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T.F. Torrey



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Robert Hoagie  
CONCILIATORY, OR IRENICAL  
*ANIMADVERSIONS,*

ON THE

*Controversies*  
*AGITATED IN BRITAIN,*

UNDER THE UNHAPPY NAMES OF



ANTINOMIANS

AND

ECONOMIANS.

---

By HERMAN WITSIUS, D. D.

Professor of Divinity in the Universities of Franeker, Utrecht, and  
Leyden; and also Regent of the Divinity College of the  
States of Holland and West Friesland.

---

*FAITHFULLY TRANSLATED FROM THE LATIN,*

AND FOLLOWED WITH

*NOTES,*

By THOMAS BELL,

Late Minister of the Gospel, in Glasgow.

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GLASGOW,

PRINTED BY W. LANG,

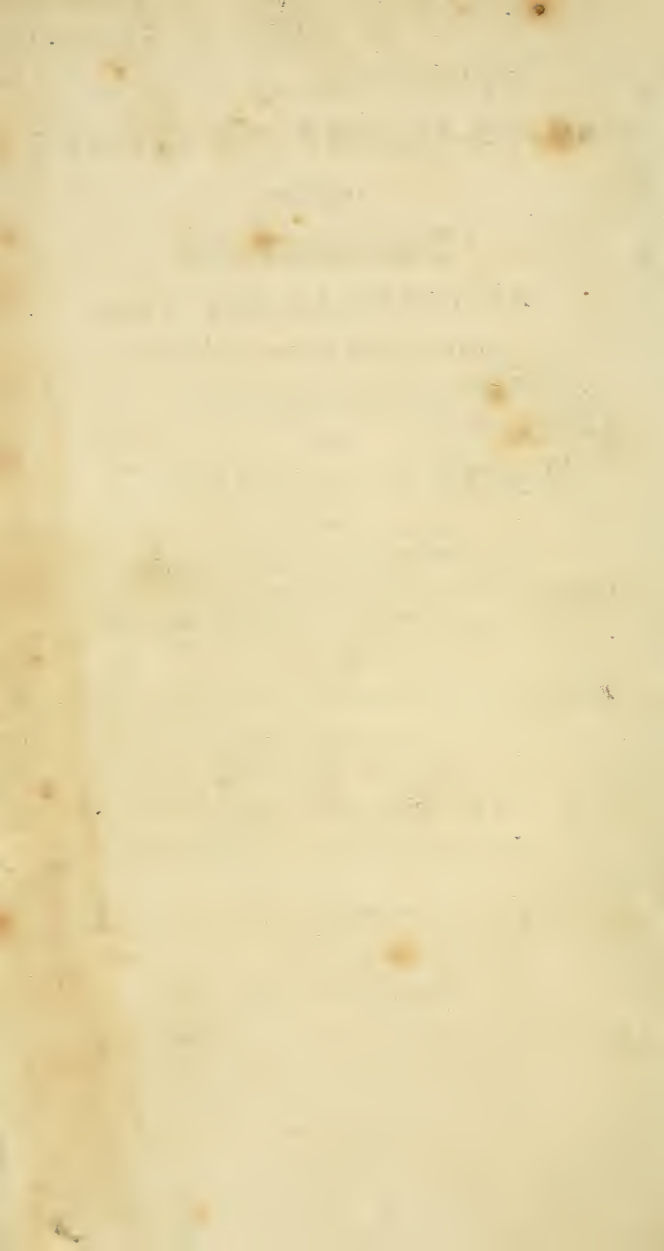
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1807.



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THE AUTHOR'S PREFACE

TO THE

*BRITISH DIVINES:*

IN WHICH IS SHOWN THE OCCASION AND DESIGN OF  
THE WORK.

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Reverend and very Learned Sirs, Brethren and  
Fellow-Labourers in Christ Jesus, our common  
Lord, most dearly Beloved,

**I**N my apprehension it was never better with the Christian people, than when sincerely attentive to believe the gospel, to live in a holy manner, and to banish far the quirks of curious questions, they delighted themselves in the pure love of God and Christ, and in the certain expectation of eternal life. So the first generation of believers had learned Christianity from the Apostles, and they being taught in simple, and unadorned style, but moved with the incredible sanctity of the messengers sent them by God, inflamed with zeal, persuaded by miracles, and effectually convinced of the truth by the inward illumination of the Divine Spirit, and fleeing for refuge to Jesus Christ the Son of God, as the only author of salvation, gave up themselves to be led

and ruled at his pleasure: as ignorant of subtle disputes, as studious of piety. Then it was that the Christian faith exerted all its influence in the minds of men, and animated them rather bravely to suffer death for Christ, than to engage with acrimony in contentions concerning the more obscure points of religion. And hence it is, that I have often thought with myself, perhaps those men were the most happy, who knowing nothing but Jesus Christ, and him crucified, and living soberly, righteously, and godly, according to the prescription of the gospel, did not so much as hear by report concerning the contentions of Divines. And I reckon it not the smallest part of our calamity, or at least the most painful of our office, that we who preside in matters of Christianity, are often constrained to bestow tedious labour in resolving the difficulties of thorny controversies. So is the age; all places resound with debates: that very temple not excepted, which the Lord hath consecrated to peace and concord. And truly, it can scarce be otherwise, in the profound repose which we in these times enjoy, whatever be its kind; in so great a diversity of genius and disposition; in so great an ambition after sublimer science; and finally, in so great an itch after innovations. Be ye willing or unwilling, in battle you must engage; O that it were always that good fight of faith, which Paul recommended to Timothy! However, if we are not permitted to shun the conflict, the prudence of the just demands, that they, who in the defence of orthodoxy show themselves the rigid guardians of truth, should remember studiously to avoid these things which are

not lawful for the ministers of peace. And hence it is, that they especially, to whom is committed the preaching of the gospel, should endeavour clearly to discern the truths revealed by God: that they may explain them in clear and proper words, and such as are drawn from the fountain of holy scripture: that they seriously rejoice in the harmony of minds, and promote it as much as possible in a consistency with truth: that in differences they with a judicious lenity approve their equity and modesty to God and to men: that they think humbly concerning themselves, and highly of their brethren, not affecting the fame of more exquisite wisdom, but justly esteeming the gifts of God in those who are their neighbours: that they calumniate no man's word, or by cavilling, impute opinions to any, to which he professes himself averse: finally, that they reckon it unworthy of the gravity of a Divine, to strive in an idle and an odious manner concerning the niceties of words, when there is little, and almost no difference about the thing itself.

If our controversies in the Netherlands, if yours in Britain, brethren, had been treated with such dispositions, and in such a way and method, it would have been far better, as well for the public tranquillity, as for truth itself, and evangelical piety. But we suffer every one his own punishment, permitted at present to pass by our disputations in silence, with the most penetrating sense of which we are grieved, you yourselves, *brethren*, would not allow me to be without a part in yours, which perhaps, are agitated with too much warmth, under the hostile standards of *Antinomians* and *Neonomians*, though

both disallow the names. For some of yourselves, the books on both sides being sent me, requested my judgment, inconsiderable as it is. To the discovery of which I did not proceed but very slowly, and with reluctant steps. For first, in the knowledge of the cause, which was involved in many subtleties and quirks, I had the greatest difficulties to surmount; so much the greater, that I have scarce a tolerable knowledge of your language. In the next place, not a little labour was to be spent in this, that what I seemed somehow at least to know in a matter of the greatest intricacy, I should explain in a methodical and perspicuous manner, which I understood to be chiefly necessary. In fine, knowing to measure myself by my own standard, I could not be ignorant, that I was not at all endowed with such wisdom and authority, as to be accounted a proper judge in so great a controversy. Nevertheless, since the matter was very much at heart, as being of the utmost importance, I used all diligence to reach that on which the dispute turned, and having found, what had also been observed by JOHN HOORNBECK, a man of the utmost integrity, and a Divine of a cultivated judgment, that it is often seen the difference is less in the thing itself, than in the manner of speaking, and the method of teaching, I went on with the greater courage: hoping it might happen, that the impediments of ambiguity being removed, some controversies might be decided by the mere elucidation of the subject itself, and both contending parties confess that they had understood the same thing, but in a different manner of expression. Besides, I was the less afraid of incurring the

displeasure of either party, although I assent to neither in all things, that I transferred the whole of the dispute from personal and verbal things unto real; not inquiring with too much rigour, what was said or unsaid by this or that man, what was well understood, or otherwise, by the reader or the hearer, but what ought to be said, or in my judgment, at least, may be most conveniently said. It is a very frequent fault with disputants, that the one complains of the sense being badly expressed, the other that it is not well understood: whence it is that the whole dispute often evanishes into a mere mistake of the subject; or which is worse, issues in the most indecent brawlings. I judged, that by all means, such a conduct should be avoided: applying myself to this alone, that I might clearly deliver the truth without injury to any man, and without party zeal; the defence of which is far from me. Do you, brethren, take in good part this Dutch candour: and despise not the sincere labour of a foreigner, following truth with charity. Besides enjoying the common name of Christians and Protestants, we have the same celestial depositum committed to our care: and we Batavians and Britons are now connected by a straiter bond, living under the pious and the happy government of the same best of princes, your king, and our stadtholder, WILLIAM the III. To whom we know there is nothing more desirable, than that the monuments of faction being erased, as well in Britain as in the Netherlands, right hands should join in the perpetual confederation of brethren. But there is abundance of preface. Let us come to the subject.

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## THE TRANSLATOR'S PREFACE.

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PURITY and peace are essential to that wisdom which cometh from above, James iii. 17. Accordingly those endued with *it*, have ever held *them* in the highest estimation. Begotten by the word of truth, they seek the peace of Jerusalem. By means of the one, they enjoy communion with their God; and in virtue of the other, the pleasures of fellowship among themselves. While zealous for the former, they dare not disregard the latter. Enamoured with both, it is as a sword in their bones, to see them divided. Their love to the truth as it is in Jesus, will not suffer them to embrace that peace which rises on its ruins, nor will their love of peace allow them to violate the communion of saints, for matters of doubtful disputation. When it is endangered, they are ready to stand in the breach, in order to reconcile the contending parties. Such pacific dispositions point out whose they are, whom they serve, and whither they are going. Blessed, said

the Prince of Peace, are the peace makers: for they shall be called the children of God, Mat. v. 9. And while blessed of the Lord, they are generally had in honour among men. In few instances was this ever more verified, than in the celebrated WITSIUS. His learning, his life, his labours, and his steady attachment to evangelic truth, endeared him, when alive, to her friends, and embalmed his memory when dead. Hence it was, that when several doctrinal differences began to be warmly agitated among some ministers in England, they agreed in submitting them to him as an able and impartial umpire. This gave rise to his *Irenical Animadversions*. They were first printed at Utrecht, anno 1696, in a small octavo of 237 pages; and four years after at Amsterdam, in the second volume of the author's miscellanies. But the vii. and viii. chapters in the Utrecht edition, were omitted in that of Amsterdam. For what reason I have not been able to learn. They seemed to me, however, of too much importance to be overlooked in this translation. The late holy Hervey, in a foot note in his *The-ron and Aspasio*, vol. 2, page 366, referring to the Utrecht edition of these *Animadversions*, expresses himself in the following words: "See Witsii *Animadversiones Irenicæ*, chap. viii.—A choice little piece of polemical divinity, perhaps the very best that is extant. In which the most important controversies are fairly stated, accurately discussed, and judiciously determined; with a perspicuity of sense, and a solidity of reasoning, exceeded by nothing, but the remarkable conciseness, and the still more remarkable candour of the sentiments."

Having often read these Animadversions, and found with pleasure that they were well entitled to all the character which Hervey had given them, I judged it might be of advantage to the truth, to clothe them in an English dress. How far I have succeeded in doing justice to the original, belongs to others to determine. This, however, I can aver, that in no instance have the author's sentiments been willingly misrepresented. Such as are not strangers in our Israel, will easily perceive that the topics, insisted on here, coincide in a great measure with those in the Marrow of Modern Divinity: a book recommended by the venerable Hog of Carnock; condemned by the General Assembly of the church of Scotland, anno 1720; vindicated by the twelve brethren\*, and long supported by the whole body of the Secession.

Having stripped our author's little volume of its Latin dress, I deemed it necessary to add some notes for the further elucidation of gospel truth. But these swelling to a far greater size, than was at first intended, it seemed more proper to give them by themselves, than along with the translation. By this method, the reader is noways interrupted in perusing the author; nor his eye and attention every now and then called off by foot notes. These will be more properly consulted on a second reading of the Animadversions, than at the first. In some instances I have ventured to differ from our very venerable author. But these not affecting the substance of the doctrine, nor the power of godliness, need create

\* Messrs. Boston, Erskine, &c.

no uneasiness to the reader, And indeed, if such differences be not allowed, church-communion is at an end. Absolute unity of views is not to be expected, till we reach the land of everlasting light. While we know but in part, we must differ in some punctilios.

The reader will, no doubt, observe that I frequently quote the Westminster Confession of Faith and Catechisms. I do indeed: I am not ashamed of doing so. On a solemn occasion, and before many witnesses, I acknowledged that Confession to be the confession of my faith. And hitherto, I have seen no reason either to renounce, or to refine it. These fifty years I have been acquainted with it and the Catechisms; and I bless the God of truth that I have. Finding that my sentiments agree with them, I have the pleasure to see that I am going forth by the footsteps of the flock: which is certainly as safe, and much more comfortable, than to walk in an untrodden path. Though not within the pale of the Established Church, but sitting under the shade of toleration, I am far from thinking that all legal establishments are improper or unwarrantable. I cannot yet be persuaded, that because error has no right to such an establishment, neither has truth. This would be saying in effect, that as Jeroboam sinned in setting up the calves, 1 Kings xii. 26---33. so did Jehoshaphat, Cyrus, and Artaxerxes, in supporting the true worship of God, 2 Chron. xix. 5---11. Ezra xi. 11. vii. 11---28. or that because kings sin against God in giving their power and strength unto the beast, Rev. xvii. 13. they do the

same in being nursing fathers unto Zion, Isa. xlv. ult. xlv. 1.—6. xlix. 23. lx. 16. Rev. xxi. 24.

When I left the church of Scotland, it was not because she was established by law; but because of her tyranny in government, and her error in doctrine. Witness the many violent settlements which take place, and the bare-faced Arminianism, to say nothing worse, which is taught almost every where. I did not leave her because she had a Confession of Faith, but because she abode not by it: many of her members, in direct violation of their ordination vows, teaching doctrines contrary to it. Her Confession and Catechisms I account as the ancient land-marks, which our fathers set, and hope never to see them removed, Prov. xxii. 28. Our fathers, it is urged, were not infallible. True, and as little are their sons. It is one thing to say, *They could not err*; another, That they *did not err*, in compiling these sacred systems. It is surely one thing to affirm, that an arithmetician is infallible; another to aver, that he commits no mistake in calling twelve times twelve an hundred and forty-four. If any credit be due to Dr. Manton's testimony, who was cotemporary with the compilers of our Confession and Catechisms, "They were a synod of as godly, judicious divines as ever England saw. And if in the days of old, they had had but such a council of bishops, as these of presbyters was, the fame of it for learning and holiness, and all ministerial abilities, would, with very great honour, have been transmitted to posterity."

Enemies to Confessions declaim aloud that they are a restraint upon free inquiry after the truth, and

fetter the minds of men. It is granted, that the principles in the Confession adopted by a church, are not to be called in question by her members. This is after vows to make inquiry, Prov. xx. 25. What an absurdity, to be ever and anon raising doubts concerning things which they confess! This would be to pull down with the one hand, what they build with the other. As if builders should use battering rams to try the strength of those very walls which their own hands had reared. What we have, we must hold fast, Rev. ii. 25.; at the same time, it is cheerfully granted, that if any thing in said Confession be found not to be agreeable to scripture, that church which adopted it, is bound to reject it: and such as love the truth readily will. The same reverence for scripture which made them at first receive it, will now cause them to renounce it. They embraced it as agreeable to scripture, but now discovering that it is not, they can adhere no longer to it: this however, does not annihilate the use of Confessions. For though much of the scripture is yet unexplored, and there are many things of which we can only say, we think they are true; there are others of which we can boldly affirm, They are true, and of the utmost importance. There are doctrines, which if any man deny, we are neither to receive him, nor bid him God speed, 2 John ver. 10.; a heretic is to be rejected after the first and second admonition, Tit. iii. 10. 2 Pet. ii. 1. Sure as truth is one, we are certain that what we already know, can never be contrary to what we do not yet know. What though at last the light of the moon shall be as the light of the sun; and that of the sun, seven-

fold as the light of seven days? Isa. xxx. 26. this militates nothing against our embracing and professing what we know to be truth. Because the light shall then be greater, we are not therefore to shut our eyes against that with which we are favoured at present. Whatever accessions shall be made to the edifice of known truth, we may rest confident, that they shall bear no prejudice to those truths, which, from generation to generation, have been the joy of the saints. The precious stones then brought forth, shall not raze, but rest on the foundation laid in Zion long ago. The greater accession of light shall not destroy the less. That these mites cast into the treasury of truth, may be accepted of God, and advantageous to his church, is the fervent prayer of

THOMAS BELL.

GLASGOW.

THE Irenicum of Witsius, of which it is proposed to give a translation to the public, has long been admired by those who were able to read it in the original Latin. It was composed by that learned man, with a view to terminate the disputes which were carried on, towards the close of the seventeenth century, by certain British Divines, under the names of Antinomians and Neonomians. Some of the controversies are obsolete: at least, some of the modes of expression, concerning the propriety of which he enquires, have long been exploded by every person of good sense and sobriety. But the reader will find a candid, luminous, and judicious discussion of several important articles of the Christian faith, and throughout the whole Treatise, will meet with such illustrations of scriptural truth as will amply reward the labour of perusing it. The translation has been executed with fidelity by the late Rev. Mr. BELL, and was left by him, at his death, in a state of preparation for the press. He has subjoined a variety of notes, which discover his extensive and accurate acquaintance with theology, and furnish much useful information on several interesting subjects. The translation and notes have been revised by the following Ministers, who unite in cordially recommending the work to the attention of the public.

JOHN DICK, Glasgow.

MATTHEW GRAHAM, Calton.

JOHN BROWN, Whitburn.

JOHN BROWN, Gartmore.

The Rev. Mr. FULLER of Kettering, in his edition of *Adams' View of Religions*, in a foot note, un-

der the Article Neonomians, (page 242.) gives his opinion concerning the work proposed to be printed in the following words. “ The controversy between what a century ago, were called the Neonomians and Antinomians, has been very ably and candidly reviewed by the famous WITSIUS, author of the Economy of the Covenants, in his Irenicum. This work has been translated from the Latin by the late Mr. THOMAS BELL of Glasgow, and is now proposed to be re-printed, with Notes by the Translator; we earnestly hope the work will be duly encouraged.”

The late worthy ABRAHAM BOOTH of London, well known by his book on the *Reign of Grace*, writes to a Scotch minister of this work in the following terms: “ It gives me pleasure to hear from Scotland, of *Witsii Animadversiones Irenicæ* appearing in our language, for I consider it as a most valuable work. It would be taking too much on me to recommend it.”

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# I R E N I C A L A N I M A D V E R S I O N S .

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## C H A P T E R I .

### *Concerning the translation of Sin to Christ.*

- I. Six chief heads of controversy. II. Six controversies concerning the purchase of salvation. III. Election to salvation. IV. Most free. V. And immutable. VI. The covenant between the Father and the Son, concerning the procuring of salvation to the elect. VII. In virtue of which the sins of the elect were translated to Christ. VIII. As typically of old to the sacrifices for sin. IX. So truly to Jesus the Surety. X. Wherefore they are also called his sins. XI. Yet so, that by imputation, no prejudice is done, either to the holiness of Christ, or to the truth of the Divine judgment. XII. For they are not Christ's, except inasmuch as he represents the person of sinners. XIII. Whether they are also imputed to Christ as to their stain. XIV. How they are ours, not Christ's; and again Christ's, not ours. XV. The emphatic phrases of scripture are not to be exchanged for ours as better.

**T** H E S E things which use now to be chiefly controverted, may be reduced to six principal heads. For there is a dispute, 1. Concerning the way and manner of OBTAIN-

CHAP.  
I.

1. Six  
chief heads  
of contro-  
versy.

## CHAP.

## I.

ING SALVATION. 2. Concerning the APPLICATION of the purchased salvation. 3. Concerning JUSTIFICATION. 4. Concerning the NATURE and GENIUS OF THE COVENANT OF GRACE. 5. Concerning THE UTILITY OF HOLINESS and good works. 6. Concerning the preaching of the LAW AND THE GOSPEL. Under which general heads are comprehended many particular controversies, to be distinctly explained.

## II. Six

controversies concerning the purchase of salvation.

II. Concerning the *purchase of salvation*, these things are chiefly the subject of inquiry: 1. Whether only the PUNISHMENT due to the sins of the elect, or the VERY SINS of the elect, both as to their stain and as to their GUILT, are translated to Christ as Surety. 2. Whether Christ on account of that translation, was, and ought to be called, as great a SINNER as the elect themselves, yea, THE GREATEST OF ALL SINNERS. 3. Whether by the suretiship of Christ there be a certain *exchange of persons* between him and the elect. 4. Whether the translation of sins to Christ, and his carrying them, *began in his crucifixion*, and terminated in his *resurrection* from the dead. V. Whether, at that time when he chiefly carried the sins of the elect, he was *separated from God, was odious and abominable to him*, and whether God did then *abdicate his Son*, and again acknowledge him for his Son, when he raised him from the dead. 6. Whether Christ, by taking upon him the sins of the elect, and satisfying Divine justice, *ab-*

*solutely purchased eternal salvation* for them; or this only, that they *could* be saved, and in reality *should*, if they believe. These questions I shall so prosecute in order, that what I judge should be determined as to each, may be explained in the clearest manner. And I choose to begin with the origin of salvation.

CHAP.

I.

III. The ever-blessed and the great God determined from eternity to render himself glorious and wonderful, in delivering certain men, designed as by name, from sin and death, and in their eternal salvation; salvation to be acquired by his only begotten Son, to whom as he hath life in himself, he has also given to have life in himself; and to be applied by the Spirit of life.

III. Election to salvation.

IV. Since God is entirely independent in all the acts of his will, and the supreme ruler of all things and persons; and likewise the only author of all good, and therefore of all faith, virtue, and holiness in men, the favour of which things he most freely confers on whom he pleaseth, doing all things according to the counsel of his will; no faith, no virtue, nay, no good at all could be foreknown in some men more than in others, in consideration of which he should choose the one rather than the other: but all the reason of this difference is to be placed in the absolute dominion of God, and in the immense freedom of glorious grace, concerning which he is accountable to none.

IV. Most free.

CHAP.

I.


V. And since the counsel of Jehovah standeth for ever, since established in unsearchable wisdom, by a God who knows not to repent, immutable. it has the inconceivable power of omnipotence subservient to it, to bend the minds of men whithersoever it will, without any prejudice to rational liberty; it is absolutely impossible that *they* should not be saved, whom God hath appointed to obtain salvation.

VI. The covenant between the Father and the Son, concerning the procuring of salvation to the elect.

VI. That he might execute this purpose, not only without diminishing or obscuring in the least any of his attributes, but also in the clearest demonstration of them, he most wisely determined in the same eternal decree, to give for a Saviour to those elect, his only, co-eternal, and co-equal Son; who, in the appointed time should assume the nature of man, the form of a servant, and represent them as a surety or undertaker for them; should by the most exact obedience of his life, and the meritorious suffering of death, satisfy the Divine majesty and justice, injured by the sins of men; and victorious over all sufferings, and death itself, should be constituted the head of the elect in eternal glory. Further, since the will of the Son is the same with that of the Father, he voluntarily offered himself, from eternity, to undertake and perform that suretiship, for the elect. And in this consent of will, there is some resemblance as of a mutual compact, or covenant.

VII. In virtue of

VII. By virtue of this covenant, God LAID ALL THE SINS OF ALL THE ELECT upon his

Son, whom he called Jesus Christ: I say, *sins*; CHAP. I.  
for so the scripture every where speaks. Isa. 

liii. 6. "All we like sheep have gone astray, which, the  
we have turned every one to his own way," sins of the elect were

7 יְיָחִיזוּהוּ הַמָּגִיעַ בְּךָ אֶת עוֹן כָּלֶנּוּ and the Lord translated to Christ.  
made the iniquity of us all to rush upon him.

1 7 Again ver. 11. יָעֹנְתָם הָיָא יִסְבֵּל, and he shall  
bear their INIQUITIES. Again, ver. 12. בִּשְׂאָה

ב יְחַנֵּא הַטָּא רַבִּים and he bare the sin of many, 1 1  
add, 1 Pet. i. 24. "Who his ownself bare  
our sins in his own body."

VIII. This was typically prefigured of old VIII. As  
by the laying on of hands and of sins upon typically of old to the sacrifice for sin.  
the beast destined to be a sacrifice, instead of  
the sinner. For it was the end of that cere-  
mony to signify that sin was taken away from  
the men who offered, and translated to the sa-  
crifice; hence the sacrifice itself was called  
הַטָּא and אִשָּׁם, sin and guilt. Nay, the sacri-  
fice was reckoned to be so polluted by the sin  
laid upon it, that even they who were employed  
in the sacred ministry concerning it, were de-  
filed by touching it. For so it happened, not  
only to him who led the piacular goat into the  
wilderness, Lev. xvi. 26. but also to those who  
attended the red heifer and the goats burnt  
without the camp, Numb. xix. 7, 8. Lev. xvi.  
28. So that the priests who feasted on such  
sacrifices, were reckoned *to bear the iniquity* of  
the congregation, because they converted part  
of their substance into their own.

IX. There is no doubt but these things IX. so  
should be referred to Christ Jesus of whom in truth to

CHAP.

I.

Jesus the  
Surety.

it is said, Isa. liii. 10. אֲדַעְשִׁים אֶשְׁם גֹּדֶשֶׁר, If his soul shall make itself to be sin; or the speech being directed to God, If thou, Lord, shalt make his soul to be sin. To the same purpose, Paul, 2 Cor. v. 21. "God made him, who had not known sin, to be sin for us." That is, as the innocent victim, without spot and blemish, became sin and mere guilt, by a vicarious substitution, when God, who was to be satisfied, pleased that that substitution should take place; so also God substituted Christ, most holy in himself, and free from all personal sin, in the place of the offenders, and made him sin, that is, a sacrifice for sin, that he might truly bear sin, and satisfy for it, as the sacrifice did in a typical manner.

X.

Wherefore  
they are al-  
so called his  
sins.

X. Nay, God so refers the sins of the elect to Christ's account, that however remote from him, yet they are called HIS SINS. For thus he himself speaks of the matter, Psal. lxi. 4, 5. "That which I took not away, I will restore; O God thou knowest my foolishness, and my sins are not hid from thee." I suppose that this Psalm contains a prayer of Christ the Lord: which appears from the quotation of its various parts in the New Testament. He complains of his sufferings, and of the insolence of his most unjust enemies, and protests that he had not brought this calamity upon himself by his own fault, but that he had paid what he had not taken away; which robbery, however, he immediately calls *his sin*,

because he sustained the character of Surety. CHAP.

I.

As if he should say, It is true, my God, that I have come under guilt, and am made a curse; but thou knowest all the sins, even to the smallest faults for which I satisfy; and that in all these sins, and in all these follies, which I call mine in respect of suretiship, none of them is my own personal offence, by which I violated thy right, that I should restore what I had taken away. In like manner Paul teaches, that in Psalm xl. Christ is introduced as speaking: now, the person whose speech that Psalm exhibits, thus begins in the 12th verse, "MINE INIQUITIES take hold upon me, so that I am not able to look up."

XI. Further, this imputation of our sins to Christ, is to be understood, that by it no prejudice is done either to the truth of the Divine judgment, or to Christ's untainted holiness. For God does not so impute our sins to him, as to judge that he hath committed what we have done: that he was made drunk when Noah drenched himself in wine: committed incest with Lot, or adultery with David, which thought is so far inconsistent with all reason, that I can scarcely believe it could ever enter the mind of any man of sense, much less of a Christian, or one who fears God. We know that every judgment of God is according to truth: now, it is most false, that Christ committed what was committed by the elect. Neither are our sins ever so reckoned to be his, but that he always remains

XI. Yet so that by that imputation, no prejudice is done, either to the holiness of Christ, or to the truth of the Divine judgment.

CHAP. I. holy, harmless, undefiled, separate from sinners.

XII. For they are not Christ's, except inasmuch as he represents the person of sinners.

XII. However, since by virtue of that covenant, of which I spake above, Christ, as well by his own will, as by that of the Father, became the Surety of the elect, and in the judgment of God represents and sustains their person; their sins are so far imputed to him, and said to be his by imputation, [1.] that he is no less bound to pay, than if he himself, which God forbid! had perpetrated them in his own person. When God judgeth so, he judgeth according to truth: and that judgment is founded on the eternal and most holy will of the Father and the Son.

XIII. Whether they are also imputed to Christ as to their stain.

XIII. Further, in sin the *stain* and the *guilt* are to be distinctly considered. How the sins of the elect are imputed to Christ in respect of *guilt*, is, if I am not mistaken, easily understood from what has already been said. Nay, I think it also obvious, that their sins are by no means imputed to him as to their *stain*, in that sense, that by that imputation he is any how physically polluted, or rather morally, if you will, at least inherently. But so far, that he is so treated by God, as if he occupied the place, and represented the person of the filthy and the unclean: and on that account, "his visage was marred more than any man, and his form more than the sons of men," Isa. lii. 14. In which sense Gregory

Nyssen said well, that Christ bore *τὰν ἁμαρτίαν ἡμῶν* *συμφορὰν*: THE STAIN OF OUR SINS. CHAP. I.

XIV. Both may be said in a sound sense, viz, that our *sins*, as many of us as are elect, are *ours*, not *Christ's*; and that the same sins are *Christ's*, and *no more ours*. They are *ours*, because committed by us, and because by them we brought upon ourselves the guilt of eternal death, and thus far they will remain ours for ever: that is, it will be always true that we committed them, and, in so doing, deserved the wrath of God. For what is done, can never become undone, and thus they are *not Christ's*, because he did not commit them, neither did he contract any personal guilt. Neither could they become his sins; because the nature of things does not suffer that the same numerical act which was committed by us, should be done by Christ. But the sins which we committed became *Christ's*, when imputed to him as *Surety*, and he on account of his suretiship took them upon him, that in the most free and holy manner he might satisfy for them; and they *cease to be ours*, in as much as for the sake of Christ's satisfaction, we neither ought, nor can, in the judgment of God, be brought to condemnation or satisfaction in our own person on their account. And these things seem so evident to me, that there can be no difference as to the matter itself among the orthodox.

XV. Since they are so, I know not why some should incline rather to say, that the pu-  
 XV. The emphatic phrases of

CHAP. nishment or guilt of our sins were translated  
 I. to Christ, than the sins themselves as to their  
 ~~~~~ guilt. Since the last is said by scripture it-  
 scripture are not to self; a wish to soften its most pure, most wise,  
 are not to be exchan- and most emphatic phrases, by I know not  
 ed for ours what smother ones of our own, is the part  
 as better. of a mind delicate to a fault, and not duly e-  
 steeming the wisdom of sacred scripture.

## CHAPTER II.

*Whether Christ can with propriety be called a sinner, an adulterer, an idolater, &c. and whether a certain exchange of persons took place between him and the Elect.*

- I. We must beware of hard unscriptural phrases, especially in things concerning Christ. II. Whom scripture calls sin indeed, never a sinner. III. Although numbered with sinners. IV. The more hard sayings of some are not to be wrested into a bad sense. V. Christ was called a sinner by Chrysostom, by Oecumenius. VI. By Calvin. VII. By James Allingius. VIII. There was truly a certain exchange of persons between Christ and the Elect. IX. Highly extolled by Justin. X. Clearly explained by Turretin. XI. Approved by the English Brethren.

I. **B**UT, on the other hand, I think it is neither good nor prudent, that others going farther, than is just, use too hard expressions, and such as are unknown to the Holy Spirit; which can scarcely but offend tender ears. For instance, when they say, *that we are not greater sinners than Christ, who being made sin for us, was as great a sinner as we: that our sins were so actually translated to Christ, that we are no more sinners.* That as often as an elect person is spoken of, although *he hath committed adultery, theft, and idolatry, he is not the adulterer, the thief, or idolater, but that these*

CHAP.  
II.

1. We must beware of hard unscriptural phrases, especially in things concerning Christ.

CHAP. are rather to be affirmed of Christ, that there  
 II. was never so great a transgressor on earth as Christ: and more of that nature. These things are without scripture, which indeed calls Christ *sin*, never a *sinner*.

II. Whom II. Neither indeed do I agree with those, who think that by that abstract and hyperbolic phrase, as they say, the force of the concrete is intended: that it is more to say *sin*, than a *sinner*. Paul, as usual, borrows these his phrases from the Old Testament, and treating of our reconciliation with God, by the expiatory sacrifice of Christ, he teaches that Christ was such a sacrifice in truth as the אֲשָׁם and חַטָּאת were in type, as I have just now shown. [2.]

III. Al- III. But neither does the prophet call Christ though numbered with sinners. a sinner, when he testifies that he was *numbered with transgressors*, Isa. liii. 12. For that may be very conveniently referred to the unjust judgment of the most wicked men, procuring the death of Christ. This prophecy had its accomplishment, when Christ being apprehended as a robber, accused of deceiving, of blasphemy, and of disturbing the commonwealth, was at last crucified, in the midst between two thieves: we have Mark at least, as the author of this interpretation, chap. xv. 28.

IV. The IV. But in reality, although they do not too hard-expressions of speak with scripture, who love to call Christ

*a sinner, truly a sinner, the greatest of all sinners; and although I judge it better to abstain from phrases so hard, and so liable to calumny; yet since other authors solicitously provide for the untainted purity of Christ, and mean that none of them be understood except in respect of our sins, which are not Christ's, unless by the imputation of God the Father, and his own most holy undertaking; neither have they any other aim, except to show, that that imputation is most full, and every way good in law for our salvation; I am unwilling that that should be snatched by the left hand, which is given to the right, and that unusual expressions should be seized as materials for calumny.*

some are not to be wrested into a bad sense.

V. For they also have the greatest examples, by which they can defend themselves. *Chrysostom, Homil. xi. on the II. to the Corinthians, τον γαρ δικαιον, φησιν, εποισεν αματωλον, ινα τοις αματωλοις ποιησιν δικαιους. μαλλον δε ουδε ουτως ειπεν. αλλ' ο πολλω μειζον ην. ου γαρ εστιν εθηκεν, αλλ' αυτην την ποιότητα ου γαρ ειπεν, εποιστε αματωλον, αλλ' αμαρτιαν, ινα ημεις γενωμεθα, ουκ ειπε δικαιοι, αλλα δικαιοσυνη, και θεου δικαιοσυνη.* *For says he, he made the righteous a sinner, that he might make sinners righteous. Yea, he spake not only so, but something which was much greater: for he did not suppose the habit, but the quality itself: for he did not say, he made him a sinner, but SIN, that we might be made, he did not say, righteous, but righteousness, and even the righteousness of God. Add, Œcumenius on Chap. ix. to the Hebrews, p. 845. 'Ηνοφθρα αμαρτωλος ο Χριστος, ως τας του παντος κοσ-*

V. Christ is called a sinner by Chrysostom, and Œcumenius.



C H A P.  
II.

μου αναλαβων και οικειοταμενος ἁμαρτιας. Christ WAS A GREAT SINNER, in as much as he had taken upon him, the sins of the whole world, and had made them his own.

VI. By  
Calvin. \*

VI. Calvin on Gal. iii. 13. follows those fathers, but modestly. *Because he represented our person, therefore he was a sinner, and obnoxious to the curse, not so much in himself indeed, as in us; but yet that he was under a necessity to pay our debt. And in Marlorat's collections on 2 Cor. v. 21. I find the following expressions, Christ not only died for us, but he died as accursed by God, and the most wicked sinner of all.*

VII. And  
by James  
Allingius. \*

VII. But most plainly James Allingius, Diss. Theol. Hept. II. Dis. 1. Sect. 4, 5, 6, 7, 8. *that Christ came into judgment and was condemned there, yet is declared IMPIOUS, OR AN OFFENDER, appears from this, that imprisonment, is joined with judgment. Isa. liii. 8. By which judgment he was brought into prison. That judgment was not human, which may be unjust, but Divine, and therefore most just. Now since in the divine judgment, Christ was condemned to that prison, verily he must needs have been GUILTY, AND AN OFFENDER: since injustice neither belongs, nor can belong to God the judge, under which, however, he would have laboured, if indeed he had condemned the just and the innocent. Now Christ was IMPIOUS, AND AN OFFENDER, not absolutely, but relatively, as a surety, who, free of personal debt, sustains the guilt of another, and on this account, is guilty, an offen-*

*der, or impious in the sight of the creditor and judge.* CHAP. II.

VIII.

There is truly a certain exchange of persons between Christ and the elect.

VIII. Though I do not altogether approve of these phrases, yet I must maintain, that Christ so substituted himself for the elect, and sustained their person, that a certain exchange of persons takes place; and as Christ represented their person, while he took their debts upon him, and paid for them no less than if he himself had been bound to pay, so they again are judged to have paid in the Surety, no less than if they had paid in their own person. For I believe none acquainted with divinity has ever been found, nay, not indeed a man of sound judgment, who dreamed of such an exchange of persons, whereby either the Saviour was reduced to the rank of them who are to be saved, or they became the Saviour. That would be as extravagant, as what I say is orthodox: because as Christ representing the person of the elect, was made sin for them; so also on the other hand, the elect considered in the person of Christ become the righteousness of God in him: and because his righteousness is as much their righteousness, as their sins were his sins; both by imputation: [3.] but an imputation so valid, that as he could not but be punished on account of their sins imputed to him, so they cannot but be saved on account of his righteousness imputed to them. These things, as to the mat-

CHAP.

II.

ter itself seem to me so certain and solid, yea, and such fundamental mysteries of faith, that they ought to be uncontroverted among all the orthodox. It is not ours to contend concerning the niceties of words.

IX. Highly extolled by Justin.

IX. This exchange of persons Justin Martyr extolled in lofty language in his Epistle to Diognetus.

τι αλλο τας ἁμαρτίας ἡμῶν ἡδυνήθη καλυψαι, ἡ ἐκεينو δικαιοσύνη; ἐν τρι δικαιοθῆναι δυνατον τοὺς ἀνομους ἡμᾶς καὶ ἀσιθεῖς, ἡ ἐν τῷ υἱῷ τοῦ θεοῦ; ὃ τῆς τησγλυκειας καταλλας, ὃ τῆς ἀνιξιχνιαστοῦ, δημιουργίας, ὃ τῶν ἀπροσδοκητῶν ἐκρηγείων, ἵνα ἀνομία πολλῶν ἐν δικαίῳ ἐνὶ κρυβῇ, δικαιοσύνη δὲ ἑοῦς πολλοὺς ἀννομους δικαιώσῃ.

What else could cover our sins, but his righteousness? In whom else could we the unjust and the impious be accounted righteous, but in the Son of God only? O THE SWEET EXCHANGE! O the unsearchable contrivance! O the unexpected benefits! that the iniquity of many should be hid in a righteous one, and that the righteousness of one should justify many who were unjust!

X. Clearly

explained by Turretin.

X. These things are prosecuted excellently and at large by Turretin, on the truth of Christ's satisfaction, part II. section xxxiv.

Neither do I think it will be disagreeable to any, if his words be here recited. "As we are said to be made righteousness in Christ, by imputation, because on account of the righteousness of Christ, apprehended by us through faith, and imputed by God, we are pronounced righteous before him; so in like manner, that the nature of the opposition may appear, he was made sin for us by imputa-

tion, because our guilt, wherewith we were bound in the judgment of God, was laid upon him as our Surety, that he might suffer the punishment due to it. Augustine expresses himself most excellently in his Enchiridion to Laurentius, chap. xli. *He sin, and we righteousness: not our own, but God's: not in ourselves, but in him. As he was made sin; not his own, but ours; not in himself, but in us.*

Thus, indeed, by a WONDERFUL EXCHANGE, he took our evils upon himself, that he might bestow his benefits upon us; received misery, that he might grant mercy; received the curse, that he might make us partakers of the blessing; received death, that he might confer life; received sin, that he might impart righteousness. This exchange on both sides agrees in the following things; first, that in both, something foreign is by the estimation of the Divine judgment transferred to a person: which translation is not an error of judgment, but a certain appointment, whereby on account of something done by another, something is assigned to thee, as if thou hadst been that very person from whom that action arose. On account of our sin, death was inflicted on Christ, as if he himself had sinned; and because of Christ's righteousness, life and the inheritance are conferred on us, as if we had been righteous, and had fulfilled the law. Further, that on both sides there behoved to be a connection between these persons: for our sins could not have

## CHAP.

## II.

been imputed to Christ, unless he had been united to us both by the bond of the same nature, and a voluntary suretiship: neither could his righteousness have been imputed to us unless we had become one body with him. Yet they differ far in this, that the imputation to Christ is according to justice, to us according to mercy. Sin was translated to him, but to be abolished; righteousness to us, but to be preserved; the curse to him, in order to be swallowed up; the blessing to us, with a view to be continued; pollutions to him, that they might be cast into the depths of the sea; the new robe of the first-born to us, that it might be put on. Hence it is, that we can be called truly righteous, and the sons of God; but Christ cannot therefore be called either a sinner, or a son of wrath: because he neither had sin of himself, nor did the wrath of God abide on him, but only passed over him." So far Turretin: to which things, expressed with equal solidity and elegance, I subscribe with heart and hand.

XI. Approved by the English brethren.

XI. After I had thus written, conciliatory letters were sent me from London, wherein, to my great joy, I found things which I think highly calculated to restore harmony among brethren. Some had been justly offended with that inconsiderate assertion, *that there is no exchange of persons between Christ and believers.* That stumbling-block the reconcilers take out of the way by this declaration, "*Since we conceive, that the doctrine of justification, and*

of the satisfaction of Christ, upon which it depends, cannot be duly explained and defended, if the exchange of persons between Christ and believers be denied; therefore we declare that we disapprove of that proposition in its general sense; and explain our mind as follows. It is clear, that there cannot be a PHYSICAL exchange, whereby Christ and believers are converted into one another, according to substance. NOR MORAL, whereby Christ becomes inherently wicked, and infected with the stain of sin, and believers become immediately innocent, harmless, and undefiled. But in reality we do not doubt, but there is an exchange of persons in a legal sense, so that Christ by virtue of the covenant between the Father and him, took upon him the PERSON, and came in the place and stead of sinners: not that he might repent and believe for them, which is required in the gospel, (although he obtained that the elect should at the appointed time be rendered fit for these things) but that for them he might satisfy the violated obligation of the law of works. He was made sin for them, although he had not known sin, that they might be made the righteousness of God in him. And what is repugnant to this exposition, we judge to be erroneous and false. Thus far the learned men; and what impartial person can desire more?

## CHAPTER III.

*When the translation of sin to Christ, and his bearing it commenced and ended: and whether when carrying the sins of the Elect, he was separated from God, abominable to him, and abdicated by him.*

- I. The translation of sins considered either in the decree or in the execution. II. This began with the assumption of human nature, and ended in death. III. It is unhappily believed to have begun on the cross, and ended at the resurrection. IV. Whether Christ, when bearing our sins, was separated from God. V. That may be acknowledged in a sound sense. VI. Yet during the extremity of his sufferings he was refreshed with some comfortable sense of favour. VII. Whether Christ was abominable to God on account of the sins which he had taken upon him. VIII. Calvin and some of the ancients say that he was damned. IX. It is better to confine ourselves to scripture phrases, than by using others, to multiply controversies. X. The form of concord. XI. Whether God the Father ever abdicated his Son. XII. Christ even in the extremity of his agonies acknowledged God as his Father. XIII. It is not taught in Acts xiii. 33. That Christ was again begotten in his resurrection from the dead. XIV. *Αναληψις* signifies a recognizing, in opposition to abdication. XV. It was not necessary that Christ should undergo the same punishments precisely, which the damned shall suffer. XVI. There is a great difference between the one and the other. XVII. Which however derogates nothing from the satisfaction of Christ.

CHAP.  
III.

- I. **L**ET us now inquire in the third place,  
I. The *whether the translation of sins to Christ, and*

his bearing them, *began at his crucifixion, and ended in his resurrection from the dead.* To which question I answer thus: the translation of our sins to Christ, may be considered two ways; either as in the *decree*, and then it imports nothing else but the certainty of that event which should take place at the appointed time; or as in the *execution*, which began, when the Son of God having assumed the nature of man, and the form of a servant, was in such a state, that he could actually satisfy Divine justice for the elect.

CHAP.  
III.

translation  
of sins is  
considered  
either in  
the decree  
or in the  
execution.

II. The very assumption of human nature was an acknowledging the debt of our sins, which the Son of God had taken upon him: and the hand-writing was sealed with the blood of his circumcision. All that *form of a servant, and the likeness of sinful flesh*, which continuing from the beginning of Christ's life even unto death, is an evidence of sin translated to him. For all that time which he passed in a mean and an abject state, he was never *seen without sin*, as Paul speaks. Heb. ix. 28. And in that meanness and misery, there was not only a confession of debt, but also a part of satisfaction. For as the death, which God threatened to man, who was soon to sin, comprehends those miseries, to which the sinner is obnoxious through the whole of life, and which are some part at least of the curse lying upon him; so it was just, that Christ in order to the payment of the debt which he had taken upon him, should pass a

II. This  
began with  
the assumption  
of human nature,  
and ended  
in death.

CHAP.

III.

life obnoxious to many miseries; such as that of the sinner is. Now, as God exerciseth much long-suffering towards sinners, until the day of wrath and of just retribution come, when all the weight of his curse shall lie upon the damned: in like manner, neither was Christ in his servile state always so pressed with the weight of sins lying on him, but that now and then he was refreshed with a remarkable sense of the Divine favour, till the hour and the power of darkness came, when being called to judgment, he underwent the most terrible things. Then chiefly was our iniquity exacted, then most of all was Christ afflicted; then the satisfaction was perfect to the uttermost farthing. To say it in a word, as all miseries taken together are the debt of sin, so also Christ, to whom all the debt of the elect was translated, while he spent a life liable to miseries, which were most grievous at death; by all those miseries taken together, and by a cursed death itself, he satisfied Divine justice. So that all these taken in *cumulo* make up the payment, which was due for our sins.

III. It is

unjustly  
thought to  
have begun  
on the cross,  
and ended  
in the re-  
surrection.

III. Therefore they begin too late, and lengthen the time too much in which our sins lay upon Christ, who make it to commence with the cross, and to terminate in the resurrection. For elsewhere I have largely proved that those pains which he suffered in his body and soul prior to his crucifixion, belonged to the punishment of our sins, and that in

them there was a demonstration of Divine wrath. But that after death he remained still loaded and deformed with our sins, does not agree with the celebrated saying, *It is finished*; nor with Paul's doctrine, who asserts that the hand-writing, which was against us, was nailed to the cross, and so taken away, and that Christ having spoiled hostile principalities and powers, and made a shew of them openly, triumphed over them by his cross, Col. ii. 14. Nor in fine, with other arguments of learned men, to be examined by and bye. For it cannot be conceived, how Christ was forsaken of God, cast off, and abominable to him, when the Father kindly embraced his spirit, and received it into heaven, and considered his body lying in the grave as the body of his holy One, loving him, and beloved by him: hence his flesh did rest in hope, Psal. xvi. 9, 10. [4.]

CHAP.  
III.



IV. For I see that it is also disputed in the fourth place, whether Christ, during all that time, in which he chiefly bore our sins, *was separated from God*, and God from him: whether on account of the pollution of sins which were translated to him, he was *odious and abominable to God*; whether God at that time *did abdicate him*, and again acknowledge him for a Son, when he raised him from the dead.

IV. Whether Christ when bearing our sins, was separated from God.

V. To speak candidly, the matter appears to me in the following light, viz. that what

V. That may be acknowledged-

Note [4.]

D

## CHAP.

## II.

is unusual and hard in these words, which their author, by a singular turn of mind, pursued in a sound sense, and in which he delights, strikes such horror into the hearers, that they are astonished at the unexpected speech, that they cannot weigh the thing itself in an even balance. But without being unhinged by passion, I shall attempt it. And as to the first, since they agree in this, that at no time the personal union was dissolved; both confessing with the Council of Chalcedon, that it was indissoluble and perpetual: and mean while, since it appears that the Son was forsaken of the Father, then far from his salvation, and from the words of his roaring, Psal. xxii. 1. namely as to the present influences of exhilarating and comforting grace, yet so, that God did not cease by his almighty power to support the suffering humanity, otherwise unequal to bear the weight of the dreadful curse; truly, I do not see what ground of controversy can remain.

VI. Yet during the extremity of his sufferings, he was refreshed with some comfortable sense of favour.

VI. Unless this perhaps, whether during all the time of his extreme sufferings, Christ's soul was refreshed with no sense of comforting grace, which indeed I dare not say. He truly bore our sins, when in the garden he began to be troubled, and to be sore amazed, and to be sorrowful even unto death, and yet at that very time, he had an angel sent from heaven to strengthen him. While he exposed his body to the smiters, and his cheeks to them that plucked off the hair;

while he hid not his face from shame and spitting, he found that the Lord was his helper: therefore he set his face like a flint, because he knew that he should not be ashamed: he being near who would justify him, Isa. l. 6, 7, 8. Neither does it seem probable, that even on the cross, the mind of Christ was always so intensely fixed on the Divine wrath against our sins, that faith did not now and then represent to him, what an acceptable sacrifice he would offer to his Father, and what a glorious reward he would obtain to himself and to his elect, after the greatest torments indeed, but of a very short duration. Truly that thought could not but greatly comfort his soul, so deeply plunged in sorrow. And I judge that Paul intended this, when, exhorting the Hebrews to run with patience the race set before them, and with that faith which believes that God is the rewarder of them who diligently seek him, he sets the example of the Lord before their eyes: Looking, says he, unto Jesus, the author and finisher of faith, who for the joy set before him, endured the cross, Heb. xii. 2.; that is, by the view and the expectation of the joy promised to him, he was remarkably encouraged to endure the cross, yea, and in enduring it. And which is more, in that very moment wherein Jesus complained that he was forsaken, he recalled to memory that God was his אֵל, his strong God, his אֱלֹהִים, his God in covenant: certain, that by the strength of his God, he should

CHAP. be supported, certain that all the promises of  
 III. the covenant should be yea, and amen, to him  
 ~~~~~ and to his people.

VII. Whe- VII. Let us now come to the other head of  
 ther Christ inquiry, whether it be proper to say, *That*  
 was abomi- *Christ on account of the pollution of our sins, was*  
 nable to also polluted and odious, and placed in such a  
 God on ac- *state, that God abhorred him.* Where again it  
 count of the sins is without controversy, that Christ, because of  
 which he had tak- his most perfect holiness, was always most ac-  
 en upon him. ceptable to God the Father, and most belov-  
 ed by him. And it is so far from being true  
 that by the voluntary susception of our sins,  
 the love of God to him was any how diminish-  
 ed, that on the contrary, he never pleased the  
 Father more, than when he showed himself  
 obedient unto death, even the death of the  
 cross. For this is that excellent, that incom-  
 parable, and almost incredible obedience,  
 which the Father recompensed with a suita-  
 ble reward of ineffable glory. Nay, it is also  
 confessed on both sides, that Christ, not be-  
 cause of the susception of our sins, which  
 was an holy action, and most acceptable to  
 God, but because of the sins themselves which  
 he took upon him, and because of the persons  
 of sinners whom he sustained, was repre-  
 sented not only under the emblem of a *lamb*,  
 inasmuch as it is a *stupid* kind of creature,  
 and ready to *wander*; but also of a lascivious,  
 a wanton, and a rank-smelling *goat*, Lev.  
 xvi. 7. yea, likewise of a cursed *serpent*, John  
 iii. 14. and in that respect, was *execrable and*

accursed, even to God. For this is what Paul CHAP. III.  
expressly asserts, Gal. iii. 13. on which place  
Calvin thus comments, "*He does not say that*  
*Christ was cursed, but a curse, which is more;*  
*for it signifies that the curse due to all, terminat-*  
*ed in him. If this seem hard to any, let him also*  
*be ashamed of the cross of Christ, in the confes-*  
*sion of which we glory!"*

VIII. Some of the Romish doctors have, VIII. Cal  
with great acrimony of style, aggravated what vin, and  
was said by Calvin in the tenth section of his some of the  
Catechism, concerning the satisfactory pains ancients,  
and punishment of Christ, viz. that he was say that he  
*in a state of damnation.* But it is answered by was dam-  
our Divines, that Tertullian used the same ned.  
phrase, Book III. against Marcion, chap. xi.  
"The nativity will not be more shameful than  
death, nor infamy than the cross, nor *damna-*  
*tion* than the flesh." Cyprian on the passion of  
Christ, "*He was damned, that he might deliver*  
*the damned.*" And Gregory the great, Moral.  
Book III. chap. xi. "He who is equal to the  
Father in point of divinity, came, on our ac-  
count, to scourging in respect of the flesh;  
which scourging he would not have received,  
had he not in redemption taken upon him the  
form of a *damned* man." [5.]

IX. Since therefore the apostle expressed IX. It is  
this truth in the most emphatic words, I know better to  
not why a desire should seize any of ours, ei- confine  
ther of substituting or of adding others to ourselves to  
scripture  
phrases,

CHAP. them, or of using them oftener perhaps, than e-  
 III. ven Paul's. For what cogent reason is there,  
 why we should say that Christ was odious and  
 abominable to the Father, when we may ad-  
 here to the dictates of the Holy Spirit, who  
 pronounces that he was an execration of God?  
 But I would wish also to know what there is  
 in these words of human invention, except  
 that they are of human invention, for the  
 sake of which others are so much offended.  
 If we love the thing itself, is there more of  
 emphasis or of weight, in the names filthy,  
 odious, abominable, than in the name cursed,  
 or execrable? Why do we strive about words,  
 which may be safely omitted, if found to  
 give offence; but being also innocently said,  
 ought not to be wrested to another sense.

X. The  
 form of  
 concord.

X. The conciliatory letter I lately mentioned,  
 seems to have found out a convenient method  
 of agreement, in the following words. "*Since  
 there is an exchange of persons between Christ  
 and believers, and since the guilt of our iniquities  
 was laid upon him, the Father was OFFENDED  
 AND ANGRY with him. Not that he was ever  
 moved with any PASSION against him, which is  
 repugnant in general to the perfection of the Di-  
 vine nature, under whatever consideration: nei-  
 ther that he was by any means offended at him,  
 much less abhorred him, so far as he was consi-  
 dered IN HIMSELF, for so he was entirely free  
 from all sin; but as considered IN RELATION  
 TO US, seeing he was our SURETY, carrying our  
 sins in his own body. Thus, if by an OFFENDED*

AND AN ANGRY mind, you understand a holy WILL TO PUNISH, Christ the Lord felt and bore the displeasure of God, and the weight of his wrath, in the punishment of our sins, which were translated to him. For it pleased the Father to bruise him, having laid the iniquities of us all upon him." If these things are granted on both sides, as is just, what controversy can remain?

XI. There is more difficulty in THE ABDICATION OF THE SON OF GOD, as they call it, continuing even to his resurrection from the dead. For no where in sacred scripture do I find this phrase, or any other equivalent to it. Concerning it, certainly, it is not inquired, whether the eternal Son of God ceased to be the Son of God, while he carried our sins. Let him be anathema who teaches this. But neither is it inquired, whether or not the Father then assumed the character of a judge, by whom the Mediator Christ, sustaining the person of rebellious servants, should, as such, be most severely treated. For this also is an incontestable truth. Perhaps that may be inquired, whether God, when he assumed the character of a Judge toward Christ, so laid aside the character of a Father, that he considered and punished him only as guilty, setting aside the consideration that that guilty person was his own most innocent Son. In which controversy, the negative part, is in my judgment, better than the affirmative.

XII. For as Christ in the utmost extremity XII. Christ

CHAP.  
III.

in the ut-  
most an-  
guish, ac-  
knowledg-  
ed God as a  
Father.

of anguish, acknowledged the Judge to be his Father, so also God the Judge owned him to be his Son. For these mutually follow one another. Now Christ, with an ingemination, and a singular affection, cried, *Abba, Father*: and hanging on the cross, he commended his spirit into the *Father's hands*. And it was of paternal affection, as I also lately hinted, that he sent an angel to comfort him, (which certainly will not be the lot of reprobates) that he gave him occasion to say, when he was most poor and needy, Indeed I am such, but the Lord thinketh upon me, Psal. xl. 18.; and finally, that he received the departing soul into his own habitation.

## XIII. It

is not  
taught, Acts  
xiii. 33.  
that Christ  
was again  
begotten in  
his resur-  
rection  
from the  
dead.

XIII. I see indeed it is alleged for this purpose, that Paul refers the words of the second Psalm, "Thou art my Son, this day have I begotten thee," to the resurrection of Christ, Acts xiii. 33. as if God in the resurrection of Christ, had, as it were, again begotten his Son: and as if his Sonship, destroyed by death, had been renewed by the resurrection. But these words have a very different sense. By the resurrection it was indeed declared, that Christ is the Son of God with power, not only, because appearing alive again by his own power, he proved that he has life in himself; but also, because the Father by raising him, absolved him from the blasphemy wherewith he was charged, for claiming to himself the dignity of the Son of God: in fine, because then the form of a ser-

vant was laid aside, whereby the glory as of CHAP.  
III.  
 the only begotten of the Father had hitherto  
 been much obscured, and his equality to God  
 had not been evident to all. But if we pro-  
 perly attend, Paul has another point in view.  
 Acts xiii. 33. He does not prove the resur-  
 rection of Christ from the second Psalm, but  
 from Isaiah lv. 3. and Psal. xvi. 10. while  
 verse 34th thus begins, But that he raised  
 him from the dead, &c. He said on this wise,  
 &c. Accurately speaking, Paul's meaning is  
 this, that the promise made to the fathers,  
 God fulfilled to their children, Jesus being  
 raised, that is, exhibited in the flesh: for the  
 same phrase has this signification elsewhere,  
 Acts. ii. 30. iii. 26. vii. 37. Now, who he  
 is whom God promised to exhibit, may be col-  
 lected from Psal. ii. where he promises to  
 the church, that he would give her a King,  
 who should be his Son, being begotten in a  
 singular manner from eternity. It appears  
 therefore, that that allegation does not at all  
 belong to this controversy. [6.]

XIV. I am unwilling, however, according XIV.  
 to my candour, to conceal, that there is ano- Αναληψις  
 ther thing which may somehow, and that only signifies  
 so, be referred to this head: the scripture speak- an acknow-  
 ing of Christ's being taken up into the heavens, ledging, in  
 frequently uses the word *αναληψεως*, Luke ix. 51. opposition  
 Mark xvi. 19. Acts i. 2, 22. 1 Tim. iii. 16. Now to abdica-  
*αναλαμβαιναι*, as Budæus observed, is to resume; tion.

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III.

and ἀναλαμβάνειν τὸν παῖδα in Demosthenes against Neæra, is opposed to τῷ αποκρυπτει; as among the Latins, the recognizing of children is contrary to *abdication*. He therefore thinks that ἀναλῆψιν signifies the *acknowledging of Christ, formerly abdicated as it were by the Father*. Beza rejects this as an empty trifle. But Cloppenburgh commends it: and long ago, I professed that I most cordially embraced it: in regard that it both agrees with the genius of the language, and exhibits an useful doctrine. The Son was sent by the Father into this lower world, to accomplish the work of redemption in the form of a servant, in a fashion so base and abject, that he seemed rather a worm than a man, much less the most glorious Son of God, except that now and then some rays of Divinity shone forth: but in his exaltation to celestial glory, the Father declared before all, that he acknowledged him for his Son, and meant that he should be adorned with honour befitting so great a name. But these things do not import such or so rigid an abdication as learned men urge, which beginning with his crucifixion, ceased precisely at his resurrection.

XV. It was not necessary that Christ should undergo precisely the same punishment which the

XV. I know not whether that stubbornness of style wherein they delight in explaining the sufferings of Christ, arises from this, that they think he was so substituted for sinners that he behoved to undergo precisely the same punishment, which was otherwise due to our sins, and which the damned shall suffer in

their own persons. Which opinion, Owen CHAP. III. defends at large in his Prolegomena to the Hebrews, vol. 2. page 80, &c. I profess damned shall suffer. truly, that I agree with those Divines, who believe that the Father demanded from the Son a sufficient ransom indeed, and worthy of his injured majesty; yet so, that all *clemency* was not excluded, nor was every thing found in Christ's sufferings, which shall be found in the most righteous punishment of the reprobates. For from his untainted holiness, from the covenant between him and the Father, finally, from the dignity of his Divine person, some things are to be observed in his sufferings, which have no place in the eternal misery of the damned.

XVI. While impious men, roaring and gnashing their teeth, and raging with diabolical fury against Divine justice, are forced to undergo the punishment inflicted on them; so much the more grievous for this reason, that they wretchedly weary themselves in vain resistance, and because they are gnawed with the never dying worm of conscience, continually upbraiding them with their crimes; Christ from the purest love to the Divine glory, voluntarily underwent his afflictions, though most grievous, and with a calm submission to his Father's will, drank the overflowing cup which was mixed to him; and well knowing that nothing befel him on account of his own sins, he enjoyed the serenity of a pure conscience. The rigour of a stubborn law, and

XVI.  
There is a great difference between the one and the other.

CHAP. the peremptory sentence of an inexorable  
 III. judge, whereby they are condemned to unavoidable and eternal anguish, being continually before the eyes of the wicked, inconceivably increase the terror of their torments, through horrible despair. But the sharp-sighted and the steadfast faith of Christ, representing to him ever and anon the Father's most certain promises concerning an inconceivable weight of glory, immediately to follow the most terrible torments indeed, but of short duration, encouraged him to bear them with alacrity, certain of victory, while he was in the most vehement ardour of the combat.

XVII.  
 Which  
 however  
 derogates  
 nothing  
 from the  
 satisfaction  
 of Christ.

XVII. Neither by asserting these things, which are most evidently true, do we any how detract from the value of Christ's sufferings, which is to be estimated not from their degree only, nor from their duration, but also from the dignity of the person suffering: since in such pains of our Divine Saviour there is a sufficient ransom, and equivalent to the debts of the elect. [7.]

Note [7.]

## CHAPTER IV.

*Whether Christ by taking upon him the sins of the Elect, and satisfying Divine justice, absolutely purchased eternal salvation for them.*

- I. The virtue of Christ's satisfaction when future, was the same with respect to the salvation of the elect as now when it is past. II. It is unjustly asserted that Christ purchased salvation, upon a condition to be performed by men. III. Since he purchased salvation absolutely for the elect, with all things pre-requisite to it. IV. Which is proved from 2 Cor. v. 19. V. And from the right which Christ procured to himself over the elect. VI. And from his efficacious will to claim them to himself. VII. Finally from this, that he purchased for his people not only the remission of sins, but also faith and sanctification.

I. I NOW go on to the fifth controversy, wherein it is inquired, *What Christ obtained to the elect by that translation of our sins to him, and by taking them upon himself.* The fruits and effects of, this matter may be considered in a twofold point of view, either before, or after the Saviour bore our sins in his own body on the tree. Now, it is to be maintained for certain, that the efficacy of that translation was so great, that it availed also to the redemption of the transgressions which were under the first testament, Heb. ix. 15.; and in consideration of it only, as many as from the

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I. The virtue of Christ's satisfaction when future, is the same with respect to the salvation of the elect, as now when it is past.

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beginning were saved, obtained salvation. For since God knew that his Son was a faithful surety, and the actual payment was by the most wise counsel of the Divine will, deferred till the fulness of time; the payment certainly to be, availed as much to the salvation of the elect, and to the grace necessary to salvation, as the payment now actually made. And thus far, indeed, if we consider the sum and substance of the thing, as we use to speak, there is no difference in the diversity of times: the believers of the most ancient ages were as much partakers of the same eternal salvation by virtue of the one satisfaction of Christ, as those who lived after he was perfected. Although if we attend to the grace of this life, according to its extent, its degree, and other circumstances, God provided some better thing for us, that they without us should not be made perfect, Heb. xi. 40.

II. It is unjustly asserted that Christ purchased salvation, upon a condition to be performed by men.

II. Nevertheless, since the saving grace of Christ is taught more largely and explicitly in the gospel of performance, than in that of promise, come now, let us see what fruit redounds to the elect from the finished obedience of Christ. And here they by no means obtain my assent, who think that Christ by taking our sins upon him, and satisfying for them, purchased our reconciliation unto God, and therefore eternal life, only upon condition, that then only that merit can have its effect in us, if we believe; so that the possibility of our salvation is purchased by Christ,

but salvation itself remains to be communicated by God as the supreme Lord, to whom he thinks fit, and upon what conditions he shall be pleased to prescribe.

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III. Induced by the authority of sacred scripture, and setting a higher value on the satisfaction of Christ, I thus believe: that a right to all the benefits of the testament of grace was purchased at once for all the elect by the satisfaction of Christ, so far, that consistent with his truth and justice, the covenant which he made with his Son remaining firm, God could not adjudge any of the elect to destruction or exclude them from the possession of salvation; yea, he hath declared, that satisfaction being made by his Son, and accepted by himself, nothing remains for the elect either to suffer or to do, whereby they may procure to themselves immunity from punishment, or a right unto life: but only, that every one in their time, enjoy the right purchased to them by Christ, and the possession in virtue of that self-same right.

III. Since he purchased salvation absolutely to the elect, with all things pre-requisite to it.

IV. And this is what the Apostle says, 2 Cor. v. 19. "God was in Christ reconciling the world to himself, not imputing their trespasses to them." That is, when God accepted the oblation of his Son, giving himself up unto death for his people, at the same time he received into favour, not only the remnant of Israel which was according to election, but also all the nations and families of the earth, which otherwise lay in sin; de-

IV. Which is proved from, 2 Cor. v. 19.

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clarating that he was satisfied for their sins, and that after this they should not be imputed to them in order to condemnation, or to their seclusion from his saving grace. [8.]

V. And  
from the  
right which  
he procured  
over the  
elect.

V. It ought not be doubted, but that Christ obtained a right over all the elect, which also the Father cheerfully and deservedly granted him, Psal. ii. 8. "Ask of me, and I will give thee the heathen for thine inheritance." That is, the reward of Christ's פְּעֻלָּה work with his God, was, that he should not only restore the preserved of Israel, but be the salvation of God even to the end of the earth, Isa. xlix. 4, 6. And that according to the promise, Isa. liii. 10. "When his soul should make itself an offering for sin, he should see a seed."

VI. And  
from his  
efficacious  
will to  
claim them  
to himself.

VI. It is impossible that Christ should not be willing to use that right of his, which he so dearly purchased. For why should he not actually claim to himself, those whom he bought with so great a price? unless we suppose that he cannot accomplish it, without hurting the liberty of the human will. For in reality, this rock is known to be the shipwreck of many. But we know that the Spirit of Christ is possessed of such a power to change the heart and soul, that he can make those who were formerly the slaves of the devil, cheerfully receive Christ for their Lord; and cleave to him with the most free and the

most constant assent of the will. Let us hear Christ himself: John. x. 16. I have also other sheep which are not of this fold; and *them I must bring*, and they shall hear my voice. Because these sheep were his by *right*, therefore it behoved him to claim them in fact. And he knew he could effectuate that by his grace, which maketh willing: *They shall hear my voice.*

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VII. It is also to be considered that he is said to have purchased for his elect, not only the possibility of the remission of sins, but remission itself, Mat. xxvi. 28. Eph. i. 7. and not on condition only that they believe; but also the drawing of the Father, and grace that they may believe. Truly, God blesses us with no spiritual blessing, except in Christ, Eph. i. 3. that is, on account of his merits. Now since the gift of faith is one of the most excellent blessings, Phil. i. 29. it must needs be allotted to us on the same account. He gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father, Gal. i. 4. He purchased salvation for the elect, not on condition only, that they take a pleasure in the constant study of holiness; but he also purchased sanctification, as a part of salvation, necessarily preceding its consummation. "He gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works," Titus ii. 14. Add, Eph. v. 25,

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Finally, from these, that he purchased to his people not only the remission of sins, but also faith and sanctification.

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26, 27. Christ loved the church, and gave himself for her, that he might sanctify her—that he might present her glorious to himself. But since I have elsewhere professedly prosecuted this subject, suffer thyself, reader, now to be remitted thither, and consult, if you please, the Economy of the Covenants between God and man, Book II. chap. vii.

## CHAPTER V.

*Whether the right to the eternal inheritance be applied to the Elect at their first nativity, or at their regeneration. And whether God imputes no more in point of guilt to an Elect person when living in excessive lasciviousness, than when he is perfected in the heavens.*

- I. There is no actual difference between the reprobate and the elect before regeneration. II. Except that according to the counsel of grace, the means of salvation are granted to the latter, which in its time shall be effectual to regeneration. III. In which indeed the actual application of salvation doth consist. IV. V. VI. VII. VIII. The order of saving application. IX. The elect before their regeneration are in a condemned state.

I. **C**ONCERNING the application of the salvation purchased by Christ, the following things are controverted, 1. Whether the right to the eternal inheritance be applied to the elect at their *first nativity*: and the date of application is to be fixed at their *natural generation*, whereby they become men, not at their *supernatural generation*, whereby they become Christians. 2. Whether God imputes no more in point of guilt to the elect, even when living in all the excess of wickedness and lasciviousness, than when after they are truly sanctified, yea, also perfected and received into heaven. 3. Whether the elect are united to Christ

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I. There is no actual difference between the reprobate and the elect, before regeneration.

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*before faith.* 4. Whether not only the *fruits* of Christ's *righteousness*, but also the *righteousness itself*, be imputed to them, so that by that imputation they become *no less righteous and holy*, than Christ himself.

II. Except, that according to the counsel of grace, the means of salvation are granted to the latter, which in its time shall be effectual to regeneration.

II. And I trust that these controversies, however great they may seem at first sight, may be decided by the simple and the plain declaration of the truth. As to the first, what if we conceive of the matter thus? After Christ satisfied Divine justice, God also declared in general that he would never demand satisfaction from any of the elect in their own person, and so a right of immunity was purchased for all the elect at once. But that universal right of all the elect profiteth none in particular, till it be applied unto him. No application is made by election as such. For it is an immanent act of God, the proper effect of which is the certainty of the event. It is the nature of all the Divine decrees, that by themselves they make no change in the subject: but all the actual existence of the thing arises from the omnipotent execution of the decree. The execution of the decree is the production of the thing decreed: which is effectuated by virtue of that eternal will, whereby God commanded that the thing should exist in that moment of time, the eternal will then only going out into that act, whereby the thing exists. Therefore, from election to grace and glory, it only follows, that the person so elected is admitted at the appointed time to

the participation of both. Before the fulness of the time destined for the execution come, the election of God makes no real change in the person elected: who before his regeneration as well as all other mortals, is in a present evil world, in the kingdom and power of darkness, dead in trespasses and sins, alienated from the life of God, a child of wrath even as others, condemned to bondage through fear of death, subject to the curse of the law, a stranger as to the promises of the covenants, without Christ, without God, without hope in the world, as the scripture every where speaks. And thus far there is no actual difference between the elect and the reprobate; except, as was said, that by virtue of God's election, and Christ's satisfaction for the former, they are certainly to be delivered at the appointed time from that miserable state; while the latter, for whom salvation is neither appointed by God, nor purchased by Christ, shall continue for ever in their deplorable condition.

III. Now the execution of election may be considered two ways. First, in respect of certain external actions, which, from the nature of the thing indeed, have no certain connexion with salvation, and therefore are exercised sometimes even upon the reprobates; yet by the appointment of God, they are directed as to this person in particular, to promote the work of grace gradually in him. For since God embraces the elect with a love

III. In which only the actual application of salvation doth consist.

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of singular good will, to issue at last in a love of complacency, he grants them the means of salvation, and causes them to hear the preaching of the gospel, dissuaves from vice, exhortations to the duties of virtue, instruction concerning saving truths, which beings somehow perceived by their natural understanding, they fix them in their memory to be profitable afterwards for sanctification: there being added, in the mean time, some inward illumination of the mind, and an exciting of the will to good, although both are evanid, and not yet saving: but all this with the intention, that in their time they may be effectually converted by these means. Since all these things proceed from the counsel of grace, they are likewise justly referred to the execution of election: and since they are the fruits of Christ's merits, they somehow belong to the application of purchased grace; and are as it were, some of his attempts who begins to claim to himself what is his own; although they are nothing but some small beginnings of application, whereby the elect are not yet ingrafted into Christ.

IV.

IV. Then there follows a more perfect execution of the election unto grace, and a more solid application of the grace purchased by Christ, in that moment wherein the elect, being effectually called, are born again of the incorruptible seed of the word of God which liveth and abideth for ever, the Spirit of life co-operating; are endued with a principle of

new and spiritual life; are actually united unto Christ; and being rescued from the power of darkness, are translated into the kingdom of God's dear Son.

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V. The order of this internal and truly saving application, arising from its first beginning by many steps to perfect happiness in the adult, of whom only we now speak, is generally represented to us in this manner by the scriptures. As soon as comes the hour of gracious visitation, prefixed in the unchangeable purpose of God, for every one of the elect, all of a sudden, into the elect person living under the administration of the gospel, there is infused a principle of spiritual life, by the application or influence of the Spirit of Christ, mystically uniting the soul to himself; the activity of which begins first to exert itself in the understanding illuminated with unusual light. For as in the old creation, so also in this second, the beginning is with light. "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ," 2 Cor. iv. 6.

V.

VI. As soon as the elect person opens these enlightened eyes of his mind, he begins to discern in general, the truth of evangelic doctrines; but at the same time, reflecting more particularly upon himself, he finds that great is the filthiness and the atrocity of his innumerable sins, great the rigour of Divine jus-

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tice, and that all the creatures have little or rather no strength to help him in his misery. It is not possible, but that hence there must arise a compunction of mind, grief for sins committed, and for the offence given to God, despair concerning himself and other creatures, and finally, that anxious desire, *O wretched man that I am, who shall deliver me!*

VII.

VII. To the soul trembling in this manner, Jesus, the most merciful Saviour discovers himself, with all the abundance of his grace and glory, which he spontaneously and freely offers to all who desire it; nor does he offer it only, but also gently invites, and in a pathetic manner requests them to embrace it; and in the mean time, penetrating the inward parts by the secret efficacy of his Spirit, he with a gentle power, allures the mind, together with the will: hence it is, that the soul, surrounded with the lustre of this celestial light, and so allured, with all its might receiveth Jesus for its Saviour, and by this reception ratifies this inestimable gift and renders it irrevocable: this is the faith of God's elect, the praises of which is so often commended in the holy scripture.

VIII.

The order  
of saving  
application.

VIII. And since it consists in receiving Christ, it is evident, that when we accept of him by faith, then only he is ours, not simply in right, but also in possession. In accepting him, we likewise accept, and, by accepting, make all that righteousness which he fulfilled

for us our own; which in the secret counsel of God was of old, indeed, put to our account, but in reality is offered to possession in effectual calling, and is possessed with saving benefit after it is accepted by faith.

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IX. Further, as soon as the righteousness of Christ is made ours by faith, we are justified on its account: that is, God declares with a particular appropriation to our persons, that now we have passed from a state of wrath into a state of favour, and that whereas we were lately enemies, now we are reconciled to him, and made friends, and shall hereafter enjoy his saving favour. This is the order of application taught both by holy scripture, and by the evidence of the thing itself. Hence it follows, that an elect person, before his regeneration, while he gives himself up to luxury, lasciviousness, and all ungodly lusts, is in the way of perdition and destruction, and in his sins appears before God as odious, abominable, most deserving of all his wrath and curse; and it is impossible for him to escape impending wrath, if he continue with obstinacy to go on in the way of wickedness. Truly, it is much safer and far more candid by sober speech to infuse these doctrines, and such as these, into a man, however certainly elected, than by the terror of the Lord he may be excited to faith, than to fill him with a persuasion, that provided he be elected, God has no more to impute to him, though he live ever so wickedly, than

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if he were already received into heaven. Accurately speaking, such an elect person is in reality in a condemned state, not only in the court of his own conscience, but also in the court of God, to which that of conscience should never be contrary. [9.] Then only is he absolved from damnation, as to his person, when he begins to be in Christ, not according to the foreknowledge of God, but in actual union by the Spirit. Till that time, he was under the law of sin and death; then he begins to be under the law of the Spirit of life in Christ Jesus, Rom. viii. 1, 2. This is the perpetual and the constant doctrine of the scriptures, from which we must not depart, no not in the form of words.

Note [9.]

# CHAPTER VI.

*Whether the Elect are united to Christ before faith, and whether not only the fruits of his righteousness, but also the righteousness of Christ itself is imputed to them.*

I. II. III. IV. Various manners or degrees of the union of the elect unto Christ, before and after faith. V. The righteousness of Christ itself is imputed to believers. VI. As the sin of Adam to his posterity. VII. Even the holiness of Christ is imputed. VIII. It may be said in a sound sense, that believers are perfectly righteous and holy in Christ. IX. And because they are righteous by the righteousness of Christ, yet they are as righteous as Christ himself. X. The Palatine Catechism not differing.

I. IF these things be properly considered, it will not be difficult to explain, *Whether, and in what way, the elect are united to Christ before faith, or whether they are not.* Doubtless they are united to him, 1. In the eternal decree of God, which, however, includes nothing, except that their actual union shall take place; as was already demonstrated.

II. By an union of eternal consent, wherein Christ was constituted by the Father the head of all those who were to be saved, and that he should represent their persons; hence it was, that Christ obeying the commandment of the Father, and suffering for them, they are reckoned in the judgment of God to have

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I. Various manners or degrees of the union of the elect with Christ, before and after faith.

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obeyed and suffered in him. All these things, however, do not hinder, but that considered in themselves, before their regeneration, they are far from God and Christ, according to that their present state.

III. By a true and a real union, (but which is only passive on their part,) they are united to Christ when his Spirit first takes possession of them, and infuses into them a principle of new life: the beginning of which life can be from nothing else but from union with the Spirit of Christ; who is to the soul, but in a far more excellent manner, in respect of spiritual life, what the soul is to the body in respect of animal and human life. As therefore the union of soul and body is in order of nature prior to the life of man; so also the union of the Spirit of Christ and the soul is prior to the life of a Christian. Further, since faith is an act flowing from the principle of spiritual life, it is plain, that in a sound sense, it may be said, an elect person is truly and really united to Christ before actual faith.

IV. But the mutual union, (which, on the part of an elect person, is likewise active and operative), whereby the soul draws near to Christ, joins itself to him, applies, and in a becoming and proper manner closes with him without any distraction, is made by faith only. And this is followed in order by the other benefits of the covenant of grace, justification, peace, adoption, sealing, perseverance, &c. Which if they be arranged in that manner

and order, I know not whether any controversy concerning this affair can remain among the brethren.

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VI.

V. *As to the imputation of Christ's righteousness in order to justification*, I have learned the following things from scripture. As our sins were imputed to him, which we have proved above, so that very righteousness, or obedience which he performed to the Father in the most perfect holiness of his life, and in his voluntary sufferings, is imputed to us. It is evident, that in scripture, *the righteousness of Christ* is called *our righteousness*. Now, it behoved to be ours, either by way of *inhesion*, by a certain transfusion, whereby the habits of Christ's holiness and righteousness should become the habits of our soul, which transfusion of habits is absurd and impossible; or, *by imitation*, that we should perform a righteousness conformable unto it: but in that sense the Apostle opposes it to ours, Phil. iii. 9. Or finally *by imputation*, so that it is reckoned no less ours, than if it had been performed by us. Since, therefore, the two former ways, whereby the righteousness of Christ might become ours, are entirely contrary to reason, the latter only remains, viz. God imputing unto man righteousness without works, Rom. iv. 6.

V. The  
righteous-  
ness of  
Christ it-  
self is im-  
puted to  
believers.

VI. If I am not mistaken, it is confessed by all the orthodox, that the righteousness of Christ is so imputed to believers for justification, as Adam's sin is imputed to men for condemnation: now, it is so imputed,

VI. As  
the sin of  
Adam to  
his posteri-  
ty.

CHAP. *that all are said to have sinned in him; so like-*  
 VI. *wise we are said to be not only righteousness,*  
 but also pure righteousness; not only righte-  
 ousness, but even THE RIGHTEOUSNESS OF  
 GOD in Christ.

VII. Al- VII. Further, the righteousness of Christ  
 so the ho- consists, partly in the most perfect holiness  
 liness of of his life, partly in his sufferings and death.  
 Christ is Now, the whole righteousness of Christ  
 imputed. must be ours, if it be in our stead, in or-  
 der to justification. Therefore also the ho-  
 liness of Christ is ours; in regard that per-  
 fect holiness is required in order to a title un-  
 to happiness. In Christ therefore we are  
 righteous and holy, not by our own personal  
 or inherent righteousness and holiness, but by  
 that which is his, and becomes ours by imput-  
 ation. [10.]

VIII. It VIII. Moreover, since the righteousness  
 may be and holiness of Christ are absolutely perfect,  
 said in a and the same made ours, in respect whereof  
 sound sense, and the same made ours, in respect whereof  
 that be- it is not improperly said, that we are perfect-  
 lievers are ly righteous and holy in Christ, why may  
 perfectly it not be added, no less than Christ him-  
 righteous self? Although the honour of performing  
 and holy in perfect holiness agrees to Christ only, not at  
 Christ. all to us, who by nature are miserable sinners,  
 and who only by the assistance of grace, as-  
 pire to perfection, at a great distance.

IX. And IX. Those things which belong to justifi-  
 because cation must be carefully separated from such

as are proper to sanctification. If any man should boast that he had made such advances in the study of virtue and sanctity, that he had reached its very summit, no less than Christ himself, he would be justly accused by all, not only of lying, and intolerable arrogance, but also of madness and blasphemy. But what believers are by no means in themselves, that they are in Christ. There is no righteousness which can abide the severity of the Divine tribunal, except that which is absolutely perfect. Such only is the righteousness of Christ. And in virtue of his suretiship for the believing elect, and their union with him, that righteousness becomes theirs. Since all the elect are equally partakers of it, they likewise must all, by the same most perfect righteousness of Christ, be perfectly righteous, even as Christ himself; since their righteousness is the very righteousness of Christ itself: with this difference only, that it is his, because accomplished by him; ours, because imputed to us.

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VI.

they are  
righteous  
by the  
righteous-  
ness of  
Christ, that  
they are as  
righteous  
as Christ  
himself.

X. Certainly Paul is not afraid to say, that we are complete in Christ, Col. ii. 10. On which place, Davenant quotes that of Chrysostom, from Homil. 17. on the xth. to the Romans, " But if thou believest in Christ thou hast also fulfilled the law, and much more than it had commanded; forasmuch as thou hast now received a far greater righteousness." And a little before, Chrysostom's words run thus, " Therefore be not afraid, says he,

X. The  
Palatine  
Catechism  
not differ-  
ing.

CHAP.  
VI.

after thou hast transgressed the law, since thou hast come to the faith: for then thou transgressest it, when by reason of it thou dost not believe in Christ: but if thou believest in him, thou hast also fulfilled it, and much more than it had required: for thou hast received a far greater righteousness." Neither does the Palatine Catechism differ on question lx.; "The perfect satisfaction and holiness of Christ are so imputed and given to me, even as if I had neither committed any sin myself, nor did any corruption inhere in me. Yea, as if *I myself had accomplished that obedience, which Christ accomplished for me.*" [11.]

Note [11.]

## CHAPTER VII.

### *Concerning Paul's judgment in the matter of Justification.*

- I. Six controversies concerning justification. II. Cave's opinion of Paul's judgment. III. Which may be very well discerned from the errors he undertook to confute. IV. The errors of the Gentiles concerning justification. V. The errors of the Jews. VI. Of the Judaizing Christians. VII. All which Paul refutes at once, in his Epistle to the Romans. VIII. Teaching, that a man is justified, not by his own righteousness, but by God's. IX. Which is from faith to faith. X. Necessary to Jews as well as Gentiles; since all are under condemnation. XI. It does not consist in observing the precepts of the gospel, but in the redemption which is in Christ: all boasting of well-doing being excluded. XII. The errors of the Judaizers gave occasion to write the Epistle to the Galatians. XIII. Which the Apostle so refutes even from the beginning, that he may prove that believers are justified by the observation of no law whatsoever; but only by faith in Christ. XIV. And thus both Epistles recal men from all presumption on their own righteousness, to the righteousness of Christ alone.

I. **A**ND thus we find ourselves gradually brought forward to the doctrine of *justification*, concerning which I see these things chiefly controverted. 1. Whether Paul, when disputing concerning justification, handles this controversy almost only, whether salvation is obtained by *the observation of the Mosaic laws*, either alone and by themselves, as the Jews contended, or by them *when joined*

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VII.

I. Six controversies concerning justification.

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VII.

*to the gospel, as the Judaizing Christians disputed; or whether, by a life framed according to the prescriptions of the gospel, without the Mosaic ceremonies. 2. Whether, consequently, the faith intended by Paul in the matter of justification signifies partly the doctrine of the gospel, in opposition to the Mosaic law; partly the practice of spiritual holiness, according to the prescription of the gospel, in opposition to the works prescribed by the law of Moses; or a certain singular virtue, which, apart from other virtues, relates to justification. 3. Whether, if justifying faith denotes a singular virtue, its essence consists in an inward, and a most firm and full persuasion, that Christ is mine, and that all my sins are certainly forgiven me for his sake. 4. Whether, in justification, faith be considered as an evidence and an argument that it is already granted, or as a condition pre-required by God in order to it, or as an instrument by which I lay hold on the righteousness of Christ. 5. Whether sorrow for sins committed, penitence and repentance, as a certain disposing condition, precede the remission of sins. 6. Whether all sins, not only past, but also future, are, in justification, so forgiven together and at once to believers, that God sees no more sin in the justified, that no deformity of sin, no guilt, no burden lies upon them, that no sin however great can truly hurt them, that God is not offended with any of their transgressions, that they need neither humiliation, nor confession, nor prayers, in order to obtain the pardon of*



sin recently committed; finally, that *immediately after the committing of sin, they are as certain of pardon, as after the deepest humiliation.*

II. As to the first question, the very learned gentleman, <sup>II. Cave's</sup> William Cave, in his book <sup>opinion of</sup> concerning the lives of the Apostles, hath at <sup>Paul's</sup> judgment. the end of Paul's life, clearly and handsomely explained his own opinion, and that of his abettors, concerning it. He observes therefore, that Paul's judgment can be best understood from that controversy which was held with the free Christian church, not only by the Jews, the enemies of the gospel, but also by some of the Jews converted to Christianity, but still seized with much veneration and zeal for the Mosaic laws. The *former*, indeed, contended violently, that righteousness and life cannot be otherwise obtained, than by the observation of the Mosaic laws, the beginning, the root, and foundation of which is circumcision. As for the *latter*, they admitted the gospel indeed, yet so that they would have the use of circumcision and the other ceremonies joined to it, as a necessary part of that righteousness by which we must be justified. With both these kinds of men Paul had to do: he maintaining on the contrary, that justification is not to be sought from the *economy of the Mosaic law*, neither in whole nor in part; but from the *economy of evangelic doctrine*, without all the apparatus of the ceremonies. And therefore, by *faith*, he understands sometimes

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VII.

*the doctrine of the gospel*, which he calls *the law of faith*, in opposition to the Mosaic doctrine, which he calls *the law of works*; sometimes that efficacious assent to be given to the gospel, which does not signify here any special virtue, but *the universal condition of the new covenant*, comprehending *the exercise of all Christian virtues*. All which the very learned man prosecutes accurately, and at large: nor do I conceal it, that there are Divines of great name, both among the French and us, whose sentiments are not far distant from these. [12.]

III.  
Easily  
discerned  
from the  
errors  
which he  
confutes.

III. This is a matter of the greatest importance, and deserves to be treated with the utmost caution: therefore, lest we err, we must take our rise a little higher. In this, indeed, I most cheerfully agree with the very learned men, that Paul's judgment is not otherwise better known, than from the consideration of the errors which in his disputes he undertook to confute. He wrote to those who had happily exchanged partly Gentilism, and partly Judaism for Christianity: and judged that it was his business to root out the prejudices of the old sect entirely from their minds, and to carry them from every thing of their own, whether the worthiness of works and virtues, or satisfaction for sins, to the satisfaction and merits of Christ only, and to the absolute grace of God in him.

IV. The most of the Gentiles, living in gross ignorance of God and themselves, were not very solicitous concerning the remission of their sins, and generally not at all concerning the salvation of their souls. Others believed that the excellence of their virtues was so great, that by it they could easily merit the favour of the gods, as well in this world, as after death, if any thing was to be then expected. They thought they could make ample satisfaction for their vices by their virtues, especially if they repented of their evil doing. They pronounced him innocent, who repented that he had sinned. In their more atrocious crimes, by which an evil conscience told them they had deserved the wrath of the gods, they were wont to use lustrations of various kinds, also piacular sacrifices, sometimes even human, by which the deities might be appeased. But whereas the more sagacious perceived that even these were not sufficient, they imposed certain troublesome duties upon themselves, and by fastings, voluntary bodily afflictions, and spontaneous punishments, endeavoured to wash away their sins, and to propitiate the Deity. And they who were wisest of all, taught, that by nothing more than by reformation of life could the gods be pacified. That the Gentiles were thus minded, is too obvious to need proof.

V. The Jews went a little further. Since there are two distinct parts in justification, the pardon of sin, and a title unto life, it is

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VII.

proper to know what they thought of both. Though they teach that there are three classes of men, one of the just, whose righteousnesses down weigh their sins; another of the wicked, whose sins are far more, and more heavy than their good deeds; a third of the intermediate kind, of whose actions you can scarcely say which preponderates; yet they believe there is none so perfectly righteous that he does not need remission. And they believe that it may be obtained by the penitent confession of their sins, and by the exercise of good works: or to express myself in their own words, *עֲרֹקָה יַעֲקֹב שְׂנֵי חַשְׁם וְשֵׁנ מַעֲשָׂה*, “by alms, prayers, the change of the name, and the change of practice:” as also by afflictions, whether sent by God and patiently borne, or spontaneously taken: hence fastings, sackcloth, abstinence from the use of the marriage bed, scourging, if necessary, frequent legal washings, and sacrifices for sin. But to nothing do they attribute so much expiatory virtue as to those things which must be done on the anniversary day of expiation, by which they imagined all the iniquities of all the Israelites are taken away. In fine, if perhaps any guilt remained, they fancied that was washed away by death: hence that solemn saying *מִיָּתוֹב כְּפָרָה*. *Let death be an expiation.* And thus they thought their sins were expiated. But they believed that life could not be obtained otherwise, than by the merits of their own works: and that therefore God had so multi-

plied his laws, that occasion might be given the Israelites of meriting more abundantly, and of acquiring various degrees of happiness. The Pharisees also added many things of their own to the Divine law, that by that will-worship the value of their merits might be increased. In this therefore, Gentilism and Judaism so far agreed, that they placed both the expiation of sins, and the obtaining of happiness in something which should be performed by themselves, while they were totally ignorant of Messiah's righteousness.

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VII.

VI. The error of many was increased by the circumcision of Christians, who would have the observation of the Mosaic laws, for a part at least of righteousness, joined to the righteousness of Christ, as it is taught in the gospel.

VI. Of  
the Judaiz-  
ing Christ-  
ians.

VII. All these errors together, Paul impugns and confutes: proving, at large, that there is none, neither Gentile, nor Jew, who by any work done, either according to the law of nature, or the law of Moses, or devised by men themselves, can acquire, either in whole or in part, an immunity from punishment, and a right to life and salvation: but that with the denial of all our own righteousness, all these things must be sought in Christ alone, to whom we are not united but by faith.

VII. All  
which Paul  
refutes.

VIII. This is the sum of that doctrine which the Apostle handles with the utmost accuracy, especially in the epistle to the Ro-

VIII. Man  
not justifi-  
ed by his  
own right-  
eousness.

CHAP.  
VII.

mans. The first proposition of which we find chap. i. 16, 17. where he extols the gospel of Christ as the power of God unto salvation, to every one who believeth, to the Jews first, and also to the Greek. But from whence hath the gospel such a power to save? It is from hence; because in it is *revealed* the true *righteousness*, which gives a title unto life. What is that righteousness? Not our own, consisting in our virtues or our works; but God's, which has him for its author, Phil. iii. 9. which he promised by the prophets, Isa. xlv. 24. liv. 17.; which was fulfilled and brought in by Christ, God-man, who is Jehovah our righteousness; and finally, which on account of its perfection, is approved by God, and avails before him, 2 Cor. v. 21. Rom. v. 21. and which is opposed to our own personal righteousness, Rom. x. 3.

## IX.

God's  
righteous-  
ness from  
faith to  
faith.

IX. Now this righteousness is *from faith*. It is revealed, offered, and conveyed by the gospel, as the hand of God exhibiting it: it is accepted by faith, as the hand of the soul apprehending it. Further, it is so from faith, that it is also *to faith*. It is *from faith*, whereby I believe the testimony of God the Father concerning his Son, and the life which is in him; whereby I draw near unto him, that I may claim the right of the sons of God; whereby, I flee to him as the strong-hold of my salvation; whereby, in fine, I receive him to be my Saviour. It is *to faith*, whereby I believe, and am firmly persuaded that God is

my shield and my exceeding great reward; CHAP.  
that Christ is my most lovely Saviour; and VII.  
finally, that I am now in a state of grace, and  
in the certain expectation of glory. Compare Rom. v. 1. Unless we rather choose to explain *from faith to faith* thus: that it denotes a faith which begins and consummates; and that therefore it is faith only, which alone so avails here from the beginning to the end, that it neither comes into the assistance of preceding works, nor does it call in the aid of those which follow.

X. But why was it necessary that the righteousness which is from faith should be revealed by the gospel? For this reason, because neither Gentiles nor Jews have any righteousness of their own, by which they can obtain expiation of sins and a title to life. This the Apostle proves distinctly: first, concerning the Gentiles, who, whether they were openly wicked, or a little more refined, had all so sinned against the law of nature, that they had incurred its curse: then concerning the Jews, by whom the Mosaic law was so far from being observed that they, no less than the Greeks, *are under sin*. Hence it comes to pass that every mouth is stopped, and all the world is obnoxious to the Divine condemnation. Hence the conclusion is, that no flesh shall be justified by the deeds of the law, whether natural, or Mosaic: but that another righteousness is required, which, *without the law, is manifested*: inasmuch as it does not consist in certain duties

X. Necessary unto all.

CHAP.  
VII.

to be performed by ourselves in virtue of the obligation of the law, and in order to justification: but it is the righteousness of God *by faith*; and which is common to believers, without the distinction of Jew, or Greek.

XI. It does not consist in obeying the precepts of the gospel.

XI. Further, this righteousness is not placed in the observation of the duties prescribed by the gospel, [13.] as if that were now obtained by it, which the Greeks and Jews sought in vain, every one in the observation of their own laws and their own religion, for we are said to be justified *freely*, without any cause of justification being in us. But it is placed in the grace of God, and in the redemption which is in Christ, whom God hath set forth to be a propitiation, through faith in his blood. In fine, all things tend to this, that the glory of our salvation should be wholly transferred to God and Christ, and our *boasting* entirely banished. Boasting is to say something of one's self which is the cause either of escaping judgment, or of the right of expecting the inheritance, or even of claiming something from God. Such boasting is altogether excluded: *not by the law of works*, that is, by that doctrine which shews that salvation is to be obtained by works, and gives the man who performs it the confidence of boasting, but *by the law of faith*; which teaches, that righteousness is to be sought in Christ, and apprehended by faith, without any actions of ours,

which may any how come into consideration here. Compare Eph. ii. 8, 9. This is the process of Paul's disputation, directly opposite to the errors both of Jews and Gentiles, who each sought in their own works the expiation of their offences, and a title to life, and being ignorant of the righteousness of God, went about to establish their own righteousness. Which controversy indeed is very distant from that other, whether the ceremonies must be joined to the gospel; of which he treats more fully in the Epistle to the Galatians.

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VII.



XII. For there was another occasion given for this epistle than for that to the Romans. After Paul had faithfully taught the Galatians the pure gospel of Christ, there had come suddenly, in his absence, certain false teachers, corrupting the true seed with their dogmas. For they taught, that the observance of the ceremonies was a thing very necessary even to Christians, in order to obtain justification and salvation. And because it was quite evident from the whole tenor of his doctrine, that Paul was otherwise minded, hence they went about, by every kind of cavils and calumnies, to diminish his authority. They also boasted of their consent with Peter, James, and John, who, without dispute, were the most celebrated among the Apostles. And perhaps, that they might the more successfully insinuate themselves into the Galatians, they pretended the names of such great Apostles, as if they

XII. The errors which gave occasion to write to the Galatians.

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VII.

had been sent by them. To this boasting Paul vigorously opposed himself, lest he should give place to falsehood, and suffer the truth to be oppressed in his person. Therefore he laboriously defends the authority of his apostleship against the calumnies of deceitful men.

## XIII.

Believers  
justified on-  
ly by faith  
in Christ.

XIII. Having finished this business, he proceeds to the merits of the cause, about the end of his second chapter, verse 15.; and he so prosecutes it, that even from the beginning, he useth general arguments, and almost the same which he had used in the Epistle to the Romans. Very unjustly, says he, is the observation of the ceremonies required as a part of righteousness from men converted to Christ, because righteousness consists in no works of whatever law, and therefore not in these of the ceremonial law, but only in the faith of Christ. Hence he tells us, that he said to Peter, "We who are Jews by nature, and not sinners of the Gentiles, knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ; even we have believed in Christ Jesus, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified." The sense of which words is this, We who seem to excel others, and by the benefit of the covenant, were always near to God, yet we find no method of obtaining salvation but by believing in Christ: why should we prescribe another to the Gentiles? For if the law were

necessary, or could profit its observers unto salvation, it would chiefly profit us, to whom it was given. But if forsaking it, we have fled to Christ, much less must the Gentiles be urged to receive it. We therefore who are Jews by nature, what have we done? We have believed in Christ, apprehended his righteousness by faith. What is the end of believing? That we might be justified by the faith of Christ. For what cause? Since we were convinced, that men cannot obtain righteousness by the works of the law. Here now, he is engaged in the chief question: yea, in this one proposition, almost the whole sum of the controversy is included, as *Calvin*, that most sagacious interpreter of the sacred scriptures, hath excellently observed.

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VII.



XIV. And thus, if I am not mistaken, we have clearly shown, that Paul's design in both Epistles, is this, that he may recal Christians, whether Jews or Gentiles, from all presumption on their own righteousness, with which we are all puffed up by nature, to apprehend the righteousness of Christ alone by faith. Hence he concludes, that the zealots for the Pharisaical doctrine were deceived; who, not content with the righteousness of Christ, and faith only, urged the necessity of the Mosaic economy. But this controversy he handles chiefly in the Epistle to the Galatians, partly by those arguments which are common to works of whatever law, partly by those which are more specially referred to the ceremonial law.

XIV.

Men recal-  
led to the  
righteous-  
ness of  
Christ a-  
lone.

## CHAPTER VIII.

*Concerning the Law of Works, the Works of the Law, and Faith.*

- I. The law of works is that which prescribes works as the condition of a right to life. Given of old to Adam. II. Then repeated by Moses, as subservient to the covenant of grace. III. But misunderstood by the most of the Israelites, as a covenant of works. IV. The works of the law are the duties prescribed by the law. V. These which Paul excludes from justification, are not these which precede conversion. VI. Nor these which consist in the perfect observation of the whole law. VII. Faith in the matter of justification, signifies a certain human act. VIII. Which some define obedience to the commandments of Christ. IX. X. XI. But unjustly, contrary to Paul's intention. XII. Faith is a singular virtue, distinct from evangelical holiness. XIII. What the obedience of faith is. XIV. Paul does not teach, that faith, the new creature, and obedience to the commands of God, are entirely the same thing. XV. Neither does James call that works, which Paul calls faith. XVI. But James treats of one justification, Paul of another.

CHAP.  
VIII.

I. The  
law of  
works.

I. **A**ND hence we must judge what Paul understands by the *law of works*, what by the *works of the law*, and what by *faith*. The law of works is that which demands works to be done by man himself, as the condition of life, or the cause of claiming the reward: the tenor of which is this, The man who doeth these things shall live in them, Rom. x. 5. Such a law was given to Adam of old, who, if he had persevered in his integrity, would have obtained

a right to eternal life by his works of righteousness.

CHAP.  
VIII.



II. Re-  
peated by  
Moses.

II. The same doctrine Moses repeated in his ministry. For he also inculcated the same precepts upon which the covenant of works had been built: he both repeated the same solemn saying, He who doeth these things shall live in them, Lev. xviii. 5. and also added another, Cursed be he who shall not perform the words of this law in doing them, Deut. xxvii. 26. That this is the curse of the law, as it stands opposed to the covenant of grace, Paul teacheth, Gal. iii. 10. which, however, is not so to be understood, as if God had intended, by the ministry of Moses, to make a new covenant of works with Israel, with a view to obtain righteousness and salvation by such a covenant. But that repetition of the covenant of works was designed to convince the Israelites of their sin and misery, to drive them out of themselves, to teach them the necessity of a satisfaction, and to compel them to cleave to Christ: and thus it was subservient to the covenant of grace, Rom. x. 4. [14.]

III. Meanwhile, the carnal Israelites, not attending to the purpose of God, mistook the true sense of this covenant, embraced it as a covenant of works, and sought their righteousness by it. See Rom. ix. 31, 32. For the most part of them invited to the covenant of God,

III. Mis-  
understood  
by the Is-  
raelites.

CHAP.  
VIII.

rashly bound themselves to observe all that he should say; neither considering rightly the spiritual perfection of the law, nor their own inability: thinking indeed, that both parties behoved to act equally by their own powers, that it might be an equal covenant; and that they would stand no less to *their* promises, than God to *his*. And thus they made the whole law of Moses a covenant of works to themselves; while, by an unwary promise, they bound themselves to obey it, that they might obtain the life promised by God.

IV. The  
works of  
the law

IV. Having found therefore what the law of works is, it is easy to perceive what are the works of the law: viz. all the good deeds performed according to the prescription of the law, whether they consist in the duties of moral virtues, which are the works of righteousness that we have done, as Paul speaks, Tit. iii. 5. or in the performance of certain things which God enjoined, to obtain a certain typical expiation of sins: especially, if they be done with the opinion of obtaining life or pardon by these works.

V. Not  
these which  
precede  
conversion.

V. I know not by what right the very learned man \* takes it for granted, that by the works of the law, which Paul excludes from justification, are understood works before conversion, done without faith, by our own strength; which popish fiction the protestant champions have so often and so solidly

\* Dr. Cave.

refuted, that it is amazing, a protestant is found who again patronizes it. Let Calvin be heard at present, instead of all. Instit. Book iii. Chap. xi. Sect xiv. I have resolved, however, to dispute, not by his authority, but by his arguments. "Sophisters, says he, who take pleasure and pastime in corrupting the scriptures, and in empty cavils, think to escape by subtilty: for they expound works to be those which the irregenerate perform only literally, by the exertions of free will, without the grace of Christ: but they deny that this has a respect to spiritual works. Thus, according to them, a man is justified both by faith and works, provided the works are not his own, but the gifts of Christ, and the fruits of regeneration. For that Paul spoke so, for no other reason, but to convince the Jews, trusting in their own strength, that they foolishly claimed righteousness to themselves, since the Spirit of Christ alone confers it on us, and not any exertion from nature's own motion. But they do not observe; that in the opposition between legal and evangelical righteousness, which Paul states elsewhere, all works are excluded, with whatever title they may be adorned. For he teaches, that the righteousness of the law is this, that the man may obtain salvation who performs what the law commands: but that the righteousness of faith is this, If we believe that Christ died, and rose again, Rom. x. 5—9. Gal. iii. 11, 12. Hence it follows, that

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VIII.

even spiritual works comes not into the account, when justifying virtue is ascribed unto faith. And when Paul denies that Abraham had whereof to glory before God, because he was not righteous by works, this ought not be restrained to the literal and external kind of virtues, or to the exertions of free will: but that although the patriarch's life was spiritual, yea, almost angelical, yet it could not supply the merit of works, which might procure him righteousness before God." By these reasons, Calvin confutes the cavil concerning the mere acts of free will, and solidly indeed, if judgment has not entirely forsaken me. Chrysostom uses the same arguments; whom the very learned man, (Dr. Cave,) I apprehend will gladly hear speak in his (Chrysostom's) own language. Let him hear him therefore pleading thus, Homil. ii. in Epistle to the Romans: "Ο Ἀποστολος βουλεται δεῖξαι ὅτι καὶ Ἀβραὰμ ἐκ πίστεως ἐδικαιώθη, ὅπερ νῦν περιουσία νίκης πολλῆς· τὸ μὲν γὰρ ἔργα μὴ ἔχοντα ἐκ πίστεως δικαιωθῆναι τίνα οὐδὲν ἀπίκος, τὸν δὲ κομῶντα ἐν κατορθώμασι, μὴ ἐντευθεν ἀλλ' ἀποπίστεως γενέσθαι δίκαιον, τοῦτο νῦν θαυμάσιον. The Apostle means to show that even Abraham was justified by faith: in which indeed there is the excellence of a mighty victory. For that a man who hath no works should be justified by faith, is no how unlikely: but that one adorned with good works, should be just, not by them, but by faith, that certainly is wonderful." Do you see how carefully, how solicitously, he removes from justifica-

tion, not only that righteousness, or these works, which are done before conversion, by the strength of free will; but all without exception, even these with which Abraham was richly adorned beyond other men? But I have been too tedious in a matter so very plain; and which ought to be *uncontroverted* among all the orthodox.

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VIII.



VI. Neither is that true, which is otherwise pretended, viz. That the works of the law, which are opposed to faith, signify the perfect observation of the law, which the legal covenant demands. For the state of the controversy was not, Whether a man could be justified by the perfect observation of the law; which none in his wits would ever deny: Neither was it, whether there are very many men who after the first sin of Adam, committed no sin during the whole period of their life, and finished every perfection of parts, degrees, and perseverance; which none in his senses would say. But the question was this, Whether the Jews could be justified by that observation of the law which they could perform. That, they certainly thought, viz. That they could be justified, provided they observed the law of Moses to the utmost of their power, and made these satisfactions for their offences, which the ceremonial law prescribed. But this the Apostle denies: resting on that axiom, that the righteousness which can be sustained before God's tribunal, must be absolutely perfect: but since no works of

VI. Nor these which are in perfection

CHAP.  
VIII.

any men are such, he concludes, that no works of whatever kind, can contribute any thing to the obtaining of justification. The Apostle, without doubt, excludes these works, upon which they commonly rested, who went about to establish their own righteousness. Now it is not credible, that there was any of them who would say, that through the whole course of their life, they had kept themselves unstained even from every the least little spot of sin. These things are evident.

VII.  
Faith, a  
human act.

VII. That *faith* sometimes signifies the doctrine of the gospel concerning salvation to be obtained through Christ, because it is a faithful saying, and worthy of all acceptance, and because it demands that it be believed, in order to salvation, I do not at all doubt; and thus it is opposed to the law of works, which is satisfied not by believing, but by perfectly fulfilling its commandments. But at the same time, none will deny, that in the matter of justification, faith very frequently, if not for the most part, denotes some act of the man who is justified, and as he is justified, Rom. i. 17. iii. 22. iv. 3—5. Gal. ii. 16. and innumerable other passages.

VIII.  
Which  
some de-  
fine obedi-  
ence to the  
command-  
ments of  
Christ.

VIII. But what is that act? If we hear Socinus, to believe in Christ, is nothing else than to show ourselves obedient to God, according to the law and prescription of Christ, and in doing that, to expect a crown of eternal life from Christ himself. From which the brethren with whom we now dispute, depart but a little, if they



depart at all, who likewise define faith, *a certain new manner of mind, and life, and obedience to the commands of Christ.*

IX. But unjustly and contrary to Paul's intention.

IX. I would not deny indeed, that such an obedience is inseparable from that faith, by which we are justified: but to understand it by the name of faith, when it is opposed to works, seems to me as foreign to Paul's purpose, as foreign can be. The brethren confess, that he disputes against those who sought justification by the works of the Mosaic laws. They confess likewise, that three kinds of precepts are found in these laws, some of which used to be called moral, others judicial, and others ceremonial. Now let us set aside for a little, the judicial and the ceremonial. What are the chief heads of the moral precepts? These, if I mistake not; that every one of the Israelites should turn to God with all his heart, should love and worship him with all his mind, and with the utmost efforts of all his power: should love his neighbour as himself, and be holy as the Lord God is holy. He who doeth these things, does the works of the Mosaic law, according to that part, at least, which is moral: which surely they by no means intended to omit, who sought righteousness by the law. For none of the Jews or judaizing Christians were senseless to such a degree, as to imagine that justification could be obtained merely by the observation of the judicial and ceremonial laws, while the moral were disregarded. Let us

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VIII.

go on. What is the sum of Christ's commandments in the gospel? That every one seriously repent, love God above all things, do to his neighbour what he wishes done to himself, be holy according to his example who hath called him, and in fine, be perfect as his heavenly Father is perfect. How much do these differ from the Mosaic precepts? They are so far from differing in any instance, that the Lord comprehended the sum of evangelical morals in the same words which Moses used.

X. I would wish to be informed of three things here, by the very learned men. 1. Wherein the commands of Christ exceed the commands of the moral law of Moses. For it seems to me, that nothing sublimer, and more Divine, *can* be commanded, than to love God with all the heart and mind, and to be holy after his example. 2. Why the same obedience, or the performance of the same duties, is called a work, in reference to the commandments of the Mosaic law; but faith, in relation to the commandments of the gospel. 3. Why the Israelites could not be justified of old, by the same duties performed to the Mosaic law, by which Christians are now justified, if they be performed according to the evangelical law.

XI. Or if Paul meant that the Israelites of old were also justified by their sincere observation of the moral law, why did he not finish the matter by one distinction, and that very easy; by hinting that righteousness is

not of the ceremonial or judicial law, but of the moral only; especially if it be so considered as Christ hath illustrated it in the gospel? Why did he not add, that by a new word, and hitherto unheard of, in that sense, he called the observation of that law *faith*? Could he not have said much more clearly and distinctly, righteousness is not in that part of the law which you erroneously urge, but in that other part which treats of charity and sanctity, according to the image of God, and which Christ in the gospel illustrated in the clearest manner, by new explications, and which I now commend to you under the name of *faith*?

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VIII.

XII. Further, not only in the article of justification, but also often elsewhere, the scripture speaks of faith as a certain singular virtue, distinct from other virtues, and from obedience to the commands of Christ, or evangelical holiness. Paul says, that faith is the substance of things hoped for, and the demonstration of those which are not seen. Heb. ~~X~~<sup>xi</sup>. 1. John places it in receiving the testimony of God which he hath testified concerning his own Son, 1 John v. 9. John iii. 33. or in receiving Christ himself, viz. for this purpose, that he may be our Saviour, John i. 12. Elsewhere it is distinguished from hope and charity, 1 Cor. xiii. 13. 1 Thess. i. 3. 2 Thess. i. 3. as also from sanctification, 2 Thess. ii. 13. Neither do I remember any

XII.  
Faith is a  
singular  
virtue.

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VIII.

place where faith is defined by holiness, exacted according to the rule of the gospel.

## XIII.

What the  
obedience  
of faith is.

XIII. I know, indeed, that the Apostle commended *the obedience of faith* to the Romans, Rom. i. 5. xvi. 26. But evident it is, that that may be understood in two senses: either thus, that faith itself is called obedience performed, namely, to that precept in which we are commanded to assent to the testimony of God, and to believe in Christ, as the Apostle elsewhere praises a professed subjection to the gospel of Christ, 2 Cor. ix. 13. Or thus, that that is called the obedience of faith, which proceeds from faith, as the effect from its cause, for so he uses to speak. That joy which follows from faith, as a fountain, he calls *the joy of faith*, Phil. i. 25. And in the same sense, he writes concerning the work of faith, the labour of love, and the patience of hope.

## XIV.

Faith, the  
new crea-  
ture, and o-  
bedience  
not quite  
the same.

XIV. But to no purpose, are we bid compare Gal. v. 6. both with chap. vi. 15. and with 1 Cor. vii. 19. as if from that which he had said in the first place, that in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but faith, which worketh by love; and that in the second place, instead of faith, he mentions *a new creature*; and in the third, the *keeping the commandments of God*; we might conclude, that faith is entirely the same with the new creature, and the keeping the commandments of God. For from these tes-

timonies this only is evinced, that the excellence of all external things is of much less value with God, than the inward state of a well-disposed mind, such as faith, the new creature, and the keeping of God's commandments: all which things so belong to the inward man, that they are not therefore entirely the same. For certainly, faith is distinct from charity, by which it worketh.

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XV. But neither does James give occasion to believe, that Paul, by the works which he excludes from justification, understood those which were done either by men's own powers, or according to the Mosaic law, but not such as were done by faith, and the observation of the evangelical law: as if James called *that* works which Paul designed by the name of faith; that he might show, that Paul, by faith understood works performed, according to the prescription of the gospel. For though I would not deny to the very learned man, that James vindicates and explains Paul's doctrine, forcibly snatched away by perverse men to impious purposes; yet it is clear to me, at least, that Paul treats of one justification, James of another.

XV.  
James and  
Paul not  
opposite.

XVI. For because Paul had taught, that a man is justified by faith without works, hence some inferred, that in whatever manner a man live, it, equally suffices, that he persuade himself that Christ is his Saviour. Which they could have inferred with no plausibility, if that had been evident which the very learned

XVI.  
James treats  
of one justification,  
Paul, of another.

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VIII.

man will have to be so, viz. That Paul, by faith understood evangelical godliness. But because Paul's words evidently bore that sense, that faith was a thing distinct from all the works of holiness, as in reality it is, hence arose the pretext of calumny. I say, of calumny: for though Paul taught, that works contribute nothing to justification, or to procure a man's title to salvation; yet he always taught, that they were not only *useful*, but also *necessary* to salvation, and that it is impossible that sanctification should be separated from justification. James treads in the same path, and teaches that it is necessary that he who is justified by faith, should also be justified by works: that is, perform these works which are the evidences and effects of righteousness, and by which it is demonstrated not only before men, but also before God, that he is righteous: according to that of John, "He who doeth righteousness is righteous," 1 John iii. 7. Indeed there is a double justification: one of a man *sinful* in himself, whereby he is absolved from sin, and declared to have a title to eternal life, on account of Christ's righteousness apprehended by faith, which Paul inculcated: another of a man, *righteous* already, sanctified by the Spirit of Christ, and who is declared to be such, by his words and actions. James teaches, that this is so necessary, and so connected with the former, that he is deceived who boasts of *that*,

and is destitute of *this*. But since we have CHAP.  
professedly handled this subject elsewhere, VIII.  
we may supersede the further discussion of  
it at present. [15.]

Note [15.]

## CHAPTER IX.

*Concerning the Essence of Faith.*

- I. The state of the controversy. II. The distinction of faith; either as it is in idea, or in the subject. III. In idea, it is a most firm persuasion of my right to Christ, and all the benefits of salvation. IV. In that sense it is defined in the Palatine Catechism. V. That confidence, however, is rather a degree of strong faith, than its essence. VI. In regard that it is not always found in all believers. VII. They themselves confessing so, who define faith by the certainty that sins are pardoned. VIII. Chamier quoted. IX. Du Moulin. X. Perkins. XI. Davenant.

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IX.

I. The  
state of the  
controversy

I. **H**AVING observed, therefore, what is Paul's scope, when disputing concerning justification, and demonstrated, that faith is not obedience to the commands of Christ, or the practice of evangelical holiness, but a singular virtue, having a distinct consideration from other virtues, it follows, that we enquire, in what *the essence of that faith* consists. There are, who define it by *an inward and a most firm persuasion, that Christ is mine, and that all my sins are certainly forgiven me for his sake.* To others, this definition appears incautious, and inaccurate.

II. The  
distinction  
of faith;  
either as it  
is in idea,  
or as it is in  
the subject.

II. My judgment is, that faith may be considered two ways, either as *in itself*, and in idea, as they speak; or as in the *subject*. In the first respect, it is a most excellent virtue, delineated in the gospel, to the perfection of

which it becomes every Christian to aspire. CHAP.  
In the last respect, it is often found in believers IX.  
to be very weak, and involved in thick clouds.

III. If we consider faith as in idea, the III. In i-  
constant doctrine of the reformed church, dea it is a  
and which is agreeable to the scriptures, is most firm  
that it consists not only in a full assurance, persuasion  
and in the firmest persuasion of the truth of of my right  
the gospel in general, but also in particular, to Christ,  
of my right to Christ, and all the benefits of and to all  
salvation: and that therefore every Christian the bene-  
should endeavour to know that he is in the fits of sal-  
faith, and in Christ; and be able to say with vation.  
Paul, *Christ liveth in me, and the life which I  
now live in the flesh, I live by the faith of the  
Son of God, who loved me, and gave himself for  
me: I know whom I have believed, and am per-  
suaded that he is able to keep that which I have  
committed unto him against that day: For I am  
persuaded, that neither death, nor life, nor any  
other creature can separate us from the love of  
God, which is in Christ Jesus our Lord.*

IV. In this sense the authors of the Pala- IV. In  
tine Catechism, with innumerable other Di- that sense,  
vines of our communion, have said that faith it is defined  
is not only a certain knowledge, whereby I in the Pa-  
firmly assent to all things which God hath latine Ca-  
revealed in his word, but also an assured trust, techism.  
kindled in my heart, by the Holy Ghost, through  
the gospel, whereby I acquiesce in God, being  
assuredly persuaded, that remission of sins,  
eternal righteousness, and life, are given, not  
to others only, but to me also, by the mercy

CHAP. of God, through the merits of Christ alone.

IX.

[16.]

V. That assurance, however, is rather a degree of strong faith, than its essence.

V. But though such an assurance belongs entirely to faith, yet I rather judge, that it is a most eminent degree of faith, to which we do not rise, but by many previous acts; than that the very essence of faith can be placed in it. For the natural progress of faith, so to speak, seems to be this, that the believing soul beholds in the light of grace, the mystery of God and of Christ, and anon, with full consent, acknowledges the truth of it, on account of the authority of God, who beareth witness: Then, further, that he loves that truth, exults in it, and glorifies God: likewise, that he ardently desires communion with Christ, that these things which are true in Christ, may also be true to him unto salvation; that therefore with the highest pleasure, he accepts of Christ, when, and in what manner, he is offered to him in the gospel; rests and reclines upon him, gives himself up, and makes himself over unto him: and then, that after all these things, having now discovered his mutual union with him, he glorieth that Christ is his, delighting most gladly in him.

VI. Because it is not found always in all believers.

VI. Who doubts, but this is a certain desirable perfection of a very strong faith, deserving our most vigorous efforts to reach it, and which apostles, apostolic heroes, and martyrs, dear to God, and others to whom a

more eminent measure of the Spirit was vouchsafed, obtained in reality; and of which examples are not wanting even in our own time: yea, it is very credible, that God grants it, sometimes at least, in this life, more sparingly, or more abundantly, to the most of his elect. For it is by no means the lot of all believers, so to ascend the height of that most pleasant and most holy boasting, that on it they should securely and gladly pass all their time. Which yet behoved to be the case, if indeed the very essence of faith consisted in the boldness and full assurance of that trust. I would rather place it in the reception of Christ as a Saviour and Lord, and in the flight of the soul to him. The English Confession, composed in the year 1645, expresses the matter to excellent purpose. *The principal acts of faith are to accept, receive, and rest upon Christ alone for justification, sanctification, and eternal life, by virtue of the covenant of grace.*

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VII. These very Divines, who define faith by an assurance of that nature concerning the remission of sins, observe, however, that it is not always found in all believers.

VII. Even in the confession of those who define faith, by the certainty of the remission of sins.

VIII. Chamier is of those who teach, "That believers know by faith, not only by an universal, or rather by a certain indefinite knowledge, that some shall be saved; or that those shall be saved who have believed; but also, by a particular knowledge, that they themselves shall be saved, because they believe."

VIII. Chamier quoted.

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IX.

And that therefore this application, constitutes the difference between true justifying faith, and historical. He adds, that this knowledge is joined with certainty; but the measure of which is no other than that of faith. That therefore the certainty of perfect faith, is perfect; and that of imperfect, is also imperfect. But, says he, as when describing the nature of faith, we ought not to insist on the defects of individuals; so also in this, certainly. As therefore we declare, that there is opposed to faith, not only the falsity of the thing believed, but also *the doubting* of the person who believes, as there is none so advanced, while in this life, who does not need to pray, "Lord, I believe, help thou mine unbelief," Mark ix. 24. it is entirely so in this matter. It is the part of the believer, to conclude with certainty that he shall be saved by faith; and that he is not a believer, except he so conclude: although it be true, that from the feeling of the flesh, and of his own infirmity, other judgments are suggested, whereby that kind of certainty may be shaken: so that he seems sometimes to degenerate into unbelief. But even in these, as in other temptations, we are more than conquerors." Thus that very grave Divine, who, after a little, subjoins, "God forbid we should be so ignorant of human infirmity, which we confess is always in some degree in every regenerate person, that we should place faith beyond all sense of temptation. He feels, he

often feels, indeed, wonderful motions from his own unworthiness, from the world, and from Satan: and he so feels, that he cannot but be affected, and so staggers, that he is almost like one in despair. But wrestling for a time, he overcomes at last. Therefore he never despairs. I have spoken too laxly, what even the Papists themselves do not deny. Therefore I say more: he always believes: he always certainly believes, that salvation is his own; namely, because by believing he fights, by believing he overcomes." Thus far Chamier. Panstr. Vol. iii. Book. 13. Chap. i.

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IX. To Chamier may be joined Peter Du Moulin, who, after he had treated at large concerning that persuasion whereby one applies to himself the promises of the gospel, believing that his sins are forgiven for Christ's sake, expresses himself elegantly in these words: "Yet it is not the design of these things, that as many should be expunged from the roll of believers, as have not yet obtained this full persuasion of faith, which God gives not to all at the same time, nor in the same measure. But that we may be taught this assurance is commanded by God, and is earnestly to be asked from him, and that, with all our might, we must endeavour, that by prayer and good works it may be strengthened and increase. Add, that there is place for weak faith, but not for feigned; even the purblind perceive the way, nor were they equal-

IX. Du  
Moulin.

CHAP.  
IX.

ly quick-sighted who were healed by looking to the brazen serpent." Thus far Molinus. Disput. de Fud. Inst. Part. ii. Thes. xxxix.

X. Per-  
kins.

X. Perkins also observes very prudently, in *his Catholic Reformed*, Controv. xvi. concerning implicit Faith, that the doctrine of some Catechisms is well explained, which seem to define faith in the highest and most perfect degree, while they say it is a certain persuasion of mind concerning the love and favour of God towards us in Christ. "For although, (says he,) all faith be in its nature, a certain persuasion, yet a perfect persuasion only, is a firm and consummate faith. Therefore faith ought to be defined, not only in general, and in the highest degrees; but also its various degrees and its measure should be set forth, even that they who are weak, may be truly and properly taught concerning their state." Neither do I doubt, but those very brethren will confess this, who otherwise seem to be exercised in extremes, and to love rigid and hyperbolical phrases.

XI.  
Davenant.

XI. I conclude with Davenant's words, than which scarcely any thing can be more clearly and more accurately expressed, and in which I could heartily wish all would acquiesce. "The word trust, (says he,) signifies two things. The very act of resting upon, and cleaving unto Christ, whereby we embrace him as with both arms, and by that act, endeavour to obtain from God the Father, pardon, grace, and glory: and this we think



is that act upon which justification always follows, that is, absolution from sin, and acceptance into Divine grace and favour: whether the sinner at that very moment conceive the full persuasion of having obtained remission, or not. Trust, uses also sometimes to denote the consequent effect of justifying faith, namely, a full persuasion, and as it were, a lively sense of having obtained remission, and the Divine favour. We confess that this trust is not justifying faith, but the daughter of justifying faith: to which the soul does not use to rise, except after many exercises of faith and holiness." Thus far, in a book entitled, Determinations of certain Theological Questions, Quest. xxxvii. by the venerable and very learned Bishop of Salisbury, who once bore a great part in our Synod at Dort.

## CHAPTER X.

*What RELATION Faith has to Justification.*

I. Whether faith be a certain cause of justification, or an evidence that it is already granted. II. III. IV. V. Justification has various periods, some of which precede faith. VI. Others follow faith. VII. Ordinarily scripture describes justification as the fruit of faith. VIII. Whether faith in justification be a condition succeeding in place of perfect obedience. IX. That opinion makes the gospel a new law. X. Its four errors. XI. The opinion of Daniel Williams. XII. And of them who subscribed his book. XIII. Whereby a way is paved for unity.

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X.

I. Whether faith be a certain cause of justification, or an evidence that it is already granted.

**H**ENCE we have a convenient transition to that question, *What relation faith bears in the matter of justification*; whether as a certain cause of granting it, or as an *evidence* and argument that it is already granted? These seem very distant from one another, if we attend to the sound of the words; but the controversy will appear much less, when the thing itself, stripped of their ambiguity, shall be exposed naked to the eye; and at the same time, it will appear, whose phrases are most agreeable to the style of scripture: Which we shall attempt to dispatch in the following manner.

II. Justification has various periods,

II. Justification is an absolution from sins. Absolution from sins is a declaration that Divine justice is satisfied for them by the Surety.

That declaration imports, that the sins, for which satisfaction has been made, are not imputed to elect sinners for their condemnation; but that the Surety's satisfaction is imputed to them for righteousness. The imputation of the Surety's righteousness has various periods: and relates either in general to all the elect collected into one mystical body, or to each of them considered apart. For, as has been often inculcated, Christ dying, God reconciled the whole world of his elect unto himself at once, and declared, that he would not impute their trespasses to them, and that for the sake of Christ's perfect satisfaction, 2 Cor. v. 19. For my part therefore, I can allow that act of God to be called the general justification of the elect. Certainly Christ was justified, then God raised him from the dead, and gave the discharge of the payment made by Christ, and accepted by himself. And the same Christ was raised for our justification, Rom. iv. 25. For when he was justified, the elect at the same time were justified in him, in regard that he represented them. [17.]

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some of  
which pre-  
cede faith.

III. Here I choose to add Charnock's commentary on the passage just now quoted from Paul: vol. ii. p. 321. of his English works. "For the exquisite pleasure God took in Christ's sufferings upon mount Calvary, he graciously forgot our sins, and of rebels, de-

III.

CHAP. X. declared us heirs. In this discharge of Christ there is a *fundamental justification* of them who shall be, and believe: though not formal nor actual, till they believe. As there was a fundamental condemnation of all in the loins of Adam, upon his fall; not actual, till they were in being, and did actually partake of his nature: after the same manner, Christ being absolved as a Surety, all they whom he represented, and whose sins he bore, have, in that absolution of his, a fundamental absolution from all penal sufferings. When as a common person, he bore the sins of many in the offering of himself, and satisfied for their guilt, then as the head, he obtained the absolution of all those whose guilt he had taken upon him, that they should no more lie under the burden of their sins, or incur the punishment denounced in the law." These things may suffice from Charnock: for what follows is too tedious. Let us return to our purpose.

VI. IV. This general, or as Charnock calls it, *fundamental justification*, is followed by another more special, and more actual, which is applied to every elect person one by one. And this again has the following tendency, either that the first beginning of saving grace and spiritual life be communicated to the man, on account of Christ's satisfaction in his stead; or that he be declared to be now in a state of grace. Surely it is not possible, that God should be pleased to bless the sinner

with the first communication of his grace, and endow him with the beginning of spiritual life, except on the consideration of Christ's merits, which he declares to belong to this man in particular; when he begins to confer upon him those things which Christ obtained by his obedience and death. And thus far it may be said, that that man is justified in the first regeneration; that is, declared to be one of those for whom Christ purchased a right to life, by virtue of which right he is now raised from spiritual death to life.

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V. It is evident that all these periods of the imputation of Christ's righteousness are prior to actual faith; and if you choose to call them by the name of justification, (though I doubt if you can, with the concurrence of scripture) surely, in this view, faith is a consequence, a fruit, an evidence, and an argument of justification.

V.

VI. However, justification, according to the style of scripture, generally denotes that act of God, whereby he declares that man has now passed from a state of wrath and hostility, into a state of grace and friendship, and enjoys the privilege of the remission of sins, and the hope of glory, which maketh not ashamed. Now, this justification is of faith, and by faith, as Paul every where teacheth; and consequently the effect and fruit of faith, the result of regeneration and effectual calling.

VI.

Others follow faith.

*Whom he called, he also justified. Such were some of you, but ye are washed, but ye are justi-*

CHAP. *fied. With the heart man believeth unto right-*  
 X. *eousness. Knowing that a man is not justified*  
*but by the faith of Jesus Christ, even we have*  
*believed in Christ Jesus, that we might be justi-*  
*fied by the faith of Christ.*

VII. Or- VII. These scripture phrases are too evi-  
 dinarylly dent, proper, and forcible, to be wrested by  
 scripture unnatural interpretations. Surely it cannot  
 describes be denied, but that he speaks ordinarily, if not  
 justification as a fruit of be denied, but that he speaks ordinarily, if not  
 faith. always according to the tenor of scripture,  
 who reckons faith among the causes of that  
 justification, concerning which the whole of  
 Paul's disputation turns. Now, he did not  
 dispute concerning the manifestation of jus-  
 tification only, but concerning itself. Much  
 more does faith precede the sense of justifi-  
 cation, and the delights of ineffable peace and  
 friendship with God.

VIII. VIII. But if faith is to be reckoned among  
 Whether the causes of justification, what kind of cause  
 faith in jus- is it? Whether is it a *condition* of justification,  
 tification be which the gospel demands, *in place of that*  
 a condition *most perfect obedience* which the law demand-  
 succeeding ed of old? Or is it *an instrument* whereby we  
 in place of apprehend Christ and his righteousness, offer-  
 perfect o- ed to us in the gospel?  
 bedience.

IX. That IX. To speak freely, the first opinion seems  
 opinion makes the to me indeed to be the introduction of a new  
 gospel a law, whereby the most pleasant, the most gra-  
 new law. cious, and the most glorious nature of the  
 gospel of Christ is not a little corrupted. I  
 do not now insist on Socinus, who, denying  
 the satisfaction of Christ, and the imputation

of his righteousness, perverts the whole gospel. I have to do with brethren, who revering the satisfaction of Christ, and piously acknowledging his righteousness, as the only meritorious cause of our salvation, yet speak incautiously concerning faith. They err, I apprehend, in the following instances.

X. First, That under the name of faith they include the hope of pardon, and the love of God, likewise sorrow for sin, and the purpose of a new life; and in one word, all the acts requisite to a true, serious repentance, and to an obedience performed to the gospel, from a sincere heart, through faith: and all these they mean to be something necessary, and altogether prerequisite, in order to be received into favour with God, and to be accounted by him as justified. To which assertion, I lately opposed my Considerations: To which I now add, that the most learned professors of our religion in the Netherlands, reckoned, that the Remonstrants emitting the same doctrine in similar terms, *the mask being torn off, attribute to faith the Socinian and the Popish manner of justifying*: which they prove by solid arguments. See the censure of the Professors of Leyden, chap. x. Sect. 2, 3. So far is it from being true that ever our church acknowledged that doctrine for its own. 2dly, That they would have this faith to succeed in place of that perfect obedience which the legal covenant demanded. For instead of it is substituted in the covenant of grace,

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the perfect obedience of Christ, whereby the righteousness of the law is fulfilled. 3dly, That they consider faith in that notion and signification as *an action performed by us, according to the command*, and by the grace of God, in consideration of which, he, by a certain gracious constitution, is pleased to give us the righteousness of Christ, and remission of sins. 4thly, That they will have that condition *to be demanded* of us *by the gospel*, that we may be accounted righteous and innocent before God. For the condition of justification, properly speaking, is nothing but perfect obedience. This the law demands. Neither does the gospel substitute another. But it teacheth, that the law is satisfied by Christ the surety: further, that it is the office of faith to accept the satisfaction offered to it, and by accepting, to make it its own: and that thus, according to the gracious constitution of God, revealed in the gospel, all believers are justified by faith. And this is the genuine judgment of the reformed church, which I have elsewhere vindicated at large.

XI. The  
sentiments  
of Daniel  
Williams.

XI. Let us now sacrifice to peace and harmony, after we have provided for the truth. As Britain knows, so I wish it not to be unknown to our Provinces, that all those do not recede far from the truth in this cause, who otherwise with some come under the name of Neonomians. Truly, candour does not allow, nor doth piety permit, that we should

overlook the consent of some brethren in orthodoxy, as unworthy of praise. I at least read with great pleasure, that clear and distinct Catechism, concerning justification and justifying faith, page 13. wherein the very Reverend Daniel Williams explained his mind in *defence of evangelic truth*. To exhibit a summary of which at present, is both his interest, and that of the public. He therefore professes and teaches, "That our sins are pardoned only for the sake of Christ's merits and righteousness imputed to us. That our faith is not that righteousness, on account of which, or for the sake of which, we obtain forgiveness. That God does not by a certain acceptance, admit of faith, or any imperfect obedience, in place of that perfect obedience which the law demands, as righteousness, in consideration of which he reckons us worthy of the pardon of sins and eternal life; as if, for Christ's sake, he had abrogated the law for this purpose: for that in this way, the merits of Christ are excluded, as the only procuring cause of remission and eternal life. That neither faith, nor any other thing in man, is the cause of remission: in regard that it is the free and the generous grace of God. That God did not only decree, or Christ purchase, that the elect should be able to obtain remission, if they believe: but also that they should certainly believe, and infallibly obtain remission. That that faith to which God gives remission, is that assurance in Christ my cru-

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cified Saviour, whereby I receive him wholly, excluding all his rivals, for justification, sanctification, and glory: relying on his merits, fulness, power, and care, to perform in his own way, every thing which he hath promised, and which I want. Not indeed that we receive remission before we receive Christ; but that we receive himself with all his benefits: yet so, that I first believe remission of sins is laid up in him, for me, as well as other sinners, provided I receive him by faith. That the use of faith to obtain this remission, is not that it purchases, causes, or any way effectuates it; but that it answers to the rule of the gospel, according to which God has been pleased to apply to us the righteousness of Christ; yet so, that even faith itself is reckoned among the fruits of Christ's death. That therefore we do not by faith obtain a right to remission for Christ's sake: but that the promise of God gives us a right to remission, for the sake of Christ's merits, when we believe." Mean while he rather inclines to call faith the condition of remission, than the instrument: because he thinks that under the notion of an instrument, more causality than is just, is ascribed unto faith; yet so, that he easily excuses them who choose to use that word, since he believes they understand nothing else but a moral instrument, which is equivalent to a condition: hence the orthodox are wont to use these words promiscuously.

[18.] He adds, "It is the office of faith to look to Christ and his righteousness, to rely upon it, and to accept of it, in order to forgiveness: and that in this matter faith has a singular consideration beyond every other inherent grace. But that we obtain forgiveness by faith, is not so much from this, that we receive Christ by faith; as that this is the ordinance of God, that whosoever receives him, his sins are forgiven him."

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XII. To which I now add the excellent words of the conciliatory letter sent to me from England: "We declare, that though regeneration, conversion to God, faith in our Lord Jesus Christ, and a holy conversation, be expressly required in the word of God, as manifestly necessary to the salvation of a sinner; nevertheless, none of these, nor any work done by man, nor produced by the Spirit of God in him, is under the notion of subordination, or under any other denomination whatsoever, a part of that righteousness for which, or in consideration of which, God forgives, justifies, and receives sinners into favour, or grants them a right to life; since this is only the righteousness of Jesus Christ without them, imputed to them, and accepted by them, through faith alone." Thus the English Divines, who subscribed *Daniel Williams Book*.

XII. And  
of them  
who sub-  
scribed his  
book.

XIII. If these things are spoken in since-

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Whereby  
a way is  
paved for  
unity.

rity, and faithfully maintained, as charity, which suspects nothing rashly, bids us believe; truly I do not see, that much controversy, as to this point, can remain. Moroseness is not to be ascribed to virtue, nor should charity be violated under pretence of defending the truth. It is like the severity of a pedagogue, to examine all speeches by human formulas. Men of a liberal genius, refuse to be loaded with the fetters of rigid critics, whom they consider the offspring of deformity. Since the scripture, describing the *relation* of faith to justification, calls it neither an instrument nor a condition; he may be as orthodox, who uses neither word, as he who uses one, or both. My judgment is this: he who acknowledges that it is the righteousness of Christ only, wherein we stand before God, that it is received by faith, that it may be ours; and that thus we are justified by faith, not by any worthiness or causality of faith, as they speak, much less by its merit, or substitution in the place of perfect obedience; but by virtue of the gracious appointment of God, whereby he determined, that for the sake of Christ's righteousness, he would justify believers; God forbid that I should impeach such a divine with heterodoxy on this account, that he perhaps chooses rather to call faith *a condition* of justification; while I consider it as *an instrument*.

# CHAPTER XI.

## *Whether Repentance precedes the Remission of Sins.*

I. The state of the Question. II. Since the acts of faith and repentance are together in time, the latter goes before the remission of sins in the same manner as the former. III. Repentance, whether it be considered as a privilege, or a duty, is before actual forgiveness.

I. **B**UT this also deserves consideration, CHAP.  
XI. whether sorrow for sin, penitence, and repentance, or a purpose to live according to the will of God, go before justification and remission of sins, as a disposing condition, prerequisite in the subject. And here the simplicity of scripture is far more acceptable to me than all the subtleties of the schools, which minister questions, rather than godly edifying, which is in faith. Doubtless the matter stands thus:

II. As soon as a principle of new life is infused into the adult person by the Spirit of grace, immediately spiritual acting of every kind springeth up from that principle, actions so pervading, and exciting one another, and so mingled in their exercise, that they can scarcely be distinguished in practice; and as difficult is it to determine which is first in time, which last. Surely it is not [19.]

I. The state of the question.

II. Since the acts of faith and repentance are together in time, the latter goes before the remission of sins, in the same manner as the former.

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possible, but that the soul, quickened by the Spirit, should, in that supernatural light, wherewith it is illuminated, both see itself defiled and undone with innumerable sins, and see Christ full of grace, truth, and salvation. Such a view cannot but cause, both that with shame and sorrow it be displeased with itself, and with ardent desire, be carried out unto Christ. Hence arises the receiving and accepting of Christ, that it may be delivered from the filthiness and guilt of its sins. Now it cannot receive him for justification, except at the same time, it receive him for sanctification: nor receive him as *a Priest*, to expiate sin, unless it also receive him as *a King*, to whom it may submit, in order to obedience. Hence it follows, that that act of faith, whereby we receive Christ for righteousness, cannot be exercised, without either a previous, or at least a concomitant repentance, and a purpose of a new life. If therefore faith go before justification, as we have lately asserted; the same must be said of repentance, springing up together with it from the same principle of spiritual life. [20.]

III. Repentance, whether it be considered as a privilege, or a duty, is before actual forgiveness.

III. Further, this penitence and repentance may be considered two ways: either as it is *a privilege* of the covenant of grace, and the fruit of Christ's merits, and thus according to the Divine dispensation, in the order of nature at least, it goes before that other privi-

lege of personal justification, and the actual forgiveness of sins: or as it is man's *duty*, and so required by God as an act to be performed by him, in order to obtain pardon, not that it any how merits pardon, or gives any one a right to pardon; but that at least it shows the man that is effectually called and regenerated, is in that state to which alone pardon is promised.

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IV. I rather choose to stop here, than to trouble myself and others with the unprofitable subtleties of vexatious disputes. For in this manner, the highest honour is done both to the free grace of God, and to evangelical piety, and at the same time, the mouth of calumny is stopt.

IV.

## CHAPTER XII.

*The Explication of certain Paradoxes.*

- I. In what sense it may be said, that all sins are pardoned at once, even those which are to come. II. That God sees no sin in believers. III. That there is no deformity of sin in them. IV. That no guilt is contracted by new sin. V. That they have no sins which waste the conscience: and that David did not truly complain of the burden of sin lying on him. VI. That sin does them no hurt. VII. That neither is God offended with any sin of theirs. VIII. That confession is not necessary to obtain pardon. IX. As neither a sense of sin, nor humiliation of mind. X. Nor daily prayer.

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I. In what sense is it said that all sins, even those which are future, are pardoned at once.

**T**HE last question now remains, where-  
in many things concur, which are not wont  
to be heard, and which need the clearest ex-  
plication, lest they be understood amiss.  
And the first indeed, that concerning the re-  
mission of *all sins at once*, not only of the *past*  
and *present*, but also of the *future*, is abundantly  
clear of itself. For since all the sins of be-  
lievers were wholly translated to Christ, and  
he made satisfaction for them, hence, learned  
men, in their discourses, conclude with pro-  
priety, that in justification, which is the ap-  
plication of Christ's satisfaction, it is declar-  
ed to believers that satisfaction has been made  
for all their sins, and consequently, that there  
are none at all, whether past, or to come,

which can be imputed to them for their condemnation. [21.]

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II. Balaam said, in so many words, that God does not behold iniquity in Jacob, nor see perverseness in Israel, Numb. xxxiii. 21. In this sense, according to their judgment, God surely *sees by his omniscience* whatever is done amiss by any. *He sees* also the sins of believers, as *the sins of believers*, inasmuch as they are committed by them: for whatever is true, God sees that it is true. But at the same time, he does *not see* the sins of believers *as the sins of believers*, inasmuch as they are no more theirs, but Christ's, to whom they were imputed, and who hath now satisfied for them.

II. That God sees no sin in believers.

III. They suggest that the *spot* and deformity of sin may be considered as twofold; either in relation to *sanctification*, or to justification. They teach, that believers are so defiled with it, under the first consideration, that even their best duties, if compared with the perfection of the Divine law, are nothing but dung. But in the last respect, since Christ took all sin from the elect upon himself, and rendered them pleasing and acceptable unto God, they deny that believers, by any pollution of their sins, become abominable to him, or fall from his justifying favour.

III. That there is no deformity of sin in them.

IV. In one respect they affirm, and in another deny, that a justified man brings *new*

IV. That no guilt is contracted by new sin.

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*guilt* upon himself, if he fall into any enormous crime. They affirm it as to *fact*, so that he is convinced in his conscience, and bound to confess before God, that he has committed such a crime, to the denial, or in excuse of which he can adduce nothing; and that according to the threatening of the law, he deserves eternal destruction. They deny it as to *the sentence* of a justifying God, whereby the man being absolved from all his sins, it is impossible that a condemnatory sentence should be pronounced for this new sin. Therefore, to use the scholastic gloss, they affirm it concerning *potential guilt*, and deny it as to *actual*. And their opinion they illustrate, by the example of a man who being guilty of sedition, or of treason, confesses before the tribunal his fault, and that he is worthy of punishment, but in the mean time, has in his possession a writ of pardon, granted him by the clemency of the prince.

V. That they have no sins which waste the conscience; that David did not truly complain of the burden of sin lying upon him.

V. That seems a strange assertion which they have expressed in these words, *that it is the voice of a lying spirit who tells believers, that they have sins which waste the conscience, and which lie upon them as a burden heavier than to be borne; and that David, while he complained of that, did not speak truly.* They explain their meaning, however, in the following manner: that Christ took the burden of our sins upon himself, bore them, and in bearing, carried them away; so that no believer can be burdened with it to destruction, or to despair,

and his conscience so wasted, that it should truly testify, God is not pacified towards him. That in David, Asaph, Heman, Job, and other saints, those things which in the height of temptation, and from a failure of faith, they speak incautiously concerning the goodness of God, must be distinguished from those which they declare from a principle of lively faith, after they have recovered. Examples of which are so obvious, to such as are skilful in the scriptures, that they need no further enlargement.

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VI. Concerning the *injury and the hurt* done by sin, they speak in the following manner: Sin, if considered *in its own nature*, is the root from whence the most destructive fruits arise, and its wages is death; and none should be reckoned so small, that it does not deserve the eternal torments of the spirits in prison. And it is proper that these things be under the view of believers, as often as with its feigned and deceitful fawning, it allures them to commit it: for then it is the most dreadful of all things: inasmuch as it crucified our dearest Lord Jesus. But *the sins of believers*, who have God for their merciful Father, do them no *real injury*, neither is there any reason why they should be afraid of it. For real injury is *punishment properly so called*, and some part of condemnation, which Christ has entirely taken away from his people. By bearing all that is terrible in sin he hath destroyed sin, and made it that believers have no

VI. That  
sin does  
them no  
harm.

CHAP. more to fear from it, than from a dead lion.

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Which they protest they by no means affirm, concerning sin when it fawns, and allures; but concerning sin committed, which lies on the conscience of believers, and tempts them to deny both the free grace and love of God, and the all-sufficiency of Christ's merits.

VII.

That neither is God offended with any sin of theirs.

VII. When they *deny*, that God *is offended by any sin of a justified person*, however great, they again desire that to be understood in respect of the most plenary reconciliation which Christ has obtained, and which in justification, is adjudged to believers. For thus they teach: God is not offended without cause. There is no cause of offence, except sin. Christ bore and carried away all the sins of believers, and the most just offence given to God on their account: and not some part of the offence only, but the whole of the offence altogether. Therefore no part remains which can lie upon believers. Unto them God says, "fury is not in me." Isa. xxvii. 4.

VIII.

That confession is not necessary to obtain pardon.

VIII. With respect to *the confession of sins*, their opinion is this: That it is just, comely, and necessary, to the end that God may be glorified, Jos. vii. 19. as the only Saviour of miserable men; and that the necessity, dignity, and efficacy of Christ's merits may be acknowledged. Yet they deny that confession of sins is the cause whereby remission is procured, or even the assurance of it. He who is truly a believer, has as much foundation for quietness of mind, concerning the remis-

sion of his sin before confession, [22.] as after it. The only ground of assurance is the word of grace: "I even I am he who blotteth out thy transgression for mine own sake." The verity and the value of that word, once pronounced in justification, abideth for ever. It belongs to faith to apprehend that word, and to apply it to itself for assurance; not to expect it by solemn confession, as a certain prerequisite. For confession itself, unless it proceed from the faith of this word, cannot be acceptable to God.

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IX. They acknowledge *a sense of sin* in order to holy humiliation of mind, and sincere penitence, to be a *duty of very imperfect piety*: but they contend that it arises much more easily, and to better purpose, *from the faith of pardon already obtained*, than from any other source. For when Christ shews himself in all the benignity of his most precious grace to the sinful soul, and of his own accord, pardons so many and so grievous sins, it melts much more easily and more purely into the most copious tears of sincere penitence, than when it has to struggle with unbelief and despondency.

IX. As neither a sense of sin, nor humiliation of mind.

X. *With respect to daily prayers for the remission of sins*, they have taught as follows: An universal remission of sins is given in justification; for which, as already given, thanks should be returned to God. But re-

X. Nor daily prayer.

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*manifestation to the conscience*, in the continual communication of new favours, in the pleasures of God's love, in beholding the light of his countenance, and in the shining of the soul which arises from the rays of the Sun of Righteousness, beaming forth, and bringing healing. These are things which deserve all the ardour of daily prayers. Yet so, that we believe we have them in Christ, together with all spiritual benefits; and that out of his fullness, and not for the sake of our prayers, we shall receive them from God. Thus far I have given an account of the brethren's judgment, with as much fidelity, accuracy and perspicuity as I could.

## CHAPTER XIII.

*Our judgment concerning these Paradoxes.*

I. II. III. IV. V. VI. VII. It is true that in justification, a sentence is pronounced to the believer concerning the plenary expiation of all his sins without exception. VIII. Calvin quoted. IX. And Charuock. X. XI. XII. Objections answered. XIII. God does not see sin in the justified so as to condemn them: but he sees it with holy displeasure. XIV. And with the wrath not indeed of a rigid judge, but of an angry father. XV. Job, Heman, and others did not always set just bounds to their complaints: but yet they complained not without a cause. XVI. Sin does much hurt even to the justified. XVII. Chamier quoted. XVIII. Grief, penitence, confession, and prayers to obtain the pardon of new sins, are very necessary to the justified. XIX. Yea, and to obtain the pardon of old sins, though forgiven long ago. XX. An answer to opposite arguments. XXI. We should abstain from expressions which are liable to calumny.

I. **N**OW I may be allowed to subjoin my own: which, all uncomely words being banished, shall flow in a gentle stream from the clear fountain of scripture. And first indeed, that is confessed among all the orthodox, which we have now several times asserted, viz. That our Lord Jesus Christ satisfied Divine justice to the full, for all the sins of all the elect: who, inasmuch as they themselves were to exist, all their sins, as future, were with-

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I. It is true that in justification, a sentence is pronounced to the believer concerning the plenary expiation of all his sins without exception.

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out any difference, present to God and Christ: and so Christ dying, they were equally blotted out in one day: and in testimony of full payment, the discharge was, in a public and solemn manner, given him at his resurrection.

II.

II. Now, in justification, not some part, but the whole right purchased by Christ is adjudged to every believer: the whole of his righteousness is imputed, to deliver them from all condemnation, and to give them the sure hope of eternal salvation. And consequently, not only past sins are pardoned, on that condition, that if they mean to be saved, they commit none afterward, or if they happen to commit them, that they must be solicitous concerning the new expiation of recent sins; but the pardon of all sins, perfectly expiated by the one sacrifice of Christ, is pronounced to them: none remaining, or to remain, which shall bring them into condemnation, and deprive them of eternal life.

III.

III. For this is the promise of the covenant of grace. "I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more." Heb. viii. 12. It is the privilege of believers, "That in Christ they have redemption through his blood, the forgiveness of sins, according to the riches of his grace," Eph. i. 7. not of some only, but of all without exception. "For Christ by his own blood hath obtained eternal redemption," Heb. ix. 12. That is its merit

and efficacy endureth for ever, and extends as much to future sins, as to them that are past.

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IV. If it were otherwise, none could receive solid comfort from justification. For what doth it profit me to know that only the sins which I have hitherto committed are pardoned, while every moment I sin, and bring new debt upon myself? Must not the soul be equally solicitous, who is conscious to itself, that one sin, even the least, while not pardoned, is sufficient to exclude it from heaven?

IV.

V. Now, upon what foundation is the believer assured of the remission of past sins? upon no other, surely, but that they were laid upon Christ, borne by him, and taken away: which is not true as to past sins only, but also as to future. For, as I just now hinted, when Christ satisfied for them, they were all equally future in respect of us who now live. What reason then forbids, yea, what does not enjoin, the believer to be persuaded, that sins to come shall no more be imputed to him unto condemnation, than the past, since Christ by the same blood and death expiated the former, no less than the latter?

V.

VI. Paul is very express with regard to this matter, in the viiith. of Rom. "There is no condemnation, (says he, no, not any) to them who are in Christ Jesus." No sin at all, which shall bring them into condemnation. Believers may be sacredly secure, even as to

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the future: "For he who spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" When he says all things, surely he does not except the pardon of sins which we shall daily commit. For thus he goes on, "Who shall lay any thing to the charge of God's elect? It is God who justifieth," who absolves from every sin: "Who is he that condemneth? It is Christ who died," and by dying satisfied fully for all sins, having torn the hand-writing on the cross: "yea, rather who is risen again," having received from the Father the discharge of the satisfaction which he made: which is of service not only to him, that he may not again be arrested, but also to the debtors, for whom, he as a Surety satisfied: "Who is even at the right hand of God;" whither he could not have come, unless he had first "purged our sins by himself," Heb. i. 3. and after that "by one offering he had perfected for ever them that are sanctified," Heb. x. 12—14. "Who also maketh intercession for us," demanding, according to covenant, that the right he purchased for us be also thoroughly applied. "Who shall separate us from the love of Christ?" By bringing us into such a sin, whereby we may fall from his love. For no other way can be imagined, whereby either man, or angel, or even any other creature, can separate us from the love of Christ, but by the instrumentality of sin.

VII. Since these things are so, it should not be reckoned a paradox, but is most evidently a true assertion, that in justification, that sentence is pronounced to the believer, whereby he is assured that satisfaction was made for all his sins past, present, and to come, without exception: that none remains, whether already committed, or to be committed afterwards, which shall ever bring him into condemnation. I cannot sufficiently admire that there should be found a reformed French Divine, who imputes this opinion, as remote from the sentiments of our churches, to a few Divines perhaps in Holland, who have been suddenly seized with an unreasonable desire after singular opinions.

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VII.

VIII. From which odium even Calvin alone ought to acquit them, whose memorable words on this subject are found, Inst. lib. iii. chap. xi. sect. 11. "Because it is more than sufficiently known by experience, that the remainders of sin continue always in the just, they must needs be far otherwise justified than reformed to newness of life. For this last, God so begins in his elect, and advances gradually and sometimes slowly in it through the whole course of life, that they may always be afraid, lest they fall into condemnation, at his tribunal. But he justifies them, not in part, but that they may appear boldly in heaven, as clothed with Christ's purity. For no portion of righteousness could pacify our consciences, till they be satisfied that we please

VIII.

Calvin  
quoted.

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God, because we are unexceptionably just before him. Hence it follows, that the doctrine of justification is perverted and utterly overthrown, when doubting is cast into souls, the assurance of salvation shaken, and free and undaunted prayer retarded: yea, when rest and tranquillity, with spiritual joy, is not established." See what follows, and it will appear that Calvin useth almost the same arguments with us.

IX. And  
Charnock.

IX. Of innumerable others, to Calvin I choose to add Charnock, a Divine of recent memory in England, who in his meditations on Psal. xxxii. in the supplement to his works, p. 107. speaks thus, " Christ was made sin for us, that *he might take away all sin*. Truly it would have been an imperfect satisfaction, if he had paid the interest, and not the principal: or the principal, and not the interest. There is no condemnation at all to them who are in Christ Jesus. Therefore no guilt, or cause of damnation left. Otherwise Paul's challenge had been foolish, which God forbid, whereby he challenges the whole creation to lay any crime to the charge of God's elect; if even the least sin had remained unremitted, upon which, either the justice of God, or the severity of the law, or the acuteness of conscience, or the malice of the devil himself, could have drawn up a charge. Since Christ came into the world for this purpose, that he might destroy the works of the devil, by which that wicked

spirit had acquired a certain power over men, not any *one sin indeed of the believer remained*, for which he did not so satisfy, that on that account the devil could claim the least right over a believer." Now, let that author, otherwise very celebrated, go, and contrary to all reason, mark as a *paradox*, a sentiment so much received and so clear, that nothing occurs more frequently among the reformed writers of every nation.

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X. I hear him declaiming, that it is contrary to all reason, and unworthy of God, to pardon before hand sins not yet committed. But I wish that very wise man would tell me, why it is less contrary to reason, and less unworthy of Christ, to satisfy before hand for debts, not yet contracted? But, says he, "No father, no king, no prince, ever came to such a degree of absurdity, that while he pardons past sins, he should also forgive those which were to be perpetrated in time to come." I would not deny this. But who is so blind in matters of divinity, as not to see the evident reason of the difference? When a father or a prince forgives a crime, he does it from mere favour, without any satisfaction of any surety, who suffers the punishment due to all the crimes of the delinquent, whether past or future. But when God pardons past sins to one believing in Christ, and applying to himself all his merits, in order to certain and complete salvation, he intimates at the same time, that future sins shall not be im-

X. Ob-  
jections an-  
swered.

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puted to him unto condemnation: because both rest upon the consideration of the ransom paid by Christ as well for future sins, as for past. [23.]

XI. He urges: "There is no forgiveness of sins, except after repentance." Now, repentance is that *after-thought* and *after-care* which follows the commission of sins. I answer, that this general forgiveness of all sins whereof we speak, is also preceded by the believer's universal sorrow, shame, and humiliation, not only on account of sins actually committed, but also because of that inherent perverseness of his nature with which he must perpetually struggle, and from whence he foresees that many sins will proceed in time to come: this universal sorrow answers, in a certain proportion, to that universal justification.

XII. But if the justified person happen to bring himself again under the guilt of some atrocious sin, I believe that such is the order of God's clemency, that he does not specially apply that general sentence to the forgiveness of this particular sin, nor does he intimate it to the accusing, the upbraiding, and convincing conscience, in order to consolation, joy, and re-admittance into fatherly familiarity, unless after a serious and suitable repentance for that sin: of which more immediately. Anthony Tuckney, once Regius Professor of Divinity in the college of Cambridge, has

in a learned and judicious manner, handled this controversy in his *Prelections*, Quest. 13. page 118, &c. where he at once studies both truth and peace, as we also attempt; and shows that this problem, may, in a different sense, be either affirmed, or denied, without the least injury to truth.

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XIII. But neither can it be denied, that God does not see sin in the justified, since that is so often expressly asserted in scripture. But it must be well understood, he does not so see it, that he purposes, on its account, to condemn them. For in this sense, he is said "to cover their sins, to cast them behind his back, yea, to cast them into the depths of the sea, that they may never come into his sight." Charnock's elegant observation on Psal. xxxii. in the supplement to his works, p. 102, deserves its place and its praises here. "A crossed book will not stand good in law. Because the crossing of the book implies the payment of the debt. Such a debt may perhaps be *read*; it cannot be *demand*ed. Nothing hinders, but that God may read pardoned sins in the book of his omniscience: but he will never charge them at the bar of his justice." God doth not altogether forget sin: for nothing slips out of his knowledge or memory. His not remembering sins, is an act of his will, rather than of his understanding. That forgetfulness is not natural, but legal. God is not ignorant of the fact; but he removes the punishment,

XIII.  
God does not see sin in the justified, so as to condemn them: but he sees it with holy displeasure.

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and the fear of punishment; by laying aside the memory of his wrath, not of his knowledge. He remembers as a father, to chastise: not as a judge, to condemn. Though sin be not imputed, yet it is inherent. Its being is not taken away, but its power is dethroned. It is taken away, not as to the spot, but as to the guilt." Excellently: for surely God sees the sins of believers: he beholds them as a stain, wherewith the soul is defiled; as blemishes, wherewith a fair face is disfigured; as filthiness, wherewith the beautiful robe of holiness is polluted; as a leprosy, wherewith the whole man is infected; which David confessed when he desired to be purged with hysop. And he sees them with remarkable *displeasure*. For he is not a God who hath pleasure in iniquity; no, not in that of those who are his own.

## XIV.

And with the wrath not indeed of a rigid judge, but of an angry father.

XIV. He sees it also with anger and wrath, not the wrath of a rigid and a condemning judge, but of a holy and an angry father. So he was angry with Aaron and Moses, though otherwise a pardoning God; angry with Miriam, as if a father had disdainfully spit on the face of a disobedient daughter; angry with the church of his elect, which, with a patient mind, composed herself to bear the indignation of her heavenly Father, Mic. vii. 9. His indignation rising sometimes to such a degree, that he not only hides his pleasant face from them, stands afar, and does not hear them when crying, but also smokes

against their prayers, the billows of his wrath passing over them; yea, he seems to deal with them in a hostile manner, counts them as his enemies, writes bitter things against them, puts their feet in the stocks, sets a print upon their heels, the arrows of the Almighty are lodged in them, the poison whereof drinks up their spirit, and the terrors of God set themselves as in array against them. For all these are the very words of scripture; see Isa. viii. 17. Psal. x. 1. xxx. 8. xxii. 3. lxxxviii. 16, 17. Job. xiii. 14. vi. 4. The famous Tuckney, elegantly observes in the place lately quoted, "that, notwithstanding that previous remission or justification, following sins, bring on particular guilt, in itself deserving eternal wrath, and so overwhelming the justified man, that it stirs up the fatherly anger of God against him: and makes him though, *not a son of wrath, yet a son under wrath.*"

XV. I confess indeed, that Job, Heman, and other holy men, did not always set proper bounds to their complaints: none, however, will affirm this to me, that they had no cause at all for such great complaints, at least their complaining was not rebellion. And though it be disagreeable to examine their several expressions, and to weigh them in the balance of the most accurate perfection, yet they all show under what vehement indignation of their heavenly Father, the justified themselves may sometimes fall.

XV.  
Job, Heman and others did not always set just bounds to their complaints: but yet they did not complain without cause.

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XIII.

XVI.


Sin does  
much hurt  
even to the  
justified.

XVI. So far is it from being true, that sins do them no harm. For, besides that on their account, they deserve to be in all respects forsaken of God, and disinherited; in the very act, they disturb peace of conscience, take away *the boldness and the full persuasion* of faith, lessen the joy of salvation, grieve the Spirit of grace, hurt the spiritual life, greatly diminish the habits of Christian virtues, as to the facility and promptitude of acting, and sometimes bring on a vehement swooning of the soul, which would choke the very principle of spiritual life, unless the guilt being removed by the blood of Christ, his quickening Spirit graciously repelled their deadly influence. As I am not averse to inculcate that there are no sins of the justified which can bring them into condemnation, so I would wish, with no less seriousness to put the justified in mind, that the power of sin is pestilential, which they themselves will sometimes find; not indeed unto death, but to sickness, nigh unto death, and to torments similar to those which arise from the breaking of the bones.

XVII.

Chamier  
quoted.

XVII. Chamier against the calumnies of Bellarmine thus explains the opinion of the orthodox church, Panstrat, vol. iii. book xv. chap. ii. sect. 12. "We say that all sins hurt, even these which are forgiven, yea, that they are not forgiven, except they hurt. They do not indeed prevent the obtaining of salvation; as blasphemy, lying, and adultery did not cause, that Paul, Peter, and David should be

damned: because forgiveness intervened. CHAP.  
XIII.  
 But to say that they do no hurt, is madness.   
 For there is no evil which does not hurt: because it would not be evil, if it did not hurt.  
 But sin, even when forgiven, is an evil; and it would not be forgiven, except it were evil: therefore, sin is hurtful, even when forgiven.  
 This Paul knew: that Paul, who, according to the papists themselves, was assured of the forgiveness of his sins; at least he himself professed so. "But I obtained mercy," says he, yet he cried out, "O wretched man that I am, who shall deliver me from this body of death?" Could he be wretched, if sin did him no harm?"

XVIII. Neither indeed is it true, that the justified have no need of grief, repentance, confession, and prayers, in order to obtain the pardon of sins, which are of daily infirmity, as Tertullian speaks; or also, of atrocious crimes, if they are committed. For though I asserted above, that all sins are pardoned at once, in the first justification; yet that general pardon contains its more special periods and degrees. Hence it is, that that universal sentence is applied to particular cases by the Spirit of God himself, without which the mind, conscious of recent guilt, is in a storm: hence it also is, that the heavenly Father sometimes removes the heavy rod of correction; and laying aside his indignation, re-admits the confessing sinner into familiar fellowship. These things are every where in scripture called the remission

XVIII.  
 Grief, penitence, confession, and prayers to obtain the pardon of new sins, are very necessary to the justified.

CHAP.  
XIII.

of sins; which all scripture, together with the perpetual experience of believers, teach not to be attainable, except in the way of repentance, confession, and frequent prayer.

## XIX.

Yea, and to obtain the pardon of old sins, though forgiven long ago.

XIX. Yea, I would wish this also to be considered, that pious men, and such as in the exercises of their devotion, were under the singular direction of the Spirit, have sought the forgiveness, not of recent sins only, but have also, by repeated confession, put God and themselves in remembrance of their oldest sins, committed in their childhood, that what sins they had believed, and experienced to be pardoned of old, these they may now again perceive to be truly forgiven them, by the renewed tokens of the Divine favour. Which is excellently observed by Calvin, Instit. Book iii. chap. xx. sect. 19. where quoting David's prayer, in which he asks, that God would not remember the sins of his youth, Psal. xxv. 7. he thus goes on: "Where we also see, that it is not enough, that every day we call ourselves to account for recent sins, unless they which might seem to have been long ago forgotten, return to our memory. For the same prophet having elsewhere confessed one grievous offence, returns, on this occasion, even to his mother's womb, wherein he had long ago contracted the infection: not that he might extenuate his guilt from the depravity of nature, but that heaping up all the sins of his life, he might find God the more easy to be intreated, by how

much he was severer in condemning himself."

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XX. An  
answer to  
opposite ar-  
guments.

XX. I know that there is a certain humiliation and melting of heart into the sweetest tears of repentance, arising from a sense of Divine love. But I know also, that there is a humiliation and a melting, which are previous to that sense. I know that none of these is to be reckoned among meritorious causes or conditions; or, as if by their own powers they obtain remission. But on that the controversy does not turn. It is not sufficient, that God pre-requires them in man, yet not without his grace, previous to the grant of further grace: I know that they cannot please God, except they proceed from faith. But I know this also, that something may be of faith, which is not from the assurance and sense of pardon already obtained. He also acts from faith, who, believing that there is the fullest remission of sins in the satisfaction and merits of Christ, betakes himself thither, that he likewise may obtain to his own salvation, what he hath learned from the gospel, is promised to all believers. In fine, I know that the word of the gospel is the surest foundation of our certainty of the remission of sins. But I know this also, that sincere penitence is to us a certain evidence, that that word of grace pertains to us. For none knows this, but he who repents of his sins.

XXI. I conclude this chapter with the warmest wishes, that these detestable words

XXI. We  
should ab-  
stain from

CHAP.  
XIII.

expressions  
which are  
liable to ca-  
lummy.

may henceforth be banished; and that it may never be heard from the mouth of any Reformed Divine, to the dishonour and reproach of our most holy religion: That sin does no manner of hurt to believers, and that a believer, immediately after committing the most atrocious crime, is as much assured of pardon, as he can be after the deepest humiliation.

# CHAPTER XIV.

## Concerning the Covenant of Grace.

- I. Questions concerning the covenant of grace. II.—IX.  
A method of reconciliation attempted. X. Chamier's sentiments.

I. **I** SEE the following things controverted concerning the covenant of grace. 1. Whether it consists entirely in that eternal compact *between the Father and the Son, as the representative head of all the elect*, whereby the Son undertook, according to the will of the Father, to do all things worthy of the Divine perfections, that the elect might obtain salvation in a manner becoming God: or whether there must also be acknowledged a certain compact *between God and the elect*, concerning the manner whereby they may actually become partakers of the salvation purchased by Christ. 2. Whether *Christ so took upon himself all the conditions* of the covenant of grace, that *no condition at all* is required, or can be required of *the elect*, to be performed by the grace of God, through the merit of Christ, prior to the actual possession of salvation.

II. I find so many things here, in which the brethren agree, that provided party zeal, and the obstinacy of defending what has once been said, were laid aside, I would hope that

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XIV.

I. Questions concerning the covenant of grace.

II. A method of reconciliation attempted.

CHAP. little controversy would remain concerning  
 XIV.<sup>1</sup> the subject itself.

III.

III. If I am not mistaken, both parties agree in this, That they acknowledge the wonderful compact between the Father and the Son, concerning procuring the salvation of the elect, wherein the Son represented them all, being to do these things for them, which otherwise it was incumbent on them to do.

IV.

IV. Nay, I also trust impartial judges will grant me, that they acknowledge there is a certain federal transaction between God and the elect, concerning the manner wherein they are to please God, and to enjoy happiness: though perhaps they will not yet acknowledge that it should be comprehended in the definition of the covenant of grace. For such a federal transaction is so often, and so expressly taught in scripture, that it would not seem it can be called in question. Such a covenant God made with Abraham and with his seed, Gen. xvii. Where having first said that he is God all-sufficient, he requires that he walk continually before him, and be perfect. Again, he promises, “that he will be a God to him and to his seed after him:” but he also requires, that he keep his covenant, for the confirmation of which he gives him the sign of circumcision, as a seal of the righteousness of faith. What solemn federal transactions between the Israelites and God, are often on record: which indeed I do not deny,

may be called national: yet it is so far from being true that they contained any thing opposite to the genius of the covenant of grace; that, on the contrary, they implied, and supposed that covenant, at least in respect of the elect; of whom it is said, Psal. l. 5. "Gather me my favourites, who have made a covenant with me upon a sacrifice." And Psal. ciii. 17, 18. "The mercy of the Lord is toward such as keep his covenant." Isa. xxiv. 5. "They make void the everlasting covenant." And Jer. l. 5. "They shall join themselves to the Lord in a perpetual covenant, which shall not be forgotten." I omit a great many other things of the like nature; which I do not now choose warmly to urge. Only, I contend at present, that they evince in general, that besides the eternal covenant between the Father and the Son, there is a certain covenant made in time, betwixt God and the elect [24.]

V. It is also confessed, that the true condition of the covenant of grace, and properly so called, whereby it is chiefly distinguished from the covenant of works, is this, That all that righteousness, upon which the right to life is entirely founded, be performed by the Mediator and Surety of the covenant. From whence it follows, that this righteousness of the Surety being admitted, no condition, properly so called, can be required of

v.

CHAP. the elect, whereby they may acquire freedom  
XIV. from punishment, or a right to life.

VI.

VI. Nay, also, all grant this, that the apostle often designs the covenant of grace under the name of a Testament. Now the testament is the unchangeable will of God, suspended on no condition: which, having all its strength from the death of the Testator, cannot be suspended on any condition to be performed by man: especially, since in the same testament God hath provided no less concerning the faith and holiness of the heirs, than concerning salvation itself. Hence it is that the form of the covenant consists sometimes of mere promises, Jer. xxxi. 33. and xxxii. 38, 39, 40. [25.]

VII.

VII. Neither is it controverted, that these very things, which in a certain respect are called conditions by some, belong in another, to the benefits of the covenant. For in the same covenant, God promises repentance, faith, the beginning, progress, and uninterrupted continuation of the new life, no less than its blessed consummation: as appears from Jeremiah's prophecies just now quoted.

VIII.

VIII. It is also certain, that in the greatest wisdom and holiness, God has so appointed, that none should obtain salvation except in the way of faith and sanctification, and has arranged his promises in that order, that the further and more perfect good should pertain

to none, but to him who should already be partaker of the antecedent promises. For it is impossible that any should please God without faith, or see him without holiness.

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IX. In fine, it cannot be denied, that scripture sometimes exhibits the form of the covenant of grace in a conditional style: Rom. x. 8, 9. "This is the word of faith which we preach: If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God raised him from the dead, thou shalt be saved." John xiii. 17. "If ye know these things, happy shall ye be if ye do them." Again, xiv. 23. "If any man love me, he will keep my word, and my Father will love him, and we will come to him, and make our abode with him;" and so often elsewhere; and in this sense some condition is to be admitted in the covenant of grace; inasmuch as it signifies a duty according to the will of God, to be performed by man, in a manner agreeable to the nature of that covenant, before he enter upon the possession of consummate salvation. If in all these things there be an agreement, as I hope there will; strange, brethren, what is it concerning which you contend on this head?

X. In place of a supplement, I choose to subjoin the most excellent Chamier's opinion on this controversy, of which let the learned judge. Disputing in his Panstrat. vol. iii. book xv. chap. iii. against Bellarmine, he teaches that the true and determinate differ-

X. Chamier's sentiments,

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ence between the law of works and that of faith, is the condition of works and of faith; that is, that the law of works proposes salvation, upon condition of performing the law. But the law of faith proposes it, upon condition only of believing in Christ. Lest, however he should leave any thing unexplained, he observes, that conditions in contracts are of two kinds; some of which may be called antecedent, others consequent. He calls these antecedent, which give rise to the contract, according to the maxim, *I give, that thou mayest give*, as when one sells a field for a certain sum of money. But the consequent conditions are added to the antecedent, as following from them: which indeed are mutual between the parties, but oblige the one only: so that the other is bound to do no more on their account: As if one having given or sold a plot of ground, should assign an annuity to be laid out upon the poor. Now conditions of that kind, when not performed, usually disannul the contract: and yet they do not constitute it. Nay, there would be no annuity, except the sale were already full and complete. This distinction that very learned divine applies to the present purpose, in the following manner: The law of works requires the fulfilling of the law as an antecedent condition, without which, not only no man can enter upon the possession of eternal life, but cannot so much as have a right to it. But the law of faith does not admit of works as a con-

dition in this sense, but only in the other: viz. that by virtue of the life already given through faith, works are necessary, so that he who shows no works, falls from every right which he had, or rather seemed to have, on account of his external vocation; although otherwise, works are not the causes of the life to be given. Thus far Chamier: compare Tuckney in his Theological Prelections, p. 233.

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XIV.

## CHAPTER XV.

*Paradoxical assertions concerning the utility of Holiness.*

- I. Five paradoxical assertions. II. Dreadful in their very sound. III. But to be softened from the intention of their authors, and by a more convenient explication. IV. In what sense it may be said, that good works contribute nothing to the possession of salvation, and are not the way to the kingdom. V. That it is unlawful to do any thing with an intention to promote our own salvation. VI. That no good is acquired, nor evil avoided, by doing well. VII. That practical godliness is not a sufficient evidence of a state of grace. VIII. That the best works of believers are nothing but filthiness and dung.

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XV.

I. Five  
paradoxical  
assertions.

I. **W**ITH respect to the *utility of holiness and good works*, I find the following things disputed; Whether it be justly said, 1. That good works are of no profit to us, in order to the possession of salvation; so, that though they are acknowledged not to be *the cause of reigning*, they cannot be reckoned even the way to the kingdom: that whatever good we do, we do it *not for ourselves*, but for Christ: that nothing is to be done *that we may live*, but *because we do live*. 2. That it is unlawful to do any good with the intention, *that by doing it we may promote our own salvation*. 3. That there is no duty of virtue or holiness, however perfectly performed, whereby *we can gain*

*even the least good to ourselves*, either in this life, or in that which is to come. For that no evil or hurt can be *avoided* by so doing, neither can peace of conscience, nor joy in the Holy Ghost, nor assurance of the remission of sins, nor consolation be promoted in this way. 4. That the exercise of holiness and good works is not to be reckoned *a proper*, and even *a sufficient evidence* and argument, that we are in a state of grace, and in the certain expectation of glory. 5. That even the sincere *holiness of believers*, proceeding from the Spirit of grace, is in its exercise, *filthiness and dung* before God; and that consequently he who studies holiness with all the diligence he can, is *not a whit more pleasing* and acceptable to God, than *if he neglected it*, or indulged himself in vice.

II. Truly these things are so unusual in the very sound of the words, and so unexpected from the mouth of a Christian, much less from his who is reputed a teacher of evangelical holiness, and professes and exercises it in piety of life, that they cannot but strike horror into the hearers, and fill their minds with strong prejudices against the teacher and the doctrine. But it must also be confessed, that that horror will be not a little diminished, when we hear the learned man himself, and those who are on his side, explaining their mind more at large. Which indeed is very necessary to the decision of

II.  
Dreadful in  
their very  
sound.

CHAP. the controversy. Let us therefore now at-  
 XV. tend them.

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 plication.

III. They teach in general, that it is so far from being possible to separate holiness and good works from salvation, that they are a part of the salvation purchased for us by Christ; for we are created in him unto good works. They add, that the ends of good works are very remarkable: namely, the manifestation of our obedience and subjection; the promoting of the glory of the grace of God, in this that we endeavour to be useful to others; the edification of our neighbour; the gathering of ourselves together unto Christ Jesus, who hath promised that he will be found in them. Besides, they put us in mind, that in all these assertions, the only end they propose is, that the glory of free justification may remain entire to God and Christ, and that no justifying virtue may be attributed to our works of whatsoever kind.

IV. In  
 what sense  
 it may be  
 said that  
 good works  
 contribute  
 nothing to  
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 vation, and  
 are not the  
 way to the  
 kingdom.

IV. Having premised these general observations, they explain the several assertions much in this manner. 1. There is no believer under heaven, to whom it is given to ascend the celestial heights, until he has in his generation served the purpose of God. None believes in Christ and receives him by faith, who is not after that reception created in him to good works, that he may walk in them. Mean while, Christ is the only way to life; the practice of godliness is the necessary labour and occupation of those who

walk in this way. Further, we do no good for ourselves, since all things requisite to salvation, were abundantly performed for us by Christ; who alone died for all, "that they who live, should not henceforth live unto themselves, but to him who died for them, and rose again," 2 Cor. v. 15. The tenor of the legal covenant is, "Do this, and thou shalt live." But the doctrine of grace is, Christ hath quickened thee, therefore do thou live in the life of the Son of God, and testify it by a holy activity.

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XIII.

V. 2dly, God hath blessed us with every spiritual blessing in heavenly places, in Christ: neither is there a more certain assurance of salvation to be found elsewhere than in Christ, who finished it most perfectly for us. If therefore we seek to finish it for ourselves, what do we else but that which is already done, labouring in vain? Besides the generous spirit of true Christianity is far from all mercenary meanness. Neither does it teach thus; I will carefully addict myself to the exercise of good works, that I may gain the eternal reward; but rather in this manner, the lines have fallen unto me in pleasant places, I have a goodly heritage, goodness and mercy shall follow me all my days; and because Christ has provided so abundantly for me, hence contented with so great opulence, and seeking nothing further by my own works, I will glorify him in my body and my spirit, and serve my generation to the glory of his grace.

V. That  
it is unlaw-  
ful to do  
any thing  
with an in-  
tention to  
promote  
our own  
salvation.

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XV.

VI. That  
no good is  
acquired  
nor evil a-  
voided, by  
doing well.

VI. 3dly, Our duties, even the best and the most excellent, have no efficacy of themselves to do us any good: All efficacy depends upon the blessing of God in Christ. Therefore it must be inculcated that we can ward off no evil by our prayers, or any other exercises of religion; lest, as is generally the case, we attribute unto them any power to reconcile us to God, which lies in the satisfaction of Christ alone. In fine, what do our works avail to peace of conscience and joy in Christ? Which, if we attend to their imperfection, and the pollution wherewith they are defiled, proclaim nothing but war: the blood of Christ only proclaimeth peace, which you seek in vain elsewhere. He is our peace.

## VII.

That practical godliness is not a sufficient evidence of a state of grace.

VII. 4thly, The principal evidences whereby it appears that we are in Christ, are reckoned by many to be these: universal obedience, sincerity of heart, and love towards the brethren. But though these in their own kind, and within their own sphere, are of remarkable use to this purpose, yet because they are weakened by the flesh, they are scarcely sufficient to give solid assurance to the soul. For there is no man, provided he attend to himself, but will easily find that they are all subject to so great blemishes, that the soul, solicitous concerning its own salvation, has a difficulty to satisfy itself in discerning these marks. The Spirit of the Lord must first reveal his grace to our spirit, and endue us

with faith, whereby we may receive that testimony of the Divine Spirit; that content with it, we may quiet our heart, before any duty of holiness can give evidence of a matter of such importance. But after the testimony of the Divine Spirit, received by faith, hath produced assurance in the soul, then the gifts of the Divine Spirit, together with the Spirit of the Lord, and the heart of the believer, bear witness.

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VIII. 5thly, When Paul testifies, Phil. iii. 8. "that he counts all things but loss and dung, for the excellency of the knowledge of Christ Jesus, and that he might gain Christ;" by these words he excludes, as to justification before God, all works, whether previous to faith, or following it, as is excellently observed by Beza. For the elucidation of which point, it is proper to make the following remarks. 1. The graces of the sanctifying Spirit flow clear and pure from their fountain. 2. But running through the channels of our hearts, infected with corruption, from their filth, they contract uncleanness. 3. And hence it is that all our best duties and exercises are polluted. 4. And consequently they cannot be reckoned for our righteousness before God's tribunal. 5. There is therefore no reason why we should glory in duties well performed, or on their account commend ourselves to God; but that rather being covered with shame, we should implore pardon. 6. Whatever proceeds from us, compared with

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That the best works of believers are nothing but filthiness and dung.

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the most immaculate holiness of God, and in respect of the imperfection cleaving to it, arising from a mixture of sin dwelling in us, causes that the duties performed by us, if considered in themselves, are nothing but dung. 7. Nevertheless by faith in Christ all the filthiness of our sins is washed away by him, who presents to God these duties cleansed by his blood alone, and makes them pleasing and acceptable to him: which he does not, except we entirely renounce ourselves and our own righteousness, and count it all but loss and dung. 8. In fine, since we ourselves, and the spiritual sacrifices which we offer unto God, are not acceptable to him but by Jesus Christ, 1 Pet. ii. 5. it is unlawful to presume so much upon our own holiness, however great, as to ask that on its account, considered in itself, and separately from Christ, we may please God.

## CHAPTER XVI.

*The doctrine of Scripture concerning the utility of Holiness.*

- I. The interest of religion is ill consulted by such rugged phrases.
- II. In the matter itself somethings are to be approved; others not.
- III. Scripture teaches that something must be done that we may be saved.
- IV. That holiness is the way to life.
- V. That it is not inconsistent that we live to Christ, and consult our own advantage.
- VI. That we must do good because we live, and that we may live.
- VII. That it is good and holy, that in the study of good works we have a regard also to our own salvation.
- VIII. Provided that love to ourselves be properly subordinate to the love of God.
- IX. That godliness is profitable to all things.
- X. That by it impending calamities are avoided, and peace of conscience, and joy promoted.
- XI. Some seem unjustly to deny that sanctification is an evidence of justification.
- XII. The Spirit indeed beareth witness that we are the sons of God.
- XIII. But together with our spirit; which he excites to discern the gifts of grace that are in us.
- XIV. Assurance of election arises from a consciousness of Christian virtues.
- XV. By them it is demonstrated whether one be in the faith and in Christ.
- XVI. XVII. The very arguments of those who think otherwise, lead the same way.
- XVIII. The assurance resulting from the testimony of the Divine Spirit compared with that which arises from a view of the evidences of grace.
- XIX. The holiness of believers, though imperfect, is pleasing to God for Christ's sake.
- XX. Nay also, inasmuch as it is true holiness, for its own sake.
- XXI. Whence it is, that by how much one is more holy, by so much he is the more acceptable to God. Charnock quoted.

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I. The  
interest of  
religion is  
ill consulted  
by such  
rugged  
phrases.

I. **M**UCH after this manner the learned men explain their mind, which appears with quite another face when the hideous vizard of the most rugged phrases is torn off. Truly I cannot sufficiently admire why the learned men took a pleasure so to express themselves, that nothing but stones seemed to speak; the ruggedness of which piled up in one, well nigh broke the brains of all the hearers. By such a conduct they very badly consulted not only their own character, but also the whole of the reformed religion; which very imprudently, and without any other probable cause, is exposed to the cavils and calumnies of adversaries. Not very long ago, Anthony Arnauld, the celebrated patriarch of the Jansenists, attempted to throw an odium on the doctrine of the reformed churches, as hostile to piety and good works; namely, lest he should by any means be thought to be on Calvin's side. Hence he took for a pretext some of the most innocent expressions of our divines, which by the most unjust interpretation he wrested to a wrong purpose. What would he not have done, if these unusual phrases, and such as are similar to them, had come under his review; and if he had known that their authors were teachers in the reformed church? and I am afraid truly, lest he may have done it, at least in part. See Jurieu *Justificat de la Morale*, book iii. chap. ii. What an unhappy thing is it, so to speak, and that of determin-

ed purpose, that immediately you need a tedious explication before simple and candid hearers, and an apology before the less favourable and the suspicious? Since perspicuity is the chief ornament of speech, what hindered, but that omitting all these turnings and windings in obscurity, you spoke clearly from the very beginning, what you might hope would immediately approve itself to the conscience of pious men? But let these things suffice at present, as to the harshness of phrases.

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II. In the matter itself, there is that I approve, and what I disapprove. I approve indeed, of the scope of all this doctrine; which has this for its object, that men may be called off from all presumption upon their own righteousness, and trained up to the exercise of generous piety, which flows from the pure fountain of Divine love. But I do not equally approve, that it seems at least in a great degree, to take from good works all that fruit and utility, so frequently assigned them in scripture. Free justification is so to be consulted, that nothing be derogated from the benefit of sanctification. And as the oracles of the Divine Spirit which speak of the former, are to be explained according to their utmost emphasis, lest the merits of Christ alone be any how diminished; so those which treat of the latter, are not to be extenuated by unnatural interpretations. We must accurately distinguish between a right to life, and the possession of life. The former must so

II. In the matter itself, some things are to be approved, others not.

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be assigned to the obedience of Christ, that all the value of our holiness may be entirely excluded. But certainly our works, or rather these, which the Spirit of Christ worketh in us, and by us, contribute something to the latter. And here again, that excessive rigidity of disputation is inconsistent with the moderation and mildness of the scriptures. Which I shall show distinctly and in order.

III. Scripture teacheth that something must be done, that we may be saved.

III. 1st, Scripture teacheth that man must do something, that he may obtain the possession of the salvation purchased by Christ. "Labour, (said he) for the meat which endureth unto everlasting life," which indeed he interprets afterwards of faith, but so, that there he plainly reduces it to the catalogue of works; for justification is not the subject, John vi. 27—29. And Paul expressly says, "Work out your own salvation with fear and trembling," Phil. ii. 12. And again, "Therefore my beloved brethren, be ye steadfast, immoveable, always abounding in the work of the Lord, forasmuch as ye know, that your labour is not in vain in the Lord." 1 Cor. xv. 58.

IV. That holiness is the way to life.

IV. Neither because Christ is the way to life, is the practice of Christian piety therefore not the way to life. Christ is the way to life, because he purchased us a right to life. The practice of Christian piety is the way to life, because thereby we go to the possession of the right obtained by Christ. For it is more than a hundred times designe

by the name of life: again *the way of righteousness, the good way, the way of peace*; yea, that nothing might be wanting, it is called *the way of life and salvation*. Prov. vi. 23. "The commandment is a lamp, and the law is light, and reproofs of instruction are the way of life." And x. 17. "He is in the way unto life who keepeth instruction." xv. 24. "The way of life is above to the wise." Psal. l. 23. "Who-so ordereth his way, I will cause him to enjoy the salvation of God." And what does Christ himself understand by that narrow *way which leadeth unto life*, Matt. vii. 14. but the strict practice of Christian religion? which is called the way of salvation, Acts. xvi. 17.

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III.

V. It is certain indeed that the true Christian lives to Christ, that is, to his glory: but it does not follow from thence that he does nothing for his own advantage. It is not contrary to the duty of a holy man, to desire life, love days, and enjoy good, Psal. xxxiv. 13. Nor did Eliphaz the Temanite advise Job amiss; "pray, acquaint thyself with him, and be at peace: whereby good shall come unto thee," Job. xxii. 21. Nor is it unlawful to anticipate how good it shall be for me if I live to Christ. "It is good for me, to draw near to God," Psal. lxxiii. 28. [26.]

V. That it is not inconsistent we live to Christ, and consult our own advantage.

VI. In fine, it is not inconsistent to do something from this principle, because we live, and to the end, that we may live. No man

VI. That we must do good because we live, and that we may live.

Note [26.]

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eats indeed but he lives, but he also eats that he may live. We both can and ought to act in a holy manner, because we are quickened by the Spirit of God. But we must also act in the same manner, that that life may be preserved in us, may increase, and at last terminate in an uninterrupted and eternal life. Moses said excellently of old, Deut. xxx. 19, 20. "I call heaven and earth to record this day against you, that I have set life and death before you: therefore choose life, *that thou mayest live*, in loving the Lord thy God, obeying his voice, and cleaving unto him, for he is thy life." Deut. vii. 1. "Observe to do, *that ye may live*." And xxx. 6. "The Lord thy God will circumcise thine heart to love the Lord thy God, *that thou mayest live*." Truly these speeches are not legal, but evangelical.

VII. That it is good and holy that in the study of good works we have a regard also to our own salvation.

VII. 2dly, A mercenary baseness is certainly unworthy of the high born sons of God: but their heavenly Father does not forbid them to have any regard to their own advantage in the exercise of holiness. He not only permits, but also willeth, "that by a patient continuance in well-doing, we *seek* for glory, and honour, and immortality;" and to them who do so, he will render eternal life, Rom. ii. 6, 7. And though he requires us to love him above all, yet he does not command that all love to ourselves be entirely banished. For we are not bound to love our neighbour, and not to love ourselves. It is al-

so just that the study of holiness be excited in us by this love to ourselves. For, pray, what is the end of all these promises, whereby God hath commended his precepts to us, but that stimulated with a desire after them, we might the more cheerfully obey him? Not to love the benefits promised, is to condemn the goodness of God who promiseth. Not to be animated to piety through a desire after them, is to abuse them to a purpose quite opposite to that for which they were designed of God. David himself confessed that the "precepts of God were far more desirable than gold, yea, than fine gold; and sweeter than honey, and the honey-comb, even on that account, because *in keeping them there is great reward*," Psal. xix. 10, 11. And the faith of Moses is commended, "*because he had respect to the recompence of the reward*," Heb. xi. 26. Yea, that faith is required of all who "come unto God, whereby they must believe that he is the rewarder of them who diligently seek him," verse 6.

VIII. But at the same time this love to ourselves ought to flow from the love of God, be subordinate, and referred to it. It is not lawful to love God for our own sake, so as to consider ourselves as the end, and him as the mean, by the enjoyment of whom we are rendered happy. But since we are the property of God, whom we ought to love above all things, therefore we are also bound to love ourselves in relation to him. Our good is

VIII.  
Provided  
that love  
to ourselves  
be properly  
subordinate  
to the love  
of God.

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therefore to be sought, that in it we may taste the sweetness of the Lord, and that his peculiar treasure may be so much the more increased. Thus love to ourselves shall at last be absorbed in the ocean of love Divine. The subject itself obliges me to repeat here what I observed elsewhere.

IX. That  
godliness is  
profitable  
to all  
things.

IX. 3dly, Neither is it agreeable to the perpetual tenor of the scriptures, that we reap no real advantage from duties rightly performed; that no evil is averted by prayers, fastings, and penitence; and that neither peace of conscience, nor joy of heart, are promoted by the exercise of virtue. Certainly this is contrary to the Mosaic doctrine, Deut. vi. 18. "Do that which is right, that it may be well with thee." Add verse 3. "He who followeth after righteousness and mercy, shall find life;" "righteousness, and honour," saith the writer of the Proverbs, chap. xxi. 21. Paul tells us "that godliness is great gain, and that it is profitable unto all things, having the promise of the life that now is, and of that which is to come:" and that "good works are good and profitable unto men," 1 Tim. vi. 6. iv. 8. Tit. iii. 8.

X. That  
by it im-  
pending ca-  
lamities are  
avoided,  
and peace  
of consci-  
ence and  
joy promo-  
ted.

X. That impending calamities are averted by penitence, is taught of God, Jer. xviii. 7, 8. And remarkable is Zephaniah's speech, chap. ii. 3. "Seek the Jehovah, all the meek of the earth, who work his judgment: seek righteousness, seek meekness: it may be ye shall be hid in the day of Jehovah's anger."

Further, it is written in Isaiah, chap. xxxii. 17. "That the work of righteousness shall be peace, and the effect of righteousness, quietness and assurance for ever." In the same prophet we are also taught, that if any "cease to do evil, and learn to do well, it shall come to pass that their sins, though as scarlet, shall be white as snow; and though red like crimson, they shall be as wool," chap. i. 16, 17, 18. He also teaches, "that if any man rightly observed the Sabbaths of the Lord, he should delight himself in the Lord," chap. lviii. 13, 14. When we believe the scripture asserting all these things, we do not believe that the exercises of virtue or religion merit any such thing, or that the efficacy of these duties is so great, that of themselves, setting aside the Divine blessing, they can procure benefits, or avert calamities: but we believe, so great is the goodness of our heavenly Father, that for Christ's sake, he liberally rewards the sincere endeavours of his children, who rejoice to please him. "For God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name," Heb. vi. 10.

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XI. 4thly, It is much more difficult to say XI.  
what is controverted as to the evidences of Some seem  
grace, than what should be determined ac- unjustly to  
cording to holy scripture. For sometimes it deny that  
seems to be denied that any inherent quali- sanctifica-  
ties are proper evidences of justification. tion is an e-  
vidence of  
justifica-  
tion.  
"Let not thy comfort, (says one) depend on

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thy personal sanctification, because no certainty and constant consolation can flow from hence. Again, From the effects of sanctification, a man has reason to doubt in his own soul concerning justification: wherefore no effect of sanctification can show the soul its justification. The soul which apprehends its justification in Christ, not only knows it, but also lives by, and enjoys its delicious fruits, peace, joy, and strengthening, without any sanctification in itself." Lest any, however, infer from hence, that sanctification may be altogether separated from justification, it is immediately added: "as we ought not to infer our justification from any effect of sanctification; so that apprehension of justification is not of God, which withdraws a man from the means and the rules of sanctification: for it is uncomely not to walk in holiness according to the word of God." And sometimes it seems to be acknowledged, that sanctification and its effects, are in their kind, remarkable evidences of justification; but not sufficiently convincing without the witnessing of the Divine Spirit. Things so intricate, who can explain?

XII The Spirit indeed beareth witness that we are the sons of God.

XII. How much clearer here is the simplicity of the scriptures? It teaches a double way whereby a man may come to the certain knowledge of his state: the one depends on the illumination of Divine grace alone, and on the most liberal witnessing of the Holy Spirit to our spirit: but the other is committed

to our own diligence. What kind of witnessing of the Spirit they conceive, and what they experience in their own souls, God, and themselves know. I would not deny, that there is a certain internal instinct, not to be explained by human language, which by a secret conviction of conscience, assures the beloved of God, concerning their justification and adoption.

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XIII. Nevertheless, since the ordinary dispensation of the gracious providence of God, which is common to all the elect, ought to be distinguished from those extraordinary revelations of the Spirit, which were peculiar to the prophets; and since this witnessing of the Spirit, of which we now treat, consists

XIII.  
But together with our spirit, which he excites to discern the gifts of grace that are in us.

not so much in words as in facts; it is credible that the Holy Spirit generally so works in the souls of believers, that he excites their spirit, otherwise languishing, to the diligent observation of those qualities which are in the soul, and of those things which are done in it, and by it, and irradiates the eyes of the mind with a super-celestial light, lest they should be deceived by things more specious than solid, or overlook those things which God hath taught in scripture to be evidences of his grace. For the Spirit of God so beareth witness, that he witnesseth together with our spirit, in exciting it to bear a true testimony, and in confirming its testimony, and convincing the conscience of its truth. My conscience also bearing me witness in the

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Holy Ghost, Rom. ix. 1. and thus indeed, even the witnessing of the Divine Spirit is not altogether separated from the observation of the signs of grace. And it often happens, that the Spirit of God so embraces his elect with these allurements of his most beneficent love, that while they enjoy those spiritual and ineffable delights, which earthly souls neither receive nor taste, they are no less persuaded of their election and justification, than if they saw their names engraven on the very hands of God. [27.]

## XIV.

Assurance  
of election  
arises from  
a conscious-  
ness of  
Christian  
virtues.

XIV. But farther, it is a part of our duty, to study to make our calling and election sure, 2 Pet. i. 10. That is, to endeavour, that by evident signs we may be persuaded of the love of God towards us. But how shall we obtain that? “If we give all diligence to add to our faith fortitude, to fortitude knowledge, &c. For if these things be in us, and abound, they will make us that we shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. For he who lacketh these things, is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins,” verses 5—9. Therefore from a consciousness of Christian virtues, there arises in godly men, an assurance of their election and vocation: “and these virtues, (as Bernard elegantly says, in his Book concerning Grace and Free Will,) are certain

seminaries of hope, incentives of love, evidences of hidden predestination, and presages of future felicity.”

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XV. Paul also commands, that every man examine and prove himself whether he be in the faith, and whether Jesus Christ be in him, 2 Cor. xiii. 5. To the right performances of which examination it is necessary, that first we be solidly taught from the word of God, what are the distinguishing marks of a state of grace; then that we begin a diligent search of our own conscience, whether they can be found in us. If we consult the word of God, almost every where, we find that the heirs of present grace and future glory are described by their qualities and virtues, and by the exercise of these. See, if you please, Psal. xv. and xxiv. and Matth. v. yea, in some places, we are expressly taught, that it is from hence that our state is to be known, 1 John. iii. 14. “ We know that we have passed from death unto life, because we love the brethren.” Again in the 19th verse, and “ hereby we know that we are of the truth, and shall assure our hearts before him.” These words certainly signify something very different from, and diametrically contrary to these assertions we lately heard.

By them it is demonstrated whether one be in the faith and in Christ.

XVI. Since the learned men confess that sanctification is a consequence and an effect of justification, and such an effect indeed, which is inseparable from a consciousness of justification, it is strange why they deny that it is a cer-

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tain sign of justification. Cannot therefore the cause be known from its proper effects? From one of two inseparable benefits, cannot the other be inferred?

XVII.  
The very arguments of those who think otherwise, lead the same way.

XVII. The brethren confess that none can have a consciousness of his justification, but from faith, and by faith. But how does any man know that he has faith? From the evidence of the thing, say they. For since the soul is immediately conscious to itself of its own actions, it knows whether it hears the testimony of God's Spirit, whether it receives it, and by believing, answers it: for faith is the echo, and as it were, a certain repercussion of the Divine voice, speaking to the soul. I do not choose to oppose. But pray, let them tell the reason, why the soul is less conscious of its affection, than of its assent. How comes it, that I do not as well know that I frequently think with pleasure concerning God, that I eagerly desire and long after familiar communion with him, and am solicitous to do what may be pleasing to him, and in fine, am grieved when I wander from the rule of duty; as that I know the sacred whispers of God to my soul is truly the voice of God, and that my soul, by the assent of faith, answers to it? Hence I conclude, that sanctification and its effects, are by no means to be slighted, when we treat of assuring the soul as to its justification.

XVIII.  
The assurance result-

XVIII. Neither will it be improper to compare the assurance which is from the witness-

ing of the Divine Spirit with that which arises from discerning the evidences of grace. If the witnessing of the Holy Ghost be viewed in itself, and known to be the testimony of the Spirit himself, truly nothing surer than it, nothing more worthy of credit, can be conceived. Which Chyrsostom hath illustrated to excellent purpose, Homil. xiv. in Epist. ad Rom.

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ing from the testimony of the Divine Spirit, compared with that which arises from a view of the evidences of grace.

ου του χαρισματος εστιν η φωνη μνον, αλλα και τουδοντος τηνδωρεαν παρακλητου. 'εταν δε το Πνευμα μαρτο-  
 ηρ, ποια λοιπον αμφιβολια; ει μεν γαρ ανθρωπος, η αγγελος,  
 η αρχαγγελος, η αλλα τις τοιαυτη δυναμις τουτο υποσχειτο,  
 παν'αμφιβαλλειν ην εικος τινας, της δε ανωτατου ουσιας, της και  
 δαρησαμενη τουτο και δε 'ων εκελευσεν ευχισθαι, μαρτυρουσης  
 ημιν, τις αμφισβητησει λοιπον περι της αξιας.

“ This is the voice not only of the gift, but also of the Comforter who bestows the gift. But when the Spirit beareth witness, pray, what doubt can remain? For if either man, angel, or archangel, or any such power should promise this, it might be proper to doubt. But when the Supreme Being, and he indeed who bestows this gift, testifies to us, even by these things which he hath commanded us to ask, who, pray, can doubt of his fidelity?” I do not doubt, but that the testimony of the Spirit, where it is present, shines with such splendid rays of celestial light in the souls of believers, that they are most fully persuaded it is God who speaks. But I desire to hear from pious men, how they experience that testimony in themselves, whether by way of some constant act; or intermitting, indeed, but very frequently repeated; or whether they

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happen to enjoy these most pleasant whisperings more rarely, and by long interruptions and intervals of time. If they are perpetually, or very frequently honoured with such pleasant and familiar intercourse, they owe the greatest gratitude to God. Neither can any reason be assigned, why others should envy them such extraordinary happiness. But neither let them, by rash judging, be injurious to the generation of God's children, to whom it is not vouchsafed to be so blessed, that they can glory in such a frequent, much less the uninterrupted, witnessing of the Spirit: and whose faith is not generally the echo, or repercussion of the internal whispers concerning the remission of their sins; but an assent to the gospel, as preached by Christ and the Apostles, and committed to writing by the inspiration of the Holy Ghost. But let us suppose, it is of late, that some believer has enjoyed such pleasant whispers of the Spirit; does the memory of it remain so deeply impressed on the mind, that, after a considerable time, it will always be present in the soul with the same degree of light, and that reasons of doubting do not now and then arise? What if perhaps he deceived himself with his own imagination, and took that for a dictate of the Spirit, which was nothing but the pleasant play of a deluded mind? In the charge of souls which I have now borne upwards of forty years, [28.] I have often had occasion to

hear doubts of that kind from those, concerning whom I had no reason to think amiss. But since the habits of Christian virtues are permanent, though not always active in the same degree and since therefore not their equal vivacity, but sincerity, is an evidence of grace; in fine, since it is not very difficult for a man to discern how he is affected towards God; and from what principle, and with what purpose he is engaged in the worship of God and the exercise of virtue; I have generally found, that more solid and permanent tranquillity arises from the perpetual study of preserving a good conscience, than from the obscure remembrance of God speaking to the soul, which does not use to be very frequent with the Christians of our age. Blessed they who can say with Paul, “our rejoicing is this, the testimony of our conscience, that in simplicity, and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world,”  
2 Cor. i. 12.

XIX. 5thly, With respect to the beauty of Christian virtues, and their *acceptableness* in the sight of the Lord, I thus judge, that none in this life obtains such perfect holiness, but that it labours under its imperfections; on account of which, if God should deal with us according to the rigour of the law, and his highest right over us, it would be rejected. Hence it is, that our righteousness can, by

XIX.  
The holiness of believers, tho' imperfect, is pleasing to God for Christ's sake.

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no means, have place before him in order to justification. And if any should presume to obtrude it upon God for that very purpose, truly it would be loss and dung to the man himself. Neither do the brethren differ here, as to the substance of the matter. For I see it is taught on both sides, "That it is incumbent as a duty, even on the best of Christians, to renounce all the grace they possess, and all the good they do, as contributing nothing at all to the expiation of sins, or to the obtaining of a right to life: yea, that they are condemned, who deny that our most excellent obedience deserves the curse according to the rigour of law, and stands in need of pardon: or who neglect to inculcate on their hearers, that all these things must be renounced which may be found in ourselves, lest in any manner, they be accounted the cause of the expiation, or of the forgiveness of sins." But when, through the righteousness of Christ apprehended by faith, the believer's person is made acceptable to God, then his virtues, which he obtained by sanctifying grace, and the exercise of virtues flowing from the same grace, are likewise acceptable to God: and what blemishes of ours cleave to them, these are covered with the most perfect righteousness and holiness of Christ.

## XX.

Nay, also,  
inasmuch  
as it is true  
holiness for  
its own  
sake.

XX. In the mean time, since that holiness to which we were predestinated by the Father, which Christ purchased for us by his blood, and which is infused into us by the efficacy

of the Holy Spirit, is true holiness, and the very image of God, according to which we are renewed; it cannot, but even in consideration of itself, because it is holiness, and as it is holiness, please God, and in this respect, Christian virtues are not filthiness and dung; but the beauty of the royal bride, and the comeliness wherewith she is all glorious within, Psal. xlv. 13, 14. "Holiness becometh the house of the Lord for ever," Psal. xciii. 5. [29.]

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XXI. Further, since God cannot but love himself, he also delights in that which is like him; and the more of his image he discerns in any thing, the more he delights in it. Charnock on the Holiness of God, p. 509, expresses himself with elegance, "God is so holy, that he cannot but love holiness in others. By his nature, he cannot but love that which is agreeable to his nature, and in which he finds the lovely draughts of his own wisdom and purity. It is impossible that he should not be delighted with his own image. He would not be holy by nature, if he were not delighted with holiness in every nature. He would deny his own nature, if he did not love every thing wherein the image of his nature is expressed, so indeed, that if the devils themselves were capable of an act of righteousness, God, by the purity of his nature, would be inclined to love it, even in those naughty and rebellious spirits." Hence it fol-

XXI.  
Whence it is, that by how much one is more holy, by so much he is the more acceptable to God.  
Charnock quoted.

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lows, that *they* who diligently apply themselves to the exercise of Christian holiness, are as acceptable to him, as *they* are odious who obey their lusts. Whatever others may think, I do not doubt but that is a generous and a laudable emulation of Christians whereby they endeavour to excel one another in the study of godliness; that, as they have been taught by the gospel, how they ought to walk, and to please God, so they would abound more and more, 1 Thess. iv. 1. "Wherefore we labour, that whether present or absent, we may be accepted of him," 2 Cor. v. 9. [30.]

Note [30.]

## CHAPTER XVII.

*In what manner and order the preaching of the law should accompany that of the gospel.*

I. II. The law, and the gospel are taken either in a stricter, or in a larger signification. III. The law may be considered, either as the rule of duty, IV. Or as the condition of the covenant; as well of works, V. As of that which is between the Father and the Son. VI. Not so of that which is between God and the elect. VII. Yet in various respects, it is referred to the covenant of grace. VIII. The gospel, in a larger sense, has also its law. IX. But most strictly taken, it consists of mere promises. X. Under the evangelical economy, the law should be preached, with its uses. XI. But also the gospel, with all the riches of its grace. XII. Both in the highest degree of perfection. XIII. We must not be very solicitous concerning the order, since both should be preached together. XIV. The beginning of the new life is from the preaching of the gospel. XV. But in its progress, sometimes the law takes the lead, and sometimes the gospel.

I. **F**INALLY, it is required, in what manner and order the preaching of the law should accompany that of the gospel. To the determination of which question, we must first know, what is understood by the law, and what by the gospel. The *law* here signifies that part of the Divine word which consists in precepts and prohibitions, with the pro-

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I. The law and the gospel are taken either in a stricter or in a larger, signification.

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mise of conferring a reward upon them who obey, and a threatening of punishment to the disobedient. The *gospel* signifies the doctrine of grace, and of the fullest salvation in Christ Jesus, to be received of elect sinners by faith. Therefore every prescription of virtues and duties, all exhortations and dissuasions, all reproofs and threatenings, also all the promises of a reward in recompence of perfect obedience, belong to the law. But to the gospel appertains whatever can give a sinner the hope of salvation, namely, the doctrine concerning the person, offices, states, and benefits of Jesus Christ, and all the promises wherein is included the pardon of sins, and the annexed possession of grace and glory, to be obtained by faith in him. This is the strictest notion of both words, to which we must attend, in the whole of this disputation. [31.]

II. Otherwise it is known to all who are acquainted with theology, that the law is sometimes used in such an extensive signification, that it contains the whole system of the doctrine of salvation, the better part of which is the gospel: Isa. ii. 3. xlii. 4. and that also the gospel sometimes signifies all that doctrine which Christ and the Apostles delivered, in which are comprehended both commandments, and prohibitions, and upbraidings, and threatenings, Mark xvi. 15.

compared with Matth. xxviii. 20. Rom. ii. 16. CHAP. XVII.

III. And the law in that strictest signification, may be considered two ways; either as *in itself*, or as subservient to some *covenant*. III. The law may be considered, either as the rule of duty,  
*The law in itself*, is the most absolute rule of all duty, to be performed by man in whatever state; so that the goodness or malignity of all rational actions, without exception, is to be examined by it.

IV. But it obtains another *relation*, when it is *subservient to* some Divine *covenant*. It served the *covenant of works* of old: and still it serves the *covenant of grace*. In the *covenant of works* it was prescribed, as the *condition*, which, being perfectly performed, would give a right to the reward. IV. Or as the condition of the covenant; as well of works,

V. The covenant of grace may be considered either as it was made between *Jehovah* and the man whose name is the *Branch*; or as it is made by God with elect sinners and believers. In the former consideration, it is certainly of grace, almost exceeding belief, that God should not only admit of a surety, but should also himself give him unto us; but yet it behoved the surety to satisfy according to the rigour of the law; which was greater in relation to him, than in the first covenant between God and Adam. For by it Adam was bound, either to obedience perfect in all respects, or to punishment: but our surety was bound to both at once. Perpetual life was promised to Adam, provided V. As of that which is between the Father and the Son.

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he would obey. But the reward of his work was not promised to our surety, except he should at once both perform the most perfect obedience to the law, and likewise endure the punishment due to sin. And therefore *the law* in all its rigour, both as to its preceptive part, and as to its penal sanction, is the *condition* of that "covenant which took place between *God and the surety*."

VI. Not so of that which is between God and the elect.

VI. But if the covenant of grace be considered as made between *God and the elect*, I do not think that it should be said, that *the law*, as sincerely performed by us, is also *the condition* of this covenant. For it has been abundantly shown above, that they are egregiously mistaken, who contend that sincere obedience, performed to the command of Christ, which may come under the name of faith, has succeeded in place of perfect obedience, which was demanded in the first covenant.

VII. Yet in various respects, it is referred to the covenant of grace.

VII. Yet the law is, in various respects, related to the covenant of grace. 1st. Inasmuch as by the co-operation of the Spirit of grace it divests a man of all confidence in his own virtue and righteousness, and by the knowledge of his misery, constrains him to be humble; and so leads him to Christ, exhibited in the gospel, Rom. x. 5. Gal. iii. 24. 2dly, Inasmuch as it enters into the promises of the covenant, among which that is not the least, which respects the writing of the law in the hearts of the elect, Jer. xxxi. 33.

3dly, Inasmuch as it is a draught of true virtue, a delineation of inward and outward goodness, and an example of that holiness which God approves, and which we ought to follow. 4thly, Inasmuch as sincere obedience to it conduces very much to the glory of God, and to the edification of our neighbour, and to procure many advantages to ourselves. For sincere obedience to the Divine law is a proof and an evidence of unfeigned faith, of Christ dwelling in us by his Spirit, of regeneration and renovation, according to the image of God, and of our adoption to the glorious inheritance. Besides, it brings us peace of conscience, consolation against the reproaches of enemies, friendly and familiar communion with God, and the *boldness* of faith and hope at the very point of death; so that, in fine, it is not only useful to obtain the possession of salvation, but also so necessary, that without it no man shall see God. Which things have been lately demonstrated more at large. And all these the law does, not from its own authority, which can admit of nothing unless perfectly pure, and condemns whatever is polluted with the least stain: but from the authority of Christ's grace, to which it is now subservient, and by whose command it declares, that the works performed by the sanctifying grace of the Spirit, though imperfect, are sincere, and so far approves of them as agreeable to it. These are the relations of the law, inasmuch

CHAP. as it is subservient to the covenant of grace.  
XVII. [32.]

VIII.  
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law.

VIII. And hence methinks, that much-tossed question may be easily decided; *whether the covenant of grace, or the gospel, has also a law peculiar to itself?* Indeed, if by the gospel we understand the whole body of that doctrine which was preached by Christ and the Apostles, there is no doubt but that whatever belongs to any duty, is not only repeated, but also more clearly delivered in the gospel, and with stronger exhortations, than was ever done by Moses and the prophets. And so far that part of evangelic doctrine, may be called *the command of Christ, the law of Christ, and the perfect law of liberty*. For why may we not boldly say, what the Spirit of God has said before us? Certainly it wants not its own weight, what Paul said of the New Testament, *ἐπὶ κρείττοσιν ἐπαγγελίαις νημοθυσεῖται*, “It was brought into the form of a law by better promises,” Heb. viii. 6. For even the doctrine of faith is sometimes inculcated under the form of a command, Mark i. 14, 15. Acts xvi. 31.

IX. But  
most strictly  
taken, it  
consists  
of mere  
promises.

IX. But if we take the word gospel in a strict sense, as it is the form of the testament of grace, which consists of mere promises, or the absolute exhibition of salvation in Christ, then it properly prescribes nothing as duty, it requires nothing, it commands nothing, no

not so much as to believe, trust, hope in the Lord, and the like. But it relates, declares, and signifies to us, what God in Christ promises, what he willeth, and is about to do. Every prescription of duty belongs to the law, as the venerable Voetius, after others, hath inculcated to excellent purpose. Disput. Tom. 4, page 24, &c. And this we must firmly maintain, if with all the reformed, we would constantly defend the perfection of the law, as containing in it, all virtues, and all the duties of holiness. [33.] Yet, the law as adapted to the covenant of grace, and according to it, written in the hearts of the elect, commands them to embrace with an unfeigned faith, all things proposed to them in the gospel, and to order their lives agreeably to that grace and glory. And therefore, when God, in the covenant of grace, promises to an elect sinner, faith, repentance, and consequently eternal life; then the law whose obligation can never be dissolved, and which extends itself to every duty, obliges the man to assent to that truth, highly to esteem the good things promised, earnestly to desire, seek, and embrace them. Further, since the wonderful providence of God has ranged the promises in that order, that faith and repentance shall precede, and salvation follow; man is bound by the same law, to approve of, and to love, his Divine disposal, nor may he promise

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himself salvation, but in a way agreeable to it. And accepting the promises of the covenant in that order in which they are proposed, he obliges himself, by that acceptance, to apply to the duties contained in the preceding promises, before he can hope to obtain the enjoyment of the latter. And in this respect, the covenant is mutual. God proposes his promises in the gospel, in a certain order. Man, by virtue of the law, subservient to the covenant of grace, is bound to embrace these promises in that order. While faith does that, the believer obliges himself to study newness of life, before he forms hopes of a blessed life. And in this manner the compact is between two parties. [34.]

X Under the evangelical economy, the law should be preached with its uses.

X. Since therefore we now understand, how the law is subservient to the covenant of grace and the gospel, there is no doubt but these truths ought also to be preached under the evangelical economy of the New Testament. And that not slightly indeed, but in a diligent and serious manner: that the soul struck with a deep sense of sin, may pant after the grace of Christ: acknowledge the excellence of that most perfect obedience which he fulfilled for his people: properly esteem the benefit of the law written in the mind: be inflamed with love to that unspotted purity which is delineated in the law: explore the duties of that gratitude which it owes: be an honour and a praise to God, an example to

others; and in fine, may apply to its own salvation with all becoming diligence.

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XI. Mean while, the gospel must also be preached in all the riches of its grace. That the soul may be convinced that its salvation is placed entirely in the grace of God, and in the satisfaction of Christ; that nothing is either done by itself, or ever can be done, whereby it may procure even the smallest particle of a right to life: that Christ, by his powerful grace prevents sinners; and often in that very moment, wherein they are incredibly mad in their wickedness, with an outstretched hand, apprehends them as his own property; and without any previous laudable disposition, by the first communication of his Spirit unites them to himself in order to a new life. A life which he undertakes to cherish, excite, preserve, and prolong to a blessed eternity. And though it is not possible, that he who is quickened by Christ should not live to Christ; yet there is nothing in which even he who lives most circumspectly can glory, nothing of which he can boast, or which he can show to God; or, in fine, which he ought not to renounce, as far as it is of himself; and as far as it is of the Spirit of God, impute it entirely to Divine grace. For these things are both so great, and truths of such importance, that they cannot be sufficiently inculcated.

XI. But

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gospel with  
all the  
riches of its  
grace.

XII. And thus both law and gospel should be preached in the highest point of perfec-

XII.

Both in the  
highest de-

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fection.

tion, under the evangelical economy; so that by the gospel nothing may be detracted from the obligation of the law, in as far as it enjoins holiness becoming God; nor by the law any thing in the least derogated from the superabundant grace of the gospel.

## XIII.

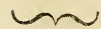
We must not be very solicitous concerning the order, since both should be preached together.

XIII. But in what order is this preaching to be conducted? To me the question seems almost superfluous and unprofitable, since the preaching of both should always be conjoined. For who will approve of such an imprudent judge of matters, who resolves, by the continual proclamation of the law for some months, to soften souls, and to prepare them for Christ, and in the mean time, makes no mention of Christ? Or who, for a remarkable space of time, soothes the ears with the allurements of the gospel only, and does not at the same time inculcate, that we must live as becometh the gospel? In vain do you strike the mind with the terror of the law, yea, you will not even do this, unless you also point out Jesus, to whom we must flee for refuge. Neither does ever the saving grace of God shine upon men, but it immediately teaches them, "that denying ungodliness and worldly lusts, they should live soberly, and righteously, and godly in this present world." With one breath, Christ proclaimed, Repent and believe the gospel. And said Peter, "Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins:" and in that first discourse,

with many other words did he testify and exhort his hearers, saying, "Save yourselves from this untoward generation," Acts ii. 38, 40. Every where, as often as the Apostles went to minister the word, they both preached Jesus with the resurrection of the dead, and commanded men to repent, "because God hath appointed a day in the which he will judge the world in righteousness, by that man whom he hath ordained," Acts xvii. 18, 30, 31. And Paul did not deal privately with Felix, without reasoning concerning faith in Christ, and also at the same time concerning righteousness, and chastity, and judgment to come, Acts xxiv. 24, 25. Likewise when he makes mention of its entrance among the Thessalonians, he says, "Ye know how we exhorted and comforted, and charged every one of you, as a father his children, that ye would walk worthy of God, who hath called you to his kingdom and glory," 1 Thess. ii. 11, 12. The declaration of faith, and the exciting to the study of holiness ought to be always so conjoined, that the one never be torn from the other. Nor are we bound by any rule, always to premise to other things, either these which belong to the law, or these which belong to the gospel. The order of a discourse is arbitrary, and to be prudently varied, according to the variety of subjects and persons.

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XIV.

The beginning of the new life is from the preaching of the gospel.

XIV. I do not conceal, however, that in my judgment, the beginning of the new life is not from the preaching of the law, but of the gospel. The gospel, is the seed of our regeneration, and the law of the Spirit of life, which makes us free from the law of sin and death. Doubtless, while Christ is preached, and life through him, his Spirit falls upon the souls of the elect, and infuses into them a principle of spiritual life. "Because of his own will begat he us by the word of truth, that we should be a kind of first fruits of his creatures," James i. 18. Paul, of old, asked the Galatians, chap. iii. 2. "This only would I learn of you, received ye the Spirit by the works of the law, or by the hearing of faith?"

XV.

But in its progress, sometimes the law takes the lead, and sometimes the gospel.

XV. But when that life, infused by the Spirit, through means of the gospel, begins to exert itself; if I am not deceived, it generally proceeds in the following order. That the soul, awakened as from a deep sleep, or faint, or rather death, views itself polluted with sin, guilty of many crimes, abominable unto God, most miserable in every respect, and altogether unable to deliver itself: and therefore seized with pungent grief, and despairing of itself, it pants after salvation, about to come to it from another quarter, to which purpose, the ministry of the law is useful: anon, it sees Christ held forth in the gospel, and discovering, that in him there is a fulness of salvation, and an abundance of grace, it immediately betakes itself to him, altogether

empty of itself, that it may be filled by him; destroyed in and of itself, that it may be saved by him. It is not possible, that apprehending Christ, and being apprehended by him, it should not, through his inestimable goodness, be inflamed with love to him, and be willing to devote itself wholly to his service, to whom it professes to owe its salvation; nor is it possible that it should not acknowledge him for a Lord, whom it hath found by experience to be a Saviour. And thus again, the gospel brings us back to the law as a rule of gratitude. Hence it is evident, how law and gospel mutually assist one another, in promoting the salvation of the elect; and how sometimes the former, sometimes the latter, takes the lead.

## CONCLUSION.

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**T**HUS far we have disputed concerning these things. From which I draw the following inferences: That it will be our best, if leaving the dangerous precipices of opinions, we walk on the easy, the plain, and safe way of scripture, the simplicity of which is vastly preferable to all the sublimity of high-swollen science: if we are not afraid to say what scripture says, foolishly hoping, by our more convenient phrases, to polish those which seem somewhat rugged; and do not by expressions, rigid, stubborn, hyperbolical, and unusual to the Holy Spirit, sharpen the moderate language of scripture, giving none occasion to the adversary to speak reproachfully: if finding that some things rather incautious have dropped from us, we candidly and generously cancel, correct, or retract them; and what things have unwillingly fallen from others, provided it appear they were not from an evil design, let us rather assist these with a favourable interpretation, than torture them with a rigid: if we so assert the free grace of God, that no pretext be given to the licentiousness of the flesh; so extol free justification, that nothing be derogated from sanctification; so inculcate the one righteousness of Christ, which only can stand before the

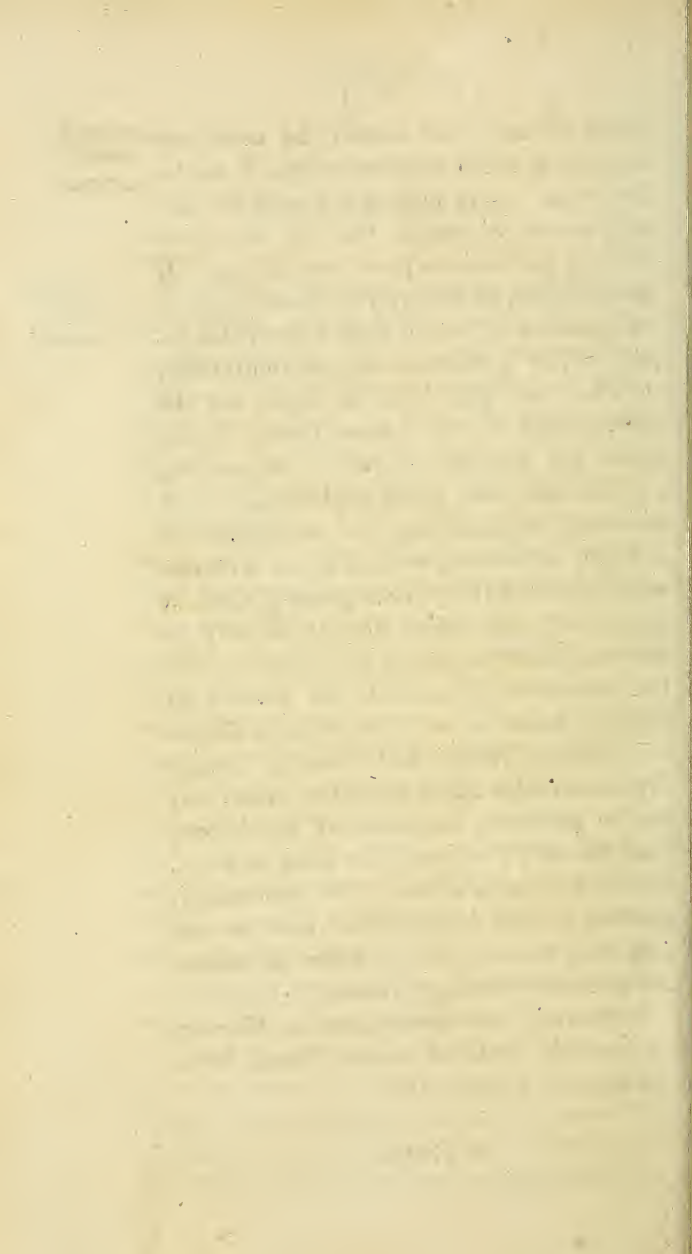
Divine tribunal, that neither the utility nor the reward, which scripture assigns it, be denied to our piety; in fine, so preach the saving grace of the gospel, that the most holy law may still have its place and its use. If on both sides, we sincerely do these things, by the goodness of God, it shall follow, that instead of the quibbles of obscure controversy, the clear day shall begin to shine, and the day star arise in our hearts: instead of the briars and brambles of thorny disputation, righteousness and peace shall spring out of the earth; and banishing the contentions of unhappy differences, we shall all, as with one voice, celebrate the glorious grace of God, in Christ, and with united strength, eagerly adorn the chaste bride, the Lamb's wife, with the embroidered garments of the beauties of holiness, and with the golden chain of Christian virtues. With which benefit, through the unsearchable riches of his free grace, may we be graciously honoured by the blessed God, the only Potentate, the King of kings, and Lord of lords, who only hath immortality, dwelling in light inaccessible, whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen.

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So I wrote, and warmly urged at Utrecht, on the viiiith. of the calends of March, 1696, and again at Leyden, 1699.

FINIS.



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# Notes

BY THE

TRANSLATOR.

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## NOTES.

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No. 1.—Page 26.

**T**HAT our sins were imputed unto Christ, is a precious gospel truth: but that they became his by imputation, is not quite so evident, inasmuch as a just imputation always presupposes that that which is imputed was the person's, previous to its imputation. Neither sin nor righteousness can be justly imputed to a man, except he has committed the one, or fulfilled the other, viz. either in his own person, or in that of his representative. Thus Adam's first sin was ours before it was imputed to us, and so likewise is Christ's righteousness. Much after the same manner, our sins were Christ's before they were imputed to him, viz. in virtue of his suretiship for us. By it he became legally one with us, taking our sins upon him, and engaging to make satisfaction for them. So the surety, by his bond of suretiship, comes into the place of the original debtor, making the debt his own. Therefore the creditor, in imputing it to him, does not *make* it his, but finds and declares that it is his, and treats him accordingly. The application of this to the subject in hand, is obvious.

It cannot be denied that the abstract is more than the concrete, as hardness is more than to be hard, blackness than to be black: and thus that sin is more than to be sinful. From this, however, it will not follow, that our blessed Lord can be justly called a sinner. Scripture, at least, never calls him so. A sinner is one who committeth sin, *i. e.* who transgresseth the law, 1 John iii. 4. which can by no means be said of him, “who was holy, harmless, undefiled, and separate from sinners,” Heb. vii. 26. He was, by way of eminency, “the Holy One and the Just,” Psal. xvi. 10. Acts iii. 14. Satan himself acknowledged this, Mark i. 24. True, indeed, God is said to have “made him sin,” or a sin-offering, as the word signifies, 2 Cor. v. 22. and it is also written, “that he shall appear the second, time without sin,” Heb. ix. 28. which implies that he appeared the first time with it, *viz.* with it, as imputed to him: with it as a burden on him, not as a blemish in him. But remarkable it is, that when the Apostle says, “he was made sin,” he immediately adds, “that he knew no sin.” Not only so, but observes further, “that he was made sin, that we might be made the righteousness of God in him.” And hence it is evident, that while he was made sin, he was fulfilling all righteousness, to be imputed to us, as were our sins to him. What though Chrysostom, Luther, and others, have said, that he was a sinner? However honourably we must think concerning these great men of God, we ought not, in this instance, to adopt their style. Their words are far from being wholesome, or ac-

ceptable, 1 Tim. vi. 3. Eccl. xii. 10. He was the Surety for sinners, Heb. vii. 22. Not a sinner himself. He paid that debt which he never contracted: restored that which he took not away, Psal. lxi. 4. He became a debtor indeed, but it was in virtue of his own voluntary suretiship, when he said in effect, Upon me, my Father, upon me, be their iniquity.

### No. 3.—Page 33.

Properly speaking, it is not by imputation, (as was observed, No. 1.) that our sins become Christ's, or his righteousness ours. The act of imputation necessarily presupposes a relation betwixt the party and what is imputed to him, whether it be righteousness or sin, otherwise it is not a just, but an iniquitous act. Onesimus's debt could not have been justly put to Paul's account, had he not previously engaged to pay it, Philem. 18, 19. In like manner, our sins were Christ's before they were imputed to him, viz. by his own spontaneous substitution, when he said, "Lo, I come," Psal. xl. 7. and thus also Christ's righteousness is ours, in the order of nature at least, before it be imputed to us, viz. ours by virtue of our faith in him, and our union to him. It is not imputed, and therefore ours; but ours, and therefore imputed. Thus it also is with respect to the imputation of Adam's first sin to his posterity. It is not imputed, and therefore ours; but ours, by virtue of our legal union with him, and therefore imputed. In him we all have sinned, Rom. v. 12. and therefore justly is his sin imputed to us. Hence

I apprehend that the guilt of Adam's first sin, mentioned in our Shorter Catechism, Quest 18th, is to be understood not of our being obnoxious to the wrath of God, but of our having in Adam's first sin, transgressed the law of God. Thus we were guilty of his first sin. In him we committed it, and hence it is justly imputed to us. When a jury bring in their verdict guilty, the meaning is, that the person has perpetrated the act charged against him. It is only in consequence of the judge's sentence, that he becomes liable to punishment. Thus, we must deserve punishment before we can be liable to it; transgress the precept of the law, before we can be obnoxious to its penalty.

#### No. 4.—Page 41.

Our Lord's lying in the grave was the last and lowest step of his humiliation, Psal. xxii. 15. and is therefore to be reckoned a part of his sufferings. His holy soul, though received into paradise, was still without its body, and therefore in an unnatural state. His blessed body was lying a breathless corpse in the grave, evidently under the power of death. And therefore both were suffering in a certain sense. What though sorrow could no more surround his holy soul; being now with his Father, to whom he, when dying, had committed it, Luke xxiii. 46. and among the spirits of just men made perfect, Luke xxiii. 43. Heb. xii. 23. yet it suffered a want, being deprived of that holy body in which it originally dwelt. What though his blessed body felt no more pain: Still it was holden of the cords of death. Though asleep, it

was in the prison house, 1 Cor. xv. 20. Sure, as it was in his resurrection only that Christ entered into his glory, Luke xxiv. 26. previous to that period he was a sufferer. Then, and then only, was he justified or acquitted from all that world of guilt, which had been imputed to him, 1 Tim. iii. 16. Then it was that he got up the bond of suretiship, so to speak, and was taken from prison and from judgment, Isa. liii. 8. Previous to that ever-memorable period, he was under the dominion of death, Rom. vi. 9. His continuance in its territories being undeniably a part of his humiliation, or sufferings, must also belong to his satisfaction; for that any of them were not satisfactory, is a doctrine inadmissible. We therefore conclude, that he finished his satisfaction on the cross and in the grave. His solemn saying on the cross, "It is finished," John. xix. 30. must be understood in the same sense, as when he said in the guest-chamber, "I have finished the work which thou gavest me to do," John xvii. 4. *i. e.* I am just on the point of finishing it. Compare the servant's words, 2 Tim. iv. 7. "I have finished my course."

#### No. 5.—Page 45.

The sound of some phrases are so harsh to an English ear, that I would rather exchange them for others more acceptable, and as expressive. To illustrate the truth here, three things must be carefully distinguished, the desert of sin, the sentence of the Divine law, and its awful execution, these three are not only distinct in idea, but may in fact, be separated. The sins of such as are in Christ, deserve con-

demnation, and yet there is no condemnation to them, Rom. viii. 1. The elect, while in unbelief, are under the sentence of condemnation, John iii. 18. Eph. ii. 3. But that sentence shall never be executed on them, John vi. 37. Acts xiii. 48. Rom. xi. 7. John v. 24. 1 John iii. 14. Rev. xxi. 20. To apply this to our present purpose, let it be observed, that though our Surety could not possibly come under the first of these, as being a Lamb without blemish and without spot, 1 Pet. i. 19. yet he felt the other two: for he was not only condemned, but actually suffered for sins, 2 Pet. iii. 18.; the sentence of the broken law was executed on him, the sword of justice awoke and smote him, Zech. xiii. 7. Mat. xxvi. 31. All the scrupulosity as to the phrases quoted by our author, arises, I apprehend, from the ideas of the place where the impenitent shall suffer, and from the endless duration of their punishment. We are wont to connect local hell and damnation, as if the latter could not be suffered but in the former: as when we read of the damnation of hell, Mat. xxiii. 33. and of the spirits in prison, 1 Pet. iii. 19. Place, however, is only a circumstance, not at all affecting the essence of punishment. Wherever the sentence of the broken law is put in execution, there is hell, properly speaking. Thus in the garden, and on the cross, our Surety bore the weight of God's wrath, Larger Cat. Quest. 49 Then especially he was made a curse, or became accursed for us, Gal. iii. 13. The other difficulty arises from the duration of punishment. Because the wicked shall be tormented in hell for ever and ever, Mat. xxv. 46. Mark ix. 43.—

48. Rev. xiv. 10, 11. we are ready to appropriate the word damnation, to everlasting punishment in the place of torment, Luke xvi. 28. But let it be observed, that the eternity of punishment arises, not from the sanction of the law, but from the infirmity of the sufferer. Impenitent sinners shall be doomed to everlasting woe, because, through creature weakness, they cannot suffer all the punishment due to their guilt. They cannot be liberated from prison, till they pay the uttermost farthing of their enormous debt, Mat. v. 26. and as they can never do the one, they shall never enjoy the other. But what they through their poverty cannot do, the rich Redeemer did, 2 Cor. viii. 9. Being God-man, the one nature sustained the other, and kept it from sinking under infinite wrath; gave infinite worth to his sufferings, and thus Divine justice was fully satisfied, Larger Cat. Quest. 38. If the eternity of punishment arose from the sanction of the law, a surety could not be admitted. There can be no surety for a debt which can never be paid. Though impenitent sinners must suffer to eternity, it, by no means follows, that the surety should. If the execution of the sentence in their case, be called *damnation*, why may it not in his? But still with this difference, that theirs shall be eternal, his neither was, nor could. To the human authorities adduced by our author, we may add the Dutch translators. In their notes on Isa. liii. 8. they say, "Christ was taken from judgment," viz. "the judgment of God: that is from *damnation*, which he suffered a while for us, being made a curse for us," Gal. iii. 13.

## No. 6.—Page 49.

Our Lord was raised up of God in two respects, viz. in his incarnation, and in his resurrection.

1. In his incarnation, or mission into the world, the promise was, that God would raise him up, Deut. xviii. 15, 18. which was fulfilled, when he came forth as a rod out of the stem of Jesse, and as a branch grew out of his roots, Isa. xi. 1. compare Zech. vi. 12. Acts iii. 22. In this sense, the phrase, raising up, frequently occurs, Gen. xxxviii. 8. Mat. xxii. 24. Isa. xli. 2. xlv. 13. Hence it is said of Moses, that there arose not a prophet like him, Deut. xxxiv. 10.; that a greater had not risen than John the Baptist, Mat. xi. 11.; and said the multitude concerning Christ, a great prophet is risen up among us, Luke vii. 16. To the same purpose it is said, that God raised up David, Acts xiii. 22.

2. God raised up Christ in his resurrection, Acts ii. 24. xiii. 30, 34, 37. Eph. i. 20, &c.

In which of these senses we must understand Acts xiii. 33. is not easy to say. Our author in his elaborate work on the Creed, p. 98, teaches and defends the same sense which he has given of it in his Animadversions, viz. that it refers to our Lord's exhibition in the flesh. What seems to favour this is the apparent transition which the Apostle makes from the one raising to the other, verse 34. "and as concerning that he raised him from the dead," &c. If verse 33. be understood of our Lord's being raised up in his incarnation, as in verse 23. the word *again* should not be retained, and so the Dutch interpreters, who read the passage simply thus, "the promise which was made unto the fathers, God hath

fulfilled the same unto us their children, in that he hath raised up Jesus, as it is also written in the second Psalm, Thou art my Son, this day I have begotten thee."

The prophetic passage, adduced, verse 34th, deserves our very particular attention. "And that he raised him from the dead, no more to return to corruption, he said on this wise, I will give you the sure mercies of David." The place to which the Apostle refers, is Isa. lv. 3. which runs thus: "Incline your ear, and come unto me; hear, and your soul shall live: *For* I will make an everlasting covenant with you, the sure mercies of David." Four things are to be considered, respecting this quotation. Who this David is; what are his sure mercies; how this proves that God raised Christ from the dead; and finally, the import of the promise made to believers, "I will give *you* the sure mercies of David."

1. That David here is not the typical David, the son of Jesse, is evident from this, that *he* was not given of God, except in a lower sense, to be a Witness, a Leader and Commander to the people. It is equally obvious, that that David is not simply the Son of God, but his Son made of the seed of David, according to the flesh, Rom. i. 3. He was always the Son, but never David, till incarnate. That he, the incarnate God, is the David intended here, appears from the passage itself, as it stands, Isa. lv. 3. For the Father having mentioned "the sure mercies of David," immediately points out who he is, adding, "Behold I have given *him* for a witness to the people."——The re-

lative *him*, evidently refers to David, as its antecedent. And being given of God to be the people's Commander, he is congratulated, ver. 5. as about to call a nation which he knew not, (compare Matt. xxi. 13.) and that nations which had not known him, should run unto him, when he should be glorified, (compare John vii. 39.) That David, therefore, is the same with him mentioned, Psal. lxxxix. 3, 20, 35. Jer. xxx. 9. Ezek. xxxiv. 24. xxxvii. 24, 25. Hos. iii. 5. He who in these passages is called God's Servant, and the people's Prince, is here mentioned as given of him to be their Leader and Commander.

2. As to what is meant by the sure mercies of David, there can be no doubt but they signify all saving benefits bestowed on believers, whether in this life, at death, or at the resurrection \*: all the promises made to Christ, though not mercies to *him*, were surely so to *them*. It was in mercy to the people that he was given them for a Witness, a Leader and a Commander. He was the foundation-mercy promised to the fathers, Micah vii. 20. Luke i. 72. He himself neither was, nor could be the object of mercy, having a double title to all that was promised him, viz. in virtue of the personal union, and of the righteousness he fulfilled. All that was promised him, in favour of the vessels of mercy, are called *his* mercies. The Father does not simply say, I will give you sure mercies: but the sure mercies of David: intimating that they were his by promise, before they are given to them.

\* Sum of Saving Knowledge.—The first warrant to believe.

in possession. Hence the scripture phraseology, in case of their transgressing, is very remarkable, Psal. lxxxix. 30.—33. “If his children forsake my law,——then will I visit their transgressions with the rod, and their iniquity with stripes. Nevertheless, my *mercy* will I not utterly take *from him*.” The word is the same here as in ver. 24, 28. and Isa. lv. 3. One would have thought that this promise should have run, “My mercy will I not utterly take from *them*, the transgressing children.” But all the mercies respecting them, being primarily promised to him, they behoved to be taken from *him*, before they could from *them*. These mercies or benefits are his also by purchase: Mat. xx. 28. Rom. iii. 24. 1 Cor. vi. 20. 1 Peter i. 18, 19. At his resurrection they became his in possession, Rom. xiv. 9. being all laid up in him, Col. i. 19. and from his hand we receive them. John i. 15. Eph. iv. 8. Rev. ii. 26, 27. Hence it is, that once, again, and a third time, he calls them his, John xvi. 14, 15. In the place under consideration, they are called not only his mercies, but his *sure mercies*, to distinguish them from such as are of a temporary nature. They are so sure, that they shall be given to all for whom they were designed, John vi. 37. Acts xiii. 48. Mat. xx. 23. Sure to all the seed, Rom. iv. 16. So sure, that none of them being once given, shall ever be recalled, 2 Sam. xxiii. 5. John v. 24. Rom. ii. 29. Phil. i. 6. For instance, the life infused in regeneration, cannot be lost, for we are born again of incorruptible seed, 1 Pet. i. 23. From the state of justification we cannot fall, for the just, by faith,

shall live, viz. for ever, Hab. ii. 4. Sure as Christ could not return to the grave, these blessings cannot be revoked, John xiv. 9. But,

3. How these mercies prove that God raised Christ from the dead, is a point hard to be understood. This the Apostle expressly asserts, "and that he raised him from the dead, no more to return to corruption, he said on this wise, I will give you the sure mercies of David." This proof of our Lord's resurrection, reminds me of that which he himself adduced, to prove that the dead shall rise at the last day, Mark xii. 26.—28. In both, there is a reasoning from the scripture; and in both, we see that scripture, is the best interpreter of scripture. Had we not had the Master going before us, in the one instance, and the inspired servant in the other, we could not have discerned the mind of the Spirit in the letter of the word. But now having such authority we may rest assured, that the proof adduced, in the latter instance, is no less in point, than that quoted in the former. All the difficulty lies in following the clue of the Apostle's reasoning. Three things I conceive, may be safely said here, viz. That it was only at his resurrection that Christ was put into the full possession of these sure mercies; that they could not be given without a view to it; and that they are all intimately connected with it.

1. Our first position is, That it was only at his resurrection that Christ was put into the full possession of these sure mercies. They were indeed promised him before the world began, Tit. i. 2. and repeated in effect, in the promises made to Abraham,

Gal. iii. 16. and to David, 2 Sam. vii. 12.—16. Heb. i. 5. But it was only in his resurrection that he began to enter into the full possession of what had been promised. Assistance in his work he all along experienced, but it was at his resurrection, that God testified, in a stronger manner than ever, his acceptance of it; and then it also was, that the Redeemer began to enter into his glory, Luke xxiv. 26. It was then, that laying aside the form of a servant, he became Lord both of the dead and the living, Rom. xiv. 9. Sure, as God speaks of an everlasting covenant, Isa. lv. 3. it was through the blood of that covenant that he brought again from the dead our Lord Jesus, Heb. xiii. 20. viz. through it, as the great condition upon which he should receive all sure mercies, or saving benefits, to dispense to his people. It was only then, that they became fully his. In his personal ministry he was not sent, but unto the lost sheep of the house of Israel, and hence he bestowed saving mercies on a few only who applied to him, Mat. xv. 22.—28. But at his resurrection and ascension, repentance and remission of sins began to be preached in his name among all nations, Luke xxiv. 47. he being exalted as a Prince and a Saviour to give both. Acts v. 31. Then all power was given him in heaven and in earth, Mat. xxviii. 18. and consequently all the mercies he had purchased, became his in possession. They were now not only mercies, but the sure mercies of David, *i. e.* of Christ: of him who had been dead, but was now alive for ever more, Rev. i. 18.

2. The Apostle's reasoning bears, that the sure mercies of Christ could not be given, without a

view to his resurrection. It was said by the Father, "Thy throne shall be established for ever," 2 Sam. vii. 16. But so it could not be, unless he had been raised from the dead; that establishment therefore included his resurrection. Had he continued in the state of the dead, or like Lazarus, &c. returned to it, where was the stability of his throne? the eternity of his kingdom? Is it conceivable, that God would give the sure mercies of our David unto us, and not raise him from the dead? that he would bestow sure and saving mercies on us for his sake, and not raise him from the grave? that he would perform the promises immediately relating to us, and not those which directly referred to him? Impossible. This would be affirming in effect, that while he was *merciful* to us for his Son's sake, he would be *unjust*, and *unfaithful* to him. It was early announced to his blessed virgin-mother, that the Lord God would give him the throne of his father David, Luke i. 31. which began to take place at his resurrection. He, who in his doctrine, had been a Witness, and in his life, a Leader to the people, began in his resurrection to be their Commander. It is well observed, by a learned author, that "God giving this promise to his people, I will make an everlasting covenant with you (of which the Messiah was to be the mediator, and to ratify it by his death) and adding this expression, even the sure mercies of David, could signify no less, than that the Christ who was given first to us, in a frail and mortal condition, in which he was to die, should afterwards be given in an immutable state, and consequently, that he being dead, should rise into eternal

life." Pearson on the Creed, p. 253. It was not possible, but that He who sent him into the world in his incarnation, would bring him again into the world in his resurrection, Heb. i. 6.

Scripture frequently states the connection between Christ's resurrection and these mercies, as between a cause and its effects; now, as the latter are proofs of the former, so are these mercies of Christ's resurrection. Among other instances, three are observable, viz. Our justification, our sanctification, and our resurrection. "He was raised again for our justification, Rom. iv. 15. who is he that condemneth? It is Christ that died, yea, rather that is risen again," chap. viii. 34. In his death, indeed, our debt was paid, but in his resurrection, the handwriting, or bond of payment was torn as in a thousand pieces. That all important event, evinced in the strongest manner, that he who suffered without the gate, had now brought in an everlasting righteousness within the vail. Such is the connection between it and our justification, that the Apostle tells the Corinthians, "If Christ be not raised, your faith is vain: ye are yet in your sins," 1 Cor. xv. 17. *i. e.* involved in all their guilt, exposed to all that wrath which they deserve. Our regeneration and sanctification depend also on our Lord's resurrection, Phil. iii. 10. By it we are begotten again, 1 Pet. i. 3. "as he was raised from the dead by the glory of the Father, even so we also should walk in newness of life," Rom. vi. 4. "Being risen with him, we must seek those things which are above," Col. iii. 1. The connection between his resurrection and ours, is like that betwixt the first fruits and the full harvest.

Christ is risen from the dead, and become the first-fruits of them that slept. "Christ the first-fruits, afterward they that are Christ's at his coming," 1 Cor. xv. 20, 23. Hence, "if we believe that Jesus died, and rose again, even so them also who sleep in Jesus, will God bring with him," 1 Thess. iv. 14. Thus the resurrection of Christ insures all the promises to his people. He having fulfilled the condition on which they were made to him, and this being evidenced by his resurrection, they are as sure as it is certain. In raising him, God has given the utmost security, that he will fulfil all his other promises. For,

4. The very words under consideration are an ample promise to believers. Solemn and striking are the Father's invitations to sinners: Spending money for that which is not bread, and their labour for that which satisfieth not. Hearken diligently unto *me*. Incline your ear, and come unto *me*. Hear, and your souls shall live. To allure their compliance with the invitation thrice repeated, the great and precious promise is added, and your soul shall live, *i. e.* ye shall. Compare Lev. v. 1. Ezek. xviii. 4. This must be understood of spiritual and eternal life, for it is mentioned as the consequence of hearing, believing, or coming unto God. In confirmation of this, the God of all grace is pleased to add further, "For I will make an everlasting covenant with you, even the sure mercies of David." The designation given to both covenant and mercies implies their eternity: It being everlasting; and they sure, or yea, and amen, 2 Cor. i. 20. What God had said by the prophet, the Apostle repeats in few, but em-

phatic words, "I will give you *the* sure mercies of David;" and if sure mercies, then they were never to be taken away, nor come to an end, no not by death itself. For if so, with no propriety could they be called sure, or the covenant everlasting. The truth is, that during life, these mercies, these streams which gladden the city and the saints of God, run as above ground, at death they enter as on their subterraneous course, and at the resurrection, they again make their appearance, and shall run on as in a mighty torrent, long as the river of life glides through the celestial city, Rev. xxii. 2. The sure mercies of David, therefore, promised to believers, imply their resurrection at the last day.

If these mercies imply that he was raised from the dead, the giving them to his people must imply that they also shall rise. This cannot be denied, without involving ourselves in the most disagreeable consequences: particularly in this, that sure mercies when given to the Head, imply his resurrection; but that when given to the members, do not imply theirs: that they are not so operative in the one case, as in the other. This consequence also follows, that sure mercies come to an end. For if believers be not raised from the grave, all the mercies respecting their bodies are for ever at an end. And then they may justly cry, Lord where are thy former *mercies*, which thou swarest unto David, in thy truth? Psal. lxxxix. 49. But, sure as God is truth itself, no such complaint shall ever drop from their lips. The sure mercies of their Witness, Leader, and Commander, being given them as certainly as they issued in his re-

surrection, they also shall in theirs. The sure mercies of David, and the blessing of Abraham, Gal. iii. 14. are synonymous phrases. The blessing of Abraham coming on the Gentiles, implies that they were blessed with the blessing promised to him, and in his seed, to all nations; or with the blessing wherewith he himself was blessed, viz. with the quickening Spirit, and with imputed righteousness. In like manner, to be interested in the sure mercies of our New Testament David necessarily implies, either to be partakers of the blessings promised in him to his people, or of the blessings wherewith he himself was blessed. In either point of view, the resurrection of the saints is included, as connected with the resurrection of Christ, and depending on it. And as was hinted already, there is no evading of this consequence, but by denying the union between Christ and them; and that they must be conformed to him in his resurrection. The famous Fraser, in his Essay concerning the Promise of Eternal Life under the Old Testament, having quoted, Isa. lv. 3. expresses himself as follows. " Here it is evident, that as the resurrection to eternal life, was promised to Christ, so it is set forth as the promise of the covenant to his people, that they should partake in the same sure mercies, in the like resurrection, and eternal life. If the Jews, who were Paul's hearers, did not, and could not contradict Paul, and say, that sure mercies did not import to Christ the raising him from the dead to eternal life; as little can any say, that the promise, as it is extended by the prophet, does not mean resurrection and eternal life to believers of these, and

of all times." The Scripture Doctrine of Sanctification, p. 249.

No. 7.—Page 52.

We are very incompetent judges either as to the malignity of sin, or the intenseness of that punishment which the sinner deserves. The Lord is a God of knowledge, and by him actions are weighed, 1 Sam. ii. 3. This we know, that some sins are more heinous in his sight than others, Ezek. viii. 6.—13. John xv. 22. xix. 11. and accordingly, that some sinners shall be more severely punished than others, Matth. xi. 22.—24. Luke xii. 47, 48. According to this rule of the Divine procedure, it would seem to follow, that in proportion to the guilt imputed to the Surety would be the punishment inflicted on him: the greater the former, so much greater the latter; and as the guilt of all the elect is vastly greater than that of a few, so the Surety's pains in suffering for such an innumerable multitude, behoved to be inconceivably more intense, than if he had suffered for a very few only. So at first view, one would be ready to think. But let us beware of breaking through to gaze. Let us not approach too near the burning bush, lest we perish in its flame. Instead of plunging into such an ocean of mysteries, let us rather stand as on the shore, and cry with the Apostle, "O the depth! how unsearchable are his judgments, and his ways past finding out," Rom. xi. 33. Two things are beyond dispute, viz. that in his most inconceivable agony, Christ was entirely free from the gnawing worm of a self-condemning conscience, as having

done always those things which pleased his God and Father, John xi. 29. as also, that amidst all his tossings in the tempestuous ocean of Divine wrath, he never once lost sight of the shore, certain that in a little he would reach it. From the belly of hell he could look towards his Father's holy temple. "For the joy set before him he endured the cross, despising the shame," Heb. xii. 2.

No. 8.—Page 56.

That our Author does not teach universal redemption as to purchase, appears, not only from his using the same phraseology, as in the promise to Abraham, Gen. xii. 3. xxii. 18. but also from page 109, where, again quoting 2 Cor. v. 19. he says, "Christ dying, God reconciled the whole world of the elect unto himself at once." That he means a fundamental reconciliation, not an actual, is evident from page 66, where he teaches, "that the elect, before faith, are in a damnable state:" as also, from page 109, 110, where he speaks of "a fundamental, and an actual justification." Wide is the distinction betwixt these. The former took place at our Saviour's death, when, according to his promise, Isa. xxviii. 16. "God laid a sure foundation in Zion." The latter is not accomplished till sinners, by believing, build upon that foundation. Accordingly, the same God who says, "Behold, I lay in Zion for a foundation, a stone, a tried stone, a precious corner-stone, a sure foundation;" says also, "He that believeth shall not make haste," *i. e.* shall not be confounded, or ashamed, Rom. ix. 33. 1 Pet. ii. 6. That there is a great difference

betwixt fundamental and actual reconciliation, appears, as from the general tenor of scripture, so from the very passage quoted by our Author, 2 Cor. v. 19. "God was in Christ (says the Apostle) reconciling the world unto himself, not imputing their trespasses unto them." Now, when does this non-imputation take place? Why, never till the sinner believe in him, who made peace through the blood of his cross, Col. i. 20. Previous to faith in that blood (Rom. iii. 25.) he is in a state of condemnation, the wrath of God abiding on him, John iii. 18, 36. It is only when justified by faith, that he has peace with God, Rom. v. 1. And hence it is, that the Apostle having spoken of himself and his fellow-servants as ambassadors for Christ, immediately adds, (2 Cor. v. 20.) "We pray you, in Christ's stead, be ye reconciled unto God." An incontestable proof that sinners are never actually reconciled unto God, till, hearkening to the ministry, they cordially acquiesce in the method of reconciliation.

#### No. 9.—Page 66.

That man is truly in an evil case, whose conscience is contrary to the word of God: the law enjoining one thing, and his misinformed conscience dictating another. Said our Lord to his disciples, "The time cometh, that whosoever killeth you, will think he doeth God service," John xvi. 2. And this was fearfully verified in the Apostle Paul, who in his ignorance and unbelief, verily thought with himself, "that he ought to do many things contrary to the name of Jesus of Nazareth," Acts

xxvi. 9. the which was matter of mourning to him as soon as God called him by his grace, 1 Tim. i. 13, 14. Hence I cannot think, that the good conscience, in which he said he had lived until the day that he stood before the Jewish Sanhedrim, Acts xxiii. 1. is to be understood as running in a line with his natural life, and therefore prior to his conversion. Previous to that ever-memorable period, he was in unbelief, 1 Tim. i. 13. And therefore, according to his own reasoning, Tit. i. 15. his conscience was defiled. And if so, surely it was not a good conscience, but an evil; from which, believing in propitiating blood, his heart was sprinkled, Heb. x. 22. Add to this, that the accusations, laid to his charge by his enemies, had no reference to his conduct, when a persecutor; but only, to what he had done, since he had embraced the way which they called heresy, Acts xxiv. 14. His defence, therefore, answering to the charge exhibited against him, induces me to think that the good conscience which he pleaded, commenced at his conversion only. See Bengelius and Doddridge on Acts xxiii. 1. When conscience and truth are at variance, how mournful the issue, whether respecting the sinner's duty, or his state! In the former case, he ought to do one thing, in point of right; and he cannot but do another in point of fact. The light which is in him being darkness, Luke ii. 35. he cannot but do what he ought not to do. In acting according to his conscience, he transgresses the law; and in acting otherwise, he violates conscience: so true is the proverb, "that for the soul to be without knowledge, is not good,"

Prov. xix. 2. \* As to the sinner's state, how dangerous, how destructive is an erring conscience!

\* Many think that Jephthah was in this pitiable predicament, and that accordingly he sacrificed his daughter. Upon mature deliberation, however, the matter appears in a very different light to me. Inattention to the sacred original, has occasioned the mighty mistake. His vow, as we read it, runs, "Whatsoever cometh forth of the doors of my house to meet me, shall surely be the Lord's, and I will offer *it* for a burnt-offering." The original, עֲלֹחַ יְהוָה עֲלֵימוֹהֶן should be translated, "And I will offer *him* a burnt-offering," *i. e.* I will offer *to him* a burnt-offering, viz. to the Lord. The word is in *Hipbil*, with the affix *Hu*, as grammarians speak. And known it is, to such as are acquainted with the genius of the Hebrew language, that that affix is often to be explained by a separate Dative. Thus, I will offer him, *i. e.* I will offer to him (*offeram ei.*) The same manner of speaking occurs in Gen. xxxvii. 14. וְחָשַׁב רַבִּי "And bring me word again," *i. e.* Bring word again to me.

Josh. xv. 19. נָתַתִּי Thou hast given me, *i. e.* to me, &c.

1 Sam. xxiv. 19. וְשָׁלַמְךָ Reward thee good *i. e.* good to thee.

Job xv. 21. יָבֹא אֵלַי Shall come unto him.

xxx. 37. אֶגִּידֵנּוּ I would declare unto him.

Isa. xlii. 16. אֵלֶּה הַדְּבָרִים אֲשֶׁר אֶעֱשֶׂה לָהֶם These things will I do unto them.

From these passages compared with Judges xi. 31. it appears that Jephthah vowed two things, viz. That whatsoever came forth of his house to meet him should be the Lord's; and further, that he would offer him a burnt-offering. That he did this last, cannot be doubted, Judges xiii. 16, 23. And as little can it, that his daughter continued a virgin to the day of her death, and cared only for the things of the Lord. Compare 1 Cor. vii. 34. That Jephthah offered her to the Lord for a burnt-offering, is inconsistent with his character as enrolled among the worthies, Heb. xi. 32. being just by faith; "that faith, which is the confidence of things hoped for, the conviction of things not seen," Heb. x. 38. xi. 1. It is also inconsistent with the context, where we read, verses 37, 38. that

For if a man think himself to be something, when he is nothing, he deceiveth himself, Gal. vi. 3. How ready to deceive himself into the depths of hell, when amidst all his wretchedness and poverty, he says, like blind Laodicea, "I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked," Rev. iii. 17. Judging himself to be in Christ, while he is far from him, he goes "on in the greatness of his way," Isa. lvii. 10. The delusion becomes stronger and stronger; and in point of conviction, his situation is more hopeless than that of publicans and harlots, Mat. xxi. 31, 32.

#### No. 10.—Page 70.

It was observed, (page 199, No. 3.) that Christ's righteousness becomes ours, not by imputation, but by our union to him. Imputation of sin and righteousness are nearly allied, Rom. v. 12.—19. Adam's sin was ours, not because imputed to us, but because we were united to him. Union was the

for two months she bewailed, not her awful fate to be sacrificed, but her virginity. The last clause but one in the 39th verse explains what Jephthah did in virtue of his vow. The 40th verse is quite decisive of the matter, where we read that the daughters of Israel went from year to year to talk with her, four days in the year. The words from year to year, are the same with those used concerning Elkanah, 1 Sam. i. 3. The words which we read *to lament her*, signifies, as the margin bears, *to talk with her*. It occurs Judges v. 11. Now if from year to year they did so, this implies that she was in life. Bishop Lowth on Isaiah xlii. 16. Buxtorf's Thesaurus, lib. 2. cap. 17. p. 528. Simson's Lexicon. Nesse's History and Mystery, p. 131.—137.

ground of imputation. Thus it also is with respect to our Lord's surety-righteousness. It is not imputed, and therefore ours; but ours, and therefore imputed. Soon as he himself becomes ours, his righteousness also does: and being so, it is justly reckoned ours, or put to our account. From the imputation of personal sin, we may learn what it is to impute surety-righteousness. When the Lord imputeth iniquity to a sinner, surely he does not *make* it his, but *finding* that it is his, he states it to his account, charges him with it, and treats him accordingly. It is much here as in numbers, or in reasoning. The arithmetician does not *make* several numbers, added together, amount to a certain sum: but finds that they do so. In like manner, the logician does not arbitrarily *make* the conclusion, but *finds* it in the premises. And thus, comparing great things to small, God does not impute sin or righteousness to any; does not reckon them *theirs*, till first they be actually so. "For we are sure that his judgment is according to truth," Rom. ii. 2. On the same principle, we may add, that as he cannot impute that to us, which is not ours, whether it be sin or righteousness; neither can he reckon a thing to be what it is not. He cannot reckon our good works, nay, nor faith itself, to be perfect righteousness, and impute them as such to us, for our justification. We are certain, that in it, "God imputeth righteousness without works," Rom. iv. 6. and if so, he doth not impute the righteousness of works, or works of righteousness: "For by the deeds of the law shall no flesh be justified," Rom. iii. 20, 28. Gal. ii. 16. In

justification, God ceaseth to impute sin, Rom. iv. 8. But on what account? why, because of that righteousness which he then imputes. But what, or whose righteousness is that? not the sinner's own, surely, *i. e.* not a righteousness which he wrought, (Isa. lxiv. 5.) but which he received by faith. If otherwise, if it were the sinner's own personal righteousness, or good works, then it must follow, that his sins are pardoned for the sake of his righteousness; his transgressions of the law, for his keeping the law; and consequently, that his good works have more power to justify him, than his evil to condemn him. When the two are laid in the balance, the good vastly preponderate: and thus, he who destroyed himself, saves himself also. But this doctrine, however agreeable to many, is attended with the greatest absurdities. For how is it that the sinner, or he who is evil, can do good works? Can he *do* good, before he *be* good? If so, then our Lord's questions are answered in the positive. "Grapes are gathered of thorns, figs of thistles, and a corrupt tree can bring forth good fruit," Matt. vii. 16.—18. Is it indeed possible, that he whose mind is enmity against God, Rom. vii. 8. can do good in his sight? Can sweet waters issue from such a bitter fountain? Can good works proceed from an evil principle? Is it so, that the evil man, by doing a number of good actions, at last becomes good? is constituted good in the sight of God? At this rate, it is not God who, by his grace, makes the man good, but the evil man by his own good works makes himself good. Accordingly, all his evil is forgot, and for the good

which he hath done, he is justified. And is this the ungodly man whom God is said to justify? Rom. iv. 5. Say not that the evil man may as certainly do good, as the good man can do evil. No, no: the one is so evil, that in him there dwelleth no good thing, no good principle, Rom. vii. 18. viii. 8. The other is not so good, but that there are remains of evil in him, an evil principle, Rom. vii. 23, 24. Phil. iii. 12.

Another thing to which self-justiciaries should attend, is this, viz. The nature of that law, by obedience to which, they seek to be justified. It demands perfect obedience: even to love God with *all* the heart, &c. and it lays every man under a curse who does not, Gal. iii. 10. v. 4. viz. all who seek salvation by it. It is not a few shreds of morality that can be accepted here. Not what men can do, but what they ought to do. Nothing but works in perfection. And who that know themselves, can pretend to this? Nor is this all. The law demands satisfaction from the transgressor for his offences. The performance of duty, though in perfection, will not excuse him from paying the debt which he has contracted. Therefore, before a sinner can be justified by the law, it must pass from its demands of satisfaction to its penalty, and perfect obedience to its precept. And thus the honours of the law Divine must be sacrificed to the potsherds of the earth. Heaven and earth however shall pass away, before the law relax its demands upon those who are under it, Rom. iii. 19. It therefore remaineth true, that a man is not justified by his own works. Not by works before

regeneration, for they cannot be good, the man himself not being so, Matt. xii. 33. Not by good works after regeneration: for soon as he is initially sanctified, he is also justified, 1 Cor. vi. 11. He is then *created unto* good works, Eph. ii. 10. not *justified by them*. To say that men are justified for their works, is teaching, in effect, not that God justifieth the ungodly, but the righteous. Shall not such doctrine, when weighed in the balance of the sanctuary, be found wanting? "In that fire which shall try every man's work, of what sort it is, 1 Cor. iii. 13. it shall be consumed as the dry stubble;" ver. 12. Faith itself cannot be counted for perfect righteousness in order to justification. It never is perfect, and being in very different degrees in believers; if it were their righteousness, some would be more righteous than others: and accordingly, some would be justified for more, some for less. Dull divinity indeed! The good old doctrine was, that not the *act* of believing, but its *object*, the righteousness of Christ, is imputed to believers. Westminster Confession, chap. ii. 1. And O how depraved must his taste be, who comparing the two, does not find that the old is better! True it is, that Phinehas's act was counted to him for righteousness, Psal. cvi. 31. not, however, in order to his justification before God. Only it was reckoned among his works of righteousness in the sight of his heavenly Father, and which, like other good works, will be honourably mentioned, and rewarded at the last day, Rom. ii. 6, 7. Matt. xxv. 34.—40. Compare Deut. vi. 25. xxiv. 13. 2 Cor. ix. 9. There seems to have been

a peculiar reason for marking that act with approbation. Zealous for his God, he took a javelin in his hand, and smote the audacious sinners unto death. Had not that act been approved of God, men would have been ready to accuse the priest of dropping the censer for the sword, and intruding himself into the office of the magistrate.

No. 11.—Page 72.

The Palatine, or Heidelberg Catechism, is used in most of the Reformed Churches, and was adopted by the Church of Scotland, till we had the happiness to join with the venerable Assembly at Westminster. In my copy, printed at Amsterdam, 1772, the whole of the passage to which our Author refers, runs thus: Quest. 60. "How art thou righteous before God? Ans. Only by true faith in Christ Jesus, so that although my conscience accuse me that I have grievously transgressed against all the commands of God, and have not kept one of them, and further, am as yet prone to all evil; yet notwithstanding (if I embrace these benefits of Christ with a true confidence of mind) the perfect satisfaction, righteousness, and holiness of Christ, (without any merit of mine, from the mere mercy of God) is imputed and given unto me, and that so, as if neither I had committed any sin, neither any corruption did inhere in me; yea, as if I myself had perfectly accomplished that obedience which Christ accomplished for me."

No. 12.—Page 76.

That the faith whereby we are justified is the

same thing with obeying the commandments, is a doctrine pregnant with absurdities. For,

1st. Hereby cause and effect are confounded. And if this be bad in philosophy, it is no better in divinity. Faith is that which purifieth the heart, Acts xv. 9. xxvi. 18. It is expressly distinguished from sanctification, 2 Thess. ii. 13. Faith, hope, and love are mentioned as three, the last of which is the greatest, 1 Cor. xiii. 13. Therefore, though nearly allied, they are not identified, are not one and the same. Love is greater than faith, therefore not the same with it. A thing cannot be greater than itself. Faith, though an act of the soul, is quite different from working. Hence we are said to be justified by the one, not by the other. Rom. iii. 28. Gal. ii. 16. To believe a testimony, receive a gift, or rely upon a promise, trusting that he who made it, will do as he has said, is very different from doing pieces of service which he enjoins. Faith and works are not to be blended, Rom. xi. 6. Eph. ii. 8, 9. Faith is an act *by which*, not the object *upon which* I lean. And thus it excludes itself, in the matter of justification, that all the glory may devolve upon its object. To boast of my faith, would be as absurd as to rest upon my act of resting. Though faith worketh, Gal. v. 6. it is not in justification, but in sanctification. In the one, it is a receiving, in the other, a working hand. Works do not give life or efficacy to it, but are so many proofs, arguments, or evidences, that it is lively and efficacious, 1 Thess. i. 3.

2dly. If men be justified by observing Christ's commandments, then it is not simply true that they are not justified by works; but only, that they are

not justified by *some* works; viz. neither by perfect works, nor by those of the ceremonial law. Still however, it is a truth, according to this doctrine, that they are justified by works, viz. by obedience to the law of Christ. But this is to distinguish where the Apostle has not. Instead of allowing him to speak his own sentiments, we make him speak ours. If Christ's commandments be the same with those of the moral law, as undoubtedly they are, 1 Cor. ix. 21. John xv. 12. Gal. vi. 2. it unavoidably follows, that they who are justified by obeying the former, are justified by the works of the latter.

3dly. If men be justified by keeping the commandments of Christ, it necessarily follows, that they are justified by good works. No man can think that we are justified by evil works, or by what scripture calls *dead works*, Heb. vi. 1. ix. 14. If they exclude from the kingdom of God, surely they cannot give a right to it, 1 Cor. vi. 10. Eph. v. 5. Rev. xxi. 27. If men be justified by good works, this supposes that they are not justified while engaged in performing them. To say that the justified are engaged in a certain course of conduct, that they may be justified, is as absurd as to teach that men ought to labour hard to obtain what they have already. But how can the unjustified really perform good works? Are such as have neither the pardon of sin, nor a title to heaven, capable of good works? If not justified, one would conclude that neither are they regenerated. For as justification and sanctification accompany one another, so must their contraries. This must be granted, or it must

be allowed that the unjustified are not unregenerated. And indeed, unless regenerated, how can they perform good works? For according to our Saviour's own maxim, as the tree, so must be its fruits, Matth. vii. 17, 18. xii. 33.; a corrupt tree cannot bring forth good fruit; and if so, neither can unregenerate men do good works. They being filthy, Tit. i. 15. Rev. xxii. 11. so must all their works. It follows therefore, that in order to do good works, men must first be *made good* themselves; must be created unto good works, Eph. ii. 10.; must be made alive unto God, otherwise both they and their works must still be dead, Eph. ii. 1. But to be sanctified, and yet not justified, is a doctrine unknown in scripture. The Corinthians, all covered with crimson crimes, were sanctified and justified together, and at once. How preposterous is it then to work in order to justification! Can men have the Spirit of Christ *in them*, and not his righteousness *upon* them? Be quickened with the one, and not clothed upon with the other?

4thly. But why talk of Christ's surety-righteousness? They of whom we speak, seek not righteousness by faith, but as it were by the works of the law, Rom. xi. 32. Ignorant of Christ's righteousness, they go about to establish their own, chap. x. 3. They rest not on that obedience which he gave to the law, but on that which they themselves give to the gospel. A difficulty, however, attends their corrupt doctrine, and it is this: When are they justified by their sincere obedience? when is the covering so broad, that they can wrap themselves in it? Isa. xxviii. 20. Is it at any given period in this life? or does the web

of justifying works only end with that of human life? If the former, let the period be pointed out, when the man has gone through such a course of obedience, as entitles him to justification. If such a period be, the consequence is, that all his good works posterior to it, are not in order to be justified, as he is in that state already. It also follows, that all good morals are not justifying, but only such as are previous to the supposed period. If the good works necessary to justification must run in a parallel with human life, the unavoidable consequence is, that the man's legal state is never changed while he is in this world; he is never justified till he die. This, however, besides all its other gloomy attendants, is obviously contrary to scripture: which uniformly teaches, that as soon as a sinner believes in Christ, he passes from a state of condemnation, into a state of justification, John iii. 18. v. 24. Rom. v. 1. Col. i. 13. 1 John iii. 14.

### No. 13.—Page 82.

The precepts of the gospel is a phrase, which however common in the mouths of many, has need to be well explained, in order to prevent mistakes. As the word law sometimes refers to history, Gal. iv. 21, 22. so the word gospel, taken largely for all that is contained in the New Testament, comprehends both history and precepts, Mark i. 14, 15. In this view, the gospel includes the law, as the word law sometimes implies the gospel, Psal. xix. 7. Thus we read of subjection to the gospel, 2 Cor. ix. 13. and of not obeying the gospel, 2 Thess. i. 8. and of an angel having the everlasting gospel to

preach, saying, "Fear God, and give glory to him,"  
 Rev. xiv. 6. 7. Comprehensive precepts indeed.  
 But if the word gospel be taken strictly, for glad  
 tidings concerning a Saviour, with life and salva-  
 tion in him to the chief of sinners, there are no  
 precepts in it, faith and repentance not excepted;  
 and so our venerable Author expressly teacheth  
 chap. 17. sect. 9. Sure as man's present state is  
 different from his primitive, the gospel is distinct  
 from the law. As the law given him at first was  
 not the gospel, neither is the gospel now sent him  
 a new law. So far from it, the embracing of the  
 one delivers him from the curse of the other. As  
 the law is perfect, every precept is reducible to it.  
 Our Lawgiver himself said, "On these two com-  
 mandments (viz. to love God and our neighbour)  
 hang all the law and the prophets," Mat. xxii. 40.  
 Whatever therefore was enjoined in the law of  
 Moses, or in the prophets, was comprehended un-  
 der these. As pity to the poor, and love to our  
 enemies, is included in the one, so are faith and  
 repentance in the other. The law being a tran-  
 script of God's holiness, it must necessarily follow,  
 that as there is one God, and he unchangeable, so  
 there can be but one law, and it unchangeable.  
 Nor do the ceremonial and judicial precepts, given  
 of old to the Israelites, militate against this doctrine;  
 inasmuch as even by the moral law, they were  
 bound to observe these. Turret. Institut. Loc. ii.  
 Quest. 14. Sect. 1. For if it bind the rational  
 creature to believe whatever God reveals, and to  
 obey whatever he enjoins, then surely to give  
 prompt obedience to every positive precept. If

this be denied, it inevitably follows, that man's eating the forbidden fruit was not a breach of the moral law. It is cheerfully granted that he was not bound to abstain from that fruit till the prohibition was made known, but the moment that it was, the law under which he previously was, obliged him to abstinence; and hence in eating, he broke the covenant of works. In like manner, though the law does not bind us to repent, till we have sinned; nor to believe in Christ, till he be revealed; yet soon as we have committed the one, or hear the joyful sound concerning the other, we are bound by the law to repent and believe; otherwise, impenitence and unbelief, would be no transgressions of the moral law, but only of that which is very improperly called the gospel law. Faith is commanded by the law, not taught. It is taught by the gospel, not commanded. Obligation is from the law, the revelation of the object from the gospel. [*Mac-covius.*] If the gospel issue out commands, then it must also condemn for disobedience to them; and thus we shall have gospel-threatenings, yea, as some speak, gospel-vengeance. It also merits our attention, that if the gospel be indeed a new law, then as Arminius taught, God is bound to give every man to whom the gospel cometh, power to believe. For if a law be given, which was in no sense obligatory on man previous to his fall, and which he had no power to obey, one would think, that in justice he should be endued with new powers for that purpose. That man would not believe in Christ, before he fell, was not owing to his want of ability, but to the want of revelation. On supposi-

tion that he had not lost his primitive powers, he could and would have believed in Christ, soon as revealed unto him. Had not the eyes of his understanding been darkened, and his heart hardened by his fall, he would have seen the Redeemer's beauty, and received him with joy. The patrons of the new, the remedial law, tell us that it is milder far than that of works, being proportioned to man's abilities, and accordingly requiring not perfect, but only sincere obedience. But if it sink in its demands in proportion to his strength, it can require no obedience at all, no not so much as sincere. For he being without strength, dead in trespasses and sins, Rom. v. 6. Eph. ii. 1, 5. can yield no acceptable obedience, can do nothing but dead works, Heb. vi. 1. ix. 14. What though perfect and sincere obedience are things vastly different, yet they are equally impossible to the unregenerate; as a dead man can no more remove a mole-hill than a mountain. It may also be observed, that a law requiring only imperfect obedience, is an imperfect law. But that an all-perfect God should emit an imperfect law, not requiring us to love him with all the heart, is poor divinity. If perfection be not required, imperfection is no sin: and if so, what is the necessity of a satisfaction? See Answers of the Twelve Brethren to the Commission's Queries, Query 1. with the human authorities there quoted, and Dickinson's Familiar Letters, Let. 13.

No. 14.—Page 87.

The Sinai-transaction was of a mixed nature. There the covenant of grace was certainly renew-

ed, as appears from Exod. xx. 2. where the Most High expressly says to Israel, "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage." Thus putting them in mind of the promise in the Abrahamic covenant, Gen. xv. 14. To the same purpose is the endearing appellation which he takes to himself at the bush, Exod. iii. 15.—18. Compare Deut. vii. 6.—11. xxix. 10.—13. To this we must also refer the offering of sacrifices, and the sprinkling part of their blood upon the people, accompanied with these ever-memorable words, "Behold the blood of the covenant, which the Lord hath made with you." This was a covenant made by sacrifice, and therefore the covenant of grace, Psal. l. 5. Heb. ix. 18.—20. No blackness, no darkness, nor tempest here: No sound of a trumpet, no terrible sight, or tremendous voice of words, Heb. xii. 18.—21. Nothing like the terrors of the fiery law. Every thing indicates mildness and mercy, the meek Moses saying, "Behold the blood of the covenant," Circumcision and the passover were the signs and seals of this covenant, Rom. iv. 11. 1 Cor. v. 7. And therefore it was the covenant of grace.

A national covenant was also established with Israel by the ministry of Moses. As a nation, kingdom or commonwealth, they were under a theocratical government, God giving them a body of laws by which they were to regulate their conduct: laws accompanied with promises and threatenings of a temporal nature. The promises and threatenings respecting them in their national capacity could not belong either to the covenant of

works, or of grace, as these two covenants affect men only as individuals. For though all nations shall be gathered before the universal Judge, Mat. xxv. 32. yet he shall pass sentence not upon nations as such, but upon individuals. To the temporary promises and threatenings, together with the laws accompanying them, the Israelites gave their consent, Exod. xix. 5.—8. These laws were not merely judicial, but also moral and ceremonial, Exod. xxxiv. 27. Deut. iv. 13. In obeying these, and testifying their loyalty to God their king, they were to live in prosperity, Lev. xviii. 5. Deut. iv. 1, 40. viii. 1. Isa. i. 19, 20. but in palpably or presumptuously violating them, they were to die, Heb. x. 28. For instance, idolatry, blasphemy, murder, adultery, and every presumptuous transgression, were all to be punished with death, Deut. xvii. 2.—7. Lev. xxiv. 15, 16. Exod. xxi. 12.—14. Lev. xx. 10. John viii. 5. Num. xv. 30, 31. Deut. xvii. 12. For such as were guilty of any of these, no sacrifice was to be offered, Psal. li. 16.; and of consequence, no pardon was to be given them, unless by a peculiar dispensation from God the king of Israel; but they were to die without mercy, compare Heb. x. 28. with 2 Sam. xii. 13. In other cases, having offered the appointed sacrifices, their sins were forgiven, and their lives continued, Lev. iv. 26. xxxi. 35. When I say *forgiven*, it is only meant of a political pardon, such as these sacrifices in that theocracy, were appointed to procure, and not at all of that remission of sins which is the fruit of Christ's atonement. It can no more be doubted that many Israelites were for-

given in the one sense, who were not in the other; than that many were included in the national covenant, who were not savingly interested in that of grace. "Thus, (as one saith) the temporal life of the Israelites was preserved, or forfeited, as they were innocent or guilty of such crimes, for which no sacrifices were appointed of God." Brine on the Atonement, p. 14.

These things, however, did not exhaust the whole of the Sinai-dispensation. For I cannot but cordially agree with our Author and many of the Reformed, that the covenant of works was also repeated there. As to its condition and its promise, the Apostle is very explicit. "Moses (saith he) describeth the righteousness which is of the law, that the man who doeth those things shall live by them," Rom. x. 5. Gal. iii. 12. This righteousness is opposed to that of faith. And therefore, sure as the one is the righteousness of Christ, the second Adam; the other is that, to the performance of which all the first Adam's posterity are bound by the covenant of works. The words of Moses, quoted by the Apostle, are found in Lev. xviii. 5. "Keep my statutes: which if a man do, he shall live in them: I am the Lord." That the life here implies a life of prosperity, as referring to the national covenant, I shall not deny. But that it implies no more, would be giving the lie to the inspired Apostle. Nor is this the only passage where the New Testament writers discover a sense in the Old, which otherwise we never could have reached. Compare Matt. ii. 15. viii. 17. John xix. 36, 37. Acts i. 20. Rom. xiv. 12.

As to the nature of the life promised in the law, our Lord's answer to the lawyer, is most decisive, Luke x. 25.—28. The life promised to the doers of the law, is the same in substance with that which believers enjoy. Only they hold it by different tenures, the one by works, the other by faith. Of the former, it is said, The man who doeth these things, shall live; of the latter, it is written four times, and in the following order; The just by faith shall live, Hab. ii. 4. Rom. i. 17. Gal. iii. 11. Heb. x. 38. The life which the just by faith shall enjoy, is eternal. Hence it may be concluded that the life promised to the doers of the law, is also eternal. Compare again, Luke x. 25.—28. As the command and the promise of the covenant of works are found in the ministration of Moses; so is its awful sanction. Hence we read that the ministration of death was written and engraven in stones, 2 Cor. iii. 7. The Apostle having observed, that as many as are of the works of the law are under the curse, adds in support of this awful doctrine: for it is written, viz. Deut. xxvii. 26. "Cursed is every one who continueth not in all things which are written in the book of the law to do them," Gal. iii. 10. The nature of this curse may be fairly inferred from the life to which it stands opposed. For sure as righteousness and sin are opposites, so must the promise and the threatening. The one being eternal life, as we have just now seen, the other must be eternal death, Rom. vi. 23. everlasting punishment, Matt. xxv. 46. And that the law, denouncing this curse against its transgressors, is the covenant of works, appears

from this, that the Gentiles as well as the Jews were under it, Rom. iii. 19. Gal. iv. 5. If this law was the law of works, then being a covenant, it must be the covenant of works. But the former is true, Rom. iii. 27. and therefore the latter. That a mediator was employed in giving it, goes far to prove that it was a covenant. It was ordained in the hand of a mediator, Gal. iii. 19. viz. Moses, Deut. v. 5. The mediator of a law is as unusual a phrase as the mediator of a testament, Heb. ix. 15. If the one intimates that the testament has something federal in it, the other must intimate the same respecting the law. But what puts it beyond all doubt that the covenant of works was repeated at Sinai, is the Apostle's express testimony, Gal. iv. 24. "These are the two covenants, the one from Mount Sinai, which gendereth to bondage." These two covenants are not the two Testaments, the Old and the New: but the covenant of grace and the covenant of works. Which is evident from this, that the Apostle is not contrasting the two Testaments, the one of which succeeded the other, but two solemn transactions, both of which took place long before Christ came; viz. The promise given to Abraham, and the law promulgated from Mount Sinai, chap. iii. 15.—20.

He had begun chap. ii. 16. to contrast faith and the works of the law, in the great article of justification. And of these he never loses sight throughout the whole of the Epistle. True it is, having observed that Christ's people are Abraham's seed, and heirs according to the promise, chap. iii. 29. he takes occasion from thence to state the

contrast between believers, before and since the coming of Christ, chap. iv. 1.—7. That during one period, they differed little from servants, were as children under age, and therefore under tutors and governors; but since the other, they are no more servants, but sons, sons come of age; no longer minors, but men.

To the attentive, however, it must be obvious, that the Apostle having made this comparison and chid the Galatians for their inconsistency, resumes the subject of the law and the promise, together with their respective adherents, chap. iv. 21.—31. But in these instances the comparison is very different in reference to the subjects. In the one case, he compares the heirs under one period, with themselves under another. In the former period, the heirs differed almost nothing from servants; in the latter, they were no more servants but sons. During that, they were in a state of comparative bondage; in this, they are made free, compare chap. v. 1. Thus he compares believers with themselves. Even so *we*, when we were children, were in bondage—God sent forth his Son—that *we* might receive the adoption of sons. But in contrasting the two covenants with their adherents, he does not compare the same persons with themselves, or the same community with itself at different periods, but two opposite classes or kinds of men, viz. the children of the bond-woman, and the children of the free. He does not compare the heir when a child, with himself when a man: but the heir with him who shall not be heir, chap. iv. 22.—30. He does not compare the same community with

itself at different periods, but one community with another: so opposite that both before, and since the coming of Christ, the one has persecuted the other, verse 29. He does not run the contrast betwixt such as are in a state of comparative bondage, and those who are not, as in verses 3.—7: but between those who are in absolute bondage, outcasts, not heirs; and those who are free indeed, heirs of the inheritance: in one word, between those who are bastards, and those who are sons, Heb. xii. 8. He does not say here, as in verse 3d, When *we* were children, we were in bondage: but we are not children of the bond-woman, but of the free, verse 31.

Thus, it is evident to a demonstration, that he is still prosecuting his subject, in stating the opposition betwixt the Abrahamic promise and the Sinai-law, together with their respective adherents. And as in chap. iii. 17. he had called the former a covenant, so in chap. iv. 24. he calls the latter by the same name. Hence he who runs may read, that the covenant of works was repeated at Sinai. Before I close this note, it may be observed, that the ceremonial sacrifices come under very different considerations, as connected with each of these covenants. As related to the covenant of grace, they were typical of Christ, Col. ii. 17. Heb. x. 1. as interwoven with the national covenant, they were mulcts, penalties, or fines, Num. xxxv. 31, 32. In relation to the covenant of works, they were a humbling hand-writing, bearing that the church's debt was not yet paid, Col. ii. 14. Heb. x. 3. The Apostle is very peremptory as to this last, Gal. v. 3.

Having finished the doctrinal part of the epistle, he enters on the application, chap. v. 1, and as he had said so much concerning the comparative liberty of Christ's people since his coming, as being greater than what they enjoyed before, chap. iv. 1.—7. and also shewn that they "were the children, not of the bond-woman, but of the free," verse 31. he addresses the Galatians with great propriety, "Stand fast therefore in the liberty wherewith Christ has made *us* free, and be not entangled again with the yoke of bondage." *Us* who are no more servants but sons, chap. iv. 3.—7. He has redeemed *us* not only from the curse, chap. iii. 13. but also from the bondage under which we were to the elements of the world, chap. iv. 3.—5. and therefore ye churches of Galatia, stand fast in that liberty wherewith Christ has made us free, whether common to the saints in every age, or peculiar to them under the New Testament. And be not entangled again with the yoke of bondage: that comparative bondage under which we continued when children, Acts xv. 10. Do not foolishly prefer the childish to the manly state, chap. iv. 1.—3. "Behold, I Paul, say unto you, that if ye be circumcised, Christ shall profit you nothing." How so? Was not Abraham and all his seed under the Old Testament circumcised? Yes indeed; but he and all other believers received circumcision as a seal of the righteousness of faith, Rom. iv. 11. whereas the judaizing Galatians gloried in it as a part of self-righteousness required by the Sinai-law. In the one case it was a type, in the other an handwriting; in the one it was subordinate to Christ, in

the other opposite to him. The ceremonies were not now so much as a shadow, seeing the body was come: and considered as a hand-writing, they bore a falsehood, the church's debt being paid, John xviii. 30. "I testify again, (says the apostle in holy ardour,) to every man who is circumcised, that he is a debtor to do the whole law." Every believer owes obedience to the whole law, as a rule of righteousness, 1 Cor. ix. 21. but he does not owe it under the penalty. Through grace, mites are accepted, where millions are due, 2 Cor. xviii. 12. Not so with the self-justiciaries in Galatia. They were debtors to the whole law as a covenant, or to die: debtors under the pain of the curse, chap. iii. 10. The Apostle adds, "Christ is become of no effect unto you, whosoever of you are justified," *i. e.* seeks to be justified, by the law. Miserable situation, when the only remedy is ineffectual! Men must be justified by Christ's surety-righteousness, or not at all. Works and faith are opposites here. The Apostle closes this sentence with an awful clause, "Ye are fallen from grace." In seeking justification by the Sinai-law, they had fallen from every claim to grace. For grace and works cannot possibly be joined in justification, more than in election, Rom. iv. 4. xi. 6. "Fallen from grace!" Fearful indeed! To fall from the doctrine of grace, is a wide step towards falling, (were it possible) from the state of grace.—As to the covenants delivered at Sinai, see Mastricht's Theol. Lib. 8. cap. 2. Gillespie's Ark of the Testament, p. 157, 181. Boston's Notes on the Marrow. p. (mihi) 55. let. z. p. 89. let. f.

No. 15.—Page 99.

Our Author here refers to what he has said concerning the double justification, in his Economy of the Covenants, book 6. chap. 8. sect. 21.—26. Turretin teaches the same doctrine, Concordia Pauli & Jacobi, sect. 31.—34. So likewise Pictet. Theol. Chret. vol. 2. p. 209. And so, Placette, De La Justification, p. 410. It is not relished, however, by several respectable Divines: as Flint and M<sup>r</sup>Claren against professor Simpson. Dickinson in his Familiar Letters. Without dipping into the controversy, the following particulars deserve our attention.

1. The Apostle James speaks of two kinds of faith, viz. a dead faith, chap. ii. 17, 20, 26. and a living, verse 22, 23. The one is a mere assent of the understanding to the truth, without any proper emotion of the heart. But the other, being the faith of the just, Heb. x. 38. is not only the conviction of things not seen, but also the cordial confidence of things hoped for, Heb. xi. 1.; a believing with the heart, Acts viii. 37. Rom. x. 9, 10. Dead faith is such as Simon the sorcerer had, Acts viii. 13. or the devils themselves have, Jam. ii. 19. The deadness of the professor's faith appears from its inactivity. Hence the Apostle puts the pungent question, not concerning him who has true faith, but who *says* he has it, *Can that faith save him?* So the Dutch and others read.

2. When faith, without works is said to be dead, we must not therefore conclude, that they give it life. No: they only evidence that it has life. Hence the true believer is introduced as saying

to the pretended, I will *shew* thee my faith by my works, verse 18. Implying, that as effects evince their cause, so works do faith, Acts xv. 9. Tit. iii. 8. It gives existence to them, they evidence to it. They prove that it is alive, as activity is ever an evidence of life.

3. While works evidence our faith, they also prove that we are justified. For soon as a poor sinner believes in the Saviour, he is "justified through the redemption that is in him:" translated into his kingdom, Rom. iii. 28. Gal. ii. 16. Col. i. 13. Since we are justified by faith, and brought into a state of peace with God, Rom. v. 1. the same works which shew that we have faith, shew also that we are justified; whatever evinces the one, must prove the other. It therefore follows,

4. That when we are said to be justified by works, the sense must be, either that another, a secondary justification is effected by them, or that, as in scripture, things are said to be when they appear; so we are said to be justified by works, because they evidence that we are really justified: and this sense I would rather embrace. As good works are decisive evidences of our state, nothing else can. When it is said, "Shew me thy faith without thy works," James ii. 18. the requisition is equivalent to a strong denial, that it can not be otherwise evinced than by them. There is nothing more usual in scripture than to say, that things are, when they only appear, Mat. v. 44, 45. "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye *may be* the child-

ren of your Father who is in heaven." Such love does not make us God's children, but it evinces that we are. John xv. 14. "Ye are," *i. e.* ye appear to be "my friends, if ye do whatsoever I command you." 2 Cor. xii. 9. "My strength is made perfect in weakness," *i. e.* it is manifested to be perfect. To the same purpose, Rev. xxii. 14, "Blessed are they who do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city," *i. e.* that they may appear, or be proved to have such a right. If heaven be a purchased possession, Eph. i. 14. nothing can give a right to it, but the price paid, 1 Cor. vi. 20. It is necessary, however, that there should be evidences of our interest in him who made the purchase, and these are good works. Accordingly the Judge's final sentence runs, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me," Mat. xxv. 34, 35, 36. Their so doing was not the *cause* of their title to the kingdom, but its most decisive *evidence*, and the word *for*, intimates no more here. Much in the same sense, Solomon said in effect, concerning one of the women contending about the living child, "This is his mother, for she will not have him divided in two." Her earnest petition for his life, did not make her his mother, but served as a most convincing proof that she was so, 1 Kings iii. 26, 27.

5. That works justify us, not by way of efficiency, but of evidence, is most agreeable to the context in James ii. 14.—26. Certain it is, that they are here urged as evidences of faith. The demand made upon the unfruitful professor, “Shew me thy faith, without thy works,” verse 18. implies, that where there are no works, there is no true faith. Now, if works shew faith, they justify it as genuine. And if they justify our faith, they must also justify us in professing it, and give evidence, that we are not *vain* men, as the word is, verse 20, but Israelites indeed. The Apostle speaking of Abraham’s works, says, That by works faith was made perfect, verse 22. But how so? not by way of efficiency, surely, but of evidence. They did not, they could not, communicate a perfection of degrees to it, but only evidenced that it was perfect, that is, sincere or unfeigned, 1 Kings xv. 14. In this sense we must understand the Apostle’s words, verse 23. the scripture was fulfilled, which saith, “Abraham believed God, and it was imputed unto him for righteousness.” This fulfilling was, either because at that time when he offered up his son, righteousness was imputed to him, and he accordingly justified; or because it was then manifested to be a truth, that he was justified indeed. The former cannot be said, because righteousness was imputed to him, and he justified, long before he offered Isaac, therefore it can only be understood as to the manifestation of his justification. *Brown on Justification*, p. 493. If, as Josephus writes, Isaac was twenty-five years old, when offered up, Abraham was then one hundred and twenty-five, Gen. xxi. 5. But

when Isaac was promised to him, he did not exceed eighty-five, Gen. xvi. 25. xv. 4.—6. consequently forty years elapsed between the two events, to which James refers. But who can think that during all that period Abraham was not justified? When Paul expressly asserts, that he had the righteousness of faith before he was circumcised, Rom. iv. 11. When therefore Isaac was promised, the scripture was actually fulfilled, which saith, “ Abraham believed God, and it was imputed to him for righteousness,” Gen. xv. 4.—6. But forty years after, when Abraham offered the same Isaac upon the altar, this passage of scripture was evidently shewn to be fulfilled. If that be true which Moses writes, righteousness was imputed to Abraham, soon as he believed, and therefore the fulfilment of that scripture, when Isaac was offered, could only be *declarative*. Now it was that the patriarch gave the most striking evidence of his faith, and consequently of his justification, or that righteousness had long ago been imputed to him. And hence, his God speaking after the manner of men, said, “ Now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me,” Gen. xxii. 12. compare Deut. viii. 2. 2 Chr. xxxii. 31. That the justification upon which James insists, is not personal, but only declarative, appears from the very passage which he quotes, “ Abraham believed God, and it was imputed unto him for righteousness,” James ii. 23. Paul quotes the same words, to prove that we are justified by faith only, Rom. iv. 3. Gal. iii. 6. Now, who can once imagine that James quotes them to prove,

that we are justified by works, and not by faith only? The imputation of the object of faith, is an indubitable proof that we are justified by faith, as an instrument: but it cannot possibly prove that we are justified by works, in whole, or in part: as in this case, the proof would destroy itself. Though two *different* doctrines may be deduced from the same text, contrary doctrines cannot. This is as certain, as these doctrines cannot both be true. The Apostle adds, in the close of the 23d verse, that Abraham in offering up his son, was called the friend of God. Honourable appellation indeed! That extraordinary action, however, did not make or constitute him the friend of God, but proved, beyond all contradiction, that he was his friend in an active sense, doing whatsoever he commanded him, John xv. 14.

#### No. 16.—Page 102.

Such is the answer in the Heidelberg Catechism to the 21st Question, “What is true faith?” In which two points are asserted. 1st, That true faith is not only an assent to all things which God hath revealed in his word; but, 2dly, That it is also an assured *trust*, whereby I acquiesce in God, being assuredly persuaded, that remission of sins, eternal righteousness and life, are given not to others only, but to me also, by the mercy of God, through the merits of Christ alone.

According to this doctrine, faith in Jesus Christ is not only an assent to revealed truth, but also a trusting in him for salvation. It is not merely a belief of scripture-history, but a reliance on the

Divine promise. Multitudes have the one, who have not the other. The devils themselves, who believe that there is a God, James ii. 19. cannot doubt concerning the truth of the scripture; meanwhile, they neither trust, nor can trust in Christ for his salvation, as they have neither part nor lot in it. For verily he taketh not hold of angels, Heb. ii. 16. no offer, no promise does he make to them: Unto men he calls, "and his voice is to the sons of men," Prov. viii. 4. and as to them, there is no exception, however aggravated their guilt. "He came not to call the righteous, (for there were none such, no not one, Rom. iii. 10.) but sinners to repentance," Mark ii. 17. "He came to save that which was lost," Mat. xviii. 11.; was given, "that whosoever believeth in him, should not perish," John iii. 15. He invites all who labour and are heavy laden to come unto him. And what sinner is not so? Mat. xi. 28. Isa. i. 4. Whosoever will, is bid "come, and take the water of life freely," Rev. xxii. 17. "Him that cometh, he will in no ways cast out," John vi. 37. Upon the footing of such an unlimited offer, the poor sinner, convinced of sin, enlightened in the knowledge of Christ, and renewed in his will, comes unto him. And for what end? Why, surely that he may obtain that salvation which he died to purchase, and liveth to bestow. The sinner's faith is the echo of the gospel-offer. He looks to Christ. For what? That he may be saved, Isa. xlv. 22. He comes to Christ. For what? That he may find rest, Matt. xi. 28, 29. He flees to Christ. For what? For refuge, Matt. iii. 7. Heb. vi. 18. He resteth, leaneth, or stayeth

on him, 2 Chr. xiv. 11. Song viii. 5. Isa. l. 10.; trusteth, or confideth in him, Isa. xxvi. 3, 4. Rom. xv. 12. Eph. i. 2. 2 Tim. i. 12. Heb. iii. 6, 14. xi. 1. and cleaveth to him, 2 Kings xviii. 6. Acts xi. 23. and for what purpose? why, that he may be saved by him. And as it is not only "a faithful saying, but also worthy of all acceptation, that Christ Jesus came into the world to save sinners," 1 Tim. i. 15. faith in him implies not only a belief of the gospel as true, but an approbation of it as good. "For with the heart man believeth unto righteousness," Acts viii. 37. Rom. x. 10. One may credit what is not good, for instance, evil tidings, Psal. cxii. 7. Dan. xi. 44. But he can not exercise trust, except in that which he judges to be good, as there can be no desire after the one object, there cannot but be a desire after the other. "For as cold water is to a thirsty soul, so are good news from a far country," Prov. xxv. 25. As to the one object, the man's heart recoils from it; as to the other, he cordially cleaves unto it. What the sinner in his judgment sees to be all his salvation, must likewise be all his desire, 2 Sam. xxiii. 5. and as his salvation cannot but be his desire, it is the end of his faith, Gal. ii. 16. 1 Pet. i. 9. His faith is the confidence of things hoped for, Heb. xi. 1. viz. that there shall be a performance of those things, Luke i. 45. Accordingly Peter says, "We believe that through the grace of the Lord Jesus Christ we shall be saved," Acts xv. 11.

There is always in saving faith, as was sometimes in miraculous, a belief that a certain event shall take place. The believing sinner rolls his

way upon the Lord, trusting in him that he shall bring it to pass, Psal. xxxvii. 5. Trusting in him, he commits his all unto him, 2 Tim. i. 12. believing that he will preserve him unto his heavenly kingdom, 2 Tim. iv. 18. There is undoubtedly a persuasion in faith, not only as to events that are past, but also as to an important event yet to come, Rom. iv. 21. Heb. xi. 11.—13. 2 Tim. i. 12. Our believing that Christ will save us, if we believe in him, though preparatory to faith, is not faith itself. For we believe as much concerning others, viz. that Christ will save them, if they believe in him. The diseased woman said within herself, “If I may but touch his garment, I shall be whole,” Matth. ix. 21. She stopt not here, however, but came behind him, and actually touched the hem of his garment, verse 20. Had she not touched, she had not been made whole. She believed, in order to a believing touch. In like manner, it is not sufficient that I believe I shall be saved, if I believe in Christ. No, I must go forward, and actually confide in him, rest upon him, and commit my all unto him, trusting, that in the event I shall not be disappointed, nor of consequence, ashamed, Rom x. 21. This is the doctrine of our Shorter Catechism, in which we are taught, that, “By faith in Jesus Christ, we rest upon him for salvation, as he is offered to us in the gospel.” He is offered as a Priest, a Prophet, and a King: accordingly, in believing, we rest upon him for salvation, which he purchased with his blood, reveals in his word, and applies by his Spirit; salvation from sin and wrath, Matth. i. 21. Rom. v. 9. 1 Thess. i. 10. We cannot rest

upon him for salvation, without believing or trusting that we shall be saved by him. Nay, so far are these from being separable, that they are rather one and the same. For to speak in the first person, as do both the Palatine and the Westminster Catechisms, what is my resting on Christ for salvation, but my trusting that I shall be saved by him? No man attending to the operations of his own mind, can deny this. If he will, let him try whether he can rest upon a person for doing a certain thing in his favour, without believing, trusting, or being persuaded, that he will do that thing for him. And this assured trust, instead of cutting the sinews of obedience, greatly strengthens them. When I believe that I shall be saved by Christ, I cannot but love him. This faith cannot but produce love, and work by it, 2 Cor. v. 14. Gal. v. 6. 1 John iv. 19. and this love is the first and great commandment in the law, Matth. xxvii. 38. And as this faith of particular trust is productive of holiness, so also of comfort. Faith and love combine their influence in expelling slavish fear, Matth. viii. 26. xiv. 31. Luke xii. 32. 1 John iv. 19. The more I believe I shall be saved by Christ, the less will I be troubled with the fear of being cast into hell. In this case, there will be the strictest proportion; the more faith the less fear, Luke viii. 50. John xiv. 1. Trusting that Christ will save me, even me, I will be no longer subject to bondage through fear of death, Heb. ii. 15. but serve God without fear, in holiness and righteousness all the days of my life, Luke i. 74. Believing, that in fighting the good fight, I will obtain the victory; that though like Cad,

a troop may overcome me, yet I shall overcome at the last, (Gen. xlix. 19.) and that I shall be more than a conqueror, through him who loved me, Rom. viii. 37. Believing all this, I will take unto me the whole armour of God, Eph. vi. 13. and in holy confidence go forth to battle, Judg. xx. 23. 1 Thess. v. 8, 9. In particular, I will use the last piece of the Christian armour, viz. The prayer of faith, Eph. vi. 18. Pleading with God that he *would*, and quietly relying upon him that he *will*, fulfil my requests. Larg. Cat. Quest. ult. To all that has been observed, permit me to add, that the laborious Baxter, who had made the marriage consent to Christ, as a King and Lord, the formal act of justifying faith, as being an epitome of all gospel obedience, and had thereby, as well as by his other dangerous notions concerning justification, corrupted the fountain, and endangered the faith of many; yet after all came to be of another mind, and had the humility to tell the world so much. “ I formerly believed, said he, the formal nature of faith to lie in *consent*, but now I recant it: I believe it lies in *trust*; and this makes the right to lie in the *object*; for it is—I depend on Christ as the matter or merit of my pardon, my life, my crown, and my glory.” Answers by the twelve Brethren to the Commission’s Queries, p. 66.

#### No. 17.—Page 109.

At Christ’s resurrection an everlasting righteousness was brought in, as scripture speaks, Dan. ix. 24. to be imputed to each of the elect upon their union with Christ, Rom. iii. 22. xvi. 7. But as

previous to that period, they are children of wrath, Eph. ii. 3.; enemies, Rom. v. 10.; and in a state of condemnation, John iii. 18. v. 24. I doubt how they can be said in any sense to be justified. True, indeed, Christ at his resurrection was justified, viz. solemnly discharged of all that debt which in his suretiship he had engaged to pay. But though he was no longer a curse, Gal. iii. 13. the unbelieving elect are still under the condemnatory sentence of the broken law. Though he be no longer under wrath, the wrath of God still abideth on them, John iii. 36. It is only when united unto him, that his righteousness becomes theirs; which being imputed to them, they are justified. Hence our excellent Confession, chap. ii. 4. asserts, “ Christ did in the fulness of time, die for their sins, and rise again for their justification: Nevertheless, they are *not justified*, until the Holy Spirit doth, in due time, actually apply Christ unto them.” At his resurrection the robes of justifying righteousness were laid up in store with him, but it is only in believing that they put them on, Rom. iii. 22. Gal. iii. 27.

No. 18.—Page 127.

That the words instrument and condition are equivalent, appears from the Westminster Assembly. For in the Confession, they say that faith is the alone *instrument* of justification, chap ii. 2. In the Larger Catechism, Quest. 32. they aver, that God requireth faith as the *condition* to interest sinners in the Mediator. And in answer to the 73d Question, They teach that faith justifies a sinner

only as it is an instrument, by which he receiveth and applieth Christ and his righteousness. Hence it is obvious, that they took condition and instrument to be synonymous terms. Sure, as *if* is a conditional word, Acts viii. 37. Rom. viii. 13. x. 9. *faith* must be a condition of some kind or other. If the threatenings be conditional on the one hand, Isa. vii. 9. John viii. 24. so must some of the promises on the other, Mark xvi. 16. In the administration of the word, it is not absolutely promised to sinners, that they shall be saved, but only conditionally; that is, if they believe in Christ, they shall, Acts xvi. 31. Faith is not the condition of the covenant of grace, else no blessing of that covenant could be conferred, till the sinner believe. Now it is obvious, that the new heart is given previous to actual believing. For none can believe but in virtue of the new heart. Precious faith itself is a blessing of the new covenant, John vi. 37. Phil. i. 29. 2 Pet. i. 1. It cannot however be the condition of itself. But though it be not *the condition* of the covenant, yet it is *a condition* of connection in the covenant. For as the new heart is necessary unto it, so is it in order to justification. We are uniformly said to be justified *by faith*, never *before* it, Rom. iii. 30. v. 1. Gal. ii. 16. and this fairly implies its instrumentality in the matter of justification. Being the instrument or medium of our union with Christ, it must be the same as to pardon and acceptance. It is the eye wherewith we look unto him, the feet whereby we run unto him, and the hand by which we receive him. In one word, it is the ligament

or bond, whereby we are united to him, John i. 12. Eph. iii. 17. The difference among the Evangelic as to the conditionality of faith, is merely verbal. Not so betwixt them and the Arminians, who introducing a new law, make faith, repentance, and obedience to it, the conditions of forgiveness of sin. This their new law amounts to a new covenant indeed. But it is a new covenant of works: not a testamentary covenant, or a covenant of grace.

#### No. 19.—Page 119.

That there is a change in the soul before faith, is obvious from this, that every act must proceed from a previous principle; and therefore so must believing in Christ. The mind must be enlightened and the will renewed, before the sinner can embrace him. But wherein the change before faith, differs from that which follows it, Acts xv. 9. xxvi. 18. is not easy to determine. Some conceive, that in the former, *new powers* are infused, in the latter, *new habits*. Baxter speaking of the former, says, "Some think it most probable that it is somewhat distinct from a *habit*, i. e. a *power*." Saint's Everlasting Rest, page 14. "The principle, the power, or habit (whichsoever it be that is infused) they are all at once, page 136. Habits are not felt immediately, but by the freeness and facility of their acts, page 421. Habits and powers are but to enable us to action," page 697. Charrock discoursing on the nature of regeneration, says, "There is a change, a creation,—and if a living creature, then possessed of some power to

act, and habits to make those actions easy. A power to act, and a habit to facilitate that act.—The operations of a new creature are real; and therefore suppose a real power to act, and a real habit as the spring of them.—By habit we mean an inward frame, enabling a man to act readily and easily; as when an artificer hath the habit of a trade.—There is a power inherent in this habit to enable the soul to act; all habits add strength to the faculty.—Habits are to strengthen the faculty, and facilitate the acting of it.” Charnock’s Works, vol 2. pages 42, 45, 51, 55.

Boston in his notes on the Marrow of Modern Divinity, p. 302. Having observed that the Author had placed faith before the new principles of actions, and before the habits of grace, says, “ One must distinguish betwixt new powers, and new habits or principles of action. Regeneration, strictly so called, is the quickening of the dead soul, by the Spirit of Christ passively received, goes before faith, and is the same with effectual calling.—Regeneration largely taken, presupposing the former, is the same with sanctification, wrought in the soul by the Spirit of Christ, actively received by faith, and so follows faith.—In regeneration taken in the former sense, *new powers* are put into the soul.—In regeneration taken in the latter sense, *new habits of grace* are given.” So Essenius, Compend. cap. 16. sect. 5. saith, “ As by regeneration new powers were put into the man, so by sanctification are given new spiritual habits.” The distinction between new powers and new habits occurs frequently in Boston’s Works. View of the Cove-

nant of Grace, p. 160. Explication of the Assembly's Catechism, p. 170. In his Sermons on John xiii. 8. he compares new powers to the case of Lazarus, when arisen from the grave; and new habits to his situation, when loosed and let go, p. 229. Our Author's sentiments respecting gracious habits, are much a-kin to these. For in page 73. sect. 16. he teaches, that believers by their sins greatly diminish the habits of Christian virtues, as to the *facility and promptitude* of acting. The greatest philosophers admit of the distinction between power and habit. Dr. Reid, having spoken of a squinting person, who has acquired the power to look straight, adds, "It will then concern him to acquire the *habit* of looking straight, as he has got the *power*." Inquiry into the Human Mind, page 249.

In illustration of this distinction, it may be observed, that the act of writing, arises immediately from the *habit*, mediately or remotely from the *power*. The power is a cause *without which* one cannot write, but the habit is a cause *by which* he writes. In the infusion of new powers, the seeds of all saving graces are put into the heart. For powers lie as at the bottom both of habits and acts. By the first act of faith, a habit is obtained, and together with it the habits of all other graces. New powers and habits in conjunction are that seed which remaineth in him who is born of God, 1 John iii. 9. Hence Solomon, after an awful course of apostacy, could say, My wisdom remained with me: Eccl. ii. 9. viz. in its seed and root. The sacred fire, though covered with ashes, was not totally

extinguished. From the distinction between new powers, and new habits, it is evident that initial sanctification precedes justification, but that progressive, or the practice of holiness, follows it: in other words, a new nature precedes it, but newness of life, or good works are posterior to it.

No. 20.—Page 120.

The best divines have had very different apprehensions as to the connexion between repentance and justification: some teaching that repentance is prior to it, others that it is posterior. To set the matter in the clearest light I can, allow me to make the following observations.

1st, Repentance must always be the sinner's duty, *i. e.* to sorrow for sin, and to turn from it. Once to deny this, would be to vindicate rebellion against God. All the churches know, who has not only said "Repent," Rev. iii. 19. but also again and again, "Except ye repent, ye shall perish," Luke xiii. 3, 5. To be impenitent, is "to treasure up wrath against the day of wrath," Rom. ii. 5.

2dly, Repentance is often taken largely, as including faith in the Saviour, and obedience unto him. Thus, when repentance and remission of sins are mentioned, Luke xxiv. 47. Acts v. 31. the former must include all the duties of the Christian, as the latter does all his privileges. When Peter said to convinced sinners, "Repent, Acts ii. 38.; and when God now commandeth all men every where to repent, Acts xvii. 30.; is willing that we should all come to repentance, 2 Peter iii. 9.; and his goodness should lead us to it," Rom. ii. 4.; faith

in Christ must certainly be included. Compare Acts xvi. 31. In like manner, when God is said to have granted unto the Gentiles repentance unto life, Acts xi. 18. this must imply that he had opened unto them the door of faith, Acts xiv. 27.

3dly, Repentance and faith are frequently mentioned as distinct, Heb. vi. 1. Thus the substance of John's preaching was, "Repent and believe the gospel," Mark i. 15.; and thus Paul "testified both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ," Acts xx. 21. After the infusion of spiritual life, the pulse beats strongest in these two arteries. Pemble's Works, page 20.

4thly, Faith and repentance, though distinct, are nevertheless inseparable: inseparable surely in their principle, if not in their exercise. For it is from the new heart, infused in regeneration, that they proceed. The new life, so graciously given of God, cannot but dispose its subjects unto both. We must not once indulge the thought, that believing in Christ, they can be, or continue impenitent. The laws of God put into their mind, and written in their heart, in the day of regeneration, effectually forbid every such imagination. That inscription includes repentance as well as faith. An impenitent believer, or an unbelieving penitent, are as gross contradictions as a square circle. True it is, the awakened and believing sinner may be much more eager after deliverance from the guilt of sin, than from its power; as a sense of danger made the man-slayer run to the city of refuge. But it is true likewise, that though he has not such a pun-

gent sense of the intrinsic evil of sin as afterwards, yet he has no desire to continue in it. For, as one saith, Positive impenitence cannot consist with faith in such as are to be justified. Brown on Justification, p. 365. I will not take upon me to decide whether as one sense or member can be exercised when another is not, so it may be with the graces of the Spirit. This, however, may be affirmed, with our Confession, that faith is not alone in the person justified, but is ever accompanied with all other saving graces, chap. xi. 2. It is with the heart that the man believeth unto righteousness, Rom. x. 10. not with the stony heart surely, but with the new heart, the heart of flesh, Ezek. xxxvi. 26.; not with the impenitent heart, Rom. ii. 5. but with the broken and the contrite, Psal. li. 17. The new heart must include all the graces, if not in their actual exercise, yet in their principle, seed, or root. We read indeed, that God justifieth the ungodly, Rom. iv. 5.; but this cannot, in fair construction, imply that the man when justified, is ungodly, still holding fast his sins, and refusing to return. For his being justified *by God*, is as a thousand arguments that he has returned *to God*. The preceding context, Rom. iii. 26. bears, that God is the justifier of him who believeth in Jesus. Now to believe in him, as it is the act of the quickened soul, for action always presupposes life, so it is not the act of one altogether ungodly. By it the heart is said to be purified, Acts xv. 9. and if so, it itself must be pure in some degree. For an impure act can never purify. It is expressly called most holy, Jude 20.; and therefore he who exer-

eises it, cannot be called ungodly, in the usual sense of the word. He is radically holy, having holy faith. The true sense therefore of these words, that *God justifieth the ungodly*, I conceive to be the same, as when our Lord said, the blind see, and the deaf hear, Luke vii. 22. It cannot be that these persons were actually blind, when they saw; or deaf, when they heard: but that being once so, they now both saw and heard. In like manner, God is said to justify the ungodly, *i. e.* him who had hitherto been so. The former instances were prodigies of power, this is a miracle of mercy. But as it would be absurd to think that in these the parties were actually blind and deaf, when they saw and heard; it would be equally so, that in this, the person is ungodly in the common sense of the word, when he believeth in Jesus, and is justified. By the ungodly here is not meant only a man wallowing in the grossest sins, but whosoever has broken the law in any instance. "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all," James. ii. 10.

In law-reckoning, that man is ungodly who has broken any of its commands. So far from justifying him, it lays him under its dreadful curse, Gal. iii. 10.—13. It knows nothing of repentance, or of pardoning the penitent. That the ungodly should be justified by his own works of righteousness is therefore a contradiction in the eye of the law: as much so as to say, that one and the same person has both broken it, and kept it. For if ungodly, where are his works of righteousness? And if justified by his works of righteousness, how is

he ungodly? We learn from Rom v. 6, 8, 10. that in law-reckoning, ungodly sinners, and enemies to God, are terms of the same import. Therefore that the ungodly should be justified through imputed righteousness, is the same with enemies being reconciled unto God by the death of his Son. And what a miracle of mercy this! It is however true that the ungodly man, who is justified, is one who believeth in Jesus, Rom. iii. 26. and therefore, he is no more absolutely under the power of the carnal mind, which is enmity against God, Rom. viii. 7. He is not sensual, having not the Spirit, Jude 19. From whence doth his believing proceed, but from the Spirit of faith? Is it not one of the fruits of the Spirit? Gal. v. 22. We must therefore still affirm, that the ungodly who is said to be justified, is he who was once ungodly; as the blind, said to see, are such as once were blind.

5thly, Faith and repentance in their exercise run into one another, or are so intermingled, that in believing, the sinner repents, and in repenting he believes. John baptized with the baptism of repentance, saying unto the people, that they should believe on him who should come after him, that is, on Christ Jesus, Acts xix. 4. Matth. iii. 1. The great things which Paul testified both to Jews and Greeks, were repentance towards God, and faith toward our Lord Jesus Christ, Acts xx. 21. These, however, are so closely connected, that the one may be viewed as part of the other, viz. faith in Jesus as a part of repentance towards God. Repentance is a turning, or a coming unto God, Jer. iii. 22. This spiritual motion towards

Him, presupposes a certain *way*, in, by, or through which, the soul cometh unto him. Now this way is the Lord Jesus Christ, John xiv. 6. Sinners come unto God by him, Heb. vii. 25. x. 20. When therefore they first set foot on this way, so to speak, in order to return to God, then they begin to repent. Sure as Christ is the way to the Father, when they believe in the one, they are on their return to the other. In this point of view, faith in Jesus Christ is not only connected with repentance, as the means with the end, but is also a part of it. Since, therefore, God is the end in which it terminates, and Christ the way to that end, the question concerning the priority of faith or repentance, is, according to the very judicious FRASER, much as if one should ask, Which is first in order of time, or of nature, my setting out for Edinburgh, or my taking the way to it? Scripture Doctrine of Sanctification, p. 486.

6thly, Initial repentance is, in order of nature, before justification; progressive in the order of time after it. This is obvious from the well-known doctrine, that effectual calling or regeneration is prior to justification; sanctification posterior to it. Paul, in enumerating the links of the golden chain of salvation, places vocation before justification, Rom. viii. 30. "Whom he called, them he also justified." The sinner called by grace, Gal. i. 15. quickened by the Spirit, 2 Cor. iii. 6. or born of him, John iii. 5. believes in the Lord Jesus Christ, John i. 12, 13. The first act of faith cannot be the act of the dead soul, but of the quickened. The Holy Spirit indeed, enables and

excites to that act, yet surely it is not He, but the quickened sinner who believes. It is in virtue of the life communicated in regeneration, that he does. Now, that life by which he is disposed to believe, cannot but also incline him to repent. A disposition to believe is inconsistent with a purpose to continue in sin. That grace which disposes unto one duty, disposes unto all. The law written in the heart, Heb. viii. 10. includes not one grace only, but all the graces of the Spirit. If he be in the quickened sinner, shall not all his graces? If not in their actual exercise, yet in their seed, principle, or root? Our Larger Catechism teaches, that in sanctification, viz. initial sanctification, repentance unto life, and all other saving graces, are put into the hearts of the elect. Quest 75.

That repentance is previous to pardon, is abundantly evident from Isa. lv. 7. "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him: and to our God, for he will abundantly pardon." Here mercy and multiplied pardons are promised to such as turn from their sins unto God, and in these two, the essence of repentance consists. While pardon is promised to such, this cannot but imply that the wicked not forsaking his way, shall find no mercy. The same we learn from what our Lord so peremptorily told the Jews again and again, Luke xiii. 3, 5. I tell you, "Except ye repent, ye shall all perish." If without repentance, sinners perish, then they die in their sins, John viii. 21 —24. and if so, then they die under their imputation: and if their sins

are imputed to them, it follows that they are not justified from them: that is to say, there is no pardon for the impenitent. This argumentation is as conclusive, as that a conditional threatening includes a conditional promise. So, when Christ says, "Except a man be born again, he cannot see the kingdom of God," John iii. 3. we thence conclude, that, if a man be born again, he shall assuredly enter into that kingdom.

That progressive repentance is posterior to justification is abundantly obvious from holy scripture. There is forgiveness with JEHOVAH, that he may be feared, Psal. cxxx. 4. Till I believe the former, I cannot exercise the latter. For a persuasion that there is no forgiveness with Him, locks up the heart against him, and hardens it from his fear. It leads to that awful conclusion, Jer. ii. 25. "There is no hope: No; for I have loved strangers, and after thee will I go." Since there is forgiveness with JEHOVAH, that he may be feared, every sinner who hears this joyful sound, may argue, there is forgiveness with the Lord for me, that I may fear him. And soon as he so believes, he runs in the way of duty, his feet are made like hinds feet. Soon as on the footing of the Divine testimony, I trust that there is forgiveness, not for others only, but for me, even for me, for all that I have done, John. vi. 37. Rev. xxii. 17. 1 Tim. i. 15. Ezek. xvi. 63. and that through the grace of the Lord Jesus Christ, I shall be saved, Acts xv. 11. Soon as I so believe, forgiveness is mine, I am a pardoned sinner, I cannot but fear the Lord, and as my faith is, so shall my fear be. In Luke vii.

47. we have a most incontestable proof to this purpose. "Her sins, which are many, are forgiven; for she loved much." The woman's love to Christ was the evidence that her sins were forgiven, not the cause. The gratuitous forgiveness was the cause of the love, not the love the cause of the forgiveness. If her love followed her being forgiven, so must her repentance: inasmuch as she could not possibly grieve for offending the God whom she did not love. It is observable, however, that in dismissing her, Christ does not say, thy love, or thy repentance hath saved thee; but thy faith: intimating, as I apprehend, that however necessary love and repentance may be, yet faith alone is the instrument of our union to Christ, and therefore of the receiving forgiveness of sins.

No sin is more deeply repented of, than that which is pardoned; nor is the sinner ever more melted, than when he knows that he is pardoned. How it pains him to think that he has sinned against such a God, a God "forgiving iniquity transgression and sin." Assurance of pardon melts the heart, makes the head waters, and the eyes a fountain of tears. "After that I was turned, (says Ephraim,) I repented; and *after* that I was instructed, I smote upon my thigh: I was ashamed, yea, even confounded, because I did bear the reproach of my youth," Jer. xxxi. 19. There is nothing more frequent in scripture, than to describe the saints by this part of their character, "that going and weeping, they seek the Lord their God," Jer. l. 4. That they sow in tears, that they are those who mourn in Zion, that "they sigh, and

that they cry for all the abominations done in the midst thereof." Our Lord had scarce begun his Sermon on the Mount, till he said, "Blessed are they that mourn." Nay, in the description of heavenly happiness there is an evident allusion to their mourning and their weeping, while it is said, "that God shall wipe away all tears from their eyes," Rev. vii. 17.

Permit me to add here, that some of the most judicious friends of the doctrine of grace, have granted, that repentance in its beginning is prior to justification. So Brown on Justification, p. 367. So the blessed Boston, though in his younger days he believed that pardon was previous in the order of nature, to the very *being* of repentance, Miscel. Quest. 3. p. (mihi.) 81. yet in a more advanced period of life, and upon a still more extensive knowledge of the truth, he taught that "Initial sanctification goes before justification in the order of nature, as being the principle from which faith doth arise;—but progressive sanctification, *i. e.* sanctification distinguished from regeneration, follows justification." Body of Divinity, p. 298. They who would see more upon this subject, may consult Halyburton's Enquiry whether Regeneration or Justification has the precedency in order of Nature.

7thly, The necessity of repentance in order to pardon, is no how inconsistent with the freedom of grace. We must not turn from the truth to the right hand, or to the left, Josh. i. 7. neither darken the doctrine of grace, nor teach what leads to licentiousness. To deny the necessity of re-

penitance in order to pardon, seems much more hostile to holiness of life, than the asserting of it as to the grace of God. Extremes these, which we cannot too carefully avoid. It belongs to God alone, and not to us, to say whom he will pardon, or upon what terms confer that inestimable privilege. If what is pardoned, be that abominable thing which his soul hateth, Psal. xi. 5. Jer. xlv. 3. Hab. i. 13. it seems a contradiction, to say that he can pardon a sinner, purposing to continue in his sins, or not purposing to forsake them.

If sin be an evil, (and of all evils, doubtless it is the greatest,) it cannot be pardoned to the man in love and league with it. That the believing sinner, should at that very instant when he first believes, be an impenitent sinner, is quite incredible. The first act of faith cannot be the act of an regenerate or an impenitent soul. The new nature, communicated to the dead sinner, cannot but incline him to repent of his sins, while he trusts in the blood of Jesus for their remission. One grace is not to be considered as the mother of the rest, but all of them as sisters. Faith and repentance, in particular, are both graces of the self-same Spirit, Gal. v. 22. Acts xi. 18. and are inseparable. It is a truth, however, not to be overlooked, that they differ widely as to their objects. Repentance looks *back* to sin committed in the life, and *in* to sin as still present in the soul. But faith looks *out* to the righteousness of Christ, exhibited in the word. In repentance, a man is deeply impressed with a sense of his danger; in believing, he turns to the strong-hold. Repentance is not in-

strumental in receiving the righteousness of Christ, but precious faith is, John i. 12. Rom. iii. 22. x. 6. Hence we are frequently said to be justified by the one; never by the other. In our Confession, we are taught, that God is merciful in Christ *to such as are penitent*; and that repentance is of such necessity to all sinners, that none may expect pardon *without it*, chap. xv. 2, 3.: though neither pardoned *for it*, as the meritorious cause; nor *by it*, as the instrumental; yet not without it. As in another case, we read of a right to heaven, Rev. xxii. 14. and of a meetness for it, Col. i. 12. so, by faith in the righteousness of Christ, we have a right to the pardon of sin; and by repentance, a meetness to receive it. These two are neither to be confounded, nor considered as at variance, but as looking with the most friendly aspect to one another, as did the cherubims on the ends of the mercy-seat. Conviction of sin, is a leading part of the Spirit's work, John xvi. 8. It is necessary, not to give the sinner a right to Christ, or a right to believe in him for salvation, but to make him use *that* right already given him by the glorious gospel. Till he have the one, he can never use the other. There is a vast difference between what he may do in point of *warrant*, and what he can do in point of *event*. Soon as he hears of the offered Saviour, he ought to embrace him. The moment he understands that there is a fountain opened, whereat men may wash for sin and for uncleanness, thither he should run. But the truth is, he cannot, till convinced that he is all as an unclean thing. Without conviction and sorrow pro-

portioned to it, no sinner can believe in Christ. As he cannot repent without believing, neither can he believe without repenting. And hence it also is, that scripture in pointing out the way of salvation, sometimes mentions the one only, Mark vi. 12. Acts ii. 30. viii. 22. xvii. 30. 2 Pet. iii. 9. sometimes the other only, Acts xvi. 31.: a clear intimation, one would think, that as the two kine were joined in bringing back the ark of God to the land of Israel, so are these two sister-graces in their existence and exercise. If repentance be not previous to pardon, it is not necessary to it; and if this be truth, it may be publicly taught. But whether preaching to sinners that repentance is not necessary in order to obtain the pardon of their sins, be a doctrine according to godliness, 1 Tim. vi. 3. let the intelligent and the unprejudiced judge.

In conclusion of all, let us hear the evangelic FRASER. "To me, it appears to be the truth clearly set forth in the word of God, that no sinner is justified but the penitent sinner; and that the penitent, or repenting sinner, is justified by faith alone, by faith in Jesus Christ, and in his blood; from which blessed object, faith derives its virtue to justify the sinner, and not from any thing in a man, previous, concomitant, or subsequent to his faith, however certainly connected, true, unfeigned faith is, with good dispositions and good works. To represent repentance distinguished from faith, as in a class of *co-ordinate* conditionality with faith in the matter of justification, or attaining an interest in the covenant of grace, and blessings there-

of, I cannot consider otherwise than as a notion ill-founded, and of hurtful tendency." Doctrine of Sanctification, p. 490.

No. 21.—Page 123.

In these our degenerate days, when the priests have corrupted the covenant of Levi, so to speak, (Mal. ii. 8.) some are so confident, as to publish from the press, in direct contradiction to their acknowledged Confession of Faith, that we are not justified till we have finished our course. Holy scripture, however, speaks in a very different style, viz. "That we have passed from death unto life," John v. 24. 1 John iii. 14. "That being justified by faith, we have peace with God, and rejoice in hope of the glory of God," Rom. v. 1, 2. "That there is no condemnation to us," chap. viii. 1. and that "The just by faith *shall live*," chap. i. 17. Gal. ii. 11. Heb. x. 38.; that is, shall never fall from the state of justification, but certainly reach that of glory, John x. 28, 29. xiv. 19. Rom. viii. 30. The surety-righteousness of Christ being once imputed to a sinner, he can no more be liable to condemnation. Sure as righteousness is imputed to him, sin never shall. The imputation of the one must cease, soon as that of the other takes place. For certainly God never imputes both sin and righteousness to an individual, at one and the same time; as at that rate, he would be both justified and condemned: justified, because of the one, and condemned, because of the other. It does not follow, however, that on the elect's union with Christ, all their sins, past, present, and to

come, are formally, or alike forgiven. No, there is a formal, or proper remission of all sins past and present, and a non-imputation respecting those to come. No sins can be properly forgiven, but such as were once imputed: and none can be imputed to a man, but those of which he has been guilty. But of sins to come, he has not. When Peter first believed in Christ, he had neither denied him, (Mark xiv. 68.—72.) nor dissembled, as he afterwards did, Gal. ii. 11.—13. consequently these sins were not then imputed to him, and therefore could not be formally forgiven him. The truth is, neither they, nor any that he committed after, being ingrafted into Christ, ever were imputed to him. From that memorable era he was always clothed with the Surety's righteousness, and therefore his sins could not be imputed to him.

The distinction between a formal remission and non-imputation of sin, is quite agreeable to scripture, Psal. xxxii. 1, 2. Rom. iv. 7, 8. viii. 1. That Christ was equally justified from all the sins of all the elect at once, and that in their case, there is a distinction to be made betwixt their guilt, previous and posterior to their union with him, arises from this, that all the sins of all the elect, the sins of multitudes yet unborn, as well as those of the ancient patriarchs, were equally imputed to him: his relation to all that world of guilt, whether committed before, at, or after his incarnation, was precisely the same; he being equally innocent of it, and surety for it. Not so with elect sinners themselves. When they believe, of sins past and present they are guilty, and these are forgiven. Fu-

ture sins they have not yet committed, and to them they never shall be imputed. For they shall not come into condemnation, John v. 24. Rom. viii. 33.

No. 22.—Page 127.

To have as much foundation for quietness of mind before confession of sin as after it, are surely very unguarded assertions, and of the most dangerous tendency. Confession of sin is an indispensable duty, and though distinct, it cannot be separated from genuine conviction. Where there is a true sense of sin, confession will ever attend it, Psal. xxxii. 5. To convince of sin is the leading work of the Comforter, John xvi. 8, 9. and when the heart is pierced with the arrows of conviction, there will ever be a holy flow of confession. Even in professing his faith, the sinner will confess his unbelief, Mark ix. 24. What though confession be not the cause of remission? yet it is not without its influence, as to assurance, or quietness of mind, Isa. xxxii. 17. viz. the assurance of sense, founded on the evidences of grace. What though the foundation of faith, the gospel-offer, standeth sure? It is not only necessary that I build thereupon, but also that I know I have built, 2 Tim. i. 12. 1 John ii. 3. iii. 14. This last is necessary, though not to my salvation, yet certainly to my comfort. We must examine ourselves, whether we be in the faith, 2 Cor. xiii. 5. And how can we know this, but by the evidences of grace? And how can we discern this, but by the exercise of grace? It cannot be per-

ceived in itself, but only in its exercises, of which confession of sin is certainly one. No man can know that he is in a state of grace, till he discern in himself the evidences of grace. If he could, self-examination would be no longer necessary. Therefore to talk of quietness of mind, previous to the confession of sin, is dangerous and delusive. For if a man think himself to be something, when he is nothing, he deceiveth himself, Gal. vi. 3. and like Laodicea, is miserable indeed, Rev. iii. 17.

No. 23.—Page 136.

Our venerable Author with his usual accuracy observes, that to the elect, believing in Christ, past sins are pardoned, and future shall not be imputed. In the former case, they are blotted out, as scripture speaks, Isa. xliii. 25. xliv. 22. In the latter they are not written, Jer. xvii. 1. not imputed, Rom. iv. 8. not remembered any more, Heb. viii. 12.

“ The sentence heav’n did full pronounce,  
Has pardon’d all my sins at once;  
And ev’n from future crimes acquit,  
Before I could the facts commit.”

ERSKINE’S GOSPEL SONNETS, Part iii. Sect. 14.

No. 24.—Page 147.

What a pity that our venerable Author did not explain himself more at large, concerning these two covenants? Boston having asserted that the covenant of redemption and the covenant of grace are not two distinct covenants, but one and the same, acknowledges, that many Divines ex-

press themselves otherwise in this matter, and that upon very different views: and he has the candour to add, that some of these are noways injurious to the doctrine of free grace: (View of the Covenant of Grace, p. 26.) which observation is certainly applicable to these views of our Author. In illustration of this important point, the following things are offered to the reader's consideration.

1st, God could not from eternity make a covenant with the elect in their own persons, inasmuch as then they neither did, nor could exist. Neither could he in time make a covenant with them, immediately in their own persons, but only mediately through a day's-man, who can lay his hand upon both parties, Job ix. 33. Being sinners, legally and morally dead, he cannot treat with them but through the intervention of a mediator, 1 Tim. ii. 5. In virtue of his infinite holiness and inflexible justice, he is a consuming fire, Heb. xii. 29. Hab. i. 13. while they on account of their guilt, are as briars and thorns, Isa. xxvii 4. But,

2dly, God from eternity entered into a covenant with his own Son: a covenant concerning the elect, Psal. lxxxix. 3. iv. 29. Isa. xlix. 3.—9. In that covenant, conditions were required of him, and promises made to him. The condition was, That he should “make his soul an offering for their sin.” Isa. liii. 6, 10, 11. Matt. xx. 28. John x. 18. Upon this condition, life, eternal life, was promised unto them, 2 Tim. i. 9. Tit. i. 2.; the promise was made to him, in their favour: so a promise may be made to a father concerning his children. This promise of eternal life, included all the blessings of

the covenant, all the benefits of redemption, from the infusion of spiritual life, to a seat in glory. The Son was appointed to purchase redemption, and the elect to be partakers of it, 1 Thess. v. 9. But while such inestimable privileges were promised them, they were not so promised, but that God would require duty at their hand. Though faith, repentance, and new obedience, were secured to them by promise, John vi. 37. Zech. xii. 10. Psal. cx. 3. this did not bear, that these things should not be required of them in point of duty. As the promises of assistance to the Son, bore no prejudice to the conditions demanded of him; neither were the promises of grace to the elect, any how prejudicial to, or inconsistent with, the requiring of duty from them. From what God does in the application of redemption, we can be assured of what he did in purposing and promising it. The one is a certain key to the other.

Hence it appears, 3dly, That in this covenant, Christ was the head and representative of the elect. He engaged to pay their debt with his blood; as he was in time, to beget them again by his Spirit. Standing as in their place, substituting himself in their stead, charging himself with all their debt, whether of punishment, or of obedience, the Father gave them to him to be his seed, promising him "a name above every name," Phil. ii. 9.—11. and them "an inheritance incorruptible, undefiled, and that fadeth not away," 1 Pet. i. 4. And thus, the Westminster Assembly accurately express the matter, "The covenant of grace was made with

Christ as the second Adam, and in him with all the elect as his seed," Larg. Cat. Quest. 31.

4thly, The promises made unto him, respecting them, as that they should be quickened, justified, &c. he turned into a testament in their favour. Whatever the Father thus promised to him, he bequeathed unto them. Accordingly, the promissory part of the covenant respecting them, became a testament, Psal. lxxviii. 18. Rev. ii. 26, 27. And in this point of view, the constitution of grace, is partly federal, and partly testamentary: federal, as to Christ; testamentary as to the elect, Luke xxii. 29.; or as the Westminster Assembly express themselves, "The covenant of grace is frequently set forth in the scripture, by the name of a testament," Chap. vii. sect. 4. It is so, however, with respect to the elect only. For as to Christ, he behaved to buy, before he could bequeath, 1 Cor. vi. 20. Eph. i. 15. whereas all is given to them freely, without money, and without price, Isa. lv. 1. Rev. xxii. 17.

The learned Leydekker's observations respecting this point, deserve a place here. "It is observed (says he,) that the blood of Christ is called the blood of the *Diatheeke*, Matt. xxvi. 28. because his bloody death ought to be considered, not only as that of the testator, but also as that of the priest of the covenant: for, inasmuch as it was bloody, and availed as a propitiatory sacrifice, Rom. iii. 25. Col. i. 20. Heb. x. 6, 9. it sealed the *Syntheeke*, the covenant of grace and reconciliation; but so far as it is considered simply as death, it ratified the absolute promises of the same covenant as testamentary.

Therefore the double relation of Christ's death, proves that we must not stop in the precise signification of a testament only, when we read of the *Diatheke* in Paul, or other sacred writers; but that we must, by all means, join the signification of a covenant, that the efficacy of Christ's death may thereby the more fully appear, and its satisfactory virtue be the more forcibly urged against the Socinians: for they will readily grant, that the death of Christ ratified the promises, provided they may elude its reconciling and satisfactory virtue, by which the covenant of grace is sealed unto us. Truly it was not necessary that the Holy Spirit should speak so of the blood of the *Diatheke*, if it demanded the signification of a testament only: since covenants used to be initiated and confirmed by a bloody death, a victim, and a sacrifice; not testaments, to ratify which, even a gentle death is justly sufficient." *Vis Veritatis*, p. 7, 8.

As the promissory part of the covenant respecting the elect, was, by the dying Redeemer, turned into a testament, it necessarily follows, that the legatees can be none other than those to whom the promises were originally made by the Father: the promissory part of the covenant regulating the testamentary, Matt. xx. 23. John vi. 37. xvii. 2. To whomsoever the promises were made *in Christ*, to them, and to them alone, are the promises made *by him*; otherwise *his promises* would be more extensive as to their objects, than his Father's are: that is to say, he would promise eternal life to them, to whom his Father never did. A doctrine not to be readily admitted, as neither agreeing with his delegated

power, nor with his fidelity in promising. For if eternal life be bequeathed to all, how is it bestowed on so few? Our Confession teacheth, "that in the covenant of grace, God freely offereth unto sinners, life and salvation by Jesus Christ, requiring of them faith in him, that they may be saved, and promising to give (N. B.) unto all those that are ordained unto life, his Holy Spirit to make them able and willing to believe," chap. vii. 3. Hence,

5thly, As the promises made to Christ in favour of the chosen, bore no prejudice to the duties which were to be required of them; neither can they, when assuming the nature of a testament. The precious legacies bequeathed, are ever attended with a law, viz. that of the ten commandments, in the hand of the Mediator. On no supposition can the rational creature be exempted from obligation to obedience. The legacies of the testament do not "any way dissolve, but much strengthen, this obligation." Confession chap. xix. sect. 5. Accordingly some very properly call it, a federal testament, and a testamentary covenant. In proof of this, when God says, that he will make a covenant with returning sinners, "even the sure mercies of David," that is, the blessings promised to him, purchased by him, and laid up in him: he immediately adds, "Behold, I have given him for a Leader and Commander to the people," Isa. lv. 3, 4. The testator is also a lawgiver, and his laws accompany his legacies. It is no how inconsistent with the nature of a testament, that certain things be enjoined to the legatees: which therefore may be called the law of the testament.

6thly, The method of salvation being in the gospel revealed unto sinners for their acceptance, 1 Tim. i. 15. and they accepting it accordingly, God is said to make a covenant with them; Isa. lv. 3. which is expressly declared to be "the sure mercies of David," *i. e.* all the benefits purchased and bequeathed by Christ, Acts xiii. 34. They are all made over in possession, or in title, to returning sinners. These were promised to them in the covenant as made with Christ, and now they are again promised to them in their own person, they closing with him in all his characters: believing his testimony as a Witness, treading in his steps as a Leader, and obeying his law as a Commander, verse 4th. This, however, is not a distinct covenant from that which was made with Christ, as their representative. It is only its application, or a carrying it into effect. No new party appears here, no new promises are made, no new condition required; only what was said *concerning* the elect is now said to them; what was appointed, is now applied to them. These sure mercies were Christ's, before they become theirs, *i. e.* they were given by promise to *him*, before they are given in possession to them. The covenant was made with him as their representative, before it was made with them in their own person. It is not a new covenant purchased by Christ, as Arminians speak, but the covenant of Christ; the covenant made with him the head, applied unto them the members. As there are two Adams, 1 Cor. xv. 47. so but two covenants, Gal. iv. 24. As the obedience of the first Adam was the condition of the first covenant,

Gen. ii. 17. Hos. vi. 7. Rom. x. 5. the surety-righteousness of the second Adam is the condition of the second. As the first Adam's posterity coming into existence, reap the fatal fruits of his covenant, Rom. v. 12. so the second Adam's seed being born again, enjoy the pleasant fruits of his covenant, Rom. iii. 22. v. 19. His covenant is theirs, Zech. ix. 11. his righteousness theirs, Jer. xxiii. 6. Rom. iii. 22. Phil. iii. 9. they are joint-heirs with him, he being the first-born, Rom. viii. 17, 29. and they the children whom God hath given him, Heb. ii. 13. Two things are said of them as federates with God, viz. that they take hold of his covenant, Isa. lvi. 4, 6. and that they keep his covenant, Psal. xxv. 10. ciii. 18. By the first may be understood their approbation of the covenant, their acquiescing in it, and their accepting of it as a faithful saying, and of the highest worth, "that Christ came into the world to save sinners," 1 Tim. i. 15. By the second is to be understood, their holding fast the truths contained in it, or supposed to it, and their faithful observation of all the duties it enjoins, Isa. xxvi. 2. 2 Tim. i. 13. Heb. x. 23. 2 John ix. 11. Jude 3. John xiv. 21. Rev. ii. 10. I say the duties it enjoins, for these were implied in the promises of faith, repentance, perseverance, &c. When it was promised that the elect should come to Christ, John vi. 37. mourn for sin, Zech. xii. 10. and continue to the end, 1 Cor. i. 8. 2 Cor. xii. 9. surely this implied that these things were their duty; consequently, that they were under obligations to do them, and therefore under that law which

required them. And as they were included in the Father's promise to the Son, so in the Son's testament unto them. Sure as they had their place in the one, they cannot be excluded from the other: but are, I may say, incorporated with it. And hence it is, that in the observation of them, the saints are said to keep God's covenant. They do not perform the condition of the covenant properly so called; that burden lay on the shoulders of the Surety. But they observe the duties of the covenanted, the duties enjoined in the testament. Hence a part being put for the whole, their observing it, is called their keeping of the covenant. Casting *their* burden on the Lord, Psal. lv. 22. they take *his* burden upon them, Matt. xi. 29, 30.; dropping their galling chains, they take on his easy yoke. And thus they are not without law to God, but under law to Christ, 1 Cor. ix. 21. Gal. vi. 2. The law as a covenant having place in the conditional part of the covenant of grace, and the same law as a rule having place in the testamentary part, we see clearly, that instead of being made void, it is established by faith, Rom. iii. 31. These two views of the holy covenant are intimated in our Lord's own words, Luke xxii. 29. I appoint unto you by a testamentary disposition, as my Father hath appointed unto me by a federal, a kingdom. The covenant and the testament are as the two leaves of a folding door, the one of which turns upon the other, 1 Kings vi. 34. Ezek. xli. 24. upon the covenant made *with our Lord*, turned the testament made *by him*. The promises made to us *in him*, were again made unto us *by him*. And thus alluding to 2 Kings xi. 17. I may say,

there is a covenant between the Lord, and the king, and the people: between the king also and the people. Hence I observe,

7thly, That the difference among the evangelic, as to this matter, is rather verbal than real. For the covenant, though one, cannot but come under two considerations, viz. as made, either from eternity with the Son of God, or in time with the saints. It was made with him as a Surety for us, Heb. vii. 20.; it is made with us through him as Mediator, 1 Tim. ii. 5. Heb. viii. 6. His obedience has the same place in the covenant as made with him, which Adam's would have had in the covenant made with him. Neither faith, repentance, nor new obedience have that place in the new covenant, which Adam's obedience would have had in the old: but only, that which the sinless obedience of Adam's posterity would have had; that is to say, They are the effects of our representative's righteousness: duties of the covenant incumbent on us, not its condition required of us. A condition must be performed previous to any right to those benefits of which it is the condition; inasmuch as it is that alone which gives a right to them. And if so, respecting the right to them, then also as to the possession of them. God is said to have made a covenant with his Son, Psal. lxxxix. 3. Isa. xlix. 1.—12. in which grace was given, *i. e.* promised unto us, 2 Tim. i. 9. Tit. i. 2. He is also said to make a covenant with us, 2 Sam. xxiii. 5. Isa. lv. 3. But as it was not one covenant which was made with the first Adam, and another that was made with his posterity, Rom. v. 12.

neither was it one covenant which was made with the second Adam, 1 Cor. xv. 47. and another which is made with his seed, Rom. v. 19. For the same sin Adam and his seed were condemned, Rom. v. 12.—19. and for the same righteousness Christ and his are justified, 2 Cor. v. 21. 1 Tim. iii. 16. In the former case, soon as Adam's posterity come into being, his guilt becomes theirs; and in the latter, soon as the elect are united to Christ, his righteousness becomes theirs: And both in virtue of the covenants under which they exist.

In the dispensation of the gospel, God promises to make a covenant with such as come unto him, Isa. lv. 3. and no man can do so, but by the Mediator, John xiv. 6. Now what kind of covenant is it which he makes with them? Why, just the sure mercies of David; *i. e.* all the blessings promised to the elect in Christ, on condition of his making his soul an offering for sin, Isa. liii. 10. Therefore the covenant made with Christ, and that made with us, differ no more than a promise from its performance; which are in effect but one. The promise ensures the performance; the performance presupposes it. Sure as God is one in his purposes, they cannot be separated. But to investigate the matter a little more closely: How, or whence is it, that the elect are enabled to come unto Christ, and to God by him? By nature, they are dead in sin, and cannot come; enemies, and will not. In consideration of what, or on what condition is it, that they are quickened, and thereby made able and willing to come? It is in behalf of Christ, or on account of what he did and suffered, Phil. i. 29. 2 Pet. i. 1. Thus, their faith,

so far from being the condition of the covenant, presupposes its fulfilment. Faith itself is a leading blessing of the covenant; the golden key, which unlocks that precious cabinet. In the administration of the covenant, indeed, God says to sinners, "Hear, and your soul shall live," Isa. lv. 3. But they must have life before they can hear. For how can the dead hear? It was an important question, which none but he who put it could answer, "Can these bones live?" Ezek. xxxvii. 3. The dead sinner must, in the order of nature live, before he can hear. The life previous to hearing is as much the subject of a promise, John v. 25. Eph. ii. 1.—5. as the life subsequent to it. For before the sinner can do what is here required, a gracious God must do as he has promised. He must take away the stony heart, and give him an heart of flesh, Ezek. xxxvi. 26. He must give him ears to hear, otherwise he cannot hear, Deut. xxix. 4. He must restore the sinner's withered hand, before he can actively receive the tried, the all-enriching gold, Rev. iii. 18. Precious faith is certainly the gift of God, Eph. ii. 8. Now, if the covenant of redemption be distinct from that of grace, Christ's surety-righteousness being the condition of the one, and the believer's faith, that of the other, the necessary consequence is, that in virtue of the promise of one covenant, we fulfil the condition of another. It seems, however, more like the unity of the covenant to teach, that in virtue of its previous promises fulfilled *to us*, its duties are performed by us. I say its previous or absolute promises, such as the quickening Spirit, the new heart, &c. in distinction from

those which are subsequent, or in some sense conditional, as in these instances, "Hear, and your soul shall live; Believe on the Lord Jesus Christ, and thou shalt be saved," Acts xvi. 31. where life, viz. in a state of justification and of comfort, is suspended on hearing; and salvation on believing.

Thus, I think it evident, that as Christ and his people are one; he, their head, and they, his body; so the condition exacted of him, and the promises made to him, do not constitute one covenant; and the duties required of them, with the promise made to them, another; but rather two parts of the same covenant.

To these observations permit me to add the sentiments of the learned and judicious Turretine. "It seems superfluous, (says he,) to enquire here, whether this covenant was made with Christ, as the other party-contractor, and in him with all his seed, as the first covenant was made with Adam, and in Adam with all his posterity, which pleases not a few, because the promises are said to be made to him, Gal. iii. 16. and because as the Head and Prince of his people, he has, in all things, the pre-eminence, so that nothing can be obtained unless in him and by him; or whether the covenant was made in Christ with all the seed, so that he has not so much the character of a contracting, as of a middle party, standing between those who are at variance in order to reconcile them, as seems better to others. It is superfluous, I say, to dispute concerning this, because the matter comes to the same; and certain it is, that here a two-fold covenant must necessarily be attended to, or two parts and

degrees of one and the same covenant. The first covenant is that which takes place *between the Father and the Son*, in order to execute the work of redemption. The last, is that which God makes *with the elect* in Christ, concerning saving them by him, and for his sake, on condition of faith and repentance. The first is made with the Surety and Head for the salvation of the members; the last is made with the members in their Head and Surety." Inst. Loc. 12. Quest. 2. Sect. 12.

They who would see more concerning the identity or the distinction of these covenants, may consult Charnock on the one side, and Boston on the other. Charnock's Works, vol. 2. p. 188. Boston's View of the Covenant of Grace, p. 26.

#### No. 25.—Page 148.

The covenant of grace has so much of a testamentary nature, that some think the original word *διαθηκη*, is best rendered by the word testament. The very learned Mr. Pierce contends on the contrary, that Heb. ix. 15. is the only place where the word *διαθηκη* can be thought to be put for a testament, rather than a covenant: that whatever the difficulties are which may attend the rendering it *a covenant*, there are others not inferior to them, that lie on the contrary, rendering it *a testament*. For that however ambiguous the Greek word is, yet the Hebrew *בְּרִית*, invariably signifies a covenant.

Vitringa, however, who certainly was no mean Hebrean, tells us, on Isa. lv. 3. that when *BeRiTH* is construed with the prepositions *Eth* or *Gnim*, it signifies a covenant: but when construed with the

prefix *Lamed*, it commonly denotes a free promise, akin to a testament. It is indisputable, that that gracious constitution, by which we sinners are saved, Eph. ii. 8. partakes of the nature both of a covenant, and of a testament. Duties being required in it, and rewards of grace promised, Rev. ii. 3. it is a covenant. But its previous, absolute, or unconditional promises bespeak it to be also a testament. For important things must God do for us, before we can perform duties, or receive rewards from him. He must open our blind eyes, unstop our deaf ears, take away our stony hearts, endow us with spiritual life, and pour the Spirit of grace upon us. These things are absolutely promised, and they take the lead in the application of redemption. And without such promises, the covenant could neither be sure on the one hand, nor all our salvation on the other, 2 Sam. xxiii. 5.

Mr. Pierce further observes, that a testament has no mediator belonging to it, as a covenant has, and therefore *the mediator of a testament*, must be an improper, and perhaps an unintelligible expression. The testator of the covenant, seems as exceptionable a phrase, as the mediator of the testament. And yet none, as far as I know, quarrelled with it. What was conditionally promised to the elect, in the covenant with Christ, is absolutely promised in the testament made by him. And as in bestowing the benefits of the testament, he gives them to his people, as the Father gave them to him, he may be called the Mediator of the testament, Psal. vi. 8.—18. Eph. iv. 8. Luke xxii. 29. Rev. ii. 26, 27. particularly of the New Testament, in distinction.

from Moses, Aaron, and his successors, who were the typical mediators under the Old. He argues, that as much of the plea for the taking a *testament* to be rather spoken of than a *covenant*, rests upon the word διαθεμενος, which we render the *testator*, vers. 16, 17. It will be hard to account for what is there said of the death of the testator. For the testator must be God the Father, who makes the *testament*, and gives the blessings of it, who could not possibly die. And having quoted the 17th verse, "For a testament is of force after men are dead," he says, this cannot be applied to the immortal God, who must be considered as the testator. It is indeed surprising, that a man of such uncommon learning and abilities, should draw such an inference, that God the Father is the testator. Never was one worse founded. There is not a word in all this Epistle, no not one, upon which it can rest. Throughout the whole, as indeed through the whole of scripture itself, from Genesis, down to the Revelation, it is uniformly taught that it was Christ alone who died; and therefore that he alone was the testator.

Mr. Pierce seems to go upon the impossibility of one and the same person being both mediator of a covenant, and testator of a testament. The διαθεμενος, says he, must be the same as the *mediator* before mentioned, and consequently he must be considered as acting in a *covenant*, and not in a *testament*; there being no such thing as a mediator of a testament. But did not Mr. Pierce know, that in the constitution of grace there are two parties, the Father on the one side, and Christ and his

people on the other? 1 John ii. 1, 2. The Father did not give a satisfaction for our sins, but received it from the Son, chap. iv. 10. The Son as our surety made it, and therein acted as mediator between God and us, 1 Tim. ii. 5. and though as a testator he does not mediate between himself and us, which would be absurd, yet even in that character, he mediates between God and us. In one and the same death, he purchased salvation for us, and bequeathed it to us. If as a prophet or a witness he mediates by his word, John xviii. 37. he must also mediate in his death, whereby he confirmed that word. If his testament be one of those means by which he mediates, his death, as testator, giving it force and validity, must also be a part of his mediation. The context itself, fully proves, that the mediator and testator are one and the same persons, and that the death of both is the same. For the Apostle having mentioned the end of the Mediator's death, proves its necessity from his being the testator, verse 15.—17.

Mr. Pierce has the candour to own, that if the 16th and 17th verses were to be considered without relation to the context, nothing could be more agreeable than interpreting them of a proper *testament*, the word διαθεμενος frequently signifying in other authors, a *testator*, as our translation renders it. “ But, (says he,) when the reasoning in the context is carefully minded, it seems to determine the discourse to be of a *covenant*.” On the contrary, the reasoning seems to me perfectly to coincide with the nature of a *testament*, properly so called, rather than of a *covenant*, purely pactional. On the

one hand, we have a person's death, giving validity to his promissory deed; on the other, the promise, they who are called, and their receiving the promise of eternal inheritance. Here we may see, that the inheritance is not of the law, but of promise. Compare Gal. iii. 18. It is not to those who have wrought for it, but to such as are effectually called, Rom. viii. 30. 2 Tim. i. 9. They receive it, not as the reward of their defective obedience, but as promised or bequeathed by the party who died.

Mr. Pierce observes, "that though διαθεμενος is often put for a *testator*, yet as it is a participle of διαθισθαι, it may be well supposed to take its signification from it, and as that word sometimes signifies to *appease or pacify*, διαθεμενος may here denote the pacifier, which well accords with the character of a mediator." An instance of this sense he quotes from Appian, Lib. ii. *De Bello Civili*, where he says, "That Cæsar having obtained the province of *Spain*, was detained by his creditors, whom he was not able to pay——however, (says he,) διαθεμενος δε τους ενοχλουιτας ως εδυνατο, he pacified his creditors, who troubled him, as well as he could." And "thus, (adds Pierce,) I understand the word here, though I own I cannot find any the like use of it in the New Testament, or in the LXX."

If this be what they call the new wine, I have no difficulty in affirming, that the old is better: For the words testament and testator, in the passage under consideration, let *covenant* and *pacifier* be read, and so far from becoming clearer, it is not a little obscured. The usual signification of διαθεμενος,

testator, is deserted, and the sense once given of it by an heathen author is embraced, as if it were the golden wedge of Ophir.

They who have only trode the threshold of the Greek, know that as *τιθεμι* signifies *Ponere*, so by virtue of the preposition, *διατιθεμι* signifies *Disponere*, and *διαθεκη* *Dispositio*, a Disposition. It is equally known, that dispositions are of two sorts, viz. absolute or conditional, which agree in substance with testamentary and federal. Both of which occur in our Lord's ever-memorable words, Luke xxii. 29. *Καγω διατιθεμαι υμιν, καθως διεθετο μοι ο πατηρ μου, βασιλειαν.* "And I bequeath unto you, as my Father hath covenanted unto me, a kingdom." The Son's disposition of the kingdom to his people is testamentary, John xiv. 27. the Father's disposition of it to him was federal, Isa. liii. 10, 11. now, if *διατιθεμαι*, when applied to Christ, signifies to dispoise in a testamentary manner, analogy itself requires, that when he is called *διαθεμενος* as in Heb. ix. 16, 17. the word should be rendered testator.

Some unhallowed attempts were made of late, and that by two ministers of the Church of Scotland, to denude our Lord of his all-endearing character of testator. Erasing the words *testament* and *testator* from Heb. ix. 16, 17. they read the passage thus: "For where a *covenant* is, there must also of necessity be the death of the (victim) *appointed* (to confirm it.) For a *covenant* is valid upon things being dead, otherwise it is of no strength at all while the appointed (victim of ratification) liveth." *Dr. McGill's Essay on the Death of Christ*, p. 351.—and

*M. Knight on the Harmony of the Gospels*, as cited by him.

As by this reading, our blessed Lord is robbed of his character, so are his people of all the consolation arising from it, which, at first sight, cannot be a recommendation to those who have laid all their help where God has laid it, Psal. lxxxix. 19. Besides, this reading is patched up with several supplements, to make it run more smoothly. Take these away, and what an awkward appearance does this version make! “Where a covenant is, there must of necessity be the death of the *appointed*.—It is of no strength at all while the *appointed* liveth.” Supplements, unless necessary, are always to be avoided. But, as we shall presently see, there is not the least shadow of necessity here, the words walk, so to speak, much more gracefully without these crutches, than with them. What authority for the supplemental word *victim*? what use for it, except as a substantive to agree with the adjective *appointed*? which is a word of their own devising.

One mistake generally leads to another, and hence it is, that these cold critics having substituted the word *appointed* for the word *testator*, found themselves under a necessity of supplying the word *victim*. I scruple not to call the word *appointed*, a mistranslation. Its authors must acknowledge, that it is in the passive voice, as grammarians speak. But this was using a liberty to which they had no right. For the word *δικθεμενος* is undoubtedly the participle of the second aorist of the middle voice: which voice, though it sometimes has a

passive signification, yet more frequently an active; and therefore instead of the *appointed*, it may be translated the *appointer*; or as Gillespie reads it, the *disposer*. Ark of the Covenant Opened, part ii. page 445.

Whether it should be read the *appointed*, or the *appointer*, must be determined from the circumstances and connection of the passage; and certainly what is natural and easy, should be preferred to that which is otherwise. As διαθην and διαθεμενος are both from the verb διαθημι To *dispone*, either in a federal, or a testamentary manner, when two, or all of these words occur in any passage, unity requires that we affix to them either the one sense or the other alone, whether that be to *dispone*, *appoint*, or *covenant*; and that we avoid all confusion of ideas. Thus the word rendered testator, Heb. ix. 16, 17. being the participle of the verb used, Luke xxii. 29. analogy requires, that if the verb be used actively, so should its participle. And that therefore when the one is translated, I appoint; the other ought not to be read, The appointed; but the *appointer*, or *disposer*, as we heard from Gillespie.

It will be allowed by every linguist, that derivatives partake of the signification of their primitives; and that accordingly as the verb διαθημι, signifies To *dispone*, either conditionally or freely; the noun διαθην must signify a disposition in the general; and either a covenant or a testament as the nature of the passage requires. And the word διαθεμενος being of a kindred signification, it must be translated so as to coincide with that of διαθην.

To apply this to the purpose in hand, If we read

the first clause of Heb. ix. 16. where a covenant is; we must read the second, there must also of necessity be the death of the covenanter. But who sees not the absurdity of such a maxim? A fatal covenant indeed! issuing in the death of one of the covenanters. There can be no necessity however of this, if both parties fulfil their engagements. Read verse 17. a covenant can be of no strength at all whilst the covenanter liveth; and the absurdity is equally obvious. It is evident, that the Apostle here always supposes, that the death of a certain party is necessary to give validity to a certain deed done by him, which is by no means applicable to a covenant or mutual agreement; but very much so to a latter-will or testament, as appears, whether we read disposition, appointment, or testament. Where a disposition is, there must of necessity be the death of the disponent. Where an appointment is, there must of necessity be the death of the appointer. Where a testament is, there must of necessity be the death of the testator. Good reason therefore our translators had to render the word, διαθήκη, testament, in this passage, and not covenant, as in the preceding chapter; since it is by no means necessary that where a covenant is, there must be his death who made it. But as to a testament, he who made it, must die, before it can become irrevocable.

The critics, whom in this instance we oppose, "tell us that our translators ought not to have departed from the usual meaning of the word διαθήκη, (covenant,) to make it signify a testament in this place." In answer to which, let three things be observed;

the obvious end of this epistle; the nature of the promises made in this διαθήκη; and the controverted passage itself. The design of the epistle is to state the difference between the Jewish and the Christian economies. The Apostle writing to the Hebrew Christians, shews them the difference between that dispensation of grace which took place before Christ came, and that which had taken place by, and since his coming. This he illustrates in three things; in the parties ministered to, in the parties ministering, and in the manner of the administration itself. As to the first of these, he states the contrast betwixt the fathers and us, *i. e.* the Old Testament believers and the New, chap. i. 1, 2. iv. 2. vi. 12.—20. viii. 9, 10. xi. 40. xii. 1. As to the second, the contrast is betwixt the prophets and the Son, chap. i. 1, 2. Angels and the Son. chap. i. 4.—14. ii. 2, 3. Moses the servant, and the Son, chap. iii. 5, 6. With respect to the third, the manner of administration, the Apostle states the difference in a variety of particulars, as between priesthood and priesthood, chap. vii. 11.—20. Surety and surety, verse 21, 22. The law and the oath, chap. vii. 19, 20. 28. Mediator and mediator, chap. viii. 6. ix. 15. xii. 24. Promises and promises, chap. viii. 6, 10. Sacrifice and sacrifice, chap. ix. 23, 26. x. 9, 12. Blood and blood, chap. ix. 12, 14. Sprinkling and sprinkling, chap. ix. 13, 14. xii. 24. Tabernacle and tabernacle, chap. ix. 8, 24. Country and country, chap. xi. 9, 16. The shadow and good things to come, chap. x. 1. compare Colos. ii. 17. In all these instances it is clear as the light, that the

opposition is not betwixt the first and second Adams, as in Rom. v. 1 Cor. xv. nor between the two covenants made with them, Psal. lxxxix. 3. Hos. vi. 7. nor between the righteousness which is of the law, and that which is of faith, Rom. x. 3.—10. Gal. ii. 16. Phil. iii. 9. but only between the two different manners of administration: the former of which is called the Old Testament, the latter, the New. Compare 2 Cor. iii. 6, 14. Therefore they are not two covenants, differing in substance, but one and the same, under various dispensations. Confession chap. vii. sect. 6.

Though the covenant of works was delivered at Sinai, Gal. iv. 24. yet it was not made with the Jews. One and the same covenant was made with them and us, though in different manners, which are called testaments. The Old Testament was by blood, Exod. xxiv. 8. Zech. ix. 11. Heb. ix. 20. and so also is the New, Matt. xvi. 28.; the one blood, however, could not take away sins, Heb. x. 4.; the other perfectly did, Heb. ix. 14, 26; the one was only typical of the other, Heb. ix. 12, 14. xiii. 11, 12.; and therefore soon as the latter was shed, the former ceased to flow, and the first testament vanished away. If the law had only a shadow of good things to come, that shadow behoved to flee away soon as Christ the body did come, Heb. x. 1. Col. ii. 17. Sure as he is the same yesterday, to-day, and for ever, Heb. xiii. 8. the covenant made with him, and with his people in him, behoved to be one, though differently administered to them before, and since his coming. These modes of its administration must not be con-

founded with itself, no more than the expanding, or the closing of the hand, with the hand itself.

Another thing which merits our observation is the nature of the promises made in the διαθηκη. Attending to these, we shall find that it is a testament. They are expressly mentioned, Heb. viii. 10. this is the διαθηκη: "This is the testament," say the Genève translators, "I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people." Great and precious promises indeed! So great, that there can be none greater; and so good that there can be none better. They are indeed called "better promises," Heb. viii. 6. viz. better than the promises of the first διαθηκη. And they are so, in two respects, viz. absolutely better than the temporal promises of the land of Canaan, Heb. xi. 8, 9. Gen. xv. 18.—21. and all the blessings enjoyed in it, Exod. xx. 12.; and comparatively better than the spiritual promises of the old διαθηκη; inasmuch as in them the grace of God is held forth in more fulness, evidence, and spiritual efficacy to all nations, than of old. Confes. chap. vii. sect. 6.

In order to be satisfied whether these promises are expressive of a covenant or testament, we have only to see whether they are conditional or absolute. The former, turn upon something to be done, either in the way of merit or of means, by the party to whom they are made. The latter, depend entirely on the will of him who has promised: depend upon it, to such a degree, that nothing done, or omitted by the other party, can prevent their performance. Now it being asserted, that

the promises of the new διαθήκη, are better than those of the old, it must unavoidably follow, that they are equally absolute. Since, therefore, God gave the typical inheritance to Abraham by promise, an unconditional promise, Gal. iii. 18. Heb. xi. 8, 9. it must also follow, that he gives the true, the eternal inheritance, in the same manner! If the promises of this last were strictly conditional, instead of being better promises than those of the former, they would not be so good; as a conditional promise, can never be set on a level with an absolute, Rom. iv. 16.

The first promise of the new διαθήκη runs in these words, "I will put my laws into their mind, and write them in their hearts." A most absolute promise indeed. Not the shadow of a condition to be seen here. And a hardy Arminian must he be, who supposes any condition as understood. If any is, it must be to this purpose, "I will put my laws into their mind, and write them in their heart," if they be willing or desirous that I should. But such dispositions are the consequences of the inscribed law, not the causes of inscribing it. To be willing or desirous that God should put his law into our hearts, is a proof that our enmity against him is slain. For so long as we retain the carnal mind, we can have no such desire, Rom. viii. 7, 8. To say that he promises such blessings, only if we sincerely desire them, amounts to this, that he will give us them, if we already have them. That is, he will give us sight, if we see; faith, if we believe; and take away the stony heart, on condition that we make us hearts of flesh.

What absurd, what uncomfortable dogmas these!

The God of all grace does not simply promise blessings to his people, provided they be willing, Isa. i. 19. but also, that they shall be willing, Deut. xxx. 6. Psal. cx. 3. Phil. ii. 13. To teach, that he will not put his laws into our mind, till first we be willing, is saying, in effect, that the great Physician will not come nigh us, till our recovery begin; and that what he came to remove, is the cause why he stands aloof. According to his own word, however, he "Cometh down as rain upon the grass, that tarrieth not for man, nor waiteth for the sons of men," Psalm. lxxii. 6. Mic. v. 7. The Redeemer comes not only with his consolations unto them *that turn* from transgression in Jacob, Isa. lix. 20. he also comes with his converting grace, and *turns away* ungodliness from Jacob, Rom. xi. 26.

As the first promise is absolute, so is the second. "I will be to them a God, and they shall be to me a people." No conditional clauses here. It is not, I will, if they will. No, no. But "I will be to them a God:" there is sovereign grace. "And they shall be to me a people:" there its necessary effect. I will, and they shall. I will in grace. They shall, in duty. Their taking the Lord for their God, and of consequence, devoting themselves to him as his people, is the native and necessary effect of his putting his laws into their mind. The very first of which is, "Thou shalt have no other gods before me," Exod xx. 3. What though faith be a condition of connection, introducing to some blessings, as that of the new heart did to it? This militates nothing against the absolute nature of the testamentary promises; inasmuch as

faith itself, the fruit of the Spirit, is a precious legacy, bequeathed to all the elect, Hag. ii. 5.; and unless so, they could never obtain it, Eph. ii. 8.

But this suggests the third thing in favour of our sentiment, viz. the controverted passage itself, where the Apostle tells us, "Christ is the mediator of the New Testament—that they who are called, might receive the promise of eternal inheritance, whereupon, neither the first *testament* was dedicated without blood," Heb. ix. 15.—18. The inheritance, the promised, and the called, are all words pointing out a testament, as much at least, if not more, than a mutual covenant. What is bequeathed? Is it not an inheritance? This is the more conclusive, when it is observed, that the inheritance here, the eternal inheritance, was typified by that of the earthly Canaan, called the land of promise, chap. xi. 9. Now as that inheritance was not of the law, or given upon the conditional terms of obedience, as founding a title to it; but was given to Abraham by promise, an absolute promise, Gal. iii. 18.; so is the case with the eternal inheritance. It is undeniable, that an absolute promise bears a great affinity to a testamentary deed. And equally so, that the called are the same with the heirs. Compare chap. iii. 1. xi. 8, 9. When receiving the promise of the inheritance, *i. e.* the promised inheritance, they receive it, not as *purchasers*, or in virtue of their covenant-keeping, as founding their title to it; but as *heirs*, in virtue of the mediator's right, or of his gratuitous promise. They are frequently styled heirs, and four times in this Epistle, chap. i. 14. vi. 17, xi. 7, 9. An heir is confessedly a relative

term, refering both to an inheritance, and to a testament, founding his title to it. Nor does it bear any prejudice to this, that Christ is called an heir, Rom. viii. 17. Heb. i. 2. as his title, and that of the co-heirs, turn on very different tenures; he being a son by nature, they children by grace. If the inheritance of the called, presupposes that they are heirs, and if heirs imply a testament, then must this last suggest the idea of a testator.

Let us hear the learned Limborch a little on this subject. That able Arminian, having retained the words testament and testator, both in his version and paraphrase of this passage, expresses himself in his commentary, as follows: "It is known, that a *testament*, properly speaking, is the declaration of one's last will, by which he appoints who are to be the heirs of his goods, after his decease. To that appointment, are sometimes added certain conditions, which the testator prescribes to his heir: if this be the case, then the testament bears some resemblance to a covenant; and we may say, it is a certain kind of covenant; because the inheritance cannot be entered upon, unless these conditions be fulfilled. In this sense, the word *διαθήκη* seems to be taken here."——The author considers the testament as bearing some resemblance to a covenant; because, he says, a *mediator* interposes in it, who has no place in a testament, but in a covenant, where some middle person interposes between the contracting parties: while the testator himself disposes of his goods. Nevertheless, when he adds certain conditions to the appointment of his heir, then, by a figurative manner of speaking, a certain

mediatory act may be attributed to him, by the intervention of which, the inheritance devolves to the heir. *Limborch in Locum.*

Permit me to add, that our translators are far from being singular in using the words testament and testator here. So do Pasor, Leusden, Bengelius, Beza, and Tremellius. Cloppenburgh affirms, that scarce any other place than Heb. ix. 15.—17. seems to require the word testament, and that not by virtue of the word διαθήκη, but because mention is made before, of receiving the inheritance. The Geneva version renders the word in this place, *testament*; though in chap. xii. 24. xiii. 20. reads covenant. The words testament and testator, are used here by the Dutch translators in their version, which in point of accuracy is without a parallel. This passage is also adduced by the Westminster Assembly, in proof of there position, that the covenant of grace is frequently set forth in scripture by the name of a testament, in reference to the death of Jesus Christ the testator, and to the everlasting inheritance therein bequeathed, chap. vii. 4. Memorable was the saying of Gomarus, “The covenant of grace is a testamentary covenant and a federal testament.” *Leydekker’s Vis Veritatis*, p. 5, 16.

#### No. 26.—Page 163.

To deny, that in new obedience, we should have any view to our own happiness, is to annihilate at once, the use of all the promises; and in a great measure, the exercise of our graces. The use and end of all the promises is for good to us; and viewing that good as in the glass of these promises, we

cannot but be allured with it. To run, that we may obtain the celestial prize, is so far from being slavish, or even childish, that it is rather to quit ourselves like men, 1 Cor. ix. 24. xvi. 13. Phil. iii. 14. Rev. ii. 17. If, according to our Catechism, unequalled in riches and arrangement, "Man's chief end be, not only to glorify God, but also to enjoy him for ever," it necessarily follows, that the prospect of that enjoyment, is not only lawful, but animating in the path of duty. According to our Confession, chap. xix. sect. 6. "A man's doing good and refraining from evil, because the law encourageth to the one, and deterreth from the other, is no evidence of his being under the law, and not under grace." Moses was not mercenary, "in having respect unto the recompence of the reward," Heb. xi. 26. nor did the wise Master-builder err, in encouraging the saints at Corinth, from this consideration, that they knew "their labour was not in vain in the Lord," 1 Cor. xv. 58.

No. 27.—Page 170.

The venerable convention at Westminster, tell us, "That assurance is founded upon the Divine truth of the promises of salvation, the inward evidence of those graces unto which these promises are made, and the testimony of the Spirit of adoption witnessing with our spirits that we are the children of God." Chap. xviii. sect. 2. Solid foundations indeed, and if they be destroyed, what can the righteous do? As to the first, they have neither doubt nor difficulty, unless when under

some grievous temptation. But as to the second, often, often they have great thoughts of heart; their evidences of inherent grace not being clear to their view. And the last, though plainly taught in scripture, Rom. viii. 16. is too wonderful for them thoroughly to understand, and still more difficult to explain to others, as our worthy Author insinuates.

It cannot be denied, that assurance is attainable, 2 Cor. xiii. 5. 2 Tim. iv. 8. 2 Pet. i. 10. and generally, it is attained by a sort of sacred syllogism, or reasoning in this manner:

Whosoever believeth in the Lord Jesus Christ is in a state of grace, and shall be saved, Acts xvi. 31. Rom. ix. 33.

But I believe in him.

Therefore I am in a state of grace, and shall be saved.

So long as we believe the scriptures of truth, the first of these propositions cannot be called in question. It remaineth sure as the foundation-stone laid in Zion, Isa. xxviii. 16. All the difficulty respects the second, viz. Whether we truly believe in Christ. For it cannot be denied, that a man may think himself to be something when he is nothing, and so deceive himself, Gal. vi. 3. As little can it, that the mental eyes may be holden, as sometimes the bodily have, Luke xxiv. 16. and in such a case, even he that feareth the Lord, must walk in darkness, Isa. l. 10.; not knowing that he is in Christ, though he certainly is. It is not sufficient that the man is conscious of certain acts, as of faith, repentance, love to God, and all

his saints. In order to reach the heights of holy assurance, he must be satisfied as to the specific nature of these acts: that they are unfeigned, and not hypocritical, 1 Tim. i. 5. Acts viii. 13. 2 Cor. vii. 10. 1 Kings xxi. 27, 29. Matt. xiii. 20, 21. But how he can attain to this, without the assistance of the Holy Spirit, is inconceivable. He who gave him faith and repentance, must also make him know the things which are freely given him of God, 1 Cor. ii. 12. It seems incongruous that grace should be known, otherwise than by grace. As the sun cannot be seen but by his own light, neither can we know, but by the Spirit, that we have the Spirit. And sure as one piece of matter can be impressed by another, the Holy Spirit can impress ours. He is omnipotent, and therefore can; the Comforter, and therefore will. If he can make sinners a terror to themselves, Jer. xx. 3, 4. why may he not fill the saints with consolation? with joy unspeakable, and full of glory? 1 Pet. i. 8. If to comfort be his office, John xiv. 16, 26. xv. 26. xvi. 7. why should it be thought a thing incredible, that he should execute his office, in bearing witness with our spirits that we are the children of God? And what, though we cannot explain the manner of his operation in this his witnessing work? It is no more to be denied on that account, than his quickening the morally dead, Eph. ii. 1, 5.: and if this be denied, all our prayers for the enlightening, the enlivening, and comforting influences of the Spirit, are only a parade of words, without sense or signification.

There are things which we certainly know, and

yet cannot say how; for instance, faces, voices, and hand-writings. None can explain how we discern one face, one voice, or one hand-writing from another. Things which are known by experience only, cannot be described by words. All the philosophers in the world cannot describe a taste. When Moses, the man of God, would describe that of the manna, all he says is, the taste of it was *like* wafers made with honey, Exod. xvi. 31. compare Numb. xi. 8. This, however, could convey no idea to those who had never tasted such wafers. In like manner, we can convey no precise ideas of the consolatory influences of the Spirit, in witnessing our adoption. As the world cannot receive the Comforter, John xiv. 17. neither can we explain in what manner he conveys the strong consolation. All we can say to those who cavil, is, "Come and see. O taste, and see that the Lord is good," Psal. xxxiv. 8. John i. 46. However fools may banter, the faithful who have tasted, must still believe. Nor are they left without certain criterions, by which to distinguish a delusive persuasion from a just. Agreeably to the three things of which the Comforter convinces, viz. sin, righteousness, and judgment, John xvi. 8.—11. there are three radical doctrines in our holy religion, to which the impressions made, or the persuasion wrought, by the Holy Ghost, always bear the strictest analogy: these are our misery by nature, Eph. ii. 3. our redemption by grace, Eph. i. 7. and the duties we owe in consequence of our deliverance, Luke i. 74, 75. Tit. ii. 14. Heb. v. 9.

Agreeably to these three cardinal points, men may know, whether their persuasion concerning their gracious state, cometh of the Holy Spirit, or not. For sure as God is one, the work of the Spirit will ever be in perfect unison with his word. If therefore these impressions, or this persuasion tend to exalt depraved nature, to depreciate free grace, or lead to a licentious life, they certainly are not of God. But if, on the contrary, they have a quite opposite tendency, viz. to convince us of our wretchedness by nature, to exalt precious Christ, and to lead unto the duties he enjoins; they are evidently of the Spirit the Comforter. The reader may consult the Larger Cat. Quest. 172.

No. 28.—Page 174.

The very venerable Author died October 22, 1708, in the 52d year of his ministry, and the 73d of his age.

No. 29.—Page 176.

Justly does our Author assert that Christian virtues are not filthiness and dung. The Apostles teach the same, while they enjoin those to whom they wrote, “to present their bodies, a living sacrifice, holy and acceptable unto God,” Rom. xii. 1.; and to be adorned with good words, 1 Tim. ii. 9, 10.; “with the hidden man of the heart,” the incorruptible “ornament of a meek and quiet spirit, which is in the sight of God of great price,” 1 Pet. iii. 4. If a broken and a contrite heart he will not despise, Psal. li. such dispositions are ornamental, surcly they are neither dross nor dung.

Being precious in the sight of God, they should not be despicable in ours. They are the fruits of the Spirit, Gal. v. 22, 23. and therefore cannot but be precious, 2 Pet. i. 1. Considered as duties, they are warmly enjoined by one Apostle, 2 Pet. i. 5.—11. and therefore could not be undervalued by another. True, they are attended with imperfections, Gal. v. 17. yet far as they go, they cannot but be pleasing to their Author, Phil. ii. 13. He distinguishes between duties and their defects. The one he accepts, the other he pardons. The little which his people have, is accepted; and all that is lacking is graciously forgiven. Though no less than perfection be required, yet much less is accepted. For it is a known rule in the economy of grace, that if there be a willing mind, it is accepted, according to what a man hath, and not according to what he hath not, 2 Cor. viii. 12. The things which the Apostle counted loss and dung, Phil. iii. 8. were not, the holy dispositions infused in regeneration, nor the duties performed in virtue of them, but all he had done, and all he had enjoyed, previous to his union with Christ, verses 5, 6. So far from reckoning Christian dispositions and duties as dung, his rejoicing was the “testimony of his conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, he had had his conversation in the world,” 2 Cor. i. 12.; and with respect to others, he expressly says, “Let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another,” Gal. vi. 4. As at his conver-

sion, he counted all things which he had gained, and wherein he had gloried, but loss, for Christ; so now, when for nigh thirty years he had known Christ, he still made the same account of them. Hence he changes the tense, and instead of saying, "I counted," as in verse 7. he says, verse 8. "yea, doubtless, and I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ:" *q. d.* After long trial, I see no reason to alter my sentiments: I still count all things not only loss, but even dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith," verses 8, 9. By his own righteousness, I understand that which he mentions, verse 6th, and not true holiness of heart and life, however strongly this last be supported by the venerable names of a Zanchy, a Goodwin, and a Guyse, &c.

That it is legal righteousness, and not true holiness, appears from comparing this passage with Rom. x. 3.—6. There we read of two righteousnesses, as here, viz. that of the law, and that of faith. And there, as here, the former is called our own righteousness, the latter God's. There Christ is said to be righteousness to every one who believeth; and here, righteousness is said to be by the faith of Christ. The same appears from the context itself. In verse 6th, the Apostle tells us, that touching the righteousness which is *in* the law, he was blameless. In the 9th, he desires to be found

in Christ, not having his own righteousness, which is *of* the law. I should think that the righteousness which is in the law, and that which is of the law, signify not two different kinds of righteousness, but one and the same, viz. the works of such as are under the law as a covenant. For it seems rather strange to call that the righteousness of the law, which is performed by such as are not under the law, Rom. vi. 14. Paul calls the righteousness of which he speaks, his own. An epithet much more applicable to that righteousness which he wrought, merely by the strength of natural powers, and with a view to himself, Hos. x. 1. Zech. vii. 5, 6.; than to that which he fulfilled, by God working in him to will and to do, and through Christ strengthening him, Phil. ii. 13. iv. 13. That by his own righteousness, in which he desired not to be found, cannot be meant evangelical righteousness, but legal, appears from the last clause of the 10th verse. For the passage runs thus,—That I may be found in him, not having mine own righteousness:—that I may know him,—being made conformable unto his death. To be so, is to die to sin, Rom. vi. 6.; and is not this an essential part of evangelical holiness? To understand Paul's own righteousness therefore of personal holiness, would make one part of his speech to contradict another. For it would be to this purpose, That I may be found in Christ, not having my own personal holiness: that I may know him, being made conformable to his death. How absurd! For is not conformity to his death, the same in effect with gospel holiness? There is not the least necessity for

speaking diminutively of evangelical or inherent righteousness, in comparison of the imputed righteousness of Christ. It is legal righteousness, and not evangelical, which rivals his in the matter of justification. Evangelical holiness implies, on the one hand, the renunciation of self-righteousness, and on the other, the acceptance of surety-righteousness. Evangelical righteousness follows the imputation of the Surety's, as the effect does the cause. In other words, sanctification follows justification, and therefore evidenceth its reality. In the one case, the king's daughter is all glorious within; in the other, her clothing is of wrought gold, Psal. xlv. 13. As surety-righteousness is necessary to our *safety*, so is evangelical to our *comfort*. The one is our *confidence*, the other our *evidence*. These two, though quite distinct, are no how contrary to one another. Evangelical righteousness, being the fruit of the Spirit, can no more supplant Christ's, than the Spirit can oppose the Son. Though good works cannot bear a weight of *confidence* they do bear a weight of *evidence*, Matth. vii. 20. John xiii. 35. 2 Cor. xiii. 5. James ii. 18. 2 Pet. i. 10. 1 John ii. 3. iii. 14. To value the evidences of my interest in Christ, is so far from implying any disregard to his surety-righteousness, that it supposes the very reverse: as the scarlet cord in Rahab's window was a token that she highly esteemed the salvation of God, Josh. ii. 15.—21. The consequence of taking Paul's own righteousness here for evangelical holiness, shows the absurdity of the sentiment. Substitute the one word for the other, and it instantly appears: And

be found in him, not having holiness, but that righteousness which is through the faith of Christ, &c.

Zanchy himself rejects this, with a God forbid! Goodwin cautions against it, vol. 3. part 3. p. 356. and justly, For without holiness no man shall see the Lord, Heb. xii. 14. We must not only be desirous to be found *in Christ*, but also to be found *of him* in peace, without spot and blameless, 2 Pet. iii. 14. In fine, it is not possible that one can be found in Christ, not having personal, or evangelical righteousness. For the end of deliverance from the curse is, that men may serve the Lord in holiness and righteousness, Luke-i. 74. Every branch vitally united to the true vine, bringeth forth much fruit, John. xv. 5. Such as are married to him who is raised from the dead, bring forth fruit unto God, Rom. vii. 4. They are his workmanship, created in Christ Jesus unto good works, Eph. ii. 10. And hence, these their works shall be honourably mentioned at the last day, Matth. xxv. 34.—40. not as the *causes* of their right to the kingdom, but as its *evidences*. So of old, the woman's utter aversion to see her child divided, though it did not make her that child's mother, it served as a thousand evidences to prove that she was, 1 Kings iii. 16.—28.

Agreeably to what is said above, I judge that the good works of the saints are not intended, in Isa. lxiv. 6. where it is written, "All our righteousnesses are as filthy rags." This, I think appears from the context itself. For in the preceding verse, the church, in her address to God, which she had begun,

chap. lxiii. 15. expressly says, "Thou meetest him that rejoiceth and worketh righteousness," *i. e.* who rejoiceth to work righteousness. It will not readily be denied, that this is characteristic of the saints. They rejoice to work righteousness. For it is known, that every one who doeth righteousness, is born of God, 1 John ii. 29. iii. 7.—10. Now it cannot be said of such, that all their righteousnesses are as filthy rags, or that they rejoice to work such things. To be working righteousness, is certainly very different from weaving the spider's web, or covering one's self with a menstruous cloth. They who are engaged in the former, are represented as coming unto God, while he is said to meet them. Compare, Luke xv. 20. But such as are employed in the latter, are described as not calling upon his name, nor stirring up themselves to take hold of him. So far are they from working righteousness, that they call not upon God, and therefore are the workers of iniquity, Psal. xiv. 4. When it is said, that they stir not up themselves to take hold of him, this implies, that so far from meeting them, as the workers of righteousness, he turns away from them. Compare chap. i. 10.—15. lix. 9. But they do like Jacob in one case, Gen. xxxii. 26. or the spouse in another, Song iii. 4. refuse to let him go. It seems therefore certain, that the righteousness mentioned in the one verse, is very different from that in the other. The one is matter of rejoicing, compare 2 Cor. i. 12.; the other of shame and sorrow.

It also deserves our notice, that according to scripture, filthy garments are emblematic of a sinful

state. So in Zechariah's vision, chap. iii. 3. Joshua is seen clothed with filthy garments, and they being taken away, the angel says unto him, "Behold I have caused thine *iniquity* to pass from thee," ver. 4th. When therefore the church exclaims, We are all as an unclean thing, and all our righteousnesses are as filthy rags! it seems to refer to their morals in an unregenerate state. Then, and then only it was, that they were all as an unclean thing, Job. xiv. 4. Tit. i. 15. and of consequence, then all their righteousnesses were as filthy rags. Then they were dead, Matth. viii. 22. Eph. ii. 1.—5. 1 Tim. v. 6. and therefore so were all their works, Heb. vi. 1. ix. 14. Sure, as filthy rags can never adorn, these words are quite inapplicable to that conversation of the saints which adorns the doctrine of God our Saviour in all things, Tit. iii. 10.; quite inapplicable to the ornament of a meek and quiet spirit, which is in the sight of God of great price, 1 Pet. iii. 4. The saints are said to be washed, Ezek. xvi. 9. xxxvi. 25. John xiii. 10. 1 Cor. vi. 11. Tit. iii. 5. But if so, how can they be all as an unclean thing, or their new obedience as filthy rags? Their righteousness is said to remain for ever, 2 Cor. ix. 9. and to be fine linen, clean and white, Rev. xix. 8. They are said to be in the beauties of holiness, more than those of the womb of the morning, Psal. cx. 3. that is, more beautiful than the chambers of the east, when the sun is about to come forth. Compare Psal. li. 7. I shall be clean.—I shall be whiter than the snow. The holy people, Isa. lxii. 12. are said to have put off the old man with his deeds, and to have put on the new, Col. iii. 9. 10.

Now though the deeds of the one may justly be called filthy rags, the duties resulting from the other cannot. What though their old man still attend the new? They being the subject or seat of these conflicting parties, Rom. vii. 23. Gal. v. 17. yet the one is not to be confounded with the other; nor evangelical righteousness styled filthy rags. It remains therefore, that the prophet's words must be understood of the morals of the unregenerate. Their mind and conscience being defiled, Tit. i. 15. so must all their works. For as the fountain is, so must be the streams. They being dead in sins; the best of which they can boast, are but dead works. Being abominable and unto every good work reprobate, Tit. i. 16. what can their boasted morals be? Being hateful as haters of God, Rom. i. 30. Tit. iii. 3. what can their best works be in his sight, but as a menstruous cloth? Permit me to add, it was in this sense that Luther and Calvin understood the prophet's words. The learned reader may consult Vitringa on the passage, and Placcette Des Bonnes Œuvres, page 150.

#### No. 30.—Page 178.

To understand the doctrine of *acceptance*, we must consider, that believers in Christ are not only justified, but also adopted. In the former case, they are accepted as righteous in the sight of God, only for the righteousness of Christ, imputed unto them, Rom. iii. 22. v. 19. 2 Cor. v. 21. Gal. ii. 21. In the latter, they are adopted into the family of God, and accordingly are his children, 2 Cor. vi. 18. Eph. i. 5. ii. 19.; and being so, they are

subject to the law of the house, (Ezek. xliii. 12.) viz. to conduct themselves as obedient children, Matt. v. 43. 1 Pet. i. 14. And therefore while imputed righteousness is their exalted privilege, personal righteousness or holiness, is their indispensable duty, 1 Pet. i. 15, 16.; while their acceptance in the one case is ever the same, continuing firm as their union to the Surety, Eph. i. 6. they are to labour in the other, that they may be accepted of God, 2 Cor. v. 9. viz. in fearing him and working righteousness, Acts x. 35.; in presenting themselves as living sacrifices, holy and acceptable unto him, Rom. xii. 1.; as an holy priesthood, offering up spiritual sacrifices, acceptable to God by Jesus Christ, 1 Pet. ii. 5.; for with such sacrifices God is well pleased, Heb. xiii. 16. Considering believers as justified, there is no condemnation to them, Rom. viii. 1. They are always equally righteous, through imputed righteousness. And therefore the sentence passed in their favour, can never be revoked, nor they fall from a title unto heaven. As in their duties they do not keep the covenant of works; neither in their sins do they break it. And hence it cannot condemn them. They are under another covenant, and in another kingdom, Col. i. 13.

But considering them as children, they are not always equally dutiful to their heavenly Father, doing the things which are pleasing in his sight. And therefore, though as a judge, he lays nothing to their charge, Rom. viii. 33.; yet, as a Father, he may be angry with them, Exod. iv. 14. Deut. i. 37. iv. 21. Being necessarily the holy God, he

cannot look upon iniquity, no not in his own, without abhorrence, Jer. xlv. 4. Hab. i. 13.; and therefore must be displeased with them, when indulging themselves in it, 2 Sam. xi. 27. Psal. lxxxix. 30.—32. xcix. 8. Not being under the law as a covenant, and therefore not breaking it as such, Rom. vi. 14. they cannot fall under the curse. But being necessarily under it as a rule of righteousness, 1 Cor. ix. 21. their transgressions may subject them to paternal chastisements, 1 Cor. xi. 32. Though they cannot possibly become the children of *wrath*, as formerly, Eph. ii. 3. yet they may be children *under wrath*, Psal. lxxxviii. 7. Isa. liv. 8. lx. 10. God being displeased with their conduct, cannot but be displeased with themselves on its account. Hence our excellent Confession teacheth, that “ although they can never fall from the state of justification, yet they may by their sins fall under God’s fatherly displeasure.” chap. xi. 5. To him as a Father they pray for pardon, Matt. vi. 9, 12. 1 John ii. 1.; and if there be such a thing as fatherly pardon, there must also be fatherly acceptance, Gen. xix. 21. Sure as the sins of the saints are displeasing in the sight of a holy God, their duties must be acceptable to him. Sure as he pardons the one, he accepts of the other: and both for Christ’s sake. As their disobedience subjects them to the guilt of fatherly anger, their filial obedience is followed with paternal acceptance, and rewards their solicitude. To be thus accepted, is quite different from their acceptance in justification. So different indeed, that neglecting to seek the one acceptance is an incon-

testible proof that men have not obtained the other.

Let it also be remarked, that though *no sins* can affect the *state* of the justified, yet *some sins* may deprive them of the *sense* of their justification. Every sin is not inconsistent with the power of godliness, Eccl. vii. 20. James iii. 2. but some sins certainly are, 1 Cor. vi. 9, 10. Gal. v. 19.—21. 2 Tim. iii. 2.—5. Rev. xxi. 8. God has in wisdom, justice, and mercy, so ordered matters, that no man indulging himself in these last, can retain a sense of his justification. “As a father pitieth his children, so the Lord pitieth them that fear him: for he knoweth their frame,” Psal. ciii. 13, 14. For their daily infirmities he does not contend with them. But for these grosser sins, he furrows their back, and breaks their bones, Psal. li. 8. They grieving the Comforter, Eph. iv. 30. it is not agreeable to the economy of grace, that he should at that very time gladden them. He will wound, before he heal; and make their hearts to bleed, before he apply his balm, 2 Sam. xii. 13. Isa. lvii. 18. For as in their regeneration, so in their recovery, his first step is to convince of sin, John xvi. 8, 9.

#### No. 31.—Page 180.

After what our Author has observed on the difference betwixt law and gospel, it will not be disagreeable to hear another learned Foreigner on the same subject. “The chief dispute, (says he) between the reformed and the papists is concerning this point: since whatever differences they design

after Bellarmine, Lib. iv. De Justif. cap. 3, 4. yet they by no means touch that which is the greatest; and do not in any instance make mention of the gratuitous promise of Christ and his benefits, that so they might oppose the gospel to the law, faith to works. Nay, they completely turn the gospel into a law, and dream of no other covenant of grace, than the covenant of works tempered or seasoned with a little grace. But in this the evangelical resist them with all their might. 1st, That the article of justification by faith alone may continue unhurt. 2dly, That the benefits of Christ the Lord our Righteousness may be celebrated. 3dly, That troubled consciences may be answered, which cannot be quieted, except the doctrine of the gospel be accurately distinguished from the law. So that Luther on the Galatians justly wrote, “ he who well knows to distinguish the law from the gospel, let him both give thanks to God, and know that he is Divine. I certainly, in temptation, did not yet know (to distinguish them) as I ought. Thou mayest as certainly distinguish the righteousness of the gospel, from the righteousness of the laws, as thou distinguishest heaven from earth, light from darkness, day from night; and I wish we could distinguish them much more.” Meanwhile the many differences observed by Divines, may be reduced to certain heads. For, 1st, Law and gospel differ in their origin and manner of revelation. For while the law is known, in some measure, by nature; the gospel is discovered by revelation only, as a mystery inaccessible to nature, Rom. ii. 15. Rom. xvi. 26. Col. i. 26. Matt. xvi. 17, 18.

2dly, In their matter and subject: For the law is the doctrine of works, but the gospel is that of faith, Gal. iii. 12. Rom. iii. 21. 3dly, In their form; since the promises of the law are conditional, made to the workers; but those of the gospel are gratuitous and liberal, made to believers concerning the righteousness of Christ, and eternal life through him, Rom. iii. 20. Gal. iii. 10.—12. Rom. iv. 4. 4thly, In their effects, since the law convinces of sin, and terrifies the sinner, while the gospel gladdens troubled consciences, and comforts them with a free remission and salvation, Rom. iii. 20. iv. 15. Isa. lxi. 1, 2. Isa. xlix. 9. Matt. xi. 28. Luther observes to excellent purpose, that both the doctrines of law and gospel are conversant about sin, but in a different manner. The law discovers sin, accuses it, imputes it, condemns it: but the gospel pardons it, covers it, and does not impute it; because it points out the Lamb of God, which taketh away the sins of the world." *Leydekker's Vis Veritatis, pars prima, p. 254, 255.*

No. 32.—Page 184.

To know the end and use of the moral law, as subservient to the covenant of grace, is of the utmost advantage to every class of Christians, whether teachers or taught. It cannot possibly be any of these ends, to point out the way to eternal life. For in that view it would not be subservient, but opposite to the glorious gospel. It would not be an hand-maid, leading to the mistress; but her rival, as Hagar became Sarah's, Gen. xvi. 4. True it is, our Lord himself said unto the young man,

“If thou wilt enter into that life, keep the commandments,” Matt. xix. 17. This, however, was not to intimate, that such thing was now practicable, it was only an answer suitable to that legalist’s question. He did not, like the trembling jailor, ask, “What must I do to be *saved*?” Acts xvi. 30. But puffed up with pride in his morals and abilities, He says, “What *good thing* shall I do?” &c. Hence the all-faithful Teacher answered him according to his folly, Prov. xxvi. 5.; much as if he had said, “Hast thou appealed unto Cesar? unto Cesar must thou go,” Acts xxv. 12. Since thou wilt live by the law, the law thou must keep. The law’s subserviency to the gospel, is a point much laboured by the Apostle, in his Epistle to the Galatians, who had so soon turned aside to another gospel, chap. i. 6. As they clave to the Sinai-law in opposition to the Abrahamic covenant, he shews the relation of the former to the latter; that it was not given in opposition, but in subordination to it. Having put the important question, “Wherefore then serveth the law?” chap. iii. 19. he answers, “It was added because of transgressions.” It was added, viz. to the promise or covenant made with Abraham, four hundred and thirty years before. It was added to that covenant, not blended with it: added, not by way of ingrediency, but by way of subserviency, not to supplant, but ministerially to support it. It was added because of transgressions, viz. as a mirror to discover them, Rom. iii. 20. James i. 23.—25.; as a plough-share to break up the fallow-ground of the human heart, Jer. iv. 3.; as a bridle to restrain from sin, 1 Tim. i. 9, 10.; and as

an unerring rule of duty, Psalm, xix. and cxix. Thus, while as a covenant, it drives sinners to Christ, or shuts them up unto the faith; they having closed with him, are remitted back to it as a rule of life, 1 Cor. ix. 21. Gal. vi. 2. and thus, alluding to Elijah's case, 1 Kings xix. 11, 12. the wind, the earth-quake, and the fire of the law, precede the still small voice of the gospel.

The Apostle having shown for what purpose the law was added to the promise, takes notice of one remarkable circumstance attending its publication, viz. that it was ordained by angels in the hand of a mediator, *i. e.* in the hand of Moses, who then stood between the Lord and the many thousands of Israel, Lev. xxvi. 46. Deut. v. 5. In further explication of which circumstance, he observes, that a mediator is not of one; but God is one, verse 20th. Words, which may justly be reckoned among the things in Paul's Epistles hard to be understood, 1 Pet. i. 1. 2 Pet. iii. 1, 16. Without mentioning the various opinions of critics and commentators, respecting them, I apprehend they should be translated as follows, Now that mediator is not mediator of *the one*; but God is one, (in both.)\*

\* Let it be observed that the word mediator in the 20th verse has the article, while in the 19th it is without it. Therefore I read *that mediator*; compare John i. 21.; *that prophet*, Matt. xix. 17. that life. True indeed, the word *one* in the first clause of the 20th verse, which I read *the one*, has not the article. But as to this, I observe, that the word *εἷς*, seems to refer to some one thing which the Apostle had already mentioned, and therefore should be translated, not simply one, but the one. It was usual both with the Hebrews and Greeks, in referring to two things

When it is said, The one, this naturally suggests that there is another, Exod. xxv. 18. John xx. 12.

immediately preceding, to call them, not the one and the other, but the one and the one. So Exod. xxv. 19. Make the one cherub on this end, and the one cherub on that end. Judg. xvi. 29. And Samson took hold of the two pillars, of the one with his right hand, and of the one with his left hand. 2 Sam. xii. 1. There were two men in one city, the one rich, and the one poor. Zech. xi. 7. I took unto me two staves; the one I called Beauty, and the one I called Bands. Matt. xxiv. 40, 41. Two men shall be in the field: the one shall be taken, and the one left. Two women shall be grinding in the mill; the one shall be taken, and the one left. Mark xv. 27. And with him they crucify two thieves; the one on his right hand, and the one on his left. John xx. 12. And (Mary) seeth two angels in white, sitting, the one at the head, the one at the feet, where the body of Jesus had lain. Gal. iv. 22. Abraham had two sons; the one by a bond-maid, the one by a free woman.

Agreeably to this manner of speaking, as I conceive, the Apostle having said that the law was ordained in the hand of a mediator, immediately adds, Now that mediator is not mediator of the one, viz. of the one of the two things he had so frequently mentioned. Taking the word one in a relative sense, it is natural to ask, What one? The preceding context suggests the answer. For there two things are contrasted, the promise made to Abraham, and the law given four hundred and thirty years after. Both of these are thrice mentioned in the three preceding verses. And therefore when it is said, That mediator was not mediator of the one, it must be meant of the former or first one, viz. the Abrahamic covenant. It can be no just objection against our reading, *the one*, though the word *εως* be without the article. For it is prefixed promiscuously, and not always with such an emphasis as some maintain. *Robertson on the Revelation*, chap. 8. 2. It is totally omitted in all the New Testament passages quoted above, except Mat. xx. 40. Our version reads *the one*, Gal. iv. 24. though the original word has not the article, *μὴ μὲν ἀπο θένους εἶναι*.

It is observable how two such different men as Messrs. Locke and Boston agree in laying a mighty weight upon the article. The

Gal. iv. 22. It would seem then, that there are two things which the Apostle speaks of here; and that

latter reads the following passage thus, "Gal. iii. 11. That no man is justified by a law in the sight of God; it is evident, chap. v. 4. whosoever of you are justified by a law, ye are fallen from grace. Rom. iii. 28. Therefore we conclude, that a man is justified by faith, without deeds of a law. Gal. ii. 16. Knowing that a man is not justified by works of a law." After which he adds, "I read a law, deeds, works, simply; because so the original words used in these texts do undeniably signify." Marrow of Mod. Divin. page (mihi) 258.

He so reads these passages, because the original words are without the article. Locke teaches, that the word law, (*ὁ νόμος*) with the article prefixed, as it is twice in Rom. iii. 19. signifies the law as given to the Jews; and that the word (*νόμος*) without the article, as it is twice in the next verse, signifies law in general, as extending to Gentiles as well as Jews. The judicious Guyse, however, justly observes, that that very critical gentleman himself, without attending to this distinction, takes the word law in one and the same sense, chap. iv 13, 14, 15, 16. though in the three first of these verses, it is put without the article, and in the last with it. The Doctor also pertinently adds, that when there is nothing in the context to forbid, the article often gives an emphasis; yet in these two verses (Rom. iii. 19, 20.) the sense of the word law is the same, whether the article be prefixed to it, or not. If the word *the* were to be added or omitted in an English version, according as the article occurs or not, it would make a very awkward appearance. Take Gal. iv. 29. for a specimen. "But as then he who was born after flesh, persecuted him who was born after Spirit, even so it is now."

Permit me to observe further, that I take *εὐος* to be of the neuter gender, not agreeing with *δαθῆκεν* or *επαγγέλια* in gender indeed, but in sense, thus: Now that mediator is not mediator of the one of these two things, viz. of the covenant of promise. The same construction occurs, Eph ii. 8. "By grace are ye saved, through faith; and that (thing) not of yourselves: it is the gift of God." Rev. ii. 15. "Thou hast also them that hold the doctrine of the Nicolaitans, which *thing* I hate." If, when speak-

while Moses was not the mediator of the one, he as certainly was of the other. Two very important things we find both in the preceding and the following context: Two things which attracted the attention of the Jewish people, and, indeed, divided them; some resting on the one for justification, some on the other. What are these two things? Why, just the Abrahamic covenant, and the Sinai law, verses 16, 19, 21, 22. called the two covenants, chap. iv. 24. In reference to the one of these, the Apostle says, that Moses was not

ing of two things conjunctly, scripture, as we have seen, often says, *the one* and *the one*, why may it not, when speaking of either of them separately, call it *the one*, as here? and in chap. iv. 24.? It is evident as the light, that two things are considered in the preceding context; the promise and the law. And though the word two is not there, it occurs, chap. iv. 24. applied to the self-same subjects; the promise to Abraham, and the law from Sinai.

I observe once more, that the Apostle, having contrasted the promise and the law, tells us not only that Moses was the mediator of the latter, but also that he was not the mediator of the former. It was not unusual with him to handle a subject, first, by way of assertion, and then by that of negation. Thus, having said to the Ephesians, "By grace are ye saved, through faith;" he immediately adds, "Not of works," Eph. ii. 8, 9. Though this last followed of itself, he scruples not to observe it. I say it follows of itself, inasmuch as we cannot be saved both by grace and works. For as the same Apostle argues concerning election, so may we respecting salvation. "If by grace, then it is no more of works: otherwise grace is no more grace," Rom xi. 6. I can with great pleasure, refer the learned reader to Leydekker's Dissertation on Gal. iv. 24. in which he strongly proves, that by the two covenants there, are not meant the Old and New Testaments, but the covenant of works and of grace. *Vis Veritatis pars prima*, p. 155.—182.

its mediator. He was the mediator of the Sinai covenant only, not of the Abrahamic. It had another, a better mediator, even Christ, in whom it was confirmed, ver. 17. The Apostle having asserted that Moses was not the mediator of the one, viz. of the promise made to Abraham, or of the covenant made with him, immediately adds, But God is one. Though four hundred and thirty years after having given the promise, he added the law, yet he was one in both; his purpose of design was one both, in the promise and in the law. Though the law in itself be contrary to the promise, so contrary, that the inheritance cannot be of both, verse 18; yet God in adding the law, is not contrary to himself in giving the promise. His end or design in both is one. The Apostle had observed, ver. 15, that though it be but a man's covenant, yet if it be confirmed, no man disannulleth, or addeth thereto. And if no man will do this with a human covenant, surely much less will God do so with his own covenant. But whatever men may attempt, "God is not a man, that he should lie, nor the son of man, that he should repent," Numb. xxiii. 19. Say not, the law as it was added to the covenant, verse 19th; for it is not added in the sense meant, verse 15th; it was not added by way of amendment or alteration; it was not added to the covenant to disannul it, verse 17.; it was not so added to it, as to be blended with it, as water may be mixed with wine. No, it still remained distinct from it, but subservient to it, as Hagar to Sarah.

His end in adding the law, was not to point out another method of obtaining the inheritance than

by promise, but to show, that because of transgressions, they could not possibly obtain it in any other way. His end was not to withdraw men from the promise, but to make them cleave the more closely to it, as convinced that salvation was to be found nowhere else. This being undoubtedly the case, though the promise and the law were in themselves two contrary things, yet God was one in both. Much to this purpose, said Joseph, "The dream of Pharaoh is one," Gen. iv. 25. This sense of the word *one*, is not unfrequent in scripture, nor in common conversation. When a person is greatly changed in dispositions and designs, he is said to become another man, 1 Sam. x. 6. He is not what he was; but continuing steady and uniform in his views or intentions, he is said to be one. Compare 2 Cor. i. 17. Esth. iv. 11. Dan. ii. 9. Nor ought it to be objected against this explication, that according to it, the word *one* in the first clause of the verse, has a very different signification from what it has in the last. The difference is not more than in Job. i. 21. or in our Lord's ever memorable saying, "Let the dead bury their dead," Matth. viii. 22. See Bishop Reynold's Works, p. 146.

#### No. 33.—Page 185.

If we form our conceptions of the gospel, from the miserable case of sinners, to whom it is sent, we shall quickly find, that strictly taken, it is something vastly different from a new, a mild, or a remedial law, viz. that it consists entirely of good tidings: tidings of life to the dead, pardon to the condemned, healing to the diseased, clothing to the

naked, bread to the hungry, water to the thirsty, light to them who sit in darkness, liberty to the captives, riches to the poor, and in one word, of all that is suitable to the sinner's complicated misery, all that is calculated to relieve him from it. If the old law be perfect, there can be no place for a new. If the moral law be unchangeable, a milder is impossible. But the former positions are true, and therefore the latter. By the old, or original law of his creation, man was certainly bound to believe whatever God should reveal, and to obey whatever he should enjoin. It cannot be denied that such obligations must result from the relation between God and the rational creature. Hence, soon as a Saviour was exhibited in the glorious gospel, fallen man was bound by the old, the original law, to believe all that was revealed, and to obey all that was enjoined, respecting him. The moment that the gospel revealed the new object, the law obliged him to the new duty in relation to it. If laws were to be multiplied, according to a man's diversified circumstances, it would follow, that there should be one law for the married, another for the unmarried, one for parents, another for children, &c. But who sees not the absurdity of this? Long as the perfection of the moral law is maintained, a milder cannot be admitted. Once to imagine that the all-perfect God should emit an imperfect law, a law which is not a complete rule of duty, is most absurd. The Psalmist, saying, "I have seen an end of all perfection," immediately adds, "but thy commandment is exceeding broad," Psal. cxix. 96. It is not so, however, if it do not

extend to all possible duty, and particularly to faith in Jesus Christ, repentance unto life, and all the duties which suppose either our fallen state, or the revaluation of the gospel. Law and gospel, though joined in the dispensation of grace, are not blended together, but quite distinct. So much so, that the law is not the gospel, nor the gospel it. The gospel offer indeed, rides as in state, I may say; being attended as on the right hand with the great and precious promises, to all who embrace it; and on the left, with all the terrors and threatenings of the fiery law, to those who reject it. Still, however, it is in itself very different from that law. The gospel, indeed, says, "He that believeth, shall be saved;" but it does not add, "He that believeth not, shall be damned."

That is the language of the law, and it will see to the execution of its own sentence. Nor is there the least reason that the glorious gospel should speak so. The sinner, rejecting its gracious offer, it leaves him where it found him, under the curse of the law. For he who believeth not, is condemned *already*, John iii. 18. Refusing to come into the new covenant, he must of necessity continue under the old.

The patrons of the new, the remedial law, tell us, that it does not require sinless or perfect obedience. But if so, then the sins or imperfections attending that obedience are no transgressions of that law, and if no transgressions, then no sins, 1 John iii. 4.; the amount of which is, that sin is not sin. If it be granted that the imperfections attending sincere obedience to the new law are really sins, and such

a concession cannot decently be withheld, still they are not sins against that law, it not requiring sinless obedience; for it is a known maxim, that where no law is, there is no transgression, Rom. iv. 15. And therefore allowing, as it seems unavoidable, that these imperfections are sins, yet still they are not sins against the new law, but only against the old, the rigid and original law: *i. e.* that in them, sincere converts do not sin against that law which they are under, but against that from whose demands they are delivered. If these consequences be absurd, so must the new law from which they unavoidably follow; besides, if this mild law do not require sinless obedience, the necessity of the Surety's atonement falls to the ground, at least with respect to all the sins or imperfections posterior to sincere faith. For according to this doctrine, though it might be necessary that he should satisfy for their old sins, the transgressions of the old law, under which they originally were; yet there could be no necessity to suffer for these things which are no breach of the mild, the mitigated law. But to say the truth, Arminians speak very slightly of our Lord's suretiship. According to them, he rather became surety, that we should perform certain deeds, than that he should act and suffer in our law-room, or stead.

To these observations, let me add those of a famous Foreigner, who is happy in illustrating how the moral law binds to faith and repentance.

“Coronidis vice, &c. *i. e.* In conclusion, we shall solve two difficulties, which may exercise the most ingenious. For by arguments neither weak nor ob-

scure, it seems quite evident, that the moral law is not only imperfect, but also unprofitable, because it commands neither faith nor repentance: in which two things, however, is contained the whole service of God, and whatever is religious in man. The Apostle indeed, Acts xx. 21. refers the whole of his ministry to these two heads, repentance towards God, and faith towards Christ.

“ It seems plain, that nothing concerning faith in Christ, is enjoined in the moral law, for it makes no mention of Christ, and redemption from sins. For the moral law is a natural debt, and commands nothing more, than what man was bound to do before the fall. But man before the fall, was not bound to believe in Christ. Wherefore the Apostle distinguishes faith from the law, saying, that the law is not of faith, Gal. iii. 12. Hence it is, that he so frequently opposes the law to faith: which he would not have done, if faith were contained in the law.

“ God, indeed, in the preface to the decalogue, proclaims, that he is the God of Israel, whence it appears deducible, that faith is commanded in the law, because God is not our God, except in Christ. But this is adduced, beside the purpose: For these words, *I am thy God*, command nothing, neither are they a part of the decalogue, no more than what is added, concerning their deliverance from the land of Egypt. Add, that God is also our God in respect of creation and preservation. But notwithstanding these things, we maintain that faith is commanded in the law, not in express words indeed, but by necessary consequence. For the law commands us

to love God with all our heart, and to obey him in all things without exception, and therefore also to believe him when speaking, whatever it may be which he says or enjoins. Nor is there a doubt, but that he who does not hear Christ, but rejects his doctrine, violates the command of the law, by which God willeth to be loved and obeyed.

“Nor can it be denied, but that Adam before the fall, was bound to have faith in God: not the faith indeed of the remission of sins, (for that was not yet necessary) but faith, by which he ought to believe that God would be faithful in his promises. and that there was to be no doubting concerning his word. Nor does the obligation, by which we are at this day bound to believe the gospel, arise from any thing else, than from that first obligation, by which man, before he sinned, and immediately from the first moment of his creation, was bound to believe every word of God. Wherefore though the faith of the remission of sins by Christ does not rest upon the decalogue, because such a remission is not in the law, yet certain it is, that man is bound by the law to believe every word of God.

“In vain is it objected, that faith in Christ was not commanded to Adam before the fall. For neither before the fall was he forbidden to mix with idolaters, to lend upon usury, or to marry an infidel, because then there was no need of these prohibitions. Yet certain it is, that by these, his posterity are bound, in virtue of that general law, by which, prior to the fall of man, God demanded perfect obedience from him. Thus, subjects, who have bound themselves with an oath to obey their prince,

by the same oath bind themselves to obey those laws, which are not yet enacted.

“When the Apostle says, that “the law is not of faith,” his meaning is not, that faith is in no respect enjoined in the law; but justification by faith in Christ is neither taught, nor promised in the law. Many things are commanded in the general precept of loving God, which are not yet particularly explained in it, and which we learn only when God delivers them afterward, in a peculiar mandate or warning. This is likewise to be observed, that the law commands faith, only as it is a certain work, but not as it is the instrument of justification. For it is not possible to be justified by faith, as it is a work, because it is never perfect in man, and perfect obedience the law demands.

“The difficulty is no less concerning repentance. It is asked, Whether repentance be required in the moral law, of which we have a compend in the decalogue? It seems plain that it is in no manner commanded there. For the law which saith, “Cursed is he, who shall not continue in all things, which are written in the book of the law, to do them,” seems to leave no place to repentance. For repentance is an amendment to the better: which cannot be in him, who, for not fulfilling the law, is subjected to the eternal curse. Thus the judge sentencing the guilty to the gibbet for his crime, leaves no place for amendment. After sentence is passed, it is in vain to plead repentance. This very thing may be concluded from one circumstance, viz. That the law was at first given to man, perfectly righteous, and not yet fallen; at

which time repentance would have been commanded in vain. For the moral law, to which we are subject, is not different from that which was given to Adam before the fall. Since repentance was not enjoined to him, it cannot now be commanded in the same law, in regard that it did not lose its signification by Adam's sin.

“ But in opposition to this, truth keeps its ground. In vain should the law have been proposed to the man, who could have imagined that that law did not command amendment, and a change to the better; or have thought that it cut off all hope of repentance. The law indeed did not require repentance from man before the fall, because it presupposed that there was no need of it, at least, that there ought to be no need of it. But on the supposition that man had sinned, it is certain, that the law required repentance. For it commands us to love God with all our heart. But whosoever loves God, cannot but be touched with grief for his sin. What though the law does not expressly enjoin repentance, it enjoins good works, which are practised by repentance. For if any one were perfectly righteous, without repentance, he would do the same good works which are done by a penitent: for instance, prayers, alms, praises, &c. In order to obey the law, some things are required after sin, which were not required before sin. Yet they are required by virtue of the law itself, the use of which is changed, from occasions occurring afterward.

“ I confess, indeed, that the rigour of law does not give place to repentance. Nevertheless, as to those with whom God does not intend to deal according

to the rigour of law, the law hath its use; and with the pious, its precepts are incitements to repentance.

“Nay, indeed, there is not a doubt, but that from reprobates the law demands penitence, and a change to the better, otherwise they would not sin against the law of God, by continuing in impenitence, who, if they were touched with penitence, would, in Christ, have a ready remedy against the curse of the law: which repentance, if they cannot exercise it of themselves, it does not follow from thence, that they ought not to repent. For since man contracted his own impotence by his own fault, God is not bound to heal him; because the Creator is not under law, nor a debtor to the creature. Neither by this impotence is man without law, and not obliged to perform good works, which a sinner cannot reach but by repentance.” Thus far Du Moulin in Dispp. Sedanensibus, p. 556.

I cannot think to close this Note without observing, that the venerable compilers of our Confession and Catechisms, give it as the first rule for the right understanding of the Ten Commandments, that the law is perfect, requiring the utmost perfection of *every duty*. Larg. Cat. Q. 99. And if so, then it must certainly require faith in Jesus Christ, and repentance unto life. See also Answers of the Twelve Brethren to the Commission's Queries, Query 1st.

No. 34.—Page 186.

To know upon what warrant, and in what order sinners believe in Christ, and hope for his salva-

tion, are very interesting points, as to all, so particularly to such as are exercised unto godliness. Far and wide as the gospel is published, he is freely offered unto all: not to such sinners only as possess certain qualifications or laudable dispositions; for what can men have, but sin and misery, till he come to them, and they to him? The invitations Isa. lv. 1.—3. Matt. xi. 28.—30. are not characteristic of some sinners, but of all. And therefore, as the parting-offer, Rev. xxii. 17. expressly bears, “ Whosoever *will*, may take the water of life freely;” the offer is clogged with no exceptions, no conditions. Meanwhile, there is a vast difference between what sinners *may do*, in point of warrant; and what they *can or will do*, in point of event. All sinners may, and ought to believe in Christ. None but the convinced can, or will believe in him. I say, can or will; for if willing, they shall not be unable; as their inability is moral, Psal. cx. 3. John v. 40. None but they whose hearts are pierced with the arrows of conviction, Psal. xlv. 5. will relish the gospel-tidings, Acts ii. 37.—41. xvi. 29.—34. This, however, sets no limits to the gospel offer. Neither should sinners, by seeking for qualifications in themselves, throw stumbling-blocks as in their way to the Saviour. They must know, that faith in him, is not a qualification in order to come to him, but the very coming itself, John vi. 35. Not to trust in him for salvation, till first they discern some evidences of grace in themselves, is most preposterous. It is seeking fruit where there is no tree, and looking for a superstructure before the foundation be laid.

Practising on this principle, the sinner, like an unwise son, must stay long in the place of the breaking forth of children, Hos. xiii. 13.; or rather never believe at all. For how can there be evidences of grace, before believing in the Saviour. Evidences of grace, are the same with evidences of faith. But how can there be any evidences of what is not? There may be evidences of things not seen, Rom. i. 20. Heb. xi. 1. but not of things which do not exist. It always supposes the pre-existence of that, of which it is an evidence. And therefore, to enquire after, or to expect, internal signs of grace, before we exercise the grace of faith, is as unphilosophical as antiscritural. Faith worketh by love, Gal. v. 6. is not founded upon it: Purifies the heart, Acts xv. 9. and therefore precedes progressive sanctification. If the sinner thinks that his warrant to believe turns upon previous qualifications, as love to God, and holiness of heart, he must regard the tree of life as forbidden fruit to him, till first he perceive that he is possessed of them. But how can he love that God in whom he has not believed? In whom he has not trusted for salvation? 1 Pet. i. 21. Psal. lxxviii. 22. How can he be holy, while destitute of holy faith? Jude 20. It therefore remains, that sinners attending to the gospel-offer, should *immediately* believe in Christ, rest on him for salvation, and so hope that they shall be saved by him: For faith can no more be without hope, than without love, 2 Cor. v. 7. Rom. viii. 25. 1 Cor. xiii. 13. Col. i. 23. Heb. xi. 1. The sinner cannot but hope for that for which he trusts in Christ, and he cannot but

love him, on whom his faith and hope are placed. A three-fold cord this, not to be broken, 1 Thess. i. 3, 5, 8. And thus, in the very first act of believing, he has the hope of eternal life, Tit. i. 1, 2. If this be denied, the unavoidable consequences are, either that faith is separable from hope; or that prior to the inward evidences of grace, the sinner has no warrant to trust in Christ for salvation. And who that knows the grace of God in truth (Col. i. 6.) will admit these? Two things may be observed, respecting this assurance of faith and hope, (Heb. vi. 11. x. 22.) viz. that it is so far from being any how prejudicial to holiness, that it has a native tendency to promote it; and that it is fundamental to the assurance of sense.

1st, It is most friendly to true holiness. Like every other evangelical doctrine, holiness to the Lord is deeply engraven as on its forehead, 1 Tim. vi. 3. 1 John iii. 3. For the believing sinner does not simply believe that he shall be saved (which is the destructive dream of multitudes) but that he shall be saved through the grace of the Lord Jesus Christ, Acts xv. 11. He trusts that he shall be saved according to the method of grace, or in the way in which God has appointed sinners to obtain the salvation which is in Christ Jesus, 2 Tim. ii. 10. He trusts that he shall be saved from sin, as well as from wrath, Matth. i. 21. Tit. ii. 14. Rom. v. 9. 1 Thess. i. 10. He believes not only that he shall set foot in Canaan, but also that he shall be preserved in marching up through the howling wilderness, 2 Tim. iv. 18. And so believing, he goes on in the strength of the Lord God, Psal. lxxi. 16.

He goes on his way rejoicing, Acts viii. 39. He is not insensible of the difficulties and dangers to which he must ever be exposed, amidst the lions' dens, and leopards' mountains, Song iv. 8. But believing that as his days are, so shall his strength be, Deut. xxxiii. 25. he girds up the loins of his mind, 1 Pet. i. 13. and sets his face as a flint, Isa. l. 7. He does not believe that he shall be saved, except in the way of duty ; or that he shall conquer his Lord's enemies and his own, but by fighting the good fight of faith, 1 Tim. vi. 12. 2 Tim. iv. 7. Knowing that a conquest implies a combat, he dreams not of the one without the other. Trusting that God will deliver his enemies into his hand, he puts on the whole armour of light, and goes forth to war. Compare Judg. xx. 28. 1 Thess. v. 8, 9.

2dly, This assurance of faith is fundamental to that of sense. The one is the firm foundation, the other the stately superstructure. The one rests on the word alone, the other is founded also on the inward evidence of those graces unto which the promises are made. Confession, chap. xviii. 2. In the one, the sinner believes or rests on Christ for salvation; in the other, he believes, or rather knows that he has so believed, 2 Tim. i. 12. As to the one, he is warranted to do it immediately, without delay, Acts xvi. 31.; as to the other, he must examine himself, in order to attain it, 2 Cor. xiii. 5. In the one, he looks to the word of God without him, assuring himself, that through grace he shall be saved; in the other he looks to the work of God within him, assuring himself that he hath passed from death unto life, and shall be saved, 1 John

iii. 14.—19. Thus, the assurance of sense, entirely coincides with that of faith in this, that in both, the sinner believes he shall obtain the salvation which is in Christ Jesus, with eternal glory, 2 Tim. ii. 10. But they differ in this, that in the one he believes with a view to be in Christ; in the other, he believes, upon evidence, that he actually is in him. This is what he neither can, nor ought to believe, in the first act of faith. For he ought to believe nothing but what is truth. But it is not true that he is in Christ before he be united to him. But finding, upon evidence, that he has joined himself to the Lord (Jer. l. 5.) he cannot but believe what he knows. Knowing this, he cannot but also be persuaded that he shall never perish, John x. 28. And now it is easy to see, that in this respect, the assurance of faith and the assurance of sense differ in degree only, as the morning and the meridian light. In the assurance of sense, the persuasion is stronger than in that of faith, being supported by inward evidence. Thus we may also see the truth of what is taught in our Confession, chap. xiv. 3. viz. “that faith receiving and resting upon Christ alone for eternal life, grows up in many, to the attainment of a *full* assurance.” If there were not *some* assurance in it, it never could grow up to *full* assurance. To whatever degree any thing may increase, it can never, by growth, acquire another nature. It may grow up another cubit, but not into another kind. A plant can never become a beast, nor it a man. In like manner, were there not *some* assurance in faith, it could never grow up to *full* assurance. The light shines more and more unto

the perfect day, Prov. iv. 18.; and the little child becomes a mighty man.

We may likewise see how the good works of believers, strengthen their assurance, as our Confession teaches, chap. xvi. 3. In the beginning, the assurance of faith must be generally weak, the poor sinner having to believe in opposition to mighty difficulties; to grapple as with guilt, and fight with fears, as out of the depths he looks unto the Lord, Psal. cxxx. 1. But having, in the progress of a holy life, often examined himself whether he be in the faith, 2 Cor. xiii. 5. and being enabled to know the things freely given him of God, 1 Cor. ii. 12. 2 Pet. i. 5. —10. he is confident, that he who hath begun a good work in him, will finish it, Col. i. 6. At first he saw only the word of the Lord, now he also sees his work, and hence he is made to ride, as on the high places of the earth, Isa. lviii. 14. Faith and works are connected as cause and effect: and therefore the truth of the former is known by the latter, as the tree by its fruits. Faith worketh by love, Gal. v. 6.; and this is the love of God, that we keep his commandments, 1 John v. 3. Faith without works is dead, James ii. 20.; meanwhile, they do not give it life, but only show that it is alive, verse 18. For as it is dead without them, so are they without it, Heb. iii. 16. Hence we read of repentance from dead works, Heb. vi. 1. and of the conscience being purged from them, chap. ix. 14. Faith gives existence to works, and they evidence to it. It renders them good, they prove it to be true. It is the mother, they the daughters. But though they may greatly as-

sist her in her various conflicts, certain it is, they could not bring her forth.

No. 35.—Page 189, last line. \*

As all men are by nature under the one covenant, and therefore miserable till interested in the other, it is the indispensable duty of ministers to unfold the nature of both. Accordingly, they ought to preach the law, pointing out the spirituality, and extent of its precepts, together with the justice and terrors of its penalty. Nor should they always detain sinners as at the foot of the burning mount: but having sounded the alarm in their ears, they should also point out the method of reconciliation. Having aroused the man-slayer, (so to speak) it is incumbent on them to point out the way to the city of refuge. The reconciliation of sinners, and the edification of the saints, being the great ends of their ministry, they should keep these constantly in view, as they would be pure from the blood of all men, Acts xx. 26. Having brought sinners as from Sinai to Sion, they should lead them around her, telling her towers, marking her bulwarks, and considering her palaces, Psalm xlviii. 3, 14, 15. viz. the safety, satisfaction, and honour enjoyed in communion with Christ. Having ministerially espoused them to him, 2 Cor. xi. 2. they must let them know that they are not without law to God, but under the law to Christ, 1 Cor. ix. 21. Gal. vi. 2. Solicitous to throw wide the gates of grace, let them be equally so, not to open a door to

\* The number in the text referring to this note was omitted by mistake.

licentiousness. Let nothing be done to favour presumption, nothing, to cause despair. Let them carefully point out the connection between privilege and duty. How the former qualifies for the latter, and obliges to it. And again, how duty introduces into further privilege, till at last, both reach their summit in a state of glory. Happy the workman who needeth not to be ashamed, rightly dividing the word of truth! 2 Tim. ii. 15. Blessed that servant, whom his Lord when he cometh, shall find so doing! Luke xii. 48.

## F I N I S.

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 ERRATA.

Page 277, line 4 and 9, from the foot, for *Diatheke* and *Syntheke*,  
read, *Diathekē* and *Synthēkē*.

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