

James I. Waalsey

THE

INSTRUCTED CHRISTIAN;

OR, THE

PLAIN MAN'S SENSES EXERCISED

TO

DISCERN BOTH GOOD AND EVIL;

BEING

A DISCOVERY OF THE ERRORS, HERESIES, AND BLASPHEMIES OF THESE
TIMES, (1655,) AND THE TOLERATION OF THEM, AS THEY ARE
COLLECTED AND TESTIFIED AGAINST BY THE MINISTERS
OF LONDON, IN THEIR TESTIMONY TO THE
TRUTH OF JESUS CHRIST.

BY WILLIAM LYFORD, B.D.,

LATE MINISTER OF THE GOSPEL AT SHERBOURN, IN THE WEST OF ENGLAND.

"For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ," &c.—2 Cor. xi. 13—15.

"Be not ashamed of the testimony of our Lord, nor of me," &c.—2 Tim. i. 8.

"Though we, or an angel from heaven, preach any other gospel unto you, than that which we have preached, let him be accursed."—Gal. i. 8.

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RECOMMENDATIONS TO THE WORK.

MR. HUDSON. DEAR SIR,—I am highly pleased to learn your intention to republish "LYFORD'S PLAIN MAN'S SENSES EXERCISED," &c. It is an excellent work; one of the best specimens of the rich evangelical writings of that age of admirable books—the age of Manton, and Owen, and Howe. I know of no volume better suited for a family library. Any one familiar with Lyford's arguments, will have little to fear from the subtilties of Popish, Pelagian, Infidel, or Universalist errorists. This book is a complete armory of tried weapons against all these. Throughout it is sound in doctrine. The style is plain, but always perspicuous. In short, I know of no work which comprehends, in so small bounds, so much seasonable argument upon those religious controversies with which even the private Christian should always have a competent acquaintance, and which is as loudly called for now as it was at the period when this volume was written. I do most cheerfully commend your undertaking, and hope you will be sustained in it. I should have added, that this work is not merely controversial, it is also highly practical. A fine strain of evangelical sentiment pervades it throughout.

Yours, truly,
JAMES M. WILLSON,
Pastor of the Reformed Presbyterian Congregation, Cherry St., Phila.

"LYFORD'S PLAIN MAN'S SENSES EXERCISED," is a work which I had occasion to examine some months ago, and which I can cordially recommend as a sound and evangelical book.

J. F. BERG,
Pastor of the First German Reformed Church, Philadelphia.

From an examination of "LYFORD'S PLAIN MAN'S SENSES EXERCISED," I most cordially concur in the above recommendations.

JOHN B. DALES,
Pastor of the First Associate Reformed Church, Philadelphia.

I cordially concur in the above recommendations.

SAMUEL B. WYLIE.
Sen. Pastor of the First Reformed Presbyterian Congregation in Philadelphia.

"LYFORD'S PLAIN MAN'S SENSES EXERCISED," is a most excellent work.—I can cheerfully unite in the above recommendations.

SAMUEL O. WYLIE,
Pastor of the Reformed Presbyterian Congregation, Philadelphia.

I am perfectly satisfied that "LYFORD'S PLAIN MAN'S SENSES EXERCISED," &c., contains a rich treasure of divine truth, the perusal of which would enrich the mind and warm the heart. I cheerfully concur with the brethren above named, in recommending its reprint.

C. C. CUYLER,
Pastor of the Second Presbyterian Church, Philadelphia.

Having examined Lyford's work, I have much pleasure in uniting with brethren in the above recommendation.

ARCH. TUDHOPE,
Pastor of the Ninth Presbyterian Church, Philadelphia.

I have some acquaintance with the above work, and know the high estimation in which it is held by all evangelical Christians who have had access to it. Scarcely any uninspired volume contains so much sound and useful matter in so brief a space. It is exceedingly rare, even in England, and its republication in this country will, I believe, be eminently beneficial to the cause of truth and piety.

GEORGE B. IDE,
Pastor of the First Baptist Church, Philadelphia.

An examination of Lyford's work has led me to a cheerful concurrence in the foregoing recommendations. I am persuaded that the republication of it will tend to promote the spread of sound and scriptural views of "the doctrine which is according to godliness."

RICHARD NEWTON,
Rector of St. Paul's Church, Philadelphia.

A cursory examination of "LYFORD'S PLAIN MAN'S SENSES EXERCISED," &c., has exalted the author in my estimation to the rank of his evangelical contemporaries, Owen, Charnock, and Thomas Goodwin. The English Divines of that age were, in many important respects, superior even to those of the reformation. Without endorsing every sentiment or view in the work before me, I cannot but regard its republication as well calculated to perpetuate and extend the knowledge of real Gospel truth, and as eminently suited to these times.

J. H. FOWLES,
Rector of the Church of the Epiphany.

Having examined "LYFORD'S PLAIN MAN'S SENSES EXERCISED," &c. I fully concur in the foregoing recommendation of the work, and ardently desire to see a book of such practical utility in every family library. C. WEBSTER,
Pastor of the 1st Associate Congregation, Philadelphia.

A treasure of fundamental Christian doctrines, clearly and logically, though quaintly, expressed, and ably defended against the prominent errors that have cursed the church in all ages,—a library of Theology in itself. Without minutely endorsing all its views, I have no scruple or hesitation in commending it as a work of great value.

J. LANSING BURROWS,
Pastor of Broad Street Baptist Church.

I think the republication of a work so rare and valuable as "LYFORD'S PLAIN MAN'S SENSES EXERCISED," is eminently desirable. Having examined it with some care, I can recommend it as eminently sound in doctrine, and attractive in style. Of the age and class to which the author belonged, moderns may well say, "*there were giants in those days.*"

THOMAS BRAINERD,
Pastor of the Third Presbyterian Church, Philadelphia.

Having examined "LYFORD'S PLAIN MAN'S SENSES EXERCISED," I cordially unite in recommending its republication.

JOHN M'DOWELL,
Pastor of the Spring Garden Presbyterian Church, Philadelphia.

I have carefully examined "THE PLAIN MAN'S SENSES EXERCISED, TO DISCERN BOTH GOOD AND EVIL," and take pleasure in expressing my decided approbation of the work. Its publication I regard as peculiarly seasonable, and its perusal cannot fail to profit the sincere inquirer after truth.

JOSEPH T. COOPER,
Pastor of Second Associate Presbyterian Church, Philadelphia.

ADVERTISEMENT.

IN preparing this work for the press, the spelling has been generally modernized, the exceedingly bad pointing of the old English edition corrected, for some words and phrases whose meaning has altered, expressions now in use have been substituted, but always with the utmost care to give the exact idea, quotations in the original languages not translated by the author, have been translated in all cases where it appeared to be necessary for carrying forward the train of thought; where any are left without translation, it is because this necessity was not considered to exist; a few foot-notes have been added, which, with the translations, have been marked thus (†,) and, finally, a few words, not in all more than two or three lines, containing local allusions, have been omitted. No other change has been made.

P R E F A C E

TO THE

A M E R I C A N E D I T I O N .

CLEAR, scriptural statements of gospel truth, and of the grounds of the Christian faith, are always acceptable to the intelligent Christian: to the less informed, they are eminently profitable. Faith is grounded upon testimony: the faith of the Christian, upon the testimony of God speaking in the scriptures. The Christian's faith is no mere prejudice or fancy; it is not the fruit of fear or of sympathy; it has its seat in an enlightened understanding; it is ever the result of a full conviction of the judgment. Hence, the value of such works as LYFORD'S, in which the truth is held up distinctly to our view, and that, moreover, in con-

trast with the opposite errors; and in which arguments in defence of truth, on the one hand, and against error, on the other, are scripturally stated, illustrated, and applied.

This volume is eminently calculated to aid the inquirer after truth, and, also, to assist the believer in his endeavours to attain such an acquaintance with the grounds of his faith, as will enable him to “give an answer to *every man* that asketh him a reason of his hope.” 1 Peter, iii. 15. The plan of salvation by free grace, is here exhibited with very great perspicuity, and defended with no ordinary ability; and we know of no error noticed in these pages, against which the inquirer does not now need to be warned, and the Christian armed. Those portions of the work in which the very foundations of our faith—the authenticity, and sufficiency of the scriptures—are examined, and their solidity confirmed against the infidel and the papist, are singularly appropriate to our own times; for on these points the enemy seems to be directing not a little of his energies: those in which gospel truth is explained, and its principles employed in the way of practical application to the diversi-

fied circumstances of the godly, will be found, by the divine blessing, as fruitful of edification now as they have ever been. The work is committed to that divine blessing, the absolute necessity of which, to any good and spiritual result, it is one of its primary objects to confirm. (†)

PREFACE

TO THE CHRISTIAN READER, BOTH MINISTERS AND PEOPLE.

OF you that are ministers, I humbly crave three things:

1. Your pardon for this my audacious undertaking; it is a work best befitting the protestors themselves, or some other able divine, who is a man of greater parts and learning, better versed in controversies, new and old, than I am, or pretend to be. In the church there are two ranks of teachers; some whose work is *dolare lapides*; others, *ipsos artifices*: our people are like rough stones dug out of the quarry. By the hammer of God's word, many of them are, by his blessing upon our labours, made polished stones for God's temple. But we ourselves need polishing by the skill and learning of others; for they dig deep to search out hidden knowledge, they hunt and catch the venison, which we so readily dress, and dish out to our hearers. Let them have the honour of their gifts and labours. It is the work of an age to produce a sound

learned man, and none out dunghill-spirits will undervalue such precious jewels.

2. If any think himself causelessly charged with error, I beseech him not to impute that to me; for I neither choose my adversary, nor my argument, but take up both as drawn up by the testimony of faithful ministers. And although it be no fair dealing to take up an ill report of another, and it is not my manner to take upon trust what I believe, or propose to others to be believed; yet thus far I hope I may be excused, because every one's error, which I tax by name, or by some characterizing circumstance, I do it upon my own certain knowledge that it is their opinion by the testimony of their own writings. As for the rest, I name none, I asperse none, I charge none; only this I do, known vulgar errors I endeavour to confute; and this I may do, without asking who is the father, and without wronging the unknown author of them.

3. Seeing it has pleased God, when I came to the end of the eleventh chapter, to put a period to my studies, by the great increase of my disease upon me; my humble request to some of my brethren of the clergy, is, that if it be not too mean a condescension, that they will be pleased to go on where I left off, and so to finish the work, unless they judge it more fit to draw all anew with their own more learned pencil. The work is likely to be profitable to the people of this nation, especially in such a time as this.

You that are the people, I crave leave, first, to admonish; secondly, to exhort.

First, Let no man beguile you with fair words, under

the gilded notions of saints. Accept no man's face against the least truth of Jesus. If any come to you in great humility, and show of love, in sheep's clothing, and bring new and strange doctrines; if he go about to cause divisions; if he be one that forsakes ordinances, vilifies ministers, and the old way of holy-walking with God; you are bound in conscience not to receive him into your houses, but to avoid him: (Jude ver. 19; 2 John v. 9, 10; Rom. xvi. 17,) you sin, if you do not.

Against such corruptions of pure doctrine, Ignatius Martyr, in his epistle *ad Trallianos*, page 68, most gravely warns all Christians in these words:

Sunt quidam vaniloqui, et mentis seductores, non Christiani, sed Christum mercantes, et cauponantes verbum Evangelii, qui venenum erroris commiscentes dulci blandimento, sicut ænomeli, ut qui biberit illius potus gustabilem sensum, dulcedine captus, inobservantèr morti addicatur.

There are certain vain talkers and seducers, not Christians, but such as make merchandise of Christ and his gospel, who mingle the poison of their errors with sweet and pleasant words, as vintners that mingle honey with their wine, so that he which drinketh of that pleasant cup, being delighted with the taste, is unawares mortally poisoned. Thus that holy martyr who lived in the apostle John's time.

It is an unworthy, temporizing, and a soul-destroying, flattering speech, of one that says, "Heresy in a good man is no sin, and heresy, though the matter be ever so gross, if it be not affected, if there be no design of the will in it,

is no sin." But you, beloved, remember what the scripture says of heresy, "There shall be false teachers among you, which shall privily bring in damnable heresies." 2 Pet. ii. 1. Heresies are damnable, though privily and unawares brought in. Another apostle tells you, that "it is a fearful judgment to believe a lie;" (2 Thess. ii. 11, 12,) and heresy is a lie. And if it be so damnable, not to believe necessary truths, what is it to hold that which is most opposite to truth, gross heresies? Lastly, observe what a third apostle says, (2 John v. 9, 10,) "Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God; he that continueth in the doctrine of Christ, hath both the Father and the Son." The testimony of three apostles, I hope, will establish your hearts against the sophistry and power of all seducers, and not suffer you to think or speak favourably of the least corruptions of Christ's blessed gospel; it is matter of jealousy to him. Read 2 Cor. xi. 2, 3.

Secondly, I exhort, that you carefully observe the method and scope of this book, which is to lay before you certain distinctions upon the most material, yet perverted points of religion in these days, that so the chaff being sorted from the wheat, you may see on which side of the distinction the truth lies, and in which the fallacy. All things are set down as perspicuously as the nature of the matter will permit; yet some things you must read over twice or thrice, else you will not discern things that differ. It is chiefly intended for your edification and confirmation. The God of truth guide you into all saving truths. Amen.

BIOGRAPHICAL NOTICE OF THE AUTHOR.

SOME MEMORIALS OF THIS GODLY, ABLE, PROFITABLE MINISTER OF CHRIST, WILLIAM LYFORD, BEING THE WHOLE OF WHAT WAS DELIVERED CONCERNING HIM, AFTER HIS FUNERAL SERMON, BY W. H., D. D.; TOGETHER WITH TWO REMARKABLE CLAUSES TAKEN OUT OF HIS LAST WILL AND TESTAMENT.

AND it was in the same state of comfort, namely, the looking for the appearance of the great God, and our Saviour, Jesus Christ, which did uphold our dear deceased friend and brother, whose funeral we are now to solemnize, in the long time of his sickness; and in whatever former trials the Lord was pleased to exercise with him, he still had an eye to that blessed hope, which he did so firmly believe was laid up for him. There are material pithy expressions of his own, to this purpose, with which I think fit to acquaint you, out of two or three of the last Christian letters I received from him. In one of them he thus expresses himself: "However it shall please God to dispose of my health, I rest comfortably assured of his everlasting love to me in his Son, Christ Jesus; who loved me, and gave himself for me." In another, thus: "In the use of the means I wait, what the Lord will do with me: I know it shall be well with me at the last, having so many pledges of his everlasting love to support me." In a third, he hath these words: "My wasting continues, and my stomach also fails me, but my God fails me not: in him I have refreshings, in the consideration and experience of the great things he hath done for me here, and in the contemplation of far greater things yet prepared for me." Some few days before his dissolution, being desired to give some that visited him a little taste of his present hopes, together with the grounds of them, for their comfort and instruction, he cheerfully answered, "I will let you know how it is with me, and upon what ground I stand." Then stretching forth his hand, he spake to this effect: "Here is the grave, the wrath of God, and devouring flames, the just punishment of sin, on the one side, and here am I, a poor sinful soul, on the other; but this is my comfort: the covenant of grace, which is established upon so many sure promises, hath saved all. There is an act of oblivion passed in heaven: 'I will forgive their iniquities, and their sins will I remem-

ber no more,' saith God. This is the blessed privilege of all within the covenant, among whom I am one. For I find the Spirit, which is promised, bestowed on me, in the blessed effects of it upon my soul, the pledges of God's eternal love: by it, I know my interest in Christ, who is the foundation of the covenant, and therefore my sins being laid on him, shall never be charged on me." When the time of his dissolution approached, he called for his nearest relations, his wife, and children; he commended them to God, the living God, the everlasting Father, with blessings, and prayers that they may have their part and interest in the everlasting covenant, laying a charge upon them all, that they should continue still to give themselves to reading the scriptures. When the earthly house of his tabernacle was even upon the point of being dissolved, with much ado he uttered these words: "My dissolution is more comfortable to me than my marriage-day. 'Now thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord; forasmuch as you know that your labour is not in vain in the Lord.' "

1 Cor. xv. 57, 58.

Though it was the desire of our deceased brother, that I should not make any solemn narration of his demeanour here among you, yet I cannot but speak something of him, that we may glorify God in him, and for him; and to stir up myself, and you, to an imitation of those graces of God, which were so eminent in him. We are to take special notice of it, that by the strength of God's grace, he remained steadfast and unmoveable in the articles of our holy religion, in these declining times. Being asked at one time, Why he continued so resolved in his way, when many in divers things altered their opinions? His answer was this, Because he grounded himself upon the word of God, which is not altered. He was not a reed shaken with the wind, but a pillar in the house of God. He could profess with holy Job, according to his degree and measure, "But he knoweth the way that I take, when he hath tried me, I shall come forth as gold; my foot hath held his steps, his way have I kept, and not declined, neither have I gone back from the commandment of his lips. I have esteemed the words of his mouth more than my necessary food." Job xxiii. 10—12. He could profess with the Psalmist, "I have stuck unto thy testimonies, and thy testimonies have I taken as a heritage for ever; for they are the rejoicing of my heart." Psal. cxix. 31, 111. With those sincere converts, "He continued steadfastly in the apostles' doctrine and fellowship, and breaking of bread, and prayers:" (Acts ii. 42,) in breaking of bread, when as we have so many half-ministers of late, who only preach the word without administering the seals, the sacraments which are annexed to it. He had a singular dexterity in catechising, in opening the grounds of our holy religion, in a perspicuous clear manner, to the capacity of the meanest. He did feed Christ's lambs, as well as his sheep. He took great delight in it, he would often say, "That if he had done any good here among you, it was by catechising." Where let me in a word commend this necessary part, though so generally neglected, of our ministerial function, to his fel-

low-labourers, who have so lovingly assisted him for so long time together; that they would effectually set themselves to it, that so they may, by God's blessing, reap the like benefit and comfort that he did. How cheerful was he in his going out, and coming in among you, in public, and in private! How was his heart lifted up in the ways of the Lord! He served the Lord with his spirit, in the gospel of his Son; he was a workman that need not be ashamed; he preached in demonstration of the Spirit, and in power; he was able to convince gainsayers. In his sermon, which he was importuned to print at Oxford, after he had preached it there, how does he woo those that are off from family exercises, to remember from whence they are fallen, and to do their first works. His words are to this effect, When you were wont to pray with your families, to repeat sermons, to instruct and catechise your children and servants, was not that your best time? and it is a great pity they did not listen to the voice of the charmer, who charmed so wisely. He went over the whole body of divinity among you. He acquainted you with the whole counsel of God. He spent himself for you. God grant your profiting may prove in some sort answerable to his endeavours. He was constant in the duty of prayer and supplication, with thanksgiving; it was a branch of his daily devotions, that God would be pleased to assist him mightily in his last conflict; and he did, as he told some of his friends that were about him, reap the benefit of it. He was so far from being affrighted at the approach of death, that he lifted up his hands, and his eyes, and with a serene cheerful countenance yielded up his soul into the hands of his faithful Creator and Redeemer. He was daily mindful of you, the people of this place, of which he had the pastoral charge, in his prayers. Not long before his departure, he lifted up his heart to God, for a good successor for you, as Moses, the servant of the Lord did, when he was to be gathered to his fathers. Num. xxvii. 16, "Let the Lord, the God of the spirits of all flesh, set a man over the congregation, which may go out and in before them; that the congregation of the Lord be not as sheep which have no shepherd." The Lord make good that gracious promise to you, "And I will give you pastors after mine own heart, which shall feed you with knowledge and understanding." Jer. iii. 15. Only acknowledge your iniquity, as the prophet exhorts, (verse 13,) That you have transgressed against the Lord your God, and that you have not obeyed his voice, which so oft sounded forth unto you in his ministry. Now suffer, I beseech you, one word more of exhortation, and it is that of the apostle; "And we desire, that every one of you do show the same diligence, to the full assurance of hope to the end. That ye be not slothful, but followers of them, who through faith and patience inherit the promises." Heb. vi. 11, 12. O that this may be the issue of our thoughts and meditations, as touching our deceased brother, and fellow-labourer, and your faithful minister, of our coming to the house of mourning, of our accompanying the hearse, of our solemn assembling of ourselves in this place, that we may be excited by occasion hereof, and so effectually wrought upon, that we may tread in his steps. *Non est amicorum prosequi defunctos ignavo questu, sed, quæ voluerint, meminisse, quæ*

mandaverint, exequi. It is not sufficient for friends, that they wail and mourn over those that are departed from them after a dull and fruitless manner, but it is by all means required that they follow the counsel and good advice they gave them, that they imitate the good example they left behind them. Let us think with ourselves, that we hear our deceased brother, and your pastor, speaking thus to us, as the apostle did to the Philippians: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report: if there be any virtue, if there be any praise, think on these things. Those things which ye have both learned, and received, and heard, and seen in me, do." Phil. iv. 8, 9. And then we shall be in a capacity to expect the blessing there promised, and the God of peace shall be with you.

EXTRACTS FROM THE AUTHOR'S WILL.

The first clause.—I give and bequeath unto the President and Fellows of Magdalen College, in Oxford, for the time being, and their successors for ever, the sum of one hundred and twenty pounds, to be paid unto them by my executrix, within seven years, next after my decease; and by them, or my executrix, and overseers, to be laid out, to raise an exhibition for, and towards the maintenance of a godly poor scholar of that college, in manner and form as is here expressed, that is to say, my will is, that the scholar, to be chosen from time to time to partake of this yearly exhibition, shall be nominated, and chosen by the votes of the President, the senior Dean of Arts, and the Moderator of that form, whether logic, or philosophy, wherein the said young scholar shall be a disputant, or by any two of them. And my earnest desire, and will is, that the scholar to be nominated from time to time, to partake of this small encouragement of studiousness and piety, be such a one, and so qualified, as may give the best evidences for the present, of his sobriety, ingenuity, studiousness, and proficiency, and for the future, the best hopes of being a godly, able, and profitable minister of the gospel, in the church of Christ. It being dedicated to God, by way of thankfulness, for his mercy to me, in that college, and in way of restitution, for a sum of money, which, according to the corrupt customs of those days, I received for the resignation of my fellowship in that college.

The second clause.—And now I commend myself and them all, my dear wife and children, unto God's grace and mercy, giving thanks unto him from my soul, for revealing his Son Jesus Christ in me, and to me, and for justifying me, and his whole church, freely by his grace, through the redemption which is in Christ Jesus, and for honouring me to be a minister of the gospel. And I do humbly beseech the God of all grace and mercy, to continue and preserve the power and purity of his gospel in this land, together with a faithful and learned ministry to dispense the same. Also, my humble prayer to the God of all grace is, that he will be pleased, out of the riches of his grace and goodness, to guide and preserve all my poor children, and all his people, into all saving truths.

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THE PLAIN MAN'S SENSES EXERCISED.

INTRODUCTION.

For every one that useth milk, is unskilful in the word of righteousness, for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use, have their senses exercised to discern both good and evil. —HEB. v. 13, 14.

THE apostle from verse 11 of chapter v., to verse 13 of chapter vi., makes a digression, in which he sharply reproves the Hebrews for their non-proficiency in the doctrine of Christ, that he might thus provoke them to a greater heedfulness and attention to those deep points, which he is about to speak of afterwards. The scope of our ministry is, first to beget children to God, and then to build them up in the faith. At first, men are but children in understanding, and they must be fed with milk, that is, with the first principles of religion, doctrines easy to be understood: but as it is a thing abhorrent to nature, to be children still, we desire to outgrow our childish nature and understanding, to become grown men: so in religion it is a great deformity, and a sign of gross negligence, still to stick in the A. B. C., as it were, of the doctrine of Christ; we must be men in understanding, perfectly rooted and stablished in the faith, as we have been taught, Col. ii. 7, that is, according to the time and means vouchsafed to us; not like children, tossed to and fro with every wind of doctrine, Eph. iv. 14. But, "our love must abound more and more in knowledge, and in all judgment," Phil. ii. 9, 10, that we may be able to try and approve things that differ, and so be sincere, and without offence, that our hearts may be comforted; being knit together in love, unto all riches of the full assurance of understanding,

to the acknowledgment of the mystery of God, and of the Father, and of Christ, that no man be able to beguile us with enticing words, nor spoil us through philosophy and vain deceit, by the cunning craftiness of men, that lie in wait to deceive, Col. ii. 2, 4, 8. In this, their great negligence is taxed, and they are provoked to a more full and large measure of introduction into the mysteries of the gospel, that they may be able, by diligent hearing, reading, and studying of the word, to discern both good and evil, what is sound, what is unsound, to choose the good, and refuse the evil. That is the scope.

Now for the meaning of the words. First. The persons. By babes, he understands weak and unskilful professors; and by men of full age, he means Christians grown up to sound understanding in the mysteries of God. Secondly. Their food. By milk, he understands the plainest and easiest principles of religion; by strong meat, the more profound and difficult points of the Christian faith, such as is the analogy between the priesthood of Melchizedec, and of Christ, of which he was about to speak, chapter v. 11, and of whom he had many things to say, and hard to be uttered, because they were dull of hearing. Thirdly. Their praise and dispraise. Of the weak, he says, that they are unskilful and inexperienced in the word of righteousness, that is, in the doctrine of the gospel; the main subject of which is, the true and only righteousness of faith, that is of Christ, imputed to us, by the grace of God, and the righteousness of sanctification, which is wrought in us by the Spirit of Christ: this was the fault of the weak Christians. Of the strong Christians, he says, that they are able to deal in higher points, able to apprehend and digest them in their spiritual judgment. As solid and hard meats are not proper food for children, but for men of full age and strength to feed on: so high and profound doctrine is not fitting for novices, but for Christians of ripe age. These he calls perfect, or of full age, not absolutely, for the best do see but through a glass darkly, but comparatively in respect of the weak, whom he likens to babes. Fourthly. The means of ripeness. These perfect ones, by reason of long use and practice, have their senses exercised, as in a school or university, scholars have their wits sharpened and exercised (γεγυμνασμενα)

by frequent disputations: by means of which they grow expert, and able to discern fallacies in matters of logic; so are these Christians in matters of religion able to discern what is sound, what sophistical and unsound, able to separate the chaff from the wheat, truth from error. He that is thus exercised hath a distinguishing faculty. As the taste distinguishes meats, and the eye perceives colours, and the ear sounds; so can this man's understanding spiritually discern between colour and colour, between taste and taste, between light and darkness, between sour and sweet, between food and poison, between good and evil; even as artists in any faculty can quickly perceive when their work is well or ill done: and this is the commendation of the strong. Babes are not to be dispraised simply because babes, because they are children, but because they are babes and children in understanding, when they might and ought to be men capable of higher instructions.

From the words, thus opened, I observe four doctrines, not intending to prosecute them at large, but to touch upon them by way of introduction to the principal matter intended.

Doct. 1. Amongst those who are true professors of the gospel, there are degrees of knowledge in Christianity, some are weak, like babes, some are strong, like men grown to ripe age, yet all are the children of God. Rom. xiv. 1. "Him that is weak in the faith receive." 1 Cor. iii. 1. "And I, brethren, could not speak unto you, as unto spiritual, but as unto carnal," that is, less spiritual, even as unto babes in Christ.

Use. "We that are strong, ought to bear the infirmities of the weak," Rom. xv. 1, and not to please ourselves. In our congregations, all are not of one capacity, all God's household must be fed; we must not disdain the matter preached, because it is familiar and plain to us. Children must have their food.

Doct. 2. The blessed word of God is the food of souls, both for the weak and for the strong; there is milk for babes, and strong meat for them of full age, and both of them are nourished by it in their spiritual life, to life eternal. But whether it be milk or strong meat, easy or more profound doctrine, it is still food. For, first. Christ himself is the bread that came down from heaven. John vi.

33, 48. Secondly. The word of God is bread of life, wheat, wine, milk, &c. Thirdly. Ministers are stewards, to give every one his portion of meat, and shepherds, to feed the sheep and lambs of Christ. John xxi. 15.

Use 1. Then ministers must prepare doctrines, which may be wholesome as food, it must have some nourishing quality in it. Ever remember that, (2 Cor. iv. 2,) "not handling the word of God deceitfully, but by manifestation of the truth, commending ourselves to every man's conscience in the sight of God." Food first. To refresh the weary. Secondly. To strengthen the weak. Thirdly. To make the healthy grow and increase.

Use 2. People must receive the word as food. Here is a threefold direction: first, for preparation; lay aside all malice and guile, (1 Pet. ii. 1, James i. 21,) get a sound and pure appetite for pure milk, for pure ends, to grow thereby. The second is, for reception, as an engrafted word, as food digested and turned into our substance. Not as the vintner that tastes of many vessels, but swallows none. The third is, for retention, and practice, chew the cud, and walk in the strength of it, &c.

Doct. 3. It is a fault to be children in knowledge still, we must endeavour to conceive spiritual things aright, to discern things that differ, good from evil, truth from error. Truth and error lie, many times, near together, and look alike: it is needful therefore, that we have a spirit of discerning. First. Some Christians are weak in graces, and have but little strength over their corruptions and temptations: they must labour for strengthening grace. Eph. iii. 16. Secondly. Some are weak in knowledge, as in my text. These know first, but few things; secondly, low things; and thirdly, all but weakly and unstably, which discovers itself,—First. Because, like children, they are fickle, delighted with new things. Secondly. Easily cheated out of sound principles, and godly ways. Thirdly. Because confused, confounding things which should be divided, &c.

Doct. 4. The means to outgrow childishness in knowledge is, to have our wits or senses exercised in scripture doctrines, and scripture distinctions; for by reason of use and exercise, we attain that ability and dexterity to discern things that differ. Thus you see that to diligence in

hearing, Christians must add prudence in discerning. The end of scripture is to make us wise to salvation, wise to discern the voice of the tempter from God's voice, to know a false prophet, though he comes in sheep's clothing. It is a shame for a carpenter, or goldsmith, or mathematician, not to know the use of the instruments of his profession, as of the square and rule, of the touchstone, &c. Now religion is every man's profession and trade, and it concerns all its professors to be acquainted with the doctrine and intents thereof: and to help you to attain this end and skill, I know no readier way, than to lead you by the hand through the mist and labyrinth of some of the most notorious, general, and pernicious errors with which this age is bewitched, like those men that were smitten with blindness, and led into Samaria instead of Dothan, 2 Kings, vi. 19, who were in the midst of dangers, and knew it not. And because I desire to avoid all suspicion of feigning and loading men with errors, of which they are not guilty: I shall take them up as they are laid down by the London ministers, in their testimony to the truth of Jesus Christ, against the errors, heresies, and blasphemies of these times.*

* London Testimony, A. D., 1647.

CHAPTER I.

ERRORS AGAINST THE DIVINE AUTHORITY OF THE HOLY
SCRIPTURES.

THE first and most dangerous error is of them that deny or overthrow the divine authority of the scriptures, making the word of God of none effect. There is nothing more contrary to the corrupt nature of man than the scriptures; nothing more contrary to the kingdom of Satan than the scriptures. And therefore, lest his impostures and deceits should be discovered by the light of the word, he sets himself by all means to overthrow the scriptures, to enervate and weaken their authority, and the high esteem we ought to have of them. Satan has many arts and devices to undermine and destroy the church of Christ. Sometimes by open persecution, as in the first three hundred years after Christ; secondly, by false apostles, and false brethren, which arise and speak perverse things, bring in damnable heresies, denying the Lord that bought them, and the very Godhead of Christ and his satisfaction. Such were the Arians, and those swarms of heretics which were hatched by the warmth of peace and favour bestowed on the church in the age next following, and the Socinians of this age. Rev. viii. 10, 11, we read of a great star, burning like a lamp that fell from heaven: the name of the star is Wormwood; it made the waters bitter, and many died of the waters, because they were bitter. When the burning stars of the church fall from heaven, their pernicious doctrines are like wormwood, which kill them that drink thereof. Thirdly, sometimes by setting and fomenting divisions among Christians—preacher against preacher, church against church—well knowing that a house divided against itself cannot stand. Fourthly. But all this might be to little purpose, so long as we have a sure word of prophecy, a sure rule to have recourse to upon all occasions, as to a light that shines in the darkest times, as to living, speaking oracles, holding forth to us the mind of God, by which truth is manifested, and counterfeited doctrines discovered.

I shall not trouble you with the popish controversies concerning the scripture, but apply myself to the errors of the present age. The sectarian errors in particular, concerning the scriptures, are three, in these express words of the London Testimony.

First. That the scripture, whether true manuscript or not—whether Hebrew, Greek, or English—is but human, and so not able to discover a divine God.

The second is, that it is no foundation of Christian religion, to believe that the English scriptures (or that book, or rather volume of books, called the Bible, translated out of the original Hebrew and Greek copies into the English tongue) are the word of God.

The third is, that undoubtedly no writings whatever, whether translations or originals, are the foundation of the Christian religion.

For discovery and confutation of these accursed errors, I choose for my text the words of Christ, “Search the scriptures,” &c.—John v. 39. The great question of all religion was here in debate between Christ and the Jews, touching the person, calling, and doctrine of Christ, whether they were of God. The Jews denied it; Christ proves it by four testimonies. First, of his Father, ver. 32, “I bear not witness of myself, there is another that beareth witness of me, and I know that his witness is true.” The Father bore witness to Christ at his baptism, by that voice from heaven, in the audience of all the people, saying, (Matt. iii. 17,) “This is my beloved Son, in whom I am well pleased,” as Christ applies it, ver. 37, of this chapter. And at his transfiguration, (Matt. xvii. 25,) which testimony the apostle Peter highly magnifies, saying that he “received from God the Father honour and glory, when there came such a voice to him from that excellent glory, This is my beloved Son, in whom I am well pleased.”

The second testimony is that of John the Baptist, who was sent from God, and acknowledged by the Jews, ver. 33, “You sent unto John, and he bare witness unto the truth.” But, says Christ, “I receive not testimony from man;” that is, I do not rest nor stand so much upon John’s testimony; only I make use of it, as a man approved by yourselves, that you might believe, ver. 34; for if ye believe John, you will believe in me.

The third testimony is by his works, ver. 36, "But I have greater witness than that of John, for the works which the Father hath given me to finish, bear witness of me, that the Father sent me; but ye receive not my Father's testimony concerning me, because his word is not in you;" ye know not your own scriptures, ver. 38.

The fourth testimony is by the scriptures, even the writings of Moses and the prophets; by them Christ offers to be tried and judged, ver. 39. "Search the scriptures:" as if he should say, If those scriptures which you daily read, and acknowledge to be of God, if they testify not of me, then reject me as a counterfeit; but if they do, then take heed that ye refuse me not. Christ doth appeal to their own judgments, you think (and you think aright) that salvation is to be found in the scriptures. If you search them as you ought, with an intent to find the Messiah—the time, person, office, doctrine, and description of the Messiah—you will find that they testify of me, "for they are they which testify of me," ver. 39.

The words clearly hold forth these four truths, opposite to the forecited errors. Doct. 1. That the scripture is of divine authority, the supreme and last judge determining in all things (which God has ordained to salvation) what is good and what is evil, what is sound and what unsound, what is of God and to be believed, and what not; and into it our faith finally resolves and rests itself, as being of divine authority, from whence there is no appeal. Therefore, in this debate touching the person, office, and doctrine of the Messiah, Christ appeals to the scriptures, to be tried by them: they must justify or condemn all men's opinions and actions.

Doct. 2. The scriptures of the Old Testament are still of divine authority to the churches of Christ under the gospel, to try, judge and determine in matters of faith and duty; so that any doctrine or opinion, as also any moral action by them justified or condemned, is to be accounted justified or condemned by God himself. The inference is clear; for at that time there was no other part of God's will committed to writing, but that of the Old Testament.

Doct. 3. To believe the scriptures, (which we are to search,) whether in the originals or in the English trans-

lation, to be the word of God, and to contain in them the mind and will of God concerning man's salvation, is a necessary foundation of the Christian religion; else to what end did Christ bid the Jews search the scriptures, if the belief of what we search be not the foundation of our religion? Therefore, the proper end of that search is to beget faith and religion to those Jews, with whom he had to deal; and for Englishmen to believe the English scriptures to be God's word is as necessary a foundation of our religion, as it is for the Jews to believe the same word in the Hebrew text to be of God.

Doct. 4. The written word of God, both in the originals and true translations of them, is the foundation of eternal life, and of all things that lead to it, (for in them ye think ye have eternal life,) and so ye have indeed, because they preach Christ, &c.

I begin with the first doctrine, namely, that the scripture is of divine authority; the last and supreme judge in matters of faith and duty. This is proved by the judgment and practice of our Saviour, in deciding matters of controversy in religion by scripture. Thus, in that difference between the Pharisees and Sadducees about the resurrection, he determines the controversy by scripture, Matt. xxii. 29: "Ye do err, not knowing the scriptures." As if he said, See what the scripture speaks of that point. And accordingly the question was judged on the Pharisees' side; namely, that there was a resurrection. Again, when that lawyer proposed a question about salvation, Christ sends him to the scriptures to be resolved; "How readest thou?" (Luke x. 26,) what is written? Thus in doubtful times, when different opinions and ways were countenanced, the people are directed, Isa. viii. 20, to resort "to the law and to the testimony." The writings of Moses and the prophets are called the testimony, because they testify God's mind to man, and therefore to it we appeal for determination of every matter. And Peter, writing to all that had obtained the like precious faith with the apostles, commends the scriptures as the highest and surest foundation of faith. "We have a more sure word of prophecy, to which ye do well that ye take heed, as unto a light." 2 Pet. i. 19. Ye do ill, says the sectary, because it is a living upon the letter, and a way beneath,

for infant Christians to walk by; it is but human. The apostle Peter says ye do well. And which of these two shall we believe?—them that say ye do ill, or Peter, that says ye do well? But, to observe Peter's reason: ye do well to take heed to the scripture, because it is not human; "it came not by the will of man, but holy men of God spake as they were moved by the Holy Ghost," ver. 21.

Again, the scripture has in it all the properties of a supreme judge. What the law is in the commonwealth, the same is the scripture in the church. As the law has supreme authority to judge and determine between man and man in all causes civil, so hath the scripture in the church for matters of faith and salvation. And as in matters of controversy between man and man we say, Let the law try it, and there we rest; so is the scripture for matters of salvation. None is higher than God, whose voice and law it is, and therefore it is supreme.

Now, the properties of a supreme judge or ruler are especially three. First, infallibility and fulness of knowledge, by which we are assured that his verdict is true; for if a judge be weak in knowledge, if he does not clearly understand the matter of which he is to judge, if he himself may be deceived, then he cannot be a competent judge, he cannot be supreme; it is fit there should be an appeal from him. But now the scripture delivers the infallible truths of God; God is not deceived, neither doth he deceive any man. And it delivers all truths that are sufficient and needful for salvation; 2 Tim. iii. 15, "The scriptures are able to make one wise unto salvation;" now that is sufficient knowledge for any man, that can save him. And this the scripture performs, as it is proved, ver. 16, by an enumeration of all things necessary for salvation. First, the scripture teaches me what doctrines I must hold, and what I should not hold; "it is profitable for doctrine." Secondly, it confutes my errors; it is profitable for reproof, or for confutation of error. Thirdly, for practice, what is good and what is evil the scripture instructs us fully; therefore he says "it instructs in righteousness;" that is, in all points of duty, teaching me what I must do. Fourthly, if I go astray, it is profitable for correction, *εις επανορθωσιν*, to set me right again. And these four things it does so fully, that by it the man

of God is made perfect, thoroughly furnished, unto all parts of his office, that is, first, to teach the principles of the Christian religion. Secondly, reproof of errors and false doctrines. Thirdly, for correction of life and evil manners. Fourthly, instructions in the precepts of holy life and Christian conversation. And these things are easy enough to be understood. These are the true sayings of God, when we teach you that we are by nature children of wrath, and the necessity of regeneration; that we have redemption by faith in Christ's blood; that there shall be a resurrection of the dead, both of the just and unjust, and of the judgment to come. Also, when we teach you that you must repent of your sins; amend your lives; take care to profit by hearing the word; keep the Sabbath; exercise yourselves in the duties of prayer, praise, charity, humility, temperance, mercy, justice, peaceableness, &c. When we teach and persuade such things as these, we have clear and full scripture on our side, and may say of all the scripture, as John, of his revelation, "These sayings are faithful and true, because the Lord God of the prophets sent them to show these things unto his servants."—Rev. xxii. 6.

The second property is impartiality. He that is supreme among men needs not, through fear or favour, to be partial in judgment, because he is above all: he must not accept the person of any, nor regard the faces of men. Now the scripture is like God the law-giver, who accepts no man's person: they that walk in the light of the word are blessed; they that do not are accursed: "for we call unto God the Father, who, without respect of persons, judgeth according to every man's works." 1 Pet. i. 17. He makes no difference between Jew or Gentile, bond or free: and as God himself is no respecter of persons, so neither is his word. The apostle James calls it "a perfect law of liberty." Jam. i. 25. The scripture will flatter none; it justifies the doers and condemns the transgressors, without partiality. Lying, perjury, covetousness, ambition, rebellion, murder, oppression of the people in their properties, estates, and consciences, by unjust subscriptions, bribery, unmercifulness, &c., are sin in protestants as well as papists; in a parliament and committee, as well as in a court or council table; in a reputed saint,

as well as in a reputed carnal man. Though men dare not say so, yet the scripture dares. "Tribulation and anguish upon the soul of every one that doeth evil; upon the Jew first, and also upon the Gentile." Rom. ii. 9. If the Jew (one of God's church) be guilty, him first will God punish. "You have I known of all the nations of the earth, therefore will I punish you for all your iniquities." Amos iii. 2; Rom. ii. 1, 2. God is a righteous judge.

The third property is authority. There is no appeal from the supreme; this belongs not to every judge. It is the peculiar prerogative of the supreme. Such a judge is the scripture; there lies no appeal from it. If the scripture justify thee and thy actions, none can condemn thee: but if the scripture condemn thee, none can comfort thee. A man would not lie under a scripture curse for all the world; it will take hold on thee most certainly. Bring a crooked thing to the rule, and you will perceive the crookedness of it. Take a suspected piece of silver, one says it is good, another says it is not: bring it to the touchstone, that shows the truth. Scripture is the supreme law, judge, and rule; every man's opinions and actions must stand or fall by it. And hence it follows,

That the scripture is not human, but of divine authority. For no man, or number of men, can challenge such a supreme power to be judge of all consciences, to be lord of all men's faith, to be the trier of all hearts, the rule of all lives. No man is thus above another, though the things we preach and decree in synods be for the matter of them obligatory, as holding forth the mind of God, yet not for the authority of us that speak, or write, or decree them. But the scripture is the voice of God; the judgment of God in scripture is authentic and immutable, and shall stand for or against us at the last day. The writings and minds of men give way one to another, and are mended one by another. But that which must correct all is the scripture; when that speaks, all must stop. Therefore hath the Lord given it to all, and made it common to all, that by it all controversies might be decided, all doubts resolved, all heresies confuted, all truths established, every conscience guided, and every man's life framed. Nothing is sound, holy, just, or true, which does not

agree with scripture: and nothing is unsound, unjust, unholy, untrue, that is agreeable to it.

Use 1. If the scripture be the last and supreme judge, determining in matters of faith and duty what is sound and what unsound, then be sure, in all your actions and opinions, to get scripture on your side. Amidst all the varieties of men's actings, sidings, and opinions in these days, there is none of them all that we can take comfort in, any farther than they are grounded on and warranted by scripture. It is a childish way of reasoning, and a poor comfort for any one to plead thus: I am of this or that side, of this or that sect, (as suppose Paul or Cephas,) unless you can make it appear that you are of Christ, and that God's word is on your side. It is not what this or that particular man says, be he never so high in reputation for wisdom or holiness. Nay, not what a nation of men say, but what the Lord says: "for, not he whom men, but he whom the Lord approves, is accepted."—2 Cor. x. 18. Therefore, be sure that ye do nothing, hold nothing, count nothing holy, just, or good, but what the scripture does account. Dare not thou to call evil good, or good evil; dare not thou to "put darkness for light and light for darkness" (Isa. v. 20) for any man's sake, or in favour of any side. The scripture lays a curse upon them that do so, and there will be a review and a reversing of all such wrong. Therefore be thou willing to be judged, ordered, and confuted, by scripture.

In matters speculative, in our disputes against papists, we willingly admit the scripture to be judge; why not also in practicals?—in disputes against our lusts, against our friends, against our own and their evil and crooked ways? Men will hold what they list, such points as they never learned from scripture—and do what they list, trample the law of God and man under foot—and yet take it ill to be reproved, confuted, or ordered by scripture. Nay, some have so impudently proclaimed their atheistical contempt of scripture, that they have not blushed to say, this is a malignant chapter, a malignant text, or a malignant psalm, when they and their actions have not been able to resist nor endure the brightness of that light, testifying of the unwarrantableness of their doings. Oh, how do men strive and struggle against the light, to shuffle off the

sentences of scripture, as if in some cases it were defective, and no competent judge of actions! This is real popery. Whereas the scripture is full and clear, but all the darkness and difficulty ariseth from the deceitfulness of our hearts; we are in love with our own ways, and cannot submit our lusts to be arraigned and judged by scripture. O! let every sincere Christian thus resolve: if the word be of highest authority, then I must give it the highest place in my heart; I must live by the word, and act by the word, and die by the word. Perhaps thou mightest enjoy many worldly advantages and favours if thou wouldst comply with corrupt times and men, and so avoid many worldly troubles. But the word of God puts a bar: my judge is against me in the business; the word of God is in my heart as a burning fire: it tells me I must not choose sin to avoid afflictions; it tells me that the load of one sin is heavier than many afflictions: I cannot comply with such and such ways, because my heart stands in awe of God's word. Perhaps princes and the grandees of the world do sit and censure thee, but the honest heart that owns this doctrine will say, I had rather offend and displease them all, than offend Thy word, which must be my judge and theirs. "I have hid thy word in my heart, that I might not sin against thee."—Ps. cxix. 161.

Take two motives to quicken this resolution. First, It is a comfort. If thou canst give the word the highest place in thy heart, then in every condition thou canst with comfort appeal to God to judge for thee, and say, Lord, I am willing to be ordered by it, I acknowledge its divine authority. I desire, if I be in error in any thing, to be confuted by it; if ignorant, to be instructed by it; if I am in the truth, to be kept by it; when I go astray, to be recalled by it. The things I know not, teach thou me: I do not desire to seek any evasion to avoid the stroke or light of it. If thou canst say this in truth of heart, then thou mayest with comfort appeal to God in any estate.

Observe the temper and workings of thy heart; when thou readest and hearest the word, does thy heart smite and reproach thee for any matter? or canst thou not read or hear every part of the word opened and applied with that wonted boldness, comfort and confidence, (as that 12th chapter to the Romans, against resisting the higher powers,

the 15th Psalm, against usury, the epistles of Peter and Jude, against mocking, proud, empty, disobedient sectaries,) it is a sign thou dost strive to shake off the authority of the word, that thy heart is not upright; and be sure of this, thou shalt lie down in sorrow, thou canst not with boldness appeal to God to clear thy innocency and integrity, "For if thy heart condemn thee, God is greater than thy heart, and knoweth all things," John iii. 20: he will much more condemn thee. And "There is no darkness nor shadow of death where the workers of iniquity may hide themselves," Job xxxiv. 22.

Second. It is a means of reformation. To acknowledge the divine and supreme authority of scripture practically would be a notable means to reform the gross evils among us, both in church and state, the great confusions that are among us, the contempt of ordinances, ministry, Sabbaths, sacraments, &c. If we would yield to the judgment of scripture, and call that heresy, or schism, or lying, perjury, or oppression, &c., which the scripture calls so, and submit to its sentence in each particular, we should soon have a visible reformation of great evils, both public and in our persons and families, when we go about to persuade you to take pains to get knowledge, to examine, and try your spiritual estate, to make conscience of God's worship, to hear with care, to profit by hearing, to sanctify the Sabbath, to exercise chastity, mercy, truth, sobriety, peaceableness, &c., among ourselves, we are sure we have scripture on our side. And men have nothing but humour, custom, lust, and obstinacy to oppose against it.—Never look for a reformation where lust will be a rule; where revenge, and covetousness, and ambition, and faction will be the judge; but let the pure word of God rule in our councils, parliaments, assemblies, cities and transactions, we should soon be a holy people, a praise in the earth. And remember, that if we will not yield to the judgment of scripture now, to our conversion and amendment, we shall ere long be forced to yield to its authority and judgment to our confusion. Thus much for the first use, namely, to acknowledge the divine authority of scripture, practically, in matters of sin and duty.

Use 2. Is to vindicate the authority of scripture against all such as oppose or weaken it, and make it of none effect.

A fourfold error is here to be confuted. The first, of them that make the church the judge over scriptures. We embrace its ministry, we build not upon its authority. I shall not trouble the reader with confutations of papists, who overthrow its high authority and esteem two manner of ways. First, by setting the authority of the church above the scriptures: *Major est autoritas ecclesiæ, quam scripturæ.** They teach that the church, that is, the Pope in his chair, by reason of his infallibility, is the judge on earth, determining which books are scripture, and which not, what is the sense and meaning of scripture, against whose judgment and determination there is no disputing or contravening. Secondly, they overthrow its supreme authority by equalizing their traditions with the scripture. "*Traditiones sunt pari pietatis affectu cum scripturis recipiendæ.*"† A strange pride to set up other doctrines, which the scriptures never taught, to bind the conscience with the commandments and decrees of men.

But the error I am now to deal with is that of them that appeal to the spirit of the blasphemous *anti-scripturist*, under which name I comprehend all such as either deny them to be divinely inspired and given of God, or else allowing their divine authority, yet refuse to submit to scripture as the supreme and all-sufficient judge, pretending to other divine revelations besides and beyond the written word, to which upon all occasions they appeal, as if the scriptures were not able to acquaint the soul with the highest discoveries of God's truth and mind. If they be urged with any proof out of the Old Testament, they reject it, as if the Old Testament were antiquated, and out of date: if they be pressed with a place in the New Testament, then they say, that is not the meaning which we produce, because, say they, you have not the Spirit, the Spirit teaches us otherwise. And thus, under pretence of inspirations of the Holy Ghost, and improvements beyond and above all scripture, they strike at the root, and blow up the very foundation, of all faith and religion, of all our hopes and comforts. These are the devil's engineers.—These flatly disauthorize the word of God, and all that is built upon it; for with the scripture all religion must needs fall to ruin, or at least stand upon uncertainties, for

* "The authority of the church is greater than that of scripture."

† "Traditions are to be received with the same reverence as scripture."

every one may pretend to the Spirit with as much reason as any one, and perhaps one of these spirits quite contrary to the other, and so there can be no evidence of truth or untruth, of sin or duty, but every one is left to be his own judge and rule, and every one will be in the truth, because he thinks so. Here therefore of their error, who appeal from scripture to the Spirit for trial of truth, and for deciding of doubts.

For the clear discovery of this error, I shall declare two things: First, what we are to hold touching the Spirit's revealing to us the mind of God; secondly, what we are to detest and abhor touching that matter. For the former, we hold and teach that the Spirit of God, which indited the scripture, is a Spirit of revelation and illumination, given to all God's people, for the acknowledging and understanding the mysteries of salvation and the things that belong to our spiritual estate; which otherwise cannot be understood by any mere natural understanding, or unregenerate man, though he has the scriptures in his hand, and reads them, Eph. i. 17, 1 Cor. ii. 14. God by his Spirit has in the scriptures fully revealed the mysteries of Christ; yet no man, who has no more light than the natural light of his understanding, can conceive them aright, unless God by his Spirit reveal them to his heart. There is a two-fold light, one external, shining in the word, 2 Peter i. 19, another internal, shining and bringing into our hearts the knowledge of the glory of God in the face of Jesus Christ, 2 Cor. iv. 6, so that God gives both light to the word and eye-sight to the soul, (Rev. iii. 18, Eph. i. 18.) God set lights in the firmament, and an eye in the body to see them. If I point with my finger to the moon or a star, which a man would see, and he has not eyes to see my finger or the star, the fault is not for want of showing, nor in the star for want of light, but in his eyes, that are blind and cannot see. So the scripture is a light, but all have not eyes to discern and see it. To have this inward light, to see the things of God, is peculiar to God's elect. Others have eyes and see not, ears and hear not, nor understand. But the Spirit searches and makes known the deep things of God, and that two manner of ways: First, in the scripture. Secondly to our hearts. "Eye hath not seen the things which God hath

prepared for them that love him. But God hath revealed them unto us by his Spirit, for the Spirit searcheth all things, yea, the deep things of God; for what man knoweth the things of man, save the spirit of man, which is in him? Even so the things of God knoweth no man, but the Spirit of God," 1 Cor. ii. 9, 10, 11. And for this cause it is that Paul prays for the Ephesians, that "God would give them the Spirit of revelation in the knowledge of Christ, to enlighten the eyes of their understanding," Eph. i. 17, 18.

Where note first, that by the Spirit of revelation is not meant that extraordinary revelation, whereby things were made known to the prophets, but that ordinary gift of illumination, or that light, which the Spirit causes to shine into our minds, by help of which, spiritual things are made manifest to the eye of the understanding; even as by the light of the sun, things bodily are made manifest to the eye of the body.

Note, secondly, that the apostle prays this for those who enjoyed the outward light of the gospel preached to them, yet he prays for a farther mercy, namely, that the eyes of their understandings might be enlightened to see that light which was come into the world. All means and rules are vain, unless God give eyes to see, as he opened Hagar's eyes to see the well of water; therefore David prayed, Open thou mine eyes, that I may see the wonders of thy law. Psal. cxix. 18. Thus the Spirit of God is a Spirit of sanctification and illumination, enabling us to see more than we could see by the mere help of reason, and this Spirit is promised to the people of God, to guide them into all saving truths. 1 John ii. 26, 27. "These things have I written unto you, concerning them that seduce you. But the same anointing teacheth you all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him." By these places, you see, that we have need of the Spirit to enlighten our minds to understand the scriptures, as those two disciples; whose understandings the Lord opened, that they might understand the scriptures. Luke xxiv. And in this sense, we acknowledge the Spirit of God to be with us, to abide with us, and to teach us.

But this is the Spirit of God, speaking to us in and by the scripture, not beside or beyond it. It is one thing to

say the Spirit teacheth us by scripture, and another thing to pretend the Spirit's teaching, besides or beyond, or contrary to the scripture; the one is a divine truth, the other is vile Montanism, namely, to hold immediate revelations without the word, and these as infallible as scripture itself, as if men might appeal from scripture, to those revelations, and in them finally to stay our faith, and ground our practice. This is a monstrous delusion of the devil, of all men to be detested and abhorred, and if a man shall pretend to such immediate inspirations, he is to be rejected as an instrument of Satan: 2 Thes. ii. 2. "We beseech you, brethren, by the coming of our Lord Jesus Christ, that ye be not shaken in mind, nor troubled, neither by spirit, nor by word, nor by letter. Let no man deceive you by any means." Here are three ways of deceit, and the first is their boasting of the Spirit, against whom, as if he should say, be not troubled by any doctrine or opinion raised and vented under pretence of the Spirit's inspiration; such instincts and inspirations of the Spirit are the usual pretences of impostors; they walk in their spirit, yet lie falsely, says, Micah ii. 11. Against all such fanatical enthusiasts, the Lord has sufficiently forewarned us: 1 John iv. 1. "Beloved, believe not every spirit" or doctrine held forth under the name of the Spirit. You see the apostle's zeal in this point, Gal. i. 8, "If we, or an angel from heaven, preach any other gospel, let him be accursed." The second means of deceit is by word. It seems that the false preachers pretended to have heard it from Paul's mouth. The third means is forged writings, under Paul's name. Thus they fathered their error upon Paul. But the first is our present case. They boasted of the Spirit.

Take three reasons against making this private spirit the judge and rule for trial of truths. Such appeals and pretences are not to be admitted,

First. Because in scripture is made known to us "the manifold wisdom of God," Eph. iii.; "the mysteries of the kingdom of God," Matt. xi.; "the full assurance of understanding to the acknowledgment of the mystery of God, and of Christ," Col. ii. 2, 3; "in whom are hid all the treasures of wisdom and knowledge." Now, if in scripture, God hath manifested his divine wisdom, the

mysteries of God, of Christ, and his kingdom, and that in full assurance of understanding, what higher discoveries can be expected by such pretended inspirations? for such discoveries are either the same with those in the word, or diverse from it. If the same, then why fly they from scripture to another spirit, the motives of which are not discernible by others, nor demonstrable to others; if they be diverse from the word, then they fall under the curse, Gal. i. 8: they are accursed by the public Spirit, that speaks in the word.

Again, to appeal from the judgment of scripture to the instincts and dictates of the Spirit, is to set the Spirit of God, for so they call their visions and enthusiasm, though falsely, in opposition to itself, and the private spirit against the public Spirit, that indited the scripture. Now it is blasphemous to affirm, that the Holy Ghost should declare any thing in secret to any man, different from what it has declared to the whole church in the public tables of the covenant. The Spirit of God speaking in scripture is the public Spirit. "Knowing this," says Peter, "that no prophecy of the scripture is of any private interpretation." A private spirit is that which one man hath, and not another; and therefore it is but the figment of men's brains. But the public Spirit, which is the Holy Ghost, did move in all the holy penmen of scripture, 2 Peter, i. 20. The same Spirit of Christ spake in the prophets of old before the flood, and since, in all that followed after, 1 Peter, i. 10, 11; and therefore they all spake the same things, for the apostles said no other things than "those which the prophets and Moses did say should come," Acts xvi. 22. Now, therefore, with what colour of reason can men say the Spirit suggests this or that thing to them, which was never suggested to any of the prophets or apostles, but only to themselves? These therefore are but conceits of sick brains, and Satanical illusions.

But, finally, put the case that the Spirit is given to some men to expound scripture infallibly, this assistance may determine my own assent, and give my own heart full satisfaction; but it can be no judge between me and another concerning the meaning of a place in controversy, because I cannot prove to another, that the sense I give is suggested by God's Spirit. I cannot secure another, that

I speak by the Spirit; for he may pretend to do so too. Therefore the Spirit's speaking in us must be evidenced by its agreement with the Spirit speaking in the word. And so our faith is finally resolved into the divine authority of scripture, as you shall see anon.

Obj. 1. But it is said, 2 Peter, i. 19, "Until the day dawn, and the day-star, that is, Jesus Christ, arise in your hearts;" but when once he is risen, ye may lay aside the scriptures, as ye use to put out the candle, when the morning light shineth.

Ans. The apostle compares the light of the law with the light of the gospel. The times of the law were like the night, in which candles are lighted, the times of the gospel, like day-light, in which the sun shines. The whole Jewish church was enlightened by the prophetic word, during the night of Christ's absence, who is the "sun of righteousness," the "morning star" of the church, enlightening our hearts by his bright beams, without having any more need of the shadows, figures, and weak directions of the law. Yet, secondly, he testifies of that light, that it was a sure word, sufficient to enlighten the church, and able to guide them to Christ; and it was to the Jews of greater certainty and credit, than the apostles' report of a voice from heaven. The doctrine of the prophets was a more sure foundation of faith to the Jews, than those particular revelations made to certain persons, not as the foundations of faith, but as props and bearers up of it. This is the meaning of that place: by which you see what a wild and wide inference it is, that some make, as if we were beholden to scripture to set up Christ in our hearts; but when that is done, then we must not live any longer upon the letter, it being a way beneath, for infant Christians to walk with God in, as if to live in the Spirit were to lay aside the scripture.

Obj. 2. A like objection is framed against scripture from 1 Cor. xiii. 11, 12. "When I became a man, I put away childish things: now we see in a glass darkly," and therefore if we would see clearly, we must lay aside the glass, and look beyond scripture; we must put away these childish things.

Ans. The apostle is there comparing our present state of grace with our future state of glory, and says, that there

is such a difference between our present knowledge, and that which we shall enjoy hereafter in the life to come, as there is between the seeing of a man's image in the glass, and looking him full in the face. In the glass we have but the species or resemblance of a thing, not the thing itself; so here we see God in the glass of his word, sacraments and works; but then immediately, and in his proper shape, "face to face, even as he is; then shall we know, even as we are known," 1 John, iii. 2; that is, perfectly and clearly. Paul does not here compare a Christian in his minority, using the scripture as a glass to see with, and in his full growth, casting away that glass; but he compares the state of grace and glory together, as appears particularly, verse 9, "now we know in part:" we are now in that state, which hath need of help of tongues and other gifts, which shall then vanish away, verse 8, and more plainly, verse 13, "now abideth faith, hope, charity." He speaks of a state, when faith shall cease, and charity remain, and then these glasses for representation of things shall be done away, we shall not need any more word or sacraments, we shall see God as he is. Faith shall be turned into vision, but in this life faith is the chief grace, by which we "see him who is invisible." Heb. xi. 27. And therefore, whilst we are on earth, we must with all care, conscience, reverence, and thankfulness, make use of this glass, the scripture, wherein we see the image of God's glory, wisdom, grace, goodness, &c.; lest otherwise we err in judgment, and stumble in vision, and instead of higher discoveries of unrevealed light, and glorious truths, we come to have our eyes blinded, and our hearts infatuated to embrace the fancies of men's brains, and delusions of Satan, for the mysteries of God; for when once we throw aside this glass, we shall be deceived, as Adam was, and lose that knowledge of God which once we had. Therefore, when you hear men pretend to have new instincts of the Spirit, to discoveries above and beyond scripture, though they be as eminent in your esteem as an apostle, or an angel of God, they are only the devil's instruments, who would by that means weaken the authority of the word to set up his own delusions. Let us remember that of Deut. xxix. 29, "Secret things belong to the Lord our God, but things revealed, to us and our children."

In this he says, things revealed, it is evident, God hath concealed other things, which we have no other means to know, and therefore ought not to inquire into them, according to that of Paul, Col. ii. 18, 19, where he notes as a mark of seducers, and one cause of misleading into error, that they intrude into things which they have not seen.

2. Of their error, who set up reason as judge, and so finally resolve their faith into reason. *Qui secundum rationis judicium oracula sacra volunt esse interpretanda.* The principles of Socinianism are two; first, corrupt reason, second, scripture depraved. No rational man will deny the use of reason in judging in matters of faith, yet if you admit it to be the rule by which to measure the mysteries of faith, and to judge the sense of scripture, you will be forced to deprave the scripture to satisfy your reason.

Now, that you may discern between good and ill on this point, I shall show two things: 1, what we are to hold touching the use of reason in matters of faith and religion; 2, what we are not to hold touching its dominion in judging, &c.

First. We are to hold, that reason is the eye of the soul, or that organ, which lets into the soul that divine light, which both begets faith, and upon which, faith finally rests itself. Reason is not the thing on which our faith rests, but the faculty by which we see the light. God wrote his mind to reasonable creatures, not to brute beasts, who, by way of discourse, weighing what goes before, and what follows the text, and comparing scripture with scripture, one place with another, come to understand his will and mind. Many miss, because they do not diligently make so much use of reason, conference, and helps of art, as they will to find out the meaning of a poet, or statute-law.

We are commanded to search the Scriptures, to try the spirits, to try all things, to judge what the apostles say, &c. Now these are acts of reason and choice, by the help of which we come to be able to give a reason of our own faith, and to convince the adversaries. You cannot persuade a man to Christianity, unless you show him a reason for it. If you say your church is the true church, you must show a reason for it; if you urge a scripture, men will judge whether the words alleged, speak your sense

or not; and if they may judge, then they may reject your allegation, if impertinent.

Seeing we ourselves are the persons, that must be sure of the truth of our religion, (every man lives by his own faith,) else we perish for ever. And seeing there are so many sects, opinions, and ways of arguing, such a variety of persuasions and beliefs in the world, it nearly concerns all men to consider which persuasion relies on the surest ground. Whatever the outward medium or means be, to show us the mind of God, whether ordinary or supernatural, reason helps us to make use of them for embracing the truth, and rejecting the error. The judgment and determination of the word of God, as Dr. Field excellently says, is that wherein we finally rest the rule of our faith; and the light of divine understanding is that, whereby we judge all things.

Secondly. The mysteries of faith, though not to be reached and comprehended by reason, yea, though in their proper nature they be contrary to the dictates of reason,* and irreconcilable by any thing that is within the compass of reason, as *ex nihilo nihil fit*, says reason; and *ex nihilo omnia fiunt*, says faith; The dead cannot return again to life, says reason; The dead bones shall live again, says faith: yet the soul being overswayed by a higher principle, sees the greatest reason in the world to believe them all, because the Spirit reveals them to be of God. It is all the reason in the world to believe God speaking to us. We must believe any thing which God speaks or reveals, though the thing itself seem never so unreasonable; for reason tells me, that all which God speaks, must needs be true and good, and how strange soever it seems to flesh and blood; and so my faith is resolved into the divine truth and authority of God's word, and our reason is captivated, 2 Cor. x. 5, to that higher principle, to believe what we see revealed, because it is revealed by God.

Thirdly. As I have reason to believe all that God speaks, because he is a God of truth and cannot lie, so I have reason also to believe, that the doctrine of scripture is God's revealed mind and will. It is not sufficient to the grounding of faith to say, I believe all that God reveals to be

* "That is, of reason as found in man fallen and depraved. They are not contrary to right reason."

true, but we must also believe, that these are the things which God has revealed. We confess, says Dr. Field, that faith may rightly be said to be a firm assent without evidence, of many things believed in themselves; but yet the medium, by force whereof we are drawn to believe, must be evident to us. As if I be asked, why I believe the incarnation, death, and resurrection of Christ, I answer, Because God's word testifies of them as things most certain and true. If you ask me farther, How know you that God hath revealed these things? I answer, By infallible testimonies and signs from heaven. By which, my reason is convinced, that those writings are of God, and so I can prove that a Christian has more reason for his religion, than any other, whether Jew, Turk, or heathen.

By these three positions, you see the great use and force of reason in matters of faith. It lets into my soul the divine light of the word; it tells me I have reason to believe what seems contrary to reason, because God hath spoken it, and it assures me that God hath spoken those heavenly mysteries.

Secondly. But yet, for all this, we must not make reason the rule to measure faith by, nor the judge according to whose dictates the scriptures must be expounded. For example, That there is a Trinity of persons in the Godhead, the scripture is clear, 1 John v. 7: "There are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one." So shall I now expound this scripture according to the dictates of reason, and say, That because it seems impossible to reason, that three, should be one God; therefore, the meaning of that place must be this; Those three are one by consent of minds and wills! God forbid, for so a thousand men may be one. But the text itself, verse 8, shows how precisely the Holy Ghost spake, when he said, These three are one, more than by consent of testimony, because, verse 8, he varies the phrase, and says of the spirit, water, and blood, that they agree in one. Therefore, to be one, verse 7, is more than to agree in one, verse 8. If because I cannot conceive in reason, how Christ and his Father can be one, therefore I shall seek to find out an interpretation, which may agree with my reason, this is clearly to

set reason in the chair above scripture, and scripture must be made to submit to our sense, not we to the sense of the mystery revealed. Socinians will not believe, without a reason or evidence from the thing revealed. They will consult with the dictates of reason about an article of faith, and accordingly expound it, upon that ground, *nullo modo verum esse potest, cui ratio prorsus, communisque sensus repugnat* :* and hereupon they deny the person and office of Christ, the resurrection of the same body, the decrees of God, &c.

But we are to put a difference between giving a reason of our believing, and a reason of the thing believed. I believe the doctrine of the Trinity, and of Christ's incarnation, that Esau was rejected, and Jacob loved, &c., and the reason of my belief is, because so it is written. But to demonstrate these truths, by evidence from the nature of things, or else to disbelieve them, this sovereignty of reason is the ruin of all faith and religion.

Some things are evident in themselves, as the principles of geometry; as, that every whole and entire thing is bigger than a part of it, &c. Some things are not evident in themselves, but are made known to us, both that they are, and what they are, by a foreign medium, without the compass of the things themselves. Of this sort are all those things which we are persuaded of by the report of others; and this is the certainty of that knowledge which we have of things believed; the truth of them in themselves appears not to us, nor is seen of us, and in this respect, faith is truly said to be an assent without evidence, upon the credit of the revealer. In these points, reason reacheth but the *τὸ ὅτι*, that such points are the truths of God. But the *δι' ὅτι* is hid from us, we cannot show a reason how such things should be. The sum is, to tie our faith to reason, and form our belief by the dictates of reason, so as to refuse to believe any thing without evidence from the nature of the thing, is a dangerous pride, setting up reason above the will of God revealed, to arraign scripture at the bar of reason: a thing not to be admitted, and that for these two reasons:

First. Because our understandings are weak in things

* "That cannot possibly be true, which is repugnant to reason and common sense."

of nature, as the wind, a feather, Job xxxix. 13, "Gavest thou wings and feathers unto the ostrich?" Much more blind is our reason in mysteries of the kingdom of heaven: They are hid from the wise and prudent, they are foolishness to the scribes and disputers of this world, 2 Cor. i. 20: yea, at best, there is a great deal of blindness and weakness in our understandings, 1 Cor. ii. 11, we know but in part, 1 Cor. xiii. 12, yea, the law of our minds and reason rebels against the law of God, and much ado we have to bring all our λογισμους, reasonings, in captivity to the truth, 2 Cor. x. 5. Now this blind, weak, rebellious reason of ours is to be regulated, corrected, enlightened by the word, but not to regulate the word; for that which is to be regulated, cannot be the rule to regulate. That which is weak and blind, is not fit to judge that which is perfect, that which is all light, all truth, all pure, must not be judged and regulated by that which is subject to error and mistakes. "I have need to be baptized of thee," said John to Christ, "and comest thou to me?" So of our reason we may say, I have need to be regulated and amended by thee, O blessed word, and comest thou to me?

Secondly. Reason is denied to be the rule and judge of belief, for the same cause, that we denied the private pretended spirit to be judge for the trial of truths, viz.: Because I cannot prove to another, that mine is the right reason. He pretends reason and so do I. Experience shows, that different men have different reasons, and different expositions. He thinks he speaks as much reason as I. We are not certain that this or that is the right meaning of a text if a man hath nothing to assure him but the seeming of his own reason; which reason, others think they have as well as he. Indeed, if we compare our own reason with the reason and authority of other men which have decreed thus and thus, then we must give the pre-eminence to our own reason when a clearer evidence is propounded. Every one is to judge for himself, and it is unreasonable to assent to a lesser evidence when a clearer is propounded. It is true, because few are able to judge for themselves, God has provided guides to help them, yet Christians must not resign their wits and senses to follow any human guide whatsoever: our guides must not lead us blindfolded, neither must we put out our eyes to

follow them; we must see the reason and grounds upon which they go, and so follow them by our own reason. With my eyes I see my guide's light; he tells me this is firm ground, you may go upon it, and I see it to be so. By my reason, I see his reason, and so follow him like a man of understanding, not like a beast, that is led, and knows not whither. I have the advantage of his reason, and my own too.

3. We now speak of their error, who appeal from scripture to providence, and leaving the scriptures, make providence the rule of their persuasions and actions: for there is yet another error of those that weaken the supreme authority of scripture, and make it of small effect by appealing to success of providence, declaring, as they conceive, the will of God, and what he likes or dislikes, and so judge thereby of the good or evil of many things.

Now that you may have your senses exercised, to discern between good and evil in this point also; I shall show, first, what use we are to make of the passages and dispensations of providence; secondly, what is not warrantable to be built thereupon.

Use 1.—For the former, we ought to give glory to God in all his wonderful works of providence, and that in these four particulars:—1. We must take serious notice of his doings; for, the Lord hath done his marvellous works, that they ought to be had in remembrance, Psal. cxv. 2, yea, we must talk of his wondrous works, and say, This hath the Lord done, and it is marvellous in our eyes, Psal. cxviii. 23. The works of the Lord are great, sought out of all that have pleasure therein, Psal. cxi. 2, 4. But an unwise man regardeth them not. O Lord, saith David, how great are thy works! and thy thoughts are very deep: a brutish man knoweth not this, neither doth a fool understand this, Psal. xcii. 5, 6; and therefore God is angry: because they regard not the works of the Lord, nor the operations of his hands, he shall destroy them, and not build them up, Psal. xxviii. 5.

2. We must so observe them, as to learn righteousness thereby: for, when thy judgments are in the earth, the inhabitants of the world, such as have grace in them, will learn righteousness, saith the Lord, though the wicked will deal unjustly still, and not behold the majesty of the

Lord, Isa. xxvi. 9, 10. By the serious meditation of providences much is to be learned; as, first, sometimes by it we may learn to humble our souls under his mighty hand, and to amend our ways, and to tremble before him, the people shall hear and see, and do no more so wickedly. Secondly. Sometimes we learn to see God's love and faithfulness, and so grow up into a dependence on him in like cases. Thy faithfulness and truth shall be my shield and buckler, Psal. xci. 4. He shall deliver thee in six troubles, yea in seven, there shall no evil touch thee, Job v. 19. Thirdly. We may learn content, cheerfulness, thankfulness in a low estate, &c., by God's dealings with ourselves and others. Fourthly. Providences do sometimes call us to suffering, to martyrdom to bear witness to his truth, and against the sins of the world.

3. Providence overrules the plots, counsels, and works of men, yea their vices, and their natural imaginations, to bring to pass his own work, either of mercy or of judgment. The creature does his own will, works after his own lusts, drives on his own designs; but all this while God is above them, and brings to pass his own counsels, sometimes for mercy; as in the case of Christ; Herod, and Pontius Pilate, and the Jews laid their heads together, they were "gathered together against Christ," that was their work. But God's work was carried on by their wicked hands "To do whatsoever thy hand and thy counsel determined before to be done," Acts iv. 42. Sometimes for judgment, as Isa. x. 5, "O Assyrian! the rod of mine anger, and the staff in their hand, is mine indignation; I will send him against a hypocritical nation, I will give him a charge to take the spoil, and to tread down like the mire in the street." This is God's work by the Assyrians, to scourge his people. But the Assyrian did not propose to himself any such end as to serve God, but he drove on his own designs of ambition and covetousness, for he saith, verse 7, "He meaneth not so, neither doth his heart think so: but it is in his heart to destroy and cut off nations, not a few." Ezek. xxix. 18, Yea, Nebuchadnezzar, in warring against Tyrus, is said to have wrought for God, and God pays him his wages, verse 20, "I have given him the land of Egypt for his labour wherewith he served against Tyrus, because they wrought for me, saith

the Lord God." Though they did not know his will, nor had any intention to obey it, yet by their wicked hands the Lord executed his judgment on Tyrus.

4. Many times the passages of Providence are so strange, and in that darkness, that we cannot see God's liking or disliking by them, as in Job's case, we cannot tell what judgment to form upon them. Job xi. 7, "Canst thou by searching find out God? Canst thou find out the Almighty unto perfection?" "His judgments are unsearchable, and past finding out," Rom. xi. 33. Job could not find out God in his workings, though he sought it diligently. Job xxiii. 8, 9, "Behold, I go forward, but he is not there, and backward, but I cannot perceive him: on the left hand, where he doth work, but I cannot behold him; he hideth himself on the right hand, that I cannot see him: but he knoweth the way that I take." Job ix. 10, 11, 12, "He doeth great things, past finding out; lo, he goeth by me, and I see him not; he passeth on, also, but I perceive him not: behold, he taketh away, who can hinder him? Who will say unto him, What doest thou?" Sometimes the Lord works by his prerogative, and there is no reason to be given for it. The Lord knows all our ways, paths, and turnings, but we cannot find out the reason of his dealings. Yet we must still conclude, that in all God's acts of providence in the changes and alterations of the world, we must acknowledge his justice, sovereignty, power and wisdom. Though the instruments and their works be wicked, though his ways be far above and out of our sight, his footsteps are in the clouds, and in the great waters, yet every mouth must confess, that "Holy, holy, holy, is the Lord God of hosts, the whole earth is full of his glory," Isa. vi. 5. This did the angels proclaim before the throne of God, when he sat to judge the earth. And so Jeremiah, though he understood not the reason of God's proceedings, yet he acknowledges that "God is righteous in all that he doth." Jer. xii. 1, "Righteous art thou, O Lord, when I plead with thee," &c. Job gives God the glory of his holiness and justice, though he knew not why the Lord should deal so severely with him. Job ix. 15, "Whom, though I were righteous, yet would I not answer; but I would make my supplication to my Judge." Thus we are to judge of the passages of

Providence, we must observe them, learn by them, considering that he works by wicked instruments, that his goings out are sometimes hid from us, yet ever just and righteous.

Secondly. What we deny to Providence. We must not make Providence a rule or judge of our duty, nor to be a warrant of our actions: we must not accept the most signal demonstrations of Providence against a scripture rule. No alterations of times, no successes of Providence, no afflictions, no cross accident, should cause a godly soul to alter his principles, nor to depart from the words of instruction which we have received from the mouth of God, to build ourselves new persuasions and actions, upon new principles of providential favours or dis-favours. Learn this from Job's holy resolution, Job xxiii. 9, "Though I cannot see him in his dealings towards me, yet my foot hath held his steps, his ways have I kept, and not declined, neither have I gone back from the commandment of his lips:" see Psal. cxix. 83, 84, 87. Nothing of Providence must alter the rule.

This is proved by five reasons: 1. Because God uses wicked men for his instruments, and prospers their cause. The prophet, (Habakkuk, i. 13,) expostulates with the Lord, and calls them wicked; "Wherefore lookest thou upon them that deal treacherously, and holdest thy tongue when the wicked devoureth the more righteous than he, and makest men as the fishes of the sea, that have no ruler over them." Here you see God's vengeance executed by men that were far worse. Again, if providential successes declare God's liking and our duty, and that they are judges of the goodness of a cause, then let the Mahomedans rejoice and boast in religion, as they do, saying, God with an almighty hand from heaven hath approved it with invincible prevailings against the Christians, &c. If Providence must frame our judgment of any matter, or cause, or opinion, then let Antiochus, the type of Antichrist, be a saint, and judged to have God on his side, when he so miserably wasted the Jews. In Dan. viii. 9, 10, 11, we read, that out of one of them, (namely, of the Seleucidæ, which reigned in Asia and Babylon,) came forth a little horn, that is, Antiochus Epiphanes, toward the south, that is, Egypt, and towards the east, that is, Persia, both

of which were conquered by Antiochus, and towards the pleasant land, that is, the land of Israel, so called for its blessed privileges: against these that tyrant wonderfully prevailed, ver. 10, for "He waxed great, even to the host of heaven," (that is, to war against God's church,) "and cast down some of the host, and of the stars, to the ground, and stamped upon them." Yea, verse 11, "He magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down." And ver. 12, "A host was given against the daily sacrifice, by reason of transgression, and it cast down the truth to the ground, and it practised and prospered," Dan. xi. 30. Here is a wonderful success; and many of the Jews seeing him thus prosper, began to alter their religion, to forsake the holy covenant, "for arms did stand on his part," that is, power and victory, "and such as did wickedly against the covenant, he corrupted by flatteries," &c. I demand now, was the cause of Antiochus just and good, because he prospered? Or did those Jews do well that changed their minds and their religion, and fell to the conqueror's side, as if God's mind had been hereby declared to alter the established worship, or that idolatry pleased him better than the daily sacrifice, which was now taken away? God forbid!—Lastly, if successes must sway our opinions and practices, then why do we not turn Papists, and worship the beast, Rev. xiii. 7, "To whom it was given to make war with the saints, and to overcome them?" What shall we think? Doth God by this success approve of the beast, or of his war? Or must the saints now alter their principles, and worship the beast? The text, (ver. 8,) tells us that the great majority of people, (which hang their religion upon providence,) shall worship him all, except they whose names are written in the book of life. Thus you see how God prospers the worst cause, and the vilest of men; how the Lord makes use of wicked instruments to punish a hypocritical church. And they are the worst of men, even men that do wickedly against the covenant, who change their opinions with successes, and depart from the written truth, as if God and his word were changed with the change of the world. Read Jer. xii. 1, 2, 3.

2. If providence may set up new rules of opinion and

practice, then you may as well cast lots of what opinion and religion, of what side and persuasion you will be; for as much as a lot is guided by divine Providence, Prov. xvi. 33, "The lot is cast into the lap, but the whole disposing thereof is of the Lord."

3. If successes of providence may determine God's will and our duty, then you will be often forced to justify and condemn the same cause, and the same persons, when this side prospers, O now, God, say they, hath declared himself, owned their cause from heaven. But what if providence decide against them? What if the Lord blasts their counsels and their power? Then the contrary judgment is to be made, namely, that God doth not own our cause, or approve our doings; then we must by the same rule condemn ourselves and our former acting,—unless you will say, that providences may prescribe duty when they make for us, but not when they stand against us: and when God seems to plead the cause of our adversaries; but this were children's play so to argue.

4. If providences alter the state of the question, then a project or design, singularly wicked, and abhorrent to nature and religion, if it succeed well, ceases to be evil; which cannot enter into the thoughts of any but an Atheist: *Felix scelus* is *scelus* still.* It is a sure rule in divinity, that *malum in se* (such are the sins against the moral law) cannot be made good by any circumstances whatsoever. Sin is sin still; murder and perjury, &c., are sins still, and no success can or ought to alter our judgment concerning them.

5. Nay, lastly, it is a judgment from God to prosper in wickedness, and therefore no sign of his approbation. Ps. xcii. 7, "When the workers of iniquity do flourish, it is that they shall be destroyed for ever." Theirs is a sad reckoning. Everlasting destruction for their present prosperity. "The prosperity of fools destroys them," Prov. i. 32; through God's just wrath their hearts are hardened, that they cannot repent. "Because they have no changes, therefore they fear not God." Ps. lv. 19. Their constant and uninterrupted prosperity is the reason of their perseverance in wickedness and contempt of God. Through long continuance of sinning they grow obdurate and hard-

* "Successful crime is crime still."

ened to their utter destruction. God sends troubles and afflictions to his children in mercy, and gives prosperity to the ungodly in wrath. Let God lay on me any affliction, rather than suffer me to prosper in the way that is evil. A hard heart is a fearful judgment; and Solomon observes (Eccl. viii. 11, 12) that impenitence is the fruit of such prosperity. "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil." They bless themselves and say, No evil shall happen. But what says the Lord? (ver. 12,) "Though a sinner does evil a hundred times, and his days be prolonged, yet surely I know that it shall not be well with the wicked:" their damnation slumbereth not; it is every day nearer and nearer, and the longer it stays, the more heavy it will be. It comes with feet of wool, but it will strike with hands of lead; "though it be given him to be in safety, whereon he resteth," and feareth no danger, "yet his eyes," (that is, God's eyes) "are upon their ways. They are exalted for a little while, but are gone, and brought low; they are taken out of the way as all others, and cut off as the tops of the ears of corn." See Job xxiv. 23, 24.

I conclude, therefore, that providences are oftener a temptation than a rule—a trial of our uprightness, not a rule for our consciences. He is a poor silly soul, and yet a presumptuous undertaker, that is not assured of the justness of his cause till the success determine it.

But is there no judging of God's liking by his providence?

Ans. First. There is much of providence in great actions, but not of his will and liking, as has been shown. Secondly. Providence following a promise is a token of his love and liking. So Joshua might take comfort in his successful war. Jos. xxiii. 14, "Not one good thing failed." Thirdly. It is no comfort at all to be the rod and instrument of God's anger or vindictive providence on wicked men; for so was the king of Assyria, &c.; Isa. x. So were Jeroboam and Jehu, &c. Fourthly. It is no comfort to say, the will of God is fulfilled by us; and if it were not his will, this could not have been done. True; yet wo to that man by whose sins and vices God brings to pass his own work. "The Son of man goeth, as it is

written of him;" Judas and Pilate did no more than what was written, and what the hand and counsel of God had determined before to be done; "yet wo be to that man by whom the Son of man is betrayed; good had it been for that man that he had never been born." The instrument may be damned, though God make him his scourge: when the child is corrected, the rod is cast into the fire.

Thus I have at last finished my second use, wherein I have vindicated the supreme authority of scripture against a fourfold error. First, of them that would place this authority in the church. Second, of them who appeal from scripture to the Spirit. Third, of them that make reason the supreme judge. The fourth, of them that expound scripture according to providences.

There remains one question to be solved, for the close of this whole matter, namely,—Into what, then, is our faith finally resolved, and whereupon doth it stay itself, seeing the aforementioned things, the church, the Spirit, reason, and providence, though their help and ministry be needful, yet our faith is not built upon them, as hath been shown?

Ans. The authority and truth of God speaking in the scripture is that upon which our faith is built, and doth finally stay itself. The ministry of the church, the illumination of the Spirit, the right use of reason, are the choicest helps, by which we believe, by which we see the law and will of God. But they are not the law itself: the divine truth and authority of God's word is that which secures our consciences.

To the grounding of faith it is necessary that we know, first, what is the truth revealed, else we cannot believe it, nor rest upon an unknown truth. Secondly, that God has indeed revealed and declared those truths; and then the soul rests upon it, as a sure anchor of faith and hope. If you ask what it is that I believe? I answer, I believe the blessed doctrines of salvation by Jesus Christ. If you ask why I believe all this, and why I will venture my soul to all eternity on that doctrine? I answer, because it is the revealed will of God concerning us; this is the way of salvation which God has made known to the sons of men. If you ask, farther, How I know that God has revealed them? I answer, by a two-fold certainty; one of faith, the

other of experience. First, I do infallibly by faith believe the revelation; not upon the credit of any other revelation, but for itself, the Lord giving testimony thereto, not only by the constant testimony of the church, which cannot universally deceive, nor only by miracles from heaven, bearing witness to the apostles' doctrine, (John v. 32, 36, Luke i. 4,) but chiefly by its own proper divine light, which shines therein. The truth contained in scripture is a light, and is discerned by the sons of light. It does by its own light persuade us; and in all cases, doubts, and questions, it clearly testifies with us or against us. Which light is of that nature, that it gives testimony to itself, and receives authority from no other, as the sun is not seen by any light but his own, and we discern sweet from sour by its own taste. And the means for opening our eyes to see this light (whereby our consciences are assured that we rest in God) are different. First. Some private; as reading, prayer, comparing places, consent of churches in all ages, helps of learning, and reason sanctified. Secondly. Some public; as the ministry of the word, which is the ordinance of God to get this assurance; which act of the church is not authority to secure me, but ministry to show me that which shall secure me; which ministry is founded on the scripture itself, in that from thence it fetches the reason that persuades me, and shows the light that infallibly assures me. Thirdly. But the chief help to show me and assure me of this light is the Holy Spirit, given to God's children, in and by the use of the former means, to open our understandings, to enlighten our minds, that we may know and believe the words of this life, and the things which are freely given unto us of God. 1 John ii. 20; Eph. i. 17, 18; 1 John v. 6, 9. In which light thus shown unto us faith stays itself, without craving any farther testimony or proof, in the same manner that the philosopher proves that with the same sense we see and are assured we see. Thus I know by the certainty of faith resting upon its object, that the doctrine of scripture is from God. This is a certainty in respect of the understanding.

2. To which we add that other certainty of experience, which is a certainty in respect of the affections and of the spiritual man. This is the Spirit's seal set to God's truth;

namely, the light of the word. When it is thus shown unto us, it works such strange and supernatural effects upon the soul; it "renews us in the spirit of our minds;" we, beholding this "glory of God" in the gospel, are "changed into the same image," (2 Cor. iii. 18;) it mightily convinces our consciences; it "pulls down our strong holds of sin;" it "casts down our imaginations and reasonings," which would "exalt themselves" against the "knowledge of God," (2 Cor. x. 4, 5;) it inflames the heart with the love of God and hatred of sin; it fills the heart with joy and peace, such as the world cannot give; it persuades us of the truth and goodness of the will of God, and of the things revealed; and all this by way of spiritual taste and feeling, so that the things apprehended by us in divine knowledge are more certainly discerned in the certainty of experience than any thing is discerned in the light of natural understanding, which has the certainty of speculation only, but not of experience. "How sweet are thy words unto my mouth! they are sweeter than honey and the honeycomb." Ps. cxix.

They that are thus taught, know assuredly, that they have heard God himself. In the former way, the light of divine reason causes approbation of the things they believe. In the latter, the purity and power of divine knowledge causes a taste and feeling of the things they hear. And they that are thus established in the faith, so plainly see God present with them in his word, that if all the world should be turned into miracles, it could not remove them from the certainty of their persuasion; you cannot dissuade a Christian of the truth of his religion, you cannot make him think meanly of Christ, nor of the doctrine of redemption, nor of the duties of sanctification; his heart is fixed, trusting in the Lord. So then we conclude, that the true reason of our faith, and the ground on which it finally stays itself, is the authority of God himself, whom we most certainly discern, and feel, to speak in the word of faith, which is preached unto us.

Thus much of my first doctrine: the supreme and divine authority of the scriptures, to determine in all matters of faith and practice.

OF THEIR ERROR, WHO DENY THE AUTHORITY OF THE OLD TESTAMENT, AS IF NOW OUT OF DATE.

“Search the scriptures,” &c. At that time there were no other scriptures penned, but those of the Old Testament: hence my *second doctrine* is this, that the scriptures of the Old Testament are still of divine authority to the churches of Christ under the gospel, to judge and determine in matters of faith, and duty, &c. To what end should we search the scriptures if they were no longer of authority and power to instruct, command and direct our belief, and practice? But sin is to be judged sin, and duty to be esteemed duty, and faith to be accounted faith according to the Old Testament, and therefore their authority is unquestionable. For proof, observe how Christ and his apostles in the New Testament witness to the authority of the Old. Mat. vii. 12: “Whatsoever you would,” &c., “For this is the law and the prophets.” Under the law, and the prophets, Christ comprehends the whole Old Testament, and tells his hearers, they must do as they would be done to, because the law and the prophets teach and require it. Christ did not bring a weak proof. Add to this, the practice and advice of Christ, Luke xxiv. 25, 27. He reproves the two disciples for not believing the prophets, and then “beginning at Moses and all the prophets, he expounded unto them in all the scriptures, the things concerning himself.” Paul says, “our faith and salvation is built upon the foundation of the apostles and the prophets;” Eph. ii. 20, now if that foundation be destroyed, what will become of our faith? and therefore “Christ opened their understandings, that they might understand the scripture,” verse 45. What need of this, if those scriptures were now abrogated? If Moses and the prophets were removed by the preaching of the gospel, why did Christ open their understandings to understand them, and not rather tell them, that they were abolished? Why did Christ lay the foundation of the Christian faith upon that which was not?

This answers their objection, who say, the Old Testament was of force, till Christ’s death and resurrection; but when the New Testament was confirmed by the death of the testator, then the Old was void. But here you see Christ, after his resurrection, turns those two disciples to

those writings for grounding of their faith. Christ might have told them of new gospel truths, if any such had been; but he refers them to the scriptures, and heightens their abilities to understand and believe them, as a sure anchor of their faith. And so in the parable, Luke xvi. 29, the advice given by Christ to save the living from going to hell, is this, "They have Moses and the prophets, hear them," therefore they are not to be rejected, as of no use to save or damn.

Consider the example of the apostles in all their preachings. They acknowledge the authority of the Old Testament. Peter, Acts ii., when he would convince the Jews of the resurrection of Christ, and bring them to faith on him whom they had betrayed and slain, makes all good out of the Old Testament, quoted thrice from verse 25, to 36. And this was after Christ's ascension.

It is objected by some, that Christ spake to his disciples by and from scripture: but when he was gone into heaven, then he refers them to the teaching of the Holy Ghost, which he had promised to send unto them. John. xvi. 13. "He will guide you into all truth, and show you things to come."

Ans. Christ speaks of the extraordinary gifts of the Spirit to the apostles after Christ's ascension: by help of which, residing and abiding in them, they should be privileged from erring, and made to understand many things concerning Christ's kingdom which as yet they understood not; but here is not a syllable of setting up a teacher that should overthrow the scripture. Yea, this objection is answered by the former example of Peter; for Peter brought his proofs out of the Old Testament, after the pouring forth of the Holy Ghost upon them. Ver. 16, 17. "These are not drunken, as ye suppose," &c. At that time the Holy Ghost was already descended on the apostles, and they spake with tongues, ver. 3. But they had never a tongue to slight the writings of the Old Testament; but Peter, though inspired by the Holy Ghost, yet brought all his proofs from thence. Consider the practice of Paul, who, contending for the faith of Jesus, confirms his doctrine from thence, Acts xxvi. 22, "saying none other things, than those which Moses and the prophets did say should come, that Christ should suffer," &c. So he confirms his doctrine of the re-

urrection out of the scripture. 1 Cor. xv. 4. Lastly, in this sort did Philip make use of the prophets for the conversion of the eunuch. Acts viii. 35. "He began at that scripture, and preached unto him Jesus." Thus you see the authority of those books is alleged by Christ and his apostles, and made use of to lay the foundation of faith, to convince sin, to convert souls, to keep men from coming into the place of torment; and all this after Christ's ascension, and the coming of the Holy Ghost, and therefore are so to be acknowledged, and received by us for the same uses. "Because salvation is of the Jews." John iv. 22. The doctrine of salvation was a sacred treasure committed to that people; if their religion was not true, ours is false; if their scriptures are vain, our faith is vain also. This was the Jews' pre-eminence, "chiefly, because to them were committed the oracles of God," Rom. iii. 3, which Stephen "calls lively oracles," Acts vii. 38, because delivered, *vivâ voce*, and because they serve to make alive the dead soul, and the fathers received them to deliver to us.

Those books of the Old Testament, are either historical, prophetical, or doctrinal. The historical and prophetical are to this day the grounds of our faith in the points of creation and providence; of the fall and misery of man, of the coming of the Messiah, of his person and office, and of salvation by him. And, also, of admonition, and reproofs, and instructions for holy life. The doctrinal parts, as the law of Moses, the Psalms, Proverbs, and many passages of the prophets, have their use of instruction in faith and holiness, in the right use of God's worship and ordinances. Every one of these parts is of perpetual use and authority, to command and regulate our faith and manners. It was true, it is true, and will be for ever true, they did teach the church of God of old, they do the same to us, and will do the same to the world's end; so that whosoever is under a promise of the Old Testament, may rejoice, and take comfort in it; or if under a curse, let him tremble, if under a command, let him obey it, if under prophecy, let him rest upon it. We find gospel-graces regard Old Testament proofs. Heb. xiii. 5. "Let your conversation be without covetousness; for he hath said, I will never leave thee." And gospel duties urged upon Old Testament precepts, as

Eph. vi. 3. "Honour thy father and mother, which is the first commandment with promise."

Quest. What would you say of that part, which is typical and ceremonial?

Ans. Though they cease and be abolished as to our practice, yet they are perpetual, and still a part of holy scripture, as for our teaching and learning, the types and figures of the law are a kind of prophecies, for they do, in certain actions, set forth Christ to come, and the benefits by him; as the prophets did by their words and writings, they still teach and instruct, and we may fetch arguments of faith and duty from them, as Paul does in his epistle to the Hebrews, and other places. As for example, if the question was between us and the Socinians, whether Christ by dying did make an atonement for sin. We say, yea, and the law and the daily burnt-offering and sin-offerings do teach the same. If ye ask of the manner how? Ans. It is by sprinkling the sinner, that is, by applying it to our own souls. If the question be about ministers and their maintenance. In the New Testament, the apostle proves it to be the people's duty from the Law. 1 Cor. ix. 7. "Who goes a warfare at his own charge?" That is Paul's argument; ministers must be paid as well as soldiers, and he fortifies his reason by the testimony of the Old Testament, verse 8, "Say I these things as a man? Or saith not the law the same? For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox, that treadeth out the corn." The same proof he uses upon another occasion. 1 Tim. v. 17, 18.

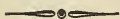
Obj. But Paul's proof is faulty, because it is a ceremonial proof, and so denies Christ to be come in the flesh. Ans. God intended in that law, to teach us some thing, that is moral, namely, that God doth take care for ministers, and for his labourers in his word, more than for oxen; and if that law be written for our sakes, then why may not other things written in the ceremonial law teach a moral duty, as well as that? The ceremonial law, as it sets forth Christ, so it also does the duty of Christians in their holy administrations. Thus the "purging out of leaven" taught the putting away of filthy affections from our holy services, and polluted people from the society of the church. 1 Cor. v. 7, 13. So the "sprinkling of the unclean," teaches that

when we present any service to the Lord, we must renew our repentance, and not come with defiled hearts or hands, (1 Tim. ii. 8,) by the "consecrating of the first-fruits" we are taught that we ought to be consecrated as holy unto the Lord, as "a kind of first-fruits of his creatures." Jam. i. 18, Rev. xiv. 4. We are not subject to those ordinances to do them, we offer not the sacrifice, because Christ is come; yet look in what they signify, and serve for our learning, as is said.

Obj. But there is (Heb. vii. 18,) "A disannulling of the commandment for the weakness and unprofitableness of it." Ans. The meaning is this, that the blood of those sacrifices did not take away sin by any power or virtue that was in them. They of themselves are weak and beggarly, if any body should rest in them, as the carnal Jews did; and therefore, he says, those ordinances were to cease, and give place, when the true sacrifice, Jesus Christ was offered, which alone did and could take away sin. "The law made nothing perfect," (Heb. vii. 19,) but in their relative use and end, they did lead unto Christ, that better hope who made all perfect; for his blood served "for the redemption of sins and transgressions, which were committed under the first testament." Heb. ix. 15. So that the way of salvation taught then in types, and now without them, the substance of the covenant, is one and the same, only that former manner of administering waxeth old, and is put into a new way, which is significantly expressed. Heb. vii. 12. There is *μεταθεσις το νομου*; not an abolishing of the substance of the covenant, but a transposition of it another way. As a tenant, that holds by copy, if he obtain to hold in fee, the latter grant doth indeed actually annul the former tenure, yet not the former benefit. His tenure is mended, being changed into fee-simple: so the coming of the New Testament doth better our tenure, but alters not the promises, commands, counsels in the Old. For as the substance of the priesthood was not to end, as having no more a being on the earth, but only translated upon other persons, (I will take of the gentiles for priests and Levites, Isa. lxvi. 21;) so the matter of the covenant was not destroyed, and quite taken away, but only changed into another form, other sacraments, and yet the same; other for the sign, the same for substance, the same spiri

tual meat and drink, the same rock, Jesus Christ. 1 Cor. x. 3, 4.

I answer, that when the apostle there speaks of disannulling the Old Testament, he does not mean the books of the Old Testament, but that old manner of publishing, administering, and applying the covenant. The books of the Old Testament had Christ for their principal scope and subject. Moses wrote of me: if ye believe Moses, you would believe me, if ye believe not Moses, ye cannot soundly believe the apostles, John v. 46. Thus they reasoned and persuaded the things concerning Jesus out of the law and prophets, Acts xxviii. 23. Wherefore we conclude that the scriptures of the Old Testament are to be retained still in force, as the good word of God written for our learning, and a word that still speaks unto us as unto children, in doctrines, in exhortations, in consolations, 1 Cor. x. 11.



CHAPTER I.

SECTION III.

OF THEIR ERROR WHO TEACH THAT IT IS NO FOUNDATION OF THE CHRISTIAN RELIGION TO BELIEVE THAT THE SCRIPTURES IN ENGLISH ARE THE WORD OF GOD.

Now, that ye may discern the truth, and avoid the danger of this wicked error, I oppose unto it my third doctrine, which is this, namely, to believe the scriptures, which we are bid to search, whether in the original or in the English translations, to be the word of God, that is, to contain in them the mind and will of God, concerning man's salvation, is a necessary foundation of the Christian religion, that is, of our faith and worship, of our profession and practice, else to what end did Christ bid us "search the scriptures," if the believing of what we search and find to be the word of God is not the foundation of our religion? To what end should I search the Bible, rather than any other book, if I do not think it to be of God? And I therefore search

it that I may know what religion to be of, that is, what I must believe and profess; what God I must worship, and in what manner. The end of that searching was to beget faith and true religion in those unbelieving Jews with whom Christ had to deal. If I believe it not to be of God, I can have no foundation for my religion. For true religion is not the product of natural reason, or human wisdom, but of the will of God, declaring all matters of faith, of worship, and life. No man hath known God at any time, and as long as the world was without the revealed will of God, they wandered after the imaginations of their own hearts: Acts xiv. 16. So he tells the Galatians, c. iv. 8, "When ye knew not God, ye did service unto them which by nature are no gods." That which is not God by nature is not God at all: there were gods of men's making: the gods of the nations were not gods at all, except in the opinion and conceit of them that made them so. "We know that an idol is nothing," 1 Cor. viii. 4, that is, nothing indeed, nothing except in the conceit of the idolater, it is no such thing as he takes it to be. Now that which is a God of man's making is not God. The Lord chargeth the people with this folly, "They sacrificed unto devils, not to God, to gods whom they knew not, to new gods that came newly up," Deut. xxxii. 17, Isa. xliii. 12, Jud. v. 8; whereas the true God is not a made God, he is a God whether we think it or not, he is God by his own nature, the ever living and eternal God, in the knowledge and true worship of him all true religion consists, and therefore, in compassion to the world, God sent unto the Jews, first his word, his statutes, and ordinances, a choice privilege. "Chiefly, because unto them were committed the oracles of God," Rom. iii. 3. And in the "fulness of time" he brought the Gentiles into fellowship with the Jews, and "turned them from their vanities unto the living God, which made heaven and earth, the sea, and all things therein," Acts xiv. 15. "You know," says Paul to the Thessalonians, 1 Ep. i. 9, "how ye turned to God from idols to serve the living and true God."

All religion is either the invention of men, or of God; if our religion be after the inventions and commandments of men, it is all vain. Mark vii. 7, "In vain do they worship me, teaching for doctrines the commandments of men,"

although they carry the greatest show of wisdom, humility, and austerity. Col. ii. 23. That which the Lord hath commanded us, that only may we do, "Whatsoever things I command you, observe to do it: thou shalt not add thereto, nor diminish from it," Deut. xii. 32. His will revealed is the only true ground of all religion, and the measure of his worship; if we do any thing contrary, nay, if any thing besides what he commands, it is abomination. The prophet Jeremiah, speaking of the people's inventing additional services, condemns them in this very respect, because "God commanded them not, nor spake it, neither came it into his mind," Jer. xix. 5. If it came not into his mind, then not from his mind to us; and therefore that religion is all vain. Let this, then, be first settled in your minds, that the word of God is the only foundation of the Christian religion.

And for the right grounding of our religion, it is necessary that we believe it to be so. To believe the scriptures to be the word of God is the foundation of the Christian religion, "We are built upon the foundation (that is, upon the doctrine) of the prophets and apostles," Eph. ii. 20, 21, and faith causeth us to rest thereon, hence it is called the word of faith; it must be received as from God, believed as God's word; if we do not believe it to be the word of God, we have no reason to ground our religion upon it, more than upon the Alcoran; if we do not believe it to be the word of God, we have no faith, and consequently, no religion. Thus Christ argueth, John v. 46, 47, "Had ye believed Moses, you would have believed me; but if ye believe not his writings, how shall ye believe my words?" To believe the scriptures to be the word of God is the ground of faith, and therefore the foundation of the Christian religion.

Objection. Yea, but to believe the English scriptures, or the Bible translated into English, to be the word of God; this is no foundation of the Christian religion.

This is but an old piece of popery in an independent dress. The papists, to discredit our translations, and to keep the people from reading the scriptures, and so to keep up the church's authority, are wont to cavil, and say the English scriptures are no foundation of the Christian religion. Thus that Jesuit, with whom Doctor White has to do, lays this for his first conclusion, namely, that the scriptures

alone, especially as translated into the English tongue, cannot be the rule of faith. He gives two reasons for his assertion. The first is, because these translations are not infallible, as the rule of faith must be; for neither were the scriptures immediately written by the Holy Ghost in our language, neither were the translators assisted by the Spirit infallible, as appears by the frequent changing and correcting of the translations, which shows that some of them were defective. How can an unlearned man be sure that this translation, which now I have, or you have, does not err, unless you admit the authority of the church, to assure us, that such and such a translation doth not err?

For answer, I lay down these two conclusions:—First. That divine truth in English is as truly the word of God as the same scriptures delivered in the original Hebrew or Greek; yet with this difference, that the same is perfectly, immediately, and most absolutely in the original Hebrew and Greek: in other translations, as the vessels wherein it is presented to us, and as far forth as they do agree with the original. Every translation agreeing with the original in the matter is the same canonical scripture that Hebrew or Greek is, even as it is the same water which is in the fountain and in the stream: we say this is the water of such or such a well or spring, because it came from thence; so it is in this business, when the apostles spake the wonderful works of God in the languages of all nations that were at Jerusalem, wherein they were born, (Acts ii. 8, 11;) the doctrine was the same to all, of the same truth and divine authority in the several languages. And this doctrine is the rule we seek for, and the foundation upon which our religion is grounded; and it is all one thing, whether it be brought to my understanding in Welch, or English, or Greek, or Latin. All language or writing is but the vessel, the symbol or declaration of the rule, not the rule itself. It is a certain form or means by which the divine truth cometh to us, as things are contained in their words, and because the doctrine and matter of the text is not made known unto me but by words, and a language which I understand, therefore I say the scripture in English is the rule and ground of my faith, whereupon I relying, have not a human, but a divine authority for my faith. Even as an “unbeliever” coming to our sermons is “con-

vinced of all" and "judged of all," (1 Cor. xiv. 24,) and will acknowledge the divine truth of God, although by a human voice in preaching it be conveyed to him, so I enjoy the infallible doctrine of the scripture, though by a man's translation it be manifested unto me.

My second conclusion is this: that to believe this to be so, that is, to believe the scriptures in English to be the word of God, is a necessary means for grounding faith and religion in the hearts of all.

The reason is, because the rule of faith must be, first, certain, and secondly, known. For if it be not certain, it is no rule at all; and if it be not known, it is no rule to us. Wherefore God has taught us by corporal letters which we see and read, what he would have us believe concerning him. But to him that heareth not, or that believeth not, truth and error, light and darkness is all one. Observe the apostle's reasoning: "How shall they call on him in whom they have not believed?" Rom. x. 14, (believing, you see, is the foundation of that part of the Christian religion, namely, holy invocation) "and how shall they believe in him of whom they have not heard?" If they do not understand the mind of God by hearing, and hearing it as from God, as "the word of God and not of man," (1 Thes. ii. 13,) it is no more than if they heard a piece of Virgil, or Cæsar's Commentaries; for how can we preach to the convincing of consciences, and settling of their souls in the way of religion, except they be persuaded that he that preacheth speaketh from God. Lastly. What comfort can there be in that religion which we are not persuaded is of God? No religion is able to bring us unto God but that which came from God; if I doubt of that, I have no religion at all.

Obj. 1. But how can we believe the scriptures translated into English to be of God, seeing translations are not so infallible as the rule of faith must be; in many places they do not agree with the originals? Ans. Let the English translation of the Bible stand for true until the Jesuit or the sectary be able to prove the contrary. O, but I cannot believe them to be true, because the translators were not assisted immediately by the Holy Ghost. Ans. Such extraordinary assistance is needful to one that shall indite any part of scripture, but not to a translator; for a man, by

his skill in both languages, by the ordinary helps of prayer and industry, is able to open in the English tongue what was before locked up in the original Hebrew or Greek. As a Spanish or Danish ambassador delivers his message and receives his answer by an interpreter. The interpreter needs not any inspiration, but by his skill in both languages, and his fidelity, he delivers the true mind of one nation to another. So it is in this case; the translator is God's interpreter to a strange people.

Obj. 2. Oh, but by the frequent changes and variable translations, it seems that some have erred. Ans. 1. Our English speech doth vary and change. Books of law and history, written in old English three hundred years ago, are hardly understood now, and therefore there will need a new translation of them, yet without any alteration in the matter. So in respect of words and manner of speech, a translation may be defective, when it is not erroneous as to the sense. Ans. 2. We do not say this or that translation is the rule and judge, but the divine truth translated; the knowledge whereof is brought to us in the translation, as the vessel wherein the rule is presented to us, as said above.

Obj. 3. Oh, but how can I be assured that the divine truth is brought in our translation, rather than in yours, which seems to favour the contrary side and opinion? or that either of them is infallible, seeing the translator, being but a man, may err? And how shall an unlearned man be sure that this or that translation erreth not?

Ans. He knows it three ways. First, by the ministry. Secondly, by the light itself shining in our translation. Thirdly, by the testimony and approbation of the guides of the Church. "Philip said to the Eunuch, Understandest thou what thou readest? And he said, How can I, except some man should guide me?" Acts viii. 31. God hath set guides to his church, and he endues them with ability and fidelity to guide his people. "The priest's lips should keep knowledge, and the people should seek the law at his mouth, for he is the messenger of the Lord of hosts." Mal. ii. 7. Lock up a new apprentice and a shop of tools together, and he will come forth as ignorant as he went in; but let his master show him the use of those tools, and then, by having his senses exercised, he under-

stands the use of them, not so much by the authority of his master as by the reason which his master shows him; then he manages the trade upon the same reason that his master did: so lock up an unlearned man and a Bible together, and he will come forth as ignorant in matters of faith as he went in, if you afford no helps; but give him a guide to open the scriptures, and then he understands the doctrine, that it is of God. The translation is done by the ministry of the church, and industry of certain men. And although they be not privileged from mistakes, yet we know infallibly that they have not erred in the matter: we know it, I say, by the same means whereby we know other truths and articles of faith, namely, by the light of the doctrine translated; for the doctrine contained in the scripture is a light, and so it abideth, into what language soever it be translated, and the children of light know it, and discern it, (as is at large discoursed already,) for they "know his voice from all others." John x.

And seeing they have faithfully presented the truth of the scriptures in our own language, we know that the translation itself is agreeable to the originals, for a false translation does not carry in it the truth of God. Besides this, ignorant people may rest secure on this point, because our translation hath the approbation of the guides of our church, and of other reformed churches, and stands unfuted against the cavils and malice of the adversary. The testimony of friends, and foes too, has the force of a twofold testimony: "The Jews said, We know that God spake unto Moses." John ix. 29. How did they know it? They were not living in Moses' days; yet they knew it by the constant and uncontradicted tradition of that church from Moses' time till Christ's. God spake in the presence and hearing of three-score thousand men, besides women and children, who were eye-witnesses of many wonders, by which the ministry of Moses was confirmed, and the certainty thereof delivered down from age to age, with the consent of the prophets, who lived and bare witness from time to time; the last of which gives this testimony to Moses' ministry, "Remember ye the law of Moses, my servant, which I commanded him in Horeb." Mal. iv. 4. By the like testimony and ministry of the church may our people rest assured of the present truth of our translation.

"Why herein is a marvellous thing, that ye know not." The same testimony should produce belief in Christ as it did in Moses. Some things are first known and then believed, as Christ said to Thomas, "Because thou hast seen, thou hast believed," (John xx. 29;) other things are first believed, and then made evident afterward; as that the scriptures are God's word, which is evidenced to us more and more by the power of God speaking to our hearts in the scripture, and giving us such a taste and feeling of spiritual and eternal things as we can never be removed from the certainty of that persuasion. We say as the people of Samaria to that woman, John iv., "Now we believe, not because of thy sayings," (as at the first they did, ver. 39,) "but because of his own word," (ver. 41,) "for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world."

The second grand reason whereby the Jesuit would prove that the scriptures alone, especially as they are translated into English, cannot be the rule of faith, is this: because the unlearned cannot read or understand them; yea, learned men are not sure that they rightly understand them, since it is certain that the same words of scripture different persons understand and expound differently, so that all cannot expound aright; one exposition is contrary to another, and therefore their expositions cannot be that rule of faith which we seek. Yea, there is nothing more common among our sectaries than to reproach and slander our ministry, telling our people that their priests have deluded them, they have falsified the word of God, &c.

Here, therefore, it will not be unseasonable to answer this profitable question, namely, How plain, ordinary Christians may discern the true sense of scripture from false and counterfeit? How a Christian may judge of the true sense.

For direction herein I shall speak first by way of preparation to the party that would not be deceived; secondly, to the rule itself, our right judging.

First, as for the party, if thou desire to know the truth, be sure to read and hear "with singleness of heart," (see Ps. xxv. 9, Prov. viii. 9;) lay by all prejudged conceits and affections, and then, "as new-born babes, desire the sincere milk of the word, that ye may live and grow thereby." John vii.; John viii. 32; 1 Pet. ii. 2.

Secondly. Now for the rules of right judging and discerning the true sense of scripture, I shall only name them. They are these four :

1. The sense or exposition given of any place of scripture must agree with the general scope of scripture, which is to set forth the excellencies of God—his grace, wisdom, mercy, &c.,—and to abase man, to bring us back to God, to possess and enjoy him, to be partakers of his holiness and glorious excellencies. Acts xxvi. 18; Eph. ii. 1, 18. The general scope of scripture is to make us holy; and whatever interpretation draws us from duty, if the fruit and effect of the exposition lead to sin and looseness, it is a false sense, it is not of the Spirit of God: mark what their doctrine drives at, and “by the fruit” of their doctrine “ye shall know them.” Matt. vii. 15, 16.

2. The sense and exposition that is given of any place of scripture must agree with the analogy of faith—with the general rules and articles of Christian verity received by the churches of Christ. Our exposition must not cross the articles of faith: the building must be answerable to the foundation, and so “hold fast the form of sound words.” Rom. xii. 6; 1 Cor. iii. 10, 11; 2 Tim. i. 13. New lights, new, uncouth, unsound words and expressions, are to be suspected of carrying in them an erroneous and corrupt sense.

3. The sense and exposition given of any place of scripture must be such as the words, in their true, literal, and grammatical construction, will yield and bear, else it is a false sense. No commentary must overthrow the text. Every exposition must be such as the words in their true signification, being proper or figurative, do yield. No exposition of scripture is to be accepted which the words, taken with their scope, will not bear. The literal sense is not only that which the words do properly afford, but also that which they afford in their borrowed sense, according to the intention of him that speaks, and the matter which he would have understood by the comparisons with which things are compared. So that consider what it is that God would have us understand by the words of scripture properly used, or figuratively, that is, the literal sense and the true meaning of the place. Here you must remember, also, that the intent and scope of the place is to be gathered by

what goes before and what follows after the text that is in debate: you must not take a part of a scripture sense, and leave out the other part.

4. The fourth and last rule to judge between a true and false sense is this. You must compare one place with another; and the plainer places must be the rule to expound the more obscure. But beware that ye never accept of a mystical and dark place against a plain place; never forsake a plain place to follow those which are dark and mysterious. It is the pride of many, both preachers and others, to be dealing in the darkest places of scripture, (of Daniel and the Revelation,) and by the sound of some words not well understood, to raise strange conceits and *new truths*, as they call them, and accordingly put themselves upon unwarrantable actions and practices, contrary to known duty.

Obj. Why do not you that are preachers better agree in your expositions? You differ among yourselves, and upon the same text preach different doctrines. Ans. 1. Though we make different observations upon the same text, yet not one contrary to another. The fulness of scripture is such, that one man sees farther than another into a text; yet all bear witness to the same truth of God. Peter and John came both of them to the sepulchre to see whether Christ were risen. John came first, yet went not in, only he saw the linen clothes lying; but Simon Peter went into the sepulchre, and took a particular view of all things; yet both saw enough, and both were witnesses to the same truth. So it is in expounding of scriptures, some see and declare the truth in a general way; they come first to the sepulchre: others dive deeper into the meaning, yet both are witnesses to the same Jesus, and to the word of his truth. One true sense may be uttered in different forms. 2. I answer, that for substance of doctrine, there is a sweet harmony among the reformed churches; so that you may go into a thousand congregations where our old, sound ministers are the lights that shine, and you shall find that they all speak the same thing, preach the same Jesus Christ, and walk after the same Spirit.

SECTION IV.

OF THEIR GENERAL ERROR, WHO TEACH THAT UNQUESTIONABLY NO WRITING WHATSOEVER, WHETHER TRANSLATION OR ORIGINALS, ARE THE FOUNDATION OF THE CHRISTIAN RELIGION.

AGAINST which I oppose my fourth doctrine, namely, that salvation and eternal life is to be found in scripture, and no where else, and therefore it must needs be the foundation of the Christian religion. This is Christ's reason why we should search the scriptures, namely, because in them ye think ye have eternal life; and ye are not deceived in so thinking, because they are they that testify of me. If the scripture be the only foundation of salvation, it must also be the only foundation of the Christian religion.

Whereas it is said, no writing whatsoever is the foundation of the Christian religion. If by writing he mean the writer's or printer's art, if any fallacy or emphasis lie in that, it is too silly and childish a sophism in so serious a matter, for paper and ink is not the foundation of our faith. But if by writing he mean the things written, and deny them to be the foundation of the Christian religion, he is a blasphemous antiscriturist, a presumptuous heretic, and an enemy to the salvation of mankind.

For proof of our point observe these places: "These things are written that ye might believe, and that believing ye might have life through his name," John xx. 31. In which words note that the great things of our religion are built upon the things that are written in John's gospel: so, "The gospel is the power of God unto salvation," Rom. i. 36, with 2 Tim. iii. 15, "From a child thou hast known the scriptures, which are able to make thee wise to salvation." So, Jam. i. 21, "Receive with meekness the engrafted word, which is able to save your souls." Many are the titles and attributes given to scripture, which report unto us their power, purity, and efficacy. It is called "The word of life," Phil. ii. 16; "the word of grace, which is able to build you up, and to give you an inheritance among them that are sanctified," Acts xx. 32; "The word of truth, the gospel of your salvation, the ground of faith," Eph. i. 13; "The word of the kingdom," Matt. xiii. 19. And upon

this blessed foundation the church of God is built, (Eph. ii. 20.) The household of God are built upon the foundation of the apostles and prophets; not upon their persons, but their doctrine. The doctrinal foundation is that which the church is built upon. Now, if the things written in scripture be able to do all things—to build us up, to save our souls; if it be the word of truth on which we trust, and upon which the church is built, &c., then it must needs be acknowledged the foundation of our Christian religion. Now, if they have a new religion, which is neither able to beget faith nor to save their souls, then I yield indeed that it is not grounded on scripture; neither is it the Christian religion: but if our religion be sufficient for these blessed ends and effects, then it has the written word for its foundation, and is in truth the religion of Christ.

1. Because, as scripture alone is able to reveal and make known to us the way of life, so scripture knowledge only is powerful and effectual to work saving graces. All other knowledge is but foolishness as to the attaining of our last and highest end. All other knowledge is dead and weak; it has no power to change and renew the heart, to pull us out of the state of nature. By all the knowledge that men attain they are not converted, till it pleases God “to shine into their hearts the knowledge of the glory of God in the face of Jesus Christ.” 2 Cor. iv. 6. But “the word of the Lord is perfect, converting the soul.” Ps. xix. 7, 8. It is “powerful,” and “works effectually in all that believe.” See the efficacy of it in six things.

First, it is powerful to pierce and break the stony heart. It is a “two-edged sword, dividing asunder the soul and the spirit,” Heb. iv. 11: able to discover the deepest hypocrite, it tells him what is flesh and what is spirit. When Felix heard Paul preach of “temperance and judgment to come,” (Acts xxv.,) his heart trembled, though the beholders perceived it not. When the Jews heard Peter lay home to their charge the murdering and betraying of Christ, they were “pricked in their hearts, and said, What shall we do?” Acts ii.

2. It is powerful to throw down imaginations and strong reasons, which are the unregenerate man's strong-holds of sin, whereby he stands out against the word of God. He will plead hard for his lust, his usury, and sinful gain; for

separation, for vain fashions in apparel, for sinful recreations. In the minds of unregenerate men there are strange thoughts, which exalt themselves against the knowledge of Christ, and will not submit to him in obedience; and all because sin is rooted in the rational faculty. It is there as in a castle of defence, it urges reason for its allowance. Now what is it that can throw down this strong hold of carnal reason? The apostle tells you (2 Cor. x. 4, 5) the weapons of our warfare are mighty, through God, to cast down these strong holds and reasonings, and to bring them into captivity unto the obedience of Jesus Christ. Produce now your strong reasons, and you shall find reason in the word to confute your reason. You shall see reason enough to cast away all your imaginations, and never to suffer your souls to hold up a weapon any longer against Christ.

3. It is able to enlighten and bring to saving knowledge the simplest that shall read and hear with an honest heart. Ps. cxix. 130, "The entrance of thy word giveth light to the simple." The very first acquaintance with it makes you wise; yea, wiser than the aged and experienced.

4. It is powerful to convert the soul, to reform the heart and life; "We beholding in the gospel, as in a glass, the glory of God, are changed into the same image, even as by the Spirit of God." 2 Cor. iii. 18. The quere is, "Wherewithal shall a young man cleanse his way?" Ps. cxix. 9. Though lusts be strong, and temptations prevalent upon young men, yet let him but order himself by the word, his heart and ways will be cleansed.

5. It is powerful to raise comfort and revive the broken-hearted, and the soul that is cast down in deepest afflictions. Suppose any of us to be in such a case as is there described, (Job xxxiii. 21, 22,) it is not all the wisdom of the world that can comfort a wounded soul and a drooping spirit. But if there be an "interpreter, one among a thousand to show unto man his uprightness, then he is gracious unto him." The Lord has ordained that the fruit of the lips shall give peace; "I will lead him and restore comforts unto him, and to his mourners: I create the fruit of the lips, peace," &c. Isa. lvii. 18, 19. "The Lord hath given to his servants the tongue of the learned, that they should know how to speak a word in season to him that is

weary, to give the oil of gladness for the spirit of heaviness." Isa. l. 4; Isa. lxi. 3.

Lastly, it is powerful to preserve them that be called against all temptations, and to build them up unto glory. The word of God is the sword of the Spirit, and by it the Christian shall stand against, and be able to quench, all the fiery darts of Satan. Let the devil assault and do his worst, yet let the Christian but stand to his weapons, hold fast the word, and he shall overcome.

Thus in the scripture ye find life, because the word is so effectual to do you good, to convert your souls, to pull down Satan's throne, and to build up the soul in grace. It is a *hammer* to break the hard heart, a *fire* to purge the drossy heart, a *light* to shine into the dark heart, and *oil* to revive the broken heart; *armour of proof* to establish the weak and tempted heart. If these precious things be matters of the Christian religion, then surely the written word is the foundation of it, or else your religion is not Christian.

2. Eternal life is in the scriptures, because they testify of Christ; they set forth Christ, who is "the way, the truth, and the life," (John xiv. 6:) "they are they that testify of me," says Christ." In them ye find life, because in them ye find Christ. So far as by the scriptures we get acquaintance with Christ, so far we are acquainted with salvation, and no farther. For if you knew all the histories and all the prophecies, if ye had the whole Bible by heart, if by it you could judge of all disputes, yet, till you find Christ there, you cannot find life: the scriptures are to us saving, because they bring us unto Christ. John (1 Ep. v. 11, 12) tells us that "life is in the Son, and he that hath the Son hath life; he that hath not the Son, hath not life." If you miss of Christ in the scripture, (as the blinded Jews do, who, though they read the Old Testament daily, yet "even to this day, when Moses is read, the veil is upon their heart," 2 Cor. iii. 15, they "do not look to the end of that which is abolished," ver. 13,) you miss of the way, the truth, and the life. Again, Paul (2 Tim. i. 1) says that "the promise of life is in Christ Jesus;" and the end of his apostleship is to declare the same to the world in that very epistle. Now, if life be in Christ, and if Christ himself be the subject matter of our religion, then surely the scrip-

tures, which testify of Christ, must needs be the foundation of it, or else our religion is not Christian.

Quest. Where and how do the scriptures testify of Christ, and life in him?

Ans. Four manner of ways. First, in the promises: "The seed of the woman shall bruise the serpent's head." Gen. iii. 15. And again, Gen. xxii. 18, "In thy seed shall all the nations of the earth be blessed;" with many other to like purpose. 2. In the prophecies concerning Christ and his offices, concerning his strange conception and birth; "A virgin shall conceive and bring forth a son," &c. Isa. v. 14. Concerning his death and resurrection; "He shall make his righteous soul a sacrifice for sin. He shall be numbered among the transgressors, but he shall not see corruption." Isa. liii. 10, 12; Ps. xvi. 10. 3. In types and figures. First, some are personal; as Jonah was a figure of his abode in the grave, and rising again the third day. Melchisedec, an eminent type of his priestly office; Samson and David, of his victory over the church's enemies. Secondly, some are types real, as the passover lamb slain, and the blood sprinkled to save the Israelites from the destroying angel: so Christ, our passover, is sacrificed for us. The brazen serpent, a type of Christ's being lifted up upon the cross. The daily burnt offering by the blood of the sacrifices to make atonement for the people. The scape-goat carrying away the people's sins that were confessed and put upon his head. The blood of the heifer that was carried into the most holy place, a token of Christ's blood wherewith he entered into heaven. The water of sprinkling the unclean, a figure of our sanctification by the sprinkling of Christ's blood on us, &c. 4. In the doctrines of Moses and the prophets, Deut. xviii. 15, "A prophet shall the Lord your God raise up unto you, like unto me: him shall you hear in all things." So Psal. ii. "Kiss the Son," whom God hath set upon his holy hill, "lest he be angry," &c. In brief, you can hardly read a piece of scripture but you will find a promise, or a prophecy, or a type and figure, concerning his person and office, concerning his merit, his grace, his Spirit, or some precept concerning his will and commandment, how we must receive him, and how we must walk in him. The scriptures are full of Christ: Christ is the subject, scope,

and end to which they all drive. Thus much concerning our second reason of the doctrine.

Use 1. Now the use. It is first for reproof; for, is this true, that salvation and eternal life is in the scripture and no where else, then it convinceth the world that few indeed intend their own salvation, because few care to be acquainted with the scriptures. No man's desire of the end (salvation) is greater than his care to use the means (the saving knowledge of the scripture.) If you indeed prized scripture knowledge, as the field wherein the treasure of grace and life is to be found, you would read and hear them more frequently, and constantly, and with delight; you would prize a good minister, who is able to break unto you the bread of life; you would attend the ordinances, on the Lord's day especially. And how can we in charity think, that such persons seriously mind their own eternal good that do so grossly slight the word of life? Remember that of Psal. cxix. 155, "Salvation is far from the wicked." Why? "For they seek not thy statutes." It is not that I tell you this, but David tells you so, yea, the Holy Ghost tells you so, and therefore I pray you to lay to heart that which Paul spake to the Jews, Acts xiii. 46, "It was necessary that the word of God should first have been spoken to you, but seeing you put it from you, and judge yourselves unworthy of everlasting life, we turn to the gentiles." To disregard the word is, in the account of Paul, (Rom. xv. 32,) to disregard one's own salvation. "He that refuseth instruction despiseth his own soul," as if it were not worth the looking after.

But consider, that salvation is the greatest thing, that one needful thing that a Christian hath to regard in this world. Luke x. 42. What is all your wealth and bravery? all your mirth and jollity? What is all, or any thing you have, if in the end you come short of salvation? Your salvation is the thing we aim at, and pray for, and preach for, and for which we take pains to hold forth the word of life. It is the end for which Christ died, and rose again. The end for which, with so much love, and such a miracle of mercies, he hath preserved unto you the Bible.

Use 2. Be persuaded henceforth to show your esteem of your soul's eternal good, by your esteem of the word of life, and manifest your esteem of the word of life by your readiness and cheerfulness to be ordered and ruled thereby

If indeed you esteem it as the word of life, you will be guided by it, you will be afraid to transgress it, you will make God's statutes your delight, and your counsellors, your heart will stand in awe of it, Psal. cxix. 24; you will hold nothing, you will take nothing in hand, but by advice and allowance from God's word, you will choose rather to have all the world against you, than one sentence of God's word. God's word is fitted for all estates, callings, and conditions of mankind. If you are a magistrate, it teaches how to rule; if a subject, how to obey; if you are a minister, it teaches you how to preach; if a hearer, how to hear; if you are a husband, or a father, or a master, &c., it teaches you how to behave yourselves. It gives direction for our apparel, sports, labour, gain, and giving; for our buying and selling, for our speech and silence, for our company and solitude. You will need direction out of the word for every estate and condition of life, for times of health and sickness, for affliction and prosperity, for good and ill report. This word of the Lord is exceeding large. Psal. xcvi. Now if you desire to find it a word of life to you, you must be ordered and guided by it, else it will accuse and condemn you. If instead of this, you will consult with humours, with men, with worldly ends and interests, with carnal reason; if you count it foolish preciseness to tie one's self strictly to that rule, if when you are sick, or distressed, or in want, or injured, &c., you will choose to follow other rules, the word of life will be to you a word of death, because you choose the paths of death.

Use 3. The third use is for direction. Study Christ in the scriptures. In them ye find life, because in them ye find Christ. Let your eye and aim be upon Christ. Look what things the scriptures testify concerning Christ, and in what way; for by the same things, and in the same way, must we endeavour to find him. In the promises, prophecies, types, and commands, we must see how they lead to Christ. Many people have lower and baser aims in the study and search of scriptures. There are false ends in reading the scriptures.

First. There are in scripture many rarities of knowledge, which are not to be found elsewhere. Rare speculations of the Deity, of creation, and providence, sundry passages of antiquity and history, which furnishes a quaint wit with

choice matter of discourse; and thus many gentlemen, and other speculative men, schoolmen, and critics read the scripture, who yet all their life-time are strangers to Christ: and you may know it by this, their delight is most in such books and sermons, and their inquiries mostly run upon such matters, as have least edification, the least relish and touch of conscience of heaven: such as the temple which Samson pulled down, how it could stand upon two pillars, being of that capacity, and so near together as to be reached by his arms at once; the cubits of Noah's ark, what size they were of; at what time Job lived; how many devils can be in one body; what Paul's preachments were, and how he was in the body or out of the body, and not know it; and a multitude of such questions, which serve to satisfy men's curiosity, rather than edify in the faith.

Secondly, others search the scriptures to pervert them, not so much out of a desire to know and obey the truth, as to quarrel, and move doubts and quirks to pervert the known received truths of God. The scriptures challenge in all men's minds a superlative commanding authority; and every sect would fain have the scriptures to speak on their side. Now here is the fault: many first take up an opinion, and then afterwards seek out scripture to make it good; they bring an opinion to the scriptures, whereas it should first arise, and be received from scripture. And hence it is that the scripture is wrested. The contentious and heretical wits do search the scriptures to make good what they have conceived in their own brains; and so the scripture is made, as it were, the broker to set off notions which men have forged in their own brains. Thus many opinionists search the scriptures, doting about questions which gender strife rather than edifying, and so are kept from acquaintance with Christ all their days, even by scripture itself mis-studied.

Lastly, others read scriptures as a task, for form and fashion-sake, as if the chapter read or heard were all their duty. The truth is, there is no better task, than constantly to read or hear the scriptures, and most of us are negligent that way, every odd trifling occasion diverts us from that duty: and unless we tie ourselves to such tasks we should hardly find time to converse with God in his word. It is a pious and Christian fashion in every family to keep set

times of prayer and reading of scriptures. But if it be a task, it is naught: it proves but a mere bodily exercise, which a child may do, as well as men of understanding.

This therefore remains your duty in the study of scripture, to study Christ, to know something that may procure or evidence your interest in Christ, to instruct you in the word of righteousness, to bring you near to God, else you read, and search, and hear, and at last are far from eternal life, because unacquainted with Christ. Therefore propose to yourselves such heads of knowledge, namely, to learn what Christ is in relation to his Father, in relation to his church and people; what promises, what fulness, what merit, what riches of grace, there is in him, what his Spirit is to us, and in us, what his will is concerning us, and what our duty is concerning him. Christ hath done all that he should do for us, and we must do what sinners ought to do in obedience to him.

All this knowledge of him must be, first, distinct and clear; we should be able to give an account of what we believe, and why we believe it. Secondly, it must be a savoury knowledge, seasoning the heart with the good knowledge of Christ, transforming us into his image: even as by the taste of wine and honey we know the sweetness and goodness of them experimentally, so the learning of Christ is not only literal, but spiritual and operative; it expels from the mind that natural blindness and hardness of heart—that senselessness and searedness of conscience—by which “natural men are alienated from the life of God, through the ignorance that is in them; who, being past feeling, have given themselves over unto lasciviousness, to work all uncleanness, with greediness.” Eph. iv. 19, 20. But with them that have rightly learned Christ it is otherwise. As when the sun arises darkness goes away, or, when life comes the grave-clothes are cast off, so you that have learned Christ, and have been taught by him, will “put off, concerning your former conversation, the old man, which is corrupt according to the deceitful lusts;” you will be “renewed in the spirit of your mind;” you will “put on the new man, which, after God, is created in righteousness and true holiness.” Eph. iv. 21, 24.

Thou hast never found Christ in the scripture till thou be taken off from all thy false and carnal confidences, which

were thy rocks and accounted thy gain, wherein thou trustest, and till thou find this work of the scripture upon thee, to settle thy soul upon Christ, to unite thee to Christ, of him and from him to partake of life and righteousness, of grace and peace—till thou bear fruit upon that new stock. “I am the vine, ye are the branches.” According as your root is, so is your fruit. In old Adam your root is rottenness, and the fruit you reap is corruption. Gal. vi. 8. But “He that abideth in me, and I in him,” says Christ, “the same bringeth forth much fruit,” (John xv. 5;) new and pleasant fruit, better than that which grows upon the stock of nature, which is the wild olive tree. Rom. xi. 24. The sanctifying Spirit, which Christ gives, is in thee as a “well of water springing up unto eternal life.” John iv. 14.

Thus I have at last despatched all my four doctrines concerning the scripture, which serve to establish our hearts against the dangerous errors of these days against the holy scripture. The scope of all which is to withdraw the soul from the written word, and so to undo it to all eternity. *Hæreticum ex scripturis arguuntur in accusationem convertuntur ipsarum scripturarum, quasi non rectè habeant.* Iren. l. 3, c. 2.* And from this fountain (namely, of scripture vilified or misunderstood) do spring all the following errors noted in the London Testimony. But the points handled upon this first head, being well digested, will be of great use to make you wise to discern both good and evil in the errors following, of which I am now to speak in order.



CHAPTER II.

ERRORS AGAINST THE NATURE AND ESSENCE OF GOD.

It becomes all good men to speak and think of the sacred majesty of God with all humility, sobriety, and awful reverence. “With God is terrible majesty; touching the Almighty, we cannot find him out unto perfection: He is

* “Heretics, when confuted with the scriptures, begin to accuse the scriptures themselves of error.” (†)

excellent in power, and in judgment, and in plenty of justice; men do therefore fear him: he respecteth not any that are wise of heart: If a man speak, surely he shall be swallowed up." Job xi. 7; Job xxxvii. 20, 23, 24. Immensity is one of God's attributes, and therefore he is incomprehensible; we cannot comprehend the infinity of his essence, nor draw near the light of his glory, nor penetrate the secrets of his providence. He that thinks himself wise of heart, and able by discourse of reason to find out the Almighty, shall be swallowed up by the brightness of that glory; as he that gazes on the body of the sun, his eyes are dazzled, and not able to see what before he did see.

It is noted out of Socrates, l. 1, c. 8, that Alexander, bishop of Alexandria, discoursing, in the presence of his clergy, too curiously of the mysterious trinity and unity, gave occasion to Arius (who envied the bishop's honour) to think that he denied the trinity of persons, (which was the error of Sabellius) whereas the bishop intended only the unity of nature in the Godhead. Against this Arius drove so furiously that, to confute Sabellius, and in him, as he thought, the bishop, he distinguished the natures too, as if the Son and Holy Ghost were not of the same nature with God the Father. And so to secure the article of the trinity, to cast disgrace upon the bishop, he destroyed the unity. It best becomes our faith, and the weakness of our understandings, to content ourselves with things revealed—with the *quod fit* (the fact) that God is one, and that the Father, Son, and Holy Ghost are one in nature, though distinct persons, without prying curiously into the *modus* or manner how such a thing can be, or the *cur fit*, why *this* should be, rather than *that*. Intricate disputes about such mysteries as can hardly be explained by us, nor well understood by the people, are fruitless and dangerous, tending to introduce discord into the church, or blasphemy. Wherefore I shall endeavour, in the most plain, convincing way I can, to bear witness to the truth of God against the errors here recited concerning the blessed Trinity, that so your knowledge may be distinct and clear, not confounding things that should be distinguished, nor dividing things that should not be divided.

SECTION I.

THE ERRORS IN PARTICULAR AGAINST THE NATURE OF GOD ARE FIVE.

1. That God has a personal shape. First, because Adam had, who was made in the likeness of God in personal shape; secondly, God showed unto Moses his back-parts, therefore if God has back-parts and a face, he has a shape.

That God has a personal shape is directly against express scripture. Deut. xiv. 12, 15, Moses gives the reason why the people should not go about to represent God by any visible shape or image, because God has none; "Ye heard the voice of words, but ye saw no similitude, only ye heard a voice." If God had a personal shape, he might be seen and represented by a picture; but he is "a Spirit," (which hath not flesh and bones,) John iv. 24, an eternal, invisible Spirit, saith Paul, 1 Tim. i. 17, "Now to God eternal, immortal, invisible." God is invisible to our bodily eyes; he is seen by faith, not by the eye; that seeing of God is reserved for the life to come, (Heb. xi. 27; Matt. v. 8; 1 John iii. 2;) and therefore he cannot be likened unto any thing that is seen, Isa. xl. 18, with Acts xvii. 29, "We ought not to think that the Godhead is like unto gold or silver, or stone graven by art and man's device." We ought to think that God has a visible shape, says the sectary; we ought not to think so, says the scripture: God has a shape, say they; God has not a shape, says the scripture. Now which of these speak truth? Let us next consider their proofs.

Obj. 1. Adam, say they, had a personal shape, and Adam was made in the likeness of God; therefore God has a shape. Ans. God's image or likeness in Adam was spiritual; in righteousness and holiness of truth, not bodily. Eph. iv. 24. The heathen are condemned because they "changed the glory of the incorruptible God into an image made like to corruptible man," Rom. i. 23. It was a heathenish sin to represent the glorious God under the shape of a man. God plagued them for it, ver. 24; which he would not have done if man were like to God, or God to man, in a personal, visible shape.

Obj. 2. If God has back-parts, and a face, he has a shape. Ans. We must distinguish what is spoken of God properly

and what is spoken of him *ανθρωποπαθως* after the manner of men: for a man, because he is but a man, cannot speak to God but as a man, and therefore God speaks again to him after the manner of men; because man would not understand otherwise what God is, nor what his will is. Thus we read (Exod. xxxiii. 19, 20, 23,) of God's face and back-parts. Moses desired to see God's glory, verse 18, "I beseech thee (said Moses) show me thy glory." The Lord in answer tells him, "I will proclaim the name of the Lord before thee, I will be gracious to whom I will be gracious, &c. But thou canst not see my face, for no man can see me and live. Thou shalt see my back-parts, but my face shall not be seen." The meaning is, that God in himself is incomprehensible: my face, that is, the glory of my majesty, thou canst not see, but my back-parts thou shalt see, that is, the faithful can have but some glimpses, and obscure traces of God's essence and glory, as if one should see a man's back, or the glance of his cheek. Here "we see God through a glass darkly, but hereafter face to face," says the apostle, 1 Cor. xiii. 13. God did make known to Moses some characters of the Divine nature, whereby Moses might conceive what a God he was, and this is called a proclaiming the name of the Lord, because as men are known by their names from one another, so the Lord is known and discerned from all false gods, and from all the creatures by these proprieties of his nature, which he proclaimed to Moses. Exod. xxxiv. 5, 6, "And the Lord descended in the cloud, and proclaimed the name of the Lord; and the Lord passed before him, and proclaimed the Lord, the Lord God gracious, and merciful, and long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgression, and sin, and that will by no means clear the guilty." These are the name of God, by which, as by a name, he is known from all other things, for none but God can assume those titles, "I will be gracious to whom I will be gracious; and will show mercy on whom I will show mercy." Moses desired to know God's name, Exod. iii. 14. "And God said to Moses, I am that I am," that is, I am an eternal being, who have my being of myself. Thus God is known by his essence, He is Jah, and Jehovah, that eternal being, and by his properties and actions. This is by

God himself expounded to be his back-parts, that is, a knowledge that we have of him by his word, revealing his nature unto us; and it is opposed to the seeing of God "face to face." The face and back-parts of God do but distinguish an obscure and weak knowledge of God, from that full and perfect seeing of him in the life to come. Thus men used to speak and express themselves. Thus we read, that the scripture ascribes to God, hands, eyes, feet; as, "His eyes are in every place beholding the evil and the good." "God will require it with his hand." "The place of the soles of his feet is his sanctuary," &c. Prov. xv. 3; Psal. x. 14; Ezek. xliii. 7. In such speeches the scripture humbles itself to our capacities. Such expressions signify the like actions in God, done with hands, as men perform by their hands, eyes, and feet, that is, God sees our ways, God is strong to revenge all wrongs, to perform all his promises and judgments without hands or eyes, as men do the like actions by their hands and eyes.

Again, we read that the scripture ascribes to God human passions, as joy, grief, anger, wrath, repentance, &c. We may not think that God is subject to like passions as a man is. When the priests of Jupiter would have done sacrifice to Paul and Barnabas, supposing they had been gods in human shape, the apostles reproves their folly, saying unto them, "Sirs, why do ye these things, we are not gods, we are men of like passions with you:" Acts xxiv. 15. So that God is distinguished from men, because he is not of the like passions with them. But such expressions you must understand to be spoken after the manner of men, for by such manner of speeches we understand the nature of God, namely, that he hates all sin, that he delights in uprightness. As men show their dislike of a thing, by anger, by grieving, by repenting, by punishing, by changing their minds, &c., so the scripture, by the like things, sets forth God's displeasure against sin, and the evil ways of mankind: so for joy and delight, &c. These things being attributed to God, show that God is pleased with the ways of righteousness and holiness, as men are well pleased with those things wherein they take joy and delight.

Lastly, in like manner we speak to God in prayer. When we say, "O Lord, turn from me thy fierce anger, let it repent thee of the evil; let the Lord delight in us to

do us good," &c. Numb. xiv. 14, 16, 18. Our speech is according to our conceit of things, and by such speeches to God, we show, not what God is in himself, subject to changes, &c., but what we would have him towards us, and what to do for us.

Through want of this distinction, many have gross conceits of the divine nature. First, some have gross conceits of God in their minds, as if he were like unto man, or might be worshipped with men's hands, or as if he dwelt in temples made with hands, or were confined to this or that place for worship, to this or that picture, &c. Others make a quite contrary use of it. To what end, say they, is your fasting and weeping, your prayers and repentings, do you think that God changes his mind? No, but yet we think, that God shows what he will be to an humble, praying, repenting people, by taking to himself such names and affections as in men. And by them we may comfortably gather that God will be good to us in such ways; because as men are merciful and good to them that are sorry for their offences, and humble themselves, and seek their favour; so is God to us. The reason is, because these good things which are qualities in us, are nature in God: he is just, holy, and good by nature. *In essentia divinâ, nec aliud nec accidens*, the simplicity and pureness of his nature admits of no mixtures or compositions, either of substance with his substance, or accidents added to his substance. Therefore it is said in the abstract, God is love, God is light. Now if we that are partakers of the divine nature can show forth mercy and goodness, truth and kindness, much more God, whose nature it is; he will be such a God to us.

SECTION II.

OF THEIR SECOND AND THIRD ERROR CONCERNING THE NATURE OF GOD; NAMELY, THAT GOD IS THE NAME OF A PERSON; WHEREFORE TO TAKE GOD OTHERWISE THAN PERSONALLY, IS TO TAKE HIM OTHERWISE THAN HE IS, AND INDEED TO MISTAKE HIM.

I conceive that the intent of that senseless error, is to confound essence and person in the Deity, and to deny the Trinity of persons, in the unity of essence, as by their third error doth expressly appear, which saith; That it is a

wretched distinction to distinguish betwixt essence and person. There being such an affinity between these two errors, the same argument will serve to confute both.

1. Against both which I lay down these two conclusions, First, that in scripture the name of God is sometimes taken essentially, and sometimes personally: essentially, as Deut. vi. 4, "Hear, O Israel, the Lord our God is one Lord." God is but one being, and none is beside him. So Isa. xlv. 5, 6, "I am the Lord, and there is none else, there is no God besides me." Which places and expressions make known to us the whole Godhead as he is opposed to false gods, and to creatures. When God is set against creatures, or mentioned with other things that are not God, then the word is taken essentially.

Sometimes it is taken personally, to signify of the persons in the Trinity. And so it is taken when any person is named with another, as John i. 1, "The Word was with God, and the Word was God," that is, Jesus Christ, the Word and Son of God, was with God the Father. So in that apostolical benediction, 2 Cor. xiii. 14, "The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost," &c. Here all three persons are named, and the love of God is there taken personally for the love of God the Father; by which it appears, that to take God otherwise than personally, is not to mistake him.

2. Against their third error I lay down this conclusion, namely, there are three persons in one individual nature of the Deity.

The scripture teaches us to distinguish between essence and person, or between the divine nature and the persons that partake of that nature. The Godhead is to be considered in the unity of his nature, and in the trinity of persons. The same divine nature is communicated to three persons; the Father is God, the Son is God, and the Holy Ghost, God; yet the persons are not so divided as to make three Gods, nor the nature so one as to deny the three persons. There is but one God in being, whose name is *I am*, Exod. iii. 14. This cannot be denied to mean God in essence, for it is the proper meaning of that name. And this one God in essence is three persons, Father, Son, and Holy Ghost. We must acknowledge three distinct persons subsisting in the Godhead: Matt. xxviii. 19, "Go teach and

baptize them in the name of the Father, of the Son, and of the Holy Ghost." Here three are joined together, to whom equally we perform worship and promise our obedience, and of whom we expect remission of sins, and everlasting salvation. Hence our argument is thus framed: Into whose name we are baptized, He is the most high God, (for we must not be baptized in the name of Paul, or Apollos, or any creature whatever;) but we are baptized into the name of the Father, Son, and Holy Ghost: therefore the Father, Son, and Holy Ghost are that one, eternal, most high God, who alone is to be worshipped, and who alone is able to forgive our sins and save our souls.

This is necessary to the true knowledge of God, and after this manner God has revealed himself in scripture. And he that does not acknowledge it, does not know God as he ought, neither can he worship him aright. Therefore, to help your understandings in this great mystery, I will show, first, what a person in the Deity is, and, secondly, give farther proofs of my second conclusion.

First, by person we do not mean a multiplication of substances in particular, that subsist apart, having in them the self-same general nature; as, for example, Peter, James, and John, who are human persons, under the species of man, subsist apart and separate, one from another. The persons in the Godhead are not so; they are not three particular substances, to whom one general nature is common; for then there would be three particular Gods, as James, Peter, and John are three singular men; but three that subsist by one substance, which itself is particular, yet they all three have it, and their several ways of having it is that which makes their personal distinction. Take it in the words of the judicious Hooker: "The Lord our God is but one God, in which indivisible unity we adore the Father as altogether of himself, we glorify that consubstantial word, which is the Son; we bless and magnify that coessential Spirit, eternally proceeding from both, which is the Holy Ghost. Seeing, therefore, the Father is of none, the Son is of the Father, and the Spirit is of both, they are by these their several properties really distinguishable each from other: for the substance of God, with this property to be of none, doth make the person of the Father; the very self-same substance in number, with this property to

be of the Father, maketh the person of the Son; the very same substance, having this property of proceeding from the other two, maketh the person of the Holy Ghost. So that in every person there is implied both the substance of God, which is one, and also that property which causeth the same person really and truly to differ from the other two. Every person hath his own subsistence, which no other besides hath, although there be others besides that are of the same substance." Eccles. Polit. lib. v. sec. 51.

Quest. What is a person in the Trinity? Ans. It is whole God, not absolutely considered, but by way of some personal properties. It is a manner of being in the Godhead, or a distinct subsistence, not a quality, having the whole Godhead in it. Usher, p. 78. To this so clear and safe an expression of so incomprehensible a mystery, I shall not presume to add more words; only I wish the use of Athanasius' creed were restored to the church, and well understood of all the people.

Obj. Oh! but we do not read in scripture that the Father, Son, and Holy Ghost are called three persons in the Godhead; the term *person* is not fit to be used, because it implies three particular substances, existing severally and apart, which cannot agree to the Deity, which is but one.

Ans. It may be so indeed in your corrupt imagination. If you will measure the being and subsisting of God by rules of logic and human reason, then you cannot conceive a unity in a trinity—how one should be three persons, and not three divided or severed substances. Howbeit, in the description of a divine person now given, you see clearly how essence and person are distinguished according to the doctrine of the scripture. Yea, the scripture uses not only words which signify as much as we mean by person, but the very word [person] itself, Heb. i. 3, where Christ is called the express image of God's person; he is called "the brightness of his Father's glory;" I say his Father's glory; for the apostle speaks of the Son in all this chapter, ver. 2, 5, because as the Father is glorious, so is Christ his Son glorious with the same glory. John xvii. 5, "Father, glorify thou me with thine own self, with the glory which I had with thee before the world was." What glory was that? Not a created glory, (for there was nothing created before the beginning of the world,) it must needs be an un-

created glory. So he is called "the Lord of glory," 1 Cor. ii. 8. Again, he is called the express image of his Father's person. If the Father be a person, then so is the Son, and so is the Holy Ghost, there being three named to be God. Consider that by what name one of them is distinguished, by the same, doubtless, the others are distinguished. He does not say Christ is the image of his nature, but *της υποστασεως αυτου*, of his personal subsistence. Then, there is one person of the Father, and another of the Son; the Father is one person, the Son is another person of the Godhead, having his own proper subsistence, as the Father hath; even as the signet's impression answers all the lineaments and proportions of the seal, and as the letters and words printed upon paper are the character, and answer to the image of the types or the letters set by the printer. So here is one person answering to another. Angels and holy men are the image of God's holiness, but not of his person. Nothing can be the express image of God's person but he that is a divine person, for personality is the thing wherein they are alike and resemble each other.

I now proceed to give you farther proofs of my second conclusion, namely, that there are three persons in one individual nature of the Deity. You have seen this proved by the institution of our baptism; see the same truth confirmed at the baptizing of Christ, where are three distinct persons, and names, and personal actions, (Matt. iii. 16, 17.) First, there is Christ, the party baptized, coming out of the water; secondly, there is the Spirit of God descending like a dove, and abiding on him, (*non levi tantum motu, sed corporali specie*;)*) thirdly, there is God the Father, testifying of Christ by a voice from heaven, "This is my beloved Son, in whom I am well pleased." Here is the person of the Father, and the person of the Son, and of the Spirit of God in a bodily shape, which abiding in a bodily shape is a personal action. These three persons are of the same dignity and authority, as appears by that apostolical benediction, (2 Cor. xiii. 14,) "The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you." Here are three sorts of mercies wished and prayed for, from three distinct persons, as concurring jointly to the church's salvation; mer-

* "Not only as with a gentle motion, but in a corporeal appearance." (†)

cies which, as they cannot be given by any creatures, so neither may they be prayed for from any that is not God. To this purpose it is worth observing by what kind of argument the apostle persuades the Corinthians to unity, (1 Cor. xii. 4—6.) It is taken from the unity of that God from whom all their gifts proceed. "There are diversities of gifts, but the same Spirit," (the Spirit in that place is not a gift, but a person bestowing gifts.) "And there are differences of administrations, but the same Lord; and there are diversities of operations, but it is the same God which worketh all in all." The force of Paul's reasoning is this: All, whatsoever ye have, whether gifts, or ministrations, or miraculous operations, proceed from one God; but those mentioned in the text are bestowed partly from the Holy Spirit, partly from the Lord Jesus, partly from God the Father; therefore Father, Son, and Holy Ghost are that one God in whom ye ought to be at unity, because the bestowers of all your several gifts are one. But let John conclude this point. 1 John v. 7, "There are three that bear record in heaven, the Father, the Word, and the Holy Ghost, and these three are one." How one? By consent and agreement. So the holy angels and good men are one, and so the witnesses on earth (ver. 8) are one, "the spirit, the water, and the blood, these three agree in one," as if the apostle did purposely intend to note a difference between the unity of essence and the unity of consents, (he says, *signanter**) the witnesses in heaven are one, the witnesses on earth are not one, they only agree in one. From all which places laid together I conclude, that to distinguish between essence and person is a holy truth of God, and one of the foundations of the Christian faith and religion. And it is the blasphemy of an heretical brain, wretchedly subverted and turned from the truth, to affirm that to distinguish between essence and person is a wretched distinction.

Touching the manner how the Son is begotten of the Father, and how, or in what manner the Holy Ghost proceeds from them both, seeing it is not expressed in scripture, it shall suffice us to give glory to God, and believe it, because he hath revealed it, rather than search curiously into that which is not revealed. If our own generation and

* "Pointing out a distinction." (†)

frame in our mother's womb, (Psal. xiii. 9, 14, 15,) be above our capacity, it is no marvel, though the mystery of the eternal generation of the Son of God cannot be comprehended. Eccl. xi. 15. And if the wind, which is but a creature, be so hard to know, that a man "knoweth not from whence it cometh, and whither it goeth;" (John iii. 3,) it is no marvel if the proceeding of the Holy Ghost be unsearchable. Of their errors against the Deity of the Son of God, and of the Holy Ghost, I shall speak in the chapters following.

Use 1. This doctrine touching the distinction between the essence and the persons in the Godhead, serves for our direction in the worshipping of God. The persons are not to be divided; for as it is common to all the persons to hear prayers, to forgive sin, to save souls, &c., so must our service be directed to the whole Trinity; yet carrying in our minds, that their order in working is agreeable to their order in subsisting. Col. iii. 17. Thus we call upon God the Father, in the name and mediation of the Son, by the assistance of the Holy Ghost. Eph. vi. 18. Thus Daniel prayed, Dan. ix. 17. "Now therefore, O our God, hear the prayer of thy servant, and his supplication, for the Lord's sake." See Eph. ii. 18, where the apostle joins all three persons together; "for through him, that is Christ, we both (Jews and Gentiles) have an access by one Spirit unto the Father."

There is a sweet harmony in the blessed Trinity, all concurring to our salvation, "God was in Christ reconciling the world to himself, by the blood of his cross, through the sanctification of the Spirit." 2 Cor. v. 19; Col. i. 20. "We are bound to give thanks for you, brethren, because God hath from the beginning chosen you to salvation, through sanctification of the Spirit, and belief of the truth, to the obtaining of the glory of the Lord Jesus Christ." 2 Thes. ii. 14. So that as it was said in the creation, "Let us make man," so now it may be said, Let us redeem lost man, all joining in the decree, and in the means of bringing the elect to life. As man is said to believe with the whole heart, because many faculties of the soul concur in embracing Christ, the mind to conceive, the will to consent, the heart to trust, &c., so in this business the Lord our Maker is our Redeemer. The unity of their nature

teaches us not to divide them in our minds when we worship God; and the distinction of their persons teaches us not to confound their order of working.

Use 2. In this doctrine we see the reason, why some things are ascribed to the whole Trinity: namely, because they all partake of one and the same divine nature, and some things again are peculiar and proper to each person by himself. First, some properties and actions belong alike to all three; as to be almighty, gracious, just, holy, and good, to be co-equal; the Son thought it no robbery to be equal with the Father; to be co-eternal and of the same time; Christ (as God) was begotten from all eternity: so he himself saith in the name of wisdom, in these words, (Prov. viii. 24, 25,) "When there were no depths, then was I begotten, or brought forth, before the mountains or hills were settled, was I brought forth," and therefore Isaiah (ix. 6,) calleth the Son, "the everlasting Father," to be equal in majesty, honour, and worship; "For all men must honour the Son, even as they honour the Father, for he that honoureth not the Son, honoureth not the Father," John v. 23, "And as the Father hath life in himself, so he hath given to the Son to have life in himself, verse 25. Lastly, by reason of the unity of the Godhead, they have all one will; what the Father willeth, the same also doth the Son and the Holy Ghost will, without crossing or varying one from another. Christ saith, "Father, I will that they whom thou hast given me, be with me, where I am," John xvii. 24. "And this is the will of the Father, that of all which he hath given me, I should lose nothing," John vi. 39. The Holy Ghost willeth the same, for "he shall receive of mine, and show it unto you, all things that the Father hath are mine, therefore said I, that he shall take of mine, for he is sent from the Father." John xvi. 14, 15. Here Christ shows the unity of essence in the holy Trinity, and the community of power, wisdom, sanctity, truth, glory, and majesty. It is an ancient rule among divines, *opera Trinitatis ad extra sunt indivisa*; all three persons concur in the actions, which are terminated in the creatures, they proceed from the same will in them all, as to decree, to create, to govern, to sanctify: according as it is said, Job xxxv. 10, "Where is God my makers?" in the plural number; so Isa. liv. 5, "Thy Maker is thy husband," in the

Hebrew it is *conjuges tui, factores tui*, thy Makers is thine husbands, which notes a plurality of persons in one and the same action. Junius applies it to the holy Trinity.

Yet there are some properties peculiar and proper to each person by himself, which are not communicable to the other two. The Father begets, the Son is begotten, the Holy Ghost proceeds. And as there is an order of subsisting, so also of working, the Father worketh all things of himself as the original and fountain of action in the Son, and by the Holy Ghost; the Son worketh from and with the Father, John i. 3, "All things were made by him, and without him was not any thing made, that was made:" the Holy Ghost worketh from them both; for "he shall take of mine," saith Christ, the Son worketh from the Father by the Holy Ghost; the Holy Ghost worketh from them both, John xiv. 25, "The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things:" and John xv. 26, it is said, that "the Comforter, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father." Now this order of working is also peculiar to each person; they change not places. And among these peculiar works this is one, that the Son only took flesh, and suffered for man's transgressions, and not the Father, nor the Holy Ghost, as is falsely affirmed in their fourth error, of which in the next place.

SECTION IV.

OF THEIR ERROR AGAINST THE NATURE OF GOD, NAMELY, THAT THE FATHER, SON, AND HOLY GHOST, THE WHOLE GODHEAD, SET ITSELF BODILY IN CHRIST TO SUFFER FOR THE TRANSGRESSING CREATURES.—
(Lond. Test., p. 6.)

This wretched assertion is contrary to plain places of scripture, which expressly teach that the Son only took flesh and suffered for the transgressions of man, and not the Father, nor the Holy Ghost. John i. 14, "The Word was made flesh;" that is, Jesus Christ, the eternal and essential Word of God, which "was in the beginning with God, and was God, by whom all things were made;" John i. 1, 3, compared with Gal. iv. 4, 5, "But when the fullness of time was come, God sent forth his Son, made of a

woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." In this place are plainly distinguished, first, the person sending, God the Father, and the person sent, his Son. Secondly, ye have the incarnation of the Son only; his Son was made of a woman. Thirdly, that the Son only suffered for our transgressions; for "He was made under the law to redeem us." Fourthly, the end why he sent his Son to take flesh, and to suffer for us, was to make us sons. Add hereunto that as the Father sent the Son, so his incarnation was by the power of the Holy Ghost. Luke i. 35, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee."

It is impious, therefore, to affirm that either the Father or the Holy Ghost were incarnate, or that they suffered for the transgressing creatures. The apostle says expressly that "Jesus was delivered for our offences, and raised again for our justification," Rom. iv. 25, and Rom. v. 10, "While we were enemies, we were reconciled unto God by the death of his Son." "It is Christ, therefore, that died," (Rom. viii. 34,) not the Father nor the Holy Ghost. It is Jesus Christ to whom this properly belongs, that he "washed us from our sins in his own blood," (Rev. i. 5.) Then, as the Father and the Holy Ghost did not take flesh, so neither did they die or suffer for our sins. It is true, indeed, that the Son and the Holy Ghost have the self-same uncreated essence or substance in themselves, as well as the Father, (otherwise they should have had no true Godhead,) yet this hinders not the incarnation of one person without the incarnation of the other two. The essence or nature of God, by reason of its infinite simplicity, cannot be divided into parts; yet, seeing it is after one manner in the Father, *nempe αὐεννητος*, without receiving it from any other, and after another manner in the Son, namely, by generation, and after another manner in the Holy Ghost, namely, by proceeding, hence it is that the human nature might well be taken into the subsistence of one person, according to its manner of subsisting, and yet not be taken into the other two persons, which have their proper way of subsisting. Let us hear how Mr. Hooker expresses this mystery. When God became man, says he, lest we should err in applying this to the person of the Father or of the

Spirit, Peter's confession unto Christ was, (Matt. xvi. 6, John i. 14,) "Thou art the Son of the living God;" and John's exposition thereof was made plain, that it is the Word which was made flesh. The Father and the Holy Ghost, says Damascen, have no communion with the incarnation of the Word, otherwise than by approbation and assent; notwithstanding, forasmuch as the Word and Deity are one subject, we must beware that we exclude not the nature of God from incarnation, and so make the Son of God incarnate not to be very God, for undoubtedly even the nature of God itself, in the only person of the Son, is incarnate; in him dwelleth the fulness of the Godhead bodily, (Col. ii. 9,) and hath taken to itself flesh; wherefore incarnation may neither be granted to any person, but only to one, nor yet denied to that nature, which is common to all three.

In this mystery of the incarnation we must carefully distinguish between the efficient cause and the matter or the subject of it, or between the beginning from which it is wrought; *terminus à quo* and the *terminus in quo*, wherein it is finished. The whole Trinity is the efficient cause of the incarnation, which did begin this work which should be terminated in the Son. But the subject of incarnation is only the Son, who alone was clothed with our flesh; which divines express by the similitude of three virgins embroidering and making a garment by their joint labour, which only one of them shall wear.

Quest. But why was it requisite the Son should take our flesh, rather than either of the other two persons? Ans. This was most meet, first, because, as all things were made by him, so all should be restored by him. Col. i. 16, "By him were all things created that are in heaven, and that are in earth;" therefore by him did "God reconcile all things unto himself; by him, I say, whether they be things in earth or things in heaven:" our Maker is our Redeemer and Saviour. Secondly. Because by the natural Son of God we are made the sons of God by adoption and grace. "He was made of a woman, made under the law, for this end, that we might receive the adoption of sons," (Gal. v. 5,) so that we could not have been sons but by the incarnation of the Son of God. By uniting us to the Son of God we are made children of our heavenly Father; Heb. ii. 10,

“For it became him, for whom are all things, and by whom are all things, in bringing many sons to glory, to make the Captain of their salvation perfect through sufferings:” Jesus Christ, “to bring many sons unto glory, did take of our flesh and blood, that through death he might deliver us from him that had the power of death,” ver. 14. Christ, the only Son of God by nature, was made like unto his brethren, to bring them to glory. By our union to Christ, the natural Son of God, we also become the “sons of God, heirs of God, and joint heirs with Christ;” we are joined with the natural Son of God in his honour of being a son, and in the benefit of being an heir, (Rom. viii. 17.) The root of our adoption or sonship is by the eternal Son of God, and we are sons of God because of Christ, who is, first, the Son of God; for God is first the Father of Christ, then our Father, as Christ himself says, John xx. 17, “We that are born the children of wrath, are made the children of God by grace,” in and through our union with him, who is the natural Son of God, the Mediator between God and us. Therefore, seeing the second person alone is the Son, and we claim the inheritance by no other title but by our sonship, it behooved the Son of God to be made the Son of Man, rather than either of the other persons, that the sons of men, having by him obtained that right and privilege, might be made his brethren and fellow-heirs.

SECTION V.

OF THEIR FIFTH ERROR AGAINST THE NATURE AND ESSENCE OF GOD, NAMELY, THAT GOD IS THE AUTHOR, NOT OF THOSE ACTIONS ALONE IN AND WITH WHICH SIN IS, BUT OF THE VERY PRAVITY, DISORDER, LAWLESSNESS, IRREGULARITY, AND SINFULNESS ITSELF WHICH IS IN THEM; YEA, GOD HAS MORE HAND IN MEN’S SINFULNESS THAN THEY THEMSELVES.

O horrid blasphemy! Is this a comfort for believers? Is it not the ready way to seal up to them their damnation, through the hardness and impenitency of their hearts? For how can they repent that impute their sins not to themselves for their humiliation and amendment, but to God as the author of them? We sinners should lay our sins upon Christ, as our sacrifice who was “offered to bear the sins of many,” (Heb. ix. 28;) but to impute them to God, as the author of them, is an abominable blasphemy.

For proof, consider these places of scripture: 1 John i. 5, "God is light," a pure, perfect light, "and in him is no darkness at all." There is not the least mixture of any evil in him, as the psalmist speaks; Ps. v. 4, "Thou art not a God that hath pleasure in wickedness, neither shall evil dwell with thee." God cannot be defiled with evil from others; God cannot be tempted with evil, no evil can dwell with him; neither does God, who is nothing but light, defile any man. Nay, he has no hand in the sins of men, for "he tempteth no man," (James i. 13.) If God do not so much as tempt to sin, then much less is he the author of their sins, either by instilling into man any evil, or by commanding or forcing him to sin, or causing him to act irregularly, wickedly, and unholily.

For it is against, and inconsistent with the nature of God. If God has a hand in men's sinfulness, as much, or more, than they themselves, then he is a sinner, as they are; and so he should not be God. We have so much to do in our own sinfulness, that it makes us truly sinners: and if God have more hand in our very sinfulness, then he is a greater sinner than we are, and so he should cease to be God. God is holy and good, yea, so transcendently good, that none is good but God, "None is holy as the Lord, there is none besides him." 1 Sam. ii. 2. "Holy, holy, holy is the Lord God of Hosts;" so holy, that the prophet cried out, "Wo is me, for I am undone." Why? "Because I am a man of unclean lips, and mine eyes have seen the King, the Lord of Hosts." Isa. vi. 3, 5. God is so infinitely holy, that men cannot endure his presence, by reason of their uncleanness. "God is a God of purer eyes than to behold evil," or to look on iniquity with any liking, or countenancing of it; (Hab. i. 13,) and man so unclean, that he cannot look upon so holy a Lord God. But if God were the author of man's sinfulness, he would like his own work; there need not be such a dread in man, by reason of his own uncleanness. Yea, if he had so great a hand in man's sinfulness as they themselves, then he should delight in evil, for so does man. God doth hate, forbid, threaten, and punish all sin, therefore he cannot be the author of any sin, Zech. viii. 17, "Let no man imagine evil in his heart against his neighbour, and love no false oath, for all these are things that I hate, saith the Lord." And he taketh

vengeance on them, Rom. i. 18, "for the wrath of God is revealed from heaven, against all ungodliness and unrighteousness of men. Tribulation and anguish upon every soul of man that doeth evil," whether he be Jew or Gentile. Rom. ii. 9. Now how could God be a punisher and revenger of sin, if he were the author of it? There is no such unrighteousness with God, therefore let us take to ourselves the shame and blame of all our sins, and attribute them to the right cause, the devil, and our own corrupt hearts. 1 John ii. 16, "For all that is in the world, the lusts of the flesh, the lusts of the eye, and the pride of life, is not of the Father, but is of the world:" it is not of God; that is clear. Ye must look out some other author.

Quest. But does not God will the evil of sin? If he did not in some sort will it, sin could not have entered into the world whether he would or not; and is not his will the cause of the being and existing of such things as he willeth, &c.

Ans. We must distinguish between the will of God commanding and approving, permitting and governing. Again, we must consider two things in sin, really distinct the one from the other, namely, the action to which sin cleaves, and the deformity, pravity or corruption of the action, that is, when the action declines from the rule of God's word: and this properly is sin, or the form of it. The action is, as it were, the matter or subject wherein sin resides. Hence, in answer to the question, I lay down these conclusions:

First, that God never wills sin by his commanding will. God said "Let there be light," and it was so; but he never said, let there be sin. Christ said to the leper, "I will, be thou clean," but God never said to any man, I will, be thou unclean. Nor by his approving will; for that which is sinfully evil, God's will is not carried to it with love or liking, yea, he hates it, as has been already proved.

Secondly, as God made all things, so he upholds them in their being, and motions, and actions, both good and bad, so that no man could either move to an action, or have a being to act, if God sustained not. "In him we live, and move, and have our being;" (Acts xvii. 28,) yet God is not the cause of the pravity or sinfulness of any action. Therefore you cannot say, that in God you commit adul-

tery, in God you swear, &c. The positive act, to which sin cleaves, is of God in the same sort that all other actions of the creatures are; but the obliquity of the creature's actings, are to be ascribed to their own proper cause, namely, the devil and the corrupt nature of man. And of the actions of the creatures are those sayings of school-men to be understood, namely, that no second cause can move without the agency of the first. And the first cause runs into the effect of the second causes. All creatures work in the power of God. This is meant of man's created qualities and actions, not of the crookedness and pravity of his actions, which have not God for their maker. The rider causes the horse to go, but not his halting, that proceeds from another cause.

Thirdly, though God does not make sin, yet he willingly permits the sins of mankind. But his permissive will is not the cause of any man's sin. There is no evil in the world, which God knows not of, or whether God will or not for that were to deny his omnipotency. God did permit and suffer Adam to fall, that is, God did not hinder it by his omnipotent power, nor by his extraordinary grace. God is said to permit sin, when he does not effectually and powerfully hinder it, but leaves the creature to its own freedom and inclination; as Acts xiv. 16, it is said, that "God suffered all nations to walk in their own ways," and Psal. lxxxii. 11, 12, "Israel would none of me, so I gave them up to their own hearts' lusts, and they walked in their own counsels." Howbeit, God's permitting sin, is not the cause of sin. Indeed, if God did infuse any evil into man's mind, or create any corruption in man's will, which was not there before: or if God by his providence did infuse any constraint into the mind of man to enforce it, or any error to seduce it, or impose any necessity to bind it, then we should make him the author of sin. But he does none of all this. He hates all sin, he forbids it absolutely; within us by the light of the Spirit, without us by the commandments. Isa. xxx. 21; Rom. ii. 15; Deut. xxvii. 26. The first entrance of sin into the world, and the continuance of it in the world, was by the voluntary action of man's will corrupting itself. God permitted the fall of man not by instilling into him any evil, nor by taking from him any ability to do good, but by suffering Satan to tempt

him, and leaving man to the liberty and mutability of his own will, (Jam. i. 13,) who sinned freely with a whole and entire will, and hearkened to the voice of the serpent, more than the voice of his God.

Quest. If then any ask, what God has to do about, and concerning sin? it is reduced to three actions:

First, he sustains mankind, and upholds his being in all its powers and faculties: "My Father worketh hitherto," he upholds the works of his creation, and governs them all.

Secondly, he leaves the sinner to himself; to his own wit and strength, to his own lusts, counsels, and temptations; he withholds his grace, being bound to no man, whence it follows, that their hearts harden, and the bent of their natural inclinations leads them to several sins, according to the variety of objects which are set before them, and of temptations to which they are exposed, and so they are carried to several sins, even as they are led. As a water-course runs downwards by its own weight when the dam that pent it up is removed, thus God is said (John, xii. 40,) to "blind their eyes, and harden their hearts:" not by creating sin in them, as he does grace in the elect, but by withholding the influences and supplies of his grace, which should soften them, and by offering them sundry objects, which they convert to occasions of sin, and they have no will to do otherwise. He hardens (Rom. ix. 19,) by not showing mercy, as in the winter by the absence of the sun, the natural coldness of the air and earth causes frost and ice.

Thirdly, God orders and governs the wicked actions of men to bring to pass certain good effects which the sinner never intended, nor could they flow from the nature of those evil actions, but God over-rules all the evil actions of the creatures, sometimes to punish a faithless and stubborn generation, sometimes for the glory of his justice in the shame and punishment of the sinner himself, sometimes to manifest his glory, mercy, and goodness towards his church and people, so as their sufferings are turned to their comfort. So that God is not only a bare permitter of evil works, but a powerful governor of them to his glory. Thus Joseph's brethren sent him into Egypt out of envy, but God sent him to provide for his church, and to bring

him to that honour which was foretold in his dream that his brethren's sheaves should bow down before Joseph's. Thus Shimei cursed David. He did it to drive David to despair, but God directed it to humble him: and God is said to bid Shimei curse him, because he gave him an occasion to vent his malice against the house of David: like a surgeon, who with his lancet, opens the wounds, and lets out the corruption that was in the boil before.

Lastly, Pilate, Judas, and the Jews, had all of them a hand in crucifying Christ: Pilate, to please the people, and to keep his credit with Cæsar; Judas, for love of the money; and the Jews, that our Saviour, Christ, should not reign over them. These all did their own work; they drove on their own designs. And God did his work by them, namely, to save many souls alive. Acts ii. 23; iv. 28.

Use 1. By this which has been said you may see a reason why, when God and man are declared to meet in one and the same action, (as in Joseph's sending into Egypt, &c.,) man is guilty and justly condemned, and God remains without all stain of sin, and justly punishes the sinner; namely, because *in unâ et eâdem re, quam fecerunt, non est eadem causa ob quam fecerunt*: the cause from whence the action comes is not the same in God and in the sinner. Joseph's brethren sold him into Egypt out of envy; God sent him there in mercy. Judas sold his Master out of covetousness, and the Jews of envy, but God gave Christ of his mere love. In short, men do their own work and wills; they intend not to obey God in their sinful doings: God overrules them to his glory and the church's good. A physician lets blood by leeches: the leeches do but their office, which is to suck blood; they intend not the good of the sick party, or any service to the physician. Howbeit, the physician orders by his skill the natural quality of that worm unto that which by nature it could not do, namely, the health of the patient. So the Lord brings his work to pass by the hands of wicked men; they ignorantly, and against their wills, serve the providence of God, even when they rebel against him. And for this it is that such men are justly damned, though God's providence be thereby served, because they fulfilled their own lusts, and if good be brought out of such actions, it is no thanks to them.

“The Son of Man goeth as it is written of him, but wo to that man by whom the Son of Man is betrayed.” God’s purpose was by that means fulfilled, yet Judas is damned for his pains.

Use 2. From this difference between the *commanding* will of God, and his *permissive* or *governing* will, namely, that only good things are commanded and effected by him, and evil things are permitted and ordered, but not caused by him, should teach us not to cast our sins upon God, upon his providence or decrees, as Adam did, when he said, (Gen. iii. 12,) “The woman which thou gavest to be with me, she gave me of the tree, and I did eat,” lest God proceed to judgment with us as he did with Adam; ver. 17, “Unto Adam he said, Because thou hast hearkened to the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it; cursed is the ground for thy sake, dust thou art, and unto dust thou shalt return.” Thy only way to find mercy is to give glory to God, and take shame to thyself; to humble thyself before thy Judge, as Daniel did, Dan. ix. 8, 9, “O Lord! to us belongeth confusion of face, because we have sinned against thee; but to the Lord our God belongeth righteousness, (ver. 7,) and mercies, and forgiveness.” And with Job ix. 15, to say, “How shall I answer him? whom, though I were righteous, yet would I not answer, but I would make supplication to my Judge.” Say unto the Lord, “Thou art a God that hast no pleasure in wickedness,” (Ps. v. 4;) thou dost not will iniquity, much less effect it: sin is not the effect of thy power, but the defect of my corrupt will, I will therefore “acknowledge my transgressions, that thou mayest be justified when thou speakest, and clear when thou judgest: Thou, Lord, art just in all that is brought upon us, for thou hast done right, but we have done wickedly.” It is double iniquity to bring God, the fountain of goodness, into partnership with our sins: if God were the cause of sin, he were not good; and if he be not good, he is not God; but being all good, he would not suffer evil to be, unless, being also omnipotent, he knew how to bring good out of evil.

Use 3. This doctrine also teaches us not to take God’s permissive will for our warrant. God’s revealed, commanding, approving will is the only rule of our actions,

and in doing it alone may men take comfort. We cannot justify ourselves or others in things done against God's revealed will, though it comes to pass not quite wholly without his providential, permissive will. Let no man bear himself out upon this principle, that it was the will of God it should be thus and thus, else it could never have come to pass, because nothing comes to pass whether God will or no: yet, wo to that man who shall do evil upon that account; his damnation is just. It was God's will to suffer Abel to be killed, yet wo to Cain that slew him; "Thy brother's blood crieth." It was God's will that Christ should be put to death, yet they were murderers that did it. Acts ii. 23. It was God's will that the king of Babylon should take the city of Jerusalem, yet "The violence done to me, and to my flesh, be upon Babylon, shall the inhabitants of Sion say: And my blood be upon the inhabitants of Chaldea, shall Jerusalem say: Therefore thus saith the Lord, Behold! I will plead thy cause, and take vengeance for thee, and Babylon shall become heaps, a dwelling-place for dragons," &c. Jer. li. 35, 37. "Yea, happy shall he be called that taketh and dasheth thy little ones against the stones." Ps. cxxxvii. 9.

The reason is, because such persons cannot say, God is with us to approve us: they cannot say, We are workers together with God—God set us on work. Such persons are under God's permissive will, which has for its end his own glory in the world's just punishment, not the good of the parties instrumental. In obeying God's commanding will a man shall have praise of God; but not of the former, because therein they serve not God, they obey not God, they glorify not God; and if they thank him for prospering in evil ways, they abuse and dishonour him the more, whereas in truth they serve their own lusts. And hence, note one difference between a godly man and a hypocrite. God works *in* and *by* the godly, but he worketh *by* the wicked, not *in* them; they are as means passive in the hand of God: that is, though the Lord uses them, yet they have no knowledge nor intention to serve or please God in the things they do, but as brute beasts they follow their own lusts and imaginations, which God in his wisdom overrules to execute his will in the just punishment of others, or in the wonderful deliverance of his church. Isa.

xliv. 16, 28. But as for the godly, they desire to be workers with God; first to know, and then to do his will. And God works *in* them as well as *by* them; they are active means or instruments in the things they do; God uses them, yet they have reason, knowledge, and understanding in themselves to move and direct themselves by God's word to God's glory; and for this cause the work of the godly is acceptable to God, but not the work of the wicked, although they do the same thing which the godly do. Ezra and Nehemiah, Zerubbabel and Joshua the son of Josedech, David also, and Solomon, were another kind of instruments and servants of the Lord, in rebuilding and re-establishing the temple and the worship thereof, than Artaxerxes or Darius, or any of the kings of Persia. Therefore, let every godly man pray and practise that of Ps. cxliii. 10, "Teach me to do thy will, for thou art my God; thy Spirit is good, lead me in the land of uprightness."



CHAPTER III.

ERRORS AGAINST THE DEITY OF THE SON OF GOD. THERE ARE THREE IN THIS CHAPTER. I. THAT CHRIST, BEING OF HIS FATHER'S MOST INTIMATE COUNSEL, IS A MIGHTY GOD, (NOT ALMIGHTY GOD,) ABOVE ALL APPELLATIVE GODS, (1 COR. VIII. 5.) II. THAT TO MAKE CHRIST CO-EQUAL TO HIS FATHER, IS TO MAKE, AS MUCH AS IN US LIETH, ANOTHER OR A FALSE CHRIST, AN IDOL CHRIST, OR TWO GODS. III. THAT THE BETTER PART OF CHRIST'S PERSON IS MAN, THERE BEING BUT A DIFFERENCE OF DEGREE BETWEEN HIM, AND MOSES, AND US.

THE scope of these errors is to deny Christ to be God, and to make him a mere man; greater than ordinary men, but not equal to his Father in respect of Godhead. Against all which I oppose, as an undoubted truth, this doctrine, namely, that Christ, the Son of God, is true God, equal and of the same nature, power, and eternity with the Father, far above all created natures, God blessed for ever.

This is confirmed by many evident testimonies of scripture.

First. He is in scripture expressly called God, Jehovah,

the most high God. Isa. ix. 6, "Unto us a Son is given, his name shall be called Wonderful, the Mighty God." The child that was born, the Son that was given, is "the Mighty God, the everlasting Father." The Jews charged Christ with blasphemy, because he said that "God was his Father, making himself equal with God," John v. 18. "And because that thou, being a man, makest thyself God." John x. 3. The force of their reason is this, that the natural Son of God is God, equal with God, as the natural son of a man is man, equal and of the same substance with his father. So, Isa. vii. 1, the virgin's Son is called "Immanuel," which, being interpreted, is "God with us." Matt. i. 23. God, begotten of his Father from all eternity, and *with us*, by taking our flesh of the virgin. Christ is called God properly and absolutely in his nature, by the apostle, Rom. ix. 5, "That same Christ which came of the Father, as concerning the flesh, he is over all, God blessed for ever. Amen." The apostle there distinguishes in Christ two natures, God and man; and as truly as he is man of the seed of David, so truly he is God over all, blessed for ever. Again, it is said that "Christ Jesus being in the form of God, thought it not robbery to be equal with God." Phil. ii. 6. If he were but a man, it were robbery in the highest degree to make himself equal with God. God is wronged and robbed of his majesty and glory when any creature shall make himself God's equal. Lastly. "In Christ dwells all the fulness of the Godhead bodily," (Col. ii. 9;) that is, personally in the flesh of Christ: he does not say (as Dr. Prideaux well observes) *παν το πληρωμα θεοτητος*, *Divinitatis*, as if he were *homo Divinus*, and no more, but *παν το πληρωμα θεοτητος*, *Deitatis*, the Godhead itself, and therefore he is *Deus Summus*, the most high God. Of those places of scripture, this is the sum and substance: Jesus Christ, the virgin's Son, is the mighty God, the Son of God, equal with God, God with us, God over all; not a petty God, but God over all, who thought it not robbery to be equal with God; "God manifest in the flesh," (1 Tim. iii. 16;) yea, all the fulness of the Godhead dwells in him.

Secondly. Our divines prove the Son to be true God by comparing the Old Testament with the New; for what the Old Testament speaks of Jehovah, who is God, the

New Testament applies to Christ. As, for example, Numb. xxi. 5, "The people spake against God, and against Moses," with Ps. xcv. 9, "O come let us worship, and kneel before the Lord our maker, for he is our God," ver. 6, 7. "Your fathers," says God, "tempted me, proved me, and saw my works forty years." This Paul applies to Christ, (1 Cor. x. 9,) "Neither let us tempt Christ, as some of them tempted, and were destroyed of serpents." Numb. xxi. 6. Therefore Christ is Jehovah. Again, Ps. xlv. 6, God the Father speaks to God the Son thus, "Thy throne, O God, is for ever and ever." This is applied to Christ, Heb. i. 8, "Unto the Son he saith, Thy throne, O God, is for ever and ever, a sceptre of righteousness is the sceptre of thy kingdom." Again, Isa. xli. 4, "I the Lord am the first, and with the last, I am he." This is also applied to Christ, Rev. i. 17, "Fear not, I am the first and the last:" also, Rev. xxi. 6. Lastly. In Isa. vi. 1, the Lord is presented to the prophet in great majesty: "I saw the Lord sitting upon a throne, high, and lifted up," &c. This is applied to Christ, John xii. 41, "These things said Isaiah, when he saw his glory, and spake of him." Now what things were they that Isaiah then said? See Isa. vi. 9, 10. He said, "Make the heart of this people fat, and their ears heavy, lest they see with their eyes, and understand with their hearts," &c. These very words are repeated by John, chap. xii. 39, 40, and applied to Christ's obstinate, unbelieving hearers. "They could not believe, because Isaiah said, He hath blinded their eyes, and hardened their hearts," &c. Consider, When did Isaiah say these things? When he saw his glory, and spake of *him*, that is, of Christ, the Lord of glory.

Thirdly. Christ's works are the works of a God; none could do them but he that is God.

First. "All things were made by him, and without him was not any thing made that was made." John i. 3. He made the world, and he supports the world. He "upholds all things by the word of his power." Col. i. 15, 16; Heb. i. 13. He that made the world is God: so says the apostle, Heb. iii. 4, "Every house is builded by some man, but he that built all things is God."

Secondly. He forgives sins. "Who can forgive sins but God only?" Yet so does Christ, therefore he is God. Mark ii. 7, 9, 10.

Thirdly. He understood the thoughts of men. Mark ii. 8, "Jesus perceived in his spirit that they so reasoned within themselves; He said unto them, "Why reason you these things in your hearts?" It seems they uttered not their thoughts, yet Christ knew them. And when the Scribes and Pharisees watched him, whether he would heal on the Sabbath day, it is said that "he knew their thoughts." Luke vi. 8. It is the property of God alone to know and search the heart. "The heart of man is deceitful above all things, who can know it? I the Lord search the heart, I try the reins, even to give to every man according to his ways." Jer. xvii. 10. Therefore Christ is very God, for "all the churches shall know" (says he, Rev. ii. 23,) "that I am he which searcheth the reins and hearts, and I will give to every one of you according to your works."

Fourthly. He gives the Holy Ghost, which none can do but God. John xv. 26, "I will send the Comforter unto you from my Father." "When he ascended up on high, he led captivity captive, and gave gifts unto men, even the gift of the Holy Ghost." Acts i. 8, with John vii. 39.

Fifthly. What should I say of his miraculous works, performed by his own power, word, and will? He raised the dead, commanded the devils to come forth out of them that were possessed, (Mark ix. 18;) at his word the wind and the seas are calm, they obey him. He did this by his own power. Yea, he gives this power unto others. Mark xvi. 18, "They shall cast out devils, they shall speak with new tongues, they shall take up serpents, and if they drink any deadly thing, it shall not hurt them," &c. Men receive the gift of miracles from God, but no man can bestow it upon others.

These are the works of Christ, of which we may say as himself does, John xv. 24, "I have done among them the works which none other man did." For can any but God create the world?—forgive sins?—search and try the hearts?—give the Holy Ghost?—work miracles by his own will and word? Christ does all this, therefore he is the Almighty God.

Fourthly. Christ is worshipped as God, and that by the commandment of the Father. Heb. i. 16, "When he

bringeth the first-begotten into the world, he saith, Let all the angels of God worship him." (See, also, Phil. ii. 10; 1 Pet. iii. 22; Acts vii. 59.) How great is he to whom the angels must perform worship and service! Thomas, the apostle, adores him, saying unto him, (John xx. 28,) "My Lord and my God." And they are blessed that do in like manner acknowledge him for their Lord and their God. Now God does not communicate his worship to any to whom he does not communicate his nature. "My glory will I not give to another." Isa. xlii. 8. No creature is capable of worship, because it cannot be God. "Thou shalt worship the Lord thy God, and him only shalt thou serve," said Christ to the devil, (Matt. iv. 10.) The angel that was employed to show John the Revelation refused to be worshipped, saying, "See thou do it not, I am thy fellow servant, worship God." Rev. xxii. 8. Christ is worshipped as God, therefore he is very and true God.

Much more might be said to this purpose; but this is enough to make you detest and abhor those forementioned lies and blasphemies, namely, that Christ is a mighty God, not almighty, that there is but a difference in degree between Him, and Moses, and us, and that he is not equal with the Father, &c. For if he be God, then he must needs be almighty, because God is not weak; and seeing he is God, he must needs be equal with God the Father, for in the unity of essence there can be no inequality.

And what has the heretic to say against this fundamental truth? He objects that to make Christ equal with his Father, is to make a false Christ, or an idol-Chris, or two gods; it implies polytheosie, or apotheosie, that is, many gods, or a man-god.

Ans. 1. To the intent you may have yourselves exercised to discern both good and evil, in this great mystery, you must carefully consider in Christ, two distinct natures, God and man, retaining their distinct properties: the properties belonging to man are not swallowed up in the Godhead, nor the properties of the Godhead communicated to the manhood. 2. That these two natures are united in person. Christ is not divided into two persons, but the son of man is taken into the subsistence of the second person in Trinity, and so God and man are not two, but one Christ.

This distinction is not the invention of man's brain, but the doctrine of the Holy Ghost, which distinguishes in Christ, two natures, flesh and Godhead; Rom. i. 3, 4, "Concerning his Son Jesus Christ our Lord, which was made of the seed of David, according to the flesh, and declared to be the Son of God with power, according to the Spirit of holiness," that is, according to his divine nature. So (Rom. ix. 5,) Paul distinguishes in Christ two natures, one human flesh, of the seed of the Father, "of whom, as concerning the flesh, Christ came." But has he any other nature? Yes, He is also "God over all blessed for ever." Christ, according to the flesh, is the son of David, but according to the Spirit of power, He is the Son of God. He is of the Jews in one respect. He is not of the Jews, but God over them, in another respect. Note how particularly the scripture distinguishes between the person assuming, and the nature assumed, Heb. ii. 16, "He took not on him the nature of angels, but he took on him the seed of Abraham." The Son of God, remaining God, took on him the seed of Abraham. He saved what he took, He saved not the angels that fell, because he took not their nature. So Phil. ii. 7, "He, being equal with God, took upon him the form of a servant, and was made in the likeness of men, very man as we are, in all things, sin only excepted."

Now that these two natures are united in the one person of Immanuel, is also evident by those scriptures, which teach that "the Word was made flesh." John i. 14. Made flesh, that is, he became a man of a reasonable soul, and human body, not by the changing of the Godhead, but by assuming the manhood. In which respect, he is said "to be born of the mother," and "made of a woman." Mat. i. 16, Gal. iv. 4. And the "fulness of the Godhead to dwell in him bodily." Col. ii. 9. It does not dwell by way of influence or gifts, but bodily, that is personally, conjoining two natures in one and the same person, which is that one Mediator between God and man, the man Christ Jesus. 1 Tim. ii. 9. The Holy Ghost sanctified the seed of the Virgin, and united it to the person of the eternal Son of God: whereupon it is said, Luke i. 35, "That that holy thing, which shall be born of thee, shall be called the Son of God." The Son that is born of the Virgin, is the Son of God, by birth; and why? Because of this union, and

so the Virgin is called, the mother of our Lord; now she cannot be the mother of God in any other respect, but only because the child of her body was united and made one with the Son of God: otherwise there should be two persons, and two Sons, one of the Virgin Mary, and another of God: but the human nature being assumed into the person of the Son of God, and being prevented from any personal subsistency in itself, does not make a new person, but only adds a new nature to the old person, so making one Christ, God and man: even as we see one tree set into another, and it grows in the stock, but has no subsistence of its own, save only in the stock and root of that tree, into which it was grafted, yet there are two natures, and two kinds of fruit upon one stock: so in Christ, though there are two natures, yet both being united in one person, there is but one Son of God, and one Christ.

This truth is carefully to be remembered and kept, because the confounding of the natures, which are two, and the dividing of the person, which is but one, have been the occasion of the most gross mistakes and errors in this article of our Christian faith, as is noted by Mr. Hooker. Four principal heresies there are, as he has well observed and succinctly laid together, which have in these things withstood the truth: Arians, by bending themselves against the Deity of Christ: Appollinarians, by maiming and misinterpreting that which belongs to his human nature; Nestorians, by rending Christ asunder, dividing him into two persons; the followers of Eutyches, by confounding in his person those natures, which they should distinguish. Against these, there have been four most famous ancient general councils; namely, the Council of Nice, to define against Arians; against Appollinarians, the Council of Constantinople; the Council of Ephesus against Nestorians; against Eutychians, the Chalcedon Council. In four words, *αληθως, τελεως, αδιαρετως, ασυγχυτως*, truly, perfectly, indivisibly, distinctly; the first applied to his being God, the second to his being man, the third to his being of both, one, and the fourth to his still continuing in that one, both. Within the compass of which four heads, I may truly affirm, that all heresies which touch the person of Christ, whether they have risen in these latter days, or in any age heretofore, may be, with great facility, brought to confine them-

selves, the Christian belief confirmed, and the foresaid heresies confuted.

Use 1. According to this rule you must diligently observe in scripture, what things are ascribed to Christ in respect of his divine nature, human nature, and whole person. By doing this we shall escape many mistakes and errors, we shall understand many passages of scripture, which seem to contradict each other, and how the works wrought in our flesh, are counted the works of the whole person, and so meritorious to our salvation.

As for example, Christ is David's son, and David's Lord: He is the Son of Mary, yet the God, and Maker, and Saviour of Mary. He is the man that was never in heaven, and yet in heaven, when he spake on earth; John iii. 13, "No man hath ascended up to heaven, but he that came down from heaven, even the Son of Man, which is in heaven." Christ says, "My Father is greater than I;" and yet he is equal with God, one with his Father. Christ is that "Son born to us" in time, and yet "the mighty God, the everlasting Father, without beginning of days," &c. Isa. ix. 6. If it be demanded how these things can stand together? your distinction tells you, because he is both God and man in one person, therefore his name is Wonderful, he is the Son of Mary and of David, as he is man, and David's Lord, and Mary's Maker, in respect of his Godhead: he is equal with his Father, as touching his Godhead, inferior to the Father, as touching his manhood, &c.; as in Athanasius' Creed it is expressed.

Thus, touching the person of Christ, it clears to our understandings, so that we can say, those things which seem to contradict each other, are true in him, because some things are proper to him, and ascribed to him, as he is God, as when he saith, Rev. i. 8, "I am Alpha and Omega, the beginning and the ending, which is, and which was, and which is to come, the Almighty." Here is omnipotence and eternity ascribed unto him. Again, other things are proper to him as man; as that he was born, and died, and was crucified through weakness, &c.

Again, it enables us to discern good and evil touching the office and actions of Christ; how Christ is Mediator, *secundùm utramque naturam*.* As, for example, 1 Cor

* "According to each nature." (†)

ii. 8, it is said, "they crucified the Lord of glory," the Jews could not crucify God, yet because they crucified that man which was one with God, they are said to crucify the Lord of glory. So Acts xx. 28, it is said, that "God purchased the church with his own blood:" God has no blood, yet the blood of Christ was the blood of God, because that man whom they crucified, was one person with God. Thus the scripture distinguishes, 1 Pet. iii. 18, "He was put to death in the flesh, but quickened by the Spirit." Christ suffered death, not in the divine, but in the human nature, yet it is said to be the blood of God, because that man which was crucified was one with the second person in the Deity. By virtue of this union of two natures into one person, it comes to pass, that those things, which are proper to each nature apart, being severally considered, are applied to whole Christ, the Mediator. As, that he is the man, that is "God's fellow," and, also, "the Lord our righteousness." (Zech. xiii. 7, Jer. xxiii. 6.) He is "the resurrection and the life:" he "washed our sins in his own blood:" and, "he became obedient unto death, even the death of the cross," &c. Rev. i. 5, Phil. ii. 8. The works of each nature, are the works of the whole person. The obedience of Christ performed in his human nature, is the obedience of whole Christ.

It is true, indeed, the properties of the divine nature in Christ, are not given to the human, nor the properties of the human nature to the divine: as it cannot be said that the divine nature was athirst, or weary, or wept, or died. Neither can it be said, that the human nature is omnipotent, or creator of the world, or omniscient, or present in all places at once, &c., yet that which is proper to one nature, is spoken of the whole person. Thus, the person which is God and man, died and rose again, and is omnipotent, and knows all things, &c., even as a man is said to understand, to believe, to repent, &c., yet his hand and his foot do not understand, but the intellectual part of the soul, as it is operative in such a part of the body. Howbeit, such knowledge is ascribed to the whole man, because the hand and foot are parts of that man which understand. Again, when a man is killed, the soul is not killed, yet the man is said to be killed, because of the union of soul and body into one person of a man. So it is in this mystery.

Hence our divines conclude, that *mediatoris opera sunt θεανδρικά*, they are the works of God-man, having in them something of God, and something of man. As that of John x. 18, "I lay down my life of myself: I have power to lay it down, and I have power to take it up again." In that Christ has a life to lay down, it is human; but in that he has power to take it up again, that is divine. And the reason is, *quia illa persona ea omnia in se verè et reipsa continet, quæ Deo vero, et vero homini competunt*, that is, because the person of Christ really contains in itself all the properties which belong to a true God and a true man. And seeing God has honoured our nature to be the flesh of the Son of God, and has made it his own inseparable habitation, we cannot now conceive, how God should, without man, either exercise divine power, or receive divine praise; for man is in both an associate of Deity, because he is that man of whom God himself is a part. To be the way, the truth, and the life; to be our wisdom, righteousness, sanctification, resurrection; to be the peace of the world, the hope of the fathers, the heir of all things, to be that supreme Head, unto whom all power both in heaven and earth is given. These are titles above the dignity and worth of any mere man, yet true of Christ; even in that he is man, but man with whom deity is personally joined, of both which natures, there is a co-operation often to the same effect, and an association always.

By this doctrine of two natures joined in one person, you see it comes to pass, that some actions are ascribed to Christ, as God, because his Deity alone is the well-spring, from which they flow. Some things, as man, because they issue from his mere human nature. Some things jointly, as both God and man, because both natures concur as principles thereunto; and so Christ is truly said, in that respect, to work both as God and as man to one and the same effect, sometimes, by co-operation, always by an undivided association, as has been shown.

Use 2. There is yet a farther benefit in this doctrine, namely, to answer most doubts, and to decide most questions about the person of Christ, I will instance only in two principal objections of the adversary.

Obj. 1. It is said in 1 Cor. xv. 28, "When all things shall be subdued unto him, then shall the Son also himself

be subject unto him, that put all things under him, that God may be all in all." When he hath delivered up his mediatory kingdom to his Father, the Son shall remain still subject unto him. How then is he equal to his Father?

I answer, the Son himself in that capacity, wherein he has hitherto reigned, shall be subject, that is, Christ in his exalted and glorified manhood, shall be subject; for in that nature Christ has been established king of the whole world, especially of his church, to gather and govern it, and to destroy every enemy of its salvation. So the apostle teaches, Eph. i. 20—22, "God set him at his own right hand in the heavenly places, far above all principalities and powers, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come, and hath put all things under his feet, and gave him to be head over all things to the church," with 1 Pet. iii. 22, "By the resurrection of Jesus, who is gone into heaven, and is on the right hand of God, angels, and authorities, and powers, being made subject unto him." You see that Christ risen from the dead, is set above all things that can be named, God only excepted, which did "put all things under him," verse 27, for we may not think that the Father, by bestowing the office of a king upon the Son, has dispossessed himself of his sovereign dominion. But when this exalted Son of God has judged the world, and shall have finished his work in bringing his elect to glory, then this King himself shall surrender up that king-ship, which hitherto he has exercised by the ministry of men, angels, word, and ordinances, and God shall reign immediately over his church, in a manner altogether new, namely, by himself, without ministry of men or angels, &c.

Thus we may gather in what way the Son shall be subject unto God that gave him that power, by the reason that here is rendered of his subjection, which is this, "that God may be all in all," that is, when Christ shall have brought his work to an end, and all former administrations of his kingdom cease, then shall God be all in all; that is, then shall God communicate himself, his light, life, blessedness, love, and glory to his church in a most glorious, sweet, unutterable, immediate communion, which indeed will not a whit disannul Christ's kingdom, but only change

the manner and form thereof into a more sublime and perfect one.

Hence I conclude, first, ascertain in what capacity the Son was exalted to reign over all; in the same capacity shall he be subject to make way for a new and more excellent manner of reign over the church. But the Son, as Son of man, was raised and exalted to rule, as is aforesaid, therefore the same Son, in the same capacity, in that assumed nature, together with his body, the church, and his manner of governing it, shall be subject to make way to that new and unspeakably glorious way of God's immediate communicating himself to his elect throughout all eternity.

Secondly, I conclude with the words of Paræus, in loc. *Sicut filius tradit regnum Deo, et Patri, sic etiam subicietur Patri, non exuendo naturam, aut potentiam divinam, sed deponendo partes mediatoris, et mutando præsentem sui regni statum, ut immediatè ipse cum Patre et Spiritu Sancto in æternum regnet*, that is, look in what respect Christ shall deliver up the kingdom to his Father, in the same respect shall he be subject to his Father, namely, not by putting off his divine nature, or power, but by ceasing to reign as Mediator, changing the present way and state of his kingdom into a better, wherein he, with the Father and the Holy Ghost, shall immediately rule and dwell in the glorified saints for evermore. This I take to be the plain meaning of that hard place of scripture.

Obj. 2. Another objection is this: The Son received power, honour, and kingdom from the Father, and therefore he is not God equal with the Father.

Ans. 1. He received power as Mediator, not as God. Such expressions show us the order and distinction between the person in the Trinity, and that ministration which, as Mediator, he was to perform. Acts ii. 36, "Let the whole house of Israel know assuredly that God hath made that same Jesus, whom ye crucified, both Lord and Christ." In which words you see who it is that received power and lordship; it is that Jesus whom they crucified: in that capacity his Father is greater than he, (John xiv. 28,) but they do not note a diversity of natures, in which respect the Father and the Son are one. John x. 30.

Ans. 2. Note diligently there is a double giving and re-

ceiving from the Father; one by grace, the other by natural generation and communication of his divine nature. By the gift of eternal generation Christ has received of the Father one and the self-same substance which the Father has of himself, not received of any other, for he is the Father of lights; Christ is God by being of God, light by issuing out of light: *απαργασμα της δοξης*. Jam. i. 17; Heb. i. 3. This divine nature Christ has in common with his Father; not bestowed by way of benevolence and favour, so the manhood of Christ doth receive, and is inferior to the Godhead, but received of the Father by that wonderful and eternal generation: so that in the Trinity there is *alius atque alius, non aliud atque aliud*, divers persons, but not of different substances; and so the Son remaining in the Father, and not divided from him, is God equal with his Father.

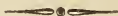
All things which Christ has received by grace we ought to apply to the manhood of Christ; amongst which the first and chiefest gift is the personal union, because there can be no greater grace shown to man than that God should vouchsafe to unite man's nature to the person of his only begotten Son. John iii. 35. By means of which "the Father loveth the Son," as man, "and hath given all things into his hand." As the Father hath life in himself, the Son in himself hath life also by the gift of the Father. John v. 26. This receiving by favour that which we had not by nature shows an inferiority in the receiver: but that other receiving, by natural and eternal generation, notes a community of essence in both, and so an equality.

Use 3. From this doctrine of the Godhead taking flesh you have the true ground of Christ's merits to save us. If he were but a mere man, all the obedience he could perform were no more than what is due to the law, and therefore could not redound to the profit of others; much less could it satisfy for our offences, seeing it was due to the law though the offence had never been done: whereas now, by this union of both natures in one person, the obedience of Christ performed in the manhood is become of infinite merit, as being the obedience of God. 1 Pet. i. 19. It behooved Christ to be man, that he might suffer death; he must also be God, that he might be able to bear and overcome the punishment of sin. Man's nature can suffer

death, but not overcome it. The divine nature cannot suffer death, but can overcome all things. And he must be God and man in one person, that the sufferings performed in the human nature might be of value and efficacy to save. 2 Cor. xiii. 4.

Use 4. Lastly. Hence you may see what ground we have of access to God here by prayer, and of hope to stand before him with boldness in his glorious kingdom. The ground of both is the same; namely, that that rich grace of God, wherein he hath vouchsafed to unite man's nature to his own person, was a singular act of love both to Jesus, as he is the Son of man, (for "the Father loveth the Son," whom he has made so nigh unto himself,) and to the rest of mankind, because under the shadow of his wing we draw nigh to God, and can call him Father. John iii. 16; John iv. 35. Christ is united to God, and we to Christ; "For which cause he is not ashamed to call us brethren." "And God is not ashamed to be called their God." Heb. ii. 11; Heb. xi. 16. "Having therefore boldness to enter into the holiest by the blood of Jesus, by a new and living way which he hath consecrated to us through the veil, that is to say, his flesh, and having" (one of our kind) "a High Priest over the house of God," (who is able to make us welcome, and to present us without spot unto his Father,) "let us draw near with a true heart in full assurance of faith." Heb. x. 19—21. Christ has carried our flesh into heaven, he is "the forerunner for us entered," (Heb. vi. 20;) he hath thereby made way for after-comers to enter also. It was the high priest's privilege, under the law, that he alone might enter into the holy of holies, but that privilege is now made common to all believers by this new and living way, namely, his flesh, or his human nature. The best way to bring man to God is, that God should become man, that men, by the bands of nature with him, might be helped up to the bands of grace with God. "Ye are Christ's, and Christ is God's," says Paul, (2 Cor. iii. ;) as if he had said, because you are Christ's, therefore you are God's. The way to come to God is by coming to the man Christ; this he calls "a new and living way," because Christ liveth for ever to help them all to heaven who seek God in that way. Like Elias' chariot, so is Christ's manhood and sufferings; get up here by faith in him, and he will carry you up to God in heaven.

And when we are entered, we shall, without terror, make good our standing there, and behold the majesty of God. God is a "consuming fire" to the "sinners in Sion," (Isa. xxxiii. 14,) and the "hypocrites" dare not behold his face; but the man Christ Jesus dwells in those "everlasting burnings:" He is like the bush that burned, yet was not consumed; and they that are Christ's shall "see the face of God," and live. "There shall be no more curse, but the throne of God and of the Lamb shall be in it, and his servants shall serve him, and they shall see his face." 1 John iii. 2; Rev. xxii. 3, 4. The first link of this happy communion with God is the union of the manhood to Deity; the second is the uniting of the church to Christ: Christ is one with God, and we are one with Christ, who therefore brings us unto God, to be one with him for evermore, as shall be fully declared in the next chapter.



CHAPTER IV.

OF THE UNION THAT IS BETWEEN GOD AND CHRIST, AND BETWEEN CHRIST AND A CHRISTIAN.

"At that day you shall know that I am in my Father, and you in me, and I in you."—JOHN XIV. 20.

IN the 14th chapter of John, ver. 11, Christ says to Philip, "Believe me, that I am in the Father, and the Father in me." And because the apostles did not take so much notice of a divine power in Christ as they ought, our Saviour, after he had comforted them by the promise of sending "another Comforter" to supply his bodily absence, promises (ver. 20) that there is a day at hand (meaning his resurrection, of which he last spake, ver. 18, 19,) wherein they should more fully understand that near conjunction and union that is betwixt the Father and him, and between him and them: "At that day ye shall know that I am in my Father, and you in me, and I in you:" I will send the Holy Ghost, by whom ye shall be confirmed in all truth, and enabled to see clearly the communion which I have with the Father ("for the Father dwelleth in me, and doeth

the works," ver. 10,) and with you, for I am in you, and do all things in you and for you. God is the fountain of all our happiness; our final good is to enjoy God. Now, some course must be taken to make us partakers of the goodness and blessedness that is in God; for, seeing all goodness is originally in God, and man is at such a wide distance from him, therefore was the second person, God, manifested in the flesh, that, being one with God and one with us, he might convey to us that goodness and blessedness which we wanted. There is God the fountain, man the empty cistern, Christ the conduit-pipe, to convey grace and life from the fountain. Now the pipe must come home both to the fountain and to the cistern, else there is no communion between the cistern and the fountain; so it is in this business. The first step of conjoining and communicating of God to man is Christ manifest in the flesh; by means of whom, as he was one with the Father by eternal communion of the divine essence, so he is with us by union of his person with us; and so he is both in the Father and in us, and knits us both together. This is the sum of my text, namely, to teach us that there is a strict union between Christ and the Father, and between Christ and us; I am in the Father, and the Father in me; I am in you, and you in me.

This doctrine, and this text are miserably abused, by many misunderstood, and by some of a Satanical, proud spirit, heightened to blasphemy, as if we were one person with Christ, and Christ so with us as with the Son of Mary. Robert Watsfield thus expresses himself upon that text, John xiv. 20. "Such a union, that God and Christ, and the saints shall be all individual, all one, the fulness of the Godhead shall dwell in us bodily, God shall be as fully and as really manifest in the flesh of the saints, here in this life, as ever he was in the flesh of our Elder Brother, or that flesh that was crucified at Jerusalem." So the opinionists of New England affirmed, that as Christ was once made flesh, so he is now made flesh in us, ere we be carried to perfection. Thus Henry Nichols, the oldest father of the family of love, is not ashamed to speak and teach that God was all that the man was, and man was all that God was, so making God and man one substance and being. And so, to put on Christ is in their sense, to have the being of

Christ in us, as when it is said, that Christ dwells in *our* hearts by faith, they understand it of a real and essential being. Thus men puffed up with spiritual pride, and conceit of their union with God, and God with them, tremble not to say they are Godded with God, and Christed with Christ. Whereas, upon examination and trial of their opinions and practices, it will appear, that they are rather Satanized with Satan, who sits as a lying spirit in their deluded minds, and as a prince, the power of the world in their fleshly, covetous, proud, false, disobedient hearts and lives, than Christed with Christ. We shall come to the trial in the uses.

Now seeing the point of union with Christ is of great importance, and the very foundation of all communion and comforts from him; and seeing it is so misunderstood and perverted, as we have seen, even in these our days, therefore you must give the more diligent heed to have your senses exercised, and your understandings cleared up to discern good and evil, truth from error, in this mysterious point of our religion.

You must know, that all union is not of one sort, there is a threefold union with God mentioned in scripture:— 1. Essential. 2. Personal. 3. Spiritual. 1. Essential, so God and Christ his eternal Son, are one; 2. Personal, so the Son of man, and the Son of God, are one; 3. Spiritual, so Christ and we, his church, are one.

First, Essential. Thus God and Christ are one, one in essence, of the same substance, John x. 30, "I and my Father are one." The Father is in the Son, because by eternal generation he communicates himself unto the Son, and so Christ is God of God, Light of Light, and the Son is in the Father, because he proceeded forth and came from the Father, (John viii. 42,) yet not divided or separated from the Father, and so the Son is light in light, the only begotten Son is in the bosom of the Father. The Son is in the Father, as brightness is in the light, which comes from the light, and remains in it; the one is still in the other, because they are one undivided substance, and cannot possibly be separated. It is not so between us and our children, for though the parents are in their children, as the cause of their being, and the matter of which they consist, yet they exist apart and by themselves, being several

men, and so they act apart, as several persons; the father dies, when the child lives, the one wills what the other dislikes, &c. But in this mystery it is far otherwise, the substances are the same, not divided; and therefore the Son, who is the Father's offspring, is in the Father, as light in that light out of which it flows without separation; the Father is in the Son, as light in that light, which causes and leaves it not.

This essential unity is manifested by the sameness of their operations. God's power is in Christ, therefore his essence is in Christ. Thus Christ himself argues, John x. 38, "If I do the works of my Father, then know and believe that the Father is in me, and I in him." By this we may understand that saying of Christ to Philip, John xiv. 9—11, "He that hath seen me, hath seen the Father, and how sayest thou then, Show us the Father? Believest thou not, that I am in the Father, and the Father in me? The words that I speak unto you, I speak not of myself, but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me, or else believe me for the very works' sake." As if he had said, it is a token of our essential unity, because we are one in will, worship, and divine operations; what the one wills and loves, the other wills and loves also; the words of comfort and peace which I speak, says Christ, the Father speaks, and the works that I do, he does. Therefore look well on me, and on my words and works, and in me thou shalt know the Father by his divine goodness, power and will.

Secondly, Personal union is that of the Son of man with the Son of God, and in this kind is no man one with God, save only the son of Mary, who was taken into unity of his person, as has been shown, and now dwells in God, as an inmate with God, and is thereby Lord of lords, and King of kings. His incarnation causes him, as he is a man, to be now in the Father, and the Father in him, because he is one with that person, who is in, and one with the Father. John, i. 14: Col. ii. 9. God is not so in any, as he is in Christ, neither is any other creature so in God, as the human nature of Christ is. His name alone is "Wonderful, Immanuel, God with us," and man with God. Thus you see how it is said by Christ, "The Father is in me, and I in the Father."

Use. Is our Christ thus in the Father? Then surely he is exceeding dear to him, and there is the fountain and foundation of all God's love to us. He that is so nearly and inseparably in God by participation of his being, must needs be in his heart by an infinite affection of love, "This is my beloved Son;" (John iii. 36,) none so loved of God, because none so in God, and for his sake he loveth all that are Christ's. John iii. 35, "The Father loveth the Son," not with a new, or changeable love, but with an eternal natural love, and because he so loveth him, he hath "given all things into his hand," that whosoever is coupled to Christ, is sure to be loved of the Father also; Christ brings us into his Father's love, for the Son loveth us as the Father loved him. John xv. 9, "As my Father hath loved me, so have I loved you." What of that? Yes, it is much for our consolation, because the love of God towards us, begins not in us; but it is grounded on his fatherhood in Christ, and it descends to us from the everlasting bowels of God the Father, and of Christ. Hereupon it follows, that if ye have the Son's love, ye have the Father's also. See John xiv. 23, "If any man love me, my Father will love him, and we will come unto him, and make our abode with him." The Son brings the Father with him into our hearts, Christ has his Father's love, by reason of his union with him, and we have it by reason of our union with Christ. John xvii. 26, "I have declared unto them thy name, that the love, wherewith thou hast loved me, may be in them, and I in them;" as if he should say, that thou mayest love them for my sake, and for their union with me, as thou hast loved me, their Head, for my union's sake with thee. Whole Christ is dearly loved of the Father, because we are of his body, who is one with the Father, "you are Christ's, and Christ is God's:" yea, you are God's, because you are Christ's. The way to get God to be our God, is to get union with Christ. This must be our method to get God; for "he that hath the Son hath the Father also; till we get into Christ, we are strangers to God, yea, enemies to God, without strength, hopeless, helpless creatures: but by our union with the Son, it comes to pass, that his Father is our Father, and his God our God: "It is the Father's will that he that seeth and believeth on the Son, may have everlasting life." John vi. 40.

SECTION II.

OF THE UNION BETWEEN CHRIST AND A CHRISTIAN; YOU IN ME AND I
IN YOU.

Now follows the third kind of union, namely, that spiritual union which is between Christ and his church, whereby we are incorporated and made members of that mystical body whereof Christ is Head. Eph. v. 30, "We are members of his body, of his flesh, and of his bones."

Doct. There is a mutual union or in-being of Christ in a Christian, and of a Christian in Christ: or thus we are united to the person of Christ, so as to be one with him. Thou art in Christ, and Christ in thee.

So, (John vi. 56,) "He that eateth my flesh and drinketh my blood, dwelleth in me and I in him." There is that mutual in-dwelling we speak of, and the means of it is our eating his flesh and drinking his blood; we are as truly joined to his person as our meat and drink is with our bodies. This eating is not carnal and bodily, but yet true and real; for spiritual things are real things. Christ is compared to food, and faith to eating, because it causes the soul to receive Christ—to feed and to satisfy itself upon his love and merits as with marrow and fatness. Christ's flesh was given for the life of the world, *ratione acquisitionis*, when he laid down his life for it; and it is given to the world, *ratione applicationis*, when it is offered to us in the gospel and in the sacraments. And Christ is eaten when the soul receives and embraces him by a personal particular faith.

Again, consider that of John xvii. 21—23. Christ there prays thus for believers, that they may be one; "as thou, Father, art in me, and I in thee, that they also may be one in us:" that is, that they may be united among themselves in the same spirit of faith and love, and that the bond of their union may be their joint interest and communion which they have in us. As if he should say, because all true believers are one in us, in us they all meet; therefore they should be one among themselves, as members of one body, under one head, Christ Jesus, sons of one Father, who is over all and in all, they that are in God must be

one among themselves, Eph. iv. 5. This our union and meeting in one God, in one Lord Jesus Christ, is the only true ground and bond of union among Christians.

It follows, (ver. 22,) "And the glory which thou gavest me, I have given them, that they may be one, even as we are" one. The church's union with Christ, her Head, is the church's glory. Note first. It is an unspeakable glory bestowed on the human nature of Christ to be united to the Godhead. This "glory," says Christ, "thou gavest me." Note, secondly, Christ says, This glory "I have given them;" they are partakers of it, because they are united unto me, and by me unto thee. The Son of Mary is in the first degree of glorious union, being united unto God personally. We, the sons of men, are, in a second degree, partakers of that glory, being really united to the Man Christ, received of the Father; namely, to be one with God. He bestows on us, namely, to be one with himself, and by him to be one with God; as it follows, (ver. 23,) "I in them, and thou in me." Here God is in Christ (thou in me) and Christ in us (I in them.) Here is God, Christ, and us; Christ is the link that joins us to God: I in them, (there is Christ in us;) and thou in me, (there is God in Christ.) So that in Christ God and we meet, and so the glory which God gave to Christ, he gives to us, and so we are made perfect in one, being firmly and for ever united and knit unto God; from whence it follows, undeniably, all the world must confess and grant it, that thou hast sent me, and hast loved them as thou hast loved me; they whom thou hast honoured, to be brought so near to thyself in a blessed union, must needs be near to thee in most tender affection. It is a glory to Christ to be one with the Father. It is a glory to a Christian to be one with Christ, and it is the glory of Christians to be one among themselves. Thus much for proof of the point.

For farther explication of this mystery I shall show four things. First, what kind of union this is that we have with Christ: secondly, the manner and means by which it is made: thirdly, the necessity of it: fourthly, the uses.

1. What kind of union is it that we have with Christ?

I answer first, negatively, it is not a *personal* union. We are not one person with Christ.

Secondly. It is not a *corporeal* or bodily union, such as

in the joints of the body. My hand and my foot are united to my head by skin, flesh, and sinews. The joints of the body are compacted by bodily ligaments. It is not so between Christ and us. Christ is in heaven, and we on earth; and as touching local and bodily union, we are absent from the Lord. This union is spiritual.

Thirdly. It is not only *mental*, or in conceit, or *speculative*, by imagination, but real, and a thing existing, *extra mentem*, whether we conceit it or not. There is a real relation and respect between parties, as between father and son, head and foot. It is a father, it is a son, it is a member, whether we think it or not. So here, Christ and we are one, not only in speculation or imagination, but really, whether you think it or not; and that union produces real effects and operations in us, therefore the union is real.

Fourthly. Christ and we are one, not only by *covenant* and mutual consent. This is much, but this is not all. Christ is ours by his own act and will, and we are his by our own act and will. The obligation is mutual. God by his covenant makes over himself to be our God, and we restipulate and make over ourselves to be his people. Ezek. xvi. 8, "I entered into a covenant with thee, and thou becamest mine." This is like a marriage covenant, by virtue of which man and wife are one person in law, so are Christ and the church. Eph. v. 31, 32, "A man shall leave father and mother, and shall be joined unto his wife, and they two shall be one flesh." As it is in this civil contract, so it is between Christ and us: ver. 32, "This is a great mystery, but I speak concerning Christ and the church." By virtue of this covenant the church says, (Cant. vi. 3,) "My beloved is mine, and I am his." Christ and a Christian are linked together in covenant, and have given themselves each to other, (Isa. liv. 1:) first, freely; second, fully.

First, *freely*. Christ looks for no portion with us; he takes us in our rags, when we were enemies, and without strength, and had never done any thing pleasing to him; he loves us freely. And we take Christ freely, with a free consent of heart and will, not compulsatorily. Many in times of danger, in time of sickness and death, will seem earnest for Christ, O! nothing but Christ. In their afflict-

tions they seek him early, but when the danger is past, their affection is cooled, and Christ is laid aside. In a storm the mariners will throw their goods into the sea to save their lives. This is a forced act, but our taking of Christ is not so, it is by way of choice.

Secondly, Christ gives himself to us *fully*, and wholly. All his riches are ours. With Christ God gives all things. And we again do fully give up ourselves to him. We are for him in one thing as well as in another: against all crosses, persecutions. We accept Christ with all those conditions which are proposed in the gospel, we submit every opposite desire to his will, we take him with full consent to be our Lord and King, our God and Saviour. Thus Christ is ours, and we are his by covenant: and both parties have testified and ratified the consent by the sacrament of baptism, in which, as by a solemn instrument in law, he receives us into his flock and family, to bestow upon us the blessing of the covenant; and we, as by a solemn oath, together with our names, do give up ourselves to the profession, worship, and service of that God, who is Father, Son, and Holy Ghost. This bond by mutual covenant and consent, makes us very nigh to each other. But though this be much, yet this is not all, there is a farther degree of union between Christ and a Christian. And,

Fifthly, it is a *spiritual* and *real* union, whereby Christ and a believer are knit together. Our very persons, soul and body, are coupled to the person of Christ by the same Holy Ghost, which dwelleth in him and in us. "Hereby we know, that we dwell in him, and he in us, because he hath given us of his Spirit." 1 John, iv. 13. This real union is set forth by two similitudes especially. One of a head and members: as the members of the body are by joints and bands knit to the head, so is the church to Christ: "From whom the whole body by joints and bands, having nourishment ministered and knit together, increaseth with the increase of God." Col. ii. 19. To understand this, you must remember, that there are two heads of mankind, Adam and Christ, and we are in Christ, and Christ in us, as Adam is in us, and we in Adam. When God created Adam, he created us, we were in his loins naturally, and as many as descend from Adam, have in themselves the root out of which they spring. So we have Christ in us,

being branches springing out of him: for Christ took, not any man's person, but our nature, and sanctified it, (Heb. ii. 11,) and so is become the head of a spiritual offspring among men. Consider Christ as he is man, he is "bone of our bone, and flesh of our flesh," (for that he is the son of Adam, Luke iii. last verse,) he took part of the children's flesh and blood. Heb. ii. 14. But take us in our spiritual being, as we are new-born, and so "we are bone of his bone," Eph. v. 30. And so Adam and all regenerate persons are Christ's offspring; "A new workmanship, created in Christ Jesus unto good works," Eph. ii. 10. Yea, we are his seed, as says the prophet, "He shall see his seed," Isa. liii. 10. The sons of God have God's own Son as their second Adam from heaven, whose race and progeny they are by spiritual and heavenly birth: "the second Adam is made a quickening spirit," 1 Cor. xv. 45. Adam is in us as the original cause of our nature, and the corruption of our nature, called "the old man." Christ is in us as the original cause of our restoration to life, and of our new nature, called "the new man."

The second similitude, whereby this near union is set forth, is that of the vine and branches: John xv. 5, "I am the vine, ye are the branches." Now the root is, and lives in the branch, and the branch in the root: so Christ lives in us. He is the root that bears us, and we live in him, (Gal. ii. 20,) as says the apostle, Rom. xi. 17, 24, "We that are wild by nature, are grafted, contrary to nature, into a good olive tree, and so partake of the root and fatness of the olive tree." We have a conjunction, not only with the virtue and merit of Christ, but with his person, as the branch has with the vine. He that drinks a cup of wine, partakes of the fruit of the vine, yet not so as the branch does, for the branch is in the vine, it subsists and lives in the root, and the root lives in the branch. "I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit." John xv. 5. The root is not without the branch, nor the branch without the root, they are joined the one to the other; so we are branches springing out of Christ the root, in whom we still abide. Thus you see what kind of union we have with Christ.

Secondly, What is the manner and means by which it is made? What are the bonds?

They are two; first, the principal is his Spirit, that quickening Spirit, which from him, the Head, is diffused to the enlivening of all his members, and knitting them inseparably to himself. Life is originally from the Father, (1 John v. 11,) and comes not to us but by the Son, nor by the Son to any of us in particular, but through the Spirit, Rom. viii. 9, "If any man have not the Spirit of Christ, he is none of his." The first ground of our communion with Christ is his assumed nature, which being joined to the Godhead, is the well-spring from whence all life and grace are derived to us; but that which actually joins Christ and us together is the Holy Ghost, which is given, (Rom. v. 5,) and truly resides both in him and in us, (1 Cor. iii. 16,) making us "free from the law of sin and death," Rom. viii. 2. As the body that has many members, and one soul in them all, is one body with the head, by reason of that one soul in them all; so are Christ and his church but one, by reason of that one Spirit which is in him and in us; Eph. iv. 4, "There is one body, and one Spirit." This is Paul's reason to prove our union with Christ, because "by one Spirit we are all baptized into one body, and have been all made to drink into one Spirit." 1 Cor. xii. 13.

This must needs be the first and principal means of union, because till he lay hold of us, we are as withered branches, and dead bones. He does not join such dead souls to himself, therefore the first degree of communion with Christ must needs consist in the participation of his Spirit, (Eph. v. 26, 27,) which Spirit has in us a double work, one to put us in possession of the person of Christ, uniting us to him by faith in our first conversion, whereby we are partakers of the merit and virtue of his blood, to take away the curse, which rested on us, and stopped the course of communion with God. The other work is the actual influence of grace, whereby we begin to live the life of grace, (Gal. v. 25,) mortifying our corruptions, and rising to newness of life, and so are by him led on from one degree to another, till grace be finished in glory.

You see, then, that the chief bond to unite us to Christ, is the Holy Spirit, both in respect of his presence, and also as he is a Spirit of graces, fitting us for union with Christ: after which sort, he is not in the reprobate, though he fill all places. This is on Christ's part.

The second bond of this union on our parts is faith, which is the first and more general effect and instrument of the Spirit of Christ in us, disposing and enabling us to embrace and cleave to him. Hence it is said, Eph. iii. 17, "That Christ doth dwell in our hearts by faith;" and "by faith we put on Christ." Gal. iii. 26, 27. For as faith is the gift of God, and the fruit of the Spirit: (Eph. ii. 8; Gal. v. 22,) so also it is the instrument of the Spirit to receive from God whatever benefits and graces are purchased by Christ, and offered to us in the gospel. Rom. v. 1, 2, "We are justified by faith through our Lord Jesus Christ, by whom also we have access by faith into the grace wherein we stand." And again, Gal. v. 5, "We through the Spirit do wait for the hope of righteousness by faith." When the word tells us there is no salvation without remission of sins, and no remission but by the favour of God through the blood of Christ; that there is no good thing in us, unless it be given us from above, no hope of salvation by any thing that we can do or suffer, and that all that are laden with the burden of their sins may freely come and be eased; then comes the Spirit and enlightens our minds, and bows our hearts to believe these things, and to close with Christ so freely offered to us, and then is the knot of union knit between Christ and the soul.

This inward hold-fast which Christ has of us, and we of him, is mutual, he apprehends us in our perishing condition, and we apprehend him, (Phil. iii. 12,) just as a man fallen into water, reaches his hand to us, and we put forth our hand to catch hold of him. There is hand in hand, Christ clasping us by his Spirit, we him by the hand of faith. Christ first seeks us that were lost, and by his Spirit lays hold on us; then do we that fled from him, turn to him, and lay hold on Christ. Jesus first speaks to us, as once to Mary, John xx. 16. She heard him speak before, (verse 15,) but knew him not: but now Christ speaks to her heart in the voice of a friend. Jesus says unto her, Mary, my friend Mary. Then she turned herself and said unto him, Rabboni, it is my Master, it is my Christ, my Lord, my love, that was crucified. Thus Christ speaks to our hearts, John, Thomas, &c., "Why weepest thou? Whom seekest thou?" (John vi. 37, John xvii. 10,) and the heart forthwith answers with joy, O! my

Master, my Christ: here is a joyful meeting, and happy closing, between Christ and the soul. Thus God gives Christ to us, and us to Christ, and so he says of all God's elect, "All thine are mine, we are Christ's, and Christ is God's."

Amongst the errors rejected by their Synod in New England, this was one, namely, That we are completely united to Christ, before, or without any faith wrought in us by the Spirit. Of which error, because Mr. Cotton was supposed to give some occasion, this question, among others, was proposed to him by certain ministers of those churches, before the Assembly met, namely, Whether our union with Christ is complete before and without faith. Whereto (saith Mr. Cotton,) I gave this answer, not without, nor before the habit or gift of faith, but before the act of faith, that is, not before Christ has wrought faith in us, for in uniting himself to us, he works faith in us, yet in order of nature, before our faith puts forth itself to lay hold on him.

This answer, if expressed only in those words, namely, (not before Christ has wrought faith in us, for in uniting himself to us, he works faith in us,) had been more clear and full, whereas by distinguishing the habit from the act of faith, and affirming that we are united to Christ by the Spirit, before our faith puts forth any act to lay hold on Christ, is very ambiguous, and unsatisfactory.

For, first, it seems to savour of the leaven of antinomianism and enthusiasm; namely, that the Spirit does all without us, witnesses our justification absolutely without relation to any thing in us, and so unites us to Christ, without us, or any act of ours concurring therein.

Secondly, it is inconsistent with itself, for what does the working of faith in us avail, as to our uniting to Christ, more than the working of patience, or any other grace, if the union be complete before our faith puts forth itself to lay hold on Christ.

Thirdly, to distinguish between the habit and act of faith, has no place, neither can it be rightly applied to the point in hand; for our faith is begun in action, it begins in the acts of consent and adherence, and therefore if the Spirit unites us to Christ, before and without any act of faith, it unites us before and without any faith at all.

In moral philosophy, the habit of virtue is nothing but a settled disposition or permanent quality facilitating action through long custom, and is therefore called an acquired habit. But the scriptures speak more divinely, calling the principles of grace the seed of God: "He that is born of God sinneth not, because his seed remaineth in him." 1 John iii. 9. Now what is that seed, by which we are born of God? Peter (1st Ep. i. 23,) tells you it is the "word of truth, the gospel of your salvation," which being received in the heart, "liveth and abideth in you." Whence I thus argue: the seed of faith, is the beginning of faith; but the word actually heard and embraced is that seed of God; therefore our faith is begun in action. Again (Gal. iii. 2,) the apostle says, that "we receive the Spirit by the hearing of faith," that is, by the doctrine of faith; as if he should say, the Spirit of God is given and conveyed in and with, the gospel preached: by both which concurring, faith is wrought in the heart, and clasps Jesus Christ. By the hearing of faith the Spirit is received, and by the Spirit the grace of faith, and so Christ unites himself to us by his own act, enlivening us, and making the word powerful to convert us, and we again unite to him by our own act of faith, receiving him thus offered to us.

The union then is begun by action of the Spirit on us, and of faith put forth by us to lay hold on Christ. Hence it follows, that if this union be complete before the act of faith put forth to lay hold on Christ, it is complete without faith at all. Now when faith is thus wrought in us, by reason of its permanency in us, and also because it is the root of spiritual actions, it is called the habit of faith, (not according to scripture-phrase, but the language of philosophers and school-men,) yet an abused habit, because it is gotten not by customable actions or use, but by the operation of God's Spirit in the word preached; it is the "faith of the operation of God." Col. ii. 12.

How far the forementioned ministers were satisfied with Mr. Cotton's answer, it is not material to inquire: only the Lord of his mercy continue and increase their amiable communion together. Howbeit, when that question was brought into that assembly, they resolved and decreed against union with Christ before faith, roundly and entirely, without mincing or distinguishing the habit and act of faith,

in these words, "The term [united] being understood of that spiritual relation of men to Christ, whereby they come to have life and right to all other blessings in Christ, 1 John v. 12: and the term *completely* implying a presence of all those bands and ligaments, and means, as are required in the word, or any ways necessary to the making up of the union; we now conceive that this assertion is erroneous, and contrary to scripture, which either expressly mentions faith, when it speaks of this union, (Eph. iii. 17, "That Christ may dwell in your hearts by faith." Gal. ii. 20, "Christ lives in me by faith:") or ever implies it in those phrases, that express union, as coming to Christ, John vi. 35, and eating and drinking Christ, ver. 47, compared with ver. 54, having the Son, 1 John v. 12, and receiving Christ, John i. 12, and marriage to Christ, Eph. v. 32. If there be no dwelling of Christ in us, no coming to him, no receiving him, no eating or drinking him, no being married to him before and without faith, then we are not united to Christ before faith: but the former is true, therefore also the latter." Thus much of the manner and means of this union. The third question follows.

3. Is such a union between Christ and a Christian necessary to salvation?

Yes: because it is the ground of our partaking in all that Christ ever did or suffered. Though there be water in the well, and light in the sun, and help in a medicine, what is all this to thee, unless thou hast some means to partake thereof? So except we be truly partakers of Christ, and as really possessed of his Spirit, as we are of the body of sin and death from old Adam, all that we speak of eternal life is but a dream. "Christ within you is the hope of glory." Col. i. 27. There is Christ without us, Christ dead, and risen, and ascended: and "in Christ are laid up all the treasures of wisdom and knowledge." There is merit enough, and mercy enough in Christ; but what is this to thee, if thou art a stranger to him, and only hearest the report of such things? It is useless to go about to lay hold on any thing that Christ ever did or suffered, except ye have fellowship with Christ. It is not the performance of this or that duty, or a course of duties, that will serve thy turn, unless Christ be in thee, and thou in him: "He that hath the Son hath life, and he that hath not the Son hath not life." 1 John v. 11, 12. When a stranger sees a

scion grafted into a living stock, what means this art, thinks he? Why may not as well two dry sticks be tied together? The answer is, this engrafture is necessary, to the end the twig may partake of the sap that is in the root, and live; for else the twig cannot live of itself. The case is ours, John xv. 4. Now then seeing life and righteousness, and all fulness, is in Christ, and no where else, and seeing it is God's pleasure, that "of his fulness we should all receive, and grace for grace," John i. 16, this union is necessary.

Lastly, seeing "Christ is the head over all things to the church, which is his body, the fulness of him that filleth all in all:" (Eph. i. 23,) therefore none can be filled, except he fill them; none can live, except they live by him. All spiritual riches must be had in Christ, and no where else, which can never be imagined or expected, until you be united to Christ, as has been said. Now follow some uses of the point.

Use 1. Let the sound Christian take notice of the honour and dignity bestowed on him, that he should be one with the Son of God. Esther, a poor captive maid, was honoured to be made the wife of king Ahasuerus; and David counted it a great honour to be son-in-law to king Saul. But behold a greater than Ahasuerus, or Saul, is here: for, "truly our fellowship is with the Father, and with his Son Jesus Christ." 1 John i. 3. The highest pitch of honour that a poor soul is capable of in this world, is to be united to God, the eternal fountain of all blessedness and goodness. "Behold! what love the Father hath bestowed upon us, that we should be called the sons of God." 1 John iii. 1. Now how this ought to affect our hearts, see verse 4, "These things write we unto you, that your joy may be full." This fellowship fills the heart with joy; whatever worldly abasements we lie under, yet this one thing advances a Christian above all others: Christ is thine, and thou art his; thou hast friendship, yea, union with the Head of the church, who is now at the right hand of God.

Use 2. A sound Christian is the only truly honourable person in the world. Ye that are Christ's, take notice of the sweet mercies, privileges, and comforts that arise to you from this union with Christ, for they are unutterable.

First, you may be sure, that your persons are tenderly beloved. Christ is loved more than any other; because he

is in God after another manner than any other is, and we are loved for the same reason, because we are one with Christ: he loves us as parts of himself, "as my Father loved me, so have I loved you." John xv. 9. This near conjunction breeds love. Ye that are Christ's, you are near his heart: as a signet upon his right hand, you are his peculiar treasure, his delight, his beloved ones. Christ loves a Christian above every creature. He delights in us as the price of his own blood. And he expresses this love by terms of love and delight; my spouse, my little flock, little children, friends, my portion, my peculiar treasure. In a word, "we are a chosen generation, a royal priesthood, a peculiar people." (Deut. xxxii. 9; Exod. xix. 5; 1 Pet. ii. 9.) "How fair and pleasant art thou, O love, for delights!" says Christ to the church, Cant. vii. 6. And ver. 10, the church says to Christ, "I am my beloved's, and his desire is towards me."

Secondly, by means of this union, we have a property in Christ, and a right to all that ever he did or suffered for mankind. All is yours, because you are his. Christ is my Christ, my Lord, my Saviour, my Rock, my Portion, my Righteousness, my Peace, my Redeemer, my Lord, and my God, may every true believer say. 2 Cor. v. 14. John xiv. 19. Rom. viii. 34. John i. 16. Eph. i. 23. And with him, all that is his, is ours. His Father is our Father, his kingdom is our kingdom, his merits, death, resurrection, they are ours; his righteousness, his Spirit, his victories, his graces, they are ours: we have a share in them all, 1 Cor. iii. 23, "All things are yours," because "you are Christ's," because thou art one with him. Search the Bible; gather out of it what is the portion of the elect, and what the riches of the inheritance of the saints in light, what great things Christ has received to bestow on others, and then sit down and bless God that ever thou wert born, praise him that ever thou wert made so near to Christ; for thou mayest say, all this is mine. Christ has a peculiar interest and right in you: he may claim you, and all that is yours, because you are his; and we may claim all that is Christ's, because he is ours. "We are heirs together with Christ:" God having given us his Son, "how shall he not with him, freely give us all things?" Rom. viii. 32.

The papists disputing against our justification by the

righteousness of Christ, and pleading for a justification by inherent righteousness, demand of us, How we can be just by the righteousness of another? Can the wall (say they) be white, by the whiteness that is in my hand? Or can I live by the bread which another eats? So neither can we be just by the justice of another.

Our answer is, Christ and the believer are not two, but one. Christ is the bread of life, and the believer eats him by faith. Peter cannot be saved by the righteousness that is in Paul, because they are two; but the members are saved by the righteousness of their Head, because Head and members are not two. This is no such strange thing in natural and civil relations. Can an apple-tree live by the juice and sap of a crab-stock? Yes, if it be grafted into the stock. Can a woman be honoured by the honour that is bestowed upon a man? Yes, if she be married to him. Can a debtor be discharged by another man's money? Yes, if he be my surety; for I and my surety are one in obligation and construction of the law. Christ and we make but one church; He as head, we as members.

Thirdly, Great comfort arises from this doctrine to a poor Christian in regard of his manifold weaknesses and frailties. Christ is ours, and we are his. This assures us of pity and acceptance, "The bruised reed he will not break, nor quench the smoking flax." Isa. xlii. 3. We bear with great infirmities in our own children, wives, and friends; because they are ours, therefore we will not cast them off. If they are sick or weak, do we turn them out of doors? Nay, but we cherish, and pity them the more. So does Christ pity us; for the believer is dearer to Christ than our nearest relations can be to us. If a member of our body is lame, or wounded, do we dash it against the wall? or cut it off in anger, and say, who would be troubled with such a hand, or such a foot? Do we not rather wrap it up, that it may be healed? Another, perhaps, can hardly endure the sight of our sores, yet we dress it, and handle it gently, and why? because it is ours, because there is life in it, because it is one of our members. So is Christ to the believer, he heals the broken-hearted, he seeks that one sheep that is gone astray. Those that "come to him," he will "in no wise cast out." "Like as a father pitieth his child, so is the Lord merciful to them that fear him."

Psal. ciii. 13. He welcomes the prodigal son: "As one whom his mother comforteth, so will I comfort you: you shall suck and be dandled upon her knees: And when you see this, your heart shall rejoice, and your bones shall flourish like an herb." Isa. lxvi. 12, 13, 14. This should raise our spirits against all spiritual discomforts; I am his, and he is mine, he will not cast off for ever, he will not lose any one of his.

Use 3. The third use is for trial and examination, whether this knot be knit between Christ and us, whether Christ be in thee, and thou in him. You have seen before the necessity of being in Christ; because, except we be really one with him, all that we speak of eternal life, or expect from him, is but a dream. There is no true grace, or true peace, but what flows from communion with Christ; all the rest are but counterfeit.

The main thing in this trial will be, whether you have in you the Spirit of Christ, "For he that is joined to the Lord, is one Spirit," 1 Cor. vi. 17. There is but one soul, as it were, in two bodies. "We know that he abideth in us by the Spirit which he hath given us," says John, 1 Ep. iii. 24. Now, our union with Christ is a secret and hidden thing; and it is known to us by the same Spirit that dwelleth in us, and in him. To have Christ in us, and his Spirit in us, are promiscuously put the one for the other, Rom. viii. 9, 10, because Christ and his Spirit are never sundered. And seeing all sorts and sects of men, professing Christianity, may pretend to have the Spirit of Christ, as well as that they have Christ himself, therefore this must be our task to inquire what kind of Spirit the Spirit of Christ is.

Amidst the manifold evidences of Christ's Spirit in any soul, I shall pitch upon these two only. First, it is a Spirit of holy sympathy and fellow-feeling; Secondly, of conformity and likeness to Christ.

First, if Christ be in thee, and thou in him, there will arise a spiritual sympathy and fellow-feeling in thy heart: thou wilt be tenderly affected with the honour of Christ, and the prosperity of his gospel, church and kingdom, in all the world. If the same soul were in my child that is in me, then what I love, he would love; when I rejoiced, or grieved, so would he. So, in the body, if the head ache, all the body is ill at ease; if one member suffer, all the

members suffer with it; if one member be honoured, all the members rejoice with it; and why so? It is by reason of one soul that is in all those members. So is it in the body of Christ, his friends and foes are mine: that which Christ loves, I love; that which Christ hates, I hate; that which grieves him, grieves me.

Christ hath a fellow-feeling; First, of our sufferings. "Saul, Saul, why persecutest thou me?" Acts ix. 4, 5. Christ himself was out of his reach, but Christ takes the injuries done to his members, as done to himself. Ver. 5, "I am Jesus whom thou persecutest." "He that toucheth you, toucheth the apple of mine eye." Zech. ii. 8.

Secondly, of our infirmities and temptations; "For that he himself was made like unto his brethren, and was tempted, he knoweth how to succour them that are tempted." Heb. ii. 18.

Thirdly, Christ takes the good done to us, as done to himself, Matt. xxv. 40, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." In like manner is the sound Christian touched and affected with the honour or dishonour that befalls Christ. He can say with truth of heart, "The reproaches of them that reproached thee are fallen upon me." The reproaches that befall religion through the miscarriages of its professors, are a grief to a godly man. So the godly in the prophet Zephaniah's time, who laid to heart the calamities of the church, and the corruptions thereof, are singled out as the special objects of God's favour; Zeph. iii. 18, "I will gather them that be sorrowful for the solemn assembly, who are of thee, to whom the reproach of it was a burden." The solemn assemblies, the Sabbaths, the public worship and ordinances of God, these were things most precious to the godly, highly prized and rejoiced in, and the want of them was their sorrow and lamentation, and the rather because their enemies, in their exile, did mock at their Sabbaths, and twit them with their religion. Lam. i. 7. Psal. xlii. 3. This reproach done to religion is a burden to the true child and member of the church. So in these our days, the name and religion of Christ are greatly dishonoured through the miscarriages of many professors: Christ may justly complain of our people, that call themselves the godly party, as once Jacob did of his two sons,

Simeon and Levi, who treacherously, and contrary to their covenant, slew the Shechemites: Gen. xxxiv. 30, "You have troubled me, to make me stink among the inhabitants of the land:" as if he should say, you have disgraced me and my religion, and the God whom we serve; the very Canaanites must needs abhor both us and our religion. Now they that have in them any spark of the Spirit of Christ cannot choose but be troubled, when Christ, whom they love, is so dishonoured and evil spoken of. "Many walk (says Paul, Phil. iii. 18.) of whom I tell you, even weeping, that they are enemies of the cross of Christ." Any wrong done to Christ, any disgrace that reflects upon his name, wounds the heart of a true Christian.

But on the other side, when Christ's name, gospel and kingdom is magnified, it is the joy and rejoicing of the heart of any one that has the Spirit of Christ in him. Yea, it is more dear and precious to him than his own credit or profit. When some preached Christ at Philippi, out of a design to add affliction to Paul's bonds, however, it went with Paul, so Christ were preached, he rejoiced. Phil. i. 18. Paul was a man variously reported and censured. But (says he) whether ye count me mad or sober, it is not much material, I will not shape my doctrine to please men or times, because the love of Christ is dearer to me than myself; "If we be beside ourselves, (2 Cor. v. 13,) it is to God;" that is, I do not care for being held a mad man for God's service; and he gives a reason, ver. 14, because the infinite love of Christ who died for us, interchangeably binds us to consecrate to him our honour and credit, yea, our whole life, which we hold by his benefit. It was an excellent speech of Joshua, in his prayer when the people fled before the men of Ai: "The Canaanites (says he) and all the inhabitants of the land, shall hear of it, and shall environ us round, and cut off our name from the earth." This might justly be for a lamentation: yet there was something that did stick nearer to his heart than their own name, and that was the glory of God, for so he adds, "And what wilt thou do unto thy great name?" Josh. vii. 9. As if he should say, provide for the glory of thy great name, whatever become of us, and though our name be cut off.

The second trial whether Christ be in us, is taken from our conformity and likeness to Jesus Christ; for as we have

borne the image of the first Adam, in sin and shame, so we must bear the image of Christ, the second Adam, in holiness and power. If Christ be in you, he will soon transform you into his own likeness; for he is a quickening Spirit: he mortifies lusts, and quickens to newness of life. So says the apostle, Rom. viii. 10, "If Christ be in you, the body is dead because of sin, but the spirit is life because of righteousness;" as if he should say, The presence of Christ's Spirit in us is manifested by our mortification of the old man, and renovation, or vivification, of the new man. The body is subject to death (ver. 11,) by reason of the remainders of sin, but our spiritual part is alive, and has in it the seeds of eternal life, by reason of righteousness wherewith it is endued. By virtue of which Spirit dwelling in us, our mortal bodies also shall be quickened, and raised to glory. So (Gal. v. 24, 25,) he says, "They that are Christ's, have crucified the flesh with the affections and lusts." Christ dwells not in a heart where lusts bear sway. Christ destroys in us the works of the devil. The Spirit of Christ is operative, like fire; it is not idle, but effectual, and its first operation is to subdue its contrary, and to transform the soul into his own likeness. Christ is a living Head, a spiritual Head, a holy Head. We may not think that we can be dead members of that living Head, or unholy members of a holy head: "If we say we have fellowship with him, and walk in darkness, we lie, and do not the truth," 1 John i. 6; for if we have fellowship with him, we must "walk in the light, as he is in the light." Ver. 7. No man counts that a member of his body which is not quickened by his soul; and no man counts that a true member of his body, which does not grow like the parts of a man's body in human shape: if his foot be like the foot of a beast, or his hands like the claws of a bird, we count it a monstrous birth. Christ is not severed from his Spirit, nor his Spirit from the operations of his Spirit; therefore it is said, "If we live in the Spirit, let us walk in the Spirit." Gal. v. 26. This is the trial of Christ in us.

To apply. "Ye were sometimes darkness." Are ye so still? Ye "were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another." Tit. iii. 3. Are ye so still? Ye "were by nature dead in trespasses and sins,"

Eph. ii. 1, 2, without knowledge, without faith, "walking according to the course of this world," in excess of wine, rioting, and drunkenness, lasciviousness, &c. Is it so still? If yea, then Christ is not in you, nor you in him. Consider, thou that pretendest to union with Christ, what hast thou gotten by all thy communion with him? All communion with the creature is of an alterative power. If we be cold, by communion with the fire, we get heat: if we be hungry, or thirsty, or faint, by communion with the creatures of bread, and drink, and food, we are filled, and cheered, and revived, as Jonathan with tasting honey. If we are sick, by taking physic, we are relieved. And shall not our communion with Christ, the Lord of life, be much more powerful to quicken and change our dead hearts, to spiritualize our sinful affections, to alter our vain conversation? If you think otherwise, you ascribe more efficacy to the creature than to the Creator.

Again, consider the apostle's rule, 1 John ii. 6, "He that saith, He abideth in him, ought himself also to walk even as Christ walked." In the 10th of Ezekiel, there is shown to the prophet a vision of wheels and cherubims; ver. 16, 17, "when the cherubims went, the wheels went by them; when they stood, these stood, and when they were lifted up, these lift up themselves also; for the Spirit of the living creature was in the wheels." This resembles and may serve to illustrate our present point. A Christian walks as Christ walked; which way Christ moves, they move; which way Christ leads, they follow: and why? Because the Spirit of Christ is in them.

Now, observe how Christ walked. Take him in his Father's family, he is obedient to his parents. Take him in his own family, he instructs them, and prays with them. Take him in the commonwealth, he is subject to authority; He pays tribute, he renders unto Cæsar the things that are Cæsar's. Take him in the church, he is a constant hearer, he goes to the synagogues every Sabbath day; he is a careful observer of all God's ordinances from the first to the last, though the ministers were corrupt in their office. Take him in his calling, it is his meat and his drink to be doing his Father's will; He seeks not his own glory, but the glory of him that sent him. Consider him in his carriage towards others, he is lowly and meek in company, he is

still doing some good. Consider him in his sufferings, he is patient under them, not rendering evil for evil, nor reviling for reviling. Thus Christ walked. Now, how walkest thou? after this pattern, or contrary thereto? Take thee in the family, thou art "disobedient to parents, unthankful, unholy, without natural affection," 2 Tim. iii. 1; and yet wilt thou say, Christ is in me, and I in him? In the commonwealth thou resistest the power that is established, thou rebellest, and risest up against thy Christian governor; thou "despisest dominion, and speakest evil of dignities;" Rom. xiii. 1; Jude v. 8: thou takest away from Cæsar "the things that are Cæsar's;" (even those things which are so peculiarly his, as that they can be nobody's else, namely, his life and his crown.) And yet is Christ in thee? Is this the Spirit of Christ? In the church thou art a separatist; thou art one that causest divisions, and despisest ordinances, a church forsaker, &c. And yet is Christ one with thee? In thy undertakings thou art a self-seeker, 2 Tim. iii. 2. Thou seekest thy own glory, thy own ends, interests, and advantages, let the public sink or swim, and yet is Christ in thee? Instead of being meek and lowly in spirit, thou art proud, fierce, a false accuser; thou wilt revenge all injuries; if reviled, thou wilt revile again; thou wilt give as good as he brings; and yet is Christ in thee? In Christ's lips was found no guile; in thy lips is found nothing but guile, falsifying of vows, oaths, protestations, declarations; deceit and guile go not out of our streets; the words of thy mouth are softer than oil, and yet are they very swords; the poison of asps is under thy lips. And art thou a Christian, one with Christ, and Christ with thee? Art thou like Christ?

Were it not a blasphemous contradiction to imagine a drunken Christ? a perjured Christ? a rebellious Christ? a minister-hating Christ? an oppressing, covetous Christ? a lying, false, accusing Christ? a railing Christ? an adulterous Christ? a sacrilegious Christ? &c. Thou art such a one; and yet, for all this, wilt boast and say, I am in Christ, and Christ in me. O thou false heart, and deluded soul! Are these the ways of Christ? Do they savour of Christ's Spirit? If he that abideth in Christ, must walk as Christ walked, then I am sure thou abidest not in him; the works that thou doest, savour of another spirit, even the prince of

the power of the air, the spirit that worketh in the children of disobedience. Where Christ is, he ruleth: if Christ be in thee, he liveth in thee; he is the lively root of spiritual and gracious actings; he begets in thee a new soul, new principles of life and obedience, he transforms thee to his own likeness. "If you abide in me, and I in you, you will bring forth much fruit." John xv. 5. But this apparent unconformity, and unlikeness to Christ, plainly show that thou hast no real union or communion with him; if Christ be not fashioned in you, you are none of his. Every thing acts as it lives, according to the principle of life that is in it; if Christ were in you, you would live like a Christian.

Now consider, what life you live? Whom do you resemble, Christ, or Satan? Which way move you? What are your aims? your delights? your speeches? your conversations? How well do you resemble Christ in them all? I put it to the judgment of your own consciences, whether they that be dead in sin, senseless, fearless, overshoes, over-boots, bold, active in ways that are contrary to Christ, whether Christ and they are one? Dost think in thy conscience, that such persons are one with Christ who are so unlike him? "As many as are led by the Spirit, are sons of God; but if ye live after the flesh, ye shall die."

Use 4. How to maintain this union with Christ. Here two things are useful. First, renewed repentance, whereby the conscience is kept pure and undefiled. The metaphor of *quenching the Spirit* shows that all uncleanness in the heart is like water cast on the fire, which damps it, and puts it out: so does the unclean spirit grieve and quench the joy, the vigour, the heat of the Spirit of Christ in us: therefore cleanse thy heart of thy daily pollutions. Let not Christ and the unclean spirit lodge together. Secondly, ply all means by which the passage between God and thy soul may be kept open: hear God's voice every day, and let him hear thine every day; be not a stranger to him. As in the body obstructions hinder the health of it, so it is in business of the soul. The passage between God and us must be kept open and clear.

CHAPTER V.

ERRORS AGAINST THE DEITY AND DIVINE WORSHIP OF THE HOLY GHOST.

THE errors cited in the London Testimony, p. 7, are these three. "First, That the Holy Ghost is only a ministering Spirit, so that as there is one principal Spirit among the evil angels, known in scripture by the name of Satan, even so there is one principal Spirit among the good angels, called by the name of the Advocate, or, the Holy Spirit.

"Secondly, That the Holy Ghost is no more omnipresent than the devil; the Holy Ghost is no otherwise omnipresent in the hearts of the faithful, than Satan, the unclean spirit, is in the hearts of the wicked.

"Thirdly, That the worshipping of the Holy Spirit of God, is such a plant as God never set in his word."

These errors, as also the former about the Trinity and the Deity of Christ, are but the shameful spewings and foamings of that diabolical spirit, which long since reigned in the old Arians, and at this day in our Socinians.

Against all these errors, I shall content myself to lay down, as an undoubted truth, this one conclusion, that the Holy Ghost is a person in the Deity, distinct from the Father and the Son, together with the Father and the Son to be worshipped and glorified.

This one conclusion takes in all the forementioned errors; for if he be a person in the Deity, then he is not a creature, then he is not merely the gift, or energy of God: then he is every where, otherwise than any created angel is, and then he must be worshipped as God.

Now because this truth is sufficiently proved already in the doctrine of the Trinity, (for those scriptures which prove a trinity of persons, do prove the personality of the Holy Ghost,) I shall content myself with some few proofs peculiar to the point in hand. I shall reduce my arguments to these four heads.

First, The Holy Ghost is expressly in scripture called God. Acts v. 3, 4, 9, Peter reproving Ananias for lying

to the Holy Ghost, says, "Thou hast not lied unto men, but unto God;" therefore the Holy Ghost is God. Paul proves that our bodies are "the temples of the living God," (2 Cor. vi. 16,) because "of the Holy Ghost which dwelleth in us." 1 Cor. vi. 19, "Know ye not that your body is the temple of the Holy Ghost which is in you?" He that in one place is called the Holy Ghost, in the other place is called the living God. So again, compare Isa. viii. 8, 9, with Acts xxviii. 25, 26. In Isaiah it is said, "I heard the voice of the Lord, him that sat on the throne, (verse 1,) saying, Whom shall I send? Then said I, Here am I, send me. And he (that is the Lord) said, Go and tell this people. Hear ye indeed," &c. This place is expressly applied by Paul, and expounded of the Holy Ghost. Acts xxviii. 25, 26, "They departed after that Paul had spoken one word, well spake the Holy Ghost by Isaiah the prophet unto our fathers, saying, Go unto this people, and say, Hearing ye shall hear, and not understand," &c. The Lord that sent Isaiah on that errand, is in the Acts called the Holy Ghost; therefore the Holy Ghost is God.

The second reason is taken from the works which are ascribed to the Holy Ghost, which cannot be done by any creature, much less by a quality or gift: none but God can do them. Such works are these:

First, Works of creation; Job says, "The Spirit of God hath made me, and the breath of the Almighty hath given me life." Job xxxiii. 4. The framing of the body of Christ of the seed of the virgin, was the work of a God; it was a creation above the power of nature, or of any creature. Jer. xxxi. 22, "I create a new thing in the earth, a woman shall compass a man." This new great work was done by the Holy Ghost. Mat. i. 20, "Fear not to take unto thee Mary, thy wife, for that which is conceived in her, is of the Holy Ghost." Luke i. 35. The Holy Ghost was the author of that miraculous conception, it was by the power of the Holy Ghost; ver. 18, "She was found with child of the Holy Ghost."

The second work is our *regeneration*, which is ascribed to the Holy Ghost, 1 Pet. i. 2, "Elect, according to the fore-knowledge of God the Father, through sanctification of the Spirit, and sprinkling of the blood of Jesus Christ."

Here you have the concurrence of all three persons in the salvation of man, the Father electing us, the Holy Ghost sanctifying us, Jesus Christ shedding his blood for us: so our Saviour (John iii. 3, 5,) ascribes our new birth to the Holy Ghost, "Except a man be born (*ανωθεν*) from above," (that is, of the Spirit, which is from above,) "he cannot enter the kingdom of God."

A third work is the bestowing of spiritual gifts and graces. "There are diversities of gifts, of administrations, and of operations; but it is the same God, the same Spirit, which worketh all in all." 1 Cor. xii. 3, 11. There were poured forth on the church gifts of knowledge, of tongues, of working miracles, there are several energies put forth, but all these work that one, and the self-same Spirit. The gifts are many, the Spirit one; therefore the Spirit is not the gifts; for then the Spirit also should be many, and not one, or else the gifts should be but one, and not many. In this place, the gifts and the giver are several things, really distinguished. So Gal. v. 22, "The fruit of the Spirit is love, joy, peace," &c. The Spirit, and the graces of the Spirit are several things; the works and the worker are not the same thing.

Fourthly, There are divers other works ascribed to the Holy Ghost, which are the proper actions of a person who is God, and which cannot be understood *de virtute soli Patri propria*,* and therefore they do clearly manifest, *Spiritum Sanctum non esse virtutem Patris*,† (such as was in the apostles, when they did their miracles, they did them by the finger of God, by the power of God's Spirit) but a person in the Godhead, distinct from the Father: such are sending of apostles to the ministry, Acts xiii. 2, "And as they ministered unto the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them." Observe in that place a double sending, one ministerial, by the prophets and teachers that were at Antioch: ver. 3, "They fasted and prayed, and laid their hands on them, and sent them away:" the other authoritative, and by express command, verse 4, "So they being sent forth by the Holy Ghost, departed unto Seleucia," &c.

* "Of the power peculiar to the Father."

† "That the Holy Ghost is not merely the power of the Father." (†)

Fifthly, The Holy Ghost inspired and spoke in the prophets, and revealed things to come. Peter ascribes the inditing of Scripture to the Holy Ghost: 2 Pet. i. 20, "Holy men of God spake as they were moved by the Holy Ghost." Yea, the Holy Ghost is said to speak by them Acts i. 16. "This Scripture must needs be fulfilled which the Holy Ghost spake by the mouth of David concerning Judas," &c. To speak, to indite, and enable the prophets to speak of things to come, are actions agreeing to none but to a person: here the gift of prophecy bestowed, is evidently distinguished from the donor, ver. 8: there Christ says to the apostles, "Ye shall receive power after that the Holy Ghost is come upon you." So that the Holy Ghost is the person that endued them with that power: the thing received was the power of apostleship; the giver of that power is the Holy Ghost.

Sixthly, Of this nature is the appearing of the Holy Ghost in a bodily shape. Luke iii. 22, The Holy Ghost descended in a bodily shape, like a dove, upon Christ at his baptism, and is brought in as a third person, witnessing to Christ's baptism, and his inauguration into his office. Now how can an accident take to itself a bodily shape, seeing it has no subsistence of its own?

Now, to gather up this second argument, I demand, The Holy Ghost, is he a Creator, or a creature? If a Creator, then he is God; if a creature, then he cannot do these works. He could not create the body of Christ, he could not regenerate us, nor be the bestower of those spiritual gifts, &c. These and the like operations are ascribed to the Holy Ghost properly, as the author, and efficient cause, (not figuratively, as when it is said, "The blood of Abel crieth," &c.,) yea, as the principal cause, not as a quality, or instrument, distinct from God, by which God works; because in God such instrumental causes have no place, who works all things *per immediationem suppositi*, by himself.

It is true, indeed, that the words Spirit and Holy Ghost do sometimes signify the gifts, the power and graces of the Holy Ghost; as when it is said, "The Holy Ghost was given by the laying on of the apostles' hands," Acts viii. 17, and that "they had not heard whether there were any Holy Ghost," Acts xix. 2; that is, they had not heard

of that visible miraculous manifestation of the Holy Ghost. Eph. v. 18, "Be not drunk with wine, but be ye filled with the Spirit," &c. But is this all that is spoken of the Holy Ghost? Is the Holy Ghost nothing else but these gifts and graces? Or is it possible that the forementioned operations and works of creation, regeneration, donation of gifts, sending of apostles, speaking by their mouths, and appearing in a bodily shape, can be ascribed to any other than to a divine person?

The Arians were of opinion, that besides God's own eternal wisdom, there is a Wisdom which God created before all things, to the end that he might thereby create all things else; and that this created Wisdom was the Word that took flesh; so making Christ but a creature. The same blasphemy do the Socinians breathe out against God's most Holy Spirit, denying him to be a person in the Deity, and affirming that the Holy Ghost is but *virtus quadam Dei, realiter ab ipso distincta per quam ipse ea, quæ ad salutis nostræ negotium pertinent, operetur*; that is, the Holy Ghost is nothing but a certain kind of virtue, power, or influence, which God puts forth in producing this or that effect for the good of the church. As power to heal is the virtue of some herbs: the virtue or efficacy of fire to heat the water, so here the heretic calls the Holy Ghost a created ministering Spirit among the good angels.

To clear this matter, let the question be this, *An Spiritus Sanctus sit nuda virtus Dei Patris.**

This I deny, and prove the contrary from three places of Scripture. The first is Christ's words, John xvi. 13, 14, describing the Holy Ghost in this manner: "He shall not speak of himself. He shall glorify me, for he shall receive of mine, and shall show it unto you." Now this cannot possibly be understood of God the Father, nor of the virtue of the Father, because the Father does not receive from the Son, neither does the Father speak from the Son, but of himself, because the Son is of the Father, and the Father is not of the Son; therefore we find in Scripture that the Father sends the Son, but never that the Son sends the Father. In the like manner, because the Holy Ghost proceeds from the Father and the Son, we find that both the

* "Whether the Holy Ghost be merely the power of the Father?" (†)

Father and the Son send the Holy Ghost, and act by him; but never that the Holy Ghost sends or acts by either the Father or the Son. "All things that the Father hath are mine," says Christ, ver. 15, that is, the Son receives from him, as coming from him; and so whatsoever the Holy Ghost has, he has it not of himself, ver. 13, but from the Son, "He shall receive of mine and show it unto you," ver. 14; he being a person proceeding as well from the Son, as from the Father. Hence, it is evident, that the Holy Ghost being sent by Christ, and receiving of Christ, and speaking from Christ, "He shall receive of mine, and show it unto you," is in order of subsisting and working after the Son, and therefore not a quality or virtue of the Father, who gives to, and speaks by the Son, not the Son by the Father, as has been said.

The second is that 1 John v. 7, "There are three that bear record in heaven," to us, men, on earth, that Jesus is the Messiah, that Jesus is the Son of God, ver. 5, 9, by glorious effects proper to each of them; the Father, by voice, the Son, who is the eternal Word of the Father, by his doctrine and works which the Father gave him to finish; he brought life and immortality to light by the gospel, and the Holy Ghost by the wonderful effusion of miraculous gifts, outwardly testifying, and by inward witness, sealing to our hearts the truth of the gospel.* This shows of what great weight the heavenly testimony is that the Father hath given of the Son (ver. 9,) unto whom agree both the Son himself, and the Holy Ghost who is truth itself, and cannot bear false witness of Christ, ver. 6. Hence it is evident, that there are three distinct witnesses in heaven. The Father testifies of Christ, that he is his Son; the Son testifies of himself that he came forth from the Father, and the Holy Ghost bears witness to them both, and confirms both their testimonies, John v. 37. John viii. 42. Now apply this to our present purpose. If the Holy Ghost be but the virtue of the Father, his testimony is twice repeated; and there would not be three, but only two witnesses in heaven, the Father, the Son, and the virtue of the Father again, if the Holy Ghost be but the virtue of the Father.

* See Matt. iii. 7. John v. 36, 37. Acts ii. 22. 2 Tim. 10. Acts xv. with Acts xxiv. 33.

The third place is John xv. 6, "When the Comforter is come, whom I will send unto you, even the Spirit of truth, which proceedeth from the Father, he shall testify of me." Note first, that this is another Comforter distinct from the Father and the Son. Secondly, that he proceeds from the Father. How does the Holy Spirit proceed from the Father; as a creator, or as a creature? as a thing finite, or infinite? (For it is a very dream to imagine an energy, or virtue, which is neither creator, nor a creature.) If as Creator, and infinite, then he is God; if as a creature, then he could not be at once in the hearts of all believers in the world, neither could he be worshipped, as by the Scripture he ought to be, as you shall see by and by.

Quest. But the Holy Ghost is called "the power of the Highest," Luke i. 35.? Ans. Admit that; but withal we say, that he is *Virtus Dei essentialis, non accidentalis*; he is so *virtus Dei*, that he is also *virtus Deus*, the power of God, the power which is the Lord, from whom, as from the Lord, the apostles received the virtue of the Holy Ghost (Acts i. 9,) for the works of their ministry, from that essential virtue, which is God the Holy Ghost, who proceedeth from the Father, not as the creatures do, that were made by God's bare word of command, (Psal. xxxiii. 6,) nor as an accident may come from a subject, nor as one finite substance may be produced by another; but the proceeding of the Holy Ghost from the Father is in a spiritual manner, by communication of the same essence, who is therefore himself of infinite power and virtue. Isa. xi. 2, 4, "The Spirit of the Lord shall rest upon him (that is, upon the stem of Jesse) the Spirit of wisdom and understanding, the Spirit of counsel and might, and with the breath of his lips he shall slay the wicked." This glorious proceeding of the Holy Ghost from the Father is more than the pouring forth of a gift; and it is mentioned by our Saviour in that place, as a means to assure his apostles, that he is indeed the Comforter, able to support them against the hatred of the world, because he proceeds from the Father.

I shall conclude this point with a reason, demonstrating that the Holy Ghost is not *nuda virtus Dei Patris*, and the reason is taken from the personal inhabitation of the Holy Ghost in the regenerate. The Holy Ghost dwells in

the godly, as in his temple, and that in-dwelling is not only of the gifts, but also of the person of the Holy Ghost; and therefore the Holy Ghost is more than the gifts or efficacy of God. When I speak of a personal in-dwelling of the Holy Ghost in the regenerate, you must not conceive that thereby he makes us one person with himself, or that he communicates to us any personal or divine property of his own, for that is incommunicable, but that the Holy Ghost, who, as God is every where, is present in the elect with his own gifts in an admirable manner to enlighten, and strengthen, to establish and quicken, to govern and lead them, to seal and witness with them their spiritual state and condition. This is evident by these scriptures: Rom. v. 5, "The love of God is shed abroad in our hearts by the Holy Ghost, which is given to us." The sense of God's love, like a precious ointment, is shed abroad in our hearts, causing us to feel that we are beloved of God: and this is done by the Holy Ghost, which is given to us. The Holy Ghost is not that love, but he is given to us, to make us taste how gracious the Lord is. So (John xiv. 16, 17,) that promised Comforter, which proceeds from the Father, is the Holy Ghost himself; and of him Christ says, "That he shall abide with you, for he dwelleth with you, and shall be in you."

The fourth place is, 2 Tim. i. 14, "That good thing which was committed to thee, keep, by the Holy Ghost, which dwelleth in us." That good thing is fitly understood to be the precious treasure of sound and wholesome doctrine, which is committed to thy trust, to be preserved and transmitted to others; and withal, the talent of those gifts and graces, wherewith Timothy was furnished for the discharge of his office. 1 Tim. vi. 10. Which trust, though it be hard to keep, considering what oppositions of science it meets withal, yet the Holy Spirit is mighty, enduing us with power to keep it. The Holy Ghost that keeps the good gifts of grace in us, and enables us to perform the trust committed to us, is not the gifts, but the person of the Holy Ghost distinct from them, and this Holy Ghost is said to dwell in us for that purpose.

Having thus dispelled that thick mist, with which the Socinians strive to obscure the clear truth of God, I shall more briefly despatch my other reasons, which prove the Deity of the Holy Ghost.

My third argument is taken from that honour and worship which is given to him in scripture. Mat. xxviii. 19, "Baptize them in the name of the Father, of the Son, and of the Holy Ghost." Baptism is a part of divine worship. To be baptized into one's name, signifies that we are consecrated to his worship and service, to put our trust in him for salvation and remission of sins. Now we are not baptized into the name of a gift; it must be a person, and that person must be God too, for it is a sin to be baptized into the name of Paul, or any other creature, which cannot forgive sins, neither ought to be worshipped. And seeing the Holy Ghost is joined with the Father and the Son in this divine honour and worship, therefore also in the fellowship of the Godhead. Were it not a gross injury to the text to read the words thus, baptize them in the name of the Father, of the Son, and of the virtue of the Father? For the Father being named, the efficacy, or virtue of the Father is included, and it were altogether vain to repeat one person twice in three words.

Again, the apostle prays to the Holy Ghost, and blesses the church in the name of the Holy Ghost, 2 Cor. xiii. 14, "The grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all." Here the Holy Ghost is invoked for a blessing in like manner as the Father and the Son are; therefore he is God with them. Paul prays to all three, and acknowledges a power in them all, to bless the Corinthians to eternity. By communication of the Holy Ghost, we come to be partakers of the grace of Christ, and the love of the Father: and if we have the love of God, and the merits of the Son made ours by the comfortable presence and operation of the Holy Ghost, then we are a blessed people indeed. The Father loves us, and gave us his Son; the Son redeems and justifies us freely by his grace; the Holy Ghost communicates and seals to us, both the love of the Father, and the merit of his Son. In these three things the salvation of mankind consists, which are all comprehended in the apostolical benediction. Look from whom grace is wished, and in whose name the church is blessed, the same is God. Rev. i. 4, 5.

Thirdly, an oath is a part of divine worship, and the apostle (Rom. ix. 1,) attests the Holy Ghost as a witness

of the truth of this his oath or asseveration, "I say the truth in Christ, my conscience also bearing me witness in the Holy Ghost." The church of God in all ages has worshipped the Holy Ghost. In our creed we profess our faith in him, and in that doxology, worthy to be retained in the churches,—“Glory be to the Father, and to the Son, and to the Holy Ghost, world without end:” and all that are not heretics will say Amen.

My fourth reason is taken from certain divine properties, which are ascribed to the Holy Ghost: as,

First, that he is *immensus et ubique*, in all places at once. Psal. cxxxix. 7, “Whither shall I go from thy Spirit, or whither shall I flee from thy presence?” Rom. viii. 9, “If any man have not the Spirit of Christ, he is none of his.” Therefore he is infinite, and in ten thousand places at once. Every creature is circumscribed by its nature, but the Holy Ghost has a nature not circumscribed, therefore he is not a creature, but a God.

Secondly, the Holy Ghost is *omniscient*, and knows all things, even the secrets of hearts, else he could not “bear witness with our spirits, that we are the children of God;” (Acts i. 24; Acts v. 2, 3; Rom. viii. 16,) else he could not bear witness with Paul’s conscience, of the truth of his inward affection to the Jews. Rom. ix. 7. Else he could not “reveal and search all things, yea, the deep things of God.” 1 Cor. ii. 10. Else he could not “lead the apostles into all truth,” John xvi. 13.

Thirdly, He is *omnipotent*; else he could not enable the apostles to work miracles. The gospel was spread “through mighty signs and wonders by the power of the Spirit of God.” Rom. xv. 19.

My fifth reason is taken from the punishment of those that sin against the Holy Ghost. Mat. xii. 31, 32, “But the blasphemy against the Holy Ghost shall not be forgiven.” We sin against men, but our sinning against men does not involve us in damnation. All sin is first, and properly, committed only against God; and because there is a sin against the Holy Ghost, and that sin is unpardonable, therefore the Holy Ghost is God. Thus much in vindication of this fundamental truth from the blasphemies above named.

SECTION III.

OF THE SIN AGAINST THE HOLY GHOST.

In my last reason is declared the Deity of the Holy Ghost, by the fearful vengeance that is executed on them that commit the sin against the Holy Ghost. Let us briefly inquire, what that sin against the Holy Ghost is, which is unpardonable, and must not be prayed for?

We shall best find out the nature of this sin, by comparing three places of scripture together. The first is that of Mark iii. 29, 30, "He that shall blaspheme against the Holy Ghost, hath never forgiveness, but is in danger of eternal damnation, because they said he hath an unclean spirit." Βλασφημεῖν παρὰ τὸ βλαπτεῖν τὴν φημὴν, à *lædenda famâ, et existimatione alicujus*, and so to blaspheme the Holy Ghost, is to cast reproaches on him.

Note the reason why these scribes are said at this time to blaspheme. It was because they did ascribe that miracle to Beelzebub, which was indeed done by the power of the Holy Ghost, ver. 28, by the finger of God. So is the reason here expressed, ver. 30, "because they said, he hath an unclean spirit," and Mat. xii. 32, because "they spake that word against the Holy Ghost." These scribes and pharisees did of malice oppose Christ, and misconstrue his works, casting that reproach upon him, lest the people should acknowledge him to be the true Messiah, as appears by the reasons which Christ uses to convince them of their senseless, false accusation. Christ's manner of casting out devils, was with such heavenly majesty and authority, as that his enemies knew it was by the Spirit of God (for here our Lord takes that for granted) saying, "If I cast out devils by the Spirit of God, then is the kingdom of God come unto you;" Mat. xii. 28; and, therefore, you are malicious opposers of the kingdom of God in my person. So then our Saviour's speaking here of the sin against the Holy Ghost, by occasion of their malicious attributing that to Satan, which they could not but know was the finger of God, gives us to understand, that this sin is a wilful and malicious rejecting and opposing of Jesus Christ, and of the way of salvation by him, after that the Holy Ghost has

enlightened and convicted the party of the salvation offered to the world by Christ: or it is a malicious opposing the truth of the gospel, made known to us by the Holy Ghost.*

A learned man correcting the common opinion of divines touching this point, thinks that this is it, which is called the sin against the Holy Ghost; when men will not be convinced by miracles, that Jesus is the Christ.†

Against which definition, I oppose three things:—First, That miracles are not a sole-sufficient conviction to beget faith. The Jews require a sign, and they saw enough, and yet believed not. John xii. 37, “For though Christ had done so many miracles before them, yet they believed not on him.” The proper end of miracles was to bring the minds of men to the marking of the doctrine, that accompanied them, that by marking it, the efficacy thereof might lay hold on them, and convert them, which it did in very many; but when God withheld this efficacy, that it inclined not the mind, then the men believed not, though they saw the miracles. John vi. 2, 26. We read, that when John heard in prison the works of Christ, he sent two of his disciples, (Mat. xi.) and said, “Art thou he that should come, or do we look for another?” Jesus answered and said, “Go and show John again those things which you hear and see. The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them.” Christ answers John’s message by his works done; yet because those works alone do not demonstrate him to be the Lord Christ, therefore Christ refers him to those marks which the prophets had foretold, that so their belief might be grounded on the doctrine of the prophets, not on the miracles alone;—the concurrence of Christ’s miracles with the holy teaching of the prophets showing him to be the Messiah that was to come.

Secondly, Men (says this author) will not be convinced. Will not? It is not in our choice, whether we will be convinced or not. It is in our choice, whether we will hear or not. But if we hear, it is not in our choice whether the secrets of our hearts shall be made manifest, yea or no. 1 Cor. xiv. 24, 25, “If all prophesy, and there

* Dick on Matt. xii. 32.

† Baxt. Rest, part ii. 3, 5.

come in one that believeth not, he is convinced of all, and judged of all; and thus the secrets of his heart are made manifest, and so falling down on his face, he will worship God, and say, that God is in you of a truth." Many are convinced against their wills, as that they shall come to judgment. They would be ignorant of it, but cannot; they would persuade themselves, that usury and sacrilege are no sins, but cannot. Others are not convinced, though they desire it. The heretic uses means to prove his way to be truth. He would persuade himself that he is in the right, but cannot; and, therefore, the apostle says, he is self-condemned, Tit. iii. 10, 14, because he holds on his way against the convictions of his own conscience; it is not in my choice whether I will understand, and remember. These are not commanded faculties.

Thirdly, I demand, are miracles a convincing way of revealing Jesus Christ? Were the Jews that saw them really convinced, or were they not? If not, then they do not sin against the Holy Ghost which are not convinced by them; for (as this author himself says) no man is bound to believe that which was never convincingly revealed. If they are a convincing means, and if those Jews, which saw Christ's miracles, were really convinced, and yet opposed Christ's kingdom, then human nature is capable of sinning against the Holy Ghost in the way that our divines have defined that sin, that is, maliciously, after the knowledge of the truth: and so did those Jews sin, by the testimony of that very text which Mr. Baxter alleges for his opinion, namely, John xv. 24, "If I had not done among them the works which none other man did, they had not had sin; but now they have both seen and hated both me and my Father." They hated Christ after they had seen and known him. It is not an act incompatible with the rational soul (as he supposes) to hate God and Christ, whom we have seen and known.

This will farther appear by consideration of two other places of scripture, which I intimated, namely, Heb. vi. 4, 6, "It is impossible for those, who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, if they fall away, to renew them again unto repentance, seeing they crucify to themselves the Son of God afresh, and put him to an open shame."

Note, it is the unpardonable sin that is here described, because their repentance is impossible. Concerning which, I observe two things:

First, The venomous nature of it, expressed by these words, "They crucify to themselves the Son of God afresh, and put him to an open shame," that is, as the Jews in crucifying Christ did count Christ no better than a common malefactor, and put him to shame; so an apostate from Christ's doctrine puts him to the like shame. He says, in effect, Christ is a deceiver, his doctrine is false, his blood is no better than the blood of a common malefactor; he allows the act of Judas, and the Jews, in crucifying Christ; and if Christ were upon earth again, he would then be as spiteful an enemy to him as ever the Jews were.

Obj. O, but this does not amount to the sin against the Holy Ghost, for Christ prayed for them that crucified him, and many of them were converted at Peter's sermon, (Acts ii. 41,) which had been his betrayers and murderers. The scripture says, that through ignorance they did it; for had they known, they would not have crucified the Lord of glory: Acts iii. 17; 1 Cor. ii. 8. Now, if they that crucified Christ at first, did not sin against the Holy Ghost, how can the apostate so sin, who doth but act the same again?

Ans. Consider, therefore, the second thing in the apostate's sin, which makes his case worse than the Jews. They put Christ to all this shame, they do him this despite after knowledge and profession, whereas the Jews never professed nor acknowledged him. To renounce Christ and put him to this shame, after you have been once enlightened with the knowledge of the truth, and have tasted the heavenly gift of justification, and some peace of conscience through hope of the pardon of sins, and were made partakers of the Holy Ghost, that is, of many gifts of the Holy Ghost, ordinary, or extraordinary, and have tasted the good word of God, that is, have found some sweetness in the word of God, like the stony ground hearer; and the powers of the world to come, that is, have felt, as it were, the joys of heaven; if after all this, you shall fall away, and cast scorn and contempt upon the doctrine of Christ, your case is desperate, there is no hope of your repentance, you are nigh unto cursing.

The third place is Heb. x. 26, 29, "If we sin wilfully after that we have received the knowledge of the truth,

there remaineth no more sacrifice for sins, &c., of how much sorer punishment shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite to the Spirit of grace?"

Here the apostle speaks of the sin against the Holy Ghost, which hath done despite to the Spirit of grace, and hath no sacrifice to purge it. Hereof he forewarns some who, in purpose of apostacy, withdrew themselves from church assemblies. *De cœtibus ecclesiasticis intelligitur, quos subterfugiebant nonnulli propter aliorum Judæorum metum*: Separation from the church assemblies, is a step to apostacy.

The sin itself is described, first, by the matter, secondly, by the manner of it. For the matter of it, it is expressed in these words, the apostate from the faith of Christ, is a wilful adversary to Christ, one that sets himself contrary to Christ, a partaker of Satan's nature, and Satan's profession, Zech. iii. 1. Secondly, he is said to tread under foot the Son of God, to do as much scorn and indignity unto Christ, as if he did him this personal violence. By treading his truth and covenant under their feet, as swine do pearls, they show what a base estimation they have of Christ. Thirdly, he counts the blood of the covenant an unholy thing: (*κοινον*.) The covenant of grace is established in the blood of Christ, his blood is precious, it is blood of expiation, it consecrates and purifies unto God. This precious, powerful, saving blood, the apostate counts *κοινον αιμα*, they make no more account of it than of the blood of some malefactor or of a brute beast. Fourthly, he does despite to the Spirit of grace, in opposing and disgracing the gospel, and speaking reproachfully of it, they blaspheme or reproach the Holy Spirit of God, as if all that his Spirit had taught them and convinced them of, were an untruth; they give the lie to the Holy Ghost, while they say, in effect, that Christ and his doctrine are not worthy to be avowed; they do in a scornful manner, reject the work of the Holy Ghost, testifying and convincing them of, and sealing to them the truth of the gospel. This is the nature of this sin.

Secondly, for the manner. All this is done *εκ σπουδης*, *sponte*,

of his own inclination, without force of temptation; such people sin against the Holy Ghost. Mr. Dickson observes very well, That the sin here described, is not any particular sin against the law, but against the gospel; not a sin against some point of truth, but against Christ's whole doctrine; not of infirmity, but wilfulness; not of rashness, but of deliberation, wittingly and willingly; not of ignorance, but after illumination. Such as Jews turned Christians, revolting from Christianity back again to their former hostility against Christ, did commit, and so are for ever secluded from mercy, forasmuch as they who wilfully reject and scorn the only sacrifice of the New Testament, the blood of the Lord Jesus, and the benefit thereof, there is no other sacrifice nor means left to help such a one.

Now the sum of what has been spoken out of these three places of scripture, may be thus collected: to blaspheme the Holy Ghost, to cast reproaches upon the means of conversion, ascribing the work of the Holy Ghost to the devil, to put Christ and his gospel to an open shame, to set ones' self against them as an adversary, to account basely of Christ, and of his blood, and of his covenant, and spitefully to oppose and reject the Holy Spirit in his works of grace; and all this after knowledge and profession of the gospel. This is the sin against the Holy Ghost, and is comprehended in the brief definition, which I had laid down, namely, the sin against the Holy Ghost, is a malicious, scornful reproaching and opposing the truth of the gospel, made known to us by the Holy Ghost.

Obj. I think (says Mr. Baxter) none can be guilty of malice against truth, as truth; and to be at enmity with truth, because it is an enemy to our sensual desires, is a sin that every man in the world is in some measure guilty of, therefore that is not the true definition of the sin against the Holy Ghost.

Ans. "He that doeth evil, hateth the light, neither cometh to the light, lest his deeds should be reproved," John iii. 20. Some of the Jews both saw and hated both Christ and his Father, John xv. 24. Cain hated his brother, because his own works were evil, and his brother's righteous. Now to hate the light, because of its intrinsical properties, namely, to discover and to reprove men's evil deeds, Eph. v. 13; to bear malice against the truth, because it is an ene-

my to my lie; to hate my brother, because his works are righteous, and my own evil; What is this short of opposing the truth, because it is truth? But if you spitefully oppose truth, and cast reproaches upon it, only because it appears an enemy to your sensual lusts, especially if it be after illumination, and tasting and professing the good word of God, this is no excuse, but rather a manifestation of this great sin, because such a person treads Jesus Christ, and his covenant of grace under foot. He treads him under all those base lusts, which he prefers before him. And thus to oppose truth, by Mr. Baxter's leave, I think very few men in the world are guilty of.

Use 1. The point thus opened, serves first, for consolation to the weak and wounded in spirit, to support them against despair. Many are cast into terror of soul, fearing that they have sinned against the Holy Ghost, because they have been wilful sinners: and Satan is wont to bear in this temptation with much vehemency, abusing the testimony of a guilty and troubled conscience against itself, driving it to conclude more bitterly against itself, than the sins wherewith it is charged can bear. It is true, indeed, that many who never proceeded thus far in wickedness, shall never taste of mercy, because they refuse to hear his voice, they will not come home to Christ's terms proposed in the gospel, they will not lay down the price for the pearl. Every known sin that a man lives in will be his ruin. But here the distressed soul's temptation is, that he is incapable of mercy.

Now to repel that temptation, let him for his comfort, know for certain, from the doctrine delivered, and ponder well these five particulars:

First, That infidels, and ignorant persons, do not commit the sin against the Holy Ghost, though they do maliciously blaspheme and persecute the truth, as the heathen emperors did, and the Turks at this day. Paul was a persecutor, and a blasphemer, and injurious; but, says he, "I obtained mercy, because I did it ignorantly, in unbelief," 2 Tim. ii. 13. His ignorance was not the cause why he obtained mercy, but why he was not utterly excluded from mercy, as if he should say, if I had done so much against the name of Christ, after knowledge and profession, as I did before in the days of my ignorance and unbelief, I had

never found mercy. But now, though his sin were great, yet not unpardonable, because he did it ignorantly. The like is to be judged of other spiteful opposers of the truth; they are not excluded from mercy, if they repent. And why? because they were never enlightened, they never tasted the good word of God. And Paul is set forth as an example and pattern of mercy and hope, to all such as have been enemies to Christ through ignorance and unbelief, in that sweet ver. 16, of 1 Tim. i., "Howbeit, for this cause I obtained mercy, that in me, first, Jesus Christ might show forth all long-suffering for a pattern to them which should hereafter believe on him to everlasting life."

Secondly, Neither does every one that has sinned against his knowledge and conscience, commit the sin against the Holy Ghost. For so did Peter sin in forswearing his Master; so did David sin against his knowledge in the matter of Uriah; so did Adam sin; and yet they repented, and obtained mercy, through the sprinkling of the blood of Christ. The reason is, because they fell through force of temptation, through weakness, not in despite, nor out of ill will, or a bare esteem of the truth. They never were adversaries to the truth which they once professed.

Thirdly, Nor is every backslider from the truth which once he professed, presently judged to sin against the Holy Ghost. In the primitive times, many, to save their lives, outwardly denied the known truth, and some in Queen Mary's days did the like, who yet afterwards repented, and became blessed witnesses to the truth, as Cranmer, &c.

It was the error of the Novatians, that if a man, in time of persecution, had denied the truth, though he repented, yet his sin could not be forgiven, using that speech of our Saviour; Luke xii. 9, 10, "He that denieth me before men, shall be denied before the angels of God." To whom Cyprian made this answer, *Negat negantem, nunquid et pœnitentem?* Did Christ ever deny him that repents and confesses his name? Luke xii. 8. No, "He will not bruise the broken reed," &c. Cyprian said of Novatian, in detestation of his cruel opinion, that he is, *misericiordiæ hostis, interfector pœnitentiæ, doctor superbiæ, veritatis corruptor, perditor charitatis*.* nay, he calls it *hæresis*

* The foe of mercy, the murderer of repentance, the teacher of pride, the corrupter of truth, and the destroyer of charity.

Caina, the heresy of Cain, who said, "My sin is greater than can be forgiven." *Mentiris Cain*, it is false, Cain, there is place for repentance, and if for repentance, then for remission also, because they did not maliciously nor willingly depart from the truth, but overcome with fear. Christ sent a message of peace to Peter, Mark xvi. 7, "Go and tell Peter that I am risen, and I go before you into Galilee, and there ye shall see me;" he that denied me, as well as the rest. Peter had need of spiritual comfort, therefore go and tell Peter. Thus God sends a message of peace to the lapsed, troubled soul. Tell such a man or such a woman, "I am the Lord, the Lord gracious and merciful, long-suffering, abundant in goodness and truth." Tell him, "I the Lord will love thee freely, and heal thy backslidings," Hos. xiv. 4. Spira denied some articles of the protestant religion, through fear of death and loss of his estate. How the Lord dealt with him, as touching his final and everlasting condition, it is not for me to judge: yet considering his temptations and fears, I conceive he sinned not against the Holy Ghost. Howbeit, it pleased the Lord to make him a sad spectacle of his displeasure, to let others see what a fearful thing it is to deny Christ and his gospel before men in any respect whatsoever, and so our apostle, intending to arm and strengthen the persecuted Hebrews against falling away, sets before them (Heb. x. 27,) the danger of forsaking the truth upon any occasion whatsoever. And surely if men did foresee their own danger before they fall, as they do feel the terror of it afterwards, all the terrors in the world, nor all the allurements thereof would prevail with them to renounce the least point of true religion and godliness. "He that loveth his life shall lose it, and he that hateth his life in this world, shall keep it unto life eternal," John xii. 25.

Fourthly, Nor are we to think, that there are certain gross and heinous sins which cannot be forgiven, though the sinners repent never so bitterly of them. All the grievous sins committed by all men in the world, against the Law of God, if they were met in one soul, do not amount to the sin against the Holy Ghost. They are pardonable, and have been pardoned in several persons.

The reason is, because the promises of the gospel except no sorts of sins, and the sufficiency of Christ's satisfaction

exceeds all the sins of all the world. They that were the betrayers and murderers of Christ, were converted at Peter's sermon, and saved. Acts ii. 23, 37. Paul was a blasphemer, yea, he caused others to blaspheme, yet he obtained mercy, Acts xxvi. 11. Spira blasphemed God, in saying, "I would I were above God; for I know he will not have mercy on me." And what sin can be greater than blasphemy? Yet the text (Matt. xii. 31,) says, that "all manner of sin and blasphemy against God shall be forgiven unto men" upon their repentance, this only "against the Holy Ghost" excepted, and that is excepted, because there is no means left to bring them to repentance, and so their sin is incurable and unpardonable.

Fifthly, It is a sure sign that ye have not sinned against the Holy Ghost so long as your soul mourns after Christ, and loves Jesus Christ, and will not quit him, nor his gospel, and cannot endure to think of a separation from him, but are using all means to recover peace with God. So long as it is thus with any of you, you have not sinned against the Holy Ghost. Although to your perplexed and amazed spirits, and even despairing souls, by reason of the present sense of wrath, it may be borne in against you by Satan, that you are past recovery and hope of mercy, yet, indeed, and in God's esteem, you are not among Christ's adversaries, but reckoned among his friends and lovers. The accusation of your own conscience in this case is not to be taken against the judgment of the scripture, which says, that "Christ is a prince exalted to give repentance and remission of sins unto Israel," Acts v. 31. He that gives repentance, declares his purpose to give remission also. The apostate from Christ cannot be saved, because he cannot be renewed again unto repentance, Heb. vi. 6, therefore if you be renewed again unto repentance, your salvation is certain. This I have given in caution upon this point, lest any falling grievously, should despair upon this conceit, that it is in vain to pray, or to repent, and seek God's face, seeing by those very motions and desires you are evidenced not to have sinned against the Holy Ghost.

Use 2. The second use is for terror to two sorts: First, To all bold and presumptuous sinners, scoffers, and despisers, who, like swine, trample under foot the precious

word of grace, scorn the instructions thereof, and resist the inward motions of the Spirit, which strive to bring them off from the ways of death and ungodliness. It is a dangerous matter to oppose Christ and his gospel, to scoff, and scorn, and jest at it, and to speak ill of the work of grace in his children, as to ascribe it to the devil, &c. This shows an inward hatred of the holy and good ways of God. Whatsoever such persons may think of themselves, I dare affirm it, that if they had lived when Christ did, heard his sermons, and seen his miracles, they would have hated him as much as the Jews then did, because there is the same spite and venom in their spirits against the ways and work of grace now, and against the doctrine of Christ, and the prophets, left upon record in scripture, as there was in those Jews which killed the prophets, when they had heard their sermons, and their reproofs by word of mouth. O take heed, as you love salvation, how you harden yourselves in error, and how you do the least despite to the Spirit of grace.

The second sort of men are our church-forsakers, and minister-haters. These are men that have been enlightened, and tasted the good and sweetness of God's word, and public ordinances. They have loved our persons, revered our doctrines and teaching, acknowledged us the instruments of the work of grace upon their souls. Now, to see such persons turn scoffers and haters of our persons and office, despisers and blasphemous reproachers of our doctrine, to make a mock at our preaching, calling us deceivers of the people, Baal's priests, blind guides, &c.; this is a fearful falling away from, and opposing of the kingdom of Jesus Christ, even after knowledge and profession of the truth: their apostacy lies near to the sin against the Holy Ghost: and methinks the curse of God is upon their souls, seeing very few of them are renewed again unto repentance, but, like apostates, they grow worse and worse, deceiving and being deceived. 2 Tim. iii. 13. Whilst they promise themselves liberty, they are become the servants of corruption, twice dead. O take heed, lest that come upon you, "He that is filthy, let him be filthy still; and because I have purged, and thou wast not purged; thou shalt no more be purged, till I cause my fury to rest upon thee." Rev. xxii. 11. Ezek. xxiv. 13.

SECTION IV.

OF QUENCHING THE SPIRIT. 1 THESS. V. 19.

Use 3. Is for warning. He that would not sin against the Holy Ghost, must beware how he quenches the Spirit. Quenching is a borrowed term, taken from fire, whose light and heat we put out by the casting on of water. The Spirit is compared to fire, both in respect of the light that it gives to the understanding, and of the heat and fervour it imparts to our affections. Now the Spirit is quenched, when we put out the light which he shines into us, and suppress the good motions which he kindles in us. We must not quench the Spirit, that is, whatever workings the Spirit of God has in us, enlightening, renewing, sanctifying, restraining, checking, directing, comforting, sealing, leading, moving, &c. This is the Spirit, and these are the operations, which we must not repel, resist, reject, stifle, nor in any wise oppose. We must not suffer them to die in us, much less set up counsels and motions, contrary thereto.

Quest. When, how, and by whom is the Spirit of God quenched?

Ans. The operations of the Holy Ghost may be reduced to two general heads:

First, He is to us a Spirit of light, to enlighten our dark minds with the knowledge of heavenly truth; he shines into our hearts the knowledge of God, and of his will, yea, the deep mysteries of godliness. He also discovers to us the deep and hidden things of our own hearts, the desperate wickedness and deceitfulness thereof, the cursed state that we are in by nature. It convinces us of our unbelief, security, hypocrisy, false ends and ways; it informs us of our duty, and the things which belong to our peace.

The second general operation of the Holy Spirit is, to kindle in us good motions, holy purposes, thoughts, desires, affections, and resolutions. There is naturally in the heart of man much deadness and deceitfulness, great indisposedness to the thing that is good, great proneness to evil, &c. Now the Spirit kindles in us good motions, and desires after the best things, remorse for sin, fear of wrath, joy in the

hope of mercy, certain excitements to embrace the word of life. Isa. xxx. 21, "Thine ears shall hear a voice behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand or to the left." God there promises an outward teacher, "Thine eyes shall see thy teachers:" and an inward teacher, which accompanies the outward ministry: and few there be in the church, but one time or another feel such secret motions and suggestions to holiness, powerfully stirring them up to faith and repentance: secret compunctions for sin; secret purposes of becoming new creatures, sweet delight in drawing nigh unto God, &c.

Now in answer to the question, I reply the Spirit is quenched, when he is not obeyed, when he is resisted, when he is grieved, and opposed in either of these operations by contrary counsels, lustings and motions, by corrupt reasonings and imaginations, whereby the sweet breathings of the Holy Spirit are stifled, and suffered to die within us without fruit. Take a view of it in both kinds.

First, the Spirit is quenched in its first operation upon our souls, by two degrees. First, when this candle of the Lord is put out, when we hide our eyes from the light, and say within ourselves to the Almighty, "Depart from us, we desire not the knowledge of thy ways: What is the Almighty, that we should serve him? and what profit shall we have if we pray to him?" Job xxi. 14. When we "say to the seers, See not; and to the prophets, Prophecy not unto us right things, speak unto us smooth things; get thee out of the way, turn aside out of the path, cause the Holy One of Israel to cease from us." Isa. xxx. 10, 11. When men are willingly ignorant of those sins which they are not yet willing to forsake, and of those duties which they are not yet willing to practise, this is a quenching of the Spirit. It is a sign of a graceless heart, when men will shun the light, seek evasions to avoid the stroke of a searching ministry, when men will not read such books, nor such chapters of the Bible, nor hear such doctrines discoursed of, wherein their own case is handled or touched; when people are unwilling to be dealt withal touching their spiritual estate, their opinions and practices, and seeing a light arising do blow it out, and hide their faces from it. "Their eyes have they closed, lest they should see and be converted." Matt. xiii. 15. This is one degree of quenching the Spirit.

A second degree of quenching the Spirit, as he is a Spirit of light and illumination, is when men go against their knowledge, and depart from the truth. Their first care is not to see the light, for it is a trouble to them; but when that cannot be hid, the next work is to rebel against the light, like those of whom Job speaks, Job xiv. 13, "They are of those that rebel against the light, they abide not in the paths thereof." This is a sad case, to know well, and do the contrary. "The wrath of God (says Paul, Rom. i. 18,) is revealed from heaven against all ungodliness, and unrighteousness of men, which hold the truth in unrighteousness," who suppress it, forcing their own minds; they know better than they do: it is an enslaving the truth by their perverseness, making it an underling to their lusts, so that it cannot exercise command over their consciences and actions.

Wretched men and women, with whom God has dealt graciously in showing them their misery by nature, and given them a taste and sight of good things, by means whereof they had escaped the common sins and pollutions of the world, and the sins of their former ignorance and vanity, and yet contrary to all this light, forsake the holy path and the holy commandment given them, and take liberty to live in the practice of gross sins; some of covetousness, and oppression, others of wantonness, others of bodily and spiritual uncleanness, like brute beasts, according as they are led, 2 Pet. ii. 21: "Better had it been never to have known the way of (truth and) righteousness, than after they have known it, to turn from the holy commandment given unto them; the latter end is worse with them than the beginning." It was bad with them before they knew Christ, while they lived in a state of darkness and ignorance: it is worse now, seeing they go against the light; they have no excuse for their sin.

Francis Spira's case is worthy to be set before your eyes. He having embraced, by God's mercy, the doctrine of Christ taught by the protestants, was for this brought before the pope's commissioner, and forced to subscribe and seal a paper containing a renunciation of the said points of Christian doctrine. Hereupon he fell into a fearful despairing of mercy, and could not be comforted. One asked him, whether he did it willingly, or not? "That is nothing to

the purpose, (said he,) Christ will not be denied, no, not in word, though in heart I never denied him. I knew, (said he,) that justification is to be expected by Christ, and I denied and abjured it, to the end I might keep this frail life from adversity, and my children from poverty. And now, behold, how bitter this life is to me; and God only knows what shall become of this my family; but surely no good is likely to betide them, but rather daily worse and worse, and such a ruin at the length, as that one stone shall not be left upon another." O, it is a fearful sin in any man to force another to go against his knowledge, as the pope's legate here did Spira. Paul bewailed it, Acts xxvi. 11, that he had compelled poor Christians to blaspheme. And it is a fearful sin to be compelled to quench the light that is in us, to preserve this frail life from adversity, and our children from poverty. He that shall so save his life, shall lose it. God is justly provoked to take his Spirit of grace and comfort quite away, as he did from Spira, who said, that "there was never such a spectacle of so exceeding misery, as I am."

Secondly, We come to the second general operation of the Spirit, as he is a Spirit of holiness, kindling in us good motions, and holy desires and purposes. And here the Spirit is quenched in us and by us, when he is disobeyed and resisted in his reproofs and admonitions, in his guidance, and leading us on to our conversion, or the exercise of Christian graces and duties. See this sin, Nehem. ix. 30, "Thou testifiedst against them by thy Spirit in thy prophets, yet would they not give ear." This sin is thus set forth also, Zech. vii. 9—12, "Thus speaketh the Lord of hosts, saying, Execute true judgment, show mercy and compassion every man to his brother, and oppress not the widow nor the fatherless, the stranger nor the poor, and let none of you imagine evil against his brother in your heart; but they refused to hearken, and pulled away the shoulder, and stopped their ears, that they should not hear: yea, they made their hearts as an adamant stone, lest they should hear the law, and the words which the Lord of hosts hath sent in his Spirit by the former prophets." This is here called (Eph. iv. 30,) quenching the Spirit, and elsewhere, grieving the Spirit; and by Stephen, Acts vii. 51, resisting the Holy Ghost. When they heard Ste-

phen's words, "they were cut to the heart, and gnashed on him with their teeth; they stopped their ears, and ran upon him with one accord, and stoned him," ver. 54, 57. This sin is committed usually through carelessness, ingratitude, and carnality of the heart. Many sweet motions and stirrings of the Spirit, die without fruit. There is a spiritual sloth grows upon Christians through the fatness of their hearts, by reason whereof, those glowings of thy conscience, those sparks of the holy fire kindled by the Spirit, decay and cool in thee, and become like a coal of fire raked up under a heap of ashes.

To apply. I will demand, and let thy conscience answer to these particulars. How many holy purposes hast thou had, that never came to the birth? How many resolutions never yet fulfilled? How often hast thou been checked, and stirred up to a constant course of religious duties, which yet thou hast not begun? How often has it been in thy heart never to come near the house of such a light woman, and yet, thou hast broken thy resolution, till a secret wound has pierced thy heart? How often has God sent thee such messages, as Pilate's wife sent to him concerning Christ, "Have thou nothing to do with that just man?" Meddle not in such an unjust action; wind thyself out of such and such state combinations; get thy foot out of the snare; keep thyself pure from the blood of all men; join not, nor be thou instrumental in the oppressing and undoing of such and such men; defile not thyself with the sin of sacrilege, and robbing of churches; deliver thy soul from unrighteous and cruel men, stand not in their counsels, &c. And yet thou hast baffled thy conscience, and hardened thy heart against all these warnings from Heaven. How many motions and purposes hast thou had on thy waking bed, to make restitution of lands and goods ill gotten? to leave off bribery, false accusation, usury, violence, and fraud? How often hast thou said, I will not suffer the accursed thing, Achan's wedge, to be among my stuff, and yet when thou comest abroad, and seest the courses of the world, thou hast laid it up in thy tent, though it be as a canker in thy conscience, and in thy estate to posterity? How often has God by his Spirit, in the ministry of his word, met with thy beloved sin, and even made thy heart to melt, so that thou hast gone from the church with a resolution to become

a new man, and yet thou hast suppressed and quelled those holy thoughts and resolutions, by setting up contrary reasonings and imaginations? How many sermons hast thou struggled withal, and at last got the victory over them, and cast them all out of thy heart and practice? What shifts hast thou used to chase away those qualms of conscience? How often hast thou been almost persuaded to be a Christian, and yet dissuaded again by some base and vain temptation? How often at the receiving of the sacrament, hast thou renewed thy covenant, and made promises of better obedience, and yet remainest as vile as ever? Thus thou hast dallied with repentance, and thy salvation, despised thy God and his counsels, refused to be reformed, and quenched the Spirit of grace. I wish thee to remember that sad passage of Spira's: "I tell you," said he, "when at Venice I did first abjure my profession, and so, as it were, drew an indenture, the Spirit of God often admonished me; and when at Cittadella, I did, as it were, set to my seal, the Spirit of God often suggested unto me, do not write, Spira, do not seal; yet I resisted the Holy Ghost, and did both; at that very instant, I did evidently feel a wound inflicted in my very will; so although I can say, I would believe, yet can I not say, I will believe. O, now I cannot, God hath denied me the power of will."

We live in a subscribing age, we must swear and not swear; covenant for the king one while, another while engage against the king. And what multitudes of knowing Christians are there, whose consciences have been enlarged to take in all the points of this compass? and all to preserve this frail life from adversity, and their children from poverty. O what reluctances and contradictions of your own hearts and consciences have you wrestled with? Has not the Spirit of God often suggested unto thee, as once to Spira, do not engage with men of Belial, do not subscribe? and yet thou hast done both. What shifts and evasions has thy deceitful heart studied? What forced senses and salvos has it found out to put by all those motions of God's Spirit? Hast thou not set thy wit above thy conscience? and thy lust, the love of the world, carnal self, above them both? And so, as it were, sold thyself to do evil? What wilt thou do? Can thy heart endure, or thy hands be strong, when the Lord shall deal with thee? What terror will seize on thee, when the hand-writing shall be shown

against thy most solemn oath, and thy oath against thy hand-writing? A time of change will come, and then these hidden things shall be brought to light, then it will be made manifest, that thou fearedst men more than God, and lovedst the present world more than truth and righteousness; then it will be made manifest, how many checks and secret impulses of the Spirit thou hast resisted, what pains thou hast taken to blind the world, and what craft thou hast used to deceive thine own soul.

O that the words of your faithful admonisher might be accepted with you this day, and sink down into your hearts, and work upon you a godly sorrow not to be repented of, lest you miss of the Holy Spirit to be your Comforter, whom you refused for your guide and counsellor, lest you miss of the comforts and joy of the Holy Ghost when you have most need of them. And you will miss them, unless you repent as David did, Psal. v. And this shall be a sign to you, that thus it will be with you, because, now you do not love to hear that matter spoken of: a sadness, a trembling, and chilliness, seizes on your spirits when these things are seriously put home to you: if the crowing of a cock, the voice of a silly man trouble you, how will you endure the sound of the last trumpet? "If your hearts condemn you, God is greater than your hearts, and knoweth all things." 1 John iii. 20. O, my friends, quench not, quench not the Spirit. "They that follow lying vanities, forsake their own mercy." Jonah ii. 3.

Use 4. For help. Helps to preserve you from this great sin, are two: first, a tender and awful regard to all the ordinances of God's worship. "My heart," says David, "standeth in awe of thy law." Psal. cxix. They have in them a quickening virtue, as fuel to the fire, and oil to the lamps in the temple, to keep alive the holy fire upon the altar, and in the golden candlestick: so are God's word, prayer, and sacraments, to the light and heat which the Spirit kindles in us. He that despises, or carelessly uses God's ordinances, will soon find his lamp burn dim, and his heart grow cold. God's Spirit is communicated in and by his ordinances. "The Spirit is received by the hearing of faith," (Gal. iii. 2,) and by the same means it is cherished. You know by experience, that withdrawing the fuel slacks the fire; the food pines the body; the rain kills the herbs

and withers the grass. So in this business, for look what fuel is to the fire, and food to the body, and rain to the earth, the same is communion with God in prayer, preaching, sacraments, meditation, conference, and godly books to our souls, whereby they are watered and refreshed with dews and influences from heaven. The devil desires no better advantage to starve the work and life of grace in men, than by bringing them to neglect daily communion with God in the duties of worship.

Second help, learn to live above the world, above the good things and evils of the world.

Love of the world, is the cankerworm of grace, it eats out, by degrees, the love of the Father, (1 John ii. 15,) even as the weeds starve, and draw away the moisture that should nourish the corn and herbs. Luke viii. 14, Christ compares worldliness to thorns, which choke the good seed. When the love of the world enters in, it takes up the time, the thoughts, the passions, and affections which should be bestowed on better things. A Christian, whilst he is on earth, should live in heaven, have his joys, his treasure, his heart in heaven. Faith sets us above the world; "By faith Moses refused to be called the son of Pharaoh's daughter: by faith he forsook Egypt, as seeing him who is invisible: (Heb. xi. 24, 27,) by faith Abraham forsook his own country, not knowing whither he went: by faith he sojourned in the land of promise, as in a strange country, for he looked for a city, which hath foundations, whose builder and maker is God." Heb. xi. 8—10. Faith sets the soul above the best things of the world, and all this while the Spirit is not quenched. It also sets the soul above the worst things of the world; it overlooks all the threats, dangers, and oppositions of a graceless corrupt world. Moses went on with his work of bringing the people out of "Egypt, not fearing the wrath of the king." What enabled him to do so? His faith, whereby he "saw him who is invisible." Faith shows us a mightier power than any that is against us; a mightier grace than any that can be offered to us; a mightier wrath than any that is threatened to us. Faith answers all doubts, overcomes all fears and terrors, it sets us upon the Rock that is higher than all. "This is the victory that overcometh the world, even our faith." 1 John iv. 5.

Hear Spira once more concerning this matter, "A Chris-

tian must be strong and unconquerable, not carrying an obscure profession, but resolute, expressing the image of Christ, and holding out against all opposition to the last breath. It is no such small matter to be assured of sincerity; a man had need to be exceeding strongly grounded in the truth, before he can be able to affirm such a matter as you do; it is not the performance of a few outward duties, but a mighty constant labour, with all intention of heart and affection, with full desire and endeavour continually to set forth God's glory. There must be neither fear of legates, inquisitors, prisons, nor any death whatsoever." Faith sets us above the worst things of the world. He that can be poor, may be honest; he that can deny all, is not in danger to quench the Spirit, nor to follow false guides. Beware how thou take in a holy profession to love of the world. A new piece must not be added to that old garment. Beware, lest under all thy fair show of Christianity, there lodge in thy heart the love of money, and worldly riches, or the love of men's praise, rather than God's approbation; or the fleshly fear of those that can kill the body, more than of God, who can cast both body and soul into hell. I say, beware how these lusts lodge in thy heart: if they do, they will cause thee, for satisfaction of thy ambition, avarice, and earthly affections, to sell Christ and his truth, and his church, and to quench the sweetest motions of the Spirit, when a fit temptation is offered.

Thus much of the Deity of the Holy Ghost, and of sinning against him.



CHAPTER VI.

ERRORS AGAINST GOD'S ETERNAL DECREE OF ELECTION AND REPROBATION.

THERE are three here recited by the London Testimony, page 8.

"1. That they labour to deny God and Christ, and their own salvation, who, falsifying and misconstruing the case of election and predestination, make as though none should ever be saved, but the elect and predestinated. And they

which preach, that none shall be saved, but the elect and predestinate are notable liars.

"2. That it is not suitable to God, to pick and choose among men, in showing mercy to one in misery, and to pass by another in the like condition in every respect; for he may as well cease to be, as to withhold mercy from any one in misery.

"3. That the reprobate condition of men and angels shall be regained. We call them reprobates only for distinction sake."

It becomes every creature rather to admire the depths of God's wisdom, and unsearchable judgments, (Rom. xi. 33,) than curiously to pry into his secrets, or dispute the reasons, and methods of his counsels and decrees; yet, as on the one side, to examine and judge of them by the reach of human reason is a high presumption; so totally to neglect the knowledge of so much as God is pleased to reveal of his purposes touching man's eternal estate, under a pretence that we cannot find out God to perfection, is on the other side great unthankfulness, and inexcusable laziness. Therefore with all humility, and soberness of mind, I shall enter upon this argument, confining myself to things revealed, and to the scripture expressions, as near as possible.

Now to the intent you may have your senses exercised to discern good from evil, truth from falsehood, in this high subject, I shall lay down the truth of God in opposition to the forementioned errors, in these four conclusions.

First, the scriptures teach that God did choose, before the foundations of the world were laid out, of lost mankind, certain persons to obtain salvation by Jesus Christ, out of his mere good pleasure to the praise of his glorious grace, and pass by the rest, to perish in and for their sins, to the glory of his justice.

See this truth proved in five several branches of the conclusion. First, that God did elect and ordain certain persons to obtain salvation by Jesus Christ, are the express words of the apostle; 1 Thes. v. 9, "God hath not appointed us to wrath, but to obtain salvation by Jesus Christ." Then some are appointed to wrath, and some to salvation. There is a separation between men and men. The church of God is his house; "But in a great house, there are not only vessels of gold and silver, but also of wood, and of

earth, and some to honour, and some to dishonour." 2 Tim. ii. 10; Rom. ix. 22, 23. So it is in the church. And who these persons are in particular, is determinately known; "The Lord knoweth them that are his." 2 Tim. ii. 19. The Lord has not only appointed a certain kind of men to be saved, namely, such as shall believe, and obey the gospel, but who they are by name, according as it is said, Rom. ix. 13, "Jacob have I loved, but Esau have I hated." "I know whom I have chosen." John xiii. 18. God knows the elect by their names; for "their names are written in the book of life." Rev. xiii. 8. There is a peculiar personal distinction between the elect and others, with their peculiar privileges; "All that dwell on the earth shall worship the beast, whose names were not written in the book of life of the Lamb;" they shall not be deceived, nor overcome by the beast. So our Saviour bids his disciples "rejoice in this, because your names are written in heaven." Luke x. 20. A comparison taken from the custom in great cities, to enrol their free denizens in a book, by their names. God does not stand in need of any such remembrancer as a book, but that is written for our comfort, that we may rest assured of God's eternal love to us in particular; and though our names be not written in scripture, thou Thomas, or Peter, shalt be saved, yet they are written in heaven, in God's book of predestination.

Secondly, this choice was made before the foundation of the world. Eph. i. 4, Our names were written in the Lamb's book of life, not when we first came to believe, but before the world was. Rev. xvii. 8; 2 Tim. i. 9. And so our Saviour shall welcome the elect into his Father's kingdom, saying, "Come, ye blessed of my Father," (blessed of my Father, because the Father chose them to be his children,) "inherit the kingdom prepared for you from the foundation of the world." Here Christ gives them possession in time, but the kingdom was prepared for them before the world was: even as our heirs enter upon their inheritances when they come to be of age, though it were purchased for them before they were born.

Thirdly, they were chosen out of lost mankind. In Adam all died, and forfeited that first covenant. The Lord had mercy on some, drawing them out of that corrupted lump, to make us his children by Christ: "We are all of us,

by nature, children of wrath, even as others." Eph. ii. 3. We were not so by our creation, but by the fall of Adam, therefore God, of his infinite mercy, did choose us in Christ, and "predestinate us to the adoption of children by Jesus Christ." Eph. i. 5. Adam was the son of God, and if he had so continued, we need not have been predestinated to a new sonship by adoption, but having lost our first sonship, and become children of wrath, God predestinated us to the adoption of children by Jesus Christ. Now a predestination in Christ presupposes a fall, or a lapsed and forlorn estate. Man fallen is therefore the object of divine predestination.

Fourthly, God did choose some rather than others, out of his mere good pleasure. There was no cause, motive, or condition in the party chosen, moving the Lord to choose him and pass by others, but whereas God might have utterly rejected all, of his free grace and mercy he had compassion on some. Thus the apostle teaches, Eph. i. 5, that he did "predestinate us according to the good pleasure of his will, to the praise of the glory of his grace." If he had chosen some, as Peter, for example, because he foresaw they would be good, and die in the faith; and had refused others, as Judas, because he foresaw they would be wicked and obstinate despisers of his gospel, this had not been an act of grace, it had not set forth the glory of that attribute, but rather of his distributive justice. But that which God mainly intended in this free choice, was the praise of the glory of his grace, that man should find nothing to admire, or boast in, but in the rich grace of God. And of this free choice, Paul gives an instance in Jacob and Esau, Rom. ix. 11, "The children being not yet born, neither having done good or evil, that the purpose of God, according to election, might stand, not of works, but of him that calleth. It was said, The elder shall serve the younger, Jacob have I loved, but Esau have I hated." These two brethren were every way equal before the Lord, as the clay before the potter; and the difference between them stood, not in works which the one had done, or should do, more than the other, but in the will of God, who "hath mercy on whom he will have mercy," verses 15, 17, and "whom he will, he hardeneth:" on the one he shows the "riches of his glory," on the other his "just wrath," verses

22, 23. So then it remains a sure truth, that "we are predestinated according to the purpose of him, who worketh all things after the counsel of his own will." Eph. i. 11. He takes counsel from none other, he goes not out of himself for a reason of this his doing, but his purpose stands upon the counsel of his own will.

Fifthly, and lastly, he passes by others to perish in their sins, to the glory of his justice and power. In the reprobate, God shows his justice and his power. Rom. ix. 22.

First, his power and sovereignty in not showing mercy on them as well as on the elect, who were in the same lump of misery. And,

Secondly, his justice, because in the party non-elected, or passed by, there is enough to condemn him, so that the Lord does freely, yet justly, reject him. In Esau God saw enough to hate him; there was his justice. Yet that he did hate him rather than Jacob, therein he showed his free power: "As the potter hath power over the clay of the same lump," every way the same, "to make one vessel unto honour, and another unto dishonour." Rom. ix. 21.

Thus you see our first conclusion proved, namely, that God has chosen some to life, and not others, and what is predestination.

Second. Now follows our second conclusion, namely, that the elect, and none but the elect, shall be saved. That this is a truth, and no lie, is evidenced by four places of scripture: Rom. viii. 30, "Whom he predestinated, them he also called; and whom he called, them he also justified, and whom he justified, them he also glorified." The number of the glorified ones does not exceed the number of predestinated ones; "Whom he predestinated, them he also glorified;" *hos, non alios*. In that golden chain of salvation, the first and last links are joined together by two middle links. There is such a concatenation of them all, that if you break one link, the whole chain is broken, and if you are held by one link, you are held by all, and shall partake of all: these things are reciprocal, and of equal extent. If it were *hos, and alios*, then first it were no advantage to these, (*hos*,) that they are predestinate, or justified, or called. Secondly, if others beside the predestinate were glorified, then it must be the meaning of the words, "Whom he did predestinate, them he also called," and a great many

more; and whom he called, them, and many others besides them, he justified; and whom he justified, them, and many besides them, he also glorified; for (according to their opinion) many besides the elect are saved. But will any man that is in his wits dare affirm, that any are glorified, which were never justified? or that any are justified, which were never called? or that any are called, who were never predestinated? This they must affirm, that hold that others besides the predestinate shall be saved. But the demonstrative article with the copulative, *αὐτοὺς καὶ*, being thrice repeated ("them also, them also, them also,") must necessarily evince, that these, and none but these, are called, justified, or glorified.

The next place is John xvii. 9, 10, "I pray for them, I pray not for the world, but for them which thou hast given me out of the world, for they are thine, and all mine are thine, and thine are mine." Note here four things; first, that there are two sorts of men, some are given to Christ out of the world, verse 6, some are still in and of the world. Secondly, note for what end they are given to Christ, namely, That he should manifest the name and glory of God unto them, that is, that Christ should redeem them, and fit them for glory, verses 6, 8. Thirdly, they were thine, says Christ, before they were mine; "Thine they were, and thou gavest them me;" thou hadst a right of property in them, and therefore a right to give to me. But how were they thine? How they thine, more than the rest of the world? Surely, because they were the elect of God, thine they were by eternal election. Fourthly, note, that the elect and the redeemed are of equal extent, "All thine are mine, and all mine are thine." As if he should say, as thou hadst made thine elect members of my body, to the end that I should redeem them: so I have made them thy children, that thou mayest own them for thine, by communicating to them the love of friendship. All thine by election, are mine by purchase; and because they are mine, therefore they are thine; "You are Christ's, and Christ is God's." None but the elect are given to Christ, therefore none but they are saved.

The next place is Matt. xxiv. 31, At the end of the world "Christ shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the

four winds, from one end of heaven to the other." Not one of them shall be lost or forgotten. But for what end are they gathered? "He shall set them at his right hand, and sever them from the rest, as a shepherd divideth the sheep from the goats, and shall say unto them, Come, ye blessed children of my Father, receive the kingdom prepared for you." Matt. xxv. 32, 34. Here is a blessed gathering unto Christ; but who are thus gathered? They are his elect, all his elect, and none else. And surely, they that are left out of the number of these gathered ones, shall not be received into the kingdom of his Father, for it was never prepared for them.

My last sort of proofs shall be from those places, which testify God's special love in preparing for the elect the means of salvation, and making the same effectual to them, which yet are not so to others. When the seventy returned, and had told our Saviour what good success their preaching had, (Luke xix. 20, 21,) whereas the Jews repented not at his own preaching and miracles, Matt. xi. 20, he breaks forth into an admiration of God's love to his despised ones who believed on him, when wiser than they did not; "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes." It does not go by wit, or learning, or strength of natural parts; but thus it is, "even because it so seemed good in thy sight," ver. 25, 26. So among Paul's hearers, Acts xiii. 48. Some spake against the things which were spoken by Paul; but "as many as were ordained to eternal life, believed." God's free and eternal mercy ordained the means, as he had the end, eternal life; and withal, he blessed the means unto that end. Those gentiles were not fitted for eternal life before they believed, but being fore-ordained to life, they embraced the word of life, the means thereto.

But most remarkable to our purpose, is that of Paul, Rom. xi. 7, "Israel hath not obtained that which he seeketh for, but the election hath obtained it, and the rest were blinded." The apostle having discussed that sad theme of the rejection of the Jews, and showed how their rejection might well consist with the truth of God's promises; he answers that doubt by distinguishing of their persons. There were two sorts of Jews (as of Abraham's children)

one carnal, the other spiritual; there was a Jew outwardly, and a Jew inwardly; the one sought righteousness by the works of the law, and missed it; Rom. ix. 32, the other sought it by faith, and obtained what they sought; and so the one sort (which were the body of that church and state) are rejected, the other, being but a small remnant, or parcel torn from the rest, are still within the covenant. But whence proceeds this difference, that some obtained not what they sought, that Christ was a rock of offence to some, and precious to others? The text tells you, "the election obtained it, the rest were blinded."

This is the apostle's resolution upon the question propounded, Rom. xi. 1. "Hath God cast away his people? God forbid." He proves it first in himself, I am a Jew, therefore all are not cast away, because I am not. Secondly, "God hath not cast away his people whom he foreknew," that is, whom he loved and marked out for his own from everlasting. God's approbation of us by reason of our faith, is an after knowledge, and doth follow *in puncto rationis*, and *in mente divina*, an act of man's will. Foreknowledge in this place cannot be expounded by approbation, but it imports as much as fore-ordaining or election. Thirdly, As in the days of Elijah, God had reserved a people from the common defection of those times, "even so at this time there is a remnant;" Rom. xi. 5, 6. How so? According to the election of grace, not whereby men choose grace, but whereby God chooses us of his mercy. It follows ver. 7. What then? Let us draw to some conclusion: How stands the matter? Thus it stands, and this is the conclusion, "The election hath obtained it," that is, life and righteousness, "and the rest were blinded." Let men sweat out their brains, this must be yielded; the elect have a pre-eminence above the rest, they obtained it, the rest were blinded.

Out of these scriptures laid together, it is clear: First, that when several persons hear the same sermons, see the same miracles, enjoy the same doctrine, and means of salvation, yet to some it proves a savour of life, a converting word, to others, a rock of offence. Secondly, that the God of grace does "shine into their hearts, the light of the knowledge of the glory of God, in the face of Jesus Christ;" but "the god of this world hath blinded the minds of them

which believe not, lest the light of the glorious gospel of Christ should shine unto them." 2 Cor. iv. 4, 6.

Hence our argument may be thus gathered, none are saved, but they to whom the means are made effectual to their conversion; but the elect only are thus effectually wrought upon, therefore they only are saved; and we that preach this doctrine, are not notable liars, but the faithful witnesses of God.

To this truth do all the reformed churches bear witness. Let us hear the judgment and determination of our own church of England in 39 Articles; Article 17, where both our conclusions are thus confirmed, and soundly expressed.

"Predestination to life is the everlasting purpose of God, whereby, before the foundations of the world were laid, he hath constantly decreed by his counsel secret to us, to deliver from curse and damnation, those whom he hath chosen in Christ out of mankind, and to bring them, by Christ, to everlasting salvation, as vessels made to honour; wherefore they which be endued with so excellent a benefit of God, be called according to God's purpose; by his Spirit working in due season, they, through grace, obey the calling, they be justified freely, they be made sons of God by adoption, they be made like the image of his only begotten Son, Jesus Christ, they walk religiously in good works, and at length, by God's mercy, they attain to everlasting felicity."

Obj. 1. This doctrine is a hinderance to piety, and to the salvation of many, for to what (say they) should the gospel be preached to reprobates? In vain is all prayer, and preaching, and seeking, if none shall ever be saved but the elect. Let men do what they can, if they be not elected, their endeavours be all in vain; and on the other side, if they be elected, they shall be saved, though they live in pleasure, and be regardless of good duties. There cannot one soul's estate be altered, yea, the gospel preached to reprobates does them no good, but rather mischief, increaseth their condemnation. These are the cavils and calumnies, usually cast upon this doctrine to make it odious.

To these I answer: first, That this doctrine tells no man in particular, who is elected, or who rejected. We cannot tell who are reprobates, nay, no man can know himself to be a reprobate, for his sins are not above God's grace. God

can change his heart, even when he is breathing out curses and threatenings against the name of Christ, as he did Paul's; (Acts ix.,) God is above thy naughty heart, and he can change it at the ninth, or eleventh, or at the last hour of the day. No man can know himself to be a reprobate, and therefore we preach the gospel to men as sinners, not as elect or reprobate, to all sinners without exception, to the greatest of sinners; we bid them come to Christ, and he will refresh and heal them, Mat. xi. 28. We challenge all the world to name any one man or woman, that ever repented in vain, or sought the Lord in vain; and, therefore, to shut the door of grace and mercy against thyself, which we set wide open, upon a conceit that the gospel will do thee no good, if thou be a reprobate, is a grievous temptation of the devil, the enemy of thy salvation. Art thou a sinner? then reason thus, Jesus Christ came into the world to save sinners, the chief of sinners, I have patterns of great sinners that were received to mercy; therefore, look upon Christ as he is offered to thee in the gospel, believe and live, embrace him and live. It is a preposterous course, instead of obeying the gospel, and studying to be found in Christ, to be inquisitive whether we were elected from eternity or not. The last clause of the 17th article before mentioned, is very weighty to this purpose. The words are these: "We must receive God's promises in such wise, as they be generally set forth unto us in holy scripture; and in our doings, that will of God is to be followed, which we have expressly declared unto us in the word of God:" and that will of God is, that we preach the gospel to every creature; and that every creature may come to Christ, and "drink of the water of life freely," and that "whosoever cometh unto him, he will in no wise cast out." Praying, and preaching, and seeking are not in vain, for "every one that seeketh findeth, and he that asketh receiveth, and to him that knocketh it shall be opened," Luke xi. 9, 10. It was a good saying of Sarah Wight to a gentlewoman in spiritual distress that came to be comforted, "Go," said she, "say to God, heal me, I have sinned; heal my backslidings." "Oh, but I am no better for saying it, when I have no heart nor spirit to pray." "Yet, (said Sarah Wight) say it, though you be no better, because God bids you say it. Say it and say it again, till he heal you; it may be he

will come in when you say it, if you can but say it with your lips: the everlasting arms of God will reach you when you cannot reach him." We must look at God's revealed will, that we should pray and wait on him in his ways: Peter bade Simon Magus pray: Acts viii. 22. In preaching the gospel, light, motion and power goes out to all, which they that resist are destroyed, not because they could not believe, but because they resist, and will not obey; God's election takes no man off from duty.

Secondly, I answer, That the gospel was, and is, intended only for the elect, although many reprobates enjoy the ministration thereof, and many outward blessings, because they are mingled in the world with the elect, to whom only it is directed. Judas was among the apostles. This I take to be clear from the scripture, which saith, that the hidden wisdom of God in the mystery of the gospel, was ordained unto our glory, that is, to our glorification, that by the knowledge thereof, God's people might obtain celestial glory, (1 Cor. ii. 7.) But most plain and full is that of 2 Tim. ii. 9, 10, where he says, that the doctrine which he taught, and the afflictions which he endured in defence of it, were intended for the elect's sake, "I endure all things for the elect's sake, that they may obtain the salvation which is in Jesus Christ:" Acts xviii. 10. All that he did, or suffered, was for the furthering of the salvation of God's elect. God gave this reason why Paul should preach at Corinth in despite of all opposition, "because I have much people in this city."

By the like reason I suppose it may be gathered, that where God has no people, there shall be no preaching, and where he removes his candlestick, it is a sad sign that he has no people in that place. The gospel is preached to the reprobate accidentally only; neither does the Lord seek any advantage against them by it: he needs it not, he has enough against them for violating that first covenant. See this John iii. 17, "God sent not his Son into the world to condemn the world, but that the world through him might be saved." This our Saviour proves by a disjunction, ver. 18. Thus all the world is distributed into two sorts, they are either believers or unbelievers: Christ came not to condemn believers, for "he that believeth on him is not condemned." Nor did he come to condemn them that believe not, for

“he that believeth not is condemned already,” to wit, by the sentence of the law, “Cursed is every one that sinneth,” so that Christ should not need to come into the world to condemn it. God need not ask any farther matter of condemnation against them, we do not go to any reprobate, and say to him, believe in Jesus Christ, but we preach the gospel to all sinners, because, for aught we know, all that hear us may be saved.

Thirdly, This doctrine is no hinderance to piety, nor to Christian endeavours after grace and salvation, as will appear to any one, that shall consider, either the nature of God’s decree, or the fruits and effects thereof.

1. For the nature of it. God’s decree is not a simple, absolute, peremptory ordaining of an end without means, but together with the end he decrees and ordains the means thereto. Therefore it is said, that “We are chosen in Christ, and predestinated to the adoption of children by Jesus Christ, according to the good pleasure of his will.” Eph. i. 4, 5. That *εὐδοκία* or good pleasure of his will, includes Christ; and so the act of predestination is not absolute, but relative, it is with respect to Christ. For how can we be predestinated to the adoption of children, but in Christ, the natural Son of God? Thus (2 Thes. ii. 13,) we are said to be “chosen unto salvation through sanctification of the Spirit, and belief of the truth, whereunto he hath called you by our gospel.” So also Peter sets forth God’s decree: 1 Pet. i. 2, “Elect, according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience and sprinkling of the blood of Jesus Christ.” You see how these things are complex, and joined together. God’s act choosing us, the end subordinate, obedience and sprinkling of Christ’s blood, ultimate, our salvation; intended not abstractly, live as we please, but in and through sanctification and belief of the truth.

2. God’s decree is every way holy, just, and good, if you consider the effects and fruits of it. “He hath chosen us, that we should be holy and without blame before him in love.” Eph. i. 4. So the apostle describes an elect vessel: 2 Tim. ii. 21, “If a man purge himself from these, he shall be a vessel of honour, sanctified, and meet for the Master’s use, and prepared unto every good work.” The elect are not a profane, barren, unclean, fruitless kind of men, good

for nothing; but sanctified, and fruitful in good works. Paul makes it a sign of our election, 1 Thes. i. 5, 6, "Because they received the gospel, not only in word, but in power, and in the Holy Ghost, and in much assurance."

3. And lastly, Peter (2 Peter i. 10,) shows how we may "make our calling and election" sure to our own souls, namely, "if we do these things," which he mentions. ver. 5—7.

From these considerations I thus argue: that doctrine, which teaches men to get the knowledge of their election by good works, which teaches that the elect depart from iniquity who receive the word of God in power, and obey it, and live holily and unblameably, and that all this is according to the purpose of God's decree from whence it flows, as from a fountain. This doctrine, I say, mightily encourages and provokes to piety, and to all holy and godly endeavours. But such is the doctrine of predestination, as it is taught by us; therefore they are injurious to God and his truth, who cast their contempt of religion, and their wretched pretences of laziness and looseness upon God's predestination. See it in two particulars:

First, This doctrine, soberly taught and preached, is a singular encouragement to them that are as yet unconverted, to labour for holiness. The Lord freely offers mercy and pardon in Christ, if I will but forsake my sins; he assures me, that if I seek and strive, I shall not seek in vain; he waits that he may be merciful unto me. The gospel assures me, that though my present walking leads to the chambers of death, yet it does not conclude that my reprobation is sealed. God still calls after me, and by the means of grace, which are a part of predestination unto life, I am assured, that it is not in vain to take pains about my salvation. Where means are used, the end will be obtained; "Blessed are they that hunger and thirst after righteousness, for they shall be satisfied." The gospel assures me, that if I receive the word in power, and give it a divine authority over my conscience, if I depart from iniquity, and labour to be holy, that then I have in my bosom the seals of my election, that I am a vessel of honour; that if I obey God's call, I may know that I was predestinated, and shall be glorified.

Hence, I thus reason with myself. Is not the favour of

God, and knowledge of my election to life, worth all these pains that I shall take, in the duties of religion, to attain it? And all those sweet and pleasant sins which I am to relinquish for it—if I live in them, will they recompense the loss of my soul? of my God? of eternal glory? Shall I for worldly advantages to myself or my children, be contented to endure eternal torments? Is there not much more sweetness in the peace of a pure conscience, washed and justified in the blood of Christ, than in all the world's contentments?

The proper result of such a consultation, and the proper consequence upon such principles, is this: I will strive to be holy, to purify my conscience from all iniquity, for by that I know that I am elected, that I am a vessel of mercy, and shall be glorified. I will "give all diligence to make my calling and election sure," for I know that I will not lose my labour, I shall never fall. Sarah Wight said she was sure to be damned, so said Mrs. Honynwood; but they were both of them safe in the everlasting arms of the Almighty, for they were holy, they hated sin, and loved godliness. I henceforth abhor and detest that mad reasoning, If you be elected, you shall be saved, live as you please; if not elected, do what you can you shall not be saved; for they which do what they can are not reprobated, and they which live holily are elected.

What stronger motives than these to piety and holy endeavours, can be set before an unconverted man?

Secondly, God's election preached to believers, is to them the strongest bond of holiness and religion; and that three ways especially.

1. It is a sure rock of consolation, because they see themselves in God's everlasting arms. In the book of their purified consciences, they read their names written in the book of life, they comfort themselves in this, that "the Lord knoweth them that are his," and his foundation is sure, not one of them is lost. It greatly establishes and confirms their faith of eternal salvation to be enjoyed through Christ.

2. It fervently kindles their love towards God, who loved them first with such a free, undeserved, everlasting love. How does this ravish the soul of the believer, when he remembers how God set his love upon him before he

was, how he has pitied him in his blood, followed him with his grace, not suffering him to perish, though he himself were unwilling to return, and what a weight of glory God has prepared for him in heaven for evermore! This inconceivable love yet more inflames our hearts with love to him again, when we consider, that he has done all this for us, rather than for others, which were in the same condemnation with us. He chose us, and passed by many thousands, every way as good as ourselves. There was nothing in us that could move him, but "the good pleasure of his own will," and "the riches of grace." Eph. i. 5—7. Here is a glorious grace, here is the riches of grace, never sufficiently admired, never sufficiently magnified by us. Whereupon the soul of the believer is filled with praises of the Lord. O! what am I, that the Lord should be thus mindful of me? O! what shall I render unto the Lord for all the riches of his mercy on my soul, when he might have glorified his justice on me as a vessel of wrath? This draws the believer's mind to high and heavenly resolutions. He counts nothing dear to him for God's sake, who thus loved him.

3. It makes them careful to walk with God, to walk worthy of him, to embrace and hold fast those blessed means, by which God has decreed to bring us to himself.

Thus piety is advanced, holy endeavours encouraged by this doctrine, both in them that believe, and in them that are yet unconverted. But neither is God, nor Christ, nor man's salvation, denied by this doctrine, as is falsely charged by the adversary.

Obj. 2. Another inconvenience with which they charge this doctrine, is, that if the love of God be limited to a few, it is far from being infinite.

The answer is easy. The infinitude of God's love is not measured by the object. For if all men in the world were taken to mercy, his love were nevertheless infinite, because all creatures are but a finite object: but infinite is that which is not bounded, nor has any limits, and so God's love in choosing a few, is infinite three manner of ways.

First, In regard to time. It is without beginning or ending, it is from everlasting to everlasting.

Secondly, In regard to the efficacy put forth. To save, though but few, though but one soul, requires an infinite

price, the precious blood of Christ, to satisfy an infinite Majesty that was offended; an infinite power to raise dead souls, and dead bodies. Ephesians ii. 4, 5, "God, who is rich in mercy, for his great love, wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ." Man's love is bounded, partly by the finiteness of our nature, partly by outward hinderances. We cannot please or help a friend that is absent, or in the hands of a powerful enemy, or in the sea, out of our reach or knowledge, though we loved him never so dearly. But nothing can hinder God's love, "he hath mercy on whom he will." If he will have mercy, nothing can hinder it, because it is infinite in working, above all inward indisposeness, or outward operation.

Thirdly, It is infinite in regard to its fountain, and the extent of it, and the means of putting itself forth. It was an infinite love in God, to give his Son, his only Son, the Son of his love, to become a curse and a reproach, to save, not friends, but enemies that hated him. "In this was manifested the love of God towards us, because he sent his only begotten Son into the world, that we might live through him: Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins," 1 John, iv. 9, 10. This love is so immense, that it cannot be comprehended, as it is in itself. It is without breadth, or length, or depth, or height, Eph. iii. 18. Ye cannot fathom the bottom of it, nor reach the height of it, nor find out the breadth of it. When you have seen as far as you can, a new horizon appears; it is yet farther than you see. There is no end of his goodness, and you shall live in the length of it, but never come to the end of it.

Now therefore it is a false inference to say, if the love of God be limited to a few, it is far from being infinite. Blessed be his holy name for his infinite love to my one poor soul! my soul, bless thou the Lord for the depth of his love, for "he loved thee, because he loved thee." Deut. vii. 7, 8. His love, and the grounds of it, are unsearchable, past finding out! Bless the Lord for the height of his love, for it is above thy mightiest sins, sins committed against heaven! "As the heaven is high above the earth, so great is his mercy towards them that fear him." Psal. ciii. 11. Yea, it is not only above thy sins, but above thy thoughts.

When thou thinkest his mercy is at a stand, and will pardon no more, then will he multiply to pardon; "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord; for as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts," Isa. lv. 8, 9. Bless the Lord for the breadth of his love, which "healeth all thy diseases, who forgiveth all thine iniquities, who redeemeth thy life from destruction," and knoweth thy soul in all adversities! Psal. ciii. 3. The plaster of his love is every way as large as the sores of thy soul or body. Lastly, bless him for the length of his love. He has loved me from the beginning, and "whom he loveth, he loveth to the end." He has pardoned thee from Egypt hitherto, and he will be thy God even unto death, and in death! Bless the Lord, because "his mercy endureth for ever."

SECTION III.

OF THEIR ERROR, WHO SAY, THAT IT IS NOT SUITABLE TO GOD, TO PICK AND CHOOSE AMONG MEN, IN SHOWING MERCY TO ONE IN MISERY, AND PASSING BY ANOTHER IN LIKE CONDITION.

Against which error I lay down this truth for my third conclusion, namely, it suits well with the wisdom, truth, justice, and goodness of God, to show mercy to some in misery, and to pass by others in the same condition, and that without the consideration or foresight of any goodness in them whom he chooseth, more than in them whom he passes by, moving him thereto. If there were foreseen any goodness in one more than in another, the condition being every way the same, he shows mercy to one, not to another. This is clear in those two brothers, Jacob and Esau. Rom. ix. 10. They were every way equal, they had both one father, and one mother, born at one birth. "When they were not yet born," and neither of them "had done good or evil," yet even then (that the purpose of God according to election, might stand, not of works, but of him that calleth) it was said, Jacob have I loved, Esau have I hated. Consider these two brethren, either as examples, or as types of God's election and reprobation; the matter is the same, for the antitype must answer to the type, and

the type, you see, excludes all difference in the object. They were the same before God, yet the one was taken, the other left. And so stands the case in choosing, or rejecting all others. God is a most free agent, "He hath mercy on whom he will have mercy, and whom he will he hardeneth," ver. 18, even as "the potter hath power over the clay, of the same lump to make one vessel to honour, another to dishonour."

Obj. But if the potter see his metal, some to be finer than others, will he not take the best clay for the choicest work? Ans. But in the text, the sameness of the clay is urged. If one part of the lump be fit, the other unfit, it were not the same; whereas the apostle's clear intent is, to prove that all men are the same before God, and that the difference made between one and another, does not arise from any diversity in the object, but in the will and power of God, who has mercy on some, because he will, and not on others, because he will not.

Now, that you may have a clear judgment in this matter, you must consider the parties elected, or rejected, two manner of ways:

First, Absolutely in themselves, as objects presented before the Lord to be disposed of, either in a way of mercy or justice: and then we say that God's act, electing unto salvation, does not exclude Christ, it does not absolutely intend the end, glory, but with relation to Christ, in whom we are chosen; by whom, and with whom, we are glorified together. So for God's act reprobating, we say that God rejected none but sinners; and for sin. We do not hold, that God would have men perish, because it is his will, but because of their sins. The ground of this assertion is this, (*Quæcunque Deus in tempore, ea ab æterno decrevit facere.**) Look what men, and by what means, the Lord does in time, actually save, or condemn; the same men, and by the same means, did he from everlasting, determine to save or to condemn. Acts xv. 18. And therefore seeing God does in time actually save in, and by, and for Christ, those only which believe in him, therefore such he decreed to save; and seeing in the execution of his wrath, he condemns none but sinners, and for sin, therefore he decreed none but such to be damned. God's pro-

* "Whatever God does in time, that he decreed from eternity to do." (†)

ceeding in the execution, manifests what was his purpose and intention from everlasting.

But secondly, consider the persons elected or rejected comparatively, comparing the one with the other, and then we say, that they are both alike before God. God does not choose Jacob, or Peter for any goodness that he saw in them, more than in Esau or Judas. Neither does he reprobate Esau or Judas for any wickedness, or unbelief that is in them, more than in the other; but being both in the same condemnation, he chooses one, and refuses another, even because he will: according to the good pleasure of his will. This shall be proved anon.

But let us first go over again the several branches of this distinction, for the better explanation and confirmation of the same. In the first branch of this distinction there are two distinct things affirmed.

First, That God's act electing to salvation, is with reference to Christ. God decreed to save lost mankind, those which should believe in his Son. I do not say that he chose them because they believed in his Son; for amongst the lost sons of Adam, where shall he find such faith? In the lost sons of Adam there can be no cause, or motive, why God should have mercy on them, but only his own infinitely gracious disposition, which moved him to show mercy where none was due. Titus iii. 4. There is this difference between the decrees of election and reprobation. Of reprobation we may say, that the damnation, to which the wicked are adjudged, is for their sins; but of election, we cannot say, that the salvation to which they are chosen, is for their goodness. If ye seek a cause why God showed mercy on them, you shall seek and not find, for it is wholly of free grace, without respect of any goodness that God foresaw in us. Why God should give Christ to us, no reason can be rendered, but because "he loved us." Why he showed mercy upon any one at all of the lost sons of Adam, nothing moved him but his own infinite goodness. Lastly, Why he chose some, and passed by others in the same condition of sin and misery, no reason can be rendered, but his own will, for "he hath mercy on whom he will." In the whole business of predestination, God aimed at this, namely, in the one sort, to show the glory, *parentis misericordiæ*, of his sparing, pitying mercy; in the other

sort, the glory of his punishing justice. "When the kindness and love of God towards man appeared;" (Titus iii. 4,) that which was long hid in God did now appear, and by that which appeared, we know what was hid; and what that is, see verse 5, "He saved us, not by works of righteousness which we had done, but according to his mercy."

Quest. What respect to Christ hath God's electing act? How are we chosen in Christ? Ans. I answer in the words of our divines in the Synod of Dort; the second Thesis, *Christus est caput et fundamentum electorum*, &c. Christ is the head and foundation of the elect, in whom are prepared and disposed all saving mercies, which in due time are actually bestowed on them. God's grace is not communicated to us immediately, but in, and through Christ; if there were no Christ, there would be no election of us. God has loved us, and given his Son to us first, and then, us to his Son. "Thine they were, and thou gavest them me." John xvii. 6. God's act electing has reference to Christ two manner of ways.

First, Christ is ordained Head of a new body, or race of men, opposite to the first, whereof Adam was head, "in whom all men have sinned, and are dead," which God by his election from everlasting, framed and appointed, that in him they might all be gathered together, and by him be made partakers of his grace, life, and glory. This decree God brings to pass in due time, bestowing all his favours upon his church in their sacred communion with Christ: "He hath chosen us in Christ," is, as if he had said, *Nos planè perditos in primo Adamo, per prædestinationem donatos fuisse secundo, ut in eo, ac per eum Dei favorem et vitam æternam consequeremur: Christus ipse prædestinatur incarnandus, et miseris atque lapsis in redemptorem mittendus, et in hoc incarnando Dei Filio homines prædestinati fuerunt ad vitam.** We were presented to God, as lost in our first head, Adam; therefore God gave a second Head, Jesus Christ. But where are his members, seeing none can descend from Christ by propagation? God makes them by election; God predestinated us to the adoption of children by Jesus Christ; he

* Davenant, p. 120.

chose us out of lost mankind, and gave us to his own Son, to be made sons by our communion with him.

Now although we know little of the order of God's decrees, by reason of our narrow understandings, and therefore it is not fit to move disputes thereon, yet I conceive that they mistake, who think that God first predestinates to life a certain number of men, and then, by occasion of them, did ordain Christ, only as the subordinate means of executing that decree. My opinion is grounded on these scriptures, Rom. viii. 29, God did predestinate us "to be conformed to the image of his Son." Now seeing Christ is the pattern, according to which we are predestinated to be conformed, it must needs be that the pattern is first formed, and then they that are fashioned according to the pattern. Again, (Eph. i. 5,) "We are predestinated unto the adoption of children by Jesus Christ." Our adoption unto sonship is in the natural Son. Rom. viii. 17. This is the order, "I go to my Father and your Father, and to my God and your God." Christ is the first beloved, and we the second beloveds. Christ is "the image of the invisible God, the first-born of every creature," and "he is before all things," and he "is the Head of the body, the Church." Col. i. 15, 17, 18. We "are blessed in Christ;" even as he has God for his God by covenant, so we have this blessing of election in Christ, God-man, as the Head and first elect, after whom, and in whom, all his members by order of nature are elected.

Secondly, We are chosen in Christ, as Mediator; for God's purpose of giving eternal life, presupposes a purpose of giving a Mediator, and his purpose of giving a Mediator, presupposes an intention of satisfying his justice for the sins of his elect, that so his love might justly save, and his giving a Mediator to satisfy his justice for the sins of his elect, presupposes a good will and intention to save them; for it was an infinite love to mankind, when as it was not in the wit or power of man to satisfy for one soul, that God should provide a price out of his own store. His mere love gave Christ to us, the same love gave us to Christ.

Thus you see what reference God's electing act has to Christ. He has chosen us in Christ, as our Head, and we members to be conformed to him, and as Mediator to make way for his love; for "he hath appointed us, not unto wrath,

but to obtain salvation by Jesus Christ." 1 Thes. v. 9. So then that word, *in him*, to choose us *in him*, does not denote the state of the person chosen; or as if his faith were a condition to make him eligible, for faith is the gift of God; neither does it imply that Christ's satisfaction is the meritorious cause of our election; for "God loved us when we were enemies, and chose us in our blood," and sent his Son to reconcile us to himself, 2 Cor. v. 18, 19, "All things are of God, who hath reconciled us to himself by Jesus Christ," see Rom. v. 8; Ez. xvi. 6; 1 John iv. 9, 14. God did not elect us, because Christ was sent to die for us; but because he would reconcile us to himself, therefore he sent his Son to die; the sending of his Son is the fruit of God's love, not the cause thereof, as you shall see more anon.

To choose us in him, therefore, relates to the act of God electing, not to the object, about which it is exercised, and so that phrase, *in him*, notes the *order*, in which we come to be elected, not the *cause* of election: and it carries this sense; it pleased the Lord of his infinite love and pity to lost mankind, to appoint Jesus Christ to take our nature, to be a Head and Mediator to all those whom he should choose out of that state of sin and misery; and because we were not capable of an immediate union with God, therefore God ordained that all good things, intended and prepared by the love of election, should be enjoyed by our sacred communion with him, in whom, as in the storehouse of grace, they are laid up, and disposed, and "in whom we are blessed with all spiritual blessings in heavenly things." Col. ii. 3; Eph. iv. 3.

This first branch of our distinction, cuts off all profane conceits about the decrees of God, inasmuch as all the elect have intimate and sacred communion with Christ.

Now follows the second thing affirmed in our distinction which concerns reprobation, it is this, consider the parties rejected absolutely in themselves, as objects presented before the Lord, to be disposed of in a way of justice, and then our position is this, God does not condemn, neither did he decree, or ordain any to condemnation, but sinners, and for sin. God shows mercy, because he will, but he will not have men to perish, because it is his will, but because of their sins. "Tribulation and anguish upon

every soul of man that doeth evil." Rom. ii. 9. That is the rule.

Reprobation is a preterition, or passing by, or a purpose not to have mercy upon, some of the lost sons of Adam, but to leave them to perish in their sins. Our reformed divines warily distinguish a twofold act in reprobation. The first negative; namely, *propositum non miserendi seu pretereundi*, a purpose not to have mercy on them; the other position, namely, *propositum damnandi, et ordinatio ad exitium, ut justam pœnam*, a purpose to execute wrath on transgressors, because of their sins, his justice so requiring. But these two acts are not to be severed, forasmuch as those on whom he will not have mercy, he intends to punish for their sins: for to my apprehension, there is no other decree of reprobation, but this purpose of God, to execute that judiciary sentence of death on all mankind, for breach of the first covenant of obedience made with Adam, which covenant, the wicked break more and more by their daily sins, and so work out their own damnation, by their hypocrisy, disobedience, and wilful contempt of God's word.

That first covenant stands still in force against all the world. All are under it; and God's justice must be satisfied for all the disobedience of the sons of Adam: yet with this gracious and blessed difference; God punishes the sins of the elect in the person of Christ, but the sins of others in their own persons; on the one sort, he shows the severity of his law and justice; on the other, the rich mercy of the gospel. This is the grace of the gospel so much magnified by the apostle. Not that the "law is made void" by it; but whereas God might have required full payment and satisfaction in our own persons, he accepts it in the person of Christ, and so we have a protection against the damnatory sentence of sin and the law; which, seeing the unregenerate world, being out of Christ, have not, they must answer for themselves.

The state of nature in which we remain until we are regenerate, and planted effectually into Christ, is first a state of condemnation. John iii. 3. Secondly, it is a state of death in sin. Eph. ii. 3, "Dead in trespasses and sins." Thirdly, a state of enmity, they are enemies to God, and God to them. Rom. viii. 7, "The carnal mind is enmity

against God, it is not subject to the law of God.” Fourthly, a state of insufficiency to help ourselves. Rom. v. 6, “We were without strength.” And is it a light thing to be found in such a state as this? Is it a light thing to be dead in trespasses and sins? to be an enemy to God? to be a child of wrath? May not God justly cast off, and punish such a generation and race of men? And what shall we do, if God did not deliver us from this state of death? In this state God finds us all: out of this state he chooses some. In this state he leaves others to go on in sin, and perish for ever. And this is what I said before, namely, that God does not condemn, nor decree to condemn any, but sinners, and for sin, original and actual. And so did our divines conclude in the Synod of Dort, *Deus neminem damnat, aut damnationi destinat, nisi ex consideratione peccati.*

This is farther proved by these reasons following: 1. No man is ordained to punishment, justly, but for some fault: but damnation is an act of punishing-justice, therefore it presupposes a fault going before it. God will not deal with them by way of sovereignty or power, but of justice. They shall not say, that they are overpowered, and so cast into hell, but at the day of the declaration of God’s righteous judgments, their mouths shall be stopped, and all ungodly ones be convinced of all their evil deeds which they have committed.

2. The reprobate are called “vessels of wrath,” Rom. ix. 22. Now the wrath of God is against sin, and only against sin, according as it is said, Rom. i. 18, “The wrath of God is revealed from heaven, against all ungodliness and unrighteousness of men.”

3. And lastly, Such as God punishes in time, such only did he decree before time to be punished; for there is not one rule of punishing, and another of decreeing punishments. God’s execution shows his intention, and therefore, seeing he actually punishes none but for sin, I conclude that he does not reprobate or ordain to punishment, any but sinners, and that for sin.

Use. Wherefore, as in our protestant writers, I judge it better to leave out those unscriptural terms of absolute, peremptory, irrespective, decree of reprobation, because they minister matter of strife, by occasion of which, our

doctrine is misrepresented, and rendered odious with horrid consequences; so I humbly crave leave to declare on behalf of the protestant religion, accounting for the protestant doctrine, not what this or that doctor holds, or teaches, but what is set forth by the protestant churches in their public Confessions of Faith, and in their synodical acts, that we hold not, that God created men to show his power in their destruction; neither do we hold, that God ever decreed to punish his reasonable creature, as it is a creature, or that God would have men to perish, because it is his will, without respect of the creature's sin deserving punishment. This branch of our distinction thus opened, cuts off all blasphemous conceits about God's decree of reprobation.

Now follows the second branch of our distinction, which is this, if ye consider the persons elected, or rejected, compared one with the other, then, they are both alike before the Lord; and God does not choose one, or refuse the other, for any goodness or wickedness, for any faith or unbelief that he sees in one more than in the other, but merely because it is his good pleasure to do so. If ye ask why Peter is chosen rather than Judas, or why Judas is rejected rather than Peter, there is no cause, motive or condition in the parties themselves, to be rendered of this discrimination, but only God's good pleasure, which he purposed in himself; which the apostle calls "The mystery of his will," Eph. i. 9, and "the counsel of his own will," verse 11. And herein God shows the freeness of his grace, and the sovereignty of his power: "I will have mercy on whom I will have mercy, and whom he will, he hardeneth." Rom. ix. 15, 18.

This is that truth which I promised to prove, namely, that it is suitable to God to show mercy to some in misery, and to pass by others in the same condition, and that, without consideration or foresight of faith or any other quality in them whom he chooses, more than in them whom he rejects. In this comparative sense the nature of God's election is best discerned. If God loved all to life, there would be love indeed, but no election; for he that takes all, makes no choice of any. If he did choose upon foresight of faith, as a condition in the object to be chosen, then election should not stand in the will and purpose of him that calleth, but of him that is called; it would be "of him

that willeth, and of him that runneth," and "not of God that sheweth mercy." Rom. ix. 11, 16.

To come to the proofs, I shall give you a short view of the Arminian doctrine touching this matter, the rather that our adversaries may see from whose sparks it is that they have kindled their new lights.

At the Synod of Dort, the Arminians thus declare their opinion, touching election and reprobation, namely,

Est duplex decretum prædestinationis, primum generale, quo constituit Deus pro liberrimo suo arbitratu credentes salvare, incredulos reprobare, id est, ex multis possibilibus unam certam quandam rationem in mente suâ designare et statuere, secundum quam salvare velit et damnare; estque electio conditionis seu modi quo vult servare.

First, That God hath decreed in general to save such as believe in Christ, and to cast away unbelievers, not determining of particular persons which shall be saved, and who not. But whereas there were many other qualities which God might have pitched upon, to be made the condition of our election and salvation, he did out of his good pleasure, appoint faith to be that condition. And on the contrary, unbelief to be the condition or cause of reprobation.

Secundum est speciale, quo constituit juxta præcedens illud decretum, hos salvare, illos perdere, id est, hos consideratos, ut fideles æternæ vitæ destinare; illos consideratos, ut infideles, sive qui credere nolunt, æternæ morti atque exitio addicere.

Secondly, As for particular persons, God chooseth none more than others, till he see whether they believe or not.

Primum illud decretum Dei liberrimum est, nullamque causam aliam habet, quàm puram-putam Dei voluntatem; posterius decretum, quia priori innixum est, fidei atque infidelitatis intuitum presupponit innititurque præscientiæ Dei quâ ab æterno scivit, quinam juxta ejusmodi administrationem mediorum credituri sint, et perseveraturi. Armin. Antiperkins. p. 119. Item, pages 756, 757.

Thirdly, And because many that believe may fall away, and many that believed not, may repent and believe in

Christ, therefore they teach that believers themselves are not fully and peremptorily elected, till they are about to die, having persevered in the faith; nor unbelievers reprobated, but upon consideration of their final impenitency and unbelief. No man, say they, is reprobated, till the point of death, when there is no more place for repentance.

Qui ad finem usque vitæ in fide perseverant et in eadem moriuntur, hos solos electos intelligi volumus, quæ causa etiam est, cur peremptoriæ electionis mentionem fecerimus; idcirco electio hæc ad gloriam dupliciter considerari potest, vel sub ratione finis, cum media, quæ obtinendo isti fini sunt necessaria, conferantur; quæ quia respui, et rejici possunt, ideo eam electionem ad gloriam intelligi volumus, quæ peremptoria est et æternæ salutis communicationem actualem sibi conjunctam habet, et dicitur electio sub ratione præmii, cum scilicet Deus illis actu conferre vult gloriam, tanquam fidei et obedientiæ ab illis præstitæ mercedem, ac præmium. Acta et scripta synodalia Remonstrantium Art. i. pp. 5—8.

Lastly, Though God from eternity knew who they were that would believe, and who would not, and accordingly did ordain them to life or death, yet all this was done out of his foresight of their faith, and unbelief, as conditions required in the parties elected or rejected, and going before, and leading or determining the act of God's will then put forth, in regard of which foresight of his, which be- holdeth all things as present, which are to come, they all were unto God, and in his consideration, as having performed the condition of faith and obedience actually, and thereon were elected and rewarded with glory; the other with everlasting shame.*

* The author in these paragraphs does not give a translation, but a summary of the sections in detail. We append a literal translation, as follows:—

“There is a double decree of predestination: the first, general, in which God decreed, of his own sovereignty, to save believers, to reprobate unbelievers, that is, out of many methods, to designate and fix one certain method by which he would save or damn. Election is the choice of the condition or method, according to which he will save.

“The second is special, by which God, in accordance with the preceding decree, decreed to save some and to damn others, that is, to predestinate some, regarded as believers, to eternal life, to condemn to death and ruin, others, regarded as unbelievers.

“That first decree, is most free, and has no other cause than the mere good

This is the sum and substance of their doctrine, where-in they err four ways:

First, In that they ascribe to God only a general decree to save, *quoddam genus hominum tantum, non quosdam certos homines*, not particular persons, but such a sort of men, believers in general. They make election to be, not of particular persons, but of a quality, and of those persons in whom he finds that quality, namely, of faith and obedience, those persons he elects to salvation, for the quality he finds in them. Though it be true, that God has appointed faith to be the means by which he will actually bring his elect to salvation, according to that of the apostle, (2 Thess. ii. 13,) "God hath from the beginning chosen you to salvation through sanctification of the Spirit, and belief of the truth," yet this is not the decree of election, much less the whole and entire decree of election so much admired and celebrated by the apostle.

For 1, By his decree God ordains certain persons to salvation, not *things*, or *qualities*, as has been proved, section i. of this 6th chapter. These qualities come in as means subordinated for the fulfilling and execution of the decree, as in the place now cited. Those words, "through sanctification of the Spirit, and belief of the truth," respect the end, salvation, as the means leading to it, not the act of God electing, as if the cause and condition thereof, as shall be proved by and by.

Besides, 2. This general election is no election at all, for by it, Peter, for example, is no more chosen than Judas. If Peter happen to live and die a believer, then he is chosen, and upon the same terms Judas is one of God's elect. Yea, Peter may be the reprobate, and Judas the elect, for

pleasure of God: the latter, because it depends upon the former, presupposes a respect to their belief or unbelief, and rests upon the prescience of God by which he knew from eternity, who, according to the administration of the means, would believe, and persevere to the end.

"Those who persevere in the faith to the end of their lives, and die in the same—these only we regard as the elect: and this is the reason why we speak of a peremptory election: and, besides, this election can be considered in a two-fold aspect; either as an end, when the means necessary to the attainment of that end are furnished; which means can be despised and rejected: so we wish that election to glory, which is peremptory and has the actual communication of eternal life connected with it, to be understood: it is called election under the idea of a reward, namely, as God wills actually to confer glory upon them, as the price and reward of that obedience which they have rendered."* (1)

* Acts and Synodical Records of the Remonstrants, Art. i. pp. 5—8.

any thing that God has done for the one more than the other. Yea, Clement, and all those blessed souls, whose "names were written in the book of life," (Phil. iv. 3; Rev. xvii. 8,) were no more elected to life, according to their doctrine, than they that are now damned in hell.

3. The scripture speaks expressly of an individual, nominal, particular election of those that are heirs of glory. God hath chosen us and you, "your names are written in heaven." "The Lord knoweth them that are his." 2 Tim. ii. 19. He knoweth them all by their names, distinctly, being built upon his own foundation, and sealed as it were with his own seal in the book of life. He knows them after another manner than he knows Hymeneus or Philetus; he knows them to stablish them, when others slide away from the truth; to keep them, when others are lost; even as a man knows all his goods, and cattle, and neighbours, but his wife and children after a special manner, to provide portions for them, according to that which is said, (Mat. xxv. 34,) "Come, ye blessed of my Father, receive the kingdom prepared for you." At the end of the world there shall be a separation made between men and men, "as a shepherd divideth the sheep from the goats," verse 32. Now upon the separation, the kingdom is given to them for whom it was prepared. It was not prepared for some, and given to others. It is at last given to certain particular persons, therefore for them it was prepared in God's predestination.

Second, They err in saying that there were many other things which God might have chosen to be the conditions of our election and salvation, but God, according to the good pleasure of his will, did freely make choice of faith in Christ to be that condition. First, Let it be considered, how basely these men obscure the glory of God's grace, "wherein he hath made us accepted in the Beloved." For by this account, those high and glorious expressions of our being "predestinated according to the good pleasure of his will, to the praise of the glory of his grace, according to the riches of his grace, the mystery of his will," (Eph. i. 6—9,) shall amount to no more than this, that God, instead of our persons, has chosen a quality, and that without any great thanks or cause of admiration, for he might have made choice of other qualities as well as that. O what a flat, jejune, empty conceit is this of so high a mercy!

But secondly, Tell me in good earnest, is there any other way,—or many other ways possible to make us the children of God, besides faith in Christ Jesus? Gal. iii. 26. Christ prayed, “Father, if it be possible, let this cup pass from me.” Christ’s prayer was heard, and if it had been possible by any other way, to save a sinner, Christ had not died. “There is no name under heaven” given, by which men must be saved, “neither is there salvation in any other,” but in Christ, nor any other means to be partakers of Christ, but by faith. Acts iv. 12; Heb. iii. 14. Thus is Christ’s righteousness obscured, and made void; for if there are many other conditions that would serve the turn, Christ died in vain.

Thirdly, How shamefully is the wisdom of God obscured by this doctrine! It was beyond the wit of man or angel to devise a way, how a sinner might be justified, and God remain just. “Where is the wise? where is the scribe? where is the disputer of this world? When the world by wisdom knew not God, it pleased God by the foolishness of preaching, to save them that believe.” 1 Cor. i. 20, 21. None of the princes of the world knew it; nay, the holy angels stand amazed, admiring the wisdom of God in contriving man’s salvation; for “to them is made known by the church, the manifold wisdom of God,” (1 Peter, i. 12; Eph. iii. 10,) that wisdom, which is so highly extolled above all understanding, “the wisdom of God in a mystery, the hidden wisdom of God, wherein he hath abounded toward us in all wisdom and prudence.” 1 Cor. ii. 7; Eph. i. 8. Now why did God (I may speak with reverence) set his wisdom at work to find out this way for his mercy, if this be but one way of many as possible as this? It is a pity an Arminian wit had not been called to counsel, he could have told of twenty other ways as fit to be the conditions of election and salvation, as faith in Christ Jesus. But we must not wonder at this, if we call to mind, that when they speak of faith in Christ, they take it for the *to credere*, for the very act of believing, as it is a quality, not an instrument laying hold on Christ, and then indeed many other conditions might have been thought on and accepted, according to the good pleasure of his will. Thus God might have appointed prudence, or valour, or charity, or temperance, or patience, to be the conditions of salvation, and de-

creed that those persons, in whom he should find the quality resolved on, should be elected and glorified. But abandoning this carnal, Jewish, legal, dunghill conceit, of setting up in our own imaginations any other possible condition of mercy, let us labour to be "found in Christ," not having any other righteousness, but the "righteousness of God, which is by faith."

Thirdly, They err in saying that, *fidelis perseveraturus*, a believer on the point of death, is the object of God's complete, full, and irrevocable election unto life. They hold, that believers in this life are elected, yet with an election that is incomplete, revocable, and alterable. God is falsely said to suspend his full determination of any man, till he is dying, and has actually performed the condition required *in objecto eligibili*, in the party to be chosen, namely, perseverance in faith. The ground of this error is another error, namely, that true believers may fall away, and so he that is an elect vessel to-day, may be a reprobate to-morrow, or before he die. *Fatemur enim non illubentes, eos qui ad tempus verâ fide credunt, pro isto tempore in gratiâ esse, et proinde non minore jure electos dici posse, quàm justificatos; quia videlicet in statu illo sunt, in quo si perseverarent, re verâ æternam gloriam consecuturi essent, tamen à fide suâ deficere possunt, imò non raro deficiunt.** This is their judgment declared at the Synod of Dort.

I shall not here overthrow the ground of this error. It shall suffice to discover the falsehood of the opinion by two arguments:

First, The apostle's order in that golden chain, (Rom. viii. 30,) is quite contrary to it, and is perverted by this opinion; for the links must be new placed, thus, whom he did foreknow, them he called, and whom he called, them he justified, and whom he justified,—being now actual believers,—them he predestinated (predestination must come in there) and then immediately, whom he thus predestinated, them he glorified. The text says, that we are predestinated before we are called or justified. They say, nay,

* "For we willingly confess that those who, for a time, believe with true faith, are, for that time, in a state of grace, and hence, may as properly be said to be elected as justified, inasmuch as they are in that state in which, if they persevere, they shall actually obtain eternal life: nevertheless they can fall from their faith—nay, they do often so fall." (†)

but we are first called and justified, being actually in Christ by faith, and then predestinated. The text says, we are elected before the world was made. They say, we are not elected till the world is ended, as to us. How can this opinion consist with those plain words of the apostle, 2 Tim. i. 9, "He called us with a holy calling, according to his own purpose and grace, which was given us in Christ Jesus, before the world began." Note, first, that the "purpose" and "grace" of God there, goes before our "holy calling," for our calling is according to that purpose. Secondly, that this purpose and grace was given to us "before the world began." We were the subjects of divine election, when that grace was first given to us, and that was not in the end of our lives, but before the beginning of them.

Secondly, This opinion confounds predestination with glorification, as if they were not two, but one and the same thing. For thus they teach, that God's full and determinate election of certain persons to glory, is to be considered *sub ratione præmii*, under the notion of a reward, *cum illis actu et re ipsâ conferre vult gloriam, tanquam fidei et obedientiæ, ab illis præstitæ mercedem et præmium; et hanc electionem ad gloriam hic intelligi volumus, quæ peremptoria est et æternæ salutis communicationem actualem et realem sibi conjunctam habet*. When believers have finished their course, then they receive eternal life as the reward of their faith and obedience, which they call election; and of that kind of election, say they, we would be understood, which has joined with it the actual communication of glory. And wherein does this election differ from glorification itself? The rewarding and crowning of the faithful with eternal life, is it not their glorification? At the end of our days, when we receive the end of our hopes, the salvation of our souls, we are not then to be looked upon as persons to be chosen, but already chosen, and now to be brought into possession of that which was so long ago prepared for them. I conclude with that of Paul, (2 Tim. iv. 7, 8,) "I have finished the course, I have kept the faith: henceforth," &c.—What henceforth does he expect? that God should elect him to a crown of life? No, but he expects that God should now bestow it. "Henceforth there is laid up for me a crown;"

that is, upon the finishing of his course, and keeping of the faith, the very next thing is the giving of the crown.

Lastly, By this opinion, election and predestination are quite thrust out of doors. There is no election till we have finished our course, say they, and when we have finished it, then immediately comes our glorification, at which time, as there will be no need of election, so there will be no place for it. Thus is the great mystery of God's grace, that first grace, from whence are derived all other graces and helps effectual for the obtaining of our blessed end, made void, and to have no place in the course of man's salvation.

Fourthly, I come now to their fourth error, which grounds the act of God's predestination upon his foresight of man's faith, or of some goodness in them whom he chooses, more than in others whom he rejects. Contrary to which error, I have laid my third conclusion, and it is the sum of the second branch of my distinction; namely, if you consider the persons elected and reprobated as compared one with the other, then they are both alike before the Lord. God does not choose one for any faith or goodness foreseen in him, more than in the other, whom he rejects, but merely because it is his good pleasure so to do. True it is, that they which believe and obey the gospel, are the elect of God. It is also true, that God foresees all things that are to come, good and evil. But false it is, that our election depends upon such conditions foreseen. The truth of my assertion is evinced by the following arguments.

1. If election go before our faith and obedience, then faith and obedience are not the causes, or foregoing conditions, upon which our election depends; but election goes before faith and obedience, we were elected before we had faith, or were considered as having faith, therefore God's election does not depend on them. The first part of this argument is clear in common sense, for that which is done already, does not depend on a condition or quality that follows after. The minor proposition, namely, that election goes before faith, is proved by these two places of scripture. First, that place Rom. viii. 30, "Whom he did predestinate, them he also called," &c. It is evident, that glorifying comes after justifying, justifying after calling, call-

ing after predestinating or choosing to life; therefore these graces are after predestination, not causes of it; faith and obedience to the gospel come after calling, no man has faith till he is called by the gospel, and calling comes after predestination; therefore faith itself must needs come after predestination. Secondly, Faith and holiness are the fruits and effects of election; therefore not the causes, or preceding conditions thereof. The effect is ever after the cause, the fountain is before the stream. Now God's love in our election is the fountain from whence the blessed streams of faith, adoption, and sanctification flow; for so it is written, "God hath chosen us in Christ, that we should be holy," not because we were holy, "unto the adoption of children through faith in Christ Jesus;" (Eph. i. 4, 5,) not because we were so. Our holiness and our adoption are things that we are chosen to, and follow election; but are not things going before, and which we are chosen for. Hence faith is called "the faith of God's elect," because to them "it is given to believe, and to know the mysteries of the kingdom of God," (Titus i. 1; Phil. i. 29,) according to that saying, (Acts xiii. 48,) "As many as were ordained to eternal life, believed:" which plainly teaches, that God's ordaining to life went before their believing. It is not said, "as many as believed," before-hand, "were ordained to life;" but "as many as were ordained to life, believed." God's mercy ordained the means, as he did the end, and the means proved effectual to them, not to all that heard it.

Objection: If it be objected, *that election does indeed go before faith, or any other condition actually performed, but not before the foresight of it*, the answer is easy, namely: to God, things foreseen are as if they were present. God beholds all things to come, as present, and therefore, if election do not depend upon actual faith, neither does it upon the foresight of it, *conditiones præstitæ*, and *præscitæ* performed and foreseen, are all one in this dispute; and if one be excluded, so are the other also. And surely, if God's foresight had altered the case between the two brothers, *Jacob* and *Esau*, he could have said, that though for the present they were both alike, "having *done neither good nor evil*," (Rom. ix. 11;) yet in God's *foresight* they were not equal, and therefore "*God loved the one, and hated the other*," but not allowing of any such

quirk, he places the difference between them only in the *purpose* of him that *calleth*. These works of faith, holiness, obedience, and the like, as in time they flowed from the grace of God, so they were foreseen likewise no otherwise than effects of his grace in us, and consequently not as causes or inducements to God to elect us to eternal life, as will farther appear by the other arguments that follow.

2. Our second argument is this, God foresees no good in the creature, which himself does not intend to work. Every spiritual good in us is of God's own working, therefore he cannot foresee it in us, unless he have decreed to work it in us; (Isa. xxvi. 12; Phil. ii. 13;) for every thing that comes to pass, presupposes some act of God's will, (either permissive, and ordinative, or operative,) seeing against or without his will nothing can be; and if a thing never be, it cannot be foreseen. *Scientia visionis sequitur voluntatis decretum*, is a true rule. *Quod præscivit Deus, præscit* (saith Arminius) *quia futurum est; et ideo futurum est, quia voluit Deus, qui operatur omnia secundum propositum voluntatis suæ*. That which God foresees, he foresees it because it shall come to pass, and it shall come to pass, because God has commanded or willed it. Hence it is, that I said just now, God cannot foresee any good faith in us, unless he have decreed to work it in us. Where shall God find faith, seeing he has "shut up all in unbelief?" Rom. xi. 32; Gal. iii. 22. "The scripture hath concluded, (or shut up) all under sin." "There is not one that doeth good, no, not one." "Faith is not of ourselves, it is the gift of God." (Ephes. ii. 8.) So then he finds not faith in his elect, but gives them faith. Secondly, and if he give it them, that he might elect us, the case is still the same, and the difficulty the same; for the question will still be, why does God give faith to some and not to others? Why does not God make all men willing to believe and obey? And the answer must be the same, which we give to them that ask, why does God choose some and not others in the same condition? It must at last be all resolved into his own will, "He hath mercy on whom he will." His grace is his own, he may give it where he will, and if he have given grace to any of us, let us praise him for his mercy, and when we see others left without grace, let us reverence him for his unsearchable judgments.

This argument may be presented in a more easy form thus; I demand concerning God's elect, Did God find them good, and so choose them? or make them good, that he might choose them? or did he choose them when they were sinners to make them good and holy? First, God did not find them good, and so choose, for then there is some good in the creatures, which God has not wrought, yea, that great good of turning ourselves to God by faith, whereas others having the same helps, turned not; this cannot be admitted of by God's word for two reasons: First, because then man should have whereof to glory, as having made himself to differ. Secondly, because it would follow, that we first chose him, not he us, contrary to that John xv. 16, "You have not chosen me, but I have chosen you;" for by the doctrine of election upon foresight of our faith embracing Christ, it will follow, that we first chose Christ by faith, and not he: us we embrace him first, and then God elects us.

Secondly, did God make us holy, that we might be eligible, or fit objects of our election? No; but he chose us when we were lost sinners, he pitied us in our blood, he chose us that we should be holy, he found us not holy. Paul says that "God justifieth the ungodly;" Rom. iv. 5, and if we were ungodly, when we were justified, then it is certain we were so when we were chosen; for justification is after predestination, therefore he chose the ungodly, and unholy, and strangers, that they might be made godly, and holy, and children through grace. Rom. viii. 30.

Thirdly, if God gave us faith first, and then upon sight thereof, chose us, yet this would no whit benefit the cause, or remove the inconvenience and absurdities, for the removal of which, this election upon foreseen faith, was first invented. For still it is God's grace that makes thee to differ. If he foresee in us nothing but what he himself works of his mere grace, then his act of election does not depend upon any foreseen quality in us, as a condition thereof, moving God to elect; for all proceeds from himself, and then the difficulty is still the same. For tell me, why did God give grace to the one, and not to the other? Why faith to one, and not to others? That which answers this question will answer this other also, why did God decree to save one, and not another? And the answer to both, can be no other than because it so pleased him.

Our third argument against foreseen faith, as the condition before-hand required in the party to be chosen, is this; because it perverts, enervates, and overthrows the Apostle's reasoning in Romans, 9th chapter. For this provisional election being granted, you may read many verses of that backward. You must read, verse 2 &c., thus, The children being before God as already born, and having done the one good, the other evil, (Jacob being looked upon, as one that feared God, Esau as a profane person that sold his birth-right,) that the purpose of God, according to election might stand, not of him that calleth, but of works, It was said, godly Jacob have I loved, profane Esau have I hated, and so there is no unrighteousness with God; "for he saith, I will have mercy on whom I will have mercy," nay, not so, for then there were unrighteousness with God, but I will have mercy on whom I find cause to have mercy: So then it is of him that willeth, and of him that runneth, and not of God that sheweth mercy. Thou needest not say then unto me, why doth he yet find fault, forasmuch as there is a plain reason of his will to be assigned, namely: God has regard to faith in one, and infidelity in the other, and "therefore, O man, who art thou, that repliest against God?" thou hast no cause to expostulate with God, seeing he can give this account to the creature of his actions, that his decree proceeds not upon terms of will or sovereignty, but of justice and equity, rendering to every man according to his deeds. It is free for God to choose faith to be the condition going before election, and it is just with God to cast away them that will not submit to this condition; for ver. 21, "the potter hath power of the clay, to make one vessel to honour, another to dishonour," yet he is not to be blamed, if when he sees a good piece of clay fit matter for a curious vessel, he prefer that before a coarser clay, that will not endure to be wrought to a good vessel?

According to that opinion this is the sense and drift of that scripture, which, because it directly contradicts and overthrows the scope of the Apostle, is to be abhorred, as measuring the mysteries of God by, and arraigning his unsearchable ways at the bar of carnal reason.

To conclude this point, I note more particularly, four things in that ninth chapter to the Romans, which can no ways consist with this opinion of provisional election.

First, the Apostle discoursing of the casting off of some of the Jews, and not others, does industriously and accurately presuppose and press an equality and parity, and exclude all consideration of inequality by reason of good or evil in the persons, as the moving cause or condition why one should be chosen, and not the other; as Jacob and Esau, children of one father, and one mother, not yet born, having done neither good nor evil, &c. And so in the comparison of the potter, he shows God's freedom to choose or refuse, when the persons are every way as the same clay, in the same case, in the same condition.

Secondly, By what analogy of reason can Esau, who had as yet done no evil, be a type or figure of men rejected for doing evil, for persevering in unbelief; and how can Jacob, who had as yet done no good, be a type and figure of men elected, for the good they have done, for their perseverance in faith?

Thirdly, That instance of the potter. If the potter should thus reason and resolve with himself: if the whole lump be capable of an excellent form, then I will make it up all into vessels of honour, but else into vessels for baser uses—if he should thus reason, then where were his “power over the clay?” Would it not then follow, that it was in the clay, and not in the power of the potter, that this is a vessel for best uses, and that for baser?

Fourthly, It would cease to be a mystery; there would be no cause to wonder and admire at Paul's doctrine of election and reprobation; neither were there any cause why Paul should move such an objection, “Why doth God find fault? for who hath resisted his will?” (verse 19,) and at last answer the objection, and stop man's mouth with the absoluteness and freedom of God's will, if there were any other cause or condition in the persons themselves, of their election and reprobation. The answer had been easy. This hath God done, because he saw good in one, and obstinate impenitency in the other. Although the will of God be always grounded upon reason for whatsoever he does, yet he is not to give an account to us of his actions, why he disposeth thus and thus of men; and therefore the apostle stops the mouth of all that move such curious questions, with “Nay, but O man, who art thou that repliest against God?” The apostle saith, (Eph. i. 11,) that “God

worketh all things after the counsel of his own will." Note from thence, that the things which he decrees and purposes, are most perfectly wise and good; there is reason enough in God for whatsoever he does, for he does all things by counsel; yet secondly, it is a counsel of his will, and therefore unsearchable; we must not measure it by our reason, considering that the will of God is unsearchable; no man hath been "his counsellor."

Thus I have at length despatched my three conclusions, namely,—First, That there is such a decree as God's fore-ordaining men's future estate, and what that decree is. Secondly, That none but the elect are saved. Thirdly, That God shows mercy to some in misery, and passes by others in the same condition, and that, without the foresight of any condition in the party chosen. What has the adversary to reply against this truth?

Obj. 1. He says, It is not suitable to God to pick and choose among men, in showing mercy, because he may as well cease to be, as to withhold mercy from any one in misery; if he did, the defect must be in his heart, or in his ability: now know it is not for want of ability, if God show not mercy at all; and to ascribe it to his heart, or his will, is to blaspheme his excellent name and nature.

The answer is easy. First, God is a most free agent, and therefore does show mercy, not by any necessity of nature, but according to the freeness of his will, "I will have mercy on whom I will have mercy," and who shall challenge him for it? Secondly, If God were to distribute justice, then all men in the same case should speed alike; but election is an act, not of justice, but of grace and favour. His grace is his own, he may give it where he will, and none have cause to complain. Let it suffice, God owes us nothing, except death for our sins. Acts of justice are deserved, but acts of grace are free, not due, nor deserved by any one. Thirdly, God will be glorified in his justice as well as in his mercy. Rom. ix. 17, 22, 23, "For this cause I raised thee up, that my name might be declared throughout all the earth," therefore it is not blaspheming his excellent name, to say, that God will not have mercy on all.

This doctrine of election is suitable, first, to God's wisdom, forasmuch as in contriving the salvation of a sinner,

is made known the manifold wisdom of God. 2. To his justice, which takes vengeance on all the sins of mankind, either in their own persons, or in the person of Christ. 3. To his truth, who will perform his covenant made with Abraham, though many of Abraham's posterity be cast away. "What if some did not believe, shall their unbelief make the faith of God without effect? God forbid." Rom. iii. 3. 4. To his holiness; for he ordains none to salvation, but "through sanctification of the Spirit;" he chooseth us in Christ. 5. And lastly, it is suitable to his love and goodness, who will make some partakers of his blessedness, not being willing that all should perish, though all had destroyed themselves.

Obj. 2. The strongest arguments that I have met withal in English, against God's decree, of reprobation especially, are managed by the author of that book, entitled, *God's Love to Mankind*, a close disputant. And to confess the truth, I think his arguments against the supralapsarian way, to be unanswerable. But Mr. Hurd having set down our opinion, as he thought good himself, and not as the truth is; for he feigneth us to hold an absolute decree of reprobation by the will of God, without respect to sin; his words are these, page 3, They both, says he, (that is, both they of supralapsarian and sublapsarian judgment) contend, that the moving cause of reprobation is the will of God alone, and not the sin of man, original or actual. I say, our doctrine being thus misrepresented, and the question misstated, as you may perceive by the doctrine delivered in this chapter; all his pains and arguments serve to refute his own fancies, not our assertion.

The members and parts of the distinction abovementioned, being fitly and warily applied, do discover the falsehood and invalidity of most of his arguments. As, for example, we do not hold, neither does it follow of our doctrine,—

First, That God exercises any such absolute dominion or sovereignty over the reasonable creatures, as to create such infinite multitudes of men, that he might torment them for ever, after a short life here ended, without any fault at all of theirs pre-existing in his eternal mind; for we have proved, that God does neither condemn nor decree to be condemned, any but sinners, and for sin. Nor,

Secondly, Do we hold, that God decreed Adam to fall, otherwise than by permitting it; he never decreed either to do sin, or command it to be done, neither did any decree of God force Adam to sin. Adam sinned most freely, he broke a most easy commandment, "Thou shalt not eat of the tree of knowledge:" he had but one commandment, he broke that; he believed the voice of the tempter, which said, "Thou shalt not die," more than the voice of God, which told him, "He should die in the day that he did eat thereof."

Thirdly, Nor does it follow of our doctrine, that God in permitting Adam's fall, was the author of his sin, or of any sins that followed thereupon. It is true, that God suffers sin to be, else there could be none, if God would absolutely hinder it. Acts xiv. 16. And it is as true, that a permissive decree is no cause of sin, but it is merely extrinsic to the sinner, and has no influence at all upon the sin. If a feeble house be upheld by props, he that shall take away those props, is the cause of the fall of that house. But the case is not so between God and Adam. Adam was made, not feeble, but upright, and able to stand; God did not instil into his mind any evil; nay, God did not withdraw or take from him any grace or strength formerly given him, only he did not hinder him from falling, who was able to stand if he would: no power or fraud of Satan could have vanquished him, unless he would voluntarily yield, which he did, and therefore had no excuse for his sin, when God called to an account. Wherefore Mr. Hurd does ill to charge our doctrine with this foul aspersion, that God did bring men into an estate in which they cannot avoid sin, and then leave the reprobate irrecoverably in it: for "God made man upright, but he sought out many inventions." "By one man's disobedience, many were made sinners; by one man's offence, death reigned by one." Eccl. vii. 19; Rom. v. 17, 19. We owe our sin and misery to our first parents' breach of covenant. To show it in a comparison: suppose some father, or master of a family, should cast out of his house the mother that has played the harlot, and all her bastard brood, were not this just? And if the children should complain of hard usage, and plead their innocency, saying, What evil have we done? might not the master of the house say to them, Go plead with your mother, she

is not my wife, neither are you my children, therefore away with mother and seed together? Thus did God say to a generation of idolaters, who were upon the point of being divorced from God, and cast off from being his people, "Lo-ammi, ye are not my people, and I will not be your God." Hosea i. 9. They are brought in complaining of God's dealings with them; the Lord stops their mouths, and says to them, "Plead with your mother," as if he should say, do not contend or quarrel with me, but plead with your mother, (Hosea ii. 2,) "For she is not my wife, she hath broken covenant with me by her idolatries, neither am I her husband, and therefore I will not have mercy upon her children, for they be children of whoredom," verse 4. In like manner may God say to all that charge God for their being rejected in their natural state; go plead with Adam, for he broke covenant with me, he wilfully disobeyed my voice, and so brought on himself and his posterity the sentence of death threatened in case he should transgress. Of this I shall speak again in the next chapter of original sin.

Fourthly, We do not hold, nor does it follow of our doctrine, that God's decree determines man's will to sin, or lays any necessity of sinning upon it. Adam, and all men after him, sin voluntarily of their own will, and, by way of choice, they refuse to hearken. Wicked men are authors of their own offences, they choose them, plot them, purpose, and commit them. "God tempteth no man to evil," (James i. 13,) much less forceth, or necessitateth any to evil. The reason is, because, wherever these two things concur, namely, freedom from violence and necessity, with the full consent of reason, there is the whole and true nature of liberty. Though God's providence orders and governs the evil wills and actions of men, yet he determines them not to evil; they act from principles of their reason and judgment, whereby they judge of things good or evil, which accordingly they freely choose, or refuse; do, or leave undone.

It does not follow, then, that all things come to pass of necessity, because of God's decree or foreknowledge. Our memory is not the cause of things past, neither is our foreknowledge, of things to come. God foresees all things that are to come, both things certain, and things contingent, and

his foreknowledge is not deceived, yet his will and foresight lay no necessity upon man's will. Wicked men act wickedly and freely, because wickedness is in their wills; godly men act graciously and freely, because grace is in their wills: grace is in their wills moving them and inclining them to the thing that is good; their wills are set at liberty by grace, which sanctifies their reason and judgment, their consultations, and the bent of their wills. God does not infuse any constraint in the mind of man to enforce it, nor any error to seduce it, nor impose any necessity to bind it. All things work according to the law of their creation, natural agents naturally, voluntary agents voluntarily; the godly are not good against their wills, for of unwilling, God makes willing to the thing that is good; and as for the wicked, he need not force or make them willing to evil, or unwilling to good, for they are so by nature.

Fifthly, It does not follow of our doctrine, that all endeavours after life and salvation are in vain, for by "giving diligence," we may "make our calling and election sure." 2 Peter i. 10. And certainly he does not labour in vain, that attains to that knowledge and sweet assurance. If ye seek, knock, hearken, and obey, ye are the elect of God, as is declared above.

I shall examine two or three of Mr. Hurd's strongest objections, and so conclude this section.

Obj. 1. It is objected, "That our doctrine of predestination makes God a liar, a dissembler. The scripture says 'God willeth not the death of a sinner,' that 'he hath no pleasure in the death of him that dieth;' (Ez. xviii. 23, 32; Ez. xxxiii. 11,) and yet you say, that 'he hath shut up many millions of men, lying in the fall, under the sentence of death, under the bars of an everlasting and irrevocable decree.' How can these stand together?"

I answer: First, If God had pleasure in the death of a sinner, he would not have been at such cost for the saving of so many millions of souls, as he has been by the incarnation, death, sufferings, resurrection, and ascension of his dear Son; and by establishing such a course of ordinances for the conversion and salvation of sinners.

Secondly, God is resolved to execute the sentence of death upon many of the lost sons of Adam for breach of

that first covenant; and so he told Adam beforehand, that he would do; here is no dissembling in all this.

Thirdly, Both these propositions are true; "God willeth the death of a sinner," and "God willeth not the death of a sinner." Sinners that enjoy the means of grace are of two sorts. Some there are whose hearts melt and relent when they hear God's voice; they hearken and obey, and turn from the evil of their doings; and God willeth not the death of such. Others there are that stop the ear, refuse to return, they will not come up to the terms of the gospel; and God willeth the punishment of such, that is, their death; "The wrath of God is revealed from heaven against all unrighteousness of men." Rom. i. 18. This is plain dealing, here is no dissembling in all this: and this is the very case of them, in Ez. xviii. 21, 23, 32, "If the wicked turn from his sins that he hath committed, he shall surely live and not die; have I any pleasure at all that the wicked should die, saith the Lord, and not that he should return from his ways and live?" Here God commends his love to poor sinners that repent, and his impartial justice against all that commit iniquity, verse 26. God yet willeth not the sin of a sinner, nor his obstinacy in sin; yet he willeth the punishment of obstinate sinners, which is death; if God did not in some sort will the death of a sinner, how could he judge the world? To punish for sin is a work of justice, as to pardon sin is a work of mercy; and God willeth the work of his own justice, "God will wound the hairy scalp of such as go on still in their trespasses."

Obj. 2. Yea, "But how can it stand with the truth and justice of God, to offer Christ and salvation by the gospel to many thousands of reprobates, to whom he hath precisely in his absolute purpose, denied both a power to believe, and a Christ to believe in? And how can he in equity require faith in such, and be angry with them for not believing? Can we say, that God does in good earnest will that those men should believe, whom he will not furnish with necessary power to believe?"

I answer two things: First, That though Christ, together with the gift of faith, and grace effectual to conversion, be given only to the elect; yet salvation by the gospel is generally and promiscuously offered to all sinners, for two reasons: first, because we do not know who are elect, or who

are reprobates; the gospel finds them all sinners alike, and all alike capable of salvation. The time of separation is not yet come, neither are we able to make such a separation, neither is it our office; the angels shall do that at the end of the world. He that is not converted to-day, may be converted to-morrow; our commission is, "Preach the gospel to every creature." Again; the offer is general, to the intent that none of the elect might be lost, and that all mouths might be stopped; seeing none are excluded that do not exclude themselves: they might all find mercy, if they would but submit to the gospel.

Secondly, I answer out of Rom. ix., where you have, first, our doctrine, verse 18, "He hath mercy on whom he will have mercy, and whom he will he hardeneth:" secondly, there is your objection, verse 19, "Thou wilt say then, Why doth he yet find fault? for who hath resisted his will?" Thirdly, you have Paul's answer to your objection, verse 20, "Nay, but, O man, who art thou that repliest against God? Hath not the potter power over the clay?" &c. In the passage note two things: first, that those who are under mercy, he mollifies, the rest, he hardens; that one is softened, is of mercy, the others are hardened by withholding his grace and mercy; even as darkness and frost are caused by the absence of the sun, the sun is not the cause of darkness, nor of the waters congealing into ice, but yet both follow naturally upon the absence of the sun. Secondly, If the question be asked, why God mollifies some, and hardens others? The text says, it is because he will: "whom he will, he hardeneth." Upon this arises your objection; if God will not have mercy upon us, but will leave us to be hardened, why then does he find fault with us for our hardness of heart, seeing his will must stand? This is the force of your objection. Now mark the apostle's answer, verse 20, "O man, who art thou that repliest against God?" The meaning of his answer is this, namely: God may justly find fault with thy hardness of heart, though he, for his part, will not mollify it; and with thy unbelief, though he intend not to give thee effectual means of faith. He may justly find fault with thy ungodly courses, though he give thee no account, besides his own will, why he will not soften thy heart: as if he should say, "Who art thou that repliest against God?" it is enough to

tell thee that God will give grace and mercy to others, and none to thee. His grace is his own, his gifts are his own, he may give them to whom he will, and who shall challenge him for it? He owes thee nothing, but death for thy sins; he is not bound to restore thee.

Obj. 3. "It is true, that God simply and absolutely is bound to no man, because he is a most free dispenser of his own favours, where, and to whom he will; but yet he is conditionally bound two ways: First, *Promittendo*, promise is a debt; if therefore God has made a promise of any gift, or grace to any man, his promise binds him to performance. Secondly, *Legem ferendo*, by giving men a law to keep, which, without supernatural grace, they can no more keep than eat a rock. God, indeed, is not bound to restore those abilities, which we once received and lost in Adam; but now seeing God hath vouchsafed to enter into a new covenant of peace with men, when he needed not, and in that covenant requires obedience at men's hands, even at theirs who perish, with promise of eternal life to every man, if he obey and keep the covenant, and punishing with everlasting death the disobedient: these particulars supposed, the most free God is now engaged to give ability of believing to men; nor can he justly, without this gift, punish the disobedient; the giving of the new covenant presupposes either an ability in the sinner to believe and repent, or a purpose in God to give them that ability, else he could not justify and punish the disobedient and unbeliever."

I answer three things: First, That to believe in God, and every word of his, either promising life or threatening death, was a duty and an ability given to Adam. Adam's sin was unbelief; and therefore he may justly require to be believed and obeyed of all Adam's posterity. Habitual faith respects all possible objects that shall be revealed, as well as those that are actually revealed; and God does not give a new special faith, when he presents a new object to be believed. Abraham believed the creation of the world, by the same faith that he believed that he should have a son: and therefore, though it were not suitable to the state of innocency for Adam to believe in a Mediator actually, yet by the faith which he had, he could, and ought to believe every promise that should proceed out of the mouth of

God; as we need not new eyes to see new objects; the same visual faculty which sees things present, can see things which shall be hereafter laid before it. Adam had no need to behold the brazen serpent, because he was not stung; but if Adam had been in the wilderness when that serpent was lifted up, he could have seen it with his paradise eyes, as his posterity did. So is the present case in regard of habitual and actual faith in order to Christ to be revealed.

Ans. 2. But to come nearer home to the purpose; I grant, that the giving of a law to the creature presupposes an ability in the creature, already received, or to be given, to perform the conditions therein required; God does not propose life and death to his creatures upon a condition impossible; and such an ability does God engage to bestow in the new covenant. So runs the tenor of the new covenant, Heb. x. 11, 12, "This is the covenant that I will make with the house of Israel, after those days, saith the Lord, I will put my laws in their mind, and write them in their hearts, and I will be to them a God, and they shall be to me a people; and I will be merciful to their unrighteousness, and their sins and iniquities will I remember no more." Here are three things distinctly to be considered:—1. The matter, and chief blessing of the covenant on God's part, "I will be to them a God," &c. 2. There is expressed the bond and condition of it on our part, and this is faith and obedience, signified in those words, of putting God's laws in our minds, &c. So God required of Abraham; (Gen. xvii. 1,) "Walk before me, and be thou perfect." 3. There is also a promise and declaration, that God will work this condition, by which men shall have an interest in the covenant, and a right to the blessing of it, "I will put my laws in their minds." The matter of our duty is the matter of God's promise; that which God requires of us, he undertakes to work in us. He requires that we should know the Lord, and he promises we shall be all taught of God; he requires that we walk in obedience uprightly before him; and, that because we shall not fail of doing our duty on our parts, he promises to write his laws in our hearts. First, The grand blessing of the covenant is, I will be their God, and pardon their sins. Secondly, The qualifications of the persons, to whom this

promise is made; they are such, in whose hearts God's laws are written, that is, such as believe. Thirdly, The efficient cause of this their faith, I will write, I will change their hearts, I will give them faith. Thus you see that God performs what he is bound to, *legem ferendo*, by giving a new covenant.

Obj. "Yea, but he does not write his law in the minds of the reprobates." Ans. His covenant is not with them, and therefore his covenant does not bind him to give them faith; "all are not Israel which are of Israel, neither because they are the seed of Abraham, are they all children, but in Isaac shall thy seed be called." The covenant is made with the children of the promise, and therefore, though he give not ability of believing to them that are not of his covenant, he is not to be blamed; God's promises are still verified and performed in the elect, in whose behalf they were made.

Obj. "Yea, but then the reprobate are punished for not fulfilling and observing the conditions of a covenant, which was never made for them. Why then does God punish them for their unbelief?" Ans. They outwardly embrace the covenant, being accidentally taken into the congregation of the faithful, by reason of their mixture and joint profession of the same God with them, when all the while they are in the state of nature, and so go on in rebellion against God, against greater light, against their own knowledge, and are justly punished; not because they cannot believe and repent, but because they will not; not for what they cannot do, but for not doing what their own conscience tells them they might have done, as you will see in my third answer.

Hitherto you have seen, first, that God gave ability to all in Adam. Secondly, That he renews his gifts of grace towards all them whom he has taken again into a new covenant. I proceed, and,

Ans. Thirdly, The rest are justly punished, because they love their sins more than God, and go on in disobedience against God's revealed will, and walk in the flesh, even as others do, that know not Christ; and therefore they having received more, God may require more at their hands. It is true, we can do nothing till God enables us, yet they do not what they are able; and what is that?

Though I cannot by my own strength rise from death in sin, yet an earnest care whereby I deliberate, is that means which the Spirit uses to prevent (lead me on) me, and therefore, if I will be saved or reclaimed from sin, I must admit deliberation and consultation about my spiritual estate, as the prodigal did, as the first motion that God casts into my mind for the effecting thereof, and not stay till I feel some violent and sensible impulse enforcing me, but accept even that small motion of care and consultation, the which to cast away, is to reject God's offer inviting me to my uprising. Again, though we have not power to convert ourselves, yet all men have power to use the outward means, and liberty to hear the voice of God's word and Spirit inviting them to consider their state, which is sufficient to make them inexcusable, if they resist it. Finally, God works some things in us, without us, as good motions, which by his Spirit he casts into us as we lie plunged in sin, whereby he awakes us, and bids us think of our uprising. God works some things in us, and with us, as a good will to receive those motions, and not to resist the Spirit. God works some things in us and by us, as all such good works, as the motion of the Spirit teaches us to do. Thus far that learned author has taught us. These things the reprobate have ability to do, namely, to consult, to use outward means, to yield to good motions, which seeing they have no will to do, God may justly punish their wilful impenitence.

Thus, through the assistance of God's Holy Spirit, I have finished this weighty point. The conclusion of all is, Our destruction is from ourselves, but our salvation is from the Lord, who showeth mercy: "How unsearchable are his judgments, and his ways past finding out; for who hath known the mind of the Lord? or who hath been his counsellor? or who hath first given to him, and it shall be recompensed unto him again." Rom. xi. 33, 35.

SECTION IV.

OF THEIR ERROR, WHO SAY, THAT THE REPROBATE CONDITION OF MEN AND ANGELS SHALL BE REGAINED.

Against which error, I oppose this truth, that the state of reprobate men and angels in hell, is unchangeable, and

never to be regained. I say of men in hell, or after this life; for of such I suppose the author speaks, because he joins them with the reprobate angels, who are kept under everlasting chains of darkness, to the judgment of the great day. Their state in misery is unalterable; the devils shall never recover heaven again, and reprobate men shall never be made elect; of miserable they shall never be made happy, they shall never regain the happiness of Adam in an earthly paradise, nor of the glorified saints in the kingdom of saved ones. Arminians tell us of a reprobation of men in this life, which is but conditional, and incomplete, and therefore reversible, if they repent; but after this life their damnation is sealed, in the grave there is no wisdom, and in hell there is no repentance, and from hell there is no redemption. The scripture is plain and full on this point: Mat. xxv. 41, "Christ shall say to them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." The wicked shall then be parted from the godly for ever; (verse 46,) "These shall go away into everlasting punishment, but the righteous into life eternal." Hell was first prepared for the devils, but because men cleave to the devil, and forsake God, therefore their portion is with the devils in hell for evermore. If their condition were alterable, then the fire were not everlasting; but the scripture tells us, that "the ungodly men, together with the angels that kept not their first estate, shall suffer the vengeance of eternal fire;" their "worm dieth not, and the fire is not quenched," (Jude v. 6, 7; Mark ix. 44,) the remorse of an evil conscience for ever afflicts them, and their pain is endless.

The reason is, because after death and judgment, there are no means of recovery. If men desire to escape that judgment, they must now, whilst they are in this life, hearken, and be obedient to the gospel of salvation. Eternal life is gained or lost in this world; after death comes judgment, there is no place for repentance, no preaching, nor warnings, nor means of conversion, nay, nor yet any heart or will to repent.

This unalterable condition of the damned is taught in that parable, (Luke xvi. 26,) "Besides all this, there is a great gulf fixed, so that they which would pass from hence to you, cannot, neither can they pass from us that would

come from thence." There is a vast distance, so that none can pass from heaven to hell, nor from hell to heaven; as the blessedness of these, so the misery of the other, is unchangeable, and everlasting. The means to keep men from coming into this place of torment, is appointed for the living; (verse 29,) "They have Moses and the prophets; let them hear them:" if they neglect that salvation whilst it is offered them, if they will not be persuaded by the word of God, there is no other means left, they will certainly come into that place of torment, and perish everlastingly.

Use 1. O that men had hearts to believe, and be affected with this truth. Take off thy thoughts awhile from the deluding world, and suffer thy heart to be fixed upon eternity. Sequester and set thyself sadly to consider what eternity is, what it is to be eternally miserable. Cast in thy mind so many thousands of years, as thou canst number, and when thou hast brought it to the highest number, there is ten thousand times more yet to come. If a sparrow should drink but once in a year one drop of the sea-water, yet in time he would drink up all the water in the sea, because the sea is a finite creature, and is made up of many drops: if thou lay in hell so long as a sparrow is drinking the sea dry, and then be delivered, yet there would be an end; but when that is done, yet there are ten thousand times as many seas and years more to come of thy misery; it is for ever, for ever! O that word for ever, is a killing word, it is a despairing word, it is a heart-breaking word. O that it might prove a heart-breaking word to thee here, that it may not prove a heart-tormenting word to thee hereafter.

Try and consider. Canst thou endure thy finger in the flame now for an hour? Were it not a great torment to be kept alive in flames of fire for the space of an hour? of a whole day? of a thousand years? How woful, then, is their case, that must endure it for ever in hell with the devils? Pray, O pray, that God would give thee a believing heart, a melting heart, a relenting heart, to lay to heart the things that belong to thy everlasting peace, before they are hid from thy eyes. Believe not vain words of vain men, which serve to harden fools in their sin, whilst they persuade them that there is no hell, or that the state of the

damned is recoverable. If thou wilt not believe this truth now, thou shalt believe and feel it hereafter to thy cost. Is it not a strange thing said, that there should be atheists on earth, and none in hell? poor souls, they know there is a just God, which taketh vengeance, though they would not believe it whilst they lived. If the damned in hell had leave to enjoy but one of the days of the Son of Man, of grace, which you now enjoy, O what zealous creatures would they be for their own salvation! How fervent in spirit, serving the Lord! How restless, till they had got the pardon of their sins sealed to their consciences! How infinitely would they despise all worldly honours and riches in comparison of peace of conscience, or one dram of grace! one good look from the pleased face of God, would be worth all the world to them. O let it be thus precious to thee now! It is the property of a fool to say, when it is too late, would God I had done this or that. Let every wise-hearted Christian strive to be such a one now, as he shall wish at that day that he had been. Cast away every thing, every lust, every desire, every dear attraction, that may betray thy soul to eternal misery: Remember the words of our blessed Saviour, Mark ix. 43, "If thy hand offend thee, cut it off; if thy foot offend thee, cut it off;" ver. 45, "If thine eye offend thee, pluck it out:" ver. 47, "It is better for thee to enter into the kingdom of God maimed, than having two hands, or two feet, or two eyes, to be cast into hell," into the fire that never shall be quenched, "where the worm dieth not, and the fire is not quenched." "The fire is not quenched," is thrice repeated, to show how hard we are of belief of the judgment to come, how willing we are to go to heaven, and yet enjoy all our lusts, and our carnal desires. How grievous is it to our nature, to part with a right hand, or a right eye, that is, with our sins of gain, of credit, of esteem in the world, which are as dear to us, as useful to us, as necessary to us, as our right hands, or right eyes; yet this must be done; and it is better to be without them all, to cast them all from us, than with them to be cast into hell "where the worm dieth not, and the fire is not quenched."

Use 2. Learn hence to judge of the odious and dangerous nature of sin, which casts the soul into eternal misery. The heart of man is apt to quarrel with this truth, to dis-

pute and say, How can it stand with the goodness, yea, with the justice of God, for a momentary small offence, to punish so severely for evermore? Divines answer, that it is just, because men sin against an infinite majesty; that the higher the person is, against whom we offend, the greater punishment is inflicted; and that is true. Secondly, we answer, that men sin *in eterno suo*, if they should live here for ever, they would rebel against God for ever, and therefore they are justly punished, *in eterno Dei*, and that is true too. But surely it is our ignorance of the malignant nature of sin, and of the infinite holiness and justice of God, that makes us astonished at this; "God endureth with much long-suffering the vessels of wrath," Rom. ix. 22. If we were so provoked and abused as God is, we should not endure them so long: if we would but ascribe to God as much as we do to an earthly judge, we should learn to tremble before him, and not suffer our hearts to rise against him. When we see a malefactor hanged, drawn and quartered, or hanged alive in iron chains, we conclude that surely that man was some grievous offender; by the greatness of his punishment, we gather the greatness of the offence: let us conclude so for our righteous God, and say, surely sin is a most bitter and heinous thing, else God would never punish it so severely: "Let God be true, and every man a liar." Let us say, with David, "I acknowledge my transgressions, I have done evil in thy sight, that thou mightest be justified when thou speakest, and be clear when thou judgest." God will be found clear and without blemish in his judgments, that "every mouth may be stopped," Psal. cvii. 42.

CHAPTER VII.

ERRORS ABOUT ORIGINAL SIN:—"1. THAT NO MAN SHALL EVER PERISH IN HELL FOR ADAM'S SIN, YEA, MEN HAVE NO MORE REASON TO BLAME THEMSELVES FOR WHAT ADAM DID BEFORE THEY WERE BORN, THAN AN HEIR HAS TO BLAME HIMSELF, BECAUSE HIS FATHER SPENT HIS INHERITANCE BEFORE HE WAS BORN." "2. THAT IF WE HAD BEEN TO SUFFER IN HELL, IN RELATION TO ADAM OR THE LAW, THEN CHRIST, ALSO, SHOULD HAVE SUFFERED IN HELL, FOR US, WHICH HE DID NOT."

AGAINST this grand error, I lay down this fundamental truth, namely, that Adam, by transgressing the first cove-

nant of life and obedience, plunged himself and all his posterity into a state of sin and death, under which they all lie and perish, until they are redeemed by Christ, the second Adam.

In this doctrine there are three branches distinctly to be observed:

First, That God made with Adam a covenant of life and obedience.

Secondly, Adam broke that covenant by his disobedience, and so brought himself and his posterity into a state of sin and death.

Thirdly, That we lie under that state of sin and misery, till we are regenerate and planted into Christ, by whom alone we have deliverance from it.

Of the first branch. The happiness of man in his created state, was established in the way of a covenant, and it consisted of two parts; the one showing what God commanded and required of Adam by the way of duty, and what he would do for Adam upon the performance thereof, the other shows the creature's duty, binding himself to obey the will of the Creator in all things. It was a covenant of works, wherein life was promised upon condition of Adam's perfect and entire obedience, and death threatened in case of his disobedience. In this covenant there were some things required and some things forbidden, with promises and threats annexed, and outward seals added for confirmation. The thing required was entire obedience, the promise thereto annexed was the promise of everlasting life, and in token thereof God gave Adam to "eat of the tree of life." The thing forbidden, was to "eat of the tree of knowledge of good and evil;" the threatening annexed was death, "In the day thou eatest thereof thou shalt surely die;" die everlastingly; and that tree served as a warning to our first parents of their mutable condition, and of the danger that would follow upon their transgressing; so sealing the threatening of that covenant. Gen.iii. 11. Said God, "Who told thee that thou wast naked? Hast thou eaten of the tree whereof I commanded thee that thou shouldest not eat?" There needed nothing else to condemn them, they were forced by the guilt of their own consciences "to hide themselves from God's presence," verse 8.

You see, then, first, here is a formal covenant of life and

death: secondly, you may observe, also, that the first covenant had promises of "life eternal," Luke x. 25. The question was concerning "life eternal," how he might "inherit" it. Christ bids him "keep the commandments," and he should have his desire; from whence the inference is clear that the promise of life made to the keeping of the commandments was eternal life. And so much the Lord himself expresses, Gen. iii. 22, when he drove Adam out of paradise, "Lest he should put forth his hand and take of the tree of life, and live for ever." The life, then, which that tree signified and sealed to man was life everlasting. And it is used to express that eternal life which the redeemed of the Lord shall enjoy for ever in heaven. Rev. ii. 7, "To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God." Lastly, in this covenant there was some kind of grace, because God might have required obedience at his creature's hands without any such promise. Secondly, because that reward to live for ever was above the merits of Adam's obedience. Thirdly, especially considering that Adam's ability to perform that condition of life was of God's own donation; and this is almost as much grace as some men allow in the new covenant. Howbeit, this covenant was a covenant of works, a conditional, legal covenant; because the terms on which the promise of life was grounded was Adam's own personal and perfect obedience; whereas in the new covenant of grace it is grounded on and made good to us for the righteousness of the Mediator. This was the covenant of man's creation, made with all mankind in Adam, their head, and by it all the world are bound to be holy and perfect, as God made them at first. This covenant he broke, and forfeited the life promised in it, and brought himself and his posterity under the curse, as in the second branch is to be declared.

Secondly, You see how Adam by transgression broke and forfeited that first covenant. Let us now consider the effects of his fall: and first upon himself; for he plunged himself into a state of sin and misery, which is expressed by that threatening, Gen. ii. 17, "Thou shalt surely die." This threatening taking hold of Adam comprehends three things.

First, The loss of his felicity, pack and be gone, no place

for a rebel. Secondly, the loss of the image of God. Instead of knowledge, his "understanding is darkened, not able to discern the things of the Spirit of God;" instead of holiness and righteousness, he is "dead in trespasses and sins," he "comes short of the glory of God," he does always in all things offend God, being able to do nothing that can please God. Adam is now to be driven as an exile out of paradise; he must not taste of the tree of life.—Thirdly, he lost his sweet communion with God; he was wont to talk with God and not be afraid, but now he flies from his presence; he was afraid when he heard his voice, the voice of his God: guilt, and shame, and fear took hold of the sinning creature. And thus Adam dies in his spirit, he hath neither power, wisdom, nor will to do that which is well pleasing to the Lord; he lost the favour of God, and is now in a state of enmity against God. God and Adam were now two, as we say, without any desire or sufficiency on man's part to make reconciliation, if the Lord had not looked upon them in the blessed seed: he lost also his complete and sweet dominion over the creatures.—These are his losses.

Secondly. Another effect of this fall upon himself, was that universal corruption of his nature in all the powers and faculties of his soul and body: Adam now was not like Adam; he was not the same man: he was comely, though naked, before the fall, but now uncomely, as a dead corpse is ghastly to be beheld, though it were lovely and delightful to us when it was living. They knew evil now experimentally. Adam's fall brought, not only a privation of goodness, but a contrary evil disposition upon the whole man; as sickness is not only an absence of health, but a malignant quality seizing on the spirits, bringing an evil habit of body. Man's sin is not only that transgression of Adam by which he sinned, and we with him, but another which ariseth out of this, even that infection of all the powers and members, both of soul and body, by which we are inclined to evil, and that continually, which as poison put into a cup of wine makes it deadly, dispersing itself throughout the same: so in like manner Adam's first sin poisoned his whole nature, so that no sound part is found in him, from the crown of the head to the sole of the foot. His understanding is filled with blindness and darkness,

and favoureth not the things which are of God. His conscience is wounded with guilt, having lost both its purity and peace. His will is captive, and of no strength to do good, &c. And from this corrupt fountain issued a stream of actual sins in the course of their lives. How many sins presently appeared in their carriage towards God? they excused and cloaked their sin; Adam puts it upon his wife, and she upon the serpent. They hide and fly from God, they allege a cause of their fear, namely, their nakedness, whereas it was their eating of the forbidden tree that made them afraid; they betook themselves to false coverts, they sewed fig leaves to hide their nakedness; but how to recover the favour of God they had no knowledge. Thus it was with our first parents when they had sinned.

There is yet a third effect of their fall, and that is death. By sin an entry was made to death, to the dissolution of nature. "Dust thou art, and unto dust thou shalt return," Gen. iii. 19. Under which sentence of death are comprehended all the sorrows and miseries of this life, the forerunners of death, as may be gathered from the Lord's proceeding in his sentence against Adam and Eve, "Cursed is the ground for thy sake, in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field," (as the beasts of the earth did,) and shalt no longer eat of the fruits of paradise, "in the sweat of thy face shalt thou eat bread, till thou return to the ground; for out of it wast thou taken." Gen. iii. 17, 18, 19.

From whence I gather, that the fearful and horrible plagues which God threatens and executes in the world are a part of that death which God threatened for their transgression, Gen. ii. 17, for we die daily.

Yea, lastly, for sin he became subject to miseries after death, the wrath of God for evermore, which we call eternal death, signified by driving them out of Paradise from the presence of God, and from the tree of life; of which the remediless fears, and deep doubts, and fearful expectations of vengeance to come, are sure signs and tokens. By reason of which terrors that follow death the unreconciled souls are "all their lifetime subject to bondage." Heb. ii. 15. If man's misery were ended with his life, they would eat and drink and be merry while they may, they would

not be in bondage under fear of death, but those strokes of fear and sadness, those enslaving thoughts, which the serious apprehension of death imprints upon the soul, whether men will or not, show the effect of the law of nature upon their hearts, and that the sentence of death is extended beyond our bodily dissolution at death; the sting of conscience is a forerunner of judgment to come, of wrath after death, even as our outward miseries are of our temporal death.

Thus of the effect of the fall upon Adam himself, it follows that we consider,

Secondly, (*Helvet. Confirmat. cap. 8. Qualis factus est a lapsu, tales sunt omnes, qui ex ipso prognati sunt, peccato inquam morti, variisque obnoxii calamitatibus.*) The same effects upon Adam's fall are upon all his posterity, whom with himself he plunged into a state of sin and misery; all those sad effects beforementioned woful mankind lies under; for look in what case Adam was when he had sinned, such is our case as soon as we are born of him; wherefore that cursed state of mankind is in scripture called "the old man," Eph. ii. 22, "the flesh," Rom. viii. 7, 8, "the law in our members," Rom. vii. 23, "the image of the first" Adam, 1 Cor. xv. 49, "as we have borne the image of the earthly," &c. This is the state of man by nature.

Now, that all mankind takes part with Adam and Eve in their fall, and in the woful effects of it, I shall prove,

1. By the very words of the apostle Paul, Rom. v. 12, "By one man sin entered into the world, and death by sin." Sin and death are come upon all mankind, we find and feel by experience. But how came this mischief upon us?—"By one man," says the apostle, nothing can be spoken more plainly with the tongue. Yea, but how can that be, that all should be undone by one man, seeing at that time all were not? Would you fain know the reason of this? Can you not content yourselves to know that it is so, unless you know the manner how it is so? Well, Paul tells you that too: "Death passed upon all, for that all have sinned," or in whom all have sinned. *ἐφ' ᾧ in quo*, namely, *Adamo*; so *Beza*, and many others, render it, showing that *ἐν* is often taken for *ἐφ*, as Mark ii. 4, Heb. ix. 17. And so our margin doth allow it to be read, "in whom all have

sinned." And this reading best agrees with Paul's scope and argument; for here the apostle renders a reason, not nakedly why all men die, for then it had been sufficient to say because all have sinned, but signally, why from one man sin and death entered upon all the world, and the reason of this is, because in that one man, (as being the root, and having in him the nature of all men that ever were to be in the world,) all have sinned. But take the word ($\epsilon\phi\omega$) causally, for *eo quod*, inasmuch, or because "all have sinned," the force of the apostle's argument is still the same; for how have all that die sinned, if not in that one man? No man dies that has not sinned (*Nemo potest subjici pœnæ, nisi qui reus est culpæ**) but many thousands die, (namely, infants,) who never sinned at all, if they sinned not in Adam; therefore in that one man we all sinned; for we that are men were subject unto death when we were infants, as well as those that die in their infancy. So that $\epsilon\phi\omega$ (inasmuch) as "all have sinned," must be understood in that one man, for else many thousands die which had never sinned, which is contrary to the express words of this text, and of the verses following, where the apostle proves that all sinned in that one man. Observe the apostle's reasoning, verse 13, "Until the law, namely, of Moses, sin was in the world," and therefore a law which was transgressed, because "where there is no law sin is not imputed," there is no transgression. Again observe, that the transgression of that law brought death; so verse 14, "Death reigned from Adam to Moses;" if there were no sin, nor a law broken from Adam to Moses, there would have been no death. Now what law was that? It was the law of our creation, which Adam broke. And what sin was there from Adam's time which caused death?—Ans. Not only actual sin, which is called "a sinning after the similitude of Adam's transgression," but original sin, in which infants are born, and for which they die; for so it is said, "Death reigned over them that had not sinned after the similitude of Adam's transgression," that is, actually; they never sinned by their own act in their own persons, yet they die. What follows of that? Therefore they sinned in Adam, in whom all mankind received the sentence of death, according to that declaration of the apos-

* "No one can be punished who is not guilty of a crime."—(†)

tle, 1 Cor. xv. 22, "In Adam all die," therefore, in Adam all sinned.

Lastly, Rom. v. 15. It is delivered as an undoubted truth, "Through the offence of one many be dead." Are these empty sounds? Are they not plain words of truth? Then let us gather up this argument. The thing to be proved was this, That Adam plunged all his posterity into a state of sin and death. This is proved by the words of the text, "By one man sin and death entered into the world." How so? "Because in him all sinned." How does that appear? Because no man dies that has not sinned, yet infants die that never sinned in their own person by their own act. And is that just? Yes, because the law of their creation was broken by their father Adam; therefore "through the offence of one many be dead."

This clears that objection of Anabaptists; infants are under no law, therefore sin is not imputed to them. Ans. Infants have transgression imputed to them, and death for transgression, therefore they are under some law, though not under Moses' law, yet under Adam's law, in whose loins they were.

Obj. How were we in Adam? And how may it appear to be just that all mankind should be involved in sin and misery by that one man's offence? Ans. We were in Adam two manner of ways:

First, Legally, as head of that first covenant, with him and his posterity that was to come of his loins, God entered into a covenant of life and obedience; Adam was not a private man in his business, he and his children were to stand and fall according to the tenor of that covenant: he received the grace, the mercy, and promises of that covenant, and strength to perform it, for all, and so he forfeited the same for all: even as in our law a landlord contracts for himself and children, to hold such and such lands, under such and such conditions, the which, if the father forfeit, he forfeits the whole estate that was granted both from himself and children. Thus we see also, that God implies (includes) children with their parents in other covenants and promises, as he promised the land to Abraham and to his seed after him, when as yet he had no child, Acts vii. 5, so Deut. xxix. 14, 15. God made a covenant with "Israel, with the captains of your tribes, your elders, and your offi-

cers, with all the men of Israel," verse 10, and "with your little ones," verse 11, "and not with them only that stand here with us this day before the Lord, but also with him that is not here with us this day," that is, with the children that shall be born. And if parents may contract for their children, yea, seeing God himself takes into the same covenant the fathers and their children, why should it seem strange that he should do the like to Adam and his seed, especially considering that he was the root in whom all mankind was created, and out of which all mankind was to spring in their generations; in whom we all had our being, as in the seed, and the principles of our future existence; forasmuch, then, as children are parts of their parents, and seeing we are parties to that first covenant, which is broken, we are born *rei debendi*, though not *agendi*; we owe a debt of obedience which we cannot perform, and so may blame ourselves for breach of covenant, and God is just.

Secondly, We were in Adam naturally; we were in his loins, as a part of him when he fell, so that whatever alteration befell the human nature, it is common to us, of which nature we are a part. All the seed of man was in Adam, and therefore, that seed being wholly corrupted, we that come of him must needs be corrupted also. All the branches of an oak, all its leaves and boughs, were in the root, though when the tree was first planted not any of them appeared. Now, "if the root be holy, so are the branches;" but if the root be sour and poisoned, so are the branches; we are "a seed of evil doers, a generation of vipers," young serpents of the old, and young serpents are worthy to die, because of their kind, and the venom that is in them. God looks upon all mankind; he sees not in them his image which he first stamped on them, but the clean contrary, even of the seed of the serpent. And we have reason to blame ourselves for being such vile and unclean creatures; and God is just in casting away the young serpent with the old, the "children of whoredoms," with their adulterous mother."

Obj. Yea, but there was nothing of us in Adam but our bodies, and the body is sinless, it hath not sinned till it be infected with the soul by transgression of a law; and the soul, coming from God, is innocent till it meet with a com-

mandment and break it; therefore in Adam all sinned not, all sin is by our own act.

Answer: First, God gave to Adam an ability to increase and multiply his kind by generation; Gen. i. 28, "Be fruitful, and multiply, and replenish the earth," as he did to other creatures: and so man begets man, the whole man begets the whole man, consisting of soul and body.

Secondly, So likewise for the seat of sin, we say, that neither the soul alone, nor the body alone, but the whole man (which consists of both, and differs from both,) is the subject or seat of sin. The soul was not created out of the body, but in the body, Zech. xii. 1, "God formeth the spirit of man within him," and so soul and body make one man, so that the body does not without the soul, nor the soul without the body commit sin, but both together, as they make a son of Adam, are infected with sin, that is, with that inbred inhabiting sin and wickedness, which cleaves to all the seed of Adam, like a leprosy. It is an idle fancy, to say, that the soul is infected from the body, or the body from the soul; but both are infected from Adam, from whom, by the law or decree of propagation, and natural generation, the whole man has its beginning: Gen. v. 3, "Adam begat a son in his own likeness;" a son consisting of soul and body, in his own likeness, that is, in his sinful likeness; for "who can bring a clean thing out of an unclean? not one:" Job xiv. 4. To conclude, we receive three evils from Adam's fall: first, imputation of his sin; secondly, corruption of our nature; and thirdly, death.

First, for imputation of Adam's disobedience: The text is express, Rom. v. 16, "The judgment was by one (offence) to condemnation." In this place, Adam and Christ are compared together, as the two head-men of mankind, in their different estate of nature and grace: Adam was the natural head of all men; Christ is the head of the spiritual offspring. They agree in this property of communicating their conditions to those who are theirs. Adam is the head of sin and death, Christ is the head of righteousness and life. As in the present text, "judgment was by one to condemnation," that is, that one offence was imputed to all to condemnation, so "the free gift is of many offences unto justification." Christ takes away the condemnation which that sin brought. O then, but what shall we do for all our

actual sins? The text shows you, Christ takes away not only that offence, but all our personal sins too, "The free gift is of many offences unto justification;" many offences are freely forgiven, and all our other sins shall not be imputed to us. The comparison is this: As Adam's offence is ours by imputation, it was imputed for condemnation; so Christ's righteousness is ours by imputation, it is imputed to justification, see ver. 18, "As by the offence of one, judgment came upon all men to condemnation; even so, by the righteousness of one, the free gift came upon all to justification of life." *Quemadmodum ergo in Christo obediêrunt, et obediendo facti sunt justi*, ver. 19, *ita in Adamo omnes peccaverunt*, ver. 19. All that are in Christ partake of his righteousness, and all that are yet in old Adam partake of his guilt.

The second evil received from Adam's fall, is the corruption of our nature, the which, what it is, and how great, you may see above in the losses and depravity, which the committing of that first sin brought upon our first parents, the same poisonous effects does it work in the souls of their posterity, as the loss of God's favour, and of God's image, the corruption of all the faculties of our souls and bodies; in a word, "we are dead in sins and trespasses," wherein, before the grace of Christ renewing and delivering us, "we walked according to the course of the world," (a bad pattern to walk by,) "according to the prince of the power of the air, the spirit that now worketh in the children of disobedience," (we are under the power of the Devil, actuated by him to do his will,) "amongst whom also, we all had our conversation in times past, in the lusts of our flesh, fulfilling the desires of the flesh, and of the mind; and were by nature the children of wrath, even as others." This is a sad description of our corruption by nature. The three enemies of our salvation, the world, the flesh, the devil, were our guides: The lusts of the world, the lusts of the devil, and the lusts of our own hearts, these are the things we could do, and delight to do them, it was natural to us. In this woful, dead, rotten, poisoned, corrupt, estate, we were all born, and must confess, with David, Psal. li. 5, "Behold I was shapen in iniquity, and in sin did my mother conceive me." David sinned not in being conceived and born, for these, being the works of God and nature,

are good. But David and we all are sinners from the birth; he and we were conceived and born in sin, a seed of evil doers. This is the natural condition of all mankind received from our father Adam. "By one man's disobedience many were made sinners," in our own persons. So by Christ our corrupt nature is renewed, and we are "made holy and righteous." Romans, v. 19. We are sanctified in Christ, the second Adam, and "quickened to newness of life," Ephesians, ii. 1, 5.

Before I pass to the third evil received by Adam, two objections come to be cleared :

First, how could Adam lose that which he never had? The image of God in Adam, was a human perfection only, say some. Adam was made a reasonable, wise, and understanding man. He was in a perfect, moral, sinless condition; but if we could attain the perfection that was in Adam, it would be no more than a moral and human perfection; they that have but the first Adam's wisdom, are still of the earth, earthly. It was not that wisdom and understanding, nor that purity and righteousness, with which the second Adam was endued, and which all believers are made partakers of in the days of the gospel; he was not partaker of the Divine nature; it was a condition free from pain and sorrow, a condition of human perfection, not a spiritual perfection. Thus that famous seducer, Thomas Collier, (in his book called the Marrow of Christianity, and dignified by an epistle commendatory of Mr. Saltmarsh, as discovering some principles of truth meet to be known of all saints,) vents his poisonous errors, which are as rottenness in the bones. And thus poor Christians are gulled and bewitched by such false lights, whilst they read their books with greediness and admiration, wherein is mixed a poisonous cup of dangerous and wicked errors, with some precious truths, which the simple drink up altogether, for want of having their senses exercised, to discover the difference between sugar and ratsbane, between truth and falsehood.

But to answer the objection, the scripture is clear, that the image of God in Adam consisted chiefly and properly in a conformity to the nature and will of God in "holiness and righteousness," as the apostle teaches, Eph. iv. 23, 24, "Be ye renewed in the spirit of your mind, and put on

that new man, which after God is created in righteousness and true holiness," with Col. iii. 10, "And have put on the new man, which is renewed in knowledge, after the image of him that created him." Note three things:

First, The old man to be put off with his deeds, is our corrupt nature in Adam, the flesh with its affections and lusts: The new man to be put on, is the new creature, or the graces of the Spirit: it is that universal purity, which is begun in the souls of the regenerate, by the working of the Spirit, by which our natural corruption is more and more subdued, and our souls endued with holy qualities, according to the image of Christ.

Secondly, We are said to be renewed to this image, which gives us to understand, that some time we had it. That which is renewed, is the same that was at first bestowed; the Spirit of renovation restores us what we received in our creation, and was lost; whatsoever is renewed was once had, and lost. Now our renovation by Christ stands in knowledge, in the spirit of our mind, and in righteousness, and true holiness; therefore in those qualities stood the image of God in our first creation.

Thirdly, which is yet more plain, by the words of both texts, Eph. iv. 24; Col. iii. 10; which say, that "the new man is created in righteousness and holiness after God," that is, after the likeness of God himself, who did create him; God created Adam, we are renewed after the image of the Creator, and that was in knowledge, righteousness and holiness: Adam could not lose that which he never had; Adam lost spiritual life, holiness and righteousness, therefore he had them.

Objection 2. By Adam's sin, all of us have weak natures, but not corrupt natures, from the birth. Some speak of original sin, as a great infelicity, not a sin: as for a child to be born with one eye, or withered arm, we say it is his misfortune, but not his sin, or fault: Are we to think so slightly of original sins?

Ans. No; the text says not, we are weak, and therefore die, but that all have sinned, and through the offence of one man are made sinners, (which is more than a weakness and proneness to sin) and therefore all die. This indwelling sin is that poisoned fountain, out of which arises all that rebellion, that is in us, against the will of God. Rom. vii. 20.

And it is that "law in our members, which wars against the law of our mind, and bringeth us captive to the law of sin and death;" by which every one is tempted, "when he is drawn away of his own lust, and enticed; then when lust hath conceived, it bringeth forth sin," and death at last, as James teaches, James i. 13, 14. Indeed, carnal men make light of this corruption of nature, because they do not feel it. Paul was alive in his own conceit; he was sinful, though he knew it not, sinful by nature, "before the commandment came," but discerned not his woful state and spiritual bondage, under corruption, till "the commandment came" to his knowledge; then he played Rex and slew him, ver. 8. And in this respect, we all have cause to bewail, not our weakness, but our wickedness, and to pray, not only for strength, but for mercy, to pardon and cleanse us from our birth-sin, as David did; and to strive, not only to keep ourselves unspotted of gross sins, but to be regenerated and born again, else we are undone for ever.

Of all the sons of Adam, Christ alone needed no regeneration, because he was not conceived and born in sin, as all others are: but except we be born again, we cannot enter into the kingdom of heaven.

The third evil, which came upon us by Adam's fall, is Death, as has been largely shown in our first and general proof of this point, from Rom. v. 12, and I will not repeat. But what death? That is the question:

My adversary's position is, that no man shall ever perish in hell for Adam's sin. The Anabaptists hold, that Adam brought vanity and corruption upon all his posterity; the earth, and every creature in it, is subject to vanity, yet those that die, and have corruption by Adam's sin, shall not be cast into hell; for the Lord says, "The soul that sinneth, it shall die, the son shall not bear the iniquity of the father," Ezekiel xviii. 20.

Ans. No man is cast into hell for Adam's sin, himself being innocent; but in Adam we all sinned, as has been proved: no man dies of another's disease, but if we are infected with the same, we die of our own disease; the prophet Ezekiel says, that "the just child of a wicked father shall live: if he seeth all that his father hath done, and considereth, and doth not the like, he shall surely live," ver. 14, 18; but if the son commit the like sins as the father did,

then "they shall bear their own iniquity," ver. 13. This is our case in relation to Adam, we are all wicked sons of a wicked father, there is none of us that doeth good, no, not one: all Adam's sons are wrapped in his sin, all are under that common guilt: bring forth a clean son out of Adam's loins, and he shall live: there is *duplex reatus, proprius, et communis*, I am guilty of some sins, which another is not, and another is guilty of sins which I am not; we have our proper faults. But this one offence, of which Paul speaks, Rom. v. 12, 16, 19, involves us all in one common guilt; by it all of us being in Adam's loins, are alike guilty; and therefore even by that rule (The soul that sinneth it shall die) we must all die, because we all have sinned. *Sicut omnium hominum natura, ita etiam omnium voluntas originaliter fuit in Adamo.*

Ans. As for the kind of death which God threatened to the transgression, we see it is, First, a temporal death, for infants die daily. Grant that Adam's sin brought but a temporal death on his children, yet this proves that they were sinners, and guilty in Adam, else they should not have died: and unless you confess, that infants are sinners in Adam, you cannot maintain the justice of God for inflicting temporal death on infants, according to that rule, Ezekiel xviii. 20. But,

Secondly, If you grant infants to be sinners in Adam, then it will follow, that the same death, which is the wages of sin, is their due, unless they be redeemed by CHRIST.

Thirdly, Again, consider what death it is that Christ delivers us from, that kind of death must be confessed to be due to sin, as its wages: but Christ delivers us not only from a temporal death in our resurrection, but from everlasting death in hell, as the apostle Paul teaches, 1 Thes. i. 10, "Even Jesus, which delivered us from the wrath to come," so Rom. v. 9, "Being justified by his blood, we shall be saved from wrath through him." After death then comes the judgment. Now to what end should Christ judge the dead, if there were no other death than the dissolution of our souls from the body? But there is another death, which is an everlasting separation from the presence of God. 2 Thes. i. 8, 9, "He shall come in flames of fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ, who

shall be punished with everlasting destruction from the presence of the Lord." To conclude, Adam, by his sin, deprived himself of Paradise, it is true, but not an earthly Paradise only; he plunged himself into a state of death, not only temporal, but in hell: and they that can dispute against this truth now, shall be forced to confess it hereafter, and to bewail themselves for what Adam did before they were born, unless Christ redeem them.

Obj. 1. Adam was not condemned for his own sin, therefore shall any of his posterity be? Ans. Yes, unless they be redeemed by Christ, the second Adam; Adam deserved condemnation, but God has mercy on whom he will; all that are sinners alike, deserve the like condemnation; but God of his free grace plucks some out of the fire, and gives them remedy by faith in Christ.

Obj. 2. Mr. Hurd thus argues, Threats are denounced always against actual sins; we never read that they are thundered against us for original sin; they intimate, therefore, that the sins, for which men go to hell, are their actual sins only.

Ans. Original sin is the greatest of all others, the seed, the sink, the source, and spring of all other sins. This flesh is of so damnable a nature, that unless our "old man be crucified with Christ," unless that "body of sin" be "destroyed," unless we "crucify the flesh with its affections and lusts," we are "none of Christ's," and if none of his, then we are "under the law, dead in trespasses and sins;" (Rom. vi. 6; Gal. v. 24,) our flesh, our unregenerate flesh, carries more souls to hell, than all our actual sins, for there is no repentance nor mercy for any actual sins, nor victory over them, till this "old man be crucified," till "the body of sin be destroyed, that henceforth we should not serve sin." Rom. vi. 6. Now what can be spoken more sad to any soul, than this, Thou art none of Christ's? "If you live after the flesh, ye shall die," therefore flesh brings death; "That which is born of the flesh is flesh," and "Except ye be born again, ye cannot see the kingdom of God:" (Rom. viii. 13, John iii. 3, 6,) our being in the flesh in our natural state, excludes us from the kingdom of heaven. These things we read thundered against original sin; our old man will kill us, unless it be crucified; our body of sin will destroy us, unless it be destroyed by the

body of Christ; our flesh will shut us out of heaven, unless we be new-born. And yet do we never read, that threats are thundered out against us for original sin? Are these empty sounds? Do they not threaten death against us? Surely, unless men were dead, they could not choose but hear and tremble at these thunderings against this original, inbred, indwelling corruption, and in due sense thereof, cry out with the apostle, (Rom. vii. 24, 25,) "Who shall deliver me from the body of this death? I thank God" for deliverance "by Jesus Christ," else it would undo me for ever.

Obj. 3. "If we be fallen into the guilt of the first sin, and the corruption of nature only, because we were in Adam's loins when he sinned, and derive our being from him, then it will follow, that we stand guilty of all the sins which Adam committed from his fall to his life's end; for we were in his loins as well after his fall, as before, and in every passage and variation of his life; he was still a principle of mankind. But where do we read that we are guilty of any other of his sins? therefore not of the first: And if we are guilty of Adam's first transgression, then much more of the sins of our immediate parents, in whose loins we were, when they sinned. But children are not guilty of their parents' faults, therefore not of Adam's.

Ans. The scripture ascribes that sin and misery, which entered into the world, and invaded all mankind, to Adam's first sin only, as ye may see Rom. v. 15, 16, 17, &c. "The judgment was by one offence unto condemnation," and herewith we should rest content. The Lord thus ordaining and covenanting with Adam, the head of all mankind, that all should stand or fall with him: wherefore, when he broke the covenant, he forfeited all, and so brought all under the imputation of his sin: which is not unusual in covenants and contracts between men, as has been shown before. We were legally in Adam, as parties contracting in that first covenant. We see, by experience, the truth of our doctrine, namely, that all Adam's posterity, even infants, die, we wonder at the cause, the apostle tells us, "because in Adam all have sinned, in whom we all were." This we cavil against, and are loath to believe it. As for Adam's other actual sins, the standing, or fall of mankind did not depend on them, the Lord not imputing them to

us, because upon them the articles of the covenant did not depend. Even as we see a conqueror grant some castle or town to be held by the besieged upon certain articles; upon breach of the articles, the castle or town is forfeited, and is imputed to all that be in the castle; but their other particular evil speeches, or actions against him that granted their articles, are not considered: So in this case.

Obj. 4. But does it agree with the goodness and justice of God to punish Adam and all mankind so fearfully, for eating a little fruit?

Ans. That transgression of our first parents, was a horrible departing and falling from God the Creator, to their Arch-enemy, the devil, whom they believed and obeyed, rather than the voice of their God; they were not content with their blessed condition, but despising it, they withdrew themselves from the power of God, from his law and obedience, and wilfully broke that easy commandment given to them, and so rejecting God, were justly rejected of God, and brought upon themselves that death, which was threatened.

It was not so little an offence, as most men think it to be. Rev. Bishop Usher shows the heinousness of that revolt, and that it did in some sort, contain within it the breach of all the commandments: See Sum of Christian Religion, page 134.

Obj. 5. The last objection is here rejected by our adversaries, as a reason of their opinion, that we are not in danger of hell for Adam's sin; for say they, if we had been to suffer in hell, in relation to Adam or the law, then Christ also should have suffered in hell for us, which he did not.

Ans. That does not follow. He that delivers a debtor out of prison, need not himself lie in prison; it is enough that he satisfy the law, and discharge all the debt: so in this business, Christ is our surety appointed of God to bear our sins, he entered into our bonds, he was "made under the law to redeem us, that were under the law;" he was "made a curse for us, to redeem us from the curse of the law;" he did "bear our sins in his own body upon the cross, blotting out the hand-writing of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; and having spoiled principal-

ties and powers, he made a show of them openly, triumphing over them in it." Hell is the prison into which all are cast, which do not agree with their adversary, and there they lie, because they cannot make satisfaction to the law, because they cannot pay the utmost farthing; if they could have satisfied the debt, they need not have gone to hell, the which seeing Christ our surety did, it was no way requisite, that he should suffer in the place of the damned. And therefore I pass by as frivolous, those questions; whether Christ discharged this debt by way of solution, or by way of satisfaction? Whether his sufferings were the payment of the very debt, or of something else in its stead? It is sufficient that he has "cancelled the hand-writing that was against us;" that "he hath borne our griefs," that "he was wounded for our transgressions," that "the chastisement of our peace was upon him, and by his stripes we are healed," and that in him God is well pleased with us, having "laid upon him the iniquity of us all." And I conclude this third point, namely, that seeing the Lord threatened death to Adam's transgression, and the Scripture tells us, "Death is the wages of sin," and that "Jesus delivered us from the wrath to come," therefore that covenant threatened a future wrath to all sinners, under which they lie till they are redeemed by Christ, which is the third and last branch of our doctrine, briefly to be touched.

You have seen, first, how God made a covenant with Adam; secondly, how Adam by breaking it plunged himself, and all his posterity, into a state of sin and death.

The third branch follows, namely, that all men lie under the breach and curse of that first covenant, till they are actually regenerated, and planted into Christ, the second Adam, by whom alone we have deliverance from it. This is evident by our Saviour's words, (John viii. 36,) "If the Son shall make you free, then are you free indeed." The natural man, howsoever he thinks himself free, yet in truth is in bondage under sin, in the gall of bitterness and bond of iniquity, the very servant of corruption, and in that state shall for ever remain, unless the Son make him free. For, alas, what else can relieve you? It is not the wisdom of Plato, the learning of Aristotle, nor the justice of Aristides, &c., nor all the honesty, and seeming virtues of those

heathen worthies. It is not all the moral honesty, and civility of Christians, nor their outward privileges in Christianity. It is not any or all of this that can serve the turn: whatever is short of Christ, whatever is short of regeneration, is short of salvation. It is nothing but Christ, the second Adam, in whom the new covenant of grace is established, that can deliver man from the state of sin and misery, in which all are born.

It offends the ears of many, especially scholars, to hear us say, that those ancient philosophers and searchers of wisdom, that all who ever were born of Adam, whether Turks, Pagans, or Christians, are under sin and death. They cannot conceive that men of such honesty, and devotion in their way should be damned. They cry out against this doctrine, as harsh and uncharitable. But what is the reason of this? Surely, because they do not well understand, or do not remember the nature of the covenant of works, and the state of all men under it, till they are actually planted into Christ. Men do not consider under what covenant they are, they do not hear the voice of that covenant, shutting up all under wrath, who do not perform absolute, perpetual, personal, and sinless obedience; the covenant of works knows no mercy, it curses every transgression; it accepts not of repentance, nor of doing our best; all men out of Christ are "under the law," that is, under these strict terms, to *do it*, or *die*. Indeed, if salvation were disposed and bestowed according to men's good intentions, or moral honesty, or the like good works, then there were hope of moral heathens, Turks, papists, and merely civilized protestants. But, poor souls, all this while you look for salvation in the covenant of works; know therefore for certain, that "He that hath the Son hath life, he that hath not the Son, hath not life." "There is no condemnation to them that are in Christ Jesus," (1 John v. 12; Rom. viii. 1,) and nothing but condemnation to them that are out of Christ. A man may really be under the law, and but seemingly under grace; many thousands apply to themselves the promise of the gospel, and of the new covenant, when they are not gotten one step out of the old Adam, when they are still under the law; you must look to it, that your state be changed, that ye be translated from the covenant of nature to Jesus Christ

effectually, and then you are under grace, then are ye free indeed. Christ restores us all that we lost in Adam.

By the first Adam, I told you we have three evils. First, Imputation of his transgression; secondly, corruption of our nature; thirdly, death. Answerable to which we have three good things by Christ; first, imputation of his righteousness; secondly, renewing of nature; thirdly, life. These things are evidently set forth in that comparison, which Paul makes between Christ and Adam, Rom. v. 14.

First, For imputation of Christ's righteousness, (verses 16, 18,) "The judgment was by one offence to condemnation, but the free gift is of many offences to justification;" and, (verse 18,) "As by the offence of one, judgment came upon all to condemnation, even so by the righteousness of one, the free gift came upon all men to the justification of life."

Secondly, For renewing our nature, Christ makes new creatures. We are "circumcised in him, with the circumcision made without hands, in putting off the body of the sins of the flesh: and you being dead in your sins, and the uncircumcision of your flesh, hath he quickened together with him." 2 Cor. v. 17; Col. ii. 11, 13.

Thirdly, Lastly, for life, (Rom. v. 17,) "Much more they which receive abundance of grace and of the gift of righteousness, shall reign in life by one Jesus Christ." And, again, (verse 21,) "As sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord." In which comparison of Christ and Adam, you see that we gain in Christ what we lost in Adam. Grace is as powerful to save, as sin to destroy. Guilt by Adam, righteousness by Christ; corruption by Adam, regeneration by Christ; death by Adam, eternal life by Christ: where, for conclusion, I would have this one thing especially noted in this comparison of Christ with Adam, namely, that our redemption by Christ, is a sure proof of our undoing by Adam. Now take away the former, the transgression of all men in Adam, and you overthrow the latter, to wit, the redemption of the world by Christ: if any did not fall in Adam, they need no redemption by Christ; but seeing all need to be redeemed by Christ, therefore all fell in Adam, which is the sub-

stance of the truth delivered against the heretical position laid down in the London Testimony above.

Use. That which remains is, by way of use, to humble every soul of us under the sense of our cursed state in nature. To make us observe the crossings, the rebellings, the untowardness, and indisposition that is in our hearts against the will of God. It is evident that we are born in sin, because we need not to be taught to sin, as we are taught every art that is not natural: we must be taught to read, to write, to work in this or that art; but we sin without teaching, as the young snake hisses and stings.

We should repent and bewail our original corruption, especially the lustings and workings of our old man, with the several aggravations thereof: 1. In regard to this universality, and spreading over all the parts and faculties of our soul and body, the mind, the conscience, and the heart, the will, the memory, the affections: all the members of the body, are instruments of it, all parts are affected with its poison. 2. In regard to its closeness, and adherence to us, as close as our flesh, as our members. It casts a contagion and defilement upon our best actions. 3. In regard to its strength, and power to hinder good, to incline to evil. 4. In regard to its policies and compliances, of its reasonings and temptations. 5. In regard to its fruitfulness, continually it works in us to bring forth fruit unto death.

These, and such like aggravations, of this birth-sin, are excellently drawn by that learned man, Dr. Reynolds, who has with much spiritual skill and observation, dissected that body of sin, by which others may be brought to see and bewail their wretched state in nature. How light soever many reckon of this sin, it is that which costs the children of God more sighs and groans, more shame and bitter conflicts, than all their actual sins. You see how the apostle Paul mourned and struggled under it, Rom. vii. It is it which costs the ministers of Christ more pains to convince people of, to make them sensible of their state in it, than of any of their actual sins. Men are not easily convinced of their natural blindness, ignorance, unbelief, hypocrisy, security, hardness, and deceitfulness of heart, and that beadroll of lusts and wickedness, that is in the best civilized unregenerate man or woman in the world. O that God, who raised Christ from the dead, would, by the

same mighty power of his Spirit quicken every soul among you that is dead in trespasses and sins, and make you to lay it to your hearts, that if you are not better than nature made you, you are undone for ever, that if you are not regenerated, you are under the law, and must answer for yourselves, and have no Mediator.

1. That you may see yourselves in a state of death and condemnation. 2. In a state of enmity and opposition to God, and every thing that is holy and good, even "the wisdom of the flesh is enmity against God." 3. That you are in a state of insufficiency every way to help yourselves, that so you may more seriously, with hungering and thirsting, seek to Christ for help. Of redemption by Christ, we are to speak in the next Chapter.

By this that has been said, are discovered and cleared, first, many vulgar mistakes about the image of God in Adam. Secondly, how all sinned in Adam. Thirdly, what death was threatened for sin. And fourthly, man's wretched state by nature.



CHAPTER VIII.

ERRORS AGAINST JESUS CHRIST, THE ONE MEDIATOR.

HERE are four gross errors uttered with great boldness; first, that hypostatical union and communion of properties, are but real contradictions, and the frog-like croaking of the dragon, the beast, and the false prophets, &c.

Of the union of Godhead and manhood in the one person of Christ, and of the communion of properties by virtue of that union, I have spoken enough already, (chapter 4,) and therefore shall speak nothing more to this bold blasphemy. Now of the second error, which affirms, "That spiritual life, breath, or soul, are subject to the grave, as well as the body or flesh; for Christ's soul, as well as his flesh, was in hell, that is, the grave, or bonds of death, so that he wholly died for us." For this matter will be more fitly treated of hereafter, wherein is expressly handled the doctrine of the future state of men's souls only. To affirm that his

soul was in the grave, as well as his flesh, is contrary to those scriptures, which testify that Christ, our Mediator, at his death, yielded up the ghost, commending his spirit into the hands of his Father, as Stephen did, promising the converted thief, that the same day he should be with him in paradise, (Luke xxiii. 43,) which surely is not the grave. His body only was taken down from the tree, and laid in a sepulchre. And whereas it is said, that Christ's "soul was not left in hell," (Acts ii. 31,) the text expounds itself of the resurrection of Christ, for the apostle Peter, comparing David and Christ together, says, that "David is both dead and buried, and his sepulchre is with us unto this day." David is not risen from the grave, his body sees corruption: but of Christ it is said, that "his soul was not left in hell, neither did his flesh see corruption." Soul, then, in this place, cannot be taken properly for the spiritual part of man, but the life of Christ, as it is expressed, (verse 24,) "Whom God raised up from the dead, having loosed the pains of death," that is, the power of death, and bonds of the grave, "because it was not possible that he should be holden of it."

The third error is scarcely fit to be repeated, it is surely the foam of a distempered brain; for what sober man would affirm, "That Christ ascended upwards from the earth, into some part of the celestial bodies, and that without doubt he must be in the most excellent, glorious, and heavenly part thereof, which is the sun?"

Poetical wits make sport with a man in the moon; but did it ever enter into the heart of a Christian, to think that the body of Christ is in the sun? The Scripture teaches us to speak more soberly and reverently of that article and mystery of our faith, namely, That our Lord Christ, when he had finished his sufferings, and overcome death by his resurrection, went up into heaven to the right hand of the Majesty on high, that he might fill all things, and for ever appear as an advocate in the presence of God for us, and there to sit and rule, till all his enemies be made his footstool. There Stephen saw him "standing on the right hand of God." And the angels told the apostles, Acts i. 11, that "this same Jesus, which is taken up from you into heaven (not into the sun) shall so come in like manner, as ye have seen him go into heaven." He went into heaven,

and from thence he shall come in great glory "to convince all ungodly men of all their hard speeches, which they have spoken against him."

That which best deserves our examination in this eighth chapter, is this fourth error, "That Christ did not, by his death, purchase life and salvation, no, not for the elect; for it was not the end of God in loving Christ, to purchase love and life, but Christ himself was purchased by love, that he might make out love, and purchase us to love; for Christ came not to reconcile God to men, but men to God," &c.

These affected expressions vary from the form of sound words used in scripture; and though there is something of truth in them, yet for the doctrine and substance of them, they are unsound, and lead into a dangerous error, even denying the virtue of Christ's blood.

Now that you may discern what is truth, and what is falsehood in them, you must distinguish a two-fold love of God; there is *amor benevolentix*, the love of God's good will, and this is one of his attributes, namely, his free grace, which is the first moving wheel in the work of man's redemption: from this love it is, that God sent his Son into the world, John iii. 16, "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." This love was hid in God from ages and generations, but now "the grace of God, which bringeth salvation, hath appeared to all men," especially in this, "because God sent his only begotten Son into the world, that we might live through him." This love is not purchased by Christ, for this love gave Christ.

Secondly, But there is another love, *amor amicitix*, a love of friendship and reconciliation between God and man, who was at enmity with God: *Cum salvandi affectus esset in Deo, ejusque egressus à justitiâ pro peccato læsâ impediretur, ablato per intervenientem satisfactionem impedimento, affectus iste in effectum exiit.* Scripta. Remonst. p. 283. And this is the proper effect of Christ's blood, according to that 2 Cor. v., "God was in Christ reconciling the world to himself, having made peace through the blood of his cross, to reconcile all things to himself, and you that were sometimes alienated, and enemies in

your minds by wicked works, yet now hath he reconciled in the body of his flesh through death." Reconciliation is between persons at odds, and Christ's death removed the enmity between God and man, namely, the law of transgressions, the justice of God, the truth of God in that sentence against transgressors. All which stood between God and us, as a rock of separation, through which it was impossible for God's pleased face to shine upon the sinner: if Christ had not made peace through the blood of his cross, we had lain for ever under the weight of his wrath. He procured for us his Father's pardon; "Father, forgive them;" without which pardon we must have been beaten with many stripes, and borne the punishment of our own sins in our own bodies and souls for evermore.

Thus you see, how love gave Christ, and how Christ purchased love for sinners, "He delivered us from the wrath to come," 1 Thes. i. 10. Wrath is gone forth upon all through Adam's transgression. All unbelievers are under wrath, and there remain eternally: John iii. 36, "He that believeth not the Son, the wrath of God abideth on him." And so every believer may truly say, they were once children of wrath, in a state of wrath; but now are really delivered from the wrath to come; when of unbelievers, they were made believers.

Therefore we are to hold it as a precious truth of God, that Christ our mediator did by his blood truly and really purchase life and salvation for the elect from the hand of his Father, that "he gave himself a ransom for all to be testified in due time," 1 Tim. ii. 6, that "the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many," Matt. xx. 28; that "by his blood he obtained eternal redemption for us," Heb. ix. 12. Those words *λυτρον*, *αντιλυτρον*, *λυτρωσις*, signify, a satisfactory price paid for setting free a captive taken in war, or otherwise, and detained by the enemy as prisoner, till he be ransomed; and being applied to Christ, it signifies that price which Christ paid to the justice of God, detaining us sinners, as captives, in the hands of our enemies, Satan, death, and hell. And that price was not silver or gold, or any such "corruptible thing," but "the precious blood of Christ, as of a lamb without blemish." Christ himself was that price given, his righteous soul for our sinful souls, and

being accepted of the Father on our behalf, we are set free from God's wrath, and from Satan, who was as God's jailer or officer, under whose power we were kept; but, as in our law, when once the law is satisfied, and the prisoner discharged by the judge, the jailer has no farther power to detain the prisoner; so the price of our ransom being paid by Christ, and accepted by God our judge, the devil has no farther power over us, our souls are set at liberty.

Here, for conclusion, note that one's redemption may be procured two manner of ways, either by strong hand, or else by a price paid. In the former way Christ has redeemed us out of the hand of the devil, namely, not by giving any price or satisfaction to him, but by strong hand; Christ conquered the devil, "he spoiled principalities and powers," and so delivered us out of his hand by way of rescue, as Abraham rescued Lot out of the hands of Chedorlaomer, who had taken him prisoner. Christ bound that strong man, and so delivered us as a prey out of his teeth: but he was to deal otherwise with God, not by way of force, but by way of a price paid to the justice of God; he delivered us from his wrath to come, without which satisfactory price, life and salvation could never be procured to our poor souls; and, therefore, the apostle Paul calls the inheritance of the saints in heaven, "a purchased possession," Eph. i. 14. And again, he is said "to purchase his church with his own blood," Acts xx. 28. Now if Christ purchased his church by his own blood, and atoned for our sins by his blood, Eph. i. 7, and purchased the heavenly inheritance by his blood, v. 14, how say these men, that Christ did not purchase life and salvation, no, not for the elect? Christ does not only hold forth love and life, but he first purchased it, and then held it forth; he was first offered for sinners, and then offered to sinners by the gospel; "This word God sent unto the children of Israel preaching peace by Jesus Christ," Acts x. 36. "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day, and that repentance and remission of sins should be preached in his name among all nations," Luke xxiv. 46, 47.

So if the question be, whether Christ did purchase love and life for the elect? The answer is, first, that he did purchase the love of reconciliation for sinners, though not

the love of God's grace which gave Christ. And secondly, this purchase was made by a price satisfactory, and of value answerable to the souls redeemed and the inheritance purchased; a price, I say, paid not to Satan, but to the justice of God.



CHAPTER IX.

OF UNIVERSAL REDEMPTION, AND SOME MISTAKES THEREIN CLEARED.

YOU have seen how Christ has purchased life, and liberty, salvation, and remission of sins. The next great question is, for whom he has done all this, whether for all men whatsoever, or for his church only.

The errors noted in the London Testimony, page 9, 10, are these especially; first, That Christ was given to satisfy for the sin of Adam, and for all the sins of mankind. Secondly, That Christ intended the benefits of his death, namely, remission of sins, and eternal life to all, even to those who draw back to perdition, as well as for those who believe to the saving of the soul.

2. Those other words, namely, that if Christ died only for some, and yet God commanded the gospel to be preached to all, then God commands a lie to be preached to the most part of men; and that they take away the true gospel and ground of faith, and introduce a false gospel, which affords men no ground to believe. Those words, I say, are rather arguments to prove the former opinions, than a distinct opinion from them; and so they shall be considered in the answer.

The third error, namely, is, That though heathens, hypocrites, and devils, have for a time damned themselves, yet by the covenant of general redemption, our God will deliver those prisoners out of the pit of hell; and they, with those few that are believers, shall feel and possess in due time the blessedness of it, to their everlasting salvation and comfort.

This error, namely, of the redemption and possibility of saving the damned, has been confuted already. Never did

the greatest patrons of general redemption extend the benefit of it to finally impenitent persons, much less to the damned; it being so flat against the scripture, which says, that "he that believeth not the Son, shall not see life, but the wrath of God abideth on him," John iii. 36; and if they be once damned, their state is unchangeable; if the soul be once lost, "What shall a man give in exchange for his soul?" Matt. xvi. 26. There is "no redemption from hell."

My business, therefore, will be to help your understandings in the two branches of the former opinions, namely, concerning Christ's satisfaction by his death upon the cross, for all the sins of all mankind; and concerning the intention of the Father and the Son, namely, that all should partake of the benefits of it, even the damned.

But before I enter upon discussing the point, I shall crave leave to present to the reader, a short view of the doctrine of the Arminians, touching this point, as they themselves have declared it at the synod of Dort, in that large and subtle book of theirs, entitled, *Scripta Synodalia Dordracena Ministrorum Remonstrantium circum secundum de Universalitate mortis Christi Articulum*. They set down their opinion in these Theses, p. 280.

1. *Pretium redemptionis quod Christus Patri suo obtulit, non tantum in se, et per se toti generi humano redimendo sufficiens est, sed etiam pro omnibus et singulis hominibus ex decreto, voluntate, et gratiâ Dei Patris persolutum est, ideoq. à participatione fructuum mortis Christi, nemo absoluto et antecedente Dei decreto precisè exclusus est.*

1. The price of redemption, which Christ offered up to his Father, is not only sufficient in itself, to save all mankind, but it was also paid for all and every man by the decree and gracious will of the Father; and, therefore, from partaking the fruit of his death, no man is excluded by any absolute decree of God.

2. *Christus merito mortis suæ Deum Patrem universo generi humano hactenus reconciliavit, ut Pater propter ipsius meritum, salvâ justitiâ et veritate suâ novum gratiæ fœdus cum peccatoribus et damnationi obnoxiiis hominibus, inire et sancire potuerit et voluerit.*

2. Christ, by the merit of his death, has thus far reconciled his Father to all mankind, as that his Father, for his

death's sake, is enabled and willing to make a new covenant of grace with lost sinners, without any injury done to his justice or truth, or without any let or hinderance from his justice and truth.

3. *Etsi Christus pro omnibus et singulis hominibus reconciliationem cum Deo, et remissionem peccatorum promeruerit, nemo tamen secundum novi et gratiosi fœderis pactum aliter, quam per fidem beneficiorum morte Christi partorum reipsâ fit particeps, nec peccata hominibus peccatoribus remittuntur, antequam actu et verè in Christum credant.*

3. Although Christ hath merited reconciliation, and remission of sins for all and every man in the world, yet according to the tenor of the New Covenant, no man is actually partaker of the benefits of Christ's death, but by faith, neither are men's sins forgiven, until they do actually and truly believe in Christ.

Then follows a declaration of their sense and meaning in those theses, concerning the death of Christ in these words following.

1. *Redemptio sive reconciliatio et satisfactio nihil aliud est quam partis offensæ placatio, sive actio vel passio talis qua offenso alicui satisfit hactenus, ut in gratiam cum eo qui offendit redire velit. Hinc est, quod electi, cum sint dilecti summa ac peremptoria dilectione, reconciliari et redimi, nec possunt, nec necesse habent,* page 281.

1. Redemption, reconciliation, and satisfaction, is nothing else but the pacifying of a party offended by some action or suffering, wherewith the party offended is satisfied so far, as that he will receive into favour the party offending; hence it is, that the elect, seeing God entirely loves them, cannot be said to be redeemed, or reconciled; neither is there any need of reconciliation for them.

2. *Reconciliationem hanc sive propitiationem, actionem Jesu Christi esse statuimus, quâ justitiæ divinæ, quæ obstaculo erat quominus peccatores sine ullâ odii contra peccatum declaratione in gratiam secum recipere vellet, satisfactum est. Effectum hujus esse dicimus divinæ gratiæ impetrationem, id est, non quidem actua-lem nostri omnium restitutionem in gratiam; sed restitutionem in talem statum, in quo Deus nobis, non*

obstante ampliùs justitiâ vindicatrice, secundùm gratiâ, et misericordiâ suâ affectum, de novo beneficia sua communicare et potest et vult, eâ lege et conditione, quâ sapientiâ ipsius consultum videtur, (page 283.)

2. This reconciliation is the work of Christ, whereby he hath satisfied God's justice, and removed that impediment, which hindered the actual receiving of sinners into favour, till God had showed his hatred against sin. The effect of this work of Christ, is the impetration and procuring of God's favour, by which impetration or obtaining of God's favour, we do understand an actual restoring of all men into peace with God; but the restoring of them into a condition or estate, in which God may now, without wronging his justice, communicate of his grace unto us, and is ready to do it upon such terms and conditions, as himself shall limit and appoint.

3. *Ista conditio est fidei et obedientiâ postulatum, sub promisso gratiâ et comminatione pœnæ sancitum: proinde hâc conditione positâ, fieri potest, ex natura rei ipsius, ut fructus impetratæ gratiâ ad eos non perveniat, quibus tamen-impetrata est, id est, iis non applicetur id quod impetratum est, quia Deo mandanti resistere possunt omnes et singuli propriâ suâ voluntate et malitiâ. Gratia enim hæc impetrata est peccatoribus, quatenus in communi lapsus et peccati statu; aliisque peccatis, (exceptâ solâ impœnitentiâ) considerantur, et quidem eâ lege, ut fructus ejus gratiâ solis fidelibus (quâ talibus) obtingat, in fidelibus verò et rebellibus, (quâ talibus) non obtinget, eodemque loco habentur, tanquam si gratia impetrata ipsis nunquam fuisset, page 284, 286.*

3. Those terms and conditions, are faith and obedience, required and established under promises of mercy, and threatenings of punishment, this being the condition of our reconciliation, it is possible, and not against the nature of the covenant, that the benefit of this grace obtained for all, shall not be enjoyed by any of them, for whom it was obtained and intended, because all and every one may resist the command of God, requiring of them faith and repentance, through their own wilfulness and wickedness. For this universal grace is obtained to sinners, as they are considered in the common state of the fall, and of all their

other sins (impenitence only excepted,) yet with that condition, that the benefit of that grace shall actually be applied and partaken of only by believers; but unbelievers, and such as resist and rebel against the grace offered, are in as bad case, as if Christ had never died for them, nor obtained any favour at God's hands for them.

4. *Effectus ille quem impetratæ reconciliationis voce designamus, pertinet ad omnes et singulos nullo prorsus discrimine vel temporis, vel ætatis, vel personarum, vel locorum; adeo ut omnes et singuli à Deo propter Christum eo loco habeantur: ut, 1. Neminem eorum propter solum Adami peccatum æternis cruciatibus punire velit. 2. Neminem vocatorum etiam ob peccata actualia, vocationem ad fidem et resipiscentiam antecedentia à se rejicere, sed omnium et singulorū misereri velit, si modo actu ipso à peccatis resipiscant, et in Christum credant vitamque in melius commutent. 3. Neminem eorum, qui in Christum credunt ob infirmitates et imbecillitates, quæ quidem verè tales sunt condemnare velit, sed solos tantum illos fructu gratiæ impetratæ privare, et eterna pœna afficere, qui nova et vincibili contumacia ac rebellione divinam gratiam aspernantur, benefactorem, et redemptorem suum respuunt, et æterna vita ipsi sese indignos reddunt propria sua incredulitate et inobedientia. Qui propterea quod credere nolint in hunc redemptorem suum, cum per gratiam possint, reos sese faciunt justissimi supplicii, et effectum impetratæ reconciliationis culpa ac merito suo privant.* Page 285.

4. That effect of Christ's death which we call purchased or procured reconciliation, pertains to all and every man indifferently, without any difference of time, or age, or persons, or places, in so much, that all men whatsoever, are for Christ's sake, in such respect with God, that first, he will punish none of them with eternal death for the sin of Adam only: secondly, that God will reject none of them that be called for any of their actual sins committed before their calling, but he will have mercy upon them all, if they actually repent, and believe, and amend their lives: thirdly, that God will not condemn any of them that believe in Christ, for their daily sins of infirmity and weakness: but such, and only such, as by their new and wilful obstinacy,

spurn at the grace offered, and despise their Redeemer, they judge themselves unworthy of eternal life, and justly deprive themselves of the benefit of that grace which was purchased and procured for them; because they would not believe in Christ, when as by the help of grace they could, they are deservedly deprived of the mercy which Christ procured for them, and make themselves guilty of their own just condemnation.

By this short draught of the Arminian doctrine, you may perceive from what corrupt fountain these new and bitter streams of false doctrines have flowed.—And it may serve to make us bewail the giddiness, partiality, and undiscerning spirit of our people, who in the compass of ten or twelve years, cry down Arminianism in a party, against whom they are prejudiced, and cry it up again, and admire it, when it is set forth in an independent dress. Most people (Jam. ii. 1,) “hold the faith of our Lord Jesus Christ with respect of persons.”

The particular errors of this declaration will fall under consideration, in handling the main question, which now follows.

Against the two errors before-mentioned, I oppose these two positions as the most certain doctrine of the scripture, namely, first, Christ was not given to satisfy for all the sins of all mankind; the price of redemption was not paid for all and every man, that is, in their room and stead; his blood was not shed to satisfy the justice of God, and to obtain reconciliation and remission for the sins of them that perish, as well as of them that are saved.

The second is, that Christ in dying, intended a spiritual benefit to his church, neither was it the intention of God the Father in giving his Son, nor of his Son in laying down his life, that all and every man should be redeemed by it.

For proof of the former, I offer these reasons; first, they who are reconciled by Christ's death, are saved by his life. So Paul, (Rom. v. 10,) “If when we were enemies we were reconciled to God by the death of his Son, much more being reconciled, we shall be saved by his life.” But all are not saved by his life, therefore all are not reconciled and redeemed by his death.

Obj. Christ paid a ransom for all, even for them that perish, but they, through unbelief, did not apply it. Ans.

This is no solution to the argument, but a farther confirmation, showing a reason why all are not ransomed by the price of Christ's death, namely, because it is not given to all to believe on the Son of God: if it were paid for all, then should all be set free; for what wise man will pay a great price for a captive, if he knows for certain, that the prisoner shall receive no benefit by it? Deliverance of the captive is the very end for which his ransom was paid, and therefore, seeing that end is not enjoyed by all, we gather, that it was not paid for all. Christ will not lose the price of his own blood. "Those whom thou gavest me, I have kept, and none of them is lost, but the son of perdition," and he is lost, because he was not given to me to save. Of that distinction between the impetration, or procuring of reconciliation for all, and the application thereof, I shall speak anon.

My second reason is this, The wrath of God remains on them that perish, therefore they were never redeemed from it. Conceive it thus, to die for one, is by his own death, to free another from death; to die *ejus loco, et vice*, in his room and stead, that the other may live, as 2 Sam. xviii. 33, "Would God I had died for thee, O Absalom, my son, my son;" that is, O! that I had died, and thou hadst lived, that my life had gone for thine. Thus Christ died for us, (Rom. v. 6, 8,) "While we were yet sinners Christ died for us," that is, to deliver us from death, according as it is written, (Gal. iii. 13,) "Christ hath redeemed us from the curse, being made a curse for us." Christ being made a curse for us, removes the curse from us; but if the curse still rest on us, it is because he was not made a curse for us. God punishes the sins of the elect upon the person of Christ, but the sins of others, that do not believe, in their own persons, (John viii. 24,) therefore if any bear the punishment in his own person, it is a sign that Christ hath not borne it for him. If any be cast into prison, till he pay the utmost farthing, it is a sign that Christ the surety, has not paid the debt for him. The argument may be thus framed. None of those for whom Christ died, are condemned. "Who shall condemn? It is Christ that died." Rom. viii. 34. The force of that consolation is this, that none of those for whom Christ died are condemned; but there are many thousands that are

condemned, therefore there are thousands for whom Christ did not die.

My third argument is taken from the falsehoods and absurdities, which follow upon this Arminian doctrine. For if Christ died to satisfy for all men alike, promiscuously and indifferently, as they are the sons of Adam, and all mankind alike redeemed, and restored to a state of grace by the merit of his death; then this is done either actually, and absolutely, or under condition of faith; if actually and really, then none could perish, be they Turks, pagans, or infidels: but this the Arminians themselves disclaim; they teach, that though remission of sins be procured, merited, and acquired for all, yet none partake thereof actually, but believers: if conditionally, that is, for so many of them as will believe in the Redeemer, then it will follow, that possibly Christ's death may be in vain, and so instead of dying for all, he died for none, because, say they, Christ's work in dying is perfect in every respect; *etiamsi impetrata redemptio nulli individuo, actu ipso, fuisset applicata*; though no particular man or woman in the world were ever saved by it. But grant that some fulfil the conditions of the new covenant, yet of this doctrine of Christ's dying for all, and not saving all for whom he died, it would follow, that Christ died in vain, and shed his blood in vain, and in vain procured reconciliation for the greatest part of mankind, seeing the greatest part of mankind are not believers. Now it is grossly wrong to affirm, that Christ died in vain, either for all, or for the greatest part of men; that opinion is not to be admitted, which makes Christ to have died in vain, (1 Cor. xv. 17,) "If Christ be not raised, your faith is vain, ye are yet in your sins;" but so does this doctrine, it makes Christ to have died in vain, if not in respect to all, yet the greater part of mankind. That opinion is not to be received, which denies Christ's special love to them for whom he died, for "greater love hath no man than this, that a man lay down his life for his friends." John xv. 13. But so does this opinion of universal redemption; for hereby it follows, that Christ died for some, whom he did not entirely love; hereby it will follow, that Cain and Judas are as truly redeemed by Christ, and as much beholden to Christ for his death, as Peter and Abel; for by this doctrine Christ has done his part for all alike;

he intended salvation no more to one than to another; he died not for any man or woman by name, but for all in general, which is contrary to that of Paul, (Gal. ii. 20,) "Christ loved me, and so gave himself for me." The "redeemed" of the "Lord" are "called by their names." Isaiah xliii. 1, "I have formed thee, I have blotted out thy transgressions as a cloud." The Lord knows all his creatures whom he has formed and made, so also whom he has redeemed. Isa. xliv. 21, 22. And they are a peculiar people, called out of the world, as in that thanksgiving song, (Rev. v. 9,) "Thou hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation," and "marked" or "sealed us up for the Lord's people." Rev. vii. 5. Of such a tribe so many, yea, "Christ calleth his own sheep by name," (John x. 3,) their names are written in the Lamb's book of life; therefore, to say, that Christ died for some whom he did not entirely love, or that he entirely loved any that are damned, or that his sheep can be plucked out of his hand, and perish everlastingly, is a base reproach to our blessed Redeemer. It gives the lie to the scripture, and yet is the undeniable consequent of their doctrine. Thus much for the proof of my first position.

Now, because the scriptures speaking of redemption purchased by Christ's death, sometimes express it in general terms, as (1 Tim. ii. 6,) "Christ Jesus gave himself a ransom for all;" and so (Heb. ii. 9,) that "he by the grace of God should taste death for every man." Here is all, and every man; and that place 1 John ii. 2, "He is the propitiation for our sins, and not for ours only, but for the sins of the whole world." Sometimes, again, the scripture speaks of redemption in a more limited manner, as that Christ laid down his life "for his friends," (John xv. 13,) "for his sheep," (John x. 15,) for his "church;" (Eph. v. 25,) "Christ loved the church, and gave himself for it," &c.

Now that you may have your senses exercised to discern good and evil, truth and error in this point, you must distinguish between the *sufficiency* and *efficacy* of Christ's death: we say, that Christ died sufficiently for all, but not effectually for all, for that were an absurd manner of speech. But this we say, that the death of Christ is that one only, and perfect sacrifice, oblation, and satisfaction for sins, in

which God is well pleased with man, and by which God intended to save all that come to him; and it is in itself of infinite value and price, abundantly sufficient to take away the sins of the whole world; and if any perish, it is not through the weakness or insufficiency of that sacrifice, but through their own unbelief; by man's own fault it proves ineffectual to the salvation of many. This common sovereign medicine for souls, made of Christ's blood, must be embraced and applied, else it avails not; it is effectual to them that believe.

According to the first branch of this distinction, we teach that redemption by Christ's death, is universal in three respects.

First, For the price and merit of it: in Christ's sacrifice there is merit enough for all the sins that ever were, or shall be committed; yea, if there were ten thousand worlds to be redeemed, they needed no other price, no other satisfaction to please God, God is fully contented with this one of his Son: for it being the death of the eternal Son of God, it is of infinite value above all the souls, and above all the sins of the sons of men; it is a universal remedy.

Secondly, It is general and universal for the promise and offer of it; upon the all-sufficiency and merit of Christ's death is grounded a universal promise of salvation, according to which, all that believe in him actually receive remission of sins, and life everlasting; the promise of life in Christ's death is universal to "all men;" the gospel is to be preached to "every creature," so that there is no man living that may not lay hold on that offer, no man is forbidden to come in, and take of the water of life freely, that has a mind to do it, (Rev. xxii. 17,) "Whosoever will, let him come and drink of the water of life freely." You cannot wish a larger promise, nor an easier condition, "Whosoever will, let him come;" there is none excluded, but such as will not come in, nor acknowledge him, nor deny themselves, and their own righteousness, their carnal reason, and sweet contentments for his sake. Why then do men cavil at the doctrine of redemption, as if it were not large enough? Is it too straight and narrow to take in Episcopius, or Corvinus, or any of the Arminian subscribers? No; do they know any man in the world, to whom the offer of salvation may not be freely and truly made? No, not one, the

finally impenitent, and wilful contemners of Christ only excepted. Whose cause then do they so hotly plead? Let every one that is athirst, come; let every one that is grieved with sin, come; let every one that longs for salvation, come, and he shall find rest to his soul; he shall find Christ to be his God, and his mighty Redeemer; he shall feel the virtue and efficacy of Christ's death.

Thirdly, Redemption is general or universal, in respect of the means, sincerely calling all men to fellowship with Christ, and of God's grace in him, namely, the word and sacraments. The manner of administration of this grace in the death of Christ is universal and complete; so that if there were a thousand worlds more to be saved, they needed no other gospel, no other sacraments, no other means to convert them, no new law to make them partakers of remission of sins by the death of Christ; and these are seen and known of all men, easy to be understood, preached, and published, not in a corner, but on the house-top, to all nations; "their sound is gone forth into all the earth:" our commission is, "Go into all the world, preach the gospel to every creature:" (Mark xvi. 16.) "It is the power of God to salvation, to the Jew first, and also to the Gentile," (Rom. i. 16,) and it is also real and sincere, for in the gospel there is nothing false or dissembled. Whatever is offered or promised to men, the same shall be made good to them by God, the author of the gospel; we offer salvation to all that will receive it, and it is sealed to them by the sacraments, and it shall be made good to all them that receive it in truth; we do not promise mercy and life to any that continue in their sins, that stand off from Christ; but to as many as receive him, they shall be the sons of God. And our word is true, it shall be made good to you; the Lord says not in vain to any man, "Come unto me, and I will ease you:" yea, so full and sufficient is this calling and preaching of life by the gospel, that they who hear it, and obey it not, are *αυτοκατακριτοι*, self-condemned: they must condemn themselves for their own obstinacy and contempt. If they are not converted by the means, they will be forced to confess, Thou, Lord, wouldst have healed and gathered us, but we would not. The will of God touching salvation, has been so fully "spoken to them," that they "have no excuse for their sin." John xv. 22.

Thus you see, how redemption, by Christ's death, is universal, namely, first, in respect of the price and merit: Secondly, of the promise and offer of it to all: thirdly, in respect of the means, by which men are brought to faith; and therefore that inference is unsound, which says, that by our doctrine we take away the true gospel, and introduce a false, which affords no ground to believe; ground enough, you see, if you have hearts to accept of Christ upon true gospel terms.

Yet according to the second branch of our distinction, we teach, that Christ's death is not effectual to all; the fruit and benefit of it is not received by all.

First, For God has not tied himself by any promise in the New Testament, to communicate that grace to all. Many people never heard of the name of Christ; and of them that have heard, all do not believe; (Rom. x. 16,) "They have not all obeyed the gospel; for Isaiah saith, Who hath believed our report?"

Secondly, God has not tied himself to give faith to all that hear it, Acts xxviii. 24, "Some believed the things that were spoken, and some believed not; according to the prophecy of Isaiah," ver. 26, "Hearing, ye shall hear, and not understand." "Behold, ye despisers, and wonder, and perish; for I work a work in your days, which you shall in no wise believe, though a man declare it unto you," Acts xiii. 41. This benefit is not effectually applied to any but to those whom the Father draws, and has given to Christ to be fitted for glory. Christ so died for all, that all which believe shall have remission of sins, and be justified from all things, from which they could never be justified by any thing that they could do or suffer. But in his death, he so properly intended the good of God's elect, that they should in due time be made partakers of the benefits purchased, Christ being made theirs, and they his, as I am now to show in our second position, which, in opposition to the second error, I thus lay down, namely,—

That God the Father, in giving his Son, and Christ, in dying for sinners, intended a special benefit to his church; neither does it appear, that they intended that all, and every man should be saved by it, much less such as trust in lying vanities, and draw back to perdition. The scripture terms are very significant to this purpose, Eph. v. 26, "Christ

loved the church, and gave himself for it, that he might present it to himself a glorious church." So Acts xx. 28, He is said to "purchase the church with his own blood." Again, John xv. 13, "I lay down my life for my friends," and "for my sheep," John x. 15.

Of this there are two evident proofs: first, The event itself. God's counsels and intentions have a certain fulfilling (what he decreed and purposed must stand) and, therefore, he intended not to redeem all, because all are not redeemed, those whom God does not pardon in time, he did not decree before time to pardon them; "The Lord doth whatsoever he will in heaven and earth," Psal. cxv.; and because he does not save Judas, therefore he willed it not: *An quod vult, non potest omnipotens? Vel (quod absit) velit salvare omnes homines, et non potuit? Quid ergo restat, nisi ut ille, qui omnia quæcunque voluit, fecit; ideo hoc non faciat, quia nolit, non quia non possit: quia sicut verè omnia quæ voluit, fecit, ita verè noluit, quæ non fecit;* as Remigius, archbishop of Lyons, in his defence of Gotteschalch, notably argues: God does all things that he will, and what he does not, he wills not.

A second evident proof (that Christ, in dying, intended a special benefit to his church) is taken from his office of intercession, by which the merit of his death is effectually applied to our actual reconciliation. The grace of redemption purchased for the church, is not barely conditional, if men will fulfil the conditions of the new covenant; but for the merit and intercession of Christ, there is bestowed on them the spirit of regeneration, faith, and perseverance, whereby they shall effectually obtain the benefits purchased, namely, remission of sins, and life everlasting.

The third reason: The new covenant is established in the blood of Christ, and it contains two chief blessings or promises, namely, free pardon of sin, and the writing of his laws in our hearts, that is, the conditions of the new covenant, which God requires of us. He promises to "write them in our hearts." He does not leave it to our frail wills, whether we will perform them or not; but he gives the ability and graces themselves, by which we shall infallibly be led on to salvation; and for this purpose, Christ did not only die for us, but rose again, and sits at the right hand of God, making intercession for us. John xvii. 9, "I

pray not for the world, but for them which thou hast given me, for they are thine:" and again, ver. 24, "Father, I will that they also whom thou hast given me, be with me, where I am." And so Peter teaches, Acts v. 31, that "God hath exalted Christ with his own right hand, to be a Prince and Saviour, to give repentance to Israel and remission of sins." Christ not only provides a price for our souls, but "gives gifts unto men," Eph. iv. 10, he draws all hearts unto him, and "being made Head of the church (which is his body) he filleth all in all," Eph. i. 22, so that his death, which is sufficient for all, may be effectually applied to the justification and reconciliation of the elect.

The Arminians absurdly divide between the impetration or obtaining of remission of sins for all, and the application of it to all.

First, They teach, that Christ, by the merit of his death, has procured that God, without injury to his justice, may enter into a new covenant of grace with mankind, upon what conditions he pleases, and so has opened a door of mercy to all men, that if they perform those conditions, they may be saved: but as for the actual application and remission of sins, he has not procured that for any man.

Secondly, also, That Christ, by his death, has made God *placabilem*, but not *placatum*, that is, procured a freedom, that God may be reconciled if he will, and if other conditions concur, but not an actual reconciliation. Thus, whilst they seem to advance and extend the comfort of Christ's death, they debase the efficacy of it, and divide his death from his resurrection and intercession, as if he were not an intercessor for all those for whom he is a reconciler, and for whom he is said to have died.

Contrary to which, we teach, that the impetration, or procuring of pardon for us by his death, and the application thereof are not divided, they are of equal extent; as many as Christ died for, for them also he rose again, and makes intercession for the effectual obtaining of the fruit of his merits. According to that notable gradation of the apostle, "He that spared not his own Son, how shall he not with him also freely give us all things? It is Christ that died, yea, rather that is risen again, who is even at the right hand of God, who also maketh intercession for us," Rom. viii. 32, 34. They say, Christ's death has its end, though none

have benefit by it; but Christ has then, and not till then, attained the end of his death, when he has actually brought them into a state of grace and glory, according to that of 1 Pet. iii. 18, and John x. 15, "I lay down my life for the sheep;" mark what follows, ver. 28, "And I give unto them eternal life, and they shall never perish;" John xiv. 13, "I go to prepare a place for you; I will come again and receive you unto myself, that where I am, there ye may be also." Christ is the mediator between God and man; in respect of God a full satisfaction to the divine justice is given and taken; God's wrath for the sins of the elect is suffered and overcome; he rests contented and appeased, the debt-book is crossed, and the hand-writing cancelled; and Christ is justified in the Spirit from all our sins. And as to us, Christ has an intention to save all those for whom he shed his blood, and for that purpose "he ever liveth to make intercession for them," Heb. vii. 25. Thus you see how Christ in dying, intended the good of his church, as appears partly by the event itself, partly by the course that he took for the effectual application of it to his elect.

From whence also we may infer, as to the main question, that Christ did not die for all men, because he does not pray for all the world; for whom he died, for them he makes intercession: on the contrary, for whom he prays not, for them he died not; the same persons are redeemed and prayed for; "There is one mediator of all, who gave himself a ransom for all," 1 Tim. ii. 5, 6.

Thus I have endeavoured to make good my two positions against the two forementioned errors; it remains, that I clear some objections.

Obj. 1. First, from scripture, 1 John ii. 2, "He is the propitiation, not for our sins only, but for the sins of the whole world." Ans. That is, not only for us Jews (John, who spake, was a Jew) but for the rest of the world, Gentiles. The distinction of nations is taken away, and "in Christ Jesus both Jew and Gentile are all one," Gal. iii. 28; the body of Christ is made up of all nations in the world, "He is salvation to the ends of the earth," Eph. ii. 14.

Obj. 2. 1 Tim. ii. 4—6, "Who will have all men to be saved, and come to the knowledge of the truth; for there is one God and one Mediator between God and man, the man Christ Jesus, who gave himself a ransom for all."

Ans. By *all* here cannot be meant all the men that ever were, or shall be, in the world; seeing the text is express, that "God in times past suffered all nations to walk in their own ways," not regarding or giving them means to come to the knowledge of the truth, Acts. xiv. 16, as now he doth "command all men every where to repent," Acts xvii. 30. Cain, Judas, the beast, and the false prophet, and those scoffers, that were ordained of old to condemnation; can we reasonably think that God would have them to be saved? By *all*, therefore, must be meant, first, all sorts of men, kings, subjects, bond and free of every nation under heaven, according to Rev. v. 9, "Thou hast redeemed us to God by thy blood out of every kindred and tongue, and people and nation." He does not say, the whole kindred, and tongue, and nation, but some out of every sort.

Again, *all*, of all nations that shall believe on his name, so is *all* expounded and limited: thus "Abraham" is said to be "the father of us all," Rom. iv. 16, that is, of all believers, both Jews and Gentiles, John iii. 16; Rom. iii. 22. Christ's church is a world of believers, God will have them all come to the knowledge of the truth; the gospel teaches us, that "there is one God, and one Mediator," and one ransom paid for all, namely, whereas in times past, several nations had several gods and mediators, and proposed to themselves several ways of salvation; says the apostle, This is not truth, for there is one God, and one Mediator, and one ransom of all. There are not several ways and ransoms, nor several Mediators, by which men may be saved, but one for all men, and all men must be reconciled to God by his death and intercession. This I take to be the meaning of that whole passage of scripture, "A ransom for all;" *Non quia nullus hominum est, qui per illius justitiam non justificetur, sed quia præter ejus justitiam nemo justificetur, omnes ergo per primum Adam in condemnationem, et omnes per novissimum Adam in justificationem, quia nemo in condemnationem, nisi per illum; nemo in justificationem, nisi per istum: Tali sensu et illud accipiendum est; sicut in Adamo omnes moriuntur, ita in Christo omnes vivificabuntur: verè enim in Adamo omnes moriuntur, quia nemo in mortem nisi per illum; et verè in Christo omnes vivificabuntur, quia nemo in illa resurrectione vitæ nisi per ipsum, quo etiam sensu*

manifestissime illud in Psalmo cxlv. 14, dictum est; "The Lord upholdeth all that fall, and raiseth up all those that be bowed down," because he saves whom he will out of every kind and sort of sinners that are fallen, or else because none of all that be bowed down, are raised up, but by him, not by their own strength, but by his mercy. Thus Remigius wittily and solidly argues this point in his defence against Gotteschalc.

Obj. 3. The third place is that of Heb. ii. 9, "That he, by the grace of God, should taste death for every man," *υπερ παντος*, "for all men." Ans. The apostle shows the end of Christ's suffering, and abasement for awhile, beneath the angels, to be, not for himself, but for our cause; and, therefore, it ought to be glorious in our eyes. And this should be the more precious to us; first, because he did not die for a few, but for all believers, for all afflicted consciences, for all penitent, broken-hearted sinners; every believer has an interest in that death of his. Christ had a particular respect to every particular soul; he did not die for mankind in general, and for none in particular (as Arminians absurdly teach) but for me, and for thee, for my sins, and thy sins, for every sheep of his fold. Here is a sure ground of a particular applicatory faith for every man; he knows them, and gives to them eternal life, and will not lose one of them, but seeks and saves every wandering sheep, and so every man is bound to love him, and magnify him for it, and to apply the fruit of it to himself. He tasted death for me, therefore I shall not come into condemnation. Secondly, this universal *υπερ παντος* does not include infidels, or impenitent contemners of Christ, but such as are characterized in the verses following: ver. 10, they are called "sons to be brought to glory;" ver. 11, they are of the "same nature with Christ," as the first fruits were of the same nature with the whole crop; the first fruits, under the law, sanctifies the crop, so does Christ sanctify us; "Christ that sanctifieth, and we that are sanctified, are all of one, for which cause he is not ashamed to call them brethren." The band of nature between Christ and us, is reckoned to those only, who are sanctified: with none other will Christ reckon kindred; and ver. 16, "he taketh hold of the seed of Abraham."

Thus you see how (every man) in that text is extended

to all poor sinners that embrace salvation by Christ, to each particular hungry soul, yet it is limited and restrained to such only; "God so loved the world, that he gave his only begotten Son:" For whom? for believers, for all believers, for none but believers. The general words, *world*, *all*, *every man*, being limited in some places of scripture, must be understood with that limitation in all other places, though it is not expressed.

Objection 3. The fourth place of scripture is 2 Peter ii. 1, "They shall bring in damnable heresies, even denying the Lord that bought them," with Heb. x. 20, he speaks of some, who "counted the blood of the covenant, where-with they were sanctified, an unholy thing:" by which it seems, that Christ died not only for them that believe to salvation, but also for them that deny him, and tread under foot his blood, by which they were sanctified.

Answer. First, this place is a prophecy of dangerous times, by reason of "false teachers, who shall bring in damnable sects and doctrines, even denying the Lord that bought them."—It may fitly be termed a prophetic description of a Socinian. The Socinian denies both the lordship, or godhead of Christ, and also his satisfaction; they deny that our souls are the purchase of his blood. What is this to universal redemption? Yes, very much, may they say, because they that deny Christ's merits are said to be bought by him. They that are saved are bought by him, and if they which perish are also bought by him, then he died for all men without exception.

Secondly, In scripture things are said to be what they seemed to be, and by the rule of profession what they ought to be. They once professed that they looked for redemption by Christ, and therefore denying Christ, they deny him that bought them, of whom they said, he redeemed us. And this is the great aggravation of their apostacy; that they forsake him, who, as themselves confess, had shed his blood to redeem them, and had provided a sufficient price for them. He that ransoms a prisoner, has gotten the right and title of lord and master over him. Now as it is a cursed sin for a ransomed captive to renounce such a lord and master, that bought him, so is it a damnable sin to renounce Christ, such a Christ as laid down his life for us. As far as they were believers, so far are they

in scripture-account said to be redeemed, or bought: but in scripture-account they were believers, and therefore in scripture-account said to be redeemed, and so denying Christ, they are said to deny the Lord that bought them.

This manner of speaking, according to scripture-account, will farther be cleared by consideration of that other place, Heb. x. 29, to "tread the blood of Christ under foot," is the same in effect as to "deny the Lord that bought them," that is, to account it as "common blood," and that Christ is not worthy to be owned, or professed, or trusted on, as Lord of life; yet such a person is said to be "sanctified by the blood of the covenant."

But how can that be? Can any that perish be said to be sanctified by the blood of the covenant, that is, by the blood of Christ?

I answer in the words of learned Mr. Dickson, on the place; his words are full and significant, and the doctrine sound: There is a two-fold sanctification, one to the "purifying of the flesh;" and there is a sanctification to the "purifying of the conscience from dead works to serve the living God," Heb. ix. 13, 14. The sanctification external, to the purifying of the flesh, consists in a man's separation from the world, and dedication to God's service by calling and covenant, common to all the members of the visible church, and it is of force thus far, as to bring a man into estimation for a saint before men and unto the common privileges of the church. Whereupon as men, so God also speaks to him, and of him, as one of his people, and deals with him in his external dispensations, as with one of his own people. In this sense all the congregation of Israel, and every one of them is called holy, Numb. xvi. 3.

The sanctification internal, by renovation, consists in a man's separation from the state of nature to the state of grace, from his old condition, to be a new creature indeed. By this latter sort a reprobate cannot be called, sanctified, or redeemed, and bought; but by the former he may be called, sanctified, and that by virtue of the blood of the covenant, although he should not get farther good thereby; for as the blood of Christ has virtue to cleanse the conscience, and renew the soul, which comes to it truly and spiritually, so it must have force to do that which is less, that is, purify the flesh, and the external condition of the

man, who comes to it outwardly only, as the types did under the law; whereupon a hypocrite in the Christian church must be accounted one of the congregation of the saints, as well as a hypocrite under the law was so called, because Christ's blood cannot be inferior to the types, which were of this force to sanctify men to the purifying of the flesh. In this distinction you see what account the scripture has of all the members of the visible church, and how it speaks of them, as of God's own people, as if they were really that which by covenant and vow they seem and profess to be. And in this sense all of them are sanctified, and all bought and redeemed by the blood of the covenant.

The fifth and strongest objection is this, the sin of Adam was the sin of the world. Christ took the sin and fault of the first Adam upon him, and therefore the sin of the world of man, whose nature was in Adam; and taking the sin upon himself, he withal takes the curse and condemnation of the whole upon him, to recover man out of his undone condition. And this is the ground of that assertion of the Arminians, namely, that God will punish no man whatever for the only sin of Adam. Christ took away original guilt from all mankind, and so none are condemned or reprobated, but for actual sins. Thus the author of "God's Love to Mankind;" If God, says he, have no pleasure in the death of the wicked, much less in the death of men, either altogether innocent, or tainted only with original sin. Thus others also affirm, that seeing Christ bore the sin and condemnation of all that sinned in Adam, therefore all are saved from that death and curse pronounced, and so the whole world have a redemption by Christ, until Adam's posterity, committing other sins, draw on themselves new wrath.

To which I answer, First, The end and effect of Christ's death is to answer the law, to take away the curse of the first covenant, to redeem us that were under the law, that we might be made the sons of God.

Secondly, That all men lie and continue in that sad state under the covenant of works, till regenerated, and brought under the covenant of grace, which is done "by faith in Christ Jesus," Gal. iv. 29.

Thirdly, I answer, that Christ taking away (*peccatum mundi*) Adam's sin, (original sin from the elect) must do

as much to save one, as to save all, and that which serves for one is sufficient for all the sons of Adam: howbeit, as God did once draw out of that polluted mass one man, pure from all touch of sin's infection; so he can, and does, daily sever a great number of children out of that condemned seed, pulling them out of the fire, to set them free from the breach and curse of that first covenant, by giving them faith, and drawing them to Christ; all the rest remaining in the first Adam, and so under the law of transgressions. This severance of the seed was noted at the beginning, (when as yet the seed was not multiplied) in that enmity which the Lord put between the seed of the woman, and the seed of the serpent; Gen. iii. 15, "I will put enmity between thee and the woman, between thy seed and her seed." The seed of the serpent, without doubt, are the generation of the wicked; the seed of the woman is first Christ, then all that are his; between whom and the brood of the serpent, there is to this day deadly enmity.

Secondly note, that here Christ is promised to the woman and her seed, not to the serpent and his seed. Here is a seed which shall overcome; and they are first, Christ, for "he hath destroyed him that had the power of death, that is, the devil." And secondly, Christians, who resisting the devil steadfastly in faith, "The God of peace bruises Satan under their feet;" and here is also a seed to be conquered, and that is, the serpent and his brood; to the one Christ is given a redeemer, and deliverer, to the other he is appointed for their overthrow. Christ, you see, was not intended for all the seed of Adam.

Again, this precious seed is, by a mark of distinction, called Abraham's seed, and it is said, that Christ took that on him, for he taketh hold of the seed of Abraham, when they were flying away, and in danger, but he let the rest go. Thus, to be Christ's, and to be Abraham's seed, is of the same extent; Gal. iii. 29, "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

Lastly, note, in that place, Heb. ix. 15, that Christ's death was for the redemption of sins, that were under the first covenant.

Then all men's sins are redeemed. No; there is a limitation, namely, that "by means of death, they which are called might receive the promise of eternal inheritance."

Christ's death was the means to redeem transgressions, but this is limited to them, whom God is pleased to call. And so Rom. v. 17. After he had compared Adam and Christ, and what each of them give to their descendant branches; he limits this last all, to all that "receive the gift of righteousness;" they shall "reign in life by one Christ Jesus." Thus, you see, that God can redeem the transgressions of the first covenant by Christ, in the name, and on the behalf of a part of the seed of Adam, and condemn the same upon the residue, the seed of the Serpent.

Obj. "But as in Adam all die, even so in Christ shall all be made alive," all died in Adam, 1 Cor. xv. 22, therefore all made alive by Christ. Ans. That which goes before, and that which follows the text, show plainly that the Apostle speaks here of believers, that they shall with comfort rise again; and this he proves partly by their communion with Christ their head, verses 16, 20, partly by comparing Christ with Adam, verse 21, Christ is as able to save, as Adam to destroy.

Obj. But how shall all be made alive in Christ, as all died in Adam, seeing all that were lost in Adam are not restored to life by Christ? Ans. There is a three-fold life: The first is natural, of the body; the second is spiritual, from the death of sin; the third is eternal, the life of glory. First, In this chapter of the resurrection, Paul does not speak of our rising to a spiritual life, for no man is quickened to a spiritual life at the resurrection: they that died in an unregenerate state, will be found dead at that day in their sins; our spiritual quickening is only in this life. Secondly, Therefore by "Christ shall all be made alive," is meant, that they shall be raised from that death, under which all are now kept prisoners; "the last enemy that shall be destroyed is death:" Christ shall give us the victory over the grave, and cause us to triumph and say, "O death, where is thy sting? O grave, where is thy victory?"

Thirdly, As for the life of glory, this is indeed bestowed at the resurrection, but not on all that died in Adam, not on all that shall be raised by the power of Christ, for "all that are in the grave shall hear the voice of the Son of God, and shall come forth, they that have done good to the resurrection of life, and they that have done evil to the resurrection of damnation." John v. 28, 29.

So then, there is a natural life by the living soul, as it is written, 1 Cor. xv. 45, "The first man was made a living soul," that is, to live a bodily life here, by virtue of the soul united to the body, and yet the soul has not power to keep us from dissolution, nor to join the same again, being once dissolved. "The last Adam was made a quickening spirit," that is, appointed of God to restore life to the dead, and to make them immortal, and incorruptible, as he himself is; for "he shall change our vile bodies, that they may be made like unto his glorious body." Phil. iii. 21. "And so shall we ever be with the Lord." 1 Thes. iv. 17. This is the life of glory, and this we have from Christ.

The former, namely, the living soul Adam had, and of him we all receive it: but the everlasting life he had only upon condition, and as it were, in reversion, not in actual possession; for Adam was not possessed of that life which angels now live with God, and which we hope to live with him after our restoration. Adam, by his fall, fell from both; he forfeited both estates, namely, life natural, which he had in possession, and the life eternal, which was promised upon condition of obedience. Now Christ restores that natural life to all the sons of Adam, to all our whole nature. That supernatural and eternal life Christ restores too, but not promiscuously to all. Why? for Adam was never seized of it, Adam never performed the condition, to which that life was annexed; therefore that which Adam had only in conditional reversion is restored by Christ, not as a debt to human nature, but as a debt to his own perfect righteousness, which he gives by way of a special grace to those only that are Christ's; that is, to so many as are not only of that mass or lump, whereof Adam was the first formed, but of the new creation, of the new lump, whereof Christ is the first fruits to sanctify it, and so we find the apostle speak of the restriction, verse 23, "Every man in his own order, Christ the first fruits, afterward they that are Christ's at his coming." And indeed the apostle calling Christ the "first fruits of them that sleep," has a spiritual meaning for the consolation of the believing Corinthians, and so it was sufficient to show, that as Adam brought death on all his, so Christ brings life to all his, by virtue of that life, or quickening spirit which is in him. Verse 47, "The first man is of the earth, earthy;"

Adam was an earthy man, made of the earth, fed by the earth, in his constitution mortal, apt to return to the earth, and by reason of sin, subject to a necessity of dying. And such are all the sons of men born into the world, verse 48; "for as is the earthy, such are they that are earthy." Christ, "the second Adam, is the Lord from heaven." The Lord from heaven took our nature, because his body was formed by the Holy Ghost, and united to the Divine Person, and in this respect his generation was divine and heavenly. And so they that are Christ's are called heavenly men, their names are written in heaven, and at the resurrection they shall be conformed to that heavenly man; they shall be heavenly men too, having their bodies made spiritual, immortal, incorruptible, as now Christ, after his resurrection, has; for so it follows, verse 49, "As we have borne the image of the earthy," in this mortal condition; so at the resurrection "we shall bear the image of the heavenly," in glory, and incorruption; and he brings this proof of it, verse 50; "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God." By flesh and blood, in this place, he does not mean carnal men, such as walk after the flesh (though it is true, that such persons shall never enter heaven) but rather this, such flesh and blood as ours is now, maintained by corporeal meats and drinks, of a mortal and corruptible nature, cannot inherit the kingdom of God; for so it follows, "Neither doth corruption inherit incorruption," and "all must be changed" or die, that so "this corruptible shall put on incorruption, and this mortal put on immortality." This is the plain meaning of the apostle in this place, and it shows that Adam and Christ in their several conditions, qualifications, and states, were common persons, and are the patterns to which those, whom they represented are conformed; and because the wicked are not represented by Christ, therefore their rising is not sanctified nor blessed by Christ's rising. And it gives us reason to conclude, that God is able to put such a worth into the sufferings of Christ, that it is able to satisfy the law for the transgressions of all, and effectual to save all that come unto God by him, and to condemn sin in others, even the sin of the first Adam, as well as their actual sins, and yet not punish the sin of Adam twice, namely, upon Christ, and the sinner

too. The Lord knows how to save the seed of the woman, and to reserve the seed of the serpent to be bruised and punished.

Use 1. Let this doctrine of redemption admonish you to see, and seriously to study to be of the number of Christ's little flock. Remember, not all that hear are saved, unless by hearing you obey the gospel of Christ. "My sheep hear my voice, and they follow me." Do not dream of universal redemption; the gospel is salvation to every one that *believeth*, not to one man more.

Use 2. This doctrine affords us a sufficient ground of preaching the gospel to every creature, and of praying for all men. Consider these clear truths by me now delivered, namely,

First, That Christ, according to his Father's will and counsel, has paid a sufficient price to save all that believe and repent, and if all believe, they may be saved, yea, they shall be saved.

Secondly, That the sacrifice of Christ really sanctifies all those for whom it was offered, because all they for whom Christ gave himself, them also he sanctifies, and saves to the uttermost. *Non merendo tantum et materiam reconciliationis procurando, sed etiam efficaciter salutem operando et applicando*; that is, not only by meriting their reconciliation, but also really applying and bestowing the same, else he would not be a perfect Saviour to them.

Thirdly, Christ has actually reconciled to God, by his blood, all such, and none but such, as believe: the impenitent are not redeemed, he has not obtained mercy and peace for them.

Fourthly, Christ came not into the world to condemn it, but to save it; for all the world are either believers, or unbelievers: "he that believeth on him is not condemned." As for the unbelievers, they are condemned already, being under the law; their farther condemnation and aggravation of their rebellion against God, is, *per accidens*, through their own maliciousness, not through the blessed word which they hear.

Fifthly, All men that hear are bound to believe and embrace the gospel, and Christ therein offered, and to repent of their sins; which, if they refuse to do, if they will not come in, they justly perish.

Sixthly, Christ's death is the foundation of all our mercies, which actually we receive for pardon and purchase; as of our vocation, justification; and it has not attained its end, until he has brought many sons to glory; for he has satisfied for every evil, and merited every good thing for us: there is no sin or sinner above his merits and mercy.

These precious truths contained in our doctrine, are a sufficient ground of preaching the gospel to every creature; and they afford us a visible ground, upon which the beloved of God, every humble soul, may accept of peace, and so come to have faith and hope in God: and likewise a visible rule of rejecting all who wilfully condemn their own peace, or refuse to return, and judge themselves unworthy of eternal life.

Secondly, Here is also a sufficient warrant of praying for all men; there is no man living but may be saved, for aught we know: there is merit enough in Christ, and spirit enough in Christ, and grace enough in his gospel. They which are dead may live. He that believeth is already passed from death to life; and he that believeth not as yet, may be a child of God, we helping forward their conversion by our prayers; we cannot know any man, no man can know himself to be a reprobate; there is hope of forgiveness, so long as there is possibility of repentance. The apostle Paul requires "prayers to be made for all men," because "God will have all to be saved." 1 Tim. ii. 1, 4. And Paul himself prayed; "My heart's desire and prayer for Israel is, that they may be saved." We sin not in praying so, though many are not saved, because there is ground for it in God's revealed will, concurring with the universal merit of Christ, and the general offer of salvation by the gospel.

Obj. The author of "God's Love to Mankind," says, "That our doctrine of Christ's dying for all sufficiently, not intentionally, takes away all comfort, for if God intended that he should die for all, yet he intended it upon such a condition, which he purposed not to give ability to perform. To which we reply, that in their general conditional way of redemption, they cannot comfort a distressed soul, but only upon his faith and repentance; and that we do, and can do in our way; and whether it be safer to ascribe the working of faith to God, or to man's frail will; whether

it be better to depend on God by prayer for the efficacy of his Spirit, to convert us, to create in us new hearts, and to write his laws in our hearts, or to rely on his own strength, we shall examine in the next chapter.

In the meanwhile, methinks an Arminian can hardly bear a part with the redeemed ones, fully and heartily in that triumphant song of thanksgiving to the Lamb, when he shall, as a shepherd, or as a bridegroom, bring all his blessed train with him into heaven, to behold and enjoy his own glory for evermore, saying, "Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing; for thou hast redeemed us by thy blood, out of every kindred, and tongue, and people, and nation." Rev. v. 8, 12. I say it is hard for him to bear a part heartily in that song of praises, when his heart thinks as his tongue has professed, that he is no more beholden to the Lamb for his redemption, than Cain or Judas, and all the lost.

CHAPTER X.

OF THE NATURAL MAN'S FREE WILL TO SUPERNATURAL GOOD, AND SOME ERRORS CONCERNING IT.

You have heard how the Arminians teach; first, that God has not chosen to salvation any particular individual persons, but only a certain kind of men, believers in general, and so, as none are excluded, so none are appointed to life but on condition of perseverance in the faith. Secondly, they teach, that Christ died for all indifferently under the same condition, and not for any particular persons, and so no man is chosen or redeemed more than another by any act of God, but *eventualiter*, according as they will, or will not embrace the gospel. Agreeably to which, they teach in the third place, that God has decreed to give to all sufficient means of salvation, sufficient grace exciting, and preventing universally and indifferently to all, the which they who do not resist, but by the good use of free

will assent to, and co-operate with, are both elected and redeemed, but they which resist, and will not join, or co-operate with this motion of grace, are not elected, neither shall they be saved; so that our work in this chapter will be to solve these two questions.

First, Whether God gives to all men sufficient means and helps of grace to salvation?

The second is, Whether the use of these means being granted, it be in the power of man's free will to convert himself, to accept or refuse the grace offered?

To the former question I shall speak but briefly, as being preparatory to the other.

Here we must first consider, what is sufficient grace? Sufficient in every kind of causes, is that which being applied and intended to that end, procures its effect, and removes all impediments that stand in the way. If any thing can hinder the cause, that it does not produce its intended effect, that cause is *deficient*, not *sufficient*. It is so in natural things, as in physic. A medicine that is sufficient for such a cure, if applied, removes all impediments, and performs all intentions of the physician, requisite to the cure. But if any other medicine be required for the cure, then the first was not sufficient. So converting grace, or grace sufficient to the conversion of a sinner, is that, which being set to work upon the soul, removes every impediment, and "fulfils all the good pleasure of God's goodness in us, and the work of faith with power:" (2 Thes. i. 11,) but if some other helps are necessary, then that grace was not sufficient. Arminians teach that grace sufficient to conversion is given to all, even to some that are never actually converted, and accordingly they distinguish between grace *sufficient* and *effectual*. Sufficient grace, say they, is of great force to the conversion of a sinner, yet not always effectual by reason of our fault. But it is then effectual, *cum novam illi contumaciam et rebellionem homo non opponit, quam ex se opponere potuisset*.* And a little after, speaking of resisting God's grace, they say, that a man may carry himself in such sort against God by evil actions, *ut iis positis Dei gratia ipsum actu non convertat, etiam tunc, cum ipsum conversum serio vult,*

* "When a man offers not that resistance, which it is in his power of himself to offer."

*et convertere aggressus fuit.** Hence I thus argue, that grace is not sufficient to salvation, which meeting with a dead heart and obstinate will, leaves the sinner unconverted, even then when God intended to convert him, and most seriously endeavours it. But according to their doctrine, the most saving grace of God being applied to the conversion of a sinner, meeting with an obstinate will, does not actually convert him, no, not though God intended it, and endeavour it; therefore grace sufficient for salvation is not given to all. It is natural to us, and the greatest evil in our nature, and that which most directly opposes the work of grace, and hinders our salvation, to be of a dead heart, that swinishly treads under foot the Son of God, and wilfully refuses to accept the grace offered. And, on the contrary, it is the great work of grace to quicken the dead heart, and to take out of us that heart of stone; and therefore the grace of God, when it has done all that it can, or will do, to convert a sinner, if it does not this, if it change not the heart, if it does not remove this grand impediment to the soul's recovery, when it is intended and applied for that purpose; it is not sufficient, but deficient, because it does not bring to pass its own most proper work.

Again, you must distinguish between that which is sufficient, *quoad gradum*, in a certain kind and degree, and that which is thoroughly sufficient, *ad ipsum conversionis*.† In this dispute our question is not of the former, namely, of grace sufficient to lead men on in some degree towards their conversion, but of the latter, namely, of *gratia sufficiens ad salutem*. This we deny to be given to all, and by the Arminians' own doctrine it stands undeniable; for neither is that sufficient illumination which leaves the mind in the dark, that it sees no more excellency in Christ than in all the creatures, neither is that sufficient conviction of sin and our own unrighteousness, which leaves the sinner irresolute to forsake his sins and his own unrighteousness; neither is that sufficient exciting grace, which leaves the will dead, unexcited, and unpersuaded as yet to return to the Lord; neither is that sufficient converting grace, or grace sufficient for salvation, which after all that it ought

* "That on account of his doings, the grace of God does not actually convert him; even then, when God seriously wishes, and attempts his conversion." (†)

† "To the finishing of the act of conversion." (†)

to do, or has to do, leaves the soul unconverted, and in a state of death.

If we say, that God's grace and man's will are joint causes, so that grace does its part, and man's will must do the rest, yet still it remains true, that it is not grace sufficient for salvation, because that which does but its part, is not sufficient for the whole; as a great burden is borne between two, because one is not sufficient to bear it; but more of this in the next question.

This doctrine of universal grace afforded to all, is contrary to the experience of all ages; many people have never heard of the name of Christ. And how then shall they "believe in him of whom they have not heard?" Rom. x. 14. It is a special grace that God sends the light of his gospel to any people, when the rest of the world sits in "darkness and the shadow of death." Psal. cxlvii. 19, 20, "He sheweth his word unto Jacob; he hath not dealt so with any nation." Paul bids the Ephesians remember their condition "in times past," namely, "without hope and without God in the world." And why without hope? Because without the gospel and knowledge of Christ. And in another place he tells us, that "the world by wisdom knew not God, and therefore it pleased God, by the foolishness of preaching, to save them that believe." 1 Cor. i. 21. To imagine that there is any means sufficient for salvation without Christ, is to overthrow the foundation of the gospel; for "he that hath not the Son hath not life." 1 John v. 12.

Obj. Some imagine, that pagans, who live according to law of nature and right reason, have the knowledge of Christ and salvation bestowed on them, by a secret and extraordinary revelation, though unknown to us. Ans. This is a bold and senseless assertion: for,

First, "How can they hear without a preacher?" Rom. x. 14.

Secondly, How can Paul's words stand good, that pagans were without hope in the world, if by the good use of their natural parts they shall undoubtedly obtain the knowledge of Christ?

Thirdly, How can we imagine, that those poor souls, which sit in darkness under the power of Satan, should ever use their free will well, until Christ makes them free?

Seeing as the apostle witnesses of the heathen, "There is none that understandeth, there is none that seeketh after God, there is none that doeth good, no, not one;" (Rom. iii. 11, 12,) there cannot an instance be given of any heathen, who by the good use of his natural will, ever obtained the addition of supernatural and saving knowledge, "no, not one," says the apostle, but on the contrary, they made ill use of that light, which they had; "When they knew God, they glorified him, not as God, but became vain in their imaginations." Rom. i. 21.

Fourthly, "Without me," adds Christ, "ye can do nothing," John xv. 5. He says not little, or not much, but nothing. If they had any strength, though small, then Christ said not truly, "Without me ye can do nothing." If they had none, then where is free will? Who ever used free will without the help of Christ preceding? By the knowledge of Christ's gospel we are taught the good use of our wills; and if Christ's grace gives that good use, Christ goes before us, and enables us: then he is not given afterwards as the reward of our well willing.

Fifthly, This assertion establishes one of the grossest points of Popery and Pelagianism, namely, the merit of congruity; for they say that if a man do what is in himself, God gives him supernatural grace: and Pelagius, long before them, taught *Gratiam Dei omnibus dari ex merito pro bono usu liberi arbitrii*, Syn. Dort., part 1, page 238.

Lastly, What promise, rule, or example have we of bestowing saving grace on the heathen in such a way, or in and for such respects? This presumptuous assertion, without proofs, we detest: it overthrows the faith and its ministry; it establishes paganism, and frustrates the whole new covenant of grace.

We come now to consider of all that live within the sound of the gospel. Sufficient grace for salvation is not given to all the visible members of the church, therefore not to all men. Moses declared of many of the Israelites that had seen the signs and wonders in Egypt, yet "the Lord hath not given you a heart to perceive, and eyes to see, and ears to hear, unto this day," Deut. xxix. 4. And Christ, putting a difference between his disciples and the pharisees, says, "To you it is given to know the mysteries of the

kingdom of heaven, but to them it is not given," Matt. xiii 11. How should men attain to saving grace, unless it be given? And all receive it not because it is not given to all; for to them it is not given.

Obj. But they which hear, and understand not, have the same measure of grace with them that obeyed, only these would embrace the gospel and the other would not; and so the grace which was sufficient in itself becomes insufficient through their own fault.

Ans. God does more for Peter than for Judas; they that hear and obey, have a greater measure of God's powerful grace than they which still harden their hearts: there is an exceeding greatness of his power, Eph. i. 12, put forth in them that believe more than in them that hear and believe not. In you that believe, there is an emphasis; not the like power in them that believe not. God opened the heart of Lydia; "He gives us both to will and to do," Eph. i. 13. He does not wait for our wills, but gives us, *velle*, to will of his own good pleasure, whereas others want that will to believe, though you say they had power to believe, and to co-operate with God's grace. Of this more in the next question.

Obj. 2. It may be objected out of Bishop Lake's paper, thus, grace is universal *ex instituto divino*, though not *de facto*, through man's fault, for God made a covenant of grace with Adam, as a common person, to be communicated to his posterity, as appears in that Cain as well as Abel offered a sacrifice, which is a work of the new covenant. And again with Noah and his family; so that if you look to the beginnings of the church, you will find that the covenant, by God's institution, was universal with all mankind, as was the covenant of works, though many of Adam's and Noah's posterity departed from the church, and God was not bound by any condition of the covenant to call them home again. Now the covenant being universal, so is the covenant of grace, and ability to keep it; one branch whereof is this, "I will write my laws in their hearts," therefore all the confederates have grace sufficient for their salvation bestowed on them.

Ans. 1. All are not confederates, therefore not within the promise. Ans. 2. It does not appear that God made covenant with Adam as a common person, to be communicated to all his posterity, but to the woman and her seed, not to

the serpent's seed, plainly distinguishing between the seeds, though all came of Adam. Cain offered a sacrifice without faith: he was the seed of the serpent, of "that wicked one," 1 John iii. 12, as John terms him; and Christ tells the Pharisees that "they were of their father, the devil."

I shall close this point with the observation of Bishop Davenant; *Illud observetis velim, nos in hac thesi nostrâ (scilicet non datur omnibus auxilium sufficiens ad salutem) hæud inficias ire, in causis universalibus à Deo institutis (quales sunt mors Christi, prædicatio Evangelii, institutio sacramentorum) reconditum esse thesaurum gratiæ in se sufficientis ad salutem omnium; sed illud solummodo defendere, Deum neque tenere, ut ex hoc thesauro sufficientem gratiam impertiat omnibus et singulis mortalibus, neque per providentiam suam de facto procurare, ut ea omnibus impertiatur.* The covenant is offered to all, but all are not confederates with him; some are confederate with Satan; "The Lord knows them that are his," and "in their hearts he writes his laws."

Use. Let us bless God for his mercy to us whom he hath called to fellowship with Christ; our wit, and spirits, and strength were better spent and drawn forth in praises to his holy name for this wonderful rich grace bestowed on our nation, and upon any of our souls in particular; for that he has given us eyes to see, and ears to hear, and hearts to consider the things which belong to our eternal peace, than in long disputes what he has, or does, or is bound to bestow on others. God is free, and just, and holy in all his gifts of grace. Therefore let my soul for ever bless the Lord, who has subdued mine iniquities, and wrought all my works in me, and of his own will begotten me again to a lively hope by the word of truth. And let all the Christian nations glorify God for his mercy, as it is written, "Praise the Lord, all ye Gentiles, and laud him, all ye people;" Rom. xv. 9, 11, for he hath made known the riches of his glory on you whom he had called; of you it may be said, "I will call them my people, which were not my people; and her beloved, which was not beloved; and in the place where it was said unto them, Ye are not my people, there shall they be called the children of the living God." Rom. ix. 25, 26.

SECTION II.

OF MAN'S FREE WILL AND ABILITY TO SPIRITUAL GOOD.

The errors cited by the London Testimony touching the natural man's free will, are two.

First, That the gospel is the ministry of life not in itself only, but in respect of men's power to believe it when it is preached or declared to them. For, say they, men are not blind for want of eyes, but for want of light; and when light or truth is discovered to them, they have faculties suitable, fit, and apt to receive it. And if God should deprive men of all ability and power to repent, and believe, and turn to him, and then should still be moving and persuading them, urging and pressing them to believe and turn to him, even those that perish, as well as those which are saved: this would seem somewhat harder than injustice itself. As if a king, having caused a man's legs to be cut off, though in a way of justice, should persuade this man to run a race.

The second error is this: Natural men may do such things as whereunto God hath by way of promise annexed grace, and acceptation as to believing; and, if it be possible that they may believe, then they may do such things whereunto God hath, by way of promise, annexed grace and acceptation.

That faith has the promise of acceptation annexed to it no man ever doubted; and that natural men may be brought to believe is as unquestionable. But of the manner how faith is wrought in the heart, and what influence free will contributes thereto, will be handled in confutation of the former error, and therefore I shall not speak distinctly of this second error, the rather because so much of it as savours of the merit of congruity is already confuted, in answer to an objection in my second reason about universal grace; and something of the same matter will again fall in, in handling the main point.

Before I enter upon it, give me leave (and I think it will be profitable) to present you with a short view of the Arminian doctrine, touching the corruption and conversion of a sinner, that you may see at whose forge these new

adversaries sharpen their goads and ploughshares. In their book entitled, *Scripta Remonstrantium*, &c., exhibited to the synod of Dort, they thus declare their opinion touching the third and fourth articles, *De gratia Dei in conversione hominis*.

1. *Voluntatem quod attinet, de eâ ita pronunciamus, ut statuamus eam in statu irregenerationis non habere potentiam ad volendum ullum salutare bonum: Neque enim id velle potest voluntas, quod in illo statu intellectus scire et monstrare non potest*, page 6.

1. The will of man in the state of unregeneracy, has not power to will any saving or spiritual good; because the understanding in that state, is blind, and cannot reach a spiritual object till it be revealed, and, therefore, the will cannot will it.

2. *In statu verò vocationis et regenerationis, quia intellectus rursum boni salutaris cognitione donatus est, voluntas libertatem et potentiam habet bonum volendi (accedente scilicet præter illuminationem supernaturalis quoque potentiæ collatione) et malum ex se volendi, libertatem volendi indifferenter tam bonum salutare, quam malum, in statu lapsus voluntati adesse negamus, eam tamen libertatem, quæ voluntati essentialis est, retinuit, nempe quia potuit liberè in malo occupari, sive hoc volendo, illud nolendo, sive uno proposito objecto illud volendo, vel non volendo*, page 6, 7.

2. But in the state of vocation and regeneration, because the understanding is endued with the knowledge of spiritual things, the will recovers its freedom and power to will the thing that is good, by the help of that illumination, and of a supernatural strength bestowed on it; indeed, in its lapsed state, the will cannot indifferently will spiritual good and evil: howbeit, that liberty which is essential to the will, namely, to bend itself to contrary objects within its reach, or about the same object to will it, or not will it, it still retains, page 7.

3. *Gratiæ Divinæ actus in conversione hominis; (primo) Gratia excitans est gratiosa et impromerita Spiritus Sancti operatio, quâ primum intellectum rerum salutarium cognitione imbuunt, et per eandem illuminationem in ipsam voluntatem agit; vocatur et præveniens quia nostram volitionem prævenit*, page 14.

3. Of the acts of God's grace in the conversion of a sinner. First, exciting grace is that free and undeserved work of the Holy Spirit, whereby he enlightens the understanding with the knowledge of saving truths, and by the understanding works upon the will, stirring it up to yield assent to the things revealed. It is also called *preventing* grace, because it goes before any act of our own wills.

4. *Adjuvans verò gratia est, quæ voluntatem juvat, et effectivè cum eâ concurrit ad producendum actum: vocatur hæc co-operans, quia cum voluntate operatur: et subsequens respectu prævenientis et excitantis Gratiæ, page 15.*

4. Helping grace is that which helps the will, and effectually joins or concurs with it, in producing the act of faith. It is called *co-operating* grace, because it works together with the will in the act of conversion; and *subsequent* grace, because it follows or sets in with the will, yielding and not making new resistance against the work of grace, as it might have done.

5. *Ordo actuum divinæ gratiæ: cum tria in homine corrupto regeneratione egeant, mens, voluntas, affectus; triplici huic subjecto, triplices gratiæ divinæ actus accommodemus.*

1. *Mentem Deus verbo et Spiritus sui illuminatione illustrat; et si quando veritas clare et perspicue à Spiritu Sancto menti præsentetur non potest intellectus ex se illi illuminationi resistere, sed ab objecto ita proposito determinatur ad assentiendum, p. 16.*

2. *Voluntatem Deus flectit et inclinât ad actum fidei et obedientiæ, ita ut voluntas per illam operationem non solum potuit obedire, sed et obediat, quoties obedit, non ex se, aut per se, aut à se. Addimus etiam supernaturalem potentiam credendi, voluntati conferri immediata Dei actione, modo illa actio voluntatem non necessitet antecederet, et libertatem potentiamque non volendi tollat.*

3. *Deus quoque affectus nostros corrigit; quibus affectibus castigatis et in ordinem redactis, promptior et facilius redditur voluntas ad exercendos pietatis actus, p. 17.*

5. The order of the acts of God's grace; whereas three things in corrupt man need regeneration, namely, the

mind, will, and affections, there are three acts of grace applicable for remedy.

First, God enlightens the mind with the light of his word and Spirit; which, when it is clearly presented to the understanding, it cannot resist that light, but is bound to assent to the object so proposed.

Secondly, God bows and inclines the will to the act of faith and obedience, so far that the will, whenever it does obey, not only can, but also does obey, not of, or from, or by itself. We say, moreover, that there is given to the will a supernatural power to believe, by the immediate working of God upon it, provided, that the action of God do not necessitate the will to consent, nor take away its liberty and power to dissent, or not to believe.

Thirdly, God also corrects our affections, which, being hastened, and ordered, the will is made more prompt and ready to exercise the acts of piety.

6. *Huic suæ conversioni homo obicem ponere potest, et ponit sæpe. Quare dicimus voluntatem ad volendum bonum non necessitari, sed hominem posse ex se resistere, id est, non velle, et sæpe actu non velle, page 17. Imo positis omnibus operationibus quibus ad conversionem in hominibus efficiendam Deus utitur, conversio sæpe non sequitur, conversio contingens est et incerta, quia libera, page 21.*

6. It is in the power of man to put a bar to this his own conversion, and he does often hinder it; wherefore we say, that the will is not necessitated to choose the good; but he can, and oft-times does, resist and refuse it, yea, all those operations which God uses to the conversion of a sinner, being put forth, yet conversion of the man does not always follow. Man's conversion is contingent and uncertain, because free.

7. *Si quærat, quæ causa sit, cur hic convertatur, ille non? Respondemus, hic convertitur, quia Deus hunc non opponentem novam contumaciam convertit; ille non convertitur, quia novam contumaciam opponit. Quæres, cur hic opponit novam contumaciam, alter non? Respondemus, hic opponit, quia vult; ille non opponit, quia gratiâ movetur, ne opponere velit. Quæres, annon ille qui non opponit novam contumaciam, et per consequens convertitur, majorem habeat gratiam,*

quam qui opponit, et non convertitur? Respondemus antecedentem et prævenientem gratiam æqualem esse posse, sed co-operantem habet prior, non posterior.

7. If a reason be demanded, Why this man is converted, and not that man? we answer, This man is converted, because he not opposing a new rebellion and contumacy, God converts him; the other is not converted, because he opposes a new perverseness against the offer of grace. Secondly, you demand, Why this man is obstinate to rebel, and not the other? We answer, This man resists because he will; the other does not, because he is moved of God, not to resist. If you demand whether he who does not resist, and so is converted, has a greater measure of grace given him, than he which does resist his own conversion? We answer, That the *exciting* and *preventing* grace in both, is equal; but *co-operating* grace the one has, not the other.

This is a great part of their doctrine touching the corruption and liberty of man's free will in things spiritual, in which I note two things.

First, That it is evident, that all which they so largely speak of grace, as if they meant to ascribe the beginning, progress, and perfection of all good to the grace of God, is but a mockery; for if it be in the will to resist the same work of grace, by which another is converted, or to embrace the same grace, which another rejected; if after all the labour which God uses, or will bestow for the conversion of the soul, the party may oppose and hinder it, if all that they ascribe to grace be but to reveal the doctrine of the gospel for enlightening the mind, and to stir up the affections, and to give power to the will to believe, yet so as that notwithstanding that power, the will is still in *æquilibrio*, whether it will turn to God, or not; I say, if after all that, they say, the will must strike the stroke, and determine the matter; what is this, but to set up the power of nature, and diminish the work of grace, to magnify man, and rob God of his glory?

Secondly, I observe also, that in the opinion, both of these old Arminians, and our new adversaries, the will, in its natural state, is clogged with two impediments, namely, want of light revealed, and perverseness of affections, which being removed by the gospel, brings life and immortality

to light, then the will is at liberty to exercise its innate and essential liberty, (for it lost it not by the fall,) to act upon those supernatural objects either well or ill; a man in his natural estate, being by them compared to a man in the dark, he wants not eyes, but light. Bring him a light and he sees again. Or as a man in prison, knock off his bolts, and open the prison doors, and he is at liberty to go away. So, say they, it is in this business. But the contrary will be made appear in our answer to our second question, which now follows.

Question. Whether the use of those means being granted, it is in the power of man's free-will to convert himself; to accept or refuse the grace offered? It is denied. This must be the state of the question, for so they declare themselves, namely, "That the gospel is the ministry of life, not in itself only, but in respect of men's power to believe it when it is preached or declared to them." This we deny; for God in raising a soul to life, does not only afford means, but opens our understandings to conceive, and causes the heart to hearken. The apostles had the scriptures; they read the prophecies concerning Christ, Luke xxiv. 25, 44. But one thing more was needful to form a right faith in them; and what was that? See verse 45, "Then opened he their understandings, that they might understand the scriptures." It is true of every natural man, that which Paul speaks of the Jews, 2 Cor. iii. 14, "There is a vail upon the heart in reading the scriptures, until it be done away in Christ." Therefore Paul prays for the Ephesians, that "God would give them a spirit of wisdom and revelation in the knowledge of Christ, that the eyes of your understanding being enlightened, ye may know." Ephes. i. 18. He writes to them that had the gospel preached to them already; but he knew that they wanted sight, as well as light, and therefore prayed that God would give them eyes to see and understand.

We that are ministers can hold forth the light; but there is a farther ministry required, even the Spirit of the living God, to write the gospel, not "in tables of stone," but "in the fleshly tables of the heart." 2 Cor. iii. 3. If it be written on with ink, or upon tables of stone, if that were enough, then he would not speak of another writing by the Spirit of God in the tables of the heart, but now he pro-

mises "to write his laws in our hearts," and therefore let us humbly beg, and thankfully receive that mercy, and not trust to our own strength. God does not regenerate thy soul, that it may be able to know him, and yet not know him, or that it may be able to believe, and yet not believe; or that it might be able to love him, and yet not love him; but he therefore makes thee able to know, to believe, and love, that thou mayest indeed both know, believe, and love him; he works not only *posse*, but *velle*; "God worketh in you both to will, and to do, of his own good pleasure." Phil. ii. 13. We must "work out our own salvation," that is, employ all our abilities and endeavours to get salvation, and that with all holy reverence, humility, and carefulness, verse 12; but it is the Lord's work to frame us to will and to do, and that not according to our endeavours, but of his good pleasure.

Now, to help your understandings in this matter, and to prevent confusion in discourse, you must carefully distinguish, First, between the freedom and power of man's will. We acknowledge, that liberty and freedom are natural to the will, the good or evil which we will, we will freely; but as for our strength and ability to rise up from a state of sin and death, by the power of our own wills, that we deny: that strength is from the Spirit of grace and regeneration.

Secondly. Again you must distinguish between the will free from compulsion and necessity, and from the bondage of corruption. We acknowledge that man's will is free from compulsion, either to sin, or to virtue. There is no force, or constraint, or outward necessity laid upon the will; but in respect of bondage to sin, under which all men are sold, Romans vii. 14; so the will is in bondage, till Christ make it free, Romans vi. 17, 20. It acts freely, but not graciously, till it is renewed by grace, and then so far as it is regenerate, it wills things that are good. The will of a natural man in its greatest bondage, is free from compulsion, and constraint, and in its greatest liberty it is in bondage under sin.

Obj. The doctrine of protestants is traduced by Papists, Arminians, and Anabaptists, as if we made man a stock, or a stone; as if God converted him whether he would or not; as if God by his predestination and decrees, compelled

and laid a necessity upon men to sin, or as if men were unjustly blamed, exhorted, reprov'd, for not believing, for not doing their duty, if they have not free-will, &c.

We answer: First, every man's will is free; whatever it does, it does freely: when wicked men sin, rebel against the light, resist the truth, they do it freely; when godly men embrace Christ, when they forsake the ways of death, they do it freely, for else it were not a will; the outward man may be forced, as in a storm, to cast the wares into the sea; in danger, to deliver up one's money to save the life. And this we do, after a sort, freely; because, of two evils, we choose the least. The will is a natural faculty, and therefore free to its own actions, which are in its reach and compass.

Secondly, we teach, that the will is still free from compulsion, or constraint: wicked men are not forced to sin, nor good men to come to Christ; they desire him, they prize him above every thing that can be set against him. But we confess, that in respect of the bondage of sin, it is a corrupt free-will: all men, by nature, are servants of sin, and so continue till "Christ makes them free." Man by the fall is spoiled, not of his will, but of the soundness of his will; they will freely, but not well, and therefore that good-will by which we embrace Christ, and the things of the Spirit, is not a natural faculty born with us into the world, but renewed in us by the Spirit of grace in regeneration; and all the saints, so far as they are regenerate, have a good, and a holy will, made alive to God, "even when we were dead in trespasses and sins, he hath quickened us together with Christ," and then "we yield ourselves to God, as they that are alive from the dead."

But the question is, of the strength and power of an unregenerate man's will, as to his first uprising from the state of sin and death; whether it have any power to convert itself, to raise itself to spiritual actions, to do any thing towards its own justification; or whether there is in the will before regeneration, *vis activa*, an active force to believe, and raise itself by the only help of exciting and preventing grace? This is denied in scripture; and man's weakness and insufficiency to help himself, acknowledged, because we are dead in sins and trespasses, enemies to God in our minds, and "without strength." And what spiritual good

can be expected from such blind, carnal souls, till the Spirit of God come and renew them? When the Spirit of grace first takes hold of us, it finds us in our blood, and says unto us, Live: it finds us in a dead sleep, and therefore it says, "Awake, thou that sleepest, arise from the dead, and Christ shall give thee light."

There is in all a power to will; but to will well, that is of renewing grace. Amongst many reasons, I shall content myself with these three.

The first is taken from the nature of regeneration, which is the work of the Spirit, making a new creature, restoring the spiritual life of grace to the soul that was spiritually dead in trespasses and sins. Thus the scripture speaks of regeneration; "The sons of God," says John, John i. 13, "are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." Note two things; first, that God's children must be born again. A child of nature, so long as he is such, is not the child of God: secondly, in this new birth, the will of man, and of the flesh, is expressly excluded, and God's power alone set up. Now, if the first act of our uprising be ascribed partly to God, and partly to us; to God, because he, by exciting grace, enlightens the mind, and stirs up the affections; to us, because we will co-operate with that holy motion and persuasion; then the work is his and ours together; then the will of man, and of the flesh, must not be excluded, and John's words must be corrected, and read thus: The sons of God, which are born both of the will of man and of God. Yea, that which is least will be ascribed to God, namely, to minister sufficient grace; and to our wills, that which is of greatest moment, namely, to make that grace effectual, or effectually to turn itself, as if to conversion, it were sufficient that the will be excited and helped, and not also healed and quickened.

From this quickening grace is our first awakening and rising from sin, "Of his own will begat he us with the word of truth," James i. 18. The instrument is the word, the author and efficient cause is the will of God, not the will of him that is begotten; for the same thing is not the parent and the child, nothing can beget itself; we are they that are begotten, and born, and God is our father that begat us; "He hath made us, and not we ourselves," Psal.

c. 3. As we cannot make ourselves, so neither can we regenerate ourselves; therefore, the apostle says, "we are" not our own, but "his workmanship, created in Christ Jesus unto good works." See that place; it is very full to our purpose; Eph. ii. 8—10, "By grace ye are saved, through faith, and that not of yourselves," (not of any active power in your wills, *ad actus spirituales eliciendos*) "it is the gift of God." Why should he so expressly say, not of ourselves, if ourselves did so much as our adversaries affirm? The apostle goes on with another not; "not of works, lest any man should boast," (all is of grace) "for we are his workmanship, created in Christ Jesus unto good works;" we must first be created in Christ, ere we can do works of the spiritual life; he works in us new wills, and new hearts, by which we believe unto salvation.

I demand, whether these spiritual actions of faith, love, and obedience, arise from a natural, or from a spiritual root and seed? Not from a natural; for "that which is born of the flesh, is flesh." John iii. 6. Every tree brings forth fruit according to its kind; and if not from a natural root, then not from the will of an unregenerate person. Nay, not from the will at all, by the Arminians' doctrine; for they hold that the will was never endued at first with spiritual qualities and gifts, and therefore by the fall, it could not lose them; and accordingly in man's regeneration, they say, that spiritual gifts are not infused, or planted in the will; only at the first God planted that natural freedom in the will, *ad volendum vel malum, vel bonum*, which by the fall, was clogged and hindered from acting by the blindness of the mind, and perverseness of the affections; which impediments being removed by preventing grace, the will can, and does, exercise its native freedom, of willing, or not willing good and evil. Now hence I infer, that if the understanding and the affections are the only subject of regeneration, and that the will, *in puris naturalibus*, as it is a natural faculty, without any spiritual qualities seasoning it, only being set at liberty, as abovesaid, have *vim activam ad spiritualia*, to convert itself to God; then it follows, that spiritual actions and graces have their rise, and grow upon the stock, and out of the seed of nature, which is contrary both to express scripture and reason.

Secondly, Well then it remains, that spiritual fruit must spring from a spiritual root, or seed; and what is that?

You shall see in three places of scripture, 1 John v. 1, "Whosoever believeth is born of God;" and so 1 John iv. 7, "Every one that loveth is born of God;" with John xv. 5, "As the branch cannot bear fruit except it abide in the vine, no more can ye, except ye abide in me; for without me," as your root, "you can do nothing." Now consider, which of these is the first, to believe, to love, and to bear fruit, or to be born of God? and to be in Christ the root? Surely, to be born of God, is before believing and loving, for we therefore believe and love, because, says the text, we are born of God, and have his seed in us; and we therefore bear fruits of grace and piety, because we are in Christ the root; "Thou bearest not the root, but the root thee." Hence, I conclude, that although there is no discernible distance of time between God's act begetting us to the faith, and our act of turning to God, yet in order of working, and causality, the work of God must needs be first to heal, to change, to rectify, and make obedient our crooked wills, to take away that inbred repugnancy, which is in our wills against the will of God, before we can obey the call of Christ; *non ideo currit rota, ut rotunda sit, sed quia rotunda est.** In order of working; first, Grace gives life and qualities to the dead will; and then being renewed, it wills the conversion, and becomes a voluntary instrument of God to apprehend his grace offered, and to work forward with it; but, as I said, this it does, not by its own natural strength, but by virtue of the seed of grace, and new life that God has put into it; first make the tree good, and then his fruit good.

Thus you see how the grace of God first turns us, and then we are turned; there is first a seed of God in us, which, because it lives and abides in us, therefore we believe in him, and love him; and this seed or root is the first beginning of all our spiritual life, and the good that follows thereupon: let God have the glory of his own grace.

Thirdly, and lastly, If such a power of man's will be acknowledged; Paul's questions, 1 Cor. iv. 7, "Who maketh thee to differ from another? And what hast thou that thou didst not receive?" will easily be answered, but in a sense quite contrary to his mind: for this opinion of free-will being true, I may answer, I have made myself to differ by

* "The wheel does not turn that it *may be* round, but because it *is* round." (†)

doing that which was in my power to do, which another would not do, though it were as well in his power, as in mine; for I and they were alike partakers of exciting grace; and God was as ready to receive them to mercy, as myself, if they would believe and repent; but they, by the liberty of their wills, refused that grace, and remained unconverted; and I, by the same liberty of my will, embraced it, and so am converted, and brought into a state of grace. And so to the other question; "What hast thou, that thou didst not receive?" I may answer, I have determined mine own will to the first act of believing; which power I received from no grace of God, but had it by nature in my own will.

How inconsistent are these things with the doctrine of God's grace; and how abhorrent to the hearts of Christians, who, by experience, have felt the work of grace upon themselves! I sometimes wonder, how it comes to pass that among the patrons of free-will, so few of them give evidence that they are gracious men; moralized civil men they are; but I fear many of them are strangers to the power of grace; they speak little experimentally of regeneration, and the work of grace in the soul. Either let them use their free-will better, or if they cannot, let them not say and hold, that men can; but let them fly to God for his grace to heal them, to his Spirit to draw them, to his power to make them sufficient.

Thus you see what is to be thought; first, of the freedom of man's will; secondly, of its strength and power, which is proved to be none ("for being servants of sin, we are free from righteousness.") Romans vi. 20. First, because we are born, not of the will of man, but of God: Secondly, because the natural will cannot be the seed and root of spiritual qualities; Thirdly, because it is not in man to make himself differ from another.

I conclude this point with those savoury and wholesome words of the tenth article of the church of England. "The condition of man, after the fall of Adam, is such, that he cannot turn and prepare himself by his own natural strength, and good works, to faith, and calling upon God; wherefore we have no power to do good works, pleasant and acceptable to God, without the grace of God preventing us, that we may have a good-will, and working with us, when we have that good will."

Against this doctrine, sundry things are objected : I will instance only in two or three particulars. Against the freedom of will, which we grant, it is objected, that that is not the true nature of freedom, to act freely, and without compulsion : but true freedom of will, say they, stands in indifference between two objects, whereby it can bend itself equally to good or evil, to accept or refuse the offer of grace, and therefore, say they, if God determine the will in our conversion, its liberty is violated. I answer four things: First, why should it seem a strange thing, that God, who made our wills, should move and rule in them without doing violence to their nature? Secondly, it is best with us when God determines our wills, for then we are sure ever to choose the thing that is good ; for God inclines them only to good, to evil we can determine them fast enough, ourselves. Thirdly, The true nature of free-will does not consist in an indifference to contrary things, as to good and evil ; for by their own confession, in our lapsed state, the will acts freely in evil ; but it has not a liberty and power to will spiritual good, as well as evil: and they give the reason, because in this state the mind is void of the knowledge of spiritual good, and therefore the will cannot desire it. And, again, in heaven the will has not liberty of indifference to choose evil as well as good, and the reason is, because in that state of perfection, the mind shall be filled with the meditation, and delight itself only in that which is holy and good ; and yet in both these states, namely, of unregeneracy, and glory, they do with us acknowledge, that the will is free.

In what, then, stands the true nature of liberty, if not in such an indifference? I answer, in the free choice of our will, arising from the judgment of our own understandings. This or that I judge to be good or evil ; and, accordingly, I freely choose or forsake it: wherever these two concur, namely, first, freedom from violence and necessity, and secondly, the full consent of our own reason ; there is the whole and true nature of liberty.

Fourthly, God, in converting us, does not take away the liberty of will, but its obstinacy ; *Hæc gratia à nullo duro corde respuitur, ideo enim tribuitur, ut cordis duritia primitus auferatur.* And why should they contend for such a liberty of will, as a part of its perfection

and excellency, which is indeed its greatest weakness, wickedness, and shame, namely, to be able to resist the grace of God intending our conversion. O that I had no bitter root in my will of rebelling against the will of God ! Lord, let there never be but one will between thee and me ; though I fail in many things, yet let not my will be false. Let me ever be able, with comfort, to say with the Apostle, "The evil which I do, I allow not ; and if I do that I would not, it is no more I that do it, but sin that dwelleth in me," (Romans vii. 15, 20.) The Apostle Paul bewails the rebellion of his heart ; he disclaims all its lustings, "It is not I." Who is it then ? Is it not a part of thy will's liberty to "war against the law of God ?" Yes, of a base corrupt will ; for it is sin in me ; call it what you will, it is sin, "it is sin that dwelleth in me." O that I were delivered from that liberty ; it is sin, it is a wretched liberty. O then let not vain man glory in his shame. Let us bewail not only our own evil wills, but even the proneness that is in us to will any thing against God.

Against the weakness and impotency of our wills, it is objected as above: If God should deprive men of all ability and power to believe, and yet be still moving and pressing them to believe, this would seem harder than injustice itself, &c., yea, this would represent the glorious God in his greatest expressions of mercy, grace, and love to the world, rather as laughing the world to scorn in that great misery wherein it is plunged, than as a God any way truly desirous, or intending to relieve it. Lond. Test. page 11.

I answer three things :—First, to fasten inferences upon God, is a dangerous presumption: take heed of it, lest ye be found to charge God foolishly, "Will you speak wickedly for God, and talk deceitfully for him," Job xiii., as defenders of his honour ? He needs it not ; to salve his justice, as you apprehend it, will you deny his grace ?

Secondly, God does not cut off any man's legs, and then bid him walk—"God made man upright, but he himself found out many inventions. Eccl. vii. 29. The bondage of our will is not to be laid upon God, but upon Adam's fall, which is the proper root whence that impotency in our wills arises. The creature is turned away from his Maker. May not the Lord call upon him to return, and pay his due obedience ? Nay, is it not a mercy that he seeks

those that were lost? or did you not like the manner and course that he has taken, to make the offer of grace to the lost world? Will you quarrel at it, because it is so general? Perhaps more general than are the wills of men to receive it.

Thirdly, God endues men with principles and gifts of reason, judgment, memory, conscience, understanding, by the use and improvement of which they are capable of being convinced of sin, and of Christ's readiness and ability to save, also to give credit to the things they hear. Yea, moreover, God works in the hearts of men that live under the preaching of the gospel, certain effects, by which people are led on towards their conversion; such as knowledge of God's will, sense of sin, fear of wrath, belief of the curse of the law, consultations and purposes to seek for deliverance, and to forsake sin, some joy and hopes upon possibility of pardon.

By all which effects, they perceive that God calls them to repentance and mercy, and accordingly are almost persuaded to be Christians indeed. Yet through the subtilty of the Devil, who stealeth away the good seed that was sown, and the lusts of other things entering in, choke the word, so that they, who after all this, remain in their natural and sinful state, their own hearts tell them that they have dealt ungraciously with God's Spirit, that they have striven against the light, that they have not done what was in their power to do; yea, I am persuaded, that there are not any of those who live under the gospel, and are so pathetically moved and pressed to repent (as in the objection is alleged) but they must confess that they are damned, not because they could not believe and turn to God, but because they would not, because other things were loved above Christ, because they forsook their own mercy, and so are justly left to their own hearts' lusts. The godly themselves know by experience, that they also have many times grieved the Spirit, and hardened themselves against God, especially in the days of their unregeneracy, and should have likewise perished, had not the Lord followed them with his grace. The sum is, they that perish must ascribe the fault of their non-conversion to themselves; and they whose hearts God hath farther mollified, must ascribe the praise thereof to his grace. Why God

follows the one with grace and leaves the other to his own heart's lusts, is a question that belongs to that mystery, "O the depth of the wisdom and knowledge of God," (we cannot fathom it.) "How unsearchable are his judgments, and his ways past finding out! Who hath first given unto him, and it shall be recompensed again?" Rom. xi. 33, 35.

The rest of their reasons against our doctrine, are but complaints and frettings, as it were, against God; I will name but one more:—If salvation is not to be had, but only by Christ through faith, and that condemnation comes on them through unbelief, and yet God afforded them not power to believe; then the damnation of the most part of men was an inevitable effect of the death of Christ, and their condition more desperate, considered with those means, than before, it being able to condemn them, but not bring them to faith.

A most absurd inference. For, First, men's damnation is not the effect, nor the end of Christ's dying; his death is the life of men.

Secondly, What then? Is it a consequence of his death? Neither so, for they had perished, though Christ had never died; namely, for transgressing the first covenant.

Thirdly, What then? Is Christ's death an occasion of the damnation of any man? Not so neither, for though we doubt not to say with the scripture, that "Christ is a stone of stumbling, and a rock of offence to many," 1 Pet. ii. 8, yet he is not properly and simply an occasion of their perishing, for they were under condemnation already, John iii. 18, only their unbelief leaves them under their former sad condition, with some increase to their condemnation, because they show new obstinacy, and more disobedience against God than others that never saw the light: as it there follows, ver. 19: "This is the condemnation (the just and great condemnation) that light is come into the world, and men loved darkness rather than light, because their deeds were evil." Lastly, Christ's death is not in itself an occasion of increasing their condemnation but merely accidentally, by reason of man's disobedience, as Peter expressly speaks; "He is a stone of stumbling." To whom? "To them that be disobedient." 1 Pet. ii. 7, 8, which stumble at the word, being disobedient. In himself he is altogether precious and the Lord of life. Paul

says of the law, that "Sin, taking occasion by the commandment, wrought in him all manner of concupiscence." Rom. vii. 8. Did the law work concupiscence in Paul? No; but sin by the law did; sin taking occasion by the law did. The like may be said in this case, Christ is holy, his death a savour of life, no man's ruin is the effect of Christ's death. What then? Through men's own disobedient hearts, that love darkness rather than light, the justness and aggravation of their condemnation is manifested.

Thus you see with how little connexion, or show of reason, men's damnation is charged on Christ's death, whereas, at the most, it is but an occasion, an accidental occasion, not in its own nature, but from man's own wickedness; an occasion, not of their ruin; (for they were undone before, and no man's unbelief first puts him under condemnation, but leaves him there under wrath,) but of a higher degree of condemnation, because they neglect so great salvation, and tread the Son of God under foot.

Lastly, it is objected, are not threats, exhortations, all in vain? Ans. This will be sufficient for you to remember, that all those invitations, exhortations, patient waitings, warnings, threats, &c., which you meet with every where in Scripture, do not show what our power is to co-operate to our first uprising from our sinful state.—But first, what the creature's duty is to his Creator. Secondly, what we can do by grace preceding and renewing us, not of ourselves. Thirdly, what God intends to do for his elect by those means, for they are God's power unto salvation, and God by calling on us causes the deaf, yea the dead to "hear the voice of the Son of God, and to live," John v. 25, by knocking, he awakens them that are in a dead sleep; by calling, he causes us to hear his voice and return. Now God shows what he intends to do for us, because the precepts, which require duty of us, are in other places of scripture turned into promises. Thus he requires Israel to "circumcise their hearts," Deut. x. 16, xxx. 6; he promises that "he will do it for them." Thus, he requires, Ezek. xviii. 31, "Make ye a new heart, for why will ye die, O house of Israel?" xxxvi. 26; he promises to "give them a new heart and a new spirit;" God's precepts show our duty, and when we

see that he turns his precepts into promises, it reminds us of his mercy and our own weakness. If the performance of the condition of the new covenant were left to our own power, it would not be to us a ministry of life and righteousness; for we are no more able of ourselves to believe, than to keep the law: therefore he says, "This is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts," &c. Heb. viii. 10. The conditions which God requires of us, he works in us, God requires us to repent, and he gives repentance, 2 Tim. ii. 26. He bids us "come to Christ," and he draws us to Christ, John vi. 66. If God should give us only a possibility to believe and to turn to him, and should leave the acting of it to our wills, we should even do as our first parents did, depart from God, and never bring that possibility into act.

Fourthly, Such invitations, warnings, &c., show what it is that we ought to beg at the throne of grace, seeing we have not the sufficiency of ourselves, namely, that he would work our works in us, that he would circumcise our hearts, and give us new hearts, &c.; and finally, that we ought to ascribe the whole glory of our salvation to his rich and unspeakable grace.

By the former distinctions and doctrine, the people are helped to discern truth and falsehood, good and evil in sundry cases. As, for example,

If the question in discourse be, whether God's decree, ordaining the events of things, does not take away the freedom of man's will? The answer is no; because God has decreed not only the things themselves which shall be, but also the manner how they shall be. Some things work naturally, some things proceed from necessary causes, which being put, the event always follows, as heat from fire; some things work voluntarily, and the event comes to pass freely, because they depend on voluntary causes, as to build a college, or hospital, and so of all human actions. Some things happen contingently, and as it were by chance, in respect of us, because they have no known or constant cause, as walking in an orchard, an apple falls upon my head, my walking is not the cause that the apple fell, nor the apple of my walking there. Now God decreeing that voluntary

agents shall work freely, therefore his decree does not take away my freedom, but rather establishes it. The selling of Joseph into Egypt, God decreed, yet it was done freely and willingly by Joseph's brethren: the reason is, because the root of true freedom is in the free judgment of our own reason, and, therefore, every man acts freely, because he chooses that which seems best and most reasonable, not being constrained by any external force or principle, but by the persuasion of his own mind.

If the question be, concerning the conversion of a sinner, because God's grace works powerfully, and man's will is but passive, or is the subject whereon God works in the first act of our conversion, and not a cause co-operating with God, that, therefore, man is made a stock or stone, &c.,—the answer is, not so; because, to will is of nature, to will well is of grace; so that when God frames us to will well, he does not change or destroy the natural faculty, but heals it, and leads it to a better object; and this he does *non cogendo, sed suadendo*: the soul sees the greatest reason in the world to embrace the greatest good which is now offered to it; and the man thirsts after it, and wills it with all his heart and might. O give me Christ, or else I die! O give me Christ whatever he cost me! Is this to take away man's freedom, so freely to choose the best? And so fully to consent to the will of God? Then, Lord, let my will never be free; Lord, set my heart at liberty, to run the way of thy commandments, to run after thee, which way soever thou drawest me. In all this there is nothing taken from the will, but goodness added to its actings. To will, and to will well, are not two several acts, but one and the same act; which as it is an act of willing, it is of man; as it is a gracious willing, it is of God. Is this dealing of God upon a free agent, remaining free, as if he dealt upon a stock or a stone?

If the question in discourse be, do wicked men sin freely, or of necessity and compulsion? The answer is, corruption is in their wills, and, therefore, they sin willingly, not by any external constraint; and until they are regenerate, every motion of their will is more or less sinful. As in an instrument that is out of tune, if you sound it, it will jar in the sounding. Wicked men, when they sin, sin of their own, *Nemine jubente, suadente, cogente*; you need

not compel them: yea, they sin with delight, and sometimes with deliberation. Sin is most natural to them; it is their flesh.

Obj. But if the corrupt will can do no other thing but sin, then it sins necessarily, and not freely. Ans. Not so; forasmuch as that naturalness shows the greatest freeness. As, for example, I am naturally inclined to this or that recreation, therefore, I follow it with the greatest willingness. Evil cleaves to natural men's will and actions; but yet when they choose the thing that is evil, that evil choice is not from external necessity; they do it willingly, after the imagination of their own hearts; yea, so freely do they follow and choose the evil, that they can and do deliberate, and take counsel about it, so that they can forbear when they see cause, and then fall to it again. The corrupt nature that is in wicked men, does not bind them up to this or that evil action, nor at this or that particular time; they can plot and contrive by their wits and counsels, what evil to do, when and which way to accomplish it; and when they are resolved upon a way, they can change their minds, if they see any danger or miscarriage attend their enterprises. All which shows how freely wicked men do evil. Let them bewail it, and not harden their hearts against God, by casting any blame upon his holy will, or hoping to excuse the wickedness of their actions, by the wickedness of their hearts and inclinations; nor, lastly, by listening to the profane scoffs of carnal wits: whenever the day of your visitation is come, you will bewail yourselves in this respect chiefly, that you have sinned against God with a full will (for so is the unregenerate will, it is a full will, in no part good) and so freely with delight and pleasure.

CHAPTER XI.

ERRORS AGAINST THE TRUE NATURE AND GROUND OF FAITH AND JUSTIFICATION.

IT is not my purpose in this treatise, to follow every brain-sick sectary in his wild goose chase, nor to attempt

the confutation of every absurd sentence that falls from their pens: many of their fooleries are not worthy of notice. The material errors cited in this chapter are two.

First, Concerning the ground and means of faith, (according to which, faith will be accounted natural, or supernatural:) their error is thus expressed:

“They that are without the gospel written or preached, have sufficient means of believing; they that have only the heavens, the sun, moon, and stars, and the goodness of God in the government of the world, have reason sufficient, if not in abundance, to think the same thoughts, and judge the same judgment with those that have the letter of the gospel, (namely, in the matter of believing.) For this, two reasons are alleged. 1. They have the substance of the gospel, namely, the willingness and readiness of God to be reconciled to the world preached to them by those foresaid apostles, the sun, and moon, and stars, &c. 2. Because in the creatures they have sufficient means of believing. First, that God is: secondly, that he is a rewarder of those that diligently seek him, which is all the faith or belief that the apostle makes, simply and absolutely, necessary to bring a man to God, that is, into grace and favour with him.”

Against these gross errors I lay down this positive conclusion, namely, that the substance of the gospel; nay, not the least glimpse thereof is, or can be made known to us in the creatures, and, therefore, they which want the letter of the gospel, have not means sufficient to bring them to saving faith; neither can they think the same thoughts, nor judge the same judgment, that those do, who have the letter of the gospel.

1. The sun, moon, and stars, and the government of the world, are but dumb apostles to preach the mystery of salvation; the eternal power and Godhead are clearly seen and understood by the things that are made; so that by this goodly frame of the world, the sun, moon, and stars, men by natural reason, may gather, that God is eternal, because he is before all things which are made; and powerful, because he could make such a world of nothing; and accordingly, that the Godhead is not like to the “image of a corruptible man, or birds, or four-footed beasts, or creeping things;” under all which forms the heathen worshipped a

deity, and "served the creature more than the Creator." The apostle shows the vanity of men's imaginations: for it is contrary to reason, that God, which made the world, should be like to such weak, dying, perishing creatures; and much more that such creatures should be worshipped and served, prayed to, or depended on for help; and therefore he tells us, that in their base conceits of the Godhead, and in their idolatrous image-creature worship, they "became brutish;" they did not show themselves men, and, therefore, were without excuse in that respect. A worshipper of images, of creatures, has no excuse for his sin, because he has reason enough to dictate the contrary. Now, if in the great works of the creation, they could not apprehend aright the nature of the Godhead, how shall they be able to see and find in them the hidden mystery of the gospel? "The mystery that was hid from ages and generations," hid in God, hid from generations of men, yea, from angels in heaven, to whom "the manifold wisdom of God is made known by the church." "God at sundry times, and in divers manners, spake in times past unto the fathers concerning Christ by the prophets." But did he ever speak of Christ by the dumb creatures? What should I say more? The apostle is clear, "The world by" all its "wisdom knew not God," 1 Cor. i. 21, till "it pleased God to reveal it by the foolishness of preaching," ver. 8. It never entered into the heart of man to think of salvation by the cross; of an imputed righteousness by a Mediator, of God manifest in the flesh, made under the law, &c., and many other such like points of the gospel: none of these things ever "entered into the heart of man to conceive," 1 Cor. ii. 9: the knowledge and belief of these things comes only by hearing, and by the revelation of Jesus Christ in the gospel. All that ever studied righteousness, I mean the best and wisest of heathen philosophers, never sought it in a way of faith, but in a way of works, of moral correctives of vice, and rules of common justice, and human prudence. But did ever any one of them so much as dream of a Mediator? or of justification by faith?

2. Hereof follows the second branch of our conclusion, namely, that they which want the light and letter of the gospel, have not sufficient means of believing. The object of faith is not revealed in the creatures. How then can

there be any faith without the gospel? "How can they believe in him of whom they have not heard?" It is a thing impossible. "And how can they hear without a preacher?" Rom. xiv. 15. A preacher of the gospel of peace, that brings glad tidings of good things? that is also impossible. And "how can they preach except they be sent?" If there be no sending, no preaching, no hearing, there can be no believing. And so the apostle concludes, ver. 17, "So then faith cometh by hearing, and hearing by the word of God." This is the only true ground of faith; and all that would get faith, must hearken to the gospel, as it was taught and published by the true and living apostles of Jesus Christ, and is continued in the church by such as succeed them, who are "ministers, by whom ye believe," and "labourers together with God," to make the world "obedient to the faith."

The reason of this is, because true faith, by which man is justified, is purely supernatural, it is above nature to teach it, or to work it. It is purely supernatural, first, in respect of the object, which is Christ crucified for our sins. The things to be believed are above the reach of man's natural reason; "Flesh and blood hath not revealed this unto thee, but my Father which is in heaven." This our Saviour spake of Peter's faith, Matt. xvi. 17.

It is a groundless invention of some, to say, that heathens might have an implicit faith in Christ; that is, habitually to believe all things contained in scripture, although actually they knew not what was contained in it; and that an explicit particular belief of Christ was not then necessary. For they could have none at all, because they had not Christ for their object: but *το γνωστον τῷ θεῷ*, that which might be known of God by the creation. That distinction of faith *implicit* and *explicit*, cannot take place where the object of faith is not known and embraced. Implicit faith is that of many weak Christians, who believe in Christ for salvation, that he died to save his people from their sins; or this they rest on, though many particulars touching the manner of the incarnation, death, resurrection, intercession of Christ, and justification, and of the definition of faith, &c., be not clearly known to them; the faith of Cornelius and the eunuch was such. Faith explicit, is when Christians can distinctly go from point to point, manifesting their

knowledge in the mystery of Christ. These two are only degrees of the same faith, the one weak, the other strong, for they both meet in one object, Christ Jesus. But to tell of an implicit faith in heathens, which have a kind of knowledge of God, but not Christ for their object, is an invention to delude the simple; they could have neither habit nor act of faith, when the object of faith was altogether unknown to them.

Much after this manner do the popish priests delude their people, by the doctrine of an implicit faith; for they teach, that the people are not bound to know what the matter of their faith is; it suffices that they believe as the church believes, upon assurance that the church believes all things necessary; but what those things are which the church believes, they need not inquire. Thus they exclude knowledge from faith, and place it in assent only, in a blind and general assent, whereas without knowledge there can be no faith; and without supernatural revelation there can be no knowledge of the things that are to be believed.

Secondly, Faith is purely supernatural, in regard of the manner of coming by it; it is given from above. To believe is the work of God, as has been sufficiently evinced in the former chapter; and although, when we believe, we see sufficient to believe, yet to make the heart close with Jesus Christ, is an effect of God's powerful grace. Hence it is that the apostle prays for the Thessalonians, that "God would count them worthy of this calling, and fulfil all the good pleasure of his goodness, and the work of faith with power," 2 Thes. i. 11: in which place the apostle teaches two things: first, That the whole beginning and progress of our salvation, is to be ascribed to the good pleasure of God's goodness: secondly, that the work of faith is carried on with power; Christ is the "author and finisher of our faith," Heb. xii. 2, and because it is so many ways assaulted, therefore "by the power of God we are kept through faith unto salvation," 1 Pet. i. 5. And truly, what less than a divine power is able thus to draw the soul to Christ? to forsake all, that we may be found in him? to forsake our own friends, houses, lands, and present worldly enjoyments, for his sake? yea, which is most of all, to forsake our own righteousness, and venture all upon an unseen Christ, upon a crucified Christ? to venture our precious souls, and our

eternal condition upon one whom we never saw, "yet believing we rejoice with joy unspeakable, and full of glory," 1 Pet. i. 8.

3d. Faith is purely supernatural, in regard to its admirable effects and workings. First, inward, for first, it purifies the heart; secondly, it pacifies the conscience; thirdly, it fills the heart with joy, even in the midst of tribulations; fourthly, it makes us able to withstand and to quench all the fiery darts of Satan, and to fight, and overcome principalities and powers. Secondly, Outward effects. You see the admirable effects of faith in the fathers, Noah, Abraham, Moses, &c., Heb. xi., who, by faith, forsook their own country, to live as pilgrims in a strange country; chose afflictions rather than worldly honours, bearing up in doing the will of God against all the threats and wrath of kings, as seeing him who is invisible; "Others, through faith, subdued kingdoms, wrought righteousness, stopped the mouths of lions, quenched the violence of fire, out of weakness were made strong, waxed valiant in fight," &c., verses 33, 34. Faith makes us overlook all difficulties and temptations, which may hinder us in the course of our obedience; it shows us the all-sufficiency of God, his faithfulness and power; it works by love, and frames us to obey the will of God in all things, in difficult cases, in hard duties, which nature abhors, as Abraham's sacrificing his son, &c.

Lastly, the victories of faith are admirable, 1 John v. 4: "This is the victory that overcometh the world, even our faith;" it overcomes the terrors and flatteries of the world, temptations on the right hand and on the left; it makes the soul overcome death itself, yea, the worst of deaths that persecutors could invent to inflict on the servants of Christ. Rev. xii. 11.

Consider now what a thing faith is, and can nature do this? Such effects as these so far above nature, can they arise from a root in nature? These supernatural and spiritual effects show that faith is of a divine and heavenly origin.

Now you will easily perceive the weakness of these two reasons by which this error is supported.

First, it is alleged that they who are without the gospel have sufficient means of believing, because they have the willingness and readiness of God to be reconciled to the

word preached to them by those dumb apostles, the sun, moon, &c., and the bountifulness of God in the government of the world.

Ans. First, in the creatures, whereby God has provided for our sustentation in this natural life, we may gather, that "God is good to all, and his mercy is over all his works: he preserves both man and beast, he spreads a table for every living thing, he opens his hand and fills them with good."

Again, in the creation of the world, and the dominion given to man over the creatures, we may see what honour and dignity the Lord put upon man in his creation. The Psalmist's meditation of God's works is sweet, Psal. viii. 3, 4: "When I consider the heavens, the work of thy fingers, the moon, and the stars, which thou hast ordained, then I say, What is man?" What a rare, excellent, honourable, piece of the creation is man, for whose use these things were made? If the heavens, sun, moon, and stars be so glorious, how glorious a creature is man, "that thou art mindful of him, that thou hast crowned him with glory and honour, that thou madst him to have dominion over the works of thy hands, that thou hast put all things under his feet, as sheep and oxen," &c. We may fitly meditate on our primitive greatness and excellency by creation, and bewail our sinful rebellion against so good a God. But what character of God's reconciliation to the world can be read in all this book of the creatures? God's goodness to us as we are creatures, is one thing, and as we are sinners to be reconciled, is another: the former is a general goodness; he is good to all, and sendeth rain to the just and unjust; yea, thus he is good to the brute creatures. But as for that spiritual goodness of God in sending his Son to die for us, this is not seen in the creatures. Nay, farther, we that have the best improvement of the light of nature, by the help of the light of God's word, cannot infer God's readiness to be reconciled to the world by his general goodness in governing the world. "No man knows love or hatred by all that is before him;" it were but a wild and weak argument to reason," God gave Esau a blessing: "Behold, thy dwelling shall be the fatness of the earth, and of the dew of heaven from above," Gen. xxvii. 39; therefore God is willing to be reconciled to Esau

in the blood of Christ. The general goodness of God in creation, and his spiritual mercies of redemption are not of the same kind, they are different sorts of mercies: neither can we conclude or infer the latter from the former.

Secondly, It is alleged that they have sufficient means of believing; First, That God is. Secondly, And that he is a rewarder of them that diligently seek him, which, say they, is all the faith that is absolutely necessary to bring a man into favour with God, Heb. xi. 6.

I answer, First, If that general belief concerning God were all the faith that is necessary to salvation, or if it be sufficient to bring men into favour with God, I do not see why the devils may not be saved, seeing they believe the same. Secondly, This general confused belief is not all the faith that is required. Our Saviour requires more, John xiv. 2, "Ye believe in God, believe also in me;" and again, John xvii. 3, "This is eternal life, that they might know thee the only true God." But is that enough? No; but ye must add, "and Jesus Christ whom he hath sent;" "for if ye believe not that I am he, ye shall die in your sins;" Christ says, "I am the way, the truth, and the life; no man cometh unto the Father but by me," John xiv. 6; therefore by the bare help and knowledge of the creatures, no man can come to God; he will miss his way that misses Christ. Thirdly, Forasmuch as the apostle there speaks of such a faith by which we please God and are accepted with him, therefore it cannot be meant of such a general, philosophical knowledge of God, (as that he is the Almighty Creator and Governor of all things,) but what a God he is to us after the fall, and that he is a rewarder of them that seek help and relief by that way which himself has revealed, that is, by faith in the Mediator. Faith is that grace which unites us to Christ, in whom God is well pleased with us, and, therefore, except a man believe God's all-sufficiency and merciful bountifulness in Christ to supply all his wants, he cannot come to him in a way that is acceptable. And so the meaning of the words is this, He that comes unto God must believe, not only that he is creator and governor of all things, but also Redeemer all-sufficient and gracious to relieve sinners; and also that he is a rewarder of them that seek him, not in a way of works legally, as the heathen do, who conceive it shall go well with good men, and

ill with wicked men, but evangelically, in a way of faith in the Mediator, as Enoch did, of whom it is testified, that though he were furnished with many other glorious virtues, yet by none of them did he please God, but only by his faith.

And for confirmation of this exposition, some properties of justifying faith are fitly noted, to be contained in the apostle's words, by Mr. Dickson, in loc. As first, "That it makes a man sensible of his own indigence and misery, else it could not send him a begging. Secondly, It empties him of the confidence of his own and all the creatures' help, else it could not send the man away for all these to God. Thirdly, It points out God both able and willing to help, else it could not encourage a man to take course for relief in him. Fourthly, It sets a man at work to use the appointed means to find God; and so it brings a man to deny himself, and to have communion with God." This is the faith spoken of in the text, and it is not taught by the creatures, nor found in them that want the gospel.

Use. What a wonderful madness and horrid ingratitude is it in those men, who enjoy the gospel of life, to speak of another way of getting faith and salvation? It is an infinite mercy, for which man is ever bound to bless God, as Zacharias did, Luke i. 68, 77, and say, "Blessed be the Lord God of Israel, who hath visited and redeemed his people, and given knowledge of salvation unto them by the remission of their sins, through the tender mercy of God, whereby the day-spring from on high hath visited us, to give light to them that sit in darkness and the shadow of death, and to guide our feet in the way of peace." How are the spirits of the penmen of Scripture raised up in admiration and praises of God for this mercy! "Blessed be the God and Father of our Lord Jesus Christ," &c. So they begin their epistles; and again, "I thank God upon every remembrance of you for your fellowship in the gospel." The Gentiles glorify God for this mercy, "Praise the Lord, all ye Gentiles," &c. Do we thus requite God for this infinite mercy, to tell people they may get faith and be saved without it? It is true, say they, the way of life is more clearly seen in the gospel, but yet men might be saved in their old way. O! cursed speech! O! let us tremble and beware lest this horrid ingratitude provoke

the Lord to remove his candlestick, and leave us in the dark to grope like blind men, and to perish everlastingly in our own deceiving! What honest intention or meaning can there be in these men that fancy a gospel in the creatures? The mischief of that doctrine is unspeakable.

First, It makes void the gospel and plucks up the foundation of religion, and sets up salvation without faith in Christ. Secondly, It makes void and needless the ministry, and brings the preaching of the gospel into base repute. Thirdly, It pulls down ordinances as useless and unnecessary. Fourthly, It opens a gap to paganism and profaneness. To this degree of madness does God give them over, who think they can never set themselves at a distance far enough from the precise preachers of the gospel. But let them remember, that in their madness of opposition, they forsake the doctrine of the church, which teaches thus, Art. 18, "They also are to be had accursed that presume to say that every man shall be saved by the law or sect which he professeth, so that he be diligent to frame his life according to that law and the light of nature; for holy Scripture doth set out unto us only the name of Jesus Christ whereby men must be saved."

The second error cited in this chapter, is against the true nature of justification, in these words:

Neither Paul nor James exclude or separate faithful actions, or acts of faith, from faith, or the condition of justification, but absolutely requiring them as the only things by which the man is justified.

Against which I oppose this conclusion, as the plain truth of God, namely, that faithful actions; first, though they flow from faith inseparably as fruits and qualities; yet, secondly, they are separated from faith, or the condition of justification; and thirdly, are not absolutely required as the things, much less the only things, by which the man is justified.

This conclusion has three parts or doctrines which I will prove severally.

First, Faithful actions, such as Paul commends in Abraham, and James requires in every believer, are not separated from true faith, nor from the party justified; but they flow from faith inseparably, as effects and fruits of it. This needs not long proof, for "faith purifies the heart," Acts

xv. 2. As the spring purges itself from mud and dust that is cast into it; so faith and lusts cannot lodge or dwell together; the believing heart will cast it out like poison.

Again, "Faith worketh by love," Gal. v. 6. It is a character, or mark, by which a sound Christian is known and distinguished from the unsound. It is not circumcision, or any such outward privilege or performance that can make a good Christian, "but faith, that worketh by love," that is, that frames the heart to obey God's will out of the love it bears to God. "This is the love of God," an effect and sign of it; "that we keep his commandments, and his commandments are not grievous." 1 John v. 3. Faith believes God commanding, threatening, directing, as well as promising, and yields unto God a suitable obedience to every part of the revealed will of God cheerfully; it is not grievous; and universally to obey God in one thing as in another, because, as James says, there is the same authority and bond upon the conscience in all the commandments. God spake all these words; and he that said, Do not commit adultery, *said also*, Do not kill; and, therefore, whosoever shall offend in one point, out of an evil conscience or false heart, is guilty of all.

Faith is that which carries us on in the course of obedience, and the more faith we have to see God in his all-sufficiency and other attributes, the more constant, sincere, and sound we are in our obedience; ye see the admirable effects of faith in Heb. xi. By faith Abel served God. Enoch walked with God. Noah went on with building his ark against all the scoffs and discouragements of that age. Abraham left his country, withheld not his son, his only son, from God. Moses went through with that difficult undertaking, he despised worldly honours and terrors of the king, &c. Faith will make us follow God in difficult duties and promises: when faith fails, then our obedience fails. Abraham failed in denying his wife, through fear he fell, he conferred with carnal reason, "I thought they will slay me for my wife's sake," Gen. xx. 2, 11. It is faith that keeps us close to God.

Use. The more are they to be wondered at, who plead for obedience of faith, to make it justifying, yet think that true faith does not always bring forth good works, and that it is possible to believe truly, and not to live accordingly,

that a man may see and like the promises of spiritual and eternal joys, and yet for the present, embrace the contrary : and this, though it be not a justifying faith, yet it may be a true faith for so much as it is, or it is one part of true faith. I would call this rather the faith of devils, feigned and counterfeit faith ; it is not that *πιστις ἀνθρωπίνος*, 1 Tim. i. 5, which is commended in all true Christians. See, therefore, that you approve the trueness of your faith by its fruits of obedience ; and although you will not bring your faithful actions into the conditions of your being justified, yet bring them forth as fruits, witnessing that you are partakers of Christ, and that Christ liveth in you.

The second part of my conclusion is this : faithful actions are separated from faith in the act of justifying, or from the condition of justification : they are not joined with faith in that action. Here faith is alone, we are justified by faith only, without the help or concurrence of other faithful actions. For the clear understanding of this, you are to remember,

First, That man being guilty of the breach of God's law, is subject to the penalty of it, condemnation ; he cannot be restored again, unless he brings a righteousness to satisfy this law again.

Secondly, This righteousness is not our own inherent justice, but the obedience of Christ alone, by which he fulfilled the whole law most perfectly for us. We affirm that every child of God has in him true sanctification and holiness, enabling him to exercise repentance, hope, charity, &c. But we deny these, or any of them, to be the justice whereby the bond of God's law is answered, and we appear righteous before God's judgment seat. But the very thing that makes us accepted as just, is the obedience of Christ, not our faithful actions.

Thirdly, "For the deriving of this righteousness to us, two things must be done, one on God's behalf, another on our own ; that which God does is the imputation of Christ's obedience to us for the pardon of our sins, and making our persons acceptable, as if ourselves had never sinned. That which we do is believing in Christ, and so receiving that which God offers, both which actions, when they meet, God's offering Christ, and our receiving him, the justification of the poor sinner is formally accomplished."

Fourthly, This righteousness is derived to us by faith only, without the concurrence of other graces, or faithful actions to complete it. When we say faith only, the meaning is not to exclude repentance, love, and good works from faith, seeing faith is always accompanied with good works, as the sun is with its light, and fire with heat; and though the works themselves justify not, yet being the effects of the same faith, have their proper use to sanctify us, which is necessary to salvation, as well as justification, because God brings no man to glory by justifying him alone, but by sanctifying him also. The meaning then is, to exclude all other graces and faithful actions from being either the righteousness that makes us accepted to eternal life, or the means whereby that righteousness is applied to us.

Of all the graces with which the soul of the Christian is adorned, there is none of them that is accepted for our righteousness, but *the righteousness of faith*, that is, of Jesus Christ, who is the Lord our righteousness, and is applied to us by faith, and by no other grace. This is manifest in scripture, which sets up faith alone in this business. Rom. iii. 21. "The righteousness of God without the law is manifested, even the righteousness of God, which is by faith of Jesus Christ unto all, and upon all that believe, for there is no difference."

Note first, That there is a righteousness of God eminently so called, besides the righteousness of the law (which is God's righteousness also) and that is the righteousness of God in Christ, even "the righteousness of God by faith of Jesus Christ," 2 Cor. v. 21. Now this righteousness is manifested for our justification "without the law."

Secondly note, how this righteousness comes upon us. The text says, "it is unto all, and upon all that believe." Here may seem to be a tautology, because it is said, "The righteousness of God by faith is upon all that believe." The righteousness of faith, upon all that have faith! A tautology; no. But that plainly shows both what our righteousness is, and what is the means of making it ours, namely, faith alone; the righteousness of God is upon us by the faith of them that believe, not by any of their other graces. It follows, v. 24, "Being justified freely by his grace through the redemption that is in Jesus Christ," "Therefore it is of faith, that it might be by grace," Rom. iv. 16. Now if

faithful actions, or works, were joined, it were not of faith alone, and if not of faith alone, then not of grace. But all is placed in Christ through faith, v. 25, "Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins." The apostle goes on, ver. 27, "Where is boasting then?" As if he should say, such a way of mercy is established, whereby boasting "is excluded;" that no man may boast over another. "By what law" is boasting excluded? "Of works? Nay," for if some have the condition of works, they may boast over others that want them. By what law then is boasting cut off? "By the law of faith;" for faith brings one and the same righteousness of Christ to all; it stops all mouths; there is no difference between one and another in Christ Jesus, whether they be Jew, or Gentile, they are all one in Christ Jesus; there is no room for boasting, and, therefore, not for works. So the apostle concludes, ver. 27, "Therefore we conclude, that a man is justified by faith without the deeds of the law," that is, by faith only.

This is confirmed by David's testimony. "David describeth the blessedness of a man." He is one, "to whom the Lord imputeth righteousness without works," Rom. iv. 6; that is, the righteousness of Christ to remission of sins, without any of our works; for which cause it is called "the righteousness of faith," ver. 11. These exclusive terms, "Not by the works of the law, but by the faith of Jesus Christ;" "by faith without the deeds of the law;" "righteousness without works." These expressions fully teach, that faith is alone in this great business, that though Christians are adorned with many good qualities and graces, yet God has only regard to their faith, which makes them renounce all confidence in their own works, and seek life and salvation in Christ, in whom they put their trust.

Here, to close this second part of my doctrine, you must remember, that when so great matters are put upon faith alone, faith is not considered as a work or quality, but in its relation to Christ, and as it is an act or instrument of the soul receiving and apprehending Christ set forth to the sinning creature: as they that were stung with fiery serpents in the wilderness, were healed by looking upon the brazen serpent, that was lifted up; so the wounded soul is cured of its sins by looking to Christ, the antitype, to that

brazen serpent. And this looking is called by Christ himself *believing*, John iii. 14, 15, "As Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up, that whosoever believeth on him should not perish, but have eternal life." And although the eye has many other uses and objects, yet by none of them was the party healed of his deadly sting, but by looking on the brazen serpent. So faith has many other objects and uses in the Christian life, yet by none of them is the sinner justified, but by apprehending or looking upon, and applying Christ set forth in the promises of the gospel, and resting thereon for mercy and salvation. Faith acts upon Christ in heaven, and it acts upon our own hearts to subdue lusts, and frame it to obedience. By the former we are justified, not by the latter.

Before I proceed to my third doctrine, an objection must be answered. For it is objected, that when it is so often said, that we are justified by faith without works, without the deeds of the law, that the word (works, and deeds of the law) in those places signify one of these two things, either perfect legal obedience, or circumcision, and such like judicial observances, and so it is truly said, we are justified by faith without them, that is, without such perfect absolute unsinning obedience, and without such judicial observances, but yet not excluding, but including sincere obedience.

Ans. But are not your faithful actions the works and deeds of the moral law? That is, such as the law requires you to do? yes; why then they are excluded from faith in this business. Paul excludes the works of the ceremonial law from having any hand in our justification, but not them only, but all works of the moral law also. For,

First, His words are general, and without limitation, Rom. iv. 6, "Blessed is the man unto whom God imputeth righteousness without works," without any works; and ver. 5, "to him that worketh not," (observers of the ceremonial law are not called workers) "but believeth in him that justifieth the ungodly, to him his faith is imputed for righteousness." What works are they, the want of which maketh one an ungodly man? Are they not works of the moral law? Yet he that has not wrought them, but for lack of them deserves to be called an ungodly man; if he believe, his faith is counted for righteousness.

Secondly, Paul excludes the works of that law that was

given to all men, to the Gentiles, as well as the Jews; the works of that law, which stops every mouth, and curses every transgressor; that law which works wrath, and by which is the knowledge of sin. This must needs be the moral law; for of the ceremonial law none of these things can be affirmed. "We have before proved" (says he, Rom. iii. 9, namely, in his former dispute) "both Jews and Gentiles, that they are all under sin," and, therefore, concludes, ver. 28, 30, that "a man is justified by faith without the deeds of the moral law," the Gentile's law; "seeing it is one God, which shall justify the circumcision by faith, and the uncircumcision through faith." Thus you see the point clearly proved, namely, that we are justified by faith only, without the deeds of the moral law, or any thing in it contained.

The third part of my conclusion is this, that faithful actions are not required as the only things by which the man is justified.

First, Because the only thing by which a man is justified, is that which answers the accusation and sentence under which all sinners lie before God's tribunal and judgment seat. What is it that you will plead to the law and justice of God at that day, why the sentence of death should not take hold of you? Will you plead your faithful actions? Can they answer the law? Can you hope by them to be pronounced innocent, absolved from death, and adjudged to life eternal? O no; then you will plead Christ's righteousness. "It is Christ that died and rose again;" he was "made under the law to redeem us that were under the law," &c. This is the thing, the only thing, by which the law is satisfied, by which we stand just and righteous before the judgment seat of God; and, therefore, the only thing by which a man is justified. Their words broadly delivered, are thus a gross and manifest falsehood: there are not two only things by which a man is justified; if Christ's righteousness be indeed the only thing, then our faithful actions are not.

If they are the only things by which the man is justified, then either first, as causes; or secondly, as our evangelical righteousness, accepted instead of the fulfilling the law; or thirdly, as the means of the application of Christ's righteousness; or fourthly, as conditions preparing the subject to

its justification, or as a *causa sine qua non*, without which the party is not justified. But in no sound sense can our actions, or any of our inherent righteousness, be the only things by which the man is justified. I will prove it by parts.

1. Not as causes, having any worthiness in them, on account of which the person should be accepted; partly because they are imperfect, and need pardon; and partly because they are the gifts of God's grace, and so make us debtors to him, and not him a debtor to us.

2. Not as our evangelical righteousness accepted instead of our fulfilling the law. Arminians teach, *Fædus illud novum gratiæ, quod Deus Pater per mortis Christi interventum cum hominibus pepigit, non in eo consistere, quod per fidem, quatenus meritum Christi apprehendit, coram Deo justificemur; sed in hoc, quod Deus abrogatâ perfectâ obedientiæ legalis exactione, fidem ipsam, et fidei obedientiam imperfectam pro perfectâ legis obedientiâ reputet, et vitæ æternæ præmio gratiose dignam censeat*; that is, the grace of the new covenant stands in this, that God accepts our faith, and our sincere obedience, though imperfect, to justification, instead of that full, perfect, and sinless obedience, which the law requireth; our faith and faithful actions shall be instead of fulfilling the whole law of God.

A gross error: for, first, God spared not his own Son when he made his soul a sacrifice for sin; he exacted of Christ our surety, full payment and satisfaction for all our sins; he did not abate him one ace, when he made him a curse for us. The reason of this is, because the law being part of God's will, and given to man out of the justice of God, it must take its effect, that so "God may be just, and the justifier of him that believeth in Jesus:" Rom. iii. 26, and so Christ satisfies the word of his Father ("Thou shalt die the death") and the conscience of the sinner in that righteousness is full and perfect. Again, God's judgment is according to truth, and, therefore, he never pronounces a man righteous that is not so. "The righteousness of the law is fulfilled in us that believe," Rom. x. 4. The justice of God is no loser in justifying the elect freely, and for just nothing of their own. Finally, if our evangelical obedience were accepted for our justification instead of perfect legal

obedience, then we were justified by works, by the deeds of the law, by an inherent righteousness; for such are all our faithful actions, they are a conformity to the law, and a part of that obedience which the law requires of us. He that fulfils the law by perfect obedience, and he that obeys it in all the parts of it sincerely, they both of them are workers; and if that which they do is their righteousness, then are they justified by the deeds of the law. Secondly, How then holds the difference assigned by the apostle, between the worker and the believer in the manner of obtaining righteousness? How sets he the worker and believer in direct opposition in the point of justification? How does he describe the righteousness of the believer to be without works, Rom. iv. 5, 6, "The Lord imputeth righteousness without works." And what righteousness can that be? Inherent righteousness it cannot be, for that is not without works, it must needs therefore be Christ's righteousness, according as it is said, "By the obedience of one many are made righteous;" Rom. v. 19. Christ's righteousness is made ours of God; 2 Cor. v. 21, "We are made the righteousness of God in him," that is, righteous by such a righteousness, as God requires and imputes to us. Thirdly, whatsoever may occasion boasting in man is excluded, Rom. iii. 27. Now as great occasion of boasting is left to man in the act of faith, and its obedience, as in any work of the law whatever, inasmuch as according to these men's doctrine, these would believe; others would not, though they had the same helps and means.

Note this therefore for conclusion of this point, that the grace of the new covenant does not stand in this, that God accepts our imperfect obedience *loco impletionis totius legis*, that God accepts a pepper corn instead of his full rent, as Mr. Baxter glosses it, a jejune and empty conceit of so high a mystery. But that glorious rich magnificent grace of the gospel, so much magnified and exalted by the apostle to the praise and glory of God's rich mercy and love to mankind, stands in this,—that whereas God's justice requires full satisfaction, and he in justice might have required the same at our hands, he has provided the price, and accepts the full payment at the hands of our Mediator.

3. Nor thirdly, as means to apply Christ's righteousness. This is the pre-eminence of faith to obtain this blessing of

righteousness at God's hands, as has been proved already. The righteousness of the gospel is that which is performed in the person of Christ; it is He that died, and overcame. Now these personal actions cannot be ours by any other means, but by imputation, which is God's gracious act ascribing to us, what Christ did and suffered in our names, and counting it ours no less than if we had performed it in our own persons; and the thing imputed is not received, apprehended, and applied by our charity, or repentance, or any other grace, but by faith only.

Because the grant of life, and pardon of sins is made over to us in the promises, which are the proper object of faith, not of other graces: the act and proper object of charity, is compassion to them that are in misery; the proper act and object of repentance, is sorrow for sin, &c. So the promises are the object of faith; promises are to be believed, and the soul receives them by faith. See that place, Rom. v. 17, where believers are described to be such, as "receive the abundance of grace, and of the gift of righteousness." Here is a gift (righteousness of Christ) the relative act to giving, is receiving, namely, by faith, as by a hand, so that faith only hath fitness to receive the gift of righteousness, and it causes the soul to rest on them in peace. And thus the just shall live by faith on the promises. But the law is not of faith. As if he should say, it is not enough to believe a law, but you must do it. Look upon the law, we do it; look upon the promises, we believe them, and by faith in them we live, Gal. iii. 11, 12, with Heb. x. 38, 39.

Nor, lastly, are faithful actions the only things by which the man is justified, or by a condition, as *causa sine qua non*. We all acknowledge, that faith, repentance, new obedience, are in a sound sense conditions required of all that are within the covenant of grace, and all that look to be justified by the blood of Christ, must be also sanctified by the Spirit of Christ, 1 Cor. vi. 11, so Acts ii. 38, "Repent and be baptized for the remission of sins;" so 1 John i. 6, "If we say that we have fellowship with him, and walk in darkness, we lie." We freely profess, that God, who justifies the ungodly, that is, all humble, broken, laden sinners, that come to him for just nothing, without consideration of any thing in them, moving him thereunto, will never justify an impenitent infidel, one that goes on still in

his wickedness. We strictly and vehemently urge, that there is an inseparable connexion between justification and sanctification in the sinner that is received unto mercy, (though we deny a dependence of justification upon sanctification) and that upon these grounds.

First, From the nature of faith. Faith is wrought in the heart by the gospel, which humbles the sinner, and shows him his misery, and so drives him to Christ for help. This same faith both justifies us, as it acts upon Christ set forth a propitiation for sin; and it sanctifies us, as it acts upon our own heart, purging out the natural filthiness that is in it.

Secondly, From our in-being in Christ, as the root, "He that hath the Son, hath life," 1 John v. 12. And we that were a *wild olive tree* by nature, being planted into Christ, our wild nature is changed, and we partake of the fatness of the *true olive*, that is, of the graces that are in Christ the root, of whose fulness we receive in our measure, and are become new creatures.

Thirdly, From the nature of Christ's death, which as it has a merit to expiate all sin; so it has an efficacy with it to crucify the old man with its lusts. The blood of the sacrifices, sprinkled on the sinner, sanctifies to the purifying of the flesh. Much more does the blood of Christ purge the conscience (not only from guilt) but from dead works to serve the living God, Heb. ix. 13.

Let us consider a little what influence the death of Christ has in our mortification, and sanctification; what influence it has in our justification, is evident. But how it destroys the power of sin in us, is not altogether so obvious and clear. Christ died, therefore sin dies in me. What is the reason of that inference? How has that death upon the cross an influence in my heart to kill sin in me? Is it only by way of congruity, because Christ died for my sins; therefore I should hate sin, which God so much hated, and which put Christ to that cursed death? That is something, but that is not all; for Christ's death kills sin in us efficaciously, Rom. vi. 6, our old man is crucified with Christ, that the body of sin might be destroyed, that henceforth we should not serve sin. This comes to pass by virtue of our communion with him; "If one died for all, then were all dead," 2 Cor. v. 14, and our old man is crucified with

Christ. But before our old man can be crucified with Christ,

1. Sin must be imputed to him. He took our whole sin and fault upon himself, he was made as it were, a lump of sin, and so he stood upon the cross as clothed with our old man, having as it were the "hand-writing of ordinances, which was contrary to us," hanging about his neck.

2. Now this whole body of sin he "nailed to the cross," Col. ii. 14, he "took it out of the way;" he not only condemned sin in his flesh, but he destroyed the power of sin in the world, and that two manner of ways: First, because in his cross he "spoiled principalities and powers," the spirit which ruled in the children of disobedience, the prince of the world, was judged. Christ was manifested to "destroy the works of the devil." Secondly, pactionally, because having performed that work, he received "the promise of the Father," that is, the Holy Ghost, that he should have "life in himself," and "execute judgment, to turn the people of Israel to the Lord," and that he should "see of his seed," Isa. liii. 10, 11.

3. This being done by Christ our head, as a public person in the room of all the elect, we having communion with him by faith, are made partakers of all that he did, or suffered, or conquered; all is as really ours, as if we had done it in our own persons. As in the first Adam, there was a spring of human nature corrupted, derived to us by natural generation; so in the second Adam there is a fountain of the same nature restored, and derived to us by spiritual regeneration, so that by fellowship with Christ in his sufferings, our body of sin is destroyed; and we have from him an inherent sanctification, as well as an imputed righteousness; 1 Cor. i. 30, "He is made unto us wisdom, and righteousness, and sanctification."

Thus you see that we urge holiness and sanctification, and their necessary connexion with justification, upon as sure and strict grounds, as those who make them conditions of justification; and in our ordinary preaching we do not hesitate to call faith, repentance, and holiness, the conditions of the new covenant,* the way for the ransomed to walk in, which way whosoever findeth not, or having found it, walks not, shall never be saved, because God

* This phraseology it is safer to avoid.

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saves none but by justification and sanctification both. The former is to acquit us from the condemnation of the law, the latter is to conform us to the gospel, and to go the way that leads to God.

But when we meet with men of corrupt principles, who first deny that faith justifies, as an instrument relatively, but only as a condition within us, that is, as a qualification, or act; secondly, that *fides loco impletionis totius legis*; thirdly, who set up our works, and rank them with faith in the point of justification, so that those glorious things, which are spoken of justification by faith, are affirmed also of other virtues and faithful actions, and faith is no more than other graces, and other graces are as much as faith; all which together make up that condition by which the man is justified—such broad, material, effectual conditions, pulling down faith, that it shall be but as a single star in the constellation of graces, and setting up works in the same throne and dignity, we detest, as tending directly to subvert the gospel of salvation, in like sort as the papists do by their doctrine of works. We deny, with the Apostle, the union of our works with faith, as to our justification, and we perform them as duties, whereto God has tied us, upon other terms, namely, as the fruits of faith, the way by which God will lead us to himself. Our learned divines explain it by this comparison. A king freely bestows a place in the court upon his subject; this his free gift binds him over to come to court to receive it; and having so done, to discharge the place with all diligence and attendance, and yet the subject cannot say, that either his going or attendance procured the place, but only the king's free gift put him into it; so it is in our sanctification, which is the way that leads to the kingdom, which God has freely given us, and the duty which that gift calleth us to, and therefore necessary in its own kind and order, and not otherwise. You see what we hold touching conditions, and in what sense we so speak.

Now it remains that I prove the fourth branch of my third doctrine.

Here I will consider two things; First, whether the addition of that word (as by condition,) be a sufficient salvo to make the former words sound doctrine? Secondly, whether faithful actions, or the purpose of them be indeed

an antecedent condition, or qualification of the subject to its justification, to make him capable thereof?

To the former, I say, that it is not a fit salvo; for the proposition itself *in terminis*, being untrue, the limitation is very flat, because the word (only things) imports more than a personal qualification, even that condition which is only in the person of Christ. Why says he not plainly, they are the only personal conditions, and not the only things, seeing no personal conditions whatever are the things by which the man is justified?

Let us consider expressions scattered up and down in that Practical Catechism, and then judge whether limitation (as by a condition) be a pertinent salvo to make the sense good: for instance, "many acts of Abraham's faith are mentioned in the New Testament, but especially two there are, by which, in two trials of his faith, he approved himself to God, so far, as that God imputed them to him for righteousness, that is, accepted of those acts of his as graciously as if he had performed unsinning obedience, had lived exactly without any slip or fall all his life." And again, a little after, he saith, "That will hold true of you (as of Abraham,) that if your heart be sincerely given up to Christ, if there be in you a resolution of uniform obedience unto Christ, and such as would hold in time of temptation; this will be certainly accepted by God to thy justification; nay, if God try thee only with one promise (be it spiritual or temporal) if thou confidently depend on the truth without any doubting, this will be accepted of God to thy justification without any farther acts of faith, or obedience to his commands, in case, or supposing there were no such command as yet given to thee: but if our receiving of Christ in heart and resolution be such, as will not fructify in its due season, it is not fit to be accepted by God to our justification."

Observe here two gross errors; First, that the thing imputed, and accepted to our justification, is our own obedience, (in resolution or performance.) Secondly, that God accepts those acts of faith instead of, or as well as if we performed perfect unsinning obedience. Whereas the scripture is full and clear, that the thing accepted and imputed to our justification, is not our weak imperfect obedience, residing in, and performed by our ourselves, but the

spotless and all-sufficient righteousness of Jesus Christ, performed by Christ, residing in the person of Christ, and imputed by God to us. That which is imputed to us, is not inherent in us, it is not our own. Righteousness imputed and inherent in this dispute, are quite contrary; if it be imputed, it is not inherent; if it be inherent, it is not by imputation.

Now let us apply the salvo, and see if it can make the sense sound doctrine. God graciously accepts sincere acts of obedience, instead of unsinning obedience to the whole law, (as a condition in the subject to be justified :) this is absurd;

For then first, Man's personal obedience is the material cause of his justification, as truly and really as perfect obedience in Adam was his righteousness; for by their own doings they both are accepted. This is indeed to make the gospel a covenant of works, a conditional covenant. In the covenant of works (which is properly conditional) there were but two persons, God promising life, and man with his personal conditions of obedience; and here it is true, God accepts his creatures' obedience as the condition or terms on which he performed his part of the covenant. But in the covenant of grace, there is a third person, namely, the Mediator; and here the Mediator's righteousness is that which is accepted instead of perfect legal obedience; his obedience is the only condition, upon which depends the fulfilling of all the mercies of the covenant, the sinner's righteousness is not considered. This is the difference between the law and gospel, that covenant was performed for the righteousness which should have been found in ourselves; but here the things covenanted are applied and procured for the righteousness of the Mediator.

Secondly, consider the inconsistency of the proposition, with its limitation. A condition (he says,) has no efficiency in it; but if God accept any thing instead of the whole law, that thing is of greatest efficiency. To affirm that man's faithful actions are the things imputed, and accepted for his justification, yea, that they are accepted instead of perfect obedience, is to make them more than conditions—even ingredients constituting a fit matter to be accepted on our behalf; they are now made intrinsic to the matter of our justification, with which they are complete and fit to be accepted by God for our justification,

whereas conditions qualifying the person, are altogether extrinsical to the matter of our justification.

It is then a mere gull, to say that our own actions justify as conditions or qualifications of the person, seeing no personal condition or qualification whatever justifies, that is, is imputed, or accepted to our justification. It is as if a Jesuit should defend the pope's infallibility, by saying the pope is the infallible and unerring judge of controversies, not as a man, but as head of the church, or that he has power over temporalities in order to spiritualities, whereas there is no such order, no such headship over the church. Thus of the first question.

Question 2. Whether faithful actions, or the purpose of them are indeed an antecedent condition or qualification of the subject to his justification, to make him capable thereof.

I answer: First, take faith as a condition, that is, in a notion distinct from instrument or relative, it is no other than a work of ours, as any other virtue is.

Secondly, take faith with all its actings upon precepts, promises, commandments, threats, with all your obedience, giving up your heart to God in all things; take all together, they have in them no other than the nature of good works, good qualities and actions. And,

Thirdly, although by them the party justified is distinguished from him that is not justified, and a true believer from a false, yet none of these good works, nor all together, are the conditions of a sinner's justification. The first reason is from the nature of the free covenant of grace; the sum of which is, that "we are justified freely by his grace, through the redemption that is in Christ," Rom. iii. 24; from all our sins, without consideration of any thing that we could do or suffer. God receives a sinner into favour gratis, for just nothing, "to the praise of the glory of his grace, wherein he hath freely accepted us in the Beloved." Eph. i. 6. In which place note two things; First, that there is nothing in us moving the Lord to make this covenant of mercy and promises, freely by his grace. Secondly, that there is nothing in us as a consideration, ground, or condition of fulfilling those promises being made, "Your sins are forgiven for his name's sake." 1 John ii. 12. All we have is by a deed of gift, it is all gratis, of mere mercy and good-will.

I illustrate it by this comparison of two beggars. Both come to a rich man, bewail their case: and say "We must starve and perish, if thou relieve us not," &c. But the one pleads thus: "Sir, though you have now forgotten me, yet I have been an ancient servant to you and your father: I ever wished well to your family; I never purloined or wasted your goods, &c. And though I have now played the lewd prodigal, yet I beseech you to pity me in my misery." This man cries out of his want and misery, but he brings a consideration or condition to move pity. The other brings nothing but words of aggravation and self-condemnation; "Sir, I confess I have hated you, and been your enemy, I have plotted your ruin, I have spoken and done all the mischief I could against you, you may hang me, &c., yet I beseech you, sir, pity me in my misery." Here is no qualification or consideration to move pity, none at all. This is the sinner's case; he comes heavy-laden, his sins like a talent of lead upon his conscience, and in bitterness of spirit cries out, "Lord, be merciful to me, a sinner, I have sinned against heaven and against thee: I am as full of sin and misery as the devil can make me, I have been an ungodly wretch until this moment, have mercy upon me, and according to the multitude of thy compassions, blot out all mine offences. O, may such a vile wretch come?" Yes. "Shall he find pardon?" Yes, "I will ease you." "O, but I can say nothing for myself;" yet "come without money and without price." "I am the worst of sinners, I have not a good motion in my heart; men and brethren, what shall I do?" Christ calls thee, "come unto me and I will give thee rest." Mat. ix. 13. The father of the prodigal fell upon his neck and kissed him. All that the devil, or thine own conscience can make of thee, is but a sinner, a chief sinner, an ungodly person, and such Christ came to call, Rom. iv. 5, God is said to "justify the ungodly," that is, an ungodly person coming to Christ is accepted, and has his sins forgiven; of unjust, he is made just. The state of a sinner, when pardoning mercy first acquits him, is a state of guilt and condemnation.

The proper subject of justification, or of pardoning mercy, is a guilty soul; it finds the person ungodly, and under wrath, it sets him at liberty, it says to him, Thou shalt not die, thy sins are forgiven thee. *Terminus a quo*, the state

from which a sinner is brought, is a state of sin and wrath, *terminus ad quem*, the state to which he is brought, is a state of righteousness imputed, whereby he is now a just man, his sins all covered, and he made a blessed man, *Medium per quod*, the means by which the guilty party pass from condemnation to life is faith, given us at this instant of our conversion, not as a condition pre-existent in the party to be justified, but as an instrument enabling the soul now to reach forth itself to lay hold on Christ thus freely offered, and to close with the Lord Jesus. Even as the hand of a beggar or a prisoner reaches forth itself to receive a gift to pay his debts. In the same minute of time a man is ungodly and justified, an enemy and a friend. As Christ made *the blind to see*, that is, him, who just now was blind, so God "justifies the ungodly," that is, him that just now was ungodly; when he came to Christ, he was ungodly, "when we were enemies, we were reconciled;" that is, he that just now was an enemy is reconciled; till he received his pardon he was an enemy. And what qualifications and conditions are, or can be found in such a person to make him capable of his justification? Yes, says the objector, his sorrow for what is past, and his purpose to be ungodly no more, his giving up himself to sincere obedience for time to come—this is the condition of his being pardoned, and received into mercy. Ans. It is true, all this God looks for at his hands, and gives him grace to do so. God having received him, and forgiven him all his sins, lets fall all actions against the sinner, and so makes him a blessed man. God now expects that he should hold up no weapons against him, but walk in uprightness before him. But this is not the condition of his being pardoned for sins past. God pardons him freely, without consideration of any thing that he has done, or can do hereafter. Sincere obedience is due every day, and may be a condition of our continuance in God's favour. But how can it be accepted for sins of times past? Are sins past pardoned on that condition? But these are duties required of us upon other terms, as has been shown in the comparison of a beneficial office freely bestowed by the king on his subject; he cannot say that his discharge of the place was a condition of the king's bestowing it, for the king's free gift put him into the place, but it is a duty which that gift calls him to.

This leads me to my second reason, taken from the nature of gospel conditions, they are gifts of the new covenant promised, therefore not properly conditions previously required. God gives us the grace for time to come, to become new creatures. God gives repentance as well as remission of sins. Acts v. 31. God gives the new heart; and therefore these things which God himself works, cannot be conditions to him to pardon our sins. Indeed this sincere, hearty, resigning ourselves unto the Lord, may be to us a condition of our peace, and a help to apply the promises to our own souls in particular, evidences to see ourselves in a state of grace.

There is a double act of faith, one direct, pitching the soul upon Christ, and this is that by which I am justified, from whence arises in the soul a secret joy and peace, and a wonderful love to Christ, and a willingness to live to him, to resign ourselves to him, &c.

The other act of faith is reflex, whereby the soul looks inward to try its state, and finding these holy dispositions wrought in the heart, whereto are annexed promises of mercy and salvation, concludes itself to be the Lord's. He can say, "I am Christ's, and Christ is mine." Note here, that I am justified because I believe in Christ, not because I find that my faith is sound; howbeit, by this I gather boldness and joy in believing. These gracious purposes and faithful actions, are not the ground of my believing, but of my applying. He that believes and repents shall be saved; I believe and repent, therefore I shall be saved. These gracious qualities in the heart, do not at first produce faith, they are not the mother of faith, they are the fruits of our marriage to Christ, Rom. vii. 4: yet the daughter may nourish the mother in time of need; so do these graces comfort the soul, and witness our fellowship with Christ.

Obj. But unless I do believe and repent, I shall not be saved, I do not only lose my assurance and the comfort of the reflex act of faith, but I am not justified at all in the court of heaven, unless I repent, &c.

Ans. True, because God justifies none, but the same whom he sanctifies, as we proved by the connexion there is between justification and sanctification. "The grace of God which bringeth salvation, teaches us to deny ungodli-

ness and worldly lusts, and to live soberly, righteously, and godly, in this present world," Tit. ii. 12; yet this does not amount to an antecedent condition of our justification. And you shall know it by this, because, though I fail in point of faith, as Sarah did, and in point of duty, as Peter did, yet we are not forthwith unjustified, the covenant of mercy is not forfeited; for one of those better promises belonging to the new covenant, is to pardon the failings of the covenanters. Better promises, because God not only keeps that faith which is in all covenants, namely, to perform his promise, if we perform our duty; but he promises also to forgive our failings, and cause us to fear him; he does not take the forfeiture upon our failings, but pardons us; "If any man sin, we have an advocate with the Father, Jesus Christ the righteous," &c. If the covenant were purely conditional, if it were grounded upon our obedience, as a condition or consideration, then that failing, it were lost and forfeited (as in the first covenant, which was truly conditional,) but it being grounded on Christ, there is a standing righteousness unto which we may "have recourse, to obtain mercy, and find help in every time of need," Heb. iv. 16. And for which righteousness' sake God accepts us, notwithstanding our failings; "I have prayed for thee, that thy faith fail not." Luke xxii. 32.

The third reason is taken from the nature of faith and repentance, they are emptying graces, they do not bring any condition or consideration with them. Faith finding nothing at home, seeks and receives all from another. Faith makes us deny ourselves, and renounce our own righteousness, it sends us to Christ with an open hand which lets fall all that was in it, to receive a pardon at God's hand, as the beggar does an alm. See how the apostle abases and empties himself, Phil. iii. 7, 9, "What things were gain to me, those I counted loss for Christ; yea, and I count all things but dung, that I may win Christ, and be found in him, not having mine own righteousness," &c. Faith is passive in receiving the pardon; it is the hand or instrument of the soul to receive God's promises. Now the gift is most free and unconditional, yet it must be received by the party that needs it, else it will do him no good; and that is all that faith has to do to make us sons; "As many as received him, to them gave he power to become the

sons of God," John i. 12. So repentance, it is an emptying grace; repentance makes us abhor ourselves, accuse, judge, and condemn ourselves, and put our mouth in the dust, and be dumb before the Lord. Now how can that which condemns me, be a condition of my pardon? A condition furnishes me with a plea, why I should have this or that, but faith and repentance cast away all such pleas, empty us all of goodness, lays us low at God's feet, as a company of condemned creatures, every one saying, "I am no more worthy to be called thy son." Does this faith look like a constellation of graces, all which together, are that faith which is required as the condition of our being justified? A strange faith; for by this reckoning sorrow for sin is a part of faith, and so is charity, and so is temperance, &c., and all these together make up a lusty condition of our being justified! This is that condition we deny.

Obj. Yea, but such a faith is required as is a receiving of the whole of Christ, a cordial assent to his commands, as well as promises, as our King, Priest, and Prophet.—

Ans. There are two sorts of believers, some receive Christ only in a general notion of a Saviour, not as a Lord to rule them; and they do not receive Christ aright: others receive him entirely in all his offices, as he is set forth in the gospel; but yet tell me, is whole Christ received and applied to every purpose? to that one purpose of justification? The whole Christ is received to a Christian's several needs: I receive Christ as my Prophet, but Christ does not justify me, as he is my Prophet, or my King. Christ, as my Prophet, is made unto me wisdom; I need him for that. As he is my King, he is made unto me redemption, for the final delivery of my body. And as he is my Priest, he is made unto me righteousness and sanctification; the office of a Priest being to make an atonement, and to purify the unclean. So that whole Christ is the foundation and root of the whole covenant; whole Christ is commensurate to our whole redemption, and we must not look for any part thereof out of Christ; for in him we are complete, yet whole Christ is not the necessary or proportionable object of each single blessing of the covenant. And therefore it is but a fallacy to say true faith receives whole Christ; therefore the receiving of him in his commands, threats, &c., is a condition of our justification.

Fourthly. These good works, purposes of obedience, &c., which make up the condition of our being justified, do they go before the pardon of our sins, or follow after? If they go before, they are the works of an enemy, and cannot qualify us for a pardon; for they need pardon themselves: if they follow after, then they are not conditions, because the work is done already, the person being already justified by his faith; he cannot be justified by those duties which follow after, unless you will say that the continuance of our justification depends upon perseverance in those holy purposes, and as our first entrance into a state of justification was upon condition of works, so our standing in that grace is owed to sincere obedience. Both which are directly contrary to the apostle, who teaches, Rom. v. 2, that both our access and our standing in that grace and favour of God, is by faith: it is "from faith to faith;" and the apostle declares his whole justification both in his first conversion, and in that time wherein he wrought, Phil. iii. 9, 10, yea, at the day of resurrection, to be wholly completed and finished in faith. Here come two grand arguments for union of works with faith: First, that without which, (according to James' opinion,) we are not justified, and by which, joined with faith, we are justified, that is not excluded from faith, or the condition of justification, but required together with faith, as the only things by which (as by a condition) the man is justified. But without actions of faith (in James' opinion) we are not justified, and by them we are justified, and not by faith only; therefore faithful actions are not excluded, but required together with faith, as the only things by which (as by a condition) the man is justified. To which I answer three things:

First, That the foundation of the argument laid down in the major proposition, is absolutely false, which in plain terms is this, namely, that faith alone does not justify, but that works are joined with faith in the act of justifying, (for so are the express words, "by which, joined with faith," and "required together with faith,") and therefore the minor is totally to be denied, which assumes and affirms, that without faithful actions joined with faith, we are not justified, and with them we are. This error I have sufficiently confuted in the second part of my conclusion of this second section of this chapter.

Secondly, I answer, there is a two-fold joining with another, (of works with faith) one as fruits are with the tree, or as fellow-qualities in the same subject; secondly, as fellow-workers to the same effect; in the former sense, works are joined with faith, not in the latter. I illustrate it thus:—In fire there are two qualities joined together, heat and light; without light fire does not heat the water, because fire is not without light, yet the light conduces nothing to the heating of the water. Now it would be a sophism thus to argue,—that without which the fire does not heat the water, and with which joined together, it does heat it, that is the thing by which the water is made hot; because, though they be joined together as fellow-qualities in the same subject, yet not as fellow-workers to make the water hot: so it is a gross fallacy to prove the union or concurrence of works with faith to our justification, because faithful actions are never separated from faith; for though they are fellow-qualities in the same sanctified soul, yet they are not fellow-workers to our justification in any sense whatever. Faith must so justify, that (in that work) no other thing may share in it, not repentance itself. To the words then I answer, that in this present argument, those words (*without which*, and *by which joined*) denote not a presence, or an association of faith and works, but a concurrence in that great work; we are justified by faith with works associative (faith is not without them) but not by faith and works copulative. Now in the argument faith and works are coupled as fellow-workers to the same effect; and, therefore, that assertion I utterly reject.

As to whether this is James' opinion, that works are joined with faith in the act of justification: how does that appear? They will tell us, by James' direct affirmation, chap. ii. 24, "Ye see, then, that by works," that is, by actions of faith, "a man is justified, and not by faith only;" and again, verse 20, "Faith without works is dead," and so not such, as by which we are justified.

I answer, first, We must gather the apostle's meaning from the drift of the place, which is not to show what place faith has in justification, for that is Paul's drift, Rom. iv. 5, but to show what faith it is that has place in justification against Solifidians. So the learned Weemse, whereto our learned Dr. Hammond seems to accord, saying, "That

James, dealing not with the Jews, but with another kind of adversaries, presumptuous fiduciaries, has no occasion to add that exclusive part to shut out works, but rather to prevent, or cure that other disease, which he saw the minds of men, through mistake and abuse of Paul's doctrine, possessed with, or subject to, thinking that a dead habit of faith would serve the turn. And whereas, some few lines before, James saith, verse 21, that 'Abraham was justified by works;' he expounds it thus, namely, that his faith approves itself by faithful actions, particularly by offering up his son." Now if this be the drift of James (as it is most clearly) then it cannot reasonably be imputed to James, as his opinion, that a man is both justified by works and by faith joined together. But that by the works of Abraham and Rahab, their faith was justified and declared to be a true and living, not a false and dead faith; yea, they themselves were thereby justified and declared to be true believers indeed, truly righteous before God, and not in show and profession only.

Secondly, To the place itself of James ii. 24, "Ye see then, how that by works a man is justified, and not by faith only." I answer, that the words are not copulative, as if a man were justified both by works and faith; but disjunctive, containing two parts, one affirmative, "by works a man is justified;" the other negative, "not by faith only;" and both parts are true, according to the apostle's scope and argument. First, "By works a man is justified;" you must understand, as Abraham was, verse 21, that is, he was justified and declared to be a true believer, and a righteous person, when he offered up Isaac; ("Now I know that thou fearest God," it was now declared, "seeing thou hast not withheld thy son," Gen. xxii. 12.) God had made trial before of Abraham's faith, and "counted it to him for righteousness;" Abraham was justified before Isaac was born, Gen. xv. 6. And now the Lord makes a new trial of his faith in a point of obedience, namely, the offering up of Isaac; and by this experiment God justified the fidelity of Abraham. This act of obedience crowned and renowned his faith, "inasmuch as he, which had received the promises, offered up his only begotten Son," Heb. xi. 17, and "against hope, believed in hope, he staggered not at the promise of God, and, therefore, it was imputed unto him

for righteousness," Rom. iv. 18, 20, 22. "Was not Abraham our father justified by works, when he offered up his son?" How does James prove that he was? By the testimony of scripture, verse 23, "And the scripture was fulfilled, which saith, Abraham believed God, and it was imputed to him for righteousness." He says, that "Abraham was justified by works," verse 21, and proves it, because the scripture says, he was "justified by faith." A strange proof, but of great force, to show that by works here, James understands a working faith; for the offering up of Isaac was a manifest sign that Abraham believed God, "being fully persuaded, that what he had promised, he was able also to perform," Rom. iv. 21; it was Abraham's faith that made him ready to perform such an act of obedience. Faith wrought this great work, and what could faith do more to show itself a perfect faith? Faith grows stronger and stronger, the more it is exercised; and by works faith is made perfect, *ετελειωθη*, it attains its end, as the tree is perfect, when it has brought forth its fruit, and until it has yielded its fruit, it is not perfect. And from this example James gathers, verse 24, that the faith by which a man is justified, is not a bare profession of the gospel, but such a faith as Abraham's was, fruitful in works of obedience.

So Secondly, the other part of the text ("not by faith only") is to be understood of the bare profession of faith, which can yield no solid comfort to yourselves or your friends, of your own justification; not by faith only, that is, not by the faith which is alone, and so a dead faith is not the true justifying faith; and the use of all this is to discover the vain presumption of Solifidians, and that Christians may be sound in the faith.

To conclude. This proposition is true, man is justified only by faith in Christ Jesus, that is Paul's proposition, and James never denied it. And this proposition is true, man is not justified by faith, which is alone, and this is what James affirms, and Paul never denied, ver. 17, "Even so faith, if it hath not works, is dead, being alone." It does not follow then, in James' opinion, that a man is justified both by works and by faith, because he stands for a faith that works by love. We press obedience of faith, yet deny the concurrence of obedience with faith, to make us just before God. And this meaning is pointed out to us, verse

14, where the apostle speaks of the "having faith with works," but not of justifying by works with faith.

Thus I have, at length, despatched the answer to that grand argument taken out of James. The second is like it, cast in the same mould, taken out of Paul, and, therefore, it will receive the same answer. It is thus formed:

Obj. He that affirms Abraham to be justified by that faith, which, however it was tried, answers God in actions of faith, does not exclude actions of faith from faith, or the condition of our justification, but absolutely requires them as the only things by which (as by a condition) the man is justified. But Paul affirms Abraham to be justified by that faith, which, however it was tried, did answer God in actions of faith; therefore Paul does not exclude faithful actions from faith, or the condition of our justification, but absolutely requires them, &c.

Ans. I distinguish, and deny the major. He that affirms Abraham to be justified by that faith, which being tried, did answer God in actions of faith, does not exclude actions of faith, that is, from faith itself, or from the nature of faith, yet he does exclude them from the office of faith, and from fellowship in justifying (as has been often said.) Faith alone justifies us relatively, as possessing us of the object, Christ Jesus: but faith with all its actions, and habits, and constellation of graces, considered as a condition or work, cannot justify a man before God.

As for the minor, it is endeavoured to be proved by two places of scripture, Rom. iv. 18, 20, 22, "Who against hope believed in hope," &c. And "therefore it was imputed to him for righteousness:" for all which acts of faith he was justified, compared with Heb. xi. 8, 9, 10, "By faith Abraham, when he was called to go out into a place, which he should after receive for an inheritance, obeyed," &c. These are acts of faith, in all kinds of trial, by which he was, and without which he should not be justified.

Now, it is confessed, that Abraham was justified by such a faith, as did answer God in all trials, but not in virtue of those trials. These were acts of faith; but we deny, that for them Abraham was justified; neither does any thing in the text countenance such an assertion. For, first, Abraham was justified, Gen. xv. 6, before any of those acts mentioned, Rom. iv. 18, 20, were performed, which follow

after in Gen. xvii. 16, 17, and do peculiarly respect the birth of Isaac. Secondly, And whereas the word ("therefore it was imputed," &c.,) may seem to imply some excellency and virtue in the very act of his faith, wherefore it was imputed for righteousness: I demand whether it were imputed in respect that he believed, or in respect that he believed in this full measure? If in respect of his measure, then it will follow, that only such a measure of faith suffices to justification; which would exclude the apostles, and many thousands of true believers from justification: and I think none dare affirm it. But if faith simply in what measure soever, then it affords us this comfortable doctrine, namely, that we, putting our trust in God for righteousness, giving credit to the truth of his promise of blessedness in the promised seed, (for this was the substance of Abraham's faith, I shall have a seed, in whom all nations, and myself also, shall be blessed; for God at that time preached the gospel to Abraham, Gal. iii. 8,) are accepted and blessed in that beloved one. And lest any should say, What is this to us? The apostle tells us, verse 23, 24, that "it was not written for his sake alone," as matter of his glory and privilege, "but for us also," for our profit and comfort, "to whom it shall be imputed;" yea, if we believe such strange promises; nay, but "if we believe on him that raised up Jesus from the dead, who died for our sins, and rose again for our justification." This is the proper and only subject of faith justifying, and this is that which is imputed to us for righteousness. As for that place, Heb. xi. 8, 9, he speaks of the obedience of faith, what it will make a Christian do, not of justification.

Thus I have finished the third part of my conclusion, namely, faithful actions are not the only things by which a man is justified: first, not as causes. Secondly, not as our evangelical righteousness. Thirdly, not as means of applying Christ's righteousness. Fourthly, not as conditions properly. Where is showed, what we hold, and what we deny touching conditions and qualifications, particularly two questions are solved. First, Whether the addition of the word (as a condition) be a fit *salvo* for those words (the only things by which, &c.) Secondly, Whether they be indeed an antecedent condition to justification? Denied. The first reason is, from the nature of the covenant of grace.

The second reason is, because they are gifts and promises of the new covenant. The third reason is, from the nature of faith and repentance. The fourth reason is, from the order of faith and works, with an answer to two grand arguments, one out of James, the other out of Paul, for the concurrence of faithful actions, with faith to our justification.

From the doctrine laid down I reject as erroneous, the opinion of those, who teach, first, *Fidem non esse Donum morte Christi partum nec novi fœderis promissum, sed ejus conditionem, quæ libere ab homine ex se præstetur*, that is, that faith is not a gift purchased by Christ's death, nor a promise of the new covenant, but a condition which we must bring, on our parts. Secondly, that God chose *Actum fidei loco impletionis totius legis*, the act of faith instead of the legal righteousness. Thirdly, that without the addition of works, any other act, or part, or notion of faith, would be insufficient to justification, and that it is the consummation of faith by charity, and good works, that God accepts in Christ to justification. Fourthly, of them that teach, that faith is not an instrument, but only a condition of justification, and so has no other place in our justification, than charity, or other virtues; all which are a part of that condition, without which, pardon shall not belong to me. Fifthly, that we are justified by obedience, as truly as we are by faith; so making obedience the condition of the covenant of justification. Sixthly, that faith receives the pardon, but does not thereby justify. To receive forgiveness is an act of faith, but it does not justify by so doing.

THE END.