom (as they thinke) Christ died for shall die themselves for ever. Where is now the justice of God, that punisheth the wicked themselves, and yet punisheth Christ for them without cause without fruit. Such doctine the Apostle doth abhorre. *Gal.* 2. 21.

Some may tread under foote the blood of Christ wherewith they were sanctified, &c. *Heb.* 10. 29. *Answ.* Such were never sanctified otherwise then swine that were washed. whose filthy nature was never indeede changed otherwise then by counterfeite and hypocricie.

They that have faith and good conscience, may put it away, and make shipwracke of it. and some may leave their first faith and be damned, *1 Tim.* 1. 19. & 5. 12. *Answ.* Faith is not always in deed, that which it seemeth to be: There is a temporary faith, which falleth away in time of temptation, *Luke* 8. 13. a vaine dead faith, *1 Cor.* 2. and their is a living faith, the faith of Gods elect, *Tit.* 1. 2. this faith never falleth utterly, for it is the seed of God, by which we are regenerate, and it remaineth in us, keeping us from sinne. *1 Ioh.* 2. 9.

Some written in the booke of life may be put out, *Exod.* 32. 32. 33. *Pfal.* 69. 25. 28. *Rev.* 3. 5. *Answ.* Many things are spoken of God, not properly but figuratively.

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ly, and after the manner of men. So God is no waye hang-
able, *Mal. 3. 6. Jam. 1. 17. neither doth he reepe us, 1*
Sam. 15. 29. yet it is sayd it repented him that he had
made man &c. Gen. 6. 6. because in destroying the
world, he did as men when they repent. So God is
sayd to blot out of his booke, those wicked which for a
time seemed to themselves, and to others to be written
in his booke, but after by Gods rooting them out are
manifested never to have beene written there; for then
they should have continued there, because the gifts and
calling of God are without repentance, Rom. 11. 29. his
foundation standeth sure, having this scale, The Lord know-
eth them that are his, 2 Tim. 2. 19. But the wicked he
will professe, I never knew you, Mat. 7. 23. The talent may
be taken from him that useth it not well, Mat. 25. Answr.
All that have talents, that is gracious gifts, have not
true saving grace to sanctifie those gifts; neither are they
all Gods elect. This therefore is no prooffe of the que-
sition in hand.

The Saints at Rome that were justified by faith, and
had access unto grace, Rom. 5. 1. 2. yet if they continued
not in the favour of God they should be cut off &c. Rom. 11:
22. *Answr.* This and the examples following are like to
the former, and teach Gods elect to have care to con-
tinue in grace, without which there is no salvation.
They teach also that hypocrites falling from God shall
perish. But not a truly justified and partakers of saving
grace, shall perish, for God glorifieth them. Rom. 5. 9.
and 8. 30. and he putteth his feare in their hearts, that
they shall not depart from him, *Ier. 32. 40.* and if
they depart not they perish not, but are kept by the
power of God through faith unto salvation *1 Pet. 1. 5.*

2 Their second reason is, if the elect cannot fall out of
Gods favour, then did not all fall in Adam and then some
were never dead in sin, & so need not Christs redemption.
&c. *Answr.* An Ignorant cavell for the Apostle teach-
eth us that God hath chosen us in Christ before the
foundation of the world *Eph 1. 4.* These men speake
of our state before Christ. Againe Adam and all in him
fell from grace, such as they had of God in creation;
but not from Christian grace, from grace of election
& redemption, whereof they had no need before their
fall, neither had they any promise of it till they were
dead in sinne, *Gen 2.* It is this saving grace in Christ
from which the elect can never utterly fall, and nor
any other grace by creation from which all men and
some Angels have fallen.

3 If the elect cannot fall from their election, then have not
all sinned and become deprived of the glory of God, and thus op-
in unbelief, &c. *Answr.* The same sophistrie is in this
reason, that was in the former, changing the state of the
question, which is onely of them that in Christ were
chosen before the world was, and are by him redeemed
justified, sanctified, and shall have eternal life, *Iob. 10.*
28. whereas these deceivers speak of men without Christ
and before they are by him redeemed.

4 The Ephesians were elect before the foundation of the
world, *Eph 1.* yet having forsaken their first love, if they re-
pented not God would renewe the candlelike *3cc. Rev. 2.*
Answr. This is answered in the answers to the Scriptures
which they brought in their first reason. It is true the ec-
lect without repentance faith & perseverance cannot be
saved. But all Gods elect have from him the grace to
repent believe and continue in well: doing, as before
is proved so they cannot perish. But

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But hypocrites which were among the Saints onely, but never of them, they cannot continue with the Saints, and so cannot be saved, 1 Ioh. 2. 19.

5. If a man in Gods favour and chosen cannot fall out of it: then need he not, though he commit treason, adultery, murder, &c. feare falling into damnation. *Ans.* Herein they secule Gods comfortable promises, as if men should continue in sinne that grace may abound. Far be it. All men ought to feare falling into any sinne, and the elect are continually knowing their owne frailty. Our spirituall security is not carnall security: our faith is in God, not in our selves; by his power we are kept, not by our owne. Hee saith to his people, *The mountains shall depart, and the hills be removed, but my kindeesse shall not depart from thee, neither shall the covenant of my peace be removed.* Esai. 54. 10. But if by feare, they meane feare without faith, that is desperate: we belevee that the elect though they fall into such finnes, ought not to despair or distrust Gods mercy: as the examples of David, Peter, &c. which they alledge doe evidently confirme. *Psal. 51. Luke 22. 31. 32.*

6. If no man elect, can fall from his election by committing any of these finnes, then to what end is repentance taught? If it is vsaine, if they neither be, nor can be in constant sinne, &c. *Ans.* They that teach such doctrine, their religion is vaine. We belevee as the elect cannot perish, so neither can they continue in sinne: he that is borne of God (saith the Apostle) committeth not sinne, 1 Ioh. 2. 9. All that truly belevee that they are elect, doe also belevee and know, that by repentance, faith, and abiding in Christ, they must come to the end of their election, & the salvation of their soules: this is the way & meanes unto

unto life, and without this they cannot see God.

7. To what end are men admonished or exhorted not to receive the grace of God in vaine, 2 Cor. 6. 1. not to fall from their steadfastness, 2 Pet. 3. 17, &c. If they cannot fall into them, doth the Lord use words in vaine?

Ans. No, but these men words are vaine. For God as he hath ordained men to life, hath also ordained his lawes, exhortation, threatenings &c. as meanes to bring them into life. Hee death not with men as with stones, to carrie them into heaven by violence; but giveth them repentance, faith, love, zeale, care and other graces; he persuadeth, moveth, draweth them to come willingly, and to continue carefully, and so at last saveth them.

In the next place, these fallers from grace, seek to wrest the Scriptures which refuse their heresie. Unto Christs words in Mat. 24. 24. *if it were possible they should deceive they & ey elect:* They answer, that the elect (namely those that receive and obey the truth of Iesus Christ, and abide in him to the death,) cannot perish. *Ans.* Great is the truth that foreteth the adversaries to yield; this is that which we maintaine; and Christs words (if it were possible) prove it undeniably; and sheweth it to be impossible that the elect should be deceived to loose Christ.

Object. Our controversie is whether those that are elect, may fall out of it: and not whether those that abide in it can perish. *Ans.* Here they would unstay that which before they sayd well. And they controvertie they make it mere cavilling. For if it be impossible that they elect should be seduced from Christ, then it is impossible they should perish; and consequently it is impossible that they should fall from their election. Againe

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if it be possible that they should fall from their election, then it is possible they should perish, and possible that they should be seduced from Christ: and so our Saviours words will not stand. How greatly are these Deceivers fallen themselves, that seek to pervert the plain words of Christ.

Object. *Many fall from their election, not by being deceived, but willingly forsake the truth, against or after their enlightning, Heb. 6. 4. &c. and 10. 26. &c.*

Ans. First this is nothing to Christs words in *Mat. 24. 24* Secondly, the Scriptures which they cite, say not (nor doth any Scripture say) that the elect may fall from their election either by deceit or willingly. Thirdly, as God keepeth all his elect from being deceived from Christ: so he keepeth them from willing forsaking of Christ: for he putteth his fears in their hearts, that they shall not depart from him, *Jer. 32. 40.* he stablisheth them in Christ, and annoynteth them, and sealeth them, and giveth the earnest of the Spirit in their hearts, *1 Cor. 1. 2. 22.*

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Another sure proofof the salvation of all Gods elect is in *Ioh. 10. 3. 4. 5. 8. 14. 15. 27. 28. 29.* This Scripture the adversary would pervert with this gloss. *That so long as they continue Christ sheep they heare his voyce & follow him, so long they are sure, and have safetie in Gods acceptance, &c. But if they doe erre and will not heare his voyce, then he will repent of the good that he promised.* *Ier. 18. 10. &c.*

Ans. First, that by sheep are meant Gods elect whom he will save, is plaine by the parable of the sheep and goats, *Mat. 25. 33.* &c. Secondly, in *Ioh. 10.* Christ useth no such words, so long as they continue, so long as they heare

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beare his voyce, &c. but he plainly telleth us, that the sheep doe heare his voyce, *33.* that they follow him, *34.* that they will not follow a stranger, neither know they his voyce, *35.* that the sheep did not heare strangers, *7. 8.* yea all Christs sheep shall heare his voyce, *23. 6. 27.* and he giveth them eternal life, and they shall never perish; neither shall any pluck them out of his hand, or his Fathers, *2. 28. 29.* How unfeatherably now doe these men wrest Christs heavenly words! Thirdly, the exception which they put, *if they doe erre in his sight, and will not heare his voyce, then he will repent of the good, &c.* This exception is impossible to be found in Christs sheepe: for though through infirmities they fall, yet he casteth them not off, for the Lord upholdeth them with his hand, *Psalm. 37. 24.* though they stray he seeketh them vp, *Psalm. 119. 76.* he brings againe that which was driven away, binds vp that which was broken, strengtheneth that which was sicke, &c. *Ezekiel 34. 16.* he circumciseth their heart to love the Lord with all their heart and with all their soule, that they may live, *Deut. 30. 6.* Such as beleeve not, and heare not his voyce, are not sheepe, but goats or Swine; as Christ sayd to the Lewes, ye beleeve not, because ye are not of my sheepe, *Ioh. 10. 26.* And how is it possible that they sheepe should perish, seeing God is greater then all, in whose hand they are, *Ioh. 10. 28. 29.* If Satan assayle them, the God of peace will tread him under their feet, *Rom. 8. 38. 39.* if the world, they overcome it by their faith, for greater is he that is in them, then he that is in the world, *I. Ioh. 4. 4.* and *3. 4.* if their owne corruptions rebell in them; God not only pardoneth, but also subdueth their iniquities, *Act. 5. 7. 18. 19.* as he cariv

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them from the wombe, so hee hath promised to carry them even unto old age, and hoarie haire; *Esa. 46. 3-4.* he sanctifieth them whol y and preserveth their whole spirit, and soule and body blamelesse unto the coming of Christ: *1 Thess. 5. 23.* [neither Satan, nor the world, nor the flesh can draw them from Christ: nothing can draw them away; but they are kept by the power of God through faith unto salvation] *1 Pet. 1. 5*

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Vnto *Iob. 13. 1.* where it is sayd *Christ loved his ewe unto the end;* they first say, that *the meaning is unto the end of his life.* *Answ.* This is a frivolous limitation: did Christ love his owne no longer then while he lived with them in this world? Who taught these miserable men thus to limit and lessen the love of Christ? He himselfe reacheth otherwise to his people: *I have loved thee with an everlasting love, therefore with loving kindeesse have I drawne &c.* *Ier. 31. 3.*

But it seemeth their conscience checked them when they wrote such doctrine: therefore after they say, *that he loveth thise for ever: but the question is not of Christs love unto his, but of their love unto him.*

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Answ. This is no answer to *Iob. 13. 1.* which speaketh of Christs love, not of theirs. Secondly, it is impossible that Christ should love any for ever, if they also love not him. For such as hate and forsake him, them also he will hate and forsake: and so can not love them for ever. Thirdly, it is before proved from *Ier. 31. 3.* that those whom he embraceth with everlasting love, he also draweth with loving kindeesse: and being drawne, they run after him: *song 1. 4.* those whom he loveth first they love him: *1 Ioh. 4. 19.* he circumciseth their heart to love him, *Deut. 30. 6.* he putteth his feare into their heart, not

to depart from him, *Ier. 32. 40.* and nothing can separate them from the love of Christ: *Rom 8. 35.*

Vnto *Rom. 11. 29.* where the Apostle sayth, *The gifts and calling of God are without repentance: they onely with their common exception, that if the Jewes abide not still in unbelief, they shall be grafted in againe: of this the gifts and calling of God are without repentance.*

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Answ. They still labour to overthrow one part of the truth by a lyesing another. The Apostle as he saith, that if the Jewes abide not in unbelief, they shall be grafted in, for God is able, *Rom 11. 23.* to be further faith, that himselfe in part is happy next to Israel, until the fullnesse of the Gentiles be come in, and so all Israel shall be saved, as it is written, *There shall come out of Sion the Deliverer, and shall turne away ungodlynnesse from Jacob &c.* *v. 25. 26.* and further telleth us, that as touching the election, they rebelled: for the fathers which of the reason is this, if the gifts and calling of God are without repentance, *v. 28. 29.* Then, love as the first is true, that God is able to graffe them in, so the second is also true, that he is willing, and they shall be grafted in: as there is a condition one the other parts, if they abide not in unbelief, there is an absolute promise one Gods part, that they shall not abide in it; because Christ the Deliverer will turne away ungodlynnesse from them, that is he will take away their unbelief, and hardnesse, hee will take away their sinnes, *v. 26. 27.* which is a plaine evidence that he loveth them, & repenteth not of his former love and promise. And as he dealth with the elect Jewes, so doth he with all the elect Gentiles: therefore shall all Gods elect in time be covered as I have their sinnes forgiven them: and so undoubtedly saved by him

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him whose gifts and calling are without repentance.

In 1. Ioh. 2. 19. it is sayd, *They went out from us, but they were not of us, for if they had ben of us, they would no doubt have continued with us, &c.* This place sheweth that hypocrites and reprobates, which abide not; were never of Christs Church; though crept for a time amongst them. It teacheth also, that all who are of the Saints, of Christ theeepe and his elect, doe abide, and fall not away to perdition.

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To this they make answer, first by an open slander, that we should affirme, that God hath predestinated some to salvation, and some to damnation without any condition. This we affirme not, but they filly charge us, as I have formerly manifested.

Again, they say we affirme, that the elect making never so great shew of wickednesse, and walking in the waves of Belial, are still elect, and can by no means fall out of their election, &c. But herein they keep their word. Had they dealt honestly, they should have shewed who and where we thus affirme: We hold that the elect after their calling, are carefull to avoyd all sinne as it is written, *We know that whosoever is borne of God sinneth not, but he that is begotten of God keepeth himselfe, and that wicked one toucheth him not,* 1. Ioh. 5. 18. And though the elect fall through infirmities into many grievous finnes, yet they abide not always in them, but are received by repentance and faith in Christ: and whiles they are fallen, they are not cast off, *Ps. 37.* neither doth God repent of his electing of them, nor utterly deprive them of grace and his good spirit. *Psal. 51. Luko . 22 31. 32. Ezeke. 34: 16.*

Thirdly

Of falling away.

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Thirdly, they tell us of difference betwene persons, as they are Gods generation (or creature) and qualities good or evill. But this (howsoever they boast of the excellencie of it) is to no purpose: for all men being corrupted with evill qualities, Rom. 2. & 3. how is it that any are changed into good; but by the power and grace of God, which is effectuall in all his elect: T he residue abide in their finnes, because God changerth not nor reneweth their hearts, and such he never elected unto life, but ordyned them of old unto condemnation, *Iude v. 4.*

Lastly, they answer with absurd Sophistry, saying, that these wordes 1. Ioh. 2. 19. *they went out from us,* is meant of lying spirits, the Antichrists, in those persons, who once had the spirit of truth in them. And the Apollle sayeth, *they were never of us,* for v. 21. no lye is of the truth: For example (say they) the spirit of Hymeneus, together with his person, was in spirituall fellowship with Paul, so long as he retained faith and a good conscience, but having put away the spirit of truth and received a lying spirit, he went out from him in that his spirit, for or because it was never of them, &c. Will any say that the Popelimeflic is Antichrist in respect of his person; or rather in regard of his spirit; or spirituall power he hath. Therefore all that this place proveth, is, that lying spirits or Antichrists in mens persons, went out from the truth, and were never of the truth; and therefore serveth nothing to prove that the elect. can never fall away.

Ans. Was ever plaine Scripture more violently wrested, by any hereticke? The Apollle faith of the many Antichrists, *they went out from us, but they were not of us.*
Ioh. 2.

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2, 18, 19. This these men will not have to be meant of their persons, but of their spirits in their persons. And what understand they by their spirits? their lyes, their errors, their spiritual power, such as the Pope hath: that is (as before they distinguished) their wicked qualities: not their persons: for God (they say) loveth all persons, they being his generation. Acts 17. 27.

First it is an error to say God hateth not the persons of wicked men, but the evil qualities in them only: for though he hateth no creature in respect of their creat. on which was good: yet the creature being degenerate and fallen from God, he hateth their wickednes and the mallo for it: as the Scripture plainly witnesseth Pls, 5. 4: 5. 6. & 11. 5.

2 It is erroneous to say, that by spirits, the Apostle meaneth not persons, but qualities, 1 Joh. 4. 1. forthi welleth sheweth his meaning, when he saith, *because many false Prophets are gone out into the world.* So by Spirits to be tryed, he meaneth Prophets, which came with spiritual gifts: and it is frequent in Scripture to call subiects or persons, by the name of adjuncts or qualities in them: as, *I am against thee a pride, Jer. 50. 31.* that is, *o thou most proud, and prid shall humble and fall, 2. 32.* that is, the proud person: *the perverse of the land, 2 Kin 24. 14.* is the perverse people. *Deceit (or Sloth) rolleth not: that which he took in hunting, Prov. 12. 27.* that is, the deceit full man; and many the like.

3. It is from the deepesse of Familisme, to say, that Antichrists are not persons, but evil qualities in men, so Christ may be holden no person, but a godly quality in us.. The Apostle speaketh of the person, for he sayth not the he but the lye he that doeth that *Jesus is*
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the Christ, he is Antichrist: 1 Joh. 2. 22.

4 It is an absurd exposition of 1 Joh. 2. 19, to put qualities for persons. He there speaketh of Antichrists, *They went out from us;* these men will have it, *evill or Antichristian qualities went out from us.* But what sense then will they makeof the last branch of the verse, *That they might be made manifest, that they were not all of us?* Will they say, some Antichristian qualities were of the Apostles, though not all? The meaning is evident, that in the Church are persons some good, some bad, some elect, some reprobates: but whiles they abide and walke together in the Church, it is not manifest who are of the Church, who are not; but when the wicked and reprobates depart from the true and Church; then it is manifest that such Apostates, though for a time in the Church, yet were never of it. So it is a sure proove, that Gods elect are both in and of the Church of Christ, and shall never fall away utterly from it.

5. Of Frewill.

THIS point these adversaries handle confusedly, and maliciously. Confusedly, because the shew not what they meane by Frewill, or freedom of will: whether free from compulsion, or free from bondage of sinne. Maliciously, for that they feigne the Calvinists to hold, that the wicked are not onely left by Gods suffering, but compelled to sinne by power, &c. compelled by the power, force and compulsion of Gods predestination, to commit all those wicked crimes, for which they are punished by the Adagistrate, or tormented in hell, &c. and then

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much more doth it in goodesse, as violently worke all: so that the good can neither chuse nor refuse goodesse.

Ans. If these aduerfaries have common honestie, let them shew out of the writings of the *Calvinists* (as they call them) these assertions which they impute unto them. Till they doe this, let them have their name and fame among liers and workers of iniquity. As for us, we abhorre these doctrines of compulsion to sinne by force and power of Gods Predestination &c. As for will in man, we know it to be a naturall facultie, still remaining, though corrupted by sinne, as all other like faculties in us. We acknowledge it still to be free from compulsion or constraint, for so will should be no will. But we confesse with griefe that in respect of bondage to sinne (under which all men were hold, *Rom.* 7. 14.) it may rather be called Bondwill, then Freewill: for it is not free to refuse sinne, until it be renewed by Christ: and so farre as it is regenerate by him it is as free (as other powers and faculties in the Saints) freed by grace, and willeth things that are good.

Ioh. 8. 34. 16

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Again, they produce (to their owne condemnation) out of *Augustine*, and the Dispute in *Geneva* these words: *Man by euill was spoiled, not of his will, but of the soundesse of his will: therefore that which in nature was good, in qualitie became euill: and Bernard teacheth, there is in us all power to will, but to will well we had neede to profit better: to will euill, we are able already by reason of our fall, The which if they would stand unto (saith this aduerfarie) I would reprove no more.*

Ans. This we will stand unto, and thereby doe euince *Odgers* to be a blind guide and wayne disputer, that with lyes and calumnies should disgrace his opposites.

sites. We grant euill Freewill (or Freewill to euill) is remaining in all naturall men: we beleeue that freewill to good, is from grace and regeneration: and that all the Saints have it in part as they have knowlege, faith, and other vertues here in part: which shall be perfected in the life to come. And if no more be requyred, his fruitlesse dispute is at an end: and it is worthlesse labour to answer words of winde.

6 Of Original sinne.

THE *Anabaptists* hold (more erroneously then the very *Papists*) that Original sinne is an idle terme, and that there is no such thing as men intently the word. In this their Dialogue they set the state of the Question thus; *Of the Original estate of mankind.* Wherein they speake doubtfully and deceitfully. For mans original estate is properly that described in *Gen.* 1, which was by creation very good. But since the fall of Adam, our original estate is through that fall, become sinfull and miserable: and is so acknowledged by *David*, *Psal.* 51. 5, by *Ioh.* 1. 4. 4. by *Paul* *Rom.* 5. 12. *Sec.* *Ephesians*, 3, 3, and by Christ himselfe, *Ioh.* 3. 3. 5. 6.

Confess. 16.
Concl:

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Notwithstanding these aduerfaries affirme, *That no infant whatsoever, is in the estate of condemnation of hell with the wicked,* Which they thinke to prove thus. Without sinne there is no condemnation; *Romans*, 6, 23. *Ezech.* 18. 4. 20. without transgression of the Law there is no sinne, 1 *Iohn* 3. 4. *Rom.* 5. 13. Therefore if infants haue transgressed no Law, there is no condemnation to them.

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Ans.

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Anſw. The conclusion (which implicth that Infants are not transgressors of Gods Law) is denied. The Apostle teacheth us: *That by one mans sinne entered into the world, and death by sinne: and so death passed upon all men, for that all have sinned: and, by one mans disobedience, many were made sinners; Rom. 5. 12, 19.* Note also how these men thwart themselves: before, when they pleaded for falling from grace, one of their reasons was, *if the elect cannot fall out of Gods favour, then did not all fall in Adam: & then some were never dead in sin, and trespassers & so need not Christs redemption, &c.* Now they plead, *that no infants are sinners;* which if it be so, then many (as all that dye infants) never fell in Adam, nor needed Christs redemption. And so such shall either not come into heaven, or shall come thither other wayes then by Christ; contrary to *Iohn 14. 6. A. 3. 4, 12.*

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Rom. 7. 11

But these enemies dispute (against the Apostles doctrine) thus. *Infants had no life nor being at that time, (when the law was given to Adam): & the law is given to them that know it, and hath dominion over a man as long as he liveth. There are infants having no being, and so no knowledge, nor being the living, that Law had no dominion over them.*

Anſw. First, this is no more against infants then old men: for no man had life or being at that time otherwise then infants had. So Adams fall was for himselfe alone, and no man fell with him; for no man then had life or being but he. And thus these lying spirits, feare not to resist the Apostle, who saith, *Through the offence (or fall) of one; many are dead, Rom. 1. 15, by the offence of one, (in judgement came) upon all men to condemnation &c. 18. by one mans disobedience, many were made sinners, &c. 19.*

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in Adam all dyed, 1 Cor. 15. 22. This Apostolike doctrine is as contrary to the Anabaptists, as light is to darknesse.

2 They hereby weaken (if they could) the Apostles Argument in *Heb. 7. 9, 10.* by Levies paying tithes to Melchisedeck in Abraham: for a man might cavill, that Levi had no life nor being at that time. But Paul saith, he was in the loines of his father Abraham, when Melchisedeck met him. So say I, we all were in the loines of our father Adam, when he transgressed. If then Levi payd tithes when Abraham did, we all brake Gods Law when Adam did.

3 They hereby weaken (as they can) the Apostles proofe of our redemption by Christ: for he saith, that Adam is the figure of Christ that was to come: and if through the offence of one many bee dead; much more the gift by grace, by one man Iesus Christ hath abounded unto many: and, as by one mans disobedience many be made sinners, so by the obedience of one shall many be made righteous, *Rom. 5. 14, 15, 19.* Now take away the first, namely the transgression of all men in Adam; and it overthroweth the latter to weet the righteousnesse and salvation of the world by Chr. ft.

4 They abuse the Apostles wordes, in *Rom. 7. 1.* when they would prove, that the Law (given to Adam) was given to them (onely) that knew it; namely to Adam & his wife, not to their children which knew it not: whereas the Apostle speaking to the Romanes, saith *to them that know the Law;* the more to convince them he denieveth not that God gave his Law to Adam and his posteritie in his loines, The Lord calleth those things which be not as though they were *Rom. 4. 17.* he speake

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to Cyrus, and gave him promises, before Cyrus knew him, or was borne into this world, *Esa* 45, 15. he promised the land to Abraham and to his seed after him, when as yet he had no child, *Act* 7, 5. he made a covenant with Israel, not with them onely that stood there that day, but with them also that were not there that day with them, *Deut* 29, 4, 5. And if he did thus imply the childre; with the parents in other covenants and promises: how much more did he like to Adams seed: seeing Adam is spoken of, not as a particular man, but a general: so that his unrighteousnesse was not his owne onely, but his childrens also; even as Christs righteousness (whom Adam figured) was not his owne onely, but is communicated with all his children, who therefore is the second Adam causing life as the first Adam causing death, *Rom* 5, 1. *Cor* 15.

6. Like vanitie is in their next words, *Defaults had then no being, no life, therefore the Law had no dominion over them*; For so they might alude Pauls argument of Levies paying tithes, *Heb* 7, 9, 10. saying, Levie had then no being, no life, therefore he could pay no tithes in Abrahams dayes. But as the Apostile saith he was in the loynes of Abraham, and so he paid tithes likewise we were in the loynes of Adam, and so we sinned. Again in *Rom* 7, 1 the Apostile speaketh of a man during life, who when he is dead, his wife is free from his law, *v. 2*. If they will apply this to all sin and sinners, then they thinke when a wicked man dieth, the law of God hath no dominion over him any more; and so there is no punishment by the law of God to be inflicted on sinners after this life. But doe these vaine men thinke by such sophistry to escape the damnation of hell?

hell: Doe they not know that after death cometh judgement, and that by the law? *Heb* 9, 27. *Rom* 5, 12, 16. Against the Apostiles doctrine in *Rom* 5. they allege, *That we were in Adam, not to bring any sinle to hell for breach of that command, Thou shalt not eat: for the Lord saith, All soles are mine, both the soles of the fishes, and the soles of the fowle: that soles that sinneth is: shall dye. The sinner shall not leave the iniquitie of the fathers, &c.*

Ans. First the Prophet speaketh not in *Ezek* 18, 4. &c. of Adam, but of the later Fathers of the Iewes, which sinned, *v. 2*. but Paul speaketh of Adam, who was not only a particular person (as all other fathers in this case are) but an universall man, the root of all mankind & a figure of Christ, *Rom* 1, 14. &c. Again the Prophet speaketh of such finnes as are just, & do not such finnes as their fathers did, *Ezek* 18, 15, 14. &c. but Paul speaketh of us all as we are in Adam, unjust and sinner, and guiltie of our first Fathers iniquity, *Rom* 1, 12, 9. So these two Scriptures the one speaking of actual finnes which are eschewed, the other speaking of Original finnes, which we now cannot avoid; speake not of one and the same sinne or estate, and therefore doe not one expound another. Thirdly, the Prophet exempted the good children, which eschew their fathers finnes, from death, *Ezek* 18, 25, 27. The Apostile inwrappeth us all the finnes of Adam in his sin & in death, *Rom* 5, 12, 14, 17. Fourthly, the Prophet speaketh generally of the many finnes which the fathers did, and the finnes did not, *Ezek* 18, 6, 7, 8, 18. the Apostile speaketh of that one sin or offence by which we all (being in Adams loynes) are guiltie, *Rom* 5, 16. But in this they both agree, the Prophet saith, *the soles that sinneth, it shall dye*, *Ezek* 18, 4. the Apostile saith, *that*

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faith, that all have sinned (to wit, in Adams loines) therefore death passeth upon all. Rom. 5, 12. Hereby all wise men may see, how impertinent a proofe the Anabaptist bring from Ezek. 18. that Adams sin brings not any soule to hell. For Adams sinne bringing sinne and death vpon all, and hell being the death which is eternal: it is brought by his sinne vpon all his posterity: except through Iesus Christ our Lord; they have eternall life, which is the gift of God, Rom. 6, 23.

Further, they answer, (and desire it may be well observed) that mankind was onely in Adam in their bodily substance: he is the father of our bodies in respect of matter; but our forme and soules came from God: he is the father of our spirits, Heb. 12, 9. Eccles. 12, 7. & 8, 8. that earthly matter was in Adam, of which our bodies are made, &c. thus and no otherwise were we in Adam.

Ans. We observe it well, and observe their error also. It is untrue that thus (to wit in respect of our bodies onely) we were in Adam, and not in respect of our soules: no scripture teacheth this: but their owne fanctie. For though our soules were not in all respects in Adam, as our bodies were, to wit, materially: yet in some respect (to wit formally) we were in Adam both body and soule; which I thus manifest. Adam begat Seth in his owne image, Gen. 5. Abraham begat Isaac, &c. Mat. 1. so body begetteth not body; but man begetteth man: and man consisteth of body and soule, which are the parts that constitute a man. So man (that is the whole, not part of a man onely) is sayd to be borne of a woman, Job, 14, 1. yea, the 66. soules (whereby figuratively is meant persons, consisting of bodies

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to come out of Jacobs thigh (or loines) Gen. 46, 26. and Lewy in the loines of Abraham is sayd to pay tythes, Heb. 7, 9, 10. Now the body without the spirit is dead, and therfore cannot pay tythes, nor do any action. And in the place and case in hand, in Adam all sinned; all dyed, judgement came on all men to condemnation, Rom. 5, 12, 18. but the body without the soule sinneth not; neither dyeth, nor shall be condemned. Therefore it is apparent, that the scripture speaketh of men in Adam otherwise then in respect of their bodies only: so that these mens speciall observations is nothing worth.

Again they plead, as God gave no law to Adam, before he gave him a soule of reason and understanding: no more doth he give to any of Adams posterity, any law, till he give them fountes of reason and vnderstanding, as in Deut. 10, 2. I speake not to your children: which hath neither knowre nor sense, &c.

Ans. First the words of Moses to Israel to whom he propounded the law, are not to be compared with Gods law given to Adam: for the Israelites were spoken to personally: Adam generally as an universall man, the root of all mankind, as before is proved. Secondly, the covenant of Moses law, did also after a sort pertaine to their children which then were not, Deut. 29, 14, 15. though it was actually taught them onely which were present, Deut. 10, 1. Thirdly, the sinne which Paul treateth of, and death for sinne, was in the world before Moses law, which these men speake of, Rom. 5, 12, 13, 14. Fourthly, let all they say be given them, yet it helpes them not: for I have before proved, that we were all in Adam as living men, not as dead corpses: and so had soules of reason and vnder-

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standing

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standing in him originally; even as we had bodies, eyes, eares, &c. in him originally: though after a different manner as before is noted.

Further they say, God never purposed to execute or Adam for that transgression condemnation to hell; in that hee purposed to send Christ betwixt, in whom Adam believing should be saved. If Adam for his owne sinne was not condemned to hell without remedy, shall any of his posteritie be sent to hell without remedy, and that for his sinne? &c.

Asw. 1. The question in the first place is changed, which is, whether Adam and all his posteritie in him falling from God, deserved not hell for their sinne. This they deny not, neither can dispute.

2. As God purposed not to damn Adam for his sin, so neither purposed he to damn Noah for his drunkenesse, Lot for his incest, David for his adultery and murder, &c. but to give them remedy by faith in Christ. Will they hereupon plead that other actual drunkards, murderers, whoremongers, deserve not damnation: or shall not many such be damned for these sinnes.

3. Though all infants for their native sinne, and all men for their actual sinnes deserve damnation: yet never was it Gods purpose to damn all without remedy. For Christ (the second Adam) giveth righteousness and life to all infants and old transgressors that are borne of him; as the first Adam conveyed unrighteousness and death to all his ordinary naturall posteritie. Yea grace here exceedeth for the judgment (or punishment) of original sinne was by one (effence) to condemnation; but the free gift (by Christ) is of many offences, unto justification, Rom. 5. 16.

They

They object, that condemnation is for not believing in Christ, Ioh. 3. 19. & 16.9. Mark. 16. 16. Rom. 11. 32. *Asw.* First the Apostle saith, the wages of sinne is death, Rom. 6. 23. therefore the wicked shall be condemned not onely for their not believing in Christ, but also for their vnicerfullnesse, idolatries, adulteries and other crimes, Mat. 23. 41. 42. Rom. 2. 5-6. Secondly, the sinne of unbelief cleaveth vnto all Adams children as other sinners and shall be imputed as well as the sin of lust or any other iniquities. Thirdly, to believe is not in the will or power of man, but is the gracious gift of God, to such as he hath ordaind unto life. *Ephes.* 2. 8. *Act.* 13. 48.

Against they alleidge, that Adam by that transgression deprived himselfe of Gods favour in that estate wherein he was in paradise: and notwithstanding the promise of Christ, hath by his sin procured this judgement, *Cast in the earth for thy sake* &c. Gen. 3. Thus Adam brought himselfe and all his posteritie, the earth and every creature in it to vanity and bondage of corruption, Rom. 8. 20. &c. And in this estate are all Adams fornes begotten and borne: so that by Adams sinne, vanitie, corruption and death went over all, &c. So infants have original corruption, as other creatures have. Yet those that dye and have corruption by Adams sinne, shall not be cast into hell fire.

Asw. A fellow, murderer, traitor, that is apprehended by the magistrate, imprisoned kept in fetters and affliction his limbs & goods confiscate, &c. pleadeth he ought not to be put to death, because he hath suffered for his crimes, lesse of liberties, goods &c. But will this plea save him.

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Even

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Even such is the plea of these evil men. For all men being in Adam fallen from God, and traytours to his making, children of wrath, and servants of sinne and Satan, because God hath cursed the earth for their sake, cast them out of earthly paradise, made the creatures subject to vanity, and themselves subject to sorrowes and miseries, therefore they deserve not to die in hell, if these vaine men may be iudges. But we know the iudgement of God is according to truth against all evill doers. He telleth us, *the wages of sinne is death, but the gift of God is eternall life through Christ, Rom. 6. 23.* where eternall life being opposed to death, the wch that eternall death is the wages due for sinne. And what sinne is there that deserveth not hell? 2. Whereas they say, Adam by his sinne deprived himselfe of paradice: it is true. But if they meane earthly paradice onely, they erre from the truth: for by his sinne he was deprived also of the heavenly paradice, to which there is no restoring but by Christ, *Luk. 23. 43. Rev. 2. 7.* and as himselfe, so all his posterity that sinned in him: *Rom. 5.* Thirdly, so where they say, all his posteritie were subjected to vanity and corruption, it is true; but not all the truth, wlesse they vnderstand such corruption as Peter speaketh *2 Pet. 2. 12.* which is eternall destruction, and then they yeeld the cause, But they meane not so, but corruption such as is in beasts, birds, &c. wherein they see quite astray. For beasts and other brutish and senselesse creatures, are not sinners as all Adams children are, *Rom. 8. 12. 13.* sinne is not bur in reasonabie creatures onely, Angels and men. Neither is any creature subject to eternall torment, but sinners onely. Other creatures when they perish, there is an end of them,

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and of their miserie with them: but they that perish in their finnes, have no end of th. in miserie, but it is eternall, *Math. 25. 46. Mark. 9. 45. 46.* Wherefore they doe not well to expound *Rom. 5.* by *Rom. 8.* because the Apostle speaketh not of the same, but of divers things and estates in those two chapters. For truly, take that which they say, and it overthroweth them. For how should Adams sinne bring all his posteritie vnto death but by their guilt in Adams sinne? If it make not them sinners, the scripture which they formerly alledged *Ezek. 18.* teacheth, that the children should not die for their fathers sins. Now seeing many infants dye daily, it proveth them all to be sinners, because death is the wages of sinne, *Rom. 6. 23. Gen. 2. 17.*

At length they come to a severe *Rom. 5.* with this perverse & Arrian, *This is the meaning of the holy Ghost, that by Adams sinne, all his posteritie have weaker natures, Rom. 8. 3. by which, when the commandment comes (Rom. 7. 10) they cannot obey and live, but sinne and so dye & still when they are alive without the Law, so sayth the Apostle ver. 9. So this is verified, that all both Jewes and Gentiles are under sinne, &c.* Read the Scripture, and you may evidently see, that neither this, nor any part of Gods word, is spoken to or of infants.

Ans. This is not the Apostles meaning: for he saith not they have weaker natures, but that all have sinned, and through the offence of one many are dead, many were made sinners; *Rom. 5. 12. 15. 16.* which is more then weakness of nature, and proneness to sinne. Secondly, in *Rom. 8. 3.* it is sayd that it (the Law) is weak through the flesh, & so cannot save any man, which words these men wrest, as if it meant Adams children weak.

Which

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Which thing though it be true, yet is it not that which is spoken of in Rom, 8, 3. Thirdly, when the Apostle saith in Rom, 7, 9, *that he was alive without the law*; this contradiceth (according to their sense) the other Scripture, in Rom, 5, 12. *that all have sinned, and are dead*. The Apostle in Rom, 5. speaketh of things as they are; in Rom, 7, 9. he speaketh of things as they seemed to be, but were not indeed. Paul was a live in his owne conceite, thinking himselfe able to keepe the Law, as naturall men doe suppose they can. But when the commandment came (to wit into his knowledge & conscience) then sinne revived and he dyed. How could this be: seeing the commandment is holy, just and good, y^e. 2. Herelleth us in 13. v. *that sinne wrought death in him by that which was good*. So then he was sinfull (though he knew it not) before the commandment came; sinfull by nature, but not discerning this his wofull state, the Law was given to shew it him; for by the Law cometh the knowledge of sinne, Rom, 3, 20. Again, saying in Rom, 7, 11. *that sinne took occasion by the commandment to deceave him and slew him*; he plainly acknowledgeth sinne to have ben in him; before the commandment came: this he confirmeth in v. 14. saying, *the Law is spiritual, but I am carnall, sold under sinne*: Whereupon he applyeth the evils which he did, to sinne dwelling in him, v. 17. 20. and this inhabiting or in dwelling sinne, is that originall sinne whereof we treat; which Paul for a while could not discern to be in him (as all naturall men discern it not, but count it an idle terme, and thinke there is no such thing) till by the law he came to discern it and to lament it.

Fourthly, it is here to be observed how the Anabap-

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tists grant, *all men have weak natur, and cannot obey God and live, nor sinne and dye*. How cometh this to passe? By Adams sinne, say they. Behold here how they thwart their owne grounds. They 1. upole a necessity, upon all men which (they thinke) are borne innocents, to sinne. They cannot but sinne, they must needs dye; and this not through their owne default at all, but by Adams. If we should thus reech, what outcries would they make after us! How is it they here forget the Scriptures by themselves foretelling, *that the son shall not leave the iniquitie of the father*, Eccl, 1, 8, 20. Is not this a heavy burden which the sonnes beare; that their father sinning, and they being innocent, are so weakened of God, that they cannot but sinne, they cannot but dye? Doth God create an innocent man, and give him charge to doe that which is impossible for the man to doe, and threaten death unto him for not doing it? Wee abhorre such doctrine as quire overthrowing Gods justice. When he made Adam innocent, he gave him no law, but that which was possible and easie for him to doe, and to have continued in doing it, if he had would. His justice requireth him to doe the like to all his innocent creatures. Wherefore if these men come not to acknowledge with the Apostle (ard with us) originall sinne and death for sinne to be in Adams seed, that his fall and disobedience was the fall of us: alby imputation and by inheritance, (as a serpent brings forth but a serpent) and that so being sinners in birth, we have lost our ability to doe good, by Gods just judgement, and are sold under sinne: If they come not (I say) unto this, they will be open enemies to the justice of God, and make the judge of all the world not to doe equitie.

5. Finally

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5. Finally, whereas they say, that neither this nor any part of Gods word is spoken to or of infants: they impudently avouch untruth. The Apostle in Rom. 5. 14. speaketh of them which sinned after the similitude of Adams transgression, and yet death-raigned over them also. What sinne can this be but original sinne wherein infants are borne, and for which many infants dye. For when they passe from infancie and come to understanding, they sinne actually as Adam did. To sinne the same sinne they cannot, for all being shut out of paradise, they cannot eate of the forbidden tree, though they wou'd. Neither doth the Apostle speake of that same sinne: but of sinning after the similitude of Adams transgression: so it meaneth actual sinne, like Adams. Now all sinne, is either originall or actuall. If then death reigneth over them which sin not actually, as Adam did, it must needs reigne over them which sin originally onely in Adam: and these be infants, For the Anabaptists grant, that when they come to discretion, they sinne (and cannot but sinne) actually. And thus their next wordes also are related, when they say, *Infants are under no law therefore transgression cannot be imputed unto them*, Rom. 4. 15. The contrary is thus proved: Infants have transgression imputed unto them, and death for transgression, as the Apostle sheweth in Rom. 5. Therefore they are under some law: though not under Moses law which punisheth actual transgressors, yet under Adams law (in whose loynes they were and sinned) for which they are punished ever with death it selfe.

In their next wordes they condemne themselves and all their vaine reasoning, confessing, *that Adam fell*
from

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from the estate wherein he was, and in him all mankind. This is very true, and evinceth with it here. For Adams fall, as the Apostle describeth it, was *sinne, offence, transgression, disobedience, judgement (or guiltie relie) to death, and condemnation*: Rom. 5. 12. to 19. Now all mankind fell in him, as Paul teacheth, and their enemies grant: therefore all mankind is in sinne, offence, transgression, &c. unto death and condemnation.

Of the remedy for the sinne of all (whereof the text speake) wee grant that is both for infants and old sinners, *by grace in Christ*. But these are two severall questions: and here we treat of sinne onely and the merit of it. Of Gods grace we have spoken other where.

They proceed and say, that *Infants whom Christ so often accounteth innocents*. Mat. 18. 3. & 19. 14. are freed from the law, and so sinne is dead to them: But when the commandment cometh, then they dye in sinnes and transgressions &c. Rom. 7. 8. Ephel. 2. 1.

Ans: *Innocents* may be so called in sundry respects. First when in them their is no sinne at all: thus Adam in his creation was *innocent*. 2. When though they be sinners, yet they are not guilty of such sinnes as men ly to their charge: Exo. 23. 7. 2 Sam. 3. 28. 1er. 2. 34. 3. When they are cleere of actual sinnes: and thus infants may be called *innocents*, Psal. 106. 38. That Christ called infants *innocents* in the first sense, I deny: the scripture also denyeth them so to be, Job. 15. 14. and 25. 4. Job. 32. 6. Eph. 2. 3. I find not in the places which they quote, that Christ called infants *innocents*: howbeit sometimes he calleth his Disciples *innocents* (or *guiltlesse*.) Mat. 12. 7. of whom yet these men I suppose

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suppose) will not say, they were without all sin. That infants are freed from the law given to Adam, is denied and disproved by Rom. 5: for in Adam they sinned and dyed. That sinne is dead in them is also disproved: rather they are dead in sinne, till they be revived by Christ. Eph. 2. 1. 3.

Page 109. *Infants (say they) have done neither good nor evil in the flesh, therefore infants shall not appear before Christ, they shall receive no judgement.* 2 Cor. 5. 10. Rev. 20. 12. 13.

Answer. How boldly doe these men abuse the scriptures! In 2^o Cor. 5. 10. Paul sayth *we must all appear before the judgement seat of Christ.* Rev. 20. 12. it is sayd, *I saw the dead small & great stand before God.* Nay, say these adversaries, *not infants.* Their reason because *infants have done neither good nor evil in the flesh,* is an error before refuted: for though they have not done good or evil actually, as older people; yet in the first Adam they have done evil, and in the second Adam (Christ) they have done well.

Page 110. Again Davids confession of his birth sinne in Psal. 51. they thus dispute. *If David confesse unto God his own sinne, then he desireth him in mercie to behold whereof he was made, as Pla. 103: 14. of dust, weak flesh, made to resist the Tempter: through which weaknesse he was overcome in these sinnes: and thus weak flesh is called sinfull flesh, (in which Christ came) Rom. 8. 1. Christ is sayd to be made sin 2 Cor. 5. 21. not that he was a sinner; no more David, confesse he was conceived in sinne, doth prove that by conception and birth he was a transgressor.*

Answer. They pervert both Davids wordes and mean-

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ing. Hee speaketh of *sinne* and *iniquitie*: they speake of *weaknesse* ouely whereby he fell into sinne. What scripture can be so plaine, that may not be refuted with such wicked glosses. Against weaknesse we pray for ayde and strength to resist evil: against sinne wee pray for mercie and forgiveness: and for this David prayeth in Pla. 51.

Secondly, it is another abuse of scripture that they say, weak flesh is called sinfull flesh, in which Christ came, Rom. 8: 1. where first they make David to more a sinner at his birth, then Christ himselfe, contrary to the whole tenour of this Psalme and contrary to Rom. 5: as it before shewed. Then they falsifie the text in Rom. 8. 1. 3. for the weaknesse there spoken of is in the Law, it was weak through the flesh, and so not able to save sinners.

Thirdly by *Flesh* there Paul meaneth not the substance of flesh, for that weakeneth not the Law nor hindereth mans salvation: it is the good creature of God, as is the soule or *spirit*: but hee meaneth by flesh, our corrupt sinfull state in soule and body: for he sayth in verſe 3. *they that are in the flesh cannot please God.* If *flesh* meant our bodily substance, then no man living in the body can please God: not the Prophets, not the Apostles, not Christ himselfe, for he lived in our flesh in our humane nature, and the Apostle should speake untruly in the ninth verse *ye are not in the flesh.* Wherefore flesh in Rom. 8: signifieth our unregenerate state as in Genes. 6: 3. Iohn 3. 6. Rom. 7. 18. and 8. 5. 9.

Fourthly, it is another falsification when they say, *sinfull flesh in which Christ came*: the scripture saith not in *sin* full flesh

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fects, but in the likeness of sinful flesh, Rom. 8. 3. infirmity as it meaneth not sinne, but affliction, Fifthly, weaknes: such Christ had: such, the Apostle tooke pleasure, 2 Cor. 12: 10. but infirmity as it meaneth sinne, Christ had not: he is opposed herein to the Precepts of the Law which had infirmity or weaknesse, Heb. 7. 27. 28. and 4. 15. But David in Psa. 51. confesseth such infirmity (if they will have it so called) as was *sinne and iniquity*; which proveth he was a transgressor from the wombe and not without sinne as was Christ.

Sixthly, Christ is sayd to be made sinne for us 2 Cor. 5. 21. these wories for us the adversaries bulke and omit. David was not made sinne for us, or for any: but was himselfe conceived in sinne. Christ being himselfe no sinner, yet was hee made sinne, that is a sinne offering for sinne, to purge us, and make us the righteousnesse of God in him; for the Sinne offering was usually called sinne in the Law, Lev. 4. 3. 8. 14. 20. 24. See. the Apostle expoundeth it For sinne, meaning a sacrifice for sinne, Heb. 10. 6. from Psa. 40. thus Christ was a sinne that is a sacrifice for sinne: but David was not so. Therefore these places speake not of sin in one and the same sense, but in the contrarye David complaineth of his owne sinne and guiltinesse: Paul speaketh of Christ his purging David and us all from sinne and guiltinesse, by being made a sinne offering for us.

Their former answer being so apparently against the truth, that David acknowledging sinne, they will have it no sinne, but weaknesse, they devise to darken the light with another cloud, as if David speake not of his owne estate, but his mothers: and then (say they) it is the

course

course or punishment for sinne laide upon her; Gen. 3. 16. where the very words agree with these of Davids &c. and it is frequent in Scripture to call punishment for sinne by the name of sinne, &c. and it is neither Davids sinne nor his mothers, that hee beere confesseth, to speake properly, but his mothers punishment.

Answer. As a bird in the net, so the more they strive, the more they are intangled. First the whole scope of the Psalm is, that David might finde mercie with the Lord for his owne finnes, as any that readeth it may see. And that in supplicating to God for grace before and after, he should beere infer a complaint of his mothers punishment: without any colour of truth. But this is the meaning, and suitable to his other words, that lamenting his actual transgressions, he bewaileth the evil fountaine whence they flowed, to wett, his native corruption, which brought forth these ugly trespasss.

Secondly, to let passe how they call Gods fatherly chastisement, a *course or punishment*; they here againe belye the Scripture, in saying, that the very words in Gen. 3. 16. agree with these of David. For neither the word *sinne*, nor *iniquity*, (both which David useth in Psa. 51.) are to be found in Gen. 3. 16. that *O. deags* brow may seeme to be of brass, who shameth not so often and openly to falsifie the text.

Thirdly, it is true that *sinne* and *iniquity* doe often improperly meane punishment: but the proper meaning for fault and guiltinesse is most frequent; and when it signifyeth punishment, the context manifesteth, which it doth not heere at all: but David before and after bewaileth his finnes property. Nei-

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Neither is heere the phrase of *leavinge* sinne and *iniquity*, when *penitence* is meant; but of being brought forth in iniquity, and conceived in sinne; and they there not any one place of Scripture where such a phrase signifieth punishment.

Fourthly, as neither *sinne* nor *iniquity* are used in Gen. 3. 16. to the word *conception* these agreeth not, but differeth from the conceiving that David speaketh of in Ps. 51. and the difference of the words plainly discovereth these mens ignorance and error. For in Gen. 3. 16. *seuen* is conception with sorrows, during the time that the mother goeth with child: but Ps. 51. *jachans* signifieth conceiving with pleasure; for the word properly signifieth to be warme or inflamed with desire, as in the act of generation, not of man only, but of cattell also as Gen. 30. 38. 39. 41. Now nature both of man & beast teacheth all, that such conceiving is with delight not with paine, and therefore David using such a word when he telleth how his mother conceived him, cannot (in any reasonable mans understanding) meane his mothers corporall paines or punishment, as these corrupters of the Scripture doe feigne.

They proceed and say, that David did not *sinne* in being conceived and borne: the soule is the subject of sinne, for from the soule or heart cometh wickednesse, Mat. 15. 19. The soule comes from God, the matter of the body from the parents: the soule is very good coming from God, the body hath not sinned till it be infected with the soule by transgression of a law: and seeing they affirme that the very matter or substance whereof David was made was *sinne*, and that this is it he confesseth in Ps. 51. *observe what will followe of this their doctrine. The matter whereof all*

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the *formes* of Adam were made in being: *Luc* Christ, one of the *formes* of Adam after the flesh was made of that matter; therefore the matter or substance of Christs body was sinne. If it be wicked, to say Christ was a *sinner* because he was conceived of his mothers substance, as it is: *sa: is no losse* wicked to say, David was a *sinner* because he was conceived of his mothers substance: seeing the substance of both the mothers was one and the same.

Answ. It is even a wonder to behold how these men pervert, erre and slander, as if they had told themselves to worke iniquity. We teach not, (as they perversly speake) that David sinned in being conceived and borne, for these being the workes of God and nature are good. But David was a *sinner*, because hee was conceived and borne in sinne, as himselfe confesseth. 2 They erre, in saying, the soule is the subject of sinne: for neither the soule alone, nor the body alone, but the whole man (which differeth from both and consisteth of both,) he is the subject of sinne. Neither doth the body without the soule, nor the soule commit sinne: but the man whiles the soule is in the body, sinneth, 2 Cor. 5. 10. and as the soule was not created but in the body, 2 Cor. 10. 1. so when it departeth from the body, it sinneth no more, but goeth for judgment, Heb. 9. 27. Eccle. 0. 5. 6. 10. 3 Whereas they alledge, that wickednesse is from the heart Mat. 15. 19. it is spoken of living men consisteth of soule and body: *Mahnesse* (as Salomon saith) is in their heart while they live, and after that (they goe) to the dead, Eccle. 9. 3. And where they say the soule comes from God, the matter of the body upon the parents; they lay not downe the truth fully.

For

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For though the soule is created of God, and is not materially from the parents as the body; yet the parents give occasion to infuse the soule; (for without co-porall generation no soule is created,) and so the soule may in some sort be said to have the beginning from Adam, though not of any matter from him. The essence of it is of God, the subsistence of it is from the parents, from whom it hath the manner of subsisting in the body. 4. Though the soule as it is created of God is very good, (as the body also respected naturall is good) yet they erre in saying, *the body sinneth not till it be infected with the soule by transgression of a law*: whereby they meane actuall transgression after it knowes the law. For first it is not the body, but the man (of body and soule) that sinneth as before is shewed. Secondly, the body is not infected with the soule, but both body and soule are infected with sin, to wit, that inbreed and inhabiting sinne which came from Adam, as before is proved from Rom. 5. And this sinne man hath, both by imputation and inherence, before he actually transgresseth the law, Rom. 5. 14. *Psal. 51. for that which is borne of the flesh is flesh*, Ioh. 3. 6. 5. They notoriously slander us, that we should affirme the *very matter or substance* wherof David was made, to be sinne: We affirme no such thing. The matter or substance we say is good, as every creature of God is. Sinne is an evill accident cleaving to the substance, to the body and soule of man. Of like fallshood it is, that we should affirme David to consist in *Psal. 51. that the substance wherof he was made was sinne*. Neither David nor we ever so spake. So the Argument which by consequence they frame touching the substance

stance of Christs body, that it should be sinne, is frivolous, collected from a fiction of their idle head. For if no mans substance be sinne (as we sinfully hold) neither lesse Christs.

After this they cast a stumbling blocke in the way, & would have us shew *how infants that have sinned, and are under condemnation of hell, can be reconciled to God but early by faith in Christ Jesus: and if they cannot but by repentance and faith then are they all left under condemnation, nor for any law that they have broken, for their sinner Adams sinne*.

Ans. That all have sinned, and are under condemnation, is proved by the Apostle Rom. 5. 12. 18. *how infants can be reconciled to God* he also teacheth, namely, *through the gift of grace by one Jesus Christ*, Rom. 5. 12. 18. The manner if it be shewed, I feare these men will not receive it: for they that have so kicked against the prickles touching all mens fall and sinne in Adam; how should they receive the doctrine of restoration by Christ. Howbeit I will endeavour to shew it, if it doe no good to them it may to others.

First, The faith and repentance which they require in infants, namely actuall, is not to be found: as such actuall finnes are not found in them, as are in older men. The one of these exemplifieth the other, as the first Adam signified the second Rom. 5. 14. By the first Adam we have sinne, Rom. 5. 12. offence, v. 15. disobedience, v. 19. judgement, v. 16. death, v. 14. condemnation v. 16. By the second Adam Christ we have grace and the gift by grace, v. 17. the gift of righteousness, v. 17. the free gift to justification, v. 16. even to justification of life, v. 18. By the first Adam we have three

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evil, 1 impuration of his finne: a corruption of our nature: 3 guiltinesse of death temporary and eternall. By the second Adam we have three opposite good things; 1 impuration of his righteousness, 2 regeneration (or renewing) of our nature, 3 and deliverance from death temporary and eternall. As the corruption or viciousness that we have by Adam, is in the bud or spring, in the beginning (not in the full growth,) and inclineth us to all actuall finnes: so the regeneration we have by Christ, is in the spring and beginnings thereof when we are infants, and inclineth us to actuall faith and obedience. And thus repentance and faith are in Christian infants in their bud or beginning, inclinatively: even as impotence and unbelief are in Adams infants, in their beginning, and by inclination, if any man aske with Nicodemus, how can these things be; let him consider, that as he knoweth not the way of the wind or of the spirit, or how the bones die again in the wombe of her that is with child, except he knoweth not the works of God, who maketh all. Ioh. 3. Eccles. 11. 5.

Lastly, to the many examples of Gods judgments upon infants, as at Noe Flood, the burning of Sodom & Gomorah, &c they answer, though they had bodily death for the finnes of their parents; yet they perished not with the wicked in hell. For of this (bodily death) they were on all creatures, as well as infants, have alwayes had their portions. All flesh must die, and death is life to none but to the wicked: to the goodly and innocent, death is all afflictious of this life, are not worthy of the glory that shall be shewed.

As for 1 In that they grant, infants have bodily death for their parents finnes, they contradict their owne plea before from Ezek. 18. 20. the soule that sinneth it shall

shall dye: the soule shall not beare the iniquitie of the fathers, &c. for there the Prophet speaketh even of bodily death and miseries in this world, whereof the Jewes complained. And unless they confesse, that infants are sinners in their parents, they cannot maintain the justice of God for killing infants, and that oftentimes with strong and horrible deaths. And if they grant that infants are sinners, they cannot with any truth deny but hell is their due, unless they be redeemed by Christ. And by infants death we certainly conclude that they are sinners, from the Apostles ground in Rom. 5. 12. 14. & 6. 23. and that for their finne they may and shall be cast into hell (unless Christ save them) is evident by Christs doctrine, in Ioh 3. 5. Except a man be borne againe, he cannot see the Kingdome of God. And that Infants are thus implied is plaine, because and infant is borne a man, as Christ speaketh Ioh. 16: 21. and being borne a sinner, Psal. 51. Rom. 5. must be borne againe of the Spirit, or else shall not see the kingdome of God. If it be for Gods kingdome, it shall see the devils prison; for a Limbo or third place will no where be found. And how these men can exempt wicked infants from hell otherwise then by their owne fancies I know not: the Apostles taught no such doctrine, when with our exception of infants, they call the old world that perished, the world of the ungodly: 2. Pet. 2. 5. and reckon none saved but Noe and his house Heb. 11. 7. 1 Pet. 3. 20. 21. and tell us that Sodom, Gomorahs, and the Cities about them, are set forth for an example, suffering the vengeance of eternal fire. Iude. 7.

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But these presumptuous men will controll the judgement of God, & tel us that which no prophet or Apostle ever taught, that all the infants in those cities suffer no such vengeance: yea, though God himselfe promised that if but ten righteous had bene found in Sodom (wherein were many times ten infants) he would not have destroyed the citie for tennes sake, *Gen: 18: 32: 2* The reason which they would groun upon, because other unreasonabie creatures as well as infants have alwayes had their portion in bodily death; this reason is brutish, and becometh not men. For no unreasonable creature is a sinner, as all men in Adam are sinners: no unreasonable creature hath a soule immortal in fufed of God, as all mankind hath: no brute beaſt shall be rayed from the dead, as all men shall, both old and young to life or death eternall. And when a beaſt dyeth it hath an end both in swelther and misery fo hath none of Adams children. What comparison then is betwene men and beaſts? where they say, *death is losse to none but to the wicked;* it is true. And hereupon it followeth that seeing infants are wicked, (as is formerly proved) untill they be made righteous by Christ, and borne againe; death is a losse unto them, and againe to those onely (whether old or yong) which are made partakers of the grace and gift of righteousness, by one Iesus Christ. *Rom: 5: 22. to the 17.*

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Against baptizing of Infants the adversaries first lay this ground, *Baptisme pertayneth onely to them that declare their repentance and faith to those Disciples of Christ that baptise them. This appeareth by Iohn Baptists doctrine and practise, Mar. 1. 4. Mat. 3. 6. and Christs disciples Ioh. 4. 1. & 3. 22. by Christs commission for all nations, Mar. 28. 19. Mat. 16. 16. by the Apostles practise. Act. 2. 38. 41. & 8. 12. 36.* Page 139

Answer. That baptisme pertaineth to such as declare their repentance and faith, is true; and the Scriptures alledged prove it. But that it pertaieth to such onely, is untrue: and none of the Scriptures which they bring, doe so teach. The infants of the Church, which cannot declare repentance or faith, are also to be baptized, as after shall be manifested.

That the practise taught by the foresayd Scriptures, is to be perpetuall; we grant: and they neede not have taken paines to prove it.

Infants (say they) may not be baptized, because their is neither commandment, example, nor true consequence for it, in all Christs positive Testaments. &c. Page 139

Answer. This we deny: commandment there is for it in *Matth. 28.* and *Mar. 16.* and necessary consequences from many Scriptures confirme it, as shall be proved.

Baptisme (they say) is in that a good conscience maneth revealed unto God, 1 Pet. 3. 21. it is of repentance for remission of sinnes, Math. 14. the washing of the new birth, Tit: 3. 5. &c. If it cannot be proved by the Scriptures it is Page 139

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that infants have their hearts sprinkled from an evil conscience, have repentance, faith, &c. they ought not to be baptized.

Ans. Their argument hath onely a shew, no substance of truth. For first a man might frame as good a reason thus; Circumcision is not that which is outward in the flesh, but that of the heart, in the spirit; Rom. 2. 28. 29. It is the putting off of the body of the sinnes of the flesh, Coloss. 2. 11. It is to forsake the righteousness of faith, which they have, Rom. 4. 11. and the circumcising of the foreskinne of the heart, Deut. 10. 16. 10 love the Lord &c, Deut. 10. 6. Now if it cannot be proved by Scripture that infants have the love of God in their hearts, the righteousness of faith, the putting off of the body of sinne. &c. they may not be circumcised, and this circumcision is nothing. If this be not a good argument to keepe children from circumcision, the other is no better to keepe them from Baptisme.

Secondly, Christian infants have the grace they speake of, repentance, faith, regeneration &c. though not actually, or by way of declaration to others; yet they have through the worke of the Spirit, the seed and beginning of faith, virtually and by way of inclination; so that they are not wholly destitute of faith, regeneration, &c. though it be a thing hid and unknowne unto us after what manner the Lord worketh these in, them, Eccles. 11. 5. Which I further prove thus. If infants naturally are some wayes capable of Adams sin, and so of vnebeleefe, disobedience, transgression, &c. then Christian infants superaturally and by grace are some wayes capable of Christs righteousness, and so of faith, obedience, sanctification, &c. But infants

infants are capable of the former evils by Adam: therefore they are capable of the latter good things by Christ. That they are capable of the former is before proved (where we treated of original sinne) by Rom. 5. 12. 1. 2. and many Scriptures. This consequence, that therefore they are capable of the latter also, to wit of Christian graces, is thus manifested.

First Because the first Adam was a figure of the second Adam Christ, so that as the sinne of the first Adam, his fault, disobedience: and death for it came: one all his children, both by imputation and infection or corruption of nature: so the righteousness and obedience of Christ cometh one all his children, both by imputation and renewing of nature, unto life and saluation as the Apostle compareth them. Rom. 5. 12. 13. 16. 17. 18. 19. 22

Secondly, Because infants being by Adam sinners; children of wrath &c. may be borne: as the of the spirits, or else they cannot see the Kingdome of God, Math. 23. 13. 3. 5. 6. But the Christian infants dying in infancy shall see the Kingdome of God, and not be damned, (as the adversaries grant) therefore by Christs doctrine they are borne againe of the spirit: and so must needs in some measure have repentance, faith, holiness, without which there is no regeneration. Agayne, that infants have the faith and love of God in them; and regeneration in their measure is thus proved. They to whom God giveth the signe and seale of righteousness by faith, and of regeneration, they have faith and regeneration: for God giveth no lying signe, he fealeth no vain or false covenants. But God gave to infants circumcision, which was the signe and seale of the righteousness of

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faith and regeneration, *Gen. 17. 12. Rom. 4: 11. &c. 28. 29. Galij. 2. 11.* Therefore infants had (and consequently now have) faith and regeneration, though not in the crop of harvest by declaration, yet in the bud and beginnings of all Christian graces. They that deny this reason, must either make God the author of a lying sign; and feale of the covenant to Abraham and his infants: or they must hold that infants had those graces then, but not now: both which are wicked and absurd to affirm. Or they must say, that circumcision was not the sign and feale of the righteousnesse of faith; and then they openly contradict the Scripture. *Rom. 4. 11.*

Justific applied to infants by a sign of Abrahams feale.

Moreover, as the Apostle in *Rom. 5.* compareth our naturall estate in Adam, and our spirituall estate in Christ, so may wee in this case. If wee cannot justly object against Gods worke in nature, but doe beleve that our infants are reasonable creatures, and are borne not brute beasts but men, though actually they can manifest no reason or understanding more then beasts, (yea a young lambe knoweth and discerneth his damme sooner then an infant knoweth his mother:) then neither can we justly obj^t against Gods worke in grace, but are to beleve that our infants are sanctified creatures, and are borne believers not infidels, though outwardly they can manifest no faith or sanctification unto us. And, why should it be thought incredible that God should worke faith in infants? If because we know not or perceive not how it can be: let us consider that wee know not the way of our naturall birth, and other earthly things *Ecclesij. 5. 16. 3. 8* how then can we know heavenly things? If we make question of the power

power of God; nothing is impossible with him. Hee made all things of nothing; he can make the dumbe beast speake with mans voice, *Numb. 22.* hee can make the babe in the mothers wombe, to be affected and leape for joy, at the voyce of words spoken to the mother, *Luke 1. 44.* and can be got allowe grace, faith, holynesse in infants; Hath Satan power by sinne to infect and corrupt infants (as is before proved,) and shall not God have power to cleanse from corruption, and make them holy? if we make doubt of the will of God here: he hold we have his promises to restore our losses in Adam, by his graces in Christ, as he sheweth in *Rom. 5.* that he will circumcise our heart, and the heart of our seed to love him, *Deut. 30. 6.* we have the feale of his promise, in giving circumcision to infants, to signifie and feale the righteousnesse of faith, *Rom. 4. 11. Gen. 17.* And we have assurance of all his promises, and of that to Abraham and his seed in particular, to be confirmed unto us (not abrogated or lessened) by Christ, *2 Cor. 1. 6. Luke 1. 72. Gal. 3. 14.* &c. whetherfore they are but a faithlesse & crooked generation, that notwithstanding all that God hath spoken and done in this kinde, doe deny this grace of Christ to the infants of his people, and the feale or confirmation of this grace by baptisme now, as it was by circumcision of old.

But they proceed to plead against the truth thus, *Regeneration is a turning from sinne to God, Rev. 6. 3. 1 Thes. 2. 0. Tit. 4. 3. Repentance is a sight and knowing of sin by the law, a confessing and sorrow for sinne, &c. Faith is the second of things hoped for, Heb. 11. 1, and is accompanied with obedience, Iam. 2. Let them either now prove, that infants are turned from sinne, or show us confesse,*

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Answe. They reason ignorantly and perversly, not only against the light of Gods word, but of nature. As if some brutish person should plead thus. A man is a living creature: that hath a reasonable soule; and the proper affections of a man as he is a man, are the facultie of understanding, of thinking, of benevolence of learning, of remembering, facultie of reasoning, of judging and discerning true and false, good and evil, of approving and improving, of willing and ailling, of speaking, of naming, &c. Now let them which affirme that infants are borne men (as Christ doth in *Ioh. 16. 21.*) prove that infants doe understand, doe thinke, remember, judge, discern good and evill, approve, will, speake, &c. or else they say nothing. Were not such a disputer worthy to be laughed and kissed at? who requirith the actuall use and manifestation of humane affections and faculties in infants; which are in them but potentially and in the seed and beginning: and because they cannot declare these things by their workes, there fore he denyeth them to be of the generation of mankinde, or borne men into the world, or that they have the faculties of men at all in them any manner of way? Even such is the argumentation of these erroneous spirits against the truth of religion. For as before they reasond against the sinne, transgression, and condemnation of infants, (contrary to Pauls doctrine in *Rom. 5.*) because infants actually understand not the law, nor transgress against it; (and will not consider how they are sinners originally in Adam: so now also they reason against the grace of Christ in infants, and his worke of regeneration

regeneration in them, because they cannot outwardly manifest the effects of regeneration or fruites of faith, (such as the scriptures that they alledge doe require in older persons) and will not understand that these graces are in them through Christ and his spirit, but in the beginnings onely (as I have formerly proved) and are not in them as in those of full age, who by reason of use have their senses exercised to discern both good and evil. And here I desire to know of the Anabaptists in their next writings about these matters; first when they thinke that children (who in their opinion are borne without any sinne) begin to be sinners, whether at two, 3, 5, 7. or other yeares; and when they can justly reprove a child for sinne, if it shew in word, deede, or gesture, any thing contrary to the Law of God, as if it sweare, curse, lye, chide, parents, take anothers goods be froward, angry, or the like. Ye a lot of them tell me (if he can) when he himselfe first fell from his innocencie and became a sinner, being none before, by what act or transgression of what commandment. It is strange that an innocent man should fall from his innocencie, and not know when and how. Secondly, let them say, whether every child so soone as it beginneth to be a sinner, hath not remedy for the sinne by Christ; and so whether it be not capable of repentance, faith, regeneration, &c. and consequently of Baptisme, so soone as it is a sinner. Thirdly, seeing they insist so much on the perfection of the ordinances of the new Testament, as of the old, (which thing I willingly grant) I desire to know whether (as God appointed the eight day for the cir, cumcision of a child after it was borne) Christ hath appointed any day, month or yeare for a child to be baptized after it is borne.

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If they say none, but when the child can manifest repentance and faith: then what manifestation hath Christ preferred, whether if the child say it, repenteth in us, and he believeth, it is your's, or what rules and ordinances Christ hath given, by which we may certainly know that now (and not before or after) a child is to receive baptism, as a repentant and believing sinner: So let them tell us at what age of their children they or any of them hath first baptised his child unto remission of finnes. These things are needfull to be knowne, that we may walke by rule, and being no yet signified (to my knowledge) in any of their writings. I desire for my information, and for the better clearing of these controversies that they would first do vne their doctrine touching these points. For it is required of all parents to bring vp their children in the nurture and admonition of the Lord, *Ephes. 6. 4.* this they cannot doe aright, unless they know when first they begin to sinne, and consequently when first they begin to believe. If they blame a child for sinne whiles it is an innocent, they commit iniquitie: If they keepe a child from Christ and Christian baptism when it is a repentant and believing sinner (which may be so soone as it is a sinner) they wrong their child most sinfully, to condemne that which Christ iustifieth. These things are worthy of serious consideration both in respect of our childrens estate and of our owne.

And now ere I proceed further to answer their evils, I will shew two commandments for the baptising infants: the one given of old to our fathers, the other given by Christ.

1. That which was once commanded of God and se-

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ver by him called backe, is now still to be done: as it is written, *What thing soever I command you, observe to doe it, Deut. 10. 21.* But God commanded the outward seale of his covenant of grace to be given to the infants of his people, as in *Gen. 17. 12. 13.* *He that is eight dayes old shall be circumcised among you, Circ. and my covenant shall be in your flesh for an everlasting covenant.* And this commandment touching the substance of it, and outward sealing of the covenant, hath never by him beene abrogated. Therefore it is still to be continued, and our infants (by vertue of that commandment) are to have the seale of Gods covenant.

The common objection that this proove is not from Christs testament, but from Moses writings, is of no weight. For *Moses wrote of Christ, Ioh. 5. 46.* The Apostles sayd *none other things then these which the Prophets and Moses did say should come, Act. 21. 22.* Christ came not to doe away the law or the prophets, but to fulfill *Mat. 5. 17.* Paul prooveth our justification by faith in Christ from Abrahams example written by Moses, as written not for his sake alone, but for vs, *Rom. 4. 7. 24.* Therefore the example of Abrahams infants circumcised, is written for vs also. To manifest this reason more fully, I lay downe these particulars, First. That the covenant then made with Abraham was the covenant of the Gospell, which we now have. Secondly, That circumcision the seale of the covenant then, and baptism the seale of the covenant now, are one and the same in substance. The first is proved thus, Paul sayth, *The Scripture foreseeing that God would justify the heathen through faith, preached before the Gospell unto Abraham, in thee shall all nations be blessed Gal. 3. 8.* Again,

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when circumcision was instituted, the covenant was, *Thou shalt be a father of many Nations, &c.* 17. 4. 5. this promise (as belonging to the faith of Christ) is applyed to our state under the Gospell, *Rom.* 4. 13. 16. 17. and is by Paul's here opposed to the Law. Moreover the covenant with Abraham: was that the Lord would be a God to him and to his seede after him, *Gen.* 17. 7. this promise implyeth blessednesse to him and them: for *Blessed is the nation whose God is the Lord, Psa.* 33. 12. and this blessednesse cometh on none by the Law, *Rom.* 4. 15. *Gal.* 3. 10. 11. 12. and that he should be a God unto us, and we his people, is the summe of the Gospell, *Heb.* 8. 10. 12. *Cor.* 6. 16. *Rev.* 21. 3. The difference betweene the fathers and us, is, that they had the Gospell in promise; wee have the same Gospell in performance; *Luk.* 1. 69. 71. 72. 73. &c. *Act.* 13. 32. 43. and 26. 6: They beleved in Christ that was to come, We beleve in Christ who is come: Their faith and ours is one in substance. *Heb.* 11. *Gal.* 3. 9: That circumcision and baptisme are also one in substance (though different in outward signe) is thus manifested, Circumcision was the signe of faith and holynesse, *Rom.* 4. 11. & 2. 29: *Col.* 2. 11 *Deut.* 10. 16. Baptisme is the signe of faith and holynesse, *Act.* 8. 37. 38: *Rom.* 6. 3: 4: &c. Circumcision was the first signe and seale of entering into the covenant: Baptisme is so now. We now being buried with Christ in baptisme, are sayd to be circumcised in him, *Col.* 2. 11: which playnly manifesteth them to be one and the same: even as their other sacramental figures, are sayd to be the same that we now have, in respect of the things signified: *Cor.* 1. 13. 17. 21. *Cor.* 5. 7. 8.

For,

For as much then as the covenant with Abraham and with vs, and the seale of the covenant then and now, are one in substance: it followeth, that the commandment then to give infants the seale of the covenant, being never repealed, bindeth vs to give them the seale of the covenant at this day. The exceptions which the adversaries make of the difference betweene circumcision and baptisme, shall be answered after in their place.

Secondly, The second commandment for baptizing of infants, is in *Mark.* 16. 15: *Go preach the Gospell to every creature; he that beleeveth and is baptised, shall be saved, Math.* 28. 19. *Go teach all nations, baptizing them, &c.* In this commission of Christ are two things, the preaching of the Gospell to every creature to all nations; and the sealing of the same by baptisme. The Gospell belonged to infants, and they are necessarily implied in the first: therefore baptisme belonged to infants and they are as necessarily implied in the latter. Christ biddeth them proclaim or preach the *Gospell*: but what the *Gospell* is, is nor here declared, we must gather it from other scriptures. The *Gospell* (or *Evangelie*) is the glad tidings or joyfull declaration that the promise which was made unto the Fathers, God hath fulfilled the same unto us their children: the promise, (I say) concerning Christ, and the redemption of the world by him, as these scriptures teach, *Act.* 13. 32. 33. *Luk.* 1. 54. 55. 69. 70. 71. 72. 73. &c. *Act.* 2. 38. 39. &c. 26. 27. 23. *Luk.* 4. 18. 21. So the *Gospell* (which is the good tidings of the fulfilling of the promise) is as large as the promise was: when upon, or in the forementioned scriptures only, but in many other places, the Apostles referre the *Gospell* to the promise (or promises) made of old, as 14

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It is of faith, that it might be by grace; to the end the promise might be forever all the seed: Rom. 4. 16. and Now we, brethren as Isaac was, are the children of promise Gal. 4. 28. and, Christ was a minister of the circumcision, for the truth of God, to confirm the promises (made) unto the fathers: and that the Gentiles might glorify God for mercie, Rom. 15. 8. 9. and, That the promise by faith of Jesus Christ, might be given to them that believe, Gal. 3. 22. and, Paul an Apostle, &c. according to the promise of life, which is in Christ Jesus, 1 Tim. 1. 1. and many the like. Nor ingenerall onely, but the particular promises at severall times, are shewed to be accomplished in the Gospell; as the promise to Adam, Rom. 16. 20. from Gen. 3. 15. to Abraham, Luk. 1. 55. 73. Rom. 4. 16. 17. 18. to David Luk. 1. 69. 70. Act. 2. 30. 31. to Israel by Moses, Samuel, and other Prophets, Act. 3. 22. 24. 25. Luke 1. 70. to that all the promises of God are yea and Amen in Christ, 2 Cor. 1. 20. And for the point in controversy, the promises of grace and salvation to Abraham & to his seed, Gen. 17. 7. is by the Gospell shewed to be confirme Luk. 1. 55. Act. 2. 38. 39. Gal. 3. 14. 16. 29. But the promise to Abrahams seede implied his infants, Gen. 17. 1. 10. 12. therefore the Gospell (which is the complement of that promise) implyeth our infants, and so the Apostle sayth, *the promise is to you and to your children, Act. 2. 39.* And the signe and seale of the promise was given to Abrahams children in infancie Gen. 17. 10. 12. therefore it belongeth to our children in their infancie: and we are sayd to be the children of promise as Isaac was Gal. 4. 28. But Isaac was the child of promise in his infancie, and had then the seale of the promise in his infancie,

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when he was but eight dayes old, Act. 7. 8. wherof we also in our infancie are children of the promise, and have right to the seale of the covenant even then, or else wee are not as Isaac was. And thus Christ commanding the Gospell to be preached, commanded the fulfilling of the promises to be preached, even all and every one of the promises, without excepting any: and so commanded the promise of grace, and accomplishment of it w^o the seede of the faithfull even in their infancie to be preached. Likewise commanding the seale of the covenant to be applyed unto all within the promise, as freely and generally: now as ever it was of old, not excepting infants: he commanded infants to be sealed by b^ptsme, as they were sealed before by circumcision. And seeing all believers are by his commission to be b^ptized: the infants of the Church being believers (in respect of the beginning of faith though not actually as I have formerly proved, they are also to be b^ptized by verue of Christs commission, Mar. 16. Mat. 28. that so the promises unto the fathers may be confirmed, and the Gentiles (as well as the circumcision, that is, the Jewes) may glorify God for his mercie. Rom. 15. 8. 9.

Now I will proceed to answer their exceptions, beginning first with this about circumcision, and the covenant with Abraham.

1. *There was a commandment for circumcision, Gen. 17. & ere it was for baptizing of infants.*

Answer. This is before disproved, and a commandment shewed Acts 16. For the sealing of the seede of the faithfull in infancie, was a part of the Gospell; seeing the Gospell is the fulfilling of the covenant and pro-

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mile made to the fathers, and to Abraham in speciall, *Act. 13. 37. 38. Luk. 1. 55. 73.* If it be objected, that the baptizing of infants is not there particularly expressed: I answer, neither are other parts of the Gospel particularly expressed there: but the Gospel in generall to be proclaimed; all parts of the Gospel (whereoffeiling the infant is one) are necessarily implied. Nor e also that things are taught and commended some time in scripture, though not in expresse words; as the redemption of persons in the vntue of the Godhead, the resurrection of the dead, (as Christ proveth) was taught in *Exod. 3.* Eternall life in heaven, and eternall death in hell are not expressed in Moses law: nor that their should have Synagogues in every citie for the people to meet one the Sabbath, Neither in the new testament is it taught in expresse words, that Christ is coessentiall, coequal, coterminall, with the father: or, that his death and obedience is the merit of our righteousness, or satisfaction for our finnes: nor expressely commanded that women should receive the Lords Supper, nor example that any did: with sundry other things: which though they be not expressed in plaine words, yet are they foundly to be proved by arguments from the scripture.

2. That commandment included males onely, children or servants though unbelievers, and excluded all females, though belevers: *Isaiah xiiij. 1.*

Answ. It is untruly sayde that servants unbelievers were to be circumcised: they feyne this, the scripture teacheth them not so, but the contrary. For circumcision was the seale of the righteousness of *Isaiah. Rom. 4. 11.* and should it be set upon unbeliever

belevers, which had no righteousness, no faith: So God should be made the author of a false and lying seale: to signifie and to assure the things which were not. Again, every circumcised person was to eat the Passover, and had all other privileges of Israells law *Exod. 12. 48. 49.* The Passover signified Christ, and the eating of it life by Christ, *1 Cor. 5. 7. 8. 1oh. 6. 57.* But no unbeliever had these benefits. And if unbelievers and Israelites had communion together in circumcision, passover, and other holy things, then was the Church of Israel no communion of Saints, but a mixture with all sorts of infidels, whoe ever would, contrary to *Exod. 19. 5. 6. Levit. 19. 2. and 20. 7. Deut. 14. 1. 2. & 26. 18. 19. Levit. 20. 26. 1 King. 8. 53.* Though females (wanting that part of the body) were not outwardly circumcised, for that fore-kine which was not, could not be cut off: yet may we not say they were excluded, for then they might not have eaten the passover, *Exod. 12. 48.* They were within the covenant (*Deut. 29. 10. 11, 12.*) and implied in the males. As the men had that signe of purification (according to the nature of the male) which women had not: so women had another kind of purification (according to the nature of the female) which men had not *Levit. 15.* Each sex had their portion in the things that figured their redemption by Christ, according to their severall natures. Therefore when the outward signe was changed from circumcising to baptizing, whether the female is as capable as the male; both sexes are baptised. *A. 8. 12.* So infants to w are as capable of baptism, as they were of circumcision, there is nothing therefore to debate them from it.

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2. The law required circumcision to be performed on the eighth day: so doth not the law of baptism.

Ans. What of this? the law of baptism appointed no day at all for any: shall none therefore be at all baptised? The law required the Passover to be eaten one the 4th day of the first month. *Exod. 12.* The law of Christ appointed no day when to eat the Lords supper: yet it is the same in substance that the passover was: *1 Cor. 5. 7, 8.* so baptism is the same in substance that circumcision was, *Coloss. 2. 11. 12.* and as all may now eat the Lords supper, which might then eat the Paschal: so all may now be baptised, which then were circumcised.

4. But when faith is manifested, then is baptism to be performed.

Ans. They meane by manifestation, profession with mouth; and by then they meane not before that time. This is denied, and formerly disproved, and they have no new word of God to confirm their doctrine.

2. Though infants manifest no faith by their owne mouth, yet the mouth of God manifests them to have faith in the beginning or seed thereof, because he testifieth them to be holy, *1 Cor. 7. 14.* which is not without faith: and testifieth them to have grace and righteousness by Christ, and free from the corruption and unrighteousness which they have by Adam *Rom. 5.* as is before declared.

Again they say, *Neither circumcision nor baptism, are seals of the covenant of life and salvation: that which is now the seal, was ever the same which is the holy Spirit of promise,* *2 Cor. 1. 22. Ephes. 1. 13: & 4. 30.*

Ans. A bold untruth contradicting the Apostle,

who

who calleth the signe of circumcision, the seal of the righteousness of faith, *Rom. 4. 11.* and righteousness of faith is life and salvation *Gal. 3. 12: Eph. 2. 8.* and the covenant which circumcision sealed was that the Lord would be their God, *Gen. 17. 7. 10.* and so he would give them life and salvation, *Rev. 22. 3. 4.* Whereas they except, *The Spirit is the seal: it is true;* but they should observe that it is an invisible seal in the heart; whereas Paul speaketh of an outward visible seal, which is also a signe, and one the body. Again, the covenant may have more seals then one: so that if the Spirit were an outward seal, yet might circumcision be a seal also of the same thing. Moses calleth circumcision a *signe or token,* *Gen. 17. 11.* but he no where calleth it a *seal:* yet Paul calleth it a seal, because intruth it was so, and more then a bare signe. For a signe is to make some other thing knowne: unto vs, as the dole-stone or landmark is is for distinction of grounds: or it is further to put us in minde of things formerly done, as the stones at Gilgal were for a memoriall to Israel how their Fathers passed through Iordan *Iosh. 4. 20. 21. 22.* But a seal doth yet further, and certifieth or assureth of any promise or gift. Now because circumcision was such a signe as assured unto Abraham his righteousness by faith in Christ the promised seed: therefore the Apostle rightly calleth it a seal. Upon which ground we also rightly call the Passover, Baptisme, and our Lords Supper Seales, because they are such signes as certifie and assure us of forgiveness of sinnes, and of righteousness and salvation by Christ. And from this we have a most certaine ground for the baptism of infants: because baptism is no more now, then circumcision

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fin was of all, namely a signe and seale of righteousness by faith. And if infants had such a seale under the promise of the Gospell: how should it with any colour be denyed, now under the performance of that promise? Unless we will say, Christ hath not confirmed the promise made unto the Fathers, contrary to Rom. 15:8. 2 Cor. 1:20.

¶ *Further they say, That is but two Covenants, the Law & the Gospell, the Old and the New. Gal. 4. The old Covenant, the Law, was made with the children of Abraham after the flesh, and had circumcision in their flesh for a signe thereof. The New Covenant the Gospell, is not made but with the spirit, Gal. 3:2. which are of the faith of Abraham. The children of the flesh are not they to whom this covenant is made Rom. 9: 8. the children of the flesh must be put out: &c. Gal. 4:30. so that the covenant with Abraham and his children after the flesh, was not the covenant of life and salvation, it was the covenant of works, of the Law, &c.*

Ans. In this their plea, there is a little truth, but much error and delusion. It is true, there were but two covenants, the Law and the Gospell. Their is sophistry and delusion in their saying, the covenant of the Law was with the children of Abraham after the flesh: for as after the flesh meaneth natural generation, so Isaac, Jacob, and all the Israelites, even Christ himselfe was Abrahams child after the flesh, Math. 23. 1. Rom. 9. 5. & 9: 3. 4. 5. yet were not they aliens from the covenant of the Gospell. But as the flesh meaneth corruption of nature, Rom. 8. 1. 8: 9. and as men have no other generation of the Spirit, but of the flesh, Iohn 3. verſe 5. 6. In this sense it is true, that the children of the flesh are not the children of God, Romans 9: 8. and they

they are under the Law, not under the Gospell. But this is nothing against the truth wee mainteyne. For Isaac who was Abrahams seed after the flesh in the first sense, but after the spirit, and by promise in the second sense, he was Circumcised in his infancie. Now all the Christian Church are as Isaac, children of the promise, Galatians 4. 28. and our infants though by nature (as it is corrupted) they be children of wrath, Ephes. 2. yet by promise and grace in Christ, they are children of God, Rom. 8: 5; and therefore are to have the seale of t'he covenant of grace in infancie, as Isaac had, even as by Abrahams justification, the Apostle proveth the justification of vs all. Romans 4: 3. 22: 23: 24.

Errorr it is that they say, Abrahams children had Circumcision in the flesh for a signe of the old covenant or Law. For first, the Law was given by Moses, Iohn 1. 7. many yeares after Abraham, and could not disannull the Covenant with Abraham, or make the promise of none effect, as the Apostle plainly teacheth vs, Gal. 3. 17. Christ also saith, *Circumcisio operis not of Moses, but of the Father,* Ioh 7. 22. Secondly, the covenant which Circumcision sealed, was that the Lord would be a God to Abraham and his seed, Gen: 17: 7: 10. this was the covenant of the Gospell, Heb: 8: 8: 10. Revelation 21 3. Thirdly, Circumcision was the seale of righteousness of faith, Romans 4: 11. but the Law is not of faith, Galatians 3. 12. therefore Circumcision was a seale of the Gospell promised seale of the covenant of grace.

Whereas they say, the new covenant is not made but with the one seed, Gal. 3: 16: it is true, & maketh against them: for

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for that one seed, is there flow'd to be Christ: not Christ in his owne person onely, but Christ with his Church, which make one mynical body: 1 Cor. 12. 12. Ephes. 5. 30. 31. 32. Now the infants of the Church, are by the covenant of grace of the body of Christ, even as by name they are of the body and stock of Adam, as before (in the treaty of *Originall sin*.) we have proved by Rom. 5. so that the new covenant is made with them also, and therefore the lease of that covenant is due unto them now, as it was in Abrahams dayes.

Page 147. Next this, they goe about to prove, *That the covenant whereof circumcision was a signe, Gen. 7. was not the same which we have now in the Gospell: because the Lord sayeth, it is not the same, Jer. 31. 31. Heb. 8. 6. it is a new covenant that we have under the Gospell.*

Answer. It is no marvel that these men so often slander us, when they dare belye the Lord himselfe. Neither doth the Prophet, nor the Apostle (in the places by them cited, or) any who say, that the covenant which Abraham had, and which was sealed to him by circumcision, is not the same which we have. I have before proved them to be one in substance: by Gal. 3. Rom. 4. 11. The covenant spoken of by Jeremy, was made when God tooke them by the hand to bring them out of Egypt, Jer. 31. 32. Heb. 8. whereas the covenant with Abraham was many yeares before Gal. 3. 17. Therefore the covenant made with Abraham by promise, is the same that we now have by performance and confirmation of that promise. Luk. 1. 54. 55. 72. 73. Rom. 15. 8.

Page 148. Againe they say, *though Abraham himselfe had the covenant of grace promised him, by which promise he had sal-
vation*

salvation is the Messiah to come; yet had he not the ordinances of the New covenant which we have: and therefore none of his seed in the flesh could bee partakers of that which he had not himselfe.

Answer. They grant enough to their owne condemnation: for if Abrahams covenant was of grace and salvation by Christ; then was it not of the Law (as before they pleaded) for that causeth wrath and damnation, Rom. 4. 15. Gal. 3. 10, 12. We plead not for the same externall Ordinances or manner of outward dispensation: but for the same substance of the covenant, which was of faith, not of works; and so of the Gospell not of the Law, as Paul teacheth vs. Rom. 4. Gal. 3. The Israelites Passover of the Lamb, and our Passover Christ: their feast of unleavened cakes, and ours, (1 Cor. 5. 7, 8.) differ apparently in the outward Ordinances. So their bread of Manna from heaven, ours of wheate from the earth, their drinke of water from the Rock, ours of wine from the grape, in the Supper of our Lord, show greatly doe the differ in the outward things yet were they the same spirituall meate and drinke both to them and us, even Christ: as the Apostle teacheth, 1 Cor. 10. 3, 4. So Circumcision and Baptisme, differ much in the outward rite and signe; but not in the substance or thing signified.

Yet cease they not their idle contention, but further say concerning vs. *They speake usuriously.* (in saying that the covenant which this new is not like, is that Law given vpon mount Sinai, Exod. 19. not that in Gen. 17. Marke the words (in Jer. 31. Heb. 8.) *Not like the covenant that I made with their fathers, when I took them by the hand to bring them out of Egypt, which is mentioned in*
N Exod,

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Exod. 3. *Gen. 19.* then did God appear to Moses, and commanded him to take them by the hand and lead them out of Egypt, where the covenant is mentioned in verse 6. I am the God of thy father, Abraham &c. I am come to deliver them &c. to bring them into a good land &c. which promise was made unto their father Abraham.

Asa. The untruth and ignorance is in themselves that so reason. For there was no covenant made in Exod. 3. Let the place be veiled. Though if their had then a covenant ben made, it were nothing to our purpose; because Abraham was dead many yeares before, and we reason of the covenant made with him and his seed, whiles he lived, *Gen. 17.* But in Exod. 19, 5. Sec. treatie is of a covenant to be made: in Exod. 20, 8. Sec. the Lawes are promulgated. In Exod. 24, 7, 8. the covenant is made up and dedicated. And that this was that first and old covenant which should be abolished, as Jeremy foretold, the Apostle doth plainly manifest.

For having shewed the promise hereof in *Heb. 8, 8* to 13. he profoureth the same matter in *Heb. 9.* shewing the difference betweene the first covenant and the second, or the old and the new; and how a covenant (or testament) must be confirmed by blood and death: which for the new was by the death of Christ, *Heb. 9, 15* and for the first, it was with the death and blood of bullocks and goats, where with Moses sprinkled the people, *Lev. 18, 19, 30.* And this was that action recorded in Exod. 24. done at mount Sina. Moreover observe here these *means* fraid: Jeremy speaketh of a covenant made; they tell us of a covenant (or promise) mentioned in Exod. 24, as if to make a covenant when they came out of Egypt, and to mention a covenant or promise

mise made many yeares before with Abraham in Canaan, were all one. That which is alledged of the land of Canaan promised in *Gen. 17, 8.* is true, as a type or figure, but not as the mayne thing there intended: For Abraham himselfe had no inheritance in the land of Canaan, no not so much as to sit his foote on: *Act. 7, 5.* How then did Circumcision seale that to Abraham, which God never performed to him? Is not this to make Gods promise to him, vayne? The Apostle is a better expofitor, who saith, that *circumcision sealed to him righteousness of faith,* which he had before, *Rom. 4, 11.* and telleth us, how by faith Abraham obtained in the land of promise, as in a strange Country, and looked for a heavenly cite and countrie, which he understood to be figured by that earthly land: *Heb. 11, 9, 10, 16.* And if the possession of Canaan was that which circumcision sealed, then Abrahams servants; yea and all his seed, by *Kenusah*, and all profelyes of other families, that were circumcised, were deluded with a vayne promise: seeing none of all these had ever inheritance in Canaan, but onely the Israelites the posteritie of *Isaac*, which were numbred in *Numbers 26, 2* to 53.

Austin, they except thus. The covenant is made in *Gen. 17,* as if 1504 with Abraham and his seed, not with every faithfull man and his seed. Is every faithfull man Abraham; what profane that? It is well if he be Abrahams seed, &c.

Asa. The exception is frivolous: for by vertue of that covenant with Abraham who circumcised his infants, *Isaac* his sonne, *Jacob* his sonne, all the Israelites in their generations; and every faithfull Profelyte of the heathens, circumcised their infants. So the faithfull *Isaac*, who all are Abrahams seed, and heyres by promise,

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mise, Gal. 3, 29 doe seale their infants with Baptisme, as of old they did with circumcision, for the promise is to such and to their children, Act 23, 39. When Paul bringeth Abrahams example for justification by faith, Rom. 4 if any should trifle and say, what is that to us? We are not Abraham: the Apottle telleth, it was not written for his sake alone, but for ours also, Rom. 4, 23, 24. So say we; that Abraham gave his infants the seale of the covenant, it is not written for him alone, but also for us. But they proceed & say, 1st Rom. 4, 21. Abraham received the seale of Circumcision, the seale of the righteousness of faith which he had, when he was uncircumcised, that hee should be the father of the faithfull, &c. This proveth that Abraham received Circumcision to seale up his fatherhood of the faithfull, not that he received it to seale up his faith in the Messiah, which he had 24. yeeres before: but a seale of his faith in believing God, that he should be the father of many Nations, Gen. 17, 4. Rom. 4, 17. & thus was imputed unto him for righteousness, Rom. 4, 22.

Answer. They are blinde, and would make blinde. First, There is no faith that can be imputed to any man for righteousness, but the faith that is in the Messiah, as the Apottle proveth at large, in Rom. 3, 21 22, 24, 25, and Rom. 4, Gal. 3, 22. And Abraham believing the promise of a seed, which beleefe was counted to him for righteousness, Gen. 15, 5, 6. believed Christ principally, as his seed after the flesh: for otherwise, how could all nations be blessed in him, that is in his seed, as God prom sed, Gen. 12, 3. Gal. 3, 8, 16.

3^{dly}, the Apottle disproveth their vaine glosses, who having shewed how Abrahams faith was counted to him for righteousness, Rom. 4, 21, 22. he annexeth

next, that this was written for us also, to whom it shall be imputed, if we beleefe in him, that was sealed up to us, 23, 24. But if Abrahams faith had not been the faith in Christ, the Apostles argument from his example had been impertinent.

Finally they say, Abraham received Circumcision as none received it: and faith was required of none to Circumcision: as faith is required to Baptisme: and therefore this be but mens dreames, and chaffe instead of veritate.

Answer. Indeed they would give us chaffe for wheate. They would have vs beleefe that Abrahams circumcision sealed his fatherhood, not his faith in Christ: which dreame is before refuted. They would reach vs two or more circumcisions, one which Abraham had, another which other men had. But as there is one Lord, one faith, one baptisme, Ephes. 4, 5. so we finde but one circumcision, which all our fathers received, & they would perswade vs, that whatsoever Paul saith, that circumcision was the seale of the righteousness of faith, Rom. 4, 11. yet faith was required of none to Circumcision. But who will beleefe this their dreame? will God seale righteousness of faith to them that have no faith? This is to make God the author of vaine and worthless seales. If it sealed no to men righteousness of faith, what sealed it? Not the land of Canaan, for (as is foreshewed) no child of Abraham by *Keturah*, no Prophete had inheritance in Canaan: no nor Isaac, nor Iacob, who were but strangers in the Land, Abraham was; Hebrewes 11, 9. Not the Covenant of the Law, for that was not given till many yeeres after Abraham, neither could any man have righteousness by, but wrath and curse, Gala. 3, 10.

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But had not error blinded their eyes, they might see that the covenant sealed by circumcision was, that the Lord would be a God to them and to their seed after them, *Gen. 17. 7.* and this was the covenant of grace in Christ, *Heb. 8. 8. 10.*

Against Peters doctrine in *Act. 2. 38. 39.* where he saith, the promises made to you and to your children, they cavill thus, whereas many stumble at the word Children, conceiving that it is meant of Infants, it is here and elsewhere several times in the Scriptures for men of understanding, *Act. 3. 25. &c.*

Answer. How struggle these men against the light! It is true, that the word Children often meaneth men of understanding; but meaneth it not in Infants also? The word seed, used in *Gen. 17.* often implyeth old persons also; will they therefore inferre, that the promise and seal thereof to Abrahams seed, belongeth not to his seed in their infancy? So neither is there any reason to thinke, that the promise to the Jewes and their children mentioned in *Act. 2.* is meant onely of men of understanding, and not also of their children in infancy. For when the Apostle speaketh of the promise to them and to their children, concerning Christ and remission of sinnes by him, and sealing the same by Baptisme: he hath evident reference to the promise made of old to Abraham, which concerned the same things, and was sealed by circumcision: as appeareth by comparing *Levit. 12. 3. 8. 16. 72. 73.* *Sec. Gal. 3. 8. 16.*

Wheras the Apostle 1 *Cor. 7. 14.* calleth a believing children holy; these men expound him thus: If your children in your own judgement be holy, and you do not see them ungodly when you are converted to the faith, but use them

them still as your children, &c. then may you keep your wives being holy, they being of a nearer naturall bond then your children, and use them still as your wives &c. Their reason of this interpretation is because holynesse somtimes signifieth when a person or thing is set apart or sanctified to the beleever, 1 *Tim. 4. 5.* This, 15. Thus is the vesture being wife holy, and thus are the children holy, and not otherwise.

Answer. That children are thus sanctified to the beleever is true: but in saying, and not otherwise, they doe violence to the Apostles doctrine, and the truth is not in them. For first he meaneth not the children to be holy in the parents judgements; but telleth them his owne judgement, they are holy; and useth it as a reason to confirme his former doctrine.

Secondly, he meaneth not in respect of putting the children away from civil life as children; for so no more should be save for the children of the faithfull; then for their infidel servants: for Philemon bought and did retaine Onesimus for civil life as a servant, before he was converted to Christ, *Phil. v. 10. 11. Sec.* and believing servants might dwell and converse civilly with unbelieving masters, 7 *Tim. 6. 1. 2.* Yea misbegotten children and bastards were not to be put away in respect of civil life: for who should nourish or bring them up, rather then their owne parents, 2 *Sam. 11. 4. 5.* *Sec. 12. 14. 15. Sec.*

Thirdly, they corrupt the Apostles reason, which is not to this effect, If you may keep your children, then you may keep your wives: But thus, your unbelieving wives you may keep, for they are sanctified unto you because the children which you beget of them are holy; and

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and so the holynesse of the children is an argument and prooffe that they might still retaine their unbelieving wives.

Fourthly, they charge the Apostles words amisse: the faith not of unbelieving wives that they are *holy*, but sanctified to the believing husbands; but the children were *holy*.

Fifthly, the sanctification of meates, and purity of other things, mentioned in 1 Tim 4, 5. Tit. 1, 15, is not meant of religious sanctification, but for civill uses: whereas the children of believers are otherwise holy, namely, in respect of the covenant of grace and Church of God, as is abundantly proved before, by Rom, 7, where, as they have naturally sinned and unrighteousness by Adam, so they have holiness and righteousness by the grace of God in Christ. Also by Gen, 17, compared with Rom, 4, 11, where Abrahams (and all faithfull mens) children, are with their parents in the covenant of grace, and have the seal of the righteousness of faith. And upon this ground doth Paul strongly prove the believers might keep their unbelieving wives, because the children which they had by such, were (by reason that one parent was a Christian) *holy*, to wit, with holyness of the covenant made with the faithfull and their seed. And in this respect the children of those that are in the covenant, are said to be borne unto the Lord, & to his children, *Exod. 16, 8, 20, 21*, whereas in the other respect, all children in the world are the Lords, *Exod. 20, 5*. And so the children of the Church are called the *holy seed*, differing herein from the seed of other peoples *Ezra 9, 2, 3*, which if the opposites had understood, they could not thus have stumbled at the Apostles words

words, and wrestled his meaning.

But they plead further, that the Apostle saith not, *else were your Infants, but esse were your Children unclean, but now they are holy: so that all the children of unbelievers are as holy by a title place as infants, &c. and so must be Baptized.*

Answe. Herein they seek to pervert the straight wayes of God. As if they should say: God (when he made with Abraham that everlasting covenant which circumcision was a seal of) said not that he would be a God unto him and to his *Infants* after him, but to his *seed*, *Gen, 17, 7*: so that all the seed of Abraham (Ismaelites, Edomites &c.) were as holy, and as well within the covenant of grace and to be circumcised, as the Israelites which were the generation of Isaac.

But they should observe that the covenant of mercy passeth from the Fathers to the children from age to age even to the thousand generation, if they love God and keep his commandments: whereas if they turne away and hate him, he will visit their iniquity, *Exod. 20, 5, 6. Ezek. 18, 9, 10, 13*. Children of believers when they are borne of their parents, (and all are borne Infants) are all in the covenant with their parents; and were of old to be Circumcised, are now to be baptized. If the children be of yeeres when their parents enter into the covenant, either they assent and enter into Covenant with them, or they dissent and enter not. So Isaac Abrahams child, being taught of his father to keep the way of the Lord (*Gen, 8, 8*) and not dissenting, he was with his father circumcised at thirteene yeeres of age, *Gen, 17, 25*. Likewise all children now assenting unto and walking in the faith with their parents,

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rents are to be baptiz'd at what age soever. But when Imael fell from his obedience, then was he cast out of Abraham's house, and was no longer counted for Abraham's seed, but in Isaac was his seed called, *Gen.* 21. 10, 12, *Ismael* was still Abraham's seed and child in nature, according to the flesh; but he continued not still the child of the covenant, *Galath.* 4. 29, 30. nor Abraham's seed according to the promise. Even so, if children of believers now being of understanding, doe refuse the faith of Christ, or fall from it, they are to be kept out of the Church, or cast our from it: and so the seale of grace and salvation belongeth not unto them, (*Exod.* 18. 24, 2 *Chr.* 15. 2, *Math.* 3. 9, 10.) as it belongeth to all the infants of the faithfull, and to all their children (of what age soever) that receive the faith of Christ, and abide in it with them. And these men greatly mistake if they thinke we hold children are to be baptiz'd, or are holy, because they are our children by nature, (for so they are children of wrath, *Eph.* 2. 3.) but they are holy, and so have the seale of salvation, because God hath graciously accepted them into his covenant with our selves: and keepeth them in it untill they fall from faith and obedience of Christ, even as wee our selves continue in the covenant, whiles we continue in the Christian faith, and no longer, *2 Tim.* 2. 12. As we are the children of the first Adam, we are all sinners, disobedient, unrighteous and under condemnation: but as we are the children of the second Adam (Christ) we are all holy, made obedient, righteous, and heyres of salvation, according to the Apostles doctrine in *Romans* 5. 12, 21.

Against

Against an other proofe for baptisme of Infants, gathered from Pauls words in *1 Cor.* 10. 1, 2, Sec where he speaketh of all the Israelites Baptisme in the cloud and in the sea: they strugle with little reason or colour of truth. For (to omit their discourse of Pauls scope in bringing that in, which no way cleareth the controverfie) they tell us. 1 That *Moses* did not wash them with water in the cloud and sea. 2 That this of *Moses* is called baptisme by comparison, as *Nebes Arke* is called the figure of the baptisme that saeveth us; for as the *Arke* saved those in it from drowning: so the Israelites were all under the cloud and in the sea, and the *Arke* baptiz'd or safeguarded from destruction of their enemies. 3 That it pleased the Holy Ghost to say they were baptiz'd in the sea and cloud, because the sea and cloud was their safety, as *Nebes Arke* was: And as Christ saith, they are baptiz'd that suffer for his sake. So either is as much as to enioyne infants to suffer persecution, because it is called baptisme: as to baptize them, because the cloud and sea is called baptisme.

Answe. How many wrestlings and windings, are in these mens words? First, they say, *Moses* did not at all baptizethem with water. And why? Was there no water (thinke they) in the cloud and in the sea? Let them consider *Exod.* 14. 24, 25, compared with *Psalme* 77. 16, 17, &c. and they may see there was water enough in the cloud: and they will not say (I thinke) that there was no water in the sea. All outward baptizing or washings, must be with water or some other liqour: If they were not baptiz'd with water, what other liqour were they baptiz'd in?

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not with blood, as in the Baptisme of suffering death for Christs sake, which they impertinently mention. Not with wine or strong drinke: for they found none such in the wilderness. If they can show nothing but water to Baptise them in, let them deny no more (for shame) that they were Baptised with water. God spake to our fathers by the Prophets at sundry times (or in sundry parts, as it were by peice meale) as the Apostle teacheth *Hebrewes 1.1.*

By Moses he showed how the cloud removed from before Israel, and stood behind them (as they passed through the sea) and gave them light, but was darkness to the Egyptians: and from this sicrie cloudy pillar the Lord looking, troubled the Egyptians, and took off their chariot wheels, that they drave them heavily, *Exod. 24.19, 20, 24, 25.* This being briefly and obscurely told by Moses, God after by Asaph another Prophet, who thus with the manner of it; how not onely the waters of the sea saw the Lord, when they fled and perished; but the clouds also (from above) poured out water when they rained; the skies sent out a sound by thunder, &c. thus the ground being sofined with the raine, occasioned the chariot wheels of the Egyptians (sticking in the mire) to fall off, and hindered their pursuit. *Psal. 77.16, &c.* After this the Apostle (taught by Gods spirit) manifesteth the mystery which before was kept secret; namely how this passage under the cloud (which rained) and through the sea was a Baptisme to the Israelites: even as Christian mens washings in rivers or vessels, was a Baptisme to them. And as the manna which Israel eat, and water from the rock which they dranke, was the same spirituall meate

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and drinke which we have signified by bread and wine in the Lords supper, to their washing in the cloud and sea, and our washing in vessels or rivers, is spirituall the same Baptisme. From hence we gather the Baptizing of our infants by two arguments: 1. *All our fathers (saith Paul) were Baptised in the cloud and sea:* therefore (say we) infants: for seeing there was no other baptise but that in the cloud and sea, such of our fathers as then were infants were at that time Baptised, or else many of our fathers (even all the infants of many thousand families) were never baptised: which is contrary to the Apostles doctrine. And if infants had baptisme under Moses, it cannot (without any colour of reason) be denyed them under Christ. 2. In that the Apostle teacheth vs, that the extraordinary and temporary sacraments (or seals of salvation) which Israel had, were the substance and truth which we now have, though Moses doth not so expresse: it followeth upon like ground, that their ordinary seals, namely Circumcision and the Passover, were the same in truth and substance with baptisme and the Lords Supper which we now have. And being the same, as infants had circumcision then, so they are to have baptisme now.

Secondly, whereas they say that of Moses was called baptisme by comparison, as if it were not properly baptisme: they swaive from the right way: it was as truly and properly baptisme to them, as ours is to vs, though the manner of administration differ: even as their manna and water were as truly and properly the sacrament of Christs body and blood to them, as bread and wine in the Lords Supper are to vs. Otherwise the Apostle should not say truly, that they were *the same.* *1 Cor. 10. 3, 4.*

O 3

Thirdly

Cor. 10. 3.
Meth. 1.
Act. 16. 31.

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Thirdly, *Noe* arke is not called the figure of *Baptisme*, as these corrupters of scripture tell vs: but *baptisme* (sayth the Apostle) is a like figure (or antitype) 1 *Pet.* 3. 21. So that the saying by water of eight men in the *Ark*, was a type or figure: and the saying of a few now by water in *baptisme*, is an antitype, or like figure: both of them figuring salvation by the death of *Christ*.

Fourthly, neither doe these men let downe the reason fully and rightly, why they are sayd to be baptised, namely, *because the cloud and sea was their safety as Noes Ark was*, for though it may in some sense bee granted that these were there *saletie*, as *baptisme* is our *saletie* (for it is sayd to save us, 1 *Pet.* 3. 21.) yet properly they were sayd to be baptised in the cloud and sea, because they were in them sacramentally washed from their sinfull, and plunged together in the likeness of his death, buriall, and resurrection, as we are now by *baptisme*, *Rom.* 6. 3. 4. 5. The cloud served them for three uses, 1. to protect and keepe them safe, *Exo.* 4. 5. 6. 2. to guide them in the way that they should goe, *Num.* 9. 17. &c. *Exod.* 13. 21. and these two were ordinary, 3. to baptise them by pouring down water, and this was extraordinary, and but one time in the red sea, for ought we finde. And in this respect *Paul* sayth they were baptised in it, *Eph.* 5. 2. *Firstly*, their last speech of *injoyning infants to suffer persecution*, as well as to baptise them, is spoken with a wry mouth: for as we enjoyne nor infants to bee baptised, though we baptise them; so can we not enjoyne them to suffer persecution. But this we try and know, as infants are baptised into *Christ*, so oftentimes they suffer persecution for *Christ*: being with their parents afflicted, imprisoned, banished, &c. yea and bereaved

bereaved of life it selfe, so that they have even the *baptisme* of blood or martyrdom also.

Whereas we finde mention of whole households: to have beene baptised by the Apostles; from which example it is probably gathered that infants also were baptised. Against this they dispute thus, 1. *They are many households in which there are no infants.*

Ans. This is true: and it is also true that in many there are infants. Therefore this argument is propounded but as probable, not as certaine.

2. *They say, It is not sure as the Apostles practised in our households, so they practised in all. But in the Lawyers house they baptised such as they preached the word unto, and such as believed, Act. 16. 31. 34. and this is most plain that infants cannot heare nor believe.*

Ans. It is not most sure, but altogether unlikely, as themselves, I thinke, will acknowledge. For there is no likelihood that all households to whom the Apostles preached, did believe every one in them, though some did. And they grant none but believers were baptised. So then if the good man of the house, and the men onely believed, they onely there, none but men were baptised: if women onely believed, they onely were baptised. Therefore the Apostles practise was not always 2. like in respect of the persons that they baptised. So for infants, such houses as had none, we easily grant that no infants were their baptised. But such as had infants, their parents believing, we hold that these infants were baptised; for there is no exception of infants at all in any place of the Apostles Acts.

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The barre which they put, that infants cannot heare nor beleue, is loone removed. We know infants can heare, though not with understanding: we know also (and have proved before) that they beleue, though not actually or professantly. And this faith begun in them in their regeneration, is a sufficient ground why infants should be baptised, as I have formerly manifested.

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Finally, unto Christ words Mar. 16, 14. *suffer ye little children to come unto me, &c. for of such is the kingdome of God:* they say, it is not said, infants are of the kingdome of heaven; but it, *blayers of the Gospel, Luke 4, 43. but that they that enter into the kingdome of heaven, must become as little children, for of such like is the kingdome of God. And This is Christs meaning men must be converted and receive the kingdome of God as a child, &c.*

Ans. They speake like children in understanding. 1. The people brought young children properly unto Christ, not men converted and become like children: Mark 10, 13. For the children the Disciples rebuked the bringers: for their rebuking Christ was much displeas'd, & said, *suffer the little children to come unto me.* What reasonable creature will now deny that Christ speaketh here of children in yeares, not of old men like children. The children that were brought, Christ *take up in his armes,* put his hands one them and blessed them: may we thinke he tooke up aged persons. 2. The reason why he would have such children suffered to come to him, is, *for of such is the kingdome of God,* Mark 10, 14. If he had not meant this of young children themselves, but of men like children in some condition; there had ben no weight in his words: but the people might have brought unto him, upon that ground

ground doves, and serpens for Christ to lay hands upon and blese: for as godly men must in something be like children, 1 Cor. 14, 20. so must they in some things also be like serpens, and like doves, Mat. 23, 37. They wrest the text, when they expand *for of such is the kingdome of God,* thus, *for of such like:* as if Christ meant not the children properly, but accieter men like such children. They might even as well say, that when paul writeth, *I beseech thee, being such a one as Pauls he aged* (Philem, v. 9,) that he speaketh not this of himselfe, but of some other man like himselfe, that made request for Onesimus. But ignorant and unstable men will pervert all scriptures to their owne perdition. That infants of the faithfull are indeede of the kingdome of God, is before proved from Rom. 5. and many other scriptures.

Now wherest Christ blessed the children; they tell us, he *baptised them not,* which we grant: but if they which were by nature children of wrath and curse, were now by grace made children of blessing in Christ; then were they indeede of the kingdome of God, and such as might receive baptisme the signe and seal of blessedness.

Lastly they say, *it is a blessing to infants to be created, to live to grow in stature, wisdom, &c. to have their sight, their limbes, &c. so that Christs blessing exceede as well to this life as that which is to come.*

Ans. All Gods benefits, for this life and the next, are indeede blessings: But Christ blessed not those children with any such worldly temporall blessing. particularly, but gave them the blessing of God in generall, and men are too presumptuous that will without due

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proofe restraine to some particulars which the Lord hath not restrained. Wee know that our blessednesse from God in Christ, is our eternall salvation, Rom. 7. 6. 8cc. It was his last farewell to his beloved disciples to lift vp his hands and blesse them. Luk. 24. 50 and it is the summe of the Gospell, that in Abrahams seed (that is Christ) all nations shall be blessed, Gal.

3. 8. This grace Abrahams infants had, this grace Christ gave to little children and the same he vouchsafe to continue unto us and to our children throughout their generation: preserving us and them from the curse of Anabaptistrie. whereby for many errors are spered, scriptures wrested, and soules perverted unto destruction.



FINIS.



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Kind Reader I shall desire thee to rectifie these Presse- Errors

Pp. 1. 7. once, on P. 3. 1. 6. amp. r. and. p. 4. 1. 17. fine, seigne, p. 6. 1. 19. p. cetero, p. 6. 1. 21. only, p. 7. 1. 1. there, there, 2. 3. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 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