Collection of Puritan Literature.

Division

Section

Number
A DOOR OF SALVATION OPENED
Unto all Men:
OR
A SHORT TREATISE,
Discovering
That all man-kinde as they are considered under the fall of Adam, have an equal and a like respect with Almighty God, and that by Jesus Christ he hath prepared eternal Salvation for All, and afforded unto All, means sufficient to bring them thereunto.

In which also,
Sundry Objections, Grounds of Reason, and Texts of Scripture, for the contrary Opinion are alluded and answered.

By R. B.

Ezek. 18:4. Behold all souls are mine, as the soul of the father, so also the soul of the sonne is mine: the soul that sinneth it shall die.

London, Printed for Wil. Larna, and are to be sold at the sign of the Blackmore near Bishops-gate, 1638.
TO

The Impartial

R E A D E R.

As concerning what here present unto thee, I am neither ignorant of my swerving therein from the common Opinions of the Times, nor yet insensible of the many censures I shall
The Epistle to the Reader.

shall incurre from some by reason thereof; But He that observeth the winde, shall not sowe: and he that regardeth the clouds, shall not reap. (Eccles.11.4.) The scope of Scriptures, and light of reason is the ground of my belief, and my onely rule in this: From which I have not conscioufly erred in any thing contained therein. Notwithstanding considering mine own, with the common frailty of all men now
now living, I crave not thy acceptance in any thing more, than what after a diligent perusal, with a free and impartial examination upon the fore-said Grounds, shall appear warrantable unto thee. All which I humbly desire thee, as well for thine own happiness (depending thereupon) as for the good and benefit of others, thankfully and gladly to receive in the love thereof, faithfully to
The Epistle to the Reader.

practice, and industriously to promote in thy whole Conversation: And so referring thee to the Discourse itself, and the Grace of God discovered therein, I rest

Thine in all

Christian duty

R. B.
A TABLE
Directing to some of the most principal Heads contained in this TREATISE.

ALL men as they are considered in Adam have a like esteem and respect with God, page 5, 7, 8.
Adam made mutable, and why, pag. 33.
Adams first offence incurred not the damnation of hell, 58.
Chil-
Children not dead in trespasses and sins, nor liable to the damnation of hell by birth, pag. 57, 58.

Christ was sent into the world to be a Saviour for all men, pag. 16, 17, 18, 19.

Christ hath redeemed all men from death brought upon them by Adams disobedience, 13, 32, 58, 92.

Christ hath prepared and opened a way to eternal life for all men, pag. 13, 14, 47, 48.

When the Covenant of Grace was given, p. 92, 93.

That it is extended unto all men, p. 90.

How works are required thereby to Salvation, p. 79, 80.

Wherein it is most properly distinguished from the Covenant of works, p. 83, 84, 85, 86, 87.
The Table.

And in what respects it is to be esteemed a Covenant of Grace, p. 87, 88, 89.

E

None elected to salvation as they are considered in the estate of disobedience, p. 72, 73, 80.

F

Wherein Faith consisteth, p. 51.
How it is begotten in men, ib.
That none are unavoidably enforced thereunto, p. 5, 6, 16, 17, 18, 19, 20, 21, 22, 23.
That if Faith were enforced none could be justified by it, p. 44, 45, 46, 54, 55, 56.
In what respect it is said to be the gift of God, p. 50, 51, 52, 53, 54.
That men may possibly fall away from it, p. 11, 12, 14, 101, 102, 103, 104.

That
That God requireth not more of any men to their Salvation, then what by the improvement of the means they may perform:

God neither hardeneth the hearts, blindeth the eyes, nor worketh wickednes in any men.

That all vertue and vice proceedeth from the hearts of men,

That every mans judgement at the last day shall be according to the things only that were freely chosen and entertained therein,
The Table.

M

In what respect it is said, That the natural man perceiveth not the things of the Spirit of God, p.57,58,59,60,61,62,63,64,65,66.

How men are taught of God, and drawn unto Jesus Christ, p.66,67,68,69.
How it is wrought in them to will and to do,&c. p.69,70,71.
How it is given unto them to repent, p.77,78,79.

To believe in Christ, and to suffer for his sake, p.76,77.
And how God putteth his Laws into the mindes of men, p.95. to the end of the Chapter.

S

That no man can be saved without the grace of God, nor no man be saved thereby
**The Table.**

<table>
<thead>
<tr>
<th>Without his obedience unto it</th>
<th>p.15, 16</th>
</tr>
</thead>
</table>

**In what nature Salvation is given by God unto men** | p.15,16,49,50 |

And what in generall is required of all men for the obtaining thereof | p.55,56, 81,82 |
To the Reader.

Reader,

Though want of opportunity to attend the Press, several escapes have been made in the Printing hereof (and some of them such as pervert the very fence of the place where they are committed) most of which (in the two first sheets) I thought good (more especially) to give thee notice of, to the end that thou mightest correct them, as well as any other, which thou shalt observe in the reading of the whole.

Errata.

Page 4. lin. 4. for from the enjoyment, read and the enjoyment. p. 18. l. 28. for other, i. greater. p. 19. l. 18. for made in under, r. made in him under. p. 20. l. 3. for deny, r. denieth. p. 24. l. 5. for tendreth, r. tendreth. p. 27. l. 19. for we, r. men. p. 27. l. 22. for inveterable, r. inveterate. p. 30. l. 5. for magnified, r. imagined. p. 38. l. 14. for oppose, r. oppose. p. 62. l. 31. add which. p. 67. l. 1. for Israel, r. Ephraim. p. 69. l. 32. for and happiness, r. and of obtaining happiness. p. 74. l. 11. for apprehended, r. applied. p. 80. l. 24. for with r. by. p. 95. l. 23. for he, r. I. p. 99. l. 24. dele from this text. p. 100. l. 6. add and. p. 105. l. 1. for this, r. his. Postscript, p. 2. l. 12. for internity, r. infirmity. Ibid. p. l. 19. for offered, r. afforded.
To the Reader.
The Introduction.

Orasmuch as man-kinde commeth not into this World alwaies to continue therein, but is appointed after a short space to leave the same, and returne to corruption: And orasmuch as we are abundantly admonished by God in the Scriptures of our Restauration from thence to an estate of Immortality in the World that is to come; wherein every man shall receive according to his deeds done in his life, and are thereupon often required to remember their latter end, Deut. 32. 20. (to wit) death and judgemen to come; to the intent that from the consideration thereof, they may be lead so to passe the time of their being here in feare, 1 Pet. 1. 17. that it may go well with them at that day; It having other-
wife been (according to the saying of Chrift, though here they had gained the Dominition of the whole World) good for them that they had never been born. Mat. 16. 25. In which regard, there cannot possibly be any thing of greater concernment unto men, than to be informed what it is that God requireth of them in this World to the aforesaid end, and how they may be unable to the doing thereof; because that what a man knoweth not, or knoweth not how to performe, he can in no wise dispose or apply himselfe to the performance thereof.

And yet there is not any thing wherein most men are more wanting, than in this so necessary knowledge; to the great disquietnesse and perplexity of their minde: all their dayes, apprehending themselves in the greatest danger, and not understanding how or by what means they may avoid the same; which misery (as may justly be supposed) happenneth unto them chiefly by reason of their dependance for information in the things of this nature upon those persons only, who unduely arrogate unto themselves to be the infallible teachers of the ignorant, and dispensers of the Oracles of God, appointed and sent into the World for all men to ask counsel of, in their Spirituall affairs. Whose principals are such as these.

First, That by Adam's transgression all men were brought under the guilt of Temporall, Spirituall, and Eternall death. The first consisting in the miseries of this life, and the dissolution of mans nature in the end thereof. The second in the depravation of the inward man, whereby all men are disabled from discerning spirituall things, or choosing the things that are good, or doing any thing pleasing or acceptable unto God.
Opened unto all Men.

The third in the destruction and perdition of the whole man body and Soul, in hell fire, for ever and ever.

Secondly, That of man-kinde thus considered God in his eternall counsell was pleased to choose and elect for his sons and daughters only some few persons (in comparison of the whole) whom also he decreed to deliver from the fore-said guilt, to call them to the knowledge of himselfe, to worke in them faith by the effectuall operation of his Spirit, and in the end to give them salvation. But decreed to leave all the rest of man-kinde in that estate wherein they were fallen; and that although by the doctrine of the Gospel, he decreed outwardly to call them to repent, believe, &c. yet to the intent that they might not escape the damnation of hell, whereunto they were design'd (by reason of Adam's transgression) by answering his call, & giving obedience thereunto, he further decreed, not onely to deny them the benefit of such means which he knew to be necessary to enable them to repent & believe, &c. but he also decreed to blinde their eyes, harden their hearts, and to make their ears dull of hearing, least at any time they should see with their eyes, hear with their ears, and understand with their hearts, come unto him and be healed, or be converted and have their sins forgiven them. By which opinions pressed & received as fundamental points in Divinity, men are generally brought to believe, that as the damnation of some persons is altogether impossible, God having decreed so as of necessity to worke in them faith, &c. and to bring them to eternall life; so on the contray, That the salvation of the greatest part of men is as impossible to be obtained, God having denied unto them all necessary means for that purpose.
The evil of which belief so necessarily diverting and disabling, all men from the prosecution and obtaining of those ends that God proposeth unto them (to wit) an exemption from everlasting death, and from the enjoyment of eternall life; discovereth unto us the error and sallie-hood of these doctrines before recited, whereby these opinions are begotten and fostered in them, in regard that it may not be conceived, that God who is truth it self, should require all men to believe his love and favour towards them, manifestly implied in his frequent, fervent and pathetical exhortations unto them in the Scriptures, to hearken unto wise-done, to choose his fear, to choose life, to work out their own salvation, with fear and trembling, &c. When as in his eternall counself, for Adams offence he hath utterly excluded them from his love, and irrecoverably sealed them to everlasting destruction.

And also (although it be a most certain truth that God before the World, did elect and choose some men unto salvation, & appoint others to be punished) yet this may justly leade us to conceive, that neither the one sort were elected, nor the other rejected upon the grounds that these men pretend, or upon any other than those grounds whereupon God in the Scriptures proposeth unto men adoption and salvation, and denounceth unto them death and reprobation, or those where-upon Christ at the last day will graciously reward some men with eternall happiness, and punish others with everlasting pains; except we will set the secret and revealed minde of God at an irreconcilable variance, or fancy two minds in God, opposite each unto the other; one whereby he hateth and abhorreth in time, those persons whom he loved and elected be-
before time; and the other whereby he loveth in time those persons whom he hated and abhorred before time: which may not be imagined.

And therefore originally, or as men were considered under the fall of Adam; we are to conceive that God maketh no difference or distinction between them; but of his great and abundant grace in Christ Jesus, maketh and openeth unto them all a door of salvation, excluding none, who through their own will, full and voluntary disobedience and contempt of his goodness, exclude not themselves; nor saving any but those who from a thankful apprehension of his rich mercy revealed unto them in his Word and works, or both, doe cheerfully, and willingly submit themselves to the obedience of his will, known and understood by them.

For the Probation of which two general heads joyntly discoursed, & the detection of the contrary opinions, exhibited in sundry objections, reasons and texts of Scripture, the summe of that which followeth is applied; beginning with the first.

CHAP I.

That God being no respecter of persons cannot choose one man in his disobedience, and reject another; or enforce one man to believe and not another.

If that God should necessitate the salvation of some men and not others, then he should be a respecter of per-
persons contrary to the Scriptures. As will appeare by severall texts thereof. As first by Acts 10. 34. Where Peter when he perceived, that God had received unto adoption Cornelius a Gentile as well as himselfe, and others that were Jewes, he thus expressed himselfe. Now I perceive of a truth that there is no respect of persons with God, but in every Nation he that feareth him and worketh righteousness is accepted of him. Arguing plainly, that if God should accept of one person working righteousness, and not of another as righteous and just as he; that therein God should be a respecter of persons, and that the reason why God doth not accept of one man working righteousness, and reject another, is because that he is no respecter of persons.

Secondly, the same Apostle in Peter 1. 17. exhorting Believers to take heed and feare lest that they disobey, and displease God, groundeth his exhortation upon the impartiality of God's proceeding towards all men without respect of persons; in which argument there would be no force to dissuade them from disobedience, if that God without respect of persons could dispense with one man in his disobedience, more than with another!

Again Paul in the Rom. 2. 4. to the 11. Admonitheth all sorts of men, Not to despise the riches of the goodness of God leading them to repentance; but through patience to continue in well-doing, and not to obey unrighteousness, for this reason: That there is no respect of persons with God. And upon the same reason Jehoshaphat chargeth the Judges whom he had appointed to judge the people, To administer righteous judgement. 2 Chron. 19. 7. And likewise Paul, upon
on the same ground instrufterth servants to serve their masters, not with eye-service; but in singleness of heart as to the Lord, Eph. 6. 7; Col. 3. 25. Clearly evincing, that God being no respecter of persons, hee cannot accept of one man and reject another in the same estate and condition, (an evil which he reproves, Jam. 2. 23, 24, 5, 6.) Conceiveth one man for his offence, and acquitteth another under the same guilt: but to all men in one and the same capacity equally and alike, administreth his mercies and favours, reproves and punisheth.

Which equality of proceedings towards all men is by God himmesel in Ezek. 18. 21, 22, 23, 24, 25, plainly avowed in the words following. If that the wicked will turne from his sinnes that he hath committed, and keep all my statutes, and doe that which is lawfull and right, he shall surely live; he shall not die, all his transgressions that he hath committed, they shall not be mentioned unto him, in his righteousness that he hath done he shall live. Have I any pleasure at all, saith the Lord, that the wicked should die, and not that hee should returne from his waiies and live? But when the righteous turneth away from his righteousness, and committeth iniquity, and doth according to all the abominations that the wicked man doth, shall he live? All his righteousness, that he hath done shall not be mentioned; in his trespass that he hath trespassed, and in his sins that he hath sinned he shall die. Yet ye say the way of the Lord is not equal. Seeing then that God is no respecter of persons, but administereth his favour and displeasure in an equal proportion and even measure unto every man, not preferring one before another; it must needs thereupon follow, that in the estate of nature wherein all men are
concluded to be alike, every man hath a like esteeme with him, and receiveth alike from him.

And although that sometimes hee affordeth more means of Instruction unto some people in the estate of nature, than he doth unto others; as formerly hee did to the Jewes, more than to the Gentiles. Yet if it be considered that where he giveth much, hee asketh the more againe, Luke 12. 48. And that such means doth not necessarily enforce those persons to whom it is granted to the love and obedience of the giver thereof; nor that the want of those extraordinary means, doth necessarily hinder any men from walking acceptably unto God, but that as the Scriptures declare, the Gentiles who faithfully served God according to the Law written in their hearts, Rom. 2. 15, 16, 26, &c. found as good an acceptation with God, as the Jewes that served him according to the Letter of the Law delivered unto them; Nothing can be inferred from hence, to prove that God in the estate of nature loveth one man more than another, so as to necessitate his salvation rather than another.

Objection. The Scriptures declare, Titus 3. 3. &c. 2 Tim. 1. 9. That God calleth and saveth some men, not according to their workes: but according to his Grace which was given them before the world, but hee doth not so call and save all; therefore he doth respect the persons of some men above others?

For Answer to this Objection, I shall only endeav'our briefly to clear the Scripture alleged for the countenance thereof, the first of which is Tit. 3. 3. &c. Wherein is declared, First, what the Cretians were, before the Grace of God, in Christ was made knowne unto them, (to wit) foolish, disobedient, serv
Opened unto all Men.

ving divers lufts, &c. ver. 3. Secondly, what they became, after this Grace of God was revealed unto them, (viz.) they were regenerated and renewed by the holy Ghost. Thirdly, the benefit that did redound unto them thereby, (viz.) they were justified and made heirs according to the hope of eternall life. The summe whereof, I take to be this. That the love and kindnesse of God in Christ towards men, appearing unto them in the Ministery of the Apostles, ver. 4. They were thereby taught and perswaded (not necessarily enforced by a power which they could not resist) to deny all ungodliness and worldly lufts (wherein before they lived) and to live righteously, soberly, and godly, in this present evil World. And hereupon (forasmuch as the same Apostle sheweth that godliness hath the promise of the World to come) they obtained the hope and assurance of eternal life; According to Titus 2. 11, 12, 13. Which I take to be the natural expositon of this text.

And whereas it is said, that they were renewed by the Holy Ghost, it must not be conceived that they were irresistibly so renewed thereby: Because it is evident that the Spirit as it is vouchsafed for these ends doth not so operate in any men. According to the Scriptures the Spirit is communicated unto men, only these two wayes.

First, Ministerially in the preaching of the Gospel, to instruct men in the knowledge of the same; and from thence to lead them to the unfeigned obedience thereof. In which respect Jesus Christ who spake not of himselfe, but according as the Spirit of God that was upon him, wherewith hee was Anointed to preach the Gospel, Luke 4. 18. taught him, what hee should
should say, and what hee should speake, John 12. 49. faith, The words that I speak unto you they are Spirit, John 6. 63. So likewise the Ministry of the Apostles, wherein they delivered nothing but what they had heard or seen, 1 Job. 1. 1. nor spake otherwise than according as the Spirit gave them utterance, Acts 2. 4.) Is called the ministration of the Spirit; 2 Cor. 3. 8. and in like manner; in 1 Pet. 3. 17, 18. the Spirit is said to preach repentance to the World in the days of Noah. And thus the natural man is instructed in the things of the Spirit of God, 1 Cor. 2. 13, 14.

Secondly, Actually to those that have received and subjected themselves to the obedience of the Gospel, (the Spirits instruction.) Repent and be Baptized, and ye shall receive the Holy Ghost, Acts 2. 38. Have ye received the Holy Ghost since ye believed? Acts 19. 2. In whom also after that ye believed, ye were sealed with that holy Spirit of promise, Ephes. 1. 12; 13. For ye are all the Sonnes of God by Faith in Christ Jesus, Galat. 3. 26. And because ye are Sons, God hath sent forth the Spirit of his Son into your hearts, Galat. 4. 6. and if so be 7; as we also were once disobedient,

By the first of these wherein the Spirit by doctrine with signs and wonders for the confirmation thereof, Heb. 2. 3, 4. Speakest to the ears and eyes of men, graciously and lovingly striving thereby, to convert them from their evil ways; Gen. 6. 5. beseeching them by all the myteries of God to present themselves living sacrifices unto him, holy and acceptable, which is their reasonable service, Rom. 12. 1. hee enforceth none in any such sort, but that possibly they may repent and rebell against him therein; according as the Israelites are often charged: Ye stiff-necked and uncircumcised
counciled in hearts and eares (faith, Steven speaking unto them) ye doe alwaies refist the holy Ghost, as your Fathers did, to doe yee Acts 7.51.

They rebelled against, and vexed his holy Spirit, therefore he was turned to be their enemy, and sought against them, Eph. 6.10. Yea, so far may the wickedneffe of men heerin be extended, as not only wilfully and stubbornly to refist, and oppole; but most maliciously to blaspheme him, and to attribute his very doctrines and wonders to Beelzebub the prince of Devils, Matt. 12.24-27. John 8.48.

Nor yet in the second place, are any of those who are actually possessed with the holy Ghost necessitated thereby to the obedience thereof; as is manifestly implied, first; in those many exhortations contained in the Scriptures: To walke in the Spirit. Gal. 5.16. Nor quench the Spirit. 2 Thel. 5.19. Nor grieve the holy Spirit, whereby ye are seal'd to the day of redemption, Eph. 4.30.

But secondly & more especially in those Scriptures wherein it is clearly supposed (as by the Apostles of Jesus Christ, taken for granted) that those persons who have been made partakers of the holy Ghost, may fall away from the obedience of it, Heb. 5.4. doe despite unto it, Heb. 12.25. and so defile their bodies the temples of it, as to bring the forsa destruction & condemnation upon themselves by reason thereof. Know ye not (faith the apostle) that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the Temple of God, him shall God destroy. 1 Cor. 3.16,17. compare here with Heb. 10.29.

And this more evidently may serve to demonstrate that the Spirit in the Ministry thereof doth not enforce
force regeneration and purity in any; for if that it should enforce purity in the uncleane, much more should it preserve purity in those that are clean, and become temples thereunto.

And therefore when it is said, That the Crepians were renewed by the holy Ghost, it must be understood, that they were renewed thereby no otherwise than through their diligent hearkning unto & receiving the blessed doctrine thereof, revealed unto them by the Apostles preaching: From whence it is, that the Apostle Peter in his first Epistle the second chap, verse 22, writing unto Believers, thus expresseth himself; Having purified your own souls in obeying of the truth through the Spirit: Plainly intimating, that no man is renewed by the Spirit any otherwise than through their applying themselves unto the doctrine and instruction thereof.

The other Text is 2 Tim. 1. 9. (the words whereof are these) Who hath saved us and called us with an holy calling, not according to our works, but according to his own purpose and grace that was given us in Christ before the world. Which will not prove that God doth necessitate the faith and salvation of any man, seeing that that the grace, that was given to the persons here spoken of before the world, by which they were called and saved, in verse the 10. is declared to be none other, than the grace that was manifested by Christ at his appearing, (so also in Titus 1. 1, 2, 8.) and, therefore by the latter we are to measure the former, & by the grace manifested, judge & determine what that grace was that was given them before the world.

Now the grace of God towards man-kinde, manifested by Christ at his appearance, is by Paul in Ti-
Opened unto all Men. 15

2.11,12. (before cited) thus describ'd, The grace of God (faith he) that bringeth salvation to all men, hath appeared teaching us, that denying ungodlinesse and worldly lusts, &c. to looke for the blessed hope and glorious appearing of the great God and our Saviour Jesus Christ; which general description in other Scriptures is unfolded into these particulars (viz.) That God so loved the world that he sent his Son to be a Saviour thereof. Joh. 3.16,17. And on purpose by his death to destroy death, Heb. 2.14. and thereby deliver man from the curse of the Law consisting therein. Gal. 3.13. of which all men stood guilty. Rom. 3.23. And by his resurrection to bring life & immortality to light. 2 Tim. 1.10. And in that estate to prepare mansions of glory and happiness, to be possessed of all those that repent, believe, &c. That is to say, That love God for his grace and mercie manifested towards them, 1 John 4.19. Which consisteth in keeping his commandments. 1 John 5.3. Or in loving of Jesus Christ being revealed unto them, and keeping his precepts. John 15.10. And that thus repenting, believing, &c. men are required with confidence to hope, and with patience to wait for the promised Salvation, 1 John 3.19,20,21. & 4.17. Titus 2.11,12,13. 2 Tim. 4.7,8. Heb. 10.36.

This then being the substance of the grace of God manifested by Christ at his appearing; the grace that was given to men before the world, is to be understood as followeth, (viz.) That God forth of his rich grace, pity, and compassion, considering all mankind alien from their first estate, and become guilty of everlasting death; resolved to send his Son into the World, to redeem them from thence, to restore them again
again to immortality, to prepare for them therein heavenly Kingdome, to open unto them a way there into, to invite them to walke therein, and walking therein, in the end to give them the possession thereof. According to which grace Paul and Timothy were called and saved, and not according to their works of righteousness by the Law, which is all that can rationally be inferred from this Scripture.

And this is further confirmed by that which followeth in the 13. verse, where Paul exhorteth Timothy to hold fast the forme of sound words which he had heard of him in faith and love which is in Christ Jesus which exhortation seemeth to be grounded upon the turning away from the truth of many in Asia, mentioned verse 15. which would be altogether impertinent (as also that caution which he giveth him, 1 Tim. 1.19 To hold faith and a good conscience whereof some had made shipwrack) If that before in the 9. verse (as it is pretended) he had concluded that God in his eternall purpose had decreed to necessitate and enforce his faith and salvation, for where it is known there is no danger of miscarriage, there is no ground to exhort to beware, or to admonish him to hold fast, when both the admonisher and the admonished understand that God hath decreed not to suffer him to let goe his hold if that he would.

Object: If that God doth not enforce men to believe, and to enforce their salvation thereby; then man is the author of his owne salvation.

This consequence is badly collected: As well might it be said, that man is the author of his owne substance in this life, because the food wherewith his life is maineyned and preserved is not brought unto
his hand, minced and violently put into his mouth by
the immediate hand of God.
There are two things required to the Salvation of men
(viz.) Gods Grace in Jesus Christ, and mans obedience
hereunto; as no man is saved by the former without
the latter, so neither can any man be saved by the latter
without the former. That no man can be saved with-
out the Grace of God in Christ, appears in this: That
no man is able to deliver himself from the curse of the
Law, raise himselfe from corruption to immortality,
create and set up that Glorious Fabrick of the World
to come, or that Heavenly Jerusalem which is to bee
posied therein, for these, as also for his owne being,
the means of his Salvation, the promises of Adopti-
on, Justification, &c. through Faith and obedience
every man must acknowledge himselfe to be infinitely
engaged to the unspeakable mercy and goodness of
God in Christ. And that no man is saved by the Grace
of God, without his obedience and conformity there-
unto, appeareth from hence. That men are punished
with damnation, for turning the Grace of God into
wantonness; Jude 4. For neglecting Salvation, Heb.
2. 3. And walking in darkness when light is come in-
to the World, John 3. 19. Upon which ground it is;
that Paul to Timothy thus exhorteth, 1 Tim. 4. 16.
Take heed unto thy selfe, and to thy doctrine, con-
tinue therein; for in so doing thou shalt both save thy
selfe, and them that hear thee. And yet notwithstanding,
forasmuch as we our selves, the means which is
improved, and the end thereof which is Salvation, is all
of God; we are by the Scriptures instructed to
attribute the honour and glory thereof wholly unto
him. He giveth us (faith the Apostle,) 2 Tim. 6. 17.
Speaking of the things of this life procured no other-
wise
That it cannot stand with the love of God unto all, to enforce some men to believe and not all.

If that God should necessitate the Faith and Salvation of some men and not others, it would argue repugnancy in the Doctrine of his love to man-kinde unto whom he hath expressed an equal affection, in giving his Son a Saviour for all, and in desiring the salvation of all.

First, That God sent his Sonne into the World to save the World, appeareth by several plain Texts of Scripture, as John 3. 17. God sent not his Son into the World to condemn the World; but that the World through him might be saved, and John 6. 11. I am, faith Christ, the living Bread which came down from Heaven; If any man eate of this Bread, he shall live for ever. And the bread that I shall give is my Flesh, which I will give for the life of the World. Again in John 12. 47. If any man, faith he, heare my words and believe not, I judge him not, for I came not into the world to judge the world, but to save the world. And in the 1 Tim. 2. 5, 6. the Apostle faith, There is one God, and one Mediator between God and
opened unto all men.

and men, the Man Christ Jesus; who gave himselfe a
ansome for all.

And whereas it is by some objected, That by the
world here spoken of, is not to be understood the
whole lumpe of man-kinde, but only the Elect, a part
hereof; and that by this terme (all) is not meant ev-
ery particular man and woman in the world, but
only some of all sorts, &c. The Scripture as it were
preseeing this objection, addeth in Hebr. 2. 9. That
Christ tasted death for every man. And in the 2 Pet. 2.
That as there were false prophets among the peo-
ple: even so there shall be false teachers amongst
you, who privily shall bring in damnable heresies, even
enyng the Lord that bought them; and bring upon
themselves swift destruction. And Rom. 14. 15. De-
stroy not with thy meat him for whom Christ dyed.
And 1 Cor. 8. 11. Through thy knowledge shall the
weake brother perish for whom Christ dyed. Plainly
ntimating, that Christ dyed not only for the Elect (as
they use to say) but for every man; for those that deny
im are destroyed, perish, and are damned.

And furthermore, whereas it is objected, That the
erous here spoken of, were not really of the number
of those for whom Christ dyed; only in the judgement
f charity were so reputed.

The Scriptures affordeth unto us divers evident
rounds, to prove that Christ came into the World to
ewe every particular person therein, without excepti-
ion. As First, the Gospell is declared to be glad tydings
unto all, Luke 2. 10. And Secondly, is commanded
therefore to be preached unto all, Matth. 28. 19.
Marke 16. 15. And Thirdly, all men to whom it is
reached, are required to believe it, Marke 16. 16.
Matth. 11. 20. And Fourthly, Such as doe not believe and give obedience unto it, are threatened with damnation, Matt. 10. 4. John 3. 8. And Fiftly, those that have had it preached unto them, and refused to give obedience thereunto, are declared to judge themselves unworthy of everlasting life, Acts 13. 46. and to neglect Salvation, Hebr. 2. 3.

Now forasmuch as the Gospel in generall is none other than the fruits of Christ's death, & that Salvation in particular is otherwise altogether impossible; it could not in the nature thereof be glad tidings unto all, nor in equity or justice be proclaimed unto all; nor the obedience thereof be required of all; nor disobedience thereunto be punishable in all; nor could it truly be said, That those that are damned for their disobedience unto it, have neglected Salvation, if that Christ had not shed his Blood for all.

And furthermore, whereas it is replied by some, That although Christ dyed for all, yet his death was intended only to save the Elect.

It is by God declared, that he sent his Son into the world forth of his love to man-kinde; to the end that thereby they might be saved, (for so faith the Scripture) God so loved the world, that he sent his only begotten Son, &c. John 3. 16.

And for the further confirmation of all mens Faith in this behalfe, he most solemnly profeffeth, yea, and having no other to swear by, he sweareth by Himselfe, That he desireth not only the Salvation of those that are saved; but of those also who through contempt of his goodness, dye in their sins and perish, as we may reade in Ezek. 33. 11. As I live faith the Lord God, I have no pleasure in the death of the wicked,
wicked, but that the wicked turne from his way and live: Turne ye, turne ye, from your evill wayes, for why will ye dye O House of Israel? And herewithall accordeth the testimonies of his servants,in the 2 Tim. 2. 3, 4. This is faith Paul,good and acceptable in the light of God our Saviour (to wit) That we should pray for all men, vers. 1, 2. because he would have all men to be saved, and come to the knowledge of the Truth. And Peter in his Second Epistle the 3. chap. 9. to the fame effect faith, The Lord is not slack concerning his promise (as some men count slacknesse) but is long suffering to us wards, not willing that any should perish, but that all should come to repentance, and consequentely to Salvation, as the end thereof.

Now as there is nothing more opposite than yea, and nay, (which as the Apostle informeth us in the 2 Cor. 1. 19, 20. Is not in Jesus Christ or in the promises of God made in under the New Covenant:) so can there be nothing more repugnant to the Doctrine of Gods Love to mankinde expressed, in sending his Son into the Word, that the world through him might be saved, and in his oath whereby he professeth, that he would not have any thereof to perish, &c. Then this Doctrine which faith, That God doth necessarily enforce some men to believe, to the end they may be saved: and denyeth sufficient meanes unto others to enable them to believe, to the end they may be damned. The First faith, That he loveth and desireth the Salvation of all alike, and would have none to perish. The latter faith, That he desireth but the Salvation of a few in speciall, and willeth the damnation of many. The first faith, That through the mercy of God vouchsafed in Jesus Christ, every man may possibly be saved. The
later faith, That no man can possibily obtaine Salvation thereby, without a speciall assistance vouchsafed unto him, to enable him to believe, &c. and so deny Jesus Christ to be the Doore and way to eternall life, and concludes that man-kinde (whom he came into the world to save) as incapable of obtaining the end of his coming, as if he had not at all come into the world to be their Saviour: And so in a word maketh the Death of Jesus Christ in relation to the Salvation of man-kinde of none effect: And the solemne Oath of Almighty God, as touching his desire of the Salvation of all, and the death of none (with reverence be it spoken) worse then jesuitical delusion and equivocation; which alone may serve as a sufficient evidence against this Opinion.

C H A P. III.

How the Doctrine of Gods enforcing men to believe, leadeth the Reprobates to Blasphemy against God, and maketh them excusable in their condemnation.

If God should necessitate the Salvation of some men, and not others, it would fill the Reprobates with Blasphemy against him, by reason of their condemnation contrary to the Scriptures. From this consideration, That in the point of Salvation he doth that for others, which he refused to doe for them, and yet pro-
opened unto all men.

That God professeth, that he hath done as much for the Reprobates to make them fruitful to Salvation, as he could: The words of the Prophet Isa in his 5. chap. doe plainly declare, I will sing to my well-beloved (faith he) a Song of my beloved touching his Vineyard: My well-beloved hath a Vineyard in a very fruitful hill, and he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a Tower in the midst of it, and also made a Wine-press therein; and he looked that it should bring forth Grapes, and it brought forth wild Grapes. And now, O Inhabitants of Jerusalem, and men of Judah, judge I pray you betwixt me and my Vineyard, what could have been done more to my Vineyard, that I have not done to it? Wherefore when I looked, that it should have brought forth Grapes, it brought forth wild Grapes: And now go to, I will tell you what I will doe to my Vineyard, &c. Under which similitude, the Prophet declareth unto the Inhabitants of Judah and Jerusalem; whose destruction for their unfruitfulness & disobedience towards God, he denounceth in the following part of the chapter, from the 8. v. &c. That God to make them fruitful unto all good works, to prevent their destruction, and to bring them to eternall life, had vouchsafed and granted unto them all convenient and necessary means conducing to those ends. Insomuch that when hee appealed unto them for judgement therein, before he proceeded to pronounce his definitive sentence against them, they are left altogether speechlesse, not having any thing to reply unto God, in their owne
behalfe; whereas if their understandings had been informed that any necessary meanes had been wanting unto them, without which they could not possibly render unto God that which he requireth of them; or that he had not vouchsafed unto them as effectually meanes, as he did unto others in the like case; their answer might have been ready in words to this effect.

"Lord we are poore helpleffe Creatures (who alone "by reason of thy decree, in reference to Adams "transgression, which we could no wayes possibly pre-"vent) are made altogether uncapable by any such "meanes as thou afforded unto us, to doe any thing "pleasing or acceptable in thy sight, no not so much "as to thinke one good thought; and this Lord thou "knowest, and from the consideration thereof, thou "givest unto such and such men and women, thy good "Spirit; whereby they are enabled to the doing of "those things that thou requirest of us; without which "Spirit, our inflicted condemnation is altogether un-"avoidable. And therefore if that we must perish, "it's only for thy wills sake, and neither for omitting "or misdoing any thing that we were able rightly to "doe.

Whereas, therefore the Scriptures informeth us, that when the greatest enemies of Almighty God, shall take into their most strict and severest examination, all his sayings and proceedings against them; that forth of their owne mouths, like unto those wicked Husband-men (in the Gospel, Matth. 21.40, 41.) they shall fully acquit and justifie him in them all. Rom. 3. 4. And that we are thereby also plainly informed, That if our consciences doe not accuse and condemn us, we have peace with God, 1 John 3. 21. And fo
consequently that then he will not condemn us; we are hereby necessarily led to this conclusion, That Salvation is not conferred upon men through necessity: nor that it is any otherwise to be obtained, than through men's improvement of the means granted unto them for that purpose.

**Objec**. Gods not doing so much for the Reprobates as he doth for others, is no direct cause of Blasphemy in them, in regard that he is not thereunto bound; so that if they Blaspheme, it's without cause on Gods part.

**Ans**. First, Wherein any man's conscience accuseth him not as touching such things whereof he is accused and condemned by another, he is inevitably compelled to contradict and gain say in that respect: And so likewise, if that the Reprobates should be condemned by God for impernency and the works thereof, and yet in their owne consciences be infallibly assured that repentance was altogether impossible unto them, they would therein directly (nay they will they) be inferred to contradict and gain say in such their condemnation; which in the Scripture sense is none otherwise than Blasphemy, Acts 13. 45.

Secondly, And therefore although that God as hee Lord and Creator of all, cannot be bound unto any of his creatures, yet considering that he doth not pretend to condemne any of them; thereby to exercise like a cruell tyrant) his power and prerogative upon hem, but only to punish them for their voluntary and willfull disobedience against him; for the Honour of his Justice he is absolutely bound not to condemne hem for any such thing which is impossible unto hem, because that then his Justice cannot appear nor bee
bee acknowledged by them in their condemnation as he hath declared it shall.

C H A P. IV.

How the Doctrine of Gods enforcing men to believe tendreth the exhortations of God to the Reprobates, and his lamentations for their damnation hateful and odious.

If that Faith and Salvation were attainable only through an necessitating power, and not through mens improvement of the meanes, it would render all the invitations and exhortations of God to the Reprobates to heare his voyce and partake of Salvation by Christ contemptible and all his lamentations for their refusall thereof; and their destruction thereupon ensuing, hateful and odious, because that such exhortations, invitations and lamentations (if real) are always most infallible arguments of the strongest affection, towards those persons in whose behalfe they are made, but are not such towards them if that Repentance, Faith, &c. be attainable only through necessity, and not through their improvement of the meanes afforded unto them, they otherwise being wholly uncapable of themselves, of obeying his exhortations, &c. And God unwilling to grant them that assistance which hee knew to be necessary for the avoyding of their threatened destruction, notwithstanding such his lamentations That
That God exhorteth and inviteth the Reprobates, to hear his voice, and partake of the salvation prepared in Christ, the Scriptures doe plentifullly declare unto us, as in Proverbs 1. 20, to the 24. Wisdom cryeth without, she uttereth her voice in the streets, she cryeth in the chief place of the concourse, in the opening of the Gates in the City she uttereth her words, saying, How long ye simple ones, will ye love simplicity, and scorners delight in their scorning, and fools hate knowledge? Turne ye at my reproof, behold I will pour out my Spirit (or minde) unto you (as some reade) I will make known my words unto you. And Prov. 9. 1. &c. Wisdom hath builded her a House, she hath heuen her out seven Pillars, she hath killed her Beasts, she hath mingled her Wine, she hath also furnishid her Table, she hath also sent forth her maids, she cryeth upon the highest places of the City, who so is simple let him turne in hither; as for him that wanteth understanding, she faith to him, come eat of my bread and drinke of the Wine which I have mingled, forsake the foolish, and live, and go in the way of understanding. And Matth. 22. 2. &c. The Kingdom of Heaven is like unto a certaine King, which made a Marriage for his Son, and sent forth his Servants to call those that were bidden to the Wedding, and they made light of it, and he sent forth other Servants, saying, Tell them which are bidden, behold I have prepared my dinner, my Oxen and my fatlings are killed, and all things are ready, come unto the Marriage, but they made light of it.

And that the Lord doth expresse himselfe in way of sorrow and lamentation, for the disobedience of men to his loving invitations, exhortations, and their punish.
punishment following thereupon, is as manifest as the former. In Jer. 15:5,6, he thus speaketh; Who shall visite thee, Oh Jerusalem? Or who shall bemone thee? Or who shall go aside to alke how thou doest? Thou hast forsaken me, faith the Lord, thou hast gone backward, therefore will I stretch out my hand against thee, and destroy thee; I am weary with repenting. Psalme 81:8-11-13. Hear O my people and I will testify unto thee; O Israel, if thou wilt hearken unto me: But my people would not hearken unto my voice, and Israel would have none of me: O that my people had hearkned unto me, and Israel had walked in my waies. Ezek. 33:11. Turne ye turne ye, why will yee dye O house of Israel? Ezek. 18:32. I have no pleasure in the death of him that dyeth, faith the Lord God, wherefore turne your selves and live. Luke 19:41. And when he was come neer he beheld the City and wept over it, saying, If thou haddest known, even thou, at least in this thy day, the things that belong unto thy peace. Matth. 23:37. O Jerusalem, Jerusalem, that killest the Prophets and stonest them that are sent unto thee, how often would I have gathered thy children together even as a Hen gathereth her chicken, and ye would not? Hosea 6:5. O Ephraim, what shall I doe unto thee? O Judeah what shall I do unto thee? For your goodnesse is as the morning cloud, and as the early dew it goeth away. 2 Chron. 26:14,15,16. Moreover all the chief of the Priests and the people, transgressed very much after the abominations of the Heathen; and the Lord God of their Fathers sent unto them by his Messengers, rising up betimes, and sending, because he had compassion on his People, and on his dwelling place; but they mocked the Messengers of
of God, and despised his word, and misused his Pro-
phets, until the wrath of the Lord arose against them
ill there was no remedy.

Now as nothing can possibly be said by God to ren-
der him more gracious, loving, kind and pitiful to-
wards miserable men, or more to endear and enflame
their affections towards him, than what is here by him
expressed, being understood according to these rules
which he hath given unto us to judge of his love and
bodhess by; in regard that such expressions do
dundantly demonstrate that he unfaunedly and
om his very heart (as it were) desireth that wee
should hear his voice, obey his counsell, partake of the benefits of his Son, obtain salvation through
him, and that there is no defect, nor any thing wanting in his part that can be judged or any waiies conceived
ecessary or requisite to enable us thereunto, and
consequently to evade and escape the wrath that is to come: so neither on the contrary is it possible, that
he Almighty God should present himselfe to his crea-
urs more hateful & odious then by any blasphemy that
is most inveterate and malicious enemies forth of
their deepest despit and hatred against him, can any
ly waiies imagine or foment, which would be by such
exhorations and lamentations, where the pedience and duty that he requireth of men to their
vation, and the escaping of perditation in the world
come are impossible unto them: forasmuch as then
his love and affection, pity and compassion therein
manifest, could be esteemed no other then mee
package, hipocrilie, delusion and cruelty in the high-
degree, because that whilest he pretendeth, the
latest love, he should beare the greatest hatred; whilest
whilest he pretendeth to seeke their salvation, he should secretly aime at and intend their damnation, whilest he pretendeth to lament their misery, he should laugh thereat, rejoice and delight therein, having from eternity without any respect to their misdoings utterly excluded them out of his favour, shut and fast sealed them up under his wrath, hatred and foresee indignation; and from thence denying unto them the necessary means of their salvation, which being the true and natural consequence of that doctrine, which asserteth salvation to be through necessity, and not through mens voluntary improvement of the means may admonish all men that tender the glory and honour of God, to beware thereof.

Objeft. The exhortations and invitations of God to Reprobates to partake of good things prepared in Christ are not contemptible and odious, considering that good things are prepared in Christ, unto which the Reprobates are invited, which retain their goodness, though they be rejected.

Answ. Its not the goodness of the thing prepared in Christ, that can free the exhortations of God to Reprobates, to partake thereof from contempt: if that God forth of his hatred against them, should be conceived to exclude them from the participation of them; because that thereby the Reprobates should be abused with a specious shew of love towards them, when as nothing but hatred is intended to them, which must needs render such exhortations odious unto them. Absaloms good cheer rendred his invitations to Ammon to eate thereof far worse than open hatred. 2 Sam. 13. 26-28.

2. Therefore I further answer, That it is impossible
God, who abhorreth nothing more than mens drawing near unto him with their mouths, and honouring him with their lips, when their hearts are far from him, Jer. 6.20. I Isay 1.13,14. Amos 5.23. And who hath instructed all men not to eat the bread or store the dainty meats of him that hath an evil eye, but to contemne his invitations (eat eate) when his heart is not with them. Prov. 23 6,7. That he himself should so practis, doe the thing which he deseth, and exhort men to eat in the same case, herein he willeth them to abstain; he cannot lie, because he is truth it selfe, Titus 1. 1. therefore as he speaketh so he thinketh, and like as he pretendeth so meaneth.

Ob. 2. Secondly, concerning the lamentations of God in respect of those that perish, it is objected, That they serve onely to express the remedilessnes of their misery: And that he is not delighted with their punishment as they are his creatures, but with the glory of his justice which shineth in their wickednes.

Answ. The first part of which objection (viz.) That the lamentations of God in the behalfe of those that perish, serve only to express the remedilessnes of their misery, rightly understood may be admitted; but I desire to know, whither their misery be remediless in respect of themselves, or in respect of God? Whether for want of meanes sufficient vouchsafed by God to prevent their misery, or through their wilfull neglect and abuse thereof? In the latter sense I grant the objection to be good; For he that neglecteth the race of God in Christ vouchsafed unto him in this age, by what meanes shall his misery be prevented in that which is to come, damnation in hell being the penalty
penalty thereof? From which there is neither redemption nor Redeemer made known unto us. But that their misery should be remediless for want of mercy sufficient vouchsafed unto them in this life for the prevention thereof, may not be magnified, because it's inconsistent with the integrity of God's pure nature (discovered unto us in his Attributes of Truth, Love, Goodness, Mercy, and Justice) to make lamentation in the behalfe of his perishing creatures, when as the reason thereof lyeth simply and wholly in himselfe.

Secondly, Whereas it is further suggested, That these lamentations are intended to express, That God is not delighted with the punishment of his creatures, but with the glory of his justice, which shined in their palpable wickedness; its most absurd, Because that if God should be delighted to have men wicked as they are his creatures, he must needs much more be delighted with their punishment, as they are his creatures, the punishment of wickedness being the most proper exercise of his justice: And therefore in the glory of his justice against the honour of his mercy, should engage him to deny his grace unto his creatures, to the intent that they might be wicked, it must needs much more engage him to punish them being wicked.

Besides, the Scriptures doe plainly informe us, That God doth not onely lament the punishment of his creatures, but their ingratitude and wickedness also as the cause thereof. In Jer. 2. 2. &c. To the ingrateful Israelites he thus speaketh.

I remember thee, the day of thy espousals, when thou wentest after me in the wildernesse in a Land that was not sowne, ver. 5. What iniquities have your Fathers
hers found in me, that they are gone far from me, and we walked after vanities and are become vain; ver. 5. Neither said they where is the Lord that brought us up out of the Land of Egypt? That led us through the Wilder nesse through a Land of Desarts and of Pits, through a Land of drought, and of the shadow of death, through a Land that no man passed through, and where no man dwelt, ver. 7. And I brought you into a plentiful Country, to eate the fruit thereof, and the goodness thereof, but where ye entered ye defiled my Land, and made mine Heritage an abomination. The Priest faith not, where is the Lord, and they that handled the Law knew me not; the Pastors also transgressed against me, &c. ver. 12, 13. Be astonished O Heavens at this, and be horribly afraid, be ye very desolate with the Lord. For my people have committed two evils, they have forsaken me, the fountain of living waters, and hewen to themselves broken Cisterns that can old no water. ver. 31. O Generation, see the Word of the Lord: have I been a Wildernesse unto Israel? A land of darkness? Wherefore say my people, We are ords, we wil come no more unto thee? Can a Maide forget her Ornaments, or a Bride her Attire? Yet my people have forgotten me dayes without number. Isay. 2. Hear O Heavens, and give ear O Earth, for the Lord hath spoken; I have nourished and brought up children, and they have rebelled against me. The Ox knoweth his owner, and the Asse his Masters cribbe: but Israel doth not know, my people doth not consider. Ah! sinful Nation, a people laden with iniquity, seed of evill doers; Children that are corrupted, they have forsaken the Lord, they have provoked the holy one of Israel unto Anger. Jerem. 13. 27. Woe unto thee
Doorc of Salvation

thee O Jerusalem, wilt thou not be made clean? When shall it once be? How much more of this nature might be added? Such as reade the Scriptures know. Now that the goodnesse of God should thus cause him to lament the wickednesse of men, and endeavour their repentance; and yet the glory of his Justice in opposition thereunto, should cause him to delight in their wickednesse; and from thence to deny them the means of repentance, cannot be supposed, because that this would quite invert the testimony of S. James, chap. 2. 13. And make judgement in God to glory and rejoyce against mercy; nor yet can it stand any better with the purity of God, to lament the wickednesse of those whom he delighteth to have wicked, then for him to lament the damnation of those, whom from eternity he hath excluded from his favour, and appointed thereunto. But secondly, I anwser, That it is inconfident with the nature of Gods justice, to delight in the wickednesse of any man, because that justice it selfe can neither occasion nor take delight in any thing that is unjust, or contrary to it selfe; as all such things must needs be which are reprehended and punished thereby, Rom. 2. 1, 3, 21, 22. Rom. 3. 3, 6. Therefore seeing that the justice of God is declared to be angry with, and provoked to wrath by the wickednesse, hardness of heart, and impenitency of men, Marke 3. 5. Mat. 22. 4, 5, 6, 7. It cannot possibly be pleased or delighted therein, or be any waies necessary thereunto, Either by working wickednesse in mens mindes, Jam. 1. 13. (As some men too rashly affirm from these and such like Scriptures, Rom. 9. 18. Aft. 4. 28. Ioh. 12. 40.) or by prohibiting meanes sufficient for the prevention thereof.

Ob efi.
God could have prevented both Angels and men from falling, and could recover all and every one of men, as well as any; which argueth that he would have some to perish.

Answ. What God as he is Almighty and Omnipotent might have done, we will not dispute, nor is necessary to the present point: It is sufficient to or purpose to prove, that God vouchsafed both to men and Angels, means sufficient to prevent their falling; the which, I suppose no rational man will deny; seeing that whatsoever God hath imposed upon his creatures, by the Law of nature and necessity (as hunger, drought, wearinesse, eating, drinking, sleeping, &c.) are neither offensive, nor displeasing to him; it being impossible, that he should blame or finde fault with what himselfe doth, or necessitate his Creatures or to doe: so that if the fall of Men or Angels had been unavoidable by them, by the Law of their Creation, their falling had not been sinfull in them, nor would they ever have incurred the displeasure of God any respect, by reason thereof, no more than we do by our eating, drinking, &c.

God Created both Angels and men in a mutable state, sufficiently able to doe whatsoever he required them; and furnished them abundantly with arguments of his love and goodness, to endear and engage them to the perpetuall love and obedience of himself; yet withall subject, (or incident) through the want of consideration of his goodness towards them, to fall into ingratitude and disobedience against him, because otherwise, neither the one nor the other could have been capable of manifesting their fidelity and thankfulness unto him their Lord and Creator, (as it was
was most necessary they should) for how should he express his subjection and obedience, who cannot possibly disobey? And how God could have made a creature in such an estate, wherein his love and goodness towards him, and sovereignity over him, could not thankfully be acknowledged by him, cannot reasonably be imagined. In which respect it may justly be questioned, Whether God could have done any more to prevent the fall of angels and men, then what he did?

4. Whereas it is implied, That God hath not recovered by Jesus Christ, all and every of men (as well as any) from under the curse of Adam's transgression, it is not to be admitted, because the Scriptures do inform us, That as in Adam all die, so in Christ, all are made alive, 1 Cor. 15.22. And that as by one man's offence, judgment came upon all men to condemnation, even so by the righteousness of one, the free gift came upon all men, to the justification of life, Rom. 5.18. And that as the first man Adam was made a living soul, so the second man Adam is made a quickening spirit, 1 Cor. 15.45. But I suppose that by these words (God could recover all, and every man, as well as any) is to be understood only, That God could (if he were pleased) enforce the salvation of all, and every man, as well as some; wherein that is taken for granted, which is denied (to wit) that God doth necessitate the salvation of some particular men, and not others (which hath already, and shall hereafter be further disproved:) And although that it cannot be denied, but that some men doe perish, yet is it not therefore to be conceived, that they so perish for want of means sufficient to accomplish their salvation, but by reason of their contempt thereof. All the
waies of God being mercy and truth, the goodness of God is always first exercised in providing means sufficient for the Salvation of men; but when his goodness therein is despised, and his Grace turned into wantonness; then, and not till then, doth his righteousness and justice call for judgement and vengeance against the despisers and contemners of him, as the Scriptures doe witness, Jud. 3, 4, 5, 6. Rom. 2. 4, 5. 2 Chron. 26. 14, 15, 16. In which respect it is that God is said to be slow to anger, Nahum. 1. 3. That he doth not willingly afflict nor grieve the Children of Men, Lament. 3. 33. That mercy glorieth against judgement, James. 2. 13. And that his tender mercies are over all his works, Psal. 145. 9.

C H A P. V.

How the opinion of enforcing Faith and Repentance in men, opposeth the Wisdome of God.

If that Repentance, Faith, &c. were through necessity, and not attainable; only by the improvement of the means afforded, (viz.) the works and Word of God, it would not stand with the Wisdome of God, to expect and wait for the Repentance of men, as the Scriptures declare he doth; Because that herein hee should not looke for Figs of a Fig-Tree, according to the practice of Christ; But for Figs of Thornes, and Grapes
Grapes of Thistles, which is much below the wis-
dom of men; and therefore much more of God.

That God doth expect and wait for Repentance
from men, is plainly taught in the Scriptures, Isai. 5.1,
2. My beloved (faith the Prophet, speaking of God) hath
a Vineyard in a very fruitful hill; and he fenced it; and
gathered out the stones thereof; and planted it with
the choicest Vine, and built a Tower in the midst of it;
and also made a Wine-press therein, and he looked
that it should bring forth Grapes, and it brought forth
wilde Grapes.

Luke 13. 6. And Jesus spake also this parable:
A certaine man had a Fig-Tree planted in his Vine-
yard, and he came and sought fruit thereon, and found
none; Then said he to the dresser of the Vineyard, Be-
hold these three years I come seeking fruit on this Fig-
Tree, and finde none; cut it down, why cumbereth it
the ground. Jer. 13. 27. O Jerusalem, wilt thou not be
made cleane, when shall it once be?

Now forasmuch as wisdom doth prohibit a
man to expect the effect without the cause, or more
from any cause, then can be effected thereby, or to
wait for a plentiful harvest in Summer, without plough-
ing and sowing in the Winter; who can conceive that
Almighty God the fountaine of all wisdom, yea, who
is wisdom itself, should expect and wait for repen-
tance from men, without vouchsafing unto them
means sufficient to answer his expectation therein?
No man seeketh Figs of Thorns, or Grapes of Thistles,
and shall God that maketh men wise, be conceived to
be so far inferior unto him in wisdom, as to seek and
expect repentance of man, it being no lesse impossible
to be found? Surely nothing can be lesse imaginable;
And yet for the further prevention of such dishonourable thoughts concerning the God of all Wisdom, the Scriptures before cited, note unto us these two things: First, the ground upon which God doth expect repentance from men, demonstrated to us under the similitude of a man planting his Vineyard in a fruitful Hill, planting it with the choicest Vine, fencing it, gathering out the stones, &c. As also under the similitude of a Husband-man, dressing and digging about his Fig-Tree. Secondly, the time in which God expecteth repentance from men, which by Christ; in Mat. 21.34. (in which Parable he alludeth to Isai. 5.) is declared to be not until the time of Vintage, and the more plainly to declare, how farre he is from expecting from men that which is unreasonable: in Luke 13.7. he useth these words, These three years have I come seeking fruit and finde none, &c. Under which forms of speech, the Lord doth instruct us, That as a wise Husband-man doth not expect to receive fruit from his Vineyard, without the use of all necessary means required thereunto, nor until the season of the year wherein his expectation may be answered; so neither doth he himself look for any thing more from men, then what he affordeth unto them sufficient means and opportunity to effect. And seeing then that if repentance, &c. were no otherwise attainable then through the irresistible operation of the Spirit: that all impenitent wicked and ungodly persons from whom he expecteth repentance, should neither have means nor any opportunity afforded unto them for that purpose, (for if that the means thereof doe necessarily accomplish the same; then all those that have that means must needs be enforced to re-
repentance thereby.) Therefore repentance must be acknowledged to be obtained only through the improvement of such means which God vouchsafeth unto all, and the nature thereof be acknowledged to be such, that possibly may be neglected by those to whom it is granted, and from whence (repentance) the end thereof is expected, Revel. 2:21. I gave her space (faith the spirit) to repent, and she repented not.

CHAP. VI.

How the commands of God in Scripture are opposed by the opinion of God's enforcing Repentance, Faith, &c.

This doctrine (to wit of God's necessitating repentance, &c.) oppose the Commandments of God given unto men, whereby he requireth them to repent, believe in the name of his Sonne, work out their own salvation with fear and trembling. Now as much as God cannot oppose himself, therefore that which he requireth of men to doe, must needs be proper and peculiar to them to perform.

That God requireth every man to repent, &c. is evident by the Scriptures, Acts 17.30. The times of this ignorance God winked at, but now he commandeth all men every where to repent, 1 John 3:23. And this is his Commandment, that we should believe in the name of his Sonne Iesus Christ, Phil. 2:12. Work out your own salvation with fear and trembling whereby repentance, &c. is by God made the peculiar work and duty of man, through the improvement of the means vouchsafed unto him for those ends, opposite
...whereunto is the doctrine, which averreth repentance, &c. to be the peculiar work of God, and not of men, That it is by God made the peculiar work of man, through the improvement of the means, appeareth from hence, that God threatneth condemnation to those persons, who thorow the use of such means, as he affordeth unto them for that end, do or did not repent, Mat. 11.20, 21, 22. Then began he (faith the text, meaning Let us) to upbraid the Cities, wherein most of his mighty works were done, because they repented not: Wo unto thee Corazin, Wo unto thee Bethsaida: for if the mighty works, which were done in you, had been done in Tyre and Sydon, they would have repented long agoe in sack-cloth and ashes. But I say unto you, it shall be more tolerable for Tyre and Sydon, in the day of judgement then for you. For it cannot be supposed, that God should condemn men for not doing the thing which doth not peculiarly appertain unto them to doe. And that it is by the opinion of God's necessitating repentance, &c. made the peculiar work of God is as evident, the opinion it self plainly intimating, Then no man by all his best endeavours in the use of the means, can possibly attain thereunto: which opposition cannot be applied unto God, as proceeding from him, because that in the Scriptures it is to be observed, that he is so far from requiring of men the doing of such things, which peculiarly belong unto himself to perform, that in all such cases he requireth them to stand still, and wait upon him for his help and salvation. As we may reade, Exod. 14.13. where by his Almighty power he made it his work to give his people passage thorow the red sea, he commanded them that they should not fear, but stand still, and see
his salvation. As also in 2 Sam. 5.23, where having before undertaken to discomfit the host of the Philis-
phins in the behalf of the Israelites, he commandeth David that he should not move until he heard the
sound of a going in the tops of the Mulberry trees: as
also again, when he was pleased to make it his peculi-
ar work to deliver the Israelites forth of their captivity,
he commanded them only to wait upon him with con-
fidence for their delivery from thence, Hab. 2.3.

Secondly, Because it is also to be observed, That
when he useth the concurrence of man for the accom-
plishing of any work, he always distinguishest the
work of man from that which belongeth to himself to
perform therein: and whatsoever he requireth of
them in such cases, that he will have to be performed
by them: and will not himself do it for them.

As first, when he gave the people in the wildernes
water out of the rock, Num. 20. 8. he precisely di-
stinguishest unto Moses, the work that he required of
him thereunto. Take the rod (faith he) and gather
the Assembly together, thou and Aaron thy brother,
and speak ye unto the rock before their eyes, and it
shall give forth his water.

Secondly, Likewise when he promised to deliver the
City of Jericho unto his people, for the over-throw
of the walls thereof, he plainly and evidently declared,
what he required of them to that end, Josh. 6. 3, 4, 5.
Ye shall compass the City (faith he) all ye men of
warre, and goe about the City once; thus shalt thou
do six days. And seven Priests shall bear before the
Ark seven Trumpets of Rams-horns, and the seventh
day ye shall compass the City seven times, and the
Priests shall blow with the Trumpets. And it shall
}
Come to passe, that when they make a long blast with the Rams-horns, and when ye hear the sound of the Trumpets, all the people shall shout with a great shout, and the wall of the City shall fall.

Thirdly, And also when he made it his work to destroy the Canaanites, and the other Nations, for their great and abominable wickedness, and to give the possession of their Land to the children of Israel, he clearly manifested unto them, what he would have performed on their part for the accomplishment thereof. They were to observe his Word, and to obey his voice: As we read, Exod. 23. 20, 21, 22: and in particular to goe armed before the Lord unto battle, Num. 32 20. And he himself would cause the hearts of their enemies to fail them for fear, and make them turn their backs upon them, until they were destroyed, Exod. 23. 27.

And this he doth, Because that he will not give his glory unto another, Isa. 42. 8. which would necessarily follow upon his requiring of men, and affigning unto them the performance of those things, which immediately concerneth himself, or by his not distinguishing the work of man from his own, in such actions, wherein his concurrence is required. In regard that no man can possiblly ascribe unto him the honour of that work, which is not evidently discovered to be wrought by him.

Whereas therefore we finde that men are absolutely commanded to repent, &c. and are nowhere required to stand still, or wait upon God, untill such time as he shall necessitate them thereunto, nor yet can finde any distinction made therein, as that man should doe this or that, and that God will doe the rest: repentance,
ance, as it is considered, whether in the disposition of the minde, or in the actions, and exercise thereof; must be concluded the peculiar work of men, by the use and improvement of the means vouchsafed unto them by God for that purpose; the which will further appear from these grounds.

1. Because that the penitent shall rise up in judgment against the impenitent, and condemn them; as appeareth by the words of Christ, in Mat. 12:41. "The men of Nineveh (faith he) shall rise up in judgment against this generation, and condemn them, because they repented at the preaching of Jonas, and behold a greater than Jonas is here; which could not be, if that repentance were the peculiar work of God, and not of men, by the improvement of the means. For where there is no difference in men, but that which is enforced in them by God, the one can be no accusation against the other, in respect of any such difference: for as he that did repent would not have repented, if he had not been enforced; so he that did not repent, would have repented, if that he had been enforced. And therefore the men of Nineveh, if they were enforced to repent, can be no greater an accusation against the Jews for their impenitency in the day of judgement, then Benjamin's brethren can be against him, in respect of the cup that was put into his lack, against his will or procurement.

2. Because the Scriptures doe plainly declare, That God doth not require of men, beyond what he giveth unto them, means to attain unto, as we may perceive in the Parable of the talents, in Luk. 19:15, where none are called to give an account before Christ at his coming, but those to whom before hand he had deli-
vered his money to be improved, nor nothing required of any of them, but proportionably to that which was delivered to them, to whom he giveth much, he asketh the more again, according to his saying, in Luk. 12.48. And so on the contrary, From whence it doth follow, That seeing repentance is required of all men, and that all men shall be accountable to God concerning the same, That therefore all men have the means of repentance vouchsafed unto them, & that repentance by the improvement thereof peculiarly appertaineth unto them, and is no otherwise to be obtained.

3. Because that the impenitent are charged with rebellion against God in respect of their impenitency, which plainly argueth, repentance not only to be the peculiar work of man, but also within his power to be performed, rebellion being none other then a wilfull and stubborn refusall of that known duty which a man is enabled to perform. And so much the words of the ext do evidently declare, Ezek. 12.2. Son of man (faith the Lord to the Prophet ) thou dwellest in the midst of a rebellious house, That have eies to see, and see not, they have ears to hear, and hear not. Their rebellion being demonstrated from this ground, That they have eies, and see not, &c. (i.e.) they know and understand how to perform their duty, but they will not do it; according to that in Chap. 33. 31,32. He that noweth to do well, and doth not, to him it is sin, Lam. 4. 17. Whereas that which a man understandeth not, nor is any waies able to perform, is imputed to his infirmity only, which God will never lay to his charge, Heb. 5.2. For we have an high-Priest that can have compassion on the ignorant, and of those that be out of the way; I obtained mercy, because I did it ignorantly, 1 Tim. 1.13.
CHAP. VII.

That the opinion of enforcing Faith, and Repentance in men, cannot stand with the nature of the last Judgement by Christ.

This Doctrine (namely of Gods necessitating repentance, &c. in men) is inconsistent with the last sentence of Christ, (which as the Scriptures declare,) that be according to every mans works; And thenceforth forasmuch as all such things wherunto men are enforced by a power which they cannot resist, are imputable only unto that power whereby they are so enforced. It must follow that if that some men should by God be necessitated to repentance, &c. they could be no more justified according to the sentence of Christ in relation thereunto, then any other men could be condemned with reference to such evil actions wherunto the were enforced by a power which they could no where possibily resist. To make this evident by the Scriptures, in Mat. 16. 27. it's declared by Christ himself, That when he commeth in the Glory of his Father with Angels, he will reward every man according to his workes. In like manner, Revel. 22. 12. he saith, Behold I come quickly, and my reward is with me, I give to every man according as his worke shall be; greeable unto which is the Testimony of the Apostl 2 Cor. 5. 10. We must all appear before the Judg
that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. According to which rule (the Scriptures aforehand describing unto us the manner of the last Judgement, as if it were already past) we finde the sentence of Christ denounced towards all persons, Mat. 25.34. with Rev. 20.12, 13.

Secondly, That all such actions, &c. whereunto persons are enforced against the choice and assent of their own wills, are not imputed unto them as their own actions, will plainly appear; first, by Deut. 22.25, 26. If a man faith the Text, finde a betrothed Damself in the field, and force her; then the man only that forced her shall die. But unto the Damself thou shalt doe nothing, there is in the Damself no sin worthy of death: for as when a man riseth against his neighbour, and slayeth him, even so is this matter. Likewise by the words of the Apostle, in Rom. 7.2. If I doe that I would not, it is no more I that doe it, but sinne that dwelleth in me; from which in the 24. and 25. verses, he concludes, That God, would acquite him. And thereupon in the 1. verse of the 8. chapter, declareth unto all, That there is no condemnation belonging unto men for such actions. The reason hereof is, Because that God looketh only at the heart of a man, 1 Sam. 16.7. and alwaies judgeth of him according to what he observeth therein, whether it be good or bad; what is willed and determined therein, he reckoneth it as if it were done, though through want of opportunity or ability it never be effected: from whence it is that the Apostle declareth unto us for a general rule, in the 2 Cor. 8.12. That if there be first a willing minde, it is accepted according to that a man hath,
and not according to that he hath not; which we finde verified unto us by a clear instance, in the 1 King. 8. 18. 19. of Gods kinde acceptation of Davids affection to build him an House, though that it was never built by him, Whereas it was in thy heart (faith the Lord) to build me an house, thou didst well, that it was in thine heart; nevertheless, thou shalt not build me the House, &c. And we may also observe that Solomon, who by Gods appointment did build it, received not a greater reward for his action therein, then David did for his affection thereto: And so on the other side, Christ informeth us, That the things that defile a man, are only those that proceed from his heart, Out of the heart; faith he, Mat. 15. 19, 20. proceedeth evil thoughts (he speaketh not of those that are suggested, or that at unawares arise therein, and are forthwith quenched, and suppressed, for these defile no man) but of those that are conceived and harboured therein, which when opportunity serveth, break forth into murthers, adulteries, fornications, thefts, false witnes, blasphemies; these defile the man; upon which ground it is, That the Scriptures declareth David to be a man according to Gods own heart, save only in the matter of Uriah, 1 Kings 15. 5. Wherein deliberately and with purpose of heart (as must needs be conceived) he chose the thing which he knew to be evil, which in other cases (wherein his actions much swerved from the rules of perfect justice) he did not; and therefore is neither blamed nor accused for them.

Objeeß. God doth not justifie men for Faith, but by Faith: nor reward them for their workes, but according to their workes; the reward of good workes being Grace
Grace belonging to Adopted Children, not to servants for the work done.

Ans. The distinction betwixt Justification by Faith, and for Faith, is altogether vaine: seeing that he that is justified by Faith, or by reason thereof, which is all one, is so justified for Faith: Because that without Faith he cannot please God, Hebr. 11. 5, 6. nor obtain acceptance with him. Thy Faith, faith Christ to the woman, hath saved thee, Luke 7. 5. The like may be said concerning the distinction betwixt reward for workes, and according to workes; in regard that he that is rewarded according to his workes, is so rewarded for his workes: as he that is rewarded according as he hath fed, relieved, and feasted the poor, that were not able to feast him again, (as Christ hath promised in Luke 14. 13, 14.) or as he that is rewarded according as he hath given a cup of cold water in the name of Christ, (having no better in his power to give) he is so rewarded for that he hath so done, by reason that otherwise he should have received no such reward.

And yet it is not to be denied but that Justification through Faith, and reward of good workes, originally proceedeth from the meer Grace and special favour of God in Jesus Christ, considering that by the Law we can lay claim unto no such thing, but must acknowledge our selves, according to that Covenant, guilty of everlasting death, or the dissolution of our natures for ever in the Grave; and therefore whatsoever we either doe or shall receive from God more or lesse than this, as our present being in this life, the enjoyment of the Creatures, a time of repentance, with the means thereof, as redemption from the curse of the
the Law, Resurrection to another life, Adoption and Salvation through Faith, or conformity to the will of God, known and understood by us; must be attributed to the alone Grace of God in Jesus Christ, through whom he hath obtained these things for us, and Cov- enanted and granted to bestow them upon us. According to which distinction between the Covenants, is that distinction which runneth through the Rodie of the New-Testament, betwixt righteousness and righteou- sness, workes and workes, reward and reward, to be un- derstood according to the first covenant. There is none that doth good, none righteous, but all have sinned and are fallen short of the Glory of God, accursed, dead and excluded from all happiness for ever. But in relation to the second Covenant made with us in Christ, as we were considered in this estate; we are through his death and resurrection redeemed from death, made alive from the dead, under a Law of liberty futable to our frailty, and capable of working righteousness thereby, under the promises of Adoption, of reward of good workes, and of reigning togeth- er with God and Christ for ever and ever. It doth not therefore follow, That because men obtain Justifi- cation and Adoption through Faith, and are rewarded for their good workes, that therefore all these things are not obtained through Grace; seeing that it is from the unspeakable Grace of God, that we who were dead doe live, that we enjoy such precious promises, and upon such gracious terms, whereby we are or may be made partakers of them.

And yet although that Justification and Salvation, are thus founded upon the Grace of God, yet hath eve- ry man through the performance of those things where-
whereunto the same is promised, as just, a right and
claime thereunto, as our first Father Adam could have
had unto life by obedience to the Law, as the words of
the Apostle in Hebr. 6. 10. doe plainly witnesse, God
is not unfaithfull (faith he) to forget your worke and
labour, of love, the righteousness of God is engaged
to performe whatsoever, forth of his goodnesse he hath
promised.

And as for the pretence of some (gathered from
these and such like Scriptures, 1 John 5. 10, 11. Luke
217.) That Salvation is freely bestowed upon men with-
out any thing required on their part thereunto; their
mistake therein is clearly discovered from these
grounds.

1. That the Apostles of Jesus Christ who handled
not the Word of God deceitfully, but commended
hemselves to every mans conscience, as in the sight of
God, 2 Cor. 4. 2. doe every where in Answer to the
Question, What men should doe to be saved? De-
lare, That men must repent and believe, Acts 2. 37, 38.

2. From the practice of the Apostles themselves,
ho being fully instructed in the knowledge of the
race, of God, Acts 20. 27. yet itrove to obtain the
crown of eternall life, And not un-necessarily, as men
eating the Aire, 1 Cor. 9. 25, 26, 27. with 2 Tim. 2.
12.

3. From the tenure of the promises, which all
me conditionally; I will give to him that is a thirst
the water of life freely, Rom. 20. 6. Be thou Faith-
full unto death, and I will give thee a Crown of life,
1. 2. 10. I have fought a good fight, I have finis-
my course, I have kept the Faith, henceforth there
E
is laid up for me a Crown of righteousness, which the Lord the righteous Judge will give me at that day, and not to me only, but unto all those that love his appearing. 2 Tim. 4. 6, 7. Rev. 3. 11. Rev. 3. 24.

4. And lastly, from hence that Salvation itself is intituled, The inheritance of reward, Col. 3. 24. Forasmuch as reward doth always presuppose something either done or to be done, in recompence whereof, the same is given. Moses chose to suffer with the people of God, because he had respect to the recompence of reward, Hebr. 11. 25, 26.

5. And although in 1 John 5. 10, 11. It is said that God hath given us eternall life; yet in verse the 12. it is also said, That this life is in his Son, and that he that hath it must have the Son. And the same Apostle in his 2 Epistle v. 9, plainly declareth, That whosoever transgresseth and abideth not in the doctrine of Christ, hath neither the Father nor the Son; He is the author of Salvation to those that obey him, Hebr. 5. 9.

And as for Luke 1. 77. where it is prophesied, That John the Baptist should give knowledge of Salvation to the Jews, by the remission of sins. The meaning thereof is best interpreted by the tenour of his own preaching unto them; whereby they are taught not to expect either remission of sins, or Salvation otherwise than through repentance, and amendment of life, Luk. 3. 3. Mat. 3. 8, 9, 10. Luke 3. 8. according to that in Acts 3. 19.

Objeft. Faith being the gift of God, Eph. 2. 8. Salvation in reference whereunto it is given, is the gift of God also.

Answ. First, It is not clear in this Text that the Apostle doth intend Faith to be the gift of God; but rather
rather that salvation is the gift of God, and in what nature Salvation is given by him, hath been shewed before.

2. But admit that Faith is the gift of God; it doth not therefore follow, that Faith whereunto Salvation is promised is the gift of God; for Faith in the Scriptures is diversly taken: As first, it is taken for the Doctrine of Faith; in which respect, they that have preached the same, are said to preach the Faith, Galat. 1. 23. and those to whom it was preached, are said to hear the Faith, Gal. 3. 5. and those that received and subjected themselves thereunto, are said to be obedient to the Faith, Acts 6. 7. Secondly, it is taken for the bare credence and belief of the Doctrine of Christ; in which respect, The Rulers that loved the praise of men more than the praise of God, are said to believe in Christ, John 12. 42, 43. And thus the Devils are also said to believe and tremble, James 2. 19. Thirdly, it is taken for the knowledge, love and obedience of the Doctrine of Christ; in which respect, those that have departed from the love and obedience thereof, are said to make Shipwrack of Faith and a good conscience, 1 Tim. 1. 19. And lastly, it is taken for an assured hope and expectation of eternall life: begotten in men through a conscientious privity of the truth of their repentance, sincerity of their obedience, and the gracious promises of God made thereunto (according to the words of the Apostle, in 2 Tim. 4. 7, 8. before chearsed do declare.) Now although that Faith in the first and second acceptation; whereunto the Apostle in these words, (viz.) (It is the gift of God) may have respect be acknowledged the gift of God, and be after sort necessarily imposed upon men (especially when
as the Doctrine of Christ is clearly and evidently demonstrated unto them (by the miraculous power of God, as it was by the Ministry of the Apostles.) Yet in the third acceptation, by which alone men are intituled to Salvation, it cannot from hence be concluded to be the gift of God; it being begotten in men only through a due and serious consideration of the truth, certainty, worth, and excellency of the Doctrine thereof discovered unto them: For like as a soft answer turneth away wrath, and a soft tongue breaketh the bone, (according to Prov. 15. 1. and 25. 15.) Even so the unpeakable love and goodness of God appearing unto men, received into, and laid up in their hearts, (as it is required in Deut. 6. 6, 11, 18. Prov. 4. 4.) begetteth in them a love towards God, obedience to his Word, crucifieth them to the world, casteth downe imaginations and every high thing that exalteth it self against the knowledge of God, and bringeth into captivity every thought, to the obedience of Christ, 2 Cor. 10. 4, 5. Eph. 6. 16, 17. From whence it is that those persons who have had the mercy and goodness of God demonstrated unto them (in a more abundant measure than others) and have not thereby been subdued to the love and obedience of him, are charged with forgetting God their Saviour and maker, with forgetting his workers, Psalm. 106. 21, 13. Deut. 32. 18. With forgetting that they were purged from their old sinnes, 2 Pet. 1. 9. Are called forgetfull hearers of the word, Jam. 1. 25. and resembled to a man beholding his natural face in a glasse, and straight way forgetteth what manner of man he was, Jam. 1. 23, 24. plainly arguing that the consideration of the love and goodness of God towards men, is the only
and effectual means to beget the love and obedience of God in them.

3. But let it be granted, That the Apostle in these words doth conclude, that faith whereunto Salvation is given, is the gift of God, yet it will not from thence follow, That it is by him necessarily begotten or enforced in any men.

1. Because that in the Scriptures, that is declared to be given, which is only offered to men's acceptance to receive or refuse, as themselves shall please: So Ephron the Hitite gave the field of Machpelah, and the Cave that was therein to Abraham, Gen. 23. 11. And the soldiers that crucified Christ, gave him to drink wine mingled with myrrh, but neither the one nor the other of them, were thereby possessed with that which was so given unto them, because they refused to accept thereof, Genesis 23. 12, 13, 17. Mark 15. 23.

2. That in the Scriptures is said to be given by God unto men, which is no otherwise obtained, than through a free, voluntary use and improvement of such means, which he hath vouchsafed unto them for those ends. These are the children, faith Jacob, Gen. 33. 5. which God hath graciously given unto thy servant, he giveth food to all flesh. Psal. 136. 25. He gave the Israelites their corn, and their wine, and multiplied their silver and their gold, Hos. 2. 8. He giveth us (faith the Apostle) richly all things to enjoy, 2 Tim. 6. 17. And thus God hath given eternal life to all men in his Son, 1 Joh. 5. 10, 11. So God being said to give faith unto men, when he only affordeth unto them the means thereof, Acts. 17. 31. That faith which is obtained by the use of that means, must needs
needs be acknowledged to be his gift also. And therefore as the Scriptures testimony, that salvation is of grace, and the gift of God, is no sufficient evidence to prove, that therefore it is conferred upon men any otherwise then in the nature of a reward and recompence of their obedience, repentance, &c. So neither is the Scriptures evidence, That faith is the gift of God, a sufficient ground to prove, that therefore it is either infused into mens hearts by the Spirit of God, or intruded upon them by the irresistable operation thereof, or that it is any otherwise obtained by them, then through the voluntary use and improvement of the means that God hath vouchsafed unto them for that purpose.

It is declared, That God gave the Israelites bread from heaven, and fed them thereby, Psal. 78.25. Joh. 6.31. Deut. 8.3. And yet none will from thence affirm, That he either inspired them therewith, or enforced them to eat thereof, or that their sustentation thereby, did not wholly depend upon their own voluntary gathering and applying the same thereunto, according as the Lord commanded, Exodus 16.16. Numb. 11.8.

To conclude therefore this Argument seeing (as it was shewed before) that God only regardeth the hearts of men. And that his love and displeasure is directed towards them, according to that which he observeth to be chosen or refused therein, vertue and vice, life and death proceeding from thence,* Pro. 4.23.

* Life and death is therefore said to be in the power of the tongue, Prov. 18.21. And that by our words we shall be justified, and by our words we shall be condemned, Mat. 12.37.
23. If that faith and repentance did not proceed from the free and voluntary choice of mans will, as thereby in the sight of God he should not be distinguished from the impenitent and disobedient; so neither should he finde any favour or acceptance with God by reason thereof, or receive any reward from him at the last day for the same. If I doe this thing willingly (faith Paul) I have a reward, 1 Cor. 9. 17. but otherwised not, as his words doe clearly imply.

And therefore to the end that all men may obtain eternal life, life and death being by Almighty God set before them, Deut. 30. 19. it concerneth them to hearken diligently to wisdoms voice, calling upon them to choose the fear of the Lord, Prov. 1. 29. And from athankfull apprehension of his goodnesse discovered unto them, with uprightness of heart to apply themselves to the obedience of him; and that whatsoever they doe, to doe it willingly, and not grudgingly, nor of necessity, knowing that he only loveth the cheerfull giver: from whence the widdows mite, being offered with affection, becometh a most acceptable sacrifice unto him. He desireth not to reap, where
he hath not first sowed, yet he expecteth from us, according to the talents delivered unto us, the which therefore every man ought faithfully to improve. And in so doing, when the Lord shall return to take an account of his servants, he may assuredly conclude, That he will graciously embrace and receive him with this heavenly Eulogy, Well done good and faithfull servant, enter thou into the joy of thy Lord, when the wicked and slothfull servant shall be cast into outer darkness.

C H A P. VIII.

Serveth for the clearing of such Texts of Scripture, which seem to imply a disability in men to improve the means vouchsafed unto them, for their salvation.

Against that which hath been said there are two main Objections, which require some further Answer to be given unto them: The first of which is grounded upon such Scriptures which seem to imply a disability in men to improve the means vouchsafed to their salvation: The second is grounded upon such other Scriptures which seem to import repentance, faith, &c. to be necessitated in men by the irresistible power of God.

The Scriptures appertaining to the first of these Objections are these and such like, Ephes. 2.1, 2, 3. 1 Cor. 2.14. John 6.44. 2 Cor. 3.5, which in order I shall endea-
endeavour to clear, and so proceed to those which belong to the second.

1. From the first of these Ephes. 2. 1, 2, 3. the words whereof are as followeth (And you hath he quickned who were dead in trespasses and sins. Where in times past ye walked, according to the course of this world, according to the prince of the power of the air, &c. fulfilling the lusts of the flesh, and of the mind, and were by nature the children of wrath) Its conceived that a man deprived of his natural life, is not more incapable of performing the actions of living men then a man in his natural condition, is of performing any thing required of him to his Salvation. Which will appear very incredible, if that we doe but consider, that the Scriptures doe evidently declare, that God requireth not of any men, but according to the talents delivered unto them, he requireth not five, where he giveth but two, nor two, where he giveth but one, not yet one, where he hath not vouchsafed any : If ye were blinde (faith Christ) ye had not sinned, John 9. 41.

2. Therefore secondly, I answer, That although that this text doth declare, that the Ephesians were dead in trespasses and sins : yet it doth not argue that they were necessarily dead therein, or that they might not have avoided the same, for mens being bad is no good ground to prove that they could not be good. If that they were necessarily such, it must be either by reason that they were such by birth, or else through want of instruction, but that they were such by birth, cannot be gathered from this text.

1. Because that those sins and trespasses, wherein they are said to be dead, are declared to be such, as relate
relate to their conversation, and time of ripe age, they walked according to the course of this world, the prince that ruleth in the air, fulfilled the desires of the minde, &c. which is not incident to the estate of infancy.

2. It was observed before, That all sins have their original in the wills of men; and then forasmuch as children cannot distinguish betwixt good and evil, Deut. 1.39. they cannot possibly choose the thing that is evil; and therefore cannot be guilty thereof, much less dead therein.

If it be objected, That they are said to be the children of wrath by nature.

Its answer'd, That by nature in this place probably may be understood that fleshly, sensual or devilish course of life, wherein they had their conversation (for so the word natural in the 3. Chapter of James the 15. verse, compared with the margent, appeareth to be rendered) in reference unto which, they may here be said, to be children of wrath: But if that thereby we must understand their estate by birth, then in that respect are they to be esteemed none otherwise the children of wrath, then as they were subject to the wrath or curse of mortality, inherent to their natures by their descent from Adam *. From whence being ransomed by the death and resurrection of Jesus Christ, the more to endear

* By wrath in this place cannot possibly be understood the condemnation of hell, because that punishment relates to the resurrection, which could not have been had not Christ died and rose again; and therefore the curse of the fall (of which only we are chargeable by nature) must of necessity end in
Opened unto all Men.

Endear them unto him for his goodness; towards them therein, the Apostle in this place may put them in minde thereof.

And as they were not dead in trespasses and sins by birth: So neither were they dead therein through want of divine illumination or demonstration (though that neither the Mosaical Law, Doctrine of the Prophets, or of Christ, were delivered unto them) as appeareth by Acts 14.17, where we read that Paul and Barnabas, having before reproved the men of Lystra, for walking after strange gods, and sacrificing unto them (to convince them, and discover to us, that it was not through want of divine evidence that they so walked) They declare, that God did not leave himself without witness, that he only ought to have been worshipped by them, in that he did them good, and gave them rain from heaven, filling their hearts with food and gladness; and the same Apostle further declareth, in Rom. 1. 19. That that which may be known of God was manifest unto them (to wit the Gentiles) for God shewed it unto them: For the invisible things of him (faith he) from the Creation of the world, are clearly seen, being understood by the things that are made, even his eternal power and Godhead.

And yet the more fully to evidence this truth, in ver. 21, it's plainly declared, that by the afore-said means they did attain to the knowledge of God, and
and of that worship that he required of them, when they knew God, faith the text, they glorified him, not as God, neither were thankfull, cfc. But knowing the judgement of God, that they which did commit such things, were worthy of death, did not only doe the same, but took pleasure in those that did them, vers. 32. And thereupon in Chap. 2.1-3. are declared to be without excuse, both in their disobedience and condemnation.

2. This is yet more clearly demonstrated by the words of the Apostle, in Chap. 2.14, 15. When the Gentiles (faith he) which have not the Law, doe by nature the things contained in the Law: these having not the Law are a Law unto themselves, which theweth the work of the Law written in their hearts; their consciences also bearing them witness, and their thoughts in the mean while accusing and excusing one another in the day, when God shall judge the secrets of men by Jesus Christ. In which words these two things are plainly declared; First, That whatsoever was necessarily required of them to their salvation, was fully known unto them. Secondly, That the things so known by them, was within their power to perform and practise. That their duty was fully knowne unto them, he demonstrateth from these two grounds.

1. That some of them did performe the same, which according as he argueth, they could not have done, had they been ignorant thereof, when the Gentiles (faith he) doe by nature the things contained in the Law, they shew thereby, that they have the worke of the written in their hearts.

2. From
2. From hence (viz.) that those of them which did not perform the things required of them to their salvation, had therein consciences accusing them at present (and should accuse them) by reason thereof, in the day when God shall judge the secrets of men by Jesus Christ; the which should be impossible, were not the same things known and understood by them, as we may perceive by a very plain instance, in Gen. 20, where we read, That Abimelech having taken unto him Abraham's wife, upon his denying her to be his wife, and of God's threatening him with death, in case that he did not restore her again unto him, he not being privy to himself of any evil committed therein; In 1st. the 4. and 5. thus replieth in his own defence, Lord wilt thou also slay a righteous Nation? Said he not unto me she is my sister? And she, even she herself said, He is my brother; in the integrity of my heart and innocency of my hands I have done this; the which grounds also serve plainly to demonstrate the truth of the latter position, (viz.)

2. That whatsoever was required of them to their salvation, was within their power to be performed by them. For by the same reason that some performed them by nature; others in the same condition might have done so likewise, and conscientiously that they could not perform them, being known unto them, would quiet their minds both in this world, and at the day of Christ, as much as conscientiously of their ignorance thereof could. For the conscience, of a man in the omission or misdoing of his duty not understood, acquiteth him therein only upon this ground, That the doing or right performance thereof was impossible unto him, notwithstanding his utmost endeavours,
vours; the which ground of impossibility, to performe his duty will appease his conscience in the omission thereof, in any other case whatsoever. And thus this Objection with the ground thereof is taken away.

The second text is, 1 Cor. 2. 14. the words whereof are these: But the naturall man perceiveth not the things of the Spirit of God, for they are foolishnes unto him, neither can he know them because they are Spiritually discerned; from whence it is supposed that no man in the estate of nature, not endued with the Spirit of God, can possibly understand or doe any thing required of him to his Salvation.

1. The groundlesnesse of this supposition was clearly disproved before, by the testimony of the Apostle, concerning the Gentiles, their doing by nature the things required of them to their Justification and Salvation.

2. But yet the more fully to take away the ground thereof. By the things of the Spirit in this place must needs be understood, either such things which are peculiar to the Spirits revelation to those which after their believing have received the same, according to John 16. 12. where Christ telleth his Disciples, That he had many things to say unto them, which they could not then (viz. before the Spirit was given unto them) bear: How be it (faith he) the Spirit of Truth when he is come, he will guide you into all Truth, and will shew you things to come. Or else secondly, By the things of the Spirit must be understood the Doctrine of the Gospel in generall, mentioned chap. 1. 17, 18. 21. 2. 4. 5. By the wisdome of the World is accounted foolishnesse. If that the things of the Spirit be taken in the first acceptation, (as may be conceived from the
12, and 13. verses, where the Apostle intimateth, that the things whereof he here speaketh, were none other then what was revealed or taught unto himself and others, by the Spirit which they had received, then this text pretendeth not at all to prove, that men in the estate of nature cannot perceive or do any thing required of them to their Salvation, but only that none can understand the mysteries or secrets of the Kingdom of God, untill first they believe the Gospel, Mat. 13. 11. and are Baptized with the Holy Ghost; which the World cannot receive, John 14. 17. Nor yet secondly, If that by the things of the Spirit are understood the Doctrine of the Gospel in general, it will not thereupon follow, that a man in the estate of nature, by the exercise of his understanding, cannot perceive or receive the knowledge thereof, when it is plainly preached, and by the evidence of the Spirit demonstrated unto him. Seeing it is manifest by the Scriptures, that the very worst of natural men, The Rulers, Scribes and Pharisees, have attained to the knowledge of the most fundamentall points of Christianity; under which the whole Doctrine thereof is comprehended. As 1 They believed that there was a God. 2. They believe that Jesus Christ was the Messias and Saviour of the World, and so consequentely that his whole Doctrine was none other then the undoubted Oracles of God, John. 2. 23, 24, 25. John 12. 42, 43. And thirdly, They believed the resurrection of the just and of the unjust, Acts 23. 7, 9. Acts 24. 15. And the Gospel being thus understood by men, they are thereby sufficiently enabled to the obedience thereof; whence it is that the Scriptures unto such persons speaketh on this wise, Receive not the grace of God in vain; having these
these promises, let us cleanse our selves from all filthiness of flesh and spirit, and perfect holiness in the fear of God. He that knoweth to do well, and doth not, or that knoweth his masters will, and doth it not, to him it is sin, and he shall be beaten with many stripes. Such manner of speech alwaies presupposing an ability in the persons to whom it is directed to improve the same to the end thereof.

Wherefore we are not to conceive (that because it is said, The natural man perceiveth not the things of the spirit, nor can receive them,) that therefore no man destitute of the spirit can possibly understand or give obedience to the Gospel of Christ, when it is evidently (in the preaching thereof) demonstrated unto them. But we are thereby given to know, That no man whatsoever measuring the Gospel of Grace, teaching him to deny ungodliness &worldly lust, & to live righteously, soberly & godly in this present world, (St. Tit. 2. 11, 12.) by the natural, earthly & sensual principles and wisdom of the world

* S. John in his 1 Joh. 2. 15. exhorting not to love the world, nor the things that are therein, in ver. 16, teacheth us, what he would have us to understand thereby (viz.) the lusts of the flesh, the lusts of the eyes, and the pride of life; whereby we are also taught to understand, whereunto the wisdom of the world, so often spoken of in the first, second and third Chap. of the 1 Cor. is to be confined (viz.) to the promoting and accomplishing the said ends, because that it cannot extend beyond itself, or directly unto anything that is not comprehended therein, which may serve to admonish all men to beware of branding...
teaching him to deny all godliness and goodness in this world, and to live according to the lusts of the flesh, the lusts of the eyes, and pride of life, I Joh. 2.16. can possibly receive the same, and become obedient thereunto, but must reject it as foolishness. God and the world, the wisdom of God, and the wisdom of the world, being directly opposite and contrary each unto other, that whosoever will love the one, must hate the other; or that will embrace the one, must reject the other. If any man, faith James, will be a friend to the world, he must be an enemy unto God, James 4:4.

Joshua having put it to the Israelites choice, whether they would serve the Lord, or the gods that their Fathers had worshipped, Chap. 24.15. And they answering thereunto declared, That they would serve the Lord only, ver. 18. He replieth unto them, ver. 10. in these words (Ye cannot serve the Lord) wherein his meaning is not, that it was impossible for them to serve the Lord (for then he could not have put it to their choice, whether they could serve him or not) but his meaning is, that they could not serve him acceptably, unless they did wholly cleave unto him, and reject Idols, ver. 14. 19. Likewise in this place, when the Apostle saith, That his natural man cannot receive the things of the Spirit of God (that is to say, approve and subject himself to the veracious and just principles, whether of the Heathens, or any other persons whatsoever (though learned in the book of Creation only) with the odious infamy of worldly wisdom: An evil too ordinary in our times.
telf to the wiſdome and inſtruction of God, contained in the doctrine of the Gospel) we may not fuppofe that thereby he concludeth it absolutely impoſſible for them fo to do; but impoſſible only fo long as they retain and nourifh in themſelves the vicious wiſdome of the world; whereby they are inſtructed to gainſay, reſift and oppofe all godlineſſe, vertue and ho‐nery.

The third Text, is, Joh. 6.44. The words whereof are these, No man can come unto me, except the Father that fent me draw him. From whence it is or‐dinarily fuppofed, That no man can believe in Jesus Chrift, except that he be neceſſarily enforced there‐unto by an immediate exercife or operation of the power of God upon his foul.

For anſwer whereunto, I defire that it may be ob‐ferved, that this word (draw) whereupon the whole weight of this Objection ftandeth, is diverſly understood in the Scriptures, and is not alwaies ta‐ken for a neceſſary compulfion, as it is here fuppofed, but ordinarily for an argumentative perfwafion only; as appeareth by Acts 5.37. Where (speaking concern‐ing one Judas, a feducer of the people) it is faid That he drew away much people after him. As also by the words of the Apostle, in Acts 20.30. where he declareth to the Church, That from amongst them‐ſelves men fhouſh arife, speaking perverse things, and fhouſh draw away Disciples after them. And that God only draweth men to the love of himſelf, the Faith and Obedience of Chrift, by the discovery of his goodneſſe towards them, and of the danger of their ingratitude towards him, both evidently appear by these following Scriptures, Hosea 11.3,4. when
Concerning backsliding Israel, whose goodnes like the morning dew passed away) the Lord thus speaketh, I taught Ephraim also to goe, taking them by their arms, but they know that I healed them, I drew them with cords of a man, with bands of love, and I was to them as one that taketh of the yoke on the jaws, and I laid meat unto them. And in Heb.10.38,39. The just shall live by faith; but if any man draw back (faith the Lord) my soul shall have no pleasure in him. But we are not of those (faith the Apostle) that draw back to perdition, but of those that believe to the saving of their soul.

In which Scriptures are discovered(besides the means whereby God draweth men) these two things.

1. That God draweth all men, the backsliding, and those that draw back to perdition, as well as those that believe to the saving of their souls. And

2. That he so draweth none, but that possibly they may draw back to perdition (as Ephraim, and those others supposed in the later Text) it being otherwise to no purpose to present men, with the danger of drawing back, nor would it be any matter of commendations, either in the Apostle, or that number where with he joyneth himself, that they did not draw back, as well as others: For what praise is it not to draw back, when as it is impossible so to do.

Secondly, The words of the Text, compared with the former, and following verses, doe clearly import, That the drawing of the Father, whereof Christ speaketh, consisteth only in external means, and doctrinal instruction delivered unto men by his preaching. In ver.41. Christ declaring himself to be the living bread, (or bread of life) come down from heaven, which giveth life
life unto the world, and that by eating thereof, a man should live for ever (of which he had spoken before, ver. 33.35. ) And the Jews carnally weighing his words therein, and not considering that he spake not unto them concerning material bread, wherewith their natural lives should be sustained. In ver. 41, 42. Murmur against him, saying, Is not this Jesus the son of Joseph, whose father and mother we know? How then faith he, I came down from heaven? Whereupon in ver. 43, 44, 45. Christ that he might remove from before them the occasion of their stumbling at him, by reason of his parentage, and instruct them by what means they should attain to the Belief and Obedience of his Doctrine; answereth them to this effect, Although that my father and mother be known unto you, yet notwithstanding, murmur not against me, because I said, I am the bread which came down from heaven, to give life unto the world: For it is not my bodies descending from heaven, but the promised Grace of God touching your Redemption, Resurrection, and eternal Salvation thorow my Death, and Obedience to my doctrine, which I intend, when I spake unto you, the which you cannot receive, except my Father which sent me, draw you, according as it is written in the Prophets, They shall be all taught of God: Every man therefore which hath heard and learned of the Father (vix. received his instruction, and submitted themselves thereunto) cometh unto me. And then in ver. 46. least that he should be mistaken in what he had here said concerning the Fathers drawing and teaching, and be thought thereby to affirm, That none could believe him to be the bread of life, & Saviour of the world, except that the Fatherim-
mediately in his own person, or by his spirit should instruct them therein, & enforce them thereunto. He subjoyneth these words, Not that any man hath seen the Father at any time, save he that is of God, he hath seen the Father; intimating thereby, That although that the Father teacheth men, yet he teacheth them not personally or immediately, but immediately by the Ministry of his Sonne, who is God with us, Mat. 1:23, and sent into the world, to the end, that we may be taught of God by him, according to these plain Scriptures, Ioh. 1:18. Heb. 1:2. Ioh. 7:16. Ioh. 12:49, 50.

So that when it is said, That none can come unto Christ, except that he he drawn thereunto by the teaching of the Father; The meaning thereof is only this, That no man can receive Jesus Christ to be the Saviour of the world, and become obedient unto him, except that he hear and learn, be drawn and persuaded thereto by the instruction of the Father, in the Ministry of his Son.

The fourth Text alledged to prove men incapable of improving the means of salvation, is, 2 Cor. 3:5. The words whereof are these, Not that we are sufficient of our selves to think any thing, as of our selves, but our sufficiency is of God.

1. To which I answer, first, That this Scripture is least of all to the purpose for which it is alledged, seeing that it is not pleaded, that of our selves, as of our selves, or as we are men simply considered, without either having the Law written in our hearts, or some discovery made unto us of our deliverance from mortality and happiness in the world to come, to think any good thought, either towards God, or of reforming our selves according to the rules of vertue or Christianianity.
Christianity. It being according to the testimony of the Apostle, if that the dead were not raised, and consequently no felicity to be expected after death, our only wisdom to eat and drink, to free and acquit our selves from all manner of troubles and sufferings whatsoever in this world (as for conscience sake) 1 Cor. 15.32. with the 19. 31, 32. To fill our selves with costly wine and ointments, and to let no flower of the spring passe by us, to crown our selves with Rose-buds, before they be withered, and to leave tokens of our joyfulnesse in every place, it being our portion and only lot, Wisd. 2.7,8,9. Its thorow Faith only in the Resurrection and eternal Salvation, that we overcome the world, 1 John 5.4. The crosse of Christ crucifieth us to the world, Gal. 6.14. The bloud of Christ, or the bloud of the Covenant sanctifieth us in the world, Heb. 16.29. And we love God, and keep his Commandments, because he hath commended his love unto us, by sending his Son into the world, that we might live thorow him, 1 Joh. 4.19. with v.9,10. & cap.5.3.

But the intent of the Apostle in this place doth manifestly appear to be only this (viz.) That neither he himself, nor any other of the Apostles were of themselves, sufficient to think or conceive that glorious Ministry that was committed unto them. For having in the 3. verse declared, That the Corinthians were the Epistle of Christ ministred by them, not written with inke, but with the Spirit of God, not in tables of stone, but in fleshly tables of their hearts, lest that they should think of them, above that which was meet, 1 Cor. 4. 6. And ascribe the honour of this ministration unto them, as if that they had
that not received it, 1 Cor. 4. 6, 7. In the fifth and sixth verses, he addeth these words, Not that we are sufficient of our selves to think any thing, as of our selves, but our sufficiency is of God, who hath made us able Ministers of the new Testament, not of the letter, but of the spirit. And therefore in 1 Cor. 4. 1, desireth, that they should account of them only, as Ministers and Stewards of these things.

So that all that can rationally be inferr'd from hence, is only this, That like as the Apostles of themselves were not sufficient to conceive that Ministerie, that was given unto them, nor to accomplish any such things, as were effected in men thereby: So neither are any men sufficient of themselves to conceive or believe the things declared therein, or to purifie their hearts thereby, unlefe that the fame be revealed unto them: Faith herein (and the effects thereof) being by hearing, and hearing by the word of God, Rom. 10. 17.

Some other Scriptures there are of this nature, but the answers to these duly considered, may be sufficient to enlighten any indifferent mans understanding therin. And therefore I shall proceed to answer to the second main Objection, and to such principal Scriptures which belong thereunto.
Containing severall Answers for the clearing of such Scriptures, which seem to import faith to be necessitated in men by the irresistible power of God.

The Scriptures allledged in favour of the second main Objection, are such as these, *Rom. 8. 28, 29, 30. Phil. 2. 13. Phil. 1. 19. 2 Tim. 2. 25. Rom. 11. 5, 6. Jer. 31. 33.

1. From the first of which, the words whereof are these (And we know that all things work together for good to them that love God, to them who are the chosen according to his purpose; for whom he did fore-know, he also did predestinate to be conformed to the Image of his Sonne; Moreover whom he did predestinate, them he also called, and whom he called, them he justified, &c.) It is conceived that of man-kinde fallen in Adam, God in that estate before the world, chose a certain number thereof unto himself for his sons and daughters. And that in reference thereunto in time begetteth them to faith, in his Son justifieth them, &c.

1. To which I answer, first, That none are chosen to Adoption or Salvation before the world, otherwise then in relation to their obedience to those duties which God in the Scriptures by Iesus Christ, and his Apostles requireth of men unto those ends, *2 Tim. 1. 9.*
with the 10. Tit. 1.1,2. with the 3.

2. Secondly, The Scriptures doe positively declare, That election is only in Jesus Christ, Ephes. 1.5. with the 2 Thess. 2.13. God hath chosen you to Salvation from the beginning, through sanctification and belief of the truth.

3. If that God should choose men to Adoption and Salvation before the world, otherwise then in relation to their obedience to his will made known unto them, Then the will of God in this respect, should be two-fold, and contradictions in itself; The one whereby he chooseth and accepteth to Adoption and Salvation, the wicked, disobedient and impenitent: The other whereby he will not choose, nor receive to adoption or Salvation, any other than the godly, Philip. 4. 3. the rich in faith, Jam. 2.5. The penitent, 2 Cor. 6. 17,18. And obedient, Matth. 22. the third to the fourteenth, which contradiction is impossible to be in God.

4. Nor doth the words of the Text prove the contrary; Wherein first is laid down the happy estate of those that are called according to purpose, ver.28. And 2. the ground thereof, which in ver. 29. is declared to be this (viz.) That all those whom God fore-knew (that is to say before the world beheld in his Sonne through obedience unto him, who are therefore in verse the 28. described to be such as love God, leaft that we should conceive that God knew the workers of iniquity before time, whom he refuseth to own or know in time, Mat.7.23.) those he predestinated, that they should be conformable to the Image of his Sonne in glory, Phil. 3.21. For the accomplishment whereof he administrith unto them the mean
means for their calling, and upon their obedience thereunto, receiveth them to justification, and in the end to glory.

The second text is, Phil. 2.13. the words are these: For it is God that worketh in you both to will and to doe of his good pleasure. From whence it is conceiv'd, That whatsoever any man willeth or doth acceptable unto God and tending to his Salvation, he is necessarily enforced thereunto by God.

Ans. For the removall whereof its to be observed, That in the Scriptures things are apprehended unto God, as done by him upon severall grounds: As

1. Such things are said to be done by him, which he only suffereth, or permitteth to be done, Job 1.12—21. whether by men or devils, Job 1.15, 16, 17, 21. Job 2.7. with the 10.

2. Such things are said to be done by him, which are no otherwise effected, or brought to passe, then by the use and improvement of the means that he affordeth for the doing thereof. Thus he giveth man day by day his daily bread; and feedeth the young ravens that cry, Ps. 147.9.

3. Also such things are said to be done by him, which he affordeth fit and necessary means unto men for the doing of: Although that through their neglect or abuse of those means the same he never accomplished, Ezek. 24.13. because I have purged thee, and thou wast not purged; therefore thou shalt not be purged from thy filthines, until I have caused my fury to rest upon thee.

And that God in this sense only is said to work in the Philippians, to will and to doe, plainly appeareth by comparing the 12. verse with the 13. where the same
same persons are required, to work out their own salvation with fear and trembling, because that God worketh in them, &c whereby his working in them, to will and to do, is necessarily implied, to consist only in providing and propounding prompt and fit means to induce and persuade them to will, and to do the things, that in the former verse is required of them, because that otherwise the Argument which the Apostle useth to stirre them up, to work out their salvation with fear and trembling, should more fitly serve to persuade them to sit still and doe nothing, nor take any thought or care at all for that purpose. For if that God did work in them the will and the deed, which is all that is necessary to salvation, there should then remain nothing at all on their part to be done thereunto. So that the words of the Apostle in this place, are to be understood only; as if he should have said, Be you diligent and careful to performe the things that God requireth of you to your Salvation; for he (is not wanting, but) affordeth unto you all necessary means to enable you thereunto.

3. And this may also serve to enlighten us in the understanding of Phil. 1.29. (which is the next Scripture to be answered) the words whereof are these: For unto you it is given in the behalf of Christ, not only...
only to believe on him, but also to suffer for his sake; being delivered in the very same nature as the former, (viz.) as a ground to persuade the Philippians to stand fast in the Spirit with one mind, striving together for the Faith of the Gospel, and in nothing to be terrified by their adversaries. Forasmuch as that which is made the ground of an exhortation, must not only admit, but also with some kind of vehemency, stirre up and provoke to industry and diligence for the obtaining of whatsoever is from thence urged, pressed or persuaded unto. And that the presence and assured possession of a thing doth prohibit a man to seeke and endeavour after the same, and any other to exhort him therunto, therefore the giving of Faith and perseverance in this place must not be conceived to consist in the actual conveyance thereof, but in the giving of such means and helps, through the use and well improvement whereof, they might be enabled to believe, and believing to persevere therein, to the end, against all opposition whatsoever: because that otherwise, the Apostle must be understood to exhort them to strive for what they already have, or else to keep what they cannot loose, yea to strive for them, because that they have these things already and cannot loose them, which is most absurd, and not to be imagined: And therefore as God is said to give food unto all flesh, Psal. 136. 25. By affording unto them means for the obtaining thereof, Prov. 10. 4. Prov. 20. 4.

And as he is said to give assurance (or faith) unto all men (as touching the resurrection and judgement to come by Jesus Christ) by his meek granting unto them a ground for their assurance therein, Acts 17. 3. Even so in this place God is said to give unto the Philippians to
to believe in Christ, and to suffer for his sake, by affording unto them means, through the improvement whereof, they were brought thereunto, and might be furnished with power and strength to persevere therein, against all the malice of their adversaries.

4. The fourth text is the 2 Tim. 2. 25. the words are these, (viz.) In meeknesse instructing those that oppose themselves: if God peradventure will give them repentance to the acknowledging of the truth; from whence it is conceived, that repentance is not to be obtained by the use of externall means, but is given unto men, or wrought in them by the immediate hand of God.

Answ. To which I answer, That this inference doth neither suite with that which is express in the 18, and 21, verses, afore-going in the chapter: nor yet with the text it self.

For first, in the 18, vers. it is declared, that some by the error of Hymeneus and Philetus (who taught, that the resurrection was past already) had their faith overthrown, that is to say, were thereby seduced to the belief of that opinion; and from the denial of that, the foundation of God and godlinessse to Apostates, from all the duties of Christianity, and workes of repentance, implied verse 19, which must needs be imputed either to some change and alteration in God, or else in themselves: but unto God it cannot be imputed, for he changeth not, Mat. 3. 6. His foundation standeth sure; therefore it must be imputed to themselves: and if so, then it must therupon needs follow, That repentance in men is not any otherwise obtained, then through their own improvement of the means vouchsafed for that end; for if that it did not wholly de-
pend upon themselves, then it should be altogether impossible, either that any thing done or mis-done, omitted or committed, should be prejudicial unto them in that respect.

And that this is so, doth further appear by that in the 21, verse, the words whereof are as followeth: If a man therefore PURGE HIMSELF from these, he shall be a vessel of honour, sanctified and meet for his Masters use, &c. Wherein is plainly declared how, and by what means Sanctification (wherein repentance consisteth) is to be endeavoured and obtained, (viz.) That every man by the Doctrine of the Resurrection and Glory in the World to come, through conformity to Christ, verse 11, 12. DOE PURGE HIMSELF from the foresaid opinions, with all the evil consequences thereof. Flee youthful lusts, and follow after righteousness, faith, charity, peace, with those that call on the Lord out of a pure heart; the neglect whereof occasioned the falling away of those afore-mentioned, as by the coherence of these verses doth manifestly appear.

2. Nor doth it any better suite with the Text it self: wherein Timothy is required with meekness to instruct those that oppose themselves, the end whereof, as also of Gods forbearance, being every where in the Scriptures declared to be none other than mens repentance; and therefore to whomsoever the same is vouchsafed, the possibility of their repentance thereby must needs be supposed; because it doth not stand with the wisdome of God to propound an end, from such means whereby it cannot possibly be effectuated. And its frequently to be observed in Christ, that he directeth his instruction only to those that have ears to
Opened unto all Men.

To hear, Mat. II. 15, 13, 43. Rev. 2. 7, 11, 17, 29, verses, chapter 3, 6, 13, 22, verses. Thereby doubtlesse to informe us, that if men were absolutely uncapable of hearing and receiving the same, it should not at all be preached unto them.

Besides, It cannot be supposed, that God should command his servants, to cast holy things unto Swine to be trampled under their feet, or to spil the immortal and incorruptible Seed of his Word, as water upon the ground, (the consequence of the contrary opinion) seeing that it is delivered by him for a generall rule to be observed by them; That when men by their preaching unto them were fully enlightened in the knowledge of his Grace, and of eternall Salvation brought unto them by Jesus Christ, and should then wilfully and stubbornly reject the same, put it from them, and judge themselves unworthy thereof, (thereby declaring that no hopes of their repentance were to be expected from thence) that then they should depart from them, and cease to preach any further unto them, Acts 13. 45, 46, 47.

And therefore it may not be imagined, that either the persons intended in the text, whom Timothy was required to instruct, or any other to whom the Gospel was sent to be preached, were altogether uncapable of improving the same, to the end thereof.

Which considered, the meaning of the Apostle in this place, must be understood only as if he should have commanded Timothy to instruct with meeknesse, those that oppose themselves, because that paradventure at one time or other they might hearken therunto, lay it to heart, and improve the same to their repentance, &c.

God
God being said (as was shewed before) not only to
give unto us such things wherewith we are immediately
possessed by his meer devotion, but all such things
likewise which are obtained by our laborious industry,
and improvement of the means vouchsafed unto us for
those ends: He giveth unto us richly all things to
enjoy, 1 Tim. 6. 17. Day by Day, he giveth unto us
our daily bread.

5. The fifth text allledged, is Rom. 11. 5, 6. The
words are these, Even so at this present time also there
is a remnant according to the Election of Grace, and
if by Grace, then is it no more of works, otherwise
Grace is no more Grace: but if it be of works, then
it is no more of Grace, otherwise works is no more
works. From whence it is conceived that by the Co-
venant of Grace, all works on mens part, either in re-
ference to their Election or Salvation, are wholly ex-
cluded; and that there is not any thing required to be
done by them thereunto.

Answ. To which I answer: first, That it was shew-
ed before in answer to Rom. 8. 28, 29, 30. That Ele-
ction is not in the first, but in the second Adam; not
of the disobedient but of the repentant, godly, rich in
Faith, &c. which with comparing the 4, verse with the
5, before allledged, will receive further confirmation;
For when in the 4, verse the Apostle having declared,
That those whom God refered to himself in the daies
of Elias, were such only who in obedience unto him,
refused to bow the knee to the Image of Baal. In the
5, verse he addeth, That even so at this present time
also, there is a remnant according to the Election of
Grace; which is as if he should have said, Whereas a
great number of the Israelites are reject and cast off
from
from the favour of God, you are not to conceive them to be so rejected for any other cause, then for their wilfull and stubborn disobedience against his word revealed unto them, chap. i. 17. chap. 10. 18, 21. chap. 11. 20. For as in the days of Elias he reserved to himself, all those that hearkened unto him, and refused to bow to the Image of Baal: Even so likewise at this time he reserveth to himself for his sons and daughters, all those that submit themselves to his righteousness, chap. 10. 3. Harden not their hearts, Hebr. 3. 8, 17, 18, 19. Nor judge themselves unworthy of eternall life, Acts 13. 46, 47. Nor yet doth he so reject any of them for their unbeliefs, but that he will readily accept of them again, if that they doe not continue therein, Rom. 11. 23.

2. I answer, That when the Apostle faith, That Election to Salvation is not of workes, but of Grace, he doth not thereby exclude all works in reference therunto, but the works of perfection, according to the law of innocency and creation; only from which estate man-kinde being fallen, Eccl. 7. 29. their Justification and Salvation thereby must needs be altogether impossible.

That Grace doth not exclude all Workes, doth evidently appear from hence, (viz.) That integrity and uprightness of heart (which properly consisteth in a ready and cheerfull conformity to all the Commandments of God made known unto us, so far forth as opportunity and ability doth afford) is required of every man to his Salvation, Gen. 17. 1, 2, 7. 1 Chron. 28. 9. Mat. 6. 48. Mat. 19. 16, 17, 21.

In which respect Christ implieth the young man, Mat. 19. 21, 23. (that refused to sell all that he had and
and give to the poor, and to take up his Cross and follow him, when it was required of him, to be imperfect, and incapable of entering into eternal life. And S. John denieth that man to have the love of God dwelling in him, that seeth his brother stand in need, and shutteth up his bowels of compassion towards him, 1 John 3. 17. And from hence it is, that S. James declareth, That that faith which obtaineth justification is made perfect thorough workes, James 2. 21, 22, 23 *. For where workes (such as are within a man's power) are wanting, integrity is wanting; and where integrity is wanting, faith is dead, verse 17, 26. Unprofitable, Gal. 5. 6. And not to be distinguished from that of the Devil, Jam. 2: 19. And seeing then that all such workes, which are within men's power to performe, are required of them to their Salvation: It must needs be granted, when the Apostle faith, That it is not of workes, that his meaning therein is none other, then that it is not of workes of perfection according to the law of our creation, which are impossible for any man to performe, so as to be

* Abrahams integrity engaged him to offer up his Son upon the Altar, when it was required of him; and by offering of him up, he is said to fulfill the Scripture, which said that he believed, God, Jam. 2. 23. Which plainly argueth that all knowne duties, or workes within a man's power to be performed, are so essentiall to integrity and faith, that they cannot possibly be distinguished: whence Abraham, that one while is said to be justified by faith, Rom. 4. 9. is otherwhiles by S. James chap. 2. 21, declared to be justified by workes.
be justified thereby, Gal. 2. 16. And that the difference betwixt Workes, and Grace, or the Law, and the Gospel, standeth only in this, (viz.) That the first requireth unto life, that which is impossible unto men in their fallen estate: the later no more then what is possible unto them therein; and so consequently, that life and Salvation which could not be obtained by any through the covenant of workes, may be obtained by all, through the covenant of Grace: which will more evidently appear, if it be considered.

First, That the only and special reason, why the first Covenant was repealed, and the second vouchsafed, is declared to be this, (viz.) That the first could not give life unto men, (that is to say, in their fallen estate, for in the estate of innocency, it must needs be acknowledged it could) If there had been a Law that could have given life (faith the text, Gal. 3.21.) verily righteousness had been by the Law, but in regard it could not, therefore, (as the words of the Apostle in Hebr. 8. 6,7. doe plainly intimate) the Lord found fault therewith, abolished it, and gave unto men a more excellent Covenant instead thereof, (that is to say, a covenant whereby salvation might be obtained by them in their fallen estate) for, seeing that the goodness of God, and his desire of mens Salvation was such, as caused him to abolish the first Covenant, because it could not give life unto them: no reasonable man can conceive, that his said goodness and love towards them would suffer him to give unto them a second Covenant, as faulty and unable, to give life unto them, as that abolished: and if not, Then forasmuch as by the later workes are required to be performed by men to their Salvation, as well as by the former; the excel-
of the later above the former, must needs be acknowledged to consist only in this, (viz.) That the
workes required thereby, and the conditions upon
which life is promised therin, are performable by men
in their fallen estate, whereas those required thereunto
by the other were not. In which respect it is, that
in the 6, verse, the Apostle declareth, that the later
is established upon better promises, then the former.

Secondly, That those that endeavoured to reduce
men from the Doctrine of the Gospel, to the observa-
tion of the Law, are by the Apostles, Acts 15.10. charg-
ged with tempting God, by putting a yoke upon the
necks of the Disciples, which they were not able to
bear. And to the Galathians which were perverted by
those false teachers, Paul in Gal. 3.1,3. thus writeth: O
foolish Galathians, who hath bewitched you, that ye
should not obey the truth? Are ye so foolish that ha-
ving begun in the Spirit, are ye made perfect by the
Law? Which plainly argueth, that the Doctrine of
the Gospel which they preached was no such yoke, be-
cause that then they themselves in preaching the Go-
spel, & turning men from Moses to Christ, should have
bin liable to the same reproof which they laid upon oth-
ers: And as foolish should the Galathians have been,
in hearkening to them preaching the Gospel: as they
were in hearkening to the false Apostles preaching the
Law. For of two yokes alike intolerable, wisdome di-
recteth a man to choose the one as soon as the other,
and not to prefer the one before the other; and there-
fore unless that we will suppose the Apostles to be
guilty of tempting God in the same nature, wherein
they accuse and censure others; (and thereby to make
them-
themselves inexcusable, both before God and men, Rom. 2. 1.) we must needs conclude that the yoak or precepts of the Gospel, which they endeavoured to impose upon men, were not intollerable or grievous, 1 John 5. 3. Like unto those of the Law, but ease and light, Mat. 11. 30. and so consequently, that righteousness, life and salvation imposible by the former, is possible, and may be attained by the later.

3. That Paul in the 2 Cor. 3. 7, 9. speaking of the Law, calleth it the Ministration of death and of condemnation. And contrariwise speaking of the Gospel, or New Testament, he calleth it the ministration of righteousness, and in verse the 6, faith, That the first killeth, but the later giveth life: Now forasmuch as the Law in its own nature, is neither the ministration of death nor condemnation, being holy, just and good, promissing life, and would assuredly bring us to the possession thereof, could we but observe what it requireth, or attain unto that original innocency and purity in which we were created; therefore it is so called only, in respect that in the necessary consequence thereof (by reason of our inability to fulfill the same) it becommeth such unto us. And therefore if that the conditions of the new Covenant were no more performable then those of the Law: the Gospel could not be called, the ministration of righteousness and life any more then the Law: because it is the favour of death unto death, unto all those that disobey it as well as the Law, John 3. 19. Hebr. 10. 28, 29. and conferreth neither righteousness nor life unto any that observe it not, any more then the Law; therefore whereas it is called, the ministration of righteousness and life, in opposition to the Law; it must needs be
understood in this respect, That righteousness, life and Salvation, impossible by the Law, may be obtained by it.

4. The same Apostle likewise discoursing of the two Covenants, in the ninth and tenth chapters of the Romans, and having in the 32. verse of the 9. chapter, after a large discourse concerning the same, concluded righteousness not to be attainable by the Law: in the 8. verse of the 10. chapter, he declareth, That the righteousness that is by the Gospel, is nigh unto us (even in our mouthes and in our hearts) then which nothing can be more near unto us. And in Deut. 30.11,12,13, 14. whereunto he hath allusion, to prevent all objections concerning this thing, Moses thus speaketh: The commandment that I command thee this day, it is not hidden from thee, neither is it farre off: It is not in Heaven that thou shouldst say, who shall go up for us to Heaven, and bring it unto us, that we may hear it and do it. Neither is it beyond the Sea, that thou shouldst say, who shall goe over the Sea for us and bring it unto us, that we may hear it and doe it? But the word is nigh unto thee, in thy mouth and in thy heart, that thou maieft doe it; then which,what words can possibly be used more emphatically to set forth to our understandings that righteousness which was impossible by the Law, is not only possible, but easie to be obtained by the Gospel; it is not hidden from us, nor far off, but near unto us, in our mouthes, and in our hearts, that we may doe it. Far from their opinion that affirm, That God must bow the Heavens and come down into our Souls, and infuse into them supernaturall light faith, &c. before that we can either understand or doe any thing requisite to our Salvation.

5. But
5. But to put this point out of all dispute: Where-as the Scriptures do informe us, that according to the Law of workses, There is none righteous; none that doth good, no, not one, Rom. 3. 10, 12. and yet notwithstanding doe also informe us, That Abel, Heb. 11. 4. Noah, Gen. 7. 1. Abimelech, Gen. 20. 4. Lot. 2 Pet. 2,8. & Zechariah, Luke 1.6. were all of them righteous men. That Jacob Mat. 1.19. Simeon, Luke 2.25. Cornelius, were just men, Acts 10. 1, 22. That Job, chap. 1. 18. Asa, 1 Chron. 15. 17. and others, were upright and perfect men, Phil. 3. 15. That Abimaas the son of Zadock, 2 Sam. 18. 27. and Barnabas the son of consolation, were both of them good men, Acts 11. 24. It must therefore necessarily follow, That what was impossible by the Law or covenant of workses, is possible by the Gospel, or covenant of Grace: and that righteousness, justice, goodness, and eternall Salvation, which could not be obtained by the former, hath, and may be obtained by the later.

And yet notwithstanding, although that the Covenant of Grace (or the Gospel) doth require to Salvation, the performance of all such good works, which are within our power to performe; yet ought it, and that eminently to be esteemed by us a Covenant of Grace: and that for these respects.

First, In regard of the time, (state, and condition, wherein all man-kinde were) when this Covenant was vouchsafed unto them. That is to say, When all man-kinde by reason of Adams transgression, were brought under the guilt of condemnation, and everlasting oblivion, having no eye to pity them, Ezek. 16. 5, 6. nor ability to deliver themselves from thence (but must of necessity have perished therein for ever, 1 Cor. 6 4. 19.)
1 Cor. 15. 16, 17, 18.) That then God the Father of all pity and compassion, commended his love unto them, Rom. 15. 8. and forth of his infinite goodnesse, was graciously pleased by the death of his only begotten Son, to pay the price of their redemption, to ransom them from that estate, 2 Cor. 5. 14. 1 Cor. 15. 21, 22. and to say unto them, return from corruption, ye perishing sons of men, and live, and in relation thereunto, to grant this Covenant of life and Salvation unto them.

2. That because in this Covenant God requireth of us lesse than his due, and no more then what in our fallen estate we are sufficiently enabled to performe and render unto him; we owed unto him perfect innocency, being in creation made perfect by him, Eccl. 7. 29. he asketh of us but integrity consistente with innocency and imperfection so considered) as plainly appeareth by that which is spoken concerning David, 1 Kings 9. 4. Asa, 1 Kings 15. 14. Simeon, Luke 2. 25. Cornelius, Acts 10. 22. and divers others, declared to be perfect, just, and upright men, (notwithstanding all their frailties, sensurable by the covenant of works) and are by God approved and accepted, in reference to his covenant of Grace.

3. In regard that although we have our lives of Grace, and that he asketh of us so little in comparison of what we are indebted unto him, he is so bountiful, as to grant us a reward of all our workes, Hebr. 11. 6. ye such an exceeding great reward, that our light afflictions which are but for a moment, worketh for us a far more exceeding and eternall weight of Glory, 2 Cor. 4. 17.

That he should grant us any reward at all for any
service done unto him, (if we consider that it was nothing but his owne which we gave unto him, that we received it of him, and that we our selves likewise are his, and that by a double debt) it must needs according to the humble confession of David, be acknowledgd great bounty in him, 1 Chro. 29. 13, 14, 15, 16. but that he should so far regard our bounden affection, as to reward us for our very meanest worke, even for a cup of cold water given in his name; and to grant us so great a reward for so small a worke: as a Prophets reward (doubtles one of the greatest) for but receiving a Prophet in the name of a Prophet, Mat. 10.41. must needs be acknowledged transcendent Grace, love that passeth all knowledge.

The 6. Text is Jerem. 31. 31, 32, 33, 34. the words whereof are as followeth: Behold the daies come, faith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: Not according to the covenant that I made with their fathers in the day that I tooke them by the hand, to bring them out of the Land of Egypt; which covenant they brake, although that I was a husband unto them. But this shall be the covenant that I will make with the house of Israel: After those daies faith the Lord, I will put my Law in their inward parts, and write it in their hearts, &c.

From whence it is ordinarily objected, That God hath covenanted necessarily and unavoidably to in-struct some men in the knowledge of himself, and by putting his Lawes into their hearts, to worke in them repentance, faith, &c. The which objection, as it supposeth some men to be more accepted and beloved of God, in the estate of unbelief then others; hath been often
often before disproved; yet in regard that it hath so
seeming a countenance of truth put upon it by this
Scripture, with some others speaking in the same
language, I shall further answer thereunto, de-
siring,

First, That it may be considered, that seeing there
are but two Covenants known at any time to be given
by God unto men, the one of works, the other of
Grace: All man-kinde must be concluded, either
to be under the first, or under the later of
them.

1. But under the first they are not, because that
God finding fault therewith hath repealed it, caused it
to wax old, and to vanish away, Heb. 8. 7--13.

2. Secondly, Hath redeemed all men from the
curse and penalty thereof, death, Gal. 3. 13.

3. Thirdly, Hath prohibited all men from seeking
3. And therefore all men must be concluded to
be under the second. And not for these reasons only; But also,

4. Fourthly, Because that the duties of the second
Covenant (viz.) Repentance, &c. is required of all,
Acts 17. 30. And

5. Fifthly, That Salvation the end thereof is
thereupon promised unto all, whence those that
perish are charged with neglecting Salvation, Heb.
2. 3.

6. And lastly, Because that the second death, Rev.
2. 11. or condemnation inflicted by Christ at the last
day, is none other then the penalty of the breach of
the second Covenant. This is the condemnation of
the world (faith S. John) Chap. 3. 19. That light is
come
come into the world, and men love darkness rather than light, because their deeds are evil: Which later reason receiveth confirmation from hence, That Christ by a most lively embleme in the Parable of the Talents, hath declared unto us, That God at that day will require no more of any men, but according to the Talents of Grace delivered unto them by himself, the Mediator of the new Covenant, and will then condemn none, but for not well using what they had, so received of him. Whereupon it doth necessarily follow, That all men being under the new Covenant, whatsoever Grace necessary to Salvation, is therein by God promised unto any (he being faithfull that hath promised, and the Covenant confirmed unto all mankind by the blood of Jesus Christ) the same must needs be acknowledged to be granted unto all. And then forasmuch as we see, that all men have not the Law and Fear of God written in them (otherwise than was shewed before concerning the Gentiles, Rom. 2.14,15.) nor their stony hearts taken out of their flesh, &c. we must not therefore imagine, that God hath covenanted absolutely to do these things for any men.

But there are two things in this Text, which throw want of due consideration mislead many men from the right understanding thereof.

First, Because it is said, That this Covenant which God promised to make with the Jews in the last dates, should not be like unto the Covenant that he made with their fathers, when he brought them out of the Land of Egypt (which Covenant they brake, &c.) It is conceived, That as the first Covenant could not by any be kept, so the latter cannot by any that
that are comprehended therein be broken.

For the clearing of this mistake, I desire that it may be observed,

That if by these two Covenants here spoken of, we must understand the Law and the Gospel, Works and Grace (which is much questioned by some, who conceive them to be particular Covenants, proper and peculiar to the Jews only, and so nothing at all to the point in hand) that they were neither of them unmade, until the time that God brought the Israelites out of the Land of Egypt. And therefore much lesse, until the daies of the Prophet Jeremy, as this Text seemeth to import.

That the first Covenant was given unto our first parents in Paradise, appeareth from hence, That the curse thereof entered into the world by Adam, and raigned over all men before the Law was given at mount Sinai, Rom. 5. 14. For where the curse of the Law is inflicted, there the breach of the Law must needs be imputed. And seeing (as the Apostle teacheth, Rom. 5. 13. that sin is not imputed, where there is no Law given, therefore the Law must needs be acknowledged to be given unto Adam, and in him to all man-kind, before the punishment thereof, death, thorow his disobedience did enter into the world, and raigned therein. And like as the Law was given unto Adam, before he incurred the punishment thereof. So the Gospel or second Covenant must needs be granted immediately to succeed upon his transgression of the first: because that otherwise the curse of the Law, should forthwith, according as it was threatened, Gen. 2. 17. ) have seized upon him to have destroyed him, and in him all man-kind then in his loins sinning in him,
him, the truth whereof is confirmed unto us from hence.

1. That the end of God's patience and forbearance towards sinners, is none other then their Repentance and Salvation, Rom. 2.4. Despisest thou (faith the Apostle speaking to the Gentiles) the riches of his goodness, and forbearance, and long-suffering, not knowing that the goodness of God leadeth thee to Repentance. Again, 2 Pet. 3.9. Peter telleth those that scoffed at God's forbearance towards them in their wickedness (contrary as they supposed to his threats denounced against them) That God was not slack concerning his Promise, as they counted slackness, but long-suffering, not willing that any should perish, but that all should come to Repentance. And Paul, in A&. 17. 26, 27. plainly informeth us, That the end why God made of one blood (that is to say of Adam) all Nations of men to dwell upon the face of the earth, was, That they should seek the Lord: Now forasmuch as seeking of the Lord, Repentance and the obtaining of Salvation doth necessarily presuppose the granting and exhibiting of the new Covenant: these ends being otherwise impossible to be attained, it must needs follow, That as God is declared to spare and forbear Adam, and all men, to the end they might repent, &c. that in reference to these ends he vouchsafed unto them the Covenant of his Grace, whereby they might be enabled to attain thereunto.

2. Besides, If that God should have spared our first parents, and granted unto them the procreation of seed, and not in order to the Grace of the new Covenant, Redemption from death, the curse of the Law, and Salvation in the world to come, throrow Repentance,
A Doore of Salvation.

ance, then there should have been no proportion bet-
twixt the sinne of man-kinde in Adam, and the pu-
nishment thereof, because sinning but in potestia, they
should be punished in actu, which inequality of pro-
ceeding is, by God in Ezek. 18. disclaimed; so that if
he had not prepared for man-kinde another life after
death, and vouchsafed means to make them happy
therein, they should never personally have suffered
death; but such as was their sin, such should have been
their punishment.

3. Moreover, If that the Covenant of Grace had
not been from the beginning, then Salvation should
not have been from the beginning, seeing that it is of
Grace only, and not of works, Ephes. 2. 8: Whereas
therefore the Scriptures enformeth us, That remis-
son of sins, acceptation with God, and consequently
Salvation was preached unto Cain, Gen. 4. 6, 7. And
that Abel, the third man on earth, obtained the same,
Heb. 11. 4. it must needs be granted, That the Cove-
nant of Grace, was vouchsafed unto men from the be-
ginning, even from the very time that they stood in
any need thereof:

These two Covenants of Works and Grace then be-
ing made and given so long before the time, implied
by the Prophet Jerem., his words cannot possibly be un-
derstood, to import the time wherein either the first
was, or the later should be made with man-kinde, but
the time wherein the first was, and the later should be
more clearly made known and demonstrated both un-
to the Jews and unto others, then at, any time from
the beginning of the world they had been. In, which
respect it is that Christ (speaking unto his Disciples)
faith, Blessed are your eyes, for they see, and your
ears, for they hear; for verily I say unto you, That many Prophets and righteous men, have desired to see these things which ye see, and have not seen them, and to hear these things which you hear, and have not heard them, Mat. 13:16,17. And hence are the words of the Apostle, in Ephes. 3:8,9,10,11, Unto me who am least then the least of all Saints, is this Grace given, that I should preach amongst the Gentiles, the unspeakable riches of Christ, and to make all men see, what is the fellowship of the mystery which from the beginning of the world hath been hid in God, who created all things by Jesus Christ, to the intent that now unto the principalities and powers in heavenly places, might be known by the Church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord. And hereunto also is the words of the same Apostle, in Rom. 16:25,26. to be applied.

Which considered, the emphasis contained in the words of the Prophet (before rehearsed) are to be understood only, as if the Lord should have said, I exhibited unto your fathers the Covenant of works, when he brought them out of the Land of Egypt, not to the intent that they should seek righteousness and life by it, Gal. 3:17-18, Rom. 10:3. but to shew them their impurity and weakness, Gal. 3:19. Rom. 7:7. Gal. 3:22. And that they should seek Salvation only throrw the promise preached unto Abraham their father four hundred years before the Law was given, Gal. 3:17. The which Covenant they brake, though that I was a husband unto them. But the Covenant of my Grace preached unto you by all the Prophets since the world began, Luke 1:70. Acts 43:26,22,23. and which in the
the later daies I will more clearly demonstrate unto your children by the Ministry of my Son, is not like unto that Covenant, being established upon better promises, wherby I shall so abundantly commend my love unto them. That although possibly they may despise the same, and turn my Grace therein manifested unto them into wantonness, yet surely (or in all reason) they will not, but will reverence my Sonne, when they see him, receive my word from him into their hearts, and become obedient unto me.

For God having made men rationall (in reference whereunto only he treateth with them, by arguments different from all other his creatures) and naturally disposed to their own happiness, whenever more clearly then ordinary, he openeth unto them a way thereunto, and useth Arguments extraordinary to endear them unto him for his goodness towards them therein (in the Scriptures) he often taketh it for granted. That then more especially they will be induced to the love and perpetual Obedience of him, as is shewed in Isa. 63. 7, 8, 9. where from the consideration of the goodness that he had vouchsafed to the house of Israel, the mercies and multitude of loving kindnesses that he had bestowed upon them, in saving them by the Angel of his presence, redeeming them in his love and pity, carrying them thorow the wilderneffe, and in all their afflictions being afflicted with them, 

he concludes them to be his people, in such sort that they would never deal untruly with him, because that (although possibly they might, as in vers. 10. it, appeareth they were, yet) rationally they could not be unthankfull unto him, nor disobedient against him
after such extraordinary mercies received from him. From whence also it is that S. Paul stileth those men that refused and opposed the Gospel of Salvation, when it was preached unto them unreasonable men, 2 Thes. 3.2. degenerated from men into brute beasts, 1 Cor. 15.32. because that reason cannot oppose it self. And therefore seeing that it teacheth and directeth all men endowed therewith, to seek their own happiness and felicity, as it must needs prohibit them the rejection thereof, and the abuse of the means leading thereunto: So on the contrary, it must needs engage them to sincerity of love, and hearty affection towards God, by how much the more he discovereth himself in Love, Mercy and Goodness towards them in that nature.

And hereupon it is, that God considering how abundantly the riches of his grace, Fatherly affection, and bowels of compassion towards all men, should by the Ministry of Jesus Christ at his appearance be revealed, and by signs and wonders, confirmed beyond all contradiction (to the Jews especially, to whom most immediately he was sent, Joh.1.11. Mat.15.24.) more than at any time from the beginning of the world it had been (insomuch that hearing and beholding the same, and not rejecting reason and humanity, and judging themselves unworthy of everlasting life, they could not possibly but rejoice therein, be humbled for their former disobedience against so merciful a God, receive with thankfulness his holy instructions, delivered unto them, and ever afterwards become obedient unto him, he concludes therefore that they would be converted, and united unto him for ever; although that through savage and brutish folly (unto which men
men may possibly degenerate, Isa. 46. 6, 7, 8.) they both might, and did reject, and despite his unspeakable goodness towards them. All which is most clearly and plainly demonstrated by the words of Christ himself, in Mat. 21. from the 33. to the 39. Mark 10. from the first to the ninth. And Luke 20. from the 9. to the 15.

Hear a Parable (faith Christ speaking to the Jews to whom the promise in Jer. 31. hath the most especial relation) There was a certain householder which planted a Vineyard, and hedged it round about, and digged a wine-presse in it; and built a tower, and let it out to husbandmen; and went into a farre countrey; and when the time of fruit drew near, he sent his servants, that he might receive from the husbandmen the fruit of the vineyard, &c. But the husbandman took his servants, and beat one, and killed another, and stoned another. Again he sent other servants more then the first, and they did unto them likewise; 2 Chron. 38. 15, 16. Acts 7. 51, 52. Luke 9. 49, 50.

Whereupon (to the end, that he might to the admiration of all men and Angels, express his patience, goodness, and hearty affection to the Salvation of the very worst of men) the Lord of the Vineyard (faith Luke) said unto himself, What shall I doe? I will send my beloved Sonne, my only and well-beloved Sonne (Mark 12. 6.) saying, THEY WILL, (note) Reverence my Sonne, when they see him, Mar. 12. 6. Mat. 21. 37. (But what followeth?) when the husbandmen saw his Son, they reasoned among themselves, saying, This is the heir, come let us kill him, that the inheritance may be ours: and they cast him out of
of the vineyard, and killed him.

Secondly, The mistake concerning the fence of this Scripture, is grounded upon these words (viz.) I will put my laws into their mindes, and write them in their hearts, &c. From whence it is conceived, that God hath promised unavoidably, to beget the Love, Fear, and Obedience of himself, in some particular persons, not in others.

1. For the clearing whereof, it is to be remembred, that the reason why God promised to write his laws in the hearts of the Israelites in the later daies, rather then in the former, was, because that in the latter daies (by the Ministry of his Sonne) he would more abundantly demonstrate his love and goodnesse unto them, then formerly he had done by the Ministry of any of his servants; The which although it did most powerfully tend to imprint his Love and Fear in them, and to perswade them to deny all ungodlines and worldly lusts, and to serve him in righteouines and true holines all their daies, Lu. i. 74, 75, yet forasmuch as that means did not inevitably effect the same in them, for if it had, then they should all of them been converted thereby: therefore it cannot from hence be rightly inferred from this text, That God hath promised effectually to beget the love and fear of himself in any one man more then another.

2. It is also to be considered, That when God (in the Scriptures) faith, that he will doe this or that, it doth not alwaies imply, an absolute and peremptory resolution in him, necessarily to enforce and bring the same to passe, but to administer such means, whereby he knoweth, that men either by a direct or indirect use thereof, will, or may be induced
to the doing of that which he faith, he will do.

In the latter respect it is that he speaketh, when he faith, I will harden Pharaoh's heart: because that considering him to be a proud, covetous tyrant, he knew that he would take occasion of obstinacy against him by reason of his mercy towards the oppressed Israelites (notwithstanding all his signs and wonders shewed unto him, powerfully tending to humble him to the very earth before him) and refuse to let them depart out of his land, as he was commanded.

And in the former respect, are the words of the Apostle, 1 Tim 2. 4. to be understood; when he faith, That God would have all men to be saved. And so likewise are the words of Christ, in John 12. 32. to be taken, where he faith, And I, if I were lifted up from the earth, I will draw all men after me; because that by his death and resurrection he should further manifest himself to all men to be the Saviour of the world: For as when he affordeth unto men the means of repentance, he is said thereby to purge them from their filthiness, though that they be not actually purged thereby (as was shewed before in Ezek. 24. 13.) So (according to these Scriptures) when he dispenseth means extraordinary, tending to lead men to conversion and salvation, Then more especially it is said, That he will put his laws into their hearts, will draw them to Christ, and will have them to be saved.

Thirdly, It is to be considered, That like as God faith, That he will write his laws in mens hearts, circumcise their hearts, make them new hearts and new spirits, Jer. 31. 33. Deut. 30. 16. Jer. 35. 26. Even so
he also requireth men to write his Laws in their hearts, Prov. 7. 3. Circumcise their hearts, Jer. 4. 4. and make to themselves new hearts and new spirits, Ezek. 19. 31. Now as the Evangelical precepts are not to be expounded against the promises, so neither are the promises thereof to be expounded against the precepts; and if considered together, they are to be understood, as if God should say, I will afford means unto you for these ends, do you improve them thereunto.

If it be said, that these precepts serve only to expresse unto men, that which God promiseth to work in them.

It is answered first, That this is a very forraign exposition, and will neither be warranted by Scripture or sound reason: God being never known to require of men that which he himself promiseth to doe for them, and most irrational to conceive, that he should not rather expresse his goodnesse towards men, in requiring them to wait upon him for the things that he purposeth to bestow upon them, then to give them precepts for the doing thereof, thereby to divert their hopes and expectation, as from the promises, and to set them on work to beat the air, or to make brick without straw.

But secondly, seeing it is manifest, that these precepts are unto all men, and as manifest that all men have not the things enjoyned therein effect in them, it cannot in any wise be supposed, that the intent of God in them should be to expresse what he himself would work in men, but to enforce us that his promises to put his Laws in mens minds to write them in their hearts, to make them new hearts, &c.

confisteth
confisteth only unto them in affording means serving for those ends, which they themselves are enjoined to improve for the effecting thereof.

4. Lastly, It is to be observed, That those very persons the Israelites to whom this promise hath the most principal, unto whom the Apostle most directly applieth the same, in the tenth Chapter to the Hebrews, are notwithstanding by him evidently declared to be under a possibility of sinning wilfully against the knowledge of the truth, of trampling the Sonne of God under their feet, and counting his bloud the bloud of this Covenant wherewith they were sanctified an unholy thing, and of doing despite unto the spirit of Grace, and thereby of incurring to themselves the forest punishment, judgement and fiery indignation, that which possibly could not be, if that God in this Covenant had absolutely promised, or undertaken to put his laws in their hearts, and write them in their mindes, &c. as it is supposed, or any otherwise then by administring unto them means for those ends, which possibly might be neglected and contemned by them. But because that this Scripture serveth so clear to discover the intent and nature of this Covenant, it shall all be rehearsed verbatim.

Heb. 10.16. This is the Covenant that I will make with them after those daies, faith the Lord: I will put my laws into their hearts, and in their mindes will I write them: And their sinnes and iniquities will I remember no more. Now where remissioun of these is, there is no more offering for sin. Having therefore, brethren, boldnesse or liberty, to enter into the holiest by the bloud of Jesus, By a new and living way which he hath consevated for us, through the vail, that is to say, his flesh:
And having an high Priest over the house of God: Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. And let us consider one another, to provoke unto love, and to good works: Not forsaking the assembling of ourselves together, as the manner of some is: but exhorting one another, and so much the more as ye see the day approaching. For if we sinne wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sinnes, But a certain fearfull looking for of judgement, and fiery indignation, which shall devour the adversaries. He that despised Moses Law, died without mercy under two or three witnesses. Of how much sorer punishment, suppose we shall be thought worthy, who hath troden under foot the Son of God, and hath counted the blood of the Cov- enant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of Grace?

Now forasmuch as where God hath absolutely promised to doe all for men which is any waies necessary to be done, to bring them to an end; there remaineth not any thing to be done by them for that purpose: and that not only all danger, but the very least supposition of miscarriage, or possibility of failing thereof, is thereby wholly taken away: so neither can there reasonably be any thing required of them thereunto, or any danger of falling be justly suggested unto them; (the power and truth of God being thereby directly impeached of impotency and falshood) and therefore seeing that the Apostle (who in all such things which dependeth altogether for their accomplishment, upon the faith and omnipotency of God alone, as the resurrection of the dead, and the reward
of Faith, with Christ in the world to come instructeth men (according to the example of Abraham, Rom. 4.) not to stagger at the promise of God through unbelief, but against hope to believe in hope, to be strong in faith, giving glory to God, being fully persuaded that whatsoever (in that nature) he hath promised, he is able, and will bring it to passe, and that neither death nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come, nor heighth, nor depth, nor any other creature, shall be able to prevent or hinder the same) doth notwithstanding this covenant (or promise) of God made unto the Hebrews (to put his Lawes in their hearts, and write them in their mindes, &c.) so earnestly exhort them to draw near unto God, in purity of heart, conscience, and conversation verse, 22, to hold fast the profession of their faith without wavering, verse 23, and for that end not to forfake the assembling themselves together: but to exhort, and provoke one another unto love, and to good workes, ver. 24, 25. To looke diligently that no man fail (or fall from the Grace) of God, chap. 12. 15. And least there be in any of them a heart of unbelief (hardened through the deceitfulness of sin) in departing from the living God, chap. 2. 12, 13.

And all this from the ground and consideration of the danger of sinning wilfully against the truth, verse 26, and falling into the hands of God by trampling his Son under their feet, and counting his blood (the blood of the Covenant given unto them, rehearsed in verse 16, 17.) whereby they were sanctified an unholy thing, and doing despite unto the Spirit, verse 29, 30. (which witnessed and confirmed him unto them to be the
the Son of God, and that the principles of this Doctrine, (viz.) repentance from dead works, &c. chapter 1. and chapter 6. 1. with chapter 2. 3, 4. were of God,) must of necessity argue unto us, That neither he nor yet the Hebrews themselves, did understand this Covenant (as now ordinarily it is taken) or as in this Objection it is urged: For if they had then, doubtles he would not (having no reason for the same) have exhorted and cautioned them in this manner, but contrariwise would have encouraged them, wholly to have rested themselves upon the faith and power of God, engaged unto them to do for them, and work in them whatsoever was necessary to their Salvation, & to prevent all such things that might any waies possibly hinder them thereof, nor would they themselves ever have regarded any thing, that he should have spoken unto them to the contrary, any more then if he should have exhorted them after death, to raise themselves from thence, upon the danger of perishing for ever and ever in the Grave. Which shall serve for answer to this Objection.
The Conclusion.

The consideration of this discourse, may serve. First, as a means to remove out of all mens minds, all prejudicial and evil thoughts, as concerning the decrees, and precepts of Almighty God: It having been shewed, That in his Election he respecteth not the persons of any, nor prefereth one man before another therein: but extendeth and vouchsafereth the same freely and indifferently to every one who doth not voluntarily, knowingly, and of malicious wickednes debar themselves thereof: his decree of Reprobation being grounded only upon the known, willfull, and stubborn disobedience against his Commandments, and means of Grace used and vouchsafed for their repentance, and reformation, Jerem. 6. 30. with the 28, 29. And his Commandments having been shewed not to be grievous, but easie and light, for every man to observe and practice.

2. It may serve to admonish every man to take heed and beware of all kinde of disobedience against God, and that they doe not approve or allow themselves in any or the least thing which they know to be displeasing unto him, either forth of a conceit of their Election, or of an opinion of impossibility of falling away totally, and finally, forth of his love and favour, seeing it appeareth that he only chooseth unto himself the man that is godly, the rich in faith. And that he
he will not justify the righteous, in the day that he turneth away from his unrighteousness, to commit iniquity, nor necessarily prevent him therein: nor will know the works of iniquity in the day of Account.

3. It may also administer found comfort and consolation to all simple hearted, sincere and godly affected persons, against all their scruples, fears, doubts, and jealousies, as concerning their ignorances, weaknesses, and infirmities, wherewith their minds are ordinarily perplexed; It having been shewed that God will never lay any of these things to their charge, or any whit the lesse esteem of them, by reason thereof: but doth and will alwaies behold and judge of them (through the riches of his grace in Jesus Christ) according to the integrity, purpose of heart, and sincerity of affection, which he observeth in them towards his name.

4. And lastly, The consideration hereof, doth also abundantly serve to beget in all men an unfeigned love, and obedience towards God. I will love the Lord (faith David) because he hath heard my voice, &c. Psal 116. 1. And being but advanced, from the sheepfold to an earthly Crown, and receiving a promise for the continuance thereof to his house, hath his heart thereby exceedingly filled with affection towards him; how much more then may the consideration of his goodnes (before expressed) in advancing us, not from a sheepfold, but from death itself, the fold of Satan, Hebr. 2. 14. Nor to a terrestrial and corruptible crown, but to a glorious estate of immortality (even when we were his enemies, Rom. 5. 8, 10. and neither asked nor desired any such thing of him.)
serve to kindle and inflame our hearts with an unfaine
ded love and sincere affection towards him; especially if
we consider what an heavenly City, immortal crown,
and weight of Glory he hath therein prepared to be-
flow upon us for an inheritance and crown of reward,
even for that love, service and obedience, which of
bounden duty we owe unto him. The consideration
of this Grace, caused S. John to love God, 1 Joh. 4. 19.
with the 9, 10. chap. 3. 16. And constrained Paul to
the obedience of him, 2 Cor. 5. 14, 15.

FINIS.
Because I would not be mistaken in my meaning, concerning that which I have spoken in the favour of ignorance; I thought it necessary, more clearly to discover, That my intention therein is not to patronize any mans voluntary and wilful ignorance, (such as that mentioned by S. Peter in his 2 Epist. chap 3. 4, 5. or that of the Jews discovered in John 9. 9. to the end of the chapter,) For, for men to refuse to know, because they would not obey, or wilfully to oppose evident grounds of reason, and light appearing unto them, (whether forth of a hatred against it, or a love to walk in darkness, John 3. 19. And
And so in effect to say unto God, Depart from us for we desire not the knowledge of thy ways, Job 21. 14.) can be no more excusable than stubborn rebellion, and disobedience against the truth, clearly known and understood. But the ignorance for which I plead excuse, is that only which befalleth men, either through imbecility in nature, or want of means. For as it cannot be required of an idiot to understand reason, nor of a childe to distinguish betwixt good and evil, natural internity having hidden those things from their eyes; and no talent given to them to enable them thereunto: So neither (by the like reason) can the particular knowledge and faith of the Gospel (or anything else whatsoever) be required of those to whom the necessary means thereof, is not offered; Upon which ground Christ declareth: That if he had not come and spoken unto the Jews, and done amongst them such works which did evidently demonstrate unto
Postscript.

unthem the truth and excellency of his
dorine, and that he was the Messiah pro-
mis to come; they had not had sin, re-
je&g either him, or it, John 15. 22, 23.
mithe 10, 27. And therefore ignorance
in its nature cannot be concluded any
great sin then Uriah his carrying of
the Lter to take away his own life,
2 Sanel 18. 14, 15. which will never be
laid to his charge.