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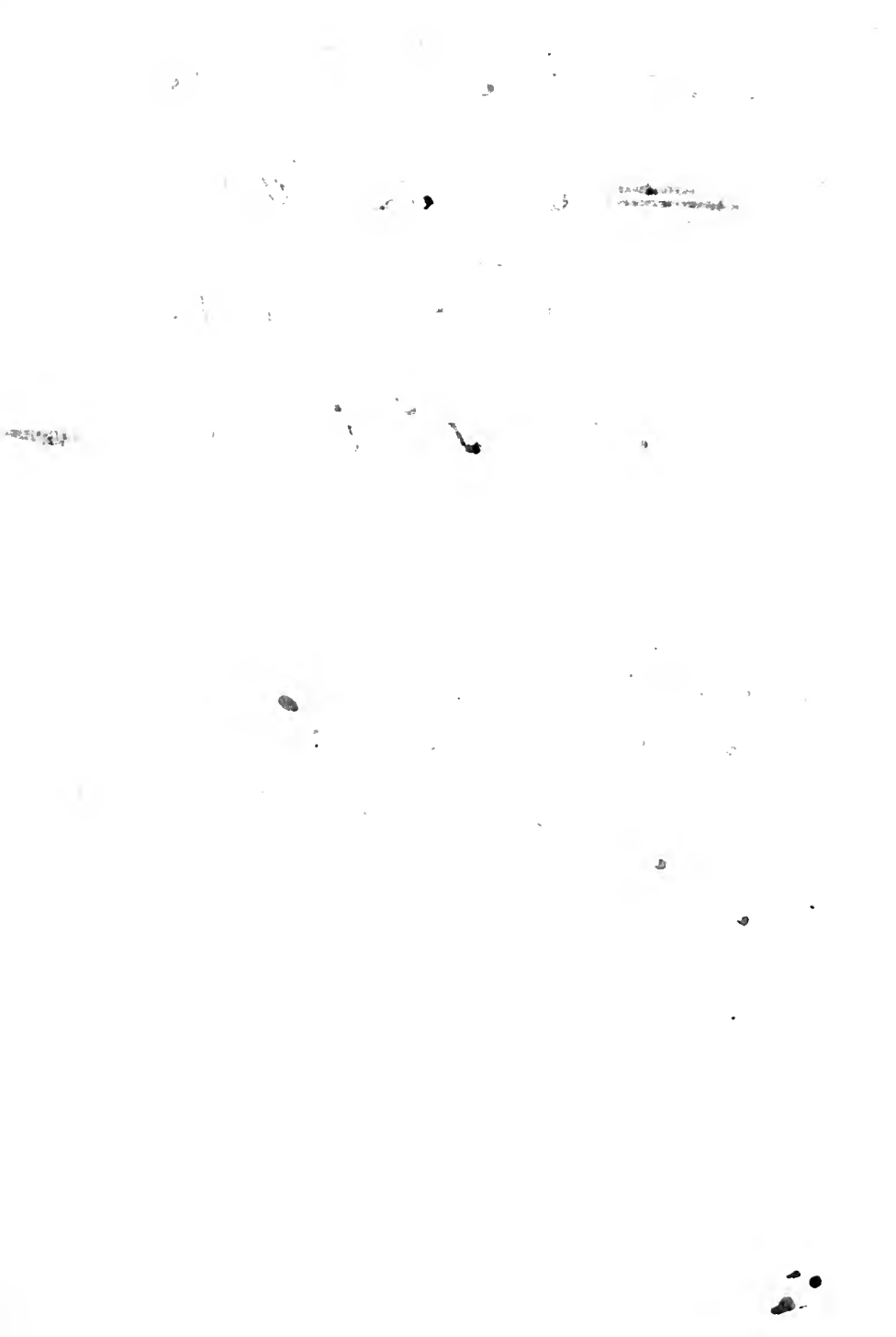
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Epistola

Anno Domini 1740

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Charleston 1814







THE *Doctrines of* GLORIOUS GRACE

Unfolded, defended, and practically improved.

HEREIN

The Fall of Mankind in the *first Adam*,

And the

Methods of divine Sovereignty

In the

Effectual Recovery of a chosen Remnant by CHRIST
the *second Adam*,

Are declared, and set in a scriptural Light.

With an Answer to the principal and most popular *Objections*: And in
the whole many *Scriptures* plainly opened, and their seeming *Contra-*
dictions reconciled.

With an *Appendix*, containing some *Remarks* on the
Works of Mr. *James Foster*.

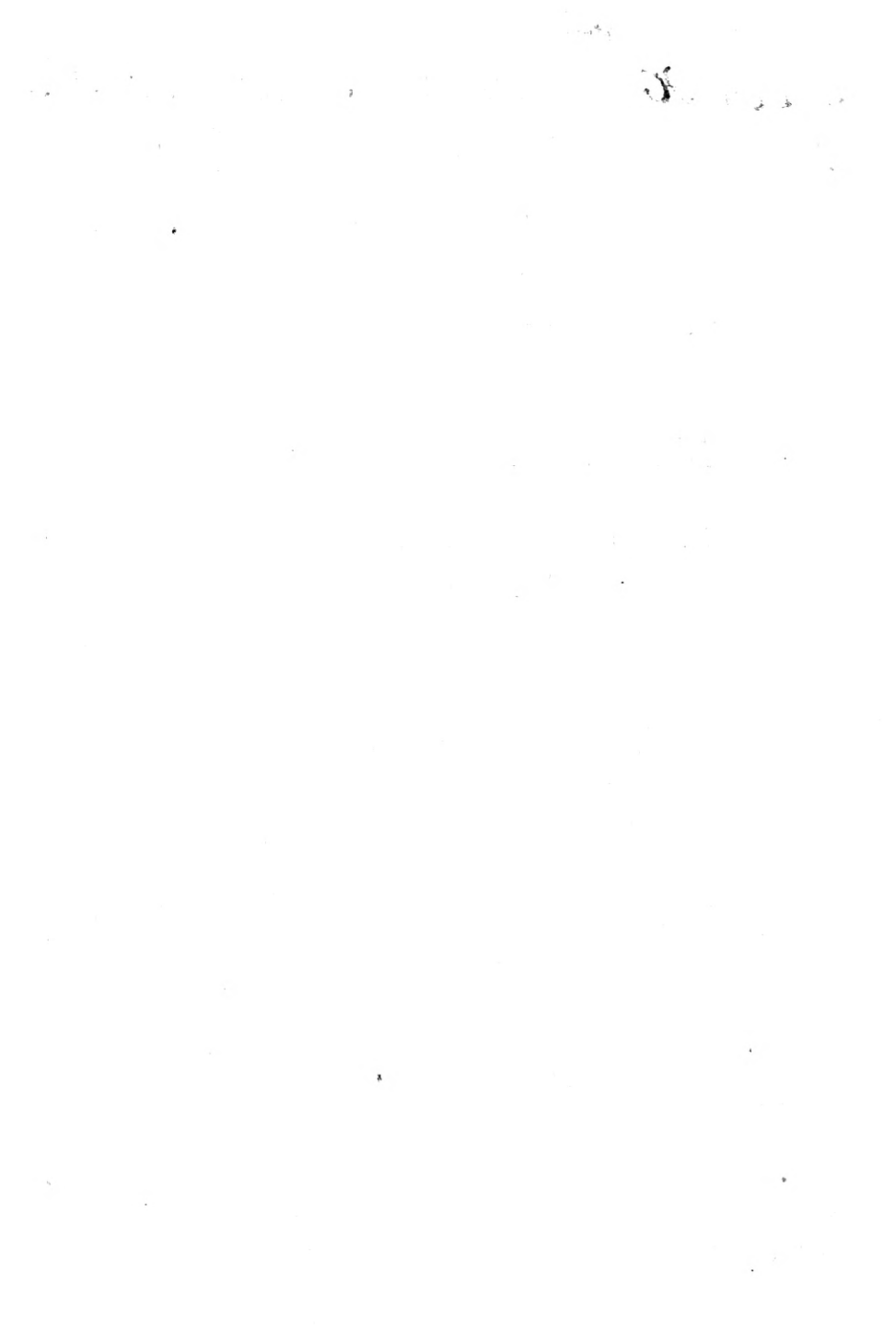
In this the absurd and dangerous Nature of *Socinianism* is laid open;
the important Doctrines of our blessed Saviour's proper *Divinity* and
Satisfaction defended against *his* Exceptions; and diverse other use-
ful Points considered; particularly the Controversy concerning *Myste-*
ries in Religion, and the Use of *Reason* in Matters of *Faith*.

By ISAAC CHANLER.

Minister of the Gospel upon *Ashley River* in SOUTH-CAROLINA.

1 Cor. 1. 20, &c. *Where is the Wise? Where is the Scribe? Where is the*
Disputer of this World? Hath not GOD made Foolish the Wisdom of this World?

B O S T O N : N. E. Printed and Sold by S. KNEELAND & T. GREEN
in Queenstreet. 1744.





T H E I N T R O D U C T I O N .

BEFORE I come to the immediate Prosecution of what is intended, it will be proper to say something, in a *preliminary* Way, in Order to render the Body of the Treatise familiar and easy to the Reader. *First*, (by divine Assistance) I shall give some general View, or a Map of the whole Work, with the Scope and Design thereof. *Secondly*, I shall mention the Occasion, and shew the *Expediency* as well as the *Lawfulness* of this Undertaking.

To the *First*. The Scope and Design of the ensuing Treatise is to shew first, That howsoever Man originally came holy and upright out of his Maker's Hands, he is now fallen, and become a miserable Creature, by Nature a Child of Wrath, in a State both of *Condemnation* and *Pollution*, without Strength and ungodly, as the natural Offspring of *fallen* Adam, the federal Head and Representative of all his Progeny, proceeding from his Loins by *ordinary* Generation. This is what is commonly called the Doctrine of *original* Sin.

2. That altho' Almighty GOD, without the least Stain to his Justice, might have left the whole Race of Mankind in their fallen Estate without a Saviour, or any Hopes of Salvation, as he did the whole Race of fallen Angels; yet did not do so, But of his *free* and *unmerited* Favour, *sovereign Grace* and *Pleasure*, did from all Eternity, (upon a perfect Fore-knowledge of the Fall of Man) determine to justify, sanctify and eternally save *some*, even a *certain* and *definite* Number of them, by and through the Merits and Mediation of his own dear Son, who in the Fulness of Time should (as since he hath actually done) assume their Nature and stand in their Law-Place, as their Surety and Saviour. That accordingly GOD the Father elected or chose them *in Him*, as their covenanting Head and Representative, before the Foundation of the World. This is commonly called the Doctrine of *eternal*, *personal*, *free* and *absolute* Election.

Under this Head, the Insufficiency of a meer natural Religion is shewed; the Case of *Hezekiah's* Sickness and Recovery largely consider'd, with the particular Period of every Man's Life; the Absurdity of ascribing to the *all-wise* and *immutable* GOD *conditional* Decrees, dependant on *Contingencies* and *Uncertainty*.

fully demonstrated ; and the Doctrine of Free Justification by the imputed Righteousness of CHRIST, explained and defended against both *Arminians* and *Socinians*. The Nature of evangelic Obedience unfolded, and the Practice thereof enforced from the Considerations of GOD's electing Love ; with divers other Inferences, profitable for Doctrine and Reproof, Correction, Consolation and Instruction in Righteousness, that the Children of GOD may be perfected and thoroughly furnished unto all good Works.

3. That answerable to the Son of GOD's fœderal Engagements for his Elect in the Covenant of Redemption before the World began, he did in the Fulness of Time become Incarnate, live a holy and obedient Life, yield a sinless and perfect Obedience to the Law of Works which they had broken, and suffer a cursed, painful and shameful Death upon the Cross, thereby undergoing the Penalty of GOD's Wrath and Curse due to them for the Breach of his holy Law ; whereby also he satisfied GOD's offended Justice, and by the *invaluable* Price of his most precious Blood did purchase for his elect, redeemed ones, an eternal incorruptible Inheritance of unspeakable Glory in Heaven, together with a Stock of sanctifying Grace to *fit* them for the *same*. That as their Head he rose again from the Dead and ascended up into Heaven with the Price of their Redemption in his Hands, where he ever liveth to make Intercession for them, as their righteous Advocate pleading the Vertue and Value of the Price paid on their Behalf ; that being gone into Heaven to prepare a Place for them, he will at the last Day come thence again and receive them unto himself both in Soul and Body unto Glory everlasting, as becomes an *almighty, all-wise, most gracious* and *complete* Saviour. This we call the Doctrine of *peculiar* Redemption as running parallel with the Line of GOD's free Election, as above described. Under this Head the Argument for the Doctrine of free Justification is re-assumed and further confirmed, divers Texts opened, Objections answered, and many choice Inferences deduced, as promotive of evangelic Holiness and Comfort.

4. That as for these elect People of GOD the Lord JESUS CHRIST did purchase both Grace and Glory, so in order to make them meet for the heavenly Inheritance, he makes effectual Application of the cleansing Vertue of his most precious Blood unto them by his Spirit working in them in due Season unto their Regeneration. This we call the Doctrine of *Effectual* Calling, which also is *practically* improved.

5. That having begun this good Work in them, he will invincibly carry it on against all Obstructions whatsoever, until it be perfected in eternal Glorification, answerable to his eternal, free, alwise and immutable Purpose, to the Praise of his Glory. They have their Fruit unto Holiness, and their End everlasting Life ; which is the Gift of GOD through JESUS CHRIST our Lord. This we call the Doctrine of the Saints final Perseverance. Under which Head also many Texts are opened, Objections answered, and practical Inferences deduced, promotive of a *comfortable, a holy and devout* Life.

Thus

Thus whom GOD did from all Eternity fore-know with a Knowledge of Peculiarity, Good-will, free Love and Affection, he also did predestinate to be conformed to the Image of his Son, that he might become the First-born amongst many Brethren. Moreover whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified. What shall we say then unto these Things? If GOD be for us, (thus for us) who can be against us? [*Us, his Elect and Predestinate*] He that spared not his own Son, but delivered him up for us all, [*the same us*] how shall he not with him also freely give us all Things? *viz.* [all Things needful to fit us for and to bring us unto a glorified Estate] Who shall lay any Thing to the Charge of GOD's Elect? It is GOD that justifieth, who shall condemn? It is CHRIST that died, yea rather that is risen again, who is even at the right Hand of GOD, who also maketh Intercession for us, [mark the *same us* as before] Who shall separate us from the Love of CHRIST? Shall Tribulation, or Distress, or Persecution, or Famine, or Nakedness, or Peril, or Sword? (As it is written, for thy Sake we are killed all the Day long, we are accounted as Sheep for the Slaughter) Nay in all these Things we are more than Conquerors thro' him that loved us. For I am perswaded that neither Death nor Life, nor Angels, nor Principalities, nor Powers, nor Things present, nor Things to come, nor Height, nor Depth, nor any other Creature, shall be able to separate us from the Love of GOD which is in CHRIST JESUS our Lord. *Rom.* 8. 28th, to the End. Now let all the foregoing Particulars be duly considered in their proper Connexion and Order, and it will plainly appear to eve y *impartial & unprejudiced* Eye, to be a Scheme truly worthy of the all-glorious GOD to effect, well comporting with the bright Perfections of his Being and Nature, who is wonderful in Counsel and excellent in Operation, and who worketh all Things after the Counsel of his own Will. *Isa.* 28. 29. *Eph.* 1. 11. And which after all our Disputings we find to be confirmed by *Facts* and *Events*, as well as by the *decisive* Authority of Holy Scripture. And therefore upon the whole is highly credible, claiming the *Obedience* and Adoration of our Faith; notwithstanding some Difficulties that do arise in our weak Minds, in our deep Re-searches into these grand and important Matters. That some Difficulties do thus occur is no Wonder; nay, it is *necessarily so*: Since as GOD himself, so also his Judgments are unsearchable, and his Ways past finding out unto Perfection; and we at best but poor finite, short-sighted Creatures of Yesterday, knowing nothing in Comparison, who see but as through a Glass darkly and in Part. Therefore instead of cavilling and replying against GOD when we find our Line too short to fathom his great Depths, it becomes us in Humility, and with all lowly Reverence, with the great Apostle to adore GOD and his Ways, crying out, O the Depths of the Riches both of the Wisdom and Knowledge of GOD! How unsearchable are his Judgments, and his Ways past finding out unto Perfection! *Rom.* 11. 33. Moreover, whatever fine Glosses the *Arminians* may put upon their *contrary* Scheme of Doctrine in order to set it off, and disgrace the *other*; yet upon a due Examination, it will easily appear to be full of the *grossist Absurdities*, contrary unto those very Perfections of GOD which they profess to exalt and honour more than
their

their Opponents ; as well as repugnant to the divine Oracles, *uniformly* considered and explained.

And now to come unto the second Thing proposed ; I beg Leave in all Seriousness to assure my Christian Reader, that as I look upon the present Undertaking to be of *no trifling*, but *weighty* Concernment, wherein the Honour and Glory of my great Lord and Master is deeply concerned, so I dared not to undertake it in a light and sudden Manner, but with Fear and Trembling, with a serious weighing my Grounds and Reasons for so doing, a solemn asking Counsel of GOD, and a close Application for Advice unto that Christian Society to which I statedly minister in holy Things, and unto some others, whom I esteemed as *pious, judicious* Persons, who being well acquainted with the Occasion of my Undertaking, did upon weighing the *whole Affair*, and considering the *peculiar* Circumstances of the vigorous Opposition I met withal, conclude, not only that I *might* but *ought* in Point of Duty to appear, as well from the *Press*, as from the *Pulpit*, in Defence of the *despised, opposed* and *abused*, yet *glorious* Doctrines of Grace, which were so *grievously* wounded through *my Sides* ; and who did accordingly promote the Work by a cheerful Subscription ; that the *Defence* might be as spreading as was the *Calumny*, my Pen reaching the Eye where my Voice could not the Ear. This Account of Things I do so particularly mention, in order to obviate an Objection that may very probably arise in the Minds of some who are far from being Opposers of those holy Doctrines ; and which did not pass unconsidered in my own Mind, *viz.* That these weighty Points have been already and to good Purpose handled by diverse learned and able Divines, and therefore what Need this Scribble from one so far inferior to them, as indeed I do freely confess my self to be ? Which Considerations would have effectually kept me from this Attempt, was it not that for the Reasons before-mention'd, in Conjunction with the divine Command (*Jude*, ver. 3. *2 Tim.* 4. 1st to the 6th. *1 Tim.* 6. 20.) I concluded it to be *both expedient* and *necessary* for me in *this Manner* to improve my *one* Talent, as others before me had improved their *two* and *five* : Earnestly contending for the Faith once delivered unto the Saints, not out of a contentious Humour and misguided Zeal, but from a Principle of Duty and Conscience, as knowing that I am with others set for the Defence of the Gospel : The glorious Doctrines of which are so *rudely* treated, and loaded with *reproachful* Names, and *black* Epithets, such as *Devilish, Damnable, Despairing, Licentious*, and the like.

How could I then in Honour to my great Master, and Faithfulness to my sacred Trust, sit down with an *undisturbed* Mind, folded Arms, and a *silent* Tongue ! How could I withhold my self from speaking, unless I had been so hardy as not to have fear'd being struck with a guilty Silence in the Day when I shall be called upon to give unto GOD an Account of my Stewardship !

By the Help of Divine Grace then, when and where I do fully apprehend a Thing to be my Duty, I shall put that against all Objections whatsoever, and all other

other Considerations in the World. As the *lesser* or *darker* Stars, do in Conjunction with the *greater* and *brighter* ones in the Firmament of Heaven, serve to set forth the Glory of him that made them; so that the *former* do not exclude the Usefulness of the *latter* according to their *Measure*: Even so in the Firmament of the Church, why may not the *lesser* Lights be allowed to be of *some* Use, tho' in a far *less* Degree, notwithstanding the bright Shining of the *greater*? Tho' the poor Widow's two Mites can add but *little* to the Stock in a large Treasury; yet surely she may be allowed to shew her good Will, by casting them in, notwithstanding that the Rich had of their Abundance cast in their *larger* Sums; and 'tis to be hoped that the *Head* and the *Eyes* will not say unto the *Hands* and *Feet*, there is *no* Need of you. To all this, let the serious Christian Reader consider well the grand Importance of the Doctrines herein defended, and how much GOD is dishonoured by a *new* Sett of *Cavillers* still arising, (for when one Generation of them goes another comes) and he will readily acquiesce in this Defence of those Doctrines. And,

First, Is it a Thing of *little* or *no* Concernment for Men to deny the Doctrine of *Original Sin* and Corruption by the Fall of Man, which is the Spring and Fountain of all the actual Sins that are committed throughout the whole World, and what lays Men under the Curse, and obnoxious to the Wrath of GOD? By the Denial of which Men are of Course led to contemn and reject their *only* Remedy, the Obedience and Satisfaction of CHRIST, for their Justification in the Sight of GOD, and then to ridicule his God-Head Character, and the Constitution of his Person as God-Man and Mediator. And by denying that we bring a corrupt Nature into the World with us, they are led to *explode*, or at least to *pervert* the great Doctrine of Regeneration, or of our being born again by the supernatural Operations of the Holy Ghost. For if Men are not infected with original Corruption, what Need is there of the renewing, sanctifying Operations of the holy Spirit on such as cannot commit *actual* Sin? If they be not *foul*, what Need is there of their being *washed* by the Washing of Regeneration? And in a Word, then what Need was there for the Fountain of CHRIST's Blood to be opened for Sin and Uncleaness? Thus do these Men, professing themselves to be wise become Fools; for by their very arguing against the Corruption of Man's Nature and Faculties by the Fall, they do ere they be aware confirm the Truth thereof; Shewing themselves to be standing Monuments of Man's Ruin by the Fall by their withstanding a Truth so uncontrollably evident both from Scripture and daily Observation: These are that Generation that are pure in their own Eyes, yet are not cleansed from their Filthiness. 'Tis no Wonder that they that are thus whole should see no Need of the great Physician. Shall it be thought a light Matter for Men vehemently to inveigh against the most important Doctrines of the Gospel, written by the very Finger of GOD in his holy Oracles as with a Sun-Beam, relating to his most glorious Nature, Being and Subsistence? That there are three that bear Record in Heaven, the Father, the Word, and the Holy Ghost; and that these three are one GOD, the same in Essence, equal in Power, Glory and Eternity? Is it a trivial Matter for Men to make

make GOD a Liar, as those do, who believe not the Record which GOD hath given of his Son ? 1 *John* 5.10. which must needs include every Branch of that Record, whether that which respects his God-Head Character, or the Constitution of his Person as God-Man and Mediator, by the hypostatical Union ; or as to Sinners being justified by his Blood and Righteousness imputed to them ; or in a Word, as to any other Part of that Record which GOD hath given of him.

Again, Is it a Thing of little Account for Men to banter and ridicule the Doctrine of GOD's royal *Prerogative* in the free Dispensation of his Grace to the fallen Sons of Adam, having Mercy on whom he will have Mercy, and being gracious unto whom he will be gracious, freely choosing them in CHRIST before the Foundation of the World, predestinating them unto Holiness on Earth and eternal Happiness in Heaven ; loading these holy Doctrines with scandalous and frightful Language ? Moreover, Is it not very *dishonourable* to the Son of GOD to maintain that he *knowingly* shed his most precious Blood in vain for many ? And that he died as much for the *Damned* as for the *Saved* ? That tho' he died for *all* Men, yet he did not infallibly secure the saving Benefits of his Death to *any one Man* ? Whence it follows, that tho' (as some affirm) he died for all Men without Exception, it might so have happened, that not *one* of *all* might have been saved ; and so the Designs of GOD's redeeming Love, and his wise Counsels about the Redemption of fallen Men, have been *overfet* and proved *abortive* ; That the Saved have no more to thank CHRIST for in dying for them than they that are damned, he doing no more for their Salvation than for the others that perish ?

Again, Is it *nothing* for Men to deny the *Personality*, *God-head Character*, and *supernatural Operations* of the *Holy Ghost* in the Work of Regeneration and Sanctification ? Or is it a small Matter for Men to set up the Idol of Man's Free-will in the Room of GOD's free efficacious Grace in the Application of Redemption purchased by Christ ? and so leave it at the utmost Uncertainties whether it shall be actually applied unto Men's Soul-saving Use and Benefit or not ?

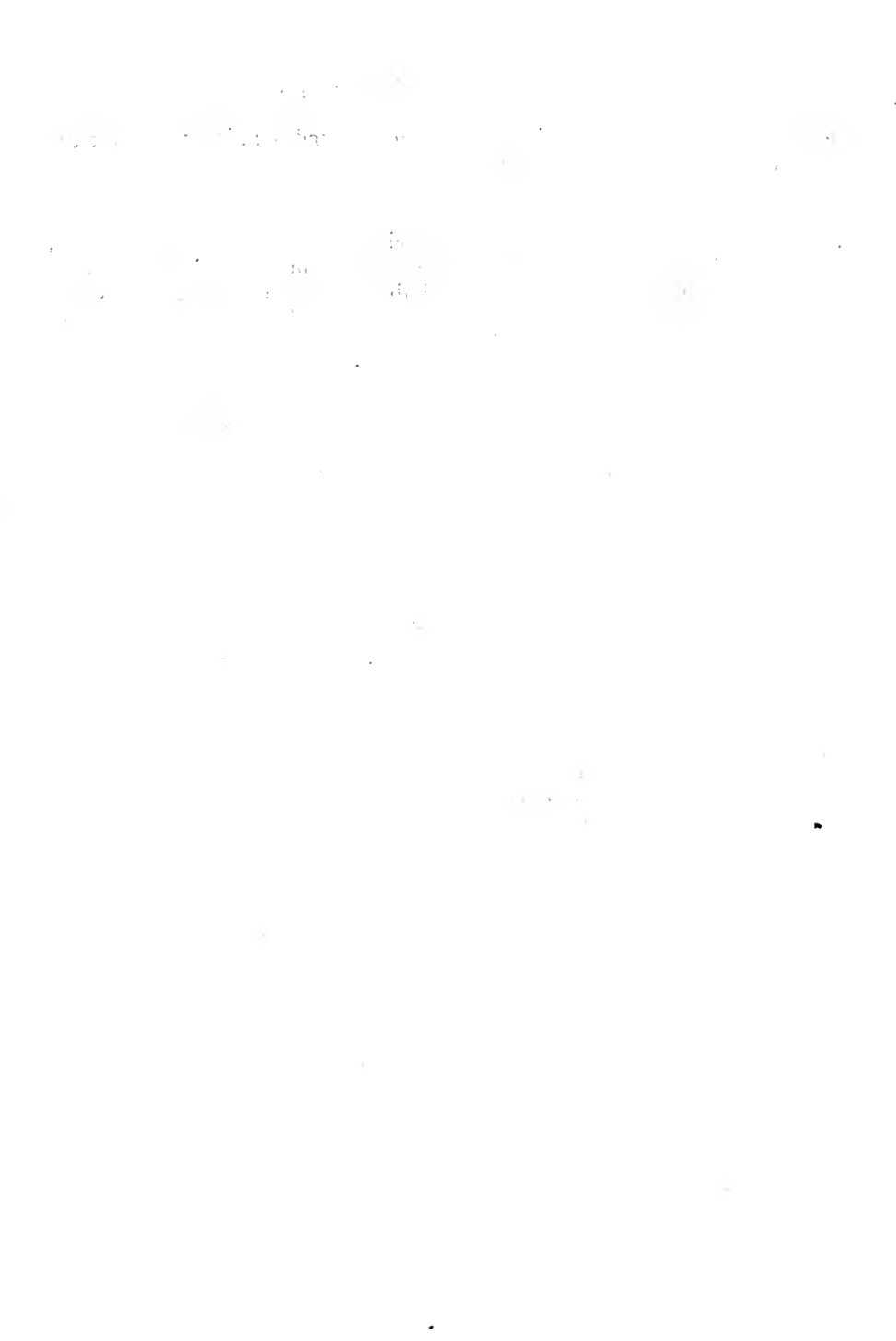
Once more, Is it nothing for Men to inveigh against the Doctrine of GOD's invincible carrying on the good Work of Grace begun in the Souls of the Regenerate till it be perfected in the Day of CHRIST ; and his keeping them by his Power through Faith unto Salvation, ready to be revealed in the last Time ? And in the Stead hereof ascribing the actual and final Perseverance of the saved unto their *self-determining Free-will* ?

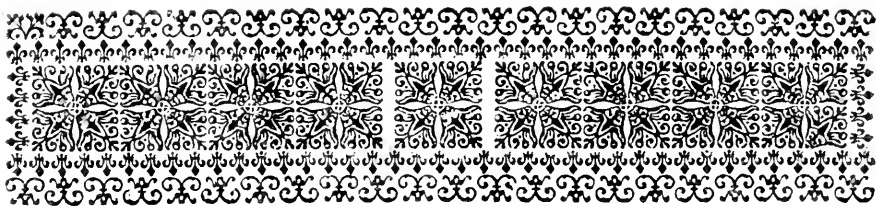
Now if those above-mentioned Doctrines, so vigorously opposed, be not of *very grand* Importance, what others can you name that are so ? Strip but the Bible of *these*, and pray what other Articles of Faith have we left earnestly to contend for and stand fast in ? Whether these important Doctrines be such as suits with the Pleas of *carnal Reason* and the *depraved* Gust of the *natural* Man, is not the Subject-Matter of the present Inquiry : But whether they are to be found upon

upon divine Record? That they are there to be found is the Business of the ensuing Treatise to *manifest* and *prove*.

This brings me to observe to my Reader, That I take it for granted (or else there can be no *decisive* arguing in these weighty Points) that it will be allowed, that the Holy Scriptures are the Touchstone of Truth, and the only certain Rule of our Faith as well as Practice, and that there are no real Contradictions in the same: That our Reason is not the Standard or Boundary of Divine Revelation; but Divine Revelation the Standard and Foundation of all our Reasonings about Matters revealed: Our Reason is to be subservient to our Faith herein. Our reasoning Powers are to be employed in searching out, whether the divine Doctrines we profess are to be found upon the divine Record, and finding them there; the Business of Reason is, not to judge whether or no they are agreeable to a *luxurious Fancy* or a *carnal Imagination*: But immediately to allow Faith her proper Place, by a ready Assent thereunto as Doctrines divinely revealed, having GOD for their Author. And indeed what can be more reasonable, than without Disputation to credit what is asserted by so many credible Witnesses as the inspired Penmen who spake and wrote as they were moved by the Holy Ghost, 2 *Pet.* 1. 20, 21. Altho' at the same Time some Branches of those Doctrines asserted, be such as transcend the Reach and Grasp of *bare human Reason*: For it should not be thought strange, that an infinite Being should require the Obedience of our Faith unto such Propositions which cannot be *fully* unfolded by us, as above the Reach and Kenn of a *poor finite* Capacity, and cause us with profoundest Reverence and Admiration to cry out, *O the Depth!* For it should be known, that howsoever we may be accounted Enemies to *Reason*, when the *Maid* goes to *usurp* the Place of her *Mistress*; yet we are in Fact her Friends, when, in her proper Place and Station, subservient to her Mistress Faith. For who in *Reason* can think that we should be so *unreasonable*, as totally to exclude her Usefulness in Matters of Faith, seeing to believe is the sole and proper Act of a *reasonable* Creature?

This Work was both by others and my self expected to have been published much sooner than it is, and the true Reason wherefore it was not, was its being retarded by *many* and *sometimes long* Fits of Sickness and Weakness, and diverse other Avocations which could not be well avoided. And now since it has graciously pleased my great Lord and Master at length to give me Liberty and Strength to finish my Intentions, I cannot but bless his most holy Name, and humbly call upon him for a Blessing hereupon. To him I do commit it for *Patronage* and *Success*, who for the Comfort and Encouragement of the MEANEST, as well as the *most accomplished* of his Servants, (being faithful and diligent) hath declared and ushered in with a most sweet Note of Attention, *Lo! I am with you always, even unto the End of the World.* AMEN.





Of ORIGINAL SIN,

Ninth Article of the Church of *England*, by Law established.

ORIGINAL SIN standeth not in the following of ADAM, (as the Pelagians do vainly talk) but it is the Fault and Corruption of the Nature of every Man that is naturally engendered of the Offspring of ADAM, whereby Man is very far gone from Original Righteousness, and is of his own Nature inclined to Evil, so that the Flesh lusteth always contrary to the Spirit; and therefore in every Person born into this World, it deserveth GOD's Wrath and Damnation. And this Infection of Nature doth remain, yea in them that are regenerated, whereby the Lust of the Flesh called in Greek *phrónema sarkós*, which some do expound the Wisdom, some Sensuality, some the Affection, some the Desire of the Flesh, is not subject to the Law of GOD. And altho' there is no Condemnation for them that believe and are baptized, yet the Apostle doth confess that Concupiscence and Lust bath of it self the Nature of Sin.

THE Doctrine of ORIGINAL SIN is of that Nature and prime Importance that the other grand Points which follow to be treated of, do stand or fall therewith. Hence Satan, the grand Enemy of those holy Doctrines, hath in all Ages incessantly endeavoured by his Instruments, by Sap and Stratagem, by perverse Cavils and Oppositions, by carnal Reasonings and wresting the holy Scriptures, to pervert and overthrow, as the other Doctrines, so also in an especial Manner this leading Point and Article of our Christian Faith; even as he once with a wicked Boldness did attack in order (if possible) to overthrow the Captain of our Salvation, perverting and abusing Scripture unto that End. Wherefore it must needs highly become those Soldiers who are enlisted into this our dear Lord's Service, especially such as are Leaders under him, manfully, with a becoming

ing Zeal and Prudence, to fight under his Banner, withstanding the Attacks of *Opposers* and *Gainfayers*, beginning at this *leading Head* of Divinity ; which if well established, the rest will be the better able to abide the Shock.

Now for the Explanation of what we mean by ORIGINAL SIN, let it be observed, That by *Sin* we mean a Breach of GOD's holy Law ; for Sin is any want of Conformity unto or the Transgression of the Law of GOD, 1 *Job.* 3. 4. Moreover, when we call it *Original Sin*, we do thereby mean the *first Sin* that ever was committed by the Creature *Man*, particularly *Adam's first Sin* which he committed by eating of the forbidden Fruit, when he stood as the publick Head and Representative of all his natural Progeny, who sinned in him and fell with him in this his *first* Transgression. Again, It may be called *Original Sin*, because all the Corruptions that are naturally in the Hearts of Men, whereby all their Powers and Faculties are depraved, polluted and defiled, and their Lives corrupt by actual Transgression, do take their *Rise* from that *first Sin* of *Adam*, which is the bitter Root from whence they spring, the *polluted Fountain* whence all those impure Streams do flow. So that (as is well expressed in the above recited Article) *Original Sin* standeth not in the following of *Adam* by *Imitation* (as the *Pelagians* and *Socinians* do vainly talk) but it is as the said Article doth declare it to be. That this then was an Article of Faith held by our pious Forefathers we have seen ; and that it is also an Article contained in our holy Book the BIBLE, I now proceed (by divine Assistance) to *evince*. To this End let my Christian Reader attend unto what shall be offered from *Eph.* 2. last Clause of the 3d Verse. *And were by Nature Children of Wrath even as others.*

In the Division and opening of these Words, I shall in general take Notice of these two Things, *viz.* the *Subject* and the *Predicate*.

I. The *Subject* ; in which the Apostle includes himself a *Jew*, and the *Ephesians* who were *Gentiles*, and together with them *all others* of the same degenerate Offspring of *fallen Adam*, as will be further shewn hereafter.

II. The *Predicate* ; or what is said and affirmed concerning this universal Subject ; which is, that they are by *Nature* Children of Wrath : *and were by Nature Children of Wrath* (i. e. I *Paul* and you *Ephesians*) *even as others*. That is to say, the rest of the fallen Race, whereof we are a Part. Two Things are remarkable in the Apostle's Manner of Speech here.

1. That they are Children, or Heirs of GOD's Wrath, and so obnoxious to his righteous Judgment and Displeasure.

2. That they are by *Nature* so ; [mark] not meerly by *Practice* or *Imitation*, but by *Nature*, which according to the proper Sense of the Words, doth plainly point out that *Guilt*, *Depravity* and *Corruption* that cleaves unto and is inherent in our *Natures*, as we are the *degenerate* Offspring of *Adam* ; who by the wise Appointment

pointment of GOD stood as the *natural* and *moral* Principal of all his Posterity, proceeding from his Loins by *ordinary* Generation.

The due Consideration of the Scope of the Words in their Relation to what goes before and what follows after, will contribute not a little Light into this Matter. Now the manifest Scope of the Apostle here was to magnify, and in the best Manner to set off the Riches of GOD's free and sovereign Grace, which so remarkably sheweth it self in the Notice it taketh of, and the marvellous Change it produceth upon poor, *miserable, fallen, corrupt, and undone* Sinners in a *more general*, and unto *Paul* and these *Ephesians* in a *particular* Manner, who had been not only Children of Disobedience by actual Transgression, fulfilling the Desires of the Flesh and of the Mind; but also Children of Wrath by *Original Sin & Corruption* even as others. Thus the Apostle mentions their former wretched Case as a Foil to illustrate & set off the rich Jewel of GOD's free & efficacious Grace towards them, to the End they might the more chearfully magnify and praise his most holy Name. For by how much the more wretched, miserable, and unworthy they had been; by so much the more GOD's sovereign Love, Grace and Mercy were both *manifested* and *magnified*. Accordingly the Apostle in the Beginning of the foregoing Chapter, after his wonted Salutations of Grace, Mercy and Peace from GOD the Father and our Lord JESUS CHRIST, doth usher in with a *rapturous* Doxology of Blessing and Praise, what GOD the Father had done for them, in blessing them with all spiritual Blessings that are in heavenly Places or Things in CHRIST; particularly that he had chosen them in him before the Foundation of the World, that they *should* be holy and without Blame before him in Love: Which plainly shews that GOD's Election found them *unholy* and *full of Blame*. Moreover he tells them of the Grace and Privilege of Adoption, of their Acceptance with GOD through the beloved JESUS, through whose Blood they had Redemption and the Forgiveness of Sins, according to the Riches of GOD's Grace, wherein he had abounded towards them in all Wisdom and Prudence, having made known unto them the Mystery of his Will, according to his good Pleasure which he had purposed in himself: Also that they in CHRIST had obtain'd an Inheritance, being predestinated thereunto according to the Purpose of GOD, who worketh all Things after the Counsel of his own Will, that they should be to the Praise of his Glory. After which the Apostle reminds them of the sealing, earnest and powerful Operation of GOD's holy Spirit upon them, how he quickened them when dead in Sins, and how GOD shewed Mercy to them when condemned and dead in the Eye of his broken Law as Children of Wrath, and void of spiritual Life. Eph. 2. 1. *And you hath he quickened who were dead in Trespasses and Sins, wherein in Time past ye walked according to the Course of this World, according to the Prince of the Power of the Air, the Spirit that now worketh in the Children of Disobedience. Among whom also we all had our Conversation in Times past in the Lusts of our Flesh, fulfilling the Desires of the Flesh, and of the Mind; and were by Nature Children of Wrath, even as others. But GOD who is rich in Mercy, for his great Love wherewith he loved us, even when we were dead in Sins, hath quickened us together with*

with *CHRIST*, (by *Grace* ye are saved) and hath raised us up together and made us to sit together in heavenly Places in *CHRIST*; that in the *Ages* to come he might shew the exceeding Riches of his *Grace* in his Kindness towards us thro' *CHRIST JESUS*. US who had been Children of Disobedience, and which is more, who had been by *Nature* Children of Wrath even as others. Now *Wrath* supposeth *Guilt*, and *Guilt* supposeth *Sin*, and *Sin* supposeth a *Law*, yea a *Law* broken by *Transgression*. So that we are by *Nature* Sinners; by *Nature* I say, and not by *Prædication* only. Thus then we are, as by a Silver Clue, led up to the Breach of *GOD's Law* in *Paradise*, which was done by us and all Mankind *virtually* and *representatively* in our first Father *Adam*, in whose Loins we were; even as *Levi* is said to have paid Tythes in *Abraham*, whilst as yet he did not *actually* and *personally* exist, being then in *Abraham's Loins*, Heb. 7. 9, 10. Hence when *St. Paul* is treating of *Adam* as a publick Head, he doth plainly and positively declare, that by this *one Man's* Disobedience many were made, i. e. *constituted* Sinners; and that by this *one Man's* Offence, or by that *one Offence* (*viz.* of eating the forbidden Fruit) Judgment came upon all Men to *Condemnation*; which is exactly agreeable with my Text; And were by *Nature* Children of Wrath, even as others. Rom. 5. 18, 19. If to all this it should be objected (as it is) "That *GOD* is the Author of our *Nature*, and therefore this Exposition cannot be true." I answer, That as plausible a Shew as this Objection makes, yet it is entirely overthrown with this *one short* Observation, *viz.* That human *Nature* considered as *GOD's Workmanship* is *one Thing*, and considered as *defaced, polluted and defiled* with *Sin* is *another*. Now it is in this latter Sense that I have explain'd the Words: And this Distinction is confirmed by *Ecl. 7. 29.* *GOD* made *Man upright*, but they have sought out many Inventions: Where a plain Reference is had to the first Man *Adam*, as the common Root and Parent of his natural Progeny. Hence as *GOD* said, *Let us make Man in our Image, after our Likeness*; which had a peculiar Respect to the *pure Rectitude* of his *Nature* and *Faculties*: So after *Adam* sinn'd and fell, and thereby lost that moral Image of *GOD*, it is said, that *he begat a Son in his own Likeness, after his Image*; that is to say, *Adam* a Sinner begat a Son that was a Sinner like himself, *Gen. 5. 1, 2, 3.* Wherefore attending unto the *proper* Sense and Meaning of my Text, (in which observe there is no Figure) my Proposition is, "That the whole Race of Mankind, descending from the Loins of *Adam* by ordinary Generation, sinned in him and fell with him in his first *Transgression*, whereby they became corrupted and defiled with *Sin* and *Guilt*, and so are by *Nature* Children of Wrath even as others." This without the least Violence offered to my Text, is a natural Deduction therefrom. Tho' the Doctrine of *Original Sin* be doubted of by some, and contemptuously exploded by others, who make many tragical Outcries of *Injustice*, and captious Interrogatories, How can these Things be? Yet it is a Doctrine found in and founded upon Divine Revelation; yea which in this single Text doth appear with a shining and unconquerable Evidence: To corroborate which it were easy to produce a Cloud of such divine Witnesses, and in Conjunction therewith, the sure Testimony of Fact, Experience and daily Observation. So that all the Objections raised against a Doctrine

thus attested are groundless; and which consequently do sink with their own Weight. If the Doctrine which I plead for be true, as it is, the Scripture being Judge, then by just Consequence all Objections against it are false.

That I may speak on this Head of Divinity the more *clearly and distinctly*, I shall observe that the Doctrine of *Original Sin* is commonly divided into these two Parts: *First*, That *Adam's first Sin* became ours by Way of *Imputation*. *Secondly*, That the Pollution he contracted by the Fall became ours not merely by *Imitation*, but by *Derivation* and *Inhesion*; which is the corrupt Root from whence the evil Fruit of actual Transgression doth arise. And that all this takes its Rise from his being the *constituted* Head and Representative of all his numerous Race, proceeding from his Loins by ordinary Generation. This is what by divine Assistance I shall endeavour further to prove both in a *conjunct* and *distinct* Manner. Some have indeed lately told us, that there never was such a Covenant made with *Adam* as we plead for; thereupon giving out an universal Challenge to us all who assent to the Doctrine of *Original Sin*, to produce so much as one single Text from whence we can fairly prove such a Covenant.

But how if I should produce not only *one* but *many* Texts of Scripture that do very *plainly prove* this, as I hope presently to do? I do not say, that I shall assert such a Covenant *totidem Verbis*, in so many *express* Words; which to do is not essential to the Proof of the Point, but such as shall by *plain, just* and *easy* Consequence do it, according to the justest Rules of Speech and Interpretation of Words; it being enough for us, that *the Thing it self* is to be found in the Bible. My first Proof shall be taken from GOD's early Transactions with our first Parent *Adam* before the Fall by Way of Charge. See Gen. 2. 15, 16, 17. *And the Lord God took the Man and put him into the Garden of Eden to dress and keep it: And the Lord God commanded the Man, saying, Of every Tree of the Garden thou mayst freely eat; but of the Tree of Knowledge of Good and Evil thou shalt not eat of it; for in the Day thou eatest thereof thou shalt surely die: Or as it is in the Margin, Dying thou shalt die.* Which gives an Emphasis to the Words; in which is tacitly implied, that if he prov'd obedient he should live, even a Life of joy and Immortality: Of which that peculiar Tree *emphatically* called the *Tree of Life*, appears to me to have been given to *Adam* in a peculiar Manner to feed upon as a Pledge or Token on GOD's Part, and which was to be continued to *Adam* so long as he continued in his Obedience. For 'tis observable, that immediately upon *Adam's* Act of Disobedience, the Lord not only passed on him the Sentence and Sorrows of Death as the just Wages of his Sin; but also drove him and his Wife out of Paradise where the Tree of Life grew, placing a strong Guard at the Entrance or Passage to it, in order to hinder their Access thereunto. Chap. 3. 22. *And now lest he put forth his Hand and take also of the Tree of Life and live for ever, therefore the Lord God sent him forth from the Garden of Eden to till the Ground, from whence he was taken. So he drove out the Man, and he placed at the East of the Garden of Eden, Cherubims and a flaming Sword, which turned every Way, to keep the Way of the Tree of Life.* And *Adam's* Consent to the

the abovesaid Covenant Dispensation was most *just* and *reasonable*, tho' not in Terms express'd, yet is very fully and plainly implied. So that this hath in it the Substance of a Covenant, which was a Covenant of Works, the Conditions of which was, *This do, and live*; if not, Death was to ensue: so that *Rewards* and *Punishments* were annexed to this Covenant, in order to excite *Adam* to Obedience. Which Covenant being by him once broken, both himself and all his Progeny, whose covenanting Head he was, became involved in a State of Sin and Misery, under the Curse of GOD's broken Law; so that henceforth Life and Salvation could never be obtain'd by an Adherence to this Covenant of Works made with *Adam the first*, but by Virtue only of another and better Covenant, even that of Redemption and Grace made with *CHRIST* the second *Adam*, as the Head and Representative of his spiritual Progeny, the Elect of GOD the Father, chosen by him in *CHRIST*, and given to him before the Foundation of the World, to the End that in Time they should be redeemed by him, made meet for and at length effectually brought to the Enjoyment of Life Eternal. See *Eph.* 1. 3, 4, to 13. *John* 17. 1, 2, 3, 9, 24. *Rom.* 5. 17, to the End. *Titus* 1. 1, 2. *2 Tim.* 1. 9. Of which two Covenants, *viz.* that of *Works* and that of *Grace*, St. *Paul* makes express Mention in his Epistle to the *Galatians*, in order to recover those amongst them, who through the Instigation of the false Apostles had warp'd aside into corrupt Principles, turning from their former Adherence to the Covenant of Grace, cleaving to that of Works, whereby they rendered themselves obnoxious to the Curse, *Gal.* 3. 10. *As many as are ~~under~~ the Works of the Law are under the Curse, for it is written, Cursed is every one that continueth not in all Things that are written in the Book of the Law to do them.* Ver. 13. *Christ hath redeemed us from the Curse of the Law, being made a Curse for us.* *2 Cor.* 5. 21. *He was made Sin for us who knew no Sin, that we might be made the Righteousness of GOD in him.* Accordingly the Apostle further tells the *Galatians*, Chap. 3. 21. *That if there had been a Law given, which could have given Life, verily Righteousness should have been by the Law. But the Scripture hath concluded all under Sin, that the Promise by Faith of Jesus Christ might be given to them that believe, to wit, in the Blood and Righteousness of JESUS CHRIST, who is the Head and Mediator of the Covenant of Grace; for if Righteousness (a justifying Righteousness) come by the Law (as a Covenant of Works) then CHRIST died in vain.* Wherefore the Apostle in order to establish their Minds in the Doctrine of this Gospel, he thus reasons with them, Chap. 4. 21. *Tell me ye that desire to be under the Law, or Covenant of Works, do ye not hear the Law? For it is written that Abraham had two Sons, the one by a Bond-maid, the other by a free Woman: But he who was of the Bond-woman was born of the Flesh; but he who was of the free Woman was by Promise. Which Things are an Allegory.* For these are the two Covenants, that is to say, These two Sons are allegorical Representations of the two Covenants, *viz.* that of Works made with *Adam* the first, as the common federal Head of his natural Offspring, which being broken tendeth to Bondage; and the Covenant of Grace made with *CHRIST* the second *Adam*, as the covenanting Head of his spiritual Progeny, even all the Elect of GOD and true Believers, regenerated and born

of the Spirit from above, which tendeth to Liberty. For if the Son of GOD make us free we shall be free *indeed*, John 8. 34, 35, 36.---Accordingly we find that these *two Heads* and *Representatives* of their several and respective Offsprings are parallel'd together in the 5th Chapter of the *Romans*, as we shall see hereafter ; *Adam* in this Respect being a Figure of *CHRIST* the second *Adam* that was to come. *Adam* by his *Disobedience* bringing on his *natural Seed*, *Guilt*, *Corruption*, *Death* and *Condemnation* : *CHRIST* by his *Obedience* bringing his *spiritual Seed* into a State of *Grace*, *Righteousness*, and *Justification of Life* ; not only to a Freedom from Death and Condemnation, but also to a Possession of a Life of Grace and Glory. Which Consideration alone is sufficient to put to Silence all those *tragical* Outcries against the Doctrine of *Adam's* fœderal Headship, as tho' the Justice of GOD was stain'd thereby : Whereas by the Breach of the *first* Covenant Way is made for the Grace, Righteousness and Glory of the *second* to be display'd on all Believers.---Moreover, how very unjustly do the Deniers of *Original Sin* charge us who plead for it, with rendring GOD *cruel* in the Damnation of Thousands of dying Infants ? I say how very *inconclusive* and *unjust* is this their Charge upon us ? Since as we plead that by the Offence of one Man Judgment came upon them to Condemnation, so also we declare to believe, that by the Righteousness of one, even *JESUS CHRIST*, the free Gift comes on them to Justification of Life : That as by one Man's Disobedience many were made Sinners, so by the Obedience of one, *viz.* *CHRIST* the second *Adam*, they are made or constituted righteous : So that thereby being freed from Condemnation and sanctified by his heavenly Grace, they become meet for the Enjoyment of GOD in Glory above ; answerable to the Saying of our blessed Saviour himself, *Suffer little Children to come unto me, and forbid them not, for of such is the Kingdom of Heaven.* This is our just Apology and Defence.

In short ; Since I have plainly prov'd this Point of *Original Sin* to be a *Bible*-Doctrine, the Charge of *Injustice* and *Cruelty* being laid at our Door, doth not rest *there*, but terminates on the grand Author of the *Bible*, who there asserts it. *Yea*, how *vainly* do our Opponents plead from *Rom.* 5. 18. for a *universal* Redemption by *CHRIST* the second *Adam*, if there was not a *universal Malady* and *Defection* by the one Offence of *Adam* the *first* ; How *inconsistently* do they plead, that by the Righteousness of one, even *CHRIST*, the free Gift came upon all Men *universally* unto *Justification of Life* ? whilst they are unwilling to allow that by the Offence of one, even *Adam*, Judgment came upon all Men *universally* unto *Condemnation* and *Death* ? Thus I might deal with our Opponents by Way of just Retaliation.

But to proceed ; Having viewed the Transactions which passed between GOD and *Adam* before the Fall, we will now take a View of what followed immediately thereupon, as in *Gen.* Chap. 3. where we shall find, -- that answerable to GOD's threatening of *Adam* before the Fall in Case of his *Disobedience*, he actually pronounced upon him soon after. And the Thing which I would have my Reader well remark as making for my Purpose is, That the Curse and Misery pronounced

pronounced upon our first Parents for their first Transgression in eating of the forbidden Fruit, did not terminate on their *single* Persons, but extended to their fallen Posterity, as *Facts* and *Events* do undeniably evidence. Of which no satisfactory Account can be given, but that *Adam* and *Eve* were looked upon as the common Roots of their fallen Posterity; that *Adam* covenanted not only for himself but also for *them*; that they sinned in him and fell with him in that Transgression, by his one Offence.---Let us now attend unto GOD's pronouncing his Sentence on them *distinctly* and *conjunctly*, ver. 16. *Unto the Woman he said, I will greatly multiply thy Sorrow and thy Conception, in Sorrow shalt thou bring forth Children, and thy Desire shall be to thy Husband, and he shall rule over thee.* Thus you see that *Eve's* Daughters do suffer not only for their own personal Sins, but also for the Trespass of this their common Mother; their sorrowful Conceptions, however augmented by their own personal Sins, do take their Rise here. Ver. 17. *And unto Adam he said, because thou hast hearkened unto the Voice of thy Wife, and hast eaten of the Tree which I commanded thee saying, Thou shalt not eat of it. Cursed is the Ground for thy Sake, in Sorrow shalt thou eat of it all the Days of thy Life: Thorns also and Thistles shall it bring forth unto thee, and thou shalt eat of the Herb of the Field: in the Sweat of thy Face shalt thou eat Bread till thou return unto the Ground, for out of it wast thou taken: For Dust thou art, and unto Dust shalt thou return.* Now since these Sorrows and Miseries, the sad Consequents and Effects of *Adam's* one Offence in eating of the forbidden Tree, did not terminate in himself, but extended successively to his numerous Race all over the World, as *Facts* do evince, 'tis plain that he acted as their *natural* and *moral* Principal in the Covenant made with him in Paradise. Yea, are not the very Thorns and Thistles the Fruits of the Curse at this Day standing Witnesses of this sad Truth? And which the Deniers of *Original Sin* may look upon as so many Upbraiders of their Unbelief.---I now pass to *St. Paul's* corroborating Testimony in the fifth of the *Romans*, where answerable to his Scope in illustrating the grand Doctrine of Justification by the imputed Righteousness and Obedience of *CHRIST* the second *Adam*, and setting off the Excellency and superiour Glory of that Righteousness, he runs a Parrallel between him and *Adam* as the Heads and Representatives of their several and respective Offsprings, shewing that *CHRIST's* Obedience was more powerful unto Justification and Salvation, to his *spiritual* Seed, than *Adam's* Disobedience was unto the Condemnation of his natural Seed. Accordingly the Apostle begins Ver. 12. with a Declaration of the Sin and Misery which *Adam* the first by his Disobedience brought upon them, as before observed from the 3d of *Genesis*. *Wherefore as by one Man Sin entred into the World, and Death by Sin, and so Death passed upon all Men, for that all have sinned,* to wit, in him. The Apostle having thus asserted the Doctrine of *Original Sin*, he goes on and proves it by the following Method of Reasoning, Ver. 13. *For until the Law (i. e. the Law written by Moses) Sin was in the World; but Sin is not imputed when there is no Law.* As if he had said, It is evident that all have sinned in that one Man as before asserted, because Sin which is a Want of Conformity unto or Transgression of the Law of GOD, was always in the World from *Adam's* Time to *Moses*, in which Space tho'

tho' there was no Law written, yet there was a Law in Being; if otherwise, Sin could not have been in the World, since Sin is the Transgression of the Law. Ver. 14. *Nevertheless Death reigned from Adam to Moses, even over them that had not sinned after the Similitude of Adam's Transgression, who is the Figure of him that was to come.* The Apostle having in Proof of his Proposition concerning Original Sin, shewn that Sin was in the World before the Law written by Moses, he here confirms his Argument thus, "Death which is the Wages of Sin did reign in the World, and had Power over all Mankind from Adam unto Moses, even over Infants who had not sinned *actually* and *personally* as Adam had done: Now since Death is the Wages and Punishment of Sin, and since Infants suffer Sickneses, Pains and Death, who are not capable of committing *actual* Transgression, therefore they do undergo all these Miseries for the Sin of Adam, in whom all have sinned; his Sin becoming *theirs* by *Imputation*, even as they are accounted righteous in the Matter of Justification, by Virtue of the second Adam's Righteousness imputed to them, for herein Adam was a Figure of CHRIST which was to come." I now pass to observe, that from hence to the End of the Chapter, the Apostle even as to *higher* Matters than those of a natural Life and Death, runs a Parrallel between Adam the *first*, and CHRIST the *second* Adam; shewing that as Adam was the Root of Sin, Death and Condemnation to all his *natural* Seed, so CHRIST is the Root of Holiness, Righteousness and Life to his *spiritual* Seed. For as by the first Adam, Sin, and Death by Sin came upon all Men, so by the second Adam came Righteousness, and by Righteousness Life upon CHRIST's All: So that as Adam's All in Adam die, even so CHRIST's All shall in and by CHRIST be made alive; they being justified by his Obedience and sanctified by his Grace, shall by him be raised unto Life eternal in the great Resurrection-Day, 1 Cor. 15. 20 to 24. Now observe that this Comparison would be wholly insignificant if Adam had not been looked upon as the common Head and Representative of Mankind. Adam's Headship over them in the Covenant of Works, and CHRIST's Headship over his Church in the Covenant of Grace, do so strongly prove each other, that you cannot deny the one without disannulling of the other. For as by the Offence of one, Judgment came upon all Men to Condemnation, even so by the Righteousness of one, the free Gift came upon all Men, that is, unto CHRIST's All unto Justification of Life. For as by one Man's Disobedience many were made (*Katechismon, constituted*) Sinners, so by the Obedience of one shall many be made (*Katechismon, constituted*) righteous: Or if you transpose the Words and mention CHRIST's Headship *first* and Adam's last, you shall find that these two Points do mutually strengthen each other, as a curious Piece of Arch-Work laid together by a skillful Workman, and that they do either stand or fall together. As by the Obedience of one, even CHRIST's, many are made, or constituted righteous, so by the Disobedience of one, even Adam, many, even all his natural Progeny, were made, or constituted Sinners. We will now sum up the Evidence for the Confirmation of the Point I contend for, as it plentifully appears in the several Verses, beginning at the 12th, 13th, 14th, "Wherefore as by one Man, even Adam, Sin entered into the World, and Death by Sin, and so Death passed upon all Men,

for that all have sinned, (*to wit*, in him,) for until the Law Sin was in the World, but Sin is not imputed when there is no Law. Nevertheless Death reigned from *Adam* to *Moses*, even over them that had not sinned after the Similitude of *Adam's* Transgression, who was a Figure of him who was to come." *Ver. 16.* The Judgment was by one (that is, *Adam*) unto Condemnation. *Ver. 17.* By one Man's Offence, (that is, of *Adam*) or by his one Offence, Death reigned by one. *Ver. 18.* By the Offence of one, or by one Offence (that is, of *Adam*) Judgment came upon all Men to Condemnation. *Ver. 19.* By one Man's Disobedience (that is, *Adam's*) many were made Sinners." Now if such plain and plentiful Evidence as *this* be not admitted for Proof of the Point I argue for, answerable to all just Rules of Speech and Interpretation of Words, without the least *Wrestings, Shifts, or Evasions*, for my Part I cannot see how we can be certain in the Proof of any one Point in Religion as a *Scripture* Doctrine: If all those Things (answerable to the Scope of the Place) can be said of *Adam* and his Posterity, without understanding him to be their common Head and Representative in the Covenant Transactions which passed between GOD and him in Paradise, and that they all sinned in him and fell with him in his one Offence of eating the forbidden Fruit, then I cannot possibly see how we can be certain of any one Point of Faith, that is not in so many express Words at large declared. Neither can I see how any reasonable intelligent Person can reject what I have offered from Scripture in Proof of the Point in Hand, without offering Violence to their own Sense and Reason, and all known and stated Rules of Speech and Interpretation of Words. Yet still to confirm my Argument in Proof of *Original Sin*, I shall turn you to the third Chapter of this same Epistle, where the Apostle in order to silence and humble the contending *Jews* and *Gentiles* in that Church, and spoil their Vauntings of the one against the other, he laying aside all Matter of glorying as to Wisdom in the *Gentiles*, and as to the distinguishing Prerogatives of the *Jews* of the which they boasted, comes to point out unto them their *corrupt Original*, shewing that they were equally the sinful Descendants of fallen *Adam*, corrupted and depraved with Sin and under Guilt, being by Nature Children of Wrath, the one as much as the other; by which he prepares their Minds for the more ready betaking themselves unto the Righteousness of CHRIST the second *Adam*, for Justification and Salvation, and *therein religiously* to glory, and not in any natural, or otherwise external Difference, or Adherence to the Deeds of the Law as a Covenant of Works; since thereby *no Flesh* since the Fall could be justified, but by Faith in the Righteousness, propitiatory Sacrifice and Blood of CHRIST, the second *Adam*. *Ver. 9.* "What then? Are we better than they? No in no wise, for we have before proved both *Jews* and *Gentiles* that they are *all under Sin*; as it is written, there is *none* righteous, no *not* one, that is, not so much as one of *Adam's* Race, whether *Jews* or *Gentiles*." *Ver. 11.* "There is none that understandeth, there is *none* that seeketh after God." *Ver. 12.* They are all gone out of the Way, they are together become unprofitable, there is *none* that doth good, no *not one*." And so the Apostle goes on to *Ver. 19.* where he adds, "Now we know that what Things soever the Law saith, it saith to them that are under the Law, that every Mouth may be stopped, and all the

World become guilty *before* God.” *Ver.* 20. Therefore by the Deeds of the Law shall no Flesh (whether *Jew* or *Gentile*) be justified *in his Sight* ; for by the Law is the Knowledge of Sin.” *Ver.* 23. All have sinned and come short of the Glory of GOD. So that, as the Apostle there shews, “ we are justified freely by his Grace, through the Redemption that is in CHRIST JESUS.” All which Account doth exactly agree with what we before observed from Chap. 5. of this same Epistle. To all that hath been offered I will subjoin *Hof.* 6. 7. “ But they like Men, or *like* Adam (as it is in the Margin) have transgressed the Covenant.”

Now put all that hath been said from Scripture together in their *united* Evidence, and see whether we have not, not only *one* but *many* pertinent Texts of Scripture which do *together fully prove*, that such a Covenant was made with *Adam* which we argue for. And since CHRIST’s Headship and *Adam’s* do so strongly prove each other, that they stand or fall together, as I have shewn : I would advise my Opponents to take Heel, lest while they vigorously excuse themselves from *Adam’s Sin*, they do not by a Parity of Reason excuse themselves from the *Righteousness of CHRIST* ; since the setting up of the *second Adam* was as much without their Consent as *the first* ; and since they *personally* and *actually* contributed no more towards the mediatorial Suretiship Obedience of Christ *the second Adam*, by which alone they can be justified *in the Sight of GOD*, than they did *personally* and *actually* towards the Disobedience of *the first Adam*, by the which they were made Sinners and brought under a State of Wrath and Condemnation. We must then be brought humbly and freely to confess that by the Offence of *that one Man*, or by his *one Offence*, Judgment came upon us unto *Condemnation* ; and that by his Disobedience as our *foederal Head*, we were *made Sinners*, before we can upon good Grounds conclude, that by the Obedience and Righteousness of one even JESUS CHRIST, we are freed from Condemnation and accounted righteous in the Sight of GOD, and that we have a Right unto *eternal Life*. For *this* and *nothing less* than *this*, is included in those Words, “ Even so by the Righteousness of one, the free Gift comes upon all Men, (that is to say, upon CHRIST’s *All*,) unto Justification of Life. *Rom.* 5. 18. 21. That as Sin reigned unto Death, even so might Grace reign through Righteousness unto eternal Life by JESUS CHRIST our Lord.” Thus I say, as by the Righteousness of one the free Gift comes upon all the Elect of GOD and true Believers, unto Justification of Life ; even so, or in like Manner, by the Offence of one, even *Adam*, Judgment came upon all Men, of all his fallen Race, unto *Condemnation*, which is by *Imputation*.

Let then the Opposers of this Doctrine duly consider, how miserable their Case must be whilst they do put away from themselves the imputed Righteousness of JESUS CHRIST the *second Adam* : For they do remain under Wrath and Condemnation ; they do stand *self-condemned*, judging themselves unworthy of everlasting Life, like those in *Acts* 13. 46. He that believeth on the Son of GOD is not condemned ; but he that believeth not is condemned *ALREADY*, because he hath not believed in the Name of the only-begotten SON OF GOD. He that believeth

believeth on the Son hath everlasting Life, and he that believeth not the Son, shall not see Life, but the Wrath of GOD ABIDETH on him, who is by *Nature* a Child of Wrath. See *John* 3. 18. 36. Thus miserable is the Case of all Unbelievers; whilst thrice blessed are they, who under a humble Sense of their being by *Nature* as well as by *Practice*, Children of Wrath and Disobedience, do by a lively Faith fly for Refuge unto JESUS CHRIST, his Blood and Righteousness, to the End they might be delivered from this their wretched Estate, and from the Wrath that is to come. *Heb.* 6. 18. 1 *Theff.* 1. 10. Who being soundly convinced, that by the Deeds of the moral Law as a Covenant of Works, no Flesh can be justified in the Sight of GOD, (as 'tis emphatically expressed *Rom.* 30. 20.) Do rest and rely, for such a Justification, solely upon the imputed Righteousness of JESUS CHRIST, emphatically called the *Righteousness of GOD*, without the Law manifested by the Gospel, *Rom.* 1. 16. and witnessed by the Law and the Prophets, even the Righteousness of GOD which is by Faith of JESUS CHRIST unto all and upon all them that do believe. *Rom.* 3. 21. 22. Thus *Abraham* believed in an imputed Righteousness, whereby he was justified. And thus *David* who describeth the Blessedness of the Man unto whom GOD imputeth Righteousness without Works, saying, Blessed are they whose Iniquities are forgiven, and whose Sins are covered. Blessed is the Man to whom the Lord will not impute Sin. *Romans* 4. throughout.

Now to all that hath been said concerning the fœderal Headship of *Adam* the first, I would beg Leave to subjoin what the Rev. Dr. *Bates* says on this Head in his Works in Folio, pag. 92. “ The Terms of the first Covenant (says he) are
 “ such, that the common Reason of Mankind cannot justly refuse. For suppose
 “ all the Progeny of *Adam* had appeared with him before their Creator, and this
 “ had been propounded, that GOD would make an Agreement with their com-
 “ mon Father on their Behalf, that if he continued in his Obedience they should
 “ enjoy a happy Immortality; if he declined from it, they should be deprived
 “ of Blessedness: What Shadow of Exception can be formed against this Pro-
 “ posal? For GOD who is the Master of his own Favours, and gives them
 “ upon what Terms he pleases, might have upon their Refusal annihilated them.
 “ The Command was equal, and his Obedience for all was as easy as that of every
 “ particular Person for himself. Besides *Adam* was as much concerned to ob-
 “ serve the Conditions of the Covenant, for securing his *own* Interest as *theirs*,
 “ and after a short Time of Trial they should be confirmed in their Blessedness.
 “ By all which 'tis apparent how reasonable the Conditions of the original Agree-
 “ ment between GOD and Man are. *Secondly*, GOD hath Power over our
 “ Wills superiour to that we our selves have. If GOD offers a Covenant to
 “ the Creature, the Terms being equal, it becomes a Law, and Consent is due
 “ as an Act of Obedience: And if a Community may appoint one of their Num-
 “ ber to be their Representative to transact Affairs of the greatest Moment; and
 “ according to his Management the Benefit or Damage shall accrue unto them,
 “ because he is reckoned to perform the Wills of them all; may not GOD who
 “ hath a supreme Dominion over us, constitute *Adam* the Representative of
 Mankind,

“ Mankind, and unite the Consent of all in his general Will, so that as he fulfilled or neglected his Duty, they should be happy or miserable? This Consideration alone, that the first Covenant was ordered by GOD, may perfectly satisfy all Inquiries. Neither is this a meer extrinſick Argument as Authority usually is, because there is an intrinſick Reason of this Authority, the absolute Rectitude and Justice of GOD’s Nature, who is righteous in all his Ways, and holy in all his Works.” Thus far the Doctor.

But notwithstanding all that we can say, in Proof of this Point, it is objected to us from *Ezek.* 18. and *Jer.* 31. 29. In those Days they shall say no more, the Fathers have eaten sowre Grapes, and the Children’s Teeth are set on Edge.

To this I answer, That as there are *no real* Contradictions in Scripture, so it cannot in good Reason be thought that this Text doth run counter to the Doctrine of *Original Sin*, which I have so plentifully proved out of both the Old and New-Testament. Therefore we must seek out such a Sense of these Words as doth not contradict those other plain Scriptures, which I take to be briefly this, That they were spoken with Reference unto Men’s *near* Parents, who tho’ they bear a *natural*, yet stand in no such Covenant Relation to us as our first Parents did. Besides I will add, that as this Text hath a Reference to such as were Sinners as well by Practice as by Nature, so it is impertinently produced against us, since while we, with the Scriptures, hold, that by *Adam’s* one Offence Judgment came upon all Men unto Condemnation, being by his Disobedience made Sinners, we do not say that any Man who lives and dies an impenitent *personal* Sinner shall be *actually* and *finally* damned, merely for that one Offence, but also for their Approbation thereof, by imitating *Adam* in committing *wilful* and *actual* Sins in *their own Persons*. So that all ungodly and finally impenitent Sinners who have taken their Swing in committing Iniquity, will stand self-condemned at the last Day, notwithstanding our Declarations from Scripture, that by *Adam’s* one Offence, Judgment came upon all Men to Condemnation, and that they are by *Nature* the Children of Wrath. As by their *personal Iniquity* they do justify their first Father’s Disobedience, and thereby *add* unto their Guilt, so they do in a high Degree become more the Children of Wrath than they were before; and consequently their *final* Condemnation will be *so much the greater* and *more dreadful*, heaping up Guilt upon Guilt, and Wrath upon Wrath, against the Day of Wrath and Revelation of the righteous Judgment of GOD, who will render unto every Man according to his Deeds.

Thus then whilst we from Scripture do zealously maintain the Doctrine of ORIGINAL SIN, and the Righteousness of the Imputation of *Adam’s* first Sin, or of all Men’s being by that one Man’s Disobedience made Sinners, and thereby Judgment comes upon them unto Condemnation, we do from the same divine Oracles produce sufficient Matter to put to Silence the vain Pleas and Excuses of *actual*, *wilful* and *obstinate* Transgressors, who daringly say, Are not GOD’s Ways with Mankind *unequal*? As they themselves have *actually* yea *great*

eaten sowre *Grapes*, so their Teeth shall be set on Edge : they shall die for their own *personal* Iniquity, and not *meerly* for their first Father *Adam's* eating of the forbidden Tree. And by the Way I cannot but observe, how weak a Thing it is in some to aver, that CHRIST by his Death *quite took away Original Sin* from all Mankind, since it is so visibly to be seen at this very Day, wheresoever we go, in its sad *Fruits* and *Effects*. Whereas if what they aver was true, we should certainly see that Maxim verified, *viz.* Take away the *Cause* and the *Effects* will *cease*. But that the Cause should be taken wholly away whilst its numerous sad Effects do every where so very visibly and remarkably remain, is a Difficulty I shall leave with those to solve who do assert it. Thus much concerning the *first Branch of Original Sin*, which respecteth the Imputation of *Adam's* one Offence unto all his fallen Progeny.

I now proceed to treat of the second Branch, which respecteth that *Depravity* and *Corruption* of our Natures, which we do derive from our fallen corrupted first Parent. For as we are by Nature Sinners in *Adam* by Way of Imputation, so also we are Heirs of his Corruption ; all which together doth render us to be by Nature the Children of Wrath. As before Man fell he did bear the Image of GOD, particularly I here mean his *moral* Image, bearing a Likeness unto and a Resemblance of him in Righteousness and true Holiness, without being in the least stained with Sin ; so by the Fall he lost that *pure Reſtitution*, that *original Uprightness* and *virgin Purity* ; he became stripped of the white Robes of Innocency ; having withal his *whole Frame*, Nature and Constitution vitiated and corrupted : So that Occasion was soon given for the holy GOD to observe that the Wickedness of Man was great upon the Earth ; and that every Imagination of the Thoughts of his Heart was *evil*, *only evil*, and that *continually*, Gen. 6. 5. Yea daily Observation, Facts and Experience do concur with the Prophet, saying ; That the Heart of Man is deceitful above all Things and desperately wicked : That from within (as our blessed Saviour saith) out of the Heart of Man proceed evil Thoughts, Adulteries, Fornications, Murders, Thefts, Covetousness, Wickedness, Deceit, Lasciviousness, an evil Eye, Blasphemy, Pride, Foolishness. *Such a Plague* is there naturally in the Heart of Man. Jer. 17. 9. Mark 7. 21, 22. 1 Kings 8. 38. The Body also with its several Members are defiled and become the Instruments of Unrighteousness unto Sin. Rom. 6. 13. GOD made Man upright, but alas ! they have sought out many Inventions. Eccl. 7. 21. No sooner had the old Serpent set his Sting into the Soul of Man, but every Faculty thereof became poisoned thereby, even as when a Man is bitten by a venomous Beast the Poison diffuseth it self throughout every Vein, and infecteth the whole Mass of Blood, whereupon every Member becomes corrupt and useles, and Life it self lost. Hence fallen Man is represented in the divine Oracles as dead in Sin. Job. 5. 25. Eph. 2. 1. Having their Understanding darkened ; yea *Darkness* it self in the Abstract. Eph. 4. 18. Chap. 5. 8. Their Consciences defiled ; their Memory leaky as to Things Divine, whilst it is tenacious of that which is evil ; their Wills and Affections carnal, earthly, stubborn and perverse ; for the carnal Mind is *Enmity* against GOD, is not sub-
ject

ject to the Law of GOD, neither indeed can be. *Titus* 1. 16. *Rom.* 8. 7. Behold Man is shapen in Iniquity and conceived in Sin, *Psal.* 51. 5. He is born into the World impure and unclean, having in his Nature the Seeds of Sin which spring up with him, first in the *Bud*, and then in the *full ripe* Fruit of actual Sin. Hence in Conjunction with the Testimony of Experience and daily Observation, the divine Oracles do abound with such emphatick, convincing Language as this, “Who can bring a clean Thing out of an unclean? Not one. What is Man that he should be clean? And he that is born of a Woman that he should be righteous? How then can Man be justified with GOD? And how can he be clean that is born of a Woman? Behold even to the Moon and it shineth not; yea the Stars are not pure in his Sight. How much less Man that is a Worm, and the Son of Man which is a Worm?” The Effect cannot be nobler than the Cause, nor the Stream more pure than the Fountain. *Job* 14. 4. Chap. 15. 14. Chap. 25. 4, 5, 6. A sinful Creature cannot produce a holy and pure one by ordinary Generation. For as our Lord saith, *John* 3. 6. *That which is born of the Flesh is Flesh, and that which is born of the Spirit is Spirit.* Now by *Flesh* here 'tis observable, is not meant the material Part of our Humanity, but the Corruption of Sin with which the whole Nature is infected. Hence fallen *Adam* is said to have begat a Son in his *own* Likeness, after his Image, *Gen.* 5. 3. Hence also we have that plain Distinction between the *natural* and the *spiritual* Man, the first being born of the *Flesh*, the other regenerated and born again of the *Spirit*. *1 Cor.* 2. 14, 15. It is from this inbred Corruption of our Natures that actual Sin doth so soon spring up and appear in the Sons and Daughters of Men. *Psal.* 58. 3, 4. The Wicked are estranged from the Womb, they go astray as soon as they be born, or from the Belly (as 'tis from the *Hebrew* in the Margin) *Their Poison is the Poison of a Serpent*: Which we know is *natural* and *inbred*. The Serpent is by Nature a *poisonous* Creature; even so, Man is by Nature not only a Child of *Wrath*, but also of *Corruption*; from whence actual Sins and corrupt Practices do as naturally proceed, as Poison doth from a Serpent. Accordingly the Lord when rebuking *Israel* saith, *I knew that thou wouldest deal very treacherously, and wast called a Transgressor from the Womb.* The humble Confessions of the godly do confirm this: Hence when penitent *David* bewailed and confessed his actual Transgressions, he ascends from the polluted Streams to the corrupt Fountain, whither being come he puts an Accent upon his Confession, saying, *Behold, I was shapen in Iniquity and in Sin did my Mother conceive me.*

To overthrow this Quotation, it is objected to us, “That no more is intended than that *David* was an *early* Sinner; or bad betimes.” To which I answer, That howsoever I cannot see any Scripture-Ground for this *severe* Insinuation, yet for Argument's Sake, supposing the worst, this is so far from *hurting*, that it *helps* our Argument, since Reason it self tells us, that those early, corrupt and evil Fruits must needs spring up from some corrupt Root which was *prior* to the Fruits it bore. And what could this Root be, but the *natural* and *inbred* Corruption of his Nature, as emphatically expressed in the Text under Consideration? And 'tis natural to think that the penitent Psalmist, whilst confessing and bewailing his bringing forth

such evil Fruit of actual Transgression, should be led to the sorrowful Contemplation of that corrupt Root from whence it did arise, and accordingly pray, as he did, that GOD would wash him *thoroughly* from his Iniquity, and cleanse him from his Sin; yea, that GOD would create in him a *clean Heart*, and renew a *right Spirit within him*. *Psal.* 51.

2. 'Tis further objected, “ That to argue from *David's* singular Case unto all Men's, is inconclusive and will not hold good.”

To which I answer, How *impertinent* and *inconclusive* is this Objection? since we do not argue *barely* or *meerly* from this *single* Instance, but from it in *Conjunction* with many other *pertinent* Texts of Scripture, also visible Facts and Experience: So that our Argument remains unshaken, and our Conclusion strong, That all the fallen Posterity of *Adam* are shapen in Iniquity and conceived in Sin, born into the World impure and unholy, and Children of Wrath: Thereupon standing in Need of being washed in that purifying Fountain of our Saviour's most precious Blood, which is opened for Sin and Uncleaness, *Zech.* 13. 1. Whereas according to the Objector's Hypothesis (who representeth the whole fallen Offspring of *Adam* to be by their natural Birth as holy and pure, as he was before the Fall in Paradise) they do naturally stand in no Need of any such Washing; which at once flies in the Face of GOD's Wisdom and Goodness in providing such a Fountain, charging him with Folly and Weakness in providing an *unnecessary* Thing; and flatly contradicts the plain Distinction made by our Lord, where he saith that, *That which is born of the Flesh is Flesh, and that which is born of the Spirit is Spirit*; and his solemn repeated Asseverations of the Necessity of the New-Birth, by the Washing of Regeneration and renewing of the Holy Ghost, to be passed upon all Mankind, in order to make them meet to enter into the Kingdom of Heaven: while at the same Time it doth lessen & undervalue the invaluable Vertue of the Fountain of his most precious Blood; the blessed Properties of which is to cleanse from all Sin, not only *actual* but also *original* Corruption; a sad Remainder of which being in the Regenerate, they do sadly bewail, groan under, and most earnestly long to be delivered from: Which is no mean Argument among others of the Truth of the Point I argue for. It was not only the humble Language of holy *Paul*, but hath been and is the Language of all the Godly in all Ages unto this Day, “ For I know that in me (that is in
“ my *Flesh*, my *unrenewed Part*) dwelleth no good Thing: For to will is present with me, (which is the Language of the new Man) but how to perform
“ that which is good I find not. For the Good that I (*regenerate* I) would, I do not: But the Evil I (*renewed* I) would not, that I (*unrenewed* I) do.
“ Now if I do that I would not, it is no more I (*renewed* I, which is born of
“ GOD, and sinneth not) that do it, but Sin that dwelleth in me. I find then
“ a Law that when I would do Good, Evil is present with me. For I (*renewed*
“ I) do delight in the Law of GOD after the inward Man. But I see another
“ Law in my Members warring against the Law of my Mind, and bringing me
“ into Captivity to the Law of Sin which is in my Members. O wretched
“ Man

“ Man that I am, who shall deliver me from the Body of this Death ! *Rom. 7.*
 “ 14. to the End.” Now this *is not, cannot* be the Language of *unregenerate*
 Men, who are all Flesh, no Spirit ; who are so far from this mourning over in-
 dwelling Sin as that they sin freely as Matter of Choice, and accordingly as little
 value JESUS CHRIST, whom the Godly do so heartily thank GOD for as their
 glorious Deliverer, and unto whom there is no Condemnation. *Rom. 7. 24.*
 Chap. 8. 1. No unregenerate Man can in Truth say as *Paul* did, *I delight in*
the Law of GOD after the inward Man ; for their carnal Minds are Enmity
 against GOD as a holy GOD, it is not subject to the Law of GOD, neither in-
 deed can be. *Rom. 8. 7, 8.* I do the more particularly mention these Things,
 because I would by the Way maintain this Truth, *viz.* That *St. Paul* here in
 the abovefaid Conflict doth declare what was his own Experience after that he
 was regenerated and born again ; and that he herein personated *true Believers*
 and not *unregenerated* Men, as *Mr. James Foster*, *Mr. John Wesley*, and diverse
 others do boldly assert. I conclude then that there is a Remainder of in-dwelling
 Sin even in the Regenerate, original Corruption which is the Root and Spring of all
 the *actual* Follies and Transgressions which they do at any Time commit ; which
 was plainly *David's* Case, and which he accordingly humbly confessed and be-
 wailed when he said, “ Behold I was shapen in Iniquity and in Sin did my
 Mother conceive me.”

Again 3. It is objected by others, “ That *David* here confessed his *Pa-*
rents Sinfulness in *begetting* and *conceiving* him, and not his *own* natural Impurity
 as *begotten* and *conceived*.”

To this I answer, 1. That this is *Defamation* and *not Argument*, a groundless
 and vile Insinuation against the Character of *David's* Parents, as tho' they were
Adulterers and *David* a *Bastard* : 'Tis plainly a Breach of the ninth Command-
 ment, which absolutely forbiddeth whatsoever is prejudicial to Truth, or injuri-
 ous to our own or our Neighbour's good Name ; since their Character in holy
 Scripture doth stand clear of any such Charge, or any Thing like it. To this I
 would add, That this Objection is plainly contrary to the Scope and Design of
 this Psalm and *David's* penning of it, which was not to accuse *others* but *himself*,
 and accordingly to beg renewing Grace, Peace and Pardon. He did not intend
 to charge upon his Mother an Act of Wickedness in conceiving of him ; No ;
 but to shew that his *original* Pollution derived unto him *with* his *Conception*. So
 much for my first Argument.

Secondly, I may very pertinent to my Purpose observe, That the Truth I argue
 for appears throughout every Branch of the divine Economy of Man's Re-
 demption and Salvation, as the joint Work of the sacred Three in One, the Fa-
 ther, the Son, and the Holy Ghost ; the Father's Election, the Son's Redemption,
 and the Holy Ghost's sanctifying Operations.

1. I argue from GOD the Father's Election thus ; All those who shall be actually saved were chosen in CHRIST before the Foundation of the World, that they should be holy in order to make them meet for Heaven ; Therefore they are *naturally unholy* : Infants are of the Number of these Elect ; therefore they are born in Sin, impure and unholy Creatures, infected with *original Sin* and Pollution. *Eph. 1. 4.*

2. From GOD the Son's Redemption I further argue, Those whom JESUS CHRIST so loved as to give himself for, he *purifies* unto himself ; Infants are some of those whom JESUS CHRIST so loved, therefore they are *naturally impure*. Or thus, CHRIST loved his Church and gave himself for it, that he might sanctify and cleanse it, and that he might present it to himself a glorious Church, not having Spot or Wrinkle or any such Thing, but that it should be holy and without Blemish : Infants who are incapable of committing *actual Sin*, are Part of that Church whom CHRIST thus loved and gave himself for, therefore Infants are *naturally impure*, stained and blemished with *original Corruption*.

All the Redeemed of the Lord, an innumerable Number, shall hereafter in Heaven together sing a rapturous Doxology of Praise to their dear Redeemer ; and Multitudes, even of such who died in Infancy, as Part of that Number, shall join in that Doxology, saying, “ To him that loved us and washed us from our “ Sins in his own Blood, and made us Kings and Priests unto GOD and his Father, to him be Glory and Dominion for ever and ever, *Amen.*” Therefore all those Infants were *naturally impure*, defiled with *original Sin* and Corruption ; so that they stood in Need of such Washing in order to fit them to enter into that Place of perfect Purity and Glory. This is I think self-evident.

3. I argue from the sanctifying Operations of the holy Spirit thus ; All those whom GOD the Father before the Foundation of the World chose in CHRIST his Son in order to be redeemed by him and saved with an everlasting Salvation, he chose them thereunto through *Sanctification* of the Spirit, to be regenerated and born again by the washing of Regeneration and renewing of the Holy Ghost : Infants who are incapable of committing actual Sin, do stand in Need of being thus sanctified and renewed in order to compleat their Salvation and fit them for Heaven ; therefore they are *naturally impure*, conceived in Sin and shapen in Iniquity. Whereas by denying our original Birth-Sin, this sanctifying Work of GOD's Spirit is rendered *quite needless* unto all such as never committed *actual Sin*. And how shocking does it sound to say, that our dear *Babes* do stand in *no Need* of being washed in the Fountain of our Saviour's most precious Blood, nor of being sanctified by GOD's holy Spirit ? Yea 'tis further observable, that by denying the Doctrine of *Original Sin* and *Depravity*, no Difference is made between the Conceptions and Birth of the holy Jesus and Adam's apostate Race, as to the Point of *moral Rectitude*. It is to say of them what is *eminently* said of him, that *holy Thing* shall be born. Holy, harmless, undefiled, separate from Sinners, *Heb. 7. 26.* Which brings me to observe,

Thirdly,

Thirdly, That another corroborating Argument to prove the Doctrine of *original Pollution*, may be taken from the Consideration that our blessed Saviour in partaking of our human Nature, was conceived and born, not by a *natural* and *carnal*, but *super-natural* Generation, even by the overshadowing Power of the Holy Ghost, who sanctified the Virgin's Womb. For if the Conceptions and Births of fallen Mankind by *ordinary Generation* were pure, holy and free from the Taint of *original Sin*, surely that common Way of Generation needed not to have been shunned, and a *super-natural* one made Use of in the Conception and Birth of the holy Jesus; who consequent upon, and as the Effects of that *super-natural* Conception, is by Way of Eminency called *that holy Thing* that should be born of the Virgin, and who was called the Son of GOD.

It was needful that he who should save others from a State of Sin and Corruption should be perfectly free from all Taint thereof himself, even in his human Nature, which he assumed; and that it might be so the holy and wise GOD ordered that his Conception and Production should be effected in a *super-natural* and *extraordinary* Way: So that we may I think fairly conclude from this, in Conjunction with my other Arguments concerning all *Adam's* fallen Race, that they are conceived in Sin and shapen in Iniquity, and born with a tainted and corrupt Nature, which soon becomes productive of *actual Sin*, which oftentimes buds forth before Children are capable of learning Sin by *Imitation* and the Example of others.

Which, *Fourthly*, Brings me to my closing Argument on this Head, taken from evident *Facts* and *Experience*, and *daily Observation*, in Conjunction with that Scripture-Evidence which I have given. It is a Maxim taught by our Lord, as founded on the most *rational* Grounds, "That the Nature of the Tree is known by its Fruit which it naturally bears, whether it be good or evil." According to which Rule we may fitly determine concerning fallen Mankind, that they are all naturally impure and corrupt, having in them when born into the World *the very Seeds of Sin*, as undeniably appears from the very first buddings forth of Action, as well as from the full ripe Fruit which springs from within. It is true indeed that this Evil in Process of Time becomes *augmented* by *Imitation*, but is not *originated* thence; but from that Sin and Corruption which is *seminally* in us when born into the World, and accordingly buds forth in us, while as yet we are in the Cradle and at the Breast, in passionate *Resentments* and *little Revenges*, even before we are capable of learning it by *Imitation* from our Nurse's bad Counsel or Example. For the Truth of which I appeal unto *undeniable Facts* and *daily Observation*; yea I appeal unto every observant Person for the Truth of what I say. And would hence freely ask them, What are the first Buddings forth from within that *commonly* and *generally* appear in the Sons and Daughters of Men, as they spring up from a State of Infancy and onwards unto riper Years? Is it that which is *good* and *holy*, or that which is *sinful* and *evil*? Here I appeal not only to your Reason, but to your Senses also, which surely no Person in their Senses will deny, merely because they are not willing to

part with a darling and favourite Opinion. If otherwise, let them never more blame the *Roman Catholics* for their rigid Adherence unto their beloved Doctrine of Transubstantiation, contrary to the clearest Evidence of Sense and Reason together.

But I beseech you my Opponents to attend unto my Reasoning, and to hearken to the Pleadings of my Lips, whilst I argue from undeniable Facts. An Argument that is not easily twisted and perverted, as a Text of Scripture is by an *artful Orator* to the Amusement of the *unwary*. And truly for any to persist in the Denial of the Doctrine of *Original Sin* and *Pollution* in the very Face of *so many visible Facts* *all over the World*, which has made the whole Creation to groan from the Time of GOD's pronouncing the Curse even until now, is not only to contradict the sacred Oracles, but also to offer Violence to their own Senses by a wilful shutting their Eyes against so glaring a Light; yea, and to offer an Affront to the *common Senses* and *Observation of all Mankind*. "I speak as unto wise Men, judge ye what I say." If there be no such Thing as *original* Corruption or Seeds of Sin in our Natures when born into the World, but if on the contrary we were conceived in a State of *Purity*, and born into the World *pure* and *holy* Creatures, (as some confidently do affirm) How comes it to pass that the very *first Fruits* of Speech and Action in Children are in a very *common* and *general* Way so very *opposite* unto *Purity* and *Piety*? And why is it not *natural* for them to be in Speech and Action *holy* and *religious*? If the Heart and Mind were naturally pure, if the Root, the inward Disposition of the Soul be *naturally* holy, how comes it to pass that the very first Fruits of Speech and Action do in so COMMON and GENERAL a Manner so *strongly* favour of the *contrary*, viz. Lying, Shuffling, excusing and covering their Sin like *Adam*, by putting it off to another, with Envy, Anger, &c? Why then also do we with Mankind in *common*, naturally from our young and tender Age upwards, stand in Need of so much Cultivation, by Checks and Restraints, by the Rod of Discipline and Correction, and the Word of Instruction, in order to suppress the evil Weeds of Sin, and to cause the Fruits of Piety to appear? "Foolishness is bound in the Heart of a Child, but the Rod of Correction shall drive it from him: He that spareth his Rod, hateth his Son; but he that loveth him chasteneth him *BE-TIMES*." *Prov.* 13. 24. *Chap.* 22. 15. If Mankind were naturally holy and pure, free from the Taints of Sin, then by just Consequence it would be *natural* as they sprang up to act *holily* without any Need of such Cultivation. The Argument is plain. Because to perform what is *natural* to be and do is *easily* done without any Pains used in order to effect it, even as 'tis natural for *Water* to descend and *Fire* to ascend. If therefore you would turn these their Courses, no small Pains must be used in order to effect it; because it is to make them act *contrary* to what is *natural* for them to do. Alas! fallen Man need not to be taught to sin, or any the least Measures be taken in order to make him act foolishly, because it is *natural* for him to do so: Yea as natural as it is for the Earth which was cursed for his Sake, to bring forth *sinking poisonous Weeds*, *Briars* and *Thorns*; whereas in order to make it bring forth Corn it must be cultivated; these

these Briars and Thorns must be cut down, and the Growth of them continually suppressed ; the Ground must be also fenced in, and the Corn as it doth not grow naturally in the Ground, any more than Holiness in Man, must be planted and carefully tended : Even so the Heart of Man must be changed and the Grace of GOD implanted there by a regenerating Work of the holy Spirit of GOD, before he either will or can bring forth the Fruits of Holiness. And to the End he may abound therein, he stands in Need of a fresh and perpetual Supply of divine Grace from above. And 'tis his Duty to be continually watching against the evil Weeds of his remaining Corruptions, and through the Spirit to mortify, suppress and keep under the same. I say again, that Man, *fallen* Man, need not to be taught to sin, because it is natural for him to do so : But he needs Line upon Line, and Precept upon Precept, yea Arguments taken from the *most powerful Topicks*, even the *glorious Rewards*, and *most terrible Punishments* of another World in a State of *Eternity*, in order to restrain him from running on in a Course of Sin, and to excite him to the cheerful Practice of that which is good. And how often is all this seen to fail, even altho' ushered in with the Learning of *Paul* and Eloquence of *Apollos*, displaying Sin in its most odious Nature, together with its most direful Wages, Death Eternal ? And on the other Hand presenting Holiness in its most *attracting Beauty*, *lovely Aspect*, and *alluring Charms*.

All which doth strongly argue the great Corruption of Men's Natures by Sin, and that they are *far*, very *far* from being *naturally holy* and *pure*. Hence it is that tho' *Paul* doth plant and *Apollos* water the Plants, all proves *fruitless* unless GOD gives the *Increase*. Hence it is, that in order to our becoming truly *evangelically* holy and meet for Heaven, we do all stand in Need of having so great a Change passed on us, as to be born again of the Spirit of GOD from above. It is certainly the Duty of every Parent both by good Instruction and Example, *early* and *assiduously* to inculcate on their Children's Minds the Principles of Piety. Nevertheless, except GOD gives the Increase by sanctifying their Hearts, the Parents Attempts do prove fruitless, as both Scripture and Facts do abundantly declare ; which is an undeniable Argument of the natural Corruption of Men's Hearts, and that strong Bias there is in them to sin. Doth not common and the most glaring *Facts* declare that Mankind are naturally prone to Evil, even as it is natural for the Ground (accursed for Man's Sin) to bring forth evil Weeds without any Cultivation ? (as I before observed) And when we do behold them putting themselves forth in the Spring, do we not *naturally* conclude them to have sprung from a Seed or Root of the same Nature with themselves, which before lay latent in the Ground undiscerned ? If all Mankind were born into the World pure and holy Creatures, free from the Seeds of Sin, I cannot possibly see a Reason wherefore the common first Buddings of every one's Actions should not be *naturally* and *commonly* as holy and pure, as we do now see them to be the *direct contrary* of all this. It is true indeed that Sin doth appear *sooner* & *ranker* in *some* than in *others* ; nevertheless it remains true of *Adam's* fallen Race in *general*, that they are naturally corrupted and depraved with Sin, the Taint and Infection of *original Sin*. " That which is born

of the Flesh is Flesh, and not Spirit"; the Nature of the Tree is known by the Fruit it bears; and according to my Text, *we are by Nature Children of Wrath even as others.*

And now to wind up all and conclude; What remains but that we do all readily embrace this Doctrine as true, and labour to be suitably affected with a humble Sense of it: And when you have laid all my Arguments together, take Heed of rejecting a Truth thus attested, by forming *Difficulties* in your Mind, questioning and doubting, *How can these Things be?* But seriously bear in Mind that the Query here is not, Whether we can conceive *how this can be?* but whether the *Matter of Fact* be true? That is *is really so* hath been proved from both *Scripture* and *Experience*. It is therefore most *unreasonable* to deny a Truth thus attested, and all meerly because our Eyes are too weak to discern *how this can be*. According unto such Measures of judging of Truths, many Things both in *natural Religion* and *Things of Nature*, altho' most obvious as to their Facts, will fall under the *same* *Condemnation* with the Point in Hand, since a full understanding of their *Modus* is *equally unaccountable and difficult*. The Scripture saith it, and we see the Thing that it is *so*, which ought in *all good Reason* to satisfy us. The Words of the inspired wise Man deserves Consideration here. *Ecc. 11. 5.* "As thou knowest not what is the Way of the Spirit, nor how the Bones do grow in the Womb of her that is with Child: Even so thou knowest not the Works of GOD who maketh all." Now I would hence ask, Can any Man tell *how* the Bones do grow in the Womb of her that is with Child? And whether because he cannot, he will hence venture to deny the *Fact*, saying, they do not grow there, there is no such Thing? And whether he hath not as much Reason to deny *this*, as *that* of our being conceived in Sin and shapen in Iniquity; since as their Facts are equally visible, so their *Modus* are *equally insuperably difficult*? The Argument is plain and the Reasoning just. Who, (even amongst our *smart Objectors* and *profound Reasoners*) can *fully account* for the very remarkable Impressions that are made upon the unborn Child by the longing Imaginations of its Mother? And yet who thence pretends to deny the *Fact*, to wit, because they cannot conceive *how* it can be? No less unreasonable and absurd then is it to deny the Doctrine of *Original Sin* and *Corruption*, because of some Difficulties that do clog our Thoughts in conceiving the *Manner* how it is conveyed, since the *Thing it self* is what we find *verified* by the Testimony of the *divine Oracles*, by our own *feeling Experience*, and by our beholding its *sad Effects* in others. I say how unreasonable a Thing is it notwithstanding all this to reject the Doctrine with *captious Interrogatories*, "How can these Things be?" Such Objections, as one observes, do spring out of equal Ignorance and Pride, and borrow all their Force from no *wiser* or *modester* a Supposition than that of a Man's Omniscience; yet as wild and extravagant a Principle as it is, the Extent of it reacheth very far, and it serveth the depraved Sons of *Adam* against all the Doctrines that they are not willing should be true. It is the sole Basis on which Infidelity is built, and a most proper Foundation indeed for such a Superstructure. Thus these Men before they are aware, do confirm the Truth in Question by so unreasonably

reasonably opposing of it; by this Means discovering themselves to be very apparent Monuments of fallen human Nature.” And here I cannot but add, by observing how unreasonably those Persons do act, who in determining concerning divine Matters do pay a greater Deference unto their own narrow Conceptions than unto the *plain* and *positive* Declarations of holy Scripture, choosing rather to err on the *right* Hand than on the *left*; They will choose rather to deny a Scripture-Proposition to be true, than confess their Ignorance, making their narrow Minds the Judge of all Things: They *peremptorily* determine, that such and such Things *cannot be true*, because they cannot understand *how* they can be true. *Prodigious Inference!* These are the *unreasonable* Proceedings of such who profess to make Reason the sovereign Rule of Faith, instead of making it in a *subordinate* Manner *subservient* thereunto. Hence pertinent are the Declarations of the Rev. Dr. Bates, who wisely observes, “ That ’tis a prudent Foundation “ of judging of Things attended with *Difficulties*, to compare the *Difficulties* “ and to determine our Judgment for that which has *least*. Now ’tis certainly “ much more suitable to the reasonable Mind to acknowledge that Things may “ be true which we are not able to conceive and comprehend, than to deny “ the natural and proper Sense of many clear and express Texts of Scripture “ that declare those Things; and by this we may judge of the Glosses of “ *Socinus* and *his Followers*, who without Reverence of the Majesty of GOD, “ and the Sincerity of his Word, rack the Scriptures to make them speak what “ they do not, and use all Arts to silence them in what they do reveal. Unhappy “ Men! that affect to be esteemed ingenious and subtil to the extream Hazard “ of their own Salvation. How much safer and more easy is it to believe the “ plain Sense of the Scriptures, than the Turns and Shifts that are invented to “ exclude it, and extricate heretical Persons out of the Difficulties that attend their “ Opinions”? In a Word, altho’ ever so many Objections should be raised against this Truth, this Doctrine of *Original Sin*, they must all fall under the *unconquerable* Evidence that *shines* in my Text; And were by *Nature* Children of *Wrath* even as others.

But after all that has been said in Proof of this Point, since it is so pregnant with practical Instructions, let us all *receive it* not as a Point of *meer Speculation*, but as calculated to promote *practical* Godliness. Particularly,

1. Let a Sense of it serve to make us *very humble and low* in our own Eyes, to abhor our selves and repent in Dust and Ashes, deeply and sadly lamenting the Loss of our original Virgin-Purity, saying, “ How is our Beauty lost, and we become Lepers from our Mother’s Womb, over-run with that loathsome Disease the Leprosy of Sin; O unclean! unclean! Our whole Head is sick, and our whole Heart faint; from the Soles of our Feet unto the very Crowns of our Heads there is nothing but Wounds and Bruises, and putrifying Sores! How are the Mighty fallen! How is the Gold become dim and the most fine Gold changed! For we are all as an unclean Thing, & all our Righteousnesses are as filthy Rags. The Crown is fallen from our Head; Wo be unto us that we have sinned”!

2. Let this teach us not only to be *humble*, but also watchful over our corrupt Natures, and against the Tempter's Wiles, that we fall not into Temptation, and so our Corruptions within us break forth into manifold actual Sins, to GOD's Dishonour, the Reproach of our holy Profession, and to the wounding of our own Consciences.

3. Let us diligently study the great Duty of Mortification, labouring through the Spirit to mortify the Deeds of this Body of Sin and Death. Let us groan under it, and ardently long to be delivered from it.

Let Believers groan earnestly after their dissolving Hour, since they cannot expect a perfect Freedom from this spreading Contagion until then: Like unto the leprous House that could not be rid of the fretting Leprosy until the Walls thereof were broken down, *Levit. 14.* O how *insatiably* should all those who groan under this Burden, desire and breathe after the Approach of that happy Change that shall deliver them therefrom, once for all, even for evermore; and perfect their Holiness now begun, causing their Feet to stand in the heavenly *Jerusalem*, amongst the Spirits of just Men made perfect, with whom they shall cheerfully sing to the Praise of their great Physician, Lord and Saviour, "To him that hath loved us and washed us from our Sins in his own Blood, and made us Kings and Priests unto GOD, his and our Father, to him be Glory for ever. *Amen.*" Hence,

4. This should abundantly raise our admiring Apprehensions of the Wisdom and Grace of GOD manifested in the Provision of so glorious a Fountain, opened for Sin and for Uncleaness, as a crucified Jesus is. A Fountain as clear as Chrystal, proceeding from the Throne of GOD and of the Lamb: A Fountain full of *Soul-cleansing, healing* Vertues; "for the Blood of JESUS CHRIST, GOD's Son, cleanseth us from all Sin," both *original* and *actual* Sin, the Guilt and Pollution thereof. O blessed Fountain! *full, overflowing*, and never fading. Lord, what is Man that thou shouldst be thus mindful of him! Man that is a Worm! and the Son of Man that is a Worm! Bless the Lord, O our Souls, who healeth all our Diseases! O most glorious Father, how wonderful is this thy Condescension! How rich is this thy Love unto us miserable Sinners! Most blessed Son of GOD, our dearest Redeemer, how rich is thy condescending Grace in giving thy self for us an *apostate leprous* Race of Men, that thou mightest wash and heal our diseased polluted Souls in thy most precious Blood! That thou shouldst cloath our poor naked Souls with the royal Robe of thy Righteousness! That thou shouldst so love us when *loveless*, wallowing in our Blood and helpless, so as to give thy self for us an Offering & a Sacrifice unto GOD for a sweet-smelling Saviour! Well might thy holy Apostle say, that unto him that believeth thou art precious! and thy Spouse so cheerfully declare that thou art altogether lovely! O thou art the chiefest among ten Thousands, fairer than the Sons of Men! Grace is poured out into thy Lips! And O when wilt thou so effectually sanctify and open our Mouths, that our Lips shall praise thee
for

for evermore ! O Holy Ghost, the Sanctifier proceeding from the Father and the Son, who takest of the Things of CHRIST and shewest them unto us ; that effectually applies the healing, cleansing Virtue of the Redeemer's Blood unto our *polluted, diseased* Souls ; that convinceth us of Sin, of Righteousness, and of Judgment, and at length maketh us meet for the heavenly Mansions ; what Thanks do we owe unto thee for this thy Love ! We will cheerfully remember thy Love, O most holy Spirit, and praise thy Name. *Rom. 15. 30.*

O blessed and glorious Trinity, the Father, the Son, and the Holy Ghost, three Persons but one GOD, be all Glory and Majesty, Dominion and Praise, now, henceforth and for ever. *Amen.*

5. Is it so as we have seen, that we are all of us by Nature Children of Wrath, polluted and defiled with *Original Sin* and *Corruption*, and so not only *obnoxious* to the Stroke of GOD's Sin-avenging Hand, but also *unmeet* for the Kingdom of Heaven ? Then let all unregenerate Men and Women fear and tremble before that pure and holy, that great and dreadful GOD, in whose Sight they stand as *Sinners*, Violators of his most righteous Law, and under the Curse thereof. *Awake* then Sinners, *awake* out of your deep Sleep & deluding Dreams : *See, see*, and consider betimes and without Delay, the Need ye do stand in of a *Saviour* and *Surety* to stand in your Law-Place, in order to fulfil GOD's holy Law which you have broken, and to suffer the Penalties thereof in your Stead, in order to satisfy GOD's offended Justice, and so to ward off the direful Stroke of its two-edged Sword from cutting you asunder and sending you down to Hell to the dreadful burning Lake, to be tormented by and to dwell with Devils in the Blackness of Darkness for evermore. O shocking Thought ! O startling Consideration ! Behold how fearful a Thing it is to fall into the Hands of the living GOD ! Be convinced then, O unregenerate Man ! O unregenerate Woman ! of *Sin*, of *Righteousness*, and of *Judgment*. *First*, Be thou convinced of Sin, both *original* and *actual*, so as heartily and after a godly Sort to bewail the same speedily, hastening unto that Fountain that is opened for Sin and for Uncleaness. Cry earnestly and incessantly unto GOD that he may be pleased to cause thee experimentally to know that the Blood of JESUS CHRIST his Son cleanseth from all Sin. *Secondly*, Be convinced of Righteousness.

(1.) Be convinced not only of thy Want of original Righteousness, but also of the Insufficiency of the best personal Righteousness of the Law of Works to justify thee and render thee acceptable in GOD's Sight. " For by the Deeds of the Law shall no Flesh be thus justified ; for by the Law of Works is the Knowledge of Sin : Besides if a justifying Righteousness came by the Law, then CHRIST died in vain." This GOD taught *Adam* after his woful Fall, by driving him out of Paradise, and placing at the Entrance Cherubims and a flaming Sword which turned every Way to keep the Way of the Tree of Life, of which *Adam* was granted freely to eat, whilst he stood in his Obedience ; *that Tree then* standing as a sure Pledge of Life from GOD unto him and his. But now being fallen

fallen into Sin by a Breach of the Covenant, he is cut off from all Hopes hereafter for ever of obtaining Life and Salvation by *that Covenant*. For, mark, the flaming Sword is said to turn *every Way*, &c. by which also I do conceive is implied that Man, tho' fallen, is very apt under Convictions of Sin, to fly unto a broken Covenant of Works for Relief: This is confirmed by Experience, and very sad Experience too, because this brings a *Curse* unto Men *instead of a Blessing*. "For as many as are of the Works of the Law are under the Curse." Gal. 3. 10. 'Tis therefore I say a very dangerous Thing (of which I would have all convinced Sinners carefully beware) for Men under Convictions of Sin, instead of going *out of themselves* unto JESUS CHRIST, as poor, wretched and undone Creatures, they run to the *doing of this* and *that*, *resting therein*, or else make unto themselves a *Linsay-wolsfy* Righteousness, consisting partly of their *own Works*, and partly the *Doings of CHRIST*. This is no better than to seek their own utter Undoing, seeking Justification *as it were* by the Works of the Law. Wherefore,

(2.) Be convinced of the all-sufficient Righteousness of JESUS CHRIST the second *Adam*, to justify thee in the Sight of GOD, adhering thereunto and wholly relying thereupon unto that End, working *from* Life, not *for* Life.

(3.) Labour to be convinced as of the absolute Necessity of this Righteousness of Justification to render thee acceptable in GOD's Sight; so also of the Necessity of a Righteousness of Sanctification from the Spirit of CHRIST, to sanctify thee & make thee meet for the Enjoyment of GOD in a State of perfect Purity and Glory. "For except a Man be born again he cannot enter into the Kingdom of Heaven: Without Holiness no Man shall see the Lord." There must be a Change both of Heart and Life; "a Repentance from dead Works to serve the living GOD."

(4.) Be convinced that there is a Day of Judgment coming, when every one who shall then be found destitute of *such* a Righteousness as I have been speaking of, shall be cast into the Lake that burneth with Fire and Brimstone; and the Smoke of their Torment ascendeth up for ever and ever.

Finally, Let us be all excited to use all Diligence in the Use of all the Means of Grace and Sanctification; and to get wrought in us an earnest longing after a State of *sinless Perfection* and Glory; where all Sin both *original* and *actual*, together with their *long Train* of Evils, Sorrows and Deaths, shall *for ever cease*, and where it will be no small Branch of our Felicity to be freed from the Taint and Assaults of *original, indwelling Sin*, being made perfect in Holiness: when we shall sweetly converse with GOD our Redeemer Face to Face without a Glass between, and be made experimentally to know that in his Presence there is a Fulness of unspeakable Joy, and that at his right Hand are Pleasures for evermore. Which GOD of his infinite Mercy grant for his dear Son's Sake, *Amen* and *Amen*!





Of *Predestination* and *Election*.

Seventeenth Article of the Church of *England*, by
Law established.

PREDESTINATION to Life is the everlasting Purpose of GOD, whereby (before the Foundations of the World were laid) he hath constantly decreed by his Counsel, secret to us, to deliver from Curse and Damnation those whom he hath chosen in CHRIST out of Mankind, and to bring them by CHRIST to everlasting Salvation, as Vessels made to Honour. Wherefore they which be endued with so excellent a Benefit of GOD, be called according to GOD's Purpose by his Spirit working in due Season: They through Grace obey the Calling: They be justified freely: They be made Sons of GOD by Adoption: They be made like the Image of his only-begotten Son JESUS CHRIST: They walk religiously in good Works, and at length by GOD's Mercy they attain to everlasting Felicity.

As the godly Consideration of Predestination and our Election in CHRIST is full of sweet, pleasant and unspeakable Comfort to godly Persons, and such as feel in themselves the working of the Spirit of CHRIST, mortifying the Works of the Flesh, and their earthly Members, and drawing up their Mind to high and heavenly Things, as well because it doth greatly establish and confirm their Faith of eternal Salvation to be enjoyed through CHRIST, as because it doth fervently kindle their Love towards GOD: So for curious and carnal Persons, lacking the Spirit of CHRIST, to have continually before their Eyes the Sentence of GOD's Predestination, is a most dangerous Downfall, whereby the Devil doth thrust them either into Desperation, or into Wretchedness of most unclean living, no less perilous than Desperation.

Furthermore, we must receive GOD's Promises in such wise as they be generally set forth to us in holy Scripture: And in our Doings, that Will of GOD is to be followed which we have expressly declared unto us in the Word of GOD.

C H A P. I.

HAVING in the foregoing Pages proved the Doctrine of *Original Sin*, and considered the whole Race of *Adam* the *first*, proceeding from his Loins by ordinary Generation, as fallen from their original Purity and Felicity into a State of *Sin* and *Misery*, *Pellution* and *Condemnation*, under the Wrath and Curse of GOD: I shall, by divine Assistance, next in Order proceed to treat of the Methods of divine Grace, in the effectual Recovery of a *Remnant* of them, by bringing them out of their miserable Estate, into a State both of Holiness and eternal Happiness by a Redeemer: Which we from holy Scripture do affirm doth take its Rise and Beginning in GOD the Father's *free Election* of them in CHRIST his dear Son, as the elect *Head* of all these his *chosen Seed*, according to the good Pleasure of his Will. The *godly* Consideration of which is excellently promotive of strict Holiness and unspeakable Comfort to all godly Persons, as Vessels made to Honour and Glory, as is most *pertinently* and *at large* expressed in the *above recited Article*. Which is a Scheme worthy of the alwise GOD to *form*, and every wise Man to receive and entertain, who knows better Things than to plead up for the Attribute of GOD's *Mercy*, to the Disparagement of his *Wisdom* and *Immutability*, in Conjunction with his almighty Power; who *rationaly* argues from GOD's *Acts* to his *Will of Purpose* and *Designs*, and not from an Act of his Will and Purpose, to a *Nullity*, by ascribing to him a Heap of *ineffectual* Wishes and Wouldings, as the *Arminians* do. "The great
 " Doctrine of absolute and free Election (as Mr. *E. Cole* well observes) contain-
 " eth the whole Sum and Scope of the Gospel; and our Minds, if honestly sub-
 " dued to the Doctrine of GOD's Sovereignty, cannot be employed about a
 " more excellent Subject. It is called the *Foundation of GOD*, not only for the
 " Super-eminency of it, but also as 'tis a Foundation of his *own laying*, which
 " GOD himself is the Author of, and *he alone*; and the Basis whereof is him-
 " self. It is that Foundation which standeth *sure*, and keeps them *all sure* who
 " stand upon it."

But notwithstanding all that hath been or can be said of its Excellency, it is a Doctrine much objected against, kick'd and cavilled at, as a Stone of Stumbling and Rock of Offence unto many; 'tis *hesitated* at by some who yet remain sober and modest in their Language about it; and most *reproachfully* treated by others, who do shoot out their Arrows at it, and the Preachers of it, even *bitter* Words; such as *devilish*, *damnable*, *abominable*, *licentious*, and the Break-neck of all Hope, having the *Devil* and not GOD for its *Author*. It makes out GOD (say they) to be most *cruel* and *tyrannical*; that he made many Thousand poor Souls on *purpose* to damn them, and such like. So that by *hard* Words and *black* Epithets (instead of using *sound Arguments*) they do represent it as *black* as *Hell*, and as *bad* as the *Devil*. These *Objectors* do serve this *holy* Doctrine of GOD's free Election as the Heathen Persecutors did the primitive Christians, who first dress'd them in *Bear-Skins*, most *frightful* to behold, and then set them forth to be

be *worried and torn in Pieces by Dogs*. Amongst others that I could name, I know not of any that have out-done (tho' some have I think well nigh equalled) Mr. *John Wesley* in abusing this *holy Doctrine*, setting it forth not in a *scriptural* but most *odious and scandalous* Dress; witness his Sermon intituled *FREE GRACE*. A *specious* Title Page indeed! which *promiseth the finest Gold*, but pays in the very worst of Dregs and Dross. A gilded Cup *fair without but foul within*, full of *deadly Poison*; by which he hath made sad Work for Repentance, even in this World, if it shall please GOD soundly to convince him of his *Error*; which that he may be graciously pleased to do is my hearty Prayer.

Moreover, it is further objected, either that the Election which the Scripture speaks of relates only to *national or temporal Privileges or Offices* in the *visible Church*; or if it any where relates to the Things of *eternal Salvation*, that then it is *not absolute* but *conditional*, depending on *foreseen Faith and good Works* in Men as its *moving Cause*: That it is contrary to GOD's general Love to Mankind, and *sincere* Declarations of his wishing and willing the actual Salvation of *every Individual* of them. So that (say the Objectors) GOD by this Doctrine of absolute Election is represented not only as *tyrannical* but also as *hypocritical and insincere*, and such like, *irreverent, bold and daring* Language. These are the Men who being *too proud* to stoop to GOD's Sovereignty in having electing, saving Mercy on whom he will have it, answerable to his own sovereign Claim, *Rom. 9. 15.* dare *saucily* to reply against him. *Poor sinful Possessors*, who dare strive with their *Maker*! too *haughty and stubborn* to be indebted to his sovereign Grace for their Election unto Salvation; but must needs have it, that they are chosen *for* and upon the Account of their *foreseen good Qualifications*, as the Product of a self-determining Free-will Power in them, independant of GOD's determining Grace.

Wherefore, in the Strength of GOD, I shall now proceed in order to *rectify* their *Mistake*, to *detect and refute* their *Error*, by stripping this *contemned, yet glorious* Truth of GOD, of that odious Dress wherewith they have dressed it, and setting it forth in *holy Scripture-Array*, so that its *native Beauty and amiable Features* may *visibly* appear, as they certainly will do to the *spiritual*, tho' it's likely not unto the *natural Man*, whose Character is, "Not to receive the Things of the Spirit of GOD, for they are Foolishness unto him; neither can he know them, because they are *spiritually discerned*." *I Cor. 2. 14, 15.*

Now in order to make my Way the more plain towards a full Proof of this *grand Point*, and for the more *effectual* putting to *Silence* all *perverse Cavils and Objections*, I shall lay down the following self-evident Propositions.

I. That all Mankind descending from the Loins of *Adam* by ordinary Generation, sinned in him and fell with him in his first Transgression, into a State of Sin and Misery, so as to need a Saviour, being unable to recover and save themselves out of the same. This the Objectors do plainly grant, when in pleading
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up for their Doctrine of *universal* Redemption they do urge that Text in 1 Cor. 15. 22. which saith, "As in *Adam* all die, even so in *CHRIST* shall all be made alive."

II. That *not all* but *some only* of this fallen Race are and shall be actually saved from this their miserable Estate with an everlasting Salvation. This the Objectors are obliged to confess, being what holy Scripture, Facts and Events do jointly declare.

III. That GOD in *CHRIST JESUS* is the alone Saviour of Men, who saveth all that are actually saved, who otherwise could never attain unto Salvation.

IV. That tho' he actually saveth *some*, yet he might have left all and saved *none*, being under no Obligation to save any, and consequently was at his Liberty, without any Stain to his Justice, to elect some and not others unto Salvation.

If his *not saving* all Men with an everlasting Salvation be consistent with his Justice and Mercy, then he cannot be unmerciful and unjust in not choosing or electing them unto such a Salvation: Yea, it would be most absurd to say, that GOD from Eternity elected to Salvation those very Persons whom he *perfectly foreknew* would never be actually saved. And 'tis no less *absurd* to say, That GOD is *unjust* in not doing of *that* which he was never bound in a Way of Debt and Justice to perform, as in the Case of his *Non-election* and *passing by* of *some* Men, whilst of his *sovereign Grace* and *Pleasure* he chose others to both Grace and Glory, as Vessels made to Honour. Who hath given to GOD, that he shall be bound in a Way of Debt and Justice to recompence them again? Who amongst all the Objectors against GOD's *sovereign* and *free Election* of *some only*, dare to say that he was under *any Obligation* of Debt and Justice to elect any of fallen Mankind unto Salvation? Which yet their *Objections* do *fully imply*: Whereby they charge the Doctrine of *free* and *particular Election* with rendring GOD to be *unjust*. Let them consider the following Argument; Either GOD was under an Obligation of Debt and Justice to elect and save any of fallen Mankind, or he was not: To say he was, it will thence follow, that Election and Salvation is not of *Grace* but of *Debt*; so that GOD's Election is not *free* but *bound*, and the sending of his dear Son into the World to save Sinners was the Payment of a Debt due, not the *free Gift* of his sovereign Love and Grace, and Men's Glorification at last, the Payment of *Wages* due to them for their Work done; contrary to the whole Tenor of the Gospel, which tells us, that "Election is of *Grace*, not of *Works*." Rom. 11. 5, 6. "That GOD so loved the World that he GAVE his only begotten Son to save Sinners; and that eternal Life is the GIFT of GOD through JESUS CHRIST our Lord", Joh. 3. 16. Rom. 6. 20. compared with Eph. 2. 8. "By Grace (that is, by the *free Favour* of GOD) ye are saved, through Faith, and that not of your selves it is the GIFT of GOD: Not of Works, least any Man should boast." And

And on the other Hand, for our Objectors to confess, that GOD was not under any Obligation of *Debt* and *Justice* to elect, redeem and save any of fallen Mankind, is directly to contradict the Tenor of their own Objections, and to grant our Argument, *viz.* "That GOD without any Stain to his *Justice* might elect or choose some of *Adam's* fallen Race unto Sanctification and Salvation, and leave the rest out of that Election in their fallen State of Pollution and Condemnation." Which that he doth, both Scripture, Facts and Events do bear Witness. *Rom. 11. 7.* "What then? *Israel* hath not obtained that which he seeketh for; but the *Election* hath obtained it, (*viz.* a justifying, saving Righteousness,) and the rest were blinded."

Again, I argue, That if GOD was in Justice bound to elect and save any one single Person of *Adam's* fallen Race, then it will follow by a *Parity of Reason*, That he was as much bound to elect and save all and every one of them; and what then becomes of his *Justice*, since the greatest Part of them never was nor ever shall be elected & saved, altho' GOD is as able to elect & save all as some if he pleases? *Mat. 7. 13, 14.* "Enter ye in at the strait Gate; for wide is the Gate and broad is the Way that leadeth to Destruction, and many there be which go in thereat: Because strait is the Gate and narrow is the Way which leadeth unto Life, and few there be that find it." That is to say, few in Comparison of the others who are many: For absolutely and collectively speaking, they will not be a few but a vast Multitude whom no Man can number, who shall enter into Life, as the Elect of GOD holy and beloved. *Rev. 7. 9.* Thus then, that the greatest Part of *Adam's* fallen Race shall perish and be damned, is a Truth (how awful soever it be) you must confess, if you pay any Regard to the abovesaid Words of our Lord, and the joint Testimony of *Facts* and *Events*. And since it is so, you must acknowledge that the Damnation of every one of them is just: For shall not the Judge of all the Earth do right? who passeth the Sentence of Damnation upon them, and who is he that made them. Yet that he did not elect them to Salvation through Sanctification of the Spirit and Belief of the Truth, as he did the others who enter into Life, is no less true; consequently that his *Justice* is not hereby stained in the least Degree. And at the same Time that GOD did not make these many which go on in the broad Way to Destruction on PURPOSE to damn them; No: For tho' he did not elect them but passed them by as an Act of his sovereign Will, who will be gracious to whom he will be gracious, and have Compassion on whom he will have Compassion, and not on others; yet he doth not damn them by a meer Act of his sovereign Will and arbitrary Power, (as 'tis objected to us) but as a righteous Judge for the Breach of his holy Laws. As 'tis their own Choice to go on in the broad Way, being what they like best, even tho' they know it leads to Destruction, so 'tis just with GOD that Destruction and Damnation should be their Portion. Thus "He that made them will not have Mercy on them, and he that formed them will shew them no Favour," *Isa. 27. 11.* You see then that GOD made and formed them, and that he will damn them. But then tho' he made them considered as Men, yet not as wicked Men; No; this comes from

the Devil and Sin: Accordingly GOD will not damn them *merely as Men*, but as *wicked and ungodly Men*; who were of old ordained to this Condemnation. *Jude* ver. 4. compared with 2 *Thes.* 2. 3 to 15. where those "who were from the Beginning chosen of GOD, as his Beloved, unto Salvation, thro' Sanctification of the Spirit and Belief of the Truth, and accordingly called of GOD by the Gospel unto the obtaining of the Glory of our Lord JESUS CHRIST," are *contradistinguished* from others, who were not thus beloved of the Lord, thus chosen and called; but whom GOD would in Justice give up to strong Delusions to believe Lies, that they might be damned who believed not the Truth, but had Pleasure in Unrighteousness: Particularly and by Name, the *Man of Sin* and *Son of Perdition*; whose Coming is after the working of Satan, with all Power and Signs, and lying Wonders; as well as those who should perish in *those Delusions*. These then were not GOD's *Elect* but *Reprobates*; that is to say, *First*, Such as GOD had left out of his free Election, and past them by, when he chose the others to Salvation through Sanctification of the Spirit and Belief of the Truth, &c. And *secondly*, Such as GOD had appointed to Wrath and determined to damn for *their Sins*, which he had not the others, the *Beloved of the LORD*, as St. Paul tells them in his first Epistle to them, Chap. 5. 9, 10. "For GOD hath not appointed us to Wrath, but to obtain Salvation by our Lord JESUS CHRIST, who died for us, that whether we wake or sleep, we should live together with him." They being to this End chosen *in him* and called *by him*, Eph. 1. 3. 11, 12. These are the two Parts of *Reprobation*: More briefly thus, *Non-election* and *Predestination*. The first is founded on GOD's *Sovereignty*, being no Act of Injustice, but the Denial of a Favour from him who claimeth a lawful Prerogative to do what he will with his *own*, without doing any Wrong to any Man. *Matth.* 20. 15. Why then should our Eye be *evil*, because he is *distinguishtly Good*? *Rom.* 9. 11, 13, 14, 15. "For the Children being not yet born, neither having done any Good or Evil, that the Purpose of GOD according to Election might stand; not of Works, but of him that calleth. What shall we say then? Is there Unrighteousness with GOD? Is GOD then unjust? GOD forbid. For he saith unto *Moses*, I will have Mercy on whom I will have Mercy, and I will have Compassion on whom I will have Compassion. So then, (or since it is so) it is not of him that willeth, nor of him that runneth, but of GOD that sheweth Mercy." This (according to Bishop *Beveridge's* Distinction) is GOD's *disposing* Justice; his Will being a perfect Rule of all Righteousness.

The *second* Part of Reprobation (as the same Divine distinguisheth) is founded on GOD's *distributing* Justice, whereby he rendreth to every Man according to his Works; and so to the Wicked and Disobedient, Indignation and Wrath, Tribulation and Anguish, because their *Deeds* are *evil*. The *express* Words of that worthy *Prelate* are worth the transcribing from his *Thesaurus Theologicus*, Page 97. viz.

"*Quest.* (1.) What is Righteousness as attributed unto GOD?"

Ans.

Designs, whilst they in pleading up for their Notions of *universal Grace* and *Redemption*, crying, that GOD doth *most heartily* and *sincerely* wish and will the Salvation of *every Individual* of *Adam's* fallen Race, do most *irrationally* and *absurdly* argue from GOD's Will to a *Nullity*; maintaining that he most heartily wisheth and willeth *That* to be done and effected which he at the same Time perfectly knoweth shall never be done and effected, and which he will never do or effect, or cause to be done and effected, altho', being Almighty, he is able to do or cause to be done. Who then, I say, do charge GOD *foolishly*, particularly with *Insincerity* and *Want of Wisdom*, our *Objectors* or *we*? Moreover, How *inconsistently* do they talk, who say that they are for *Election* but not for *Reprobation*? since the *former* doth as *naturally* suppose the *latter* as the withdrawing of the *Light* supposeth *Darkness*.

Let our *Objectors* consider well the following *nervous* Argument of the Rev. *Sladen*, "Either GOD actually saves all Men, or he does not: If he does, he must have designed it; if he does not, 'tis plain that he never designed it. To assert, That GOD designed to save all Men, yet that in Fact he saves some only, is in Effect to affirm, either that he changeth his Mind as to a great many, or that he wants Power to execute his Intention towards them; the very Supposition of which is false and blasphemous. For even sound Reason itself must tell us, that it is impossible for an infinitely wise GOD to change his Mind or alter his Purpose; and that it is equally impossible that a Being of almighty Power should not be able to bring his Purposes to effect." "He is in one Mind, and who can turn him? And what his Soul desireth, even that he doth." "He is the Father of Lights, with whom is no Variableness nor Shadow of turning": "And we know that he can do every Thing that he is pleased to do." *Job* 23. 13. *James* 1. 17. *Job* 42. 2.

Objector! Believest thou the Scriptures? If thou dost not, don't pretend to plead Scripture in order to prove thy own Notions; for to do that would be a flat Contradiction: If thou dost, then cast thine Eye upon the following Lines, where is briefly summed up and proved from the Scriptures, both the Doctrines and Methods of Grace I contend for, as expressed in the *aforsaid* Article, which stands at the Head of this Chapter. But if after all thou wilt still reject these holy Doctrines, resolving still to abide by thy beloved Principle of believing no more than what thou canst comprehend, or in every Punctilio account for, either as tho' GOD and his Ways were to be found out unto Perfection, or as tho' thou wert omniscient, I shall subjoin some Queries, which will sufficiently try the Strength of thy mighty Reason, and perhaps of thy Patience to boot.

First then, As to the Doctrine of *personal, absolute, eternal Election*, see *Rom.* 11. 5, 6. "There is a Remnant according to the Election of Grace." *Eph.* 1. 3, 4, 5. --- "He hath chosen us in him (*i. e.* in CHRIST) before the Foundation of the World, that we should be holy according to the good Pleasure of his Will."

Secondly,

Secondly, As to the peculiar Redemption of these Elect, see *Rom.* 8. 33. “Who shall lay any Thing to the Charge of GOD’s Elect? It is GOD that justifieth. Who shall condemn? It is CHRIST that died,” namely, for these Elect. *Titus* 2. 14. “Who gave himself for us, that he might redeem us from all Iniquity, and purify unto himself a peculiar People, zealous of good Works.”

Thirdly, As to GOD’s effectual calling of these peculiar People by his Spirit working in due Season, see *Rom.* 8. 30. “Whom he predestinated, them he also called.” *2 Tim.* 1. 9. “Who hath saved us and called us with an holy Calling, not according unto our Works, but according to his own Purpose and Grace, (that is, his free electing Grace) which was given us in CHRIST JESUS before the World began.” See also *2 Thes.* 2. 13, 14. at large.

Fourthly, As to the Saints final Perseverance in the Grace of Sanctification begun in Effectual Calling, see *Phil.* 1. 6. “Being confident of this very Thing, that he which hath begun a good Work in you will perform it until the Day of JESUS CHRIST.”

“Thus whom he did foreknow, *those* he did predestinate to be conformed unto the Image of his Son, that he might be the First-born amongst many Brethren: Moreover whom he predestinated, them he also called, and whom he called, them also he justified; and whom he justified, them also he glorified.” “This cometh forth from the Lord of Hosts, who is wonderful in Counsel, and excellent in Working,” *Isa.* 28. 29. “What shall we say then? Shall we continue in Sin that Grace may abound? GOD forbid. How shall we who are dead *unto* Sin live any longer *therein*? Sin shall not have Dominion over you, for you are not under the Law but under Grace. What then? Shall we sin because we are not under the Law but under Grace? GOD forbid.” Hence then, tho’ *Hymeneus* and *Philetus* do err concerning the Faith, and tho’ their Words eat like a Canker, and overthrow the *notional* Faith of some; “nevertheless the *Foundation of GOD* stands *sure*, having this Seal, the LORD knoweth them that are *his*.” “And let every one that nameth the Name of CHRIST depart from Iniquity.” *Rom.* 6. 1, 2, 14, 15. *2 Tim.* 2. 18, 15. “False Christs and false Prophets shall rise and shew Signs and Wonders to seduce *if it were possible*, even the *very Elect*: Therefore take Heed.” *Mat.* 24. 24. *Mark* 13. 22. 23.

Now by this Specimen I hope I have proved that the Doctrines of Grace in their several Branches and Order, from eternal Election to eternal Glorification, and all as promotive of Holiness and not of Licentiousness, are contained in our sacred and unerring Rule of Faith and Practice, and by just Consequence ought to be contended for *earnestly* in order for the convincing and reproving *Gain-sayers*. “This Witness is true, wherefore rebuke them *sharply*, that they may be found in the Faith,” *Titus* 1. 13.

“Teach me then, (O ye Objectors,) and I will hold my Tongue, and cause me to understand wherein I have erred. How forcible are right Words, but what doth your Arguing reprove? O that you would altogether hold your Peace, and it should be your Wisdom! Hear now my *Reasonings*, and hearken to the *Pleadings* of my Lips: Will ye speak wickedly for GOD, and talk deceitfully for him? How long will ye vex my Soul and tear me in Pieces with Words? These ten Times have ye reproached me, and yet you are not ashamed. Hear diligently my Speech, and let this be your Consolations; suffer me that I may speak, and after that I have spoken, mock on. Should not the Multitude of Words be answered? And should a Man full of Talk be justified? Should thy Lies make Men hold their Peace? And when thou mockest should no Man make thee ashamed?” O thou fain would be *omniscient*, Reasoner, “whosoever thou art, that darkneth Counsel by Words without Knowledge:” “Come now gird up thy Loins like a Man, and (in the Name of GOD) I will demand of thee, and answer thou me” by the meer Strength of thy *mighty Reason*. “Where wast thou when GOD laid the Foundations of the Earth? Declare if thou hast Understanding. Who laid the Measure thereof if thou knowest? Or who hath stretched the Line upon it? Whereupon are the Foundations thereof fastned, or who laid the Corner-Stone thereof? When the Morning-Stars sang together, and all the Sons of GOD shouted together for Joy. Hast thou entred into the Springs of the Sea? Or hast thou walked in Search of the Depth? Have the Gates of Death been opened to thee? Or hast thou seen the Doors of the Shadow of Death? Hast thou perceived the Breadth of the Earth? Declare if thou knowest it all. Where is the Way where Light dwelleth? And as for Darkness, where is the Place thereof? That thou shouldst take it to the Bounds thereof, or that thou shouldst know the Paths to the House thereof? Knowest thou it because thou wast then born? Or because the Number of thy Days be great? Dost thou know the Way of the Spirit? Or how the Bones do grow in the Womb of her that is with Child? Or knowest thou all the Works of GOD which maketh all? Canst thou (by all thy curious Prying) “find out GOD? Canst thou find out the Almighty unto Perfection? It is as high as Heaven, what canst thou do? ’Tis deeper than Hell, what canst thou know? The Measure thereof is longer than the Earth and broader than the Sea. If he cut off, or shut up, or gather together, who then can hinder him? For he knoweth vain Men --- for vain Man would be wise, tho’ Man be born like a wild Ass’s Colt. Who hath enjoined him his Way? Or who can say to him, Thou hast wrought Iniquity? Why striveest thou with him who giveth none Account of his Matters? --- Nay, but O Man, who art thou that repliest against GOD? Who hath said, I will have Mercy on whom I *will* have Mercy, and I will have Compassion on whom I will have Compassion, --- and whom he will he hardneth. Is there then any Unrighteousness with GOD? GOD forbid. Does it at all become the Thing formed to say unto him that formed it, Why hast thou made me thus? Hath not the Potter Power over the Clay (which yet he did not make) of the very same Lump to make one Vessel to Honour and another to Dishonour?” And yet darcest thou to disallow the like Power or Prerogative to the almighty Potter

Potter and Former of all Things? What if it be his sovereign and righteous Will to shew his Wrath and make his Power known, on the Vessels of Wrath fitted for Destruction, having endur'd them with much Long-suffering? And to make known the Riches of his Glory on the Vessels of Mercy which he hath afore prepared unto Glory? Shall he that contendeth with the Almighty instruct him? He that reproveth GOD let him answer it. Who hath directed the Spirit of the LORD, or being his Counsellor hath taught him? With whom took he Counsel, and who instructed him, and taught him in the Path of Judgment, and taught him Knowledge, and shewed him the Way of Understanding? All Nations are before him as nothing, and they are counted unto him as less than nothing and Vanity. To whom then will ye liken GOD, or what Likeness will ye compare unto him? Is he Debtor to any Man? Has any given to him that he may claim a Recompence at his Hands? Or hath he not Power to do what he will with his own Grace and Favours, and to bestow them on whom he pleases? Who hath prevented or been before-hand with me (saith the Lord) that I should repay him? Whatsoever is under the whole Heaven is mine. He doth according to his Will in the Armies of Heaven and amongst the Inhabitants of the Earth, who are reputed before him as nothing. Who dare say unto him, What doest thou? Surely GOD will not do wickedly, neither will the Almighty pervert Judgment. Who hath given him a Charge over the Earth? Or who hath disposed the whole World? If he set his Heart upon Man, if he gather unto him his Spirit and his Breath, all Flesh shall perish together, and Man shall turn again unto Dust. If now thou hast Understanding hear this, hearken unto the Voice of my Words, Shall he that even hateth Right govern? And wilt thou condemn him that is most just? For he will not lay upon Man more than is right, that he should enter into Judgment with GOD: Who hath Mercy on whom he will have Mercy, who will be gracious unto whom he will be gracious, and whom he will he hardneth." Is he therefore unjust, because, while he might as justly pass by and leave under Condemnation the *whole Race of fallen Mankind* as he did the *whole Race of fallen Angels*, he of his sovereign Grace and Pleasure is pleased to save some of the *fallen Sons of Men*? Can't he do what he will with his own? Or is thine Eye evil because he is good? If he be indebted to thee, produce thy Bill that he may repay thee. Is not Wrath and Death the just Wages of Sin? And are not all Sinners? "Who can say, I have made my Hands clean, I am pure from my Sin? If GOD should be strict to mark Iniquity who can stand?" And doth not the Guilt and Desert of Sin arise in Proportion to the Dignity and Excellency of him against whom it is committed? Is it no less a Crime for a Man to strike his princely Sovereign, than one that is his Inferior or Equal? "If one Man sin against another the Judge shall judge him: But if a Man sin against the LORD who shall intreat for him?"

Tell me thou that art not satisfied with GOD's Will as a Reason of his Counsels, and ready to charge the Doctrines of his sovereign Grace with making him unjust; tell me, I say, Why are the common and daily Distributions of his Providence so unequal? Why do all Things come alike to all whether Righteous

or Wicked? Why is one Event to them both? Yea, why doth he give to many Wicked more than Heart can wish, so that their Eyes stick out with Fatness, and spread themselves like the green Bay-Tree; while some of his own dear Children, his true and faithful Servants, are made to groan under a pinching Necessity? Why does he suffer it to happen unto the Righteous according to the Work of the Wicked, and to the Wicked according to the Work of the Righteous? Why are some rich and others poor? Some healthy, others sickly; some deformed, others well shaped; some very wonderfully preserved, others exposed to many Perils? Why have some very large natural Endowments, vast Capacities for Penetration into the Things of Nature, a clear Understanding, a sharp Wit, strong Memory, and a ready Elocution, while others are naturally Men of little Wit, unactive, dull, and slow of Speech? Why have *some* the clear Light of the Gospel in its Power and Purity shining into both their *Heads* and *Hearts*, while *Millions* do sit in Darkness destitute of such a Light, by which the Knowledge of Salvation is conveyed for the Remission of Sins? Why does the Day-spring from on high visit one Nation and not another? Why seeing GOD is infinitely holy doth he suffer Sin to overspread the whole Universe, and do so much Mischief to the Souls and Bodies of Men? Why seeing he so solemnly declares his *Abhorrence* of so great an Evil, and seeing with him is *almighty* Power, did he at first suffer its Entrance into the World; or at least why did he not stifle it in its very Birth, and for ever stop its Mouth and hinder its Race? Why seeing GOD is infinite in Mercy and Almighty in Power, and seeing thou confidently affirmest that he *most heartily wisheth* and *willeth* the Conversion and Salvation of *every Individual* of Adam's fallen Race, doth he not *effectually* accomplish the same? Is his *Arm* too weak for his *Will*? Or cannot he as easily *effect* their Conversion and Salvation as *wish* it to be done? And seeing thou chargest us with rendring GOD *insincere* and to *mock* his poor Creatures, consider whether thou thy self dost at all mend the Matter by saying he *heartily* and *sincerely wisheth* the actual Salvation of *every Individual* of the fallen Race of Men, which yet at the same Time he perfectly knows shall *never be done*, nor *designs to effect*? Doth it become the divine Veracity, Sincerity and Immutability to say that he most sincerely willeth and wisheth that to be done which he perfectly knows shall never be done, nor designs shall be done; and which he at the same Time is able to do, or cause to be done if he pleaseth? Or shall it be said that he wills and wishes the actual Salvation of all Men without Exception; but that he afterwards sees fit to alter his Designs as to some by Reason of some Unworthiness in the Creature, which he did not perfectly foresee? Can any Thing happen in Time which he did not perfectly know from all Eternity? Surely if foreseen Unworthiness in the fallen Sons and Daughters of Men, separate from his sovereign Grace and Pleasure, had been of itself a sufficient Barrier to the Salvation of any of them, then by just Consequence not one of them could have been saved, seeing by the Fall they are all equally unworthy, all by Nature alike Children of Wrath.

Be well advised then henceforth, O Objector! not to take such *awkward* Methods and *unwarrantable* Measures to defend the divine Mercy, to the Prejudice of the divine Wisdom and Immutability, to eclipse the one in order to give Light unto the other. Never more attempt to comprehend the Ocean in thy Nut-Shell, nor fathom its unsearchable Depth with thy short Line, who art but a Creature of Yesterday, and who (comparatively speaking) knowest nothing of GOD and his Ways: For how small a Portion is heard of him, and even the Thunder of his Power who can understand? Much less canst thou by all thy curious Searching find out the Almighty to Perfection, or trace all his Ways; many of which are past finding out: For his Way is in the Sea, and his Paths in the mighty Waters, and his Footsteps not known. Remember then that there is no better Way of accounting for them than by looking upon his Will as a Reason of his Counsel, and as a perfect Rule of all Righteousness, thence concluding, that however his Judgments are unsearchable, they are all according to Truth and Righteousness; and that GOD himself knows how to reconcile all those Difficulties which clog our shallow Apprehensions of his Manner of Being and Subsistence, and of his Judgments and Ways; patiently waiting for the Day's Approach, when he will openly vindicate the Equity of all his Proceedings with the fallen Sons of Men, so as that every Mouth shall be stopped, and every Tongue confess that he is righteous. Do thou no more sinfully strive with him who gives none Account of his Matters to any. Humbly confess thy former Folly and prying Curiosity, saying, "Behold I am vile, what shall I answer thee; I will lay my Hand upon my Mouth, once have I spoken, but I will not answer, yea twice, but I will proceed no further." Remember the Battle, do no more rebel against the Evidence of GOD's holy Word, nor arraign his Justice at thy Bar. Give an attentive Ear to my Words, and hear what I have yet to say on GOD's Behalf. Resolve to abide by this Maxim, *viz.* That GOD is able to reveal, and has Power to command our Credence to Matters that are above the Grasp of bare Reason, and that whatsoever GOD says must needs be undoubtedly true. This will be the best Expedient to free thy Mind from all those *puzzling Difficulties* which ever intangle and perplex the Minds of all curious Peepers into GOD's Ark; and to prevent that *Blindness* and *Judgment* wherewith such are usually smitten by the blasting Hand of an *angry* and *jealous* GOD. And learn devoutly to say with the great Apostle, "O the Depth of the Riches both of the Wisdom and Knowledge of GOD, how unsearchable are his judgments, and his Ways past finding out! For who hath known the Mind of the LORD, or being his Counsellor hath taught him Knowledge? Or who hath given to him and he shall be recompensed again? For of him, and through him, and to him are all Things, to whom be Glory for ever, Amen."

Having thus far proceeded in order to give my Reader a summary Account of the whole Argument and State of the Case between us and our Objectors; I shall now proceed, by divine Assistance to *enlarge* thereupon: Which I shall do in the following Method.

1. I shall endeavour to evidence the Peculiarity of GOD's electing *some*, a definite, certain Number of Persons out of the corrupt Mass or Lump of the fallen Sons of *Adam*, and that they were chosen in CHRIST their elect Head before the World began, *i. e.* from Eternity.

2. I shall manifest that these were chosen unto, that is to say, that they should in due Season be made Partakers of *actual* Salvation.

3. I shall come to shew that they were also as really and certainly chosen unto certain Mediums in order to fit them for that End, as unto the End itself, *viz.* That they should be justified by the Redeemer's Blood and Righteousness imputed to them; and that they should be effectually called, and at length completely sanctified by the Holy Ghost.

4. I shall attempt to evidence the *Absoluteness* of this Election, *viz.* That it is not wavering and uncertain, depending upon foreseen Faith and good Works in Men as the moving Cause thereof, but that it springs solely from GOD's sovereign Grace and Pleasure.

5. Having proved all this, I shall come to shew how unjust and unreasonable are all the Cavils and Objections made against this holy Doctrine.

Thus Matters stand ready for a Hearing and Trial (at large) of the Cause and Truth of our GOD, which in his Name and Strength I have undertaken to plead. And may it please him to grant a good Issue.

Now in order to make *sure* Work, I shall first of all produce a few substantial and unexceptionable Witnesses, whose *joint* Evidence shall confirm the *whole* beyond all Contradiction. *Eph.* 1. 3 to 15. where the great Apostle ushers in the whole of this Doctrine with a rapturous Doxology, saying, "Blessed be the God and Father of our LORD JESUS CHRIST, who hath blessed us with all spiritual Blessings in heavenly Things in CHRIST, according as he hath chosen us in him before the Foundation of the World, that we should be holy and without Blame before him in Love; having predestinated us to the Adoption of Children by JESUS CHRIST to himself, according to the good Pleasure of his Will, to the Praise of the Glory of his Grace, wherein he hath made us accepted in the Beloved: In whom we have Redemption through his Blood, the Forgiveness of Sins, according to the Riches of his Grace; wherein he hath abounded towards us in all Wisdom and Prudence, having made known unto us the Mystery of his Will, according to his good Pleasure which he hath purposed in himself; that in the Dispensation of the Fulness of Times he might gather together in one all Things in CHRIST, both which are in Heaven and which are on Earth, even in him: In whom we have obtained an Inheritance, being predestinated according to the Purpose of him who worketh all Things after the Counsel of his own Will, that we should be to the Praise of his Glory, who first trusted in CHRIST: In whom

whom ye also trusted after that ye heard the Word of Truth, the Gospel of your Salvation ; in whom also after that ye believed, ye were sealed with the holy Spirit of Promise : Which is the Earnest of our Inheritance, until the Redemption of the purchased Possession, to the Praise of his Glory."

Now what can be fuller to our Purpose than this admirable Passage of holy Scripture : For here observe what express Mention is made of some that are the Elect of GOD, by him chosen not in Time, but before all Time, even before he laid the Foundation of the World ; whence appears the *Peculiarity* and *Eternity* of this Election.

Again, They are said to be chosen, not because they *would*, but because they *should* be holy in Time : Which in Part shews the *Absoluteness* of their Election, and wholly oversets a *conditional* Election, upon Foresight of the Elect's future Holiness. They are also said to be chosen in CHRIST, who is the chosen Head of his Elect the Church, who died for them ; and that by him they were predestinated to the Adoption of Children, and have Redemption through his Blood, and their Forgiveness of Sins ; which points out their Justification, compleat Sanctification, and Glorification. All these being *essential* Parts of the Elect's Redemption by CHRIST, in whom they were chosen, why else is it said in the preter Tense, That GOD *hath* blessed them, and that too with all spiritual Blessings in heavenly Things in CHRIST ? And that they *have* (mark) *not may*, or *may not have*, but *they have* obtained an Inheritance, being predestinated or fore-ordained thereunto, as the Word *Predestinate* doth properly signify ? And to whom GOD accordingly in the gracious and wise Dispensations of his Providence, doth in and by the Word and Spirit of his Grace make known the Mystery of his Will ; *that* being the Means, in and by which the Elect are and shall be gathered together in one Body, under one Head, even CHRIST, the Head of their Election, in the Fulness of the Dispensation of Times which GOD hath purposed *in himself* : And who to make all sure, doth upon their believing, seal them with his holy Spirit of Promise, which is unto them an Earnest-Penny or Pledge of their being in due Time put into the *full* and *actual* Possession of the heavenly Inheritance, which for them was obtained by the invaluable Price of CHRIST's Blood, and to which they were from Eternity predestinated.

Next to all this observe *how often* and in *how full* a Manner the Root and springing Cause of this their Election, Predestination, Adoption, Redemption, Effectual Calling, Sanctification, and Sealing to the Day of Redemption, is mentioned ; (mark) 'tis not said according to *their* good Free-will Pleasure, and the *foreseen* Riches of *their* Faith and good Works ; No ; but according to the good Pleasure of GOD's *Will*, and the Riches of *his* Grace, or free Favour, who worketh all Things after the Counsel of his *own*, not his Creatures Will, to the Praise of his glorious Grace therein displayed ; so that here is no Room for a *conditional* hap-bazard Election, depending upon the Creature's foreseen free-will Performances of Faith and Holiness ; these good Qualifications being the *proper*

Fruits and Effects, not the Cause of GOD's electing them: And all that they should be to the Praise of his Glory; namely, by a devout and holy Life, free and ready Obedience, they being chosen unto Holiness; and not to fly in a wicked Manner in their great and gracious Elector's Face by a licentious and wicked Life. Which evidently shews the Perverfeness of our Opponents Cavils against these holy Doctrines, calling them by the odious Names of abominable and licentious: Just as if the highest Instance of GOD's abounding Love and Grace did lay a Foundation for the most ungrateful Returns from the Objects thereof.

But I go on to produce my *second* good Evidence to corroborate this that hath given in so *large and full* a Testimony, for and in Behalf of the Cause and Truth of our sovereign Lord the King of Heaven and Earth. 2 *Thes.* 2. 13, 14. where observe that after the Apostle had in the foregoing Words shewn that some were by the deep and righteous Judgment GOD given over to strong Delusions to believe Lies, and be damned for their Wickedness in hating and opposing the Truths of the Gospel, instead of believing and loving them; he comes in the next Words, Ver. 13, 14. in a most *emphatic* Manner to point out and mention to the believing *Thessalonians* the *discriminating* Grace and *electing* Love of GOD towards *them*, whereby he took an *early and effectual* Care to prevent *their* Damnation through the Sin of Unbelief and an un sanctified Heart (the sad Case of those mentioned in the Context) and this *discriminating* Grace whereby GOD made these believing *Thessalonians thus to differ* from the *others*, he very deservedly ushers in as a Matter of *great Thankfulness*, thus; “ But (says he by Way of Contradistinction) we are bound to give Thanks always to GOD for *you* Brethren, *beloved of the Lord*, (namely with an *electing, distinguishing* Love as it follows) because GOD hath from the Beginning chosen *you* (which he did not those others that perish'd in their Unbelief) unto Salvation through Sanctification of the Spirit and Belief of the Truth, whereunto he called you by our Gospel, to the obtaining of the Glory of our LORD JESUS CHRIST.” Hence then how easily may we observe the *Freeness, Absoluteness, Personality and Peculiarity* of Election here? For it was of *particular* Persons in plain Contradistinction from those others mentioned in the Context, and therefore the greater Ground of Thankfulness did arise: This electing Act it appears was founded *solely* upon the *electing, distinguishing* Love of GOD, and not any natural Betterness in these Elect, who while in their *natural* State were *un sanctified* and Unbelievers as well as the others, as their being chosen, that *they might* be sanctified & come to believe do plainly hold forth: Nor could their Election depend upon their Sanctification and Faith foreseen in them, because these good Qualities are not mentioned as *Causes*, but as the *natural and proper Effects* of their Election unto Salvation, and the obtaining the Glory of our LORD JESUS CHRIST, to which they were chosen and called. So that it is not a Thing *fickle and uncertain*, but *absolute and free*: It is an Election promotive of Faith, Sanctification and Holiness; because to these they are said to be chosen as well as unto Salvation the End. These are *inseparably* and most *orderly* joined together, which *Ergo*, no Man may attempt to invert or to put asunder. And then next to this, observe the *Antiquity* of this free

free Election ; it was from the Beginning, that is to say, *before the Foundation of the World*, or *before the World began*, as other Scriptures do express the Matter, which is a better Interpretation of this Text (surely) than Dr. *Whitby's*, who will by no Means allow of an *eternal* Election from this Place. Of all which I take this to be the Sum, answerable to the Scope of the Place and Tenor of the Apostle's Words, q. d. " We are always bound to be very thankful to GOD " on your Account, Brethren, beloved of the LORD, because, while he left " those others out of his Book of free Election in their natural unsanctified " Estate, suffering them to take their own corrupt natural Course which led " unto Destruction and their just Perdition which he willed not to hinder by his " Acts of Election and Sanctification ; he was graciously pleased of his sovereign " Grace and Pleasure (who hath Mercy on whom he will have Mercy, and " whom he will he hardneth) effectually to preserve you from running into such " Perdition with others ; who accordingly elected you in CHRIST before the " World began unto Salvation the End, and unto Sanctification and the Belief " of the Truth through the Gospel as the Means and Mediums thereof ; which " is answerable to his eternal Purpose which he purposed in CHRIST JESUS our " LORD." *Eph. 3. 4.* To all which I shall subjoin *Tit. 1. 12.* " *Paul a* Servant of GOD and an Apostle of JESUS CHRIST, according to the Faith of GOD's Elect, and acknowledging the Truth, which is after Godliness, in Hopes of eternal Life, which GOD that cannot lye, hath promised before the World began, but hath in *due* Times manifested his Word through Preaching." Hence when St. *Paul* as in *Acts 13.* preached at *Antioch* the Word of the Gospel, out of which the Faith of GOD's Elect cometh, to a great Multitude, some of whom rejected the Truth, contradicting and blaspheming, (as indeed but too many do now-a-days, speaking evil of GOD's Way of Salvation) and so were self-condemned, judging *themselves* (as St. *Paul* saith) unworthy of eternal Life ; while others very gladly embraced the divine Message, (as Thanks be to GOD some do at this Day) thence it naturally follows in the next Words as the Result of the whole, *Ver. 48.* *And as many as were ordained to eternal Life believed.* (Mark) He doth not say, as many as believed were then ordain'd to eternal Life, as tho' this Ordination terminated on their Believing as a moving foreseen Cause of it ; No : But contrariwise, as many as were ordained to eternal Life believed ; namely, with the Faith of GOD's Elect, they being chosen from the Beginning unto Salvation through Sanctification of the Spirit and Belief of the Truth. " The Gospel came to them not in Word only but also in much Power, in the Holy Ghost and in much Assurance, which *effectually* worketh in them that believe," as now it did in these Converts, answerable to the divine Fore-ordination. Thus doth the Apostle trace Things up to their Head and Fountain-Cause, which is well consistent with good Philosophy and a natural sound Method of Reasoning.

Now put all these Scripture-Testimonies together, and see *how vain* are all the *Shuffles* and *Cuts*, *Twistings* and *Turnings* of the *Arminians*, who are not willing to allow, that Persons being chosen from the *Beginning* signifies their being chosen from *Eternity*. Also in wresting that Text in *Acts 13. 48.* from its natural and

and genuine Import, alledging that the Sense is that, As many as were *disposed*, namely, by a free-will Determination, independant of supernatural Grace, believed to Life eternal; or that they were disposed to eternal Life; that is to say, that they believed in that great Article of Faith. Such *miserable* Shifts are these non-Lovers of GOD's free Election put to in their arguings against it. These were indeed disposed for eternal Life, and believed in order thereunto, by the free Exercise of their renewed Wills, as appears by their Gladness and rejoicing; but still if we credit the sacred Text it was because they were ordained thereunto. They were ordained to both Faith and eternal Life, and therefore did they believe in order to the attaining of that Glory with the Faith of GOD's Elect, "in Hopes of eternal Life, which GOD that cannot lye, had promised them in CHRIST their covenanting Head before the World began, which in this due Time was manifested through the Apostle's Preaching, the LORD working with them." Thus (as the Apostle speaks 2 Tim. 1. 9, 10.) "They were saved and called with a holy Calling, not according to *their Works*, but according to GOD's *own* Purpose and Grace which was given them in CHRIST JESUS before the World began, who hath abolished Death, and brought Life and Immortality to Light (to these said Converts in a particular Manner at that due Time) through the Gospel preached unto them." "As many as were ordained to eternal Life believed," and the rest we see contradicted and blasphemed, remaining Unbelievers. "The Election obtained and the *rest* were blinded:" That same JESUS whom the former with Gladness received as a sure Foundation to build their heavenly Hopes upon; these latter with Indignation rejected as a "Stone of Stumbling and Rock of Offence."

My next Proof shall be taken from *Rom.* 8. 28. and onward, where the Apostle speaking of the Elect and Predestinate as Heirs of GOD, and joint-Heirs with CHRIST, he lays down this Proposition concerning their safe and happy State, "That all Things shall work together for their Good, that is, their spiritual and eternal Good (as appears by what follows) they being Lovers of GOD, and called according to his eternal Purpose, which he had purposed in CHRIST JESUS our Lord." Then he goes on proving his Proposition with suitable Illustrations, by the following Method of Reasoning, *Ver.* 29. "For (says he) whom he did foreknow, those he did predestinate to be conformed to the Image of his Son, that he might be the First-born amongst many Brethren. Moreover whom he predestinated them he also called, and whom he called them he also justified, and whom he justified them he also glorified." Whom in *Ver.* 33. he expressly calls GOD's Elect, whom GOD justifieth, for whom Christ died to free from Condemnation, yea, who rather rose again, ascended, and ever liveth to make Intercession at the right Hand of GOD, pleading the Merit of his Death for them. Whence he solidly concludes in a Way of holy Triumph and Challenge, that no Soul-Enemy whatever, whether Principalities or Powers, Things present or Things to come, whereof he reckons up a *large Catalogue*, shall be able to separate them from the Love of GOD which is in CHRIST JESUS our Lord; they being more (mark) *more* than Conquerors through him who thus loved

loved them as to do all Things for them. This is a *just* and *true* Account of Things, as the *impartial* Reader may easily see by consulting the Place at large, and also see it very full to my Purpose.

Whence I shall infer, how *impertinently* such argue in Opposition to this Text, who say, tho' Fire and Faggot cannot, yet *Sin* may or can separate a true Believer from the Love of GOD which is in CHRIST JESUS our Lord. Whereby this Task lies upon them to do, *viz.* To prove that the Sin which makes such a Separation does effect this, without being either *present* or *to come*, also without having any Power or Dominion over their Souls, or without Sin's powerful Presence, which is most *absurd*. Besides this *filly* Objection flies full in the Face of the Apostle's whole triumphant Challenge in this noble Chapter, and positively contradicts his Conclusion, "That neither Life, nor Death, nor Angels, nor Principalities, nor Powers, nor Things present, nor Things to come, nor any other Creature, shall be able to separate such from the Love of GOD which is in CHRIST JESUS our Lord." And consequently he included *Sin with its Power and Presence*, as unable to make such a Separation as some plead for.

Again I infer, how *impertinently* a bare Scrap of the abovesaid Text, *viz.* (*whom he did foreknow those he did predestinate*) is culled out by some to prove their *conditional hap-hazard* Election upon foreseen Faith and good Works. Whereas by reading the Text *throughout* we shall see that the Foreknown there mentioned and the Elect predestinated to be called, justified and glorified, are *one* and the *same* Persons. So that GOD's Foreknowledge there spoken of does not intend his *general Prescience*, whereby he foreknows *all Things whatever*, whether good or bad, or all Persons whatsoever, whether *Elect* or *Non-elect*: But implies a Knowledge of *Peculiarity*, attended with a *special Love*, even such a Love as GOD bears to his Elect, whom he predestinated to be called, justified and glorified, as the Place itself shews; and which Distinction there is an evident Foundation for in other Texts of Scripture, as in *Psal.* i. ult. "The Lord knoweth the Way of the Righteous," which is distinguished from what is said of the Wicked's Way, which also by a general Act of Prescience he knoweth, but not in that *special* Manner as he is said to know the Way of the Righteous. See also *2 Tim.* 2. 19. Where it is observable, that when some Men of *Note*, *seeming Pillars*, fell off from the *visible* Church, it is for the Comfort of *true* Believers added, "Nevertheless (or notwithstanding these Men's Apostacy) the Foundation of GOD standeth *sure*, having this Seal, The LORD *knoweth* them that are His." i. e. *His* in a *peculiar* Manner as his *Elect* and *Predestinate*, whom he has marked out for Salvation, *his Sheep*, whom as a Shepherd he *knoweth* and *calleth by Name*, and setteth his *Mark* upon. Thus are they *distinguished* from those *Apostates*, which also GOD knew by a *general Act* of his Knowledge, whereby he knows the Good and the Bad, who are *all his*, namely, by Creation, tho' not by Election; as *Job* saith, "The Deceived and the Deceiver are *his*, and so are the Cattle upon a thousand Hills."

Note again, As these *Foreknown* are said to be predestinated *unto* a Conformity to CHRIST, it at *one View* discovers this to be a Doctrine of *Holiness*, and that our Conformity to CHRIST's Image is *not the Cause* but the *proper Effects* of Election and Predestination; so that GOD did not foreknow this *otherwise* than as by his *Predestination* he designed to effect it.

That Text also is *as ill* chosen by our conditional *Electioners* in 1 Pet. 1. 1, 2. if considered in its *uniform* and *connected* Parts, and not by a *Scrap* of it only, which they commonly take up withal, as Men mightily taken with the *meer Jingle* and *Sound* of Words. We will therefore do both the *Text* and GOD's *Cause* so much *Justice* as to read it *all out*, "Elect according to the Foreknowledge of GOD the Father through Sanctification of the Spirit unto Obedience, and sprinkling of the Blood of JESUS CHRIST." Whence observe how the Methods of divine Grace in the Salvation of elect Sinners are pointed out in a Way correspondent with *Rom. 8. 29, 30.* just before considered, and so this must be understood accordingly; for St. Paul *there* and St. Peter *here* may not be thought to contradict each other, but do speak the *same* Things. The *former* speaks of Foreknowledge and Predestination *unto* a Conformity to CHRIST, to be called, justified and glorified; and the Persons of whom this is spoken are expressly called *GOD's Elect*: The *latter* accordingly speaks of Foreknowledge and Election through Sanctification of the Spirit *unto Obedience*, and sprinkling or applying the justifying, cleansing Blood of JESUS CHRIST. Hence then, their Justification, Sanctification and Obedience are the *natural* and *proper Effects* of the Father's Election, which he *accordingly* foreknew and not *otherwise*; hence it is not said elected *for* but *unto* Obedience. Like that in *Eph. 1. 4.* "Chosen in CHRIST, that we *should* be holy and without Blame before him in Love." All which still batters down that *wicked Objection* that chargeth the Doctrine of *absolute* Election with *encouraging Licentiousness* in the Elect, shewing *more* and *more* the *Abominableness* of such Objections.

I shall next observe from *Rom. 11.* That the great Apostle having before treated of GOD's rejecting the unbelieving Jews, even those *Israelites* which were not GOD's spiritual *Israel*, Children of the Flesh only, not of the Promise; he comes to obviate an Objection, saying, "GOD hath not (namely, notwithstanding this) cast away *his* People whom he *foreknew*." Which must needs intend a Knowledge of *Peculiarity* as before explained; seeing *these his foreknown People* are here *evidently distinguished* from the *others* that were *Cast-aways*, and which will further appear by a due Observance of what next follows as a Confirmation, that GOD in rejecting the unbelieving *Jews*, had not, notwithstanding cast away *his* People which he foreknew as his *Elect*; where the Apostle in Prosecution of his Argument to this End mentions himself for Instance, and the seven Thousand which GOD had *reserved to himself* in the Days of *Elias*, that had not in that Time of common Defection apostatized by bowing the Knee unto *Baal*; and then makes the following Application of this to his present Purpose, saying, "Even so then at this *present Time* also
there

there is a *Remnant according to the Election of Grace* ;” that is to say, an Election founded on the *meer sovereign Grace, good Will and Pleasure of GOD the great Elector*, as in the next Verse he argues as *exclusive* of all Works whatsoever as a *moving Cause* of this Election, shewing that *Works and Grace* cannot stand as *Competitors or Corrivals* in this Matter, as he adds, “ And if by Grace, ’tis then no more of Works, otherwise Grace is no more Grace ; but if it be of Works, then it is no more Grace : Otherwise Work is no more Work. What then ? *Israel* hath not obtained that which he seeketh for ; but the *Election*, or *Elect*, hath obtained it and the *rest* were blinded, according as it is written,” namely in *Isa.* 6. 9. and Chap. 26. 10. “ GOD hath given them the Spirit of Slumber, Eyes that they should not see, and Ears that they should not hear unto this Day.” As he *judicially* dealt with them who shut their Eyes and stopped their Ears against GOD’s Way of Salvation, seeking to obtain it as it were by the Works of the Law : Thusthe *Justice* as well as *Sovereignty* of GOD was manifested in his rejecting them ; “ who hath Mercy on whom he will have Mercy, Compassion on whom he will have Compassion, and whom he will he hardneth,” namely, by his sovereign Dealings with Men in *withholding* his Heart-softning Grace from them, which he owes to none ; and afterwards by his *judicial* giving them up to Hardness of Heart and Blindness of Mind, for *hardning themselves* against him ; and so accordingly doth not execute the Fierceness of his Wrath upon these Vessels of Wrath *until* they have *filled up* their *Measure of Iniquity*, and become *ripe*, or by their Sins fitted to Destruction, after bearing with them by much Patience and Long-suffering, as St. Paul sheweth in *Rom.* 9. where as a brave Advocate for GOD, he defends the Rights both of his Sovereignty and Justice from the perverie Cavils of Men of corrupt Minds, who withstood the Apostle’s Doctrine of Election and Rejection, so largely treated on in that remarkable Chapter : The Apostle still insisting on the divine Sovereignty, & that GOD’s Will is a perfect Rule of Righteousness, “ who hath Mercy on whom he will have Mercy, and whom he will he hardneth” ; “ who of the *same* Lump maketh some Vessels of Honour and some of Dishonour :” As GOD assisting we shall more largely consider hereafter. And in the mean while, instead of cavilling hereat, let us follow the great Apostle’s Example, by an humble Adoration crying out, “ O the Depth of the “ Riches both of the Wisdom and Knowledge of GOD ! How unsearchable are “ his Judgments, and his Ways past finding out ! For who hath known the “ Mind of the LORD ? Or who hath been his Counsellor ? Or who hath “ first given to him and it shall be recompensed to him again ? For of him, “ and through him, and to him are all Things, to whom be Glory for ever, “ Amen.”

Now then, Let the *impartial* Reader upon a serious Review of all these Scripture-Testimonies, judge if the Deductions drawn thence are not *natural, just* and *fair*, according to all *just* Rules of Interpretation of Speech and *plain* Meaning of Words, without the least Appearance of *wresting* or *torturing* any of them from their *natural* Import. The Doctrines are indeed like the grand Author of them, *great* and *awful*, and what our carnal Reason doth naturally reject at ; yet

are not therefore to be rejected, but in all good Reason to be received as Doctrines of GOD and Godliness. The Query is not, “ Whether they suit the Relish of a *corrupt* Fancy, but whether they are to be found in the *holy Book of GOD, the Bible.*” That they are there to be found is indeed what Reason itself doth confess, when duly employed in searching out whether they are so or not; yea, a very Heathen Philosopher having the Scripture Propositions set before him, would readily conclude by the bare Exercise of his reasoning Powers, and due Observation of the just Rules of Interpretation of Speech, that they do indeed hold forth every Thing that I plead for, howsoever his carnal Reason might reluct at the Doctrine itself as much as our Opponents do; who as they profess to take *their* Accounts of Election from Scripture, ought in all good Reason to weigh well *those Scripture-Arguments* that are brought concerning that Point; and upon doing so, by a due Exercise of their reasoning Powers, and Observation of the just Rules of Interpretation of Speech, and finding the Doctrine there written, ought to acknowledge that it is so indeed; as they must needs do if they abide by the aforesaid Rules, howsoever they do at the same Time *disrelish* the *Doctrine itself*. For Instance: A Man may read an Author upon any Subject, whether moral, historical or divine Matters, where by Reading, and the due Exercise of his reasoning, intellectual Powers, he rationally concludes, that such and such Things are asserted and laid down, which at the same Time are very disagreeable to his Way of thinking, and so disrelishes the same; yet this his Dislike is no Manner of Hindrance to his concluding that those Things are there written; yea is rather an Argument that he takes them to be so.

Here then I am so far from *hindring*, as that I am heartily desirous that our Opponents who plead up so much for the Use of Reason, should duly exercise the same in judging whether I have transgressed the just Rules of Argument and sound Reasoning, in concluding and inferring from the Scripture Propositions concerning those Matters. Yea, such is the Evidence of these Truths as that *some* (as I shall hereafter shew) who as much disrelished them as any of the Author's Opponents can do, did *without Hesitation* confess to be what the Scripture holds forth, which is the Thing I plead for; and that therefore is what *ought* to be received and submitted to by such as profess to take their Accounts of Election from the Scripture, and still more especially by such who even in *Print* have made a florid Appearance of defending the Truth, Usefulness and Excellency of divine Revelation, as bringing with it the *highest* and *noblest Credentials*, as Mr. *James Foster* has done; or else alas, his florid Appearance will stand as a *glaring* Witness against him in rejecting these Scripture-Doctrines, as he doth with no small *Regret* and *Indignation*.

But surely unless Prejudice blinds Men's Eyes with a Witness, they must in all good Reason, from the aforesaid Scripture-Testimonies conclude and infer, That the Doctrine of *eternal, free, absolute* and *personal Election* is a *Scripture-Doctrine*, or else it must be confess'd to be impossible to find suitable Words whereby to express such a Thing: For doth not the very natural and obvious
Meaning

Meaning of the Terms *Elect* and *Election*, denote a choosing of some only out of others? That where some Persons are elected, others are *left*; and that if all were taken there could be no Election: Why else do we read of *elect Angels* that are confirmed in their holy, happy State, in plain Contradistinction from the *non-elect Angels* that fell? The very Mention of the *former* doth *naturally infer* the *latter*: Yea, and doth not this denote a *Right* and *Freedom* in the Persons electing, as well as a *Peculiarity*? For Instance, In the Election of Parliaments, tho' in *this*, GOD's Election differs from *Men's*, That whereas they are generally moved by certain *apprehended good Qualities* in those they elect; GOD is not thus moved: For his Election of Men that they *should* be holy, doth necessarily suppose that it *finds* them *unholy*, but doth *not leave* them *so*. Again, When King *David* said, "Of all my Sons GOD hath chosen *Solomon* my Son to sit upon the Throne;" doth not this plainly point out that the *rest* of his Sons were left out of that Election? So in this very Case in Hand, Is there not plain Mention of the *Election* or the *Elect* that obtains, and of the *rest* who do not obtain? And are not the Elect called a *Remnant*, in Distinction from the *rest of the whole Cloth*? And a *Seed*, in Contradistinction from the *whole Harvest*? Psal. 22. 30. Rom. 4. 16. "Therefore it is of Faith, that it might be by Grace; to the End the Promise might be sure to all the *Seed*." "A *Seed* shall serve him, and it shall be accounted unto the LORD for a Generation." Hence it is they are called the *Children of GOD* and of the *Promise*, *Heirs of the Promise*, and *Heirs of Salvation*, *CHRIST's Brethren*, *Heirs of GOD*, and *joint Heirs with CHRIST*, in plain Contradistinction from the Children of the *Flesh*, who are said not to be the Children of GOD. Rom. 9. 6, 7, 8. "For they are not all *Israel* (i. e. GOD's spiritual *Israel*) that are of *Israel*;" that is to say, after the *Flesh*. Hence 'tis said again, "Tho' the Number of *Israel* be as the Sand of the Sea, a *Remnant* shall be saved." Rom. 9. 27, 29, 30. By which we must understand GOD's Elect among both *Jews* and *Gentiles*, "who are predestinated to the Adoption of Children by *JESUS CHRIST*, according to the good Pleasure of GOD's Will." The Seed to whom the Promises of Grace and Glory are *sure*, and so all *Israel* shall be saved. Rom. 11. 26.

To all this I might observe, That GOD's Elect are a *certain definite* Number of Persons known to him from the Foundation of the World, both *how many* and *who individually*; and indeed his very Act in the eternal Election of Persons to Salvation doth imply as much. Hence we read of GOD's sure Election; thus 2 Tim. 2. 19. "The Foundation of GOD stands *sure*, having this Seal, The LORD knoweth them that are *his*." Where (as the Rev. Mr. *Samuel Willard* well observes) "He doth not say *what Manner* of Persons are his, but *who*, " which points us to the *Individuals*. That GOD doth know who shall be " saved, and that *personally and individually* (says he) our Adversaries grant; and " this must needs infer, that he hath fore-appointed them *personally* to it; for " no other Reason of this Fore-knowledge can be given; all being alike natu- " rally indisposed to receive the Offers of Grace: And if any do it, it is of " GOD's own free Will that begets them to it. *James* 1. 18. Hence they

“ are said to have their Names written in Heaven and in the Book of Life. “ *Phil.* 4. 6. *Heb.* 12. 22. In which there is an Allusion to the Customs of “ Men who have Books of Records, in which amongst other Things all the “ Elections of Persons to Places and Dignity are wont to be enrolled, and the “ End of it is to keep it *sure*. Now the Scripture useth Names for Persons, “ *Acts* 1. 15. *Rev.* 11. 13. And what can there be more distinctly indigitat- “ ing the *Individuals* than to write them down by Name? Things are named “ that they may be particularly known. We have therefore such an Expression, “ *Exod.* 33. 12. I know thee by *Name*, i. e. *distinctly, intimately, thoroughly*.” Hence also ’tis said of the great Shepherd of the Sheep, that “ He knoweth them *by Name*.” *Joh.* 10. Hence also, when it was requested for *Zebedee’s* Sons, the one to sit at CHRIST’s right Hand and the other at his left in the heavenly Kingdom, he answered, “ This is not mine to give, but it shall be given to them for whom (mark) *for whom* it is prepared of my Father.” q. d. “ Those Places are already disposed of to Persons for whom it was prepared of the Father, and therefore not now to be disposed of to others by the Son.” *Mark* 10. 40. Accordingly it will be said unto these blessed Souls at the last Day, “ Come ye blessed of my Father, inherit the Kingdom prepared for *you* from the Foundation of the World.” *Matth.* 25. 34.

These Matters are so evidently set forth in the holy Scriptures, that I am really ashamed to think that any Persons of good Sense, that have the due Exercise of their reasonable Powers, and that are Men of Letters, yea that understand *plain English*, should need so much Ado to make them understand and confess that the Doctrines I argue for are contained in the Bible, where they are written as with a *Sun Beam*: As I shall further evidence from what came from the Mouth of JESUS CHRIST, himself when on Earth, as well as from his inspired Apostles. *Mat.* 11. 25, 26, 27. “ I thank thee, O Father, Lord of Heaven and Earth, because thou hast hid these Things from the wise and prudent, and hast revealed them unto Babes: Even so Father, for so it seemeth good in thy Sight. All Things are delivered unto me of my Father, and no Man knoweth the Son but the Father; neither knoweth any Man the Father save the Son, and he to whomsoever the Son will reveal him.” *Mat.* 13. 11. “ It is given to you to know the Mysteries of the Kingdom of Heaven, but unto them it is not given.” *Mat.* 20. 15, 16. “ Is it not lawful for me to do what I will with mine own? Is thine Eye evil, because I am good? So the first shall be last and the last, first: For many are called, but few are chosen.” *Luk.* 12. 32. “ Fear not little Flock, for it is the Father’s good Pleasure to give you the Kingdom.” *Joh.* 3. 27. “ A Man can receive nothing except it be given him from Heaven.” *Joh.* 6. 37. “ All that the Father giveth unto me shall come unto me; and him that cometh to me I will in no wise cast out.” *Ver.* 43, 44, 64, 65. “ Murmur not amongst your selves, says CHRIST to the murmuring *Jews*, no Man can come unto me except the Father which hath sent me draw him, and I will raise him up again at the last Day. But there are some of you that believe not. For JESUS knew from the Beginning who they were that believed not, and who

who should betray him. And he said, therefore said I unto you, that no Man can come unto me except it were given unto him of my Father." *Joh. 10.* "I am the good Shepherd, the good Shepherd giveth his Life for the Sheep. I am the good Shepherd and know my Sheep, and am known of mine: Other Sheep I have which are not of this Fold, and them also I must bring, and they shall hear my Voice; and there shall be one Fold (*viz.* of *Jews* and *Gentiles*) and one Shepherd." But saith CHRIST to the unbelieving *Jews*, "Ye believe not in me because ye are not of my Sheep, as I said unto you. My Sheep hear my Voice and I know them, and they follow me: And I give unto them eternal Life, and they shall never perish." "Having loved his own which were in the World, he loved them unto the End," *Joh. 13. 1.* Ver. 18. "I speak not of you all, I know whom I have chosen." *Joh. 15. 19.* "If ye were of the World the World would love its own: But because ye are not of the World, therefore the World hateth you; but I have chosen you out of the World." Ver. 16. "Ye have not chosen me, but I have chosen you, and ordained you, that you should go and bring forth Fruit, and that your Fruit should remain." Next observe the Words of CHRIST's Prayer to his Father, *Joh. 17. 2, 6, 9, 10, 20, 21, 24.* "Thou hast given him Power over all Flesh, that he should give eternal Life to as many as thou hast given him.---I have manifested thy Name unto the Men which thou gavest me out of the World: Thine they were, and thou gavest them me.---I pray for them: I pray not for the World, but for them which thou hast given me, for they are thine," *viz.* by Election. "And all-mine are thine, and thine are mine," *viz.* by thy Donation, "and I am glorified in them.---Neither pray I for these alone, but for them also which shall believe on me through their Word: That they all may be one, as thou, Father, art in me, and I in thee.---Father, I will that those also whom thou hast given me, be with me where I am, that they may behold my Glory which thou hast given me."

Again, Answerable to all this, How frequently doth CHRIST speak of these, calling them *his Elect*, in Distinction from others? *Matth. 24. 24.* -- "They shall seduce (if it were possible) even the *very Elect*." And so again, *Mark 13. 22.* And again in Ver. 20. "Except the Lord had shortened those Days, no Flesh should be saved: But for the *Elect's* Sake, whom he hath chosen, shall those Days be shortened." And so again to the same Purpose, *Mat. 24. 22.* And in Ver. 31. "And he shall send his Angels with a great Sound of a Trumpet, and they shall gather together *his Elect* from the four Winds." And so again *Mark 13. 27.* So also in *Luke 18. 7.* "And shall not GOD avenge his *own Elect*, that cry unto him Day and Night? And as was the Master's Language, so was the Servant's: Thus his Servant *Paul*, how does he abound in it in his Epistles? "Who shall lay any Thing to the Charge of *GOD's Elect*?" *Rom. 8. 33.* "The Faith of *GOD's Elect*," *Tit. 1. 1.* "I endure all Things for the *Elect's* Sake," *2 Tim. 2. 10.* And so *Peter*, "*Elect* according to the Foreknowledge of GOD the Father," *1 Pet. 1. 1.* Hence another Time our Lord bids his Disciples "rejoice in that their Names were written

in Heaven," *Luk.* 10. 20. Which is also said of the whole general Assembly and Church of the First-born of GOD; which therefore cannot intend the whole general Assembly of Mankind. *Heb.* 12. 23. As it is further observable, in that particular Mention is made of some whose Names were written in the Lamb's Book of Life, from or before the Foundation of the World, in plain Contradistinction from others who are said not to have their Names thus written. *Rev.* 13. 18. Chap. 17. 8. Chap. 20. 12, 15. And concerning the Godly, St. *Paul* saith, That "their Names are written in Heaven," *Phil.* 4. 3. Which Places (as Dr. *Edwards* observes in his *Veritas Redux*, p. 67, 68.) "refer to
 "the common Usage among Men of registering the Names of Citizens; of en-
 "rolling them among the Number of free Men, which was a particular Honour
 "and Privilege vouchsafed to them, and not unto any other Inhabitants: And
 "therefore this fitly represents in the sacred Stile the great discriminating Fa-
 "vour of eternal Election. And consequently the above-cited Texts are a
 "good Proof of the Doctrine I have been insisting on: Because by the Book of
 "Life is meant the eternal Decrees, in which some are, as it were, written
 "down to be saved, others left out. Or more distinctly, the Book of Life
 "imports GOD's eternal Favour and Love; and his writing the Names of
 "Persons in it, signifies his particular designing them to partake of it, his choos-
 "ing them out of the rest of Mankind to inherit everlasting Life and Glory." Which exactly comports with the Scripture-Distinction of Vessels of Honour and Dishonour; of the *Election* that *obtains*, and of the *rest* that *do not* obtain. Who by the deep and righteous Judgment of GOD for their rejecting the Truth, are given up to a Spirit of Slumber. Hence remarkable is that Saying of our Lord, *Joh.* 9. 39. "For Judgment am I come into this World, that they which see not might see; and that they which see might be made blind." "What then? Is GOD unrighteous, which taketh Vengeance on them? GOD forbid. For how then shall GOD judge the World?" *Rom.* 3. 5. 6. We must confess GOD's Judgments to be righteous, and at the same Time acknowledge them to be a great Deep. *Psal.* 36. 6. And therefore instead of Carping and Cavilling, it becomes us to imitate the Eagle-ey'd, yet humble adoring Apostle, crying out, "O the Depth! --- How unsearchable are his Judgments, and his
 "Ways past finding out! For who hath known the Mind of the LORD! Or
 "who hath been his Counsellor! Or who hath first given to him, and it shall be
 "recompenced unto him again! For of him, and through him, and to him are
 "all Things; to whom be Glory for ever. AMEN!"



C H A P. II.

I Shall now proceed more particularly to shew, That as *these Elect* are a *peculiar chosen* People out of fallen Mankind; so they are chosen *unto eternal Salvation the End*, and *unto all the Means and Mediums* that are needful to fit them for the same, "as Vessels made to Honour afore prepared unto Glory,"

Rom.

Rom. 9. 22. And shall evidence that this Election is absolute, *i. e.* It is not a Thing *wavering* or *uncertain*, depending upon uncertain Conditions to be performed by the Persons elected; but is *certain* and *sure*, being founded upon the *sovereignly wise* and immutable good Pleasure of GOD.

As these several Points, *viz.* Of particular Election, peculiar Redemption, effectual Calling, and the Saints final Perseverance, are interwoven together, so they fitly serve to illustrate, confirm and strengthen each other, as in a curious Piece of Architecture or Arch-Work, answerable to the great Skill and Ability of the Workman, and accordingly appears to his Praise. Now every good Rationalist will allow, that GOD the ever glorious Father of Lights, and grand Author of Salvation-Work, is a Being possessor of *infinite Perfections*; and that whatever is wise or any Ways excellent in any of his Creatures, as being but a small Ray of that resplendent Brightness there is in him the Fountain of all Light and Excellency, and Giver of every good and perfect Gift, must needs be in him in the most *excellent* and *transcendent* Manner; who is wise in Heart as well as mighty in Strength, wonderful in Counsel and excellent in Working. If then (I say) it be the indubitable Property of Men truly wise, in Matters of grand Importance to propound an End, and regularly order all Means conducive thereunto, so as not to fail, but effect the End designed, so far as their utmost Power extends: It must surely needs become the infinitely wise GOD in that Chief of all his Ways, that marvellously great and glorious Work of Salvation, to secure Salvation to all those he hath chosen thereunto, in a Way consistent with the glorifying all his Perfections, one as well as another, his Justice as well as his Mercy, his Truth and Righteousness as well as his Grace, and wherein his Immutability, Faithfulness, Wisdom, Power, Purity and Sovereignty, are equally display'd. Which is done by choosing fallen Man to Salvation, and not the fallen Angels, and some of fallen Mankind out of the *same* Lump (as the Apostle's Phrase is) and not others, choosing them in CHRIST their elect Head and Representative, whose mystical Body and Fulness they are, *Eph.* 1. 22, 23. Chap. 5. 24, &c. Who, for them or their Sakes became incarnate, was made of a Woman, made under the Law, to repair all its Injuries, by perfectly fulfilling its strictest Demands, and suffering of its Penalties, the Wrath of GOD and the cursed Death of the Cross, whereby he satisfied divine offended Justice and laid a *sure* Foundation for their *actual* Deliverance from the Wrath to come, *1 Thes.* 1. 10. He died for their Sins, and rose again for their Justification, ascended into Heaven with the Price of Redemption in his Hand, having by his own Blood obtained eternal Redemption for them, *Heb.* 9. 11, 12. And as a righteous Advocate in the Court of Heaven he pleads the same on their Behalf for their *actual Discharge* from Wrath, and coming to the full and actual Possession of the purchased incorruptible Inheritance, appearing in the Presence of GOD for them, *1 Joh.* 1. 1, 2. *Heb.* 9. 24. And promised to come again to receive them to himself (being now as their Forerunner gone to prepare a Place for them) that where he is there they may also come, even in Soul and Body in the great Resurrection-Morn, when he will come again to as many as look for him, without

without Sin unto Salvation, *Joh. 14. 2, 3. Chap. 17. 24. Heb. 6. 19, 20. Heb. 9. 28.* So that by all this he has *purchased* for them and *secured* to them both Salvation the End, and every needful Grace and Medium to make them meet for the same, as Vessels made to Honour afore prepared unto Glory, unto whom GOD of his soveraign Grace willed to make known the *Riches of his Glory* as Vessels of his *soveraign Mercy*.

Hence then, upon the most *substantial* Grounds I may venture to say, that this is a Scheme of Doctrine *every Way* worthy of so infinitely glorious a Being; who is not hereby represented as going out of himself into his Creatures for a Reason or Ground of his Actings in these important Matters; and so leaving all Things relating to his Elect's Salvation at meer *Hap-hazards* and *Uncertainties*, as what may or may not come to pass; making the Grace of GOD a very *Laquey* to his *Creatures free-will Pleasure*, as our Opponents Doctrine of *conditional hap-hazard Election* does: No, No; but as working all Things after the Counsel of his *own* most *soveraign, wise* and *immutable* Will, who is glorious in Holiness, fearful in Praises, doing Wonders, wonderful in Counsel, and most excellent in Operation, of whom as the *supream Cause*, and *through* whom as the *efficient Cause*, and *to* whom as the *final Cause* and last End, are all Things, to whom be Glory for ever, *Amen*.

To corroborate my Argument on this Head, I beg Leave to subjoin as very pertinent and conclusive, what two choice and worthy Writers have said, *viz.* that late worthy Son of the Church Dr. *John Edwards*, and the pertinent and pious Mr. *Elisha Cole* in his excellent Discourse on GOD's Sovereignty, p. 51, &c. where he well observes as to the Absoluteness of Election, "In this are two Things of great Import, *Irrevocableness* and *Independency*. The Decree "is irrevocable on GOD's Part, and independant as to *human Performances*. "The LORD will not go back from his Purpose to save his People, nor shall "their own Unworthiness nor Averseness, make *void* or *binder* his most gracious "Intendment. And hence those various Expressions of the same Thing (*viz.* "predestinate, ordain, prepare, appoint) have nothing subjoined that is like a *conditional*. There is indeed a *Kind of Conditions* (or rather *Qualifications*) that "must and always do go before the final Complement of Election, as *Repentance towards GOD* and *Faith towards our LORD JESUS CHRIST*, which "therefore may be called *Conditionals of Salvation*, but not so to Election, "which is not a Branch *from* but the *Root* of these, with a Life of Holiness and "Sanctification. Election is the great *fundamental Institute* of the Gospel; it "is that which in human States is called the *supream Law*, which is both *irrevocable* in itself, and requires that all *inferiour Administrations* may be *accommodated* thereunto: So the Salvation of GOD's Elect, being the highest Law "of the heavenly State and Kingdom, must on the same (and *far firmer*) Ground "remain *inviolable*. It is that for which all Things else have their Being: The "Plot whereby GOD designs to himself the *highest Glory*, and for which he "hath been at *such Cost*, that should his Designment miscarry, the whole Creation "could

" could not countervail the Damage. He could not therefore (for GOD can-
 " not deny himself) I say, he could not so contrive the *grandest* Design of his
 " Glory, as that it should ever need to be revoked or alter'd ; nor could he leave
 " it obnoxious to a Disappointment ; as it must have been, if adventured on a
 " created Bottom : Yea, it behoved him as *supream Lawgiver*, so to determine
 " and subjugate *all* that the *great End* of all might remain *infrustrable*. And
 " thus any prudent Founder of a State would do, if the utmost of his Skill and
 " Power could reach to it : But from their Defectiveness in these, the best
 " founded States upon Earth are subject to Mutation. Princes die and their
 " Thoughts perish ; their Minds alter and depart from their first Sentiments ;
 " Successors derive a contrary Interest ; unlooked for Accidents intangle them ;
 " foreign Enemies encroach upon them and obstruct their Work : Or the People's
 " own Folly may be such as to mar and defeat the best Designs for their own
 " Good. Human Affairs are exposed to a thousand Incidents, which *human*
 " Prudence can neither prevent, nor provide against. But with *GOD it is not*
 " *so* : No Event can be new to him, he declares the End from the Beginning,
 " *Isa.* 46. 10. His Judgment and Purpose cannot alter : " He is of one Mind
 " and who can turn him ? " *Job* 23. 13. He is also *immortal*, and the Thoughts
 " of his Heart stand fast through all Generations, *Psal.* 33. 11. No Creature
 " can seclude itself from his Government ; " In his Hand is the Soul of every
 " living Thing," *Job* 12. 10. Yea, the most *casual* (to us) and *opposite* Emer-
 " gencies are by his Power and Wisdom reducible to his Purpose, and cannot
 " resist their being made *subservient* to his Will. And this may be one Reason
 " why Election is so often said to be *from the Beginning*, and *from the Foundation*
 " *of the World*, viz. To shew that whatever should be in Time, should be *sub-*
 " *ordinate unto Election*, which is all one as to make it *absolute*. And further,
 " this Absoluteness may be evinced by such Arguments as these ; *First*, If
 " Election were not absolute, it would be but after the Covenant of Works :
 " Which being but *conditional* (founded upon free-will Abilities) how soon was
 " it broken by one that had Power to keep it ! And if Man in that Honour did
 " not abide in it, how should he *now*, when so strong a Bias is grown upon his
 " Heart that he runs *counter* ever since. *Gen.* 6. 5. " If there had been a
 " Law given that could have given Life, verily Righteousness should have been
 " by the Law," *Gal.* 3. 21. Which shews that the new Covenant does more
 " for us than the *old* ; for it giveth Life, and then it must give the *Performance*
 " of the Condition which that Life depends upon : It also shews, that the *first*
 " *Covenant did not give Life*, and that it failed because it was *conditional*. The
 " Law shews us our Duty, but gives not wherewith to perform it : The *new*
 " *Covenant does both*, by writing the Law in the Heart. All under the *Cove-*
 " *nant of Works* were *without GOD*, *without CHRIST*, *without Hope*, *Eph.* 2.
 " 12. and this because Strangers to the Covenant of Grace, or Grace of Election.
 " If therefore the Elect shall be in a *better Condition* than before ; their Election
 " must be *absolute* : And that it might be *so*, the new Covenant was made with
 " CHRIST on their Behalf ; and is that Grace which is said to be given us in
 " CHRIST JESUS before the World began, *2 Tim.* 1. 9. *Tit.* 1. 2. *Secondly*,
 " Election

“ Election must be *absolute*, because whatever can be supposed the *Condition* of
 “ it is a Part of the *Thing itself*; much like that Promise of GOD to *Abraham*,
 “ *To thy Seed will I give this Land*, Gen. 12. 7. In which Promise the LORD
 “ undertakes as well to give *Abraham* a Seed to inherit the Land, as that Land
 “ to his Seed: And accordingly we find that the next Head of that Seed was
 “ born by Virtue of the *Promise*, Gal. 4. 23, 28. So the whole Course and
 “ Series of Things conducing to the final Accomplishment of Election is in-
 “ cluded in it and ascertained by it, and that with such Firmness and Security
 “ as if the End itself had been attained when the Decree was made; as namely,
 “ Redemption from Sin, Effectual Calling and Perseverance to Glory, (of
 “ which more fully under those Heads) which also seemeth to be the Meaning
 “ of the Apostle; by *such* an Election only can Salvation be *insured*. *This Bot-*
 “ *tom Adam* had not in his primitive State: He was made upright, but his
 “ *continuing* in that State depended upon his well using of what he had, without
 “ any additional Help. In him may be seen the *utmost* that *created Grace* of
 “ itself can do, even in a State of Perfection; unto which being left, how soon
 “ did he degenerate and come to Ruin? And all his Posterity would have run
 “ in the same Course if placed in his Stead; as we know they have done (One
 “ by One) notwithstanding all the Helps that are given in common unto Men.
 “ And ’tis no Wonder, since *now*, they have so strong a Bent unto Evil, which
 “ *Adam* had not. And if there be any Advantage cast in, (which some do affirm
 “ and call it a new Covenant) the more is our Doctrine confirmed: For the
 “ more Helps they have, if yet they fall short (as they do) the more evident it
 “ is that nothing short of such an Election will secure them. An Example of
 “ this we have in the old World; who by all their natural Ingeniosity, and
 “ long Lives to improve it, together with *Noah’s* Six-score Years Preaching,
 “ and the Spirit’s striving, were not led unto GOD, but still grew from bad to
 “ worse, until *all* the Imaginations of their Hearts were *only* Evil, and that con-
 “ tinually, Gen. 6. 8. And this was not the Case only of *some*, but of the
 “ *whole Race universally*, all Flesh had corrupted his Way, Chap. 6. 12. It is
 “ true that *Noah* was found Righteous, and as true it is that *Election* was it
 “ that made him *so*. *Noah* found Grace in the Eyes of the LORD, Ver. 8.
 “ in the same Sense that *Paul* obtained Mercy, 1 Tim. 1. 16. *viz.* By Mer-
 “ cy’s obtaining or taking hold of him. It may be also seen in the People of
 “ *Israel*, who over and above their common Grace, had many Helps and Ad-
 “ ditions that others had not: “ The LORD dealt not so with any Nation as
 “ with them,” Psal. 147. 19, 20. And yet the Generality of them were so
 “ bad, that they justified their Sister *Sodom*, Ezek. 16. 51. The *first Covenant*;
 “ or *Covenant of Works* thus failing, such was the Grace of our LORD (fore-
 “ seeing it) as to determine of a *second*, or *new Covenant*, by which he would
 “ fix and secure a Remnant, and that *infallibly*; and hence it is termed the *Cov-*
 “ *enant of Grace*, as not depending at all upon Works; and *this* is that Grace
 “ that *saves* and *reigns to eternal Life*, Eph. 2. 5, 8. Rom. 5. 21. And *these*
 “ are the *sure Mercies* of *David* recorded in the 55th of *Isaiah*: It is the *Abso-*
 “ *luteness* of it that makes it a *better Covenant*.” Thus far Mr. Cole.

Next

Next follows Dr. *Edwards*: *Veritas Redux*, p. 88, &c. “ The Decree of Election is thus far absolute, that it is not *wandering* and *uncertain*, but altogether *immoveable* and *unchangeable*. Whence we read of the *Immutability of GOD’s Counsel*, Heb. 6. 17. and that rightly; because the eternal Counsel is so determined and fixed that it cannot be altered. Which I prove by this threefold Argument; *First*, It is derogatory to the Omniscience of GOD to say that this Decree is changeable. We see that Ignorance and Want of Forefight make Men oftentimes content themselves with conditional Purposes and Promises, they can’t dive into future Events, and therefore they are loth to dispose of Things absolutely and without Reserves. But it is not thus with GOD, who hath a most certain Knowledge of whatever shall happen, and particularly with Relation to the Salvation of Mankind. Wherefore the eternal Purpose of GOD was not conditional and depending on what Man *would* do. This argues at most but a *conditional Forefight* in GOD, which is a Notion that the Jesuits have found out and call a *middle Knowledge*; it is that whereby (as they fancy) GOD knows what Persons will do, *this* or *that* good Deed, or commit *this* or *that* Sin, if it chance that this or that Opportunity be in their Way, not otherwise: So that the Object of this Knowledge is only *ex hypothesi* and *upon Condition*. GOD foresees that such a Thing shall be or not be, *if* this or that Thing shall come to pass, or *if* a Man be in such and such Circumstances. Thus GOD knew that St. *Paul* and his Company should not perish if they remained in the Ship. So he knows that this or that Person shall be saved everlastingly *if* they repent of their Sins. But any one may see that this *hypothetic Science* was invented on Purpose to solve GOD’s foreknowing of Sin, but so as not to decree its Futurition. Whereas it is plain that the Prescience of free Actions and their Futurition depends upon the Decree and not the Decree upon that: GOD knew that St. *Paul*, and that those which were with him in the Ship should not perish, and he knew the Condition of it; that is to say, Their remaining in the Ship; and the Ground of his knowing both of them was, that he had *determined both*. But as for this *conditional Prescience* which some talk of, it is unworthy of the divine Being, because it is built only on Suppositions, which are uncertain and precarious, and we must go a great Way about for them; for it seems there is no Knowledge of these Things, unless some other Thing happens, which likewise depends upon the happening of another, and that upon a third, and so on. What Person that has a Reverence for the Deity will ascribe such a far-fetch’d Knowledge to him? And besides there can be *no Certainty* in the Knowledge of Futurities upon such *bare Supposals*, which may be or may not be. We must needs then acknowledge the *Immutability* of the Decree of Election, unless we will charge GOD with *Defect of Knowledge*. It is absolutely known to GOD from Eternity who will be saved, and in order to that, who will believe and repent, and it can’t be otherwise, because Faith and Repentance are the Gifts of GOD only, and he hath from Eternity decreed on whom he will bestow these Gifts. Which shews how absurd it is to assert that GOD decreed to save such and such Men *if* they believe and

“repent ; meaning by this that he knew it not *certainly*, whereas they cannot believe and repent without him, and consequently he must certainly know it ; because his Knowledge is not successive, but is from Eternity. And then to assert that GOD knew from Eternity that they would believe and repent *without fail*, and yet to say he decreed this *conditionally*, is *irrational and absurd*. To conclude then this Particular, there are no *If*’s where there is a *certain* Knowledge ; and therefore those Men who talk of a Knowledge upon Supposition only, do manifestly impeach GOD of Ignorance, or at least of a Degree of it ; nothing can be said more like a blind Heathen than this. And it appears that those Men who pretend so highly to Reason, assert sometimes such Things as are scarcely reconcileable to *common Sense*. Secondly, It derogates from the *Truth and Sincerity* of GOD to say, ‘That the Decree of Election is not fixed, but that it is conditional, and that GOD hath decreed all Men to be saved *if* they will, (so little Reason have our Opponents to charge that Absurdity on the Doctrine of absolute Election) yet this is the general Persuasion of the Divines of the Church of *Rome*. And *Brentius* among the *Lutherans*, and *Cameron* and *Amysaldus* among the *Reformed*, hold an universal Election or a Decree to give Life and Glory to all Mankind, and every individual Person *if* they believe and repent : Yea, it is the prevailing Opinion of our Churchmen at this Day that *Election* is *conditional*, that is to say, That GOD decreed to save such Persons *if* they behave themselves as they should do ; *if not* the Decree drops : This Sentiment is lately taken up by the Learned and Unlearned as the right Notion of the eternal Decree of Election. But nothing can be more wrong, nothing more inconsistent with the Tenor of the Gospel, and (which is the Thing I am to evince at present) with the *Truth and Faithfulness* of GOD : For if he decrees or wills all Men to be saved *if they will*, and yet they cannot will unless *he pleases*, where is the Sincerity ? It should more properly be said by them, that GOD decrees to save all Men *if he wills* ; and so what they say amounts to no more than this, That if GOD will save them he will save them : Or thus, He hath decreed to save them if he will, that is, if he will give them Faith, for they must have it from him. Now I ask, Is there any *Plainness* or Sincerity in this ? Do they represent GOD in that Manner in the which he *ought* to be represented ? And I farther demand, Whether GOD *really intends* the Salvation of all Men by this *conditional Decree* ? If he *doth*, then most certainly they must all be saved, and no Man shall perish in his Sins, (for his Intention and Counsel shall stand, *Isa.* 46. 10.) which yet I suppose those that contend for the conditional Decree will not grant. If GOD *doth not* intend their Salvation, then here is no *serious* designing and purposing that all Men should be happy. Yea (according to these Men’s Notions) GOD decrees and wills what he knows *may not be*, nay, which he knows shall *never be*. Are these Things congruous to the Sentiments we ought to have concerning the divine Being ? Or is it fitting to say that GOD falls short of his End and Design ? As must be own’d by those which assert the *conditional* Decrees ; for GOD intended by it, they say, the eternal Welfare of the whole World, and yet there is a

“ Failure

Failure and Disappointment, the Decree is frustrated ; which is the next Thing I shall touch upon. But *first* here, I would leave this Remark with the Reader, That when Men throw off the Apprehensions which the holy Book inspires them with, we see how inconsistent their Notions are, and what Mazes they bring themselves into. They admit of *real* Difficulties and Inconveniencies to prevent and evade *seeming* ones. And we see moreover how palpably they run into those Absurdities, which they impute to others, and which they pretend to avoid themselves with great Care and Circumspection. And farther I might observe, how these Men disturb and confound the true Notions of Things, and strive to extirpate the very Nature of them if it were possible. By the Doctrine which they maintain they make *Predestination* to be *Postdestination* ; and by representing *Election* to be *conditional*, they hold that Man chooses GOD, and then GOD chooses him, (so that they make GOD to be Men's Elect, instead of their being GOD's Elect.) This is the preposterous Election of our new Divines. But *Thirdly*, If there were not an *absolute*, that is to say, an unalterable Decree concerning the Saving of Men, the whole Work of Man's Salvation would be *contingent*, and it may be none would be saved ; and then GOD would be frustrated of his Design and End. I cannot but observe here, that among the high *Remonstrants* all Things in Divinity are at *Uncertainties* : The Decrees are uncertain and changeable ; the Redemption wrought by CHRIST may take Place and be effectual, or it may not ; the Grace of GOD in Regeneration and Conversion may prove efficacious or it may not ; the *Regenerate* may stand or they may fall ; they may be saved or they may be damned. This is the tottering State of Man's Salvation according to these Men. It seems with them that all is but a *blind Adventure*, that we do but run the *Risque* and take our *Chance*. But if the Foundations be thus destroyed, what can the Righteous do ? Yea, where will there be any Righteous at all ? If the Foundation of GOD doth not stand sure, if the Decree concerning some Persons be not *firm* and *unalterable*, then 'tis a Thousand to one whether one single Person be saved ; yea, 'tis possible that every one may perish ; and so CHRIST's Sufferings and Death will be fruitless, the Price which he paid will then be lost and thrown away. then his precious Blood will be shed in vain, and the whole Design of the Gospel baffled. This is the inevitable Result of holding the Decree of Election not to be absolute, *i. e.* immutable. Who can think it worthy of GOD and his Wisdom to decree the Salvation of Man in *this uncertain* Manner ? No wise Man who propounds a great and weighty End unto himself, will leave it with Means that are *uncertain* and *fickle*. And shall we think that GOD in the great and important Design of Salvation, will permit all Things to be *doubtful* and *hovering*, so that they may happen or not, the Event prove successful or not ? No, this is most unworthy the divine Conduct ; and therefore there is sufficient Ground to believe, that GOD from Eternity fixed the Decree of Election, and particularly the *exact Number* of the Elect : For if this be unfixed, the Salvation of Man must needs be so too. Therefore it is not to be doubted that GOD purposed the Salvation of a *certain*

“ *native* Number of Persons. These and no others he chose out of the lapsed
 “ Race of *Adam* ; so that this determinate Number of Men shall be certainly
 “ saved, and no more ; and there is not so much as a Possibility of their being
 “ not saved. Thus the Decree is *unalterable*, and one Reason of it is, because
 “ GOD would not have the Design of CHRIST in the Redemption of the Elect
 “ to be frustrated ; he would not have his eternal Intention concerning their
 “ Salvation defeated. *Fourthly*, From GOD’s Immutability may this Doctrine
 “ be proved ; for as *he* is, so are his *Actions* ; therefore his Decrees are un-
 “ changeable, because he himself is so. *Mal.* 3. 6. “ I the LORD change
 “ not.” *Psal.* 33. 11. “ The Counsel of the LORD stands for ever, and the
 “ Thoughts of his Heart unto all Generations.” Whence I conclude, that
 “ those who are elected are elected *absolutely* and *unchangeably*.” Thus far the
 Doctor on the Absoluteness of Election ; who to prevent the common Cavils,
 namely, that this Doctrine is the Nurse of Idleness, Presumption and Licenti-
 ousness, goes on largely to observe, That however there be no Conditions of
 GOD’s Election, yet it contains in it Conditions or rather Mediums of Salva-
 tion, *viz.* Faith, Repentance, with Perseverance in Holiness, and which by just
 Consequence implies our diligent Attendance on all the Means of Grace and
 Salvation : Seeing GOD in decreeing the End did also no less appoint the Means in
 order to effect the same, and that therefore these may not be separated, as I have
 before hinted, and shall have Occasion hereafter largely to observe. As GOD’s
 Elect are said to be chosen in CHRIST that they should be holy, and as he hath
 declared that without Holiness no Man shall see the LORD, so this Doctrine of
 Election doth teach us how much it ought to concern us with all Diligence to
 study and practice Holiness in order to our Salvation, and that we may comforta-
 bly conclude from our Holiness the proper Effects of GOD’s free Election, that
 we are indeed the Elect of GOD, holy and beloved ; answerable to the Exhor-
 tation of St. Peter, 2 Pet. 1. 10. “ Wherefore the rather Brethren give Dilig-
 gence to make your Calling and Election sure.”

2. I might argue the *Peculiarity*, *Freeness* and *Absoluteness* of Election, from
 the Elect’s being chosen in CHRIST, as their elect Head and Representative ;
 they are expressly said to be chosen in him before the Foundation of the World
 by GOD the Father ; so that there is a mystical *Oneness* between CHRIST and
 them, he the Head, and they the Members ; the Father saith of him, “ He is
 mine Elect, in whom my Soul delighteth,” *Isa.* 42. 1. And he so delighted in
 his chosen Sons as to elect them in him. But to what End were they *thus* chosen,
 but to have Redemption through his Blood, and that they might obtain a glori-
 ous Inheritance, being predestinated thereunto according to the Purpose and
 Counsel of his *own* Will ? Thus the Father’s Election of the Head and Mem-
 bers is to be considered *uniformly* and with Regard unto *one proper End*. Now
 dare any Man say that it was a Thing *uncertain* who this CHRIST should be
 who is the chosen Head ? Or what he should do and suffer in order to redeem
 them from all Iniquity, and fit them for the heavenly Inheritance ? seeing the
 Scripture is so positive and punctual in telling us of his being set up from Ever-
 lasting,

fasting, Prov. 8. 23. Of his being GOD's Son, yea GOD's *own* Son, *Rom. 8. 3, 32. Gal. 4. 4, 5.* "Whom he sent forth in the Fulness of Time, to be made of a Woman, made under the Law, to redeem them that are under the Law; that they might receive the Adoption of Sons." That he should be conceived in *such a Manner*, born of *such a Woman*, descended from *such a Stock*, born at *such a Time* and in *such a Place*, attended with *such and such Circumstances*; with Respect to what Offices he should bear, what a Life he should live, and what Manner of Sufferings and Death he should die; with the many Circumstances that should attend the same, as the parting his Raiment by Lot, that they should give him Gall and Vinegar to drink, and that a Bone of him should not be broken; and many more Circumstances, and that the great Ends of his Death should be so particularly mentioned, and in a Word, that he was delivered to Death by the determined Counsel and Foreknowledge of GOD, and that *Herod* and others did unto him what GOD's Hand and Counsel determin'd before to be done. I say, Seeing the Scriptures are so express with respect to CHRIST the *elect Head*, who died not for any Sins of his *own*, yet dare any Man deny this to be *certain*? Dare any say this is not the *very CHRIST* designed of the Father to be the Saviour of Sinners? No surely. There is none that profess Christianity so hardy as to deny this. And yet how strange is it that any should have the Confidence to affirm that it was *uncertain who in particular*, or *how many* should have a *Real* Redemption and Salvation through his Blood? Will they own the Personality of Election with respect to CHRIST the Head, and at the same Time disown the Personality of the Election of those that were elected in him as his Members? Strange! Shall it be owned that some were chosen in CHRIST by GOD the Father, to have Redemption through his Blood, and to obtain the heavenly Inheritance; and that yet it was *uncertain who* or *what individual* Persons or definitive Number should partake thereof? Was the Father's Election of CHRIST the Head *certain, absolute, personal, free, and from Eternity*, and yet shall *this* or *any* of this be denied with Respect to the Members chosen in him before the Foundation of the World, that they should be redeemed, sanctified and saved according to the good Pleasure of GOD's Will? No surely; especially when we consider withal that their *very Names* are said to be written in the Book of Life, and the Lamb's Book of Life from the Foundation of the World, in plain Contradistinction from others who are said not to have their Names thus written there. Shall *Aaron* the High-Priest, the Type of our great High-Priest, by the Appointment of GOD, have the *personal* Names of those he offered for engraven on his Breast-Plate, and so know them *by Name*, as GOD said to *Moses*, and as CHRIST says of his Sheep; and yet shall this be denied with Respect to those that are chosen in CHRIST the great Antitype, who became their Surety, and made his Soul an Offering for their Sin, and which as their Advocate he pleads? If CHRIST's becoming the chosen Head was not a Thing *wavering and uncertain*, depending upon Conditions *uncertain* as to the Performance; then GOD the Father's Choice of the Elect in him cannot be so neither. If the Choice of the *elect Head* was *absolute and certain*, then the Choice of the *elect Members* must needs be so too; because they are considered together

making

making up *one* CHRIST in a *mystical* Sense : Hence he is called “ The Head of the Church, which is his Body and Fulness ; the Members of his Body ; of his Flesh and of his Bones ; and again, the Head of his Church and Saviour of the Body.” *Eph. 5.* CHRIST was not chosen but with Respect to his Church or Elect ; and they were chosen in him to no less an End than by him to be redeemed, sanctified, and eternally saved ; which they shall all be in due Time : For GOD will accomplish the Number of his Elect, “ making known unto them the Mystery of his Will according to his good Pleasure, which he hath purposed (mark) *in himself*,” and therefore the Purpose cannot fail ; “ who in the Dispensation of the Fulness of Times, will gather together all Things in CHRIST, both those that are (already) in Heaven and those that are (yet) on Earth, even in him.” *Eph. 1. 9, 10.* Therefore when CHRIST is called the Head and Saviour of the Body, they are not so many *empty* Titles given to him, but such as *fully* comport with what is contained in them. For as Husbands are exhorted to love their Wives, namely, with a *peculiar masculine* Love, so it is in Imitation of CHRIST’s Love to his Church or Spouse, “ who hath loved it and gave himself for it, that he might sanctify and cleanse it by the washing of Water by the Word, and that he might (as he most certainly will) present it to himself a glorious Church, not having Spot or Wrinkle, or any such Thing, but that it should be holy and without Blemish,” *Eph. 5. 25, 26, 27.* Hence that *1 Thes. 5. 9, 10.* “ GOD hath not appointed us unto Wrath, but to obtain Salvation through our LORD JESUS CHRIST, who died for us, that whether we wake or sleep we should live together with him.” Hence that of St. Paul, *2 Tim. 2. 10.* “ I endure all Things for the Elect’s Sake, that they also may obtain Salvation by our LORD JESUS CHRIST with eternal Glory.” To which Glory the Elect therefore do and shall obtain : So that in Conjunction with these Scripture Declarations I may strongly argue from Fact, for some do and shall actually obtain this Salvation and eternal Glory. And these at the last Day will appear to be such for whom the heavenly Kingdom was prepared from the Foundation of the World, as appears by the blessed Sentence that shall then be passed on them by CHRIST in whom they were chosen, *Mat. 25. 34.* To whom eternal Life was promised by GOD that cannot lie before the World began, *Tit. 1. 2.* The same that were given to CHRIST by the Father, that he might give eternal Life unto, *Joh. 17. 2.* as appears by his Presentation of them to his Father, saying, “ Lo ! Here am I, and the Children which thou hast given me.” *Heb. 2. 13. Jude, Ver. 24. Eph. 5. 27.* The very same and none other whose Names were written in the Lamb’s Book of Life from the Foundation of the World, *Rev. 13. 8. Chap. 17. 8. Chap. 20. 12. 15.*

Thus Scripture and Fact do give their joint Testimony in Behalf of the Doctrine of *personal Election, peculiar Redemption, effectual Calling*, and the *final Perseverance* of those Elect whom GOD justifieth, for whom CHRIST died, and whom the HOLY GHOST effectually calleth and regenerateth : For there is no breaking of that golden Chain which St. Paul presents to our View, as reaching from *before Time, through Time, to the End of Time*, and thence throughout
all

all Eternity; from GOD's eternal Predestination unto eternal Glorification; between which as the middle Links, are Justification by the Death and Resurrection of the Redeemer, effectual Calling, and Sanctification by the holy Spirit, and all this as an Evidence that all shall work together for their spiritual and eternal Good, being Lovers of GOD, and called according to his eternal Purpose: "For whom he did foreknow (as a Shepherd doth his Sheep, and as GOD is said to know them that are *his*, in Contradistinction from others) those he did predestinate to be conformable to the Image of his Son, that he might be the First-born among many Brethren; namely, the adopted Sons of GOD the Father, chosen in CHRIST, and predestinated to the Adoption of Children, according to the good Pleasure of his Will; and by CHRIST to obtain the heavenly Inheritance, being predestinated thereunto." *Eph. i.* "Moreover whom he predestinated, *them* (mark) *them*, those very Persons and none other, he also called, and whom he called, them also he justified, i. e. freed from Condemnation, accounted righteous in his Sight, and accepted through the Righteousness of Imputation and Faith, and whom he thus justified them he also glorified." This blessed Account of Things it was that caused St. Paul in the following Words with highest Admiration, Joy and Triumph to break forth and say, "What shall we then say unto these Things, these most wise, gracious, wonderful and Soul-saving *Actings* of GOD towards his Elect? If GOD be for us (*thus* for us) who can be against us? Namely, so as to prevail and hinder our being glorified: For if GOD spared not his *own* Son, (the richest Jewel in all his Treasure-House of Blessings) but freely gave him up for us all (us the Elect and predestinate) how shall he not with him also freely give us all Things? All Things else needful to compleat our Salvation; *q. d.* If GOD did not stick at giving us his best Gift, even his own Son, to become our Saviour, we may in all good Reason conclude; that he will not withhold from us any Thing needful to compleat our eternal Glorification. If he freely gave the greater he will not surely deny the lesser? This is the natural Tenor of the Apostle's Argument. And I hope it may be allowed to pass for a just and strong Method of Reasoning. Hence he goes on with his triumphant challenging Conclusion from these Premises as became a good Reasoner. "Who (then) shall lay any Thing to the Charge of GOD's Elect? Namely, so as to avail any Thing against their eternal Happiness, seeing it is GOD (himself) that justifieth them? Who shall condemn them? Since it is CHRIST (their chosen Head and elder Brother) that died for them: Namely, to free them from Condemnation and the Curse of the Law. Yea rather that is risen again as their victorious Captain of Salvation and Justifier, who ascended up into Heaven, namely, with the Price of their Redemption in his Hand, having by his own Blood obtained eternal Redemption for them. *Heb. 9. 12.* Who is even at the right Hand of GOD, who also maketh Intercession for us, or as a righteous Advocate in the Court of Heaven pleads the just and full Payment of the invaluable Price of his most precious Blood on our Behalf?" Whence upon the most substantial Grounds that can possibly be thought on, he goes on in the Name of all the Elect of GOD giving out the following Challenge, "Who shall separate us from the Love of CHRIST?"

Us GOD's Elect, whom he justifieth, Us for whom CHRIST died, rose again and continually interceeds : Who shall separate us from the Love of CHRIST who did and doth all this for us ? Shall Tribulation, or Distress, or Persecution, or Famine, or Nakedness, or Peril, or Sword ? (As it is written for thy Sake we are killed all the Day long, we are counted as Sheep for the Slaughter.) Nay, says the Apostle, How so ? Why because we are more (mark) *more* than Conquerors through CHRIST that loved us ; namely, with an *electing, redeeming, saving* Love. For I am persuaded that neither Death, nor Life, nor Angels, nor Principalities, nor Powers, nor Things present, nor Things to come, nor Height, nor Depth, nor any other Creature shall be able to separate us from the Love of GOD which is in CHRIST JESUS our LORD." *Rom. 8. 28*, to the End.

Now let the impartial Reader but mark well the obvious Scope and Tenor of the Apostle's Discourse here, which was to prove what he had propounded *Ver. 28.* " That all Things should work together for the eternal Good of them that love GOD, and that are called according to his Purpose : " And he may with one single Glance see the *Vanity* of the Doctrine of a *conditional bag-bazard* Election and Redemption, of CHRIST's dying only to purchase an *uncertain* Salvation, a *bare Salvability* or *mer possible Salvation* for all Men ; but a *certain, absolute* Salvation for *no one* Man ; and that denies regenerating, efficacious Grace in the Regenerate to be *unconquerable* and *finally victorious*. From which absurd Doctrine it naturally follows, in Opposition to what *St. Paul* had said, That something present or to come, may finally separate GOD's Elect, whom he justifieth, and for whom CHRIST died, rose again and interceeds continually, from the Love of GOD which is in CHRIST JESUS our LORD. But who that observes well the Tenor of the Apostle's whole Argument, sees not *how jejune* and *trifling* it is for any one to say (as some have done) in Opposition to this Text, " That tho' Fire and Faggot cannot, yet Sin may or can finally separate a true Believer from the Love of GOD which is in CHRIST JESUS our LORD." Just as if *Sin* was not to be reckoned in the Apostle's large Catalogue of Soul-Enemies, present or to come : Whereas GOD knows, and the poor Believer to his great Grief knows, that it is always present, not only all over the World, but also with himself as to its indwelling Presence, tho' not as to its *Sway* and *Dominion*, yet I say as an *obtruding, uncomfortable Inmate*, it is more or less present in the holiest of GOD's Children, making them to mourn and groan for a final Deliverance from it, *Rom. 7. 24.* and which this notable Place of Scripture gives them a blessed Assurance of. And such is the powerful Influence of the Grace of GOD in and upon their Souls, as teacheth them to abhor the very Thoughts of so *horrible* and *wicked* a Conclusion as to continue in Sin because Grace thus abounds unto them, *Rom. 6. 1. 2.* Besides, if Sin may or can finally separate a true elect Believer from the Love of GOD which is in CHRIST JESUS our LORD, what do our Opponents make of the inspired Apostle's triumphant Challenge, full Persuasions and positive Assertions here ? Or what becomes of the whole Argument ? Where then is its Force ? And what real Grounds

Grounds of Joy, of such a Degree of Joy is there for the true Believer? Who altho' he should be secured from *Ninety-nine* of his Soul-Enemies, if that *One* which makes up the *Hundredth*, and is the *most formidable of all the rest*, which is *Sin*, be not effectually prevented from ruining his precious Soul for ever? Which if it *can* and *doth effect*, then instead of the elect Believer's being made more than a Conqueror through CHRIST that loved him; it may be more truly said, that Sin becomes a mighty Conqueror over him notwithstanding GOD's electing, justifying Act, and even all that CHRIST hath done in loving, dying, rising again and continual interceding for him. But pray now for what Reason did CHRIST die for his People if not for their Sins, to atone for the same, and *completely take away its reigning and damning Power*? And from what sort of this doth GOD justify his Elect for whom CHRIST died? Which is a Branch of the triumphant Challenge, "*Who shall condemn? It is CHRIST that died.*" And to what Purpose doth CHRIST act as a *continual* Intercessor and *righteous Advocate* for them in the Court of Heaven, pleading Law and Right (the proper Work of an Advocate) pleading the infinite Virtue and Merit of his dearest Blood, the Price of their Redemption, that one Offering by which he hath perfected for ever them that are sanctified, having made it *once for all*, (*Heb. 10.*) if it be in the Power of *Sin* to *non-suit his Plea*? and so bring the Soul for whom he died, and for whom he *continually* pleads, under a Sentence of *eternal Condemnation*?

Here then let our *mighty Reasoners*, who above all others profess a very high Value for sound Reason and Argument, with a close Adherence to the Rules of Logick, set the Rules thereof before them, and see whether my Reasonings from this Portion of Scripture do not fully comport with the same, and even all just Rules of Interpretation of Speech. Are they profest Masters of Argument, and Admirers of a just Method of Reasoning? And yet dare they argue against the plainest Propositions, attended with the clearest Illustrations and strongest Proofs, together with those natural Deductions drawn therefrom by that great Master of Argument St. *Paul*, GOD's inspired Penman, formerly brought up at the Feet of *Gamaliel*? Or have they found out a *newer and better* Method of Reasoning wherewith he was unacquainted? Or can they in any good Reason think, that in his remarkable, universal, triumphant Challenge and firm Perswasions, founded on no less than that of GOD the Father's free Election & Justification, CHRIST's Death, Resurrection, Ascension, and continual Intercession; he notwithstanding all this still kept an *inward Exception and Reserve* with Respect to the *worst and greatest* Soul-Enemy of *all others*, which is *Sin*, the very Sting of Death, and what alone renders that to be a King of Terrors? What then becomes of the great Consolation, Joy and Triumph that the great Apostle trumpets forth? And of the truly great, never-failing, inseperable Love of GOD in CHRIST JESUS? Of the *invaluable* Merit of his *most precious* Blood shed, and the Power of his Resurrection and Validity of his Plea, as the Believer's righteous Advocate at GOD's right Hand in the heavenly Courts above? Also what then becomes of GOD the Father's Acts in free Election and Justification? Are they not all

hereby rendred most *fickle* and *uncertain*, liable to become *null* and *void*? So as that GOD's Elect and justified Children, and CHRIST's Brethren, may become *Non-elect* and *Cast-aways*, brought *again* under *Condemnation*? So that whom he did predestinate to be called, justified and glorified, may (according to these Men's Notions) *entirely miss* of being glorified, and in the Stead thereof be *damm'd*. Whence instead of all Things working together for their eternal Good, being called according to GOD's eternal Purpose, something may work against them to their eternal Ill, and overthrow the Purpose of GOD to boot; in direct Contradiction to St. Paul's whole Argument in that most sweet and excellent Chapter, where his professed Design is to shew the *thrice happy* and *safe* State of all true Believers, and thence to infer solid Comfort to their Souls. Be astonished O Heavens! and mourn O Earth! at such *perverse* Objectors and *unaccountable* Reasoners! Are these the mighty Advocates for GOD's Mercy and the Greatness of the Redeemer's Love, the invaluable Price of his dearest Blood, and the Validity of his Interceding Plea? Is this *their* very encouraging, God-honouring and Soul-comforting Doctrine to poor Believers? Is this *their* Staff of Support to the poor bruised Reed, or rather is it not a Staff of *Egypt*, whereon if a Man leans, it will pierce through his Hand, break and give him a dreadful Fall? Surely a *wild Sort* of Reasoners, *miserable* Advocates and Comforters *a* *recall* of them to a Man.

But now on the other Hand, the above Accounts of these weighty Points which we have seen from the divine Oracles, do at once full well comport both with the great Elector's and Redeemer's Honour, to the solid Comfort of every true Believer: For hereby GOD is represented as of his sovereign Grace and Pleasure designing from Eternity to effect his Elect's Salvation in Time, in a Way of Righteousness and Holiness; and then as *immovably* carrying on and effecting those Designs to his own eternal Honour and his Elect's eternal Comfort; thus do his glorious Perfections shine forth in a *most resplendent* Manner. From whence it is most evident that he doth not *wish*, *will* and *design* the Salvation of *every Individual* of Mankind, even those that are not saved. For to say He doth wish and will the Salvation of every Man *equally alike*, is at once to bring in a Train of the *grossist Absurdities*, most unworthy of the divine Being, for this plainly represents him either as not fully resolved in this Matter, or as changing his Will and Designs as to *some*, or else as disappointed in his Will and Wishes by some Obstructions falling in the Way: Which Events do declare he doth not remove; and seeing He doth not, it must be either for Want of *Will* or *Power*; to say it is through Want of Will, this will clash with our Opponents Outcries about his *sincere* Wishes and Wouldings that *every individual* Man should be saved one as much as another; and to say it is for Want of *Power*, were to deny him to be Almighty, to which Reason itself will by no Means consent. These mighty and profound Reasoners then do evidently represent the alwise GOD as acting in the Matters of Men's Salvation not only at the *utmost Uncertainties*, but also *most inconsistently* and even as *absurdly* as they argue; as tho' he was *very intent* and *very indifferent* about one and the same Thing;

Thing ; so very intent about every Man's Salvation that he most *heartily wills* and *wishes* the same might be effected, yet so very indifferent about the Matter as that he suffers it to go *uneffected* as to many, altho' all Obstructions whatsoever be subject to his Controul, as what he could easily remove it he so pleased.

These are some of the *Absurdities* that clog the *Arminian Scheme* ; to which I shall mention another, which is, " That those who are actually saved attained thereunto by a *self-determining* Act of their *own* good Pleasure, and not by any *discriminating* Act of *electing* Love according to the good Pleasure of the *Will of GOD*." Whereby the sovereign good Will and Pleasure of the almighty Potter as the *supream*, moving and determining Cause of Election and Salvation is justled *from the Throne*, and the Creature's free-will Pleasure as a wicked Usurper set up in its *Room*, contrary to all good Reason and divine Revelation. But that I may (if possible) prevail with our Opponents to pluck it thence, and lay it at the Foot of sovereign Grace, who profess so high a Value for Reason, I will beg their Attention to the following Method of reasoning concerning this Matter thus, That as some are actually saved in a Way of Election, and as Salvation-Work is GOD's Work, so Reason itself tells us, that whatever *secondary* Causes of Salvation may be supposed, there must needs be *one supream* Cause or *Cause of all those Causes* as the *Spring* and *Mover* of them all, and that *this supream* Cause is to be found centring *somewhere*, either in *GOD* or the *Creature*, the Saviour or the Saved : Now to say it is in the Creature not in *GOD*, this will deify the Creature and undeify the Creator, bringing him down to a mean Dependance on his own Creature ; the great Potter will then become subject to the Clay, instead of the Clay to him, which *Reason itself* will by *no* Means subscribe to. But if we say it centers in the sovereign Will of *GOD* not of his Creature, of the Potter not of the Clay, (as in all good Reason we must) then I have fairly gained my Point in exploding our Opponents *conditional* *hap-hazard* Election and Salvation : For Reason itself tells us, in Conjunction with divine Revelation, that *GOD* is the *first Cause* and *last End* of all his *Works*, and consequently this *chiefest* of all his Works whereof we now treat ; " for of him, and through him, and to him are all Things, to whom be Glory for ever *Amen*." That some were chosen in *CHRIST* before the Foundation of the World, and predestinated to the Adoption of Children, and others not, it must be assigned to the good Pleasure of *GOD's Will* ; He, who was under *no Obligation* to elect any of the fallen Race, was at full Liberty to elect of them *whom He pleased*. This is a Truth so uncontrollably evident that our Opponents after all their frightful Language against our Doctrine, must according to the justest Methods of Reasoning submit unto and confess. Let them go to a wise heathen Philosopher, one of the greatest Reasoners, and they shall find that where there are a *Train of Causes and Effects*, he will begin at the Bottom and continue ascending as on a Ladder, until he comes to the *supream* Cause and *first Mover* of them all, and *there he will fix*. Even so must we here, as our *LORD* rejoicing in Spirit said, " I thank thee, O Father, Lord of Heaven and Earth, because thou hast hid these Things from the Wise and Prudent, and hast revealed them unto Babes,

Babes, even so Father, for so it seemed good in thy Sight," this was the Pleasure of thy Will. *Mat. 11. 25, 26.* " You may (as Rev. *Charnock* well observes) " render a Reason for many of GOD's Actions till you come to *this*, the *Top* " and *Foundation* of all; and under what Head of Reason can Man reduce this " Act but to that of his *royal Prerogative*;" (to begin then at the Bottom and ascend to the Top) Why doth GOD save some and condemn others at last? Why, Because of the Faith and Holiness of the one, and the Unbelief and Impurity of the other. But why do some truly believe and become holy? Why because GOD hath not only given them the Means of Grace but also accompanied those Means with the Efficacy of his holy Spirit. Again, Why did GOD accompany those Means with the Efficacy of his holy Spirit in some and not in others? Because he had decreed by Grace to prepare them for Glory. But why did He decree or choose some and not others? Into what will you resolve this but into his sovereign Pleasure? Condemnation and Salvation at the last Upshot are Acts of GOD as the Judge, conformable to his own Law of giving Life to Believers, and inflicting Death upon Unbelievers; for those a Reason may be rendered: But the Choice of some and passing by of others, is an Act of GOD as He is a sovereign Monarch before any Law was *actually* transgressed because not *actually* given. When a Prince redeems a Rebel he acts as a *Judge* according to Law; but when he calls some out to Pardon, he acts as a Sovereign by a *Prerogative above Law*. Into this the Apostle resolves it, *Rom. 9. 13, 15.* when he speaks of GOD's loving *Jacob* and hating *Esau*, elected one and passed by the other before they were born or had done either Good or Evil, " It is because GOD will have Mercy on whom He will have Mercy, and have Compassion on whom He will have Compassion." Which is the Answer by which the Apostle undertakes to answer the Objection that chargeth this Doctrine with making GOD unrighteous, as I shall further evince, GOD willing, hereafter. For the last Condemnation there will be sufficient Reason to clear the Justice of his Proceedings. But in this Case of Election no other Reason can be given but the sovereign Will of GOD, but what is liable to such *knotty* Exceptions as cannot be well untied, and which indeed make the Matter worse, as we have already in Part seen. Yea, as our Opponents are obliged to confess that GOD doth not save all, as well as that we say that He did not elect all to Salvation. How evident is it that the same Objections of GOD's being rendered unmerciful and unjust, doth as much lie against their own Confessions as against our Doctrine? *Nay more*; seeing they affirm the Doctrine of GOD's *universal* Love and CHRIST's *universal* Redemption, whereby as they say, he paid the Price of Redemption and Salvation for all Men *without Exception*. If GOD's *not saving* all be consistent with his Mercy and Justice, so his not electing all to Salvation must needs be so too. If we maintain an *Election* of some and a *Non-election* of others, why they confess a *Salvation* of some and a *Non-Salvation* of others, altho' GOD is as able to save *all* as *some*, which in the *Upshot* comes to all one. We say those whom GOD elected to Salvation, and for whom CHRIST died to redeem and save, shall certainly in the End attain compleat Redemption and Salvation. Whereas our Opponents do maintain, that many shall miss of compleat

pleat Redemption and Salvation, whom GOD willed and for whom CHRIST died to redeem and save. We say, that whom GOD heartily wishes and wills to be saved shall be saved, answerable to this his *Wish* and *Will*, which is to be very consistent. Whereas they confess that many whom GOD heartily wished and willed should be saved shall nevertheless miss of Salvation, contrary to that his Will, which is *most inconsistent and grossly absurd*. Hence then, let them *twist and turn, shift and boggle, object and cavil ever so much*, they must come to this, that *Election is founded on the sovereign Will and Pleasure of GOD*: “For our GOD hath done whatsoever he pleased both in the Heaven and Earth, the Seas and all deep Places,” *Psal.* 135. 6. “He doth according to his Will in the Armies of Heaven and amongst the Inhabitants of the Earth, who are reputed as nothing; and none can stay his Hand, or dare say unto him, What doest thou,” *Dan.* 4. 35. Wherefore “Wo unto him that strive with his Maker: Let the Potter strive with the Potterds of the Earth: Shall the Clay say unto him that fashioneth it, What makest thou? Or thy Work say, He hath no Hands,” *Isa.* 45. 9. “Nay, but O Man, who art thou that repliest against GOD, who hath Mercy on whom he will have Mercy? Shall the Thing formed say unto him that formed it, Why hast Thou made me thus?” *Rom.* 9. 20. “Shall he that contendeth with the Almighty instruct him? He that reproveth GOD, let him answer it,” *Job* 40. 2. “If he cutteth off or shutteth up, or gather together, who then can hinder him?” *Job* 11. 10. “Who hath enjoined him his Way? Or who can say, Thou hast wrought Iniquity?” *Job* 36. 23. “Look unto the Heavens, and see, and behold the Clouds that are higher than thou.--- If thou be righteous, what givest thou him? Or what receiveth He at thy Hand? Thy Righteousness may profit the Son of Man,” but not GOD, that he should be moved on the Account thereof to elect thee. For “Can a Man be profitable unto GOD, as he that is wise may be profitable unto himself? Is it any Pleasure to the Almighty that thou art righteous? Or is it Gain unto him that thou makest thy Ways perfect?” *Job* 35. 5, 7, 8. Ch. 22. 2, 3: Who has given to him that He should become their Elector on the Account thereof, and it shall be recompensed unto him again? For of him and through him and to him are all Things, to whom be Glory for ever, *Amen*. Observe also in how full and sovereign a Manner GOD hath declared of himself, *Isa.* 46. 9, 10. “Remember the former Things of old, that I am GOD and there is none else, I am GOD and there is none like me, declaring the End from the Beginning, and from ancient Times the Things that are not yet done, saying, My Counsel shall stand, and I will do all my Pleasure. In short, when St. Paul so particularly treateth of Election, Predestination, Adoption, Redemption, effectual Calling, in order to effect the Elect’s Salvation, and the Inheritance they have obtained through CHRIST, he mentions this as the *first Mover* of all, “According to the Purpose of him who worketh all Things after the Counsel of his *own Will*,” *Eph.* 1. Where is a remarkable Gradation of Speech, *viz.* GOD’s Will, his *own Will*, and the Counsel of his *own Will*. By which is emphatically pointed out, *First*, His sovereign Dominion over all Things, independent of any of his Creatures; his sovereign Grace and Pleasure in electing, adopting, redeeming,

redeeming, effectual calling and saving whom he pleaseth, exclusive of any moving Cause in the Creature. And Secondly, That what He doth in any of these very Matters he acteth not by a *Will without Wisdom and Counsel*, but *most wisely* and *immutably*, whatever poor, finite, short-sighted, cavilling Mortals may think thereof. **Yea**, there are Treasures and even an *unsatiable* Depth of Wisdom in these sovereign Transactions of the Almighty. Hence 'tis very observable that St. Paul accordingly concludes his Discourse of these grand Affairs which he had so largely handled in the ninth and eleventh Chapter of the *Romans*, in the Close of which he in a very devout and humble Manner, as standing upon the Brink of these deep Seas, cries out, "O the Depth of the Riches, both of the Wisdom and Knowledge of GOD! How unsearchable are his Judgments, and his Ways past finding out! For who hath known the Mind of the LORD! Or who hath been his Counsellor!" Thus doth he admirably make Mention of GOD's *wise Counsels* and *sovereign Dominion* together, thereby shewing that these in the grand Point of Election and Non-election are inseparable. Hence 'tis evident that we don't disjoint GOD's sovereign Will either from his Wisdom or his Mercy, "who hath Mercy on whom he will have Mercy," and so render him *tyrannical and cruel*, as the *Arminians* are wont to affirm of us. For we very faithfully give out the *full Scripture* Account of these grand Affairs in its *uniform and connected* Parts. But that I may not be wanting to our Opponents in making them *due Retaliation* for their *kind Charge* I shall observe, That while they charge us with *disjointing* GOD's Sovereignty from his Wisdom and Mercy, they are themselves guilty of disjointing GOD's Mercy from his Sovereignty, Wisdom and Immutability. Thus to avoid some Difficulties on the one Hand, they do run upon others much greater on the other Hand, while they seek to patch up their *preposterous, conditional, hap-hazard Election and Salvation*, scoffing (as some have done) at the Doctrine of GOD's absolute Decrees and Purposes; just as if we dishonoured the divine Being in maintaining that He is steady in his Counsels, as himself has declared, saying, "My Counsel shall stand and I will do all my Pleasure;" and as tho' themselves took the most effectual Way to do him Honour in the contradicting of this, representing him as heartily wishing and woulding the Salvation of every Man, and at the same Time *unsettled wavering* in his Designs and Purposes, *not fully determined* in his Mind whether any one Man shall be elected and saved, waiting to see what his Creature will do in the Improvement of his supposed common Stock, in order to move him to elect and save him: Which yet if we believe the Scriptures, they cannot do or perform until GOD has wrought it in them of his good Pleasure. *Phil. 2. 13. Job. 6. 44. Jam. 1. 18.* But surely they either over-look or forget such Scriptures as these, "The Counsel of the LORD standeth for ever, and the Thoughts of his Heart unto all Generations," *Psal. 33. 11.* "The Counsel of the LORD shall stand," *Prov. 19. 21.* "He is in one Mind and who can turn him, and what his Soul desireth even that he doeth, for he performeth the Things he hath appointed for me, and many such Things are with him," *Job 23. 13, 14.* "I will declare the Decree," *Psal. 2. 7.* "He hath made a Decree that cannot pass," *Psal. 148. 6.* And in *Jer. 5. 22.* we read of GOD's perpetual

perpetual Decree, and in the New-Testament we read of his determinate Counsel, *Act.* 2. 23. Moreover we read of GOD's Predestination, which properly signifies to foreordain unto a certain End, including all the Means conducive thereunto. Hence some are said to be ordained to eternal Life, *Acts* 13. 48. and predestinated unto a Conformity to CHRIST, to be called, justified and glorified, *Rom.* 8. 29, 30. and of Persons being predestinated unto the Adoption of Children, and to the obtaining an Inheritance by CHRIST, being predestinated thereunto according to the Purpose of him who worketh all Things after the Counsel of his own Will, *Eph.* 1. 5, 11. Unto all which Events and Facts do bear Witness, as I have before shewn.

Therefore when Men *blame* and *storm* at GOD's Ministers for using *such Expressions* and teaching such Doctrine, and call it by *ugly Names*, this terminates in *GOD himself* who is the *Author, Inditer and Revealer* of these Doctrines, and which Men must own or else find a *new Bible*, whereby they may maintain their own *inconsistent* Notions of Election, whereby GOD is represented as a *weakly good-natured Being, wishing and woulding* the Salvation of *all Men*, and at the same Time destitute of any *determinate Purpose* to elect and save *any*; and those he doth elect and save is the Effect of an *after Thought*, when the Creature has seen fit to do something to *engage* him to do it. Whence it follows, that the Salvation of the actually saved was precarious, as a Thing that might *not* have been, which *yet did happen to be*. The *Vanity* of which I shall further detect by the following Argument, "If some certain Persons are actually saved, and if GOD be the Author and Giver of that Salvation through his Son JESUS CHRIST; then surely he must needs have first fully designed to effect it, and that Design must needs be as old as Eternity, to which the Scriptures positively assign it." Therefore to deny his absolute Decrees and Purposes in this Matter is in Effect to say, Either that GOD saved them without fully designing it from Eternity, or that having only decreed it upon some Conditions uncertain to be performed by the Creature, with which it *happened* to comply, GOD did *then not before* see fit to elect and save them. Thus doth our Opponents Scheme, under a Pretence of rendring GOD most merciful, represent him *unwise, wavering and unstable, shifting* in his Thoughts, just as his Creature shall act, whose Motion it seems he waits upon. But *away* with such *insipid* Stuff as this, so contrary to all the natural Ideas we can have of a Being of infinite Perfections, and therefore it is Pity that any Persons of good *Sense* and *Reason* should give it Entertainment. And I am fully persuaded, that if objecting Men could be prevailed upon to entertain *very low and humble* Thoughts of *themselves*, and get their Spirits *duly* subjected to the divine Sovereignty, and at the same Time think well upon this, that GOD's Righteousness is very high as the great Mountains, while his Judgments are a great Deep and unsearchable, his Ways untractable and past finding out, and that it is therefore in vain to attempt to fathom them to the very Bottom with the short Line of a finite Capacity; and if they could resolve to believe what GOD says, how awful and surprizing so ever to carnal Reason, resting in his

Will as a Reason of his Counsel, (for after all our Searches we can go no further nor deeper) this would allay all their Uprisings of Heart against the Scripture-Doctrines I defend, and prevent their intangling themselves with *greater* and *inextricable* Difficulties, while they seek to evade *lesser* ones. But if Men will have Recourse to that *last* and *miserable* Shift of *invalidating* the *Authority* of the *holy Scriptures* as the *last* and *only* Remedy they can find in order to get rid of these (to them) *unpleasing* Doctrines, as some have done; witness the Gentleman for Instance, of whom Dr. *Whitby* speaks in his Preface to his Discourse of the five Points. I shall only say unto such, that they should never pretend to plead Scripture at all, which they can do as readily as *any* when they think it serves their Turn, altho' at the same Time they render their own Arguments from Scripture of *no Force*, because by their attempting to invalidate *one* Part of the Scripture Account of Things, they do by just Consequence invalidate the Authority of the *whole*. Either Men must own it is a Standard of Truth as to *ALL* the Doctrines therein contained, or else as to none: And as our Opponents do professedly take their Accounts of Election from the holy Scripture, it is but reasonable to expect they should abide by *its* Determinations; which if they do, they must yield that the Election I argue for is true as what it evidently holds forth; yea so evidently as that it hath extracted a Confession thereof from some of its most avowed Adversaries, for Instance, the *aforsaid* Gentleman in Dr. *Whitby's* Preface: "For I cannot but observe, That the Doctrines I defend, how unpleasing soever to him, did so strongly glare him in the Face, that he frankly owned they were contained in the Scriptures, although the Measures he took to get rid of them was a *most desperate* Shift, as what alone could rid him of the *unpleasing* Truth." I remark this because every one will allow that the Concessions of an Adversary are never made but upon the *strongest* Convictions. Hence then howsoever the Doctor produced this Instance in Favour of his own Scheme, and designedly to prejudice ours, 'tis evident that as it (rightly considered) does the *former no Service*, so it does the *latter no Damage*, but rather helps to confirm it as a Truth shining with *so unconquerable* an Evidence and *bright Lustre*, as to be both seen and confessed even by one of its most *avowed* Enemies; in the doing of which he shewed himself to be more frank and ingenious than the Doctor himself that quotes him, who was so far from making such a Confession as that he used many *subtle* and *guilty* Arts in order to prove it was no Scripture Doctrine, wresting and perverting the Scripture to make it speak against itself. Thus howsoever the Doctor and his Truth-hating Partner were so far agreed as to profess themselves avowed Enemies to the Doctrine itself, yet they as widely differed as to the Manner of expressing their Disgust thereat; the one confesseth it to be a Scripture Doctrine, and therefore disowns the Scriptures divine Authority, the other owns the Scriptures divine Authority but denies it to be a Scripture Doctrine; the one says 'tis there contained, the other says, *Nay*. Thus do these two *Babel* Builders with their confounding Language counterwork one another, even while agreed as to the carrying on their *Babel* Building, and so both come to nought, while the Truth goes on conquering and to conquer in Spite of all Opposition, seeing the LORD reigns who is the blessed Author of it.

C H A P. III.

I Come further to observe, That however the Enemies of free and absolute Election do agree to shew their Detestation of it, and as so many *Babel* Builders disagree in their Language about it, the one saying *this*, the other *that*; yet its *Evidence* is such, that those amongst them who profess to own the Scripture-Determinations in the Case, confess there is such a Thing as GOD's Election of some, not only as to *Offices* in the Church, but also as to the Matters of *Salvation*; that is to say, GOD foreseeing who would believe and become holy and obedient, he on the Account thereof elected them, or determined to elect them on that Score. Hence then, if we can but *unhinge* them *here* we gain the Point. This I hope hath already been done in good Part: But that I may leave no Stone unturned (as we say) in order to a *full* Decision of the Matter, I will beg the Reader's due Observation of what follows.

Hence then to bring the Matter to a *short* and *plain* Issue, the Question is not, Whether Faith and Holiness must *go before* and *fit* for Salvation; for in that we are agreed: But whether GOD's sovereign Grace and Pleasure or foreseen Faith and Works in the Creature be the *Root* and *springing Cause* of GOD's electing Men to Salvation. Here we and our conditional Electioners do very widely differ, because Grace and Works under *this Head of Consideration* cannot stand together, the *former* as its *just Right* claims the Throne where the divine Oracles have placed it; the *latter* as an *Usurper* brought in by our *Opponents*, contends for it. But then it is fit they should be asked, Whether GOD foresaw the said Acts of Faith and Holiness in the Elect as the proper Effects of his own Gifts of Grace enabling them to believe and be holy; or as the Product of their own free-will Performances, independant of such antecedent Gifts? If they say the former; then the Amount of it is, That GOD determined to give them Faith and Sanctification to make them holy Believers, and then made these Effects of his own Gifts of Grace a moving Cause of electing them to Salvation. This is to represent GOD making the Means of an End the first Cause of purposing that End, which is ridiculous. If they say the *latter*, then the Amount of it is, That Men become true Believers and holy Persons, working out their Salvation and procuring GOD's Election of them to that End, without any antecedent Gift of Faith and Sanctification from him, or his working in them to will and to do of *his* good Pleasure, but of *their own* good Pleasure; which is contrary to the clearest Dictates both of *Scripture* and *Reason*. If Faith and Holiness foreseen, be Conditions of GOD's electing Men to Salvation, then either GOD determined they should certainly perform these Conditions, or he did not: If he did, then they shall certainly perform them, and so render their Election and Salvation *infallibly* certain, which yet our Opponents will not grant. If he did not, How shall any perform them at all, seeing Faith and Sanctification are not of Men's selves but the Gifts of GOD, and so none might be elected and saved, and then what becomes of GOD's *sincere Wishes* of every Man's Salvation that these Men talk of? If we believe the Scriptures, none work out their Salvation

with Fear and Trembling but those in whom he first works to will and to do of his own good Pleasure, or the free Purpose of his Grace : And so the pious Diligence of the Elect cannot possibly be the Product of their own good Pleasure as the *supream* and *determining* Cause of their Election to Salvation. It is true, that as they are made a willing People in the Day of GOD's Power upon their Souls, so they do perform the Acts of Faith and Holiness with the *greatest Freedom* of Will and Pleasure ; but then 'tis no less true, that those free Actions are not the Cause of their Election and Calling, but the *proper Effects* of the same according to GOD's sovereign Grace and Pleasure, and so it is an Election not of Works but of Grace : Yea the whole of Salvation from Election to Glorification, with all the middle Things relating thereunto, are founded in Grace to the Honour of it, and the total Depression and Exclusion of Men's vain boasting of an Election and Salvation arising from a *self-determining Free-will* in them. *Eph. 2. 8.* " By Grace ye are (mark) *saved* through Faith, and that not of your selves, it is the Gift of GOD : Not of Works, lest any Man should boast, for ye are GOD's Workmanship (not your *own* observe) created in CHRIST JESUS *unto* good Works, which GOD hath fore-ordained that ye *should* walk in them." Thus view the Matter in what Light you *will* or *can*, it is easy to observe what *gross Absurdities* our *conditional* Electioners do run into by setting up their Doctrine of *self* Advancement, in direct Opposition to the *glorious Grace of GOD*, the Honour of which he is so very tender of as that he will by no Means allow of a *Competitor* or *Rival* from his Creature, being what he designed to magnify in the Whole of our Salvation, and which indeed doth accordingly shine forth with a *superiour Radiency* and *Splendor* to the View and Apprehension of every one into whose Hearts it hath shined, " giving the Light of the Knowledge of the Glory of GOD in the Person of JESUS CHRIST," and who have tasted that the LORD is gracious ; and who will accordingly read this Account of Things with Thanksgiving, Joy and sacred Wonder, as favouring of the great Things of GOD ; howsoever from *self-full* and *confident* Souls it may meet with a *direct contrary* Treatment : Who however (without acting contrary to the clearest Dictates of Sense, Reason, Grammar and good Philosophy, whereof they generally profess to have so large a Share) must with Dr. *Whitby's* Truth-hating Partner confess the Doctrine or Propositions I maintain are to be found in the Bible, altho' some of them may be inclined perhaps to have Recourse to *his miserable Shift, last* and *only* Remedy to get rid of these *mortifying* Doctrines. If we believe the divine Oracles we must confess that GOD could foresee no Good to be done by the Elect but what he purposed in his *own Will* to bestow an Ability to bring forth. His Choice of them was *unto* not for a Holiness antecedent to his Determinations, *Eph. 1. 4.* He fore-ordained the Elect *to* believe *not* for their Belief, *Acts 13. 48.* *2 Thes. 2. 13.* He fore-ordained them *unto* good Works not *for* them, *Eph. 2. 8.* Election then is the *Root*, and *Faith* and *Holiness* the *Fruit* that springs up therefrom ; and therefore *these* cannot be the *Root* and *productive* Cause of Election. Hence then, GOD's Foresight of Faith and Holiness in the Elect could *not possibly influence* his electing Act. A Man may as well say that the Fruit is the Cause of the Root, or that

the Stream is the Cause of the Fountain, or that Heat is the Cause of Fire, or that the rational Acts which a Man performs after his Creation, were a Cause why GOD created him a reasonable Creature, endowing him with the Gifts of Reason; as to affirm that Men's foreseen Acts of Faith and Holiness were the Cause of GOD's electing them, seeing Men's Acts of Faith and Holiness are as much the Product of GOD's renewing Grace, as the rational Acts of a Man are the proper Effects of GOD's making him a reasonable Creature, bestowing upon him the Powers of Reason. As then GOD foresaw no rational Acts in Man (as Rev. *Charnock* well observes) before the Act of his Will to give him Reason; so He does not foresee Faith in any before the Act of his Will determining to give it to him. Faith is the Gift of GOD, *Eph.* 2. 8. and so it is an Election of *meer Grace not of Works*. These can no more stand together as Causes of Election, than a King and his Subject can sit on the Throne together, the latter claiming the Pre-eminence in Government. The Subject is good and useful in his Place, yet must not usurp his Prince's royal Prerogative. The Law is good if lawfully used; so are Faith and good Works; which however excellent and useful in their Place and Nature as what well become the Subjects of CHRIST's Kingdom and Candidates for Heaven, yet they cannot claim the Honour of Salvation and Life Eternal as a moving meriting Cause thereof; much less the Honour of that which is the Foundation of it, *viz.* GOD's free Election thereunto, for in the Salvation which springs up from this Purpose of GOD, he regards not Works of Righteousness which we have done, as a principal Motive to settle the Top-Stone of Glory on his holy Temple, but his own Purpose and Grace, "which was given us in CHRIST JESUS before the World began," *2 Tim.* 2. 9. Altho' those who in the End attain unto eternal Life be such as have their Fruit unto Holiness, yet eternal Life is not the Wages thereof as Death is the Wages of Sin; but is the Gift of GOD through JESUS CHRIST our LORD, *Rom.* 6. ult. As Election is Salvation begun, or laid in Design, so actual Salvation is the Complement of the Purpose of Election, which in order of Time and Nature, *first* makes Men *holy* and *then* *happy*, and all founded on *Grace*, and therefore is very fitly called an *Election of Grace*: Whereas if what our Opponents say of it were true, then it would be proper to call it an Election of *Works* according to the *Creature's* good Pleasure; as by its *proper Name*; and then it will follow that *Paul* was *out* when he said, "There is also at this present Time a Remnant according to the Election of *Grace*;" which he *so* calls, because founded on *Grace* or the *sovereign good Pleasure of GOD*. And it is worth observing, That however else where he zealously teacheth the Necessity and Usefulness of Sanctification, Holiness, Faith and good Works, as a Medium to the Elect's Salvation, yet doth he with no less Zeal exclude *all* Works of Righteousness which they have done from having any *causal Influence* on their *Election*: Shewing that Creatures Works and GOD's sovereign Grace cannot possibly stand together in *this Respect*; for if, as St. *Paul* argues, "it be by Grace, then it is no more of Works; otherwise Grace is no more Grace: But if it be of Works, then it is no more Grace; otherwise Work is no more Work." Whence 'tis evident that our Opponents Scheme of Election (as I before

before observed) doth manifestly tend to *dethrone* GOD's *sovereign Grace* and set up an *Usurper* in its Room. This is with a Witness to set the Servant on Horseback in great State, and to make the Prince to walk on Foot waiting on the Servant's Pleasure, whereby they highly reflect on GOD *great Dishonour*, and fly in the Face of the plainest Evidence of *Scripture* and *all good Reason*, seeing the holy *Scriptures* are *plain* and *positive* against them in this Matter; and *Reason itself* not only says, That it ought therefore to be credited, but also testifies that as there must needs be *some one original supream Cause* and Mover of that Election and Salvation which the Elect do enjoy, so it is to be found only in GOD the grand Author of Election and Salvation. Hence then let our Opponents name all Kinds of good Qualifications and Endowments whatsoever, whether *natural, civil or moral*, they will all fail them in this Point.

And *First*, That GOD's Election of Men to Salvation is not at all influenced by *bright natural Accomplishments* is evident, because *generally speaking*, not the *witty, wise and knowing*; but the *ignorant and unpolished* Part of Mankind, where the Gospel comes, do embrace it in the *Truth and Love* thereof, as shining into *their Hearts*, casting them into a new Mould, which is the proper Effects of electing Grace. "GOD taketh not Pleasure in the Legs of a Man," *Psal.* 147. And so it appeared in the Day of CHRIST's personal Ministry on Earth, and of the Apostles after him, and so indeed at this very Day. It was not, *generally speaking*, the learned Rabbies among the Jews, but Babes in Knowledge, in natural and acquired Parts, poor illiterate Fishermen, *Peter and John*, who were ignorant and unlearned Men, and such others, that then appeared to be the Subjects of electing Grace by the Effects of it, which our LORD in a remarkable Manner makes Mention of, *Mat.* 11. 25. "I thank thee, O Father, Lord of Heaven and Earth, because thou hast hid these Things from the Wise and Prudent, and hast revealed them unto Babes; even so Father, for so it seemed good in thy Sight:" Such is thy sovereign good Pleasure. THERE IT TERMINATES. And which indeed was the *only* Reason wherefore GOD chose the *Jewish Nation* above all the Nations of the Earth to be a *special* People to himself, for they were a *stiff-necked* Generation, their Father an *Amorite*, and their Mother a *Hittite*. Look also among the *Gentiles* in the Apostles Times, and you shall find that the Stones designed to be laid in GOD's spiritual Houle were not the fair and polished, but rough Stones of the Earth; it was not the *wise Philosophers*, the *acute Wits* of the Age and *profound Reasoners*, but Men of a quite different Stamp and Character that embraced the Gospel Message. *1 Cor.* 1. 18, &c. "You see your Calling Brethren, how that not many wise Men after the Flesh -- are called, but GOD hath chosen the foolish Things of this World to confound the wise. Where is the Wise? Where is the Scribe? Where is the Disputer of this World?"

Secondly, Nor *civil* Attainments, because divine Grace lays hold of the *Poor and Despicable*, more than of the *Great*, the *Noble* and the *Mighty*. GOD is not taken with the glittering Shews and pompous Appearances of this lower World

as poor Mortals are wont to be ; he regards the Rich and Honourable no more than the Poor and Despicable, for they are all the Work of his Hands. Will he esteem their Gold ? No ; nor all the Forces of Strength. So that as not many *wise* Men after the Flesh, so not many (tho' *some*) *Noble* and *Mighty* are called ; but the poor, base and despised Things of this World hath GOD chosen, that no Flesh should glory in his Presence. " For, thus saith the LORD, Let not the wise Man glory in his Wisdom, nor the rich Man in his Riches, nor the mighty Man in his Might ; but let him that glorieth glory in *this*, that he understandeth and knoweth me, that I am the LORD which exerciseth Righteousness, Loving-kindness and Judgment in the Earth ; for in these Things do I delight, saith the LORD," *Jer.* 9. 24. He giveth forth his *richest* Gifts to Persons of *mean Figure* and *Appearance* in the World. So that those who of old wandred about in Sheep-skins and Goat-skins seeking Shelter, not in a *Marble Palace* but in *Dens* and *Caves* of the Earth, were the Worthies of whom the World was not worthy ; *these* were the Bosom Friends of CHRIST whom the World never knew. " GOD hath chosen the Poor of this World to be rich in Faith and Heirs of the Kingdom," *Jam.* 2. 5. " Go tell *John*, the Poor receive the Gospel," saith our blessed Saviour.

Thirdly, Nor is GOD influenced to elect Men for their *moral* Endowments, because the Subjects of electing Grace are all *Sinners*, their being chosen that they *should* be holy doth *imply this* : Yea many of them the Chief of Sinners ; witness *Paul* a Persecutor and Blasphemer. *Mary Magdalen* a Town Sinner, and the cruel Murderers of the Lord of Glory, and many others. Hence when *Paul* had set down a large Catalogue, even a black Roll of Sinners and unrighteous Persons, he says to the *Corinthians*, " Such were some of you, but ye are washed, but ye are sanctified, but ye are justified in the Name of the LORD JESUS, and by the Spirit of our GOD," *1 Cor.* 6. 9, 10, 11. What were the *Ephesians* but blind Votaries to the Goddess *Diana*, Sorcerers, Conjurors, and what not ? They were without CHRIST and GOD in the World, and yet these are said to have been " chosen in CHRIST before the Foundation of the World, and predestinated to the Adoption of Children by JESUS CHRIST, according to the good Pleasure of his Will," *Eph.* 1. *Acts* 19. These were Part of the Church of GOD, whom he purchased with his own Blood. *Acts* 20. 28. What were many of the *Jerusalemites* whom GOD effectually called by the Grace of his Gospel to their Conversion and Salvation (which was the Effects of their Election) but some of the bloodiest Murderers that ever the Earth bare, who with *wicked* and *cruel* Hands killed the Prince of Life ? *Acts* 2. 23. What were the *Samaritans* out of whom GOD chose many Stones to be laid in his holy Temple ? Were they a *bright* and *polish'd* Generation ? Or rather were they not a Company of *simple* and *deluded Wretches*, wandring after the *idle Dreams* of a *wicked Sorcerer* ? *Acts* 8. What were the *Romans* out of whom GOD by *Paul's* Ministry gathered together many Stones and laid in his spiritual Building, who were GOD's Elect and Predestinate ? *Rom.* 8. Why *Rome* at this Time was the very Seat of Idolatry, &c the common Sowers of the Seeds thereof among the Nation.

Nations conquered by them. What were the *Colossians* who were translated into the Kingdom of GOD's dear Son, and that obtained Redemption through his Blood, even the Forgiveness of their Sins, the Elect of GOD holy and beloved? What were they, I say, before their effectual Calling by the Grace of the Gospel but such as the Gospel found *out of* CHRIST's Kingdom, subject to the Powers of Darknes, *unmeet* for the Inheritance of the Saints in Light. *Col. 1. 12, 13.* Chap. 3. 12. What were the *Cretians* amongst whom GOD had a chosen People, but such as the Gospel found to be very untractable, *no Ways polite and amiable*? For as one of their own Poets said of them, they were always *Liars*, so not to be credited, *evil Beasts*, and so not to be associated with, *slow Bellies*, an indolent and drowsy Generation, and so unfit for Service. *Tit. 1. 12.* Of what Character were many of those which electing, justifying and renewing Grace laid hold of at *Corinth*, a City then notoriously infamous for the detestable Sin of Uncleanness? Why they were not only the *weak, foolish and despised Things* of this World, in Contradistinction from the *Worldly-wise, the Noble and the Mighty*; but such as stood branded with the *odious* Characters of *unrighteous Persons, Fornicators, Idolators, Adulterers, Effeminate, Abusers of themselves with Mankind*, they were *Thieves, Covetous, Drunkards, Revilers and Extortioners*? Of such faith the Apostle *were some of you*, namely, before the Gospel came amongst you, not only in Word but also in Power, in the Holy Ghost and in much Assurance; so that, as the Effects of electing Grace, ye are now washed with the Washing of Regeneration, and sanctified by the Spirit of Grace, and justified in the Name of the LORD JESUS CHRIST by Faith. *1 Cor. 6. 9, 10, 11.* Thus then the Case stands; they were chosen in CHRIST before the Foundation of the World that they should be made holy, which at this *due Time* was accordingly effected; and therefore were they sanctified and made Believers in CHRIST through the Gospel, because they were from the Beginning chosen unto Salvation through Sanctification of the Spirit and Belief of the Truth. *2 Thes. 2. 13.*

Now then view the *ignominious* Characters these *elect* People bare, *antecedent* to their effectual Calling, and see what Loveliness, what good Qualities GOD could foresee in them to influence his electing Act. What could he foresee resulting from such Sinks of Sin and Impurity, but that which should rather engage him to *loath*, than to *love* them with an electing Love? Surely GOD could not foresee these Men to be washed, sanctified and become holy Persons, otherwise than as the Effects of electing, sanctifying Grace. His choosing them that they might be holy, did not find them, but *make* them so. As electing Grace in its glorious Rays is eclipsed by the Doctrine of Election upon foreseen good Qualities in the Creature, so its bright and glorious Beams are no Ways darkned, but rather made to shine the brighter by the Doctrine of *absolute and free Election*. This was a Truth which GOD in the most emphatic Terms and most pungent Manner taught and instructed his Church of old in, answerable to the Accounts given in the Old Testament, as may be seen in *Ezek. 16.* and beginning. "Again the Word of the LORD came unto me saying, Son of Man, cause *Jerusalem* to know her Abominations, and say, Thus saith the LORD GOD unto *Jerusalem*,
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thy Birth and Nativity is of the Land of *Canaan*, (then a Herd of Idolaters, of whom *Abraham* descended) thy Father was an *Amorite* and thy Mother an *Hittite*. And as for thy Nativity, the Day that thou wast born, thy Naval was not cut, neither wast thou washed in Water to supple thee. Thou wast not salted at all, nor swaddled at all. None Eye pitied thee to do any of these unto thee ; but thou wast cast out in the open Field (mark) to the *loathing* of thy Person in the Day that thou wast born. That is, in a *helpless* and *loveless* Condition. And when I passed by thee, and saw thee polluted in thine own Blood, I said unto thee when thou wast in thy Blood, Live ; yea, I said unto thee when thou wast in thy Blood, Live. --- Now when I passed by thee and looked upon thee, behold thy Time was a Time of Love (mark) *thy Time* was a Time of *Love*." But what was *this* her Time ? Was it a Time of *Loveliness* to influence GOD's Love ? Or was it not rather a Time of *Loathsomeness* when wallowing in her Blood ? Which the Holy Ghost hath in a doubled Speech declared. And as it was with *them*, so it is with all *the rest* of GOD's Elect, who are all hewn out of the same Rock, and formed out of the same Lump, being naturally without Strength and ungodly, by which, as the Apostle saith, GOD commendeth, or in the most *eminent* Manner discovers his Love towards them, *Rom. 5. 5, 6*. Yea, what doth *Paul*, a chosen Vessel of sovereign Mercy to Honour and Glory (whose Heart GOD changed in an Instant, and turned him from being as a Morning Wolf, to become a faithful and careful Shepherd of the Flock of CHRIST) say of himself and others then in the Ministry, who were sent to carry the Message of Salvation to the Poor and the Maimed, the Halt & the Blind ? Why, says he to *Titus*, Chap. 3. 2, 3. "*We ourselves* were sometimes, or once in Times past, foolish, disobedient, deceived, serving divers Lusts and Pleasures, living in Malice and Envy, hateful and hating one another." But as now it was just otherwise with them, what was it that made so vast a Change in them ? What was the Foundation of this ? Or who were the Efficients of it ? Was it themselves by a free-will self-determining Act of Righteousness which they had done ? Or was it from the efficacious Operations of the Holy Ghost upon their Souls as the Effects of the rich, free Love and sovereign Mercy of GOD, who hath Mercy on whom he will have Mercy ? Who shall give us a decisive Answer to these Queries ? Shall the *Arminians* or *St. Paul himself* ? Surely *HE* and *not they*. But, says he, " After the Kindness and Love of GOD our Saviour towards Man appeared, (mark) not by Works of Righteousness which we have done ; (and he I presume had done as many as our modern Legalists, be they who they will) but according to his Mercy, free & sovereign Mercy, he saved us by the Washing of Regeneration and renewing of the Holy Ghost, which He shed on us abundantly through JESUS CHRIST our Saviour ; that being justified by his Grace, we might be made Heirs according to the Hope of eternal Life." And then in the next Verse comes in this emphatic Exhortation to *Titus*, that " he charge Believers to be careful to maintain good Works." By this, I say, he shews how great a Value he had for Works of Righteousness in their *right* and *proper* Place, as the Effects of their Regeneration and Faith, even while he so loudly declares against the same as a Motive of electing, regenerating Grace. Look again in *Eph. 2*. Beginning, and you shall find the *same* Account confirmed,

where he tells the *Ephesians* of their being quickened, who once were dead in Trespasses and Sins, wherein in Time past they walked according to the Course of this World, according to the Prince of the Power of the Air, *i. e.* the Devil, the Spirit that now worketh in the Children of Disobedience. And then brings in himself *thus*, “among whom *we all* (mark) *we all*, you *Ephesians* and I *Paul* too, had our Conversation in Time past in the Lusts of our (mark) *our* Flesh, fulfilling the Desires of the Flesh and of the Mind; and were by Nature Children of Wrath even as others.” So that there was nothing in them, in this their State by Nature to influence GOD to elect them, they being Children of Wrath and Disobedience, and so obnoxious to the Strokes of his Justice. On what then was their Election to partake of Grace and Glory founded? Why you may be sure it could not be any *foreseen good Qualities in them*. This (if you will allow *Paul’s* own Words to determine in this Case) did not enter into his Brain in any of his Discourses concerning the Matter, he was far different minded from our self-full, conditional Electioners, as appears by his Words in the first Chapter, where he speaks of their being chosen by the Father in CHRIST before the Foundation of the World, that they should be holy; and that they were predestinated to the Adoption of Children by JESUS CHRIST unto himself, according to the good Pleasure of his own Will; and that they should be to the Praise of his glorious Grace, which so brightly shone in GOD’s free Election of them to Holiness and Happiness. Hence again, after he had in the second Chapter given the foregoing Account of himself and them, as to their being by Nature Children of Disobedience and Wrath even as others, he ascribes it wholly *to this*, disclaiming all and all Manner of self-differing Acts by Works of Righteousness which they had done, and withal defending the Doctrine of free Election and efficacious Grace, from the unjust Imputation of its being obstructive to good Works and a holy Life. But (says he) “GOD, who is rich in Mercy, for his great Love wherewith he loved us, even when we were dead in Sins, hath quickened us together with CHRIST, (by Grace ye are saved) and hath raised us up together, and made us to sit together in heavenly Places in CHRIST JESUS: That in the Ages to come he might shew forth the exceeding Riches of his Grace in his Kindness towards us through CHRIST JESUS; for by Grace ye are saved through Faith, and that not of your selves, it is the Gift of GOD: Not of Works, lest any Man should boast: For we are his Workmanship created in CHRIST JESUS unto good Works, which GOD hath before ordained that we should walk in them.”

Now put all these Accounts together, and see what becomes of the foreseen good Qualities our Opponents talk of, as the moving Cause of GOD’s electing Men to Salvation? Surely such a Conceit must needs *vanish* at the Appearance of *such Facts*, such *plain* and *positive* Propositions as *all these*; even as an unwholesome Fog before the dispersing Beams of a bright Morning Sun. This I say must be the Case, while we behold the Objects of electing Love, the Subjects of renewing Grace as void *originally* of any alluring good Qualities, as they are full of the most heinous Provocations. Hereby GOD declares himself free from
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all created Engagements whatever, as not led by any external Motives in the Objects of electing Love. Which Doctrine, if rightly considered, is so far from being a despairing Doctrine to a poor, trembling, humble, sensible Sinner, and the Destroyer of all his Hopes (as our good qualified Objectors are wont to aver) as that it gives them the greatest Grounds to hope in the Mercy of GOD in CHRIST JESUS, who came into the World to save even the Chief of Sinners. And CHRIST himself tells us, That as the whole, the self-righteous and full Souls, see no Need of a Physician, but those that are sick ; so he came not to call such righteous Persons, but Sinners, *i. e.* sensible, humble Sinners to Repentance, such as the poor *Publican* in the Temple. It was this conceited Wholeness and Self-sfulness that kept Multitudes from closing with CHRIST, when on Earth, for Life and Salvation, to whom he said, “ Ye will not come unto me that ye might have Life, *Joh.* 5. 40. which is the very Case of their Offspring in these Days, “ a Generation that are pure in their own Eyes, yet are not cleansed from their Filthiness,” *Prov.* 30. 12. Such as these are faster in the Snare of the Devil than open Publicans and Sinners, because harder to work upon, ’tis in vain to tell them of the heavenly Physician while they count themselves *Whole* ; they stand so much upon their *Terms* with GOD that they refuse *his* Way of Election and Salvation by sovereign and free Grace ; nothing will do with them in bartering with GOD for Election to Salvation, but they will needs bring their *Penny*, nay their *Pounds* in their Hand to pay down upon the Nail for their Election, being so rich and increased in Goods in their own Conceit ; and GOD has positively declared that none shall have Election upon these Terms ; whence they and their Money are like to perish together. The preaching of the Cross is to them that perish Foolishness : But to the poor sensible Sinner that sees in himself nothing but Sin and Pollution, Guilt and Defilement, it is far from being despairing : Whereas to such an one our Opponents Doctrine of conditional Election, founded on foreseen good Qualities in the Soul, would naturally tend to cause him to despair, while he sees himself so destitute of those said good Qualities, and unable by a self-determining free-will Power to produce them ; and if he cannot, why according to *their* Scheme of Election, he must *needs perish, despair and die.* As must needs have been the Case of CHRIST’s Murderers, when pricked in their Hearts, and with extream Anguish of Soul under a deep Sense of their horrible Guilt, they cried out to *Peter* and the rest of the Apostles, “ What shall we do to be saved ? ” upon Supposition that the Doctrine of conditional Election had been preached to them. Or indeed to the poor wicked and cruel Jailor ; or to the Thief on the Cross ; or indeed to any other of those before-mentioned *Gentile* Nations, whom the Gospel found in the very midst of all their Superstition and Idolatry, “ being Aliens from the Commonwealth of *Israel*, Strangers to the Covenant of Promise, without GOD, without CHRIST, and without Hope in the World,” *Eph.* 2. 11, 12. As some of the most profligate Sinners have been the Objects of electing Love ; so such are more easily prevailed upon to close in with CHRIST and GOD’s Way of Salvation by him, than such as are strongly prepossessed with a Conceit of their *innate, free-will Abilities* and *self-determining good Qualifications* ; thanking GOD withal (who they say furnished

them with the Stock they have well improved) in Imitation of their praying Ancestor in the Temple, that stood so much upon his Pantibles, & vaingloriously saying, “ GOD I thank thee that I am not as other Men, &c. I am thus and thus qualified for thy Acceptance. Whereas when GOD’s Minister has to do with a prophane Publican and Sinner, who never pretended to any such Richness and Increase of Goods gotten by his own Merchandize, he is more likely to be prevailed upon to fall in with GOD’s Way of Salvation by Grace, the exceeding Riches of which being set before him. Because when once his original Impurity and actual Guilt and Defilement is laid before him and set home upon his Conscience by the Power of GOD’s Arm revealed, he immediately falls down under the Force of the Conviction ; concluding that he is so far from being rich and increased in Goods, as that he is miserable, and wretched, and poor, and blind, and naked, crying with the poor sensible Publican, “ GOD be merciful to me a Sinner” ; or with those in the *Acts*, “ Men and Brethren, what must we do to be saved” ? On which Accounts it was our LORD said to some of the self-full *Pharisees* of those Times, “ The Publicans and Harlots go into the Kingdom of GOD before you.” And again, “ Strive to enter in at the strait Gate, for I say unto you that many shall seek to enter in and yet shall not be able.”

In short, when Men plead for foreseen, free-will, self-determining Acts of Goodness as a procuring Cause of GOD’s Election of them, they do nothing less than symbolize with the *Papists* (altho’ their Name is *Protestant*) who plead for the Merit of their good Works ; so little Reason have any of our conditional Electioners to be offended at any One’s calling their Tenets by the Term *Papish* ; seeing I say, howsoever they do disown the Name, they do yet maintain the Thing. Which is so evident that (how squeamish soever they may be at the Term) they cannot fairly rid themselves of the Charge, while they lay so much Strefs on the Virtue, Worth and Value of their foreseen Faith and good Works, as to make them the Ground and Cause of their Election to Salvation. What is this less than pleading up for Works of Merit, which they have done ? If they think them void of Merit, why do they make so much Ado about them, and lay so great a Stress on them in the great Point of Election ? If they have not reserved to themselves the Chief of the Spoil, what then meaneth this bleating of Sheep and lowing of Oxen ? Surely *Jeroboam’s* Wife is the same Woman in reality, as well under a disguised Habit, as when in her glittering Apparel in open Court. But surely it could not be any foreseen Merit, or procuring Virtue (call it what you will) in poor fallen Creatures, or any of their Acts that moved GOD to elect them. To say otherwise, were to ascribe a greater Vertue and causal Influence to Men’s Works than to the Passion, Bloodshed and Death of CHRIST in the Matter of Election ; seeing that itself is not the meritorious Cause of our Election, altho’ it be of our justification, Acceptance and Salvation. “ The Decree of sending CHRIST (as Rev. Charnock well observes, and the famous Archbishop Usher before him) “ did not “ go BEFORE but followed in Order of Nature the Determination of choosing “ of some. When Men were chosen as Subjects of Glory in CHRIST, CHRIST “ was chosen as the Means for the bringing them to Glory. *Eph.* 1. 4, 5. “ Chosen

“ Chosen *in him* and predestinated *by him* to the Adoption of Children. The Choice was not ~~made~~ in CHRIST as the moving Cause, THAT the Apostle afferts to be the good Pleasure of GOD’s Will. But *in* CHRIST as the Means of conveying to the chosen Ones the Fruits of their Election.” The Archbishop’s Words are these, “ Is there no Cause, Reason or Inducement of Election in the Electeds themselves? None at all; it is wholly of Free Grace without Respect of any Goodness that GOD foresaw in us, 2 *Tim.* 1. 9. *Rom.* 9. 16. *Phil.* 2. 13. *Eph.* 1. 9. For otherwise, Man should have whereof he might glory in, and of himself, as having discerned himself from others, and GOD could not be the Cause of all Good, nor should his Counsel be incomprehensible.” And then he adds, “ Is not CHRIST the Cause of our Election? No; not of GOD’s decreeing it (for that he did of his own free Will) but of the Execution of it; that is, our Salvation is for and through CHRIST.” And further says, “ That Faith and Holiness are the Tokens of our Election.” Archbp. *Usher’s* Body of Divinity, 4th Ed. p. 92.

It appears then upon the whole beyond all Contradiction, that GOD’s Election is every Way free, no Ways clogge^d with this, that or the other Condition to be performed by the Creature elected; for “ that (as the brave Father *Augustine* says) is no Ways free that is not free every Way.” There could be no Manner of Obligation lying upon GOD to elect any of the whole fallen Race, being indebted to none, disobligh^d by all, who are by Nature Children of Wrath and Disobedience, one as well as another, corrupt and gone astray, every one walking after his own Way, equally indisposed to all Good antecedent to their becoming GOD’s Workmanship created in CHRIST JESUS unto good Works, which GOD fore-ordained they should walk in, consequent upon and as the Effects of electing and renewing Grace. ’Tis this Grace alone that makes them to differ: ’Tis this Grace that seperated them a Remnant from the rest of the World, and mark’d them out as Vessels of Honour, to whom GOD purposed of his own Will to make known the Riches of his Glory. This the Election obtains, but the rest are left to their Race, without the least Stain to his Justice, or sovereign Mercy, being under no Manner of Obligation to elect any, but hath Mercy on whom he will have Mercy, and is gracious to whom he will be gracious; so that it is not of him that willeth nor of him that receiveth, the Cause is not of this, but of GOD himself that sheweth Mercy to whom he will; being as I said before, under Obligation to none of the whole corrupt Lump, but highly disobligh^d by all, so that none can say they are before-hand with GOD in the Matter of Election, which is the very Thing the great Apostle challenges the whole World to shew if they can, seeing GOD is the first Cause and last End of all his Works, when he cries out, “ Who has given to him, and it shall be recompensed to him again? For of him and through him and to him are all Things, to whom be Glory for ever, Amen.” Which well comports with what GOD himself, in an immediate Manner said long before, in Defence of his Independency of all his Creatures and sovereign Dominion. *Job* 41. 11. “ Who hath prevented me or been before-hand with me that I should repay him? Whatsoever is under the whole Heaven is mine.” Hence

Hence then, Let objecting Men say what they will, if we resolve to abide by the divine Testimony, we must confess that nothing besides, or short of GOD's sovereign Grace and Pleasure is sufficient to bear the *Weight of Election* to Salvation, and that which alone can and accordingly doth secure Salvation to the Elect. Therefore, that I may, if possible, silence all Objections on this Head, let it be observed that this runs through the *Whole* of the *Elect's Salvation* in every particular Branch of it, from *eternal Election* to *Glorification*, answerable to the Methods of Grace in GOD's effecting of it.

First then, *Election* is of *Grace*, springing from the *sovereign good Pleasure of GOD*, who chose Persons in *CHRIST* before the Foundation of the World, that they *should* be holy. *Eph.* 1. 3, 4.

Secondly, Their *Predestination* to the Adoption of Children by *CHRIST* unto himself, is according to the *good Pleasure of GOD's Will*. *Eph.* 1. 5.

Thirdly, The Elect's Redemption by *CHRIST* springs from the same Root; for *CHRIST* loved his Church and gave himself for it, that he might sanctify and cleanse it by the washing of Water by the Word; and that he might present it to himself a glorious Church, not having Spot or Wrinkle or any such Thing, but that it should be holy and without Blemish: And therefore by just Consequence this redeeming Love found her impure, full of Spots and Blemishes, which, as the Effects thereof shall be completely washed away. That just One did not suffer for Man considered as *just*, but *unjust*, that he might bring them unto GOD. *Eph.* 5. 25, 26. *1 Pet.* 3. 18. GOD the Father also commended his Love towards his Elect the Church, in that while they were yet Sinners, without Strength and ungodly, *CHRIST* died for them; far enough from being possessed of any good Qualifications to move GOD hereunto. *Rom.* 4. 5, 6, 7. Chap. 5. 6, 7, 8.

Fourthly, Are they justified? It is freely by his Grace through the Redemption that is in *CHRIST JESUS*. *Rom.* 3. 24.

Fifthly, Are they effectually called? Why this flows from the same Fountain. *2 Tim.* 1. 9. "Who hath saved us and called us with a holy Calling, not according to our Works, but according to his own Purpose and Grace, which was given us in *CHRIST JESUS* before the World began." Are they begotten of the Father by the Word of Truth? It is of his *own Will*, *Jam.* 1. 18. Are they born again? Why it is not of Blood, nor of the Will of the Flesh, nor of the Will of Man but of GOD, *Joh.* 1. 12, 13. Hence again, they are said to be born of the Spirit and from above, *Joh.* 3. *Jerusalem* which is above is free, which is the Mother of them all, *Gal.* 4. 26. It is not by Works of Righteousness which we have done; but according to his sovereign Mercy that they are saved, by the Washing of Regeneration and renewing of the Holy Ghost, abundantly shed on them through *JESUS CHRIST* our Saviour. *Tit.* 3. 3, 4.

Sixthly

Sixthly, Are the *Elect* kept from final Apostacy unto the full Enjoyment of the heavenly Inheritance? It is by the Power of GOD through Faith, and the proper Effects of *sovereign and unchangeable Grace*. 1 *Pet.* 1. 5. *Rom.* 4. 16. "Therefore it is of Faith that it might be by *Grace*, to the End the Promise might be sure to all the seed." That any are elect unto Salvation, made Heirs of Salvation, and kept to the Possession of Salvation, springs from *no other Root* but the *good Pleasure of GOD's Will*.

Hence then, *finally*, The *Whole* of Salvation is founded *here*. Eternal Life is not the Wages of Holiness, as Death is the Wages of Sin, altho' those who shall enjoy eternal Life are such as have their Fruit unto Holiness. *Rom.* 6. 20, 22, 23. "When ye were the Servants of Sin, ye were free from Righteousness --- but now being made free from Sin and become Servants to GOD, ye have your Fruit unto Holiness, and the End everlasting Life; for the Wages of Sin is Death, but eternal Life is the Gift of GOD through JESUS CHRIST our Lord." Accordingly our Lord for the Comfort of his Church said, "Fear not little Flock, for it is the Father's good Pleasure to give you the Kingdom," *Luk.* 12. 32. And the same is true of his giving it to all the Flock of GOD. Thus we see that Life Eternal, with their eternal Choice thereunto, with whatsoever falls in between these two extream Links of the golden Chain of Salvation, as set forth *Rom.* 8. 28, 29, 30, are all founded on GOD's *sovereign Grace and Pleasure*, without being clogged with an Heap of I know not what *foreseen good Qualities* in the Creature, *producing and effecting* all that Faith, Repentance and Holiness that is any Ways needful to fit the Elect for the Enjoyment of that State of Glory to the which they were chosen; together with the Gospel of Grace and Salvation, by which CHRIST is savingly made known unto them, and by which (as a Means in the Hand of the holy Spirit) those Graces are implanted and perfected? Hence the making known unto them the Mystery of GOD's Will, according to his good Pleasure which he had purposed in himself, stand in the general List of all those spiritual Blessings in heavenly Things in CHRIST, wherewith the Father hath blessed them: And is accordingly mentioned as the natural Product of the Riches of his Grace, wherewith he abounds towards them in all Wisdom and Prudence, according to his good Pleasure which he had purposed in himself. By which is plainly pointed out both that Grace and Wisdom which the *great Elector* manifesteth in the Dispensation of the Gospel, both *directing and blessing* it, so as that it *shall* accomplish his Pleasure herein, and prosper in the Thing whereto he sent it, according as he at first ordained it, as evidently appears from what follows, Ver. 10, 11, 12. of *Eph.* 1. also by what the same great Preacher says, 1 *Cor.* 2. 7. -- "We speak the Wisdom of GOD in a Mystery, even the hidden Wisdom which GOD ordained before the World to our Glory: Which none of the Princes of this World knew; for had they known it, they had not crucified the Lord of Glory; but as it is written, Eye hath not seen, nor Ear heard, neither have entered into the Heart of Man, the Things which GOD hath prepared for them that love him. But GOD hath revealed them unto (mark) unto us by his Spirit, for the Spirit searcheth all Things, yea the deep Things of GOD." This

This then appears (maugre all Opposition) to be the *true uniform* Account of Things as they were delivered down unto us by holy Men of GOD, who spake as they were moved by the Holy Ghost, 2 *Pet.* 1. 21. Which fitly serves to put to Silence all those *noisy Objections* and *clamorous false Charges* that are laid at our Door; and particularly that which chargeth us with maintaining a Doctrine of absolute Election to the Prejudice of the divine Perfections and of good Works. Whereas by this Doctrine the divine Perfections are all most gloriously displayed, and Faith and good Works established, and that too in their proper Place and Station, as assigned of the *alwise Elector*; so as that his Election may appear of *Grace* not of *Debt*. Whereas those who would fain have their good Works (altho' perhaps they do no more than their Neighbours) become a *moving Cause* for GOD to elect them, do manifestly make Election to be of *Debt* not of *Grace*. Just as tho' they were loth to be *wholly indebted* unto GOD for their Salvation. And who by maintaining their Doctrines of conditional Election, universal conditional Redemption, Freewill and falling from Grace (*which carry with them their own Confutation*) do manifestly disturb the *true Order* of Things, as before laid down in the inspired Writings. Thus do our Opponents by their *preposterous* Election, *hysteron proteron* put the *Cause* for the *Effect*, and the *Effect* for the *Cause*, the *Stream* for the *Fountain*, and the *Fountain* for the *Stream*, the *Root* for the *Fruit*, and the *Fruit* for the *Root*, destroying the natural Property of Speech and plain meaning of Words, making GOD's *Predestination*, or Fore-appointment and Distinction, a *Postdestination* or After-appointment, waiting upon his Creatures Pleasure and Leisure. Which in short is no less absurd than to say that the Fruit is the productive Cause of the Root, so that the Root springs from the Fruit, instead of the Fruit from it. Whence we may well say, Come and behold a Wonder! Come and see a Tree of an *Arminian* Planting and Growth, having its Branches in the Earth and its Roots in the Air, whereon grows wild Gourds in Abundance. But you are advised not to be too hasty in meddling, lest you find Death in the Pot. Come and see! how they make the Scripture to speak *backward* by their *preposterous* Election thus, GOD chose you in CHRIST *after* the Foundation of the World was laid, because he foresaw that you *would* be holy; instead of saying he chose you in CHRIST *before* the Foundation of the World that you *should* be holy. And again, He loved us with an electing Love, because *we first* loved and elected him for our GOD; instead of saying, We love him because *he first* loved and elected us. 1 *Joh.* 4. 19. Thus according to these Men the Purpose of GOD according to Election *doth not stand*, it being an Election of *Creature Works*, not of him that calleth; instead of what St. Paul saith, "For the Children being yet unborn, neither having done any Good or Evil, that the Purpose of GOD according to Election might stand, *not of Works*, (namely, foreseen) but *of him* that calleth," *Rom.* 9. 11, 12. Whence it seems that St. Paul might have spared his Pains of supposing and obviating an Objection arising against his Doctrine of Election here, as tho' it rendred GOD *unrighteous*, as it follows in this Place. "What then? Is there Unrighteousness with GOD?" And accordingly I was mistaken in giving such an Answer, "That GOD saith by *Moses*, I will have

have Mercy on whom I will have Mercy." Whereas according to our Opponents Scheme, he should have said, GOD *foresaw* that *Jacob* would be holy, a Doer of good Works, whereupon he determined to elect him; and that *Eſau* would not be a Doer of good Works, and so he did not elect him: Whence it appears that he is righteous, having Mercy on whom his Creature *wills* that he should have Mercy; so that it is not of GOD that hath Mercy, but it is of him that *willeth* and *runneth*. Thus as the *Dromedary* doth *traverse* her Ways, so do our conditional Electioners traverse (as much as in them lies) the Ways and Methods of GOD's Election and Salvation. This is so plainly the Case with them, that let them *twist* and *turn*, *shift* and *boggle*, and do even all they can, they cannot clear themselves of the Charge.

But here 'tis very probable that our Opponents will turn upon us with their usual Smartness, viz. That we contradict our selves; because, say they, while we deny good Works to be the Cause of Election, we affirm foreseen evil Works to be the Cause of Reprobation. And what then? Suppose we do contradict our selves? which yet I will not grant, the Doctrine of absolute Election is never a Whit the less true for that, if you will abide by what is in your Bible; whence you professedly take your Accounts of Election. *Pray mind that.*

2. For Answer observe, that we distinguish between the two Parts of Reprobation, viz. *Non-election* or *Preterition* and *Condemnation*. Now *Non-election* is founded on GOD's sovereign Will, or else it must be confessed that the Apostle speaketh plain Words without a proper and intelligible Meaning, when he saith, "That GOD hath Mercy on whom he will have Mercy, and whom he will he hardneth." As by his *having Mercy* is meant his *Election of some*, so by *Hardning* he can't mean less than a *Non-election* of others, a passing them by; and what more evident than that both are (as I said) equally founded on his sovereign Will? But now *Condemnation* is that which respecteth Sin in the *Non-elect*, so that *Condemnation* of these at the Upshot of all will be by GOD as a righteous Judge conformable to his own Law, whereof these will be found Transgressors. Hence howsoever the Apostle refers their *Non-election* to GOD's sovereign Will as the great Potter, who hath Power over his Lump of Clay to form out of the same what Vessels he pleaseth, this being an Act of his royal Prerogative, as a despotic and absolute Sovereign over all; yet he comes in the following Verses to shew that their *Condemnation* will be for their Sins by GOD as a righteous Judge, who will not execute his Wrath on these Vessels of Wrath and Dishonour, until he has endured them with much Long-suffering; even until by a continued Course of Sinning they become fitted or ripened for Destruction: Hence we read of the Sins of the Amorites not being yet filled up, and of others who are said to fill up their Measure of Iniquity. Altho' GOD non-elects them or passeth them by as Men, without Respect to foreseen Iniquity in them, by an Act of his Will as a sovereign Disposer of his own Grace and Favours, yet in condemning them he respects them not merely as Men, but as ungodly Men; see for this Jude ver. 14.

"There are certain Men crept in unawares; who were before of Old ordained

to this Condemnation, *ungodly Men*." In short, GOD passed them by, by an Act of his *Will*, and fore-ordained them to this Condemnation by an Act of his *Justice*, with Respect to their *Ungodliness*. But saith *Paul* of the Elect, in Contradistinction from these others, "GOD hath not appointed US unto Wrath, but to obtain Salvation by our LORD JESUS CHRIST." *1 Thes. 5. 9.* And here 'tis fit to be noted, That however these Matters are so far alike, as that *Holiness* goes before and leads unto *eternal Life*, and *Sin* goes before and fits the Sinner for *Destruction*; yet these do as *widely differ*, in that eternal Death is the just Wages of Sin, committed by the Sinner as his own proper and free Act; whereas eternal Life is so far from being the Wages of Holiness and good Works, as that in the same Place it is said to be the *Gift of GOD*, through JESUS CHRIST our LORD, *Rom. 6. ult.* Therefore,

3. We speak *very consistently* with our selves, yea, and with the holy Scripture Account of Things too; when we say that GOD's Election of some and Non-election of others are both equally founded on his sovereign Will. Who, while without any Stain to his Justice; might have refused to have elected any, "hath Mercy on whom he will have Mercy, and whom he will he hardneth." Therefore while Men quarrel and find Fault with GOD's Ministers for preaching these Things, they do in Effect find Fault with GOD himself, seeing this holy Apostle spake as he was moved by the Holy Ghost. For after all the *Shuffling* and *guilty Arts* of the *Arminians* to shun the Force of the Apostle's Discourse of these Matters in *Rom. 9.* and *crafty Endeavours* to put another Sense upon the Place, contrary to all plain Rules of Interpretation, yet these Truths I now defend remain *unshaken*; written in that very Chapter as with a *Sun-Beam*; as by the Help of GOD I shall further Evidence hereafter. And in the mean while shall not scruple to say, That from all that hath been argued from *plain Scripture*, the *divine Perfections* and *Faith*, the Doctrine of GOD's Election is of particular Persons in CHRIST; that it is *from Eternity*, that it is *unto Salvation* in a Way of *Faith* and *Sanctification*, that it is not *conditional*, but *free*, *absolute* and *certain*. The Election do obtain, but the rest do not obtain. Hence by Way of singular Eminency GOD's Chosen are called the *Elect whom he hath chosen*, and the *very Elect*, whom, if possible, vile Deceivers would seduce to their eternal Ruin. And again, *his Elect*, whom he will send his Angels (they being ministering Spirits to these Heirs of Salvation) to gather them together from the four Winds at CHRIST's second Coming, *Mat. 24. 24, 31. Mark 13. 20, 22.* And again, they are called his own Elect, they cry unto him Day and Night, whose Prayers he will hear, and whose Cause he will avenge, *Luk. 18.* And GOD's Elect, whom GOD justifieth, for whom CHRIST died, rose again, ascended, and interceeds at GOD's right Hand, and whom nothing present nor to come shall separate from the Love of GOD which is in CHRIST JESUS our Lord; becoming more than Conquerors through CHRIST that loved them, *Rom. 8.* and who in the same Chapter are called the Children of GOD, and Joint-Heirs with CHRIST, being predestinated to a Conformity to CHRIST, to be called, justified and glorified. And again, the *Elect of GOD*, *holy* and *beloved*, who are accordingly

accordingly exhorted to put on Bowels of Mercy, with divers other Branches of positive Holiness and practical Piety, *Col.* 3. 12. And again they are called *Heirs of Promise*, and *Heirs of Salvation*, *Heb.* 1. 14. *Chap.* 6. 16, 17. And *Sons*, whom the Captain of their Salvation *will bring to Glory*; and whom he will present to his Father, saying, “Behold here am I, and the Children which thou hast given me.” Namely, to redeem, sanctify and save, as CHRIST in his Prayer to his Father saith, *Job.* 17. 24. “As thou hast given him Power over all Flesh, that he should give eternal Life to as many as thou hast given him;” and accordingly saith, *Job.* 6. 37. “All that the Father giveth me shall come unto me, and him that cometh I will in no wise cast out. For I came down from Heaven not to do mine own Will, but the Will of him that sent me. . . And *this is the Father’s Will* that sent me, that of all that he hath given me I should *lose nothing*, but should raise it up at the last Day. And this is the Will of him that sent me, that every one that seeth the Son and believeth on him may have everlasting Life, and I will raise him up at the last Day. Now this will be done by Virtue of their Union with CHRIST their elect Head and Representative, and as a Fruit of his Resurrection; every Man in his own Order, CHRIST the First-Fruits, afterwards they that are CHRIST’s at his Coming. After which he will give them the blessed Welcome into the heavenly Mansions. The Tenor of which will (observe) exactly comport with GOD’s eternal Choice of them in CHRIST, and Designation to the happy State; for he will place them at his right Hand, and say unto them, “Come ye blessed of my Father, inherit the Kingdom prepared for you from (or before) the Foundation of the World”; so shall they be for ever with the LORD, *Mat.* 25. 34. *1 Thes.* 4. ult. *1 Cor.* 15. 20, 21, 23. to the End.

Thus have I finished my first four general Heads, which I at first propounded; which brings me to the Fifth, which was to answer Objections by Way of just Inference, which will be the Work of the following Chapter.



CH A P. IV.

First then from *that plain and positive Proof* that hath been given of the Doctrine of personal Election, I infer, That *all Objections* whatsoever raised against the same are *groundless*: If my Propositions *are true*, as indeed they are, then by just and *undeniable* Consequence all Cavils to the contrary are *false*. Thus I might overthrow all Exceptions and impertinent Cavils by *Wholesale*, and that too in a very *just and rational* Way, and so conclude this Head of Divinity: But considering *how unwearied* our Opponents are in their Assaults of this holy Doctrine, notwithstanding that Light and Evidence wherewith it shines in the divine Oracles; and that they mayn’t think themselves neglected, I shall by the Help of GOD, in a particular Manner handle every *main* Objection they raise, that ever came to my Knowledge: And if *these* are overfet, then all other *little quib-*

bling Cavils of Course fall to the Ground. If *Goliath* be slain, the *rest* of the *Philistines must flee*. Thus much by Way of Inference in general. Which brings me more particularly to infer,

First, How *impertinent* and *vain* are all the Outcries of such as exclaim against this Doctrine, saying, Oh! 'tis a Secret! 'tis a Secret! and therefore doth not belong to us; Oh! 'tis a *hurtful* Doctrine not fit to be taught! with such like *whining Insinuations*. From whence one would be tempted to think, either that such Persons seldom or never looked into the Bible, or that they read in such Hast as a *heedless* School-Boy doth his Lesson. Whereas if they will look again and with *better Head*, they may find this Doctrine *plentifully* revealed, as Part of the Counsel of GOD, and profitable for his Church to be acquainted withal, for *revealed* Things belong to us and unto our Children; and which therefore the Preacher *must* deliver and defend, come on him *what will*. CHRIST and his Apostles taught it, and therefore it must well become all CHRIST's Ministers now, unless they will think themselves wiser than their great Master. And 'tis very evident that those who say this Doctrine is a *Stranger* in the Scripture, are themselves *Strangers* to the Scripture. And whereas 'tis propounded as a *Motive* to excite CHRIST's Followers unto *practical* Godliness, as it doth in a very particular Manner, *Col. 3. 12.* it is most evident that it is as plainly revealed, and as easily to be perceived to be the Doctrine of CHRIST, as those practical Points it is designed to promote, and that there is *that* in it as very *naturally* and *aptly* produceth a *powerful* Motive to that End, and therefore may not be omitted in our Ministrations, any more than those practical Points to which it is enjoined as a Motive to inforce. So that it is far enough from being an *obscure* Thing or Matter of *dry Speculation*, that it is but of little or no Service to be known, as some are wont diminutively to speak, in order to lessen Men's Esteem of *all* doctrinal Articles whatsoever, without Distinction or Exception, whereby to pave the Way for a *meer natural* Religion, and a *Mixed*-Community in the Churches of CHRIST, of *Light & Darknes together*. Observe; the Question here is not, Whether the grand Article of Election treated of appears to be of a more *mysterious* Nature, attended with more Difficulties to our weak Apprehensions, than those practical Duties to which it is enjoined as a Motive to enforce? but whether as to the *Matter of Fact*, it be as *really* and evidently declared to be Part of the Counsel of GOD, as those said practical Points are? Moreover the Question in Regard of the ministerial Duty spoken of in preaching up this Doctrine, is not, Whether it ought to be performed in a *prudent* Manner? For *that none disputes*: But whether upon any specious Pretences whatever, it be a Point of Prudence, and good Conduct in the Preacher *wholly* to omit the Preaching of it, which with so clear an *Evidence* appears to be *Part* of the Counsel of GOD?

But *Secondly*, I infer, How much our mighty Reasoners are out in their Logick, who because they find the Scriptures in diverse Places speak of a *national* Election, or Election to an *Office*, and such like, do thence *shrewdly* conclude that there is not any such Thing as an *absolute personal* Election unto Salvation; just

just as if because the Scriptures *do* declare the *one*, it therefore follows they *do not* declare the *other* : This is some of their *fine Reasoning*, which is scarce reconcilable to *common Sense*. But let them read again these Texts, “ GOD hath chosen us in CHRIST before the Foundation of the World, &c.” Where observe St. *Paul* reckons himself in the Number ; and was not he a *particular Person* ? And again, “ GOD hath from the Beginning chosen *you* unto Salvation,” &c. And “ as many as were ordained unto eternal Life believed ” ; and “ I endure all Things for the Elect’s Sake, that they also may obtain Salvation which is in CHRIST JESUS, with eternal Glory ; ” and the rest of those plain Texts before cited ; and then let them tell me, if by such *plain Expressions* such an *Election* as I *argue for* be not intended, *what other or fuller Terms* they could find whereby to express such an Election, if they will but allow themselves the Liberty only to suppose such a Thing. In short, all the Artillery they discharge against this *firm and stable Truth*, do no more weaken its Standing, than so many *Snow-Balls*, which break with their *own Force* against the Wall they strike. “ For the Foundation of GOD stands *sure*, having this Seal, The LORD *knoweth* them that are *his*.”

Inference the Third. Hence also falls to the Ground that Objection which chargeth our Doctrine with making GOD a *Respecter* of Persons. GOD doth indeed by his Act of Election respect Persons, as that Word denotes *singular Love* and *Favour*, but not as it denotes an Act of *Injustice* ; for GOD doth not act in this Matter as a *Judge*, but as a *free Elector*, who may do what he will with his own. This Objection supposeth GOD to be under an *indispensable Obligation* to elect Men. If otherwise, why do they talk of our rendring him *unjust* by his *free Election* of *some* and *not others*. Hence then it lies upon the Objectors to prove that GOD is under an *Obligation* of *Right* and *Justice* to elect all the fallen Sons of Men unto Salvation. Therefore until they can produce divine Authority for the Proof of it, their Objection must stand branded with *noisy Declamation* instead of *sound Argument*. In short, *not we* but *our Objectors* render GOD to be a *Respecter* of Persons in their own Sense of the Words, in that they will have it that he elects Men for the *Sake* of their being *rich* and *increased in Goods*, their *self-differing Qualities*, by *Works of Righteousness* which *they have done* ; while others must be left out of GOD’s Election that are poor and helpless in these mighty Doings, being miserable, and wretched, and poor, and blind, and naked. According to them he that comes decked in his *own Plumes* shall be accepted and elected, while the poor *Publican* clothed in filthy Garments stands rejected until he can come in *another and better Condition*. So that the Objection, if duly weighed, brought against our Doctrine, doth *fairly* rebound upon their *own* ; misapplying that Text which they here commonly *press* into their Service, *Acts* 10. 34. which if duly weighed, answerable to its due Scope and Tendency, doth manifestly make *for*, not *against* our Doctrine ; where *Peter* admitteth the Grace of GOD bestowed on the poor *Gentiles*, who are there distinguished from the *Jewish Nation*, who in Ages past had been distinguished by many glorious Privileges and Advantages from the *Gentile Nations* ; whereas now the Case was
altered,

altered, the Partition-Wall being taken down, and the *Gentiles* become *Fellow-Heirs* with them of the same Glory ; so that henceforth the Apostles knew no Man after the Flesh, the *Jews* now had no Advantage over others, there is now no more Respect had to that Nation more than others ; which St. *Peter* being made to understand by the Vision mentioned Ver. 11. he comes in Ver. 34. accordingly to say, “ Of a Truth I perceive that GOD is no Respector of Persons, but in every Nation he that feareth him and worketh Righteousness is accepted of him.” Now the Objection form’d against us from this Text is founded on a Supposition that this fearing of GOD and working Righteousness is the proper Effects of a *self-determining free-will Power* in Men as the *Ground or Cause* of their Acceptance with him ; whereas the Scriptures as we have seen, utterly disclaim all Works of Righteousness which Men have done, as the *Ground* of their Acceptance with GOD, placing it upon a *quite different Foundation* : So that the fearing GOD and working Righteousness here spoken off is to be understood only as the *holy Marks and Characters* of those that are accepted of GOD through CHRIST, in whom they were chosen that they *should* become holy and righteous, let them be of *what Nation soever*, whether *Jews* or *Gentiles*.

Inference 4. How unjust are all our Opponents Cavils and Exceptions against a holy Doctrine which the Holy Ghost teacheth : And *how evil* a Thing is it to *asperse* a Doctrine as *devilish* and *licentious*, which hath the *ever-blessed GOD* for its *Author* ? And that is so far from disannulling, as that it *establisheth* Faith and good Works ; also our due Regard to all those Means in and by which GOD according to his Appointment doth ordinarily work, and increase Faith and Holiness, particularly the Preaching of the Gospel, out of which the Faith of GOD’s Elect doth come. *Rom. 10. 17.* So that that Objection is of no Force that is taken from the general ministerial Calls, Exhortations and Commands. For (1.) The ministerial Call cannot possibly intend *every individual* Man in the World, seeing the *greatest Part* of it lies in *Darkness*, destitute of a Gospel Ministry ; it not being GOD’s Pleasure to send the Light of the Gospel unto them, but he suffers them to walk in their own Ways. And if they have no Gospel Ministry, how can it in any good Sense be said, that the Gospel-Commands and Exhortations are given to *all Men without Exception* ? Can CHRIST’s Ministers call on them to whom they are not sent ? Or can they hear without a Preacher ? (as St. *Paul* nervously argues) And how shall he preach to them except he be sent ? namely, by the great Governour of the World. *Rom. 10. 14.* (2.) As to those Nations that enjoy a Gospel Ministry, the Minister acts very consistently with the Doctrine of *Particular Election*, because (*first*) for any Thing that he knows to the contrary, all his Auditors may belong to the Election of Grace, and it is what he is willing to hope. *Secondly.* It must be noted, That the Design of Preaching the Gospel is for the effectual Calling and In-gathering of GOD’s Elect out of the Rubbish of the World, even as a Builder out of a *Heap* of Stones gathereth *some* as he pleaseth. *Tit. 1. 1.* “ *Paul* a Servant of GOD and an Apostle of JESUS CHRIST, according to the Faith of GOD’s Elect, and the Truth which is after Godliness.” Which Words do import

import his being settled in that Office in order for the bringing of the Elect to Faith and Godliness, to the which they were chosen in CHRIST and ordained before the World began, as it follows, Ver. 2. “ In Hopes of eternal Life, which GOD that cannot lie, hath promised (namely to CHRIST their elect covenanting Head) before the World began. But hath in due Times manifested his Word (namely, this his Word of Promise) through Preaching, which is committed unto me according to the Commandment of GOD our Saviour”: Who sent out his Servants to invite first the *Jews* and then the *Gentiles* to the Dinner and great Supper that was provided, some of whom only came, being the Elect of GOD, the others refused, and so were justly culpable and deserving of Punishment, seeing this Refusal was the *free Act of their corrupt Wills*; however our LORD ascends to the *first Cause and Mover* of all GOD’s Differences amongst the Sons of Men, and says, “ Many are called, but few are chosen,” *Mat. 22. 24. Chap. 20. 14, 15, 16.* Now answerable to this Account of Things, we shall find the great Apostle’s Proceedure when he preached the Gospel at *Antioch* to a vast Multitude both of *Jews and Gentiles*, to the *former first of all*, and to *all of them without Exception*; some of whom *afterwards* appeared to be *non-elect* Persons, who instead of embracing the Gospel-Messâge contradicted and blasphemed, while many others of the very same Auditory did with great Joy and Gladness embrace the Gospel of Salvation by Faith in CHRIST JESUS, who thence appeared to be of the Number of GOD’s Elect, ordained to Faith and Life Eternal, as it follows Ver. 48. “ And as many as were ordained to eternal Life believed.” From whence ’tis evident that those who believed were GOD’s Elect, ordained to Faith and eternal Life, the *others not*; which Difference the Apostle not knowing *antecedent* to his Preaching to them, did accordingly preach the Word unto *all of them without Exception*; yea, ’tis no less evident that it was the Will of GOD, who perfectly knew the Difference *before*, that it should be so. It is his Will and Pleasure that many be called, *to wit*, Ministerially, altho’ but few are chosen. The *Fact* is *undeniable*, how irreconcilable soever (in the Apprehension of carnal Objectors) this his Proceedure may be with the Doctrine of his *Sincerity* and *Equity*: Who *himself* knows how to make a perfect Reconciliation in this Matter, in which we are taught to rest satisfied. As he chose whom he willed to Salvation, being under Obligation *to none*; so he taketh what Measures he pleaseth for the In-gathering of his Elect out of the Rubbish of an apostate World; and who dare say unto him, What doest thou? Or why actest thou thus? Who dare, by objecting, pretend to instruct him and teach him Knowledge? as all Cavillers do *interpretatively*. Moreover, it is very observable that the same inspired Writings that in the 13th of the *Acts* inform us, that those unbelieving blaspheming *Jews* were non-elect Persons, do also declare that those very Men were nevertheless justly obnoxious to the divine Displeasure for their Unbelief and blaspheming Clamour, because herein they acted not by a *Force* upon their Wills, but as *free Agents*, with a full Exertion of their wicked Wills; as in the Case of CHRIST’s Betrayers and Murderers, who with wicked and guilty Hands slew the Prince of Life, who was delivered to Death by the determinate Counsel and Foreknowledge of GOD. Hence, we find

find that St. Paul & Barnabas represents them as guilty Criminals for their Unbelief and blasphemous putting away the Gospel from them, yea as *self*-condemned. For say they unto these wicked Men, Ver. 46. "It was necessary that the Word of GOD should first have been spoken to you; but seeing ye put it from you and judge your selves (mark) and *judge your selves* unworthy of everlasting Life; Lo! we turn to the *Gentiles*: For so hath the LORD commanded us, saying, I have set thee to be a Light of the *Gentiles*, that thou shouldst be for Salvation to the Ends of the Earth. And when the *Gentiles* heard this they were glad, and glorified the Word of the LORD: And as many as were ordained unto eternal Life believed." Thus we see that according to the Will of GOD it was *necessary* that the Word should be preached unto them all, whether *Elect* or *Non-elect* that came intermixed together; and thus by the same Rule 'tis *still* necessary that this should be done, both that the *Elect* may be savingly converted and brought Home unto GOD, and that the others may be left without Excuse, who with the *greatest Freedom of Will* did in a furious, blaspheming, contradicting Manner, reject and put away the Gospel from them. Thus are their Mouths stopped, out of which GOD will judge them. When he shall come to pass his *righteous* Sentence of Condemnation upon them, they shall then stand *self*-condemned, having by their *wilful* and *wicked* putting away the Gospel from them judged *themselves* unworthy of everlasting Life: Notwithstanding that they are so evidently distinguished as non-elect Persons, from those that being ordained to eternal Life believed. It was *not their Non-election* but their *not believing* the Gospel delivered with so clear an Evidence, that brought them under *Condemnation*. "If I had not come (saith CHRIST of the unbelieving *Pharisees*) and spoken unto them, they had not had Sin; but now they have no Cloke for their Sin," *Joh. 15. 22.* "Ye will not come unto me that you might have Life," *Joh. 6. 40.* The *primary* End of GOD's sending the Gospel to a People is the *In-gathering* the *Elect* amongst them, and fitting them as Stones to be laid in his spiritual Building *here*, and to become fit Pillars in GOD's Temple above hereafter. Hence when we read of the Success of the Gospel in its first Setting-out after CHRIST's Ascension, we read of such and such converted and brought into his Church, with this closing Account thereof, "And the LORD added (mark) the LORD added to the Church (namely by the Apostle's Ministry) daily *such as should be saved*," or such as he had determined to save; which were his chosen People, *Acts 2. 39, &c.* and which agrees with that, *Acts 13. 48.* "And as many as were ordained to eternal Life believed;" while others remained Unbelievers, contradicting and blaspheming; as is the Case at this very Day. For we shall find even now the *same Events* attend our Ministrations. In hearing one and the same Sermon it sometimes happens that those Gospel-Declarations which become the very Joy of some of the Hearers Souls, shall be as much disrelished by others, so as to raise their Indignation. However, as the Work is the LORD's, so (eternal Thanks be to his Name) it goes on and prospers; it cannot be made Void, No, not by the very Gates of Hell: But shall (maugre all Opposition) prosper in the Thing whereunto GOD hath ordained it, *to wit*, The effectual Calling and In-gathering of his *Elect*, the LORD

(that)

(that all-powerful Agent) doth continually add unto his Church such as shall be saved. It comes to pass that as many as were ordained to eternal Life do gladly receive the Word and believe with the Faith of GOD's Elect, while others remain Unbelievers, and with Indignation put the Word of the Gospel away from them, and so judge themselves unworthy of everlasting Life. Hence 2dly, Under a secondary and remote Consideration, 'tis necessary the Word should be preached to all where it comes, that Reprobates may be without Excuse. Thus then the Facts are evident, *thus* and *thus* hath GOD determined, and *thus* and *thus* hath GOD commanded. So that how difficult soever it may be to reconcile particular Determinations with general Declarations and Exhortations; yet that in Fact there are such Things the divine Oracles do declare: Which ought to satisfy us, and check all presumptuous and over-bold Inquiries about the Matter, while with the greatest Humility and Admiration we devoutly cry out with the great Apostle, "O! the Depth of the Riches both of the Wisdom and Knowledge of GOD! How unsearchable are his Judgments, and his Ways past finding out! For who hath known the Mind of the LORD, or being his Counsellor hath taught him Knowledge! Or who hath given to him, and it shall be recompensed to him again! For of him, and through him, and to him are all Things, to whom be Glory for ever Amen. --- They that will be satisfied with this Account of Things, let them be satisfied; but they that will not are like to go without Satisfaction. Only I will add, That howsoever preaching the Word to the Non-elect doth not issue in their saving Conversion, yet it is not without its Use in some Respects, seeing it oftentimes produceth in them an external Reformation of Manners, bridling in their Corruptions from breaking forth like a mighty Torrent into greater Degrees of Sinning; whence their Condemnation becomes less than otherwise it would be; and whereby they become less pernicious, and more useful in the Commonwealth where they dwell. A Lion chain'd, tho' retaining its Lion-like Nature, is thereby held in from doing much Mischief. If these Dogs and Swine (as St. Peter calls them) do still retain their Nature, as he shews; yet if through the notional Knowledge of our Lord and Saviour JESUS CHRIST, that comes by the Word preached, they become externally reformed, escaping the Pollutions that are in the World through Lust, for a While, this is not without its Usefulness to the Commonwealth as long as it lasts, howsoever it afterwards happens to them according to the true Proverb, "The Dog is turned to his own Vomit again, and the Sow that was washed to her wallowing in the Mire," 2 Pet. 2. 20, 21, 22. A particular Instance of which we have in Simon Magus, Acts 8. In short, our LORD fitly compares the Dispensation of the Gospel to a Net cast into the Sea, which gathered of every Kind, which when it was full they drew to the Shore, and sat down and gathered the Good into Vessels, but cast the Bad away, Mat. 13. 47, 48. And we find that the Sower, viz. the Preacher of the Word sows his Seed upon all Sorts of Ground, altho' one of them only is good. Moreover, as the Word of Grace and Salvation is by the LORD appointed as a Means to effect the End, it highly reflects on his Sovereignty and Wisdom for Men to cry out, that if the End be certain, what need these? Whereas we must consider them wisely,

adapted to their *Use* and *End*, answerable to our *rational* Natures, consisting of diverse Branches, such as Cautions, Threatnings, Promises, Exhortations and Expostulations, and such like. Hence for any to cry out as some are wont, If I am elected to be saved I shall be saved, altho' I use no Means, yea, altho' I live never so wickedly; is to argue very *foolishly* and *unscripturally*, by seeking to *put asunder* what the alwise GOD hath *inseparably joined together*; and is an Expectation of attaining Salvation in a *perverse* Way, *contrary* to GOD's decreed and revealed Way of Salvation: So that if such Objectors should act answerable to their Random and extravagant Talk, they will meet with a woful Disappointment, because without Holiness no Man shall see the LORD. To both which the Elect were chosen, the former in order to the latter. Such arguing discovers more Folly than if sick *Hezekiah* should have said, Well! Seeing GOD hath determined that I shall rise off this Bed of Sickness, and live si teen Years longer, I see no Need of using the Plaister of Figs, nor indeed of eating and drinking; GOD's Determinations shall certainly be accomplished altho' I use neither Food nor Physick. But here observe again, That howsoever it was impossible for the Enemies of the blessed JESUS to take away his Life before his Hour was come, yet when *Herod* sought his Life, *Joseph* by a special Direction from Heaven was ordered to flee into *Egypt* with him and his Mother, as a Means of his Safety. And after our LORD came to the State of Manhood, we find how often he used prudent Measures to shun Danger when Men sought his Life, altho' he declared that his Life could not be taken away before his Hour was come. Do not *all* run in a Race, tho' but one obtains the Prize? And did not *Paul*, who attained to a full Assurance of obtaining it, press forward in order to the actual obtaining of it? Yea, doth not our LORD exhort them that would obtain eternal Life to labour after it, altho' at the same Time he has assuredly declared that he will give eternal Life to his Sheep, who shall never perish. We are also told that there remains a Rest for the People of GOD, an incorruptible Inheritance reserved in Heaven for them; yea, and that they shall be kept by the Power of GOD through Faith to the actual Enjoyment of it? And are they not at the same Time exhorted to labour to enter into that Rest, to gird up their Loins to their Master's Work, to be sober and hope to the End for the Grace that shall be brought unto them at the Appearance of JESUS CHRIST. *Heb.* 4. 11. --- *1 Pet.* 1. 3, 4, 5, 6, 13. And when objecting Men cry out upon the Doctrine of *particular Election*, That if I am elected to Salvation I need not strive to attain it; if not elected 'tis to no Purpose to strive after it: I say, when they thus cry out, do they not manifestly speak contradictorily to what our LORD said when being asked, "Lord are there few that be saved?" He answered, "Strive to enter into the strait Gate, for many I say unto you, shall seek to enter in and shall not be able," *Luk.* 13. 23, 24. Where our LORD makes the Consideration of the Fewness of the Saved an Argument wherefore Men should strive to enter in. If indeed we maintained an absolute Election to the End, without any Mention of Faith, Holiness, and the Means of Grace as necessary Mediums between Election and Salvation, and acted accordingly, then there would be just Grounds for our Opponents to object as they do; but as it is otherwise, they have

have *none at all*. Especially if to this it be considered, that however *some profane* Persons have abused these holy Doctrines (as indeed what one good Doctrine or Ordinance hath escaped Abuse) yet the *Generality* of such as defend them have by their holy Living given sufficient Proof of the holy Influence those Doctrines have had upon them: The distinguishing Love of GOD in CHRIST JESUS constraining them no longer to live unto themselves, but unto him who of his sovereign Grace and Pleasure had separated them from the common corrupted Mass of Mankind, as Vessels of Mercy, making known to them the Riches of his Glory, set apart to eternal Glory and Honour. They are taught wisely to consider that as GOD chose them unto Holiness in order to make them meet for the Enjoyment of this Happiness; so they have no other Way to make their Calling and Election sure, (or in other Words) to evidence the Certainty of their being of the Number of GOD's Elect and called Ones, but by the Study and Practice of Holiness both in Heart and Life; using all Diligence in adding one divine Vertue to another, as St. *Peter* exhorts to that very End and Purpose, 2 *Pet.* 1. 5. For it is not to be thought that by his Exhortation there to elect Believers to use all Diligence to make their Calling and Election sure, he thereby implied that their Election or being chosen of GOD was a Thing altogether *tottering and uncertain*; yet depending upon something to be done by them to make it sure, thereby moving GOD to elect them: Because all that are Believers in Time as these were, by obtaining like precious Faith with the Apostles, were elected in CHRIST before the Foundation of the World, and ordained unto eternal Life. Called, not according to their Works, but according to GOD's *own* Purpose and Grace which was given them in CHRIST JESUS (of no lower Date if you will believe the Scriptures than) before the World began, 2 *Tim.* 1. 9. The Apostle *Peter* wisely considering the great Advantages of their arriving to a full Assurance of their Interest in this Salvation, he exhorts them to Diligence in holy Living, that thereby it might surely appear, or that they might be well assured of their Interest in GOD's Calling and Election. Chosen and called with a holy Calling unto Holiness here, in order to eternal Happiness hereafter. And accordingly adds, "For if ye do these Things ye shall never fall"; namely, totally and finally, but be eternally saved; this being a *Means* leading to and fitting for the *End*. Yea hereby it is that Believers come to enjoy Heaven upon Earth, by Faith beholding as it were the Gates of Heaven opened unto them before-hand, discerning their Interest therein; such is the Benefit of the Grace of Assurance, as it follows, "For so an Entrance shall be abundantly administered unto you into the everlasting Kingdom of our Lord and Saviour JESUS CHRIST. (Mark) the Apostle doth not say, If ye do these Things ye shall be elected, as the Words must have run according to the *Arminian* Notion of Election in this Place: For they were elected even before the Foundation of the World; and we have before shewn that good Works are not the *moving* Cause but the *proper Effects* of Election: Whence it highly becomes us by our Diligence in Pursuit of Holiness and good Works, to make it out as a Thing sure and evident that we are of the Number of GOD's Elect and Called, and thence with holy Joy to look forward, viewing a happy Entrance into a glorified State

in the everlasting Kingdom of our Lord and Saviour JESUS CHRIST, answerable to the golden Chain of Salvation, and the proper Connection and Order of every Link thereof, as St. *Paul* hath shewn, *Rom.* 8. 29, 30. "Whom he predestinated, them he also called, and whom he called, them he also justified, and whom he justified, them he also glorified." So that as our holy and effectual Calling is a *middle* Link of this Chain, we by making out *this*, do make out our Election thereunto, and our Glorification that follows thereupon *to be sure*, even in our *own comfortable* and in *others charitable* Apprehension. I observe further, that those St. *Peter* wrote unto were a Set of *particular Persons*, who, as he says, "had obtained like precious Faith with us," *i.e.* the Apostles, and were *every one* to use Diligence to make sure *each one* their *OWN not ANOTHER's* Calling and Election. It is not therefore a *national* or *Church* Election, but a *personal* one which St. *Peter* here intends: Which spoils Dr. *Whitby's* fine Piece of Logick, who having taken a great deal of Pains to prove a national Election out of the Old Testament (which I believe no Body denies) thence *shrewdly* infers, "That the Election mentioned in the New-Testament doth *never* denote that of *particular Persons* to Salvation: but only of Churches and Nations to the Enjoyment of the Means of Grace, which puts them into a Capacity of having all the Privileges and Blessings which GOD (as he says) has promised to his Church and People." And here further affirms, "That it is only a *conditional* Election upon our *Perseverance* in a Life of Holiness, and to be made sure unto us by good Works." But this is *worse* and *worse*. For here the Doctor not only makes GOD's Election dependant on the Creature's self-differencing Acts of Faith and good Works, but also upon its *final Perseverance* therein all the Days of its Life. So that hence GOD's Election of them is not only render'd *precarious* and *uncertain at the best*, but also *suspended* until they have *finished* their Course, being either *dying* or *dead*. For no Man can be said to persevere in Faith and good Works to the *End* until he comes to his *End*. And consequently there is no knowing Men's Calling and Election, or their Election by their Calling before that Time. But how then came St. *Paul* to say to the believing *Thessalonians*, immediately upon their effectual Calling by the Grace of the Gospel, "Knowing Brethren beloved, your Election of GOD? How so? Why by its proper Effects and Fruits, according to that Rule, whom he predestinated or elected to Salvation, them also he called," as it follows here: For saith the Apostle, "Our Gospel came unto you, not in Word only, but also in Power, in the Holy Ghost, and in much Assurance," *1 Thes.* 1. 4, 5. compared with what he said to the same Persons, *2 Thes.* 2. 13, 14. "We are bound to give Thanks always to GOD for you Brethren, beloved of the LORD, (namely with an electing Love) because GOD hath from the Beginning chosen you unto Salvation through Sanctification of the Spirit and Belief of the Truth: Whereunto he called you by our Gospel to the obtaining of the Glory of our LORD JESUS CHRIST." Compare this with *Eph.* 1. 3, 4. where the same Apostle (who had not himself, nor those he wrote unto, finally persevered as yet in Holiness to the End of their Lives) doth with great Joy and Assurance bless the God and Father of our LORD JESUS CHRIST for his own and *their* Election

In CHRIST, that they should be holy. Which Election he doth not mention as a Thing yet to come, dependant on their final Perseverance in Holiness, but as a Thing already done, even before the Foundation of the World, and that in Time they should become holy and without Blame before him in Love; this being what they were chosen unto, not chosen for. So that their becoming holy and persevering in Holiness, was so far from being the *Ground* and *moving* Cause of their Election, as that their Election was the *Ground* and *productive* Cause of all that which became ascertained thereby. Hence it appears, that the *Foundation* of GOD in electing them was *firm* and *sure*, as what needed not any Thing from the Hand of the Creature to make it so: Who by all their Diligence in Works of Righteousness which they can do, cannot influence GOD's electing Act to make it *sure*. This is wholly founded upon the *sovereign immutable Will* of GOD. But then that we may make *sure to our selves*, or attain to a comfortable Assurance of our Interest in this *sure* Blessing of Election, our Diligence in progressive Holiness is *necessary* and *useful*; which is all that can be intended by the Exhortation to use all Diligence in making our Calling and Election sure. Where observe, that when the Scriptures, as in this Place, mention what relates to our Duty in these Matters, it puts our *Calling* before our *Election*. Whereas when it speaks of GOD's Acts herein, it puts our *Election* before our *Calling*, as pointing out GOD's Order of working. GOD doth not call and then elect, No; but he first elects and afterwards calls his People with a holy Calling to Holiness in order to fit them for Happiness, answerable to his Decree of Election. Thus GOD descends to his People by *these Steps*, and in *this Order*; Election being at the Top of all. Wherefore if we would get a comfortable Assurance of our Election past, and Glorification to come, we must by our Holiness evidence our effectual Calling, and by our holy Calling ascend to our Election, by which we were designed in Time to be called with an holy Calling unto Holiness, with a diligent Progress therein, by which we become fit for a State of Glorification; that being the Servants of GOD we have our Fruit unto Holiness, and our End everlasting Life. Hence then, as *true Holiness* is the *certain Effect* or *true Mark* of Election, and a certain Forerunner of actual Salvation; so shew me a *truly godly* Man, and I will shew you an *elect* Man, and a Man that shall in GOD's due Time be *actually saved*: Which may fitly serve for Answer to that *senseless* and *clamorous* Query made by some, and wherein I suppose they think themselves abundantly sharp and witty, "Who are the Elect? And why don't you shew me who are the Elect, if there be any such Persons?" with such like *indigested Stuff*. That there is such a Thing as a personal Election of Men to Salvation, I hope is what hath been already proved from the unerring Rule of our most holy Faith. Who as they are chosen unto Holiness, so by it they may be known to be GOD's Chosen, howsoever while in their unregenerated natural State they cannot be known from others, being by Nature Children of Wrath and Disobedience as well as others, yea, and some of them the Chief of Sinners: So that we may not conclude that any wicked Man is a Reprobate until he has finally persevered in a State of Impenitency; and such our Opponents confess shall not be elected and saved. And indeed upon Supposition of their Doctrine of *conditional* Elec-
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tion, that Question is very proper ; Who then of all the apostate Race *could be elected or saved* ? For how strongly soever the Doctor pleads for this *conditional* Election, as tho' it was the most comfortable, the most holy and God-honouring Doctrine in the World, yet is he grossly mistaken ; because by it he denies that GOD has by any *absolute* and *infallible* Purpose determined that *any one* shall be elected and saved, or that they *shall certainly* comply with his supposed Conditions of Election that *they may* ; that being left, it seems, to every Man's *own* free-will & Pleasure. Whence it might have happened (and a Thousand to One if it had not) that not so much *as one* Man should become a true Believer and Practicer of true Holiness, with Perseverance therein, that they might be elected and saved, considering how great a Work that is, how naturally averse fallen Man is thereunto, and how unequal a Match he is for those Difficulties and Soul-Enemies that stand in his Way ; all which he is, it seems, left to grapple withal without any supernatural Aids or *insuring* Grace. If this had been all the Comfort and Encouragement that GOD intended in that Promise made to poor fallen *Adam*, " that the Seed of the Woman should bruise the Serpent's Head," he would have had but a *small* Degree of it, yea *none at all*, but rather *Dejection*, *Disconsolation* and *Despair*. For what Conclusion could have been more natural for him to have drawn, *viz.* That if, without *insuring* Grace he was overpowered even in his *innocent*, *paradisaical* State by a *young* Tempter, and so soon divested of all his Stock of free-will Abilities ; how could he, without *insuring* establishing Grace, once think it possible to improve a *new* Stock to *better* Purposes, and the Attainment of Life Eternal, while he considered himself now labouring under *so many vast Disadvantages*, being now stript of his Robe of Innocency, having a corrupt Nature instead of a sinless one, and now driven out of Paradise, and henceforth debar'd for ever from eating of the Tree of Life, and that now the whole Powers of Darknes were what he had to grapple withal. Surely upon Supposition of the *free-will Scheme* our poor first Parents would have been so far from being comforted and encouraged by that Promise, as that they would have been most *grievously dejected*, as well they might ; and so by just Consequence also their fallen Sons and Daughters, for whose Sake that Promise was made, as well as for *Adam* and *Eve*, saying, Who then can be saved ? This I say very evidently appears to be the dejecting Consequent of the Doctor's Scheme of Doctrine. Whence also it further follows, that those who do effect and attain to Holiness, and Perseverance therein unto their Election and Salvation, do owe it *entirely* to their *self-differencing* Performances, *not* to any *distinguishing* Acts of GOD's *electing*, *determining* and *establishing* Grace. But from such Methods of honouring GOD's free Grace, of humbling the Creature, and promoting Soul-Comfort, Holiness and good Works, *good Lord deliver us !* Surely they must needs have a very *over-weening* Opinion of themselves, who think themselves capable (independant of GOD's determining Grace) of believing, becoming holy, and persevering in Holiness to the End, and that by these *self-differencing* Acts they move GOD to elect them that they may be saved. What is at the Bottom of all this but a large Degree of *Ignorance*, *Blindness* and *Self-conceit*, yea *intolerable Pride*, as not seeing themselves by the Fall become *miserable*, and *wretched*, and *poor*, and *blind*, and

naked,

naked, and as loth to be wholly indebted to GOD for their Election and Salvation? who cannot be content that their Faith and good Works should stand as the proper Fruits and Effects of GOD's free Election and Grace, and as qualifying Mediums fitting them for the full Enjoyment of Salvation the End; but must needs have them stand as *Causes moving* GOD to elect them to Salvation; and so their Election and Salvation to come upon them together, that is, at the Time of their *Expiration*, when they have persevered unto the End without any Help of GOD's *supernatural* and *confirming* Grace: Which shew that their Thoughts of themselves are greatly differing from the Church of old, who said, "We are all as an unclean Thing, and all our Righteousnesses are as filthy Rags." And that of godly *Jeremiah*, "I know, O LORD, that the Way of Man is not in himself, it is not in Man that walketh to direct his Steps." *Isa.* 64. 6. *Jer.* 10. 23. And truly if their Faith and good Works be not allowed to be the *Conditions* and *moving Causes* of GOD's electing them, why they see no Need of them at all; for if Election be not *conditional*, but *absolute*, they think they may live as they list, and do as they please. I confess indeed that some of these *independant Traders*, and mighty Improvers of their *common Stock*, can sometimes, especially when *pinched hard* in this Point, seem great Self-deniers, disclaiming Works of Righteousness which they have done, that of themselves they can do nothing without the Grace of GOD, &c. Howsoever at *other Times*, Ay, at *one* and the *same Season* of Discourse, they can stoutly plead up in Behalf of their *conditional* Election, and so of those *self-differing* Works that Men do. And here I can do little more than declare the *Fact*, for I frankly own my *Weakness* and Want of Skill to reconcile this *Jargon*, this *Pro* and *Con* together. Only I would so far sa towards expounding this *Riddle*, that when they talk of the Grace of GOD, by it is not meant the supernatural Operations of his holy Spirit, for that they do *disclaim*: But that Stock of free-will Power which they say every Man hath a Measure of, is what they call by the *fine Name* of *Grace*, yea, the Grace of GOD *given* to them. This seems to be just as if the *Mahometans* should call their *Mahomet* by the Name of CHRIST, and then say they believe in CHRIST. Indeed what the *Arminians* call *Grace*, is but the very Thing which the *Quakers* do call by the Name of *Christ within them*, and the *Light of Christ*, by which he lighteth every Man that cometh into the World, by which all Distinctions between the *Regenerate* and *Unregenerate* are *confounded*, the supernatural Operations of the Holy Ghost, as the Effects of GOD's sovereign Pleasure, which is *truly* and *properly* called *Grace*, jumbled out, and a *Counterfeit* under that *venerable* Name is brought in to supply *its Room*. Moreover, as to their sometimes talking that they can do nothing of themselves, but by the Help of GOD, they do not intend any *supernatural* Help at his Hand, but his common Aids by which we *live*, *move* and *breathe*. It is he indeed that gives us Power to do these and such-like Things, so that without him we cannot do any of them. These are the *common* Exertions of his Power on which every one that lives and breathes doth depend: But then we say, in order to our closing with CHRIST by Faith, to be regenerated and converted to GOD, and finally to persevere in Holiness to our Live's End, we do need the *supernatural* Aids of GOD's holy Spirit, and his

efficacious Operations upon our Souls. Which is what our Opponents do *disclaim*. Wherefore all their Talk to amuse the Unwary about their Non-ability to do Good without GOD's Help, is nothing more than a *noisy Amusement*. In short, when Men talk as some do, how *negligent* and *careless* they would live if they believed the Doctrine of *absolute Election*, which secures Salvation to the Soul, they give Persons an Opportunity to judge without *long Study*, as the proper Result of such *random Talk*, from *what Principle* it is they act in religious Services, whether from a Principle of *Life and Love* to GOD, or *for Life as Wages* at his Hands. But let them say what they will, we know, through Grace, both from Scripture and Experience, that the Grace of GOD which appears in the Gospel, and in its *transforming Power* upon the Soul, and that *brings and secures* Salvation unto the same, doth teach that Soul, denying all Ungodliness and worldly Lusts, to live soberly, righteously and godly in this present World ; looking for that blessed Hope and the glorious Appearance of the great GOD and our Saviour JESUS CHRIST, who gave himself for us that he might redeem us from all Iniquity, and purify unto himself a peculiar People, zealous of good Works, *Tit. 2. 11.* --- compared with *1 Job. 3. 2.* " Beloved, now are we the Sons of GOD, and it doth not yet appear what we shall be ; but we know that when he shall appear we shall be like him, for we shall see him as he is." Now mark what follows, " And every Man that hath this Hope in him, purifieth himself even as he is pure." How *impure then* are those Objections and Inferences from the Doctrines I maintain ? *viz.* That we may do *Evil* that *Good* may come, or that seeing, as we say, that the Election and Salvation of GOD's Chosen *is certain*, Men may do what Evil they will *that Good* will come. Which was the very Cavil that some of old made against the same Doctrines when taught by *St. Paul*, which therefore sit the easier upon me. *Rm. 3. 8.* " We, saith he, be *slandrously* reported, or as some affirm that we say (or teach by our Doctrine) that we do Evil that Good may come ; whose Damnation is just." But by the Way, I would advise all such vain *Objectors* and *impertinent* Cavillers to look *exceeding well* to their *own Lives* and *Conversation*, abounding in the great Duties of Mortification, Self-denial and good Works, steering very wide of all that *Neglect of Duty*, *Disuse of Means*, *licentious*, *vain* and *loose Practices* which they *unjustly* charge upon our Doctrines, lest we should return upon them and say, *Physician heal thyself*. Or that of the Apostle, *Rom. 2. 1.* " Thou art inexcusable O Man ! whosoever thou art that judgest ; for wherein thou judgest another, thou condemnest thyself, for thou that judgest doest the *same Things*." This I say is what I would advise such Objectors unto ; or else, alas Master ! your Ax-Head falls into the Water : The Blow which you give to others will recoil upon your *own Heads* with *redoubled Force*.

C H A P. V.

5thly. **T**HE Doctrine of *particular Election* being made evident from *plain Scripture, sound Reasoning* therefrom and *Fact*; I further infer, how *unjustly* Men act in drawing such *horrible Inferences* from this *holy Doctrine*, viz. That GOD made some Men *on Purpose* to damn them, yea, that GOD made *many Thousand* poor Souls *on Purpose* to damn them. This is some of the *frightful Language* of some very *tender-hearted Men*, whereby they endeavour to make us a *Scare-crow* to our Neighbours round about us. But let them *object* and *cavil* as long as they will, we are not ashamed to declare before *GOD, Angels and Men*, that the Doctrine of Election which we plead for *is what is contained* in our *holy Book the Bible*, and that therefore GOD and not the Devil (as some are not afraid to speak) is the Author of it. They *hate* the Doctrine as *staining all the Pride* of their *Glory*, and therefore do treat it and its Abettors *accordingly*, by drawing their *horrible illogical Conclusions* from it, which indeed are so very inconclusive from the Premises, that it would have been their Wisdom to have said *just nothing*, unless they had said *more* to the *Purpose* than they have done. And after all their *Haste* they are obliged to confess, that many are and shall be damned whom GOD made, as it is written, *Isa. 27. 11.* "He that made them will have no Mercy on them, and he that formed them will shew them no Favour." *Psal. 9. 17.* "The Wicked shall be turned into Hell, and all the Nations that forget GOD." Wherefore if any say otherwise, this will confound all Manner of Distinction between the Righteous & the Wicked, Believers and Unbelievers, and their different Ends after Death. Contrary to what is said, *Mark 16. 16.* "He that believeth and is baptized shall be saved, but he that believeth not shall be damned." *Job. 3. 36.* "He that believeth on the Son hath everlasting Life, but he that believeth not the Son shall not see Life, but the Wrath of God abideth on him." *Mat. 25. 46.* "These shall go away into everlasting Punishment, but the Righteous into Life Eternal." Moreover the Scripture *positively* and *plainly* distinguisheth between the *Vessels of Dishonour* and *Wrath* fitted to Destruction, with whom GOD endures with much Long-suffering, and the *Vessels of Mercy* and *Honour* afore prepared unto Glory, unto whom GOD willed to make known the *Riches of his Glory*. But does it therefore follow that GOD made these Men, called *Vessels of Wrath*, *on Purpose* to damn them? No surely, any more than it may be said that since GOD made the old World and drowned the old World, therefore GOD made the old World *on Purpose* to drown them. Or that GOD made the Inhabitants of *Sodom and Gomorrah* and burnt up those Inhabitants, therefore he made those Inhabitants *on Purpose* to burn them. Or because GOD made the Angels that fell, and damned those Angels; therefore GOD made those Angels *on Purpose* to damn them: Whom we find plainly distinguished from the elect Angels that are confirmed in their holy and happy State. And the holy Scriptures, without any Apology to mortal & sinful Worms, do declare, "That there is a *Remnant* according to the *Election of Grace*: That the Election do obtain Salvation, and the rest are blinded." To all which, Events do bear Witness; which shews the Vanity of all such *Bickerings* and horrible

Conclusions which some draw from these Doctrines. Indeed as the damnatory Sentence which is passed on wicked Men for their Sins is by the Agency of a righteous GOD, so every one must rationally infer, that his Purpose must needs be *some Way* conversant about their Damnation, according as it is written, *Jude* Ver. 4. "There are certain Men crept in unawares, who were of old ordained to this Condemnation, ungodly Men." --- Yet surely there is a wide Difference between *this*, and saying that GOD made these Men *on Purpose* to damn them. If it be asked, Why GOD elected some, a Remnant of fallen Mankind, and left the rest out of that Election; when without Stain to his Justice he might have refused the Election of any, as in the Case of the fallen Angels? I fear not to say with GOD's own Account of Things, that it is because it is *his sovereign Will*, who said unto *Moses*, "I will be gracious to whom I will be gracious, I will have Mercy on whom I will have Mercy; and whom he will he hardneth." Now whatever any may think is meant here by *Hardning*, it is very evident that in the first and general Notion of the Word here something is meant wide and different from his *having Mercy* and being gracious to those Persons, because the one is set in *direct Opposition* to the other, and plainly distinguished as a *quite different* Thing, both of which the Scripture positively resolves into GOD's Agency and Will. Hence if any contradict this, they will do nothing less than oppose and confound all proper Distinction and plain meaning of Words. It is expressly said he hardneth, "and whom *he will be hardneth*," in *direct Opposition* unto and in *Contradistinction* from his having Mercy and being gracious to whom *he will*. Mercy supposeth Mankind as *fallen* and *miserable*, and GOD's sovereign Grace supposeth them undeserving Creatures, altogether undeserving of Mercy, yea; as ill-deserving Creatures, deserving of GOD's Wrath and Indignation, and *therefore* can put in *no Claim* at GOD's Hands; so that if he left *all* under the Curse, where (as fallen Creatures) they lie, none could justly complain of Wrong. Hence then of his *own meer Motion* he will issue forth an Act of Grace to *some*, and leave the *rest*, surely these can't complain of Injustice or unrighteous Dealing while he saith, "I will be gracious to whom I will be gracious, and have Mercy on whom I will have Mercy." This is allowed to earthly Sovereigns without arraiging the *Equitableness* of their Proceedings; and yet shall it be disallowed to the *almighty Sovereign* of *Heaven* and *Earth*? This were to deny that Power to GOD which is granted unto *Men*, which is exceeding wrong. We will suppose a thousand Men that rebel against their lawful Sovereign, and do become Traitors to his Crown and Dignity, whereby they become equally involved in Guilt, and liable to fall under the Strokes of Justice; which if they do they have no Room to complain and cry out of Wrong, Cruelty and Injustice, No, far from it: Hence then if their offended Sovereign does of his *meer Motion* and *sovereign Pleasure* will to save some and grant them a free Pardon, and afterwards advance them to a State of Honour and Dignity; by the same Rule the others have no Cause left them to complain of being injured. The King's Act of Grace it is that makes the Difference, not any Betterness or moving good Qualities in the Pardoned, they being equally as guilty and undeserving as the others; if otherwise the King's Act for the saving of these could

not be properly called his *Act of Grace*, by which is meant his *every Way free Act of Favour* in sparing them from the Gallows, who have therefore the greater Reason to extol his Mercy, which is magnified by his not sparing the others who were no more guilty than these; some of whom were perhaps the *chief Offenders*. Accordingly in a spiritual Sense there is a chosen Remnant according to the Election of *Grace*, and therefore this Election must needs be *every Way free*. GOD will shew electing Grace and Mercy to whom he will shew it, and whom he will shall go without it, they shall be left in their *natural* and *fallen* Estate, they shall be *Non-elect*, which is but the same that the Apostle affirms when he saith that “He hath Mercy on whom he will have Mercy, and whom he will he hardneth; All this Difference is founded on GOD’s *sovereign Grace* and *Pleasure*, “For the Children being not yet born, neither having done any Good or Evil, that the Purpose of GOD according to Election might stand, not of Works, but of him that calleth: It is not of him that willeth, nor of him that runneth, No, no, but of GOD that sheweth Mercy,” *Rom. 9. 11, 16*. And it must be so, otherwise the Purpose of GOD cannot stand, but must give Way to the Purposes and Wills of Men in the Matters of Election, whereby GOD’s Honour would be laid in the Dust, while the Creatures would be exalted, and indeed the Election of every one rendred *precarious* and *uncertain*, such as could not stand, seeing the Wills and Purposes of poor fallen Creatures are but *frail* and *fickle*, *unstable as Water*, and at best no better a Foundation for Election than Sand which could not bear up so great a Building, which therefore could not stand but fall; so that the Election and Salvation of all Men would finally miscarry, and *one and all of them perish*. Whence by *just* and *undeniable Consequence* our Opponent’s Doctrine of *conditional Election* doth manifestly *diminish* GOD’s electing saving Mercy, *while it pretends to exalt it*. It tends to *Despair* and *Bondage*, while it promiseth *Comfort* and *Liberty*. It leaves all Men, *even the Elect*, in the ready Way to Damnation, liable to perish, while it pretends to put all Men into the Way to Election and Salvation.

So that sofarasmuch as our Opponents do attribute this their *conditional tottering* Method of Election and Salvation unto GOD, as what He hath laid out and ordered, I appeal to every *impartial* and *unprejudiced* Reader whether the Objections and Epithets of *despairing* & *Soul-destroying* Doctrine, which our Opponents do lay at *our* Door, do not fairly rebound upon *themselves*? For by their ascribing their *tottering* Election unto GOD, do they not plainly in Effect say, that tho’ he most heartily wills the Election and Salvation of all Men, he hath nevertheless at the same Time willed this in a Way and Method whereby they *may all* perish, as indeed would be the Case of every Man, if GOD’s Election was not founded in *Grace*. It *must* be founded *here*, otherwise the Purpose of GOD according to Election *could not stand*, because then it would be of Works, instead of *him that calleth*. But because it is founded on GOD’s *free* and *unchangeable* Purpose of *Grace*, it is that all the Elect of GOD (who collectively and absolutely consider’d are an innumerable Number) shall from Age to Age be gather’d into CHRIST’s Fold, (who knows one and all of his Sheep *by Name*) and accord-

ingly calleth them out from amongst the Herd of evil Doers, and at last brings them all to Glory. This, as St. *Paul* emphatically saith, is done according to his good Pleasure, which he hath purposed in himself (mark) *in himself*, not the Elect themselves, *Eph. 1. 9, 10.* This proves a Preservative from *universal Defection* in a Time of *general Corruption*, as in the Days of *Elias*, when GOD told him that he had reserved *to himself* seven thousand Men which had not bow'd the Knee to *Baal*. And so also in the Days of Apostacy in which St. *Paul* lived, who applied that very Case to that very Time saying, "Even so also at this present Time there is a Remnant according to the Election of Grace;" these GOD had reserved *unto himself* as before in the Days of *Elias*, when the Corruption of the Times were so great that he concluded that none but himself was left of them that adhered to the LORD, but we see how GOD rectified his Mistake by telling him of some Thousands that he had *reserved to himself*, by which they were preserved from the common Defection, being *in Grace*. When *all Men to a Man*, if left to themselves and to an Election of *Works*, would go on and perish in a common Defection, the Election of Grace reserves a *Remnant*, securing *their* Salvation. And surely if we duly observe the abounding Corruptions of the present Times in regard both of *pernicious Doctrines* and *Practices*, together with the natural Corruption there is in all Men, and thence a Proneness to revolt more and more from GOD, there will appear the same Grounds for the Church of CHRIST to say now as it did *of old* by the Prophet in a Time of *common Defection*, *Isa. 1. 9.* "Except the Lord of Hosts had left unto us a very small Remnant, we should have been as *Sodom*, and we should have been like unto *Gomorrah*." Yea, the very Elect of GOD, Believers in CHRIST JESUS, out of a Sense of their *own* Short-comings and Remainders of unmortified Corruptions, and their manifold Provocations, do readily confess it is owing to the free and never-failing Grace of a faithful and Covenant-keeping GOD that *themselves* are not consumed, *Lam. 3. 22, 23.* Hence the Apostle *Peter*, speaking of the Body of GOD's Elect, and in their Name, in Contradistinction from scoffing Reprobates, *2 Pet. 3. 9.* saith, That "GOD is not slack concerning his Promise, as some Men (namely these said Scoffers) do count Slackness, but is Long-suffering to *us ward* (mark) to *us ward*, not willing that any (namely of us the Elect) should perish, but that all (to wit, of *us*) should come to Repentance." Hence in Verse 15. he accordingly exhorts elect Believers, saying, "Beloved, account the Long-suffering of our LORD Salvation:." GOD's Long-suffering towards his Elect both *before* and *after* Conversion is founded on his *immutable* Grace, by which they are preserved from perishing in a Time of *common Defection*, and kept by his Power through Faith unto Salvation, who otherwise would perish as well as *others*. Yea, the Apostle here further shews, that the Reason wherefore GOD is Long-suffering in bearing the many gross Affronts of wicked and ungodly Men, and delaying his coming to Judgment, is because he waits for the Accomplishment of the Number of *his Elect*, and that when that is done he will certainly come to Judgment to the Perdition of ungodly Men, and to the perfecting his Elect's Salvation and Happiness, the Lord will hasten it in his Time: And in the mean While let the Churches

Churches of CHRIST devoutly pray as in the *Rubrick* of the Church of *England* in her Service for the Burial of the Dead, “That GOD would be pleased of his gracious Goodness shortly to accomplish the Number of his Elect, and to hasten his Kingdom.”

This Account of Things however *disrelished* by *some*, will I doubt not be as *sweetly relished* by others, producing in them very *affecting* and *Heart-melting* Considerations, even by all those (let their Denomination amongst Men be what it will) who have an *experimental* Knowledge of the Corruption of their Natures, and thence a Proneness to revolt from GOD, and who withal feel the Power of his preventing Grace upon their Souls, and sweetly tasted that the Lord is gracious, and to whom he is most precious.

But to proceed, Let objecting Men say what they will, most evident it is that however in GOD's rejecting of Men his Justice is to be brought in, as what shines forth therein, as in the Case of the unbelieving *Jews*, the *final* Cause of whose Rejection was their *Sin*; yet the *original* and *supream* Cause wherefore GOD *elects* some and *non-elects* others, or passes them by, is founded on his *sovereign Will*, who hath electing Mercy on whom he will have electing Mercy, and whom he will he hardneth. And therefore I say, that tho' by hardning whom he will, we may not understand an *Infusion* of Hardness into any, yet it cannot denote less than a *Non-election* of those Persons, a passing them by, and leaving them in their fallen corrupt State, withholding those Gifts of sanctifying softening Grace, which if bestowed on them would sanctify and soften their Hearts, which are naturally hard and unholy, and which Men by a Course of Sinning, like a common trodden Path, make more hard, whereby they provoke GOD to give them up to a *judicial* Hardness of Heart and Blindness of Mind, as in the Case of *Pharoah*, and those whom St. *Paul* says, GOD gave over to strong Delusions to believe Lies, that they may be damned, who had hardned themselves against the Truth before delivered unto them, with the clearest Evidence; 1 *Thes.* 2. 11, 12, 13. who are there evidently distinguished from others whom GOD had from the Beginning, as his Beloved, chosen unto Salvation through Sanctification of the Spirit and Belief of the Truth; and who accordingly were sanctified and preserved from the damning Sin of Unbelief, which the others, not thus beloved and chosen of GOD, fell into, and for which Sin they are said to be damned, *justly* damned for their Sin of *Unbelief*, Hatred of and rejecting the Truth. So that if you ask what is the *meriting* and *final Cause* of their Condemnation, I say it is *Sin*, their *own wilful* Sins. For howsoever it be said that GOD hardneth whom he will, yet he damneth none but for and in Consideration of their *Sins*: He doth not damn Men *meerly* as Men, but *ungodly* Men, as St. *Jude* saith, Ver. 4. “Certain Men are crept in unawares, who were of Old ordained to this Condemnation, *ungodly* Men.” So that, as others are saved to the Praise of GOD's *glorious Grace*, so such as these are damned to the Praise of his *glorious Justice*. The Upshot of all we have *Prov.* 16. 4. “The LORD made all Things for himself: Yea, even the Wicked for the

the Day of Evil." Now the plain and genuine Meaning of these Words (as Dr. Edwards observes) without any Fetches is *this*: "That GOD the sovereign Lord of all Things, designed from Eternity his own Glory in the Creation of the World, and all Things in it, and particularly, he intended the Manifestation of his Justice in his Decree to punish the Wicked for *their Sins*." Hence then, as GOD's *Sovereignty* is displayed in their *Non-election*, so his *Justice* is displayed in *punishing* them for *their Iniquity*: It triumphs in their *just* Condemnation. All which St. Paul plainly shews in the ninth of the *Romans*, where his Scope and Design is to shew who are, and who are not GOD's Elect, adopted Children, *Abraham's* and *Israel's spiritual Seed*, which he accordingly distinguisheth from such as were merely their fleshly Seed. To illustrate which, he mentions *Isaac*, in Distinction from *Ishmael*, and *Jacob*, in Distinction from *Esau*, the Election of the one, and the Non-election of the other: "For the Children being not yet born, neither having done Good or Evil, that the Purpose of GOD according to Election might stand, not of Works, but of him that calleth; it was said unto *Rebecca*, the Elder shall serve the Younger: As it is written, *Jacob* have I loved, but *Esau* have I hated." That is, *Jacob* have I loved with an electing Love, but *Esau* is not thus loved. Now from this Account of Things the Apostle in the next Words supposeth an Objection arising and saying, that *these Dealings of GOD* make him to be *unrighteous*, which the Apostle states and fully answereth in the following Manner, "What then? Is there Unrighteousness with GOD? GOD forbid." But how does he make it out? What Measures doth he use to silence the Objector? Why by a downright Assertion of the *divine Sovereignty*, "For GOD saith unto *Moses*, I will have Mercy on whom I will have Mercy." And then to give the greater Force to this, he doubles the Expression, "And I will have Compassion on whom I will have Compassion." And then from this Account of Things the Apostle thus infers and concludes, "So then (or hence it follows) it is not of him that willeth, nor of him that runneth, but of GOD that sheweth Mercy." Which he proceeds to illustrate and confirm by the Instance of *Pharoah* thus, "For the Scriptures saith unto *Pharoah*, even for this same Purpose have I raised thee up, that I might shew my Power in thee, and that my Name might be declared throughout all the Earth." And then the Apostle again concludes saying, "Therefore (or hence it appears) he hath Mercy on whom he will have Mercy, and whom he will he hardneth." Thus and thus doth the Apostle argue and infer, as a sufficient Answer to the Objection, which yet the Objector is not satisfied withal, and therefore still persisteth in his Objections, as St. Paul goes on and states the Matter thus, "Thou (namely the Objector) wilt then say unto me (me Paul the Assertor of this Doctrine) why doth GOD find Fault, for who hath resisted his Will?" q. d. "Why Paul, if GOD hath Mercy on whom he will, and hardneth whom he will, as you affirm, pray where is the Justice and Equity of GOD in finding Fault with and complaining of Sinners? who cannot resist or overthrow his *sovereign* and *absolute* Will in those Matters?" To this the Apostle returns the following sharp Reply, "Nay, but O Man, who art thou that repliest against GOD? Shall the Thing formed say unto him that

that formed it, Why hast thou made me thus? Hath not the Potter Power over the Clay of the *same* Lump to make one Vessel to Honour and another to Dishonour? What if GOD willing to shew his Wrath and make his Power known endured with much Long-suffering the Vessels of Wrath fitted to Destruction? And that he might make known the Riches of his Glory on the Vessels of Mercy which he hath afore prepared unto Glory? Even us whom he hath called, not of the *Jews* only, but also of the *Gentiles*." As if the Apostle had said, "What a bold and daring Thing it is for poor sinful Clay Mortals to reply against their almighty Maker and sovereign Potter, so as not to allow him so much Power over the corrupted Lump of clay Mortals, as the *created* Potter hath over his Lump of Clay which yet he did not make? Thus he goes on in asserting the divine and uncontrollable Sovereignty of the almighty Potter over the whole Lump of fallen Mankind; who according to his sovereign Will (which is a most perfect Rule of all Righteousness) maketh some Vessels of Honour and some of Dishonour: Whilst withal he sheweth that GOD doth not sentence any of these Vessels of Wrath and Dishonour unto Destruction, until by a Cause of Sinning they are ripened for the same; with whom GOD endures with much Long-suffering, while they are filling up their Measure of Iniquity, whereby they become fittest to Destruction. Which Fitting, observe, is *passively* express'd in Respect of GOD, who doth not *infuse* any Hardness of Heart into them, but *leaves* them unto themselves and their natural Hardness, and is therefore no more the efficient Cause of the same than the Sun is of Darkness upon the Earth (which is of itself a dark Body) when it withholds its illuminating Beams therefrom. Whereas on the other Hand, the Vessels of Mercy, as afore prepared unto Glory, are express'd *actively*, as the proper efficient Act of GOD, proceeding from his sovereign Grace and Pleasure.

So that if this Place of Scripture be well noted, answerable to the above Account of Things, and evident Scope of the Place, the *Arminian* Interpretation thereof vanisheth. For howsoever the Place referred to from this Chapter in *Malachi* concerning GOD's loving *Jacob* & hating *Esau*, doth in the *first* & *literal* Meaning of the Words speak of a Discrimination only in Regard of *earthly* Things, yet it is most evident that the Apostle, who well knew the Mind of GOD, doth consider those Words in a *higher mystical* Sense; which is no uncommon Thing in Scripture: For Instance, those Texts in *Hosea* 11. 1. "Out of Egypt have I called my Son:" Which *literally* considered, did refer to GOD's bringing the Children of *Israel* out of *Egypt*: But in *Matth.* 2. 15. is in a *higher mystical* Sense referred unto *JESUS CHRIST*'s Return from *Egypt*. And so in *Exod.* 12. those Expressions, that "a Bone of him shall not be broken," is *literally* spoken of the Paschal Lamb, which St. *John* applies in a *higher, mystical* and *typical* Sense unto *CHRIST* the Lamb of GOD upon the Cross. Besides it is evident, that the abovesaid Place in *Malachi*, as it is referred unto, and improved by St. *Paul* in the ninth of the *Romans*, carries in it more than a *bare literal* Sense and Meaning, even a *higher mystical* Sense, as most plainly appears by the evident Scope of the Chapter, and those cavilling Objections that are thus obviated and answered,

which

which are never made against meer *temporal* Discriminations in earthly Things : Besides all those *high* and *grand* Expressions of some being *Vessels of Dishonour* and *Wrath* fitted to Destruction, and others *Vessels of Mercy* and *Honour* afore prepared unto Glory, to whom GOD makes known the *Riches of his Glory*, do manifest that the *Arminian Gloss* upon GOD's loving *Jacob* and hating *Esau*, as tho' it intended a Discrimination *only* in *earthly* Things, is *fallacious* ; By which they represent the Apostle as quoting Scripture *impertinently*. And at the same Time they shew their Unfairness in considering that Passage *abstractly* from the proper Scope of the Apostle in this Chapter : Which, with his whole Discourse answerable thereunto, considered in its *uniform* and *connected* Parts, contains a most full and pertinent Answer to our Opponents Objections and horrible Conclusions, That the Doctrine of absolute Election renders GOD *unjust*, *unmerciful*, and to be the *Author of Sin*, necessitating Men to sin and such like. Which Objections do as fully lie against their professed Doctrine of GOD's *Foreknowledge*, his not *eventual* saving all Men, and suffering Sin with all its direful Effects to be and come to pass, altho' he is almighty in Power, infinite in Mercy, Holiness, Justice, Goodness and Truth : So that our Opponents can never *fairly* clear themselves, and are in the *utmost* Strait to reconcile these Things together. Besides their Objections do equally lie against GOD's electing some *Angels* and passing by others, and afterwards damning them for their Sins : Who as they came out of their Maker's Hands were *holy* and *good*, yea more *noble* Creatures than *Man*, and whom GOD no Doubt (had it but been his Will) could have made ascribable Instruments of his glorious Grace as the others, the elect Angels. So that for any to say that their Sin was of a more heinous Nature than Man's, and that therefore GOD cast them off without any Hopes of Recovery, is but to beg the Question, not to resolve the Difficulty : This is to *cut* the Knot instead of *untying* it. For it must be allowed, that as GOD had a most perfect Foreknowledge of all Things before they were created, so he could either have not made them at all, or having made them, might have confirmed them in their *holy*, happy State, as he did the elect Angels ? Or having suffered them to fall, might have found out a Way for their Recovery, as well as he did for some of the fallen Sons of Men, had he so willed ; and yet we see none of all this was done unto them, for they are reserved under everlasting Chains of Darkness unto the Judgment of the great Day. Now will any therefore say that GOD made them *on Purpose* to damn them, or that he *necessitated* them to sin, and *forced* them to commit Rebellion against his most glorious Self, or that they did not sin *freely* as *free Agents* in sinning, or that GOD is *unjust* and *unmerciful* ? And yet there is as *much* Reason *thus* to object as in the Case before us respecting the Doctrine of GOD's Election of some only of the fallen Race of Mankind. Is GOD the Author of Sin because he wills to permit it, as we see he doth ? No verily. Then surely we don't make him to be the Author of Sin in saying that he decreed to permit it : And as he wills to permit it in *Time*, surely it cannot be amiss to say his Will was the *same* before all Time. And here let it be noted then, when we speak of GOD's decreeing whatsoever comes to pass, we make an evident Distinction between his *permissive* and his *effective* Decrees : That is

to say, Whatsoever is sinful he decreed to permit ; which being acted by *wicked Men*, they are the *Authors of it* : But whatsoever is *just* and *good* he decreed to *effect*, or to furnish Men with Grace to effect the same. And surely it is but reasonable that we should be allowed the *Liberty* to explain our *own* Meaning of the Decrees of GOD. Again, I would ask, Doth not the holy Scriptures shew us, that *Judas* and others acted *freely* and *wickedly* in betraying and putting CHRIST to Death, “ who was delivered thereunto by the determinate Counsel and Foreknowledge of GOD ?” *Acts* 2. 23. Is it not positively asserted by our Lord himself, “ That the Son of Man goeth as it was determined,” who yet pronounced a “ *Wo* be unto that Man by whom he is betrayed ?” Moreover, Did not the Apostles in their Address unto GOD *justly* complain of the Wickedness of *Herod*, of *Pontius Pilate*, and others committed against his holy Child JESUS, for doing what his Hand and his Counsel determined before to be done ? *Acts* 4. 28. One would think that these Instances were enough to satisfy every considerate Mind that GOD’s Decrees have no *physical* or *forcing* Influence upon the Wills of Men to commit Folly and Wickedness ; and that the Damnation of all finally impenitent Sinners is *just*, altho’ the Case be such that GOD can do what he will with his own Grace ; hath Mercy on whom he will have Mercy, and whom he will he hardneth, or withholdeth that effectual Grace which would soften the Hearts of obdurate Sinners, if bestowed on them, who with the greatest *Choice* and *Freedom* do pursue Folly and Wickedness, and therefore are justly culpable and obnoxious to the divine Displeasure ; as in the aforesaid Instances of the fallen Angels, and the Betrayers and Murderers of our dear Lord. The Death of CHRIST was infallibly fixed by the divine Decree ; and as his being put to Death did necessarily suppose an Agent or Actor in that Matter ; so the very Man that betrayed him was in a very particular Manner spoken of several Hundreds of Years before that Time, *Acts* 1. 16, 21. *Psal.* 69. 25. *Psal.* 109. 8. and yet we see that this Betrayer became *justly* obnoxious unto the divine Displeasure, and as a Son of Perdition he went to his *own* Place : For however GOD’s Hand and Men’s met together in the Death of CHRIST, yet *their Designs* were as different as *Light* and *Darkness* ; the *Action* was from GOD, but the *Evil* in the Action was from Men : GOD for gracious Ends ordained the *Act*, and justly damned *Judas* for his *Wickedness* in the doing of it, who ’tis evident acted with the *greatest Freedom* of Mind and Will. Hence, as the stinking Savour proceeds from the Dunghill, consequent upon the Sun’s shining on it, and yet the Sun remains in its *untainted Purity*, the Stink coming from the Dunghill’s *own* filthy Nature. So in the Case before us ; altho’ GOD decrees the *Futurity* of Men’s Actions, yea, upholds their natural Strength and Lives while they act, yet is he not the Author of Sin, which cleaveth unto their Actions, *that* cometh naturally from their *corrupt Wills*, as the stinking Savour of the Dunghill on which the Sun shines. Herein (saith the excellent Judge *Hale*, as I find him quoted by Dr. *Edwards*) “ We may discern the “ most *deep* and *unsearchable* Wisdom, *Power* and *Purity* of GOD, that while “ Men work *freely*, yet therein GOD worketh thereby *powerfully*, and whilst “ Man worketh *sinfully*, yet GOD thereby worketh purely and justly ; the

“ Freedom of Man is not *controuled* by the *Infallibility* of the Counsel of GOD,
 “ nor can *interrupt* nor *disappoint* it : And the Sinfulness of the Wills and Ways
 “ of Men is not justified by the *Infallibility* and Purity of the Counsel of GOD,
 “ nor doth it pollute it.”

I will now proceed and shew how *absurdly* our Opponents object against us, when they say that we, by the Doctrine of the Decrees, do lay Men under a Necessity of sinning, & that therefore we make GOD to be the *Author of Sin* : For herein (as Dr. Edwards observes, *Ver. Redux*, p. 126.) “ they contradict themselves,
 “ it being their profest Opinion, that where there is *Necessity* there is *no Sin*, because
 “ it is requisite that an Action be *free* if it be *sinful* ; for if Men be *irresistibly* compelled to act such and such Crimes, it is no Sin in them. This is their *profest*
 “ Doctrine. Now then, if it be no Sin, then GOD, who is said to be the
 “ Author of Sin, is not the Author of it : Thus they *confute themselves* and destroy their *own* Notions.” And *this* (says the Doctor) “ is no uncommon
 “ Thing for this Sort of Men, for they usually make their Way through Contradictions, and assert *that Cause* which they *themselves* have *shattered* and
 “ *weakened*. I will further observe, That the Persons who object these and the
 “ like Things to us are strangely *partial*, and don’t give themselves Leisure to
 “ see the Consequence of their *own* Propositions : Why is the Decree to *permit* Sin the same with the being the *Author* of Sin, when they themselves maintain Propositions, whence *we* may infer *such* a Conclusion ? They grant that
 “ GOD subtracts his Grace from some Persons, whereupon *necessarily* ensues
 “ their Sinning. Whether they had given GOD Occasion to deny his Grace
 “ to them or no, is *not material here* ; for we are considering Sin only as a
 “ *Subsequent* of the Denial of divine Grace : And these Men *grant* that upon
 “ this Denial the Persons cannot but sin, and continue to do so. But now I ask
 “ them, Is GOD the *Cause* of this ? They hold no such Thing, but say,
 “ that Sin is the *Consequent*, not the *Effect* of such Denial of Grace. So in the
 “ present Case, GOD determines to suffer Men to sin, whence *Sin follows* :
 “ But thence we cannot infer, that GOD is the *Author* or *efficient Cause* of
 “ Sin. If we would be *impartial*, we should then find, that to decree the *Permission* of Sin is not to be the *Author* of it, but they are *quite different* Things :
 “ Our Adversaries then should not be so forward in drawing Consequences and
 “ urging them against us.” Thus far the Doctor.

And now (say I) seeing they are obliged to confess, that GOD is a Being *infinitely holy*, and who accordingly declares his *Abhorrence* of Sin, and that he is *Almighty*, able totally to root it out of the World, and that he is *infinite in Mercy*, and (as they say) most *heartily* and *sincerely* willing that all, even *every Individual* of Mankind should be saved. I say, seeing they are obliged to and do acknowledge those Perfections of GOD, and plead up for *universal* Grace after this Manner, it is fit they should be asked, *Why or wherefore* He at first suffered Sin to enter into the World, or having suffered it to enter, and at the same Time perfectly knowing its *pernicious* Qualities, did not *stife* it in its *very Birth* ?

Or

Or wherefore he *still suffers* its Continuance and Spreadings, whereby the Souls of so many Thousands are ruin'd for ever? especially seeing, as our Opponents affirm, that at the same Time he *most heartily and sincerely wishes* the Salvation of *them all*? Let these *very penetrating and sagacious* Objectors render a Reason, *if they can*, beyond the Counsel of GOD's Will, and the *Unsearchableness* of his Judgments and Ways, wherefore he being Almighty and infinite in Mercy, doth not effectually stop up that wide Gate and broad Way that leads to Destruction, and thereby prevent the eternal Ruin of those many that are said to go in thereat. *Mat. 7. 13.* Let them tell me why the most righteous and merciful JEHOVAH did determine to, and accordingly actually made Multitudes both of Angels and Men, whom he most perfectly foreknew would fall into Sin, go on, and eternally perish: Or having made them holy and pure, why did he suffer them to fall into such Sins, by which they fall into such Mischiefs and Miseries? Is it because his Arm is too weak for his Will? Is there not Power enough in his Hand to prevent the Damnation, and actually effect the Salvation of *every one in particular*? and yet 'tis confessed that this is not by him effected. What then doth it profit for Men to talk of his *heartily wishing* and willing of it? Why truly that they may defend the *divine Veracity, Mercy and Sincerity* of the Almighty. But surely this is a *most miserable Method* that they take to do this: For who sees not with *half* an Eye that they hereby charge that *Infincerity* upon the divine Being, which they seem zealously bent to defend, and cast a manifest Blot and Stain thereon, and on the *divine Purity*, by the *very Measures* they use to wipe out the Stain which they say we cast thereon. Let us put all together and see the Amount of it, which is this, That almighty GOD, being infinite in *Mercy and Truth*, doth most *sincerely wish* and *will* the *Conversion and Salvation* of *every Man*, and yet at the same Time *knowingly and willingly* suffers many of these *very Men* to go on in their Sins and *perish*. That is, in other Words, He most *sincerely wills* that to be effected, which yet he doth not effect, altho' he be both able and willing to effect it. What is this but to talk *foolishly* as well as wickedly for GOD? Surely it becomes these Sort of Men, *least* of all others, to cry out at every Turn upon their Opponents Scheme of Doctrine, "*Contradiction and Nonsense, Contradiction and Nonsense.*"

But I will again ask these mighty Advocates for the divine Purity, these eloquent Disputers of this World, and profound Scholars in the School of Reason, that pretend to grasp every Thing thereby, How came Sin at first to enter into the World? And in answering this Question let them act the Part of a good Philosopher, who doth not fasten on second and subordinate Causes, who rests not until he arrives at the first Cause of all these Causes; and then try their Skill in reconciling Sin's Entrance into the World with the *divine Purity* and GOD's *protest Hatred* of so great an Evil.

And once again I ask, Why, seeing GOD is infinite in Mercy, Power, Purity, Truth and Sincerity, doth he not *actually and effectually* deliver every Individual of *Adam's fallen Race* out of the damning Power of Sin, that they may in

very *deed* be saved, as well as to *wish* and *will* this to be done *so* very *heartily* and *sincerely* as our Objectors are wont in the *most pathetic Strains* to say he doth ? backing what they say with a large Recital of Scripture-Texts in order to prove their Assertions.

In short, it is certain and undeniable, that GOD hath Power enough in his Hand actually to convert and save every Individual of fallen Mankind, if he so pleased : But seeing (if we believe the holy Scriptures) he doth not do this, it is most evident that it is not his Will and Pleasure to do it ; for both the *Scriptures*, together with *Facts* and *Events*, do declare, that there are many, whose going on in sinning and perishing, he wills not *effectually* to hinder, but suffers to come to pass. So that I might well retort on our Opponents and ask them, why they do not express their Repentments of GOD's being *unmerciful, cruel, tyrannical* and *insincere* in this Case ? Why do they not cry out against his suffering Sin, with the damning Effects thereof, to come into the World, while it was in the Power of his Hand to hinder the same, and professeth his great Abhorrence of it ? Why do they not also as well cry out against GOD's real suffering and permitting Men to go on, and at last coming under the actual Sentence of Damnation for their Sins, as against *our* Account of Things, seeing it lay in his Power to have hindered their eternal Ruin ? And that too divers Ways ; either *First*, By not making them at all ; or, *Secondly*, Having made them, to have effectually kept them from the Pollution of Sin ; or, *Thirdly*, They being polluted, to have effectually purged and cleansed them therefrom, and completely sanctified and saved their Souls from perishing in their Sins. He *could* have saved *every* Individual of fallen Mankind, if he had *so* *willed* : But seeing he doth not save all, 'tis evident he *never* *willed* all to be saved, without Exception. To say *otherwise*, is nothing less than to charge him with either *Weakness* and *Want* of Power to execute his whole Will, or else that he *alters* his Will as to the Salvation of *some*, seeing all are not saved ; either of which is highly dishonourable to a Being of *absolute* and *infinite* Perfection. Neither doth these Notions of a *weak* and *mutable* Willingness of *universal* Salvation, which they ascribe unto GOD, any better provide for the Sinner's Comfort and Encouragement (whatever may be pretended) than it doth for GOD's Honour. For what *solid* Foundation for a Soul-saving Hope can *such* *Wishings* of a universal Salvation produce, that either through *Weakness* or *Mutability* is liable to come to *nought* ; nay, *at last* issue in *Wrath* and *Destruction* ? Let then our Opponents try to reconcile GOD's Will in *suffering* many to go on in their Sins and perishing in the same, with his Perfections of *Purity, Equity, Mercy* and *Sincerity*, which they say our Doctrines do run counter unto. Must they not here amazingly cry out, O the Depth ! And if our Account of Things is *shocking* and *surprising*, putting us to a *Non-plus*, surely *these* Accounts thereof, which our Opponents are obliged to own, are *no less* *so* ; and the very *same* Objections they raise against *us*, lie against *themselves* here, and the like Difficulties revolve upon *them* to account for. In the doing of which, their wonted Methods of having Recourse to *ineffectual* Wishes, which they *ascribe* unto GOD, will not serve

serve their Turn, but rather make the Matter *worse*, and entangle themselves yet the *more*, as before observed ; they must *at last rest in this*, that GOD hath Mercy on whom he will have Mercy, have Compassion on whom he will have Compassion, and whom he will he hardneth ; concluding that his Judgments are unsearchable, and his Ways past finding out, and that at the same Time they are all according to Truth ; that while Clouds and Darknes are round about him, Righteousness and Judgment are the Habitation of his Throne : So that neither will that *other evasive* Shift a Whit better solve the Difficulties spoken of, when they say, that if GOD should exert his almighty Power to save *unwilling* Souls, then he would *destroy* their *free Agency* : For from hence it follows, that altho' GOD is most merciful and most heartily wishes the Salvation of every Man, yet he will sooner suffer many Thousands of them to go on and be damned rather than destroy their *free Agency* forsooth : Just as if he bore so *superiour a Regard* to Men's *free Agency* as *over-balanced* and *out-weighed* all his *most sincere* Wishes of their Salvation ; or, as if he could not save them well enough, consistent with their free Agency, without leaving their Salvation wholly in their *own* weak Hands, independent of his determining Grace : What then becomes of his Mercy, Power and Wisdom ? Besides, that which still makes the Matter worse here is, That the free Agency contended for to act either Way indifferently, *Hell-ward* or *Heaven-ward*, independent of GOD's determining Grace, carries in it as much Freedom and Power to do Evil and be damned, as to do Good and be saved. This it seems is the Gift of GOD, as the Effects of his boundless Mercy and earnest Desires of all Men's Salvation. But surely 'tis a very *odd* and *strange* Way of clearing up the *Mercy*, *Purity* and *Sincerity* of the Almighty, to make him out to be the Author and Giver of so *pernicious* a Quality as this Sort of free-will Ability, whereas Man's own free Will hath ever appeared to be the very *Source* of Sin, and so leave all Men in a very fair Way to ruin themselves for ever, to whom he is said most *sincerely* to *wish* Salvation. How unworthy of the divine Being is *such* a Scheme of Doctrine ? But can't Men act *freely* without acting *independently* ? This were to render GOD making a Creature which he cannot govern. Yet if *this* free-will Power be not allowed to Men as free Agents, the Cry is presently that their *free Agency* is *intirely destroyed* ; and that their Wills are *forced*, instead of being *free* ; and that then Rewards and Punishments can't be just. But all this is founded on a *gross* Mistake, *viz.* That a Power to act *indifferently* either *Way* towards Good or Evil, is *essential* unto free Agency. Whereas it is not *essential* but only *accidental* to free Agency, to act either Way indifferently, as in Actions either *natural* or *moral* ; such as this, That every Man, whether good or bad, has a free-will Power, under the Influences of common Providence, either to sit down or stand up, to walk abroad or stay at Home, to give Alms, or read, go to Church, to pray, &c. or not, or any other Action that is *merely natural* or *moral* as to the Matter of them, that may be done without *supernatural* Aids. So I say, many free Agents, considered in themselves, *absolutely* from the infallible Purposes of GOD concerning them, have a free-will Power in several Cases or Actions *natural* or *merely moral* as to the Matter of them, under the Influence of common Providence.

Providence. Yet after all I do affirm, that a Freedom to act either Way indifferently is not *essential* to free Agency : For if it was, then by just Consequence it would *never be wanting* in free Agents, as indeed it is, as will manifestly appear by divers Instances. And,

First, Must not every one allow that the *ever blessed GOD* is a *free Agent* in all that he doth ? Is he under any Force or Compulsion to do what he doth ? Doth he not love himself and Holiness most freely ? And yet 'tis evident he *cannot do otherwise*.

Secondly, Must it not be allowed that the glorified Saints and Angels are free Agents in loving, blessing and praising GOD ? Do they not act therein with the *greatest Freedom* ? Dare any say that they act herein by Force and Compulsion, without Freedom and Liberty ? And yet every one must confess that they *cannot do otherwise*. From whence 'tis evident that a free-will Power to act either Way indifferently Good-ward or Evil-ward, is *not essential* to free Agency, seeing this is wanting in such as are *free Agents*.

Thirdly, I might add, Are not the obdurate Devils free Agents in what they do ? Are they *compelled or forced* to do Evil ? And yet they have no free-will Power to do otherwise, they have *no Will* to do that which is Good.

I am not insensible that these Instances are by some objected against, as *impertinent* to the present Purpose ; but I trust they are never the more *so* for such *impertinent* Objections : For the Question here is, Whether the free-will Power pleaded for be *essential* to free Agency in a *free Agent*, *as such*, Yea or No ? Either it is, or it is not : If it be, then how comes it to be wanting in some free Agents, as we see it is ? Or will any say that a Thing is *complete* when an *essential* Part thereof is wanting ? If it be not thus essential, then how vainly do Men plead, that free Agency is destroyed by the Absence of the said free-will Power pleaded for ? If indeed we denied *that* unto *free Agents*, which was an *integral* or *essential* Part of *free Agency*, then the Objection raised against us for destroying Men's free Agency would be of *some Force* : But as it is otherwise, it is of *none at all*. That which is *essential* to free Agency in a free Agent we readily allow to be in *all* free Agents. The *Essence* of which I conceive to lie in a *free-Act* of the Will, in pursuing that which the Affections cleave to, or that which the Agents *like best*. And thus the ever blessed GOD delights in himself and Holiness *most freely* ; and thus the glorified Saints and Angels do with the *greatest Choice* and *Freedom* love and praise their God and Saviour ; and thus regenerate Souls, the Saints of GOD on Earth, being born of the Spirit from above (altho' that they are said to be *made willing* by a Day of GOD's Power, and that the Love of CHRIST *constraineth* them to live, not unto themselves, but unto him) *do this*, treading in the pure and pleasant Paths of Wisdom with the *greatest Freedom*, as the Matter of their *Choice* and *Delight*. It is true indeed that the *unregenerate* Part in them doth reluct at divine Things, war against and molest the

new Creature, yet with Regard unto it, to *will* with them is present, and they do *delight* in the Law of GOD after the inward Man, which yet (being born of GCD) cannot sin, *Joh. 3. 9.* it serves GOD *most freely*; for we must note that there are in the Regenerate, as St. Paul reckoneth up, *Rom. 7.* the *Spirit* and the *Flesh*, the *new* Man and the *old* one, the *Mind* and the *Flesh*, the former of which serves the Law of GOD, but the latter the Law of Sin, which the other doth not serve: "So then, saith the Apostle, with my Mind serve I the Law of GOD, but with my Flesh the Law of Sin." This new Creature then, distinguished from the old Man, *cannot, doth not* sin, but serve the Law of GOD, and yet this is done *most freely*; for saith St. Paul, "I delight in the Law of GOD after the inward Man." Now what can be *more free* in an Agent than to do what he *likes best*, and that too with *Delight* and *Pleasure*? Such *free* Agents are the *Saints* in the *Ways* of *Holiness*, and *such free* Agents are *wicked* and *unregenerate* Men in the *Ways* of *Sin*, altho' at the same Time these have no Will nor Liking unto Godliness, being unregenerate, are wholly impure in all their several Faculties: As their Understandings (the Eyes of the Soul) are so darkned that they see no Loveliness in CHRIST, so their Wills and Affections are so carnal and corrupt, that they refuse to come unto him for Life; in which Refusal they act *freely*, doing what they like best, *Joh. 6. 40.* Their carnal Minds are *even Enmity* against GOD, as a *holy* GOD, and the *Purity* of his Law, to the which (being unregenerate) they *are not subject*, neither indeed can be; so that being in the Flesh they *cannot* please GOD; they *want a Will* to please him, *Rom. 8. 5, 6.* Hence our LORD might well say, *Joh. 6. 44.* "No Man can come unto me except the Father which hath sent me draw him:" Yet they have their Choice in refusing CHRIST and embracing Sin and Folly, which they do with *Delight* and *Pleasure*; so that in Sinning they do not act *forcedly* but *freely*: And I have before shewn in the Case of CHRIST's Betrayers and Murderers, that the divine Decrees do not offer any *Force* upon the Wills of wicked Men: That notwithstanding they do act *most freely*, and therefore without true Repentance GOD will damn them *justly*: The Malignity of their Wills, which are Enmity against GOD and the Purity of his Law, will furnish out *sufficient Grounds* for their just Condemnation in the last Day, when their own Consciences will bear them Witness that they acted with the *greatest* Freedom in *Sinning*, and accuse them for doing many Things which they ought not to have done, and for the not doing many Things which they ought, and which, under the Influence of common Providence, they *had an Ability* to have done; altho' without regenerating Grace they could not *savingly* believe, and do the acceptable Works of Faith and Labour of Love: "For they that are in the Flesh cannot please GOD:" "And without Faith (even such as *Abel* and *Noah* and *Enoch* had) it is impossible to please him," *Heb. 11. 5, 6.* None will be able in that Day to say that their Will was towards CHRIST, and that they would fain have come to CHRIST for Life and served him faithfully, but could not, or that they came to him in good Earnest for Grace and Mercy, but were rejected. If indeed the natural Man saw the Beauty of Holiness, the Excellency of CHRIST, had a real liking unto and was desirous of the same, and through

through meer want of Strength to come, was necessitated to stay in the Tents of Sin, then he would not be a free Agent, because forced to act contrary to his Will: But while he acts *voluntarily* and *upon Choice*, he must needs act *freely*, and therefore may be punished *justly*, as *Judas* was, and those others of CHRIST's Betrayers and Murderers that remained impenitent, who with *wicked Hands*, with the Concurrence of their wicked Wills, did act *freely* and *voluntarily* in killing that Prince of Life, who was delivered by the determinate Counsel and Foreknowledge of GOD to the ignominious Death of the Cross. The Apostle complained to GOD the Father against *Herod*, *Pontius Pilate*, and others; but for what? Why for doing to his holy Child JESUS what his Hands and his Counsel determined before to be done.

Hence then, the divine Oracles do evidently maintain that there is such a Thing (how mysterious soever it may appear to carnal Reason) as a Consistency between the *infallible Purposes* of GOD, and the *free Agency* of Men about *one* and the *same* Event; that the Certainty of the former doth not disannul a Freedom of Will in the tragical Effecters of it, nor in the least extenuate their Guilt. This is a Scripture-Proposition, written in such *legible* Characters that there is no shunning its Evidence, but by the *desperate* Shift of denying its Validity and divine Original. To all this I would ask, Whether, seeing CHRIST's Sufferings and Death are positively ascribed to the determinate Counsel of GOD, they were not in that regard *necessary*? And whether, notwithstanding, he did not suffer and die *most freely* as a *free Agent*, without *Force*? For he had Power to lay down his Life, and Power to preserve it, or to take it up again; he loved his Church (mark) and gave himself for it, an Offering and a Sacrifice unto GOD for a sweet smelling Savour. A full Evidence of his *free Agency* in that Matter: Which may once for all serve to prove a Consistency between *Necessity* and *free Agency*. That there is a Consistency between GOD's Foreknowledge and Man's free Agency the *Arminians* confess: That there is a Consistency between GOD's Foreordination and Man's free Agency the divine Oracles do declare.

Hence then, let those Gentlemen tell me *how fine* that Hair must be that can be drawn between the divine *Foreknowledge* and the divine *Foreordination*: Sure I am, that both in Regard of the Death of CHRIST and the Salvation of GOD's Elect, thereby these two are joined together; "For whom he did foreknow those he did predestinate to be called, justified and glorified," *Rom. 8. 29, 30.* But alas! according to our Opponent's Scheme, they that are actually called, justified and saved, did attain thereunto by a free-will Power, *independent* of GOD's *Predestination*, or sovereign determining Grace: Whence it might so have happened that the Saved might have been damned; their coming to Heaven was but a *meer Peradventure*; but Thanks be to their free Will that happened to turn of their right Side; but no Thanks unto GOD for any supernatural Aids or absolute Purpose of electing Grace: For that our Opponents will by no Means allow of, lest they should be forced to go to Heaven *against their Wills*; whereby they should lose the Honour of their *free Agency* for sooth.

But

But all such as are well acquainted with themselves, and seriously consider the common *evil Bent* of fallen Mankind, and how unequal a Match Man, even in Paradise, was for the Devil *without confirming Grace*, will allow, that were it not for *such Grace* not so much as *one* of all the fallen Race would have been saved; and that *some* of them are saved is *entirely* owing to the *free* and *determining* Grace of GOD: So that after all our Opponents dismal Declamations against those Doctrines, they appear to be no worse than this, *viz.* That when *all* Mankind, if left unto themselves, independent of supernatural Grace, would work out their own eternal Ruin, GOD of his sovereign Grace and Pleasure determined effectually to save *some*, and they a Number whom no Man can number, ten thousand Times ten Thousand and Thousands of Thousands; and the Event exactly answers these Determinations, as Scripture and Fact do jointly evidence. So that, as our Opponents by their loudest Out-cries of GOD's wishing the Salvation equally of every Man, without Exception, do make the Number of the actually Saved *never the more*; so our Doctrine of Election do make them *never the less*: Yea, herein our Doctrine is preferable to theirs, in that it represents GOD as intending and certainly effecting the Sanctification and Salvation of some; even Thousands of Millions: Whereas their Doctrine represents the Salvation of every Man most *precarious* and *uncertain*, at best but a *bare Possibility*, as what *may* or *may not* come to pass, the Lord not securing it by an *infallible Purpose* to so much as *one* Man of all.

Moreover, as our Opponents disclaim all *positive* and absolute Determinations of GOD's giving either effectual Grace or Glory to *any*, I would ask, How should any Man comply with the Conditions of Salvation, such as Perseverance in Faith and Holiness, that they may be saved, (without which our Opponents confess Men cannot be saved) seeing Faith and Sanctification are the Gifts of GOD, which (according to our Opponents Notions) he hath not *positively* and *absolutely* determined to give unto any Man; and if *not purposed*, then by just Consequence *not promised*, for GOD doth not give these Gifts at random, his *Purposes* and *Promises* are *exactly commensurate*, the *former* being the *Ground* of the *latter*. Now where there is neither certain Purpose nor Promise of GOD to bestow these Qualifications, how shall any one possibly comply with the Conditions of Election and Salvation that they may indeed be saved? but the poor Men must of Course perish. Thus if Matters are duly weighed, the Charge of *unmerciful* and *despairing* Doctrine doth justly belong to our Opponents *own* Scheme, as evidently rendring the Salvation of every Man a moral *Impossibility*.

Again, observe, As *their very merciful* Scheme of Doctrine gives no Encouragement or Grounds of Comfort to wilful and impenitent Sinners any more than *our's* do; so their's comes far short of our's in Point of Comfort and Encouragement to those that are indeed penitent and godly, because we maintain, that as all that the Father chose in and gave unto CHRIST, shall come unto him, so him that cometh he will *in no wise* reject or cast out, and that in whomsoever the good Work of Grace is begun, GOD will *most certainly* carry it on and per-

fect it until the Day of CHRIST: So that, as this good Work of Grace and Sanctification is the Effect and Evidence of their Election past, so it is a Pledge of their Glorification to come, according to that, 2 *Thef.* 2. 13. "GOD hath from the Beginning chosen you to Salvation through Sanctification of the Spirit and Belief of the Truth." Whereas it is our Opponents profest Principle, that even these, the Elect, the sanctified, regenerate and godly Souls are *still liable* to fall away from their State of Grace and Favour of GOD *finally*, and *perish eternally*; that these who are *Favourites of Heaven* and *Heirs of Salvation now*, may so fall into Sin as to become the Subjects of GOD's *Wrath*, and *Heirs of Hell* and *Damnation hereafter*.

Hence then, Let every *judicious* and *impartial* Reader now *judge* whose Doctrines, *theirs* or *ours*, do best deserve Epithets of *Unmerciful*, *Despairing*, and the *Destroyer* of all Hopes of Salvation. What a melancholy Reflection of Thought must it yield to *poor dejected Souls*, sensible of their manifold Weaknesses and *potent Enemies*, that however the good Work of Grace is begun in their Souls, that yet it may fail of being carried on to *Perfection*; that if they can finally persevere in Holiness, through all Manner of Difficulties whatsoever, by a due Improvement of a supposed common Stock of free-will Abilities, independent of any confirming; determining Grace, they may at last be saved; but if they *cannot do this*, they must *inevitably* perish, as Thousands have done before them.

By this Time the Reader may see how mightily our Opponents do advance and set forth the Attributes of divine Grace and Mercy by their *noisy Out-cries* about GOD's *sincere Wishing* of every Man's Salvation. Let the Reader see what he can make of such Out-cries of GOD's wishing of the Salvation of all Men, and try how he can reconcile *this Wish* ^{with} *denying all absolute Purposes* and Determinations in GOD to save so much as *any one Man*; even the *Saints*, or *true Believer* himself. Thus might we deal with our Opponents in a Way of *just Retaliation*. As for the several particular Texts on which they found their Notions of *ineffectual* Wishes, which they ascribe unto the divine Being, I shall, by his gracious Aids, consider hereafter.

Moreover, I might here *justly* observe, how *unjustly* they charge us with defacing and *limiting* the Grace and Mercy of GOD, seeing the Accounts we give thereof are *exactly commensurate* with the *Plan of holy Scripture*; whilst, as it says, that "GOD is gracious and merciful, slow to Anger, abundant in Goodness and Truth, shewing Mercy unto Thousands, &c." so also it brings GOD in saying, in a Way of divine Sovereignty, and that too in a *doubled and most emphatic Speech*, "I will have Mercy on whom I will have Mercy, and I will have Compassion on whom I will have Compassion, and that whom he will he hardneth." This is the *Scripture-Account* of divine Mercy in its *uniform and connected* Parts; which, therefore vain Man may not attempt to *seperate*.

Hence

Hence let our Objectors accordingly consider this Scripture-Account of Things, or *else never pretend* to plead Scripture at all. And let them withal consider *how vain* are all their *Flourishes* about GOD's universal saving Grace and Mercy, and his *heartly wishing* the Conversion and Salvation of *every Man*, while they *separate all this* from all *absolute* or *certain Purposes* and *Determinations* in him to give Faith and Salvation unto *so much as one Man* of all. According to them, GOD hath given to every *Individual* of Mankind a Talent of saving Grace, *Christians, Turks, Jews and Pagans*, which Talents, if Men will improve well, they shall be elected and saved, but yet hath not *absolutely* determined that *one single Person* of all these shall be elected and saved; or that they shall *certainly* comply with the Conditions thereof that *they may*. GOD has, it seems, done his Part, and then looks on with a very *wiseful Eye*, as a *Spectator*, to see the Event, *earnestly wishing* and *desiring* that every one may make a *right Choice* and persevere therein; which some see fit to do, independent of supernatural Aids, whereby they become intitled to Election and Salvation; while others *mis-improve* their said Stock of Grace and Talents of free-will Power, whence GOD refuseth to elect and save them, altho' he *as much wished* and *willed* their Salvation as he did *the others*.

But who does not at once see, how unworthy of the alwise GOD such a Scheme of Doctrine is? Also in *how forcible* and *wrong* a Manner our Opponents *press* into their Service the Parable of the Talents: Just as if thereby is *meant* that every individual Man and Woman, not only *Christians, & Jews*, but also *Turks, or Pagans*, who have no more Light into GOD's Way of Salvation than what the Light of Nature can gather from the Book of Creation and Providence, or from *Mahomet's Alcoran*, had a Talent of saving Grace, upon the due Improvement of which, without any Gospel Light, or supernatural Gifts of Grace, they may come to the Attainment of Election and Salvation; whereas in that Place our LORD is only and particularly speaking of his visible Church and the Gospel Dispensation, which he calls the *Kingdom of Heaven*; which therefore cannot intend the *Kingdoms of this World*, with all Men, the Inhabitants of the same. In the foregoing Parable of the wise and foolish Virgins, he had spoken of the Members of the *visible Church* in general, as such, both such as were *real* and such as were only *nominal Christians*. And then in this Parable of the Talents, which immediately follows, our Saviour comes to speak, as I conceive, more particularly of the *Ministers* of the Church, gifted with the Talents of Knowledge and Utterance, for the Service of CHRIST and his Gospel-Kingdom, who are therefore, by Way of *Emphasis*, called *Servants*, and their ministerial Gifts called *Talents*; which they are to improve with Study and Diligence, answerable to the several Measures and Degrees of Ability GOD hath given them, *to some five*, unto others *two*, and unto others *one Talent*. Now as these ministerial Gifts or Talents *may or have been* where *true sanctifying Grace is not*; so it is no Wonder that some prove slothful, hiding their Talents in the Earth, as *Demas the Preacher* did, and at last be cast as unprofitable Servants into outer Darkness, as will be the Case of some that had professed in CHRIST's Name;

Mat. 7. 22. So that this Place of Scripture, if duly considered, doth neither prove the Doctrine of universal Grace in every Man, nor the possibility of the final Apostacy, as some imagine.

Let the Reader duly consider how exactly this Account of Things agrees with the Scope of the Place, and Connection of the two Parables in their Order; the first of the ten Virgins, representing the visible Church in her Members, both *nominal* and *real*, and then that of the Talents, respecting her Ministers: Where observe the Names given to them, they being, by Way of Emphasis, called *Servants*, their ministerial Gifts called *Talents*, these being the greatest Gifts for Usefulness and Service in the Church, as Talents were the greatest of Weights and Coins among the *Jews*, to the which there is a *proper* Allusion; to this consider the Nature of them, being such as might be *improved* or *lost*, and for which Men are *accountable*; also the *Time* of Delivery of *them*, when CHRIST went into a far Country, into Heaven, when he ascended on high, and received Gifts for and gave them unto Men for the Service of the Church, to whom they are Servants for JESUS Sake, *2 Cor. 4. 5.* To this consider the unequal Distribution of them, to some *more*, unto others *less*: All which do perfectly agree with ministerial Gifts, as both *Scripture* and *Fact* do declare; some having *five*, some *two*, others *one* Talent, which as they may be where true Grace is not, *1 Cor. 13. 1, 2, 3.* So are sometimes by *Demas's* Followers buried in the Earth, laid by as useless for the Sake and on the Account of worldly Advantages, whence they are *fitly* called *wicked* and *sllothful* Servants, and accordingly justly cast into utter Darknes: Thus Death is the Wages, the *just* Wages of his Sin, whilst the good and faithful Servant is welcomed into his Master's Joy, or Life Eternal, not as the Wages of his Goodness and Fidelity, (as the *Arminian* Notion of the Talents doth fully import) but as the *Gift*, the *free* Gift of GOD through JESUS CHRIST our LORD: The Reward is not of Debt but of Grace.

CH A P. VI.

BUT if this Text fails our Opponents, they have more at Hand: We will proceed and try their Strength; particularly that in *Mat. 11. 21, 22.* "Wo unto thee *Chorazin*, Wo unto thee *Bethsaida*: For if the mighty Works which have been done in you, had been done in *Tyre* and *Sidon*, they would have repented long ago in Sackcloth and Ashes." But the *Impertinency* of bringing this Text to prove the Doctrine of Self-Ability to save by a supposed Stock of sufficient Grace in every Man, will appear at the *first Dash*: For if these said *Tyrrians* and *Sidonians* had had within themselves a Stock of Grace sufficient to have converted and saved themselves, what Need had they of the Advantages granted to *Chorazin* and *Bethsaida* to render that Grace sufficient unto those Ends? Where is the good Sense of this? How do our Opponents contradict themselves?

For,

First,

First, They maintain, that *all* Men, and so consequently these *Tyrans* and *Sidonians* amongst others, even tho' they never enjoyed the Gospel, had such a Stock of universal Grace and free-will Abilities, if improved, as were *fully sufficient* to effect their Conversion and Salvation, without those Gospel-Advantages granted to *Chorazin* and *Bethsaida* : And yet by their quoting of this Text they do in Effect plainly (tho' absurdly) say, that these People needed them in order to render their said Stock of free-will Grace and Abilities effectual to those Ends ; which yet GOD, who heartily willed their Conversion and Salvation, did not give them. This is well worthy of the *Arminian* Scheme. But if we believe the divine Oracles, something *more* than the *bare external* Means of Grace and Salvation, and mighty miraculous Works, is necessary in order to compleat Men's Conversion, even the *powerful Influences* of the Holy Ghost ; " For neither is he that planteth any Thing, nor he that watereth, but it is GOD that giveth the Increase," 1 *Cor.* 3. 7. and that too, not according to Man's Will, but his own sovereign Grace and Pleasure, as appears by *Ver.* 25th and 26th following the Words under Consideration ; " At that Time JESUS answered and said, I thank thee, O Father, Lord of Heaven and Earth, because thou hast hid these Things from the Wise and Prudent, and hast revealed them unto Babes : Even so Father, for so it seemed good in thy Sight."

It is true indeed, that tho' true Faith and Repentance unto Life are not of Men's selves, but the Gift of GOD ; yet according to a human Judgment of Things (which I take to be the Sense of the Words) it was very probable, that if those profligate Sinners of *Tyre*, *Sidon* and *Sodom*, had enjoyed the external Advantages which were granted to those obstinate and unbelieving *Jews*, they might have been brought to a *legal* Repentance and Humiliation in Sackcloth, and Ashes, (tho' perhaps not to an *evangelic* Repentance unto Life) as in the Case of *Abab* and the *Ninevites*, upon which ensued a Stay of Execution of the Judgments threatened, and who were moved to this Repentance by believing GOD's Prophets ; whereas these wicked and obstinate *Jews* were not moved to believe in the *Messiah*, the Son of GOD himself, nor to repent of their rejecting him, altho' he confirmed his Doctrine with Miracles or many mighty Works, by Reason of which their Sin became far greater, and hence their Judgment will be more intolerable in the Day of Judgment. And this Sense of the Words doth perfectly agree with the Scope of our Saviour, who hereby designed to set forth the heinous Aggravations of these obstinate and unbelieving Inhabitants of *Chorazin* and *Bethsaida*, as it follows in the next Verse, " But I say unto you it shall be more tolerable for *Tyre* and *Sidon* at the Day of Judgment than for you ;" compared with *Mat.* 12. 41. " The Men of *Nineveh* shall rise in Judgment against this Generation and condemn it, because they repented at the preaching of *Jonas*, but behold, a greater than *Jonas* is here." Thus doth our LORD aggravate the Sin of these unbelieving *Jews*, by a *divine hyperbolical* Speech, saying, " That if the mighty Works done in them had been done in *Sodom*, it would have remained unto this Day." Just as if one, in aggravating an obstinate *obdurate* Sinner's Crimes, should say, That such a Discourse as were enough

enough to have melted a *Stone* made no Impression on them : Or as the **LORD** said unto the Prophet, *Ezek. 3. 4, &c.* “ Son of Man, go get thee unto thee House of *Israel*, and speak with my Words unto them ; for thou art not sent unto a People of a strange Speech, and of an hard Language, but unto the House of *Israel*. Not to many People of a strange Speech and of an hard Language, whose Words thou canst not understand ; surely, had I sent thee unto them, they would have hearkned unto thee : But the House of *Israel* will not hearken unto thee ; for they will not hearken unto me : For all the House of *Israel* are impudent and hard-hearted.” Now I say, these Sayings of the **LORD** to the Prophet can only signify the *extream* Obstinacy of the House of *Israel*, seeing (in an *ordinary* Way) it was utterly impossible for those to hearken to the Prophet that were a People of a strange Speech and an hard Language, and so not capable of understanding him.

The Words under Consideration I conclude then, do not suppose a Stock of sufficient internal Grace once in the Heart of these *Tyrrians* and *Sidonians* and *Sodomites*, which being accompanied with those *meer external* Advantages the *Jews* had, were sufficient to have wrought in them Repentance unto Life and Salvation ; however a *legal* Repentance might probably have been produced thereby : Nor that those unbelieving *Jews* had a Stock of *sufficient* internal Grace in their Hearts, whereby they had a free-will Power *savingly* to repent and believe. However, had they only assented to **CHRIST**'s Messiahship, and not so obstinately rejected him, it might have been a Means to have kept off those temporal Judgments that afterwards befell them ; to have rendred their Guilt *less* ; and their Punishment hereafter *more tolerable*. Whereas now their Sin was increased to a very great Degree of Heinousness, out-stripping the very *Sodomites*, *Tyrrians* and *Sidonians*, because they sinned against much greater Light in denying and condemning the Prince of Life in the very Face both of so many plain Prophecies of him, and mighty Works done by them. In this they acted as free Agents, pursuing the Dictates of their own perverse Wills with the greatest Vigour : They *obstinately* put away the Gospel from them, whereby they became self-condemned, judging themselves unworthy of everlasting Life, and to have deserved much sorer Punishment than others ; wherefore Wrath is come upon them unto the uttermost, *1 Thes. 2. 15, 16.* and who do accordingly remain upon Record as dreadful Instances of that divine Vengeance which hangs over the Heads of such as obey not the Gospel of our **LORD** **JESUS** **CHRIST**, and who in the Face of the clearest Evidence of the divine Oracles, do deny the Lord of Life and Glory, refusing to believe the Record which **GOD** hath there given of his Son, whereby they make **GOD** a Liar, despising, undervaluing and trampling under Foot the Blood of the Covenant wherewith he (the Prince of Life) was sanctified, counting it, in Effect, an unholy Thing, by denying his true God-head Character, and thence the infinitely valuable satisfactory Virtue of that most precious Blood ; also doing Despite and Contempt to the holy Spirit of Grace, by denying his Personality and Equality with the Father and the Son, and even ridiculing the Doctrine of his *irresistible* and *supernatural* Operations upon

upon the Souls of Men, in the effectual Application of the sanctifying, justifying and Soul-saving Virtue of that most precious Blood of the everlasting Covenant, setting up an Idol of their own Brains in his Room, in the Imagery of every Man's Heart, calling it by that precious Name, *The Grace of GOD*; which brings Salvation, as they say, to all Men. But what Sort of sufficient saving Grace must that be, that leaves so many short of Salvation, instead of bringing it to them, or them unto it? What Sort of sufficient, internal, sanctifying, saving Grace can that be, which is said to be in those very Persons, in and from whom appears nothing better than Blasphemy, Wickedness, Obstinacy and Unbelief, and whose carnal Minds are Enmity against GOD; that being in the Flesh *do not, cannot* please GOD? Surely the Hearts of such as never yet passed the New-Birth, cannot be the Seat where the converting, saving Grace of GOD dwells. Away then with talking of *universal* Grace, by which all *proper Distinction* between the *Regenerate* and the *Unregenerate*, the *Law* and the *Gospel* is *destroyed*; the Necessity of the New-Birth and Regeneration by the supernatural Operations of the Holy Ghost, and of Men's acting Faith in the Blood of CHRIST, rendered of no Account, and so CHRIST the Lord our Righteousness is set at nought, his holy Gospel undervalued, and the true Christian Believer brought down so far upon a Level with the unbelieving Jew, the Infidels, Turks and Pagans, as that these latter are all said to have the *very same* Talents of *saving* Grace with the former, for *Kind*, tho' not for *Degree*. Such are the sad Effects and Concomitants of Men's pleading up for the Notion of *universal* Grace, and the *Sufficiency* of a meer natural Religion, or the Dictates of the Law and Light of Nature in all Men, without the Gospel, to bring them unto eternal Life; which the divine Oracles do evidently declare to be of it self utterly insufficient unto these Ends: For St. Paul saith, *Gal. 3. 21.* "If there had been a Law (*any* Law) given which could have given Life, verily Righteousness should have been by that Law:" But there is no such Law given. Wherefore to say, that Righteousness, Life and Salvation comes by the Law, is in Effect plainly to say, that then CHRIST died in vain, *Gal. 2. 21.* and that some Men come to the Father otherwise than by CHRIST, the only Way unto him; and that there is Salvation in *some other Thing*; and that there is some other Name besides his whereby Men may be saved if *they will*, contrary to *Joh. 14. 6.* and *Acts 4. 12.*

So that by the very Methods which our very *tender-hearted* Universalists do take in order to their becoming Advocates for the divine Mercy and Grace, they do deny and condemn the divine Veracity that sits on the Face of divine Revelation concerning the *one* and *only* Way of Salvation; they also thereby charge the divine Wisdom with Folly in finding out, and the divine Sovereignty in establishing of such an only Way; taking upon them to be GOD's Counsellors, teaching him the Way of Understanding, and to fathom the Depths of his Counsels; and in Effect declare, that his Judgments are not unsearchable, nor his Ways past finding out; and that some are capable of giving to him, thereby bringing him in their Debtor, to recompence them again.

But after all, 'tis very observable they are never the nearer, unless they could back their Assertions of universal Grace with an indubitable Proof of *universal Salvation in Fact*, which in Terms they affirm their said universal Grace doth bring unto all Men without Exception, which they do not pretend to prove; *nor indeed can they*: Altho' amongst the great Numbers of our *miserickordian Universalists* there have not been wanting some that will argue for the Redemption and Salvation of the *very Devils* at last: Witness the Works of one *T. Collier*. By which is shewn how far Men are liable to run, when once they leave the true Corner-Stone. I say, our Universalists are never the nearer, unless they could also prove a universal Salvation as well as plead for universal saving Grace; which they cannot do: For they have still the divine Permission of many Men's running on in the broad Way that leads unto Destruction, also Facts and Events that stand in their Way to reconcile with their profest Doctrine of the divine Foreknowledge, Mercy, Power, Purity and Sincerity. So that when Matters come to be duly weighed, it appears that the *very same Difficulties* in the Upshot of all, revolve upon *them* to account for, which they call upon *us* to resolve, as I have before observed. Surely then it is best and safest to acquiesce in this, (as the best Satisfaction we can attain to here below) *viz.* Our Saviour's Doctrine in *Mat. 11. 25.* "At that Time Jesus answered and said, I thank thee, O Father, Lord of Heaven and Earth, because thou hast hid these Things from the Wise and Prudent, and hast revealed them unto Babes: Even so, Father, for so it seemed good in thy Sight." And that of *St. Paul*, in the Close of his Discourse on these very weighty Points, *Rom. 11. 33.* --- "O the Depth of the Riches, both of the Wisdom and of the Knowledge of GOD! How unsearchable are his Judgments, and his Ways past finding out! For who hath known the Mind of the LORD! Or being his Counsellor hath taught him Knowledge! Or who hath first given to him, and it shall be recompensed unto him again! For of him, and through him, and to him are all Things, to whom be Glory for ever. Amen."

I now proceed to inquire, whether that other Text which our Universalists do *press* into their Service also, performs any better Service to their Cause than the others that have past Review, in *Titus 2. 11.* which says, "For the Grace of GOD which bringeth Salvation, hath appeared to all Men, teaching us, that denying all Ungodliness and worldly Lusts, &c." But this cannot intend that *every individual* Man and Woman hath in them a Measure of saving Grace: For all Men have not Faith; and some are sensual, not having the Spirit: "And they that have not the Spirit of CHRIST are none of his, as saith the Scripture." *2 Thes. 22. Jude Ver. 19. Rom. 8. 9.* Now I pray, *what Sort* of saving Grace can be supposed where *these* are wanting? The *Arminian* Sense of these Words then cannot stand: We shall therefore seek out another Sense of the Words. And that our Conceptions may be rightly guided therein, I shall consider the proper Scope of the Place, desiring withal that it be first observed, That the Reason wherefore the Terms, *All Men, every Man*, and such like Expressions, do so often occur in the New-Testament, when the Doctrine

Doctrine of Redemption and Salvation is spoken of is this: (The Want of a due Observation whereof is the Ground and Reason of Men's falling in with the inconsistent Notions of general Redemption and universal Grace, as tho' those Terms of Universality must needs always intend every individual Man and Woman that ever were or shall be, which in this and many other Cases will not hold.)

We must then observe, That before the Exhibition of CHRIST in the Flesh the whole rational World below were summed up under and distinguished by the Name of *Jews* and *Gentiles*, these together made up *all* Men; the *Jews* were called the Church of GOD, and the *Gentiles* the Nations of the World, *Mat.* 6. 32. Now to the *Jews* only were committed the Oracles of GOD; "to whom belong'd the Adoption, and the Glory, and the Covenants, the giving of the Law and the Services of GOD and the Promises:" Whereas the *Gentile* or Heathen Nations were suffered to go on in their *own* Ways, being at that Time "without CHRIST, being Aliens from the Commonwealth of *Israel*, and Strangers from the Covenants of Promise, having no Hope, and without GOD in the World." *Acts* 14. 16. *Eph.* 2. 12. (and therefore surely had not Talents of saving Grace) But CHRIST being come, those who *before* were afar off, were now made nigh by the Blood of CHRIST, the Partition was taken down, and the *Gentiles* admitted into the visible Church, becoming one Fold under one Shepherd. Accordingly the Commission our LORD gave his Apostles did run that they should now "Go teach all Nations (and not the *Jewish* Nation only) baptizing *them*, &c." Or as *Mark* renders it, "Go ye into all the World and preach the Gospel to every Creature;" that is, to the *Gentiles*, as well as the *Jews*, and they did so accordingly.

Thus then, the Grace of GOD which bringeth Salvation, (that is to say, the Doctrine of the Gospel of Salvation by the Grace of GOD in CHRIST JESUS) hath appeared unto all Men, not unto every individual Man, for that it never did, nor will do, but unto the *Gentile* as well as the *Jewish* Nation, and unto Persons of every Age, Sex and Degree, such as aged Men, aged Women, young Men, young Women, Ministers and Servants, who are severally exhorted to behave themselves holily; according to their several Ages, Relations and Standings in the World, and that they might adorn this Doctrine of GOD our Saviour in all Things, *Ver.* 10. All which the Apostle inforceth in the following argumentative Way, *Ver.* 11. "For (says he) the Grace of GOD (*viz.* this Doctrine of GOD our Saviour) which bringeth Salvation, hath appeared unto all Men, teaching us, that denying all Ungodliness and worldly Lusts, we should live soberly, righteously and godly in this present World; looking for that blessed Hope and glorious appearing of the great GOD and our Saviour JESUS CHRIST, who gave himself for us, that he might redeem us from all Iniquity, and purify to himself a peculiar People, zealous of good Works." All these, you see, are the Lessons which the appearing Grace of GOD teacheth; which cannot be known, in an *ordinary* Way, where the Gospel is not: It is by *it* that Life and Immortality by Christ, is brought to Light; also *that* by which Faith and Hope

are wrought, which looks to CHRIST's Redemption, and expects his coming again, gloriously appearing as the great GOD and Saviour of his peculiar People, who are purified by him, that they may be zealous in doing good Works, viz. the Works of Faith and Labour of Love.

Now all these Things duely and uniformly considered, what tolerable Colour doth this Text afford to support the Notion of a universal Grace in every Man in particular throughout the World, as well the *Turks* and *Pagans* who have not the Gospel, as Christians that have? Doth this supposed common Grace teach them that have not the Gospel, those divine Lessons here spoken of CHRIST's giving himself to redeem and purify to himself a peculiar People? Or inform them of and encourage them by Faith and Hope to look for CHRIST's second glorious Appearance, as their blessed Hope, great GOD and Saviour? "How shall they believe in him of whom they have not heard? (as St. *Paul* nervously argues) And how shall they hear without a Preacher? And how shall they preach except they be sent?" Namely, by the divine Hand of GOD's Providence, whose Work it is both to qualify for and send the Preaching of the Gospel, by which Life and Immortality are brought to Light, and the Souls of Men lighted to Heaven. Which Soul-saving Blessing we plainly see it is not his Will and Pleasure to give to every Nation, suffering them to walk after their *own* Ways of Ignorance, Superstition and Idolatry, worshipping they know not what. Now if all these have Talents of saving Grace, where then is the great Advantage of having the Gospel of Salvation above the not having of it? And what then becomes of those Words, "Where no Vision is the People perish?" *Prov.* 29. 18. And that which speaks of GOD's pouring out his Fury upon the Heathen that know him not? *Jer.* 10. 25. And that which saith, "GOD's Name is dreadful amongst the Heathen?" *Mal.* 1. 14. And that which saith, "GOD is terrible out of his holy Places?" *Psal.* 68. 35. And that which saith, "If the Gospel be hid, it is hid unto them that are lost?" *2 Cor.* 4. 3. And why then did St. *Paul* tell the converted *Gentiles*, upon the Gospel's coming to them in its Purity and Power, "That in Times past they were without GOD, Strangers from the Covenant of Promise, Aliens from the Commonwealth of *Israel*, having (mark) no Hope, and were without GOD in the World?" *Eph.* 2. 11, 12. Where then also is there any material Difference between having the glorious Light of the Gospel, by which the Knowledge of Salvation for the Remission of Sins is conveyed; and the sitting in Darkness and the Shadow of Death, where no such Light is?" *Luk.* 1. 76. Nay further, What need of the Gospel at all? And why may not a *Seneca*, or a *Plato*, or any other Heathen Philosopher, a *Pagan* Priest, or even a *Mahomet* do as well for Preachers as a *Peter* or a *Paul*, or any other Gospel-Minister? Hence also, what becomes of St. *Peter's* Doctrine, "That neither is there Salvation in any other, and that there is no other Name given under Heaven amongst Men whereby they may be saved," if Men may be saved by their Adherence to the bare Light of Nature? For they that have not the Gospel, have no more than that comes to.

And yet our Universalists think they have another very powerful Proof of what they assert in *Rom. 2. 14, 15.* where speaking of the *Gentiles* which had not the Law, viz. in the Letter, as the *Jews* had, St. Paul saith, "They do by Nature the Things contained in the Law: These having not the Law are a Law unto themselves: Which shew the Work of the Law written in their Hearts; their Consciences also bearing Witness, and their Thoughts the mean While accusing or else excusing one another." But alas! They are very unhappy in their Choice of these Texts for their Purpose: Because their Construction of them doth directly thwart, not only the above Scripture-Account of Things, but also the natural and main Scope of St. Paul in this very Epistle, which was to shew the true and only Way of a Sinner's Justification before GOD, or what Righteousness that is, which is the *Matter and Ground* of a guilty Sinner's Acquittance from Condemnation, of his Acceptance with GOD, and Salvation by him, which the Apostle doth in a negative and positive Way; who accordingly utterly disclaims in that grand Article all Manner of Creature-Works of Righteousness, by whomsoever performed, be they *Jews* or *Gentiles*, positively affirming, "That by the Deeds of the Law (namely, whether written on the Table of their Heart, or the Tables of Stone) no Flesh shall be justified in GOD's Sight;" but by a Heart-purifying, operative Faith in the Person, Blood and Righteousness of CHRIST, as the only Mediator between GOD and Man; as by the Help of GOD, I shall endeavour to demonstrate, by taking a general Survey of the natural Tenor of the whole Epistle, answerable to the Occasion and Scope thereof. Whence it most naturally appears how absurd it is to conclude (as our Opponents do) that the Apostle, by the Words under Consideration, intended to establish the Doctrine of Justification and Salvation by a Creature Righteousness, founded upon a supposed common Grace in all Men, and their self-determining free-will Abilities; which is to represent the Apostle as building up that very Thing by this Epistle, which the evident Scope and Tenor thereof discovers was his full Purpose to destroy. Which shews the Folly of Men's forming an *imaginary* Scheme of Doctrine in their Minds, to the which the Scripture is in Fact a Stranger; and then, Hand over Head, without any due Regard to the Analogy of Faith, or Occasion, Scope and Tenor of a Book, or Epistle, produce a Text or two of Scripture to speak against it self, and for their *imaginary* Scheme.

Hence then, forsaking all such undue Methods in opening the Text in Debate, I shall proceed to consider the apparent Occasion, Drift and Design of this Epistle, and the exact Correspondency of the Matter and Method of the same therewith, which every one that knoweth any Thing of the Rules of Interpretation must confess to be very *just* and *fair*.

Hence let it be observed, That the Church of CHRIST in *Rome*, at the Time when this Epistle was wrote, consisted partly of the *Jewish* and partly of the *Gentile* Nations, between whom, or at least some amongst them, there arose some Disagreements, both in Judgment and Affection. The *Jews*, who were won-

to be puffed up with the Prerogatives they had enjoyed in Times past, above the *Gentiles*, whom also they were wont to disdain, did at this Time vaunt themselves against them, glorying in their *Jewish* Prerogatives, and either wholly opposing the Doctrine of the Gospel, or else mixing Law and Gospel together in the great Article of Justification before GOD. And on the other Hand, these *Gentiles* now knowing that the *Jewish* Dispensation was at an End, and that the *Jews* were a People, many of whom were rejected of GOD, and the *Gentiles* implanted in their Room, did too much insult over them as a People cast away, priding themselves in their natural Wisdom and Vertues, just as if this were the Ground and moving Cause of their Acceptance with GOD, and Justification before him, withal using their Christian Liberty with Offence; as by the Tenor of the Epistle doth appear.

Hence then, in order to allay these Heats, and make all these Vain-gloryings void, St. *Paul* wrote them this Epistle, wherein he professedly enters upon that great Article of a Sinner's Justification before GOD: Where he vehemently sets himself against all Manner of Creature's Boasting, whether arising from a Consideration of any natural or acquired Accomplishments, gloried in by the *Gentiles* on the one Hand, or any external Advantages whatsoever, boasted of by the *Jews* on the other; shewing, that neither the *Gentiles*, by the Law of Nature written in the Tables of their Hearts, nor the *Jews*, by the Law of *Moses* written in Tables of Stone, (notwithstanding their seeking of it in such a Way) could ever attain unto a justifying, Soul-saving Righteousness: This being only to be had by Faith in JESUS CHRIST, as the LORD our Righteousness, who is the End of the Law for Righteousness unto every one that believes. So that no Flesh, whether the philosophizing *Gentile*, or privileged *Jew*, (being naturally both under Sin) are justified in the Sight of GOD, either by any Righteousness inherent in them, or Works of Righteousness done by them, but by a Righteousness imputed to them, and received by Faith as revealed in the Gospel. Which therefore, by Way of peculiar Emphasis, is called the Righteousness of GOD, and the Righteousness of Faith, in a direct Contradistinction from Men's own Righteousness. Chap. 1. 16, 17. Chap. 10. 1, &c.

Thus, answerable to this Account of Things, the Apostle undertakes to prove that both *Jews* and *Gentiles*, as the sinful Descendants of fallen *Adam*, are all under Sin, which he manifests by the Fruits thereof in both.

And first of all, he attacks these boasting *Gentiles*, by shewing how short their Ancestors, with their natural Wisdom, came of the Glory of GOD, who professing themselves to be wise, became Fools and vain in Imaginations, even their wisest Philosophers, some of whom were the greatest Deriders of the Gospel, while others degenerated into worse than brutish Follies; as is at large shewn in Chap. 1st. for which the Wrath of GOD was revealed from Heaven against them. The Apostle plainly shews, that the *Gentile* World by all their natural Wisdom knew not GOD, they glorified him not as a Creator, they knew him not

not as a Redeemer, the Cross of CHRIST was Foolishness in the Apprehension of their greatest Reasoners. And even to this Day the Doctrine of Justification and Salvation by the Cross of CHRIST is to them that perish Foolishness: In the midst of their natural Wisdom, professing themselves to be wise, they become Fools in the great Mysteries of the Gospel; they become vain in their Imaginations, having their foolish Hearts darkened, saying, *Nicodemus* like, *How can these Things be?* Which caused a great Apostle, by a sacred Irony, to say, “Where is the Wise? Where is the Scribe? Where is the Disputer of this World? Hath not GOD made Foolish the Wisdom of this World?” But to proceed:

The Apostle having thus attacked the insolent *Gentiles*, and shewn how little Reason they had to glory in their natural Wisdom and Abilities, he comes in the second Chapter to make his Address unto the boasting *Jews*, with a Design to lay them as low as he had lain the *Gentiles*, by shewing them the Vanity and Folly of trusting in their external Advantages, and a bare Profession of the true Religion, while they remained destitute of the Root of the Matter within them, and that Faith which worketh by Love.

Moreover, he goes on and shews them in the third Chapter, That notwithstanding those Advantages they had enjoyed above the *Gentiles* in Years past, which were many and great, they were *by Nature no better than they*; that being both equally the Offspring of *fallen Adam*, the common Father, covenanting Head and Representative of them all, they were under that Consideration upon a *Level*, the one no better than the other, both being under Sin and Guilt, by Nature Children of Wrath; that therefore both of them, *Jews* and *Gentiles*, did equally stand in Need of *another* and *better* Righteousness than that of their *own* working out, by a legal Adherence to the Law, whether written on the Table of their Hearts, or on the Tables of Stone, even the mediatorial Righteousness of CHRIST imputed to them, and by Faith received, for their Justification in the Sight of GOD, that being a Righteousness that is every Way equal to what GOD's righteous Law demands, while the best Creature-Righteousness in the World is but lame and defective. Hence the Apostle having granted to the objecting *Jews* the Advantages they had enjoyed above the *Gentile Nations*, doth by Way of Exception add, Verse 9. “What then? Are we better than they? No, in no wise: For we have before proved, that both *Jews* and *Gentiles* are all under Sin; as it is written, There is none righteous, no not one; there is none that understandeth; there is none that seeketh after GOD, they *are* *all* gone out of the Way, they are together become unprofitable, there is none that doth good, *no not one.*” Thus the Apostle goes on, further proving this their State of Sin and Pollution by the bitter Fruit that groweth up from the corrupt Root of original Corruption to Ver. 19. where he thus argues, “Now we know, that whatsoever Things the Law saith, it saith to them that are under the Law, that every Mouth may be stopped, and all the World (both *Jews* and *Gentiles*) become guilty before GOD.” Whence the Apostle thus infers, Ver. 20. “Therefore by the Deeds of the Law there shall no Flesh, (mark)

no Flesh (whether *Jew* or *Gentile*) be justified in his Sight ; i. e. in the Sight of GOD : How so ? For by the Law is the Knowledge of Sin. It is that which sheweth our Misery as guilty Creatures, cursing every imperfect Doer of it, therefore cannot bless and justify. *Gal.* 3. 10. No, this must come another Way, as it follows, *Ver.* 21. “ But now the Righteousness of GOD without the Law is manifested, being witnessed by the Law and the Prophets ; even the Righteousness of GOD, which is by the Faith of JESUS CHRIST, unto all and upon all them that believe : For there is no Difference, *viz.* between *Jew* and *Gentile* ; for all have sinned and come short of the Glory of GOD : Being justified freely by his Grace, through the Redemption that is in JESUS CHRIST, whom GOD hath set forth to be a Propitiation, or Peace-making Sacrifice, through Faith in his Blood : To declare his Righteousness (mark) his Righteousness, as well as his Grace, for the Remission of Sins that are past, through the Forbearance of GOD. To declare, I say, at this Time his Righteousness, that he might be just (mark) just, as well as merciful, and the justifier of him that believeth in JESUS.”

Now the Apostle having said thus much in order to pluck off the swelling Plumes of these contending self-righteous Professors, he adds, *Ver.* 27. “ Where is Boasting then ? ” Namely, of a meer natural Religion, or of a justifying saving Righteousness, by the Deeds of the Law, whether as written upon the Tables of Men’s Hearts, or on Tables of Stone. “ It is excluded. By what Law ? Of Works ? Nay, but by the Law of Faith. Therefore we conclude that a Man is justified by Faith, without the Deeds of the Law.” As if the Apostle had said, “ Therefore from all that hath been said, I do fairly conclude, that no Man whatsoever, whether the wise *Greek*, or learned *Jew*, is justified by any Works of Righteousness they can perform, but by the Righteousness of Faith, there being but *one* Way of Justification of Men, whether *Jew* or *Gentile*.” Which is the Apostle’s next Argument in *Ver.* 29, 30. “ Is he the GOD of the Jews only ? Is he not also of the Gentiles ? Yes, of the Gentiles also ? Seeing it is one GOD which shall justify the Circumcision, *i. e.* the Jews, by Faith, and the Uncircumcision, *i. e.* the Gentiles, through Faith.” Which Argument the Apostle continues to prosecute throughout the ensuing Chapter ; shewing, that as *Abraham*, who was the Father of the Faithful, whether *Jews* or *Gentiles*, was justified by the Righteousness of Imputation and Faith, so all his spiritual Seed, or Children, are justified the *very same* Way, and no other ; excluding all Works of Righteousness whatsoever from having any *causal* Influence on the Justification of Sinners ; their Justification being wholly of Grace, through the Imputation of CHRIST’s Righteousness, being by Faith received : Withal declaring the Blessedness of that Man that is thus justified, saying, “ Blessed is the Man unto whom GOD imputeth Righteousness without Works ; ” using the Terms, *Impute*, *Imputeth*, and *Imputed*, frequently and familiarly in this fourth Chapter. So little Reason have the *Socinians* to cavil at and ridicule the Doctrine of imputed Righteousness : Who by the Way, are desired to try their Skill in shewing in what tolerable Degree of good Sense Men

Men can be said to be *made* (mark) *made* righteous by *another's* Obedience, even CHRIST, otherwise than by its being *imputed* to them, and *reckoned* theirs by Virtue of their Union with him as their *Sponsor*, *covenanting Head* and *Representative*: It being by the Righteousness of that one Man, the Man CHRIST Jesus, that Men do attain unto Justification of Life. “For as by one Man’s Disobedience many were made Sinners; even so by the Obedience of one many shall be made righteous.” *Rom.* 5. 18, 19. “For what the Law could not do, in that it was weak, through the Flesh, (unable to justify) GOD sent forth his own Son in the Likeness of sinful Flesh, and for Sin condemned Sin in the Flesh, that the Righteousness of the Law might be fulfilled in us, (it being fulfilled by our Surety, covenanting Head *for* us) who walk not after the Flesh, but after the Spirit.” This holy Walking spoken of, being mentioned as a Fruit of Justification, and as an Evidence of a Work of Grace and Sanctification in the Person justified: This being the Mark and Character of such; their Faith not being a *dead* but a *living* and *operative* one: A Faith that works from a Principle of Life and Love in the Soul. So that howsoever we do (out of Regard to the Redeemer’s Honour and the Soul’s Safety) plead for a Sinner’s Justification alone by Faith, without the Deeds of the Law of Works, yet we do still maintain that good Works do always attend and flow from a true justifying Faith. So little Reason is there for Men to cavil at our Way of preaching up the Doctrine of *imputed* Righteousness to the *Damage of good Works*: Just as tho’ because we, with the Scriptures, do disallow of all Works of Righteousness, or Deeds of the Law, from having any *causal* Influence upon a Sinner’s Justification before GOD, we did therefore disallow of good Works *altogether*, which is an *unjust* Conclusion, because we endeavour to establish the proper Use and true Excellency of the Law, putting good Works in their *proper* Place and Station. For as St. *Paul* saith on this very Head, “Do we then make void the Law through Faith? GOD forbid: Yea, we establish the Law.” *q. d.* We are so far from making void the holy Law of GOD by our Doctrine of free Justification by the Grace of GOD, through Faith in CHRIST’s Blood and Righteousness, as that we do in the most effectual Manner maintain and defend its Purity and Excellency: Because the justifying Righteousness we plead for is such an Obedience thereunto as is *equal* to its most strict Demands, being made and done by one of no less Dignity and Honour than the Son of GOD himself, who is the LORD our Righteousness.

Thus is the Law of GOD, which is holy, just and good, *abundantly honoured*, instead of being any Ways diminished of its *true Glory* and *Excellency*. This the Prophet verifies, *Isa.* 42. 21. “The LORD is well pleased for his Righteousness Sake: He will magnify the Law and make it honourable.”

Moreover, while we say that Men are justified by Faith in this Righteousness of GOD, without the Deeds of the Law, renouncing it as a Covenant of Works and Life, we do firmly adhere unto it, considered as a *Rule of Life*, in the Hands of CHRIST our King and Saviour, *1 Cor.* 9. 21. And here by the Way,

Way, to prevent all *Socinian Shuffles* and *Evasions*, I shall observe, that by the Law here spoken of is meant the *moral* not the *ceremonial* Law: Which evidently appears, (1.) Because the Apostle mentions the *Jews* and *Gentiles* together, the latter of whom were never under the ceremonial Law: And (2.) Because the Use of the ceremonial Law the Apostle did abundantly shew to be made void by the Coming of CHRIST: So far was he from establishing of it. It must then be the *moral* Law he *peculiarly* and *only* intended when he said, “Do we then make void the Law through Faith? GOD forbid: Yea, we establish the Law.”

Thus I might here conclude my Answer to the Objection founded on the 14th and 15th Verses of the second Chapter of this Epistle, observing the Absurdity thereof, as running directly counter to the natural Scope and evident Tenor thereof: But considering that it strikes at the very Root and Foundation of the glorious Gospel of the ever-blessed GOD, under the specious Shew of exalting his Mercy: And because I do look upon these Doctrines of the Gospel to be of the *last Importance* to the Souls of Men, and that wherein the *Honour* and *Glory* of GOD is very deeply concerned: I shall proceed to observe, That when false Teachers by their plausible Shews of Zeal for GOD, had corrupted the *Galatians*, by blending *Jewish* Observations of the Law and Gospel together in the Sinner's Justification before GOD, he calls it a *Perversion* of the Gospel of CHRIST. *Gal. 1. 7.* And accordingly shews, that the ceremonial Law under which CHRIST had been shadowed forth, was now abolished by his personal Appearance as the Substance of all those Shadows; also that the moral Law was so far from justifying the legal Observers of it, as that it lays them under the Curse: Because no Obedience to it but such as is *perfect* and *without a Flaw* can claim Justification and Salvation therefrom. *Gal. 3. 10.* “As many as are of the Works of the Law are under the Curse: For it is written, Cursed is every one that continueth not in all Things written in the Book of the Law to do them. But that *no Man* is justified by the Works of the Law in the Sight of GOD is evident; for the Just shall live *by Faith.*” i. e. By Faith in the mediatorial Doings and Obedience of CHRIST. “And the Law is not of Faith, but the Man that doth them shall live in them.” (Mark) The Man that *doth* them, namely, in the perfect Manner before described, *yielding personal, perfect* and *perpetual* Obedience, he shall live in them: *That is*, He shall be justified and saved by these Doings. But where is the Man, the meer Man amongst *Jews* or *Gentiles* that can do this? And if they cannot, the Law (whose Voice is, *Do or Die*) lays them under the Curse. O sad & woful Case of fallen Man! Of those who seek Justification by the Works of the Law, especially, who burn themselves by the very Fire they kindle to give them Comfort & Warmth. “For this shall they have of my Hand, saith the LORD, they shall lie down in Sorrow.” *Isa. 50. 11.* But is there no Remedy by Works of Righteousness which they do in the Matter of their Justification? What! *Won't sincere*, tho' *imperfect* Obedience to the Law written on the Table of the Heart or Stone, do in this Matter? No verily. As GOD himself taught our first Parents when once fallen

fallen from their Integrity, and we in them, driving them out of Paradise, and guarding the Entrance to the Tree of Life with Cherubims and a flaming Sword which turneth every Way, to keep it, and them off from coming to it. Before the Fall, while under the Covenant of Works and Life, they had free Access to it, and to partake of its Fruits as a Pledge and Testimony from GOD that Life should be the Wages of their Integrity while they stood fast in their Obedience; but now, having failed therein, and broken the Covenant, they are drove out of Paradise, and Cherubims and a flaming Sword that turned *every Way* placed at the Entrance, in order both to cut them off from all Manner of Hopes to obtain Life and Salvation from the *broken* Covenant, and to cause them from a Sense of their being now laid under the Curse, to look by Faith to CHRIST the then *promised* Seed that should bruise the Serpent's Head; by which was intended the *whole* Undertaking of CHRIST as a Redeemer to free poor guilty Sinners from the Curse of the Law, as it follows, *Gal. 3. 13.* "CHRIST hath redeemed us from the Curse of the Law, being made a Curse for us, that the Blessing of *Abraham* (that is to say, the Blessings of Justification, Reconciliation and Adoption promised in the Covenant of Grace to *Abraham* the Father of the Faithful) might come on the *Gentiles* through JESUS CHRIST, that we might receive the Promise of the Spirit through Faith, *to wit*, in him. So that a Man (whether he be *Jew* or *Gentile*) is not justified by the Works of the Law (whether as written on the Table of the Heart or Stone) but by the Faith of JESUS CHRIST, even as we have believed in JESUS CHRIST, 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 (mark) no Flesh be justified, and therefore not the *Gentiles* by the Law written on their Hearts; for if Righteousness came by the Law (the Deeds of the Law) then CHRIST died in vain." *Gal. 2. 16.* to the End. If there had been a Law which could have given Life, verily a justifying Righteousness should have been by that Law: But there being no such Law given, *no Law-Works whatever* can justify the Doer of them.

You will then say, Wherefore serveth the Law: *First*, Unto them that have the Gospel; and *Secondly*, Of what Use is the Law written on the Hearts of the heathen *Gentiles*, who not having the Law as delivered to *Moses*, are a Law unto themselves?

I answer, (1.) As to the *moral* Law, where the Gospel comes, it is of *singular* Use as a School-master to bring Souls to CHRIST for Life and Salvation, and so is a *good Preparative* towards their embracing the Gospel, even as the Needle makes Way for the Thread that follows it; Men being by the Law made to see their sinful Estate, and that the Shortness of their Obedience thereunto as a Covenant of Works lays them under the Curse. Convinced Souls being thus driven from their Hold of the Law for Life and the Righteousness therefrom are moved to look for another and better Righteousness, even the Righteousness of Faith. Thus GOD dealt with *Paul* at the Time of his Conversion, who before that Time adhered to the Righteousness of the Law for Life, and was accordingly in his own

Apprehension alive, or possessed of Life and Salvation by Virtue of his legal Righteousness, until the Law came Home with its Thunder and Terror upon his Soul: For, says he, *Rom. 7. 9, 10.* "I was alive without the Law once, but when the Commandment came, Sin revived and I died; and the Commandment, or Law, which was ordained to Life (*to wit*, while it stood as a Covenant of Works before the Fall) I found to be unto Death:" *i. e.* since that Covenant was broken. Thus was *Paul* made to renounce the *Works of the Law*, accounting all his former Gains thereby not only as Loss, but even as *Dung*; as Things to be abhorred in the Matter of our Justification. "For (says he) what Things were Gain to me, those I counted Loss for CHRIST; yea, doubtless 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 count them but *Dung* that I may win CHRIST and be found in him, not having my own Righteousness which is of the Law, but that which is through the Faith of CHRIST, the Righteousness which is of GOD by Faith." Thus then the Law still serves to good Purposes where the Gospel comes. Moreover it is of Use as a Rule of Life after Conversion, whereby the justified Believer is shewn his Duties both unto GOD and Man, unto which, from *evangelic* Motives, he shews his pious Regards, the Love of CHRIST constraining him thereunto. Thus the Soul (being in CHRIST) is freed from Condemnation and Bondage of the Law of Works, and doth serve its Lord and Deliverer with a *noble Liberty* and *Freedom* of Mind, not walking after the Flesh but after the Spirit; So far is the justified Believer from relying on his LORD, that he may take Liberty to transgress.

(2.) As to the Law in those Impressions thereof on the Tables of Men's Hearts who have not the Gospel, it is of Use to them (tho' not as a Covenant of Life) yet as a Book to shew them that there are many Things which they ought to regard in their Behaviour both towards GOD and Man; and that there are many Things which they ought not to do; and that for their Disregards hereof they are left without Excuse. So that howsoever they shall not be condemned for not believing the Gospel which was never sent unto them, nor by the Law of *Moses* which they never had, yet shall they be condemned by the Law they had written on their Hearts, whose Consciences will bear them Witness in the great Day of their Failures, and whose Punishment will be more or less tolerable answerable to the Degrees of their Disobedience. And verily it will be far more tolerable for those in the Day of Judgment than for the Disobedient that lived under the glorious Light of the Gospel; their Stripes will certainly be fewer and more gently laid on than the Stripes of Sinners under the Gospel: For as our LORD saith, "The Servant that *knew* his Lord's Will and doth it not shall be beaten with many Stripes, but he that *knew not*, and did commit Things worthy of Stripes shall be beaten with few Stripes; for unto whomsoever much is given, of him shall much be required; and unto whom Men have committed much, of him will they ask the more." *Luk. 12. 47, 48.* More ver, GOD is not wanting in giving temporal Rewards to graceless Persons for doing some Things as to the Matter of them agreeable to his Will, while at the same Time, he will punish them for the *undue*

Motives

Motives from whence those Actions were performed; as in the Case of *Jehu*; *2 Kings* 10. 30, 31. compared with *Hosea* 1. 14. GOD will not be behind-hand with any of his Creatures; yet as to the Matters of eternal Salvation there is no Law given that can give Life, and therefore Life and Salvation cannot be obtained by the Deeds of that Law which the heathen *Gentiles* have written on their Hearts.

The divine Oracles do declare, that none are justified in the Sight of GOD otherwise than by the *Righteousness* of GOD without the Law, which he imputeth to Men without Works. *Rom.* 3. 21. Chap. 4. 6. Also that except Men be born again they cannot enter into the Kingdom of Heaven: And in a Word, that CHRIST is the Way, the Truth, and the Life; and that no Man cometh unto the Father but by him; that there is Salvation in no other; and that there is no other Name under Heaven given amongst Men whereby we must be saved. *Job.* 3. 36. Chap. 14. 6. *Acts* 4. 12. So that if any of those that have not the Gospel are justified, sanctified and saved, it must be by Virtue of the Redeemer's Merits and the Spirit's supernatural Operations upon their Souls; and that too by an extraordinary Way of GOD's manifesting himself unto them: (For what GOD may do to some of them in such a Way as I cannot and therefore dare not affirm, so I shall not pretend absolutely to gainsay, seeing GOD's Ways in their full Extent are past finding out) yet am I bold to affirm that according to the Scripture's Account of Things, there are no Grounds to conclude for the Justification and Salvation of any, of what Nation soever, by Law Works, or a meer natural Religion; for the Scripture positively declares that by the Works of the Law shall no Flesh be justified, and if not justified then not saved, seeing Justification and Glorification are inseparably linked together in the golden Chain of Salvation, *Rom.* 8. 30. As GOD's Act of Justification doth imply the full Remission of Sin and Freedom from his Wrath, and Condemnation of the Person justified; so by just Consequence they that are not justified in the Sight of GOD do perish in their Sins, whether they be *Jews* or *Gentiles*: "For as many as have sinned without Law, viz. the Law of *Moses* (as the heathen *Gentiles*) shall perish without Law, viz. without that Law; and as many as have sinned in the Law (as the *Jews*) shall be judged by the Law." It is true indeed, that whosoever, whether *Jew* or *Gentile*, shall call on the Name of the LORD (that is, the Lord *Jesus* as the only Saviour of Sinners) shall be saved, to wit, by him, as the Apostle affirms: But then as he adds, "How shall they (those Persons) call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a Preacher? And how shall they preach except they be sent? Namely, of the LORD, the great Instituter of the Gospel Ministry and of the Gospel Dispensation. Faith comes by Hearing, and Hearing by the Word preached. So that according to the Methods of GOD's Gospel Kingdom and his revealed ordinary Way and Methods of Salvation, he has set forth his Son as a Propitiation through Faith in his Blood for the Remission of Sins, to declare his Righteousness, Grace and Justice, and in all his miraculous Wisdom and spotless Purity: To this End he hath instituted a

standing Gospel Ministry to the End of the World; he qualified ~~the~~ Men for the Work, and sends them forth to preach *when and wheresoever* he listeth! As the Clouds of Heaven for the Gospel of Salvation with its illuminating, soul-saving Beams is turned round about by his Counsel to execute his Will upon the Face of the World in the Earth: He it is that causeth this heavenly Light to arise upon what Horizon and to shine into what Hearts *he pleaseth*. Thus his Ministers at his Command do preach wheresoever he sends them; the People do hear, and in Hearing do believe, and in Believing do call upon the Name of the LORD JESUS, through the Merits of whose Blood they are justified, and Efficacy of his holy Spirit of Grace are regenerated, sanctified and saved. Thus then whosoever shall, in the Apostle's Sense, (which they that have not the Gospel do not) call upon the Name of the LORD shall be saved; for there is no Difference between the *Jew* and the *Greek*; for the same Lord over all is rich unto all that call upon him, as the Lord their Righteousness, believing that he is the End of the Law for Righteousness unto every one that believes, namely, this Word of Faith *we preach*. For with the Heart Man believeth unto Righteousness, and with the Mouth Confession is made unto Salvation. See *Rom.* 10. 1, to 19.

They are *Scripture-Propositions* I have undertaken to defend and maintain as the revealed Will and Counsel of GOD, appealing to the divine Oracles themselves for Proof. Wherefore if my Objectors will do any Thing to Purpose, they must not, *instead* of confuting what is offered from the divine Oracles, set themselves immediately upon drawing their own *frightful* Inferences clothed in a *Beast-skin Dress*, in order to amuse the Unwary, and raise their Indignation against me as a setter-forth of *strange* and *dismal* Doctrines: But instead of doing so, let them *disprove* it if they can, by making it appear that the Propositions I maintain as Truth are not to be found upon divine Record. If they can *do this*, then their *fruitful* Inferences I frankly own will of Right belong unto me: But if they cannot, then will they, through my Sides, pass unto and terminate in the great and dreadful GOD, whose Cause I have undertaken by the Help of his Grace to defend. According to Scripture, where no Vision is the People do perish, namely, in their Sins, *Prov.* 29. 18. For we say, that GOD condemns none but *for their Sins*, and not by Virtue of a *meer arbitrary Power* and *absolute Decree of Reprobation*, as our Opponents do unjustly lay to our Charge. The Truth is, that in *very Fact* and *Upshot* of all, we do maintain *nothing worse* in these grand Affairs than what *themselves* are obliged to confess. For that GOD wills to suffer Multitudes to go on in their wicked heathenish Idolatries, leaving them to sit in Darkness and the Shadow of Death without Gospel Light, which is the Means by which GOD conveys unto Men the Knowledge of Salvation for the Remission of their Sins, *Luk.* 1. 77. whilst he causeth this Day-spring from on high to visit other Nations as the Fruits of his tender Mercy: Also that where the Gospel comes, he suffers it to become a Savour of Death unto Death unto *many*, whilst he makes it the Savour of Life unto Life unto *others*, shining into their Hearts, to give the Light of the Knowledge of the Glory of GOD in the Face or Person of JESUS CHRIST; and that if the Gospel be hid it is hid unto them that are
lost;

lost ; are Points so evident from *Scripture* and *Fact*, as that our warmest Opponents cannot have the Face to deny them. 2 *Cor.* 2. 15, 16. Chap. 4. 6. And who at the same Time *must confess* that GOD, if he so pleased, could as easily send his glorious Gospel unto and make it *effectual* to all Men's Conversion and Salvation, as well as that he doth so unto some of them. Now if GOD wills to suffer many to perish in their Sins, withholding from them or not giving unto them that Gospel Light and effectual Grace, which if granted would effectually prevent their Ruin, as he gives unto others that are saved, where is the Harm of our saying that this Will of his is not the Effect and Product of an Yesterday's *After-Thought*, but that it is as ancient as himself, who is from everlasting ? Yea, would it not be very *absurd* and *dishonourable* unto the divine Being to say otherwise ? What GOD doth *actually* and in very *Fact* suffer to be done, he must consequently *will* to suffer it ; which we call his *permissive* Will, or what he *wills to permit*. And for any to say that this *his Will* is only the Product of an *After-Thought* in the Days of Time, is nothing better than to *unleish* him. As to ascribe Men's perishing *merely* to a *Will* in GOD without a Respect to their Sins, were to dishonour his *Purity* and *Justice* ; so on the other Hand to say, that his Will is in *no Respect* concerned therein, were to deny his *Providence* ; “ who hath Mercy on whom he will have Mercy, and whom he will he hardneth,” as the Scripture saith, *Rom.* 9.

Moreover, for Men under the specious Shews of pleading up for and exalting the divine Mercy to say, That GOD most heartily and sincerely wisheth and wills the Salvation of every Man without Exception, and at the same Time to confess (as they cannot for their Lives help doing) that he *wills to permit* Multitudes of these very Men to go on in their Sins and perish, altho' able to hinder them if he so willed, is such a *Medly* and inconsistent Piece of Divinity as only befits those, who undertaking to be Advocates for the Almighty, do offer him Robbery for Burnt-Offering ; and who whilst they do make a Flourish with their frightful Inferences against their Opponents (setting up for great Masters of Reason) do maintain such a Scheme of Divinity as is hard to be reconciled even with *common Sense*, as well as that it is repugnant to Scripture and Fact, which declares, that there are some “ whom he that made will have no Mercy on them, and he that formed them will shew them no Favour,” *Isai.* 27. 11. “ Is there then Unrighteousness with GOD ? GOD forbid : For he saith unto *Moses*, I will have Mercy on whom I will have Mercy, and I will have Compassion on whom I will have Compassion :” *Such is his Sovereignty*. And who pours not forth his Wrath on the Vessels of Wrath, until after much Long-suffering or bearing with them, they by their Sins become *ripe* or *fitted* for Destruction : Such is his *Justice* and *Equity*. And who withal maketh known the *Riches of his Glory* (O sweet Words) on the *Vessels of Mercy* which he had *before prepared* unto Glory : *Such are the Riches of his glorious Grace*.

And is it not without the *least* Derogation from the Honour of GOD's Justice and Mercy in the divine Oracles, declared *Acts* 14. 16. “ That in Times past
(viz,

(viz. before the Exhibition of the Son of GOD in the Flesh, which were many Hundreds of Years Space) he suffered all Nations (which were very numerous) to walk in their *own* (mark) their *own* Way, their own Ways of *Sin* and *Idolatry*, in plain Contradistinction from the *Ways of GOD* and *his Salvation*. And whether, pray you, did these their *own* Ways, which St. *Paul* exhorted those Idolaters there to turn from, lead those that walked in them, but unto *Destruction*? Or will any offer to say, that Men's *own* Ways is the *narrow* Way that leads to *Life*, which few are said to find? No surely; but rather confels, that it is the *broad* Way that leads to *Destruction*, in which *many* do walk unto this Day: If otherwise, the Apostle would have rather exhorted these Men to *have* continued in those their *own* Ways, instead of exhorting them to *turn from* them into the Ways of GOD. Did then the almighty Sovereign of Heaven and Earth, without the least Stain to his Justice and Mercy, *thus of old* suffer the Nations of the World for a long Space of Time to walk in their *own* Ways, which led unto *Perdition*, taking Vengeance on them for their *Idolatries*? And is this *less true* of his suffering many Nations at *this* Day *thus to walk*, to whom he *doth not* send those Gospel Means by which he ordinarily conveys unto the Sons of Men the Knowledge of Salvation for the Remission of their Sins, and regenerating their Souls; whom this Day-spring from on high, as the Fruits of his tender Mercy, he *doth not send to visit*, but leave them to sit in their natural Darknes and the Shadow of Death? Is GOD then unrighteous, who taketh Vengeance on *those Sinners* who walk in their *own* Ways? GOD forbid. How then shall GOD judge the World? who will not condemn those for not believing the Gospel to whom it was never sent, but will judge them by the Law of Nature, whose Dictates they had transgressed, and so shall be *without Excuse* in the Day of Judgment.

Thus, as I conceive, that the insulting *Gentiles* might not think to screen themselves from the Judgments denounced against the Breakers of the Law (as in the said second Chapter of the *Romans*) by saying that the *Jews only* had had the Law, not they, the Apostle goes on and shews, that altho' they never had the Law in the *Manner* which the *Jews* had it, *to wit*, written on Tables of *Stone*, (who in *that Respect* are said to be *without Law*, and who accordingly should not be condemned by *that Law*) yet they had the Law of GOD written on the Tables of their *Hearts*, by which they should be judged at the last Day, when their own Consciences will manifest the Imperfection of their Obedience thereunto, so as to leave them without all Excuse: For in the very mean while their Consciences do either accuse or excuse them, according as they do more or less *obey* or *disobey* the natural Light or Dictates thereof: So that in the great Day of Accounts their Condemnation will be *greater or more tolerable*, answerable to the Degrees of their *Disobedience*; whence they must not think to escape the righteous Judgment of GOD for sinning against his Law written on their Hearts: For tho' the Deeds thereof at best being imperfect, cannot amount unto a justifying, saving Righteousness, yet as it was sufficient by viewing the Works of Creation, to point out unto them GOD's eternal Power and God-head, and their Duty to glorify

glorify him accordingly; so their Neglect of this will furnish out sufficient Matter to aggravate their Guilt and Condemnation, which otherwise would have been more tolerable.

From all which it appears, answerable to the Occasion and Scope of this Epistle, how little Reason these *Jews* and *Gentiles* at *Rome* had to insult over each other, so far as that as many as have sinned without Law, *to wit*, as it was written on Tables of Stone, shall also perish without Law; *that is to say*, without being condemned by *that* Law; for they shall be condemned by the Law written on their *Hearts*. And as many as have sinned in the Law, as the *Jews*, who had it written by the very Finger of GOD on Tables of Stone, shall be judged by *that* Law: The *Gentiles* who only had the Law of Nature, shall not be judged by the Law of *Moses*, and the *Jews* who had *both* shall be judged by *both*, in the Day that GOD shall judge the Secrets of Men by JESUS CHRIST according to the Gospel; when all Mouths shall be stopped, and confess that the Judgment of GOD is righteous: “For when the *Gentiles* which have not the Law, do by Nature the Things contained in the Law, these having not the Law, *to wit*, as written on the Tables of Stone, are a Law unto themselves; which shews the Work of the Law written on their Hearts; their Consciences also bearing Witness, and their Thoughts the mean while accusing or else excusing one another.”

Moreover, the Apostle in order for the more effectual humbling and putting to Silence *these contentious professing Jews* and *Gentiles* at *Rome*, doth in the Context declare how much it ought to concern them to look well unto each one *his own* Standing, telling them how inexcusable such will be who condemn that in *others* which they allow in *themselves*, more especially under a visible Profession of Religion as *they* were, who therefore of all others, living in Impenitency must not think to escape the righteous Judgment of GOD, who without Respect of Persons, whether the wise *Greek* or privileged *Jew*, would proceed in Judgment against them, who will as a just and a righteous GOD render to every Man according to his Deeds; “to them who by a patient Continuance in Well-doing, do seek for Glory, and Honour, and Immortality; eternal Life: But unto them that were contentious (as some of these were observe) and obey not the Truth, but obey Unrighteousness; Indignation and Wrath, Tribulation and Anguish upon every Soul of Man that doth Evil, of the *Jew* first, and also of the *Gentile*: But Glory, Honour and Peace to every Man that worketh Good, to the *Jew* first, and also to the *Gentile*; for there is no Respect of Persons with GOD. The Man then that gets to Heaven, I hence grant is a *Seeker*, a *Doer*, and a *Worker*: A seeker of heavenly Things, and so not a *carnal* Professor; whose Profession is in Heaven while his Heart is in the Earth; a Doer of good Works, and not a bare Hearer of them, he is a *well* Doer, a Worker of Good, and one that patiently *continueth* therein. But then *this* doing is not for Life, because by the Deeds of the Law shall no Flesh be justified in the Sight of GOD, but from Life and Love unto GOD.

The Apostle observe, is here setting before these *contentious talkative Professors*, the Character of a true justified Believer, the *Christian indeed*, who walks not after the Flesh but after the Spirit ; for says he, Ver. 13. *Not the Hearers of the Law are just before God but the Doers of the Law shall be justified* ; that is to say, the truly justified Man is such an one as doth not rest in a bare Profession of Religion ; but one that looks on himself under *evangelick* Obligations to observe and do the Duties of Religion : that being justified by Christ's Blood as his Priest, and sanctified by his Grace as his King, doth yeild Subjection to his Laws, and that too with a *truly noble Freedom* of Soul, made willing by a Day of Christ's Power, so that it is not the bare doing of what is materially good (for that a very *Legalist* and *Hypocrite* may do) but also a Man's doing the same from a *right Principle* unto a *right End*, God's Glory, that maketh his Works to be good Works such as will stand the Test in the great Day : they must be Works of Faith and Labours of Love. These the righteous God will not forget. *Heb. 6. 6, 10.*

These Things well observed cut the *very Sinews* of the *Arminian Talent-trading* Notions founded on Ver. 14. where it is said, " That when the *Gentiles* which have not the Law do by Nature the Things contained in the Law (*to wit*, the Law of *Moses*) are a Law unto themselves which shew the Work of the Law written in their Hearts."--- For according to their Interpretation of the Words *all Men if they will*, whether *Christians*, *Jews*, *Turks* or *Pagans*, may be justified by the Deeds of the Law in the *Sight of God*. Which is directly opposite unto that Drift and Tenor of this Epistle, where the Apostle positively declares that by the Works or Deeds of the Law *no Flesh* shall be justified in *God's Sight* ; withal shewing that hereby nevertheless he did not (as some might suggest) *make void* but *rather establish* the Law, the Dignity and Excellency thereof as an eternal Rule of Righteousness by the Son of God's Obedience to it ; and it's Use as a Rule and Square of our Sanctification, unto them who by the obediential Righteousness of Christ are justified. Whilst the *Jew* here boasted *they only* had the Honour of having the Law committed to them and so triumphed over and despised the *Gentiles*, their fellow Professors, the Apostle in order to humble them, not only shewed their Vanity in glorying of the *Name without the Thing*, but also lets them know that nevertheless the *Gentiles* were not altogether without the Law of God, it being written in their Hearts ; and from the Whole lets them know who was the true Christian indeed, who alone should get to Heaven, whether *Jew* or *Gentiles*, and that they must at least expect to be judged by the Law they had. So that whosoever of them *Jew* or *Gentile* Professor, must expect to fare according to their Deeds at the Day of Judgment, when God will render to every Man according to their Works. Eternal Life to such as patiently continue in Well-doing seeking for Glory Honour and Immortality, but Indignation and Wrath, Tribulation and Anguish to the Contentious Disobedient and Evil-Doer. There is a peculiar Emphasis in the Terms [*Well-doing*] and *working Good*] for from hence it is very apparent that there may be a doing *for* and seeking *after* Justification Life and Salvation ; so as *to miss* of it to the *Doers*, utter undoing

ing, for not only such as seek it not at all ; but also some that do zealously seek after a Righteousness to justify and save them, yet never obtain it : Who seek to enter in to the heavenly Kingdom yet shall not be able, *Luke 13. 24. John 8. 21. Rom. 9. from Ver. 29. to the End, Chap. 10. 1, to 5.* How so ? Why because howsoever they are for a zealous seeking and doing, and the Things they do be good for the Matter of them, yet they miss the Mark by seeking to enter in by a servile Obedience to the Law as a Covenant of Works, and a meer natural Religion : Or at best by blending Law and Gospel, like the bewitched Galatians, instead of seeking it wholly by Faith in Christ, without any undue Mixtures with their Deeds of the Law : Who even while they profess Faith in Christ, do strenuously plead for universal Grace and Free-Will in every Man, by the Improvement of which they say all may be saved if they will ; and so seek after a justifying saving Righteousness as it were by the Works of the Law. This is to give Christ the Name of a Saviour, and at the same Time to give the Honour of the determining Point to their own free Will Improvements. There are others indeed of your Talent-Traders more bare-faced, who do professedly declare against the Doctrines of Justification by Faith in the imputed Righteousness of Christ and accordingly deny him his proper Divinity or Godhead Character ; and that look back (as Dr. Watts observes) upon Heathenism with a wishful Eye, as some of the Israelites did after the Onions, the Garlick and Flesh Pots of Egypt ; who yet I observe are not willing to cast off, but still to retain the Name Christian, which signifies a Disciple or Follower of Christ, a Believer in him ; yea, that can find in their Hearts to give him the Titles of King & Saviour with their Tongues and Pens, so greatly do they honour him with their Lips : And herein methinks they act not altogether unlike those Jewish Women of whom the Prophets speaks, *Isai. 4. 1.* That should take hold of one Man saying we will eat of our own Bread and wear our own Apparel, only let us be called by thy Name to take away our Reproach. Ah ! That so many at the Noon Season Sun-shine of the Gospel should thus grope in the Dark and stumble at the sure Foundation-Stone which God has laid in Zion : which was the sad Case of the unbelieving Jews when Christ himself was upon Earth, and of many in the Apostles Times, who in seeking a justifying saving Righteousness by their Law Works in Opposition to the Righteousness of Faith, lost their Way and themselves too : while the called Gentiles who had never enjoyed the external Advantages those Jews had, did thro' divine Grace seek and find God's Way of Salvation in the Gospel, as 'tis said *Rom. 9. 30. &c.* “ The Gentiles who followed not after Righteousness, have attain'd to Righteousness, even the Righteousness which is of Faith : But Israel which followed after the Law of Righteousness have not attained to the Law of Righteousness, to wit, a justifying saving Righteousness ; wherefore ? (mark) because they sought it not by Faith, but as it were by the Works of the Law : For they stumbled at that stumbling Stone, They made a stumbling Stone of Christ the sure Foundation Stone which God had laid in Zion whereon to build our heavenly Hopes, for Justification and Salvation. *Salvation*

Now observe the Character of these Legalists, here spoken of, they don't appear to be openly profane Sinners nor of the *hypocritical Clann*, but such as were for *doing and working*, yea they were working hard for *Life and Salvation*; their Doings also were attended with a *Zeal*, a *vehement Zeal*, even a *Zeal of God*: as had been *Paul's* own Case before his Conversion; and yet observe how this blessed Apostle lamented their said Case, because all this while horribly ignorant of and zealously bent against *God's Way* of saving Sinners by the Righteousness of Faith; like a mettlesome blind Horse, driving forwards without Fear, over ever so dangerous Rocks & Stones of Stumblings: for being ignorant of *God's* Righteousness, and going about to establish their *own* Righteousness, they have not submitted themselves unto the Righteousness of *God*: That is to say the *mediatorial* Righteousness of Christ, which is of *God's* providing and revealing, and which he alone will accept of as an *adequate* Payment to the righteous Demands of the Law in the Sinner's Stead; Christ being *Jehovah* our Righteousness as it follows, Ver. 4. *For Christ is the End of the Law for Righteousness unto every one that believeth*. Thus whilst they profess a zealous Obedience to *God's* Law, they prov'd guilty of the *highest Disobedience* in refusing to submit unto *God's* revealed Way of Justification and Salvation by the Ministry of the Apostle, they stumbled at the Word delivered unto them; which the Apostle *Peter* positively calls *Disobedience* in direct Contradistinction from the Practice of others who manifested their *Obedience of Faith* by a ready Submission to the Doctrine of *God's* Way of justifying and saving Sinners by the Merits and Righteousness of the Redeemer. 1 *Pet.* 2. 4, 5, 6, 7, 8. with *Rom.* 10. 21. see also *John* 6. 28, 29. (1 *Joh.* 3. 23.) Chap. 5. 4, to 14. Where you will find that to believe on the Name of the Son of *God* and the Record which *God* the Father hath given of his Son and the only Way of Salvation by him is called the Work of *God*, to the which he commands Men's Obedience wheresoever the Gospel comes; and that those who refuse to yield their Obedience of Faith to his divine Record and Command are represented as *making God a Lyar*, which greatly aggravates their Sin of *Unbelief and Disobedience*. Therefore when *God* shall come to Judgment he will render to these according to their Deeds, he will deal with them as *Unbelievers and disobedient* Persons, who preferring their *proud Imaginations* and *Reasonings* to divine Revelation, and going about to establish their *own* Righteousness, submitted not unto the Righteousness of *God*; while the humble Believer readily obeyed the Truth of the Gospel, by yielding unto it's Testimony, and whose Faith wrought by Love, shall according unto, tho' not for his Works, receive the incorruptible Crown of Righteousness and Glory. Hence, saith *St. Paul*, *Rom.* 2. 6. "God will render to every Man according to his Works, or Deeds; to them who by a patient Continuance in Well-doing, do (to wit, in the right Way) seek for Glory, Honour and Immortality, eternal Life; but unto them that are contentious and obey not the Truth, but obey Unrighteousness, Indignation and Wrath, Tribulation and Anguish upon every Soul of Man that doth Evil, to the *Jew* first and also to the *Gentile*: but Glory Honour and Peace to every Man that worketh Good, to the *Jew* first and also to the *Gentiles*." (Mark) to them that *obey the Truth* and *work Good*, that is to say, those who
submissively

submissively bow their Understandings and Wills to the Truth of the Gospel, first by giving Credit to its Testimony concerning God's Way of Salvation. And secondly by a cheerful Performance of good Works, even the Works of Faith and Labour of Love, whose Faith purifies their Hearts, and worketh by Love, persevering therein to the End, whilst the Works and Doings of *meer Legalists* and natural Men (however good as to the Matter of them) are no better than *dead Works* and *servile Obedience*; and our Lord has assured the Sons and Daughters of Men, that "Except their Righteousness should exceed the Righteousness of the Scribes and Pharisees they shall in no Case enter into the Kingdom of Heaven." *Math. 5. 20.* Who also told *Nicodemus* with a *verily verily* that except a Man be born again (of which Doctrine *Nicodemus* was now ignorant) he cannot see the Kingdom of God? And again "Except a Man be born of Water and of the Spirit he shall not enter into the Kingdom of God." *John 3.* Which Doctrine our Saviour delivered unto him in order to prepare his Mind to believe on his Name as the Saviour of the World; as may be there seen. This great Man altho' a Ruler and Teacher in *Israel* being yet ignorant of God's Righteousness, and of the Doctrine of the New-Birth, and who by the Way was not a Hypocrite, as *St. Paul* also was not before Conversion, but on the other Hand very sincere and zealous in his Way; and therefore evident it is that Men must be possess of a Righteousness that exceeds the Righteousness, not only of the *hypocritical*, but also of the *best Sort* of Pharisees, such as *Paul* and *Nicodemus* had been, before they can enter the Kingdom of Heaven, to wit, a Righteousness of Imputation and Faith to justify them, and a Righteousness of Regeneration to renew and sanctify them, which where it is in Truth never fails of issuing in a Righteousness of Conversation. 1 *John 3. 7.* To say otherwise is nothing better than to say that our Saviour's Discourse with *Nicodemus* concerning the Necessity of the New-Birth, signified nothing, and that *Paul's* Concern for the zealous *Jews* aforesaid was a needless Thing, as also his own Conversion from adhering to the Righteousness of the Law, unto the Righteousness of Faith: and indeed to count him no better than a Fool for saying "That what Things were Gain to me (who touching the Righteousness which is in the Law was blameless) those Things I counted Loss for Christ: 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 and be found in him, not having mine own Righteousness which is of the Law, but that which is thro' the Faith of Christ, the Righteousness which is of God by Faith." And indeed the Argument is very conclusive that if *Paul's own* Righteousness, together with all that Zeal and Sincerity that attended it before his Conversion had been sufficient to his justification before God and Salvation by him, it must have been egregious Folly in him to have renounced it in the Manner he did, calling himself the chief of Sinners, so highly esteeming and so closely adhering unto another Sort of Righteousness, even the Righteousness of Faith. *Paul* before Conversion was very strict in doing according to the best of his Light, and yet we plainly see that this was not sufficient to justify and save him. He and *Nicodemus* too still needed another and

better Righteousness to these Ends, even the Righteousness of *Imputation* and *Faith without* them, and a Righteousness of Regeneration and Sanctification *within* them, whence alone proceed good Works, *acceptable* and *well-pleasing* unto God. For without Faith it is impossible to please him. And they that are in the Flesh (as all natural Men are) cannot please him, *Heb. 11. 6. Rom. 8. 8.* If then a Man will perform a good Work to *Purpose*, it must not only be good for the *Matter* of it, but also for it's *Principle, Manner* and *End*; from Life and Love in the Soul to Christ, by Faith in him, aiming at his Glory; otherwise the *most glorious external* Actions, such as a Man's giving all his Goods to the Poor, and even his Body to be burned, will prove no better than *glittering Sins*, and the doer of them no better than a *sounding Brass* and a *tinkling Cymbal*, in short *as nothing*. 1 Cor. 13.

We have a clear Instance of this Truth in the Case of *Cain* and *Abel*, the latter of whom together with the Sacrifice he offered was of God *accepted*; the other with his Sacrifice *rejected*. For it is said that the Lord *had* Respect unto *Abel* and unto *his* offering, but unto *Cain* and unto *his* offering he *had not* Respect, *Gen. 4. 4.* Wherein it evidently appears that there was a plain and wide Difference between the sacrificial Offering of these two Brothers; and we are positively told that *Abel* offered unto God a more *excellent* Sacrifice than *Cain*. Moreover when *Cain* was wroth at God's rejecting his Sacrifice; the Lord answered him, with a *why art thou wroth*, and *why is thy Countenance fallen*, *If thou doest well* (mark) *if thou doest well*, shalt thou not be accepted? By which it is fully implied that he *had not done well*, his *Doings were not well* Doings in God's Account. Hence then the Query is; wherein lay this Difference? *From what* did *Abel's* Offering receive the Denomination of being *more excellent* than *Cain's*; and *his* of *not doing well*. Now *first* this cannot be in Respect of the *Actions themselves* simply considered as Acts of *Worship*? For if so; then *Abel himself* would not have done well in offering any more than *Cain*. The Fact is, the Actions in themselves were *materially good and lawful*. Moreover as to *Externals* we shall find *Cain's* Actions to run parallel with *Abel's*. For did *Abel* as a *Shepherd* bring for an Offering some out of his Flock; so *Cain* as an *Husbandman* brought as an Offering of the Fruits of the Ground; yea did *Abel* bring his offering *unto the Lord*, so did *Cain* bring his *unto the Lord*: and which it is not improbable was attended with as great if not a greater *Shew* of Devotion than that of *Abel*, as in the Case of the Pharisee and Publican that went up into the Temple to pray, and offer up each one his spiritual Sacrifice of Prayer. I conclude then that it was by Faith (by Faith in Christ, by a Faith that works by Love) that brings God the best Service the *Fat* and the *sweet*, that *Abel* offered unto God a more excellent Sacrifice than *Cain*, by which he obtained Witness that he was righteous, God testifying of his Gifts and by it he being dead yet speaketh, *Heb. 4. 4.* *Abel* offered his Sacrifice of the *Firsslings* of the Flock with the *Fat* thereof, by Faith in Christ the great attoning Sacrifice as contained in the Promise made to his Father and Mother. *Gen. 3. 5.* Under a Sense of his being by the Fall a *Sinner* and a *Child of Wrath*. In which Point *Cain* failed, who

who came to God, as to an *absolute* God, and who with an *unrenewed* Mind being but a *natural* Man brought his Offering *barely* of the *Fruit* of the Ground *not* the *first* Fruits of it, resting as all other *natural* Men do in the *Shadow* of Religion without the *Substance*, the *Shell* without the *Kernel*, being Aliens from the Common-Wealth of God's Israel, and Strangers to the Covenant of Promise, and so are without Christ in the World. *Abel* then was a Child of the Promise, a righteous Man, both by the Righteousness of Faith and Imputation for his Justification, and a Righteousness of Sanctification infused, who accordingly worshipped God in the Spirit, rejoicing in Christ Jesus, as all true Believers do, having no Confidence in the Flesh, whereas *Cain* was of a direct opposite Character, he was of the *serpentine* Brood, he was of that wicked One, who slew his Brother; and wherefore slew he him? Why because his own Works were Evil, (Sin lying at the Door attended him in all his Acts of Worship, as it doth all natural Men) and his Brother's righteous, (1 *John* 3. 12.) whose Person was *first* accepted thro' Christ and *then* his Offering, and not his Person for his Offering's Sake, as the *Arminian Doctrine* of self-differing Free-Will Performances doth import.



C A A P. VII.

Where the Argument is continued.

I Now proceed to consider one Text more made Use of by the Advocates for the Sufficiency of *natural* Religion to the undervaluing of the glorious Doctrines of the Gospel, by which alone Life and Immortality is brought to Light, 2 *Tim.* 1. 10. The Text is *Acts* 10. 34, 35. *Then Peter opened his Mouth and said of a Truth I perceive that God is no Respector of Persons: But in every Nation he that feareth God & worketh Righteousness is accepted of him.* But to how little Purpose this Text is pressed into their Service, will appear if we consider.

1. That *Cornelius* howsoever a Gentile yet was not one of those who *have* no more than a *bare Light of Nature*, or the Law written on the Table of the Heart to guide them. For it appears that he lived amongst the Nation of the *Jews* who had the Oracles of God, and so accordingly had the Advantage to inform his Judgment to God's Way of Salvation, and to assist him in his Devotion and Piety, howsoever as yet his Knowledge might be *young*, which afterwards by the Apostles Ministry was *increased*; and so was of good Report amongst the *Jews*, the then Church of God, however not circumcised, such a one as they called a Proselite of the Gate.

2. Observe how that by a most *peculiar* Providence of God he was brought under *Peter's* Ministry, a Preacher of Salvation by Jesus Christ, who should tell him Words whereby he and all his House should be saved. Accordingly

be saved. Accordingly when God had shewn *Peter* his Duty herein, and removed his Prejudices by the Vision, so that he should not refuse him for *being a Gentile*, that God was now about to pull down the Partition Wall that had so long stood *between Jew and Gentile*, granting them, the *Gentiles*, also Repentance unto Life, and to admit them now into the visible Church of Christ, *who in Times past* had been excluded that Priviledge; we find that *Peter* yielded ready Obedience to the heavenly Vision, for he went to *Cornelius* his House, where he opened his Mouth and preached to him and the rest present the Way of Peace and Salvation by Jesus Christ. Having first expressed the Conviction of his Mind that the *Gentiles* should no longer remain afar off, without the Pale of Christ's visible Church; but become Fellow-Heirs with the *Jews*, Fellow-Citizens with the Saints and of the Household of God, being made nigh by the Blood of Christ, that henceforth he was to know no Man after the Flesh as in Days past, the *Jews* who were known by their Jewish Prerogatives from the *Gentiles* now ceased to be thus known; whence (says he) "Of a Truth I perceive that God is no Respector of Persons: but in every Nation (the *Gentile* as well as the *Jew*) he that feareth God and worketh Righteousness is accepted of him." So then this Text cannot intend that such who have nothing but the *bare dimLight* of *Nature* can by the Improvement of a supposed Stock of Free-Will Abilities, work out a *justifying, saving* Righteousness, whereby to procure Acceptance with God: but only that *now* the *Gentiles* as well as the *Jews* had access unto the visible Church of Christ with all the Priviledges thereof; and that such of the *Gentiles* as God accepted were such as feared God and wrought Righteousness. Mark, not as a *moving Cause* or *Ground* of their Acceptance, but as an *Evidence* of it. None are made accepted but thro' the Beloved, Jesus and the Merit of his Blood, and not by any Works of Righteousness which they have done. But Men being first accepted thro' the Righteousness of Faith do as the *Fruits* and *Evidences* thereof, fear God and work Righteousness, as *Cornelius* did, whose Person God did *first* accept and then his Offering. It was not then by Works of self-differing Righteousness that he had done that he was saved and called with a holy Calling, but according to God's *own* Purpose and Grace which was given him in Christ Jesus before the World began, which was *productive* of *Holiness*. Jesus Christ was of God made unto him *first* Righteousness for his Acceptance; and *then* Sanctification, whence proceeded a godly Fear and Acts of Piety. Those whom God elected in Christ before the Foundation of the World, he chose that they should in Time become holy. Whence their Holiness is so far from being the *Cause* as that it is the *Fruit* and the *Effect* of their Election; as was the Case of pious *Cornelius*. Whence it undeniably follows that his Election and Acceptance was not founded on any *self-differing* Acts of his from the Light of a *meer natural* Conscience as though *that alone* had been *sufficient* to have shewn him the Way to Heaven. To *say otherwise*, is directly to contradict what *Peter* had before said, *Acts* 4. 12. Yea to render the whole particular Dispensation of Providence to *Cornelius* in directing *Peter* to go and tell him Words whereby he and his House should be saved, a *needless Thing*: If he could of
himself

himself have found the Way to Heaven by the Light of the *Moon*, what Need was there of his having the glorious Light of the *Sun* sent him to give him Light, and such a Pilot as *Peter* with the Compass of GOD's Word along with him, to direct him *how* he should steer his Course Heavenward? Who when he was come to that End, opened his Mouth and preached to him *JESUS*: In doing which he declared his *supream Deity*, or that he is Lord of all; that he was the *anointed Saviour*, that he was *slain and hanged* on a Tree, that he *rose again*, that he was *ordained to be Judge of both Quick and Dead*, and that unto him all the Prophets gave Witness, through his Name *whosoever believeth* in him shall receive Remission of Sins. These were the Things that the *bare Light of Nature* never taught, yet you see they were Matters in the which the Apostle by a special Direction from GOD instructed *Cornelius* and the rest of his Friends, that they might be saved. Thus was this holy Man taught the Way of GOD *more perfectly*, having first received some Advantages that Way by living amongst the *Jews*, to whom the Oracles of GOD were committed, and amongst whom the *true* Worship of GOD was performed.

Hence then, a Man must have a *very odd and out of the Way* Method of Reasoning who shall conclude, that the Apostle *Peter* judged the Light of Nature of it self sufficient to guide those to Heaven whom he thus instructed in Things *so much above it*, in the Way how to obtain a justifying saving Righteousness. If the *Sun, Moon and Stars* be sufficient to light Men to Heaven and to guide their Feet in the Way of Peace, by giving them the Knowledge of Salvation for the Remission of their Sins, what need the Day-spring from on high to visit them in order to effect those great Ends? What Need this Waste? Why are such *Visitations* said to give the Light of Salvation to them that sit in Darkness and in the Shadow of Death, as the Effects of God's tender Mercy? If the People thus visited were possessed of a sufficient Light to that End, antecedent to such Visitations; if such who have not Gospel-Visitations are not in a State of *Darkness, Death and Misery*, why are such illuminating Visitations represented as the proper Effects of God's Mercy, yea of his tender Mercy?

Thus upon the whole, by a fair and candid View of the Scripture-Account of Things, we see how the Pleaders for the Sufficiency of a meer *natural* Religion from the Scripture, do run themselves *a-ground* and fall by their own Devices in quoting Instances to serve their Turn from that very Revelation which their Notions run counter to and render needless. If they will adhere to the plain Dictates of divine Revelation, they must of Course renounce their Notions of universal Grace which it declares against, and adhere to that Account it gives of God's Ways of justifying and saving Sinners through Faith in Christ Jesus. But if they are resolved not to abide by the authoritative Decision which divine Revelation plainly gives of these grand Affairs, let them never abuse it by quoting Passages out of it, to make it speak contrary to itself to serve a Turn. I am not insensible of the frightful Inferences that are still drawn and urged from this Account of Things by those who set up as Advocates for the *divine Mercy*, to the Prejudice of *divine*
Sove-

Sovereignty and Wisdom in God's Way of saving Sinners according to the Almighty's own Account of Things.

But let Men infer what they will from the Scripture Propositions I have laid down, it is sufficient for me that I make them appear to *be such*; that the Doctrines I plead for are *no other* than what is *contained in the holy Bible*; which I trust will appear to *be such* to every *unbias'd* Reader; therefore if *Banter and Sneeer, Reproach and Contempt* shall *still* attend me for my just Defence of the glorious Gospel of the ever blessed God, I shall not be *much* moved. For why should I be ashamed of the Gospel of Christ which is the Power of God unto Salvation to every one that believeth, to the *Jew* first and also to the *Greek*, for *therein* is the Righteousness of God revealed from Faith to Faith. It is by *it* that Life and Immortality by Christ is brought to Light; if the Gospel be hid it is hid unto them that are lost. Tho' the preaching thereof is unto them that perish Foolishness, yet unto them that are called it is the *Wisdom* of God and the *Power* of God; because the Foolishness of God is wiser than Men, and the *Weakness* of God is *stronger* than Men. It is of him (who worketh all Things after the Counsel of his *own* Will) that we are in Christ Jesus, who of God is made unto us Wisdom and Righteousness and Sanctification and Redemption: That according as it is written, he that glorieth let him glory in the Lord. *1 Cor. 1. 30, 31.* Both *Scripture* and *Fact* do declare that unto *some* it *only* is given to know the Mysteries of the Kingdom of Heaven, that unto *others* it is *not* given, *Math. 13. 11.* And if you will know the *supream* Reason of such Dispensation, see what the *Son of God himself* declares even with *Exaltation* of Spirit and *Thanksgiving* to his Father, *Math. 11. 25, 26.* On which Text that excellent Divine of the established Church Mr. *Robert Bolton* in one of his Affize Sermons thus *pertinently* discants, "Christ who full well knew the Bosom of
 " his Father, casting his Eye seriously on the Condition of his Followers and
 " Fruit of his Ministry, and seeing the Scribes and Pharisees, and great Ones of
 " the World, not only not entertain and countenance, but out of their proud
 " and prophane Malice disdain and condemn the glorious Gospel and divine Mes-
 " sage he brought from Heaven, and a Company of poor Fishermen and a few
 " other neglected Underlings, who with a holy Violence lay hold of his King-
 " dom; he brake out into this thankful Acknowledgment and Admiration, "I
 " thank thee, O Father, Lord of Heaven and Earth, because thou hast hid these
 " Things from the Wise and Prudent, and revealed them unto Babes:" And
 " then he ascends to the Well-Head and first Mover of all God's Dealings with
 " and Differences amongst the Sons of Men, even the *sacred* and *unsearchable*.
 " *Depth* of this *Beneplacitum*, the good Pleasure of his Will; "Even so Father,
 " for so it seemed good in thy Sight." In an humble Adoration of the *inscruta-*
 " *ble* and *immutable* Courses whereof we must finally and fully rest with infinite
 " Satisfaction, silenced from any further Search and carnal Curiosities by that
 " awful Check and Countermand of *Paul, Rom. 9. 20.* "Nay, but O Man,
 " who art thou that repliest against God?" Flesh and Blood hath in all Ages
 " grumbled and repined, kicked and cavilled about this Point; but ever at length
 by

“ by measuring this deepest Mystery by the Line of *human Reason*, and labour-
 “ ing to fathom this *bottomless Sea* by the *Pride of their own Wits*, they have be-
 “ come *wretched Opposers* of the Grace of God. We behold the Sun and enjoy
 “ the Light thereof, while we look towards it but *tenderly and circumspectly*; we
 “ warm our selves *safely* while we stand *near* the Fire; but if we seek to *out-*
 “ *face the one or enter into the other*, we forthwith become *blind & burnt*. It is
 “ proportionable in the present Point.” Thus hath this *brave Man* of God in a
 few Words given us the true State of the Case; also what are the sad Effects of
 Men’s Minds remaining *unsubdued* to the *uncontroulable Sovereignty* of the great
Jehovah, who hath said, “ My Counsel shall stand, and I will do all my Plea-
 sure,” as not satisfied with the Apostle’s Assertions of God’s Will as a
 Reason of his Counsel, do call the Justice of God unto the Bar of their *depraved*
 Reason, measuring *supernatural* Mysteries with *that short Line*, just as if the Reach
 and Ken of a poor finite Creature could extend unto the *utmost Boundaries* of the
Almighty’s Proceedings even beyond all Ground of Scruple, and so take the eagle-
 ey’d Apostle off from his *nonplus* and *devout Admiration* when he cries out, “ O
 the Depth !” &c.

But how *unreasonable* and *arrogant* is it for poor *depraved* Mortals, *Creatures* of
Yesterday, who before and in Comparison of the great God are *less than nothing*
 and *Vanity*, to *prescribe* to his *infinite Understanding*, and allow him no Reasons
 to guide his Determinations by but what *they can fully* account for. Pertinent
 therefore is the Saying of *Zophar* in the Close of his Discourse of God’s Incom-
 prehensibleness, *Job* 11. 12. “ Vain Man would be wise, tho’ Man be born
 like a wild Ass’s Colt.” Whereas the Asserters of the Doctrine of absolute
 Election, do account it *most reasonable*, answerable to the inspired Apostle’s Doc-
 trine and Example, *humbly to rest in God’s Will* as a *Reason of his Counsel*, with-
 out daring to look *further*, lest they be found *vain and curious* Enquirers after
 what he has hid from the Eyes of Mortals, and as desirous to rest in what is *re-*
vealed (as the Doctrine of *particular and absolute Election* is) which only of Right
 belongs unto the Sons of Men, and to let God’s Secrets remain with himself,
 unto whom it only appertains; and with the *highest Reverence, Admiration* and
Adoration cry out, “ O the Depth of the Riches both of the Wisdom and Know-
 ledge of God ! How unsearchable are his Judgments, and his Ways past finding
 out ! For who hath known the Mind of the Lord, or who hath been his Coun-
 sellor ! Or who hath first given to him and it shall be recompensed unto him
 again ! For of him, and through him, and to him are all Things, to whom be
 Glory for ever, *Amen*.”

We cannot therefore but think it *hard Measure* to be censured for doing so ;
 whilst engaged in so *noble* a Cause as maintaining the Scripture-Account of God’s
 royal *Prerogative* over his Creatures, as tho’ we thereby *asperged* our great and
 good God with an execrable Imputation of Tyranny. It must be acknowledged
 that it is impossible that the Judge of all the Earth should do otherwise than
 right ; and at the same Time it must be confess’d that himself saith, “ I will

be gracious unto whom I will be gracious, I will have Mercy on whom I will have Mercy ;” and that it is a Scripture-Conclusion, that whom he will he hardneth. Whence it must be owned, that this *latter* doth not in the *least* infringe upon the *former* of these Actings ; that there is a *perfect Consistency* between God’s acting as a *righteous Judge* upon *all* Men, and his having Mercy on whom *he will* have Mercy, as an *absolute Sovereign*, who worketh all Things after the Counsel of *his own Will* ; that God from all Eternity elected some of the fallen Race in Christ, that they should be redeemed, sanctified and saved by him, also that he will righteously condemn all those whose Names are not written in the Book of Life at the last Day, are Points equally revealed in the Bible, the one as really as the other : This is uncontrollable Fact. Therefore that there is such a Thing as a perfect Consistency between the Doctrine of peculiar Election, and that of God’s Mercy, Justice and Equity, is an undeniable Conclusion, to the which therefore Men *do owe* the *Obedience of their Faith*, notwithstanding those Difficulties that may clog their Apprehensions in seeking to reconcile those Scripture-Doctrines together : That there is a *Remnant* according to the Election of Grace that shall obtain Righteousness and Salvation, in *Contradistinction* from the *rest* who *do not* obtain, is what the divine Oracles do declare ; also that at the last Day God as a righteous Judge will render to every Man according to their Deeds, eternal Life to *some*, and eternal Death to *others*, is what the same divine Oracles do affirm. This is Fact undeniable ; for Proof of which I appeal to those divine Oracles themselves. Whence that there is such a Thing as a real Consistency between these two Points of Doctrine is what all who *venerate divine Revelation* will readily acknowledge, there being no such Thing as a *real Contradiction* there to be found.

Therefore if objecting Men shall still cry out, How can these Things be ? charging us with Nonsense and Contradiction, they must either prove that these are not Scripture-Propositions there equally in Fact revealed, or else frankly own that their Charge terminates in the grand Author of divine Revelations : To do the former they will find a very *difficult* and the latter a very *irksome Task* ; however, *until they can disprove the Fact* asserted it behoves them to be *silent*. If we must needs see the very Bottom of and reconcile all the Almighty’s Proceedings even beyond all Grounds of Scruple ; how could it remain (which yet all must allow) that some of God’s Judgments are *unsearchable*, and his Ways *past finding out unto Perfection* ? Our Knowledge of these Things then would be equal to *God’s own*, which is *impossible*, and as large in this State of *Imperfection on Earth* as it will be in a State of *Perfection in Heaven*, and then what would become of that Saying of St. Paul, 1 Cor. 13. 12. “ Now we see through a Glass *darkly* ; but then *Face to Face* ; now I know *in Part*, but then shall I know even as also I am known.”

For the present then, the best Satisfaction we can attain unto is this, *viz.* That as the Scripture *as to Facts* doth equally represent God both as an *Elector* of some in Christ before the Foundation of the World, and as a *Judge of all* at the

the last Day ; so in the Matter of Election he acts not as a *Judge* but as a *sovereign Disposer* of his *own* rich Favours, and that when he shall come to fit in Judgment with all Men he will not act as an *Electer* but as a *Judge*, conformable to his own most righteous Law ; when he will judge every Man (whether Elect or Non-elect) *according to their Works*, and render to every Man according to his Deeds done in the Body ; whether they be good or whether they be evil, they shall then be dealt with according as they shall be found to have been *Believers* or *Unbelievers*, *penitent* or *impenitent*, *godly* or *ungodly* Persons ; the Wicked shall be sentenced to everlasting Punishment, but the Righteous to Life eternal, both shall *have* their *several* Rewards according to their Works, tho' with this manifest *Difference*, viz. The Reward of the Wicked will be according to *Debt* and *Merit*, the Reward of the Righteous shall be of *Grace* and *Glory purchased* and *freely promised* to all them that *love* Christ's Appearing. Accordingly we read that Death is the *Wages* of Sin, but eternal Life is the *Gift* of God through Jesus Christ our Lord. *Rom.* 6. 23.

If any shall still say that *this doth not satisfy* them, I answer, that it *ought* so to do, and withal that I *defy* them with *all* their *Reasoning* and *curious* Pryings to get any further Satisfaction ; nay rather *still more* and *more Dissatisfaction*. Moreover, I would ask them, whether it be not most unreasonable to expect to fathom with our *short* Line that unfathomable Sea of God's Judgments and Ways (whereat the eagle-ey'd Apostle cryed out, *O the Depth* !) And once to think of finding out to Perfection and full Satisfaction those Ways which the Scriptures do declare are unsearchable and past finding out ?

Let us not *then* in our Searches into these grand Affairs forget that we are but *Creatures* of *Yesterday*, who comparatively speaking, *know nothing*, and are as nothing, yea, *less than nothing* and *Vanity* before him who is *perfect* in Knowledge. Let us be willing (as in all good Reason we ought) that our *Reasonings* *scoop* and our *Faith bow its Head* and *adore*, crying out with that great Apostle, *O the Depth*, &c. This will be to act as becomes *humble Believers*, the *best* Way to get *Satisfaction* to our Minds, and to free our selves from the Charge of being *curious Pryers*, *proud* and *impertinent Cavillers*.

When we come to Heaven, (saith Rev. *Kendell*) we shall see there that God was signally gracious in those very Actions which now some *tender-hearted* Men cry down as *tyrannical*. “ We affirm him to be so *absolute* a *Sovereign* that it is “ impossible he should be a *Tyrant*. And so gracious a Lord (even whilst as “ himself say, he will be gracious to whom he will be gracious) that he mixeth “ Mercy in all his Judgments, and ever maketh the wickedest of Men some considerable Abatements of their deserved Measure ; (and as I may add) enduring with much Long-suffering towards them, even until they by a continual Habit of voluntary sinning become ripe for Destruction, as Vessels of Wrath and Dishonour. “ The Prerogative of God over all his Creatures to dispose of them “ as he pleaseth, according to the *Counsel of his own Will* is what we are bound

“ to maintain, let the World repine at it as much as it either *will* or *can* ; we
 “ know that all the Earth should keep Silence before God, as One who *owes* no
 “ Account of *any* of his Actions, who gives not Account of *all* of them. It is not
 “ for Man or Angel to say unto him, what doest thou ? He doth nothing but
 “ what is *just*, yea, therefore is a Thing just because he doth it : And tho’ we
 “ cannot *conceive* yet we must *confess* it to be *righteous*, yea, we may and must
 “ acknowledge it to be so, all Apprehensions we may have to the contrary not-
 “ withstanding. In this Respect we have little Respect to the *depraved* Judg-
 “ ment of *natural* Men, and *less* to their *Affections* : The Lord reigns let the
 “ Earth be never so unquiet, and we say, that God exerciseth not his Preroga-
 “ tive in any Thing but *this*, that he *gives* or *denies* Grace as he *pleaseth* ; that
 “ he punisheth not any but for *their* Sins ; and when they complain of hard
 “ Measure in this, with a why doth he find Fault or complain ? We think it
 “ enough to answer them with another Question, “ Who art thou O vain Man,
 “ that thou replyest against God ? ” Whatever Principles the Scriptures lay
 “ down we *embrace*, not *dispute* them, that all Things are of him and thro’ him
 “ and to him, is the *Apostle’s* Position and must not be our Question. When the
 “ *Se beams* plundered *Joh* he blessed the Lord with, “ the Lord gave and the Lord
 “ hath taken away.” We need not fear to ascribe that Action to God for which
 “ this holy Man blessed him. Whatever Conclusions carnal Men draw from
 “ these Principles, we know the Scripture teacheth us to frame as *boly*, as they
 “ draw *horrible* Inferences from them. We desire to learn Logic of the Holy
 “ Ghost, which is of a different, yea of a contrary Nature to that of the natural
 “ Man’s. “ Give a Portion to seven, yea also to eight ; for thou knowest not
 “ what Evil shall be upon the Earth,” *Eccle.* 11. 2. Here the Wisdom of God
 “ concludes, *for* giving upon a Ground whence the natural Man’s Wisdom con-
 “ cludes in the negative *against* giving. *Gen.* 6. 5. “ God said, I will destroy
 “ the Earth, for the Imaginations of Man’s Heart are evil and that continually”.
 “ And again, *Gen.* 8. 21. “ I will destroy the Earth no more, for the Inagi-
 “ nations of Man’s Heart are evil and that continually. Which to a natural
 “ Man *seems* *contrary* Resolutions, whereas upon the *same* Ground the Spirit of
 “ God teacheth us to see the Desert of Sin in the *one*, the desperate Incurableness of
 “ it in the other ; God’s just Hatred of it in both. In Scripture Logic Inability
 “ is a Ground for Exhortation to Duty ; Exhortations to Duty infer no natural
 “ Ability ; as in the frequently quoted Scripture, “ Work out your Salvation
 “ with Fear and Trembling, for it is God that worketh in us both to will and
 “ to do according to his good Pleasure, *Phil.* 2. 12, 13. These Instances
 “ are enough to clear it, that the natural Man’s Logic is meer Sophistry, and
 “ will be sure to be nonplus’d one Day, as confidently as it undertakes to thwart
 “ that of holy Scripture ; let it *bifs* and *stamp* as much as it listeth, Wisdom is
 “ justified of all her Children, and Triumphs in the *weak* Insultations of its
 “ *proudest* Opposers.”

Reason saith Mr. *Nesse* must be neither the Rule to measure Faith by, nor
 the Judge ; we may give a Reason of our believing, *to wit*, because, ’tis *written* ;
but

but not of all Things believed, as why *Jacob* was loved and *Eſau* hated, before they had done either Good or Evil: this was the Counsel of God's own Will; touching such sublime Myſteries, our Faith ſtands upon two ſure Bottoms, the firſt is, that the Being, Wiſdom and Power of God doth infinitely tranſcend ours, and therefore may reveal Matters above our Reach. The ſecond is, that whatever God reveals muſt be *undoubtedly* true, and to be believed altho' the Bottom of it cannot be founded by the Line of our Reaſon; becauſe Man's Reaſon is *not* *absolute*, but *variously limited*, *perplexed* with its own Frailty, and *defective* in its Actings; I therefore ſay, how unreaſonable is it for Men to *rejeſt*, yea *hiſs* at and *ridicule* as *unintelligible* Myſteries, theſe divine Doctrines which the holy Scriptures do poſitively aſſert as the *deep* Things of God, requiring the Obedience of our Faith unto: and all, becauſe ſome Branches of the ſame are out of the *Reach* and *Ken* of *human* Reaſon. But that this ſhould be the Caſe of many, may not ſeem ſo ſtrange when we conſider what the Scripture ſaith, “ That the natural Man receiveth not the Things of the Spirit of God, for they are Fooliſhneſs to him, neither can he know them;” and why? Truly, becauſe they are ſpiritually diſcerned, *1 Cor.* 2. 14. Therefore, well might the Apoſtle ſay by way of juſt Rebuke and ſacred Irony, “ Where is the Wiſe? Where is the Scribe? Where is the Diſputer of this World? (the *Reaſoner*) Hath not God made fooliſh the Wiſdom of this World? *1 Cor.* 1. 20.” Now (as the Rev. Mr. *William Burkit* in his Annotations on this Text ſaith) “ the Wiſdom of this World is not ſatiſfied with God's Authority in aſſerting, but requires that every Doctrine of Faith, and every Myſtery of the Goſpel be made ſo plain and obvious, ſo clear and perſpicuous that their Shallow Reaſon may be able to comprehend it. The Myſteries of the Chriſtian Religion, tho' not contrary to Reaſon; yet are above our Comprehension; notwithstanding which they do not only require our aſſent but alſo challenge the Obedience and Adoration of our Faith.” When Men ſet up for ſound Reaſoners and Logicians, one might in all good Reaſon expect from them the cleareſt Demonſtrations, and the ſtricteſt Regards to the Rules of Logic; but alas, in this they *fail*, (their Zeal perhaps out-running their Tho'ts) by their ſo often *drawing Concluſions* that are not *contained in the Premises*; particularly in this preſent Caſe (and that with no ſmall Emphaſis neither) who becauſe we with the Scriptures do aſſert that there is a *Remnant* according to the *Election* of Grace, that God hath Mercy on whom he will have Mercy, and whom he will he hardeneth, do thence conclude, that we repreſent him as *unmerciful, unjuſt, cruel, tyrannical*, and the Author of *Sin*, with ſuch like *frightful* and *unbecoming* Language, not only to the Prejudice of the Character of all ſuch as zealouſly maintain the Doctrines of ſovereign Grace: But alſo to the great Diſhonour of the ever glorious Jehovah, who hath ſo plentifully revealed thoſe *glorious yet derided* Truths in his holy Word.

It muſt needs therefore highly become all the Stewards of the Myſteries of God, zealouſly to engage in *ſo noble* a Cauſe, as to their *utmoſt* Power (in the Strength of their great Lord and Maſter) to lift up their Hands to pluck down the Plumes of *ſoaring* Mortals, who not content with the Scripture Account of theſe *grand* Affairs

Affairs must needs be as *God's* knowing *further and better* ; and thence take upon them to *censure and condemn* what their poor *finite shallow* Reasonings can't *otherwise account for* ; upon which Footing they *kick and spurn* at the whole Scheme of the divine Myſteries of Faith, which apparently ariſeth upon no *modeſter* a *Suppoſition* than that of the *Creature's Omniscieny*, as tho' they were capable (even beyond all Ground of Scruple) of *fully* knowing and accounting for every Thing that the *incomprehenſible and infinitely* wiſe God either *doth or reveals* concerning his *Being, Works and Ways*. But truly it were a good Attainment for them rightly to *know themſelves* ; thro' the Want of which ariſeth all theſe *proud and perverſe* Cavils.

But let any even of the *moſt ſagacious* amongſt the Contemners of divine Myſteries, who are for believing nothing but what they have Ideas of, in *full and large* ; let them I ſay, tell me if they can, *how* the Bones do grow in the Womb of her that is with Child ? Or whether becauſe they *cannot do this*, 'tis agreeable with the *juſt* Rules of *Reason* ; therefore, not to believe the *Fact*, even that the Bones of the Infant do actually grow in its Mother's Womb, and that too in a Way inconceivable to us : And whether ſeeing God's Evidence in a Matter muſt in all good Reason be allowed to be at *leaſt of equal* Evidence, with the *Facts our Eyes* do behold ; whether I ſay then, it be not as *much abſurd and unreaſonable* to *diſbelieve and deny* thoſe divine Doctrines which God hath revealed in his holy Word ; and required the Obedience of our Faith unto, becauſe we cannot meaſure their full Heighth and Depth and Length and Breadth by the ſhort Line of human Reason ?

In ſhort, do not the Contemners of divine Myſteries moſt evidently contradict *themſelves*, by their profeſſing to believe that God is incomprehenſible, as well as that many of his Works and Ways both in Creation and Providence *are ſo*, which they are obliged to confeſs. Do they not profeſs to aſſent to this Propoſition, that *God is eternal*, and yet don't pretend to ſay that they have *full and adequate Ideas* of his Eternity. Hence then do they not *manifeſtly contradict* their own Notions, becauſe *by this* they do acknowledge their Belief or aſſent to Propoſitions of which *they have not nor indeed can poſſibly have* (being but finite Creatures) *full and adequate* Ideas ? The Eternity of God is an Article of natural Religion, it is alſo a deep Myſtery ; in the Contemplation whereof, Men of the moſt *enlarged* Minds are loſt and *confounded* ; yet that *God is eternal*, is a Propoſition which *thoſe very* Men do profeſs to give their *Aſſent* to, who loudly cry out, *you muſt not believe in Myſteries, you muſt not believe in Myſteries !* And that are ready in a *ludricus* Manner to cry out againſt them, that profeſſedly do believe them as *blind* Believers.

Thus then do theſe Men *confound* their own Reasonings againſt the Belief of divine Myſteries, and *battle* their own Concluſions ; a Thing not uncommon for ſuch Sort of *ſoaring Eagles*, who only having *waxen Wings*, by aſpiring to get too near the Sun, do moſt *ſadly melt* under its *bright and burning* Rays, by which alſo their Eyes, by *too much gazing* thereon are *blinded*, and ſo e're they
are

are aware, do fall down and dash against the *Stones* of their *own* Babel-Building; wherein also their *Language* is *confounded*: Thus as the Scripture saith, "The Wife are taken in their own Craftiness, and the Counsel of the Froward is carried headlong; they meet with Darknes in the Day-time, and grope in the Noon-day as in the Night," *Job* 5. 13, 14. "For the Wisdom of the wise Men shall perish, and the Understanding of the Prudent shall be hid," *Isa.* 29. 14. "The Lord knoweth the Thoughts of the Wife that they are vain, who turneth wife Men backward, and maketh their Knowledge foolish, whilst he confirmeth the Word of his Servants, and performeth the Counsel of his Messengers," *1 Cor.* 3. 20. *Isa.* 44. 25, 26.

Those who indulge a *luxurious* Fancy in thinking to get Satisfaction by a *continual prying* and *peeping* into God's Ark with *Reason's* dim Eyes, do thereby prove so much the more unsatisfied and perplexed; having *no other* or *better* Method to yield them Satisfaction than having Recourse to that last and only (tho' *desperate*) Shift, *viz.* That these Things cannot be, and that they are resolved to believe no more of God's Revelation than what they can with their bare Reason comprehend and fully account for, leaving no Room for such a *devout* and *admiring* Turn of Thought, *O the Depth*, &c. while such as study to yield a humble Obedience of Faith to whatever Propositions they find in their holy Bible, saying with *Luther*, *Give me a mortified Reason*, do come to a Point of entire Satisfaction, whilst at the same Time their Souls are drawn forth into devout and admiring Apprehensions of God's Judgments and Ways that are unsearchable and past finding out: They stagger not at the Word of God, or any Thing therein revealed through Unbelief, but are strong in Faith, believing that as God being infinite may reveal Things above their Reach, so whatsoever he says or reveals must needs be true. And this I am bold to say, is so far from acting *unreasonably* as that it is *completely consistent* with the *Rules of right Reason*, which very Rules are manifestly transgressed by those very Men who profess (above all others) to esteem and value good Reasoning.

And indeed without having Recourse to the *unsearchable* Will and Ways of God, how can even our *greatest* Reasoners and the *most pert* Objectors against us account for many Things, the Fact whereof they are obliged to confess: For Instance, That Christ was delivered unto Death by the determinate Counsel and Foreknowledge of God (which includes the whole Circumference of that grand Affair) and yet that the Men that betrayed and put him to Death were *justly* chargeable with doing *wickedly*, and thence *justly obnoxious* to the *Wrath* and *Vengeance* of God. As the Certainty of his Death was infallibly fixed by the Purpose of God, so by just Consequence the Means and Instruments thereof is necessarily included; he was not to die a *natural* Death by *Force* of a *Disease* or *Decays* of Age, nor by the *immediate* Hand of God by a *Thunderbolt* from *Heaven*, but by being *betrayed* and *crucified* by the Hands of Men. To deny the Fact our Objectors don't pretend unto, and on the other Hand to charge God with Unrighteousness who determined Christ's Death, would be a Step *too bold* and

and daring for any Man in *his* right *Senses* to pretend to do, or thence to say he is the *Author* and Abetter of Sin. Let our *Reasoners* set before them the Proposition laid down by our Saviour himself, and see what they can make of it, *Luke* 22. 22. “ And truly the Son of Man goeth as it was determined ; but wo unto that Man by whom he is betrayed.” Also *Acts* 2. 23. “ Him being delivered by the determinate Counsel and Foreknowledge of God, ye have with wicked Hands crucified and slain.” And Chap. 4. 27, 28. where the Apostle in his Prayer unto God thus complains, “ For of a Truth against thy holy Child Jesus whom thou hast anointed, both *Herod* and *Pontius Pilate*, with the *Gentiles* and the People of *Israel* were gathered together for to do whatsoever thy Hand and thy Counsel determined before to be done. If we profess our Assent to any Part of these Scripture Propositions, we must upon the same Ground assent to the whole thereof ; which if we do, then we plainly confess *that there is such a Thing as a Reconcilableness* between God’s Determinations in these Matters, and his being merciful, holy, just and good, howsoever many Difficulties do so clog our Minds that we cannot make it out by the Searches of *bare Reason*. So far indeed we may go to satisfy our selves, *viz.* by distinguishing between the *Actions* and the *Evil* in the Actions ; yet after all there is Room enough left us to cry out, *O the Depth, &c.*

To this I might add, the Fall of Man ; God’s suffering Sin to enter into the World, and still to continue, with the sad Effects thereof, altho’ able to hinder if he so pleased, and at the same Time professing to be, as indeed he is, of purer Eyes than to behold Iniquity ; that so many Infants who had not committed nor were as yet capable of committing actual Sins with their Parents, did yet suffer and die in the painful and sulphurous Flames that God rained down upon *Sodom* and *Gomorrhah*, and the many others that suffered in the overflowing Deluge, together with their wicked Parents ; and that at other Times by the special Order of divine Providence in the executing of God’s Judgments, the Infants and Sucklings, as well as their Parents should perish by the Sword, and even be dashed in Pieces. *1 Sam.* 15. 2, 3. “ Thus saith the Lord of Hosts, I remember that which Amalek did unto Israel, how he laid wait for him in the Way when he came up from Egypt : Now go and smite Amalek, and utterly destroy all that they have, and spare them not ; but slay both Man and Woman, Infant and Suckling.”— Compared with *Hos.* 13. 16. “ *Samaria* shall become desolate, for she hath rebelled against her God : they shall fall by the Sword ; their Infants shall be dashed in Pieces, and their Women with Child shall be ript up.” “ Oh ! how unsearchable are his Judgments, and his Ways past finding out to Perfection ! Behold he taketh away, who can hinder him ? Who dare say unto God, What doest thou ? He cutteth off, or shutteth up, or gathereth together to Battle and Death, who then can hinder him ? *to wit,* either by Strength of Arm, or a Prerogative above him to call him to an Account. Why strivest thou with him who gives none Account of his Matters ?”

Whence

Whence we conclude, howsoever God doth sometimes and in some Cases appeal to our Reason to judge of the Equality of his Ways, as our Opponents are wont to alledge against us, and which we readily grant; yet observe *this* hath its *proper Bounds and Limits*, as not extending to all and every particular Action of God, many of whose Ways are so far above ours as the Heavens are high above our Heads; and therefore we cannot *absolutely* argue always, that those Things are only fitting for God to do as suit the Rule of Mercy and Justice amongst Men, which are only fitting to be done by them. For Instance: If any meer Man, tho' never so great a Monarch, had commanded *Abraham* to have slain his only and innocent Son, it had been an horrible Piece of Cruelty and Wickedness, as a plain Breach of the sixth Commandment; and yet who dare say that God's Commands in that Matter did in the least derogate from his righteous and holy Nature. Again, would it not be justly accounted a wicked and unjustifiable Thing in the Magistrates of a City or the Master of a Family to behold with their Eyes, and knowingly to suffer all Manner of Wickedness, when at the same Time it is in the Power of their Hands to hinder the same? And yet who dare aver that the almighty and most holy God's Permission of all the Sins that are done in the World is the least Stain to his righteous and pure Nature? "Who shall enjoin him his Way? Or who can say to him or of him, Thou hast wrought Iniquity?" Again, If any Man should see others in great Distress, yea, even little sucking Babes, lying under extream Pains, their Tongues cleaving to the Roof of their Mouths for Thirst, (as those in the Book of *Lamentations*) and at the same Time were able both speedily and easily to give them Relief, and yet refused so to do, how would Men cry out against him as *unmerciful* and cruel? And yet who dare say this of God, who is not only the *Sufferer* but even *Orderer* of those very Calamities, as we have before seen? For one Man to see another or many others going to destroy themselves and so perish for ever, would be justly deemed Hard-heartedness and Cruelty, if in the Power of his Hands to hinder it; and yet who dare assume the Arrogance as to say this of the almighty God, who suffers Thousands to do so, altho' able effectually to hinder the same if he so willed? Moreover, how derogatory would it be from the Character of a known wise Architect or Builder, to frame a curious Piece of Workmanship, yea Multitudes of them continually, and then immediately pull the same in Pieces without their becoming any Ways visibly useful? And yet how many lovely Structures of Flesh and Blood curiously wrought by the *great* and alwise Architect of the World, that are no sooner formed, but are by him dissolved, turning to Rottenness and Putrefaction? Yea, how often is it seen that Persons not only of a beautiful Structure of Body but also come to a Ripeness of Age and Judgment, and whose Minds are richly furnished with Grace, Gifts and good Learning, every Way well formed for Service in the World, for the Conversion of Souls and the Increase of the Redeemer's Kingdom, whom yet the Almighty, either just upon their Entrance into publick Work, or soon after, when People's Expectations are not a little raised concerning their Usefulness for many Years to come, doth issue forth a Summons to their Souls from this lower to the glorious upper World of Spirits, commanding

the Body to the Dust ; and yet after all, shall we pretend to censure the Wisdom of the Almighty, saying, “ What need this Waste ? ” No, but rather adoringly say, “ O the Depth of the Riches both of the Wisdom and the Knowledge of God, &c ! Surely his Way is in the Sea and his Paths in the deep Waters ; ” so that his Footsteps can’t be seen by a *Mortal’s* Eye, nor by human Reason’s Ken.

Let our Opponents then fully account for *these Facts*, clear up the Difficulties that attend them by *rational* Demonstrations before they cavil at our Doctrine any more : Especially seeing they profess to have such large and grasping Hands, such *piercing* and penetrating Eyes that they won’t allow any Thing as an Article of their Faith, but reject as unintelligible Nonsense whatsoever comes not within their Reach and rational Penetration : Who while they do laugh at Mysteries and reject our Appeals to the sovereign and inscrutable Will and Ways of God, do leave themselves wholly destitute of a Place of Retreat when pinched home in this Argument. With whom I would thus argue, Either there is an Unsearchableness in God’s Ways and Judgments, or there is not : To say there is not, would be to confront both Scripture and Fact, yea even sound Reason also, which concludes that *that* which is but *finite* cannot comprehend that which is *infinite* : But if there is, as they must confess, then why do they carp and cavil at our Doctrine of God’s Judgments and Ways, as tho’ they were able to comprehend them to the full, and fathom them to the very Bottom ? If we know but in *Part*, and at best see but through a Glass darkly, as the Case really is, why should we act as tho’ our Knowledge was perfect, and saw to the very Bottom of Things ? Surely this is highly unreasonable. If it would be egregious Folly in an *unartive* Man to object to a curious Artist and a credible Person that he could not effect *such* and *such* Pieces of Workmanship, which he the said Artist affirms he can effect, crying out, *This cannot be* ; how much more unbecoming is it for Creatures of Yesterday to make their bold and contradictory Replies against those very Declarations the alwise God hath given of himself and Ways in his holy Oracles ?

Now put all these Things together, and we shall plainly see the Folly and Vanity of those silly Parallels that some are ready to run between the sovereign Actions of the ever-glorious God and those of poor sinful Men : Just as tho’ they must needs always keep Pace together ; that every Proceeding that is unbecoming in Man must needs be so in the Proceedings of God : Just as if the ever-glorious Creator must necessarily act with all Dispensations towards his Creatures by the *limited* Rules prescribed to them how to act in the World, and not exceed their Bounds. That God in Regard to *some* of his Dispensations doth appeal to his reasonable Creatures in Vindication of his equitable Proceedings with them is true ; but then thence to conclude, that it must needs be always so in *every* Procedure of his is a very wrong Conclusion.

In particular from the Account of Things given, doth appear the Vanity of that *silly* Similitude some make Use of in order to fasten their Charge against us,

to wit, of rendring God by our Doctrine to be more cruel (as they say) than hard-hearted : Like as if a Master should chain his Servant to a Post, and then beat him because he does not work ; with such like goodly Rhetorick wherewith they are wont to *entertain* and *amuse* their unwary Auditors. But let Men cavil, I'll believe and admire ; while they are sweating at attempting to sound the bottomless Ocean with their *short* Line, I'll with the adoring Apostle cry out, *O the Depth*, &c. adhering to this uniform Truth, That the Judgments of the Lord are all according to Truth and *Righteousness*, altho' deep and unsearchable ; that *of* him and *through* him and *to* him are all Things, to whom be Glory for ever *Amen*. Therefore (as Dr. Edwards, Ver. Red. p. 205. well observes) " We must not be so bold and daring as to judge and pass Sentence upon God's " Determinations and Actions from what is and may be done by *our selves* ; " but we are to believe whatever he hath determined or done is just and *good* " and fittest to be determined and done. It is not our Business to dispute whether it be *hard* and severe, but only to satisfy our selves that it is true and *real*."

Now that the Propositions which I have advanced are *true & real*, i.e. truly and really founded on divine Revelation, is what I doubt not every unbiaſed Reader will readily acknowledge as a Matter of real Fact. So that by just Consequence all our Opponents Cavils and Objections fall to the Ground ; thence I might forbear adding any Thing more on this Head ; but considering that there are yet, a Troop of Texts which they commonly press into their Service, by which they think we must quit the Field and yield up the Cause ; I think it proper to give a distinct Consideration to some of the *chief* of them, stripping them of the *Arminian* Livery, wherewith they are arrayed when drawn forth in Battle against us, not doubting, but by the Help of God, to make it appear that they in *Fact* make for, *not against* us.

Now the Texts are such as these, by which is express'd the pathetic Wishes, earnest Expostulations and Complaints of God which occur in Scripture, *Deut.* 5. 29. " O that there were such a Heart within them, that they would fear me." *Pſal.* 81. 12. " O that my People had hearkened unto, &c." *Ezek.* 33. 11. " As I live saith the Lord God, I have no Pleasure in the Death of the Wicked, but that the Wicked turn from his Way and live : Turn ye, turn ye from your evil Ways, for why will you die, O House of Israel ?" *Matth.* 23. 37. " O *Jerusalem, Jerusalem*, thou that killest the Prophets and stonest them that are sent unto thee ; how often would I have gathered thy Children together, even as a Hen gathereth her Chickens under her Wings, and ye would not." *2 Pet.* 3. 9. " The Lord is not slack concerning his Promise, (as some Men count Slackness) but is Longsuffering to us-ward, not willing that any should perish, but that all should come to Repentance." With such like Places ; whence our Opponents think we are sufficiently confuted, as highly reflecting upon the *Sincerity* of the divine Being, as well as on the Attributes of his *Mercy* and *Justice*. For what, (say they) doth not God even with an Oath declare, *how* exceeding *unwilling* he is, that any should perish in their Sins ? And how *heartily* willing

he is that *all* Men should be saved ? What, was not God *sincere* in these his Wishes and Wouldings ? Doth God mock his poor Creatures ? Yea, the *Arminian* Champion Dr. *Whitby*, sticks not to say, that we represent God as full of *Guile*, *Insincerity*, *Diffimulation* and *Hypocrisy*. Which is indeed most shocking Language, and a *very heavy Charge*. To all which I answer,

(1.) That the divine Being must always be allowed to be *real* in what he says, and that these Texts with all others must be accordingly interpreted ; and that for any to represent him otherwise, even as mocking his Creatures with Diffimulations, is a most *horrible Crime*, which accordingly deserves a most severe Censure. But then to bring Matters to a right Issue, the Query is, Whether our Opponents Charge against us in this Matter be just or not. Their Charge is what we deny, as what I doubt not by God's Help to make evident ; and with all shew that it justly reverts upon themselves, who ('tis plain) do by their Method of Interpretation of those Texts represent God as *really* intending, wishing and willing that to be done and effected, which he certainly knows shall never be done and effected, and which in Fact he never will do nor cause to be done and effected, altho' Almighty in Power, even the actual Repentance, Conversion and Salvation of every individual of Mankind ; they not duly considering with all, that *whether* Grief and sorrowful Complaints with other *human Passions* and *Affections* are not *properly* to be ascribed unto the Almighty, who is a Being of *infinite* and *absolute* Perfections, & do run into *another Extream* ; because hereby they do plainly represent him just like unto a weakly good natur'd Man, whose Hand is too weak for his *Will*, wishing that to be effected which he cannot effect, and accordingly setting down and *grievously* lamenting his Want of his much desir'd Success. Just like King *Darius*, who fain would have saved *Daniel*, but could not, altho' he even set his Heart upon it to deliver him with a *lamentable Voice* and *troubled Spirit*, crying out, O *Daniel* ! Labouring all he could or ~~do~~ doing to the utmost of his Power, to deliver him until the going down of the Sun. Which is not at all unlike the *Arminian* Interpretation of those Words of God unto *Israel*, just as if he was brought to his *ne plus ultra* when he said, what could I have done more to my Vineyard ? *Isai.* 5. Thus while they plead for his *Mercy* (after *their awkward Manner*) do charge him with *Weakness* and *Imbecility*. Do they charge us with charging God with *Diffimulation* ? “ Surely (as Mr. C. Nesse “ well observes) it may be more truly said of them (the *Arminians*) that they “ do charge God with *Folly* by their Doctrine of an *antecedent* and *consequent* “ Will of God, representing him in *that* Distinction as *disappointed* of his Purpose, bringing him in as speaking thus, “ *I do indeed earnestly desire to save you,* “ but ye hindered so, that I *cannot do what I desire* ; *I would if ye would* ; *therefore seeing, I am frustrated of my Intention by you in my antecedent Will* ; *I will “ change my Purpose of saving you, and my consequent Will shall be a Determination “ to destroy you.*” What is this but to make God *unwise* (as well as unable to “ manage his *own* Platforms and Designs in the World ; and to rank him with “ *Jupiter*, that knew not *how* to deliver his *Sapædon* out of Bands. *Vorstius* in “ his *Disputand: de Deo* saith, “ Things may happen, that may bring to God “ some

“ some Grief, having tried all Things in vain.” This is to speak with the “ *Turkish* Alcoran, *Chap.* 43. “ That God and his Angels wish well to *Mahomet*, but cannot free him from Death. This is a thinking wickedly, that God is such an one as ourselves, (*Psal.* 50. 21.) fond Men that go not wisely about our Works, and so oft fail of our Purposes. Whereas all those *Wishes* and *Wouldings* and *Repentings* with other human Passions that the Scriptures do attribute unto God, we are to consider as abstracted from all those Imperfections that attend human Nature, in a Way consistent with the Perfections of his Nature and Godhead. Such *Wishings*, *Wouldings*, &c. are ascribed unto God by an Anthropopathy after the Manner of Men, as all other human Passions and Actions are, such as Anger, Grief, Repentance, and such like. If he *really* and *sincerely* intends the actual Conversion and Salvation of all Men without Exception; he can as *easily* effect all this as *wish* and *would* it to be effected; wherefore, we must look upon the former Passages as *pathetic* Speeches answerable to the several *Passions* and *reasonable* Powers of Men, in order to convince them of the Evil of their Courses, and to excite them unto their Duty.

Now these *Wishes* and *Expostulations* are directed either to the *Elect*, or unto the *Non-elect*; if to the *former*, then they shew God’s *real* Design to effect their Repentance, Conversion and Salvation, and are accordingly used as *fit* and *proper* Means to effect the End designed; so as that hereby the End is not only designed, and wished for, but also actually effected, as *is* and *will* be the Case of all the *Elect* of God, as the last Day will declare; so that hereby it is evident beyond all Contradiction, that we are so far *from striking* at the *divine Sincerity*, as that we do *plead* for and *uphold* it. Whereas our Opponents Sense of God’s wishing and woulding the *Elect*’s Salvation, amounts to more than a *great Wish*, separate from all *positive* and *absolute* Intentions that they shall be actually brought to Repentance and Salvation. They maintain that God *heartily* and *sincerely* wisheth the Conversion and Salvation of every Man, one as much as another: They confess that he is *able* to do and effect whatsoever he wisheth, and at the same Time are obliged to *own*, that many nevertheless do for ever remain unconverted and without Salvation. Now pray what is this but charging Dissimulation on the Almighty, even for not doing what he most heartily wisheth to be done, altho’ every Way able to do it or cause it to be done.

Thus if Matters be *fairly* scan’d, it will appear that we do in *Fact* defend the divine Sincerity, while the *Arminians* do charge us for *defacing* it; and that they do in *Fact* *deface* it while they undertake to *defend* it, yea, do represent the divine Being as very *intent* and yet very *indifferent* about *one* and the same Thing at *one* and the *same* Time: So very *intent* upon the Conversion and Salvation of every Man as that he *wisheth* it *most* ardently; yet so *indifferent* that he will make no *absolute* Purposes about the Matter, but leave it at *meer* Uncertainties.

But

But to proceed ; supposing that some scriptural pathetic Expressions do relate to the *Non-elect*, then we are to understand them as relating to temporal Blessings, or to the *external* Means of Grace ; as that Text, *Mat.* 23. 37. A Text at every Turn in the Mouths of *Arminians*, wherewith they are wont to make a mighty *Flourish*, ready to cry out Victory ! Victory ! Which yet I hope to make appear amounts to no more than a *Vapour*. The Words are, “ O *Jerusalem*, *Jerusalem*, thou that killest the Prophets, and stonest them which are sent unto thee, how often would I have gathered thy Children together even as a Hen gathereth her Chickens under her Wings, and ye would not.” Which Text in my Judgment is so pertinently and judiciously considered by the Rev. Mr. *John Gill* in his *Cause of God and Truth*, that I do rather choose to borrow his Expressions than use my own.

“ 1. Observe, That by *Jerusalem* we are not to understand the City, nor all the Inhabitants, but the *Rulers and Governours* of it, both civil and ecclesiastical, especially the great *Sanhedrim* which was held in it, to whom best belong the descriptive Characters of *killing the Prophets* and stoning such as were sent unto them by God, and are manifestly distinguished from their Children ; it being usual to call such who were the Heads of the People either in a civil or ecclesiastical Sense *Fathers*, *Acts* 7. 2. and 22. 1. and such who were Subjects and Disciples *Children*, *Luk.* 19. 44. *Mat.* 12. 27. *Isai.* 16. 18. Besides, our Lord’s Discourse throughout the whole Context is directed to the *Scribes and Pharisees*, the ecclesiastical *Guides* of the People, and to whom the civil Governours paid a special Regard. Hence it is manifest that they are not the same Persons whom Christ would have gathered who *would not*. It is not said, How often would I have gathered *you*, and *you* would not, (as Dr. *Whitby* more than once inadvertently cites the Text) nor is it said, he would have gathered *Jerusalem* and *she* would not ; in which Form it is sometimes express’d by him ; nor, *he would have gathered* them, *thy Children together*, and *they* would not, as the same Author transcribes it ; but it is said, “ I would have gathered *thy Children* together and *ye* would not :” Which Observation alone is sufficient to destroy the Argument founded on this Text in Favour of free Will.

“ Observe, 2. That the Gathering here spoken of doth not design a gathering of the *Jews* to Christ *internally* by the Spirit and Grace of God ; but a gathering of them to him *externally* by and under the Ministry of the Word, to hear him preach, so as that they might be brought to a Conviction of and give an Assent unto him as the *Messiah* ; which, tho’ it might have fallen short of saving Faith in him, would have been sufficient to have preserved them from the temporal Ruin threatned to their City and Temple in the following Verse, *Behold your House is left unto you desolate* ; which Preservation is signified by the Hens gathering her Chickens under her Wings, (and so have sheltered them from the *Roman Eagle*) which shews that the Text has no Concern with the Controversy about the Manner of the Operation of God’s

“ God’s Grace in Conversion ; for all those whom Christ would gather in *this Sense*, were gathered notwithstanding all the Opposition made by the Rulers of the People.

“ 3. Observe, That the Will of Christ to gather these Persons is not to be understood of his divine Will, or his Will *as God* ; “ for who hath resisted his Will ? ” This cannot be hindred nor made void ; *he hath done whatsoever he pleased* : But of his *human* Will, or of his Will *as Man*, which tho’ not contrary to the divine Will but subordinate to it, yet not always the same with it, nor always fulfilled. He speaks here as a Man and Minister of the Circumcision, and expresses a human Affection for the Inhabitants of *Jerusalem*, and an affectionate Wish or Will for their temporal Good ; Instances of which human Affections may be observed in *Mark* 10. 21. *Luk.* 19. 41. and 22. 44. Besides, this Will of gathering the *Jews* to him was in him and expressed by him at certain several Times by Intervals, and therefore he says, “ How often would I have gathered,” &c. Whereas the divine Will is *one continued invariable unchangeable* Will, is always the same, and never begins or ceases to be ; and to which such an Expression as *this* is inapplicable : And therefore this Passage of Scripture does not contradict the absolute and sovereign Will of God in the distinguishing Acts of it respecting Election and Reprobation.

“ Observe 4. The Persons whom Christ would have gathered are not represented as being *unwilling* to be gathered, but their Rulers were not willing that they should ; the Opposition and Resistance to the Will of Christ were not made by the People but by their *Governours* ; the common People seem’d inclin’d to attend the Ministry of Christ, as appears from the vast Crowds of People which at different Times and Places followed him ; but the chief Priests and Rulers did all they could to hinder the Collation of them unto him and their Belief in him as the *Messiah*, by traducing his Character, Miracles and Doctrines, and by passing an Act that whosoever confessed him should be put out of the Synagogue ; so that the obvious meaning of the Text is the same with that *Ver.* 13. where our Lord says, “ Wo unto you Scribes and Pharisees Hypocrites, for ye shut the Kingdom of Heaven against Men : For ye neither go in your selves, neither suffer ye them that are entering to go in ; ” and consequently is no Proof of Men’s resisting the Operations of the Spirit and Grace of God, but of Obstructions and Discouragements thrown in the Way of Attendance on the external Ministry of the Word.

“ Observe 5. That in order to set aside and overthrow the Doctrine of Election and Reprobation and particular Redemption, it should be proved that Christ as *God* would have gathered, not *Jerusalem* and the Inhabitants thereof only, but all *Mankind*, even such as are not eventually saved, and that in a spiritual saving Way and Manner to himself ; of which there is not the least Intimation in this Text. And in order to establish the Resistibility of
“ God’s

“ God’s Grace by the perverse Will of Man, so as to become of no Effect, it
 “ should be proved that Christ would have savingly converted these Persons and
 “ they would not be converted, and that he bestowed the same Grace upon
 “ them he bestows on others who are savingly converted ; whereas the Sum of
 “ this Passage lies in these few Words, That Christ as Man out of a compassi-
 “ onate Regard for the People of the *Jews* to whom he was sent, would have
 “ gathered them together under his Ministry, and have instructed them in the
 “ Knowledge of himself as the *Messiah* ; which if they had only notionally re-
 “ ceived would have secured them, as Chickens under the Hen, from impend-
 “ ing Judgments, which afterwards fell upon them ; but their *Governours* and
 “ not they would not, that is, would not suffer them to be gathered together in
 “ such a Manner, and hindered all they could their giving any Credit to him as
 “ the *Messiah* ; tho’ it had been said and they would not, it would only have been
 “ a most sad Instance of the Perverseness of the Will of Man, which often op-
 “ poses his *temporal* as well as his *spiritual* Good.”



C H A P. VIII.

I Shall in the next Place, by divine Assistance, proceed to the Consideration of that other Text, wherewith a mighty Flourish is made when *pressed* into the *Arminian* Service ; *Ezek.* 33. 11. “ Say unto them, As I live saith the Lord God, I have no Pleasure in the Death of the Wicked, but that the Wicked turn from his Way and live : Turn ye, turn ye from your evil Ways, for why will you die, O House of *Israel* ? ”

1. I shall here observe, That whatever Interpretation we put upon these Words, it must be such as well comports with the *Sincerity* and *Truth* of God, that whatever God hereby intended he was *real* in it.

Observe 2. That the Death spoken of both in this and the 18th Chapter, where the like Words are used, appears to have been a Death which denotes great *temporal* Afflictions by Captivity and the Sword, as what the House of *Israel* groaned under and complained of, as will appear by a due Consultation of Chap. 18. and Chap. 33. from Ver. 21. to 30. which they brought on themselves by their *own Sins*, and not the Sins of their Parents, as they had *unjustly* complained, saying, Chap. 18. 2. “ That their Fathers had eaten sowre Grapes and the Childrens Teeth were set on Edge ; and that therefore the Ways of the Lord were not equal : ” Wherefore the Lord expostulates the Case with them, defending the Equity of his Providence in bringing those Calamities upon them, shewing that it was not grateful unto him, as tho’ he therein delighted and took Pleasure. Which taking Pleasure is not to be taken *simply* and *absolutely* with Respect to all Persons afflicted by him ; for he delights or takes Pleasure in the Exercise of *Judgment* and *Righteousness* as well as *Mercy*, as the Prophet shews ;

Jer.

Jer. 9. 24. "Thus saith the Lord, Let not the wise Man glory in his Wisdom, neither let the mighty Man glory in his Might, let not the rich Man glory in his Riches, but let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise Loving-kindness, Judgment and Righteousness in the Earth; for in these Things (mark) in *these* Things (one as well as the other) I delight, saith the Lord."

Hence again, the Lord is said to "*laugh* at the Calamity of the Wicked, and to *mock* when their Fear cometh even as a Desolation, and their Destruction as a Whirlwind," *Prov. 1. 26.* Therefore I say, God's not delighting or not taking Pleasure in the Death of the Wicked, is not to be taken *simply* and *absolutely*, but *comparatively*, as when the Lord says, "I will have Mercy and not Sacrifice;" *that is*, "I delight in Mercy *rather* than Sacrifice:" So here, "I have no Pleasure in the Death of him that dieth," in his Affliction, Calamities, Captivities and the like; "but *rather* that he repent, and reform, and live in his own Land; wherefore turn ye from your evil Ways, for why will you die, O House of *Israel*?" Now by thus marking well the Occasion and plain Scope of these Words, also to whom they were in a particular Manner spoken, Dr. *Whitby's* long Descant upon the Words *vanisheth*. However, still for Argument's Sake, supposing that by dying here is meant *eternal Death*, we can well enough reconcile the Words with the *Sincerity* of God: At the most these Words of his, in not taking Pleasure in the Death of the Wicked, cannot be understood *simply* and *absolutely*, but *comparatively*, as before shewn, the Words do properly denote, that God doth not delight in the Death of the Wicked, as it is the *Destruction* of his *Creature*, and as it makes him *miserable*; and that *converting* Work is his *pleasurable* Work, just as in an opposite Sense his executing his Judgments is called his *strange* Work, *Isa. 28. 21.* As a just and righteous Judge may be said not to will the Death of those Malefactors and Criminals, whom yet he justly condemns, as one that delights in executing Justice and Equity.

Hence then, Is it said that God delights not in the Death of the Wicked, but rather that he turn and live? Is it objected to us, that he delights in the Exercise of *Mercy*, and that he is *sincere* in so saying: Why it is no less truly said that he *laughs* at the Destruction of the Wicked, and that he delights in the Exercise of *Righteousness* and *Judgment*. And pray, is he not *as much sincere* in saying *this* as the *other*? Yea, doth not St. *Paul* as well say that "we (*viz.* the Ministers of the Gospel) are unto God a sweet Savour of Christ in them that *perish*, as well as in them that are *saved*?" To the one we are the Savour of Death unto Death, and to the other of Life unto Life," *2 Cor. 2. 15, 16.* Which Things, how awful soever, yet are Scripture-Truths: For from hence it is evident, that the Death of the Wicked is unto God a sweet Savour, tho' not as it is the Destruction of his Creatures, yet as the Sentence is the Execution of his *Justice*, which doth triumph in their just Damnation; while on the other Hand his Mercy triumphs in the Salvation of the *Vessels of Honour* afore prepared unto Glory.

From all which it is evident that the Text under Consideration in *Ezek. 18.* doth not shew that it is *absolutely his Will and Pleasure* that *every individual Man* should be *actually* converted and saved. For if so, what should hinder the effecting of it? But that he takes Pleasure *rather* in *such Work* than in his *strange Work*; and that the actual Conversion and Salvation of those who are in Fact converted from their Wickedness and saved, is what he *delights* and takes *Pleasure* in.

Hence is it said, “As I live, saith the Lord, (by Way of an Oath) I take no Pleasure in the Death of him that dieth, but rather that he turn and live?” Why, therefore doth he confirm his Promises with an Oath to the Heirs of Promise and Salvation, because he is more abundantly willing for their Encouragement and Consolation to shew or make known unto them the Immutability of his Counsel concerning them and their Salvation, as you have it, *Heb. 6. 16, 17, 18.* “For Men verily swear by the greater, and an Oath for Confirmation is unto them an End of all Strife; wherein God willing more abundantly to shew unto the Heirs of Promise the Immutability of his Counsel, confirmed it by an Oath, that by two immutable Things in which it is impossible for God to lye, we might have strong Consolation who have fled for Refuge to lay hold of the Hope set before us, which Hope we have as an Anchor of the Soul both sure and stedfast, entering into that within the Vail, whither the Forerunner is for us entred, even Jesus, who is an High-Priest for ever after the Order of *Melchisedeck.*”

Hence then, do our *Opponents* endeavour to confirm and fasten their Charge on us, which they bring against us of our making out God to be *insincere*, by their telling of us that God declares *even* with an *Oath*, that he delights not in the Death of the Wicked, &c? I say, Do they do this? And may I not upon much better Grounds lay the very same Charge at their Door, by telling them that God here with an Oath declares the safe and comfortable Standing of the Saints in Christ Jesus their glorious High-Priest and Forerunner; and that they nevertheless do maintain, that these very Saints, these Heirs of Promise and Salvation, are liable never to follow their glorious Forerunner into Heaven, but to fall away finally and perish eternally; yea, that many do actually perish whom God most *sincerely* wished and willed to be converted and saved; that many of those whom God *so* loved as to give his only begotten Son to die for, atone, reconcile and save from their Sins, do notwithstanding all this *actually perish* in their *Sins*; that the Heirs and Favourites of Heaven, Heirs of God himself, and joint Heirs with Christ, are liable to become Heirs of Hell and Damnation, notwithstanding the Oath by which God has confirmed Salvation to them; that Christ's Sheep & little Ones *may*, and that *some* of them *do* actually perish, notwithstanding that Christ has most plainly and positively said “that he will give unto them eternal Life, and that none of them shall perish;” and again, “it is *not* the *Will* of my heavenly Father that *one* of these little Ones shall perish;” and “that he will come again and receive them unto himself, that where he is there

there they shall be also, even in the Mansions of Glory, whither as their Fore-runner he is gone to prepare a Place," may we not hence fairly retort upon our *very merciful* Opponents, saying, Where then is the *Mercy, Sincerity* and *Faithfulness* of God? And of *what* Use is his *Oath of Confirmation*? And what becomes of the abundant Consolation founded thereupon to the Heirs of Promise? Thus while they bear us in Hand with the Oath of God in the *Old Testament*, as an Argument of his *Sincerity*, they do *invalidate* his Oath in the *New Testament*, to the marrying both of his *Sincerity* and *Immutability*, while they cry up his hearty Willingness to save all Men, under a Pretence of exalting divine Mercy, do even mar and diminish the same by maintaining that God has made no *positive* or *absolute* Purposes to save *any one* Man; whence all Men, yea, *even his own dear Children*, the *Heirs of Promise* and *Salvation*, are left liable to perish, yea, that *some* of them *do* and *shall*.

Hence then, while they pretend to set forth God as a *very merciful Father*, they make him to be just like the *unnatural* Mother that casts off all *natural Affection* and *tender Compassion* to the very Children of her Bowels and Sons of her Womb, rendring God liable to *change*, and his Promise, Oath & immutable Counsel concerning their Salvation to *come to nought*: So that what was designed for their abundant Consolation, which God was abundantly willing to shew them as Heirs of Promise, issues in an overwhelming Sorrow and Desolation, contrary to the most sweet Answer their heavenly Father gives them, saying, "Can a Woman forget her sucking Child, that she should not have Compassion on the Son of her Womb; yea, they may forget, yet I will not forget thee. Behold I have engraven thee upon the Palms of my Hands, thy Walls are continually before me," *Isa.* 49. 15, 16. Compared with *Psal.* 103. 11, 12, 13, 14. "As high as the Heavens are above the Earth, so great is his Mercy towards them that fear him: As far as the East is from the West, so far doth he remove their Transgressions from them: Like as a Father (a merciful Father) pitieth his Children, even so the Lord pitieth them that fear him; for he knoweth their Frames, he remembreth that they are but Dust: As for Man (indeed) his Days are but as Grass, as the Flower of the Field so he flourisheth, for the Wind passeth over it and it is gone, and the Place thereof shall know it no more." This is the Case of *mutable* and *mortal* Man. But (observe) the Mercy of the Lord is not thus *fleeting* and *variable*, for it is *from* Everlasting and *unto* Everlasting upon them that fear him." His Mercy towards his Children, his chosen Sons, is *from* Everlasting, therefore in Time do they come to love and fear him, as it is said, *Jer.* 31. 3. "I have loved thee with an *everlasting* Love, therefore with Loving-kindness have I drawn thee." It is also *unto* Everlasting upon them. Hence the Promise of the new Covenant runs towards them *thus*, "They *shall* be my People and I *will* be their God, and I *will* give them one Heart and one Way, that they may *fear me for ever*, for the Good of them and their Children after them; and I will make an everlasting Covenant with them, that I will not turn away from them to do them Good; but I will put my Fear into their Hearts, that they shall not depart from me," *Jer.* 32. 38, 39. 40.

Which also is confirmed to all God's Children in the New-Testament, *Heb.* 10. 14, 15, 16, 17, 18. Which I mention to prevent that silly Evasion of the *Arminians*, viz. That these Words in *Jeremiah* relate only to the Conversion of the *Jews* in the *latter Day*: Of which more in proper Place. So that all their Talk about God's *not being willing* that *any one* should perish, but that *every one* in *particular* should come to Repentance and be saved, amounts to no more than a *Heap of ineffectual Wishes*, representing God as *sincerely* wishing, *willing*, and *intending* what he hath not nor will *ever effect*; yea, as what he *perfectly knows* shall *never* come to pass.

These are some of the *Arminians* curious Methods of securing the *divine Mercy* and *Sincerity*, while with open Mouth they cry out upon their *Opponents* as *Blemishers* of those divine Perfections. Either all Men in general and in particular shall be actually converted and saved, or they shall not; if they shall, it is a Sign that God in good Earnest intended it; if they shall not, it is a Sign he *never* did intend it. Therefore to say that God heartily and sincerely intended the Salvation of all Men, seeing all Men are not saved, is (to say no worse) but to *plead foolishly* for God; representing that alwise Being as acting *as absurdly as they argue*.

Again, (as Dr. *Edwards* well observes) “ Either God *only* and *barely* requires
 “ all Men to repent, turn and live; or else he intends to work these Works
 “ and Graces in them;” as the Prophet says, “ Thou hast wrought all our Works in us,” *Isa.* 26. 12. Or, as St. *Paul* says, “ It is God that worketh in us both to will and to do of his good Pleasure,” *Phil.* 2. 13. “ if the *first*
 “ of these only, then the Consequence is, that the Conversion and Salvation of
 “ all Men is not intended; and yet here is a Pretence of his willing and in-
 “ tending of it; if the *latter*, then God will most certainly and effectually work
 “ in them both to will and to do, to repent, turn and live: For what he *really*
 “ and *sincerely* intends (being almighty) must needs be effected; for who can
 “ resist this his Intention and Will, who is not subject to Change?”

Now let every *impartial* Reader judge how unworthy of the alwise and immutable Jehovah it doth sound to say, that he indeed hath made *no positive* and *absolute* Decrees and Purposes about the Conversion and Salvation of *any one* Man, yet at the same Time he has most sincerely willed and intended the Conversion and Salvation of *every* Man; that *this* he wishes most *heartily*, altho' at the same Time he most perfectly knows his Wishes herein shall never be answered. How *awkwardly* doth it sound to say, that God indeed from Eternity perfectly foreknew that every individual Person would never in Fact come to Repentance, Conversion and Salvation, but that many of them in the Event would perish in their Sins; nevertheless he made this *conditional* Decree, that if they would all repent, and believe, and turn unto him they should all be saved everlastingly? That is, He wisheth *most heartily* and desireth *most ardently*, yet at the same Time is so *indifferent* about the Matter, that he has taken no *infallible Measure* for the securing of Grace and Glory to any; yea, that hence his own dear Children

dren may fall away finally and perish eternally ; that God may *will* the *Salvation* of a Man *To-day*, as an *Object* of his dearest Love, yet *will* to *damn* him *To-morrow* for his Sins, as a *Subject* of his *Wrath* and *Indignation*?

Thus, look which Way you will, you may see into what a *Maze* of the grossest *Absurdities* our Opponents run when they follow their *own wandering Dreams* and *Fancies* in pleading up for the *divine Mercy* and *Sincerity* : Are these the Men of *Thought* and *Reflection* ? The mighty Pleaders for a *rational Scheme* of Divinity ? Which after all, being well sifted and narrowly looked into, amounts not to the Appellation of *common Sense*. Surely *Arminianism* being weighed in the Ballance, not only of the Sanctuary, but even of *sound Reason*, and the very natural Ideas we have of a Being absolutely and infinitely perfect and glorious, is found wanting, yea, lighter than Vanity.

But now on the other Hand, how evident is it that no such Inconsistencies and Absurdities, but rather a sweet Harmony doth attend the Doctrine of God's absolute Decrees, and particular eternal Election of some in Christ their Head unto Salvation the End, and unto Sanctification, Faith and Repentance as the Means to effect the End ; for hereby we represent the alwise and immutable God as laying out a Scheme *every Way worthy of himself*, who worketh all Things after the Counsel of his *own Will*, as *really intending* the *actual* Conversion and Salvation of his Chosen, and *as effecting* his Intentions to a *Tittle infallibly* ; who as he hath all Obstructions under his Controul, whereof from Eternity he had a most perfect Knowledge, so he either removes them out of the Way, or else infinite Wisdom over-rules them so as that they become *subservient* to his *most gracious* alwise and *immutable* Intentions and *Purposes*. Moreover, as it is his Will to effect his Elect's Conversion and Salvation ordinarily by the Use of Means, such as his Word, consisting of Exhortations, Instructions, Warnings, Admonitions, Expostulations, pathetick Wishes & Desires, with his Expressions of his delighting in their Conversion and Salvation, so these being suited to their rational Natures, are made effectual to the End designed by the powerful and sweet Operations of his most holy Spirit. So that not only are the Elect saved in a Way agreeable to their *rational* Natures, but also so as that all the divine Perfections do shine forth in a *most harmonious* and *resplendent* Manner ; particularly the Riches of his sovereign Grace in choosing them out of the corrupt Mass before others, by Nature as good as they, being under the same Condemnation with them as Children of Wrath, setting them apart as Vessels of Mercy and Honour, willing to make known unto them accordingly the Riches of his Glory, I say, the Riches of his Glory, also his *unspotted Truth* and *Justice*, his *untainted Purity* as well as the Riches of his Goodness in the Gift of his Son unto them, to undertake for them as their Surety and Redeemer, to pay their Debts to the full Satisfaction both of Law and Justice, to purchase for them and secure unto them both Grace and Glory. Moreover, his *marvellous Wisdom* in laying out such a Scheme of Salvation, wherein his injured Perfections should be glorified, all Obstructions made subject unto his divine Controul, and *even to become subservient*

vident to the great End ; so that it was not liable to miscarry ; his *Immutability* and *Power* in the *steady* Execution of these his Counsels ; his *Truth* and *Sincerity* secured and honoured, in that what he wishes and wills to be *done* and *effected* is accordingly *effected* and *performed* to a Tittle. For as he is said to be willing, so he certainly will make known unto his Chosen the Riches of his Glory, as Vessels of Mercy which he had afore prepared unto Glory, they shall all be sanctified by his Grace, and kept by his Power through Faith unto Salvation, ready to be revealed, as indeed it will be in the last Time or Day of Christ's second Appearance, when he will present them to the Father, saying, " Lo ! here am I and the Children which thou hast given me," *to wit*, as my Charge, to redeem, sanctify and save, as you have it, *Job.* 17. 2. " As thou hast given him Power over all Flesh, that he should give eternal Life to as many as thou hast given him." Whence I fairly conclude, that when St. Peter says, 2 *Pet.* 3. 9. that " God is not slack concerning his Promise as some Men count Slackness, but is Long-suffering to us-ward, not willing that *any* should perish, but that *all* should come to Repentance," and so to Salvation ; that by the Terms [*us*] [*all*] and [*any*] cannot be meant every Individual of fallen Mankind, but only of the Elect in Christ, *all* those given to him that he might give eternal Life unto, and accordingly that Grace whereby they shall be brought to Faith and Repentance, as a Means to fit them for it. *Which Interpretation can alone secure the Wisdom, Immutability and Sincerity of God.* Besides this Interpretation of the Text will still appear the more evident by considering the *Occasion* and *proper Scope* of the Words, which all must allow to be a just *Method* of Interpretation. The Case then appears to be this ; The Apostle having exhorted those Elect of God scattered abroad in those Days of Persecution, to whom he wrote, to abound and increase in Holiness with Diligence, and to continue steadfast in the Faith, he takes Occasion to tell them of what *mischievous false* Teachers were abroad, and how many *unsound* Professors would be seduced by them, " turning with the Dog to his own Vomit again, and with the Sow that was washed (not internally changed observe) to her wallowing in the Mire," as in Chap. 2. comes in this third Chapter to stir up their Minds by Way of *further Remembrance*, in order for their further Establishment in the Faith, particularly the Faith and important Doctrine of Christ's second personal Appearance to Judgment at the last Day, when he will come in order to compleat the Salvation of his Church and Chosen, for whom he, as the Effects of his rich Love, gave himself, that he might sanctify and present unto himself a glorious Church without Spot and Blemish, also when he will judge the World in Righteousness, and pour out the Vials of his Wrath upon the Wicked, particularly on scoffing Reprobates, whom he proceeds to shew would, as some already had, appear in the last Days, which includes the whole Time from our Saviour's Ascension into Heaven to his Descent thence to Judgment at the End of the World. See 1 *Job.* 2. 18, 19. Chap. 4. 1, 2, 3. When those ungodly scoffing *Ismaels* would not only mock at God's *Isaacs*, but also deride the glorious Doctrine of Christ's second Appearance, according to God's Promise, deridingly saying, as in Ver. 4. " Where is the Promise of his Coming ? For since the Fathers fell asleep, all Things

continue

continue as they were from the Beginning of the Creation. For the Confutation of which ungodly Insinuations and Conclusions the Apostle *both denies and disproves* the same, by producing an Instance of a Change since the Beginning of the Creation, and that too a very remarkable one, *viz.* the mighty overwhelming Deluge by which God overthrew the old wicked World, in which they perished; of which, he says, these Scoffers were willingly ignorant, as in Ver. 5, 6. and then in Ver. 7. he comes to shew, that as sure as ever the old wicked World perished by Water, so sure the wicked World at the last Day, when Christ would certainly appear to Judgment should perish by Fire: For, says he, “the Heavens and the Earth which now are, by the same Word are kept in Store, reserved unto Fire against the Day of Judgment and Perdition of ungodly Men.”

2dly. Whereas these Scoffers had insinuated that a long Time had past and yet the Promise of Christ’s Coming remained *unfulfilled*, thence inferring that it *never* would; the Apostle, in order to *confute* the same, proceeds in Ver. 8. to shew, that it is a *fallacious* Way, not to be abided by, for Men to measure God’s Actings by Men’s, he declaring that *that* Time, which was *long* in the Account of mortal Man, Creatures of Yesterday, was *not so* in the Account of the eternal God, with whom nothing is past or to come, but always present, who calleth those Things that are not as tho’ they were, *Rom. 4. 17.* as it follows Ver. 8. “But beloved, be not ignorant of this one Thing, (mark) *this one Thing*, that *one Day* is with the Lord as a *thousand Years*, and a *thousand Years* as *one Day*.” All is *one* with that *glorious Being* of Eternity. Whence, Ver. 9. he solidly concludes, “that God is not slack concerning his Promise as some Men, *viz.* these Scoffers count Slackness, but (says the Apostle to the holy Brethren) he is Long-suffering to us-ward, (mark) to us-ward, namely, Us the Family of God’s Elect, in Contradistinction from those scoffing Reprobates, and those other ungodly Men that shall perish by Fire and go into Perdition, not willing that any, *to wit*, of us should perish, but that all, *to wit*, of us should come to Repentance,” and so to Salvation, answerable to God’s first Designation of his Elect thereunto, in his Decree of Election, “who from the Beginning chose them unto Salvation thro’ Sanctification of the Spirit and Beliet of the Truth.”

2 Thes. 2. 13. As if the Apostle had said, Howsoever these wicked Scoffers do deride God’s long Delays in the Execution of his Promise, yet he will certainly fulfil it in his *own* due Time, waiting with Long-suffering for the Accomplishment of the whole Number of his Elect at Christ’s Coming and Kingdom, not willing that any of *them* should perish, but that all of *them* should come to Repentance, that all of *them*, to a Man, should be *twice* born and brought into Christ’s Sheepfold, to whom Christ saith, “he will give eternal Life, and that they shall never perish, it not being the Will of his heavenly Father that so much as *one* of them should perish,” *Joh. 10. 27, 28. Mat. 18. 14.* As these are the Objects of redeeming Love, whom God *so* loved as to give them his only begotten Son, that they believing on him should not perish but have everlasting Life. Accordingly our blessed Saviour saith, “This is the Father’s Will which hath sent me, that of *all* which he hath *given* me I should lose *nothing*, (no, not their Dust, much less their precious Souls) but that I should raise it up again at the

the last Day; and this is *the Will* of him that sent me, that *every one* which seeth the Son and believeth on him *may have everlasting Life*, and *I will* raise him up at the last Day. "It is written in the Prophets, And they shall be all taught of God, (and so brought to Repentance) every Man therefore that hath heard and learned of the Father cometh unto me," *Jeh. 6. 39, &c.* But who are they that thus learn of the Father and come to Christ? Why they are those given Number about whom Christ's Care is so much concerned that *none of them* shall perish: For, saith he, Ver. 37. "*All that the Father giveth me shall come unto me, and him that cometh unto me I will in no wise cast out.*" *i. e.* I will graciously receive them and never cast them off; "for him hath God the Father exalted with his right Hand to be a Prince and a Saviour, for to give Repentance unto *Israel*, (these his *spiritual* Israel) and Remission of Sins," *Acts 5. 31.* To these God grants Repentance unto Life, because not willing that *any of them* should perish, but that all of *them* should come to Repentance, even such a Soul-saving Repentance as this, not to be repented of.

So that what God is in the Text under immediate Consideration said to *will*, shall *certainly* come to pass, which *exactly* comports with the Perfections of his immense *Wisdom*, his *immutable Nature*, the *Riches* of his *distinguishing* and *overflowing Grace*, his *Faithfulness* and *Sincerity*, without running to our *Opponents miserable Shifts* of ascribing to him a *whole Throng* of *ineffectual Wishes* and *Wouddings*, in order to secure the *divine Mercy* and *Sincerity*, which in Fact makes the Matter *worse* instead of *better*; of which let them clear themselves *if they can*.

I proceed to observe, That as the Apostle here speaks of God's Long-suffering to *his Elect-ward*, until their whole Number shall be accomplished; so in Ver. 15. he accordingly exhorts the *Children* of that *Family*, saying, "Account that the Long-suffering of our Lord is Salvation." And withal considering that it is by a progressive Work of Sanctification and practical Godliness that they become fit for the Enjoyment of their decreed Felicity, he charges them to be "*diligent*, that they may be found of him without Spot and blameless; that they diligently work out their Salvation with Fear and Trembling, consequent upon and as the Effect of God's working in them both to will and to do according to his good Pleasure."

Now of all that hath been said from this Text, *this is the Sum*; as if the Apostle had said, "O ye Believers! who are of the Family of God's Elect, be ye not troubled nor shaken in your Minds by any Thing that wicked Scoffers may say against the Promises of God and of Christ's coming to Judgment; for the Reason wherefore he delays his Coming is not because of his Unfaithfulness or Slackness in performing his Promise, as these Scoffers do count Slackness, measuring *God's Time* by their *own Line*, which is taking *wrong Measures*: But the true Reason of his tarrying is, because he waits with Patience and Long-suffering for the bringing into Christ's Fold the *whole Number* of his *Elect* by

by effectual Calling, not willing that *any one of them* should perish, but that *all of them* should come to Repentance, and so to Salvation : For whose Sake he bears with all the Affronts and Abuses of ungodly Men ; but when the last Man of that Number is gathered in he will stay no longer, but descend in Flames of Fire, burning up the World and the Wicked in it, taking his Elect unto himself." All which doth exactly comport with the natural Scope of the Place, and that Saying of God's making known unto his Chosen and Predestinate the Mystery of his Will according to his good Pleasure, which he hath purposed in himself, that in the Fulness of the Dispensation of Times he might gather together in one, *viz.* one collective Body, all Things which are (already) in Heaven and which (yet) are on Earth, even in him, that is, Christ, who is the Head of his mystical Body the Church, which is his Fulness, *Eph.* 1. 9, 10, 23. which he so loved as to give himself for, that he might (as he *certainly will*) sanctify and cleanse by the washing of Water by the Word ; and that he might (as he *certainly will*) present it to himself a glorious Church, not having Spot or Wrinkle, or any such Thing, but that it should be holy and without Blemish : Whom being the Members of his Body, of his Flesh, and of his Bones, he will nourish and cherish, even until he shall present them faultless before the Presence of his Glory with exceeding Joy, *Eph.* 5. 25. to the End, *Jude* Ver. 24.

Hence then, it is to no Purpose to object, as Dr. *Whitby* does, *viz.* " That those Persons *Peter* wrote unto were already brought unto Repentance, and " that therefore cannot be the same to whom God is long-suffering, that they " may come to Repentance." Hence, I say, it is to no Purpose for him thus to object, seeing that tho' they are not the *same individual* Persons, yet are such as do belong to the *same mystical Body* and *Family of God's Elect*, both which are in Heaven and on Earth yet to come there, on whom the Lord waits, and unto whom he is Long-suffering, until they shall be all brought to partake of *this Grace* of Repentance and the New-Birth, God having certainly determined that not one of these should perish, as our Saviour saith, *Mat.* 18. 10. to 15.--- " It is not the Will of your Father which is in Heaven that *one* of these little Ones should perish : " He hath promised his Son their Redeemer, that as " his Soul was made an Offering for their Sins, so he shall see his Seed and the Travail of his Soul, and shall be satisfied that the Pleasure of the Lord shall prosper in his Hand," *Isa.* 53. 10, 11. He hath promised that " a *Seed* shall serve him, and that this Seed or Remnant shall be accounted unto him, the Lord Jesus, for a Generation," *Psal.* 22. 30.

Hence let Scoffers, the Generation of Vipers and Seed of the Serpent, say what they will, the Promise of God shall be fulfilled ; " for he is not slack concerning these his Promises, as those Deriders count Slackness, but is long-suffering towards those little Ones, Christ's Seed and Generation, waiting for their being all brought into Christ's Fold, not willing that any one of them should perish, but that all of them should come to Repentance." Which, when done, he will tarry no longer, his Long-suffering will be at an End, when he will

descend in Flames of Fire to burn up the Tares, and gather the Wheat, the blessed Seed, into his heavenly Barn.

Which *uniform* Account of Things, as it *highly extols* the Riches of the *free* and *unchangeable* Grace of God, his manifold *Wisdom*, his *sovereign Mercy*, *Faithfulness* and *Sincerity*, so it *no less* tends abundantly to *confirm* the *Faith* and *Hope*, to *strengthen* and *increase* the *Comforts* and *Joy*, the *patient* and *diligent waiting upon God*, of all such as *feel* the *Effects* of *electing Grace* in their *Souls* in the *Work of Sanctification*; “being confident of this very Thing, that he that hath begun that good Work of Grace in them, will certainly perform it until the Day of Jesus Christ,” *Phil.* 1. 6. That being Christ’s Sheep, and made to hear and know his Voice, may comfortably conclude that they are of the Number of those that shall never perish, but have eternal Life, rejoicing in and blessing God, who hath given them everlasting Consolation and good Hope through Grace, who will establish them in every good Word and Work, comforting their Hearts, 2 *Thess.* 2. 16, 17. Upon good Grounds waiting for the Coming of our Lord Jesus Christ, who shall confirm them unto the End, that they may be found blameless in that Day; for God is so far from being slack in the Performance of this his Promise, as that he being faithful by whom they were called into the Fellowship of his Son Jesus Christ our Lord, will certainly fulfil the same. 1 *Cor.* 1. 7, 8, 9. To which Purpose] it is most suitably added and pertinently expressed in the 17th Article of the *established Church upon Predestination and Election*, “That the godly (mark) *not* the *perverse* and *ungodly*, “but the *godly* Consideration of Predestination and our Election in Christ (as it “is there before expressed and laid down) is full of *sweet, pleasant* and *unspeakable Comfort* to godly Persons, (mark) to godly Persons, and such as *feel* “in themselves the working of the Spirit, mortifying the Works of the Flesh “and their earthly Members, drawing up their Minds unto high and heavenly “Things, as well as that it doth greatly establish and confirm their Faith of “eternal Salvation to be enjoyed through Christ, as because it doth fervently kindle their Love towards God.”

Surely then this is an Article of Faith not fit to be slightly thought of or wickedly spoken against, but is well worthy to be earnestly contended for as the Faith once delivered unto the Saints. And so indeed it appears to have been in the Account of our brave Reformers, who composed the present standing Articles of the Church of *England*, whence it is that in their Liturgy so frequent Mention is made of the Chosen of God, by the Terms of *the Elect*, the *Elected*, *God’s Elect*, his *elect* People, and his *Flock*, as I find remarked by one of her late worthy Sons and Champions the pious Dr. *John Edwards*, in his *Veritas Redux*, where he further observes, “that in the Office for the Burial of the Dead we are directed to pray that God would be pleased of his gracious Goodness shortly to accomplish the Number of his Elect, and to hasten his Kingdom;” which exactly comports with what we have observed from the fore-mentioned Text, 2 *Pet.* 3. 9. in a Way of Interpretation.

Thus

Thus the worthy Doctor subscribed to what he believed, and believed what he subscribed unto, not as an Article of *Peace*, much less of *Preferment*, but of *Truth*, according to the *grammatical* Sense and Meaning thereof, as strictly required of all the Clergy in his Majesty's Declaration, commonly bound up with our Quarto Bibles of the late *Oxford* Edition. And I make no Doubt, but that there are at this Day to be found many of the Church's pious Sons and Daughters who receive this Doctrine with a sweet Relish, as useful to promote those great and pious Ends before-mentioned in their 17th Article.

To all which I cannot forbear adding what Uses that truly famous and pious Archbishop *Usher* hath made of this God-honouring and Soul-comforting Doctrine of Election, as may be seen in his *elaborate* Body of Divinity, 4th Edit. p. 91, 92. where he thus queries, "What is Election? *Answer*. It is the everlasting Predestination or fore-appointing of certain Angels and Men unto everlasting Life and Blessedness, for the Praise of his glorious Grace and Goodness. 1 *Tim.* 5. 21. *Joh.* 15. 16. *Rom.* 9. 22, 23. *Eph.* 1. 4, 5, 6, 7, 8, 9. *Question*. Is there no Cause, Reason or Inducement of Election in the Elected themselves? *Answer*. None at all; it is wholly of Free-Grace, without Respect of any Goodness that God foresaw in us, 2 *Tim.* 1. 9. *Rom.* 6. 16. *Phil.* 2. 13. *Eph.* 1. 9. for otherwise Man would have whereof he might glory in and of himself, as having discern'd himself from others, and God should not be the Cause of all Good, nor should his Counsels be incomprehensible. *Query*. Is not Christ the Cause of our Election? *Answer*. No, not of God's decreeing of it, (for that he did of his own free Will) but of the Execution of it; that is, our Salvation is for and thro' Christ. *Query*. What Tokens have we of our Election. A true Faith & a godly Life. *Query*. What Use are we to make of our Election. *Answer* (1.) It is our great Comfort, that our Salvation standeth by God's eternal Decree that cannot be changed, and not in our selves that daily might lose it. (2.) It sheweth God's infinite Mercy, that before we were born or had done either Good or Evil, he elected us rather than others, as good as we. (3.) It should make us love God all our Life to our uttermost, for his Love unto us. (4.) It is a Help against all Temptations of Satan or our doubting Nature; and also against all Afflictions and Contempt of the World, *Rom.* 8. 38, 39. (5.) It serves to humble us, that we had nothing of our selves for our Salvation, but it freely came from God." Thus far that great and brave Man of God, whose Works do praise him in the Gates, and are so justly, with great Esteem recommended to the World by that pious Bishop *John Downname*.

But still to come lower down, I cannot forbear to add what the late pious Bishop *Wilkins* offers in his excellent Directions about the Gift of Prayer, where speaking of that Branch of Prayer which respects Thanksgiving, he goes to the Root of Matters, directing Christians to thank God for their Election, Redemption and effectual Calling by his Grace, where he points out the Reasonableness of this Part of that Duty of Praise, pag. 223. Chap. 28. intitled, *The Kinds of spiritual Mercies to be enumerated*. "These temporal Favours (says he) which

“ we ought thus to *enumerate*, (*viz.* as before express’d) tho’ they are very excellent in themselves, and far beyond our Deserts, yet are common to us with *Hypocrites*, and such as shall hereafter be damned ; and therefore it is requisite that we should after a more especial Manner magnify his glorious Name for those *spiritual Mercies* that concern our Eternity : Chiefly for the Lord Jesus Christ, the *Author and Finisher of our Faith*, the Fountain of all the other *Mercies* which we enjoy ; for his Birth, Incarnation, Sufferings, Death, Resurrection, Ascension and Intercession, with all those unspeakable Benefits that we receive by them ; for *blessing us with all spiritual Blessings in heavenly Places in Christ* : More particularly for those remarkable Effects of his Love and Merits, (1.) In our Election ; for that God hath predestinated us unto the Adoption of Children by Jesus Christ unto himself, according to the good Pleasure of his Will, to the Praise of the Glory of his Grace, wherein he hath made us accepted in the Beloved, *Eph. 1.* And hath from the Beginning chosen us unto Salvation through Sanctification of the Spirit and Belief of the Truth, *2 Thes. 2. 13.* He might have designed us to be Vessels of Wrath, as he did the fallen Angels, and then we had been eternally undone, without all possible Remedy. There was nothing in us to move him when we lay all together in the general Heap of Mankind : It was his own Free-Grace and Bounty that made him to take Delight in us, to chuse us out from the rest, and to sever us from those many Thousands in the World that shall perish everlastingly.” Thus far Bishop *Wilkins* : He preached sometimes before K. *Charles* the Second.

Now mark ; the Reason wherefore I here mention these great Names of the established Church, with several others in the Beginning of this Treatise, is not merely because *they* say it, but because *they prove* these their Sayings from the unerring Touchstone of Truth ; and withal that I might be instrumental to continue and increase that Moderation and Good-will which the *pious and moderate* Sons of the Church do manifest towards their *dissenting Protestant* Brethren or Fellow-Christians : For whom therefore I cannot forbear expressing a *just Esteem and proper Value*, under whose mild and gentle Administrations we do enjoy true Liberty of Conscience, without being oppress’d with penal Laws ; for whom therefore we do heartily bless God, and count them justly intitled to our most *ardent Prayers*, that it may please the Lord to bless them with an Increase of Grace and Wisdom here, and a Possession of a Crown of immortal Glory hereafter.

Another Reason is, that I might in Behalf of the whole Body of *Protestant* Dissenters, my Brethren of the several Denominations *holding the Head*, offer something in order to raise a better Esteem towards them from such as look on them with an *unpleasant* Eye, because (as they are ready to think) they are unjustifiable in dissenting from the established Church ; whereas I am bold to say from Declarations of Fact, that they are more of true Churchmen than some that value themselves by *that Appellation* ; the present doctrinal Articles of the established

blished Church being made the Rule of Trial, which will surely be allowed to be *fair, very fair!* For evident it is, that howsoever they do dissent from the *ceremonial and external* Branches, yet they do tenaciously adhere unto the *doctrinal, vital and fundamental* Articles of the *established Church*, while many who call themselves *Churchmen* do only adhere to the *former*, renouncing the *latter* of these more or less, particularly the *seventeenth* Article, finding Fault with those that preach the Doctrine therein contained; or else pretend that *that* Article is fairly capable of being understood in a Sense *directly opposite* to Calvin's Scheme; whereby I fear not to say, that they offer Violence to their *own Sense and Reason*, as well as to those *grammatical* Rules of Construction that by Authority is required to be observed in the Interpretation both of *that* and *all the rest* of the 39 Articles, by all those who do *subscribe* to the same *as agreeable with the Word of God*.

Now I dare appeal to all *unbiaſſed* Men in the World, whether in *Fact* those do not *better* deserve the Appellation of *true Churchmen*, who tenaciously adhere unto all her *fundamental doctrinal* Articles, while they scruple only the *traditional and ceremonial* Part of the same, than those who adhere only or mostly unto the *latter*, rejecting, if *not all*, yet *much* of the *former*. Surely the Thing without the Name, is preferable to the Name without the Thing. If Matters be rightly scan'd, it will be easy to discern who do best deserve the Name of Dissenters from the Doctrine established by our great Reformers from *Papery* upon the sure Foundation of the *divine Oracles*. And I am fully persuaded that the Reason why some do entertain hard Thoughts of the Dissenters is only for want of better Information, which I would willingly give them from *undeniable Facts*, with no worse Views than to promote true Christian Charity and Moderation between them and others, who tho' they do dissent from them in some Things, yet do agree with them in the *Main*, as may be seen by comparing their several printed Confessions of Faith with the doctrinal and fundamental Articles of the establish'd Church together. I do not speak of the Articles of Faith held by Dissenters in general without Distinction; but of those that *hold the Head*, even Christ, such as go under the Denominations of *Presbyterians, Independants or Congregational*, and *particular Baptists*, of which last Denomination I profess my self.

I have been the more particular in the Mention of these Things, in order to clear my self and Brethren of all unjust Imputations of *Novelty and Singularity* in regard of the Doctrines herein defended: Which I was the more willing to do because (as many in this Province do well know) no small Stir hath been made by my *immediate Opponents* about the Doctrines I profess to hold and preach; and no small Diligence used in order to render me and my Adherents infamous both in Town and Country, as Setters-forth of *Strange, uncommon and unscriptural* Doctrines: Whereunto have been adjoined not a little of such Rhetorick as *this, Devilish, Damnable, Abominable, the Break-neck of all Hope*, with such like *wild and rambling Stuff*, as I have before observed. A Sign of a *wretched and desperate* Cause, when *Reproach* is made to supply the Place of *Argument*.

As to their farther *diminutive* and *disdainful* Speeches of our being but a Parcel of *weak* Men, either unable or ashamed openly to defend our Principles, (by which they would aggrandize themselves and their own superiour Genius as great Somebodys) is what we have no great Reason to be moved at, unless it be to *glory* in our *Weaknesses* and *Infirmities*, while we call to Mind that the almighty God hath chosen the *foolish* Things of this World to confound the *wise*, and the *weak* Things of this World to confound the Things that are *conceitedly mighty*, and the *base* and *despised* Things of this World hath God chosen to bring to nought Things that are, that no Flesh should glory in his Presence, 1 Cor. 1. 18, &c. Let then the Wise and the Mighty, the Scribes and Disputers of this World, pour out all the Contempt they can upon the *weak* and *foolish* Things of this World, they need not value it a *Rush*. Let Men say what they will, this Doctrine will remain *inviolable*; also this Proposition, that Wisdom is justified of *all* her *despised* Children, who triumph in the *weak* Insultations of their *proudest* Opposers. Self-Defence especially, as a Minister of Jesus Christ, is what every reasonable Man will readily allow: And soasmuch as God in his Providence hath set me here for the Defence of his glorious Gospel, so I am willing it should be known, that through Grace, I am not (as I have no Reason to be) ashamed thereof, nor to own it before God, Angels and Men.

But to return from this Digression; Is the Doctrine of *particular Election*, as we have seen, so naturally productive of so many *blessed* and *pious* Uses, both for Comfort and Establishment in Grace and good Works; how unjust then are the Conclusions that some draw therefrom, as tho' it was calculated for the Meridian of *Licentiousness* and *Desperation*? I say, how *unjust* are such Conclusions, seeing they that are chosen unto Salvation the End, are no less chosen unto Sanctification and Belief of the Truth, and so to become a holy People unto the Lord; and seeing this Election is most free, having for its Object the Chief of Sinners; and seeing that every holy Man may, without Presumption, be accounted, even by himself, an *elected* Man, proving the *Cause* by its *Effects*; and a Man that shall certainly be saved, because God's Election, as it is *free*, so it is *immutable*. Which Doctrine, duly considered, does most naturally afford solid Grounds of Comfort to every truly humble and penitent Soul, who feel the Operations of the holy Spirit of Grace and Sanctification upon their Soul, by whom they are sealed unto the Day of Redemption, Eph. 4. 30.

Yet notwithstanding all that we can say of these Matters, not only some will stand it out in their *absolute* Resistance of them, but also some others who can't find in their Hearts absolutely to deny the Doctrine, as unable to withstand that Light and Evidence wherewith it is clothed from the divine Oracles, *do nevertheless* hesitate about the Matter, cherishing a Kind of *Timorousness* about the same, (altho' more afraid than hurt) insinuating that it is *no essential* Point, that it may be as well let alone as preached, because as they do apprehend, entangling to *weak* Consciences. But surely if it be, as indeed it is, Part of the Counsel of God and his revealed Will, it can't be accounted a Matter of Prudence *wholly*

to omit, drop and conceal it, (for whether it ought to be preached in a *prudent Manner* is not the Question) I would therefore willingly address my self unto all such as seem to *halt* between *two* Opinions, so directly opposite to each other as the Doctrines of *peculiar* and those of *universal* Grace: The latter of which is (tho' without any just Grounds) so very much cry'd up by some, as best promotive of Comfort and good Works; wherefore, halting Soul, whosoever thou art, let me reason with thee a little.

(1.) Either thou art a *godly* or an *ungodly* Person, a *penitent* or else an *impenitent* Sinner, a *regenerate* or else an *unregenerate* Soul, a *Believer* or else an *Unbeliever*. If the *former* of these, then thou hast the greatest Ground to hope for thy Salvation, because as thy Faith and Holiness are the Effects and Evidences of thine *Election past*, so they are a Pledge and Forerunner of thy *Glorification to come*; because we are assured that in whomsoever God hath begun the good Work of Grace (altho' perhaps as yet these Beginnings are but small) he will certainly perform it until the Day of Jesus Christ, *Phil.* 1. 6. "Whom God elected, them he also calls, and whom he calls, them he also justifies, and whom he justifies, them also he glorifies," *Rom.* 8. 29, 30. And if thou art indeed a Partaker of the same Grace with the primitive Saints, it will teach thee also to say with them, "What shall we then say to these Things? Shall we continue in Sin because Grace abounds? God forbid. How shall we who are dead unto Sin live any longer therein?" *Rom.* 6. 1, 2.

But (2.) If thou art of the *latter Stamp* and Character, *viz. Wicked and Impenitent*, then *how vain* are all thy *Objections* and *Declamations*, seeing there is no Doctrine under the Heavens, no, not the *Arminians very merciful* Doctrine of *universal* Grace, that can pretend to give thee any Comfort or Hopes about thy Salvation, thou *remaining such*; seeing that it is an irreversible Statute of Heaven, that "without Holiness no Man shall see the Lord," *Heb.* 12. 14. "There is no Peace saith my God unto the Wicked," *Isa.* 57. 21. And our Saviour with a *Verily, Verily* saith, that "Except a Man be born again he cannot see the Kingdom of Heaven:" And again, "Except a Man be born of Water and of the Spirit he shall not enter into the Kingdom of Heaven," *Joh.* 3. "He that believeth not shall be damned," *Mark* 16. 16. And again, "Except ye repent, ye shall all likewise perish," *Luk.* 13. 3, 5. Therefore when Persons begin saying, O but how if I be not elected? they do begin at the *wrong* End; whereas they should say, O am I *converted*? Am I *born again*? and *such like*, by which alone Men can prove their Election past, or upon good Grounds hope for Glorification to come. It is by a diligent Endeavour to grow in Grace and Holiness, by which we are exhorted to make our Calling and Election sure. That is, Forasmuch as God's Elect are chosen to Holiness, and to be called with a holy Calling, so it behoves us by our Love unto and abounding in Grace and Holiness, to manifest that we are thus called; and by this our holy Calling to make out as a Thing evident and sure to the Eye of our Faith that we are the Elect of God, endeavouring to make that which is sure in regard of

of God's Purpose, sure unto our selves; or in other Words, to get an Assurance of our Interest in electing Grace, and a Title through the Redeemer's precious Blood unto Glorification, so as that we may pass not only *safely* but *comfortably* through the dark Wilderness of this World, and at last through the gloomy Valley of Death into the heavenly Kingdom; as it is express'd 2 *Pet.* 1.5, &c. "Wherefore the rather Brethren use all Diligence to make your Calling and Election sure; for *so*, or in *so doing* an Entrance shall be administred unto you abundantly into the everlasting Kingdom of our Lord and Saviour Jesus Christ.

Besides, suppose thou canst make out thy Regeneration and Conversion unto God, that thou art become one of his Children by Faith in Christ Jesus, yet according to the *Arminian* Doctrine, thou art still liable to cease to be such, to fall away finally and perish eternally; which says, a Man may be a Child of God, in a State of Grace and Favour with him to *Day*, and become a Child of his Wrath and Indignation to *Morrow*; one Day be a true Believer in a State of *Salvation*, and the next fall into a State of Unbelief and *Damnation*. This is their mighty *consolatory* Doctrine to weak Christians, *bruised Reeds* and *tender Consciences*! These are their *Cordials* for *fainting Souls*! Their mighty Props to *sinking despairing Minds*! While the contrary Doctrine is aspersed with being the *destroyer of all Hope*. But I hope what hath been offered will *effectually overthrow* all such *perverse* Cavils and *Objections*. What sayst thou now *halt-ing Soul*? Dost thou still hanker after these *Flisbspots of Egypt*, the *stinking Onions and Garlicke*? Or art thou not now brought to confess that *Canaan's Milk and Honey* is more than ten thousand Times preferable thereunto?

Moreover, as our Doctrine is preferable to theirs in Point of *Comfort*, so also of true Principles and Motives of Obedience; for such do not work for God from any Principle of electing Love, or any moving Sense of distinguishing insuring Grace, which they do deny; therefore consequently from a meer selfish Principle, more for Fear of the *Whip* than any *evangelic* Principle of Love, for Life instead of *from Life*; and who at *best* have their eternal Salvation hanging in a *doubtful, pendulous* Suspence before their Eyes, depending on the final Determination of their *own fickle* Free-will. And alas! how *uncertain* and *hazardous* that is, may be gathered (as Dr. *Edwards* well observes) from their *own gross* Failings, and from their Doctrine of *falling from Grace*, and from the *Numbers* that *perish*.

The Salvation of an *Arminian* hangs on his *own* free Choice instead of *God's*, and which of these two are the *surest*? Or it is to be said that this *latter* is *sure* and *steadfast*; but the *former* is very *slippery* and *deceitful*. It is certain that we are safer in *God's* Hands than in our *own*, and then what Comfort is there in such Propositions as *these*, that tho' Christ died for every *individual* Man, yet it might so have happened that not one of them should be saved, but that all he *died for* might have been damned, for any *infallible, effectual* Methods taken by him in order to secure the actual Salvation of any one Man; that if we arrive unto a State

State of Grace by Virtue of the good Management of our own Wills and Powers, yet we may draw back unto Perdition ; that the *last* and *finishing* Strokes of our Conversion and Sanctification, on which our actual Salvation depends, must be our *own*, *not God's* ; that God doth as much for one Man as another, for *Judas* (who betrayed Christ and went unto his *own* Place) as for *Peter* and *Paul*, and all the other Saints that have reached Heaven and Happiness. Behold what mighty Consolation there is in such *giddy* Notions as *these* !

How much soever then *Arminians* may cry down our Scheme as tending to *Despair*, we see how justly the Charge doth revert upon their *own* : Which also considered in its large Latitude of free-will Ability by them pleaded for, manifestly tends to forward the Sin of *Presumption*, which is *no less*, nay *more* perilous than that of *Desperation* ; for *Despair* hath slain but its *Thousands*, while *Presumption* hath slain its *ten Thousands* : For when a wicked Wretch, vainly puffed up with his fleshly Mind, has once imagined himself invested with a Stock of universal Grace and free-will Abilities to repent and turn unto God whenever he will, independent of God's efficacious Grace and Operations, how natural is it for him to indulge himself in a Continuation of his Follies, deferring his Repentance and turning to God from Time to Time, until all be run out, flattering himself that God is made up *all* of *Mercy*, and so presuming thereupon until perhaps he *too late* sees his Folly, finding him to be also a *jealous* God, who will by no Means clear the Guilty. In short, no Doctrine whatsoever can pretend to yield Comfort to *impenitent* Sinners, as *such*, any more than *ours* doth : And as to those that are truly penitent and believing, it is evident beyond all Contradiction that in Point of solid Comfort and Hopes of Salvation to such, our Scheme of Salvation is *far*, *very far* preferable to the *Arminian tottering uncertain* Scheme of Salvation, as I have before observed.

Would we then receive true comfortable Hopes of our Election and Salvation, let us look into our own Hearts and enquire how they do stand affected unto *inward*, *vital* and *practical* Holiness, to which the Elect are chosen, and without which no Man shall see the Lord, diligently waiting upon him in the Use of all the Means of Grace and Salvation, both private and publick, that by finding out the Footsteps of the holy Spirit in the Work of Sanctification, as the proper Effects of electing Love, we may comfortably ascend from those Effects unto the grand and blessed Cause. Hence it is wisely added in the Close of the aforesaid 17th Article of the Church of *England*, that “ we must receive God's Promises in
“ such wise as they be generally set forth to us in the holy Scripture, and in our
“ Doings that Will of God is to be followed which we have expressly declared
“ in his Word ; (which will issue in the unspeakable Comfort of all penitent
“ and godly Persons) but as for carnal and curious Persons (as it is there also
“ said) lacking the Spirit of Christ, to have continually before their Eyes the
“ Sentence of God's Predestination, is a most dangerous Downfall, whereby
“ the Devil doth thrust them either into Desperation, or into Wretchedness of
“ most unclean Living, no less perilous than Desperation.” If, say they, I am

born to be damned, I shall be damned let me do whatever I can, but if I am predestinated to be saved, why I shall be saved tho' I live as I list, there is no Need of the Use of Means, Reading, Hearing, Praying, Preaching, and such like: And so indeed the Practice of but too many, who are for getting to Heaven by their own Works, do manifest; who can from one Month and Year unto another, either lurk at Home like Hermits in their Cells, or else spend God's holy Sabbaths in vain Conversation abroad, in idle Chatting, Eating and Drinking, altho' they have the Gospel of Salvation brought almost to their very Doors, by which they do cast the highest Contempt upon the Wisdom and Goodness of God, in instituting a standing Ministry in order to open Men's Eyes, to turn them from Darkness to Light, that they may serve the living God, receive Forgiveness of Sins, and an Inheritance among them that are sanctified, by Faith that is in Christ Jesus, *Acts* 26. 18. Who hope to be saved while they live in open Contempt of the very Means of their Salvation, not considering how fast they do hereby add unto the dreadful Account which they must give at the great and dreadful Day of Judgment, for thus contemning the Wisdom and Goodness of God, as well as for transgressing his Command, which challenges their Presence in his House, who never intended that his Ministers should preach unto the bare Walls, commanding Men and Women "not to forsake the assembling of themselves together, as the Manner of some is," *Heb.* 10. 25. Who however can prate against the Doctrines of Grace and plead for getting to Heaven by their own free-will Works of Righteousness, and yet do by their Practice manifest that their Wills are not over free in doing any, instead of being diligent in making their Calling and Election sure.

Besides, how do such Objections contradict daily Observation? For Men do commonly own that there is a peremptory Decree concerning Summer and Winter, Day and Night, Seed-time and Harvest; that while the Earth remains these shall not cease; and yet all do hold that the Revolution of the Sun is necessary, and that the Industry and Pains of the Husbandman is not thereby superseded or rendered needless, he thinks it nevertheless his Duty to clear, fence, manure his Ground and sow his Seed in due Season. We pray unto God to give us our daily Bread, and we own that he doth give it unto us; and yet, *who* thence concludes, that therefore they may sit still with folded Arms, expecting that they shall be miraculously fed?

Again, The Scripture declares that our Days are determined, that the Number of our Months are with God, that he hath appointed our Bounds that we cannot pass, that there is an appointed Time for Man to live upon Earth, that his Days are like the Days of an Hireling, *i.e.* One that is hired for Service for a set-determinate Time, either of Hours, Days, Weeks, Months or Years, as every one of common Sense do know; and yet *who* thence concludes that we need not trouble our selves about eating or drinking for the Support of Life, or using Physick when sick? Indeed there are some so wedded to their own Notions that they will not allow that there is such a Thing as a certain fixed

Period of Life to every one appointed of God, which they cannot fall short of, or go beyond, altho' both Scripture and Fact are so plain against them; for surely if such a Period be not evident from such express Terms as above-mentioned, I cannot for my Life see it possible to find out suitable Words to express such a Thing by: However with such as withstand the plainest Expressions in this Matter I own my Argument is of no Force, as taken from the fixed Period of Men's Lives; however would say unto them, that if because we assent that God has unalterably fixed the Period of Men's Lives, that therefore there is no Need of using either Food or Physick, but to sit still, expecting that their Healths and Lives shall be preserved, let these Objectors not only talk but do, let them abide by their own Conclusions and try the Experiment only for one Week, which will be Time enough to convince them of their Folly, which is not over small, when to confront these Doctrines of God's Appointments so clearly revealed in Scripture, do press other Parcels of the same into their Service in order to overthrow that which is so express and plain, *Job* 7. 1. Chap. 14. 3, 14. Particularly that Case of sick and praying *Hezekiah*, alledging that God sent unto him this peremptory Message, "Set thine House in Order, for thou shalt die and not live," that hence *Hezekiah* prayed to be spared, and that God accordingly added unto his Days fifteen Years. The Proposition we grant, but the *Arminian* Conclusion we do upon good Grounds deny.



CH A P. IX.

Wherein the fixed Period of Man's Life is proved; and the Case of sick HEZEKIAH particularly discussed.

IT hath been already observed in the Close of the last Chapter, That howsoever plainly and fully the fixed Period of Men's Lives is declared in the divine Oracles, and even evident from right Reason, yet it is a Doctrine which our Opponents will by no Means allow of; who accordingly bring in against us the Case of *sick Hezekiah*; just as tho' the holy Scriptures did contradict themselves; and as tho' it were reasonable that a more *obscure* Passage thereof should be brought in order to explain and superceed other Parts or Propositions thereof that are *most plain* and *obvious*; witness those fore-mentioned Texts in *Job* 7. 1. Chap. 14. 3, 14. contrary to all good Reason in the World, and the just Rules of Interpretation, which are, that as there are no *real* Inconsistencies in the divine Oracles, so in making out the Harmony of the same the plainest and most *obvious* Expressions be made the Touchstone of those that are *obscure* or *less* clear. Besides their Interpretation of that Passage concerning sick *Hezekiah* is most unworthy of the *alwise* and *immutable* God, and contrary to the Doctrine of his being the *great Governour of the World*; just as tho' he acted in a Way *subordinate* unto the Determinations of his *own* Creatures, making their Wills the Rule of his *own*.

God

God, it seems, (according unto them) did send unto King *Hezekiah* a *peremptory Message*, saying, "Set thine House in Order, for thou shalt die and not live," yet had not *absolutely determined* whether he should die of that Sickness or not, waiting in a *pendulous Suspense* to see whether he would *repent* and *pray*, separate from any *positive Determinations* whether he should do this or not, as a Condition of his Recovery : Of which more hereafter.

According to these Men, altho' God's Providence (as our blessed Saviour shews) doth reach to the Life of a Sparrow and the Hairs of Men's Heads, yet in so great a Matter as the fixed Period of their Lives, his providential Government and Determinations must have no Place, unless it be in a Way *subordinate* unto the *fickle Wills* and *uncertain Determinations* of his *Creatures*. God, it seems, shall be allowed the Power of threatening them with Death; but at the same Time leave it wholly to their Determinations whether the Threatning shall be executed or not : God with folded Arms (with Reverence be it spoken) looketh on as a *bare Spectator* instead of an *absolute Determinator*. He shall be allowed the Title of Governour, and of declaring his Mind in Matters of *Life and Death*, while his *Creatures* shall have the *casting Vote* in those *grand Affairs* of his Government, contrary to all the natural Ideas we can have of a Being of *infinite* and *absolute Perfection*, contrary not only to the Doctrine of holy Scripture, but also to natural Religion, contrary unto the Perfections of his *Wisdom, Immutability*, and even his *perfect Fore-knowledge* of all Things : "For known unto God are all his Works from the Beginning of the World ; who being Lord of Heaven and Earth, giveth unto all Life, and Breath, and all Things : And hath made of one Blood all Nations of Men for to dwell on all the Face of the Earth, and hath *determined* the Times before appointed, and the Bounds of their Habitations," *Acts* 17. 26. "He hath determined our Days, and the Number of our Months ; he hath appointed our Bounds that we cannot pass," *Job* 14. 3. "There is an appointed Time for us to live upon Earth, for our Days are like the Days of an Hireling," *Job* 7. 1. And yet these *Arminians* will not allow that he hath so fixed and determined the *exact Bounds* of our *Time*, our *Months*, and our *Days*, that we cannot come short of, or exceed those Bounds, but must needs have it that it is in *Man's Power* either to *shorten* or *lengthen* their Days as they will. I wonder then that these Men (if they live long Lives and are afraid of Death) don't execute this their Will in keeping off Death for ever, or at least for a longer Time, and not prove such arrant Fools as to let Death have the Mastery over them, until they have lived and enjoyed themselves fifteen Years longer. Surely that is well worth their praying for : How do they know but this will cause God to change his Mind, and grant them a Reprieve for such a Term or more, *altering* his peremptory Message that they shall die and not live ? Surely if their Relenting will melt his Heart towards them, causing him to relent, it is well worth their While to relent before and pray unto him. But alas, poor Men ! here I doubt they will be sadly baulked, in that (as Fact declares) many Times the most ardent Prayers, the deepest relentings of Soul, the greatest Humiliations, and even the best of Means, the utmost that the most skilful

skillful Physicians can do, do all fail, the sick Man must die and live no longer ; and what then becomes of their *conditional* Decree about Men's dying.

If they should object (being *pinched* here) “ that *Hezekiah's* Case was *peculiar* and *extraordinary*, as coming under God's *conditional* Decrees,” I would ask them why then do they argue from *his particular* Case unto the *general* Case of *all* Men ? To argue from a *Particular* to a *Universal* is false Logic, which good Reasoners should not be guilty of. Besides, how are they herein confuted by Fact, that however *Hezekiah's* Prayers and Relentings (as they will have it) *moved* God to restore him and add fifteen Years more to his Days, yet this doth not hold good in all Men, who are not favoured with a Restoration and Addition to the Days of their Life, seeing the most ardent Prayers and best Means do oftentimes prove ineffectual, they notwithstanding must not come off that Bed of Sickness whereon they lie, but go down to the Gates of the Grave : And pray what other good Reason can be assigned but that their Time was come, their appointed Time ? While on the other Hand it is oftentimes seen that Persons that are brought so low that in their *own* and *all other* Men's Apprehensions, are dying Men, do yet beyond all *human* Expectation recover and live many Years : And pray what proper Reason can be assign'd for this but that their appointed Time was not come ? Altho' King *Abab* used the utmost Policy in disguising himself in Battle, harnessed from Head to Foot, yet he must die in Battle by an Arrow from a Bow, drew at a Venture by the Soldier, enteining in between the Joints of his Harness, while King *Jehosaphat*, openly exposed to the utmost Danger, shall escape both with Life and sound Limbs. It was indeed in Respect to the Soldier a casual Thing that his Arrow killed *Abab*, but not so in respect of God, who directed the Arrow. When a Man dies by an *undesigned* Stroke of his Neighbour that did not lie in wait for his Life, God is said to deliver him into his Hand, *Exod.* 21. 13. *Deut.* 19. 5. This is what all must own, or else we shall run upon and overthrow God's *absolute* Dominion, making him out to be a *subordinate* Governour of the World, under the Controul of his *Creature's Will*. Whereas he hath placed his Throne in the Heavens, and his Kingdom ruleth over all ; and as he is the giver and taker-away of Life, so his Dominion is manifested in the *Disposal* of the same, as to *Manner, Time* and *Means*. “ He (as Rev. *Charnock* well observes in his Discourse on God's Dominion) keeps the Key of Death as well as that of the Womb in his *own* Hand : He hath given Man a Life, but not a Power to dispose of it, or to lay it down at his Pleasure ; and therefore hath he ordered Man not to murder another Man or himself : Man must expect *his* Call and Grant to dispose of the Life of his Body. Why doth he cut the Thread of *this* Man's Life, and spin *another's* out to a longer Term ? Why doth one die an *inglorious* Death, and another more *honourable* ? One silently drops away in the Multitude, while another is made a Sacrifice for the Honour of God or the Safety of his Country. This is a Mark of Honour he gives to one and not to another. *Phil.* 1. 19. “ To you it is given not only to believe but also to suffer for his Sake.” The Manner of *Peter's* Death was appointed, *Job.* 21. 19. Why doth a small and slight Disease, against the Rules of Physick

and the Judgment of the best Practitioners, dislodge one Man's Soul out of his Body, while a greater Disease is mastered in another, and discharges the Patient to enjoy himself a longer Time in the Land of the Living? Is it the Effect of Means so much, as of the sovereign Disposer of all Things? If Means only did it, the same Means would always work the same Effect, and sooner master a dwarfish than a giant-like Disease. Our Times are only in God's Hand, *Psal.* 31. 15. either to cut short or to continue long: As his Sovereignty made the first *Marriage-Knot*; so he reserves the sole Authority unto himself to make the *Divorce*.

I shall now for the further clearing up the Point, lay down some undeniable Propositions, and thence draw some natural Conclusions.

Prop. 1. That there is such a Thing as a Time, a Year, a Month, a Week, a Day, an Hour, a Minute, when Man must die: Events of Facts do declare that they don't live here *for ever*.

Prop. 2. That both the Lives and Deaths of all Men are in the Hand of God; that when Men do actually die, it is *he* that gives Death its Commission to seize upon them. To say otherwise would be to set up a *blind Chance* in the Room of divine Providence, and to confront the sacred Oracles, which positively say, that our Times are in God's Hands; and declare, there is an appointed Time for Man once to die; and that "to God do belong the Issues from Death," *Psal.* 68. 20.

Prop. 3. That God Almighty, as he is the great Governour of the World, so is a Being infinite in Wisdom and Knowledge; that from all Eternity he perfectly foreknew the exact Juncture of Time to an Hour and Minute, when every Man, Woman and Child should expire and leave this World. Surely none dare deny this. The Doctrine of God's Foreknowledge is what none, I believe, is so hardy as to deny; so that an Argument deducible thence, is what the most nimble-witted and crafty Arminian could never yet get over, but are brought to their *Ne plus ultra* when urged with it.

Now from these Propositions I fairly conclude, that God hath *unalterably* fixed the Bounds of every Man's Life, over which he *cannot, shall not* pass: For as there is a Time, sooner or later, when every one must die; as God hath appointed to Men once to die, and as he withal hath a perfect Foreknowledge of the very Juncture and Moment wherein they shall die; that he hath most certainly and unalterably fixed and appointed *that very Juncture and Moment*. There is no flinching from this Argument by a Heap of *hesitating Ay, But's, If's and And's*. If God, as indeed he doth, most certainly foreknew, that in such a Year, Month, Week, Day and Hour, I shall certainly expire and leave this World, then it is most evident that I shall not fall short of nor go beyond *that Period*:

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But now, if according to the *Arminian* Notion, that Period be *undetermined*, remaining *fickle* and *uncertain*, I would desire them to tell me how God could foreknow it to be *certain*? Dare any Man that acknowledgeth that his Death is certain one Day or other to come to pass, that God hath appointed him once to die, and who withal confesseth that God hath a most perfect Foreknowledge of the very Time and Juncture when he shall die? Dare such a Man, I say, who acknowledgeth these Things, yet still stand it out that God hath not unalterably fixed that Juncture? Surely no Man in his right Senses will offer to do so; thereby contradicting his own Concessions herein, as well as those plain and positive Scripture Declarations which abundantly confirm my Argument, *viz.* “That Man’s Days are determined, together with the Number of his Months, that God hath appointed his Bounds which he cannot pass, but shall accomplish as an Hireling his Days,” *Job* 14: 3, 4. compared with *Job* 7. 1. “Is there not an appointed Time for Man to live upon the Earth? Are not his Days as the Days of an Hireling?” Where observe the interrogative Manner of speaking doth give out the positive Truth with a most powerful Emphasis and Evidence; answerable to which *Job* saith, Chap. 14. 14. “All the Days of my appointed Time will I wait, till my Change come.”

To all this I would *query*, Whether, as God foreknows the Juncture of every Man’s Death, he foreknows it to be the Effects of *Chance*, or as *his own Agency*? To say the *former* would be such Blasphemy as I believe my Opponents won’t venture to declare; and to say the *latter* is in Fact to grant my Argument, which they won’t be very well pleased to do: For to separate God’s Agency in such a weighty Affair from his infallible Purposes, is too shocking to be admitted. So that it lies upon them either to grant my Argument, or else run upon those gross Absurdities and dangerous Rocks which is not safe for Men to venture upon.

And here, in order to prevent all *trifling* Objections, let it be observed, That tho’ I argue in this Case from the Perfections of God’s Foreknowledge, yet not *merely* and *barely* therefrom, but from it in an *inseparable Conjunction* with his *absolute, alwise Purposes* and *Determinations*, according as we find them united in the Death of the Man Christ Jesus, who was delivered by the determinate Counsel as well as the Foreknowledge of God, by which the *very Hour* of his Death was *unalterably* fixed, so as that however the wicked *Jews* often attempted to take away his Life, yet were not able to do it. *Job*. 7. 30. “They sought to take him, but no Man laid Hands on him: And why? Because his Hour was not yet come.” But afterwards it is said, “Jesus knew that his Hour was come, that he should depart out of this World unto the Father,” *Job*. 13. 1. And again, a little before his Death he “lifted up his Eyes to Heaven and said, Father the Hour is come,” *Job*. 17. 1. So that when his appointed Time and Hour was come he departed out of the World indeed, answerable to God’s perfect Foreknowledge and Determinations, or determinate Counsel. Accordingly howsoever it be, a Thing often spoke in a meer customary and thoughtless Man-

ner of Persons departed, *that their Time was come*, yet is a Saying in it self both *wise* and *true*.

And here I must again observe, as once before, That however the Death of Christ, with the very Hour thereof, was unalterably fixed by the divine Decree, that until it was come, neither *Herod* nor the *Jews* could take away his Life, yet *Joseph* by ~~the~~ special Command from God, was led to flee into *Egypt* with the Child *Jesus* and his Mother, as a Means of Safety from *Herod's* cruel Hands, who accordingly stayed there until *Herod* was dead. Moreover, how often do we read of the prudential Means our blessed Saviour used when come of Age in order to escape Danger and Death from the Hands of his enraged Enemies?

All which is enough to satisfy every one that is capable of Conviction from the clearest Evidence, that the Doctrine of God's absolute Decrees doth not in the least give Ground for any thence to infer, that if the End be certain then the Means are needless. As also in the very Case of sick *Hezekiah*, concerning whom, however our Opponents do object, that neither his Death nor Life at that Time of his Sickness when it was said that he was sick unto Death, was *unalterably* determined of God, yet I hope they will allow, that afterwards when God in so extraordinary a Manner *assured* him that he should live yet *fifteen* Years longer, that *then* God fixed the Bounds of his Life; and yet surely they will not venture to say that the Use of the Plaister of Figs, which God ordered as a Means of his Recovery was *needless*; or that henceforth he need not eat and drink as a Means to preserve his Life, which God had *insured* to him for those fifteen Years; or that he need not henceforth be careful to shun Dangers. Thus might we deal with our Opponents in a Way of *just Retaliation*.

But now to return and apply the former Propositions concerning the fixed Term of Man's Life to the Case of *Hezekiah*. And I accordingly observe, that as there is a Time and Hour, sooner or later, when Men must die, and that God hath a perfect Foreknowledge of that very Juncture, and that it is God that gives and takes away Life; so accordingly a certain Time, Day, Hour and Moment came when King *Hezekiah* did *actually* die and not live beyond that Period; also that God had a most perfect Foreknowledge of that Period from Eternity, and that he did most *unalterably* decree that he should not *actually* expire *sooner* or *later* than the Hour and Moment in which he did: For as this is the Case with regard to the Death of Men in general, it must needs be so with *Hezekiah* in particular, whose Times, Life and Death were *as much* in God's Hand, as much under the divine Cognizance, Government and Determinations *as any other Man's whatever*. So that of this sick King we may on just Grounds say, Was there not an appointed Time for him to live upon Earth? Were not *his* Days like, or as the Days of an *Hireling*? Did he not accomplish as an *Hireling* his Days? Were not *his* Days determined, and the Number, the *exact* Number of his Months with God the great Determinator from Eternity? Did he not *even then* appoint his Bounds which he *could not*, and which

which consequently he did not pass over? Surely all such as pay a venerable Regard to the divine Oracles, and even the natural Ideas Men have of God, as a Being of *absolute* and *infinite* Perfections, abiding by the plain Meaning and grammatical Construction of Words, and who to all this shall wisely observe the various Occurrences of divine Providence, visible to the Eyes of all Men as Matters of Fact, must needs methinks (answerable to the clearest Dictates of right Reason) allow the *justness* and *Validity* of my Argument. And yet our Opponents think they maul us very fore, when with so great a Degree of Smartness, in Opposition to us, they express the Words of that peremptory Message of God to King *Hezekiah*, “Set thine House in Order, for THOU SHALT DIE AND NOT LIVE.”

Hence, says one, “Here were no Conditions at all mentioned, but that it was spoken in as binding a Manner as Words could express it, both in the negative and positive, and that yet he did not die then, and that the Reason wherefore he lived yet fifteen Years longer, was because he prayed and wept fore.” But I pray, what doth this goodly Rhetorick amount to but *this*, that the Almighty was fully determined upon it that he should certainly die of that fore Fit of Sickness; that nevertheless upon his Creature’s Motion he soon changed his Mind; or that he remained still upon the *Waver* whether he should actually die at that Time or not, waiting in a *pendulous* Suspence to see what King *Hezekiah* would do; whether he would humble himself, pray and weep in Order to prevent the fatal Stroke or not: If he did then he should live yet fifteen Years more; if not, then the fatal Stroke should be given; the *fatal Ax* being now it seems lifted up, waiting only for *Hezekiah*’s, not God’s Motion and Determinations in this Matter: As the Objector adds, “Now (says he) if *Hezekiah* had not prayed unto the Lord nor relented, I as firmly believe that he would have died then of that Disease, as any Man would die if his Head was chopped off with a Broad-Ax.”

This is some of the *broad* Language of our Times, by which Men (answerable to their vain Inventions and Conceptions) do speak. but *very narrowly* and *dishonourably* of the divine Perfections, the Decrees & Providence of the *all-knowing*, *all-wise* and *immutable* Jehovah, the glorious Father of Lights, “with whom there is no Variableness, nor even so much as the Shadow of turning,” *Jam.* 1. 17. “Who is of one Mind, and none can turn him, and what his Soul desireth even that he doth, steadily performing the Things he hath appointed for us, and many such Things are with him,” *Job* 23. 13, 14. “Whose Counsels stand for ever, and the Thoughts of his Heart unto all Generations.” A plain Evidence and Argument of the Perfection of his Nature and Government, as in a most sovereign and majestic Manner he hath been pleased to declare, “Remember the former Things of old, for I am God and there is none else, I am God and there is none like me, declaring the End from the Beginning, and from ancient Times the Things that are not yet done, saying, My Counsel shall stand, and I will do all my Pleasure. Who hath appointed the ancient People,

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and the Things that are coming and shall come." *Psal.* 33. 11. *Isai.* 44. 7. Chap. 46. 10. "Who hath made of one Blood all Nations of Men for to dwell on all the Face of the Earth, and hath determined the Times before appointed, and the Bounds of their Habitation;" *Acts* 17. 20. Also the Bounds of their Lives and exact Number of their Days, how long they shall live upon the Earth, and their bounded Habitations: "For their Days are determined, and the Number of their Months are with God; he, even he, hath appointed, *unalterably* appointed their Bounds which they cannot pass," *Job* 14. 5. And therefore there are no altering and shifting them upon the Creature's Motions and fickle Determinations: For tho' "there are many Devices, and turnings of Thought in the Hearts of Men, nevertheless the *Counsel*, the *wise* and *unalterable* Counsel of the Lord *that* shall stand," *Prov.* 19. 21.

If God's Determinations are so universally concerned in the Disposal of a *Lot*, how much more in the Disposal of the Lives and Death of Men? For "the *Lot* is cast into the Lap, but the *WHOLE* Disposal thereof is of the Lord," *Prov.* 16. 33. Those Events which to Men are *contingent* and *casual*, are to the Lord *certain* and *infallible*, even as to casting of *Lots*; (Things too sacred to be trifled with, or to be used upon any *trifling* Occasions, tho' at the same Time useful to decide Affairs of Moment, to prevent and cause Contentions to cease, *Prov.* 18. 18. *Acts* 1. 26.) but that by the Bye. So also with Regard to the Deaths of Men, which, tho' *casual* as to Men, yet certain unto God: Witness the fore-cited Instance of King *Abab*, who died by the casual Stroke of an Arrow from a Bow which the Soldier drew at a Venture; yet at the same Time it must be confessed that he died by the infallible Counsel of God, who had appointed those Means to effect the End, even the Death of *Abab*, by which it was effected. Whence we may also see, that neither the Liberty nor Contingency of second Causes are taken away, but rather established by the infallible Purposes of God; in which appears his Wisdom in disposing all Things, and Power and Faithfulness in accomplishing the same. *Job.* 19. 11. *Numb.* 23. 19.

Hence then, in all our Interpretations of the divine Decrees and the sacred Oracles, we ought to do it in such a Manner as shall not eclipse the glorious Perfections of his Nature, nor confront the most obvious meaning of Words in the Scripture's large and full Account of the Being, Decrees, and providential Transactions of the almighty and alwise Governour of the World: As this is done by the Asserters of the Doctrine of *conditional* Decrees that may or may not come to pass, entirely turning upon the Hinge of human Arbitriment, Men's fickle Wills and Pleasures, by which the great Creator is not only brought down to a mean Dependance upon his Creature's subjecting his Will to theirs, but is also rendred liable to *change*, just according to his Creature's Humour and Self-determinations, as in the Case of *Hezekiah* now before us, according to some Men's Interpretations thereof; which I shall endeavour to overthrow by Arguments founded on right Reason as well as Scripture, seeing the former of these as well as the latter doth declare, that Mutability or Subjection to Change is altogether

gether incompatible with and directly repugnant unto the very Nature of the supream Being, who stands possessed of *infinite* Perfections. A Point concerning which the more knowing amongst the *Arminians* are so sensible that (when pinched hard with our Arguments) they do *deny* that their Doctrine represents God to be *mutable*. But the *natural* Consequence of their Principles, according to all just Methods of Argument, is so plain and full a Witness against them, that their *Denial* of the Charge is altogether *too weak* and *insufficient* to confront and overthrow its *powerful* and *glaring* Evidence. But howsoever the more knowing and wary amongst them will not, *totidem verbis*, in so many Words say, that God doth sometimes change his Mind, yet the Author is able to produce an Instance of one (somewhat less acute than someothers of them) who did so, and that too in an earnest Manner; which also is the evident Language of them all according to their Principles, as what they must confess if they would but speak out as he did, and not bite it in.

These Things observed, I proceed to argue, That if God doth ever change his Mind, it must be either for the better or for the worse, or for that which is of equal Goodness with what he at first determined; either of which renders him an *imperfect* Being: For if he change his Mind for the *better*, this renders him short-sighted and defective in his *first* Determinations; if for the *worse*, then it will follow, that from his being wise at the first he afterwards became unwise, and less perfect at the End than at the Beginning: *Lastly*, Should he alter from an equal Condition to an equal, that he might exchange some good Views which he had in his Designs before, for some which before he had not, this also renders him to be imperfect both before and after his Change, as not knowing certainly what to fix upon as *best*, and so by just Consequence as subject to *new* Mutations *ad infinitum*, without End; which to affirm would be highest Blasphemy, seeing to deny his absolute Perfections is to deny him to be God.

I shall in the next Place proceed further to shew the Vanity of the Doctrine of *conditional* Decrees, especially as it relates to the Case under Consideration, according to the *Arminian* Interpretation of it; for as they do hereby manifestly strike at the Perfections of God's Dominion and Government, his Wisdom and Immutability, so also at his Truth and Faithfulness: For if, as some argue, King *Hezekiah's* Continuance in this Life fifteen Years longer was altogether a Thing of Uncertainty, not absolutely determined of God, then his Word had been made void, which was in the fullest and most emphatic Manner declared, as what should come to pass thereafter, many Years to come, concerning *Josiah* by *Name*, who was to come of *Hezekiah's* Loins, or Race; for *Hezekiah* begat *Manassah*, (and that too, observe, a considerable Time after his Recovery from that sore Sickness) and *Manassah* begat *Amon*, and *Amon* begat *Josiah*, whom, as I said, was expressly by *Name* prophesied of in the Days of King *Jeroboam*, as a great and brave Reformer; and who (as the Event declares) was born and become such at the appointed Time, according to the Word of the Lord, which was most express, *1 King. 13. 2.* "Thus saith the Lord, Behold a Child shall

be born unto the House of *David*, *JOSIAH* BY NAME, and upon thee shall he offer the Priests of the high Places that burn Incense upon thee, and Men's Bones shall be burnt upon thee." Now if King *Hezekiah* had died of that fore Sickness, let our Opponents tell me how this Word of the Lord could have had its certain Accomplishment, seeing *Manassah*, who was to be *Josiah's* Grandfather, was not born until about *three Years* after his Father *Hezekiah* recovers of that fore Sickness? For when his fifteen Years were expired, and he slept with his Fathers, *Manassah* his Son, who reigned in his Stead, was just twelve Years old, as may be seen by a double Account of the Matter, 2 *King*. 20, 21. Chap. 21. 1. compared with 2 *Chron*. 32. 33. Chap. 33. 1.

What will our Objectors do now, seeing Facts are so plain against them, which I perswade my self they won't be so hardy as to deny? And surely they won't pretend to say that God's Word of Prophecy concerning *Josiah*, which infallibly came to pass according thereunto, was a Thing of *Uncertainty*, as the Effects of a *conditional* and *wavering* Purpose in the Almighty, who is not a Man that he should lye, or be at a Loss what to conclude upon, neither the Son of Man that he should repent, and take up with new Resolutions, as the Effects of a weak and wavering Mind: "Hath he said and shall he not do it? Or hath he spoken and shall he not make it good?" *Numb*. 23. 19. If they should say this, then by the same Rule they might affirm the like Uncertainties concerning the actual Accomplishment of all other Prophecies whatsoever, even those that pointed out the Coming of the *great Messiah* in the Flesh, of the Seed of *David*, of whose House and Race was *Hezekiah*, *Manassah*, *Amon* and *Josiah*, as may be seen in the Genealogy of Christ from *David* to *Joseph*, *Mat*. 1. 10. "And *Ezekias* begat *Manasses*, (not before his Restoration from that Sickness, as before observed) and *Manasses* begat *Amon*, and *Amon* begat *Josiah*," and so on: So that when Matters are duly weighed, our Opponents Interpretation of *Hezekiah's* Case doth at once strike at the *Faithfulness* and *Truth* of God; at his wife immutable Counsels concerning the Descent and Coming of our Saviour in the Flesh, and the Birth of the Child *Josiah by Name*, which is to set up Scepticism on the Throne instead of divine Providence; and whither that further tends is not difficult to determine.

But if on the other Hand, they will confess the absolute Certainty of the Accomplishment of the aforesaid Prophecies as not subject or liable to an Overthrow by any human Occurrences, then they cannot shun acknowledging the like Certainty that King *Hezekiah* should recover of that fore Sickness; because all these Cases are so interwoven and inseparably linked to each other that they either stand or fall together: So that now our Opponents are brought to this Dilemma, that of Necessity they must either grant *my Argument*, or else yield to remain upon Record as thorough-paced Scepticks in Religion: Their Choice is now before them. But before they come to a full Determination therein, let me beseech them to hear me a few Words, by which I would advise them to consider, that in order to the taking up right Notions concerning the divine Decrees, we must
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ever bear in Mind, that as God is an *almighty, immutable, alwise* Being, who from Eternity had a most perfect entire View of all Things and Events, and accordingly laid his eternal Schemes in the *most wise* Manner, so there can be no *after* Thoughts in him, nor *Obstructions* in the Way of his Purposes which he did not foresee, or was unable to remove, wherefore he should be necessitated to make his Decrees conditional, waiting and attending on a Heap of Contingencies or some uncertain Motions and Determinations of the Creature : No, far be this from our Thoughts ; for he as an infinitely wise Agent, perfect in Knowledge, did from Eternity most wisely propound and secure his End by the Decree, together with every particular Thing and Circumstance that was needful for and that related unto the End or Event for its full Accomplishment, both Ends and Means are at once contain'd in the Bowels of the Decree, and accordingly in the most wise Order, both of Nature and Time, are brought forth in and by the Dispensation of divine Providence, that presides over all Things, and unto whose Controul all Obstructions whatsoever are subject. There is a most exact Analogy between what Providence transcribes and the original Copy ; between what it executes and effects in Time, and the original eternal Model : Even as the skilful Artist in making a curious Piece of Clock-work, doth first propound to himself the End, and therewithal all the several distinct Parts of that Work in a most exact Connection and Order, assigning each Wheel and Pin its proper Place, so that even the cross Wheels, in Subserviency to the Motion of the original Spring and Mover, are all designed to effect the End determined on by the Artist in his making of it, who first skilfully intends what to effect, and then effects what he had thus intended ; so God the great and alwise Architect of the World and Maker of all Things, in his Formation of even the Body of Man, doth most marvellously and curiously perform that Work in all its several Parts, every Member, Artery and Vein, answerable to his alwise original Platform, as the royal Psalmist (in Allusion to the Methods of a curious Architect, who first in a Book makes an exact Draught or Model of the Work he intends to effect, and afterwards answerable thereunto doth effect it) doth devoutly cry out in his Addresses to his Maker, “ I will praise thee, for I am fearfully and wonderfully made : Marvellous are thy Works ! and that my Soul knoweth right well : My Substance was not hid from thee, when I was made in secret, and curiously wrought in the lower Parts of the Earth ; thine Eyes did see my Substance, being yet imperfect, and in thy Book were all my Members written, which in Continuance were fashioned while as yet there was none of them.”

Now surely in God's Works of Conservation, Providence and Redemption, by which Man's Life is preserved, and his Soul as well as his Body redeemed, it is most *rational* to conclude that there cannot appear *less* Wisdom, Exactness, Order and Certainty than in the Formation of his Body ; in which there are no *after* Thoughts or new Resolutions taken up, as we have seen : For in Honour to his *most great and glorious Nature* and *Perfections* we must confess, that *one* and *all* of his Works are *most worthy of himself*, made in *infinite Wisdom* ; that they are all honourable and glorious, full of Wonders, made to be remembered,

bered, and which are accordingly sought out (tho' not with a sinful prying Curiosity) by all such as take Pleasure therein; who hath sent Redemption unto his People, and commanded his Covenant to stand fast for ever, HOLY AND REVEREND is his Name, *Psal. 111.* "His Foundation is in the holy Mountains: The Lord loveth the Gates of *Zion* more than all the Dwellings of *Jacob*: Glorious Things are spoken of thee, O City of God. *Selah.*---And of *Zion* it shall be said, THIS and THAT Man was born in her, and the Highest himself shall establish her. The Lord shall count when he writeth up the People that THIS Man was born there. *Selah.*" *Psal. 87.* So that the Redeemed of the Lord were chosen in Christ their elect Head before the Foundation of the World unto Salvation; and by the same Decree of Election are *to a MAN*, even THIS and THAT Man of them destin'd to be born (like the Child *Josiah* by Name) in *Zion*, to be born of the Spirit of Grace from above, and sanctified throughout in Spirit, Soul and Body, in order to make them meet for the Enjoyment of God in eternal Glory, which is the compleating of that Salvation to the which they were chosen. By which Work of Sanctification they are enabled savingly to repent and believe, and have their Fruit unto Holiness, both in Heart and Life, which ends in Life everlasting. So that howsoever it be said in a conditional Manner *if* they repent, believe and become holy, and endure to the End they shall be saved, this doth not suppose their actual Salvation to be *precarious and uncertain*, because by the *uniform, comprehensive and pregnant* Nature of the divine Decree, God has determined to give them those Measures of Grace whereby they shall be enabled *absolutely* to comply with these Conditions of Salvation... Thus doth the Decree bring forth, as the Scripture Phrase is, *Zeph. 2. 2.*

So also in God's Works of Conservation and Providence with respect to Men's natural Lives, God appoints the exact Bounds thereof to the which they shall come, and not pass over; and therewithal the *Means* by which their Lives are continued, *viz.* That they eat and drink in the Sweat of their Brows and Labour of their Hands, to the which they are commanded: Moreover, that when they are sick they apply themselves to the Use of Physick, as the *external ordinary* Means of their Recovery therefrom; which God accordingly blesteth, that they may come up to their appointed Bounds; and then when their Time is come (as we all know) the Virtue both of Food and Physick fails, altho' applied by the most skilful Hand. Moreover, as there are natural and common, so also *spiritual* Means which God has appointed to be used in order for their Recovery, such as fervent humble Prayer, *James 5. 13, 14, 15.* which God most graciously accepts of; so that tho' in their own and others Apprehensions they were sick unto Death, God recovers them therefrom, and adds to THEIR Date of Days, altho' observe *not* to his own Date, which as yet is not up. As in the Case of King *Hezekiah*, who in his own and others Apprehensions was (as we say) a dead Man, his expiring Hour at Hand: Hence it is said, "In those Days *Hezekiah* was sick unto Death." Now in this his Calamity, being roused by the awakening Message, he addresseth himself to the Lord by humble Prayer and Tears for Help and Recovery, to the which he was pleased to bow his royal Ear and grant him his Request,

Rèquest, saying, "I have heard thy Prayer, I have seen thy Tears; behold I will heal thee, and I will add unto *thy* Days (mark) unto *THY* Days fifteen Years." Thus then as the Date of *Hezekiah's* ^(in his Apprehension) was just upon an Expiration, so the Lord added unto *Hezekiah's* Date and *not* unto his *own*, by taking up new Resolutions, as the Effects of a *tottering* Decree and a *wavering* Mind, but in Pursuance of his *firm* Decree, by which from Eternity he had appointed the *exact* Bounds of *Hezekiah's* Life and Days, he made all secondary Causes become subservient, *viz.* That he should have sent him an awful Message, that by this the Springs of godly Sorrow should be opened and made to flow out at his Eyes; his Heart and Tongue moved to fervent Prayer, which the Lord hears and answers, and accordingly directeth unto and blesteth outward Means; so that being recovered, he lived from that Time fifteen Years, which from Eternity was his appointed Bounds: For from *thence* his Days were determined, the Number of his Months was with God, he had appointed *his* as well as *other Men's* Bounds, to the which he arrived, and over which he did not, could not pass: Which I might affirm by unanswerable Arguments from our Opponents professed Doctrine of God's perfect Foreknowledge; but having insisted on that Argument some few Pages past, I shall satisfy my self by referring them thither.

If any of them should boggle at my mentioning of a Concatination of secondary Causes and Effects, as subservient to a divine Purpose and Providence, let them read *Hof.* 2. 20, 21, 22. "I will even betroth thee unto me in Faithfulness, and thou shalt know the Lord: And it shall come to pass in that Day, I will hear, saith the Lord, I will hear the Heavens, and they shall hear the Earth, and the Earth shall hear the Corn, and the Wine, and the Oil, and they shall hear Jezreel," *viz.* God's praying People. The Message indeed which the Lord sent to *Hezekiah* was so clothed that he might well enough thence conclude that he should actually die of that Disease; *but then that infallible Interpreter of the Mind of God, the Event*, doth declare that it was not God's Intention that he should, neither indeed did the Words of the Message *positively* declare it, for the Tenor of the Words run thus, "Thus saith the Lord, Set thine House in Order, for thou shalt die and not live." 'Tis not said, Thou shalt die of *this Sickness* and not live any longer. In short, God threatened *Hezekiah* with Death, as a *Means*, in Concurrence with others, to prolong or preserve his Life. So the Angel threatened *Lot* with the scorching Flames of *Sodom* in order to hasten his Escape, and secure him from the Danger: So also God threatned *Nineveh* with speedy Destruction in order to bring them to a speedy Repentance, as a *Means* of their Preservation; both the *Means* and the *End* being included in and secured by the divine Decree. So that the *Conditionality* of the *Threatning*, whether expressed or only implied, is so far from being an Argument for the *Conditionality* of the *Decree*, as that it is a pregnant Proof of its *absolute* Nature. "This cometh forth from the Lord of Hosts, who is wonderful in Counsel, and excellent in working."

These Considerations are sufficient for ever to put to Silence all *Arminian If's* and *sceptical* Suppositions concerning the Counsels and Conduct of divine Providence: By which the Dispensations and Occurrences thereof are brought under Subjection to the Controul of *human* Arbitriment, instead of making this latter subject to the Counsel of the former. This is *hysteron proteron*, their *preposterous* Methods of Interpretation concerning the Transactions of the alwise God. Thus say they, *if Hezekiah* had not humbled himself and prayed as he did, he had certainly died of that very Sickness; meaning that his Recovery was a Thing altogether uncertain, that might or might not come to pass, intirely depending upon some uncertain human Occurrences. What is this but to strike the *Scepter* out of *God's* Hand, and to put it into his *Creature's*?

But now (if possible) to convince them of their *Rashness* and *Folly* herein, we will go on with their *If's* and *Suppositions* concerning *Hezekiah's* Case, with some more that are connected therewith, that they may further see whereunto these their *sceptical* Suppositions do tend. For *if Hezekiah* had *actually* died of that Sickness, and not recovered, (which, they say, was a Thing *uncertain*) then *Josiah* by Name had *never* been born, according to the Word of the Lord, nor his Father *Amon* that begat him, nor *Manasseh* that begat *Amon*: In short, *if Hezekiah* had died of that Disease, then he would not have begat *Manasseh*, nor *Manasseh* have begat *Amon*, nor *Amon* have begat *Josias*, nor *Josias* have begat *Jechonias*, nor *Jechonias* have begat *Salathiel*, nor *Salathiel* have begat *Zerobabel*, nor *Zerobabel* have begat *Abiud*, nor *Abiud* have begat *Eliakim*, nor *Eliakim* have begat *Azor*, nor *Azor* have begat *Sadoc*, nor *Sadoc* have begat *Achim*, nor *Achim* have begat *Eliud*, nor *Eliud* have begat *Eleazar*, nor *Eleazar* have begat *Matthan*, nor *Matthan* have begat *Jacob*, nor *Jacob* have begat *Joseph*, the Husband of *Mary*, of whom was born *JESUS*, who is called *CHRIST*.

Thus, christian Reader, you evidently see whereunto the *Arminian sceptical* Conclusions concerning *Hezekiah's* Case doth tend; *to wit*, not only to the wresting the *Scepter* out of *God's* Hands and putting it into his *Creature's*, bringing him down from the Throne to its Footstool! But also, to make null the *Counsels* of God concerning the *Incarnation* of his Son *Jesus Christ*, with the Method and Order of his eternal Descent, of whom he was to come according to the Flesh. By their supposing *one Eruption* to be made in the regal Line of our blessed Saviour's Genealogy and Descent, they do break it *all in Pieces*, rendring all a Matter of *Uncertainty*: By loosing *one Link* of that golden Chain they do loose *all the rest*: And so by the same Rule the Fulfilment of *all* God's Promises and Prophecies concerning his sending forth his Son in the Fulness of Time, to be made of a Woman, made under the Law to redeem them that were under the Law, that they might receive the Adoption of Sons, are rendred *intirely uncertain*, and by just Consequence the *actual* Salvation of any of the fallen Sons of Men by him is rendered *uncertain also*. All according to these Men's *sceptical* Notions is but a *Hap-bazard*, a Thing of *meer Chance*, or *blind Fortune*. And indeed *Christ* being come, *what* else do they make of the *End* and *Issues* of his Death by their
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absurd Doctrine of universal Redemption and falling from Grace? As, God assisting, I shall hereafter more particularly manifest: All their Notions are of a *Piece*, of *one Family* and *Kin*. To do them Justice herein, I must confess they are *so far* consistent with themselves. If we follow their *sceptical Measures* there will be *no End* in making *I*s, towards the rendering *every Thing uncertain*, even *Things of the greatest Importance* relating to the Redeemer's Kingdom and Glory. But, blessed be God, his Foundation stands *sure*, notwithstanding these Men's Attempts to *undermine* and *shake* it. Notwithstanding the many *vain Devices* of their Hearts, his Counsel *will stand*, and he *will do all his Pleasure*. If we should follow their *sceptical Measures* and say, *if* Christ had not come in the Flesh (meaning thereby that his Coming was *uncertain*) what *woful Work* should we make? What *dreadful News* would this be to *poor sensible Sinners*? Because thence it would follow that the Salvation of *any one* of them would have been *no less uncertain*. *If* he had not *come* he had not *died*, and *if* not *come* and *died* for Sinners, none of them would *possibly* have been saved, seeing there is no other Name under Heaven given whereby Men may come to the Attainment of Salvation. O! it is well for us here, that, that Maxim is true, viz. *That Suppositions do put nothing in Being*, that they prove no Matter of Fact, as I shall proceed to instance; If *Lot* had stayed in *Sodom* he had perished in its Flames: If *Nineveh* had not speedily repented, they had been speedily destroyed: If the Shipmen had gone out of the Ship, *Paul* and the Ship's Company had all perished in the devouring Waves: If *Satan* could get the upper Hand, Christ should be dethroned: If it were possible for the truly enlighten'd renewed Sinners to fall away finally, they would certainly perish eternally; possible, I mean, with respect to God's unchangeable Counsel concerning them, not with respect to themselves: If *H Ezekiah* had died of that sore Disease, then the Word of the Lord concerning *Jesiah* by Name had been made *null* and *void*; as also the Counsel of God concerning the *lineal Descent* of our *blessed Saviour* according to the Flesh: If the Son of God had not become incarnate, he would not have suffered and died, and *if* he had not suffered and died, no Man could have been saved; "for without shedding of his Blood there had been no Remission of Sin," *Heb.* 9. 22. But none of these Suppositions prove any Matter of Fact, as the Events have declared, answerable to the alwise Counsels of God, who had determined to save *Lot* from *Sodom's* Flames, by the Angel's rousing Admonitions, as a Means to effect it; so he determined that *Nineveh* should be longer spared, and that they should repent at the preaching of *Jonas*, in order thereunto: So also God determined that not a Man should be lost in *Paul's* dangerous Voyage, and withal that the Men should stay in the Ship, and that *Paul* should by his Admonition prevent their Departure out of it: So also God determined that the Devils should be reserved in Chains, and be ever subject to Christ's kingly Power, who shall reign until he has put all Enemies under his Feet, so that the Prince of Darkness cannot overcome the *Prince of Peace*: Besides, the Consideration of his *Godhead*, *almighty Power*, and *Satan's* being but a Creature, that renders the Thing *utterly impossible*: So also God hath not appointed his Elect, his Saints unto Wrath, but to obtain Salvation by our Lord and Saviour Jesus Christ, with eternal Glory; who died for them,

that whether they 'wake or sleep they should live together with him, 1 *Thes.* 5. 9, 10. And in order to make them meet for it, hath determined to begin the good Work of Grace in them, and perform or finish it until the Day of Jesus Christ, that they should hence be enabled to repent, believe, and become holy both in Heart and Life, persevering therein to the End, that having their Fruit unto Holiness, their End is everlasting Life; yea, hath determined that all Things, even all Afflictions, Crosses and Adversities, shall work together for their spiritual and eternal Good, being Lovers of God, and called according to his eternal Purpose, which he hath purposed in Christ Jesus our Lord; yea, that they should act as *free Agents* in their progressive Holiness, with greatest Delight and Pleasure, from an enlightened Understanding and sanctified Affections, being sweetly and powerfully drawn by the Cords of Christ's Love thereunto, in a Way suitable to their *rational* Natures: The enlightened Eye of their Understanding being fixed upon that most amiable Object Christ, in all his Merits and Graces, Ways and Ordinances, becomes ravished with the Sight, which inkindles an unquenchable Love in their sanctified Affections, and produceth most sweet Compliance of their renewed Will, which commands Obedience in all the rest of the Powers of the Soul and Members of the Body, as Instruments of Righteousness and true Holiness, so that there is no Charm so sweet, no Constraint so strong as the Operations of the Grace and Love of God in Christ shed abroad upon their Hearts, their Souls being knit to him in Love, and their Bodies become the Temples of the Holy Ghost, the Regenerator of their Souls, and Shedder abroad of that Love. *All this is contained in the pregnant Decree, which in due Time brings forth all that is contained therein, even in the Fulness of the Dispensation of Times, Eph. 1. 9, 10, 11.* And therefore no *If's* or *Suppositions* of the Saint's final Apostacy can prove that any one of them shall finally apostatize, or be forced to go to Heaven against their Wills, by a Destruction of their free Agency: Which by the Way, shews the Vanity of such Expressions as some have not been wanting to use on these Heads, *viz.* "That Sin can pluck Christ's Sheep out of his Hand" "with a Vengeance; and that God doth not use to force Sugar-Plumbs down" "his Children's Throats, nor drag them to Heaven with Cart-Ropes." Fine Language! the Product of a very *fertile* Brain and bright Genius!

But to proceed; so also answerable to the aforesaid Instances, God had determined that *Hezekiah* should recover of that Sickness, and that all those concurring secondary Causes and Effects should be used as a Means thereof; that he should live yet fifteen Years longer, and that *within the Compass of that Time* he should beget *Manassah*, that afterwards *Manassah* should beget *Amon*, and *Amon* beget *Josiah*, that he should be born unto the House of *David*, according to the Word of the Lord, and that *Josiah* should beget *Jechonias*, and so on for the rest, until *Jacob* should beget *Joseph*, who was designed to be and in the fulness of Time accordingly became the Husband of *Mary*, of whom was born *JESUS who is called CHRIST.* So that the Line of our blessed Saviour's Genealogy (which was not a Thing of Chance but the Product of the divine Counsels) should be *intirely preserved*: That being *thus* descended of the Fathers according to the Flesh, he should

should suffer and die for his Churches Salvation, and that God in all should be glorify'd. Wherefore to the only wise God our Saviour be Glory and Majesty, Dominion and Power, both now and for evermore, Amen.

This Account of Things is what I would humbly offer to the Consideration of all *unprejudiced* and *judicious* Persons, as a *true* State of the Case under Consideration. So that when we read such Texts which speak of Mens dying before their Time, and of blood-thirsty Men's not living out half their Days, we can well enough reconcile them with the Doctrine of *absolute* Decrees, without having Recourse to the *miserable shift* of the *Arminians* before shewn. And I humbly conceive that all the *seeming* Contradictions in these Texts with the Doctrine of God's exact Determination of the Bounds of every Man's Life, may be removed by distinguishing between the *general* Term of Man's Life, which is threecore Years and ten; and the *particular* Term of each one their Lives, which is fixed and bounded of God. So that according to the *former*, wicked Men don't live out half their Days, they live not out half the Days of Man's Years, which are threecore Years and ten; not half those Days and Years which they often promise to themselves; as the rich Fool in the Gospel, who had his Soul to take it's Ease, eat and drink and be merry, having much Goods laid up for many Years to come, but must live no longer than that Night: Or they live not out half the Term of Years, which according to the Strength of Nature, and what in all humane Appearance they might have lived, who by living intemperately and wickedly, do consume their Strength, or else fall into the Hand of the Executioner, who takes away their Lives, and so die before *their* Time in the Sense before explained: But according to the *latter*, viz. the *particular* Term of Man's Life, they do live out *all* their Days; that is, all the Days God had determined they should live; having decreed in Justice to cut them off for their Wickedness. This brings to my Remembrance a Passage I have somewhere read of a Malefactor, who in order to palliate the Crime of his felonious Actions, told the Judge that it *was decreed* that he should do so. To which the Judge *wisely* and *smartly* reply'd, that it was *decreed also* that such felonious Actors should be hanged. A Passage worthy the Consideration of our *sceptical* Objectors.

As to the Objection concerning Self-murder, commonly brought against the Doctrine of the Decrees, as tho' it stain'd the divine Purity: I answer (1) I hope I have made it fully evident, that the Doctrine of *conditional* Decrees is so far from *mending* the Matter, that it makes it *worse*, by robbing God of the Perfections of his Wisdom and Immutability, in order to preserve his Purity, whereas to offer him *Robbery* for Burnt-Offerings, is to him an *Abomination*. Besides the same Objection doth equally lie against the Objectors professed Doctrine of a *divine Foreknowledge* and *Permission*, seeing God notwithstanding his *Foreknowledge* of such evil Facts, and his *Power* and *Ability* to prevent them, *he doth not do it*, but suffers them to be done, he wills not *eventually* to hinder their Accomplishment. Let them who plead up for measuring all the Transactions of God with Men by *Man's* Line, concluding that whatever is contrary to the Rules of

Justice and Equity in the Actions of Men, are so in God's, *lay their Hands upon their Mouths.* Let I say all *such Measurers* be silent, or else *fully resolve* the same *Difficulties* that here *revolves* upon themselves, which they call upon us to account for. (2) What I have said in my Exposition on *Acts* 2. 28. *Chap.* 4. 28. concerning the Betrayers and Murderers of the Prince of Life, may serve for a sufficient Answer here : where I have distinguished between an *Action* and the *Evil* in the Action. Also the *different Ends* which God and Men pursue in their Concurrence to *one* and the *same* Action. Thus the King of *Affyria* performed an Action in going against *Israel* to Battle, and God concurred in the Action, so as that he is said to have *sent him against that Nation* ; yet behold the *wide Difference* between God's End and his in the Performance of that Action ! God's *Design* was thereby to execute his *just Displeasure* against them for their Formality and Hypocrisy, to *refine* and *reform* them, as it is written, “ O *Affyrian* the Rod of mine Anger, and the Staff in *their* Hand is *mine* Indignation. I will send him against a hypocritical Nation ; and against the People of my Wrath, I will give him a Charge to take the Spoil and to take the Prey, and to tread them down like the Mire of the Streets--Until the Lord shall have performed his whole Work upon Mount *Zion.*” *Isai.* 10. 5, 6, 12. But now behold the *direct contrary End* of the King of *Affyria*, as is expressed, *Ver.* 7. &c. “ Howbeit *he* meaneth not so, neither doth *his* Heart think so ; but it is in his Heart to destroy and cut off Nations not a few. *Ambitiously* and *trougly* saying, *Ver.* 8. “ Are not my Princes altogether Kings” ? And thus he goes on vaunting of the Victory he had gotten over other Nations, thence concluding what *sure Work* he should make in attacking *Jerusalem.* *Vain-gloriously* saying, “ By the Strength of my Hand (*not the Lord's Hand*) I have done it, and by my *Wisdom*, for I am prudent ; and I have removed the Bounds of the People, and have robbed their Treasures, and I have put down the Inhabitants like a valiant Man. And my Hand hath found as a Nest the Riches of the People, &c.” Thus then we see that tho' God's End in this Action of going against *Jerusalem* was *divine* ; his was *wicked, cruel* and *carnal* ; his Thoughts were not as God's Thoughts, nor his Design as God's Designs. Nothing could be farther from his Thoughts than was his becoming an Executioner of God's Counsels for God's Honour, and his professing People's Good ; but rather the executing his *own ambitious cruel* and *covetous* Designs ; for the Enlargement of his Kingdom, increasing his Riches and Grandure, vaunting himself in his *own* Wisdom and Strength as a mighty Conqueror ; without humbly looking on himself in God's Hand, as an Ax in the Hand of the Hewer, or as a Saw in the Hand of him that shaketh it. *Wherefore* the Lord who said he would send him as the Rod of his Anger against *Jerusalem*, and so forth, resolved to *punish him*, which he *might* and *did* do *most justly*, *Ver.* 12. “ Wherefore it shall come to pass that when the Lord hath performed his whole Work upon Mount *Zion* and on *Jerusalem*, I will punish the Fruit of the stout Heart of the King of *Affyria*, and the Glory of his high Looks,” *Ver.* 16. “ Therefore shall the Lord the Lord of Hosts send among his fat Ones Leanness ; and under his Glory shall he kindle a Burning like the burning of a Fire” ; with more to the same Purport in the following Verses. Thus God and the King of *Affyria* concurred

curred in that one Action of punishing the hypocritical Nation, yet their *Ends* widely different like the *opposite* Lines of a *Circle* that meet in the *Center*. God's End was *righteous*, his was *wicked*; wherefore God justly punisheth the Actor, not for the *Action* but the *Vitiosity* that adhered thereunto.

Hence then, as there are undeniable Grounds for such a Distinction; so it may be thence fairly concluded, that God's Providence may concur with an *Action* that hath a *Vitiosity* cleaving to it, without the *least Stain* to his *Purity*, or lessening the *Guilt* of the *Actor*. For a Man to take up a Cup and drink, or to take a Sword in his Hand and wield it, are Actions *in themselves* lawful, and which without the Concurrence of him in whom all Men live move and have their Being, the Man could not perform. But if in the Action of taking up the Cup to drink, there be a Design in the Actor to poison himself; or in wielding the Sword, to thrust it into his own Bowels; there is such a *Vitiosity* cleaving to the Action as brings *horrible Guilt* on the *Actor*; while at the same Time the *Purity* of God remains *untainted*, who concurs with the Action, so as without it the Actor could not be able so much as to put forth his Hand, and take into it either the Cup or the Sword. If God did *no Ways* concur with the *Motions* and *Actions* of Men, there could be *no* sinful Act at all committed, because without it there could be no Action at all performed. None can live move or breath without God's Concurrence; yet for Men in *living*, to live *profanely*, in *moving*, to move *unlawfully*, and in *breathing*, to breath forth *horrible Oaths* and *Blasphemies*, doth *no Ways* stain God's *Purity*, any more than the Sun is defiled by the stinking Savour of the Dung-hill on which it shines. But as the stinking Savour is from the Dung-hill's *own filthy* Nature, not from the Sun that warms it: so the *Evil* of an Action is from the *Defilement* and *Corruption* of Men's Hearts that do the same; not from God that gives them Life and Breath and Motion. In short (as Rev. Charnock on God's Holiness, well Observes) "Since the Creature cannot act without God, cannot lift a Hand nor move his Tongue, without God's preserving and upholding the Faculty, and preserving the Power of Action, and preserving every Member of the Body in its actual Motion, and in every Circumstance of its Motion, we must necessarily suppose God to have such a Way of Concurrence as doth not intrench upon his Holiness. We must not equal the Creature to God by denying its Dependence on him: Nor must we imagine such a Concurrence to the Sinfulness of an Act as stains the divine Purity, which is I think sufficiently solved by distinguishing the *Matter* of the Act from the *Evil* adhering to it. For since all Evil is founded on some Good; the Evil is distinguishable from the Good, and the *Deformity* of the Action from the *Action itself*; which as it is a *created Act* hath a Dependence on the Will and Influence of God; and as it is a sinful Act, as the Product of the Will of the Creature."

And now for a Conclusion of this Argument, I will subjoin, that the Justice of God is so far from being stained in the Case of *Self-Murder* by the Doctrine I argue for; as that it often visibly shines forth therein; for as much as that God doth

doth sometimes punish one Sin in Men by leaving them to their own Corruptions, and giving them up to their own Hearts Lusts to commit *others* ; whereby they either fall into the Hands of *other Men* or their *own* thro' Satan's Instigation, as *Executioners of God's Justice*, his Wrath and Indignation. So *wicked Ahab* fell by the *Sword* of the *Syrians*, and *wicked Saul* by the *Point* of his *own*. Thus *Judas* also became his *own Murderer* and *God's Executioner*, who through Covetousness had betrayed the *innocent Lord of Life and Glory* into the *Hand* of cruel and *Blood thirsty Men*, who with *wicked Hands* crucified and slew him ; *Acts* 2. 23. " Him being delivered by the determinate Counsel and Fore-knowledge of God ye have taken and with *wicked Hands* have crucified and slain." *Luke* 22. 22. " And truly (saith our Saviour) the Son of Man goeth as it was determined (to wit, by the Counsel and Fore-knowledge of God) but *wo* unto *that Man* by whom he is *betrayed*." Accordingly God in *Justice* (and who dare to say otherwise) gave up the *wicked Betrayer* unto his *own Heart's-Lusts*, and the Instigations of the Devil, that had before entered into him ; so that being overwhelmed with a Sense of his horrible Guilt, became his *own Executioner* and of *God's Justice together* ; that as a Son of *Perdition* as he was he might go to his *own Place*. *Acts* 1. from the 15th to the 26th Ver. And now after all that has been said, we may in all good Reason expect that there is still Room enough left for the most penetrating Mind to employ itself in devout Acts of holy Wonder and Adoration, crying out with blessed *Paul*, " O the Depth of the Riches both of the Wisdom and Knowledge of God ! How unsearchable are his Judgments and his Ways past finding out ! For who hath known the Mind of the Lord, or who hath been his Counsellor ? Or who hath first given unto him and it shall be recompenced to him again ? For of him and through him and to him are all Things, to whom be Glory forever *Amen*." *Rom.* 11. 33, 34, 35, 36.

There is yet one Objection more behind which I may not omit to answer ; and that is, that our Doctrine of *absolute Election*, *particular Redemption*, *original Sin*, and *effectual Calling* to Faith and Repentance ; do run counter to the eternal Happiness of dying Infants, and destroy all good Hopes of their Salvation. To which I answer, that the contrary to this is most true, and that the Objection doth rather properly belong to the Objectors own Scheme of Election founded on an uncertain tottering Free-Will Performance, of Faith, Repentance and good Works, independent of any Gifts or Operations of super-natural Grace ; for if that Doctrine be true, how can Infants possibly become entitled to Election and Salvation, who cannot perform the moving Conditions thereof ? Whereas our Doctrine of *free and absolute Election*, which doth not depend upon, but produce Regeneration, together with the Doctrine of free Justification by the imputed Righteousness of the second *Adam*, in order to free them from the Condemnation that came upon them by the Offence of the first *Adam* ; doth lay a *better* Foundation for our *Hopes* concerning their *eternal Happiness*, than the Doctrine of our Opponents, that is so much clogged with *moving Causes* of Election and Salvation in the *Creature*. If to this it be answer'd, that in Regard of these *moving Causes* and Conditions of Election, they confine them *only* to the *adult*, but make

make an Exception thereof as to *Infants* dying in Infancy, then I reply, that by this they do plainly grant that there is such Thing as an *inconditionate absolute* and *free* Election, howsoever they do restrain it to dying *Infants*, and so grant the *very* Thing I have pleaded for, there being, observe, *no Medium* between a *conditional* and an *inconditional* or *absolute* Election; and do hereby with all *effectually* stop their *own Out-cries* against us as to the Necessity of actual Faith and Repentance, which we plead for in those that are justified and saved; as tho' we thereby cut off all good Hopes concerning dying Infants. Whereas when we plead up for *that*, it is with a *peculiar* Respect to the *adult*, or those who have a Ripeness of Understanding, capable of exerting those Acts, and unto God's *ordinary* Way of bringing home Sinners unto himself by *actual* Faith in the Redeemer, and by Repentance from dead Works, that they may *actually* serve him. At the same Time ~~must~~ be observed, that in Regard of God's *absolute* Election, his *free* Imputation of Christ's Righteousness, and his Work of Regeneration by the *inward supernatural* Operations of his Holy Spirit, this is his *ordinary* Way of saving Sinners as well in the Case of dying Infants as of grown Persons. Therefore I would not be mistaken when I speak of his saving Infants in an *extraordinary* Way. As the whole fallen Race of *Adam* are by nature Children of Wrath and Condemnation, being by that *one Man's* Disobedience made or reckoned Sinners, so consequently all such as are freed from that Condemnation and made or reputed righteous in God's Sight, whither dying Infants or others, it is by Virtue of the mediatorial obediential Righteousness of the *second Adam* imputed unto them. For as by that one Man's Offence Judgment came upon all Men, all his fallen Progeny unto Condemnation, even so by the Righteousness of one, the free Gift comes upon all those that are justified and saved unto Justification of Life, even the whole *spiritual* Progeny of *Christ*, the second *Adam*. For as by the Disobedience of one many were made Sinners, so by the Obedience of one shall many be made righteous. *Rom.* 5. 18, 19. Of the whole spiritual Progeny of Christ whether Infants, Idiots, or grown knowing Persons, this is the Line & Rule by which we must go as the only Foundation of our Hopes concerning their Justification before and Acceptance with God, *viz.* "That Christ was made Sin for them, who himself knew no Sin, that they might be made the Righteousness of God in him." *1 Cor.* 5. 21. Moreover as all the fallen Race of *Adam* do partake of his Likeness, being conceived in Sin and shapen in Iniquity, born impure and unclean (*Job.* 14. 4. *Ch.* ~~13~~ ¹⁶ Chap. 25, 4, 5, 6. *Psal.* 51. 5.) So it is by the *supernatural* Operations of the Holy Ghost that any that are saved are regenerated and renewed, washed and cleansed, in order to be made meet for Enjoyment of, and fellowship with a holy and pure God in Heaven. Without *habitual* Holiness at *least* it must be confessed that no Man shall see the Lord, *Heb.* 12. 14. And our blessed Saviour positively asserts the impossibility of any Man's seeing and entering into the Kingdom of Heaven, without their being regenerated and born again, *John* 3. Which Doctrine doth roundly suppose a large Degree of natural Defilement in all the fallen Sons of *Adam* that are born into the World. At our *first* Birth we being conceived in Sin and shapen in Iniquity, do come into the World *wretchedly defiled by natural* Generation: At our *second* or *new* Birth we are *renewed, washed and cleansed by a supernatural*

supernatural Regeneration. In which the spiritual new born Babe is entirely *passive*, being begotten and born of God from above.

This is the Case of *them* all, whither dying Infants or Adult. But then as to *actual Conversion* unto God that follows consequent upon, and as the *proper Effects* of the Spirit's Work of Regeneration, the Regenerate do become *active*, so as that being made spiritually alive, they do visibly exert spiritual lively Acts, even those of Faith, Repentance, and Holiness; as in the Case of *adult* Persons; which yet is not expected from dying Infants, who being regenerated by the Holy Spirit's Operations (whose Ways herein can't be fully known and traced) they can't be supposed to contribute any Thing thereunto themselves. So that if Matters are duly weighed, our Doctrine of *absolute Election*, *free Justification*, and *efficacious Grace*, doth not only *keep it's Ground unshaken*, but also *stands* and remains *untainted, spotless* and *free from all those Aspersions* that are cast *thereon*. And not only so, but also it appears to maintain a *far better* and *surer* Foundation for our *Hopes* concerning the Justification, Sanctification and Salvation of *dying Infants*, than our *Opponents Scheme* doth or can do, being *so much clogged* with foreseen *moving Causes* and *Conditions* of Election and Salvation.

To conclude, When therefore we consider the *absolute Freeness* of God's sovereign electing Mercy, his rich abounding Grace and Compassion, his free Justification of Sinners by the imputed Righteousness of the great Redeemer, the invaluable Virtue and Efficacy of his most precious Blood; together with the *free* and *effectual* Operations of the Holy Ghost in Regeneration, wherein the Soul is *passive*, receiving the Impression as the Wax doth the Seal, we may with good Hopes and great Comfort resign into his everlasting Arms of Mercy the *departing Souls* of our *little Children*, and sweet *dying Babes*, saying, Lord Jesus, receive their Spirits; who for our Encouragement hath himself said, "Suffer little Children to come unto me and forbid them not, for of *such* are the Kingdom of *Heaven*"; the Heaven of Glory. So much in answer to *this Objection*. Wherein let the *impartial Reader* judge between *us* and the *Makers of it*.



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CHAP. X.

HAVING to the best of my Power, through the Help of God, largely stated the great Doctrine of divine Predestination and Election, and defended the same against many Objections; I shall now by the Help of the same good Hand, draw to a Close of this Head of Divinity, by *deducting* some *practical* Inferences therefrom (as I have before in some Measure done,) that respect Matter both of *Comfort* and *Duty*; and as a *closing Stroke* to *corroborate* the *whole Argument*, and for the more effectual Refutation of all such who *regret* at the Thoughts of being *wholly* indebted to God for their *Election*, *Justification*, *Sanctification* and *Salvation*; and who accordingly *storm* at those who *stiffly* and *warmly*

warmly defend the *divine Sovereignty*; whereby they pluck down their swelling Plumes, and stain all the Pride of their Glory.

And first by *Way of Refutation*, I shall infer, how *wretched lame* and *defective*, how *absurd* and *deformed*, is the *contrary Scheme* of Doctrine maintained by our *Opponents*? How *void of Beauty* and *Harmony*, how *discordant* and *incongruous* with the *divine Perfections*, and the *scriptural Account* of God's *Way of Salvation*? And in a *Word*, how inconsistent with *right Reason*, and the best Ideas it can form of the Works and Ways of an *infinitely wise*, *immutable* and *glorious God*? Behold here a *whole Train of Absurdities* that appears from behind the *Curtain*, when drawn back, and from under the *specious Coverings* which I have (I trust by God's Help) taken off! Enough to astonish every serious Beholder! Come and see.

Absurdity 1. It flatly contradicts the *Scripture Account* of Things, which most plainly and frequently ascribes Election to the good Pleasure of God's Will, as the *Root* and *Spring* thereof: Setting the *Creatures Free-Will*, good Pleasure, in the *Room* thereof, and in direct Opposition unto the same. Like the setting up *Dagon*, an Idol of Jealousy before the Ark of God.

Abf. 2. It makes God's Election of Persons to Salvation to be an *Action of Debt*, not of *Grace*. The supposed good Quality of the Clay, is made the original moving Cause of the Difference between the Vessels of Honour and Dishonour; instead of the sovereign Will of the great Potter, whereby he is disallowed his sovereign Claim of having Mercy on whom he will have Mercy, and being gracious to whom he will be gracious. And the Scripture made to speak *backward*, thus, *so then it is of him that willeth* and of him that *runneth*, not of God that sheweth Mercy; instead of, *so then it is not of him that willeth* and *runneth*, but of God that sheweth Mercy. Fine Doctrine! That sets the *Creature* on the *Throne*, to the *dethroning* its *sovereign Creator*, and that gives it a *negative Voice*, *ajac* him in Government, even in the most important Affairs. What but Ignorance, Inconsideration and Arrogance, is at the Bottom of all this?

Abf. 3. It makes the *temporal Act* of the *Creatures* to be the moving efficient Cause of an *eternal Act* of God. For I have from Scripture proved, that God's Election of Persons in Christ to Sanctification and Salvation, is from Eternity, before the Foundation of the World; yea, their Doctrine is a plain Denial of the *Eternity* of the Decrees. For if the electing Will of God be placed behind the Temporary Will of the Creature, that Will of God cannot be eternal.

Abf. 4. It says that the Fruit produceth the Root, and that, the Cause is produced by it's own Effects, and so contradicts both Scripture and Reason; saying, God elected Persons because he saw that they *would* be holy; instead of this, that they *should* be holy.

Abf. 5. It sets up an *inferior* Cause above a *superior*, thereby making out Election, Faith, Holiness, and Salvation, no more than a *bare may be*, instead of a *shall be*, like a *bowing Wall* and a *tottering Fence*. Not altogether unlike to the Saying of him, who deridingly said of the second Temple-Building, which was a Type and Figure of God's spiritual Building, the Church under the Gospel Dispensation, "*Even that which they build* (says he) *if a Fox go up he will even break down their Stone Wall,*" Nehem. 4.3. Which being clothed in *modern* (I do not say *modest*) Language, amounts to this, *viz.* That a Man may be a Child of God to Day, and a Child of the Devil To-morrow. That the *very* and *true* Saints of God may fall away *finally* and *perish eternally*, who are God's Husbandry and God's building, 1 Cor. 3. 9. It represents the Almighty and all-wise Master-Builder, as a *mere Spectator*, instead of an *absolute Determinator*, standing with folded Arms upon the Watch-Tower of his Foreknowledge, to espy what Men will do; whether they will believe or no, repent, obey, persevere in these or no; and then according to his Observation of their Free-Will Motions he determines concerning them. Thus the Perfections of the divine Supremacy, Wisdom, Will, Knowledge, and Immutability are at once eclipsed, and with one Breath denied. What less than this is done by rendering the all-glorious God, ever *floating* and *fluctuating* in his Counsels, hanging in a *pendulous* Suspence: Taking up with *new* Consultations dependent on the *fickle will* of *Man*, and those *uncertain* Acts that flow therefrom? By which Methods the Almighty is brought in, saying *thus*, "*My Love to Mankind is so universal, so general and great, that I will certainly elect and save them, if it should so happen, that their Free-will Pleasure, should determine that they believe, repent, be holy, and persevere therein to the End.* For as I have *not positively* determined that any of them *shall* do this, *is it may fall out that it may never come to pass.* Even although I have loved *them all so universally and so greatly, even with the best Kind of Love, in giving them my only begotten and best-beloved Son to die for them every one, and by his Death to procure for them universal Redemption, most heartily and sincerely wishing that none of them may perish, but that every one of them to a Man may come to Repentance, and to the Attainment of Life everlasting. O! I will if they will; and, O! that they may will to believe, become holy, diligently and perseveringly improving their Stock of Free-Will Abilities, that they may be saved. Nevertheless not my Will, but their will be done.*" This I say, without the *least* wresting their Scheme of Doctrine, is the *natural Refult* thereof; of which may the Lord make them *thoroughly ashamed*.

Abf. 6. It takes away the Glory of God's *all-disposing Providence*, and sets up a *blind Chance in its Room*. So that when the Lot is cast into the Lap, the whole Disposal thereof is *not* of the *Lord*, but of the *Servant*, not of the *Creator* but of the *Creature*. And so the Goddess Fortune and Dame Chance, is set up to juggle out and make void the *sovereign* and *absolute* Determinations of the *living God*, and his *divine Providence*. Great is *Diana* of the *Ephesians*! but it is high Time to pluck her down, to destroy her Shrines and Temple, altho' the Crafts-Men should

should cry out never so much, that the Men which turn the World upside down are come hither also.

Abf. 7. It takes off and tends to destroy the *Mysteriousness* of the divine Decrees, Counsels and Providence, presuming to find out and fathom the very Bottom of the divine Counsels, to search out to Perfection God's Judgments, and trace out all his Ways, especially in the Matter of Election and Predestination; scorning with the Eagle-Ey'd humble and adoring Apostle on such Accounts, to cry out, "O the Depth of the Riches both of the Wisdom and Knowledge of God! How unsearchable are his Judgments, and his Ways past finding out! For who hath known the Mind of the Lord, or been his Counsellor"? Thus these Men pretend *fully* to know his Mind in this grand Affair. For if Men are elected upon their foreseen Faith and Holiness, so that all Men may be elected and saved if they will; if it be of him that willeth and runneth, and not of God that sheweth Mercy; having Mercy on whom he will have Mercy, and whom he will he hardeneth; what Reason had *Paul* to suppose such Absurdities against his Doctrine, *viz.* "Is there then Unrighteousness with God? And why then doth God find Fault; for who hath resisted his Will"? Moreover also, what Need was there for him to give such rebuking Replies, with a, "Nay, but O Man, who art thou that reply'st against God? Hath not the Potter Power over the Clay, of the *same* Lump to make one a Vessel of Honour, and another of Dishonour, &c."? And in a Word, what Need was there for him thus astonishingly to have cried out, *O! the Depth, the Depth, &c.*

Abf. 8. That God doth not accept *first* the *Person* and *then* his *Offering*: But *first* the *Offering* and *then* the *Offerer*, for his *Offering's* Sake, contrary to *Gen. 4. 4.* and to the *Doctrine* of Christ's Merits for the Acceptance both of our Persons and Services.

Abf. 9. That Men are not elected either before the Birth of the World, or before the natural or before the New-Birth of themselves, nor in the Time of their Life and Vigour: But when they are either dying or dead, passing into the other World; seeing (if we abide by *Dr. Whitby's* Doctrine, the Arminian's Champion) none are allowed to be elected of God, but for and in Consideration of their final Perseverance in Faith and good Works to the End: which cannot be before their End comes.

So much for the *Arminian Bead-roll* of *Absurdities*, which I have taken Pains to gather up and string together, which before lay scattered up and down these Sheets.

But now on the other Hand, our *Doctrine* of *free* and *absolute* Election, stands *free* and *clear* of all such *Absurdities*, however attended with some *Difficulties*, whereby Way is made for the drawing forth our devout and admiring *Apprehensions*, crying out, *O the Depth, &c.* If we abide by *holy Scripture* Testimony, without running out after the Jack in the Lanthorn of a *wandering Fancy*, we shall find it a most sweet Concord and blessed Harmony, as what is *well* worthy of the *divine Being*

and *Perfections*, and every Christian's *heartly Reception*, as that which naturally affords a most rich Entertainment to their enlightned Minds, not only for *Speculation* but *Practice* also, even *such Practice* as shall at once solace their Souls, and tend to the bringing forth such Fruits of Holiness, as shall both honour the great Elector, and issue in Life everlasting. As God assisting, I shall more evidence hereafter.

If you shall diligently review the aforesaid *Arminian Absurdities* by Way of Reversion, or in the just reverse of the same, you may easily behold the Beauty and Harmony of the Doctrines of *absolute, free and electing Grace*, as I shall briefly Instance.

Harmony 1. That it most sweetly concurs with the holy Scripture Account of Things, which most plainly and frequently ascribes eternal personal Election to the sovereign good Will and Pleasure of God, as the Root and Spring thereof; disclaiming all arrogant Usurpations of the Creature's Free-Will and Pleasure in this grand Affair. Surely this is highly honourable to the great Elector!

Har. 2. It makes God's Election of Persons to be an Act of *Grace*, not of *Debt*, allowing the Almighty Potter, answerable to his sovereign Right and Claim, to be every Way free in the displaying of his sovereign Dominion over the fallen Race, and in the Dispensation of his Grace and Favours, having electing Mercy on whom he will have electing Mercy, forming his Vessels out of the *same Lump* either to Honour or Dishonour, as he pleaseth, *Rom. 9. 11. &c.*

Har. 3. It makes an *eternal Act* of God to be the *efficient productive Cause* of *temporal Acts* of Holiness in Man. Placing the *temporary Act* of the *Creature*, *below the eternal Act* of *God*, answerable both to *Scripture* and *right Reason*.

Har. 4. It both *scripturally* and *most rationally* saith, that the Root produceth the Fruit, and that the Effect proceedeth from the Cause: that Faith and Holiness, with final Perseverance therein, proceed from God's eternal Election, springing up therefrom as its natural and proper Fruit. *Eph. 1.4. 1 Thes. 2.13, 14.*

Har. 5. It placeth a *superior Cause* above an *inferior*, thereby rendering Election, Faith, Holiness, Perseverance, and Salvation to the elect, as a *shall be*, not as a *bare may-be*. And the Church whom Christ loved and gave himself for, that he might present it to himself, a glorious Building, the Church, I say God's Husbandry, and God's Building, (who is infinite in Wisdom) not liable to totter and fall, but stand firm and sure on an impregnable Foundation. So that if *ten Thousand Foxes*, and with them as many *ravening Wolves*, *roaring Lions*, and *raging Bears*, were to go up, they *could not* break down *this Stone Wall*; nor indeed remove *one single Stone* thereof. *Math. 16. 16.* It represents the all-wise Master-Builder to be an *absolute Determinator*, not as a *bare Speculator*, and as acting every Way agreeable with the illustrious Perfections of his most glorious Nature in his *Beginning*, *carrying on*, and *perfecting* his glorious Building

Building the Church ; even until the Top-Stone shall be brought in and laid on with Shoutings, crying, Grace, Grace unto it. *Zech.* 4. 6, 7. And consequently hereby the Reproach is rolled away which the *Arminian* Doctrine puts upon the all-wise Architect, as tho' he *began to build*, but in such an unwise Manner, that he made *no certain* Decrees or Determinations whether he should *finish* the Building or no, so that it is liable to fail, and the Stone-Wall thereof to be broken down. But now *our* Doctrine *stands* by the sovereign Claim, and confirms the *all-wise* and *steady* Execution of God's well laid Scheme, answerable to what he said by the Prophet, *Ijai.* 46. 10. " I am God, and there is none else, I am God and there is none besides me, declaring the End from the Beginning, and from ancient Times (even the Days of Eternity) the Things that are not done, saying, my Counsel shall stand, and I will do all my Pleasure." To which exactly agrees the Prophet's Vision, wherein he saw the Horses and Chariots, the *swift* and *magnificent* Ministers of divine Providence and Executors of God's *all-wise* and *steady* Counsels, come out from between the two Mountains of Brass, those lively Figures and Representations of God's *all-wise* firm and *immutable* Decrees. *Zech.* 6. 1. " This comes forth from the glorious Father of Lights, the Lord of Hosts, who is wonderful in Counsel and excellent in Working, and with whom there is no Variableness nor Shadow of Turning." *Ijai.* 28. 21. *James* 1. 17. " Yea the Lord of Hosts hath sworn saying, surely as I have thought, so shall it come to pass ; and as I have purposed, so shall it stand." *Ijai.* 14. 24.

Har. 6. It breaks down that *Dagon*, that *Idol* of *Jealousy*, Man's Free-Will, that is set up to the Dishonour of God's *Ark*. It downs with the *Crafts-Men's Trade*, utterly spoiling their great *Ephesian Goddess Diana*, with her *Shrines* and *Temple* ; and withal *plucks down* the *Lady Fortune* that is set up to *usurp* the Throne of *divine Providence*. Surely this is a *good* and *worthy* Work !

Har. 7. It *honourably* maintains the *Mysteriousness* of the divine Decrees, Counsels, Judgments, and Ways of God, in the Matter of Election and Predestination, devoutly crying out, " O the Depth, &c. In Opposition to the *Arminian* Attempts to destroy it ; *arrogantly* pretending to *sound* the *Bottom* of that *unfathomable* Abyss, with their *short* Line.

Har. 8. It doth in Honour to *divine Revelation*, and the *invaluable* Merits of the great Redeemer, maintain that it is thro' the free Grace of God, and its Virtue, that our Persons are *first* accepted, and then our Offerings, and not our Persons elected and accepted for our Offering's Sake.

Har. 9. That God's Election is *from Eternity*, and that it is in *due* Time naturally productive of our Perseverance in Faith and Holiness to the End of our Lives, and not waiting as a *Lacquey* until the End of our Perseverance and Lives come together.

Thus Christian Readers, first by viewing the List of Absurdities, and then those Strings of Harmony, you have an Opportunity given you, to discern, that *inglorious, as well as glorious* Things are spoken of the *City of God*. The Latter of which you see is what I have undertaken to do ; and now as a Proof of what I have said, come and let us together take a Walk, and go round about it, view and count the Towers thereof : “ Let us mark well her Bulwarks, consider her Palaces, that we may tell it to the Generations following, for this God is our God, and will be our Guide even unto Death.” *Psal.* 47. 12, 13, 14. “ His Foundation is in the holy Mountain. The Lord loveth the Gates of Zion more than all the Dwellings of *Jacob*. Glorious Things are spoken of Thee, O City of God ! There is a River the Streams whereof doth make it glad. God is in the midst of her, God shall help her, and that right early, *Psal.* 46. 3, 4, *Psal.* 87. 1, 2, 3.

Hence then as a further Confirmation of what I have said concerning the undeniable Excellency and Usefulness of the Doctrine of the divine Decrees, God’s all-wise and steady Counsels, and the Execution of them with Respect both to the Life which now is and that which is to come ; I proceed by his gracious Aids to shew, that as it is a Doctrine most worthy of him as a most illustrious despotic Sovereign and all-wise Governour of both Heaven and Earth, so it is most worthy of all Acceptation, as what withal affords a rich Plenty of divine Instructions, that shall at once enrich the Christian Mind, and give it both Profit and Pleasure of the best Kind. O ! with what a devout Pleasure may a believing enlightned Soul exert all it’s Powers, widely expanding all it’s thinking Faculties, musing thereon, until the Fire of devout Affection is enkindled within its Breast, crying out, “ O the Depth of the Riches both of the Wisdom and Knowledge of God ! ” Its enlightned Eye being intensely fixed on and made to behold the illustrious Beams of the divine Perfections, shining forth in a most exact Connection and beautiful Harmony in the all-wise and well laid Scheme of the Almighty in the Execution of the same, in the Dispensations of his Providence, as becoming him who is the eternal Rock of Ages, all whose Works are perfect, whose Ways are Judgment, a God of Truth, without Iniquity, just and righteous, wonderful in Counsel, and excellent in working. Surely hereby the devout Christian is richly furnished with the most proper Materials of the devoutest Contemplation and Wonder, Adoration and Praise of, and Prayer unto, together with Faith, Hope and Trust in this their great and glorious Lord, who performeth all Things for him, who shall send from Heaven and save him, from him that would swallow him up. *Psal.* 57. 21, 3. Hence may be extracted the *most sovereign Cordials* for their fainting Minds, and a Royal Supercede as to all their undue Fears in ~~Times~~ of greatest Trouble, of War and Desolation, Plagues, Pestilence and Famine, as knowing that all those Things whatsoever, whence perplexing and dismaying Fears do arise, are under the Controul of divine Providence, who hath said (as it is of the raging Seas) “ Hitherto shalt thou come and no further, and here shall thy proud Waves be stayed.” Their God hath both that restless Vagrant the Devil, and all his Instruments in his Chain, who cannot therefore go one Link beyond the *divine Limit* : As we may see in the Case of holy and greatly afflicted

afflicted *Job*. Yea, is the poor gracious Soul benighted, so that it walks in Darknes, and hath for the present no Light, the very Complement and worst of all its Afflictions by Reason of the Hidings of its heavenly Fathers Face ; yet still let it be encouraged to trust in the Name of the Lord, and stay itself upon its God ; who will do this for them, and not forsake them ; answerable to his immutable Purpose of Grace and Love toward them. Whose Thoughts are far above their doubting and dismaying Thoughts : for thus saith the Lord, “ I know the Thoughts that I think towards you, Thoughts of Peace and not of Evil, to give you an expected End.” *Isai.* 50. 10. *Jer.* 29. 10. Yea, the Lord being the more abundantly willing to shew unto these Heirs of Promise the Immutability of his Counsel concerning them, hath confirmed it by an Oath, that by two immutable Things, in which it is impossible for God to lie, they might receive strong Consolation. “ For the Lord hath sworn saying, surely as I have thought, so shall it come to pass, and as I have purposed, so shall it stand. In a little Wrath hid I my Face from thee, for a Moment, but with everlasting Kindness will I have Mercy on thee, saith the Lord thy Redeemer.” *Heb.* 6. 16. *Isai.* 14. 24. Chap. 54. 8. O ! what a blessed Staiedness and Serenity of Mind doth result unto the believing Soul from this Doctrine of the divine Decrees, when duly realized and practically considered, amidst the forest Trials, and in the darkest Night of Tribulation ? It shall not be afraid of evil Tidings, its Heart being fixed, trusting in the Lord. *Psal.* 112. 7. This Doctrine is well adapted to comfort the Church in these evil Days when her Enemies are craftily endeavouring to undermine her Foundation, by *Sap* and *Stratagem*, as they formerly strove to raze her to the Ground by *open Acts* of Violence. Those Children of *Edom* how furiously did they call upon their Fellow-Workers of Iniquity the *Babylonians*, to be at bloody and destroying Work, saying, raze it, raze it, even to the Foundation thereof, *Psal.* 137. 7. But alas ! how vain are all their Attempts, seeing God is in the midst of Sion, present at all her Enemies Cabals, privy to all their crafty Counsels which they take together against his *hidden* ones, *Psal.* 83. 3. And as ready to dash in Pieces their deepest laid Designs, and burst their most mighty Wheels, or take them off their Chariots : so that they drag on heavily, when in the midst of their hottest Pursuits, with wide and open Mouth, gaping upon, and ready to seize their Prey. So that in short, tho’ many and crafty Devices are in the Hearts of these Men, nevertheless the Counsel, the determinate Counsel of God in raising up to himself a glorious Church out of the Ruins of the Apostacy, as a Trophy of Honour to his sovereign Grace, shall stand. Surely there is no Wisdom nor Understanding, nor Counsel against the Lord, *Prov.* 21. 30. As there is a Remnant according to the Election of Grace, chosen both to Grace and Glory, and given to Christ as his Charge, to redeem, to call, to gather and save, with an everlasting Salvation ; so they shall in Spight of Hell, maugre all Opposition and Times of the greatest Defection, be accordingly (as the Lord’s Reserve) gathered and saved in the Time, in the Manner, and by the Means and Instruments, which are written in the Book of Life, not one Jot or Title thereof shall fail, as the glorious Day hereafter shall declare. Why then should Sion’s Face wax pale, or her Builders and Lovers Hearts be appall’d, while

while with a righteous Concern they tremble for the Ark of their God, and sigh for the Abominations of the Times, in Regard both of abominable *Principles* and *Practices*? Why should not they in the very Faces of Sion's Foes, whether *unmasked* or disguised, triumphantly with an *Elijah's Rhetorick*, cry out and say, "Associate yourselves, O ye People, and ye shall all be broken in Pieces; gird yourselves and ye shall be broken in Pieces; gird yourselves and ye shall be broken in Pieces: Take Counsel together and it shall come to nought; speak the Word and it shall not stand, for God is with us." *Ijai*. 8. 9, 10. While the Enemies scoff, let *Zion* rejoice, and all God's *Nehemiahs* pray to him and set a Watch; let *Zion's* Builders with Faith, Fortitude and Unanimity, go on as Co-Workers with the great Master-BUILDER, who will never fail nor forsake them; let one Hand be diligent at the Work, and the other hold a Weapon. See *Nehem.* 9. Let the Ministers of Christ and his holy Gospel, after their utmost Endeavours to approve themselves unto God as Work-Men that need not to be ashamed, faithfully dispensing and rightly dividing the Word of Truth, learn to leave the Success of all their Labours of one Kind and of another, unto the Issues of *God's Counsels*, which *shall* stand, and who will do *all his*, and *not their Pleasure*. That while they indulge in themselves a lawful Degree of Concern and sorrowful Complaint, saying, "Who hath believed our Report, and unto whom is the Arm of the Lord revealed"? They quietly submit to the *divine Disposal*; remembering that worthy Maxim *that Duties are ours, and that Events are God's*. Withal bearing in Mind that being faithful unto Death, they shall not fail of receiving a Crown of Life; they shall not lose the promised Rewards of Grace and Glory; howsoever they may fail of their *expected* and much *wished for* Success. *Ijai*. 49. 5. "Though Israel be not gathered, yet shall they be glorious in the Eyes of the Lord, and my God shall be my Strength." *Heb.* 6. 10. "God is not unrighteous to forget your Work and Labour of Love, which ye have shewed unto his Name."

Again, from the Doctrine of the Decrees we are in a very powerful Manner taught (bearing a conscientious Regard to our Duty, to the Rules of Piety and Prudence) to study well the Lesson of *divine Contentment* with our *Lot* in this World in all Respects whatever, whether of *Prosperity* or *Adversity*, how to be abased and how to abound, how to be full and how to suffer Need, how to be healthful and how to be sickly, &c. That we rest satisfied in this, that God hath from the Times before appointed order'd our Condition, particularly that he hath set the Bounds of our Habitation, where we shall dwell on all the Face of the Earth, *Acts* 17. 26. For thus hath he appointed our Habitation *where*, our Relatives *who*, our Condition *what*, our Losses and Crosses *how great*, whether for *Number* or *Magnitude*. *Gen.* 4. 25. *Chap.* 24. 14, 44. Saying with holy and greatly afflicted *Job*, "He performeth the Things he hath appointed for me, and many such Things are with him," *Job* 23. 14. Answerable to the Counsel *St. Paul* gave unto the afflicted *Thessalonians*, 1 *Thes.* 3. 3. "That no Man be moved by these Afflictions, for your selves know that we are appointed thereunto." This Doctrine is very fitly calculated for the Meridian of *Peace* and *Quietude* in our Souls; a *proper Medicine* to a *lax* and *cool* the Fever of a *hot* and *frizzling* Mind,

most

most powerfully suppressing the *uneasy Passions* thereof. This gives an effectual Check to all our *bold and saucy* Replies against God the Sovereign Potter, in his Disposal of *us and ours*, even as to Things of *this Life*. This is what *Believers themselves* are too apt *interpretatively* to do, how Orthodox soever in *Judgment* they be with Respect to *God's Dominion*. Yet not *they* but the Remainders of *Sin* that dwelleth in them, which often makes them to mourn and groan. What is the Language of every murmuring discontented Thought at our Condition or Circumstances in the World, or at those Occurrences & Events at which we are apt to be *over-much uneasy*, and would *interpretatively* correct and amend if in our Power? What is this, I say, but a saucy replying against God? A trampling on his Authority, a rebelling against his Majesty, an undervaluing his Government, a Breach of his Laws, who hath said, "Let all Flesh be silent before the Lord." And again, "Be still and know that I am God," *Zech. 2. 13. Psal. 46. 10.* It is in Effect a *disgracing* of his *Wisdom*, a charging of him with *Folly* and *Injustice*, as tho' we knew better than himself, and that he had done us Wrong, and so we had thence a Right to complain. Which is to take on us to be his Judges & Counsellors, to censure him and teach him Knowledge, and to shew him the Way of Understanding. And alas! who can say, I have made my Hands so clean, that I am wholly pure from this my Sin? A Sin and Folly so very great, that (howsoever it comes not within the Walk of human Laws) it doth loudly call for Repentance and Reformation. It is a Poison that needs a *powerful Antidote* to expel it. It is a *bad Disease* that needs a *sovereign Remedy* to cure, or at least to *check its violent Excursions*. Why, Christians (by God's blessing and which if duly applied) such an *Antidote*, such a Remedy is the Doctrine of the divine Decrees and Providence, being backed with Scripture and sound Reasoning. Wherefore let us acquaint ourselves with it, receive and embrace it *as well worthy* of our Acceptation, instead of *wrangling* at it, and *rejecting* of it with a *disdainful Snear*, or with a *wrathful Brow*. At the same Time (as I have before shewn) that our due Regards to the divine Rule of our Duty, the Rules of Piety and Prudence, are so far from being disannulled by the same, as that they are thereby established, and ratified and confirmed. That therefore no Man offer to abuse this holy Doctrine, by taking wrong Measures, contrary to the aforesaid Rules, and then think to wipe their Mouths clean, by fathering the Effects of their *own Indiscretion* and *Folly* on the *divine Decrees and Providence*; remembering that the Jews were never a whit the less guilty of Folly and Wickedness in crucifying the Prince of Life, for that he was delivered by the determinate Counsel and Fore-knowledge of God. So that howsoever we ought to receive the Doctrine of the divine Decrees and Providence, in order to extract Good therefrom; yet still to remember, that the *written Word* is the *standing Rule of our Duty*, by which we are to walk,

To proceed; let it be our Care to receive this Doctrine not only into our *Heads*, but also into our *Hearts*, in order to reduce it into *Practice*; otherwise it will do us no more Service towards removing the *festering Disease*; than a Man's having a choice Medicine lying by him on a *Shelf untouched*. It is certainly,

tainly for the Want of this, that many pious Christians, who bear a high Value and Affection for this Doctrine, do still remain but *too uneasy* under the various troublesome Events, and Occurrences they meet with in this World. Hence then, let all such in particular who have received this Doctrine with a *divine Relish*, so as to profess a high Estimation for it, and to plead up for it, take good Heed, that there be not too great a Discord between their *Profession* and *Practice* in this Matter: But let their due Care be, that these do sweetly harmonize together; that having so excellent a Remedy against Impatience and Discontent by us, we make a suitable speedy Use of it, closely applying it to our sinful and uneasy Minds; thus reflecting; “Why frettest thou, O my Soul, under the sovereign Disposals of divine Providence? Is not God *the Lord*, to whom thou owest all due Subjection? Art thou not as much bound to submit to his *decreeing* Will, transcribed in Providence, as the Rule of thy *Patience*, as to his *commanding* Will, revealed in holy Scripture, as the Rule of thy *Practice*? Is not he thy Father, thou the Clay, he the Potter, and thou the Work of his Hands? Will not thou then allow him freely to exert his sovereign Power over thee in his all-wise and most righteous Disposals of thee? Shall the Clay say to him that fashioneth it, what makest thou? Or thy Work, he hath no Hands? What are the Potsherds of the Earth that they should sinfully strive with the heavenly Potter, who can crush them in a Moment, and dash them in Pieces like a Potters Vessel? Is it not written, as what should be read with Fear and Trembling, Wo unto him that striveth with his Maker? Wo unto him that saith unto his Father what begettest thou? Or to the Woman what hast thou brought forth, *Isai.* 45. 9, 10. Who art thou then, O my Soul, a poor sinful Worm, that hast not only deserved *Correction*, but also *Damnation*, that thou shouldest *saucily Reply against God*, by entertaining any impatient Thoughts at the Events and Occurrences of *his Providence*? Take Heed of allowing thy self in those implicit Acts of sinful replying against God as to the Things of *this Life*, which thou condemnest in *others*, as to the Things of the *Life to come*; to whom thou art ready to reply, nay but O Man who art thou that replyest against God? Dost thou not, O my Soul, freely confess, that God is *all-wise* and *righteous*? Why then shouldst thou in gross Contradiction to this, *implicitly* Charge him with *Folly* and *Injustice*? Must not thou confess that he doth *all Things well*? Why then dost thou sometimes in effect say that he doth *some Things ill*, which *thou* couldst have done *better* if permitted to sit in Judgment, being placed upon the Throne? Shall the Earth be forsaken for thee, or the Rock removed out of it's Place? *Job* 18. 3. Who hath enjoined the Lord his Way? Or who can say unto him, thou hast wrought Iniquity? Surely God will not do wickedly, nor the Almighty pervert Judgment. Who hath given him a Charge over the whole Earth, or who hath disposed of the whole World? *Job* 36. 23. *Chap.* 34. 12, 12. Peace thou then, O my Soul, *peace* and be *still*, and lay thy Hand upon thy Mouth; humbly confess unto God, and say, Behold I am vile, what shall I answer thee, I will lay my Hand upon my Mouth. Once have I spoken but I will not answer, yea twice, but I will proceed no further. I know O Lord that thou canst do every Thing, and that no thought can be holden from thee. Who is he that darkneth Counsel

Words without Knowledge (as I a sinful Creature have done) ? Therefore have I uttered that I understood not ; Things too wonderful for me which I knew not. Hear I beseech thee, and I will speak : I will demand of thee, and declare thou unto me. I have heard of thee by the Hearing of the Ear : But now mine Eye seeth thee. Wherefore I abhor myself and repent in Dust and Ashes, *Job* 4. 3, 5, 6. *Chap.* 42. 1, to 7. Shall he that contendeth with the Almighty instruct him ? He that reproveth God, let him answer it. Even with such a humble answer as this. Besides, O my Soul, (may the true Believer say) hath not God done great Things for thee whereof thou art glad, with Respect to the Life to come, that calls for a large Share of devout Thoughts ? Yea, for the most vigorous Exertion of the highest Acts of Gratitude, Thanksgiving and Blessing and Praise ? O ! how discriminating and immensely rich is the Grace whereby he hath made thee to differ, by setting thee a-part to be a Vessel of Honour and Glory, while other Parts of the same Lump out of which thou wast formed, are and remain to be no better than Vessels of Dishonour ? Hath God by effectually calling thee out of Darkness into his marvelous Light shewn thee, what is his sovereign Grace and Pleasure, in his being willing to make known unto thee the Riches of his Glory, as a Vessel of Mercy afore-prepared unto Glory ? Hath he given himself to thee in Covenant to be thy God and everlasting Portion ? Hath he predestinated thee unto that most honourable Estate, the Adoption of Sons, by Jesus Christ, according to the good Pleasure of his Will ? And accordingly received thee into his House and Family as an Heir of himself, and a joint Heir with Christ, who is Heir of all Things ? Hath he given thee his dear Son to redeem thee, and his Holy Spirit to sanctify thee, to comfort thee, and to seal thee unto Day of Redemption ? Yea, in a Word, hath he undoubtedly assured thee that all Things whether prosperous or adverse, Afflictions, Poverty and Disgrace for his Name Sake, shall work together for thy spiritual and eternal Good ; so that thy very Crosses on Earth shall prove an Addition to the Weight of thy Crown, a far more exceeding and eternal Weight of Glory in Heaven, and thy Labour and thy Toil, thy Temptations and Desertions here below, render thy Rest and the blessed Visions of God's Face so much the sweeter and more delightful above ? And is all this as sure as it is great, and shortly to be fully accomplished, wherein God's Counsels of Grace shall stand in which he will do all his Pleasure ? Why then, O my Soul ! for Shame blush, at the Thoughts of thy sinful Uneasiness under the all gracious and all-wise (tho' seemingly cross) Dispensations of Providence. O be thou very humble at the Thoughts of thy base Ingratitude to thy heavenly Father, who with so bountiful and liberal a Hand hath blessed thee with all spiritual Blessings that are in heavenly Places, or Things, in Christ Jesus, according as he hath chosen thee in him before the Foundation of the World that thou shouldst be both holy here, and eternally happy hereafter. Doth it become the adopted Son of such a Father, the Heir of such an incorruptible Crown and Inheritance to go lean from Day to Day, with a pained Heart and pale Face drench'd in Tears because of any external Losses, or Crosses relating to this sorry Life, that hasteth away like a swift Torrent, or rapid Stream, and so will shortly have an End ? No sure. Why then, O my Soul, shouldest thou foolishly indulge thy self in the doing of that whereby thy heavenly Fa-

ther is so much dishonoured, his rich Love slighted, his divine Favours undervalued ; his Holy Spirit grieved, and thy sacred Profession disgraced ? O fret not thy self in any Wise to do such Evil. Let it not be seen in Gath, nor made known in the Streets of Askelon, least the Uncircumcised rejoice thereat, and scoffing Ishmael's mock at God's Jacobs saying, where is now your God ? What is now become of your Doctrine & Profession ? Surely it will become an Israelite ; above all others, to bring up an evil Report of the good Land. But rather let them bear upon their Shoulders these heavenly Clusters of the Grapes of Ephraim, the first Fruits of the Spirit, the sure Pledge of coming to the full Vintage in the holy, heavenly Land. And accordingly by the *sweet Serenity* of their Minds, visible in a *graceful Countenance* and *pious Conduct*, declare that they are fully satisfied and delighted with their thrice happy Lot ; and are truly thankful unto God, who hath made the Lines to fall unto them in pleasant Places, and given them a *goodly* and sure Heritage. Whilst with greatest Pleasure (living a Life of Faith and divine Contemplation) they are continually in some Measure made to behold the fair Lines of the original Copy (the Book of Life) transcribed in *Providence* : Whereby their Souls are cheered and strengthened with fresh Vigour and Patience, to run their heavenly Race, pressing thro' all the Crouds of Difficulties towards the Mark for the Prize of the high Calling of God in Christ Jesus ; looking to him as the blessed Author and Finisher of our Faith, who for the Joy that was set before him, endured the Cross, despised the Shame, and is forever set down at the right Hand of the throne of God ; joyfully expecting that he that shall come, will come quickly ! Whence let our longing Souls, with a *shrill* and *pleasant Note*, with the Church, echo back again ; Even so come Lord Jesus ! Amen. Make haste O our Beloved, and be thou like to a young Roe or a young Hart upon the spicy Mountains.

Thus excellently useful is this holy Doctrine to the *advancing Believer*. And that it is *no less* so to the *coming Sinner*, I now proceed to *vince*. O what *solid* Grounds of Encouragement doth hence arise to the *poor drooping sensible coming Sinner*, that is ready to perish, being hardly bestead, and hungry ; that sees himself to be by Nature a Child of Wrath and Condemnation, polluted & defiled, miserable and wretched, and poor, and blind and naked, without Strength & ungodly, having been an Enemy in his Mind by wicked Works ? I say, what substantial Grounds of Comfort and Encouragement doth arise to such a poor sensible Sinner, from a Consideration of the Freeness and Absoluteness of God's Election ; that doth not *depend upon* any *fore-seen Moving* lovely Qualifications in the Creature (as the *Arminian* Doctrine doth teach) but *produceth* them. That doth not make the natural Vileness and Unworthiness of the Sinner any Bar to his Acceptance : But rather triumphs in fixing itself upon and bringing home the chiefest of Sinners ; and therefore called the exceeding Riches of God (the great Elector's) Grace in his Kindness towards poor Sinners, by Nature Children of Wrath and Disobedience, in whom the God of this World, the Prince of the Power of the Air had reigned and bore the Sway. *Eph. 2. Rom. 5. 5, 6, 20.* So that where Sin abounded, Grace did much more abound. How did this electing Grace triumph

triumph in the Spoils it took from the Prince of Darkness at the first Implantation of the Gospel, in bringing savingly home unto God so many wicked Idolaters in *Rome*, the very Seat of Idolatry, and Sowers thereof among the Nations? And at *Ephesus*, who had been such blind Votaries to their great Goddess *Diana*, among whom also divers of them had been *Sorcerers* and *Conjurors*, the very *Traffick Men* and *Merchants* of the *Devil*? Look into *Corinth*, and see what Character they bore, on whom electing Grace did alight? Not on many of the *Wise* and the *Noble* and the *Mighty*, the *Civilized*, the *Reasoners* and *Disputants* of this *World*, but on the foolish and the *dispersed* and *base* Things of this *World*, on *boisterous* and *rampant* Sinners. What *impure Wretches* and *filthy Swine* had many of them been, whom it laid hold of, and washed, justified & sanctified in the Name of the Lord Jesus, and by the Spirit of our God? *1 Cor. 9. 10, 11.* They were not such as valued themselves upon their *Civility*, *Morality* and *Garb* of Religion, like that *conceited Fellow* that went up into the Temple to pray, with his, “God I thank thee, I am not as other Men, I am no Adulterer, Extortioner, or Unjust, or even as this Publican”: Together with his Thanks and Fastings at his Heels; no, no, nor as that civilized lovely young Man that could say, he had kept all the Commandments of God from his Youth up, and that too with such Exactness that he lacked more Work still, whereby he might earn the Wages of Life eternal. But they had been Fornicators, Idolaters, Effeminate, Abusers of themselves with Mankind, Thieves, Covetous, Drunkards, Revilers and Extortioners. To which I might add many more Instances, as of a *bloody Manasseh* a Dealer in the *black Art*, a Converter with *diabolical Spirits*. Also many of the *cruel Murderers* of the Prince of Life; *Mary Magdalen*, in whom was the Seat and Empire of *seven Devils*. Also a *persecuting blaspheming Saul*, a very *Morning Wolf*, and Ringleader of those that made *cruel Havock* of the *Sheep* and *Lambs* of Christ; so as that upon his Conversion to God, that Persecution ceased, and the Churches had Rest. Thus where Sin abounded, Grace did much more abound. Whence it was that after his Conversion to God and Calling to the Apostleship, as a chosen Vessel of Honour, he became such a famous Trumpeter forth of the Praises of this *glorious electing Grace*; with *so sharp* and *shrill a Note*, as is enough to *stun* and *confound* all its *Adversaries*; and at the same Time *abundantly delight the Ears*, and *make glad the Heart*, of every poor *convinced trembling coming Soul* to Christ, Publican-like sinning upon their Breasts saying, God be merciful to me a poor miserable Sinner. O! in how *exalting a Manner as unto God*, and in how *encouraging a Manner as to the poor sensible trembling Sinner*, doth he sound forth the *exceeding Riches of this Grace*, instanced in himself, devoutly concluding his Account thereof with a *rapturous Doxology* of Praises unto the *ever glorious Author of it*? “The Grace of our Lord was exceeding abundant, with Faith and Love which was in Christ Jesus: This a faithful saying, and worthy of all Acceptation, that Jesus Christ came into the World to save Sinners, of whom I am chief. Howbeit for this Cause I obtained Mercy, that in me first Jesus Christ might shew forth all Long-suffering, for a Pattern to them who should hereafter believe in him to Life everlasting. Now unto the King eternal immortal invisible, the only wise God, be Honour and Glory for ever and ever Amen.”

1 Tim. i. 14, 15, 16, 17. Therefore, O convinced coming Sinner, let not the Consideration of thy being by Nature a Child of Wrath and Disobedience, nor of the Heinousness of thy Sins past, deter thee from coming to Christ for Life and Salvation, who will not reject but receive thee. Yea, art thou coming to Christ in very Deed? Is the Frame of thy Soul like that of the returning Prodigal? Why then never fear thy kind Reception, either at the Hands of thy heavenly Father, or most dear Redeemer. Because as this is an Evidence that thou art one of those which are chosen in, and given to Christ by the Father, and drawn by his blessed Influence to come; so Christ hath assuredly declared that he will not reject thy Suit. *Joh. 6. 37.* "All that the Father giveth unto me shall come unto me, and him that cometh unto me, I will in no wise cast out. Yea behold thy heavenly Father while yet thou art *a far off*, looking on thee with a compassionate Eye; yea, notwithstanding all thy former Prodigality and banious Provocations, even running with open Arms to meet, embrace and kiss thee, to array and adorn thee with the best Robe, with a Ring on thy Hand, and Shoes on thy Feet; yea to feed and to feast thee with the richest Provision of his House. And who instead of upbraiding thee will abundantly rejoice over thee, even with exceeding great Joy. As a most compassionate Father rejoiceth over his dead Son brought to Life, or over a found Son that had been lost, saying, this my Son was dead but is now alive, he was lost and is found. Therefore, O convinced, trembling Sinner, who with a pricked Heart and wounded Conscience crys out, *What shall I do to be saved?* Do not stand off, with a Devil-inventing, Grace-dishonouring, & Soul-destroying Modesty, despairingly crying out, O I am unworthy! utterly unworthy! to be an Object of electing Love, and to obtain accepting pardoning Mercy at the Hands of God! This is in effect to say, "O! If I had but my Penny in Hand, or Pounds in my Purse, to purchase the refreshing Waters of Life, I would then cheerfully come to the Fountain for it;" Whereas nothing can be more dishonourable to the Grace of God, and the Merits of the great Redeemer than this is. Nothing more contrary to the Offers and Proclamations of Grace and Mercy to the needy Soul; which runs thus, "Ho, every one that thirsteth, come ye unto the Waters, and he that hath no MONEY, come ye, buy and eat, yea come, buy Wine and Milk WITHOUT MONEY, and WITHOUT PRICE, *1 Jai. 55. 1.* So again *Rev. 21. 6.* "I am Alpha and Omega the Beginning and End, I will give (not sell observe) unto him that is athirst of the Fountain of the Water of Life FREELY." *Rev. 22. 17.* "And the Spirit and the Bride say come; and let him that heareth say come; and let him that is athirst come; and whosoever will let him take of the Water of Life freely." Hence then let convinced Sinners beware least by their over much shew of Modesty in coming to Christ, that *Pride* that lurks so close under this Cloak and Cover, be discovered to their Shame, when God comes to deal and reckon with Unbelievers, saying, thy *Money perish with thee.* You know (and hereby we may see that it is not for nothing) that we read of the *Wiles* and *Snares* of the Devil, of the *Devices* & *Depths* of Satan, who knows how to transform himself into an Angel of Light, as his Ministers, in dealing with unwary and weak Souls, do know how to transform themselves into the Ministers of Righteousness, as those legal Teachers

chers did at *Corinth* and *Galatia*, who together with this mention of Christ's Name did preach up the Works of the Law for Justification, Life and Salvation. Whose End (as St. *Paul* saith) shall be according to their Works, *i.e.* he for whom they did work, will at last pay them their Wages. 2 *Cor.* 11. 13, 14, 15. Neither hearken thou unto self-righteous Men's bespattering Language of God's Election, as tho' it naturally tended to promote Desperation; seeing, as I have shewn, that it is most *free* and *full of Grace*. Nor unto Satan's Suggestions, crying out, O, how if I am not elected? How if I am not elected! seeing thy very coming to Christ, after the Manner before described and directed to, is an irrefragable Argument of thy being chosen in & given to Christ that thou mightest by him obtain Life and Salvation; who upon thy coming will most kindly receive and embrace thee. Prove but thy Regeneration and Conversion, and then doubt not of thine Election, seeing the former of these is the natural Effect and Evidence of the latter, which cannot be known but by ascending from the Effects to the sovereign Cause. And which is yet more comfortable still, thou hast hence good Grounds to hope not only of thy Acceptance thro' Christ but also of thy final Perseverance in Grace to Glory, thro' the Constancy of this Love, the Prevalence and Perpetuity of his Intercession, and continual Exertions of his Grace and Power: For having loved his own which were in the World, he loved them unto the End; so that there is no End of that Love, *Joh.* 13. 1. Art thou but feeble and tender, often bruised with Afflictions and Temptations? Why a bruised Reed he will not break, nor quench the smoking Flax, until he bring forth Judgment unto Victory, *Math.* 12. 20. He will be unto thee as a hiding Place from the Wind, and a Covert from the Tempest; as Rivers of waters in a dry Place, and as the Shadow of a great Rock in a weary Land, *Isai.* 32. 2. He will never, never, never, (as the Learned render it from the original) leave thee nor forsake thee, *Heb.* 13. 5. Wherein is given *double* and *treble* Assurance to thee that he will guide thee by his Counsel, and afterwards receive thee unto Glory. Which methinks should cause thy Soul to break forth with a rapturous Joy, and a large Degree of devout Affection, saying, Lord, "Whom have I in Heaven but thee, and there is none upon Earth that I desire beside thee. My Flesh and my Heart faileth, but God is the Strength of my Heart and my Portion forever," *Psal.* 73. 23, 24, 25. Art thou one of his Sheep whom he hath caused to know and hear his Voice? Behold he also knoweth thee *by Name*, will make thee the Subject of his best Care, preserve thee from perishing, and at Length make thee a happy Possessor of Life eternal. Yea, thy heavenly Father that chose thee, and thy dear Redeemer that bought thee (as they are one in Essence, Power and Eternity) so have engaged their *united* Power and Care to do this for thee; and the Holy Ghost thy Sanctifier, will comfort and solace thee with his Joy, by Degrees perfect the good Work of Grace he hath begun in thee. He is thy Pledge and Earnest of thy heavenly Inheritance, and who, in a Word, hath sealed thee unto the glorious Day of Redemption. Therefore say, O blessed Doctrine of electing Grace! How unjustly art thou slandered? How highly worthy of our Acceptation and best Defence? *Joh.* 10. 27, 28, 29. 2 *Cor.* 1. 18, to the End. *Chap.* 3. 18. *Eph.* 1. 13, 14. *Chap.* 4. 30. O! to what

what good Use doth not this Doctrine serve? How useful to calm our Minds, dispel our Clouds, and smoothe our Brows, under the Apprehensions of Deaths Approach, as knowing Christ hath in dying taken away its Sting, turned the Curse into a Blessing, making it become the Gate of Glory? Also knowing it will not come but in the *fittest* Juncture to the Elect of God, who whither they be taken off in the Blossom-Days of their Youth, 'or when the Almond-Tree doth flourish, either by a sudden and violent, or by a long and lingering Death; shall all come to their Graves as a Shock of Corn fully ripe, cometh in due Season. Thus came pious young *Josiah*, holy and aged *Job*, to their Graves.

What a choice Antidote also doth the Doctrine of the divine Decrees and Providence afford to Believers upon their Beds of Death, against all undue Fears and perplexing Thoughts concerning what will become of their dear Issue, the Children of their Bowels, when they are dead and gone, in the midst of a wide and wicked World? While they shall consider, that not one Jot or Tittle shall fail of God's Promise, the Produce of his eternal Purpose to them, of being a God unto them and their Seed after them. For tho' the Children of Believers are by Nature the Children of Wrath even as others (as their Fathers also were) tho' they have 'not the Advantage of Election for their Father's Sake, (Election being wholly of Grace) tho' they be not all *Israel* which are of *Israel*, tho' all the Children of the Flesh are not the Children of God, the Seed to whom the Promises of Grace and Glory are sure, and tho' *all* the Children of the Promise don't proceed from the Stock of a believing Generation. *Rom.* 9.4,5,6. *Chap.* 4.16. *Gal.* 3.29. *Chap.* 4. 22, to the End. *Acts* 2. 39. Yet (as Events and Facts do declare) the natural Seed of Believers and godly Persons do *prove* and *appear to be* for the most Part, in Comparison with others, the chosen of God, Christ's spiritual Seed, which are counted to him for a Generation, *Psal.* 22. 30. by their Regeneration and Conversion unto God in due Season. Tho' the Children of all believing pious Person's according to the Flesh, are not universally the Children of God by electing, adopting, regenerating Grace, without some Exceptions; so that some of God's *Abrahams* have their *Ishmaels*, and some of God's *Isaacs* have their *Esaus*; yet I say *generally speaking* they are the Children of many precious Promises, they are the Children of many Prayers and pious Instructions; being prayed for both before and as soon as born, early devoted unto God by humble Prayer and holy Resignation, and afterwards piously educated and brought up in the Nurture and Admonition of the Lord. All which Considerations do naturally afford Believers such Grounds of good Hope concerning the Welfare of their surviving Issue, as *Infidels* and *Unbelievers* are *destitute of*. So that howsoever I do *conscientiously* abstain from doing that unto my Infant-Seed, which I cannot see a *divine* Warrant for; yet I am never the farther off from acknowledging all what I find *Scripture* Ground to acknowledge, or from doing that unto them which I can *there* see plain Footing for. And this I mention not with a Design *uncharitably* to *upbraid* and *censure* the *Consciencess* of others, who differ from us, in Regard to that *one* particular Article hinted at; but rather to shew our *near* Agreement with them in the Things above-mentioned (nearer perhaps than some think for) as a
Means

Means to promote true Christian Love and Charity between and amongst us in these Days of Apostacy, Blasphemy and Rebuke, at which *both* of us are *equally* grieved. And that we may ever treat each other (as blessed be God there be some that do) with that Christian Moderation and Candor as becomes those who (in differing) have learned to agree in the MAIN, holding the Head, and adhering to one and the same sure and only Foundation which God hath laid in *Zion*, to build our heavenly Hopes upon. Besides, as I was handling the Doctrine of the Decrees, I was not willing to omit any one Thing which I looked on as a natural Deduction therefrom, that might be profitable for the Church of God to be acquainted withal.

But to return ; howsoever a righteous and holy God may see fit to dispose of our Posterity, whom we have humbly resigned to his watchful Providence ; the Doctrine of God's *Sovereignty*, his *wise* and *righteous* Counsels doth properly serve to check all carnal Replies and sinful Uprisings of Mind, teaching us in all holy Submission to say, they are in his Hand as Clay in the Hand of the Potter, to do with them as seemeth Good in his Sight, both as to the Blessings of this Life and that which is to come. When with *Abraham* we are ready to cry out, O that *Ishmael* might live before thee ! We must be content with God's Answer in hearing of us, tho' the Blessing wherewith he blesteth them be only of a temporal Kind, as *Ishmael's* was ; whilst he bestows his richest Gifts on our *Isaacs*, even the Blessings of the everlasting Covenant of Grace and Salvation. In short, if after the Believers best Care in nursing and bringing up their Children for the Lord, and that their Houses should become Bethels, they should prove wicked and disobedient, a Grief to their Minds, as *Esau* became to godly *Isaac* and *Rebecca* ; let them upon their Beds of Death and in their last Hours take Comfort and Satisfaction in God's free Election of *themselves*, and making them Subjects of the new and everlasting Covenant, saying with pious *David*, the sweet Psalmist of *Israel* ; “ Altho' my House be not so with God (as a Morning without Clouds and as the clear Shining after Rain) yet with me he hath made an everlasting Covenant, ordered in all Things and sure, and this is all my Salvation, and all my Desire, altho' he makes not my House to grow.” 2 *Sam.* 23. 5.

Again from the Doctrine of the divine Decrees may Christians learn the great Duty of Patience and Submission under the Hand of God, when by the Stroke thereof he hath taken from them the Desire of their Eyes, those dear Relatives and Christian Friends, that were *very pleasant* unto them in their *Lives* ; and whose *Removal* by *Death* is to them Matter of *great Bitterness* and *Sorrow*. Hence we are taught to dry up our Tears, to weep as tho' we wept not, saying, “ The Lord gave and the Lord hath taken away, and blessed be the Name of the Lord” ; without giving Way to those *perplexing* Considerations, which often add Fuel to the Fire, in the Mourners Breast, who are ready to cry out, O ! if this Thing had been *omitted*, that Thing *deferred*, or the *other Thing done*, why then my dear Husband, Wife, Child, or Friend, had not died of this Sickness. Accordingly we are told by the Author of the *Life* of that famous Light of the Church Mr. *Robert Bolton*, that about a Week before he died, when his Silver

Cord began to loosen, and his Golden Bowl to break : he called for his Wife, and desired her to bear his Dissolution, which was now at Hand, with a *Christian Fortitude*, a Thing which he had prepared her for by the Space of twenty Years, telling her that his approaching Death was *decreed upon him from all Eternity*, and that the Counsel of the Lord *must* stand. Moreover we are hence taught and encouraged to use all proper Means of Recovery in Times of Sicknes, both natural and spiritual, and then with a holy Resignation of Will, to wait the Event and Issue of the divine Counsels. So also in all Kinds of Calamity and Afflictions without impatiently flinting and limittin the holy one of *Israel*, remembering that the Vision is for an *appointed* Time, therefore with Patience to wait for it. *Hab. 2. 3.* In a Word, we may say of this Doctrine as *David* did of *Goliath's* Sword, "There is none like it, give it me." *None like it* for exalting God's Honour, cherishing in our Souls the most high and honourable Thoughts of him : banishing all others. *None like it* for yielding true Pleasure to the enlarged Thots of an enlightned Mind, on which it may expand and dilate itself with the sweetest Solace ; and thence promoting the Practice of true Piety from the highest and noblest Principles, *viz.* The electing Love and free Grace of God, whence *St. Paul* mentions it to those who had tasted of the same, as a powerful Argument to promote Humility, Bowels of Compassion, Long-suffering, Meekness, Kindness, Forgiveness, Unity, Peace and Concord, there being a *natural Fitness* in the Argument adapted to promote the good Things thereby designed ; the believing Soul being led from the Consideration of God's wonderful Condescension in doing such great Things for him, and in chusing him when in his Blood, and that too before others as good as he ; also considering the abounding Compassion of the Lord to him, his Patience and long suffering Mercy and Forgiveness, together with the End of his Election and Calling to Holiness ; is moved to the Exercise of the Graces mentioned in his Behaviour to others. The Argument used being *so proper* doth draw him to the Exertion of all those Acts of Piety with a *magnetic Force*. *Col. 3. 12.* "Put on (as the Elect of God Holy and Beloved) Bowels of Mercy, Kindness, Humbleness of Mind," and so on. But alas, the *Arminian* likes no such Arguments to move him to Obedience, who is for making his *own foreseen Faith and good Works* a Motive for God to elect him. Thus you see the *Believer* and the *Arminian* have a very different Way of thinking, the latter of whom looking on God's free and absolute Election as naturally promotive of Licentiousness : But (by the Way) we have been made to see from *St. Paul*, how licentious are the *Arminians* Conclusions.

But to proceed in Commendation of the Doctrine of the *divine Decrees*, there is *none like it* for quieting those tumultuous Thoughts, and expelling those undue Fears, that are apt to arise in the Hearts of *Sion's* Children in the Days of *Sion's* Troubles ; *none like it* for furnishing out proper Materials for the due Exercise of Prayer, Faith and Patience on the one Hand, and of Joy and Praise on the other ; as *St. Paul* saith, "Be not slothful in Business, but fervent in Spirit, serving the Lord, rejoicing in Hope, patient in Tribulation, continuing instant in Prayer," *Rom. 12. 11, 12, 13.* O ! how sweetly doth it serve to open the Lips
of

of a *well tuned* Heart, chearfully to magnify & praise the Lord, while with greatest Delight it is made in some good Measure to behold the Lines of the most beautiful *original* Copy of Sovereign Grace and Goodness, daily transcribed in Providence ! saying with the royal Psalmist, “ My Heart is fixed, O God, my Heart is fixed, I will sing and give Praise, *Psal.* 57. 7. To all which I will now subjoin what that *pious* and *penetrating* Divine Mr. *Samuel Willard* in his *excellent* Body of Divinity hath said, p. 226. as pertinent to my present Purpose, being an Inference drawn from God’s Decree of Election. “ What Cause then (says he) have “ God’s Elect upon the Discovery of it, to adore and praise God for this Favour “ of his ? The Doctrine of Predestination is ungrateful to none that are converted ; and that of Election is most precious unto all that know themselves to “ belong unto it : It is therefore a *Sign* of an *unconverted* Man, not to love this “ Doctrine. Here is the Fountain of everlasting Love and good Will opened : “ Here we see what Thoughts God had for us from Eternity : Here we discover “ the Foundation of our Salvation ; and nothing carries such Obligation with it “ to love and magnify God. Labour we then to affect our Hearts with this, “ Hence consider the Riches of Grace laid up in it, called *the Election of Grace*, “ *Rom.* 11. 5. called *Love*. *Rom.* 9. 13. Observe the peculiarity of it, that it is “ restrained to some, nothing better in themselves than others, who are left “ out from it, *Rom.* 9. 11. Consider the Means by which it is accomplished ; in which forget not the Love in sending Christ to *do* and *die* to “ Purchase the Favour appointed for us, to be bestowed upon us. *Rom.* 8. 32. “ Think of the Antiquity of it, that God purposed to make us Vessels of Glory “ before we or any other Creature had any Being. *Eph.* 1. 4. And revolve “ often the glorious Effects which derive to us from this Election : Our effect- “ tual Vocation, *Jer.* 31. 3. Our free Justification, *Rom.* 8. 33. Our “ wonderful Adoption, *Eph.* 1. 5. And eternal Glorification, *Job.* 6. 39. To add all, “ the Consideration of the Firmness and Immutability of all this, *Isai.* 55. 3. 2 *Tim.* “ 2. 19. *Rom.* 11. 28, 29. O how much is there to be seen of God’s Heart in this, “ *freely, absolutely, everlastingly, peculiarly, and effectually*, set upon his Chosen ? “ How should it inflame, ravish, and engage our Souls to him forever ?

And now, what if for the Reinforcement of what this brave Champion hath said, I should call in the Help of another ? And all with a Design to corroborate the whole Argument, wherein the Honour and Glory of God is so much concerned, chusing rather to be *redundant* (if it may be called so by any) than *deficient* in handling so *momentous* and *very important* a Matter. “ The Doctrine of God’s “ *eternal Election* (saith the famous and very valuable Dr. *John Owen*) is every “ where in Scripture proposed for the *Encouragement* and *Consolation* of Believers, “ and to further them in their Course of *Obedience* and *Holiness*, see *Eph.* 1. 3. “ to 12. *Rom.* 28, to 34. As unto Men’s present Concernment therein, it is “ infallibly assured unto them by its Effects ; and being so it is filled with *Motives* unto Holiness, as we shall now further declare in particular. First, the “ *sovereign*, and, ever to be adored Grace and Love of God herein, is a powerful “ Motive hereunto. For we have no Way to express our *Rementment* of

“ this *Grace*, our Acknowledgement of it, our Thankfulness for it, but by an
 “ *holy fruitful Course of Obedience* ; nor doth God on the Account hereof, re-
 “ quire any Thing else of us. Let us therefore enquire what Sense of Obliga-
 “ tion this puts upon us ; that God from all Eternity out of his *meer sovereign*
 “ *Grace*, not moved by any Thing in our selves, should first choose us unto *Life*
 “ and *Salvation* by Jesus Christ, decreeing immutably to save us out of the pe-
 “ rishing Multitude of Mankind, from whom we neither then did in his Eye or
 “ Consideration, nor by any Thing in our selves hereafter, would differ in the least ?
 “ What Impression doth this make upon our Souls ? What Conclusion as to
 “ Practice and Obedience do we hence educe ? Why saith one, *If God hath*
 “ *thus chosen me, I may then live in Sin as I please, all will be well and safe in the*
 “ *latter End, which is all I need care for.* But this is the Language of a *Devil*,
 “ and not of a *Man*. Suggestions possibly of this Nature, by the Craft of Satan
 “ in Conjunction with the Deceitfulness of Sin, may be injected into the Minds
 “ of Believers ; as what may not so be ? But he that shall *foment, embrace, and*
 “ *act practically* according to this Inference, is such a *Monster of Impiety* and
 “ *presumptuous Ingratitude*, as *Hell* it self cannot parallel in many Instances. I
 “ shall use some Boldness in this Matter. He that doth not understand, is not
 “ sensible, that an Apprehension by *Faith* of God’s *electing Love* in Christ, hath
 “ a natural, immediate, powerful, Influence upon the Souls of *Believers*, unto
 “ the *Love of God and holy Obedience*, is utterly unacquainted with the *Nature of*
 “ *Faith*, and its whole Work and Actings towards God in the Heart of them that
 “ believe. Is it possible that any one that knows these Things, can suppose that
 “ those in whom they are in *Sincerity and Power*, can be such stupid, impious,
 “ ungrateful Monsters, so devoid of all holy Ingenuity and filial Affections to-
 “ wards God, as merely out of Despight unto him, to cast Poison into the
 “ *Spring* of all their own Mercy ? Many I have known complain that they could
 “ not arrive at a *comfortable Persuasion* of their own *Election* ; never any who
 “ when they had *received* it in a due Way and Manner, that it proved a *Snare* unto
 “ them, that tended to ingenerate *Looseness of Life, Unholiness* or Contempt of
 “ God in them. Besides, in the Scripture it is proposed and made Use of unto
 “ other Ends. And those who know any Thing of the Nature of *Faith*, or of the
 “ *Love of God*, any Thing of *Intercourse or Communion* with him by Jesus Christ
 “ any Thing of *Thankfulness, Obedience or Holiness*, will not be easily persuaded,
 “ but that God’s *electing Love and Grace*, is a mighty constraining Motive to the
 “ due Exercise of them all. God himself knoweth this to be so, and therefore
 “ he maketh the Consideration of his *electing Love*, as free and undeserved, his
 “ principal Argument to stir up the People unto holy Obedience. *Deut. 7. 6, 7,*
 “ *8, 11.* And a Supposition hereof lies at the Bottom of that blessed Exhorta-
 “ tion of our Apostle, *Col. 3. 12.* Put on therefore (as the Elect of God Holy
 “ and Beloved) Bowels of Mercy, Kindness, Humbleness of Mind, Meekness,
 “ Long-suffering, forbearing one another, forgiving one another. These
 “ Things which are so great a Part of our *Holiness* become the *Elect of God*.
 “ These are required of them on Account of their Interest in *electing Love and*
 “ *Grace*. Men may *frame* an Holiness to themselves, and be stirred up there-
 “ unto

unto by *Motives* of their own, (as there is a *Religion* in the World that runs in a parallel Line by that of *evangelical Truth*, but toucheth it not, nor will do so to Eternity) but that which the *Gospel* requires, is promoted on the *Grounds* and by the *Motives* that are peculiar unto it, whereof this of God's free electing Love and Grace is among the peculiar." And then for the farther Confirmation of this Truth the Dr. goes on in a large and particular Manner (too much here fully to recite) to instance (first) in some especial *Graces*, *Duties* and *Parts of Holiness*, that the Consideration of God's free electing Love is suited to promote. " As (first) Humility in all Things. (2) *Submission* to the sovereign Will and Pleasure of God, in the Disposal of all our Concerns in this World. (3) The due Exercise of Love, Kindness, and Compassion, Forbearance towards all *Believers*, all the Saints of God, however differenced amongst themselves. (4) Contempt of the World, and all that belongs to it. Secondly, That electing Love is a *Motive* and an *Encouragement* unto Holiness, because of the enabling *Supplies of Grace*, which *Believers* may and ought thence to expect by Jesus Christ, whereby they are enabled to pass, and pass thro', all those many and great Difficulties they meet with in a Course of *Holiness*, from Satan, the World, and Sin. Thirdly, That it hath the same *Tendency* and *Effect* in the Assurance *Believers* have from thence, that notwithstanding all the Opposition, they meet withal, they shall not utterly and finally miscarry, but finally persevere unto Salvation; this being everlastingly secured in that God's Foundation stand sure, 2 Tim. 2. 19. His Purpose which is according unto Election being unchangeable, Rom. 9. 11. And there is no greater Encouragement (saith the Dr.) to grow and persist in Holiness than what is administered by this Assurance of the blessed End and Issue of it. Those who have had any Experience of that spiritual Slumber and Sloth which Unbelief will cast us under, of those Weaknesses, Discouragements, and Dispondencies, which Uncertainties, Doubts, Fears and Perplexities of what will be the Issue of Things at last with them, do cast upon the Souls of Men; how Duties are discouraged, spiritual Endeavours and Diligence are impaired, Delight in God weakened, and Love cooled by them, will be able to make a right Judgment of the Truth of this Assertion. Some think that this Apprehension of the immutability of God's Purpose of Election, and the infallibility of the Salvation of Believers on that Account, tends only to Carelessness and Security in Sin; and that to be always in Fears, Dread, and Uncertainties of the End, is the only Means to make us watchful unto Duties of Holiness. It is very sad that any Man should so far proclaim his Inexperience and Unacquaintedness of the Nature of Gospel-Grace, the Genius and Inclination of the New-Creature, and the proper Workings of Faith, as to be able thus to argue, without a Check put upon him by himself, and from his own Experience. It is true, were there no Difference between Faith and Presumption, no Difference between the Spirit of Liberty under the Covenant of Grace, and that of Bondage under the old Covenant; no Spirit of Adoption given to Believers, no filial genuine Delight in the Adherence unto God ingenerated in them thereby, there might be something in this Objection: But if the Nature of Faith, and of the New-Creature, the Operations of the

“ one and Disposition of the other, are such as are declared to be in the *Gospel*,
 “ and as Believers have Experience of them in their own Hearts ; Men do but
 “ bewray their Ignorance, whilst they contend that the *Assurance* of God’s un-
 “ changeable Love in Christ flowing from the *immutability* of his Counsel in *Elec-*
 “ *tion*, doth any Way impeach, or doth not effectually promote the *industry* of
 “ Believers in all Duties of *Obedience*. Suppose a Man that is on his *Journey*
 “ knoweth himself to be in his *right Way*, and that passing on therein he shall
 “ certainly and infallibly come to his Journey’s End, especially if he will but
 “ a little quicken his *Speed*, as Occasion shall require ; will you say, that this is
 “ enough to make such a Man *careless* and *negligent*, and that it would be much
 “ more to his *Advantage* to be *lost* and *bewildered* in uncertain Paths and Ways,
 “ not knowing whither he goes, nor whether he shall ever arrive at his Journey’s
 “ End ? Common *Experience* declares the contrary, as also how *momentary* and
 “ *useless* are those violent Fits and Gists of Endeavours, which proceed from *Fear*
 “ and *Uncertainties*, both in Thing *spiritual* and *temporal*, or *civil*. Whilst Men
 “ are under the Power of actual Impressions from such *Fears*, they will *convert*
 “ to God, yea, they will *Memento temporis*, and *perfect Holiness* in an Instant.
 “ But as soon as that *Impression* wears off (as it will do on every Occasion & upon
 “ none at all,) such Persons are *dead* and *cold* towards God, as the Lead or Iron
 “ which ran but now in the *fiery* Stream is, when the Heat is departed from it.
 “ It is that Soul alone ordinarily, which a *comfortable Assurance* of God’s eternal
 “ immutable *electing Love*, and the *peace* of the blessed End of its own Course of *Obe-*
 “ *dience*, who goeth on *constantly* and *evenly* in a Course of *Holiness*, quickning his
 “ Course and doubling his Speed, as he hath Occasion from Trials and Opportu-
 “ nities. And this is the very Design of the Apostle to explain and confirm,
 “ *Heb.* 6. from the 10th Verse unto the End of the Chapter. It appears from
 “ what have been discoursed that the *electing Love* of God, is a powerful constrain-
 “ ing *Motive* unto *Holiness*, and that which proves invincibly the Necessity of
 “ it, in all who intend, the *eternal Enjoyment* of God but it will be said, that if
 “ it be supposed or granted, that those who are actually *Believers* and have a Sense
 “ of their *Interest* herein, may make the Use of it that is pleaded ; yet as for
 “ those who are *unconverted*, or are otherwise uncertain of their *spiritual State*
 “ and *Condition*, nothing can be so *discouraging* unto them as this Doctrine of
 “ *eternal Election*. Can they make any other Conclusion from it but that *if they*
 “ *are not elected*, all Cares and Pains in and about Duty of *Obedience* are vain, and
 “ *if they are*, they are *needless* ? The Removal of this Objection shall put a
 “ Close unto our Discourse on this Subject. And I answer, (1) That I have
 “ shewed already, that this Doctrine is *revealed* and *proposed* in the *Scripture*,
 “ principally to acquaint *Believers* with their Priviledge, Safety and Fountain of
 “ their *Comforts*. Having therefore proved its *Usefulness* unto them, I have dis-
 “ charged all that is absolutely *needful* to my present Purpose. But I shall shew
 “ moreover, that it hath its *proper Benefit* and *Advantage* towards others also.
 “ For, (2) Suppose the Doctrine of personal *Election* be preached unto Men,
 “ together with the other *sacred Truths* of the Gospel : Two *Conclusions* it is
 “ possible, may by sundry Persons be made of it. (First) That whereas this is

“ a Matter of great and *eternal Moment* unto our *Souls*, and there is no *Way* to
 “ secure our *Interest* in it, but by the Possessions of its *Fruits* and *Effects*, which
 “ are saving *Faith* and *Holiness* ; we will, we must, it is our *Duty*, to use our
 “ utmost Endeavours, by attaining of them and Growth in them, to make our
 “ *Election* sure. And herein if we be *sincere* and *diligent*, we shall not fail.
 “ Others (*Secondly*) may conclude, that if it be so indeed, that those who shall be
 “ saved are chosen thereunto before the *Foundation of the World*, thence it is to no
 “ Purpose to go about to believe or obey, seeing all Things must fall out at last ac-
 “ cording as they were fore-ordained. Now I ask, which of these Conclusions,
 “ is (I will not say *most suited* unto the Mind and Will of God, with that Sub-
 “ jection of Soul and Conscience which we owe to his *sovereign Wisdom* and
 “ Authority, but which of them is) the most *rational* and most suitable to the
 “ Principles of sober *Love of ourselves*, and Care of our *immortal Condition* ?
 “ Nothing is more certain than that the *latter Resolution*, will be infallibly de-
 “ structive (if pursued) of *all the everlasting Concernments* of our Souls. Death,
 “ and eternal Condemnation, are the unavoidable Issues of it. No Man giving
 “ himself up to the Conduct of that Conclusion, shall ever come to the *Enjoyment*
 “ of God. But in the other Way it is *possible* at least, that a Man may be found
 “ to be the Object of God’s *electing Love*, and so be saved. But why do I say
 “ it is *possible* ? There is nothing more *infallibly certain*, than that he who pur-
 “ sues sincerely and diligently the Ways of *Faith* and *Obedience*, which are, as
 “ we have often said, the Fruits of *Election*, shall obtain in the End *everlasting*
 “ *Blessedness* ; and ordinarily shall have in this World, a comfortable Evidence
 “ of their own *personal Election*. This therefore on all Accounts, and towards all
 “ Sorts of Persons, is an invincible Argument of the *Necessity* of *Holiness*, and a
 “ mighty *Motive* thereunto. For it is unavoidable, that if there is such a Thing
 “ as *personal Election*, and that the Fruits of it are *Sanctification, Faith* and
 “ *Obedience* ; it is utterly impossible that without *Holiness* any one should see God,
 “ the Reason of which Consequence is apparent unto all.”

Thus much I thought fit to transcribe from the Doctor, as promotive of the Cause of God and his Truth, and for the Benefit of all such as have not the Opportunity of consulting his *Folio Work*, whence these Citations were taken, (Dr. Owen on the *Holy Spirit and his Operations*, Book the 5th, Chap. 2. p. 225, &c.

I shall now be free to call in to my Assistance another brave and worthy Cham-
 pion ; the Rev. Mr. *John Staden*, who after a full Proof of the Doctrine of the
 Decree of Election, doth most naturally and pertinently infer, “ If there be
 “ such a Doctrine as particular Election in Scripture (as indeed there
 “ is) then it ought to be preached. Some absurdly deny the Doctrine ; others
 “ think it improper to be taught, because they apprehend that many Persons may
 “ draw ill Consequences from it. But since Christ and his Apostles preached it,
 “ since the Adversaries are so unwearied in their Endeavours to oppose and con-
 “ demn it, it must well become us who believe it, to assert and vindicate it to
 “ the best of our Power ; for if this Doctrine is not to be preached, because
 “ some

“ some do or may abuse it, for the same Reason all the spiritual Truths of the
 “ Gospel must be laid aside as useles or hurtful ; and so the Christian must starve,
 “ for fear a prophane Sinner should wax wanton in a Plenty of Provision. Who
 “ are they generally speaking, that revile & abuse this Doctrine, but the giddy un-
 “ thinking Part of the World, who when they boast of a Power to save themselves;
 “ make use of it only to their own Destruction ; and when they assert good Works
 “ to be the only Way to Heaven, are very backward to perform any ? Besides
 “ this, that there are no real Disadvantages that can arise from the prudent
 “ preaching of this Doctrine ; there are several *positive Advantages* that attend
 “ the Preaching of it. For Instance, the Gospel cannot be preached *entire*
 “ without it ; it is the Foundation of all those great and precious Promises,
 “ that are contained in the Bible ; the Doctrine of the Satisfaction of Christ,
 “ would be little better than a Nullity without it ; it tends to display the divine
 “ Sovereignty, and to give us a lively Representation of the Love and Grace of
 “ God to sinful Men ; it is a great Support and Comfort to Christians in the
 “ Time of common Defection and Temptation ; it is an effectual Antidote a-
 “ gainst the swelling Pride of Man : And as I before observed, one of the most
 “ powerful Arguments to Holiness and good Works.” Thus that brave Man
 of God (since gone to Rest) being one of those nine Worthies who a few Years
 past, in open Field did so valiantly and skilfully play the Man in a unanimous and
 just Defence of some important Truths of the Gospel.

To which I would beg leave to add, that what he hath said of the Use and Ex-
 cellency of this holy Doctrine ; is confirmed by the Testimony not only of holy
 Scripture, but also the Experience of all such as have tasted that the Lord is
 gracious. And therefore it doth not much Matter what others say of it ; who
 for want of such Experience, know not what they say, nor whereof they affirm.
 For my own Part (let these say what they will, and call it *cant* if they please) I
 will venture to declare that these holy Doctrines have (from the Time
 of my first embracing of them) more or less appeared unto me in the same Light
 and as useful to the same blessed Ends, as above-mentioned. And I also hope
 and believe to all those who thro’ my Ministrations (as an unworthy Instrument
 in God’s Hand) have embraced them : And I cannot but observe that thro’ the
 whole Course of my Ministry (in which Time it is well known I have been en-
 abled without mincing of the Matter, to discourse of these grand Points in plain
 and open Market, from the *Pulpit* as now from the *Press*) I have not seen those dis-
 mal Effects following of it as some dreamt of, *viz.* That in Process of Time I
 should preach away all my Hearers, as I had already done some. For alas, this
 their mighty arguing from a *particular* to a *universal* proved to be *false Logic*.
 And now since several Years are run out since the Birth and first Appearance of
 those *dreadful* Prognostications, let *Events* and *Facts* declare whether the Authors
 of them were not *wretchedly* cut in their *Calculations*, their *Morning Star* proved
 to be but a *blazing Comet*. It is true, that upon my first open declaring of these
 Parts of the Counsel of God, there was no small Stir made by some, and who
 withal were not wanting in their Industry to stir up others, (like those who cried
 out,

out, Men of *Israel* help) against the same, pouring out all the Contempt thereon as lay in their Power ; so that for a while I did not know what would be the Issue thereof. At the same Time taking up with this satisfying Consideration, that the Lord reigneth, tho' the Earth be never so unquiet, that Duties are ours, and that Events are God's, who hath said, " Him that honoureth me him will I honour." There was indeed a *great Shaking* amongst us like the *shaking of Trees* in a *boisterous Wind* ; and what the Issue thereof was, *Time hath now declared*, viz. The *Confirmation of some* and *settling of many others*, who like young Trees, by being shaken took the *better and stronger rooting*, and the shaking off some *unsound and sour Fruit*, which is better off than on the Tree. Thus is manifested what St. Paul saith to the Corinthian Church, *1 Cor. 11. 18, 19.* " I hear that there are Divisions among you, for there must be also Heresies among you, that they which are approved may be made manifest among you." Compar'd with *2 Tim. 2. 17, 18, 19.* " And their Word will eat as doth a Canker, or Gangren : of whom is *Hymeneus* and *Phileas* : who concerning the Truth have erred,--- and overthrow the Faith of *some*. NEVERTHELESS the Foundation of God standeth sure, having this Seal the Lord knoweth them that are HIS." *1 Joh. 2. 19, 20.* " They went out from us, but they were not of us : for if they had been of us, they would no Doubt have continued with us : but they went out that they might be made manifest, that they were not all of us. But ye have an Unction from the holy One, and ye know all Things." As licentious Principles as we are said to hold, we do not knowingly admit of any scandalous Liver into Church-Fellowship with us. And if any should afterwards appear to be such, should be as ready conscientiously to *rebuke and expel* them our Community. Who have no longer Place there admitted them, without true Repentance and Reformation, any more than such as bark at the great Doctrines of the Gospel. See *Phil. 3. 2. Gal. 5. 12.* And altho' we entertain as moderate a Thought of *some* Arminians, as ever the Thing will bear, yet having had such large Experience of the Inconveniency of admitting an *undue Mixture of Particulars and Generals* together, we are no less careful of keeping out the *latter*. For indeed how can two comfortably walk together in Church-Fellowship, that are as far from being agreed as the Terms and Appellations of *particular* and *general*, are different in their Sense and Signification. Concluding the Advice which St. Paul gives as a fit Means to *cure* Church Divisions and Contentions is no less useful towards *preventing so bad* a Disease ; that it is as good a *Preventative* as a *Restorative* in such Cases, and that the nearer a Gospel-Church adheres to the Counsel given, it will be so much the better for them. *1 Cor. 1. 10.* " Now I beseech you, Brethren, in the Name of our Lord Jesus Christ, that ye all speak the same Thing, and that there be no Divisions among you : But that ye be perfectly joined together in the same Mind and in the same Judgment." As without mutual Peace and Love, no Christian Society can walk *comfortably and honourably* together ; so in order for their attaining hereunto, it is requisite that they be (as near as possible) of the *same Mind* and of the *same Judgment*. As Unity of Judgment and Affection together, is the Bond of religious Society, so if the former be broken, the latter is not likely to hold long. Whence a Place of Membership in a *small* Society regulated and

ordered by *these* Rules, holding the Head, and where a *strict Gospel Discipline* is kept up, is upon many and valuable Considerations preferable to one in a much larger, and (as to worldly Things) richer Congregation, where it is just the Reverse of this. For my Part, I do freely declare, that to me the Grape-Gleanings of Ephraim are far preferable to the whole Vintage of Abiezer. * If therefore Arminians, Arians and Socinians (the two latter of whom being Brethren, and the former Cousin-German to them both) must needs keep up the Form of religious Worship and Church-Membership (being equally avowed Enemies to God's free Electing Grace) let them e'en commune together without troubling other Societies with their Company. To whom (tho' I will not say God speed) yet will not either wish or do to them any Hurt, unless faithful and plain Dealing be accounted Damage, but all the Good I can; thereby manifesting that I am not void of true Charity, while I admit them not with me unto Church-Fellowship and Society. God forbid that I should suffer my Mouth to Sin, by wishing a Curse unto any of their Souls. Yea, God knows that I do often-times think on them with greatest Compassion, particularly such as do stand so much in the way their own Comfort and Safety, as to deny and reject the Godhead Character of the Son of God, his Satisfaction to divine Justice by his bitter Passion and bloody Death, as also the Holy Ghost in his Person and supernatural Operations in Regeneration. And as consistent with the Doctrine I maintain am as ready to teach others to put on towards them (as well as towards other Men) Bowels of Compassion as becomes the Elect of God, Holy & Beloved. In that as God in the Course of his Providence hath so over-rul'd Opposition, and ordered Matters, that I can to his Praise say, that the Things which happened unto me have proved to the Furtherance of the Gospel; so I am encouraged to go on in his Work.

And now for a Conclusion of this Head of Divinity, is it so as we have seen, that the Doctrines now defended are Part of the Counsel of God, and so profitable for the Church of God; then let all Christians be exhorted to receive and embrace them, let all Christ's Ministers faithfully and prudently declare, explain and defend them, and all who profess to hold them, see that they walk worthy of the same, in Acts of *evangelic* Obedience answerable to the Dictates thereof. O let every one in particular, that professeth an Adherence unto these holy Doctrines, be very earnestly exhorted, ever to account it their bounden Duty to own and defend them as well in *Life* and *Practice*, as by *Word*, or *Pen*. That as God's Elect are as well chosen unto Sanctification and Holiness, as unto Salvation; so by a holy, circumspect, shining Conversation, to evidence that they are indeed the Elect of God, the Called with a holy Calling, according to his eternal Purpose and Grace, which was given them in Christ Jesus before the World began. Let us set every Branch of Holiness before our Eyes, that respects our Duty both

* For Confirmation of this see the Paragraph before quoted in Chap. 2. from Dr. Owen's, and Dr. Ames's Preface to Mr. E. Coles practical Discourse on God's Sovereignty.

unto God and Man. When we *feel* the Impressions of his Grace upon our Souls, as the Effects of his distinguishing electing Love ; while at the same Time we behold others wallowing in the Mire of Iniquity, apace filling up their Measure ; let us devoutly adore and bless that God of all Grace, who thus made us to differ ; not daring to rob him of his Honour by a sacrilegious ascribing that to our own free Wills, which is the just Due of his *sovereign, free, and distinguishing* Grace. Let the Language of our Souls be the same with that devout Vessel of Honour, who said, it is by the Grace of God, I am what I am. O let us both frequently and deeply muse on God's electing Love, even until the Fire of a divine Affection, a seraphick Love be kindled in our Breast, break forth and flame up towards Heaven, in devout Acts of Adoration and Praise, considering how much we are bound by all the Ties of holy Love & Gratitude, most greatly to love him, who first (even in so *early and distinguishing* a Manner) loved us, and now given us in some good Measure to see a *lovely transcript* of that *glorious original Copy*, by sanctifying our Souls, and shedding his Love abroad upon our Hearts by the Holy Ghost that is given to us. And O ! How jealous should we be of our own Hearts, that they run not out after other Lovers ? How shy should we be of every Thing that tends to the Dishonour of our great and glorious Elector ? How ready to cast abroad our Thoughts, devoutly studying how and which Way we may become subservient to his Honour and Glory ; that we may be to the Honour of his glorious Grace ? How closely should we walk and keep our Hearts with our heavenly Father, in all the Mediums of holy Fellowship and Communion, whether of a private or of a public Nature ? O, how frequent, sweet and delightful, should our Thought of him be ? With what a divine Rapture of Soul should we break forth and say, “ Whom Lord have I in Heaven but thee, and there is none upon Earth that I desire besides, or in Comparison of thee ” ? With what sacred Pleasure doth it become us to read those divines Oracles wherein and by, he hath been pleased to make known unto us the Mystery of his gracious Good-Will, according to his good Pleasure, which he had purposed in himself ; and wherein he hath abounded towards us in all Wisdom and Prudence ? With how much Joy and Gladness should we draw nigh to him in fervent and humble Prayer, cheerfully offering up our Morning and Evening Sacrifices, both in our Closets and Families ? With what impatient Desires should our Souls long for the blessed Days of the Son of Man ; that we may once again enter the Gate of his lovely Tabernacles with Thanksgiving, and come into his Courts with Praise, publicly to express our Thankfulness to him, and bless his holy Name ? And with a cheerful Frame of Soul say, “ I was glad when they said unto me come let us go up unto the House of the Lord ” ? Not daring to indulge a slothful Frame there, in dragging on like *Pharaoh's* Chariots, when the Wheels were taken off ; a Thing highly dishonourable to the ever glorious Author of these divine Messages which we go there to hear. Neither let our Attention while there be accompanied with a careless Air, as tho' we were only hearing an Idle Tale ; but with such Devoutness of Soul as becomes those glorious divine Messages of Grace and Salvation, that by God's Embassadors are delivered unto us. Let us also conscientiously shun all sinful Encroachments on the Hours of that holy Day (a too common

Practice amongst even Professors of Christianity) by indulging any unnecessary Thoughts or Discourses about worldly Things : But conscientiously give God *his due*, who out of *seven* hath reserved that *one* Day for himself and Service, commanding our religious Observation of it ; that in a more particular Manner we serve the Lord on the Lord's-Day ; which is *no small or ordinary Branch* of that Holiness to which we are *chosen*. Let our Conversation be much in Heaven ; and on Earth heavenly, as becomes the Gospel of Christ, striving together for the Faith of it. Let us conscientiously fulfill all our relative Duties whether as Members of the *ecclesiastick, civil, or political* Body ; or those Duties, that appertain to domestic Affairs, according to our several Places or Standings there ; whether as Husband or Wife, Parent or Child, Brother or Sister, Master or Servant ; let us honour all Men, love the Brotherhood, fear God and honour the King, let us ever do justly, love Mercy, and walk humbly with our God. Yea as becomes the Elect of God, Holy and Beloved, to put on Bowels of Compassion, Kindness, Humbleness of Mind, Meekness, Long-suffering. And ever let the Peace of God rule in our Hearts. Whatsoever comes to our Hands from God's, let us do it with all our Might, not being slothful in Business, but fervent in Spirit, serving the Lord, rejoicing in Hope, patient in Tribulation, continuing instant in Prayer. Let us be fruitful in every good Work, increasing in the Knowledge of God : Let it be our Ambition to grow in Grace, and in the Knowledge of our Lord and Saviour Jesus Christ, using all Diligence, by adding one divine Virtue to another, in making our Calling and Election sure ; that so an Entrance may be abundantly administered unto us into the everlasting Kingdom of our Lord and Saviour Jesus Christ. Let us make it our constant Study to live down those unjust Objections that are raised against this holy Doctrine of God's free Election, this being the most effectual Way to stop the Mouths of unreasonable Objectors, who discharge whole Volleys of Reproach against it, as tho' it was promotive of Licentiousness, Wickedness, Folly and Iniquity. Whereas the Doctrine in its own nature (however it may have been abused, and misimproved by some scandalous Professors of it) is so far from weakening our Obligations to Holiness ; as that they are thereby greatly strengthened and confirmed, by considering, that those whom God of his sovereign Grace and Pleasure chose and ordained unto Life eternal, he also designed should be holy. Accordingly (as one well observes) " It " is Matter of Fact that the *Generality* of such as have embraced the Doctrine of " absolute and free Election, have been most exemplary in their Walk ; being " sensible that they ought to comply with the End of God, as well as enjoy the " Privileges he has laid out for them. Whereas too many of those who would be " for tying God's Choice to their foreseen Faith and good Works, as Conditions " moving him thereunto, take Care by their Want of Faith and Neglect of good " Works, to shew that they either are not of the Number of God's Elect, or have not " as yet felt the blessed Effects of it. A frothy Temper of Mind with Respect to " Things sacred, with an unwary Conversation, have too commonly been the " scandalous Badges of such that must needs have it, that they are chose by God " for their foreseen Faith and Holiness ; and have been the most eager to prate " against the true Scripture Doctrine of absolute Election, with lying and mali-

" cious

“ cious Words, by representing it as calculated to promote Looseness of Life.” However, that we may forever put to Silence such Clamours and false Charges, let us finally resolve by the great Elector’s Grace and Assistance, both by Doctrine and Practice, earnestly to contend for this Faith once delivered to the Saints : encouraged hereunto from the Consideration, that however some may abuse these holy Doctrines by Word, and others by Practice, whose Profession like *blazing Comets* and *wandering Stars* do at length evaporate into nothing, yea that tho’ such great *seeming* Pillars as *Hymeneus* and *Philetus* do fall off from the visible Building, to the Overthrow of the *notional* Faith of some ; that nevertheless the Foundation of God stands sure, having this Seal, the Lord knoweth them that are his. That therefore it highly behoves all that name the Name of Christ to depart from Iniquity, therein complying with the great End of their being chosen in him and of his dying for them, as it is written, *Tit. 2. 13.* “ Who gave himself for us, that he might redeem us from all Iniquity, and purify to himself a peculiar People, zealous of good Works.”

Which now brings me (by divine Assistance) to consider next in order, that other great and important Branch of the Christian Faith, *viz.* Particular Redemption, which in this very Text is so very plainly and evidently declared. And may my most great, gracious and good Lord, who hath hitherto graciously afforded his assisting Hand, to his poor weak and unworthy Servant, still continue to manifest that his Grace is sufficient for him. O may he graciously grant his *Presence, Grace, Blessing, and Success* to his poor Dust, and then take to himself the Glory. Who hath in his infinite Wisdom seen meet to put these great and rich Treasures into *Earthen Vessels*, that the Excellency of the Power may appear to be of God and not of Man. Who hath chosen the foolish Things of this World to confound the *wise* ; and the weak Things of this World to confound the Things that are *mighty* : Yea the *base* and *disputed* Things of this World hath God *chosen*, to bring to nought Things that are ; that no Flesh should glory in his Presence according as it is written, let him that glorieth glory in the Lord.

I shall close this Head of Divinity by transcribing two or three divine Hymns from the *justly celebrated* Works of the *pious, devout and ingenious* Dr. WATTS.

Hymn 117. Book I. *Election sovereign and free.* Rom. IX. 21. to 25.

BEhold the Potter and the Clay,
He forms the Vessels as he please :
Such is our God, and such are we,
The Subjects of his high Decrees.

Doth not the Workman Power extend
O’er all the Mass ; which Part to choose,
And mould it for a nobler End,
And which to leave for viler Use ?

† May not the sovereign Lord on high,
† Dispence his Favours as he will,
† Choose some to Life, while others die,
† And yet be just and gracious still.
† What if to make his Terror known,
† He lets his Patience long endure,
† Suffering vile Rebels to go on,
† And seal their own Destruction sure ?

What

What if he means to shew his Grace,
And his electing Love employs,
To mark out some of mortal Race,
And form them fit for heavenly Joys ?

Shall Man reply against the Lord,
And call his Maker's Ways unjust,
The Thunder of whose dreadful Word
Can crush a Thousand Worlds to Dust,

† But O my Soul if Truth so bright,
† Should dazzle and confound the Sight,
† Yet still his written Will obey,
† And wait the great decisive Day.
† Then shall he make his Justice known,
† And the whole World before his Throne,
† With Joy or Terror shall confess,
† The Glory of his Righteousness.

Hymn 99. Book II. *The Book of God's Decrees.*

LET the whole Race of Creatures lie
abas'd before their God :
Whate're his sovereign Voice has
he governs with a Nod. (form'd,

Ten Thousand Ages e're the Skies
were into Motion brought,
All the long Years and Worlds to come
stood present to his Thought.

There's not a Sparrow or a Worm
but's found in his Decrees ;
He raiseth Monarchs to their Thrones
and sinks them as he please.

† If Light attend the Course I run
† 'tis he provides those Rays ;
† And 'tis his Hand that hides my Sun
† if Darkness cloud my Days.
† Yet I would not be much concern'd,
† nor vainly long to see,
† The Volume of his deep Decrees,
† What Months are writ for me.
† When he reveals the Book of Life,
† O may I read my Name,
† Amongst the Chosen of his Love,
† The Followers of the Lamb.

To these I would add, Hymn 54. Book I.
Electing Grace or Saints beloved in Christ, Eph. 1. 4.

JESUS we bless thy Father's Name ;
Thy God and our's are both the same.
What heav'nly Blessings from his Throne
Flow down to Sinners thro' his Son.

Christ be my first Elect he said,
Then chose our Souls in Christ our Head,
Before he gave the Mountain Birth,
Or laid Foundations for the Earth.

Thus did eternal Love begin
To raise us up from Death and Sin ;

† Our Characters were then decreed,
† *Blameless in Love a holy Seed.*
† Predestinated to be Sons,
† Born by Degrees but chose at once ;
† A new regenerated Race,
† To praise the Glory of his Grace.
† With Christ our Lord we share our Part
† In the Affections of his Heart ;
† Nor shall our Souls be thence remov'd,
† 'Till he forgets his first Belov'd.





Of *particular Redemption.*

C H A P. I.

HAVING largely treated, on the great Doctrine of *personal, free, and absolute Election* in the former Part of this Treatise, and proved it to be an *holy Scripture Doctrine*; my next Business will be *thence* to prove the Doctrine of *peculiar Redemption*, or that Jesus Christ died *only* for a *peculiar People*, elected thro' Sanctification of the Spirit, and Belief of the Truth. In direct Opposition to the *Arminian Doctrine* of *universal Redemption*, or that Jesus Christ died for all, and every Individual of fallen Mankind without Exception. They say that Christ died for *universal all*: We say that he died for the Salvation of *some only*, even the Elect, or that Remnant which is according to the Election of Grace, *God's Reserve*, Rom. 11. 1. to 7. These whom he hath reserved *unto himself*, from the common Apostacy or Defection, as you may there find declared: For the Doctrine of *personal Election*, and that of *peculiar Redemption* are so *orderly and inseparably* connected, that they stand or fall *together*. But that the Former is true, I have, I trust sufficiently proved in the former Pages by the plainest Evidence of *holy Scripture*, sound *Reasoning* *therefrom*, and *Fact*.

Now if the Doctrine of *particular Election* be *true*, as I have thus proved it to be, then it *naturally and undeniably* follows, that the Doctrine of *universal Redemption* is *false*. To allow of *particular Election*, as some do, and at the same Time to plead up for *universal Redemption*, is a *manifest Inconsistency and Contradiction*. This is to make the Superstructure so as to overlay the Foundation, which is absurd. It *manifestly contradicts the Scripture Harmony*, in the Accounts it gives thereof.

It is undeniably evident, that the divine Oracles, do in the *plainest Manner* connect the *Father's Election*, and the *Son's Redemption* together. Rom. 8. 33. &c. "Who shall lay any Thing to the Charge of God's Elect? It is God that justifieth, who shall condemn? It is Christ that died, yea rather that is risen again, and makes continual Intercession." But for whom? Why for these *Elect*, who in the following Verses are said to be more than Conquerors thro' Christ that loved them, and from whose Love nothing, either present or to come, shall be able

able to separate ; and who, in the antecedent Verses, are said to be predestinated to a Conformity to Christ as their elder Brother, the first born among many Brethren, and who were predestinated to be called, justified and glorified. On whose Side God stands, so that nothing can prevail against them ; for all whom, and for whose Sakes, God spared not his own Son, but freely gave him up, and with whom he will freely give them all Things ; *to wit*, all Things needful to justify, sanctify and glorify them ; making all Things, even Afflictions, work together for the effecting this their *spiritual* and *eternal* Good. To whom, being in Christ and sanctified, there is no Condemnation, as in Verse 1st. of that Chapter, which begins with a Declaration of *no Condemnation* to them, and Ends with *no Separation* of them, from the Love of God in Christ Jesus our Lord. All which cannot agree to all Men, but only unto God's *Elect*, there by Name specified. It is for *these expressly nominated* that Christ died, &c. who, consequent hereupon, are made *actual Partakers* of the Benefits, the *saving* Benefits of his Death, Resurrection, and continual Intercession. *These*, and *only these*, did the Father choose in Christ before all Worlds, *these only* the Son redeems, and *these only* the Holy Ghost sanctifies, thereby making them meet for the heavenly Inheritance. Col. 1. 12, 13, 14. 2 Thes. 2. 13, 14. 1 Thes. 5. 9, 10. See also Eph. 1. 3. to 15. And you shall find that those, who are said to have Redemption thro' Christ's Blood, are the very same and none other, that God the Father in Christ, before the Foundation of the World, to become holy and without Blame before him in Love ; whom he predestinated to become his adopted Children by Christ unto himself, according to the good Pleasure of his Will, to the Praise of his glorious Grace, and whom thro' Christ the Beloved, do find Acceptance ; to whom he makes known the Mystery of his Will according to his good Pleasure, and who have in and thro' Christ that died for them obtained an Inheritance, being predestinated thereunto according to the Counsel and good Pleasure of God's Will and who shou'd be to the Praise of his Glory, and who by the Spirit are sealed to the Day of Redemption, Chap. 4. 30. And who are therefore expressly called a *peculiar* People for whom Christ as their God and Saviour, and ever blessed Hope gave himself to redeem, from all Iniquity and purify *unto himself* to become zealous of good Works ; and unto whom he will at his second Coming gloriously appear without Sin unto Salvation, having once offered himself to bear their Sins, Tit. 2. 13, 14. Heb. 9. 28. Hence for any to affirm, that Christ gave himself to bear the Sins, and by the Sacrifice of himself, to redeem a *universal* People from all Iniquity and purify *them* to himself, many of whom *remain*, yea *wallow* and *tumble* in Iniquity to the End of their Days, remaining unpurified, zealous of *wicked* Works instead of good ones, as Fact declares to be their Case, is nothing better than to confound the plainest Meaning of Words, even those which are of so wide and different a Meaning as *peculiar* and *universal*. 'Tis to argue against Facts and good Sense, and withal renders Christ's Design in giving himself *frustrate* and *vain* as to *many*, and at a *blind Adventure* for *all*, contrary to that manifold *Wisdom* and *Prudence*, wherein God is said to *abound* toward his People in the Matters of *Election*, *Redemption* and *Salvation*. Eph. 1. 9. Chap. 3. 8, 9, 10, 11.

Again,

Again, how observable is it, that as the Redeemed are called a *peculiar* People; so they are *abundantly distinguished* in the divine Oracles from others, by manifold *discriminating* Characters, such as *God's Elect*, the Church which is Christ's Body and Fulness, the Members of his Body, of his Flesh, and of his Bones, whom he will nourish and cherish, purify unto himself, and at last present to himself spotless and glorious. *Eph. 1. 23. Chap. 5. 24. to the End.* Christ's Sheep, for whom he laid down his Life; whom he knows, who know him, hear his Voice, and unto whom he gives eternal Life. *Joh. 10. His Brethren, his People*, whom he will save from their Sins. *Math. 1. 21.* The sanctified, and one with the Sanctifier, God's Children, Heirs of God, joint Heirs with Christ; Heirs of Promise and Salvation. *Rom. 8. 14. to 18. Heb. 1. 14. Chap. 2. Verse 9. to the End.* Where it is observable, that those for whom Christ tasted Death, are called *many Sons*, whom he as the Captain of their Salvation, being made perfect thro' Sufferings, will bring to Glory: So that the Words *every Man*, for whom he is said to taste Death, in *Ver. 9.* cannot intend every individual Man of Adam's fallen Race, but must be *restricted* to every of those Sons, Children, Brethren and Sanctified, and the Church as mentioned in the following Verses; which Characters cannot agree to every Individual of Mankind; it cannot be said of all these, that they as so many Sons, shall be brought to Glory thro' Christ as the Captain of their Salvation, being made perfect thro' Sufferings, or tasting of Death unto that End. Moreover, as the Lord's Redeemed are thus *particularly discriminated and distinguished*, as Vessels of Honour afore prepared unto Glory, unto whom he will make known the *Riches* thereof, from the remaining Part of the same fallen Lump of Mankind, whom the sovereign Potter doth not will thus to form. *Rom. 9.* So they are expressly said to be redeemed unto God by Christ's Blood, *out of* (mark) not in Conjunction with, but *out of* every Kindred and Tongue, and People and Nation, whom he hath made unto God Kings and Priests, *Rev. 5. 9, 10.* Redeemed *from amongst* Men, being the first Fruits unto God and the Lamb, whom they do follow wheresoever he goeth, in whose Mouth shall be found no Guile, being without Fault before God. As will appear at the last Day, when Christ, who loved and gave himself for them, shall present them to himself, even without Blemish, Spot or Wrinkle, or any such Thing; answerable to the great End of their Election in Christ before all Worlds, that they shou'd become holy, and at last perfectly holy, so as to be without Blame before him in Love. Being array'd with the Royal Robe of Christ's Righteousness, the Garment of Needle-Work and wrought Gold, and made all glorious within by the sanctifying Work of his Holy Spirit. Who being able, certainly will, keep them from final falling, and present them faultless before the Presence of his Glory with exceeding Joy. When they will triumphantly sing that blessed Song begun on Earth, to the only wise God our Saviour be Glory, Majesty, Dominion, and Power, both now and ever *Amen.* Yea to him who hath loved and *washed us from our Sins* in his own Blood, and made us Kings and Priests to God and his Father, to him be Glory and Dominion for ever and ever, *Amen.* And they, (*to wit*, the glorified Saints as St. John represents them to be) sung a new Song, saying, "Thou art worthy to open the Book and to loose the Seals thereof; for thou hast redeemed us unto

see also Acts 15. 14. where GOD is said to God
visit y^e Gentiles to take out of them a
people for his name. *John 1. 12*

God by thy Blood, out of every Kindred and Tongue, and People and Nation, and made us Kings and Priests. Which new Song no Man can learn, but the Hundred and forty and four Thousand (that is a select Number) which were redeemed from the Earth, and from amongst Men. *Rev.* 14. 3, 4, 5. Now those redeemed from amongst Men, must according to all due Propriety of Speech, *except* and *exclude* those from amongst whom they were redeemed. And as they are said to be redeemed *out of* every People, Tongue & Nation; so evident it is, that the Bulk of those People and Nations, out of which they are said to be redeemed, are excluded from having a Share in *that* Redemption. It cannot be said of *these* as it is of the *others*, that they were redeemed unto God by his Blood, and made unto God Kings and Priests. Those whom Christ loved so as to shed his Blood for them, are also washed in his Blood as the Effects of the same Love, as well as made Kings and Priests to God, *his* and *their* Father, which cannot be said of all Men without Exception. It is his Church or Elect, which is his Body and Fullness, that he purchased with, and that he washeth in *his own* Blood from their Sins, whom he loved and gave himself for unto those Ends. *Acts* 20. 28. *Col.* 1. 21, 24. *Eph.* 5. 24, &c. *Rev.* 1. 5, 6. These only doth Christ love with a peculiar redeeming Love. “Husbands love your Wives, even as Christ hath loved the Church, & gave himself for *it*, that he might sanctify and cleanse it by the washing of Water by the Word, and that he might present it to himself a glorious Church, not having Spot or Wrinkle or any such Thing, but that it should be holy and without Blemish. No Man yet ever hated his own Flesh, but nourisheth and cherisheth it even as the Lord the Church; and therefore none of them shall perish who are his Body, the Members thereof, of his Flesh and of his Bones.

From all which we may observe, (1) The *Nearness* and *Peculiarity* of the Relation there is between Christ and his Church, their *firm* Union shadowed forth by the Marriage between a Man and his Wife, who of twain do in a *mystical* Sense become *one* Flesh. This is a great Mystery, says the Apostle, but I speak of Christ and his Church, who elsewhere is called the *Lamb's Wife*. Whom at the last Day he will receive into his Marriage-Chamber above, purified and made most richly adorned, attended with a glorious Train of Heaven's Nobility, heavenly State and Grandure, shouting forth loud sounding Hallelujahs, and sweet Anthems of Praise. *Rev.* 19. 1, to 10. compared with *Psal* 45. *Zech.* 4. 7. (2) The Love of Christ the Lamb to his Wife, is mentioned, as an Exemplar of that Love which Husbands ought to shew to their Wives, as the Church's, Reverence, Obedience and Submission to Christ her Lord and Husband is mentioned, as the Exemplar of the Wife's Duty to her Husband, *consequent upon* and *as the* Effects of their Marriage Union. “Wives submit yourselves unto your own Husband, as unto the Lord. For the Husband is the Head of the Wife even as Christ is Head of the Church or Spouse, and he is the Saviour of the Body; (but not a Saviour thereof by a *meer empty Title*, or a Saviour without Salvation observe,) therefore as the Church is subject to Christ, (yielding to him a *loving, ready and universal* Obedience) so let Wives be to their own Husbands in every Thing. Let every Man so love his Wife even as himself (for so loveth Christ his Church, whom

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He nourisheth and cherisheth unto Life everlasting) and the Wife see that she Reverence her Husband." (3) Observe, as Christ's Love to his Church or Spouse, is mentioned as an Exemplar of that Love Husbands ought to shew to their Wives; so it consisteth in the *Peculiarity*, the *Strength* and *Tenderness* thereof, all which makes against the Doctrine of *universal* Redemption. For if Husbands must love their Wives, even as Christ loved his Church by Virtue of a Marriage Union, then by the *Church* cannot be meant *all* Men but a *peculiar* People, seeing *not all*, but *some* Persons *only* (as Scripture and Fact do declare) are betrothed unto Christ, and that too for ever, in Faithfulness, in Righteousness, and in Judgment, and in loving Kindness and in Mercies. *Hosea* 2. 19, 20. The Lamb's Wife, whom he will nourish, purify, richly array, and receive triumphantly into the heavenly Mansions, cannot signify *all* Men. Christ's Spouse can no more intend *all* Men, than a Man's Wife can intend *all* Women; for if he must Love his Wife with a *peculiar*, as well as with a *strong* and *tender* Affection, then Christ, whom he is bid to imitate, doth love his Church or Spouse with a *peculiar* Love also. For note, That as Christ's conjugal Affection to his Church, becomes an Exemplar to Husbands in the Exercise of their Love to their Wives; so the Marriage Union of these the Apostle mentions as a Shadow of the mystical Marriage between Christ and his Church; so that my Argument from the *Husband's Peculiarity* of Love to his Wife, in Distinction from all other Women, in order to prove the *Peculiarity* of Christ's redeeming Love to his Spouse, in Distinction from the rest of Mankind, is *natural*, *just* and *strong*. His (that is Christ's) People whom he is said to save from their Sins, can't intend *all* People, even those that are not *thus* saved. *Math.* 1. 21. When God the Father saith, for the Transgression of my People was he stricken, it can't intend all that are his by *Creation*; but only those that are his by *Election*. The Foundation of God stands sure, having this Seal, the Lord knoweth them that are *his*, who are distinguished from those Apostates, *Hymeneus* and *Philetus*, with others who also were his by *Creation*. The Deceiver and the Deceived are *his*; but not by *Election*. Christ bare the Sins of, and was striped for no more, than are by his Stripes healed; and whom Christ shall see as his Seed, as the Travail of his Soul with Satisfaction, and for whom he makes Intercession. *Isai.* 53. 1 *Pet.* 2. 24. and who in Chap. 1. 1, 2. are called the Elect, whom he sprinkles with his Blood for Healing and Purification.

Again, when it is said, "Behold the Lamb of God which takes away the Sin of the World," it can't, in any good Reason, mean any more than those whose Sins he *actually* and *effectually* takes away; which can't be said of the whole human Race; but of a *peculiar* People, chosen out of the World in Christ, before the Foundation of the World, to be redeemed and saved. Whose Sins in Regard of their Guilt, are taken away by the *meritorious*, and in Regard of their *Faith*, by the *efficacious* cleansing Virtue of the Blood of the Lamb that was slain, and who do accordingly sing the Song of *peculiar* Redemption. *Rev.* 1. 5, 6. Chap. 5. 9, 10. Chap. 14. 1, to 6. The Words of which Text, I have before at large recited.

As we are in *express* Terms told, that Christ laid down his Life, so in the same Place, we are no less plainly informed for *whom*, and for what *Ends* he did *this*, *viz.* for his *Sheep*, or *Elect*, amongst both *Jews* and *Gentiles*; the latter of whom are called his *Sheep* before their effectual Calling, which is an Argument that Christ's *Sheep* and his *Elect* are *synonimus* Terms. Other *Sheep* I have which are not of this Fold, namely of the Jewish Race, and them also I must bring, and they shall hear my Voice; and there shall be one Fold and one Shepherd. These he knows by Name, he laid down his Life for them; there's their Redemption: and calleth them out; *viz.* Out from amongst the common Herd of Mankind; there is their *effectual Calling*: They hear and know his Voice and follow him, *viz.* As the Effects of their Calling and Sanctification, in the Paths of Purity and Peace. They were indeed dead as well as others once, both in the Eye of the Law as *guilty* Creatures being under a State of Condemnation, and dead in Sins and Trespases, void of a vital Principle of Grace; so that they were both *unentitled* to, and *unmeet* for a Life of Glory. But Christ their great Shepherd, came and laid down his Life for them, in order to free them from Death, and make them Possessors of true *spiritual Life*, a Life of *Justification*, a Life of *Sanctification*, and a Life of *Glorification*; answerable to that emphatical Expression of their great Shepherd, I am come that they might have Life, and that they might have it *more abundantly*. Thus our Lord distinguisheth them from the cavilling, unbelieving *Jews*, who were not his *Sheep* or *Elect*, who did not hearken to his Voice and follow him, but rather reject him. Hence says the great Shepherd unto them, Ye believe not in me because ye are not of my *Sheep*. My *Sheep*, or *Elect*, do hear my Voice, and I know them and they follow me, and I give unto them eternal Life, and *they* shall never perish, &c. *John 10*. Whence it manifestly appears, that Christ, the great Shepherd of the *Sheep*, did not lay down his Life, or shed his most precious Blood, even the Blood of the everlasting Covenant, for *all Men* without Exception, but for a *peculiar* People to whom alone the above Account of Things do agree, as is manifest both from *Scripture* and *Fact* in their *united* Evidence. The Power and Force of which Argument, are so *sensibly discerned* and *felt* by the Universalists, as that their great Champion Dr. *Whitby* himself, is put to his *last*, and indeed most *miserable* Shift, in order to withstand them. Like a *drowning* Man, he is glad to lay hold of any *Twigg*, a slender one rather than none, altho' at the same *Time* it is not able to bear his Weight. Who, to amuse his *weak* Reader, ^{make} ~~with~~ this mean, trifling and quibbling Objection, *viz.* That, tho' Christ is said to lay down his Life for his *Sheep*, his *Church*, his *People* and the *like*, yet it is no where said, that he died for these and these "ONLY." An Objection that carries with it its own *Confutation*, as contrary even to all common Use and Acceptation of Expressions amongst Men, in all their Affairs whether *civil*, or *religious*. If the Doctors Method of Argument here were admitted into Courts of Judicature, the Gentlemen of the Law might make strange Work with all Deeds, both of Sale and of Gift, and with Men's last Wills and Testaments too. Then also, a *new* and *unheard of* Method must be used, in drawing all such Writings, *viz.* I *sell*, I *give*, or I *bequeath*, such and such Things, to such and such Persons by Name and unto them "ONLY;"

lest

left for the Want of this *mighty Word*, a Man's peculiar Right and Title to Lands and Legacies, should become *common to all other Men*. And I am very apt to believe, that however *highly* the Doctor's Adherents may think, of this his Method of Argument in Matters of *Divinity*; they would think as *diminutively* of it in Matters *civil*: especially in Case of a *huge golden Legacy*, bequeathed to them by a *wealthy good Friend*.

And now as to the Case of Divinity before us, why should the Doctor's Method of Argument be thought better of? Is it *reasonable* to destroy all *good and common* Usage of Terms and Phrases, merely to grant him his Argument? I trow not. What tho' the *restrictive Term* (ONLY) is not in *so many Letters express'd*, yet how evident is it, that it is *naturally and necessarily imply'd*? If otherwise, what need those *manifest discriminating Characters and Terms of Peculiarity* that are made Use of in Scripture, when it *particularly speaks of Christ's Death, and Redemption*, together with the great Ends thereof? Moreover, I might as well argue that because it is said, that there is *one God*, and *one Mediator* between God and Man the Man Christ Jesus, that there are *more Gods* than *one*, and *more Mediators* between God and Man than *one*; because it is not *expressly* said, that there is but one God (ONLY) and one Mediator (ONLY.) And I presume, that as much as our Opponent value the Doctor's Method of arguing, from the Term (ONLY) in Regard of Christ Death, they wont be willing to admit of it *here*, unless they have a Mind to turn either *Polytheists* or *Papists*. Now if it be counted an *invalid Method* of reasoning in the *last Case*; upon the *very same Grounds* it is no less *invalid* in the *former*. For if we allow it to be *valid* in the *former Case*, for the *same Reason* it must be allowed to be *so* in the *latter*. So that in short in both Cases it doth either stand or fall *together*.

Again, When the Scripture saith, *Husbands love your Wives*, even as Christ loved the Church, and gave himself for it; it doth not follow (I presume) that they may extend their *peculiar, conjugal Affection* to *all other Women* besides their *Wives*, because it is not in *express Terms* said, *Husbands love your Wives*, even as Christ loved his Church, and love them (ONLY.)

Whence, I fairly conclude, that the Term (ONLY) not being express, when it is said Christ loved his Church, and gave himself for it, doth not give the *least* Grounds to conclude, that Christ loved and gave himself unto Death for *any besides his Church*; concerning which, *such glorious Things* are said, as the *Effects and Ends* of his *Death* for the same, as *cannot* be applied to *all Men*, but unto a *peculiar People*, as I have before observed. Even those whose Names were written not only in the *Father's Book of Life*, the *Decree of Election*; but also in the *Lamb's Book of Life*, who *effects* their *Redemption* written there, as *others were not*, from the Foundation of the World: see *Rom. 13. 48. Chap. 17. 48. Chap. 20. 15.* compared together. To all which I might add, that the Tenor of the Doctor's Argument, doth naturally tend to confound *Christianism, Judaism, Paganism, and Mahometism* together, by pulling down the *Fences*, for all the *wild*

Bears of the Forest, Tygers and Wolves, to enter into Christ's Garden this Church, to share and fare alike with his Sheep, his Lambs and his Doves ; so that it is no longer a Garden enclosed ; but a common Field, for the whole Herd of Idolaters throughout the World to graze in. These it seems, must be allowed a common Right with Christ's Sheep, to lie down in the great Shepherds green and pleasant Pastures, and by him to be led by the still Waters, as common Sharers in his Blood, the Blood of the everlasting Covenant.

And now from all that has been said, I hope, I may upon the *most substantial* Grounds, be allowed to conclude, that the Father's Election, the Son's Redemption, and the Holy Ghost's effectual Operations in Calling and Sanctification, are *exactly commensurate* and of *equal Extent* to the Subjects thereof ; that there is an inseparable Connection between Christ's *Sufferings*, and his *saving Benefits*, *viz.* Justification, Reconciliation, Adoption, Sanctification and Glorification ; that he paid down the Price of his most precious Blood, for *no more* or *other* Persons, than to whom he *effectually applies* the same by his Spirit and Intercession for their *actual* Redemption, which cannot include less than their *actual* Salvation, together with all those *Privileges, Providences, Means and Operations* that come between eternal Election *past* ; and eternal Glorification *to come* ; so that the Golden Chain of Salvation, with all it's Links, in their proper Connection and Order, by which God's Elect and Redeemed do climb to their *decreed Felicity*, doth remain *whole and entire*, appearing with a *marvellous Beauty and Splendor*. As the Rivers do all *naturally, gradually and sweetly*, glide along and flow from the *Sea*, their proper Head and Fountain ; or as the Branches and full ripe Fruit, do in a *proper Order and Gradation* spring up from the Root, so all the Blessings of Redemption thro' Christ's Blood, do flow or spring up from God's *free eternal Election* of the Redeemed in Christ their glorious Head and Redeemer. Hence 'tis observable, that when the Apostle is about particularly to specify the several Benefits of Redemption and Salvation, he doth first sum them up in general, as all springing up from *Election* as their *natural and proper Root* ; and which (as a Matter of *vast Importance*, God *honouring*, and Soul triumphing Consideration,) he ushers in with a *rapturous Doxology of Blessing and Praise*, to the glorious Father of Lights, the Giver of every of those good and perfect Gifts, saying, “ Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us, with *all* spiritual Blessings in heavenly Things in Christ ; *according* (mark all is *according*) as he hath chosen us in him before the Foundation of the World.” And then as these are *thus* chosen in him, it is shewn that they come to have Redemption thro' him, according to the *Riches of this electing Grace* ; and are said in him to have obtained an Inheritance being predestinated thereunto according to the Purpose of him, who worketh all Things after the Counsel of his own Will. *Eph. 1.* So that it is an *eternal, full, and compleat* Redemption that Christ hath obtained for them. To which the Prophets, as well as the Apostles, did bear Witness, who testified before-hand the Sufferings of Christ, and the Glory that shou'd follow, nameiy *therefrom & thereupon* in a *proper, inseparable Connection* and Order unto all those for whom he suffered, being kept by the Power of God thro' Faith unto Salvation, ready to be revealed in

in the last Time. 1 *Pet.* 1. 3, to 13. Whence, I do *naturally* and *strongly conclude*, that Christ's Sufferings and Death were designed for the *elect only*, not for all Men. It must in all good Reason be allowed, that Justification, Reconciliation, Adoption, Sanctification and Glorification, are all *essential* Parts of Redemption; otherwise it will follow, that these are *superfluous* in all that are actually saved which is *absurd*, as well as *contradictory* to Scripture Account of Things, relating to that *grand Affair*. Hence, for the Confirmation of my Argument, I shall briefly particularize.

First then, *Justification* by the Blood of Christ, is a Benefit that *naturally flows* from the *shedding* of it; by which the Person is freed from his State of Wrath and Condemnation, hath his Sins forgiven, and is accounted righteous in *God's Sight*; thro' the Imputation of Christ's Obedience and Suffering being received by Faith, *Rom.* 3. 21. to 27. *Col.* 1. 14. In whom we have Redemption thro' his Blood; even the Forgiveness of Sins. *Rom.* 5. 1, to 10. *Chap.* 8. 1, 2, 3, 4, 32, 33, 34. "God commendeth his Love towards us in that while we were yet Sinners Christ died for us." Whence the Apostle doth most *nervously* argue, much more now then being justified by his Blood, we shall be *saved* from Wrath thro' him. Thus those for whom Christ shed his most precious Blood, do *thereby* become entitled unto *actual* Justification and Salvation. And that these are God's Elect and Predestinate appears from this Declaration, those whom he predestinated, them he also called, and whom he called, them also he justified, and whom he justified, them he also glorified. Who shall lay any Thing to the Charge of God's Elect? It is God that justifieth, *namely them*. Who shall condemn? It is Christ that died, yea rather that is risen again, ascended into Heaven, and sitting at the right Hand of God making continual Intercession; appearing as their Advocate, pleading the Vertue of his Death and Resurrection for their Soul saving Benefit, being delivered for their Offence, and risen again for their Justification, *Rom.* 4. ult. Thus his Intercession is founded on his Satisfaction, and ever follows thereupon. The End wherefore Christ was made a Curse, was that he might redeem those he suffered and died for, *from the Curse of the Law*: And *not only so, but also* that all the Blessings of the everlasting Covenant, which is well order'd in all Things and sure, should come upon them. Therefore a Freedom from the Curse of the Law, with an actual Possession of all these Blessings, are *essential* Parts of *Redemption*, *Gal.* 3. 13, 14.

2. *Reconciliation unto God* as an *offended Judge*, whereby he comes to be a God of Peace to the Redeemed, is another Benefit of Christ's Death and Bloodshed, which issues in their *actual* Salvation. That he becomes a God of *Peace* unto them, who by Nature are Children of Wrath even as others, is thro' the Blood of the everlasting Covenant or the laying down the Life of the great Shepherd of the Sheep, answerable to the eternal Covenant Transactions past between him and God the Father; concerning the Redemption of a chosen Number according to the *Election of Grace*. *Heb.* 13. 20. *Titus* 1. 12. 2 *Tim.* 2. 9. *Joh.* 17. 1, 2. see also *Rom.* 5. 1, to 6. Therefore being justified by Faith, *to wit*, in Christ's Blood,

Blood, (Chap. 3. 25.) we have Peace with God, thro' our Lord Jesus Christ. By whom also we have Access by Faith, into this Grace wherein we stand, and rejoice in Hope of the Glory of God, *i.e.* of being one Day glorified with God : Even upon these substantial Benefits of Justification and Reconciliation. Which (mentioning both together) the Apostle doth *thus nervously* argue, God commended his Love towards us in that while we were yet Sinners Christ died for us ; much more then being now justified by his Blood, we shall be saved from Wrath thro' him. For if when we were Enemies, we were reconciled to God by the Death of his Son ; much more being reconciled or made Friends, we shall be saved, *actually* saved by his Life, or ever living to make Intercession for us. The Tenor of whose Plea, founded on this Atonement and Satisfaction, is, " Father I will, (I claim it as my Right, the proper *Work* of an *Advocate* being to *plead Law* and *Justice*) that those whom thou hast *given* me, be with mewhere I am, that they may behold my Glory. Which was the very End of the Father's Election of them *in* him, and giving them to him as his Charge. *Joh. 17. 1, 2.* with *Ver. 24.* " Thou hast *given* him Power over all Flesh, that he might give eternal Life to as many as thou hast given him." And we are assured that the Father heareth him always. *Joh. 14. 2.* Nothing *can*, nothing *shall*, *nonfuit* this his Plea. As the last Day will declare : when Christ shall present them to his Father saying, " Lo ! here am I, and the Children which thou hast given me, *Heb. 2. 13.* From all which it appears, that Reconciliation, is an Effect and Benefit of Christ's Death, and an essential Part of his Work as a Redeemer, and consequently, he did not die to purchase a *general* Redemption for all Men.

3. Adoption is another Benefit of Christ's Death, whereof all the Redeemed are made Partakers. The same, that are said to have Redemption thro' Christ's Blood, are declared to be predestinated unto the Adoption of Children by him to the Father, according to the good Pleasure of his Will, *Eph. 1. 5, 6, 7.* To this End did God send forth his Son, in the Fulness of Time, to be made of a Woman, to be made under the Law, to *obey it's Precepts*, and *suffer it's Penalties*, that he might redeem them from under the Curse thereof, justify and reconcile the Redeemed unto God. And not only so, but that they also might receive the Adoption of Sons ; and because they are Sons, God sends forth the Spirit of his Son into their Hearts, crying Abba Father, *Gal. 4. 4, 5.* Therefore the Redeemed are not a *universal*, but a *peculiar* People.

4. Sanctification is another Effect and Benefit of Christ's Death, and consequently is an essential Part of Redemption wrought out by him. Under which is included, the Redeemed's being effectually called out from hellish Darkeness into God's marvellous Light ; a Translation out of Satan's Kingdom, into the Kingdom of God's dear Son ; their being born again and sanctified throughout in Spirit, Soul and Body. Purified and cleansed in the Fountain that is opened for Sin and for Uncleaness, to their Growth in Grace and Holiness from Glory to Glory, by the Spirit of the Lord. *2 Cor. 3. 18.* Those whom Christ so loved, as to purchase with his own Blood, he also washeth in his *own* Blood, making them

them Kings and Priests unto God and his Father. A State both of Purity and Honour. Having with his *own* Blood, obtained for them an heavenly Kingdom, or eternal Redemption. *Acts* 20. 28. *Rev.* 1. 7. *Heb.* 9. 12. Hence finally, to be redeemed is to be delivered out of the Hand of all Soul Enemies whatsoever, Sin, Satan, the World, Death, Hell, and the Grave; and at last received unto God's heavenly Kingdom; where the Redeemed shall for ever dwell, singing forth everlasting Hallelujahs unto God, that sitteth on the Throne, and to the Lamb for ever and ever. See *Luke* 1. 68, to 76. "He hath visited and redeemed his People, that they should be delivered out of the Hand of all their Enemies." *Tit.* 2. 14. "He gave himself for us, that he might redeem us from all Iniquity, and purify us unto himself a peculiar People, zealous of good Works." *Col.* 1. 12. "Who hath delivered us from the Powers of Darknes, and translated us into the Kingdom of his dear Son, in whom we have Redemption thro' his Blood." *Gal.* 1. 3, 4. "Jesus Christ who gave himself for our Sins, that he might deliver us from this present evil World, according to the Will of God and our Father." *Hosea* 13. 14. "I will ransom them from the Power of the Grave, I will redeem them from Death." *1 Thes.* 1. 10. "And to wait for his Son from Heaven, who hath delivered us from the Wrath to come." *1 Thes.* 5. 9, 10. "God hath not appointed us unto Wrath; but to obtain Salvation by our Lord Jesus Christ, who died for us, that whether we wake or sleep, we should live together with him." *1 Thes.* 4. 17. "And so we shall be ever with the Lord." *Rev.* 7. 9, 10. "And after this I beheld, and lo a great Multitude, which no Man could number, of all Nations, and Kindred, and People, and Tongues stood before the Throne, and before the Lamb clothed with white Robes and Palms in their Hands, and cried with a loud Voice saying, Salvation to our God, which sitteth upon the Throne, and unto the Lamb." And now withal observe, that their Song in Heaven, will not be of a *universal* but *particular* Redemption, *Rev.* 5. 9. "And they sung a new Song, saying, Thou art worthy to take the Book and to loose the Seals thereof: for thou wast slain and hast redeemed us unto God by thy Blood, out of every Kindred, and Tongue, and People, and Nation." *Rev.* 1. 5. "To him that hath loved us and washed us from our Sins in his own Blood, and made us Kings and Priests unto God and his Father; to him be glory and Dominion for ever and ever, Amen."

Now that these are *essential* Parts of Redemption is *past Denial*. That this can't be applied unto *all* Men, *Facts* and *Events* do and will declare. And that these Branches of Redemption do only belong to a *peculiar* People elected out *from amongst* all Nations, the divine Oracles do evidence. And whom we also thence see (*collectively* and *absolutely* considered) are an *innumerable* Number. "I endure all Things (saith St. Paul) for the *Elects* Sake, that they also may attain the Salvation which is in Christ Jesus with *eternal Glory*." And truly nothing short of all this is included in those blessed Words; and without which they have not their full Accomplishment, *viz.* "That Jesus Christ is of God made unto his People, Wisdom and Righteousness, and Sanctification, and *Redemption*." *1 Cor.* 1. 30.

Now from all this it undeniably appears, that the Doctrin of *universal* Redemption is a Doctrin which to the *Scriptures* is an *entire Stranger*, which they know *nothing* of ; an *Invention of Men's Brains*, a *Nullity*, an *Affertion without Proof*, a *Sound without Substance*, and a *self Contradiction*, carrying with it it's *own Confutation*. A Scheme utterly unworthy of an all-glorious God to *form*, and of all wise Men to *receive* and *entertain*. Whilst the Doctrin of *peculiar* Redemption, stands upon a *most firm* and *sure Foundation*, worthy of so great a Redeemer to *effect*, and the most *invaluable* Price of his most precious Blood to *purchase*.



C H A P. II.

AND now in order to bring home, and more closely to apply these Arguments, either for the *Conviction*, or at least for the *more effectual Confutation* of our *grand Universalists*, and for the better Confirmation of the Truth, I have undertaken by God's Help to defend, suffer me (candid Reader) from the Premises to plead a little.

Is it so then as I have proved, that *all* those afore-mentioned spiritual Privileges and Benefits, are the natural Fruits and Effects of Christ the Redeemer's Sufferings and Death accruing to all the Redeemed ; and are they all *essential* Parts of that *eternal* Redemption, which he purchased and obtained for them with the Price of his own Blood ? As who dare deny the same ? Then I wou'd freely ask the Asserters of the Doctrin of *universal* Redemption ; are *all* Mankind *individually* thus redeemed ? *Are they, or ever shall they all* be justified by the Redeemer's Blood, that by them is said to be shed for them ? Are all of them freed from Wrath and Condemnation, and accounted righteous in the Sight of God thro' the Imputation of the Redeemer's Righteousness received by Faith ? Are all made the Righteousness of God in him by Virtue of his becoming a Sin and a Curse for them ? Are all by Vertue hereof, redeemed from the Curse of the Law, and do many of them notwithstanding still lie under the Curse thereof ? How absurd is this ? Are all Men purchased by his Blood, that by it they might be justified and saved from Wrath thro' him, while many do still and shall forever lie under Wrath ? Or will you offer to say that justified Persons may be damned ? As indeed your very *merciful* Doctrin of *universal* Redemption and *falling from Grace* doth maintain. (2) As you affirm Christ shed his most precious Blood for all, I wou'd ask you, Are or ever shall all Men be reconciled unto God by his Blood shed ? Is God, a God of Peace unto all Men thro' the Blood of the everlasting Covenant, as Sheep under the peculiar Care of the great Shepherd, so as that all are or ever shall be saved by his Life ; or ever living to make Intercession for them, appearing as their Advocate in the Presence of God in the Court of Heaven ? Doth he there enter on their Behalf this his interceding Plea, " Father I will that those whom thou hast given me be with me where I am, that they may behold my Glory," And yet do Thousand of this *all* never attain thereunto ; but finally

finally miscarry ? What then becomes of the great Redeemer's Honour while his Plea is thus *unsuited* and *proved invalid* ? If the Redeemer as an Advocate thus pleads for all Men ; either he *knows* whether it will prove effectual, or he does not ; to say he doth not, is to charge him with Ignorance ; and to say he doth, and yet that he produceth this Plea for all Men, is manifestly to charge him with Folly & Weakness, as knowingly to do that which is to no Purpose to do. The very same may be said of his *dying* with an Intent that a l Men should be saved. The Truth is, there is a World that shall be condemned, in Contradistinction from a People that are chastened of the Lord, as a Means to prevent their Condemnation with that World. 1 Cor. 11. 32. There is a World of Men for whom Christ refus'd to pray, that they might be with him in Glory, *Joh. 17. 9.* And consequently, for whom he refused to die, that they might possess that Glory. The Reasoning is *just, rational* and *strong*, that if he had so loved them as to have poured out his Soul unto Death for them, making it an Offering for their Sins, and to the purchasing of their Salvation ; the same Love wou'd have led him to have poured out an interceding Prayer for them that they might be with him in Glory. But as he refused to breath out a Prayer for them, which is the *lesser*, what Colour of Reason can be produced, wherefore he shou'd have breathed out his very Life and Soul for them, which is by *so many Degrees* the *greater* ? (3) As you affirm Christ died to redeem all Men without Exception, I would ask you, are or ever shall all these become God's adopted Children and Heirs of Heaven ? Were they all predestinated to that Priviledge by Jesus Christ, according to the good Pleasure of God's Will ? No ; our Universalists dare not affirm it. Why then shou'd they insist that Christ died with a Design that all Men shou'd have Redemption thro' his Blood, since all that have this *latter* are Partakers of the *former* ? (4) Is it so, that Sanctification as before described, is an *essential* Part of Christ's Work as a Redeemer ? I would ask, are or ever shall all Men, be thus sanctified ? Are *all* redeemed by Christ from all Iniquity, and purified to himself as a peculiar People zealous of good Works ? Are *all* washed in his own Blood, and made Kings and Priests unto God, as their Father, as the Fruits of his redeeming Love ? Or wou'd it not be a Contradiction in *Terms*, to say that he redeemed *all* Men in *general* throughout every Kingdom and Nation, Tongue and People, and *from amongst* Men ? Are all these his Church which he purchased with his own Blood ? Or shall it be said of the Multitudes that perish in their Sins, that *God seriously designed*, they should have Redemption thro' his Blood, even the Remission of their Sins, according to the Riches of his Grace ? That nevertheless he is disappointed of his End ? Or will any affirm, that for all them that perish, as well and as much as for them that are saved, Christ their high Priest once entred into the holy Place, the heavenly Glory with his *own* Blood, having thereby obtained eternal Redemption for them ! This were to dispeople Hell at once ; or else to *dimish* the Redeemers Honour as fatally disappointed of his grand Design of dying for *all*, and *lessening* both the *meritorious* and *efficacious* Value and Virtue of his precious Blood, that he is said to shed for every one. Shall it be said, that the Lord God of *Israel*, visited and redeemed *all* People, *without Exception*, and raised up an Horn of Salvation for them, that

they should be saved from the *Hands of all Enemies* according to his Mercy promised, his Oath and Covenant, that nevertheless Thousands do still *remain in their Enemies Hands* ? What *Inconsistencies* and *Contradictions* are here ? In short, are Justification, Reconciliation, Adoption, Sanctification and Glorification, *essential* Parts of Redemption ? Are all these the *natural* and *inseparable Effects* of the Redeemer's Undertakings to suffer die and interceed for Men ? Then how absurd is it for any to plead for the Doctrine of *universal* Redemption, since so many of the *all*, Christ is said by our Opponents to die for, and redeem ; do forever miss of *such* Redemption ? To talk of a *universal* Redemption without a *universal* Salvation is (as Dr. Chauncey observes) an Absurdity of the *first* Rate. It is to represent Christ as a Saviour without Salvation, and a Redeemer without complete Redemption, having spilt his Blood at a *blind* and *uncertain* Adventure for all, leaving the Event and Success of his Redemption Work to the Free-Will Determinations of those he died for, instead of infallibly securing the End thereof in *His*dom ; whence it comes to pass that *as to many*, he spilt his most precious Blood *in vain* ; He paid down the invaluable Price, but lost great Part of the Purchase. And upon the same Grounds and Reasons might have lost *all the rest* ; yea and had done so, had it not been that some Men thought fit to improve their free Will Stock of Abilities, with a more careful and diligent Hand than others, who thereby rendred the Redeemer's Undertakings effectual to their own actual Salvation, which otherwise had as certainly failed as any of the rest, and so he had died in vain altogether.

This is the very Case of the *Arminian* Doctrine of *general* Redemption, whereby they do at once *vail* the *Wisdom*, and *lessen* the *Love* and *Merit* of the great Redeemer, and rob him of his Honour, by giving it to the Creature, which makes itself to differ from others : It being a ruled Case, that the *Agency* and the *Honour* ever go together. So that instead of saying, " Not unto us, O Lord, not unto us, but unto thy Name ; they are taught to say, not unto thy Name, not unto thy Name ; but unto us be the Praise, who by our Free-will Determinations rendred to ourselves the Merit & Virtue of Christ's Blood *efficacious*, which otherwise had proved *ineffectual* to our *actual* and *eternal* Salvation, for any *absolute* and *infallible* Measures the Redeemer had taken to secure the same. So that after all our Opponents *boasting* Out-crys, of God's *universal* Love in giving his dear Son to die for all Men's Salvations, according to their Scheme of a *conditional* Redemption ; God and Christ did not render their *Salvation so sure* ; but that all of them (if they so willed) might make each one his own *Damnation certain*. This is the true *Anatomy* of the Doctrine of *universal* Redemption. A Doctrine *highly dishonourable* to the *all-wise* God, who by it's Friends is represented as the Author of it ; unworthy the Reception of any wise and considerate Mind, as *subversive* of the Gospel of Christ our great and glorious Redeemer. Which blessed Gospel of his was never designed, to teach Men to represent him like the foolish Builder, whom he there condemns for undertaking the Building of a Tower, without sitting down first to count the Cost, whether he was wise and able enough to finish the same, lest Men begin to mock, saying, This Man began to build, but was not able to finish, he undertook an important Work, Hand over Head, without taking

taking proper Measures in order to secure the End of his Undertaking. Neither doth that blessed Gospel teach Men in the Matters of Redemption and Salvation, to sacrifice to their *own* Net, and to burn Incense to their *own* Dragg, to the Redeemer's Dishonour, under a *specious Pretence* of doing him Honour. It was never the Design of divine Revelation, to teach Men to honour one divine Attribute to the utter Disparagement of another, yea to the Disparagement of that very Attribute, which by them is pretended to be honoured, as in the Instances of divine Wisdom and Love, the *former* being eclipsed of it's Glory in order to exalt the *latter*, and *this latter lessened and disparaged* by the *undue and aukward Measures* that are used in order to exalt it. All which is the very Case of the Doctrine of a *conditional* universal Redemption. Yea, while our Universalists do, with *full and open Mouth*, charge us with rendring God unjust by our Scheme of Doctrine; how evidently do they do the very same Thing by their own? Whereby the *all-righteous God* is represented, as taking a *double* Payment and Satisfaction for the Sins of many, for whom *they say* Christ died as much as for any others; one at the Hands of their Surety and Redeemer upon the Cross; and another at their *own* in Hell-Fire. How absurd is this from such Universalists, as do readily allow of the *proper Divinity, Suretiship* and *Satisfaction* of the Redeemer, as I know some of them do allow, particularly Mr. Thomas Grantham, and Mr. Joseph Hooke, as I shall shew from their Works hereafter? And as for the Socinian who denies this, making no more of the dear Redeemer than a *meer Creature*, under all the splendid Titles he gives him, and no more of his Sufferings and Death than a *meer Example* of Piety and Patience, Faithfulness and Fortitude, as a brave Prophet and Martyr. I say for such a one, a Socinian in Grain, to appear either from the Press or from the Pulpit, as a mighty Advocate for universal Redemption, crying out he died for all Men individually, every Man, and the whole World (as some have done) is a Piece of *unsufferable Nonsense* and *Contradiction*. For a Man to plead that Christ died for all Men, who denies that he suffered and died as a Surety in the Room and Stead of *any one Man*, is no better than an *inconsistent deceitful Declamation* to the unwary, and a *meer noisy Out-cry*. It is just as the Proverb saith, a *Noise about nothing*.

But to proceed; notwithstanding that *pregnant Proof* we have to produce, in Behalf of the Doctrine of particular Redemption, and those *many gross Absurdities* and *Inconsistencies*, that attend the *contrary Doctrine*, as I have shewn, our Opponents are *incessant* in their Charges and Objections against us, very *pertly* alledging, "That the Doctrine of Redemption is not *absolute* but *conditional*, that is to say, that Christ died for all Men upon Condition that they wou'd believe in him, repent and be perseveringly obedient; that God, bearing a *universal equal* Love to the whole fallen Race of Adam, did give his dear Son to die for them, who by his Death restored them all into such a Capacity, that they may believe, repent and be saved if they will, without any supernatural Aids, but by the Improvement of their common Stock of Free-will Abilities. Which say they doth better comport with the divine Mercy and Goodness, than that Doctrine which confines redeeming Love to a Part of Mankind only, and which consequently (say they) doth better provide for the poor Sinner's Comfort and Encouragement, than the

the Doctrine of *particular* Redemption, which rather tends to *Discouragement* and *Despair*. Moreover that it is contrary to many express Texts of Scripture, which of speak Christ's dying for *all Men, every Man, the World, yea the whole World.*" Which Objection it must be confessed doth carry with it a *fair Shew* to the *weak* and *unvary*; especially when set off with some Embellishments of *Arminian Rhetorick*. Nevertheless, when weighed in the Ballance of the Sanctuary appears to be, as indeed it is, *lighter than Vanity*, as I have, I trust in a good Measure made evident. As to the latter Part of this Objection, that speaks of those Scripture Terms of Universality, I shall give Answer in the *proper* Place, in a *particular* Manner; and at present give particular Attendance to the *former* Part of it, and accordingly answer. That the Doctrine of a *conditional* Redemption is no less unworthy of the all-wise God than that of a *conditional Election*; the Vanity of which I have before largely shewn under the Head of Election, to the which I refer my Reader: Who also is desired to view well what I have said in the few Pages past, under the Head of particular Redemption; let him consider well the *harmonious Scripture Proof* I have given in Behalf of that *Doctrine*, together with the many gross *Absurdities* which do clogg the *contrary Scheme*, and he will (if *impartial* and *unprejudiced*) see that the Doctrine of Redemption is not *conditional* but *absolute*; and that the Charges brought against us concerning our blemishing the divine Perfections, and putting a Bar in the Way of poor Sinners Comfort and Encouragement, doth *fairly revert* upon *those that bring them*. *Holy Scripture, sound Reason*, and *Fact* do jointly concur to overthrow our Opponents Notions.

For first, *Scripture*, as I have before shewn, doth declare that Redemption, as well as God's Election, is *peculiar* and *absolute*; procuring a *certain* Salvation unto all the Redeemed.

(2) *Sound Reason* declares, that as God is a Being of infinite Perfections, and as Redemption is the chief of all his Works, so it naturally follows, that he must have laid it out in such *infinite Wisdom*, as that the End thereof be *secured*; and not subject to Heaps of *Contingencies* and *human Arbitrament* whereby it should be *liable to fail*, whereby he wou'd be rendred *floating* and *fluctuating* in his *Purposes* and *Proceedures*, contrary to the natural Doctrine of his *Immutability*, as the glorious Father of Lights, with whom there is no Variableness nor Shadow of Turning. *Isa. i. 17.* That as he must have designed, in this greatest of his Works, to display and promote his *own Glory*; so he will effect it in *such a Manner*, whereby *all* his Perfections, one as well as another, in a *most harmonious* Manner, should shine forth and be glorified. This I say, is what even *sound Reason* itself doth declare and testify, as in all Reason ought to be allowed.

Hence then I proceed to observe, that to this Account of Things, the Doctrine of *peculiar* and *absolute* Redemption, doth *perfectly agree*; while the *contrary Scheme* of Doctrine doth stand in *direct Opposition* thereunto. For in the Doctrine of *peculiar* and *absolute* Redemption, we may behold *every* Attribute shining forth, with a *most sweet Harmony* and *Splendor*.

As (1) God's *sovereign*, and *every Way Free-Grace* and *Favour*, in redeeming a *peculiar* People, a Remnant according to the Election of *Grace*, and not of Works. Who, while he without any Stain to his Justice, might have withheld the

the Gift of a Redeemer, not granting the same to any of the fallen human Race, was pleased of his sovereign Grace and Pleasure to give him for the Redemption of a *Part* thereof, chosen in Christ before all Worlds to that End, as Vessels of Honour and Glory. What then? Is God unrighteous? Nay. But how is that proved? How! Why from the Testimony of *God himself*, who said unto *Moses*, “ I will be gracious, unto whom I will be gracious, and have Mercy, on whom I will have Mercy.” So then, it is not of him that willeth, nor of him that runneth, not of him that repenteth, believeth and obeyeth; but it is of God that sheweth *electing redeeming* Mercy. Whence appears the *Absoluteness* and *Non-conditionality* thereof.

(2) Herein shines forth his marvellous *Wisdom*, or as St. Paul's Phrase is, “ The manifold Wisdom of God according to the eternal Purpose, which he purposed in Christ: Jesus our Lord.” *Eph.* 3. 10. 11. And again, “ All Wisdom and Prudence, wherein he abounds towards his Redeemed.” *Eph.* 1. 7, 8, 9. In laying out such a Scheme for their Redemption as should be *certainly* effected, and that too in such a Manner wherein his rich Love, Mercy, Holiness and Justice might together shine forth. The Redeemer obeying, suffering and meriting for the redeemed Sinner, who thence becomes, in a *Way* of *Righteousness*, entitled unto and actually possessed of the Blessings of Justification, Reconciliation, Adoption, Sanctification and eternal Glory. Christ having by his own Blood obtained eternal Redemption for them; and with the Price thereof in his Hand ascended into Heaven, which he there pleads on their Behalf, even that they may be with him to behold his Glory. Which also shews, that Redemption is not *conditional* but *absolute*. The Gospel tells us, that God hath set forth his Son to be a Propitiation thro' Faith in his Blood, to declare his *Righteousness* for the Remission of Sins; that he may be *just* (mark) that he may be *just*, as well as *merciful*, in the justifying of him that believeth in Jesus. *Rom.* 3. 24, &c. And to this we are told, that those who are justified by his Blood shall be saved from Wrath thro' him, and that being also reconciled by his Blood they shall be saved by his Life. Thus then we see, that the Justice and Righteousness of God is engaged for the Salvation of the Redeemed, and which most splendidly shines forth therein, with a blessed Harmony.

As doth (3) his *Truth* and *Faithfulness*, in the actual Performance of the Father's Promises, both to his Son the Redeemer for himself as the Reward of his Sufferings, and to his People in him their Head, when those eternal Transactions passed between the Father and the Son in the Covenant of Redemption. The first of which we have in, *Isai.* 53. 10, 11, 12. “ It pleased the Lord to bruise him, he hath put him to Grief: when thou shalt make his Soul an Offering for Sin, he shall see his Seed, he shall prolong his Days, and the Pleasure of the Lord shall prosper in his Hand. He shall see the Travail of his Soul and be satisfied: by his Knowledge shall my righteous Servant justify many, for he shall bear their Iniquities. Therefore will I divide him a Portion with the Great, and he shall divide the Spoil with the Strong: because he hath poured out his Soul unto Death: and he was numbred with the Transgressors: and he bare the Sins of many and made Intercession for the Transgressors.” See also, *Phil.* 2. 8, 9, 10, 11. — The second

second you have, *Tit. 1. 2.* “ In Hopes of eternal Life, which God that cannot lie hath promised before the World began.” And as a true and faithful God will perform it, upon the Score and Account of what the Redeemer then undertook for his People to do and suffer, and which accordingly he hath done, as in the before named Text; hence it is that the Promises of God in Christ to Believers are *Yea* and *Amen*, to the Glory of God. *2 Cor. 1. 10.* Thus, in a most blessed Harmony in the great Work of Redemption, “ Mercy and Truth are met together, Righteousness and Peace have kissed each other, Truth shall spring out of the Earth, and Righteousness shall look down from Heaven,” *Psal. 85. 10, 11.*

(4.) The *divine Immutability* and *Power* do shine forth in the glorious Work of Redemption, in that God by his *steady* Counsels and almighty Arm, doth steadily effect the divine Counsels of Wisdom and Grace therein; so that the Redeemed, notwithstanding all Difficulties whatsoever, are kept by the Power of God through Faith unto Salvation, ready to be revealed in the last Time. *Isa. 46. 10.* “ Declaring the End from the Beginning, and from ancient Times the Things that are not yet done, saying, My Counsel shall stand, and I will do all my Pleasure.” Yea, an Oath from God is given forth both for the Confirmation of the Faith, and promoting the Consolation of the redeemed Heirs of Promise in this Matter. *Heb. 6. 16, &c.* “ For Men verily swear by the greater, and an Oath for Confirmation is to them an End of all Strife. Wherein, God willing more abundantly to shew unto the Heirs of Promise the Immutability of his Counsel, confirmed it by an Oath: That by two immutable Things, in which it is impossible for God to lie, we might have strong Consolation, who have fled for Refuge to lay hold of the Hope set before us: Which Hope we have as an Anchor of the Soul both sure and steadfast, and which entrencheth into that within the Vail, *i. e.* the heavenly Glory; whither the Forerunner is for us entered, even Jesus, who is an High-Priest for ever after the Order of *Melchisedeck*.” All which the glorious Transactions of the last Day will fully manifest, unto God’s eternal Praise, and the Redeemed’s *eternal*, as well as *unspeakable* Comfort; when their great Redeemer shall come to be glorified in the Saints, and admired in all them that believe, who shall be saved with an everlasting Salvation; with Joy in their Hearts, with Songs in their Mouths, with Harps of Melody and Palms of Victory in their Hands, saying, “ Thou art worthy to take the Book and to open the Seals thereof; for thou wast slain, and hast redeemed us unto God by thy Blood out of every Kindred, and Tongue, and People, and Nation: To him that loved us, and washed us from our Sins in his own Blood, and made us Kings and Priests unto God and his Father, to him be Glory and Dominion for ever and ever, *Amen.*”

Thus, I hope, I have made it appear, not only that Redemption is *absolute*, not *conditional*, but also how fitly calculated the Doctrine of *peculiar* Redemption is, both for God’s Honour in glorifying all his Perfections, and the *penitent, believing Sinner’s abundant Encouragement and Consolation*, contrary to what is laid to our Charge in the aforesaid Objection: Whence I proceed briefly to evidence how justly the Charge doth revert upon the Bringers of it. And,

(1.) The

(1.) The Doctrine of a *conditional* Election and Redemption doth dishonour God's *Sovereignty* in the dispensing redeeming Favours, by putting *Creature Conditions* and *Performances* in its Room; whence it follows, that it is of him that willeth and runneth, him that believeth and repenteth, and not of God, that Men become Partakers of redeeming Mercy; in direct Opposition to God's sovereign Claim before-mentioned, *Rom. 9. Exod. 33. 19.*

(2.) Hereby redeeming Love is *disparaged*, and the *Glory* thereof *eclipsed*; since the Scripture shews us, that Christ, as the *Fruits* thereof, did not die for Men, considered as *Believers*, *penitent*, *just* and *obedient* Persons, but as *Sinners without* Strength and ungodly. *Rom. 5. 6, 7.* "But God commendeth (and gloriously displays) his Love towards us, in that while we were yet *Sinners*, Christ died for us." *1 Pet. 3. 18.* "Christ also hath once suffered for our Sins, the Just for the Unjust, that he might bring us unto God." And *Reason itself* tells us, that if Christ died to atone for Men's Sins, he must *consequently* die for them considered as *Sinners*; that the *Believer*, the *Penitent* and *Obedient* are the Persons to whom Christ becomes the Author of eternal Salvation is *true*, yet thence to conclude, that these Qualifications are *Conditions* of redeeming Love is *false*. The Truth is, as Sanctification is an essential Part of Redemption, so Christ by his holy Spirit doth, in due Season, work in the Hearts of his Redeemed these Graces, so that they are Part of the Blessings of Redemption, as the *Fruits* and the *Effects*, not the *Causes* of redeeming Love. These are *middle Things* between Election and Salvation, to which the Redeemed were chosen, in Christ, before all Worlds, in order to make them meet for the Enjoyment of that Salvation: The Covenant of *Grace* being *absolute*, doth enable the Redeemed to do what the Gospel requires of them that are saved. Christ in loving and giving himself for his Church, in order to sanctify it, and present it to himself *spotless* and *glorious*, hath *consequently* engaged for the Performance of every Thing that is needful unto that End. He hath engaged both for the *Duty* and the *Safety* of the Church, which he hath redeemed. He makes his People a willing and obedient People in the Day of his Power upon their Souls. *Psal. 110. 3.* They are not *forced* against their Wills, as some Men love to speak; for tho' they are *drawn*, yet do they *run*: *Song. 1. 5.* "Draw me, we will run after thee." The same Love which provided a *Saviour*, will also with him give *Salvation*, with all Things needful to effect it. Hence St. Paul *nervously* argues, when speaking of God's Elect by Name, "If God spared not his own Son, but freely gave him up for us all, how shall he not with him freely give us all Things?" If he gave us the *greater*, he certainly will not withhold the *lesser*.

Hence then, the Doctrine of *conditional* Redemption, which leaves the Salvation of the Redeemed most *precarious* and *uncertain*, doth eclipse the Glory of redeeming Love, while the contrary Doctrine doth *abundantly exalt* it and *display* its *Glory*. And for any to say, that the Graces of Faith and Repentance are not Part of the Purchase of Christ's Blood, is to derogate from the Merit thereof. In short, as they are *both* the Gift of God's Grace, through Christ the Redeemer, it is contrary both to Scripture and good Sense to affirm them to be *Conditions* of Redemption: See *Zech. 12. 10. Eph. 2. 8, 9, 10. Acts 5. 30, 31, 32.* To

talk of a *conditional* Redemption is to make of Christ no more than a *conditional* Redeemer, and to make *that* the *moving* Cause of Men's Interest in redeeming Love, which is the Fruits and Effects of it, and *that* a Condition of Redemption, which is a Part of the Thing itself, which is *absurd*. For as Christ himself, so Faith to believe in him unto Salvation, is the free Gift of God, who in giving Christ to his Church, did with him give it all Things, even as in the Gift of a rich Kingdom, all the Honours and Privileges thereof are included: *Phil. 1. 29.* "To you it is given on the Behalf of Christ to believe." How oddly would it sound for a loving Physician to say to a *frantick* Person, My Love is such towards you, that I will cure you of your Frenzy, upon Condition you will be sober, and at the same Time to withhold his skilful Hand from applying of *effectual* Measures to cure him thereof? Or for a gracious Sovereign to say to all the Prisoners throughout the Jurisdiction of another Prince, I will purchase and grant you your Liberties upon Condition that you will knock off your Chains and Bolts, and unlock the Prison-Doors, and then trouble himself no farther about their Liberty? And yet as absurd as this would be, the Doctrine of a *conditional* Redemption is no less absurd, which gives no better a Representation of Christ our great Physician, King and Redeemer; contrary to the Scripture-Account of him and his Undertakings, which saith, that those for whose Sins he was wounded and bruised, are thereby healed, *Isa. 33. 5.* and that he was anointed not only to purchase for and proclaim Liberty to the Captives, but also to open the Prison-Doors, and to set at Liberty them that are bound, *Isa. 61. 1. Luk. 4. 18.* It is Part of his Work, as a Redeemer, to knock off the Bolts and Fetters of Unbelief from the Redeemed, to deliver them from the Powers of Darkness into his own Kingdom, *Col. 1. 12, 13, 14.* "For this Purpose was the Son of God manifested, that he might destroy the Works of the Devil," whereof the Sin of Unbelief is the Head and Chief. *1 Job. 3. 8.* Hence, when St. Paul speaks of Christ's kingly Power exerted in and by the preaching of the Gospel, as a Means of Sanctification, Faith and Conversion, he saith, that "the Weapons of our Warfare are mighty, through God, to the pulling down of strong Holds, casting down Imaginations, or carnal Reasonings, and every high Thing that exalteth itself against the Knowledge of God, and bringing into Captivity every Thought to the Obedience of Christ," *2 Cor. 10. 4, 5.* Thus doth Christ, as an *absolute* and *complete* Redeemer, redeem both by *Purchase* and by *Power*. In the former he acts as a Priest, and in the latter as a Prophet and King of his Church, whom he gave himself for, that he might in due Time sanctify and cleanse it by the washing of Water by the Word, and at last present it unto himself *spotless and glorious*.

Hence then (as we see) he *ordinarily* effects this Work of Faith, Conversion and Obedience unto God, in and by the Ministry of the Word of the Gospel, and that too in a *rational* Way; so the various Reasonings and Expositions, Promises and Threatnings, Reproofs, Admonitions and Exhortations which Christ's Ministers do use towards their Auditors, are so far from being contradictory unto, or inconsistent with the above Account of *absolute* Redemption (as our Opponents do object) as that there is a *perfect Consistency* and *Agreement* therewith. The Minister indeed, not knowing but all his Auditors doth belong unto the Election

of Grace, doth very consistently with his Doctrine of peculiar Redemption, address himself unto all of them : Yea, it is his Duty, as a spiritual Fisherman, to cast the Net of the Gospel with an open Hand and extended Arm, in order to gather all the Fish that comes within the Reach of his Net ; howsoever some, as *bad Fish*, shall at the last Day, be severed from the good and cast away, *Mat.* 13. 47, 48. The great Commission runs thus, “ Go ye into all the World and preach the Gospel to every Creature : He that believeth and is baptized shall be saved, and he that believeth not shall be damned,” *Mark* 16. 16. The Gospel’s proving a Savour of Death unto Death unto some, as well as a Savour of Life unto Life unto others, is no Bar to its being preached wheresoever God sends it ; (*2 Cor.* 2. 14, 15, 16.) as in that remarkable Instance of *St. Paul’s* and *Barnabas’s* Preaching at *Antioch*, pertinent to my Purpose, *Acts* 13. 44, 45, 46, 47, 48. which under the Head of Election I have fully opened.

It is indeed objected to us, “ That the *universal* Love of God hath made such “ *rich* and *ample* Provision in giving his Son to die for *all Men*, that none should “ perish for want of Redemption purchased for them, but through their *Sins* and “ *Unbelief*.” To which I answer,

(1.) That true it is, that *final* Impenitence and Unbelief is the *condemning* Sin which renders Men obnoxious to the divine Wrath, and the Justice of God will triumph in their just Condemnation, who not *forcedly* but *freely* rejected God and his Way of saving Sinners, and so stand *self-condemned*, as those above-mentioned in *Acts* 13. “ For this is the Condemnation, that Light is come into the World, and Men loved Darkness rather than Light, because their Deeds were evil,” *Joh.* 3. 19. “ *Ye will* not come to me that ye might have Life,” *Joh.* 5. 40. Their Wills are indeed free, but it is unto Evil only. Ver. 42. “ I know you that the Love of God is not in you.” If my Objectors should still say, How can you reconcile these Things together, the Justice of God in the Condemnation of Unbelievers, with the Doctrine of peculiar Redemption ? I reply, Let them first reconcile together their Doctrine of *universal* Redemption with a *partial* Revelation and Salvation ; let them reconcile their Assertions of Christ’s dying and shedding his Blood to atone and satisfy for all Men, with God’s justifying and reconciling by his Blood only *some* of all ; let them reconcile their Doctrine with the Justice of God, which represents him as taking a *double* Payment for the Sins of many, for whom they affirm Christ died and paid down the Price of his most precious Blood ; one at *his Hands*, and afterwards another at their *own Hands* in the Prison of Hell ; and whereby they undervalue the Virtue and Efficacy of that most precious Price, by which they say such *rich* and *plentiful* Provision was purchased for all Men ; let them reconcile their Affirmations of God’s *serious Intentions* of saving all, with his *Non-executions* of the same : Let them, I say, reconcile these Things together, and then and not before, call upon others to reconcile their Matters.

But (2.) I argue, If Christ died with an Intent to atone for the Sins of all Men, (as they affirm) then he redeemed them from all their Sins, or he did not ; if he did, then *all Men* shall be saved from *all* their Sins, and consequently from their Sins of Unbelief, (the Sum and Scum of all) so that there shall be nothing

left to damn where Christ died to save. If he did not, then of Course every Man was left in a perishing Condition, or in a State in which they were liable to perish for want of a full and compleat Redemption purchased for them. --- At last we must rest in the Apostle's Proposition, that "he gave himself for us, that he might redeem us from all Iniquity, and purify unto himself a *peculiar* (not a *universal*) People, zealous of good Works," *Tit. 2. 14.* And from what I have offered it appears, that the Doctrine of a *conditional* Redemption doth manifestly run counter unto and eclipseth the Glory of the divine Perfections, of God's Sovereignty, his redeeming Love, and his unspotted Justice.

I now proceed to manifest that those other glorious Perfections of his Immutability, Truth, and Faithfulness, are not a Whit less blemished, stained and dishonoured by such a *medly, casual and preposterous* Scheme of Doctrine, which *Hysteron proteron*, puts the Cause for the Effect, and the Effect for the Cause; that inverts the true Order of Things in the glorious Work of Redemption, and turns them quite *upside down*; that represents that glorious Superstructure (the chief of the Works of God) as built but on a sandy Foundation: For according unto such Representations, how is the everlasting Covenant, which contains in it the Promise of all spiritual Blessings in heavenly Things in Christ, and by his Blood, the Blood of that Covenant sealed to the Redeemed? How, I say, is this everlasting Covenant ordered in *all* Things and sure? Or how can it be said that therein is all the Redeemed's Salvation, with all that they *can* desire in order to compleat the same? What becomes of those glorious Declarations answerable to the Ends, the *blessed* Ends of the same, *viz.* of God's being *willing*, yea, *more abundantly* willing to shew unto the Redeemed the Immutability of his Counsel concerning them, adding an Oath to his Promise, that by these two immutable Things, in which it is impossible for him, their God, in the Bonds of the everlasting Covenant, to lie, or fail, an End might be put to all the Strivings of their weak and doubtful Minds, their Faith and Hope settled and confirmed, and that upon the whole they might have strong Consolation, having fled unto Christ their glorious Redeemer & Forerunner for Refuge? How is their Hope in him both sure and steadfast, as their Soul's Anchor well and safely cast within the Vail, whither Jesus their Forerunner is for them entred, to take Possession on their Behalf, and maintain their Right of Interest and Possession as their High-Priest for ever after the highest Order of Priesthood? How is the glorious Father of Lights without *Variableness* or even the *very Shadow* of Turning, if he *shifts and changes* both in the Counsels of his Wisdom and Will, and those of his redeeming Grace towards the Redeemed, as the *casual and tottering* Scheme of a *conditional* Redemption doth plainly represent him? Rendring the Objects of his *greatest Love* liable to become (as thence many actually do) the Subjects of his *greatest Wrath*? Even those whom he *so* loved, *so as can't* be either *fully conceived or expressed*, even so as to give the richest Jewel in all his heavenly Treasures, his only begotten and best beloved Son, in order to purchase for them a Freedom from perishing under a State of Condemnation for their Sins, and a Right unto eternal Life, thro' Faith in him, according to *Joh. 3. 16, 17.* "God so loved the World (the poor *Gentiles* as well as the *Jews*, contrary to what the *Jews* were wont to think) that whosoever

whosoever, tho' a *Gentile*, one of the poor Nations of the World, *Mat. 6. 33.* that believeth in him should not perish but have everlasting Life: For God sent not his Son into the World to condemn the World, (the poor *Gentiles*, or his Elect amongst them, *Rom. 11. 11, to 16.*) but that the World thro' him might be saved." Is redeeming Love according to, and by their Scheme represented as *passing Knowledge*, unmeasurable as to its full Dimensions? according to that of the Apostle, who hence cried out, O the *Height* and the *Depth*, the *Breadth* and the *Length* thereof! Or rather such as is *easily grasped* by a *common* and *ordinary* Degree of Knowledge, & capable of being measur'd by a *human Line*? How *flatly* does their *casual* Scheme contradict the great Apostle's nervous Method of Argumentation, from the Gift of a Saviour to the Gift of Salvation, from the Gift of so glorious a Redeemer to the free Grant of a full and compleat Redemption, with all Things needful to effect the same: *Rom. 8. 32, &c.* "If God spared not his *own* Son, but delivered him up for us all, how shall he not with him also freely give us all Things? Who shall lay any Thing to the Charge of God's Elect? It is God that justifieth: Who shall condemn? It is Christ that died, yea rather that is risen again, ascended into Heaven, and at the right Hand of God maketh continual Intercession for us. Who shall separate us from the Love of Christ? We being more than Conquerors through him that loved us." I am persuaded that neither Death, nor Life, nor Angels, nor Principalities, nor Powers; nor Things present, nor Things to come, nor Height, nor Depth, nor any other Creature shall be able to separate us (the Redeemed) from the Love of God which is in Christ Jesus our Lord and Redeemer." How plainly, I say, doth the *Aminian* Scheme of a *conditional* Redemption contradict this *nervous* Method of the great Apostle's Argumentation? And in Effect, to argue, that tho' God so loved all Mankind, even with *such Strength* of redeeming Love as that he spared not his own Son, but delivered him up for *them all*, nevertheless with him he doth not freely give them all Things needful *infallibly* to secure and effect their actual Redemption and Salvation by him, even altho' he not only died for their Offences, but also arose again for their Justification, ascended into Heaven, sitteth there at the right Hand of God to make continual Intercession for them: But rather left the grand Event of all this so as that some of them actually do perish, and all of them might have done, being separated from the Redeemer's Love and cast into a State of everlasting Perdition, becoming *so much less* than Conquerors over their spiritual Enemies, altho' Christ so loved and died for them.

Thus, instead of arguing with the Apostle, from the free Gift of a Saviour to the free Grant and certain Possession of Salvation, as an Argument of the greatest Degrees of redeeming Love, our Universalists do in Effect argue from the free Gift of a Saviour, unto a Liableness of a certain and great Damnation to all the Objects of redeeming Love.

Hence also I may fitly add, What alas! becomes of the before-mentioned Promises, which a faithful God and Father made unto the great Redeemer, both as to the certain Reward of his Sufferings, and as the Head of his Elect in the eternal Covenant Transactions about their compleat Redemption? How doth he see his Seed; and the Travail of his Soul with Satisfaction, while so many of them

them, whose Sins he bare, and for whom he travailed in Soul, even to the pouring of it out unto Death, do according to the *Arminian* Scheme eternally miscarry and perish in their Sins? How also doth the Pleasure of the Lord prosper in his Hand according to Promise? Surely it *rather most sadly fails*. And on how *slender* a Thread do those Hopes of eternal Life hang, altho' founded on a Promise made by a God that cannot lie to the Redeemed, in Christ their Head and Redeemer, before the World began, upon the most valuable Considerations of his becoming their Surety and Sponsor in the Fulness of Time? *Tit. 1. 1, 2. 2 Tim. 1. 9.* Thus have I made it appear (contrary to what is suggested in our Opponents Objection) that the Doctrine of *peculiar* and *absolute* Redemption doth, in an *harmonious* Manner, glorify *all the divine Perfections*, while the *contrary Scheme* doth act *just contrariwise*, as also in Regard of true Comfort to poor sensible Sinners; with Respect unto *both*, our Opponents *Proof* is as *weak* as their *Calumny* is *strong*; whilst our Proof, both from *Scripture* and *sound Reason*, remains both *visible* and *irresistible*: To which I shall now *thirdly*, subjoin the Evidence of *Facts*, which threefold Cord they cannot easily break.

(3.) How can Faith, together with Repentance and Holiness that do ever accompany it, be the *Conditions* of Redemption to *all* Men, since *Facts* and *Events* do evidence, that God *doth not will* to give to *many* and *great* Nations the Preaching of the Word of the Gospel, out of which Faith comes? "How shall they believe in him of whom they have not heard? And how shall they hear without a Preacher? And how shall they preach except they be sent?" Namely, by the Hand of the sovereign Disposer of all Things. *Rom. 10. 14, 15, 17.*

How vainly is it alledged against us, that God *sincerely* wills that *all Men*, without *Exception*, be saved, *to wit*, by Christ's Death, and come to the Knowledge of the Truth, since *Facts* and *Events* do declare, that God wills to withhold the Means of that Knowledge and Salvation from a very great Part of Mankind, while at the same Time he gives it unto others, who in Contradistinction from the rest are called *his* People, and that too as the Effects of his Mercy, yea his tender Mercy? Thus these have the Light of Salvation by Christ granted unto them, while the others sit in their natural Darkeness, and in the Shadow of Death. See *Luk. 1. 76, 77, 78.* where it is said of that famous Preacher of the Gospel, *John* the Baptist, Christ's Forerunner, *viz.* "That he should go before the Face of the Lord to prepare his Ways, to give Knowledge of Salvation unto *his* People (his People, whose Jesus he is, that shall save them from their Sins, *Mat. 1. 21.*) by the Remission of their Sins, through the tender Mercy of our God, whereby the Day-spring from on high hath visited us, to give Light to them that sit in Darkeness, and in the Shadow of Death, and to guide our Feet in the Way of Peace." Which exactly answers to the Saying of the ever-blessed Jesus to his Father, when he prayed for that peculiar People which the Father gave him *out from amongst all Flesh*, that he might give eternal Life unto them, and accordingly a *Soul-saving Knowledge* both of the Father and the Son their Saviour. *John 17. 2, 3.* "As thou hast given him Power over all Flesh, that he should give eternal Life to as many as thou hast given him. And this is Life Eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent."

Hence

Hence again, the Preaching of the Gospel to a People that never before had it, is by our blessed Saviour himself, called the Springing up of Light to a People that sat in Darknests, in the Region and Shadow of Death, *Math. 4. 16.* Now, as the holy Scriptures make a *partial*, not a *universal* Revelation of the saving Knowledge of God thro' Christ, an Argument of his *Mercy*, yea his *tender Mercy*; so it naturally follows, that his Redemption of a *peculiar*, not a *universal* People doth *best* exalt that *divine Attribute*. Especially when to this we consider, that it both *provides* and *infallibly applies*, that most heavenly Balm to all the Objects of redeeming Love. Moreover this *tender Attribute* is not to be measured by a *human*, but a *divine Line*; which shews that it is not of him that willeth, nor of him that runneth: but of God that sheweth Mercy, who hath Mercy on whom he will have Mercy. There is a People of no Understanding, concerning whom it is said, "He that made them will have no Mercy on them: and he that formed them will shew them no Favour," *Isai. 27. 11.* Yea, undeniable Fact doth declare, as I before observed, that there are many and great Nations, unto whom God wills not to afford those aforesaid Fruits and Effects of his tender Mercy, *viz.* The glorious Light of the Gospel: but leaves them in their natural Darknests and in the Shadow of Death, being without Christ, Aliens to the Common Wealth of God's spiritual *Israel*, and Strangers from the Covenant of Redemption, the Covenant containing the Mercy of a promised Saviour, having no Hope, and without God in the World; they do remain a far off, are never brought nigh by the Blood of Christ, continuing Strangers and Foreigners unto him. *Eph. 2. 12. &c.* And who and where is he that dares hence to reply against God; who is most free in the Dispensations of his Favours, without giving an Account of any of his Matters unto Clay Mortals, and who, without any Stain to his Justice, might have refused to have shewn redeeming Mercy unto any of the fallen Lump of Mankind, and as polluted Creatures might have dashed in Pieces every Shred of us all? Now since the aforesaid blessed Means of applying the saving Benefits of Christ Death, are the natural Product of God's *tender Mercy*, which yet he grants but unto a Part of Mankind; let our Universalists try to reconcile this distinguishing Dispensation of the Almighty, with their bold Assertions of his universal redeeming Love and tender Mercy, in giving his dear Son to die for the Salvation of the whole human Race without Exception. Let them exercise their *best Skill*, in trying to reconcile their Notions of God's granting a *universal Remedy* as the Fruits of his tender Mercy unto all Men, with his actual withholding from a very great Part of *this all*, those aforesaid Means of applying this blessed Remedy, which is also the Fruit and Effect of the same tender Mercy of our God. What tolerable Reason can they render, wherefore God as the Fruits of his tender Mercy did give the very Life of his most dear Son in order to purchase Light, Life and Salvation for *all*, whilst at the same Time they (our Opponents) are obliged to confess that he wills to leave many to sit in Darknests, and in the Shadow of Death, not granting unto them the Preaching of the Gospel, as a Means of giving them the Knowledge of Salvation by the Remission of their Sins thro' the Blood and the Merits of the Redeemer as the Fruits of his tender Mercy; so that the Day-spring from on High doth not visit them, in order to give them Light in their Darknests

and Shades of Death, and to guide their Feet in the Ways of Peace ; which is by the Blood of the Redeemer's Cross. In short, as this *partial* divine Revelation, the choice Means of applying the Death of Christ, as a Soul saving Benefit to the Sons and Daughters of Men, is well consisting with God's Justice, and tender Mercy, so, by just and undeniable Consequence, the actual Provision of Salvation for a *Part* of Mankind *only*, is no less consistent with those divine Perfections. Yea hereby they are best honoured and exalted together with the great Redeemers Wisdom, in laying out such a Scheme of Redemption, as shou'd not depend upon Uncertainties liable to fail ; but *infallibly* secure the great Ends, of that most important and unparrellel'd Work of an all-glorious God. Either Christ by his Death purchased the pleaded for Conditions of Redemption for all Men, or he did not ; if he did, then it will follow that all Men shall have them to compleat their Redemption & Salvation, and so all shall be saved. If he did not, then of Course all Men are left in a Condition liable to perish, for want of a *compleat* Redemption. Which shews the Folly of Men's pleading for a meer *conditional* Redemption. Christ did not die for Men, because they *would*, but because they *should* believe, repent and be holy in order to make them meet for the Enjoyment of God in a State of Glory in Heaven. Whence we do fitly say, that Jesus Christ is become the Author of eternal Salvation unto all them that believe and obey him.

Again, If Christ died for all Men, as some affirm, upon the abovesaid Conditions, then he foreknew whether all Men wou'd come up to and comply with them that they might be redeemed, or he did not. To say he did not, were to deny his Omniscience, contrary to *Rev. 2. 23.* To say he did, and yet to affirm, that he nevertheless died to purchase Salvation for all Men alike, is manifestly to blemish his Wisdom, and to turn his redeeming Love into greater Hatred, unto all that are in the Event not saved ; since he knew, that these once Objects of his best Love, would hence become in a far greater Degrée the Subjects of his Wrath than they wou'd have been, if he had not so loved them, so as to die for them. The very same may be said of the Father's Love in giving his dear Son to die, and purchase Salvation for all Men. So that hereby both the Father and the Son are charged with Folly, by our Universalists *absurd* Methods of representing the Work of Redemption ; so as that God the Father knowingly gave his Son, and the Son knowingly gave himself to die in *vain* for many, and but at a *blind Adventure* for all Men.

Now from all that has been offered, I do fairly conclude, that God's Redemption of the Sons and Daughters of Men, is not *conditional*, but *absolute*. That *this Scheme* of Redemption doth best tend to honour and glorify the divine Perfections in *general*, and in *particular* the tender Mercy of our God ; and by just Consequence doth best provide for the penitent believing Sinner's Encouragement and Consolation ; who, from the *absoluteness* of Redemption, is enabled to believe in and come *unto* Christ, as a returning Prodigal to his offended Father, who with open Arms runs to meet and embrace him, giving him everlasting Consolation, and a good Hope thro' Grace ; assuring of him, under his Tremblings, Doubts and Fears, that a bruised Reed he will not break, and the smoking

Flax he will not quench, 'till he brings forth Judgment unto Victory. Whence the poor humble Believer is enabled, joyfully to conclude with the Apostle, *Phil.* 1. 6. "Being confident of this very Thing, that he who hath begun a good Work in me, will perform it until the Day of Jesus Christ; who loved me, and gave himself for me." *Gal.* 2. 20. Now let any *reasonable Man* judge, whether this Scheme of absolute Redemption I plead for, be not *far preferable*, even in the Matter of true Comfort to Penitents, to that of our *Universalists*, which after all their Clamour about it's exalting God's Mercy, and providing for the Soul's Comfort, doth leave the best of Men in an uncertain State as to Salvation, even at the *very Threshold* of Heaven. Which fully serves to overthrow that Objection, which charges our Doctrine with being the *Destroyer of all Hope*. Yea at this Pinch, I would ask our Opponents, which is most preferable to them, as what would yield them the most *agreeable* and *satisfactory* Frame of Mind; a *doubtful* and *precarious* Title to the *Lands* and *Estates* they *possess*, or such a one as is *absolutely firm* and *sure*? And then to apply this, to an Interest in redeeming Love. As for the unbelieving & impenitent Sinner (considered as such) *their* Scheme don't pretend to provide Comfort, any more than *ours*. Yea in this, *theirs* is far short of promoting divine Mercy towards him; because it leaves him in his impenitent State, until by his own Free-Will Power, without any supernatural Aids, he shall perform the pleaded for Conditions of Redemption, whereas he will never do this, until made willing by a Day of God's Power upon his Soul. Thus the rich and plentiful Provision talked of, leaves every poor inconsiderate Sinner, in the ready Road to starve and perish, for want of *further* and *better Supplies*.

But now the Doctrine of *peculiar* and *absolute* Redemption doth of an *unwilling, unbelieving*, make a willing, believing and *obedient* People, even every individual of the Thousands and Millions of the Objects of redeeming Love, given by the Father to Christ in the Covenant of Redemption. *Job.* 6. 37. "All that the Father giveth to me, (saith the Redeemer) shall come, (mark) *shall* come unto me, and him that cometh, I will in wise cast out." That is to say, all those whom the Father gave unto the Son to redeem and save, those he will redeem from all Iniquity and purify to himself by the Holy Spirit of Grace, enlightening their Minds, and renewing their Wills, so as that they *shall certainly* thereupon, *willingly* come to Christ for Life and Salvation, and who in coming shall be most kindly received, most richly entertained and never cast out of his Favour. Which perfectly agrees with our blessed Saviour's Account, of the Greatness of redeeming Love; in his Discourse with *Nicodemus* a Ruler of the *Jews*, who were ready to exclude the poor *Gentiles*, the Nations of the World (*Math.* 6. 33.) from having any Share in the Benefit of the *Messiah's* Coming and Kingdom, witness *Peter's* Carriage in this Matter, *Acts* 10. until better informed by God in a Vision, as our Lord informed *Nicodemus* by the Words of his Mouth. *Job.* 3. 16. God so loved the World, that he gave his only begotten Son that whosoever believeth in him, should not perish (to wit, in their Sin) but have, *certainly* have everlasting Life. Christ's Sheep do hear his powerful Voice in the Gospel, do obey it and follow him, who giveth unto them eternal Life, and they shall never perish. They are carried safe unto Heaven, in the triumphant Chariot of redeeming

Love, God hath *so* loved them. And yet some of our *Universalists* are ready (tho' with more *Keennes* than *good Reason*) to retort upon us, that according to our *Hypothesis*, *Joh. 3. 16.* must run thus, " God *so* hated the World that he gave his only begotten Son, to die but for a few of all the World, instead of God *so* loved the World, &c. But to pay them with a little of their *own Coin*, I answer, that if the Terms (the *World*) be taken in their *universal* Sense (which by the Way after all their stretching the same on their Tenter-Hooks, they cannot make to reach that Length and Breadth) then God wou'd be said, *so to love* all the World, as to give his dear Son to die for their Salvation, and at the same Time *not so* to love them, as to give unto them *actual* Salvation, nor indeed *absolutely secure* either it, or *Faith* the Condition of it, unto any one of them all, which is most absurd. Nay according to their Notions, of God's universal redeeming Love being extended to all Men alike, is to render him to love, and will the Salvation of *Unbelievers*, as well as *Believers*, which wou'd be to love and hate the same Persons, and to will both their Salvation and Damnation at the same Time. And after all their *Clamour* on this Head, against our Exposition of this Text, we do at the *most* and *worst* only exclude ^{really} *Unbelievers*, from having a Share in the saving Benefits of redeeming Love. And *such* our Opponents do *themselves* exclude therefrom, and confess that all Men shall not be saved; that some do perish in their Unbelief, notwithstanding that they say Christ died to redeem, and that God the Father, as the Fruits of his universal Love, willed thereby the Salvation of all Men. " If (as the excellent Mr. *Hurrian* observes) God's Ministers " cou'd truly tell Men, that Christ died for all Men without Exception; yet they " cou'd not tell them that any more (*come to Ripeness of Years and Understanding*) " shall be saved than actually do believe in him; and it is certain that all who do " so in Truth shall be saved. It is not my Knowledge that Christ died for me " that is the Ground of my believing in him; but the Command of God requiring it, and the Declaration that whosoever doth so shall have eternal Life. " Upon this I have not only a Liberty and Encouragement to believe when the " Gospel is preached to me, but it is my Duty so to do. In the *Olympic Games* " there were many that run, altho' but one received the Prize. *1 Cor. 9. 24.* " But in the Case before us not only *one*, but *all* who truly believe shall be saved. " Therefore when the Man put the Question to our Saviour, Whether there are " few that are saved? He bid him, " Strive to enter in at the strait Gate, for " many I say unto you shall seek to enter in, and shall not be able," *Luk. 13. 24.*" Where observe, the Non-Entrance of many who seek to enter in, is made an Argument wherefore he shou'd strive to enter in, not an Obstruction thereunto. So that in short, *very consistently* with the Doctrine of *peculiar* Redemption, we do publickly exhort all our Hearers to believe, that they may be saved, using all Diligence in the Use of all the Means of Grace and Salvation; patiently and constantly waiting thereon, as the poor impotent Man *did* at the Pool of *Bethesda* for the Moving of the Waters for Healing, who tho' he waited long did not wait in vain. And for poor Sinners Encouragement herein, we *truly* and *consistently* say, that God so loved the World that he gave his only begotten Son that whosoever believeth in him, shou'd not perish but have everlasting Life. That the Gospel of

Christ is the Power of God unto the actual Salvation of all them that truly believe, according to *Rom. i. 16.* Which yet our *Universalists*, who hold with final falling from Grace; will not allow us to affirm. Moreover the judicious Reader is desired to observe, that as our Opponents by their loudest Assertions of *universal* Redemption, and of God's *general* Love to all Men, don't make the Subjects of actual Justification and Salvation *ever the more*; so we by asserting that Christ died for *some only*, don't make them *ever the less*. While they assert that Christ died for all Men's Redemption and Salvation, they don't pretend that all Men shall in the Event be actually redeemed and saved: We say that all those shall be actually redeemed and saved for whom Christ died. So that after all, their *most dismal* Declamations against us, crying out *unmerciful! unmerciful Doctrine!* It is evident, that we don't thereby in the least Degree lessen the Number of the actually redeemed and saved: But rather *ascertain* the *actual* Redemption and Salvation of *Thousands of Millions, ten Thousand Times ten Thousand, and Thousands of Thousands*, an innumerable Number of all Nations, and Kindreds, and People and Tongues. *Rev. 7. 9.* Whilst our Opponents *very merciful* Doctrine, renders the actual Salvation of every one altogether *precarious* and *uncertain*, yea as a *moral Impossibility*, as I have largely shewn under the Head of Election. They maintain a *universal* Redemption, and at the same confess a *partial* or *peculiar* Salvation of some only. We maintain a *peculiar* Redemption, and a *peculiar* Salvation, which is to be *consistent* with ourselves; whilst our Opponents Nations are most inconsistent. Hence then after all their clamorous Out-cries, I wou'd fain know wherein lies the *very great Mercifulness* of their Doctrine, which they *so much cry up*; and the *Unmercifulness* of ours which they *do so much cry down*? So that upon an impartial & thro' Inquiry, all their Objections against us are no more than so many vain Flourishes, or noxious Vapours, which disappear at the bright Sun's Approach. Whilst their own Doctrine & Confessions are most inconsistent with each other, as well as contrary to the glorious Perfections of God: But our's all of a Piece harmoiniously consistent, well comporting with and promotive of the Honour of the divine Perfections. Our Doctrine represents redeeming Love (which is the greatest of all Love) as ever resting upon the Objects thereof, both *providing* and *securing* the saving Benefits of the same to the Redeemed, & accordingly giving Life & Motion to all the Means of Grace & Salvation, answerable to God's immutable Nature, his most wise and gracious Designs in giving a Saviour. But our Opponents Doctrine represents God as making all Men the Objects of his greatest Love, yet so as that he afterwards removes it from many of them, changing it into the greatest Exertions of his Hatred, Wrath and Indignation. If the Love of God was such as to provide so glorious a Remedy for all, what tolerable Reason can be assigned wherefore he should not (as must be allowed to be in his Power) take such Measures as would effectually apply the healing, sanctifying and Soul-saving Vertues thereof unto all, for whom they say it was provided? How can it be in any good Reason thought, that the infinitely wise God should leave the *great End* of the *chiefest* of his Works (by which he must have design'd to display his glorious Perfections in the highest Manner) *wholly undeterminable*, and accordingly liable to be *totally* frustrated and overthrown by the fickle Determinations

minations of poor sinful and depraved Creatures ? The Scripture faith of Men's Redemption, that Christ was delivered for their Offences and rose again for their Justification, and that at the right Hand of God he maketh Intercession for them. But if after all this, some of those very Persons for whom Christ thus acted, shall for their Sins be eternally condemned ; where is the *Justice* and *Mercifulness* that our *Opponents boast of* to attend *their Doctrine* ? Or what proper Relief can it yield to the wounded Conscience of a poor Sinner, who is soundly convinced by woful Experience of his utter Inability (even with all his free-will Stock) to apply this healing Balm ? And suppose, for Argument's Sake, he can make a Shift to do this, why the poor Soul still remains upon the very Brink of Danger, liable to fall away and perish, having no absolute Promises allowed him for his Comfort and Safety ; so that his spiritual and eternal Life ever hangs in Suspence before his Eyes ; who, tho' he may be in a State of Favour with God and of Salvation *To-day*, may fall into a State of Wrath and Damnation *To-morrow*, and possibly ever remain so : For our Universalists being *very merciful Men*, won't allow of God's giving *absolute, confirming, insuring* Grace to *any one* of the Objects of redeeming Love. Whereas on the other Hand *we* say, that *all and every one* of the Objects of that *greatest* Love shall as *certainly* have the Remedy *savingly applied* to their Souls as ever it *was provided* for them : Whence *every penitent Believer* hath the *greatest* Ground of *Joy and Comfort*, altho' Christ died to redeem only a *peculiar* People.

And now from the whole of what hath been offered, I do fairly conclude, that the Doctrine of *absolute peculiar* Redemption doth *best* honour the divine Perfections, and provide for solid Soul-Comfort to every penitent returning Sinner, and that the *contrary* Doctrine doth just the *contrary of this*, notwithstanding what is objected against us : For how shocking, both in Regard of the great Redeemer's Honour, and the penitent Believer's Comfort, doth it sound to say, that justified reconciled Persons may be damned ? That those who are the Objects of God's *greatest Love* may, yea, that many of them *do* become the Subjects of his *greatest Wrath* and fiery Indignation, to be devoured as God's Adversaries ? That many of those very Persons for whom Christ, with the Price of his own precious Blood obtained *eternal Redemption*, shall nevertheless lie under the Sentence of *eternal Condemnation* ? That many of the adopted *Heirs of Heaven* do at length, as all of them *might*, become the *Heirs of Hell* ?

Again, How doth it sound to say, That the all-glorious God freely gave his beloved Son to die and save *from perishing in their Sins*, those *very Persons* whom he *perfectly foreknew* would nevertheless *actually perish therein* ; yea, that this Gift of his dear Son to and for them, as the Fruits of his redeeming Love for their *Salvation*, would issue in the abundant Increase of their *Misery* under a State of *Condemnation* ? That God's *most sincere* Intentions of Salvation (Expressions often in their Mouths) shall, as to many Men, become really frustrate and vain ?

And, in a Word, How doth it sound to say, That the all-wise God laid out, and that the great Redeemer wrought no better than a *conditional precarious* Redemption *at a blind Adventure* for all Men ; so that hence it might have come to pass, that not so much as one Man should have been actually saved of all that
Christ

Christ died to redeem, and by the Price of his precious Blood purchased Salvation? That the Lord Jesus loved and died for the Redemption and Salvation of them that *perish, as much to all Intents and Purposes* as for those that are *saved*; whence it comes to pass, that the *Saved* have no more to bless God for in the Matters of Redemption and Salvation, than those that are *damned*; the *Saved* having gotten to Heaven merely by their better Improvements of their free-will Stock of common Grace, whereby they *made themselves* to differ from others, and not by Virtue of any *distinguishing absolute Grace and Favour of God*? I say, How doth this sound? Surely not to the glorifying the divine Perfections, nor to the gladdening and comforting the Souls of Believers. And yet surely, without any Prevarications, this is the Case of the Doctrine of *universal, conditional* Redemption, which yet our *Universalists* do *most highly applaud*. But from such Methods of honouring the great Redeemer and comforting poor penitent Sinners, good Lord deliver us! May God, in his infinite Mercy, grant me a Share in that Redemption that is *peculiar, absolute, free and firm, founded on a Rock*! This shall be unto me Light in my Darkness, a *sure* Foundation for my Faith and Hope at all *Times*, and a Spur to my Obedience as long as I live; that being delivered out of the Hands of mine Enemies by my glorious Redeemer, I may serve him without Fear, before him in Righteousness and Holiness all the Days of my Life: Ever bearing in Mind, that by this I shall comply with one great End of my Redemption by him, as it is written, *Tit. 2. 14.* “Who gave himself for us, that he might redeem us from all Iniquity, and purify unto himself a peculiar People, zealous of good Works.”



C H A P. III.

Wherein Entrance is made of my Answer to the latter Part of the aforesaid Objection, founded on those Texts which speak of Christ's dying for all, of his tasting Death for every Man, and such like Terms of Universality.

HAVING finished what I intended to offer in Behalf of peculiar Redemption, under the aforesaid general Head of Argumentation, from the *divine Perfections*, from the *essential Parts* of Redemption, and *Fact*, I shall, by divine Assistance, proceed to examine the *chief* of those particular Texts of Scripture, whereon our Opponents are wont to found their Notions of *general* Redemption, or that Christ the *second Adam* died to redeem *every Individual* of Mankind that fell in the *first Adam*, as *most fondly* taken up with those Terms of Universality, which appear in the said Texts of Scripture, without a due Consideration of those *proper Restrictions and Limitations* wherewith their several Senses are bounded; such as (*all Men*) (*every Man*) (*the World*) (*the whole World*) and such like, which may well enough serve to make a *Flourish* *withal*, by such as content themselves with the bare Sound of Words, without looking further into the Scope of the Place where they lie, and unto the Analogy of Faith.

But

But from what has been already offered, the Reader may easily observe, that the most that can be understood by the aforesaid Terms of Universality, is all and every, or the whole World of *God's Elect*, Christ's Sheep, or the Children of God amongst both *Jews and Gentiles*, that lie scattered abroad throughout the whole World, whom Christ was to die for and gather together, according to *Job. 11. 51, 52.* This is an Interpretation that will bear the *utmost* Trial by the Touchstone of *holy Scripture and Fact*, which that of our Opponents *cannot bear*; because, when they have stretched those Terms of Universality on their Tenter-Hooks to the utmost, they cannot prove them to signify *every individual* of *Adam's* fallen Race that *ever were*, or *shall be*. Which Observation *alone* is enough to ruin *their Cause*, as the *whole Strefs* of their Arguments from those said Texts and Terms of Universality, lies upon a wrong Supposition, and Presumption that they signify and intend the whole human, fallen Race individually; so upon a fair and just Disproof of this their Interpretation, by *natural and undeniable Consequence*, their Arguments for universal Redemption thereon founded, do *inevitably* fall to the Ground. How can the *Superstructure stand*, when proved to be erected on no better than a *sandy Foundation*.

If *real Fact* may be admitted for Proof in this Matter, I have *that* to produce, together with an *irrefragable Argument*, taken from the *most shocking Absurdities* that cleave to our Opponents Interpretation of the Texts they do produce in this Matter, whereby they do them Wrong, in attempting to stretch them *beyond their Line*. For from thence to affirm, that Christ died to redeem all the whole fallen Race individually, is plainly in Effect to say, that the Damned in Hell were once the Objects of his redeeming Love, *Judas not excepted*: Yea that Christ by the Price of his most precious Blood purchased eternal Redemption, for all whose Souls were *actually* in the Prison of Hell at the *Time and Hour* of his *Bloodshed and Death*, when he actually paid down the Price of Redemption.

To make this evident let it be observed, *First*, That our blessed Saviour was not *actually* offered upon the Cross for Man's Redemption, until some Thousands of Years after the Creation and Fall of Man.

Secondly, Every one must allow, that all *finally impenitent Sinners*, who died in every successive Age during that long Space of Time, certainly went to Hell, as unto their *own Place*, as is said of *Judas*. It is an *old Testament Truth*, that the Wicked shall be turned into Hell and all the Nations that forget God," *Psal. 9. 17.* And it is a *new Testament Declaration* by the Mouth of the *Redeemer himself*, that *wide* is the Gate and *broad* is the *Way* that leadeth into Destruction, and *many* there be which go *in thereat*, in Contradistinction from the strait Gate and narrow Way that leads to Life, and the few (comparatively) that find it, as Walkers in that good Way, *Math. 7. 13, 14.* And the Apostle *Peter* after this declared, that the disobedient Spirits of the Antidiluvian Rebels, the Inhabitants of the old wicked World, whom God overthrew by the mighty Flood, were in Prison, *viz.* the Prison of Hell. *1 Pet. 3. 19, 20.* Now since the Case is thus as represented in these two Propositions, for any to assert that Christ died to redeem all *Adam's* fallen Race *individually*, it is to argue against *Fact* and *all good Reason*, representing the great Redeemer to act as *absurdly* as they argue. It is

is to furnish out a Plea for opening the Doors of the infernal Prison, and setting at Liberty all it's human Prisoners, to whom notwithstanding belongs no Enlargement, since they must lie there until they have paid the very last Mite of that great Debt, for the which they were cast in thither, suffering the Vengeance of eternal Fire. And yet even for these (according to our *merciful* and *very wise* Universalists) the great Redeemer once paid down no less a Price than *that of his most precious Blood*, whereby he purchased for them, as much as for any Saint in Heaven an *eternal Redemption*. As much for *Judas that Son of Perdition*, as for *Paul and Peter*, those *Heirs of Salvation*. That Christ died to redeem from Wrath and Hell, many Thousands that were actually in Hell at the Time of his Death, and that had been there for a long Space of Time before, and who nevertheless *do still*, and *ever will* remain there. Thus while they *mightily flourish* with some few Texts of Scripture, which they *press* into their Service, and wrest to serve their Turn in order to prove that Christ died *for all Men without Exception*, they do er'e they are aware most *wretchedly Blunder*, expose their own *Weakness and Folly* to public View, and Trumpet forth their own *Absurdities*. This is so *obvious* that even a *weak* Man may discern it. *Wise Men!* who so confidently build on a *sandy* Foundation from a *fond* Conceit that it was made of a Rock, whence their Building doth soon fall, and behold great is the Fall thereof! This is the Fruit and Effect of their laying so much Stress on the *bare Sound* of Words, even Words of *equivocal* Sound and Signification, without a due Consideration of the *sad* Inconveniencies they do thereby run into, as before shewn.

And here for any, as a Prop to their *tottering* Building to object, That God upon the Fall made a *Covenant of Grace* with *all Men*; that Christ should become their Redeemer upon *Condition* of their Faith, Repentance and Obedience, and that they thence should be saved *if they would*, doth not a Whit mend the Matter, nor remove the Inconveniencies aforesaid attending the Doctrine of *universal* Redemption, since still hereby Christ is represented as undertaking for all Men at a *meer blind Adventure*, and thence *in vain* for many; which is most unworthy of his infinite Wisdom and matchless redeeming Love, as I have before shewn at large. For him *actually* to die at a *meer Uncertainty* for all Men, in vain for many, and for him to *undertake to die* after this Manner for all Men, amounts to one and the same Thing: So that my Objector nevertheless stands in the *same* Place, without gaining the least Ground, like the Door on the Hinges, notwithstanding its Motion.

But if this Prop fails, our *general Redemption Men* can soon furnish out another, objecting thus, "That if (as we say) many were actually in Hell at the Time of Christ's Death, and that 'tis therefore absurd to talk of Christ's dying for all Men, and so for these; it is no less absurd to talk of his actual dying for the many Thousands that went to Heaven long before his Death, and who at the very Time of it were actually in that blessed Place: For by the same Rule of arguing, it must be needless for him to die to purchase Salvation and a Place in Heaven for those whose Souls were actually saved and brought thither already, even many Hundreds of Years before that Time."

Thus

Thus have I set this Objection in as *strong a Light* as the Objectors themselves can desire ; altho' with a Design, I *freely confess*, that I may give it the *greater Overthrow*, and put the Objectors to the *deeper Silence*, by condemning them out of their own Mouths, for the which I conceive they'll return me but little Thanks.

My Answer is,

(1.) That if there be any Absurdity in alledging that Christ died for those that were in Heaven at the Time of his Death, it doth as much fall upon the Objector's Doctrine of universal Redemption, or of Christ's dying individually for all Men, as upon *ours*, since those Thousands then in Heaven are Part of *this all* for whom *they say he died to redeem*. Besides, after all that is objected to us on this Head, our Charge of Absurdities against *their* Scheme of Christ's actual dying for the Redemption of all those that were in Hell at the Time of his Death, *remains unremoved*, since they constantly aver, that he died to purchase a *universal* Redemption for *every Individual* of Mankind, for one as much as for another, for all as much as for any one ; confidently producing many Scripture Texts for the Proof of this, *pressing* them into their Service.

(2.) After all, it remains most *apparently* evident, that our Scheme of Redemption is most harmoniously consistent, standing clear of all Absurdities as before shewn, and *particularly* of that laid to our Charge in the above Objection : since all those old Testament Believers, who went to Heaven before Christ's actual Payment of the Price of their Redemption, went unto that blessed Place upon the *Credit* of that Payment, answerable to the Covenant of Grace and Redemption, that was made on their Behalf, between God the Father, and God the Son, their *Sponser* and *Surety* before the World began, they being *then* chosen in him and given to him by the Father to redeem and save. *Eph. 1. 4. Job. 17. 1, 2. Prov. 8. 22, to 32.* In the Faith of which (being revealed in the several Promises and Prophecies which related thereunto) they both lived and died. All these died in Faith, *to wit* of *this*, with the Faith of *God's Elect*. *Heb. 11. 13. Tit. 1. 1, 2.* “ Paul a Servant of God and an Apostle of Jesus Christ, according to the Faith of God's Elect, and the acknowledging of the Truth which is after Godliness : In Hopes of eternal Life, which God that cannot lie promised before the World began : But hath in due Times manifested his Word thro' Preaching.” “ God who at sundry Times and in divers Manners, spake to the Fathers by the Prophets, hath in these last Days spoke to us by his Son,” *Heb. 1. 1.* Accordingly *they then*, (as well as *we now*) were in due Time called with an holy Calling, not according to *their Works*, but according to *God's own Purpose* and Grace which was given them in Christ Jesus before the World began, *2 Tim. 1. 9. Rom. 3. 24.* “ Being justified freely by his Grace, thro' the Redemption that is in Christ Jesus, whom God hath set forth to be a Propitiation thro' Faith in his Blood, for the Remission of Sins that are *past*, thro' the *Forbearance* of God.” Plainly referring unto the *past Times* of the old *Dispensation* of the Gospel, when the old Testament Saints had their Sins pardoned, and their Persons justified thro' Faith in Christ's Blood the Price of their Redemption ; altho' as yet not *actually* paid down ; but as *certainly engaged for* in the Covenant of Grace and Redemption to be done in due Time, and therefore it is added, thro' the *Forbearance* of God, *to wit*, God the Father

Father the great Creditor, who acquitted these from Sin, Guilt, Wrath and Condemnation, sanctified and brought them to Heaven upon the *Score and Account* of Christ their Surety's Engagements, in which they believed, and accordingly pleaded as the Ground of their Acceptance with the great Creditor. It was by Virtue of *such a Faith* that *Abel* offered unto God a *more excellent* Sacrifice than *Cain*, and that *Noah* found the Grace of Acceptance in God's Sight, becoming an Heir of the Righteousness which is by Faith, *Heb. 11. 4, 7.* Moreover *Abraham* saw Christ's Day and was glad rejoicing therein. It was by this Righteousness of Faith all God's Elect both before, and since the Exhibition of the Son of God in the Flesh, were and are justified and saved. All the Difference lies in *this*, that the *former* lived and died in the Faith of Christ's Suretyship Engagements, actually to pay down the Price of their Redemption in *due Time yet to come*; the *latter* believeth in the same Suretyship Engagements as *already performed*, or the Price of their Redemption already paid down according thereunto.

To make this Point the more plain unto *weak Capacities*, answerable to the Doctrine of *peculiar Redemption*, I shall lay down this *familiar Simile*. Suppose, if ten Thousand Men were *insolvent Debtors*, unable to pay *one Mite* of the great Debts they had contracted; for the which they were become lawful Prisoners to their Creditor, under an Arrest of Judgment, altho' as yet not any of them imprisoned. Suppose again, that a certain rich Nobleman of his *own free good Will*, as being under *no Obligation* to any of them, and *consequently* not chargeable with *Injustice* if he shou'd *wholly disregard* the indigent State of *all or any of them*; should undertake to become a Sponsor or Surety of a certain Part or Number be they more or less of these ten Thousand, that he will hereafter at *such a Time*, at large and in *full*, actually pay down a Price or Sum of Money to their Creditor; for the Payment of which for the present he gives his Promise or Obligation; to all which the Creditor agrees, which as he might have lawfully refused, so 'tis an Act of *free Favour* in him to accept of a Payment *this Way*, and thereby lay himself under an Obligation of Justice to free and acquit the Debtors: But Oh how much greater wou'd the Favour be if like unto God the great Creditor, he shou'd make it his Care to provide such a Surety! Suppose again, that some of the said certain Number of insolvent Debtors do plead for their Acquittance before the Time of actual Payment of the Debt; but the others not 'till after it is actually paid: The natural Conclusion is, that *these* are *both* acquitted by *one* and the *same Suretyship Engagements*; the *Difference* lying only in *this*, *viz.* the *former* is acquitted by Vertue of the Surety's Bond given to the Creditor actually to pay their Debt on a certain Time *yet to come*; the *latter* by Vertue of the Payment *already made in due Time*. Before all Time, God chose the Redeemed in his Son their Surety and Redeemer; in the *Infancy of Time*, he accordingly revealed and promised him; in *Continuance of Time* thence forward, this was further revealed, and by many *Types and Figures, Promises and Prophecies* confirmed; until the *Fulness of Time* was come when all this was *accomplished*, answerable to the eternal Purposes of a most wise, gracious and faithful God, which he had purposed in Christ Jesus our Lord. *Eph. 3. 11.* Who was fore-ordained before the Foundation of the World, but was manifested in the last Times, that is to say in *due Time*, *Rom. 5. 6.*

in the *Fulness* of Time, *Gal.* 4. 4, 5, 6. "When the *Fulness* of Time was come, God sent forth his Son, made of a Woman, made under the Law, to redeem them that were under the Law, that we might receive the Adoption of Sons, and because ye are Sons, God hath sent forth the Spirit of his Son into your Hears, crying *Abba, Father.*" Which cannot be said of *all Men*; since *all are not thus* redeemed, nor *thus* adopted. If we regard the *Scripture* Account of Things, we shall find that the Objects of electing Love, of adopting Grace, and those who have Redemption thro' the Redeemer's Blood are *one* and the *same Persons.* *Eph.* 1. from 3, to 13.

So that upon the whole, we do *very consistently* say, that Christ died for a *peculiar* People, yea, for those that were in Heaven at the Time of his Death; and that our Opponents Objection falls to the Ground *without Remedy*, and without obtaining the *least Release* from the *Absurdities* laid to the Charge of their Doctrine of universal Redemption, *viz.* That Christ died for the Damned, as much as for the Saved amongst the Sons of Men; yea for the Multitudes of them that were in the infernal Prison *at the Time* of his Death, as much as for those that were in the heavenly Paradise above; or that ever after shou'd come there.

I now proceed in the Prosecution of my general Answer unto the *Plea* for *general* Redemption, as founded on divers Terms of *Universality* mentioned in divers Texts of Scripture. From whence as well as from the common and frequent Usage of such like Terms amongst Men, I shall shew that they are very often used under *proper Restrictions* and *Limitations*, answerable to the Subjects to the which they are applied when spoken of, and *not every Individual* Person in the World; and that *therefore* our Opponents confident Plea for universal Redemption founded on *such Terms* are *not sufficient* to support *their Allegations.* How frequently and generally are the Terms *all Men*, and *every Man*, in *ordinary* and *common* Discourse and in historical Relations, used to signify no more than all and every Man of *such a Country, Society, Calling* and *Character*, in plain Contradistinction from other Men that are not comprised under these Terms! So also in Scripture Account of Persons and Things, as I shall Evidence by divers Instances. In *Gen.* 3. 20. *Eve* is said to be the Mother of *all Living*; yet not of every living Creature without Exception, not of the Angels, nor of Birds, Beasts and Fishes; but all of her own Kind. *Exod.* 9. 6, 12. It is said, that all the Cattle of *Egypt* died, and that the Hail smote *every Tree* and *every Herb*, and yet other Cattle are mentioned after, and a *Residue* of Trees are said to be escaped, *Chap.* 10. 5. And in *Isai.* 25. 8. it is said, that the Lord God will wipe away Tears from *all Faces*, which cannot intend all Men *individually*, for many there be from whose Faces Tears shall never be wiped away, who shall for ever weep and wail with gnashing of Teeth, *Math.* 24. 51. see *Rev.* 21. 4, 8. where you shall find that the Promise of wiping away Tears, is referred unto a *peculiar* People in *Contradistinction* from others; so that the true Meaning of the Words is, that God will wipe away Tears from off the Faces of all *his People*, all *his Elect* People, as well among the *Gentiles* as the *Jews*; the Text being a Prophecy of Gospel Days, when the Partition Wall should be broken down that then was between *Jews & Gentiles*, and both reconciled unto God by the Cross of Christ; *Eph.* 2. 12, to the *End.* Accordingly

ingly the whole Prophecy runs, *Iſai.* 25. 6, to 9. “ And in this Mountain ſhall the Lord of Hoſts make unto *all* People, a Feaſt of fat Things, a Feaſt of Wines on the Lees, of fat Things full of Marrow, of Wines on the Lees well refined ; and he will deſtroy in this Mountain the Face of the Covering caſt over *all* People, and the Vail that is ſpread over all Nations, (that is to ſay, the *Gentile* Nations, who as yet remained in a State of Ignorance, Blindneſs and Darkneſs, deſtitute of the Light of the Goſpel, as in *Eph.* 2. 12.) he will ſwallow up Death in Victory, (by which is meant the glorious victorious Atchievements of the Redeemer by the Death of his Croſs) and the Lord God will wipe away Tears from off *all* Faces, and the Rebuke of *his* People, (mark) of *his* People, ſhall he take away from off all the Earth : for the Lord hath ſpoken it.” To this End did Chriſt die, and to this End was he accordingly born, and his Birth publiſhed, as in *Luk.* 2. 10, 11. “ And the Angel ſaid unto them, fear not, for behold I bring unto you good Tidings of great Joy, which ſhall be to *all* People, for unto you is born this Day in the City of *David*, a Saviour which is Chriſt the Lord.”

Thus was Chriſt preached by the Angels unto the Shepherds ; and thus by Virtue of Chriſt’s Commiſſion he was preached unto *all* Nations, *Math.* 28. 19, 20. or to every Creature in all the World, according to *Mar.* 16. 16. “ Go ye into all the World, and preach the Goſpel to every Creature,” &c. Which cannot intend *every Individual* of all the People and Nations in the World ; for *thus* Chriſt *never* was nor will be preached, nor be a Joy unto : But unto *ſome* of *all* People and Nations in the World, to the Gentiles as well as to the *Jews*, *ſome* of *every* Kindred and Tongue, and People and Nation ; according to the Song of the Redeemed, *Rev.* 5. 9. for whom Chriſt was ſlain, and whom he redeemed unto God by his Blood, and made unto himſelf Kings and Priests ; and who accordingly will ſtand at the laſt Day before the Throne, and before the Lamb, cloathed with white Robes and Palms in their Hands, and will cry with a loud Voice, ſaying, “ Salvation to our God which ſitteth upon the Throne, and unto the Lamb.” Moreover St. Paul ſaith, *Col.* 1. 23. “ That the Goſpel was preached unto *every Creature under Heaven*,” and yet not to every Creature without Diſtinction, but unto every *rational* Creature, and not unto every *Individual* of them, which were contrary to the Truth of Facts to affirm : But the meaning is as before explained, according to the great Commiſſion, Paul being ſtilled the Apoſtle of the *Gentiles*. in a particular Manner, he with other Apoſtles went about Preaching *every where*, the Lord working with them, anſwerable to his Word, *Luk.* 24. 46, 47. “ That as it behoved Chriſt to ſuffer, ſo Repentance and Remiſſion of Sins ſhould be preached in his Name among *all Nations*, beginning at *Jeruſalem*.” Thus and thus did the Lord *commiſſion* his Apoſtles, and thus and thus did they *aſſ*, anſwerable to their *Direction* and *Charge*. Again, in *Joel* 2. 28. God promiſeth ſaying, “ I will pour out my Spirit upon *all Fleſh*,” which cannot intend all Fleſh according to our Uniſverſaliſts large Stretch of ſuch Terms *All* and *Every* : It only intends *ſome of every Nation*, Age, Sex and Degree, even his Servants and Handmaidens, as it is explained and applied *Acts* 2. from Ver. 1. to 20. peculiarly referring to the extraordinary and miraculous Effuſion of the Holy Ghoſt at the Time of Pentecoſt, when Men of ſeveral Lands,

Tongues and Nations were met together, as may be there seen at large. Again, in 1 Cor. 12. 7. it is said, "That the Manifestation of the Spirit is given to every Man to profit withal." A Text mightily boasted of by the Patrons of universal Redemption and Grace, as an unanswerable Argument for their universal Talent-Trade, and that every Individual of Adam's Race, by Virtue of Christ's Death, are Possessors of a Measure of the holy Spirit of Grace, upon the due Improvement of which they may all be saved if they will. But alas! poor Men, being overmuch possessed and blinded with these their *Notions, Dreams and Fancies*, they do stumble at the very *Threshold*; since by the Spirit here is peculiarly to be understood the *extraordinary Gifts* (not the *sanctifying Graces*) of the Spirit, which in a peculiar Manner appertained unto the primitive Times of the Gospel, for the Confirmation of it, and Edification of the Gospel Church in that State of its Infancy, wherein the *Corinthian Church* did abound, and which some amongst them improved towards the Promotion of Strifes and Divisions, as in Chap. 1st, 10, to 14. which caused the Apostle to write unto them on this Head, as well as others, shewing that those were never given to such evil Purposes, but unto the mutual Edification of one another, even as the several Members of the Body natural are useful for the Good of the whole Body, in Subserviency to the Head. This appears throughout the whole Chapter, answerable to the Occasion and Scope of this Epistle: So that the plain meaning of the Text is, That the Manifestation of the Spirit, *to wit*, in the Distribution of his several *miraculous and extraordinary Gifts* there spoken of, and given out severally amongst them, was for every Man that had them to profit withal, and not to use as a Bone of Contention, or as a Means of Division and Schism in the Church: Which spoils all our Universalists Triumph from this Text, who, like a drowning Man that catches hold of every Twig, are ever ready to take up with the bare Sound of Words, without any due Consideration of the Occasion, Scope and Coherence of them with what goes before and follows after. See from Ver. 4. and onward, "Now there are Diversity of Gifts, but the same Spirit; and there are Differences of Administrations, but the same Lord; and there are Diversities of Operations, but it is the same God that worketh all in all; but the Manifestation of the Spirit (*to wit*, in *this diverse and extraordinary Manner*) is given to every Man (that is, to every Man to whom it was thus given) to profit withal: For to one is given by the Spirit the Word of Wisdom; to another the Word of Knowledge by the same Spirit; to another Faith, by the same Spirit; to another the Gifts of Healing, by the same Spirit; to another the working of Miracles; to another Prophecy; to another, discerning of Spirits; to another, diverse Kinds of Tongues; to another, the Interpretation of Tongues; but all these worketh that one and the self-same Spirit, dividing to every Man severally as he will, &c." And to these Ends was the Spirit thus given to them, *viz.* That they might profit withal, or use the same to the Profit of the Church, not to the rending and dividing of it, or to use the Apostle's Phrase, "that there be no Schism in the Body." Now the Case being thus, there remains not the least Shew of a Reason hence to argue for the Doctrine of universal Grace in every Individual of Adam's Posterity, as the Purchase of the second Adam.

Again,

Again, *Rom. 11. 32.* it is said, “ For God hath concluded them *all* in Unbelief, that he might have Mercy upon *all*.” Which cannot intend every Individual of *Jews* and *Gentiles*, (the People there spoken of) since there are some whom he that made will not have Mercy on, and to whom he that formed them *will* shew no Favour; *Isa. 27. 11.* but *all* God’s Elect amongst *Jews* and *Gentiles*; the latter of whom were once shut up under a State of Darknes, when the former enjoyed Light; now the latter enjoy *Light*, while the others are shut up under *Darknes* and *Unbelief*, until the Time of their Conversion shall come, which is the very Thing the Apostle there undertakes to prove: For having treated of the *Jews* Rejection, and of the *Gentiles* Conversion, he proceeds to shew that there is a *Time coming* when the *Fulness* of the *Gentiles* shall be brought in, and when God’s Elect amongst the *Jews* shall be called and brought Home to him by a Soul-saving Conversion, so that (to use the Apostle’s Words there) *all Israel* shall be saved; God will thus shew his Mercy upon *them* all: not all *Israel’s* natural Posterity, for they are not all *Israel*, that be of *Israel*, neither because they are the Seed of *Abraham*, are they all Children; that is, they which are the Children of the *Flesh*, these are not the Children of God: but the Children of the Promise are counted for the Seed. Nor by *all Israel* can be meant all the *Gentiles* individually; but God’s Elect, adopted Children among both *Jews* and *Gentiles*; these are God’s *spiritual Israel*, of whom alone it can be said that, *all Israel* shall be saved; and in order thereunto in God’s *due* Time called and converted. God hath concluded *them* all in Unbelief that he might have Mercy upon (*them*) all. All which is founded upon God’s sovereign Disposals of his Grace, who is gracious to whom he will be gracious, and hath Mercy on whom he will have Mercy, *Rom. 9. 13.* In the mean while, let us the *Gentile* Church express the same Affection to, and Concern for *them* now, as the *Jewish* Church *did* once to and for *us*, while we were uncalled, and shut up under Darknes, as is their present Case. *Song. 8. 8.* “ We have a little Sister and she hath no Breasts: what shall we do for our Sister in the Day wherein she shall be spoken for? ”

But to proceed, it is said *2 Cor. 5. 14, 15.* “ For the Love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead: and that he died for all, that they which live should not live henceforth unto themselves, but unto him which died for them and rose again ”; whereby the Term *all* for whom Christ is said thus to die, cannot be intended all Men individually; nor indeed doth the Text say for all Men, but for *all*: That is to say all God’s Elect, his Church and Children, for whom alone he died and rose again. It was for *their* Offences he was delivered, and for *their* Justification that he rose again, and for whom he ascended & continually Interceeds, consequent upon his dying for them, and rising again. See for this, *Rom. 8. 32, &c.* where after the Apostle saith, God spared not his own Son, but delivered him up for us all, he shews whom he intends by this *us*, and this *all*, as it follows *Ver. 33, &c.* “ Who shall lay any Thing to the Charge of God’s Elect? It is God that justified, who shall condemn? It is Christ that died, yea rather that is risen again, who is ever at the right Hand of God, who also maketh Intercession for us.” From all which he concludes that nothing shall be able to separate those for whom Christ died, rose again and interceeds,

ceeds, from the Love of God which is in Christ Jesus our Lord. Which cannot be said of all Men without Exception, but of *God's Elect* exclusive of all others. Moreover of *this all alone* can it be truly said, that the Love of Christ (being shed abroad upon their Hearts by the Holy Ghost given to them) constrains no longer to live unto themselves, but unto him who died for them and rose again; answerable to what the same Apostle saith, *Tit. 2. 14.* "Who gave himself for us, that he might redeem us from all Iniquity, and purify unto himself a *peculiar* People zealous of good Works." Accordingly in the Text under Consideration, the Words are brought in as a *Reason*, wherefore the Apostle and his Brethren did not live unto themselves, but unto him that redeemed them, thus arguing, for the Love of Christ constraineth us, because we thus judge, that if one died for all, then were (they) all dead, (that is all those for whom Christ died were antecedently dead, under a Sentence of Death and Condemnation, also dead in Trespases and Sins; wherein appears both the Necessity of Christ's dying and rising again for them as their Redeemer from Wrath, Sin and Death, and his marvellous Love in so doing) that they which live, or are brought by Christ's Death and Resurrection to a Life of Justification and Sanctification, in order to fit them for a Life of Glorification, should not henceforth live unto themselves, but unto him who died for them and rose again. In the former Part of the Text is shewn the *Necessity*, in the *latter Part* the *End* and *Efficacy* of Christ's Death and Resurrection, and his rich Love to his Redeemed in all this, which being shed abroad upon their Hearts by the Holy Ghost the Sanctifier, constrains them from the most *rational* and *evangelic* Motives to live unto, to serve and glorify their great God and Saviour; for (saith the Apostle, *Rom. 14. 7, 8.*) "none of us liveth unto himself, and no Man dieth unto himself; for whether we live we live unto the Lord: or whether we die we die unto the Lord: whether we live therefore or die we are the Lord's. For unto this End Christ both died, and rose and revived, that he might be Lord both of the Dead and living". Moreover in the following Verses after the Text under Consideration, we are told that God was in Christ reconciling the World unto himself, not imputing to them their Trespases, for whom Christ was made Sin, and who consequent thereupon are made the Righteousness of God in him. Which abundantly corroborates my Exposition of the *all* for whom Christ is said to die and rise again; since these glorious Things *cannot* in *Fact* and *Truth* be applied unto all Men throughout the World from the Beginning to the End of the same; but unto God's Elect throughout the World in the several Ages thereof, answerable to *Joh. 11. 52.* where we are told, that *Jesus* shou'd die for that Nation, *viz. the Jewish*, and not for that Nation only, but that also he shou'd gather together in one the *Children of God* that were scattered abroad, *viz. throughout the several Parts of the World.* I conclude that it was for *all these Children*, God's *adopted* Children, (who observe are called *such* antecedent to their being gathered by regenerating and converting Grace) and not for all Men individually, that Christ died and rose again, whom God in him reconciled unto himself, not imputing to them their Trespases, and who are made the Righteousness of God in him, by the which they are justified. The Non-imputation of their Sins is their Discharge from the condemning Power of Sin; and the Imputation of the Redeemer's Righteousness

teousness to them implies their being accepted of God and accounted righteous in his Sight ; by which a *sure* Foundation is laid for their being glorified. All those for whom Christ shed his most precious Blood are justified thereby and reconciled unto God ; and 'tis no less true that those who are justified by his Blood, shall be saved from Wrath thro' him, and that those who are reconciled to God by his Death, shall be saved by his Life, according to the Apostle's Argument, *Rom. 5. 6, to 11.* Who also positively affirms that they that are justified shall be glorified, *Rom. 8. 29, 30.* Which cannot be affirmed of all Men individually, but of a *peculiar People, even God's Elect.* It is for *this* all that Christ died and rose again, and whom alone are constrained by a deep Sense of his Love no longer to live unto themselves but unto him that did this for them.

I now pass to the Consideration of *1 Cor. 15. 22.* "For as in *Adam* all die, so in Christ shall all be made alive." * From whence 'tis argued, "That the " Apostle is here comparing the two Heads, *Adam* the first, and Christ the second " *Adam* ; and that inasmuch as 'tis said, " That in *Adam* all die, so in Christ " shall all be made alive," it is affirmed, that Christ the second *Adam* died for " all that died and fell in the first *Adam*, or else the Grace of the Comparison is " lost." To which I answer,

(1.) That by this very Plea for universal Redemption, the binding Obligation of *Adam's* first Sin on all his natural Posterity, obnoxious to Death spiritual and eternal is plainly confess'd, since this Text is produced to prove universal Redemption from these, and not merely from the Power of a natural Death. Wherefore, unless the Objectors can hence actually prove, that all are made alive by Christ in the *same extensive* Measures and Degrees as all in *Adam* died, that is, restored to a State of *spiritual and eternal* Life, their Plea is *not worth a Rush*, but is *entirely lost*, and their *Method of Comparison* together. I answer,

(2.) That our Objectors Over-fondness for their Doctrine of universal Redemption hath caused them to lose themselves in the Choice of this Text for their Purpose, because the immediate Scope of the Apostle here is to prove the Doctrine of the Resurrection of the Dead, and particularly the Resurrection of the Just, who are united to Christ their glorious Head ; that by Virtue of this Union they shall be raised at the last Day unto Life Eternal, and who shall then together sing this triumphant Song, " O Death ! where is thy Sting ? O Grave ! where is thy Victory ? The Sting of Death is Sin, and the Strength of Sin is the Law : But Thanks be to God which giveth us the Victory through Jesus Christ our Lord." Which cannot be said of all that died and fell in *Adam* the first ; *these* shall never be *thus* made alive. If we would understand the Text aright, we must not regard the *bare Sound* of Words, which is all our Universalists look unto here, but diligently attend unto the Scope of the Place, which is, as I said, to prove the Doctrine of the Resurrection, particularly of the Just, united to Christ their Head, unto Life eternal : That is the plain meaning of *being in Christ made alive*, which cannot be said of all the natural Posterity of *Adam* the first, but may be truly

* Dr. Whitby.

affirmed of all the spiritual Progeny of Christ the second *Adam*, the glorious Head of all the Elect, whom the Father chose in him before the Foundation of the World, to the obtaining this Glory. Here is then in the Text *All* and *All*, *two Alls*, viz. *Adam's All* and *Christ's All*, between which the Place itself makes a remarkable Difference; the latter of whom being said to be *Christ's*, in whom they sleep, shall be made alive; *that is*, (according to the Apostle's own Interpretation) raised to Life Eternal. *Adam* was the common Head of all Mankind, whence by his Fall *they all* died: Christ the second *Adam* is the Head of the Elect, his spiritual Progeny, in whom *they all* are made alive in the Sense before explained. As these were chosen *in him* and given *to him* by the Father in the Covenant of Redemption before all Worlds, that they might have eternal Life; so correspondent herewith they shall be raised thereunto in the Resurrection-Day, and on *these Accounts* are here called *Christ's*, in whom they sleep, and for whom he both died and rose again, as the first Fruits and Pledge of their Resurrection; which the Apostle mentions as a Ground of Comfort to them that are in Christ by electing and regenerating Grace. See for this from Verse 19, to 24. "If in this Life only we have Hope in Christ, we are of all Men most miserable: But now is Christ risen from the Dead, and become the first Fruits of them that slept; for since by Man came Death, by Man came also the Resurrection from the Dead; for as in *Adam* all die, so in *Christ* shall all be made alive: But every Man in his own Order, *Christ* the first Fruits, afterwards they that are *Christ's*, (mark) they that are *Christ's* at his Coming." Thus, as in *Adam* all appertaining to him as their common Head die, so in *Christ* shall all belonging to him as their glorious Head and Representative be made alive.

"All the excellent and comfortable Benefits procured by our Saviour (as the venerable Dr. *Bates* observes) are communicated only to those who are united to him, particularly Justification, that great Blessing of the Gospel, the compleat Pardon of Sins, that disarms Death of its Sting, is not common to all Men, but is a Privilege with Limitation. *Rom.* 8. 1. "There is therefore now no Condemnation to them that are in Christ Jesus," in him *vitally*, as their Head, from whom are derived all spiritual Influences, and judicially as their Advocate in Judgment; and such are described by this infallible Character, "that walk not after the Flesh, but after the Spirit." Again, the Blessedness after Death is assured by a Voice from Heaven, with this *precise Restriction*, *exclusive of all others*, "Blessed are the Dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their Labours, and their Works do follow them," *Rev.* 14. 13. Also the glorious Resurrection at the last Day, when the Bodies of the Saints that now rest in Hope shall be incorruptible and immortal, is the Consequence of their Union with him. Thus the Apostle declares, *1 Cor.* 15. 22. "As in *Adam* all die, so in Christ shall all be made alive." That is, all that were naturally in and from *Adam*, the corrupt Fountain of Mankind, are under the Sentence of Death; so that all that are in *Christ*, the Head of the Regenerate, shall partake of his blessed Life; others shall be raised by his Power as their Judge, but not as their Head, raised to be more miserable than Death can make them, not to be transformed

“ formed into his glorious Resemblance, made capable of suffering an ever dying Death, not received to eternal Life.” See his Works in Folio, p. 381.

To which I shall subjoin, answerable to my former Observations, That the Original of this Union is to be found in God’s *eternal Election* of them in Christ, in whom they have obtained an Inheritance, “ being predestinated according to the Purpose of him who worketh all Things after the Counsel of his *own Will*,” *Eph. i. 3, 4, 11.* Thus, as in *Adam* all, or all in *Adam* died, so in Christ all, or all that are in Christ shall be made alive; Christ the first Fruits, afterwards they that are Christ’s at his coming. In short, the Text is so far from proving a *general Redemption*, as that it don’t prove a *universal Resurrection*; for all shall not sleep, some shall be found alive at Christ’s second Coming. All which discovers the Folly of resting in the *bare Sound* of Words, and the hasty catching up of a Text to prove a *fond Opinion*, without first weighing the natural Scope of the Place where it lies.



C H A P. IV.

ANOTHER Text brought in Favour of general Redemption is *Rem. 5. 18.* “ Therefore, as by the Offence of One, Judgment came upon all Men to Condemnation, even so by the Righteousness of One, the free Gift came upon all Men unto Justification of Life.” Here our Opponents think they smite us Hip and Thigh; and accordingly their Champion, Dr. *Whitby*, doth hence affirm, “ That Christ died for the Justification of all Men, and that Justification of Life was *procured* by him for, and is *offered* unto all Men; it being apparent that the Apostle is comparing the Condemnation that is *procured* by the Sin of *Adam*, with the free Gift of Justification *procured* by the second *Adam*, as to the Extent of Persons concerned in both; *all Men* in the first Clause being to be taken in the utmost Latitude, the same Word in the latter Clause must be taken in the same Manner, or (says he) the Grace of Comparison is lost.” To all which I answer,

(1.) That the Doctor in his very first setting out mis’d his Way, and so his *whole Argument* here is *entirely lost*. For most evident it is, that the Scope of the Apostle here in comparing these two Heads, *Adam* and *Christ* together, was not to shew that the latter by dying procured Justification of Life for all and every one that fell in *Adam* the first: For if so, then either they shall all have the saving Benefits of it in being freed from Condemnation, in obtaining Abundance of Grace, as in the Context, and in the End everlasting Life, as in the subsequent Words to the Text, or else it will follow that Christ died in vain for many, who shall for ever lie under Condemnation, Wrath and Death. The Doctor’s Plan in Effect is, that he paid the Price, but lost great Part of the Purchase: But the evident Scope of the Place where the Text lies, is to amplify, illustrate, and set off in the best Manner the great Doctrine of Justification by the Grace of God, through the Redemption that is in Christ Jesus, and Faith in him, together with

the glorious Effects of it, whereof the Apostle so largely treateth in the *third*, *fourth*, and also in this *fifth* Chapter down to Verse the 11th, where he particularly mentions that Joy in God which Believers have through Christ, by whom they have received the Atonement. Accordingly the Apostle proceeds to run a Parallel between the first and second *Adam*, as two publick Heads and Representatives of their several and respective Offsprings: The former as the Head and Representative of all his natural Posterity, who sinned in him, and fell with him in his first Transgression, unto Condemnation; the latter as the Head and Representative of his spiritual Progeny, even all those that were chosen *in* him before the Foundation of the World, and given to him to redeem from all Iniquity, and justify unto Life Eternal. So that observe here is *All* and *All*, two *Alls*, that is to say, *Adam's All* and *Christ's All*. Next observe, that answerable to the Apostle's Scope here, as he parallels these two Heads together, in Regard both of *Similitude* and *Dissimilitude*, so he undertakes to shew, that as the first *Adam* conveyed Sin, Death and Condemnation to all his *natural* Posterity, so the second *Adam* communicates Grace, Righteousness and Life to all his *spiritual* Posterity or Seed; and that herein the *latter* hath the *Preference* to the *former*, that whereas by his *one* Offence Judgment came upon all his Posterity, to whom he stood as a Head, to Condemnation; so Christ the second *Adam*, by his Obedience (*such* is the *transcendent Excellency, Power* and *Virtue* of it) procured for his *All*, not only Freedom from Condemnation for the Sin of the first *Adam*, but also from *many, even all other* Offences, with a Right unto Life Eternal, with Abundance of Grace to sanctify and make them meet for the *actual* Possession of it, as may be plainly seen from the Words that go before and follow after the Text under Consideration, in their Connection with the same, where it is accordingly called *Justification of Life*, which is said to come *upon* the *All* there spoken of, which cannot in *Truth* and *Fact* be said of *Adam's All*, but of *Christ's All* it is *verified*. See Chap. 8. 1. "There is now no Condemnation to them that are *in Christ Jesus*," (mark) that are *in* him, whose Character, answerable to the Abundance of Grace they are said to receive is, not to walk after the Flesh, but after the Spirit. Those on whom the free Gift of Christ and his Righteousness comes to Justification of Life, are actually made to possess a Life of Justification, in order to the Enjoyment of a Life of Glorification, "for whom God justifies, them he glorifies," *Rom.* 8. 30. which cannot be said of *Adam's All*. To all which exactly agrees the whole Paragraph, where the Text under Consideration lies, from Ver. 12. onwards to the End of the Chapter. In Ver. 12. the Apostle undertakes to shew how Death passed upon all Men, so far as that they all sinned in the first *Adam* their common Head; which Doctrine of *Original Sin* he confirms by a double Argument, *First*, That Sin was always in the World, not only after the giving of the Law by *Moses*, but also before from the Fall unto that Time, as in *Ver.* 13. "For until the Law, Sin was in the World: but Sin is not imputed where there is no Law". Which shews that the Law of Works was in Force from *Adam's* Time and onwards, antecedent to the Promulgation of it at Mount *Sinai*, and consequently Sin which is a Transgression of the Law, and which issues in Death. Wherefore, *Secondly*, The Apostle proceeds, and argues from

from *Fact*, shewing that Death the bitter Fruit and Effect of *Adam's* first Sin, reigned from him unto *Moses*, not only over such as had committed *actual* Sin, after the Similitude of *Adam's* Transgression, which was *personal* and *actual*, but even over such as *had not thus sinned*, that is to say Infants, as in *Ver. 14.* “ Nevertheless, Death reigned from *Adam* to *Moses*, even over them that had not sinned after the Similitude of *Adam's* Transgression. The Argument, as the Rev. Mr. *Burkit* well observes, runs thus, “ Death is a Punishment of Sin ; but Infants “ die who never sinned actually, therefore (being the Offspring of *Adam* “ the common Root of Mankind) they die for *Adam's* Sin, the Guilt of *Adam's* “ Sin being imputed to them, else Death which the Wages of Sin cou'd have no “ Power of them.” And as Death *thus* reigned from *Adam* to *Moses*, so hath it continued *thus* to Reign, attended with numerous Diseases and grievous Pains from *Moses* unto this Day, which is an irrefragable Argument for the Confirmation of the Truth of the Doctrine of Original Sin, which the Apostle had in *Ver. 12.* thus asserted, “ Wherefore as by one Man Sin entred into the World, and Death by Sin : so Death passed upon all Men (*i.e.* all *Adam's* natural Offspring) for that all have sinned,” *viz.* In this one Man their common Head and Father ; who is the Figure of him that is to come, as in the Close of the 14th Verse. “ From “ whence to the End of the Chapter (as the Rev. Mr. *Burkit* observes) the “ Apostle enters upon a Comparison betwixt *Adam* and *Christ*, whom he here “ calls a Figure or Resemblance of him that was to come, that is of *Christ*. As “ *Adam* was the Root of Sin and Death to all his *natural* Seed, so *Christ* is the “ Root of Holiness and Life to all his *spiritual* Seed. As by the first *Adam* Sin, “ and by Sin Death came upon all Men, so by the second *Adam* came Righte- “ ousness, and by Righteousness Life on all Believers. As the first merited “ Death for all his Offspring, so the second *Adam* merited Life for all his Off- “ spring.” Which confirms my aforesaid Distinction between *Adam's All* and *Christ's All*. And then in *Ver. 15, 16.* the Apostle proceeds to shew that the Ex- cellency of *Christ's* Righteousness is such, that it hath more Power and Efficacy to justify his *spiritual* Progeny, then *Adam's* Offence had in the Condemnation of his *natural* Progeny ; thus, But says he, “ not as the Offence so also is the free Gift, for if thro' the Offence of one many be dead, much more the Grace of God, and the Gift by Grace, which is by one Man *Jesus Christ*, hath abounded unto many, and not as it was by one that sinned, so is the Gift, for the Judgment was by one, *i.e.* *Adam's* one Offence to Condemnation ; but the free Gift is of many Offences unto Justification.” The Meaning is, the Sin of *Adam* whereby Judgment came upon all Men was but one ; but the free Gift of Righteousness by *Jesus Christ* hath much more abounded unto many, for their Justification from many Offences, and not only from that one Sin of *Adam*. Which Point we shall find further illustrated and confirmed *Ver. 17, 18, 19.* thus : “ For if (saith the Apostle) by one Man's Offence Death reigned by one, much more they which receive Abundance of Grace (who are *Christ's* spiritual Progeny only, and not *Adam's All* as *Fact* declares) shall reign in Life by one *Jesus Christ*, (who is their Head) therefore as by the Offence of one, Judgment came upon all Men unto Condemnation, (who are *Adam's All*) even so by the Righteousness of one, the free Gift

came upon all Men unto Justification of Life, (who are *Christ's All*) For as by one Man's Disobedience many were made Sinners ; so by the Obedience of one shall many be made righteous." Which cannot in Truth be said of *any more* than are *thus in Fact* made, by Virtue of that Obedience of Christ, made their's by a *free Imputation* ; *which is not, never was, nor ever will be the Case of all Men in the Arminian Sense of the Word All* ; and consequently was never procured and designed by Christ for all Men : It being *most rational* to argue from his *Acts* to his *Designs*. And to say otherwise, is nothing less than to affirm, that Christ procured and designed that Blessedness for all Men, by Way of a free Gift unto Justification of Life spiritual and eternal, which he at the same Time knew he shou'd never in Fact give unto them, or that if he shou'd, he shou'd afterwards take it away again from the greatest Part of them, who should never be savingly the better for it. How absurd is it to affirm this free Gift to have come upon all Men individually, since Fact declares that there are Multitudes on whom it never came, or if it did, it came off again, bringing them back from a State of free Justification unto Life, unto a State of Condemnation, Wrath and eternal Death ? How contrary is this to the bright Perfections of Almighty God, and that Apostle's Declaration concerning him, *Rom. 11. 29.* " That his Gifts and Callings are without Repentance," as what he never repents of or recalls ? No, he is not a Man that he shou'd lie, nor the Son of Man that he should repent. " The Gift of God is eternal Life thro' Jesus Christ our Lord, *Rom. 6. 23.* Thus the free Gift by the Righteousness of Christ comes upon all for whom he died, unto Justification of Life. The two Heads *Adam* and *Christ*, are considered as *Causes of contrary Effects* to their *several and respective Members*, or different Offspring ; the *Effects of the first Adam's Doings* are *Sin & Condemnation* : The *Effects of the second Adam's Doings* are *Righteousness and Justification, Life and Salvation*. So that the *Sense of the Text* under Consideration is *plainly this*, that as the Disobedience of the *first Adam* is *meritoriously imputed* to all *his natural Posterity*, thus bringing Death and Condemnation on *them* all. So the Righteousness of the *second Adam* is *meritoriously imputed* to all *his spiritual Progeny*, or *his Seed* whom he shall see together with the *Travail of his Soul* for them, with *Satisfaction*, *Isa. 53.* to their obtaining Increase of Grace, with a Right unto and Possession of Life eternal, as it follows, in *Ver. 20, 21.* " Moreover the Law entered that the Offence might abound : but where Sin abounded, Grace did much more abound." How and to what Extent ? Why, " That as Sin reigned unto Death, even so might Grace (the *sovereign and unchangeable* Grace of God) reign thro' Righteousness unto eternal Life by Jesus Christ our Lord. Compare this with what is said in a Method of *most nervous Reasoning*, in *Ver. 8, 9, 10.* of the same Chapter, " But God commendeth his Love towards us in that while we were yet Sinners Christ died for us. Much more then being now justified by his Blood (or having received the free Gift unto Justification of Life) *we shall* be saved from Wrath thro' him. For if when we were Enemies, we were reconciled unto God by the Death of his Son, much more being reconciled we shall be saved (actually saved) by his Life." So that in short it undeniably appears, that all those to a Man on whom the free Gift comes unto Justification of Life, do receive Abundance of Grace here, and shall be Possessors of eternal Glory hereafter. Which is *far, very far* from being the Case

Cafe of all Men in the *Arminian* Sense contended for. *How vain and empty* then are their great Champion's Assertions *hence*, that Christ *died* for the Justification of *all Men*, and that Justification of Life was by him *procured* for *all Men*? Neither is the Doctor's Affirmation that these Blessings are *offered* unto *all Men* *less vain and frivolous*; since *Facts* do declare that there both *have been* and *still are* many and great Nations, unto whom God *never sent* so much as the *News* and *Knowledge* of these *great Things*, much *less* the *Offer* thereof: unless you will say that the *Sun*, *Moon* and *Stars* are Preachers of *this Gospel* of our Salvation. How should they receive this *Offer*; of the which they never heard? And how shall they hear without a Preacher? And how shall Men preach except they be sent? For saving Faith and Knowledge comes by hearing, and hearing by the Word of God preached. Did not God *formerly* for many *Hundreds* of Years, and *even now* in our Days, doth he not suffer many Nations to go on in their *own Ways*, to whom he sends not Preachers to declare the Knowledge of Salvation by the Remission of Sins thro' the Bloodshed and Death of Christ. as the Effects of his tender Mercy, whom the Day-spring from on High *doth not visit* with any such Gospel Declarations, but *leaves them* to sit in *Darkness* and in the *Shadow of Death* without this Light to guide their Feet in the Way of Peace? *How vain* then is it to affirm that Justification of Life by the Death of Christ is *offered* unto *all Men*? Unless you will affirm (*which if you do* you must *prove it also*) that the Light of the *Sun*, *Moon* and *Stars* is *sufficient* to guide Men in this Way of Peace, or that any *Pagan* or *Mohometan* Priest are Preachers of *this Gospel*, and capable of making such *Offers* pleaded for; as Men *qualified* and *sent of God* for *that Purpose*. Besides, the Text doth not intend the *Offer* unto, but the *Blessing* of Justification *itself* conferred upon *Christ's All*; for Justification is a *judicial* Proceeding of God as a righteous Judge, wherein upon the Account of the Redeemer's Obedience and Righteousness, he doth acquit and free them from a State of Condemnation, pronounce them to be righteous in his Sight, and confers on them both a Life of Grace here, and of eternal Glory hereafter. A plain Argument of the *superior Worth* and *Value* of the mediatorial Righteousness and Obedience of Christ the *second Adam*, being of *greater Efficacy* to effect the *Justification* and *Salvation* of *all his spiritual Offspring*, than *Adam's* Disobedience was in bringing *all his natural Offspring* under a State of *Condemnation*, which came on them by that *one Offence*: Whereas (I say) by the Obedience of Christ all his *spiritual Offspring* are not only freed from the *Condemnation* of that which came by *Adam's one Offence*, but also of *many*, yea, all other actual Offences, unto Justification of Life; which is the very Thing the Apostle drives at both in the Text and Context, and not, contrary to all Truth and Fact to affirm, that Justification of Life, by Virtue of Christ the *second Adam's* Obedience, is come upon all and every one *without Exception*, that fell under *Condemnation* by the Disobedience of *Adam* the *first*. View other Parts of this same Epistle, and you shall see a further Confirmation of my Exposition of the Terms *all Men*, on whom the free Gift comes unto Justification of Life. They are *all* that *believe* upon whom, and unto whom the Righteousness of Christ is *manifested*, *revealed* and *applied* by the Spirit of God. Chap. 3. 22. They are *all the Seed* unto whom the Promise of Righteousness

ousness and Life *belongs* and is *sure*, Chap. 4. 16. They are *all* the *Elect* and *Predestinate* whom God justifies and frees from Condemnation, for whom Christ died, rose again, and ascended into Heaven at the right Hand of God, where he interceeds for them, that are more than Conquerors over all their Enemies through Christ that loved and died for them; whom nothing either present or to come, shall be able to separate from the Love of God which is in Christ Jesus our Lord. They are the *All* that are *in* Christ Jesus, to whom there is no Condemnation, who walk not after the Flesh but after the Spirit, Chap. 8, 28, to the End. They are all that are *Christ's* by the *Father's Election* in him, and *Donation* to him before all Worlds, that he might give them eternal Life, Eph. 1. 4. Joh. 17. 12. The *All* that are *Christ's*, and who *in* Christ shall be made alive, who at the great Resurrection Day shall be raised by him unto *Life eternal*. 1 Cor. 15. 22. "For as all in *Adam* died; so shall all that are in Christ be made alive. But every Man in his own Order, Christ the first Fruits, afterwards they that are *Christ's* at his Coming." Who having once offered himself to bear their Sins; will appear the second Time without Sin unto their *actual* and *complete* Salvation, Heb. 9. 28. Thus as by the Offence of one, viz. *Adam*, Judgment came upon all Men in him unto Condemnation; even so by the Righteousness of one, even Christ, the free Gift comes upon *all* Men that are *in* him unto Justification of Life. This is a *natural plain* and true Exposition, answerable to all just Rules of Interpretation of the whole Contexture of the Apostle's Discourse on this Head, where the Words under Debate are interwoven, and his Scope in using them; and is withal confirmed by *many other Texts*, and undeniable Fact. Which consequently doth effectually non-suit and disannul the *Arminian Plea*, from hence in Behalf of their Doctrine of *universal Redemption*; or in other Words, *universal Justification and Salvation*, since to be redeemed is to be justified and saved. Their *Proofs* are as *weak* as their *Affirmations* are *vehement and strong*. After all I cannot but wonder how any, who from this Place of Scripture, do profess to believe in the Doctrine of Christ's *imputed Righteousness* unto Justification of Life, can with any Colour of Argument, or Consistency explode, the Doctrine of the Imputation of *Adam's Sin*, unto Wrath and Condemnation, extending it only to a Subjection unto the *first* Death, as some Universalists do, and yet by their very Method of Reasoning from this Text, in Behalf of general Redemption, do e're they are aware, *contradict* themselves therein. For if the Merit and Imputation of *Adam's first Sin*, reached only unto the *first* Death, or Death natural; why do they plead for a *universal* Recovery from a State of *Sin*, *Judgment* and *Condemnation* unto Justification of Life, i.e. Life *spiritual* and *eternal*? Wherein appears the *Suitableness* of the *Salve*, to the Nature of the *Sore*, if all Men fell not in *Adam* as their common Head into a State of *spiritual Death* and *Condemnation*. The *Socinians* indeed; are so far consistent with themselves, that as they do deny the Imputation of *Adam's Sin* to *Wrath and Condemnation*; so they do therewithal deny the Doctrine of Justification by the *imputed Righteousness* of Christ the second *Adam*. And the Truth is, that these two Points, are so fast linked to each other that they either stand, or fall *together*; of which the *Socinians* are so well aware, that they deny both together by *Wholesale*. But then by the Way, these Sort of

Men

Men don't a little bewray their Folly, when to *serve* a *Turn*, and to amuse the *unwary*, they can (as I have known some of them do) make a *noisy Out-cry*, in Behalf of the Doctrin of universal Redemption, or Christ's dying for all Men without Exception, vaunting with those Terms of Universality, All, All, All, and such like, whereas when All comes to All (as we commonly say) according to their professed *Socinian* Notions, he died for *none at all*, in the Capacity of a *Surety*, suffering and dying in their *Room and Stead*, in order to make Satisfaction to the *Justice* of God for their Sins; making no more of our blessed Saviour Jesus Christ than a *meer Creature* under all the *splendid* Titles of Honour they give him, who became a faithful Prophet, a pious Liver, a patient Martyr, and in all a bright Example unto all Men; which is all they make of his living, suffering and dying for them, exclusive of the Doctrin of his Satisfaction for the Sins of Men; contrary to the plain Expressions of Christ himself, that he came to give his Life a Ransom for many, and that he shed his Blood for the Remission of their Sins. *Math. 20. 28. with Math. 26. 28.*

Moreover, what Words can more fully express the Doctrin of Christ's imputed Righteousness to his spiritual Progeny for their Justification before God, when it is said, That by his Obedience many are made righteous, and that this free Gift came upon them unto Justification of Life? Their being made righteous by Christ's Obedience (*according to all Propriety of Language*) can't intend less than their being *reckoned* or *accounted* righteous by Virtue of that Righteousness *imputed* to them, being performed by Christ *as their Head and Redeemer*. This is further confirmed by the most *remarkable* and *emphatic* Expressions, *2 Cor. 5. 19, 21.* "God was in Christ reconciling the World unto himself, not imputing their Trespases unto them: For he hath made him to be Sin for us, who knew no Sin, that we might be made the Righteousness of God in him." Here is a most evil lent and blessed Commutation and Exchange! First, The Redeemer is made Sin for his Redeemed: But how? Why, not by any *inherent* Pollution, nor by actual Commission, for *so* he knew no Sin, being the spotless Lamb of God, holy, harmless, and undefiled, seperate from Sinners; nor by Infusion of their Sin into his Nature, this were impossible; *therefore by Imputation*. Thus was he made Sin for his People: And behold, after the *same Manner* are they made the Righteousness of God in him; God, in the Matter of Reconciliation and Justification not imputing unto them their Trespases, which had been imputed unto ~~by~~ satisfied for by their Head and Surety; and not only so, but also imputeth unto them his mediatorial Obedience and Righteousness freely, without any Consideration of Works performed by them to be joined with the Mediator's Righteousness *in that grand Article of Justification*. If otherwise, they could not be said to be justified *freely by God's Grace, through the Redemption that is in Jesus Christ*: No; for howsoever *good Works* do ever follow upon Justification in the *Person justified*, and bear Witness to the *Truth* of their *justifying Faith*, according to the Tenor of St. *James's* Declaration, who had to deal with graceless and idle Professors on this Head of Divinity, yet *no Works whatsoever* are to be allowed as *Co-partners* with Christ's Obedience in that *grand Article* of Justification of Men *before, or in the Sight of God*, (as the Phrase is, *Rom. 3. 20.*) according to St. *Paul*, who had to do with *Self-justificaries*, who being ignorant of *God's* Righteousness,

went about to establish their *own* Righteousness, and so refused Submission unto the Righteousness of God, not considering that by God's Appointment Christ was the End of the Law for Righteousness unto every one that believes. Thus doth St. Paul and St. James agree, having to do with Persons of a quite *different Stamp and Character*, when the *former* spake of Justification *before God*, the latter of a *declarative* Justification *before Men*. So that upon the whole, we abide by that of St. Paul, when he quotes *David* describing the Blessedness of that Man unto whom God imputeth Righteousness *without Works*, Rom. 4. 6. where in *express Terms* the Doctrine of free Justification by the imputed Righteousness of Christ is asserted and maintained. This Point the Apostle prosecutes throughout that whole Chapter, and also the fifth onwards to the Texts under immediate Consideration. Ver. 18, 19. "As by the Offence of one Man Judgment came upon all Men to Condemnation, even so by the Righteousness of One the free Gift came upon all Men to Justification of Life: For as by one Man's Disobedience many were made Sinners, so by the Obedience of one shall many be made righteous." Where the Doctrine of *Original Sin*, that is to say, That all Men were made, or reputed Sinners by that one Offence unto Condemnation, and the Doctrine of imputed Righteousness, or that all Christ's spiritual Seed and Progeny are made, or reputed righteous by Virtue of his Obedience and Righteousness imputed unto them, whence they are reckoned to be in the *Sight of God* righteous Persons, altho' Sinners in themselves. See Rom. 4. 5. Here also the Matters are *so interwoven* together that *these two* Points do mutually prove each other; particularly as to the Manner how the Disobedience of the first Adam becomes the Sin of his natural Posterity, and also how the Obedience of the second Adam becomes the Obedience or justifying Righteousness of his spiritual Offspring, viz. by *meritorious Imputation*, as is remarkably expressed in the Terms of Comparison [*As*] [*So*] and [*Even so*]. As by one Man's Disobedience many were made or reckoned Sinners, *even so*, or in like Manner, by the Obedience of One shall many be made righteous, that is, by *Imputation*. Thus the *former* Doctrine proves the *latter*. Or if we *transpose* the Words, and mention *that first* which stands *last* in Order in the Text, then the *latter* proves the *former thus*, As by the Obedience of One many were made Righteous, even so by the Disobedience of One many were made Sinners, that is, by *Imputation*. Thus doth these two divine Truths, in Conjunction together, mutually strengthen and corroborate each other, like Stones laid together in a curious Piece of Arch-work by the Hands of a skillful Workman. So that a very *Heathen Philosopher*, without considering it as a Matter of divine Revelation, if he was to read the Places would according to all stated Rules of Speech and Interpretation of Words, conclude that what I contend for is *there expressed and declared*, and which our Reasoners themselves must confess, unless they are resolved to offer Violence unto all known and received Rules of Interpretation of Words. And as this Doctrine doth evidently stand upon divine Record as a Truth proceeding from the Mouth of God, so Reason itself says, that we ought therefore to believe it, and that not to do so is to make God a Liar, (as St. John speaks) which is unreasonable as well as wicked. And when it is so plainly evident that the very *express Terms* of *Imputation* are so frequently and familiarly used by St. Paul, when treating upon the Doctrine

of Justification, even in *one single Chapter*, (the 4th of his Epistle to the *Romans*) 'tis marvellous to me how any Man that professeth to have Sense, Reason and Learning, should be so unreasonable as to speak of the Doctrine of *imputed* Righteousness with a disdainful Air, Banter and Ridicule, especially such who profess to maintain and defend the *Truth, Usefulness* and *Excellency* of divine Revelation, as what bringeth with it the *highest* and *noblest* Credentials.† And 'tis no less marvellous to me that those who set up for Men of good Sense, accute Parts and great Learning, should offer to interpret all those *sacrificial* Terms of Christ's becoming a *Ransom*, a *Sacrifice*, a *Propitiation*, *bearing* of and *suffering* for the *Sins* of his *People*, to make *Reconciliation* for their *Sins*, that he shou'd become a *Sin* and *Curse* for them, that he might *redeem* them from the *Curse* of the *Law*, and that they might be made the *Righteousness* of *God* in him, and other such like Terms which numerously lie scattered up & down throughout the old and new Testament; to a *Sense* so foreign to the Doctrine of imputed Righteousness; or his dying in the *Room* and *Stead* of Sinners, that *just* One suffering for the *Unjust*, bearing himself their *Sins* in his *own* Body on the *Tree*, that he might bring them unto *God*, and that by his *Wounds* and *Stripes* they might be healed; just as if *all those plain* and *pertinent* Expressions amounted to no more than his dying to become *our Example*, and in *Testimony* of the *Truth* of his Doctrine as became a *brave Prophet* and a *Martyr*. Whether his becoming to us an Example of Faithfulness and Fortitude, of Piety and Patience under Afflictions, was a *Part* of his Design in dying, is *not the Question*, nor is it at all denied by us; but whether it is *all*, whether *that* includes the *whole* Counsel of *God*, in that *great Article* of our Christian Faith? But surely this is not *all*, nor the *Principal Thing* included by his being delivered for our Offences, wounded for our Transgressions and bruised for our Iniquities, made a *Sin* and a *Curse* for us, and becoming a *Surety* on our Behalf of a better Covenant than the first, *Heb.* 7. 22. By all which according to the plainest and strictest Rules of Interpretation of Words, must be intended his becoming a *Substitute* in the *Room* and *Stead* of his People whose Surety he is, and for whose Sins he suffered and died; for he that acts the Part of a *Surety*, or stands for another, stands in his *Place*, the Debtor's Debt being transferred on him, and his Payment of the Debt transfer'd on the Debtor, and reckoned or accounted imputatively his, whence he is as effectually acquitted and discharged as tho' he had paid the Debt personally with his own Hand. This is the plain Meaning of those Words, 2 *Cor.* 5. 21. "He hath made him to be Sin for us who knew no Sin, (*viz.* either by inward Pollution or actual Transgression, no Debt of his own contracting to pay) that we might be made the Righteousness of God in him." "He being the End of the Law for Righteousness unto every one that believes," *Rom.* 10. 4. He having as Mediator by his perfect Obedience to the Law of Works, answered all its Demands, and thereby procured for his People a Right and Title to Life eternal, the *very Thing* which that Law did at first Promise as a just Reward due to a per-

† Vide. Mr. Foster's Apology or Appendix to his Treatise on the Usefulness, Truth and Excellency of the Christian Revelation.

fect and spotless Obedience. Thus by the *Righteousness of this One*, they are made righteous. Hence it is that Christ is called the Lord our Righteousness, and his People said to be made the Righteousness of God in him. Thus he that acts for another acts in *his Stead*, consequently for his Use and Benefit, as St. Paul said to *Philemon* with Respect to poor *Onesimus*, “If he hath wronged thee or oweth thee ought, put that on mine Account, I will repay it.” Thus the Righteousness of God without the Law (that is without our being justified by the Deeds of it in his Sight) is manifested, being witnessed by the Law and the Prophets; even the Righteousness of God which is by Faith of Jesus Christ unto all, and upon all them that believe, *Rom. 3. 20, 21, 22. Chap. 4. 22*, to the End. This is that Righteousness of Faith which the Gospel plainly reveals, and which St. Paul, after his Conversion and Calling to the Apostleship both taught and zealously conformed unto, renouncing all his former Dependency on the Deeds of the Law for Life and Salvation, which he calls his own Righteousness which is of the Law, *Gal. 2. 20*. The Life that I now live, (mark) that I now live in the Flesh, now since my Conversion by the Grace of God, it is by the Faith of the Son of God, who loved me and gave himself for me. Compared with *Phil. 3*. where he gives a further Confession of this his Faith, and where he shews that if any Man by the Deeds of the Law could have attained to a justifying Righteousness before God, he could more, even before his Conversion, being then as upright, as sincere, as zealous as any of them all, yea as touching the Righteousness which is in the Law blameless. But (says he) what Things were gain to me those I counted loss for Christ, 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, and be found in him, not having mine own Righteousness which is of the Law, but that which is thro’ the Faith of Christ, the Righteousness which is of God by Faith: Where is boasting then? (as he saith in another Place) It is excluded, by what Law? Of Works? Nay, but by the Law of Faith. “Therefore we conclude that a Man is justified by Faith, without the Deeds of the Law.” Do we then make void the Law, viz. as a Thing of nought, altogether or in every Respect useless, thro’ Faith? God forbid: Yea, we establish the Law. Christ in whom we believe having by his perfect Obedience thereunto in our Stead magnified it and made it honourable. And which as a Law in his Hands who is our King and Saviour, is still to be esteemed as a Rule of Life unto us, to direct us in our holy Walk, that we might in an evangelic Manner serve him in Righteousness, and Holiness all the Days of our Lives. *Rom. 3. 27, 28, 31. Luk. 1. 74, 75*.

And now surely a Man must have a very odd Turn of Thought to conceive that by all these numerous and plain Expressions, relating to the Sacrifice and Death of Christ, and the Matter of Justification before God, nothing at all is meant of his dying as a Substitute or Surety in the Room and Stead of Sinners, nor of their being justified before God by the virtue of his mediatorial Obedience & Righteousness imputed unto them, being by Faith received, but that he died only as an Example of Piety & Patience and such like, and that Men sincerely following the same, and observing the Law as explained by him shall be justified and saved. If this be all that these Men mean

by their saying that *we are saved by Christ*, and of his being a *Sacrifice and Propitiation for our Sins*, I pray God to deliver me from such a *Method* of Salvation. How vainly do such Kind of Interpreters being avowed *Enemies* to the Doctrine of *Christ's Equality* with the Father, and of his dying in the *Room* and *Stead* of Sinners, and of their being justified by his Righteousness *imputed unto them*, tell the World as some of them do, * “ That the Death of Christ is spoken of in Scripture under the *strongest sacrificial Phrases*, yea that by the wise Appointment of God we are to consider the Death of Christ as the Thing, upon the Account of which he pardons, and confers Life and Immortality upon us.” This is just Waterman-like to look one Way and row another. This is directly to follow the *subtile Methods* which their Fore-fathers, the false Apostles used in beguiling of the unwary *Galatians*, which caused St. Paul to ring such a Peal in their Ears, crying out, “ O foolish *Galatians*, who hath bewitched you, &c. If that great Doctor of the *Gentiles* meant no more by all the abovesaid Accounts of Christ's Death, and Men's Justification before God, than what our *racovian* Gentlemen wou'd insinuate, it will naturally follow, that he took as *awkward* a Method in delivering his Meaning, as they do in interpreting of the *plainest* and *fullest Scripture Expression* relating to those grand Points of our Christian Religion. Surely our Gentlemen of *Sense, Parts and Learning*, will in all *Modesty* allow, that St. Paul, who was brought up at the Feet of the great *Gamaliel*, was as *richly furnished* with such Kind of *Materials* as any of themselves can pretend to be, and yet by their Way of interpreting his Words, they do in *Effect* charge him with using a *very odd and out of the Way* Method of expressing his Meaning when instructing an *illiterate* People the *Gentiles* in Matters of the *greatest* Concernment; and thereby lay at his Door what doth more properly belong unto themselves, viz. to *darken Counsel by Words without Knowledge*; and withal comes but little, if any Thing short of saying what *Festus* did long before them, “ *Paul*, much Learning hath made thee mad.” And wherein they do not shew themselves to be *over much sober*. “ It seemeth (saith *Luther*) to be a light Matter to mingle the Law and the Gospel, Faith and Work together; but it doth more Mischief than Man's Reason can conceive; for it doth not only blemish and darken the Knowledge of Grace, but also it taketh away Christ with all his Benefits, and it utterly overthrows the Gospel, as St. Paul saith in this Place, *Gal. 1. 7.* “ There be some that trouble you and would *pervert* the Gospel of Christ.” The Cause of this great Evil (says he) is our *Flesh* which being plunged in Sins, seeth no Way how to get out, but by Works, and therefore it would live in the Righteousness of the Law, and rest in the Trust and Confidence of her own Works. Wherefore it is utterly ignorant of the Doctrine of Faith and Grace, without which notwithstanding 'tis impossible for the Conscience to find (*true*) Rest and Quietness.” I shall conclude this Head with the Doctrine, Exhortation and Cau-

* Vide Mr. *J. Foster's* Apology or Appendix to his Treatise on the Usefulness, Truth and Excellency of the Christian Revelation.

tion of St. Paul in his Sermon at *Antioch*, *Acts* 13. 38, &c. “ Be it known unto you therefore Men and Brethren, that thro’ this Man is preached unto you the Forgiveness of Sins, and by him all that believe are justified from all Things from which ye cou’d not be justified by the Law of *Moses*. Beware therefore lest that come upon you which is spoken in the Prophets, Behold ye Despisers and wonder and perish ; for I work a Work in your Days, a Work which ye shall in no wise believe tho’ a Man declare it unto you.”



C H A P. V.

I Now pass to the Consideration of other Texts brought in Favour of the Doctrine of general Redemption, particularly, 1 *Tim.* 2. 3, 4, 5, 6. which is thought to make *very powerfully against us* ; the Words run thus, “ For this is good and acceptable in the Sight of God our Saviour, who will have all Men to be saved and come to the Knowledge of the Truth, for there is one God, and one Mediator between God and Man, the Man Christ Jesus ; who gave himself a Ransom for all, to be testified in due Time.” From all which it is argued,

1. “ That it is good and acceptable in the Sight of God, that Prayers Supplications and Intercessions be made for all Men, for Kings and all in Authority ; that as we must not exclude any Man out of our Prayers, so neither must we exclude any from Christ’s Death.”

To this I answer, That by all Men here cannot be intended *every Individual* of fallen *Adam’s* Race. For, many Thousands and Millions are dead and gone into Eternity. But I hope our Universalists will not say that those are to be prayed for. For, as for those that are gone to Heaven they *need no* Prayers to be made for them, and as for those that are in Hell it is *to no Purpose* to make Prayers and Supplications. Moreover, as for all such as have sinned the Sin unto Death we are not to pray. *Joh.* 5. 16. So that our Opponents Argument hence for *universal Redemption*, from a *supposed universal Supplication* for all Men without Exception, proves *fallacious* in the *very Foundation* thereof, *yea turns forcibly against them*. For (according to their own Method of Reasoning) I may fairly argue thus, that if Prayers and Supplications are not to be made for all Men without Exception, then Christ died not for all Men without Exception. But the former is true, therefore the Conclusion is right. Besides, observe, that here *thanks* are to be given for all Men, as well as that Prayers are to be made for all Men. But surely not for all Men without Exception, *not for wicked and ungodly* Men of any Rank or Degree, but for good Men of every Rank, particularly for righteous and merciful Rulers, Kings, and those in Authority under them, of whom the Apostle particularly speaks, in *Ver.* 1. where we are taught to pray for them, that under them we may lead a peaceable and quiet Life in all Godliness and Honesty. ’Tis such as these we are to thank God for, and not for raging Tyrants, and grievous Oppressors.

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2. It is urged, “ That it is here said there is one God, who being the God of all Men in *particular*, it follows, that he wou’d have all Men in *particular* to be saved, that he wills the Salvation of them all without Exception.”

To which I answer, (1.) That howsoever God as to the Works of his *Creation* and *common Providence*, may be said to be the God and common Father of all Men, yet not as he is the *God of Grace* for all are not predestinated by him to the Adoption of Children by Jesus Christ unto himself, but a *peculiar People only* who were chosen in Christ before the Foundation of the World, these are they that are said to have Redemption thro’ his Blood and Forgiveness of Sins according to the Riches of God’s Grace. *Eph. 1. 3, to 8.*

(2.) Let us consider and query, *when* was it that St. Paul said, that God wills that all Men should be saved; why, it was in such an Age of the World when many Generations of Men were dead and gone, many of whom dying in their Sins, were at this Time in the Prison of Hell, under a State of Damnation whence there is no Redemption. Therefore from this Text to argue that God wills the Salvation of all Men without Exception is in Effect to say, that he wills the Damned to be saved, who yet never shall attain unto Salvation.

(3.) I answer, How can it be said of all Men in the Sense contended for, that God wills that they shou’d be saved? How doth he will this? If he thus wills, then it must be either by an *absolute* or *conditional* Will. But neither of these Ways doth he will the Salvation of all Men without Exception. First, not by his *absolute* Will; for if so, what shou’d hinder their actual Salvation to a Man? Who or what can resist his Will in this Matter, which yet is both resisted and overcome if indeed this be his Will. But the Truth is that all whom he *thus wills* to be saved, do and shall by Virtue thereof attain unto actual Salvation; which is secur’d unto them by the Father’s Election, the Son’s Redemption, and by the Holy Spirit’s Application thereof by his effectual Operations, as the last Day will declare. And on the other Hand to affirm that God wills the Salvation of all Men universally by a *meer conditional* Will, dependent on *their* Wills, is to reflect on him *great Dishonour* both in Regard of his *sovereign Dominion* and *infinite Wisdom*. This represents him as acting at the *utmost Uncertainties*, and *subjecting his Will* to the Will of *his Creatures* in Matters of the greatest Importance. It is in Effect plainly to say, that God wills the Salvation of *all* Men universally if *they* will. According to which, notwithstanding the Will of God that *all* Men should be sav’d, truly if *they will not*, no Man shall be saved. And indeed if the Case were really thus, there is Reason enough to believe that *none* would in *Fact* be saved; because the Wills of *all* Men are *naturally corrupt*, their *carnal Minds* are *Enmity* against God, they are not subject to the Law of God neither indeed can be, until by Grace renewed, until then they will not come to Christ that they might have Life. *Rom. 8. 5, 6, 7. Job. 5. 40. Chap. 6. 44.*

In short, the whole of God’s willing the Salvation of all Men by such a *conditional, dependent* Will is not for him in *fact* and *good earnest* to will it *at all*, for he hath *no Will* of his *own* that is *entirely subject* to the Will of *another*. At best this *Arminian* Interpretation of God’s willing the Salvation of all Men doth represent him saying no greater Things than these, *viz. O ye Sons and Daughters of Men,*

I do heartily wish and will the Salvation of you all, *nevertheless* not as *I* will but as *you* will, not *my* Will but *yours* be done. *I* do indeed will *all* your Salvation, *nevertheless* if *you* will, *you may disannul my Will* by working out *each one his own Damnation*. But if the Case be such, what becomes of those Scripture Declarations that faith, *he* will have Mercy on whom *he* will have Mercy, and that *he* worketh all Things after the Counsel of *his own Will*? *Eph. 1. 14.*

Observe further, That *the all Men* which the Text says God wills to be saved, he also wills to come to the *Knowledge of the Truth, or true Way of Salvation by Jesus Christ*, as it is said in his Prayer to his Father, *Joh. 17. 3.* “ This is Life eternal that they may know thee the only true God, and Jesus Christ whom thou hast sent. Which Observation *alone* is sufficient to overthrow our Opponents Argument, since both *Scripture* and *Fact* doth declare that it is not the Will of God that *all Men* in the *Arminian* Sense of the *Terms* shou’d attain unto *this Knowledge*, whether we consider it in the *notional* or *experimental* Part of it.. There *have been* and *still are many Thousands* of Men of whom it could *never* be said, that God gave the Knowledge of Salvation by the Remission of their Sins thro’ the Blood of the Redeemer as the Effects of his tender Mercy, that the Day-spring from on high visited them to give them Light, who before sat in Darkness and in the Shadow of Death, and to guide their Feet in the Way of Peace. As Life and Immortality is brought to Light thro’ the Gospel, so evident it is that it never was the Will of God to send this Gospel unto all Men. And even in those Lands where the Gospel comes in *Word*, it doth not come in *Power* unto all Men: To some it is given to know the Mysteries of the Kingdom of Heaven, but *unto others* it is not given. *Math. 13. 11.* And if you wou’d know the *supream Cause* of this Difference, see what the Redeemer himself says, *Math. 25. 26.* “ I thank thee O Father, Lord of Heaven and Earth, because thou hast hid these Things from the Wise and Prudent, and revealed them unto Babes; even so Father, for so it seemeth good in thy Sight;” that is, it is thy sovereign Will and Pleasure thus to do. See also *how* and *after what Manner* the *discriminating Favours* of God in these Matters were noticed and spoken of by the inspired royal Psalmist, “ He shewed his Word unto *Jacob* and his Statutes unto *Israel*; he hath not dealt so with any Nation, and as for his Judgments they have not known them. Praise ye the Lord, *Psal. 147. 19, 20.* In short, God doth in *Fact* give neither *Salvation* or the *Knowledge* of the Truth unto all Men without Exception, therefore it is not his Will that all Men without Exception should be saved and come to the Knowledge of the Truth.

Here I argue from *his Acts to his Designs*, which in all good Reason must be allowed to be a *just* and *rational* Method of arguing. For any to say that God *sincerely wills* and *designs* to effect those Things which he in *Fact* and *very Deed* wills *not* to effect, or cause to be effected as *Facts* and *Events* do Evidence, is a *flat Contradiction*. It is for Men to charge on their *Maker* the *crude Notions* and *absurd Productions* of their *own Brains*, even in the midst of their *zealous Pleas* as *Advocates* for him. If God *heartily* and *sincerely* wills (as some Men love very *vigorously* to speak) that all Men without Exception shou’d be saved and come to the Knowledge of the Truth, or the true Way of Salvation revealed in the Gospel, which therefore is emphatically called the Word of Truth, and the Gospel of our

our Salvation. *Col. 1. 5. Eph. 1. 13.* Why then doth he not execute this his Will? Is it because he sees *after Occasion* to alter it, as to *some*, which he did *not foresee* or *had not a perfect Knowledge* of before? Or because he *wants Power* to effect it? If the *former*, what then becomes of his glorious Attributes of *Omniscience, Wisdom and Immutability*? If the *latter*, how can he be said to be *Almighty*? And withal, what becomes of his *Sincerity* so much pleaded for in this Matter as tho' we were Enemies to it; while in *Fact* we do no worse a Thing than argue from his *own sovereign Declarations* concerning his saving Mercy, and also from his *Acts* unto his *Designs*? And in short upon the whole, what becomes of his *Deity*? The *whole* of these *very merciful Men's* Pleas for the Almighty, if *thereby examined*, will appear to amount to *nothing better than this*, viz. *That he most seriously and earnestly wills to effect, or cause to be effected those very Things which he at the same Time perfectly knows and fully designs shall never be effected, and which accordingly in very Deed he doth not effect or cause to be effected.* When they have said all they can of God's *universal* saving Mercy, and *universal* saving Knowledge, they are obliged to confess that there is no such Thing in *Fact* as a *universal Salvation*, nor a *universal Coming* of Men to the Knowledge of the Truth of the Gospel of Salvation, that they may be *actually* saved, altho' God is able to effect all this if he will. And to say he cannot do this without destroying Men's free Agency is at once to *eclipse* the *Glory* of his Perfections both of his *Wisdom* and *Power*.

After all our Disputings we must rest in this, that God hath saving Mercy on whom he will have saving Mercy, and that he giveth saving Knowledge of the Truth unto whom he will give it, being indebted unto none, but vastly disobliged by all. If (says the Apostle) our Gospel be hid, it is hid unto them that are lost, in whom the God of this World hath blinded the Minds of them which believe not, lest the Light of the glorious Gospel of Christ, who is the Image of God, should shine unto them. And then setting forth God's *discriminating Grace* and *Agency* in these Matters *towards himself* and *other Believers*, in Contradistinction from the Case of those before-mentioned, he saith, "That God who commanded the Light to shine out of Darkness, (referring to *Gen. 1. 1, 2, 3, 4.*) hath shined in our Hearts, to give the Knowledge of the Glory of God in the Face, or Person of Jesus Christ." *2 Cor. 4. 3, 4, 6.* compare with this what the same Apostle saith in the Close of the second Chapter of this same Epistle. "Now thanks be unto God which always causeth us to triumph in Christ, & maketh manifest the Saviour of his Knowledge by us in every Place. For we are unto God a sweet Saviour of Christ, in them that are saved, and in them that perish; to the one we are the Saviour of Death unto Death; and to the other the Saviour of Life unto Life: and who is sufficient for these Things?" Whence we see that *how awful* soever these *different* Events of the Gospel where it comes are, and how *contemptuously* soever some Men can speak of the Doctrine of God's *discriminating Grace* and *Agency* in the *effectual* Dispensation of his saving Knowledge, this *great Apostle*, as the *royal Psalmist* and our *blessed Saviour* did *before* him, doth not only assert and maintain the same; but also maketh mention thereof in a very *devout* and *pathetic Manner* in a Way of *Adoration, Praise and Thanksgiving* unto God the great Dispenser of those great Favours, and whole *sovereign Grace* and *Pleasure*, is the *supream Cause*

of such a discriminating Dispensation, and which justly deserves a Remark, we do find this *once again thus mentioned and declared* by the great Redeemer himself, in his Address unto his heavenly Father, *Luk. 10. 21, 22.* “In that Hour Jesus rejoiced in Spirit, and said, I thank thee O Father, Lord of Heaven and Earth, that thou hast hid these Things from the Wise and Prudent, and revealed them unto Babes : even so Father, for so it seemeth good in thy Sight. All Things are delivered unto me of my Father, and no Man knoweth who the Son is, but the Father ; and who the Father is but the Son, and he to whom the *Son will* reveal him.”

To conclude this Head of Argumentation I shall observe, that at *best* our Opponents Argument is *no better* than *this*, viz. That God wills to effect or cause to be effected those very Things which in Fact he doth not will to effect, or cause to be effected. And on the other Hand at *the worst*, our Argument is in Fact no worse than this, viz. That as God first wills what to effect, so he certainly effects what he thus willed. Or that *what* he doth not in Fact do and effect he never willed to effect and do.

But to proceed ;

Thirdly, it is urged, “That Christ died for all Men universally, from it’s being said, that the Man Christ Jesus is the *one Mediator between God and Man*, and that he gave himself a *Ransom for all*.”

To which I answer, that the Argument hence is very *inconclusive*, because his giving himself a Ransom doth evidently imply his *actual* Payment of a full Price for the *actual* Redemption of all those for whom he thus gave himself ; so as that every one of them to a Man should be actually delivered from all Miseries and Enemies whatsoever, and actually possess’d of every Grace and Blessing that is needful to make them eternally happy, or to their being saved with an everlasting Salvation, or to use the Apostle’s Words in this Case, “That they might be redeemed from all Iniquity, and purified to himself as a peculiar People zealous of good Works. That they might be sanctified and cleansed by the washing of Water, by the Word, and that they might be presented unto himself, a glorious Church, not having Spot or Wrinkle or any such Thing, but that it should be holy and without Blemish,” *Tit. 2. 14. Eph. 5. 25, 26, 27.* The Ransom which the Son of God paid down by the offering of himself is so *perfect* and *complete* as that he is said to have made it *once for All*, *Heb. 10. 10.* So that God is gracious, and faith concerning the Redeemed, “Deliver them from going down to the Pit, for I have found a Ransom,” answerable to the Declarations made by the Father to the Redeemer, who is Mediator of the new Covenant in Behalf of the Children of that Covenant, “As for thee also by the Blood of thy Covenant, I have sent forth thy Prisoners out of the Pit, wherein there is no Water, *Job 33. 24. Zech. 9. 11.*

Now *Fact* declares that *this is not* the Case of all Men without Exception ; whence I conclude, that Christ never gave himself as a Ransom for all, in that *extensive Sense* of the Word *All*. Why shou’d it be thought that the Redeemer knowingly gave himself a Ransom in vain for many, as the *Arminian* Doctrine of Redemption doth represent the Matter, to the Redeemer’s no small Dishonour, while a *vain Shew* is made of *bringing to him a large Revenue of Glory* ? To this I

add,

add, That the Mediatorship of Christ in this Place between God & Man, doth necessarily imply all the Branches of his mediatorial Office, that is to say, his *Oblation* and *Intercession*, these do ever go together, the former being the Ground of the latter. By the first he made a perfect Atonement, Reconciliation and Satisfaction, for the Sins of those for whom he gave himself to redeem, and by the latter he as a righteous Advocate pleads the Price paid, or the perfect Ransom given, so as that the Redeemed shall be actually possessed of all that Grace and Glory which he by the invaluable Price of his Blood or Ransom given, purchased for them. Now this he pleads not for all Men without Exception, but for a peculiar People given to him by the Father in the Covenant of Redemption. See his Address to the Father, *Joh. 17. 2, 3, 9, 24.* “As thou hast given him Power over all Flesh, that he should give eternal Life (mark) to as many as thou hast given him. And this is Life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent. I pray for them: I pray not for the *World*, but for *them* which thou hast given me, for they are thine, viz. by Election in me; and all mine, viz. by thy Donation and my Redemption are thine, and thine are mine, and I am glorified in them. By which *interchangeable* Expressions is emphatically declared that the *Father's Election*, and the *Son's Redemption* are exactly commensurate and of equal Extent to the *Subjects thereof*, which is not unto all Men but a peculiar People. To which the Tenor of his Advocateship or interceding Plea, in *Ver. 24.* doth exactly agree, “Father I will (I claim it as my Right) that they also whom thou hast given me, be with me where I am, that they may behold my Glory which thou hast given me; for thou lovedst me before the Foundation of the World.” Hence, tho’ the Nature he assumed is common to all Men, and was endued with the best of human Affections, and subject to the common Law of Humanity, as Dr. *Whitby* argues, and we grant, yet this makes nothing against our Argument for peculiar Redemption: Since (as the Rev. Mr. *Gill* observes) he assumed the human Nature with a peculiar View to the *Elect* of God, the *Children adopted* by him and given to Christ, the Seed of *Abraham*. It is these only that do share in all the spiritual Blessings and Favours arising from the Assumption of such a Nature, as it is written, *Heb. 2. 13*, to the End, “Behold I, and the Children (says Christ there) which God hath given me, as before-mentioned, from *Joh. 17.* Whence the Apostle thus argues, *Ver. 14.* “Forasmuch then as the *Children* (mark the Children before-mentioned) are Partakers of Flesh and Blood, he also himself likewise took Part of the same, that through Death, or dying for them, he might destroy him that has the Power of Death, that is the Devil; and deliver them who thro’ Fear of Death were all their Life-time subject to Bondage; for verily he took not on him the Nature of Angels; but he took on him the Seed of *Abraham*. Wherefore in all Things it behov’d him to be made like unto his Brethren, (mark his Brethren, the adopted Children of the Father) that he might be a merciful and faithful High Priest in Things pertaining unto God, to make Reconciliation (*perfect Reconciliation*) for the Sins of the People,” namely these *his People*; * as in the foregoing Verses, are most remark-

* Cause of God and Truth.

able and abundantly described by such Characters as doth not, cannot suit with all Men without Exception; but with a peculiar People only, such as Heirs of Salvation, Chap. 1. 14. Sons of God whom the Redeemer brings to Glory, the sanctified, and one with the Sanctifier, the Church, Christ's Brethren and the Children which God hath given him, and such like.

Observe further, That as it is said he gave himself a Ransom for all, so it is added, *that it will be testified in due Time.* Which is evidently true of the Church the Ransomed of the Lord, as will be fully revealed in the *last Time.* Accordingly God is said to abound in Grace towards his Elect, who have Redemption thro' Christ's Blood, in all Wisdom and Prudence, making known unto them the Mystery of his Will according to his good Pleasure which he had purposed in himself: (mark) that in the Dispensation of the Fulness of Times he might gather together in one, all Things in Christ, both which are in Heaven and which are on Earth, even in him, *Eph. 1. 4, 7, 8, 9, 10.* Thus, that Christ gave himself a Ransom for all the Elect, the Church, the Brethren, the *adopted Children of God,* will be manifested and testified in due Time. Which will not at any Time whatsoever, be testified and made manifest concerning all Men in the extensive Sense contended for. Hence it is with a Limitation or Restriction that our Lord himself speaks of this Matter, saying that the Son of Man came to give his Life a Ransom for many. For so the Ransomed of the Lord will appear to be in the last Times, tho' not in a comparative, yet in an absolute and collective Sense, *Rev. 7. 9, &c.* Then shall those Words have their full Accomplishment, *Isai. 35. 10.* "And the Ransomed of the Lord shall return and come to Zion with Songs, and everlasting Joy upon their Heads: they shall obtain Joy and Gladness, and Sorrow and Sighing shall flee away. But all Men individually will never thus return: But a peculiar People only; therefore the latter only are the Ransomed of the Lord, or the all that Christ gave himself a Ransom for, to be testified in due Time.

In short, and to conclude this Head, no more can be intended in this Text by the Terms *all Men*, than all the Elect of God, the Men of all Nations, the Gentiles as well as the Jews, with Men of every Rank and Degree amongst them, from the Beggar to the King, with such as are in Authority under him. According to which Tenor, will the Song of the Redeemed or Ransomed of the Lord be in Heaven. *Rev. 5. 9.* "And they sung a new Song, saying, Thou art worthy to take the Book and open the Seals thereof; for thou wast slain, and hast redeemed us to God by thy Blood, out of every Kindred and Tongue, and People and Nation, and made us unto our God, Kings and Priests."

Another Text brought in Favour of universal Redemption is, *1 Tim. 4. 10* "For therefore we Labour and suffer Reproach, because we trust in the living God, who is the Saviour of all Men, especially of them that believe." These Words are said in express Terms to contain the Doctrine of general Redemption.

To which I answer First, That both this and the before-considered Text might with full as good Propriety be brought to prove a universal Salvation, seeing it is as fully said, that he is the Saviour of all Men, and that he wills all Men to be saved, as that it is said Christ gave himself a Ransom for all. And indeed actual Salvation is so essential a Part of Christ's Ransom or Redemption, as that it is a vain Thing

Thing to plead for the *one* without the *other*. It is no less absurd, to talk of *Redemption* without *Salvation*; than to talk of *Salvation* without *Redemption*, or *without being redeemed*. He that is redeemed shall be saved; and therefore are Men saved because they were redeemed. They that are reconciled to God by Christ's Death shall be saved by his Life; those for whom he shed his Blood, do and shall by Virtue thereof obtain eternal Redemption, *Heb.* 9. 12.

Secondly, It is evident from the Scope of the Place, that the Words are not to be understood of *eternal*, but of *temporal* Salvation and Deliverances, as the Effects of the *providential* Goodness of God the Father, who is here called the living God. He upholds all their Beings, and grants them many Deliverances, causing his Sun to shine and his Rain to descend on the *Just* and *Unjust*. He is the Saviour, that is the *Preserver* of all Men, these do all share more or less in his good Providence: But *Believers*, the *Houſhold* of *Faith* in a *more especial* Manner; which the Apostle here mentions as the Ground of his *own* and *others* trust in the living God, under all those Labours and Reproaches that attended their Preaching the Gospel. Which Sense of the Words, as they are perfectly agreeable to the Analogy of Faith and to the Context, so is accordingly (as Mr. Gill observes) owned by some who are on the same Side of the Question with Dr. Whitby, as *Volkellius de vera Relig.* Lib. 2. Chap. 7. p. 10. and *Crebuis de Deo*, Chap. 19. p. 133. And indeed this is the more remarkable since *Concessions* of an *Adversary* are *never* made but upon the *strongest Convictions*.

Other Texts brought by our Universalists, are *Rom.* 14. 15. "But if thy Brother be grieved by thy Meats, now walkest thou not charitably. Destroy not him with thy Meat for whom Christ died." With *1 Cor.* 8. 11. "And thro' thy Knowledge shall thy weak Brother perish for whom Christ died."

From whence it is argued, "That if Christ died for them that perish, and them that do not perish, then he died for all. That he died for them that do not perish is confessed by all; and that he died for such as may or shall perish is intimated in this Injunction, destroy not him with thy Meat for whom Christ died." From hence also the Doctrine of the Saints final falling from Grace is undertaken to be proved.

To all which I answer,

1. As Christ is said to die and lay down his Life for his Sheep; so he hath positively declared that he will give unto them eternal Life, and that they shall never perish, *Joh.* 10. 27. Moreover the great Shepherd of the Sheep saith, that it is not the Will of his heavenly Father, that one of those little Ones should perish, *Math.* 18. 14. But that they be kept by his Power thro' Faith unto Salvation, ready to be revealed in the last Time, *1 Pet.* 1. 5. Therefore to affirm that any of them may or shall perish so as to miss of eternal Life and Salvation, is to do no better than *audaciously* to *contradict* or *gainſay* the *plain* and *positive* Declarations of both our *heavenly Father* and ever *blessed Redeemer*.

2. It is very evident that it is *not eternal Destruction*, that is here spoken of, because it is positively declared that it is not in the Power of Man to kill the Soul; but of God only, *Math.* 10. 28. Besides it is most unreasonable to conclude that *eternal Damnation* should follow upon eating and drinking *Things indifferent*, such as *Meats and Herbs*, which are the *Things* there particularly spoken of.

3. The Context doth plainly expound the Destruction of the weak Brother to intend only the Destruction of his present Peace and Comfort, who conscientiously scrupled the eating of such Things: hence says the Apostle, "It is neither good to eat Flesh nor to drink Wine, or any Thing whereby thy Brother stumbleth, or is offended," *Rom. 14. 21.* To do which is contrary to Christian Charity; for if thy Brother be grieved with thy Meat, now walkest thou not charitably; yea it is a destroying of the Work of God, *Ver. 20.* *But what Work?* Why not the Christian Convert who is God's Workmanship, nor the good Work of Grace which God will perform until the Day of Christ, nor the Work of Faith which will never fail: but the Work of *Peace* in Churches and particular Persons, which Work of Peace (as the Rev. Mr. *Gill* observes) God is the Author of: That by just Consequence Christians ought to be very careful not to indulge themselves in meer indifferent Things, when thereby they destroy the Work of Peace in the Minds of their weak Brethren. According to this Interpretation the perishing of the weak Brother, in *1 Cor. 8. 11.* is explained by defiling his Conscience, *Ver. 7.* and a wounding of it and making him to offend, *Ver. 12.* Therefore it could never enter into the Apostle's Mind, by the weak Brother's perishing, to mean his eternal Damnation, since as he says, *Ver. 8.* "Meat commendeth us not to God, for neither if we eat, are we the better, neither if we eat not are we the worse."

From all which it is evident, that no Argument can hence be *fairly* formed either against the Doctrine of particular Redemption, or that of the Saint's final Perseverance in Grace to glory. "No Weapon that is formed against *Zion* or any of her true Sons shall prosper; and every Tongue that shall rise against her in Judgment, shall she condemn," *Isai. 54. 17.* Moreover hereby is shewn, to what *miserable Shifts* Men are put, and what *gross Absurdities* they run into, when they *leave the Corner Stone.* To maintain Christ died as much for them that perish as for them that are saved, that he did no more to secure their Salvation than the others that perish, is a Notion *infinitely unworthy* of the *all-wise God our Saviour*, as hath been before largely shewn. Neither will that Text, *2 Pet. 2. 1.* that speaks of some false Teachers, privily bringing in damnable Heresies, denying the Lord that bought them, and bring upon themselves swift Destruction, a whit more disprove these two noble Points of Doctrine, *viz.* That of particular Redemption and the Saints final Perseverance. Because,

1. Nothing appears whereby the least Proof can be made that *these Apostates were ever true Believers*; which in all good Reason we must require our Opponents to produce, before it can thence be fairly concluded that true Believers may finally fall away. It must first be made evident that these *once had true Grace* (which by the Way cannot be done) before it can be *justly concluded* that they fell finally from it.

Besides, 2. The Elect, the redeemed of the Lord, the Purchase of Christ's Blood, are secured from denying the Redeemer so as to *apostatize finally* and *perish eternally*, as also from *embracing* and *persisting in*, much less *teaching of damnable Heresies.* See *Math. 24. 24.* and *Mar. 13. 22.* where our Lord foretold of such Teachers and Seducers, who should come with so large a Degree of Subtlety that they

they should seduce if it were possible, even the very *Elect*. From whence 'tis plainly evident at first Sight, *First*, That God hath an *Elect* People in Contradistinction from the rest of Mankind. “ There is a Remnant (saith St. Paul) according to the Election of Grace,” Rom. 11. 5. *Secondly*, That because they are God's *Elect*, it is impossible that they should be seduced, so as finally to fall away and perish ; God's Election of them founded in Grace is an *infallible* Preservative against the Attempts of the most *subtle* and *crafty* Seducers. Peter did indeed thro' Weakness deny his Lord, who yet because *one of the Elect* and the *Purchase of Christ's Blood*, he did interceed and pray for him, that his Faith might not fail, to wit, finally, and which accordingly did issue in his Recovery by true Repentance. Moreover it deserves remark, that St. Paul makes a *very full and plain Distinction* between *final Apostates* and *true Believers*, when we saith, *We* are not of them who draw back (*to wit*, from a holy Profession) *unto Perdition* : but of them that do believe to the saving of the Soul. Whence nothing can be more evident that *final Apostates* were never true Believers, notwithstanding their former Profession to be such ; and that *true Believers* do never become *final Apostates* that draw back unto their eternal Perdition. It is *one Thing* for Persons to make a *Profession* of having true Grace, and another to be in *Fact Possessors* of it. For tho' these two Things meet in all true professing Believers, yet *not in all* that make a *holy Profession*, altho' they for a while make as splendid a Shew of being the Lord's Redeemed and Sanctified as those that are so in Truth, and who accordingly bear the same *Appellation*, as in the Text under Consideration, and in the Parable of the *ten Virgins*, five of them were *wise*, and five of them were *foolish*. Where observe, the *latter* are called *Virgins* as well as the *former* ; and who withal went forth, taking with them their Lamps of Profession to meet the Bridegroom ; *thus far* they went on together *a-like*, but behold the *Difference* ! The *one* hath true Grace in their Hearts, meant by the Oyl in their Vessels with their Lamps, the *other* hath *none*. Now as these foolish Professors, by Reason of their going forth bearing the Lamp of a Profession, in Company with the true Virgin Professors, are called by the Name of *Virgins* altho' not really such ; so Persons may be called the Lord's Redeemed, without thence inferring that they were *once such* in Reality. Accordingly those Apostates being foolish Virgins, falling off from their Profession, may be well enough said to cast off their Virginity, altho' in Fact and Truth they were never Virgins espoused unto Christ, our Lord and Redeemer.

In short, it is *no uncommon Thing* in Scripture to call Persons by such and such Appellations, not because they do really belong unto them, but because by a *Profession* they do pass under them. Witness many Scribes and Pharisees who esteemed themselves, and were accordingly called by others *righteous*, altho' they were in *very Deed wicked Hypocrites*. Answerable hereunto, the abovesaid Apostates may be said to bring in damnable Heresies, denying the Lord that bought them, and bring upon themselves swift Destruction, without any just Room thence to infer that *once* they were the *real Purchase of Christ's Blood*, and true Believers. This is no contemptible Argument or Method of Argumentation (supposing that the Lord Christ and his Redemption were in the Text spoken of) notwithstanding the Contempt that is poured thereon by such who zealously plead for a mutability

in the *free Grace* of God, and that Christ by the Price of his most precious Blood bought and redeemed those that prove damnable Apostates as much as he did the true Saints of God, glorified with him in Heaven. The above Method of Reasoning will stand good in the opening of several other Texts that are produced against us with a Design to prove the absurd Notions of true Saints final falling from Grace.

3. As the Rev. Mr. Gill observes, by the original Word [*Despotes*] here translated Lord, is not meant the Lord Christ, but God the Father of Christ, nor is there one Syllable of Christ's dying for any Persons in any Sense whatsoever. The only Places (saith he) besides this, where this Word *Despotes* is used when applied unto a divine Person, are *Luk. 2. 29. Acts 4. 24. 2 Tim. 2. 21. Jude Ver. 4. Rev. 6. 10.* In all which Places God the Father is intended and in most of them manifestly distinguished from Christ; nor is there any Thing in this Text or Context which obliged us to understand it of the Son of God. Nor should this be thought any Diminution of the Glory of Christ; since this Word *Despotes*, is properly expressive only of that Power which *Masters* have over their *Servants*; whereas the Word *Kurios* which is used whenever Christ is called Lord, signifies that Dominion which *Princes* have over their *Subjects*; and besides all this; Christ is *more than once* called *King of Kings* and *Lord of Lords*. He is also called *the great God our Saviour*, the mighty God, *yea God over all blessed for evermore, to whom be Honour and Power everlasting, Amen*; as in *1 Tim. 6. 14, 15, 16. Rev. 19. 16. Tit. 2. 14. Isai. 9. 6. Rom. 9. 5.* Add unto this, that sometimes by the Terms *buying* or *bought* is only and particularly intended *temporal Deliverance*: particularly the Redemption of *Israel* out of *Egypt*, who are on that Account called the People which the Lord had purchased, *Exod. 15. 16.* The Phrase (as the above-mentioned Author observes) is borrowed from, *Deut. 32. 6.* "Do ye thus requite the Lord, O foolish People and unwise? Is it not thy Father that bought thee? Now the Persons the Apostle *Peter* writes to were *Jews*, the Strangers scattered throughout *Pontus, Galatia, Cappadocia, Asia* and *Bythinia*, *1 Pet. 1. 1.* A People who in all Ages valued themselves upon, and boasted mightily of being the *bought, purchased* People of the Lord. Wherefore the Apostle makes use of this Phrase much in the same Manner as *Moses* had done before him, to aggravate the Ingratitude and Impiety of the false Teachers among the Jews; that they shou'd deny, if not in Words, at least in Works, the mighty Jehovah, who of old had redeemed their Father's out of *Egypt* with a stretched out Arm, and in successive Ages had distinguished them with peculiar Favours, being ungodly Men, turning the Grace (the Doctrine of the Grace of God) into Licentiousness.

I now proceed to the Consideration of *Heb. 2. 9.* "But we see Jesus, who was made little lower than the Angels, for the suffering of Death, crowned with Glory and Honour, that he by the Grace of God should taste Death for every Man." From whence 'tis asserted,

"That the Doctrine of general Redemption is in *expresse* Terms contained, that here is *no Restraint* at all, nor any seeming Limitation, of the comprehensive Phrase, he tasted Death for every Man."

To which I answer,

That

That the *direct contrary* of this is *most apparent*, because the peculiar Subjects of the Apostle's Discourse here for whom Christ suffered Death, are not every Individual of Mankind ; but a *peculiar People* to whom his Discourse is not *only seemingly*, but *most evidently limited* and restrained, as will appear by considering those *peculiar Characters Blessèdness and Priviledges* that are throughout the Chapter *appropriated unto and conferred on them*, which can in no wise agree with *every individual* of *Adam's fallen Race*. For they are expressly called, *Heirs of Salvation*, Chap. 1. 14. *Sons of God*, which the Captain of their Salvation should bring to Glory, being made perfect thro' Suffering unto that End, Chap. 2. Ver. 10 Which Words do immediately follow the Text under Consideration, and that too by Way of Illustration, as appears by the Particle (for) by which the two Verses are connected together. That he by the Grace of God should taste Death for every Man. Ver. 10. " For it became him for whom are all Things, and by whom are all Things, in bringing many Sons unto Glory, to make the Captain of their Salvation perfect through Sufferings. Moreover, answerable hereunto, they are called the *Sanctified* and *one with the Sanctifier* ; for which Cause Christ is not ashamed to call them *Brethren*, and the *Church* in the *midst of which he will sing Praise*, Ver. 11, 12. which exactly agrees with, *Eph. 5.* " Christ is the Head of the Church the Saviour of the Body. Christ loved the Church and gave himself for it, that he might sanctify and cleanse it, with the washing of Water by the Word ; that he might present it to himself a glorious Church, not having Spot or Wrinkle or any such Thing, but that it shou'd be holy and without Blemish. He nourisheth and cherisheth it, being the Members of his Body, of his Flesh, and of his Bones, his Body and Fulness. All which cannot agree with *every Man individually* but with a *peculiar People only*, even the *Elect of God* chosen in Christ before all Worlds unto Salvation, thro' Sanctification of the Spirit and Belief of the Truth, 2 *Thes. 2.* 13. " Who are predestinated unto the Adoption of Children by Jesus Christ unto himself, according to the good Pleasure of God's Will, to the Praise of his glorious Grace, wherein he hath made them accepted in the beloved Jesus, in whom *they* have Redemption thro' his Blood, and the Forgiveness of Sins according to the Riches of his Grace," *Eph. 1.* 5, to 8. Thus Jesus did by the *Grace, this Sovereign Grace* of God taste Death for *every of these Sons*, and *Brethren* ; and not for every Man, as our Universalists would have it, since evident it is that after all their Boastings of these Terms of Universalists, the Word *Man* is not in the original Text. And if it had, could not have been of any *real Service* to their Cause, as appears by the above-mentioned Limitations and Restrictions. Again they are called the Children which God the Father hath given to Christ, Ver. 13. Which well agrees with Christ's own Words to his Father, *Joh. 17.* 2. " As thou hast given him Power over all Flesh, that he should give eternal Life unto as many as thou hast given him." Where Christ's Redeemed are called a given Number of People, in plain Contradistinction from *all Flesh* or every Individual of Mankind. It was for *these given Ones* Christ gave himself, for every of *these* by the Grace of God he tasted Death, or suffered and died, and for whom he accordingly as the Captain of their Salvation, being made perfect thro' Sufferings, did purchase and will at last bring them to the Enjoyment of eternal

Life and Glory. Answerable to the Father's Election of them in him, and Donation unto him in the Covenant of Redemption. And as his Intercession is founded on his Satisfaction or tasting of Death for them; so the Tenor thereof runs, "Father I will that those whom thou hast given me be with me where I am, that they may behold my Glory which thou hast given me," *Joh. 17. 24.* Again, they are called the Children of whose Flesh and Blood Christ partook, "That he might (as the Captain of their Salvation) thro' Death destroy him that had the Power of Death, which is the Devil, and deliver them," *Ver. 14, 15.* which well agrees with, *Col. 1. 12, 13.* "Giving thanks unto the Father who hath made us meet to be Partakers, of the Inheritance of the Saints in Light, who delivered us from the Power of Darkness, and hath translated us into the Kingdom of his dear Son: in whom we have Redemption thro' his Blood, even the Forgiveness of Sins." Moreover, the Subjects of the Apostle's Discourse here are called the Seed of *Abraham*, and Brethren to whom it behoved him to be made like in all Things. To whom he therefore becomes a merciful and faithful High Priest in Things pertaining unto God, and for whose Sins he maketh Reconciliation, and whom he succours being tempted, *Ver. 16, 17, 18.*

Now put all these Things together, and you may easily see *how little Reason* our Universalists have from the Text under Consideration to affirm, "That the Doctrine of general Redemption is in exprefs Terms contained therein, and that there is no Restraint at all, or any seeming Limitation of the comprehensive Phrase, he tasted Death for every Man." What *more rational* then to conclude that the Term (every) should be limited and restrained to the *immediate* Subjects of the Apostle's Discourse in this Place, as there described and characterized, that is to say, every of those *Heirs of Salvation* and *Sons of God* which Christ the Captain of their Salvation shou'd lead and bring to Glory, being made perfect through Sufferings, or tasting of the bitter Pangs of Death unto that End; the *sanctified* and *one with the Sanctifier*; every of those *Brethren* to whom Christ says he will declare his Name; every of his Church in the midst of which he will sing Praise; even in the general Assembly and Church of the First-Born of God, whose Names are written in Heaven, *Heb. 12. 22.* and so forth.

The whole Strefs of our *Opponents Argument* lyeth on the Term *every Man* which now fails them, unless they can prove (which by the Way they never can) that *all the above-said Characters, Priviledges, and saving Benefits do belong unto and shall be conferred on every Man*, that ever were, are or shall be born into the World, as the natural Descendents of fallen *Adam*. And their *Weakness* is the *more apparent* in their laying so much Strefs on Terms of *equivocal* Sound, by how much the more such Terms do abound throughout the blessed Book of God. A considerable Collection of which have been already set forth before the Reader, and to which I shall mention a few more in order further to shew, that it is no uncommon Thing for such Terms to be *restricted* to a *Peculiarity* amongst Mankind, in plain Contradistinction *from the rest*, and that consequently it shews no small Degree of Weakness for any Man, from *such Kind of Premises* most *dogmatically* to draw a *universal Conclusion*, particularly as to the Case now under Debate and Consideration. *Luk. 16. 16.* it is said, "That the Law and the Prophets were
until

until *John* ; since that Time the Kingdom of God is preached, and every Man presseth into it." Which at most can only intend *Men of every Nation, Gentiles* as well as *Jews* ; and not every one of them, but every of the zealous among them, since Multitudes never entred into it at all, much less press into it : Many did not love it, so that they neither entred in themselves, and others they hindered from entring in ; much less did they enter into it with *Vigour and Zeal*. Again, 1 *Cor.* 4. 5. the Apostle speaking of the grand Transactions of the great Day of Judgment, when God shall bring to Light the hidden Works of Darknes ; he adds, Then shall *every* Man have Praise of God. Which cannot intend every individual Man that shall be judged, but every righteous Man ; for then many shall be condemned unto a State of utmost *Misery, Contempt, and Disgrace*, Dan. 12. 2. And still to come nearer home to our Matter, see *Job.* 6. 45. where our blessed Saviour saith, that it is written in the Prophets, they shall be *all* taught of God, *every Man* therefore that hath heard and learned of the Father cometh unto me. Which can intend no more than *all* and every of those Persons that were given to Christ, and drawn that they might come unto Christ, and taught by the Father, as the Text and Context doth evidence, *these* being the *peculiar* Subjects of our Lord's Discourse there. Even *just so*, when the Apostle saith, that Jesus by the Grace of God should taste Death for *every*, or according to our Translators Supplement *every Man*, we must in all good Reason consider the Terms *restrictively*, belonging unto the *immediate* Subjects of the Apostle's Discourse there, and throughout the whole Chapter, answerable unto the *peculiar Characters* they bear, and the *peculiar Blessings and Benefits* they are said to partake of ; that is to say, a fulness of all Grace here, and of eternal Glory hereafter. Christ as a glorious Captain of Salvation, was by the Father's Will made perfect thro' Sufferings : He by the Grace of God tasted Death for *every* of his Sons, *Heirs of Salvation, Church and Brethren*, that he might bring *them* unto Glory. This is what I take to be a just Exposition of the Text, not only as agreeable with the *analogy of Faith* and the *Harmony of the divine Perfections*, but also with the *genuine Scope and Tenor of the Apostle's Discourse* throughout the Chapter. Whence I have often wonder'd to see *so contrary and inconsistent* an Exposition given of this Text, even by *some* such as profess to own the Doctrine of *personal and absolute Election* ; whereby they have pulled that down with *one Hand*, which they had before built with the *other*.

But to proceed, if Christ's becoming a Ransom for all, and his tasting Death for every Man, won't serve the Turn, and answer the End of our Universalists ; what shall we say to those Texts which speak of his being a Propitiation for the Sins of the *World*, yea the *whole World* ? 1 *Joh.* 2. 2. Whence they are wont to make no small Flourish against us, as tho' they had smote us Hip and Thigh, and gotten the intire Victory. But how so ! why truly general Redemption is here (say they) express'd in the *fullest* Terms that *can be*. " For, says the Apostle, if any Man sin we have an Advocate with the Father, Jesus Christ the righteous. And he is the Propitiation for our Sins, and not for ours only, but also for the Sins of the whole World."

Now in Answer to all this, and tossing Matters to a short Issue, the Reader is desired heedfully to observe, that the Point in Hand, turns upon this one single Pin, *viz.* Whether by the Terms *the whole World*, upon which all our Opponents triumph is intirely founded, the Apostle meant every Individual of *Adam's* fallen Race *yea* or *no* : If *not*, as the Case *really is*, then by just Consequence their *whole* Argument hence proves abortive. I shall therefore at once enter upon the Merits of the Cause, and by divine Assistance shew, that by these Terms of Universality the *whole World*, the Apostle *John* here did not intend every Individual of fallen *Adam's* Race.

My first Reason shall be taken from the Antithesis or Terms of Opposition and Distinction in the Text it self, where the Sins of the *whole World*, are opposed to and distinguished from *our Sins* ; that is to say, the Sins of the Apostle and others, to whom he joins himself, who therefore are not considered as a Part of *that whole* World here spoken of : “ He is, saith the Apostle, the Propitiation for our Sins, and not for ours only, but also for the Sins of the whole World.” So that besides the many other Places I shall mention, 'tis evident that those Terms of Universality, with the like thereof, are to be understood in a *peculiar* and *restrictive* Sense : Which if our Opponents had well observed, they had not stumbled at the very *Threshold*, as they have done. And now in order further to discover, how *weak* a Thing it is in them, with so great an Assurance, to found their Conclusions for general Redemption upon Terms of *equivocal* Sound, of various and different Acceptations, resting in the *bare Sound* of Words, without due Regard had unto the *Context* and *Scope* of the Place where they lie, I shall produce a Multitude of Instances of the Use of such Terms of Universality, that have various Acceptations, and accordingly laid under proper *Limitations* and *Restrictions*. See *Joh. 1. 10.* where we have *three* in one Verse. “ Christ was in the World, i. e. the habitable Part of the World ; and the World was made by him ; i. e. the whole Universe, Heaven and Earth, Sun, Moon and Stars, Angels and Men, with all other Things : and the World knew him not ; i. e. the ignorant unregenerate Part of Mankind, not all in general, for some did know him, even his Sheep for whom he laid down his Life, as himself said ; “ I lay down my Life for the Sheep : I know my Sheep and am known of mine”, *Joh. 10.* Again, in *Luk. 2. 1.* it is said, “ That a Decree went out that *all the World* should be taxed ” : By which was meant no more than the Roman Empire, and such Countries as were in Subjection thereunto, *Rom. 1. 8.* The Faith of the Church then at *Rome*, was spoken of throughout the *whole World*. By which no more could be meant, than all the several Churches of the Saints then in the World. *Col. 1. 6.* St. Paul tells the *Colossians*, “ that the Gospel was come into *all the World*, and bringeth forth Fruit”. Which can mean no more than the Gentile as well as the Jewish Nations, and particularly among those of them where the Gospel was preached with good Success, for Conversion of Sinners and Edification of Saints. Which answers to the great Commission, “ Go teach all Nations &c. And again, “ Go ye into all the World and preach the Gospel to every Creature”, *Mar. 16. 16.* In *Rev. 3. 10.* St. John foretells of an Hour of Temptation that should come upon *all the World*. Which can include

include no more than such as shou'd have a Being in the World at that Time. *Rev.* 12. 9. 'tis said, that Satan deceiveth the *whole World*, and yet it is certain the Elect cannot be deceived, *Mat.* 24. 24. Again *Rev.* 13. 3. it is said, that *all the World* wonder'd after the Beast; and yet the same inspired Writer, *Chap.* 20. 4. tells of many who had not worshipped the Beast, neither his Image, neither had received his Mark; being such as live and reign with Christ. In *Rev.* 16. 14. we are told that the *whole World* will be gathered together to the Battle of the great Day of God Almighty; who are distinguished from the *Saints* whom *they oppose*. Again *1 Cor.* 6. 2. it is said, that the *Saints* shall judge the *World*; that is, the ungodly Part of the World, who are opposed to and distinguished from the *Saints*; who shall not judge one another, but sit in Judgment with Christ, judging the *whole wicked World*. Agreeably herewith in *Chap.* 11. 32. mention is expressly made of a World that shall be condemned, in contradistinction from the Apostle and other *Saints* that are chastened of the Lord, that they might not be condemned with that World. And now to come nearer home, 'tis observable that the Apostle *John*, in *Chap.* 3. 1. doth also make a manifest Distinction between himself and others of God's adopted Sons, and an ignorant unregenerate World that knew not them, because they knew not God. Hence again in *ver.* 13. he bids these Sons of God not to marvel if the *World* hated them. Which well agrees with what the blessed Jesus had long before said unto his beloved Disciples, *Joh.* 15. 18, 19. "If the *World* hate you, ye know that it hated me before it hated you. If ye were of the *World*, the *World* would love his own: but because ye are not of the *World*, but I have chosen you out of the *World*, therefore the *World* hateth you". Again, in *Chap.* 14. 16. our blessed Saviour gives his beloved Disciples good Grounds to expect the coming of the Comforter; that he may abide with them for ever, even the Spirit of Truth, whom at the same Time, he saith the *World* cannot receive. Again, as St. *John* admires God's *distinguishing* Grace towards himself and others, for making them his adopted Sons, while there remains a *World* that is ignorant both of God and them under that Character, *Chap.* 3. 1, 2. So *Judas* (not *Iscaiot*) under a deep Sense of the *same* distinguishing Favour, devoutly crys out, "Lord how is it, or what is there come to pass, that thou shouldest manifest thyself unto us, and not unto the *World*! Moreover it is *very observable*, that in *Chap.* 5. 19. of this same Epistle, where the Text under immediate Consideration doth lie, the Apostle useth the very *express Terms*, the *whole World* in a *distinct* and *limited* Sense. We know (says he to his holy beloved Brethren) that *we* are of God, and that the *whole World* lieth in *Wickedness*. Now if we should stretch these Terms of Universality to the *same extensive Degree*, our Opponents *do that* in *Chap.* 22. what confus'd Work should we make? For then it would follow, that *every Individual* of Mankind, *then in being*, lay in Wickedness; and then that would interfere with the first Part of the Text, while the Apostle by Way of *Distinction* saith, we know that *we* are of God, as it follows, *Ver.* 20. and *we* are in him that is true, even in his Son Jesus Christ.

Now in this Collection we have seen the Terms (*the World*) mention'd *fourteen* Times, to which I could have easily added many more; and the Terms (*all the World*) *five* Times; and the Terms (*the whole World*) *four* Times, *twenty-three* Times in all. And which is *very observable* that *not one* of them all doth intend, *every Individual* of

Mankind. So little Reason have our Universalists to boast of *such like Terms* of *Universality*, as tho' they *unanswerably* made for their *absurd* Doctrine of *universal* Redemption. But to proceed,

Sometimes by the *World*, is particularly meant the *Gentiles*, in direct Contradistinction from the *Jews*. To make this apparent, let it be observed, that in those former Ages, the whole World of Mankind, were generally divided into and distinguished by the Appellation of *Jews* and *Gentiles*. The latter being commonly called by the former, the *World*, and the *Nations of the World*; as is plainly evident from *Rem. 11. 12, 15.* & *Math. 6. 32.* compared with *Luk. 12. 30.* see also *Math. 28. 20.* compared with *Mar. 16. 16.* with divers other Places which will hereafter fall under our Consideration. Now for many Hundreds of Years before the Exhibition of the Son of God in the Flesh, to the *Jews* only were committed the Oracles of God; enjoying the distinguishing Favour of being the only visible Church of God in the World, whilst the poor *Gentiles* remained without the Pole thereof, *Eph. 2. 11, 12.* Accordingly the *Jews*, or at least many of them, were wont to pride themselves herein, and to despise the poor *Gentiles* as Out-casts, calling them in Contempt, the *World*, and the *Nations of the World*. Concluding that themselves only should be the better for the Coming of the promised *Messiah*, to the total Exclusion of the poor *Gentiles* of all Benefits thereby. Not considering that (according to many antient Prophecies) when he came, the Partition-Wall would be taken down, and the *Gentiles*, the Nations of the World, would become *Fellow-Sharers* with them in the redeeming, saving Benefits of his Exhibition, *Eph. 2. 11*, to the End. Hence we find that the Apostle *Peter* himself, being a *Jew*, was utterly averse to receiving of the *Gentiles* into the visible Church of Christ, counting them *unclean*, until better informed by the Lord in a Vision, as may be seen at large in the 10th and 11th Chapters of the Acts of the Apostles.

Now these Considerations may, I humbly conceive, very fitly serve as a *Key* to open the *Grounds* and *Reasons* of those Terms of the *World*, so often occurring in the New Testament, when our blessed *Saviour*, *John Baptist*, and others, spake to the *Jews* concerning the Benefits of the *Messiah's* Coming and Kingdom; in order to rectify their *mistaken* Apprehensions, and to remove their *Prejudices*. Accordingly, when *John* the Baptist pointed out the *Messiah* unto the *Jews*, he cries out, "Behold the Lamb of God, which taketh away the Sins of World;" that is, the *Gentiles* as well as the *Jews*. So also, our Lord in his Discourse with the Jewish Rabbi, *Nicodemus*, let's him know, that contrary to their wonted hard Thoughts of the poor *Gentiles*, these were no less the Objects of redeeming Love than they. For saith our Lord, God so loved the *World*, *i. e.* the *Gentiles*, that he gave his only begotten Son, that whosoever (be he *Jew*, or be he *Gentile*) that believeth on him, should not perish but have everlasting Life, for God sent not his Son into the World to condemn the *World*, *i. e.* the *Gentiles*, *viz.* as you *Jews* are wont to think, but that the *World*, *i. e.* the *Gentiles*, as well as you *Jews*, thro' him might be saved, *Job. 3. 16, 17.* So when the believing *Samaritan Gentiles*, whom the *Jews* used so much to despise, spake of Christ, they declared him to be the Saviour of the *World*, and *so of themselves*. Hence also, Christ sets forth himself as the Bread of Life, far preferable to the *Manna* which

the *Jews* did eat of, from it's extensive Virtue to the *World*, the *Gentiles*, *Joh.* 4. 42. Chap. 6. 32, 33. Thus also the Apostle *John*, who was a *Jew*, and wrote to the *Jews* (as Dr. *Whitby* confesseth) and to them *chiefly*, if not altogether, who were distinguished from the *Gentiles*, commonly called the *World*, he made it known, that if any Man whether *Jew* or *Gentile* sin, and labour under an humble Sense of it, they should not despair but hope for Mercy, for (says he) we have an Advocate with the Father, Jesus Christ the Righteous : And he is the Propitiation for *our* Sins (mark) *our* Sins ; i. e. the Sins of me *John* and you Believers of the same Jewish Race ; and not for our's only, but also for the Sins of the *whole* World ; that is to say, the Gentiles the *Nations of the World* ; and even the whole Number of God's Elect and adopted Children amongst them. Which Interpretation is evidently confirmed by what is said, *Joh.* 11. 50, 51, 52. " And one of them named *Caiphas* being the high Priest the same Year, said unto them, ye know nothing at all, nor consider that it is expedient for us that one Man should die for the People, and that the whole Nation perish not. And this spake he (mark) not of himself (and therefore the saying must come from God) but being high Priest that Year, he prophesied that Jesus shou'd die for that Nation, i. e. the Jewish Nation, and not for that Nation only, but that also he should gather together in one (*viz.* into one Fold) the Children of God, (*viz.* God's adopted Children) that are scattered abroad, *viz.* up and down thro' out the World ; particularly those of the Gentile Nation, who in this Text are *opposed unto* and *distinguished from* the Jewish Nation : Which exactly agrees with that saying of our Lord himself, *Joh.* 10. 15, 16. " I lay down my Life for the Sheep ; and then adds, " Other Sheep I have which are not of *this* Fold ; (mark) of *this* Fold, meaning those of the Jewish Race, and them also I must bring, and they shall hear my Voice ; and there shall be one Fold and one Shepherd." Now that Christ's Sheep and God's Elect are *one* and the *same* Persons, I have before largely shewn ; and which evidently appears from the saying of our Lord to the unbelieving amongst the Jews, *ver.* 26, 27, 28, 29. " Ye believe not because ye are not of my Sheep, as I said unto you." And then as a further Evidence of this Matter, he adds, " My Sheep hear my Voice, and I know them, and they follow me, and I give unto them eternal Life, and they shall never perish" &c. compared with *Acts* 13. 48. " And as many as were ordained unto eternal Life believed", *Eph.* 1. 3, to 7. " Chosen in Christ before the Foundation of the World, that they should be holy and without Blame before him in Love, being predestinated unto the Adoption of Children by Jesus Christ unto himself, according to the good Pleasure of his Will, to the Praise of his glorious Grace, wherein he hath made us accepted in the Beloved, in whom *we* (I *Paul* of the Jewish Nation, and you the Ephesians of the Gentiles, the Nations of the World) have Redemption thro' his Blood, even the Forgiveness of Sins according to the Riches of his Grace, *ver.* 11. " In whom also *we*, *viz.* God's chosen in Christ, predestinated as aforesaid unto the Adoption of Children by Christ, and Redemption thro' his Blood ; *we* (of the Jewish and Gentile Race) have also obtained an Inheritance, being predestinated according to the Purpose of him who worketh all Things after the Counsel of his *own* Will, that we should be unto the Praise of his Glory".

Which

Which brings me naturally and orderly to observe,

Secondly, That of the whole World, and others mentioned in the Text, it is said that Christ is a Propitiation for their Sins. Now for Christ to be a Propitiation for the Sins of a People, doth fully imply that by his Death and Sufferings in their Room and Stead, he hath made a perfect Atonement, and Satisfaction for their Sins unto God's offended Justice; so as that by this Propitiation or Peace-making Sacrifice, the Breach between God and them is repaired and made up, and that too so *firm* and *sure*, as that they become justified in his Sight, and (in Righteousness and Justice, as well as *originally* of Grace) entitled unto Life eternal, or that glorious Inheritance which is incorruptible and undefiled, and that fadeth not away, reserved in Heaven for them until the Time they come of a perfect Age. See for this, *Rom.* 3. 24, &c. "Being justified freely by his Grace, through the Redemption that is in Jesus Christ: whom God hath set forth to be a Propitiation, through Faith in his Blood, to declare his Righteousness, for the Remission of Sins that are past, through the Forbearance of God: to declare, I say, at this Time his Righteousness: that he might be just, and the Justifier of him that believeth in Jesus." Add to this, the Apostle's nervous Reasonings, *Chap.* 5. 8, 9, 10, 11. "But God commendeth his Love towards us, in that while we were yet Sinners, Christ died for us, (and so became a Propitiation for our Sins) much more then being now justified by his Blood, we shall be saved from Wrath thro' him. For if when we were Enemies, we were reconciled to God by the Death of his Son: much more being reconciled, we shall be saved by his Life." By which a good Foundation is laid for the Redeemed, as in *Ver.* 11. "To joy in God, through our Lord Jesus Christ, by whom they have received the Atonement." The *Justice-satisfying*, the *God-pacifying*, the *Soul-justifying* and *Soul-saving Atonement* or *Propitiation*. Hence it is that God in Relation to the Redeemed, is set forth in the Gospel under the most endearing and Soul-reviving Titles, of being a *God of Peace*, a *God of all Grace*, *Patience* and *Consolation*. The Term *Propitiation* used in the Text, signifies a *Covering*, being spoken with Reference to the *Mercy-Seat*, which by the wise Appointment of God, was made of beaten Gold, and laid as a Covering upon the Ark of the Testimony, which golden Seat and Covering was a Type of Christ's *perfect Satisfaction*. On which Seat God the Father sat, and from whence he appeared in a Way of gracious Manifestation from between the Cherubims, unto his People *Israel*, by which was pointed out, God's Complacency in that most compleat propitiatory Sacrifice, and in his People on the Account thereof; so as that thereupon he doth cover their Sins; and justify their Persons; according as it is written, "Blessed are they whose Iniquities are forgiven, and whose Sins are covered. Blessed is the Man, unto whom the Lord will not impute Sin." Thus *David*, as quoted by *St. Paul*, doth describe the Blessedness of the Man unto whom God imputeth Righteousness without Works, *Rom.* 4. 6, 7, 8. Now herein lyeth the *Compleatness* and *Perfection* of this Blessedness, *viz.* That by this justifying Act of God, they are for ever acquitted and freed from a State of Condemnation and Wrath to come, and intitled unto Life eternal, therefore called, *Justification of Life*. So that how much soever *Sin* did *once* abound unto their

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Condemnation, Grace doth now abound much more unto *Justification*; this Grace reigning thro' Righteousness unto eternal Life by Jesus Christ our Lord, *Rom.* 6.20,21. And for their Comfort and Support, during their wearisome Pilgrimage thro' this Vale of Tears below, until they shall arrive at that Perfection of Blessedness, they are encouraged from the Consideration of the transcendent Dignity and Excellency of their great High Priest, and his glorious effectual Transaction for them, to come boldly unto God, as erected on the Propitiatory, the *Mercy-Seat*, which is the *Throne of Grace*, that they may thence obtain Mercy, and find Grace to help them in all Times of their Need. And which as a God of *Grace* and *Peace*, he doth dispense unto them, according to his Riches in Glory by Christ Jesus. See *Exod.* 25. 17, to 23. *Heb.* 4.12, to the End. 1 *Pet.* 5.10. *Heb.* 13.20. "But the God of all Grace, who hath called us unto his eternal Glory, by Christ Jesus, after that ye have suffered a while, make you perfect, strengthen, stablish and settle you. To him be Glory and Dominion for ever and ever, Amen.

From all which it evidently appears, that Christ is not a Propitiation for the Sins of the *whole World*, according to the *Arminian Stretch* of the *Terms*. And which at the same Time doth perfectly accord with the Sense I have given of them. And doth also exactly agree with the Scope of the Text, which is to comfort Believers under an over-bearing Sense of their Infirmities, as is confessed by some who are on the other Side of the Question with me. Besides, evident it is, that the Apostle cou'd never intend, that Christ is the Propitiation for the Sins of the whole World, according to the *Arminian* extensive Sense of the Words, since Multitudes of impenitent Sinners had perished in their Sins, long before he spake them.

Observe 3. That the same individual Persons, for whose Sins Christ is a Propitiation, *he also is an Advocate*, as the Text sheweth. Which properly signifieth one that pleads the Cause of another, and whose Plea is founded on *Law* and *Justice*, *Right* and *Equity*; accordingly, Jesus Christ the righteous, doth plead with his righteous Father (*Joh.* 17. 24, 25.) in the Behalf of his Redeemed, that they may come to the Enjoyment of that Glory, which he hath purchased for them. His Plea is founded upon that *complete* and *perfect* propitiatory Sacrifice which he once made upon the Cross, when he bore their Sins. (Mark) As God is said to set him forth to be a Propitiation thro' Faith in his Blood for the Remission of Sins, and to declare his Righteousness, that God might be just in justifying him that believeth in Jesus; and again, that he is faithful and just to forgive us our Sins; so Jesus Christ the *righteous* pleads this *Justice* and *Righteousness* with his Father, as the Advocate of his Redeemed. And what *well deserves* Remark is, that when he produces his Plea and Claim to his Father, it is under the Epithet of being *righteous*, saying, O *righteous* Father, even as before he had called him *holy* Father, when he prayed for their Sanctification, *Joh.* 17. 24, 25. "Father, I will that those whom thou hast given me, be with me where I am, that they may behold my Glory, which thou hast given me; for thou lovedst me before the Foundation of the World. O *righteous* Father, the World hath not known thee; but I have known thee, & these have known that thou hast sent me." And answerable to Christ's *righteous Purchase* & *Plea*, with his *righteous* Father, that his Redeemed may become possessed of this Crown of Glory; so accordingly he, as

a righteous Judge, confers it upon them, 2 Tim. 4. 8. "Henceforth there is laid up for me a Crown of Righteousness, which the Lord the righteous Judge shall give me at that Day; and not to me only, but unto all them also that love his Appearing." All which shews, both the *Perfection* of Christ's Oblation, and the *Compleatness* of his *Intercession*, the *Effectualness* of his righteous Plea for the Soul-saving Benefit of all those for whose Sins he is a Propitiation. And therefore, we fairly conclude, that *he is not a Propitiation* for the Sins of every Individual of Mankind. And that which abundantly corroborates this Conclusion is, that Christ himself makes mention of a World, for whom he refused to act the Part of an Advocate, who are plainly distinguished from that given Number, for whom he act that good Part. *Joh. 17. 9, 24.* He appears in the Presence of God for them, *Heb. 9. 24.* As our Text joins Christ's Propitiation and Advocateship together, as *commensurate* to one and the same Persons, so I have good Grounds thus to argue, *viz.* if Christ be not an Advocate for the whole World, that is to say, every individual of *Adam's* fallen Race, then he is not a Propitiation for the Sins of that whole World: But the *former* (as I have proved) is *true*, therefore the *Conclusion* is just. An Argument which none can contradict without falling into the *grossest Absurdities*, *viz.* that Christ both dies and intercedes in vain for many, that something over-rules both the Merit of his Blood, and Virtue of his interceeding Plea in the Court of Heaven. In short, would you know by a *holy Scripture Determination* who they are, for whom God delivered up his own Son, for whom he died, rose again, ascended up into Heaven, and there at God's right Hand, as a righteous Advocate, makes continual Intercession. Why, they are such as in *express Terms* are tiled *God's Elect & Predestinate*, whom he predestinated to be conformed unto Christ as the first-born elder Brother to be called, to be justified and to be glorified. And whom therefore, nothing whatsoever whether present or to come, shall be able to separate from the Love of God which is in Christ Jesus our Lord, being more than Conquerors thro' him who so loved them as to become a Propitiation for their Sins, *Rom. 8. 1, 2, 3, 4, 28*, to the End.

4thly. I come further to observe, That the *Scope* and *Design* of the Apostle in using these Words, was to *comfort* and *support* the drooping Minds of such Christians as laboured under a deep Sense of the Greatness and Heinousness of their Sins. To the promoting of which good Design, our Opponents Doctrine of an *uncertain universal* Redemption is *far*, very far from being suited and adapted, which faith, that the justified, reconciled Persons may be damned. That many do, and that all others might have perished in their Sins, for whose Sins Christ became both a Propitiation and an Advocate. A Doctrine of Men indeed is this, neither calculated for the *Redeemer's Honour*, nor the *Redeemed's Comfort*; but just the reverse of this, being as pregnant with *gross Absurdities* as an Egg is full of Meat. Which while it makes a *fair Shew* of exalting the divine Perfections, doth *manifestly eclipse* their *Glory* and darken their *Brightness*: Moreover, while it promiseth Comfort, it doth produce Matter of Disconsolation, since after all it's Pretences of Christ's dying for all Men without Exception, it maintains that all Men without Exception might notwithstanding have perished in their Sins, the Event of all the Redeemer's Undertakings being entirely left to the Arbitrement of the Wills of Men,

which

which are naturally corrupt, and not to the Will of God, or any infallible Purposes of him for the securing the actual Salvation of any one Man. Pray what solid Relief cou'd it yield to a poor distressed trembling Sinner, to tell him that he need not despair, since Christ is the Propitiation for the Sins of the whole World of Men individually, both those that perish and those that do not perish, for one as much as for the other? Might not the poor trembling Soul readily reply, *Miserable Comforters are you all, and Physicians of no Value!* For if Christ hath done no more for me than for *Cain* and *Judas*, and all others that perish; then I am as liable to perish as *they*. Notwithstanding your saying, that he is the Propitiation for the Sins of the whole individual Race that fell in *Adam*, yet I am as liable to perish in my Sins, as Thousands have done before me; seeing according to your Scheme of general Redemption, there are no *infallible effectual* Measures taken, in order for the Application of that heavenly Balm, the Blood Merits and Intercession of the great Redeemer, for the actual healing and Salvation of my poor sinful and sin-sick Soul; there are no infallible Promises allowed of, for the securing of the Benefits of his Passion and Death for my actual and compleat Redemption. Christ, according to you, having after all your *big* Expressions of a general Redemption, purchased only an *uncertain* Salvation for all Men, but a *certain* Salvation for *no Man*. A *bare conditional* Redemption founded on such Conditions as it hath made no *actual* Provision for the enabling of any of the Redeemed to comply with and perform that they may be saved; founded upon the *sandy* Foundation of a common Free-will Ability, supposed to be in every Man, independant of any *peculiar*, *supernatural* Aids, or effectual establishing Grace, to believe, repent and finally persevere in a holy Obedience to our Lives End: whereas (by woful Experience) I find my self with all my Stock of supposed common Grace and Free-will Abilities, (without further Aids from Heaven) an unequal Match for all my spiritual Enemies, who are numerous and powerful, the World with all its Snares, Satan with all his Force and Wiles, even the whole Powers of Darkness that I have to wrestle withal; as also the manifold and great, natural and inbred Corruptions of my Heart, which I find by sad Experience to be the very Center of Sin and Folly, deceitful above all Things and desperately wicked. The very Nest of Atheism and Unbelief, with all that long Train of Evils, which the holy Jesus (who knoweth what is in Man) hath declared to be in the Heart of Man, *Math. 15. 9. Mar. 7. 21.* compared with *Gen. 6. 5. Ch. 8. 21.* Moreover, supposing that at length after much Pains-taking, I cou'd by my Free-will Abilities, attain so far as to become a true penitent Believer, and so come to receive some good Degree of Comfort and Ease to my poor Soul; yet this is still attended, with this *smarting* and *stinging* Consideration, *viz.* that unless in the midst of and in Opposition to all my spiritual Enemies I do, by the bare exercise of my Free-will Abilities, to the exclusion of any *supernatural* Aids, finally persevere in those holy Acts of Faith, Repentance, and Obedience, I am as sure to perish as tho' Christ had never died for me, nor been my Advocate with the Father, nor I believed and repented. For if my first Parents, notwithstanding all their Free-will Stock of Abilities, attended with all the Advantages of their innocent paradisaical State, were each one an *unequal* Match for a young

Devil, without *insuring* establishing Grace ; may I not upon *strongest* Reasons conclude, that I a *poor depraved fallen* Creature with all my supposed Stock of common Grace, and Free-will Abilities, shall be *much less* able to hold out unto the End, against an old *experie'd* Devil, with his *whole Train* of evil Angels, without *insuring* Grace ? Which Grace however necessary to render the saving Benefits of Christ's Death effectual to my Soul's actual Salvation, the Doctrine of *general* Redemption doth I find utterly disallow unto me, for my *solid* and comfortable Hopes of being saved. At the *most* and *best* (according to this Doctrine) I do but at a *blind Adventure* run my Risk, and take my *Chance* ; I may be saved, or I may be damned, I wot not what in the End will become of me. Wherefore I a poor distressed Sinner, must once more tell you, *O ye Universalists*, that *miserable Comforters* are ye *all*, and *Physicians* of no *Value* !

But now upon the Foot of *particular* Redemption, there is the greatest Grounds afforded for the raising the Hopes of the poor awakened enquiring Soul, although Christ died not for all Men without Exception. Since,

1. Notwithstanding it's *Peculiarity*, the Number of Redeemed ones are, as at the last Day they will appear to be (absolutely and collectively considered) a *very great* Assembly, which no Man, no not the greatest Arithmetician, can Number, and that too of all Nations, and Kindreds, and People, and Tongues, *Rev.* 7. 9. &c.

2. That Christ did not purchase for them (even as that glorious Day will declare) a *bare Possibility* of Salvation, founded upon the *precarious* Bottom of Conditions, uncertain to be performed by them : No, but a *Certainty* of Salvation, together with *all that Grace* that is *needful* to *effect* it. Such Grace as doth justify their Persons, and sanctify them in Soul and Body, and bring them home unto God in the Exercise of the Graces of Faith, Repentance and Holiness, with Strength to persevere herein unto the End of their Days, enabling them to do what is required of them, in a Way of Duty to perform, and to become meet for the heavenly Inheritance, that having their Fruit unto Holiness, their End is everlasting Life. For tho' the Wages of Sin is Death, yet eternal Life is the Gift of God, thro' Jesus Christ our Lord, *Rom.* 6. 20.

3. That this peculiar Redemption provides as well, and as much for the Justification, Sanctification and Salvation of the *chief* of Sinners, as for those of a lower Rank. Witness, *Manassah*, *Mary Magdalen*, *Paul*, the *Corinthians*, *1 Cor.* 6. 9, 10, 11. Yea, some of the very Murderers of the Prince of Life, with *innumerable others*. So that no Sinner *whatsoever*, altho' his Sins are of the *deepest* Dye, that Labours under a *penitent* Sense and Burden thereof, hath any Reason to *despair* of, but rather *great* Grounds to *hope* in *redeeming* Grace and *Mercy* thro' the precious Blood and Merits of the great Redeemer, who hath said, " Come unto me all ye that labour and are heavy laden, and I will give you Rest," *Matth.* 11. 28. and again, *Job.* 6. 37. " All that the Father giveth me, shall come unto me, and him that cometh, I will in no wise cast out."

This Doctrine provides Grace for their first Awakening, so as to cause them to see the *Worth* and *Want* of *Christ*, together with the *Necessity* of *closing* in with *Christ* (in whom it hath pleased the Father *all Fulness* should dwell) for *Life* and *Salvation*. Also Grace to enable the Soul *actually* to *do all this* in the Exercise of the

the Graces of Faith and Repentance, *Zech* 12. 10. Also Grace to *encourage* and *comfort* the Soul whilst on it's Way to Christ ; yea, such Measures of Grace as enables the coming Sinner, *supremely* to love, and *stedfastly* to cleave unto Christ all his Days, notwithstanding all his spiritual Enemies powerful and politic Attempts to overthrow him. He becomes more than Conqueror over them, thro' Christ who so loved him as to become a Propitiation for his Sins, and an Advocate with the Father on his Behalf. Grace often stays him when ready to fall, and always raiseth him up again when fallen, and engageth the Power of God to keep him thro' Faith unto Salvation, ready to be revealed in the last Time, *1 Pet.* 1. 5. Yea, the Care of Christ over the *smallest* and *feeblest* of his Flock is such, that they shall be effectually preserved from the roaring Lion's Rage, 'till they are safely lodged in Heaven. "A bruised Reed he will not break, and the smoking Flax he will not quench, until he bring forth Judgment unto Victory". This is the true and delightful Portraiture of the Doctrine of *particular* Redemption. And in a Word, being founded on the infinite Grace, Wisdom, Immutability, Truth, Faithfulness and Power, of the infinitely glorious Author of that important Work, hath most richly provided for the effectual bringing home savingly unto God, in the Dispensation of the Fulness of Times, every Individual of that numberless Number of his peculiar People, for whose Sins Christ is a Propitiation, and for whom he acts the Part of a righteous Advocate in the Court of Heaven. His *most precious* Blood being *infinitely* meritorious and valuable, he will not suffer it to be spilt in vain ; and his righteous Plea thereon is so invincible powerful and prevailing, that it is impossible it should be superseded or over-ruled by any opposite Power or Policy whatsoever. Thus in this compleat Manner, Jesus Christ the Redeemer is of God made unto every one of his Redeemed, Wisdom and Righteousness, and Sanctification, and Redemption. That according as it is written, "Let him that glorieth, glory in the Lord, *1 Cor.* 1. 30, 31. All which doth exactly answer to the Father's Promise made to his Son the Redeemer in the Covenant of Redemption ; *Isai.* 53. 10, 11, 12. That when his Soul should be made an Offering for Sin, he shall see his Seed and the travail of his Soul, and be satisfied, that the Pleasure of the Lord should prosper in his Hands, &c.

Thus upon the whole, the Doctrine of *peculiar* Redemption (notwithstanding the manifold *unjust* Aspersions that are cast thereon) appears to be a Doctrine of God, such a Redemption as is well worthy of the all-glorious God to effect, and for all wise Men to receive and entertain, as what both abundantly maintains the Harmony, and illustrates the Glory of the divine Perfections, and which at the same Time provides a rich Store-House full of divine Grace and Consolation to every broken hearted Soul. Which is as Health unto his Nave!, and as Marrow to his Bones.

To Conclude ; *right Reason* doth evidently declare and loudly proclaim, that that Doctrine of Redemption which provides a *Certainty* of Justification, Sanctification and actual Salvation for *some*, doth far more magnify the Grace and Wisdom of God, and better provide for the Comfort of penitent Sinners and humble Believers, than that which while it pleads for a Redemption for *all* Men, doth *not infallibly* secure Salvation unto *any* ; no, nor the *Conditions* of a persevering Repentance,

Repentance, Faith and Obedience, that they *may be saved*, notwithstanding our Universalists Out-cry in Behalf of a *conditional* Redemption.

Thus according to the Ability God hath been pleased to give me, I have finished what I intended to offer on the Head of peculiar Redemption ; as to the argumentative Part of it, with a distinct Answer unto all the principal Objections that I ever met with, as raised against that *God-honouring, Soul-comforting, very important and holy Scripture Doctrine*. So that I shall at present, add nothing more on this general Head of Divinity, save some Inferences and Deductions that do naturally flow therefrom. And indeed, even in this (as the observant Reader will easily discern) I have in a great Measure prevented myself, having interwoven several material Points of just Inference throughout my whole Argument. For which Reason I shall be the more brief ; as also from the Consideration that many Things which I have already offered in my large Application of the Doctrine of particular Election ; will (by Reason of the near Affinity, and strict Connection there is between these two general Heads of Divinity,) afford Matter of proper Consideration here, to the which I refer my Reader. But to proceed a little ; from what has been offered, we may infer,

1. *What a glorious Redeemer Jesus Christ is*, who in such wise, orderly, powerful and effectual Manner, doth compleat the Salvation of his redeemed People, notwithstanding all the Malice, Rage, Policy and Power of any Enemies whatsoever, whether on Earth or in Hell. Surely he must needs be (in the *most elevated* Sense of the Words) *the Son of God*, God's *own* Son, possess of the *same* divine Perfections with the Father ; over all God blessed for ever, *Amen*. *Rom.* 8. 3, 32. *Chap.* 9. 5. *Heb.* 1. 1, 2, 3. *Col.* 1. 12, to 23. He is God manifested in the Flesh, our Emanuel, God with us. *Joh.* 1. 14. And the Word was made Flesh and dwelt amongst us, (and we beheld his Glory, the Glory as of the only Begotten of the Father) full of Grace and Truth. O ! what a glorious Head hath the Church, consisting of the general Assembly and First-born of God, who are written in Heaven, *Heb.* 12. 22, 23. And what a Soul-ravishing Consideration must it needs afford her in Times of the greatest Straits and Difficulties, that *he, even he*, is not only her Head, but also, Head over all Things to her which is his Body, the Fulness of him that filleth all in all, *Eph.* 1. 22, 23. Are her Enemies numerous and powerful ? Behold he is *Almighty*, he is the *mighty* God, *Isai.* 9. 6. He is her *great God* and *Saviour*, *Tit.* 2. 13. Are they *crafty* and *politic* ? Behold he is all-wise, he is in the *abstract Wisdom*, *Jude* 24, 25. *Math.* 11. 19. In him are hid all the Treasures of Wisdom and Knowledge, *Col.* 2. 3. He is his Church's Foundation-Stone, a tried Stone, a precious Corner-Stone, a sure Foundation, her Rock of Salvation, whereon all her Faith and Hopes are so firmly built, that neither the Powers nor Policies of Hell shall be able ever to prevail against her, no, not so much as to pluck out *one single* Stone of that glorious Superstructure, whereof he is both the *Foundation* and the *Builder*, *Isai.* 28. 16. *Psal.* 95. 1. *Math.* 16. 16. compared with *Math.* 18. 14. and *Joh.* 10. 27, 28, 29. Are her Weaknesses and Wants many and great ? Behold it hath pleased the Father that in him should all Fulness dwell. A Fulness of every needful Grace for her Support and Comfort. Ho ! all ye Believers come and see what

what a glorious Redeemer you have, for the Object of your Faith and Trust. He is the all-wise and almighty God, he is your near Kinsman, Bone of your Bone, and Flesh of your Flesh. He is your great high Priest, who hath offered up a most perfect Oblation for you, he is the Propitiation for your Sins, and your blessed prevailing Advocate with the Father, ever appearing in the Presence of God for you ; so that it is impossible your Cause should miscarry. He is also your great Prophet to teach you by his Word and Spirit, the Will of God for your Salvation, *Act. 3. 22.* He is your King to rule over you, in you and for you, *Rev. 19. 16. Luk. 17. 21. Eph. 1. 22.* He is your Captain of Salvation, your glorious Head and Husband ; he is your truly loving, faithful, wise, powerful, sympathizing and everlasting Friend : he will not leave you comfortless, he will send the Comforter to you, *Joh. 14. 18.* As he hath once born your Sins, so he will come again the second Time without Sin unto Salvation, *Heb. 9. 28.* O let us then most devoutly adore the Grace of the Father, for the Gift of this unspeakable Benefit, his most dear Son, and the Grace of the Son for the Gift of himself, *Joh. 3. 16. Eph. 5. 2, 25.* And no less thankfully acknowledge the Love of the Spirit, who takes of the Things of Christ, and shews them unto us, who *powerfully* and *effectually* applies the healing Balm of his most precious Blood and Merits unto us for our Souls Health, Comfort and Salvation, *Rom. 15. 30. Joh. 16. 13, 14. 2 Thes. 2. 13, 14. 2 Cor. 3. 18. Eph. 4. 30.* O let us be for ever looking unto this blessed Jesus, with a fixed Eye of Faith, godly Sorrow, Love, Joy, Desire and Expectation. To this End, we must first *look off all other* Things, we must turn away our Eyes from beholding Vanity. At most we must look at the transitory Things of this frail Life, but with a slight, superficial Glance of our Eyes. Let us look upon our dear Redeemer as the chiefest among ten Thousand, yea as altogether lovely. Let us be forever looking to him as our glorious and compleat Saviour, in his beginning, in his carrying on, effecting and finishing our Redemption ; let us view him in the whole Circumference of his glorious Procedures herein, from before Time, thro' all Time unto the End of Time, and throughout all Eternity. Let us view him as transacting for us with the Father in the Covenant of Redemption before all Worlds, *Prov. 8. 22, to 32. Tit. 1. 1, 2. 2 Tim. 2. 9.* Let us view him in the Promise made in the Infancy of Time, *Gen. 3. 15.* and in one and all other Manifestations of him, thence down thro' the *Lives* of the holy Patriarchs and Prophets, to his Exhibition in the Flesh in the Fulness of Time, *Luk. 1. 69, 70. Gal. 4. 4.* Let us look to him in his miraculous and sinless Conception, in his humble Birth, in his holy and suffering Life, in his grievous Agony and bitter Death, when he bare our Sins on his own Body on the Tree, and poured out his Soul unto Death, being numbered with the Transgressors, when he paid a perfect Ransom for us, saying, It is finished, *Joh. 19. 30.* Let us now pass from his State of Humiliation, and view him in his State of Exaltation, in his glorious Resurrection from the Dead, as the first Fruits and sure Pledge of our own unto Life everlasting, having taken away from Death it's Sting, yea, turned that Curse into a Blessing, so as that it is to the Saints become one of their glorious Priviledges, a Passport from Earth to Heaven, from this Place of Sin and Sorrow, to the blessed Haven of eternal Rest, Purity

Purity and Joy. Death is yours, 1 *Cor.* 3. 22. He hath perfumed the Grave by lying in it, and made it a Bed of Rest for the Bodies of all true Believers, *Isai.* 57. 1, 2. *Rev.* 14. 13. As he was delivered for our Offences, so he rose again for our Justification, *Rom.* 4. 25. Here also let us view him not only as our High Priest, but also as our King, as the conquering Captain of our Salvation, being made perfect thro' Sufferings, *Col.* 2. 14, 15. Blotting out the Hand Writing of Ordinances that was against us, that was contrary unto us, and took it out of the Way, nailing it to his Cross: and having spoiled Principalities and Powers, he made a Shew of them openly, triumphing over them in it. Let us follow him in his glorious Ascension into Heaven, with the Price of our Redemption in his Hand, and there behold him as our blessed Advocate with the Father, pleading the invaluable Virtue and Value thereof on our Behalf, even for our Soul-saving Use and Benefit, *viz.* That where he is we may also be to behold his Glory. Let us I say, view him in Heaven, appearing in the Presence of God for us, as our incessant and powerful Advocate, pleading the Justice-satisfying, the Grace and Glory purchasing Price of our Redemption, even his becoming a Propitiation for our Sins; and finally, let us view him in his sure Promise of Coming again the second Time, in order to compleat and perfect his whole Work of Redemption for his Church, whom he loved and gave himself for, that he might compleatly sanctify it, and at last present it to himself, a glorious Church, not having Spot or Wrinkle or any such Thing, but that it should be holy and without Blemish. When the Head-Stone of that glorious Building erected on a Rock, shall be brought in with Shoutings, crying, Grace, Grace unto it. See *Heb.* 9. 12, 13, 14, 15, 22, to the End. *Eph.* 5. 24, to the End. *Zech.* 4. 7. O! thrice blessed, glorious and most desirable Day! When the glorious King of Kings shall descend from his glorious Throne above, riding on the Clouds as his Chariot, whose surpassing Brightness will darken the very Sun that great Luminary, and whose Power shakes the very Heavens, when he shall come with a Shout, with the Voice of the Arch-Angel and the Trump of God, to raise the Dead, particularly them that slept in him, fashioning their Bodies like unto his own most glorious Body; when he shall judge the World in Righteousness, condemn the Wicked and acquit the Righteous: He who is now their Advocate with the Father, will then be their righteous Judge to acquit them, yea to pronounce them the blessed of his Father, with a most endearing Welcome (*as his ransomed Spouse, loving and obedient Wife*) into the Kingdom of his and their Father, prepared for them from the Foundation of the World. The Nuptials will be now celebrated between the Lamb and his long since espoused Wife, betrothed unto him for ever in Righteousness and Judgment, and in loving Kindness, in Mercies and in Faithfulness, *Hos.* 2. 19. 20. Now will the King's Daughter appear to be all glorious both within and without, without either Spot or Blemish or any other such Thing; her Clothing is of wrought Gold, fine Linnen white and clean, Raiment of Needle-Work, beautifully embroidered, every Way beautiful in the Eyes of her dear Lord and Saviour, Head and Husband; saying unto her, Thou art all fair my Love, there is no Spot in thee. Thus shall she be brought unto the King, together with the Virgins her Companions that follow her; with Gladness and Rejoicing shall they

they be brought, they shall enter into the King's Palace, *Pfal.* 45. 11, to 16. *Song.* 4. 7. Once more, thrice blessed and glorious Day, when the Church thus most richly array'd, shall be ushered into the King's Marriage Chamber above, with the utmost Tokens of Love, Delight and Honour, attended with a most magnificent Train of Heaven's Nobility, the most delightful Voice of Joy and Melody, such as shall make the Heavens even ring again, reflecting back the most transporting Ecchos, when the whole Choir of blessed Angels, those heavenly Choristers, shall in Conjunction with the whole general Assembly and Church of the First-Born of God, tune forth the sweetest Anthems of Praise and loud sounding Allelujahs to God that sitteth on the Throne and to the Lamb for ever and ever. Then will the heavenly Host repeat their former sweet Song, by which they usher'd into the World the News of this blessed Saviour at the Time of his Birth, saying, "Glory to God in the highest, on Earth Peace, good Will towards Men, *Luk.* 2. 14. "And again, Allelujah, for the Lord God omnipotent reigneth. Let us be glad and rejoice and give Honour to him: For the Marriage of the Lamb is come, and his Wife hath made herself ready," *Rev.* 19. 6, 7. So shall she be for ever with the Lord. Wherefore let all the Lord's Redeemed, the true Lovers of the ever blessed Jesus, comfort one another with these Words, 1 *Thes.* 4. 16, 17.

By all this we may see that he is not a Saviour without Salvation, or a Redeemer without Redemption, but every Way a most compleat Saviour and Redeemer of all those whom he loved and gave himself for. That it is not an *empty* but a *full* Title that is given him, when he is called the Head of his Church and the Saviour of the Body, and consequently how worthy he is of our *utmost* Esteem and best Affections. From the *Compleatness* and *Perfection* of his *Propitiatory Sacrifice*, from the *invaluable* Worth of his *most precious Blood*, the *Price of our Redemption*, we may justly infer, how *inconceivably* and *unspeakably* great, as well as *certain* and *sure*, the Salvation and Glory of all the Redeemed will in Heaven be, thro'out eternal Ages. Therefore most *emphatically* called, a *far more exceeding* and *eternal Weight of Glory*, 2 *Cor.* 4. 7. Such as Eye hath not seen nor Ear heard, neither hath entered into the Heart of Man to conceive; a Glory that passeth all humane Understanding, 1 *Cor.* 8. 9. And then from the ineffable Greatness of this Glory; we may reflect back this Inference, how *inexpressibly valuable* is the precious Blood of the Redeemer, by this far more exceeding and eternal Weight of Glory which was purchased and obtained thereby? And consequently that it is absolutely inconsistent with the Wisdom of God that it should be spilt in vain for any. O what glorious Bodies, bright & holy Souls, will all the Redeemed hereafter have, wholly free from all Manner of Imperfections, Pains and Sorrows! How great & glorious will their Entertainment in Heaven be! What enlivening Manifestations of Love and Grace shall they receive from Father, Son and Spirit! How full will their Souls be of Delight and Joy, when they shall enter into the Joy of their Lord, in whose Presence there is a Fulness of unspeakable Joys, and at whose right Hand there are Pleasures for evermore? What ravishing Sights shall their glorified Eyes behold? And with what ineffable Delight will their glorified Ears drink in the melodious Sounds of the most sweet singing Seraphims, and the innumerable Number of the r
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Follow-Saints? Moreover with what a sacred and unwearied Pleasure, will they employ their thoroughly sanctified Tongues, in singing to the Praise of that Grace which made them to differ, and that secured unto them both Grace and Glory? Surely these Considerations will put a *peculiar* Accent upon their Songs of Praise. And O! How will they then admire the adorable Depths of divine Wisdom in laying out such a Scheme of Redemption, whereby God's injur'd Perfections should have their Honour abundantly repaired and be glorified, his Truth fulfilled both in Regard of his Threatning and his Promise, his Justice satisfied, his Mercy exalted, they reconciled, justified and sanctified, preserv'd thro' innumerable Difficulties and Dangers by his Power thro' Faith unto Salvation. O matchless Wisdom of God, that contrived all this, infallibly securing the great End! O marvellous Immutability and almighty Power, as well as adorable Grace and Wisdom, that thro' all Obstructions whatsoever, carries on and perfects, the infinitely wise laid Scheme! *This! O this!* will fill up the blessed Ages of Eternity in Heaven with *Admiration and Praise* in their *highest Perfection!* And in the mean while affords *Plenty of most chice Matter*, for the poor Believer's Meditation, Faith, Hope, Joy, Love and Desire, to work upon, rapturously crying out, What is this! O what is this that God hath wrought! How glorious are the Things that are spoken of thee, O City of God! Behold what Manner of Love is this which the Father hath bestowed on us, that we, unworthy we, *we* in Contradistinction from the World that knoweth us not, because it knows not God, should be called the Sons of God. "Beloved, now are we the Sons of God, and it doth not yet appear what we shall be: But we know, that when he shall appear we shall be like him, for we shall see him as he is," 1 *Joh.* 3.12. "Surely this cometh forth from the Lord of Hosts, who is wonderful in Counsel and excellent in working," *Isai.* 28. 28.

And now since the Case is thus, what mean we (*Martha*-like) by being anxiously troubled about and cumbred with many Things of so vastly inferior a Nature to these great Things of God? Is it not sad to consider that any of the Lord's Redeemed, the Heirs of this unspeakable Glory should be running after other Lovers, and bear the *dishonourable* Characters of being *covetous* and *worldly minded*, greedily pursuing the Profits of this *sorry* and *perishing* World, or the *unsatisfying* Pleasures and fading Honours thereof. How unbecoming a Thing wou'd it be to see a Prince, forget his Crown and Dignity, become negligent of the great Affairs of his Kingdom, spending the chief of his Time and Thots in gathering and hoarding up *Straws* and *Pebbles*, or in playing with *childish Toys* and *Trifles*? The Comparison is just, and the Application easy. If indeed ye be (answerable to your holy Profession) risen with Christ, seek those Things that are above, where Christ sitteth on the right Hand of God. Set your Affections on Things above, and not on Things on the Earth, for ye are dead, and your Life is hid with Christ in God: When Christ who is our Life shall appear, then shall ye also appear with him in Glory. Mortify therefore your Members which are upon the Earth, Fornication and all Uncleanness, inordinate Affection, evil Concupiscence and Covetousness which is Idolatry: For the which Things sake, the Wrath of God cometh upon the Children of Disobedience, *Col.* 3. 1, to 7.

Again,

Again, Is the Case of the Redeemed thus glorious? Will it appear to be so hereafter? Then let us labour to live a Life of *Joy and Peace in Believing*; let us not be slothful in Business, but fervent in Spirit, serving the Lord, rejoicing in Hope, patient in Tribulation, continuing instant in Prayers, Supplications and Thanksgivings to our great God and Saviour, longing and looking for his glorious Appearance, incessantly crying out, “Make haste, O my Beloved, and be thou like a young Roe or a young Hart upon the spicey Mountains.”

O drooping Believer! What meanest thou by thy so often hanging thy Harp upon the Willows? Surely it ill becomes the adopted Heirs of so great a Salvation to go mourning from Day to Day as tho’ they were worth nothing: Come fear not, tho’ thy dear Redeemer hideth his Face from thee for the present, yet his Love to thee is *invariably* the same now as ever; a bruised Reed he will not break, nor quench the smoking Flax, until he brings forth Judgment unto Victory! It will not be long ere all Clouds and Shadows shall vanish away, never more to intercept thy Sight of thy dear Redeemer’s most lovely and smiling Countenance: Behold he is on his Way; he hastens onwards with equal Swiftness with that of the Sun in the Firmament, which ever rejoiceth to run its Race. Come wipe away Tears from thine Eyes, lift them up, for behold thy Redeemer draweth nigh. Are thy Sins thy Burden? Why remember that it is said, “If any Man sin, we have an Advocate with the Father, Jesus Christ the righteous, who is the Propitiation for our Sins, and not for ours only, but also for the Sins of the whole World.” Come let us draw Waters out of *these Wells of Salvation*, let us drink of these *cheering Wines*, and forget our Poverty, and remember our Sorrows no more. In a Word,

First, Is it so, that Christ gave himself to redeem and purify unto himself a peculiar People, zealous of good Works; then the Doctrine of peculiar Redemption is a Doctrine naturally promotive of Holiness both in Heart and Life, and consequently it doth most highly become all who profess to be the Lord’s Redeemed, to love and practice the same in all manner of Conversation, and to abound therein as long as they live: “That being delivered out of the Hands of our Enemies, we might serve God without Fear before him, in Righteousness and Holiness all the Days of our Lives.” *Luk. 1. 74, 75.*

Secondly, Is it so, that the Doctrine of peculiar Redemption is a holy Scripture Doctrine, worthy of the all-wise God, promoting the Honour of the divine Perfections and the penitent Sinner’s Encouragement; I infer, how justly reproveable all such are, who make it their Business to bend their Tongues against the same, aspersing it with *odious Epithets* and *defaming Language*; and in Opposition thereunto do set up an *imaginary* Scheme of Redemption, infinitely unworthy the all-wise God, twisting and wresting his holy Word in order to establish their fond Notions: They are so mightily taken up with the *lure Sound of Words*, that they do manifestly neglect the *Substance* of them.

Thirdly, How justly reproveable are all those (whether they be on this, or on the other Side of the Question) who can think and talk of a Redemption from *Hell, but not from Iniquity*, whose Practices are contrary to that Purity and Zeal in doing good Works that is justly expected from the Lord’s Redeemed, answerable to one great End of his giving himself for them. *Tib. 2. 14.*

Fourthly, I infer, What Reason there is for all Christians diligently to read and study the holy Scriptures, that they may understand them, comparing one Place with another, the Text with the Context, Scope and Occasion of the same; duly considering the Glory and Harmony of the divine Perfections in the Matters of Redemption and Salvation, together with all other proper Helps for the understanding of them; not forgetting to pray to God for divine Illuminations, since we see what *guilty Arts* many use in their Interpretation of holy Scripture, who by *false Glosses*, *fair Shews*, and *bare Sounds*, do deceive the *Simple and Unwary*; who not liking God's Method of Redemption and Salvation of Sinners, do go about to establish *another* of their *own devising*. Hence what great Need is there wherefore all the Churches of Christ, with their Ministers, try the Spirits, *i. e.* the Doctrines which Men preach, *to wit*, by the Scriptures, given forth by the Inspiration of the holy Spirit, whether they be of God, and earnestly contend for the Faith once delivered to the Saints. 1 *Joh.* 4. 1. *Jude* 3.

Fifthly, From the whole Contexture of the foregoing Arguments we are led to behold the *Beauty* and *Harmony* of the holy Scriptures, and to conclude that there are in Fact no Contradiction therein; which is *no mean* Argument, *among others*, of their *divine Original*; and which consequently should abundantly raise our Esteem of them, and excite our Diligence in searching them, they being able to make us wise unto Salvation, through Faith which is in Christ Jesus. 2 *Tim.* 3. 15, 16.

Sixthly and lastly, From the Account given of the Doctrine of peculiar Redemption, I infer, That it is a Doctrine of very great Importance, both in Regard of the great Redeemer's Honour and his Church's Establishment and Comfort: "For (as the excellent Mr. *Hurriou* on this Head observes) with what View
"and Design Christ laid down his precious Life is, whatever some may think, a Point
"of very great Moment, with Regard to the Sense of many Scriptures, the
"Glory of Christ and the divine Perfections, the Encouragement of Faith, and
"the Comfort and Establishment of Believers. A clear Decision of the Con-
"troversy on this Head must be allowed to be of very great Service towards the
"Removal of the heavy Imputations with which the contending Parties load
"each other's Scheme, and to allay our Heats, and to remove our Divisions,
"that we may stand fast in one Spirit, striving together for the Faith of the
"Gospel against the common Enemies, who are sapping and subverting the
"very Foundation of it."

To conclude, While we earnestly contend for this great Article of our Christian Faith, let us see that we don't rest in the bare Speculation of it, but look upon our selves bound to adorn our holy Profession thereof with a pious Life and Conversation, answerable to one great Design of Christ in loving and giving himself for us, *viz.* that he might redeem us from all Iniquity, and purify unto himself a peculiar People, zealous of good Works: Then may we upon good Grounds, with Cheerfulness and Joy, sing and say, "To him that loved us, and washed us from our Sins in his own Blood, and made us Kings and Priests unto God and his Father, to him be Glory and Dominion for ever and ever, *Amen.*"



Of *Effectual Calling.*

THE Point which I at first undertook to prove was, That God of his sovereign Grace and Pleasure did from all Eternity elect, or choose in Christ out of the fallen, corrupted Mass of Mankind, a certain definite Number of Persons to Salvation, through Sanctification of the Spirit and Belief of the Truth : That for these peculiar People, whom he so loved, he gave his only begotten Son to redeem from their fallen State, to purchase for them and secure unto them, all needful Grace to fit them for the Enjoyment of the eternal Inheritance, which is also the Purchase of his Blood : That accordingly God, by the powerful Operations of his holy Spirit, doth in *due Season effectually* call them out from amongst the wicked and unregenerate Part of the World ; and that having hereby begun the good Work of Grace in their Souls, he doth and will invincibly carry it on until it be compleatly finished in eternal Glory, answerable to his eternal Purpose and Grace. *Rom. 8. 28.* So that in a *divine* and *harmonious* Manner the whole Work of Redemption and Salvation of poor lost and undone Sinners (the chief of the Works and Ways of the all-wise God) is to be considered as a Work worthy of himself, who is a Being infinitely perfect and glorious, the Father, the Son, and the Holy Ghost, the glorious Three in One, that bares Record in Heaven. According to which Order we do range the several Parts of this important Work, under the following Heads of Divinity, viz. *particular Election, peculiar Redemption, effectual Vocation, and the Saints final Perseverance.* There is the Father's Election, the Son's Redemption, and the Holy Ghost's efficacious Operations in effectual Calling, wherein he begins the good Work of Grace in the Soul, and by Degrees carries on the same unto Perfection in Glory everlasting. Thus all the divine Persons in the most adorable God-Head, do shew forth their wond'rous Love and Efficacy in the Recovery of a *Remnant of apostate* Creatures, according to the *Election of Grace* ; and this each one doth according to his Manner of working : And in which we may observe a most sweet and marvellous Harmony, Beauty and Order, as so many Links in a golden Chain, answerable to the eternal Plan laid out at the Council-board in Heaven, now made known and brought to Light by the Gospel, *2Tim. 2. 9. 10.* Yea, in a short and compendious Manner in that noted Place, *Rom. 8. 28, 29, 30.* “ For we know that all Things work together for Good to them that love God, to them who are the Called according to his Purpose : For whom he did foreknow, those he did predestinate to be conformed to the Image of his

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Son,

Son, that he might become the First-born among many Brethren. Moreover, whom he predestinated, them he also called, and whom he called, them he also justified, and whom he justified, them he also glorified." Whence the inspired Apostle doth draw the following magnificent and triumphant Conclusion, "What shall we then say unto these Things? If God be for us, who shall be against us? For if God spared not his own Son, but delivered him up for us all, how shall he not with him freely give us all Things?" Namely, all Things needful to render our Redemption and Salvation by him *complete* and *perfect*.

Now howsoever hitherto, by Reason of the strict Connection and Harmony of these several Points of Divinity, I have been necessarily led to speak of them all more or less; yet the Points which I have *particularly* and *immediately* handled, are, *first*, that of *personal, absolute, free and eternal* Election; and then *secondly*, that of *peculiar* Redemption: Hence, next in Order, I am led to treat of *effectual Calling*; which hath, *first*, a Reference to Election and Predestination, according as it is written, "Whom he predestinated, them he also called;" and *secondly*, to the Point of *peculiar* Redemption, as an *essential* Branch thereof. For the right understanding of which, it must be observed, that in Redemption these two Things are necessarily included, viz. *Purchase* and *Application*, or in other Words, a *Remedy provided*, and then *effectually applied* for the *actual* Healing and Salvation of those diseased Souls for whom such Provision was made. Hence we do not *barely* say *Calling*, but *effectual Calling*, an *internal* Call by the *energetical* Operations of the holy Spirit, accompanying of the *external* Call of the Ministry of the Word by the Preacher, which is at once a *proper Fruit* and a *powerful Evidence* of *eternal Election*, according to 1 *Thes.* 1. 4, 5, 6. "Knowing Brethren beloved, your Election of God." For our Gospel came not to you in Word only, but also in Power, and in the Holy Ghost, and in much Assurance." Chap. 2. 13. "For this Cause also thank we God without ceasing, because when ye received the Word of God which ye heard of us, ye received it not only as the Word of Men, but (as it is in Truth) the Word of God, which *effectually* worketh also in you that believe." 2 *Tim.* 1. 9. "Who hath saved us and called us with an holy Calling, not according to our Works, but according to His own Purpose and Grace, which was given us in Christ Jesus before the World began." So that the Subjects of Election, Redemption, and effectual Calling, are one and the same Persons; the Elect and Predestinate are the Redeemed, and the Redeemed are the Called of God according to his eternal Purpose, and these effectually called are the Persons that shall be actually glorified. To all which the *holy Scriptures*, together with *Events* and *Faet* do bear *Witness*. Hence then my present Business (God graciously assisting) shall be

First, To demonstrate, that Effectual Calling is an essential Part of Redemption.

Secondly, Enquire by *whose Work* and *Agency* the Remedy purchased by the Redeemer is effectually applied unto the actual Salvation of the Redeemed.

Thirdly, I shall further prove, that Effectual Calling is exactly commensurate with peculiar Election and Redemption. And in all attempt an Answer to the most principal Objections that are made against our Propositions in this Matter.

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First then, I observe, That *Effectual Calling* is an *essential Part* of Redemption and Salvation.

Now for the clearing up this Point we must consider, that the Work of Redemption hath (in the very Nature of the Thing) a peculiar Respect unto Man *as fallen* from his *primitive State of Purity and Integrity*, into a State of Sin and *Misery*, and withal *utterly unable* to help himself out of it, and not only so, but also intirely unworthy of such an Act of Grace and Favour from the Hands of an offended God; which also is abundantly confirmed by holy Scripture. Now if we search those *divine unerring Oracles*, we shall find, that the Misery of Man by the Fall is, in general, twofold, *viz.* *First*, He is *under the Curse*, a State of *Guilt, Wrath and Condemnation*, as a Violater of his great Maker's holy Laws; *Adam* the first, by God's Appointment, standing as the covenanting Head and Representative of all his natural Progeny, as I have before proved. *Secondly*, He is in a State of *Defilement and Pollution*; as before he fell, he bore the *moral Image of God*, bearing a Likeness unto and a Resemblance of God in Righteousness and true Holiness, without being in the least stained with Sin; he by the Fall lost that *pure Rectitude*, that *original Uprightness*, he became stripped of the white Robes of Innocency, having withal his *whole Nature and Constitution vitiated and corrupted*, so that every Imagination of the Thoughts of his Heart are naturally *evil, only evil*, and that *continually*, *Gen. 6.* and therewithal the several Members of his Body are become the Instruments of Iniquity unto Iniquity, *Rom. 6. 19.* God made Man upright, but they sought out many Inventions, *Eccl. 7. 29.* as I have before at large shewn under the Head of *Original Sin*. Wherefore I pass on, concluding, that as Effectual Calling is an *essential Branch* of Redemption, so it naturally supposeth Mankind to be by Nature dead in Trespasses and Sins, polluted and defiled with Iniquity, unmeet for the Enjoyment of God in Glory. Now then, as the two general Parts of Redemption doth consist in the providing a Soul-healing Remedy, and in the effectual Application thereof to the Redeemed, and as Effectual Calling is that by which such Application is made, so I come to the second Thing proposed, which was,

Secondly, To inquire, Who is the Author of this Effectual Calling, or in other Words, By whose Work and Agency, effectual Application of the sanctifying, saving Benefits of Christ's Death is made unto the Redeemed? Whether God's or Man's, the Saviour's or the Sinner's? Whether by the determining irresistible Grace of God, or a determining free-will Power in every Man, independant of such Grace? The former is asserted by us, and denied by our Opponents; the latter is asserted by them and denied by us: Many Arguments are produced on both Sides, but evident it is, that both being as opposite to each other as Light and Darkness, they cannot be both true. Now that what we affirm is true, and that what they affirm is false, will appear from the following Considerations.

1. From the natural Inability of Man by the Fall, being, as the Scripture saith, without Strength, *Rom. 5. 6.* "When we were yet without Strength, in due Time Christ died for the ungodly." "Man's Goings are of the Lord,

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how then can a Man understand his own Way?" *Prov.* 20. 24. compared with *Jer.* 9. 23. "I know, O Lord, that the Way of Man is not in himself, 'tis not in Man that walketh to direct his Steps." Hence you shall find the tenth Article of the Church of *England* on *Free-Will* pertinently speaking thus, "The Condition of Man after the-Fall of *Adam* is such, that he cannot turn "and prepare himself by his own natural Strength and good Works, to Faith "and calling upon God: Wherefore we have no Power to do good Works "pleasant and acceptable to God, without the Grace of God by Christ preventing us, that we may have a good Will, and working with us when we "have that good Will." Besides,

2. The *Absurdities* of the *Arminian* Conclusion on this Head are neither small nor few. For (1.) It strikes at the Wisdom of God, in that it represents him leaving the Event of the greatest of his Works *undeterminable*, liable to be made frustrate and vain by his Creatures free-will Pleasure. (2.) It makes fallen Men Co-Saviours with Christ our Lord and Saviour, just as if there was a halving of the Work of Redemption between the Physician and the Diseased, the former providing the Salve, and the latter left to apply it for the perfecting of the Cure, and that too whether it pleaseth or not pleaseth to do it. Thus the Matter is divided between the Grace of the Redeemer, and the free-will Pleasure of the Sinner, yea to this latter is given the *Preheminence*, since it lies at his free-will Pleasure whether the Part that Christ hath done shall prove *effectual* or *ineffectual*, as to any one Man's actual Healing and Salvation, so that all such as are saved may ascribe their Salvation more to themselves than unto Christ, which is manifestly to rob him of the Glory that is due unto his Name; this is far from allowing him to be All in All. Thus to make Man the chief and immediate Cause of his Salvation, is to put Grace under Man's Power instead of putting Man's Free-will under the Power and Influence of Grace; so that all that Christ and his holy Spirit doth in the Matters of our Salvation is of no real Use towards our Salvation, unless we our selves do add the finishing Stroke: Whence it plainly allows a Man a Liberty of Boasting, even before God, saying, If I am actually converted and saved while others are not, it is because I made myself to differ, it is not by the Grace of God, but of my own free-will Determinations that I am what I am: According to which, St. Paul's Words must be read backward thus, So then it is of him that willeth and of him that runneth, and not of God that Men are actually saved; who work in this Matter according to the Counsel of their own Wills, not God's. In short, the free-will Notion doth both rob God of the Honour of his determining Grace, and manifestly contradict his holy Oracles, wherein the whole Work of Redemption is ascribed unto the Redeemer, both Purchase and Application. The Work of Regeneration is positively denied to be the Product of the Creature's Agency, but wholly ascribed unto God. Effectual Calling is the Work of God's Spirit, whereby convincing us of our Sin and Misery, and inlightening our Minds in the Knowledge of Christ, and renewing our Wills, he doth persuade and enable us to embrace Jesus Christ, freely offered to us in the Gospel. In a Word, our Lord himself declares, saying, "No Man can come unto me, except my Father which hath sent

sent me draw him," *Joh. 6. 44.* "Of his own Will begat he us, by the Word of Truth." *Jam. 1. 18.* with a Multitude of other pertinent Scriptures, as will be seen hereafter.

Notwithstanding all which, 'tis objected to us, "That by our Representation of these Matters, we make no more of Mankind than mere Statues and Machines, contrary to God's Commands to make *themselves* new Hearts, to turn *themselves* and live." Wherefore, at once to establish our Doctrine and to overthrow this *unjust* Charge, I shall point out the *Difference* between *Regeneration* and *Conversion*, and the Relation they do stand in towards each other; the former being God's Work upon the Soul, the latter being the Creature's Act, consequent thereupon, and as the natural Effect thereof, wherein it concurs with the Grace given, and exerts it: Thus doth the Sinner's Conversion unto God, stand related unto God's Workmanship in Regeneration, as the *Effect* doth stand related unto the *Cause*. There is first the *Spirit's Work*, and then *their Act*. They work out their Salvation with Fear and Trembling: But then, it is because God doth *first* work in them, both to will and to do according to his good Pleasure, *Phil. 2. 12, 13.* The *holy Spirit* enlightens their Minds, and *then* they see; he renews their Will and Affections, and then, (not before) they are religiously willing and affect heavenly Things, the Spirit works Faith and Repentance in their Souls, and *then*, they do believe and repent. God turns their Hearts, and *then* they turn to God. God quickens them, and *then* they live and breath. They are *passive* in the *former*, *active* in the *latter*. And having the Eyes of their Understanding opened, to see the Evil there is in Sin on the one Hand, and the Beauty of Holiness on the other, their Wills and Affections also being sanctified, they do in a *most rational* and *free* Way shun the one and cleave unto the other. As by the Fall, the Faculties of the Soul themselves were *not destroyed* but *corrupted* and *depraved*, even as a Man that loseth his Sight, and yet retains the Substance of the Eye: So in Regeneration, the several Faculties themselves are *not made*, but their *Rectitude* in a good Degree *restored*. So as that whereas the Sinner was once blind, *now* he sees, whereas he was once dead, he is *now* alive. Now, as God works this good Work upon our Souls in a Way *consistent* with our *reasonable* Natures, and ordinarily by the Use of Means by his Word, which consists of Commands, Instructions, Promises, Threatnings, and Exhortations: So his Exhortations with Sinners, and Commands to turn, and make them new Hearts and such like, is very consistent with our ascribing the Work of Regeneration *solely* to the Agency of God's *Holy Spirit*, and his determining Grace; without a Necessity of concluding *thence*, that Man hath a *self-determining* Power to do these Things, independant of such Grace, and that *otherwise* their Wills must be laid under a *Force*, and that God *macks* them, with such like Cavils. The taking away the stony Heart, and giving Hearts of Flesh, that is to say, soft and tender Hearts, is *positively ascribed* to the *divine Agency*, answerable to the Promise of the new Covenant, *Ezek. 36.* And therefore it is evident, that when we read of his Commands, saying, Make ye new Hearts, and such like, 'tis unreasonable thence to infer, That that great Work is not performed by the Agency of God's Spirit, to which it is *so positively ascribed*,
but

but by *our own Free-Will Power*. To reconcile these Things, we must consider, *First*, That God in the *new Covenant* promiseth, the Blessing of a new and soft Heart, being one of those spiritual Blessings that are in heavenly Things in Christ, wherewith they are blessed of the Father, according to his Choice of them in him before the Foundation of the World. *Secondly*, As God *ordinarily* effects this in the *Use of Means* answerable to our *rational Natures*, and as the Word, the Means of our Regeneration and Conversion, contains Commands, Exhortations, and such like, saying, “ Make ye new Hearts, turn ye, turn ye, why will you die ? ” So by this (the Spirit co-working with the Word) we are effectually awakened to consider that our Hearts are corrupt, hard and strong, standing in need of renewing ; and upon Search, we experimentally find our utter Inability to do this, we are further led to see that *what is commanded* in this Case, is *promised* to be done by the Lord in the new Covenant ; and that for this God will be enquired of us, to do it for us : Accordingly, God pours out upon us a Spirit of Supplication ; whence we are led to pour out a Prayer before him, for the obtaining the Blessing promised, turning the Precept into a Petition, saying with *David*, “ Create in me a clean Heart, O God ! and renew a right Spirit within me.” And with *Ephraim*, “ Turn thou me, and I shall be turned, for thou art the Lord my God ; ” *to wit*, by a *new Covenant* Relation. Which Petition God hears and answers, so that the Work is done ; as it follows, “ Surely after I was turned, (*to wit*, by the Lord) I repented. Thus God first works in us both to will and to do of his good Pleasure, and that too in the Use of Means, in a *rational Way* : Whereupon we are led to work out our Salvation with Fear and Trembling. With all Readiness of Mind, we turn unto and serve the Lord.

Now from this Account of Things it may be seen, that there are *no Farrings*, but a *most sweet Harmony* between *God's Agency* upon our Souls in *Regeneration*, and *our free Actions* in *Conversion* ; the *former* being the *Ground* of the *latter*. His Commands shews us our Duty, but infers not any natural Ability in us. For Instance, God's original Command hath not lost it's Authority, wherein Men are commanded to keep the whole Law perfectly without a Flaw ; yet, who thence concludes, that it is in the Power of any meer Creature since the Fall, *thus* to keep it. Tho' we have lost our Power of yielding *such* Obedience, yet God has not lost his Power of commanding. Hence also we see, that there is no Inconsistency between the Doctrine of *irresistible Grace*, and *Men's Duty* in diligently attending on the Means of Salvation : but on the contrary, a *most sweet Harmony* ; contrary to what the *Free-willers* are wont to alledge against us. And by what has been said, I hope it plainly Appears, that we don't represent Men like *meer Statues* or *Machines*, by ascribing their Regeneration wholly unto the *supernatural, irresistible* Grace of God, to the exclusion of a self determining Free-will Power in every Man.

Having said thus much in order to stop the Mouths of *divers wrangling Objections* that stood in my Way, I proceed unanswerably to shew, that as the Work of Regeneration is too great for a fallen Creature to perform ; so the holy Scripture positively deny the Creatures Agency therein, and ascribe it unto a divine supernatural Agency. That there is such a Thing as the new Birth or Work

of Regeneration needful to be passed upon all that shall be everlastingly saved, is a Point which our dear Lord, in a most emphatic Manner, taught *Nicodemus*, *Joh. 3*. Now that this necessarily implies a State of Degeneracy, in which all are by the Fall, antecedent to this Work of Regeneration, the very Nature of the Thing doth declare. Answerable to all Propriety of Language, *Regeneration* doth suppose a State of *Degeneration*, and consequently it signifies a *Change*, yea, a *very great Change*, even such an one as for a Man to be born again: It implies not a *bare nominal*, but a *thorough Change in Reality*, even upon all the Powers and Faculties of the Soul; and consequent thereupon, a Change in the Practice and Behaviour of Men in their Lives and Conversations, so as that they come under the Denomination of being *new Men*, and *new Creatures*, old Things are done away, and behold all Things are become new, *2 Cor. 5. 17*. Here are new Hearts, new Thoughts, new Affections, new Actions, new Motives, and new Principles, new Aims and new Ends, old Habits are changed, and old and very strong Prejudices are removed; so that howsoever a Man in his natural Estate, may not be one of those that tumbles in all Manner of Iniquity, but is of a *civilized Conversation*, such as *Paul* and *Nicodemus* before their Regeneration; the Man, like them, being once regenerated, doth now act in divine Matters and Duties from quite different Principles and Motives; that whereas before (even in doing Things materially good) he was moved by something, *ab extra*, *without*, as a Ship that hath Motion without Life, now he acts from a vital Principle of Grace within, even as the Motion of a Bird is from a vital Principle: Before Regeneration, amidst all his Alms-giving, Reading, Hearing, Praying, and civiliz'd Conversation, he only worked for Life from a selfish Principle, in a *vain-glorious Manner*, and unto *selfish Ends*; he now works *from Life*, in a sincere and humble Manner aiming at God's Honour and Glory; *now* (not before) he produceth the *Works of Faith* and the *Labour of Love*, even such a Faith as purifieth the Heart, *Acts 15. 9. Gal. 5. 6*. without which, altho' a Man should give all his Goods unto the Poor, and his Body to be burned, it would be no better than a sounding Brass, or a tinkling Cymbal, yea, as nothing, *1 Cor. 13. 1*. Regeneration changeth a natural Man into a spiritual Man, and a dead Soul into a living one: It is a turning from Darkness to Light, and from Death unto Life, from the Power of Satan unto God, *Eph. 2. 1. Chap. 5. 8. Acts 26. 18*. It is a Translation of Men out of Satan's Kingdom into the Kingdom of God's dear Son, *Col. 1. 12*. It is a Transformation, by the renewing of our Minds; a purging our Consciences from dead Works, to serve the living God, *Rom. 12. 2. Heb. 9. 14*. It not only makes us, of Enemies, to become Friends to vital Piety, but also subdues the Enmity of the carnal Mind, which is not subject to the Law of God, neither indeed can be, *Rom. 8. 5*. Enemies may be reconciled, but Enmity never can, it is as bad as the Devil, it being a rooted Prejudice against all that is really and spiritually good. In a Word, Regeneration, or the New-Birth, doth at once imply a subduing the strongest Prejudices, a removing the most vicious Habits, and a dethroning of Satan's Empire in the Soul: Witness the Case of *Manasseh*, *Magdalen*, *Paul*, the *Corinthians*, *1 Cor. 6. 9, 10, 11*. with Multitudes

tudes of others. It is, as I may say, a washing of the Blackamore white, a changing of *Swine* into *Saints*; 'tis a dispossessing of the strong Man armed, and spoiling his Goods, and taking Possession of the Soul by one stronger than he. Read diligently the *Acts* of the Apostles, and you shall see this exemplified in Abundance of Instances: There you may see the Prince of Life victoriously riding on the white Horse of the Gospel, having a Bow in his Hand & a Crown on his Head, going on conquering & to conquer: Great & many were the Battles he fought against, & many and great the Victories he obtained over the Powers of Darkness, vastly numerous the Spoils which he took and triumphantly carried away: So greatly did the Gospel flourish in the Regeneration and Conversion of many Souls unto God, which it found far enough from having any free Will to that which was good, but even strangely prejudiced thereunto. Hence saith the great Apostle, 2 *Cor.* 10. 4, 5. "The Weapons of our Warfare are mighty, through God, to the pulling down of strong Holds, casting down Imaginations, (or as it is in the Margin) *Reasonings*, carnal Reasonings, and every high Thing that exalteth itself against the Knowledge of God, and bringing into Captivity every Thought to the Obedience of Christ." It is then an implanting a vital Principle of Grace in the Soul, causing a Love unto and is productive of the Practice of Holiness. Regeneration makes a Man to cast all his former Idols to the Bats and to the Moles of the Earth, renouncing all former Self-dependance on Works of Righteousness which he had done, accounting himself as an unclean Thing, and that all his Righteousnesses are as filthy Rags, yea, as Dross and Dung, that he may win Christ and be found in him, not having his own Righteousness, which is of the Law, but that which is by Faith of the Son of God, the Righteousness which is of God by Faith, *Isa.* 64. 6. *Phil.* 3. Thus he is one of those who worship God in the Spirit, that rejoice in Christ Jesus, having no Confidence in the Flesh.

From all which it evidently appears, that Regeneration, by which Men are born again is a very great Work, productive of a marvellous Change; a Change that *is not*, that *cannot* be effected but by a *supernatural* Agency. All such as are born again, are born of the Spirit, begotten of God according to his own Will, by the Word of Truth, *Joh.* 3. 6. *Jam.* 1. 18. Therefore are they said to be born from above, and called the Born of God, *Joh.* 1. 12, 13. "But to as many as received him, to them gave he Power, or Privilege, to become the Sons of God, even to as many as believed on his Name, who were born, not of Blood, nor of the Will of the Flesh, nor of the Will of Man, but of God." What Words can be fuller to our Purpose, where the *true efficient* Cause of Regeneration is assigned its *proper* Place? It is first denied to *all human* Agency and Arbitrement, and then positively ascribed unto *God*, compared with 1 *Pet.* 1. 23. "Being born again, not of corruptible Seed, but incorruptible, by the Word of God, which liveth and abideth for ever." To this it were easy to produce a *Cloud* of Witnesses, both on the *negative* and *positive* Part of the Expressions: See *Jer.* 10. 23. "Who can bring a clean Thing out of an unclean? Not one," *Joh.* 14. 3. "The Preparation of the Heart in Man and the Answer of the Tongue is from the Lord," *Prov.* 16. 1.

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“Man’s Goings are of the Lord, how then can Man understand his own Way?” *Prov.* 20. 24. Hence, saith the Lord, “I was found of them that sought me not, I was made manifest unto them that asked not after me,” *Rom.* 10. 20. “The Son of Man came to seek and to save that which was lost,” *Luk.* 19. 20. “A Man can receive nothing unless it be given him from Heaven,” *John* 3. 27. “No Man (saith our Saviour) can come unto me except my Father which hath sent me draw him,” *John* 6. 44. compared with Verse 64, 65. “But there are some of you that believe not; for Jesus knew from the Beginning who they were that believed not, and who should betray him. And he said, therefore say I unto you, that no Man can come unto me except it were given him of my Father.” And again, “Without me ye can do nothing,” *John* 15. 5. Accordingly St. Paul confesseth, *2 Cor.* 3. 5. “Not that we are sufficient, as of ourselves, to think any Thing of ourselves, but our Sufficiency is of God.” See also the Church’s Confession, *Isa.* 26. 12. “Lord thou wilt ordain Peace for us: For thou also hast wrought all our Works in us.” *Eph.* 2. 8. “By Grace ye are saved, thro’ Faith, and that not of our selves, it is the Gift of God: Not of Works, lest any Man should boast: For ye are his Workmanship, created in Christ Jesus unto good Works, which God hath before ordained that we should walk in them.” “Every good Gift, and every perfect Gift is from above, and cometh down from the Father of Lights, with whom there is no Variableness, neither Shadow of turning. Of his own Will begat he us by the Word of Truth, that we should be a Kind of first Fruits of his Creatures,” *1 Jam.* 1. 17, 18. A new Heart and a new Spirit are his Gifts, by Virtue of a new Covenant Promise, or Promise of the Covenant of Grace, which Promises are *not conditional*, after the Manner of the *Covenant of Works*, *I will, if you will*: No; but absolute, *I will, and you shall*; *I will be your God, and ye shall be my People*. See *Jer.* 31. 31, to 35. Chap. 32. 38, 39, 40. *Ezek.* 36. 25, to 29. compared with *Heb.* 8. 8, to the End, and Chap. 10. 15, to 19. Places worthy of the Reader’s serious Perusal, comprizing them together, where he will find the Agency of God in these Matters abundantly asserted, and all as the Product of electing Grace, or that Covenant Relation which he stands in unto his Elect as their God, and the Relation they do stand in unto him as his People. “A new Heart (says he) also will I give you, and a new Spirit will I put within you, and I will take away the stony Heart out of your Flesh, and I will give you an Heart of Flesh, and I will put my Spirit within you, and cause you to walk in my Statutes, and ye shall keep my Judgments, and do them.” Mark, I will *cause you* to do thus and thus: Where observe, that the Way of God, in his working upon the Sinner, is not merely by *moral Suasion*, (which leaves the Will undetermined and pendulous) but ’tis by an *effectual Inclination* and *overpowering*; so that the Work is done, as we say, *to Purpose*, notwithstanding all the Opposition that is made thereunto, either by the natural Enmity of the unregenerate Mind, or the resisting Efforts of the Powers of Darkness, in Conjunction therewith: This is what I mean by *irresistible Grace*. It is such Grace as shines into the Heart, and casts it into a new Mold: It enlightens the Understanding, sanctifies the Affections, and renews the Will, making

it pliant to the Will of God ; and that too in such a Manner as establisheth a *Freedom of acting* in the Soul, as this very Text doth bear Witness. Where observe, (1.) God's *powerful* and *effectual Agency* upon the Souls of his People asserted. (2.) His People's *Actings consequent upon*, and as the *proper Effects* of the same. The Converts are said to walk in God's Statutes, and to keep his Judgments to do them : Which at once points out both their *pious Actings*, and the *Freedom* of the same to *walk* and to *do*, naturally implies both a Principle of Life and Freedom of acting in the Soul : Hence they are said to be drawn by the Cords of Love. He draws them ; there is his *Agency* : He draws them with *Cords* ; there is his *powerful Efficiency* : These Cords are *Cords of Love*, which points out the *Sweetness* that attends the *powerful* Influence upon the Soul, which is thereby (as St. Paul's Phrase is) *constrained* no longer to live unto itself, but unto him who died for it and rose again, 2 Cor. 5. 14, 15. " Draw me, (saith the Spouse to Christ) we will run after thee," Song. 1. 4. Thus, altho' the Soul be drawn, yet doth it run, yea, therefore doth it run, because it is drawn. Thus doth the Father draw his People, that they may come unto Christ ; *thus powerfully and thus sweetly* ; all which takes its Rise in *electing Love*. Jer. 31. 3. " The Lord hath appeared of old unto me, saying, I have loved thee with an everlasting Love, therefore with Loving-kindness have I drawn thee." See also the Father saying to the Son, Psal. 110. 3. " Thy People shall be willing in the Day of thy Power." Where observe, (1.) That Christ's People, that is, his redeemed People, do of an *unwilling*, become a *willing People*, and consequently do act with the *greatest Freedom* in their Adherence to Christ. Observe (2.) That this Willingness is produced by a Day of God's Power upon their Souls, and therefore their *free Agency* is so far from being *destroyed*, as that it is *established* by God's effectual Operations in making them willing. When St. Paul would express the powerful and effectual Operations of God's holy Spirit upon the Soul in the Day of his Power, he alludes to the Beginning of God's Creation, when he caused the Light to shine out of Darkness, Gen. 1. 1, 2, 3. " For God, saith he, 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, or Person, of Jesus Christ," 2 Cor. 4. 6. Again, our Lord sets forth the *free, powerful* and *effectual* Influences of the Spirit in the Work of Regeneration by the Wind, in its *powerful* and *wonderful* Operations, Job. 3. 6. " The Wind bloweth where it listeth, thou hearest the Sound thereof, but knowest not whence it cometh, nor whither it goeth ; so is every one that is born of the Spirit." They are made *effectually* to feel its *powerful* Influence upon their Souls, altho' they are not able *perfectly* to trace all its *sacred windings and turnings*. The Soul finds itself transformed thereby, and cast into a new Mould : It then *believes* and *wonders*. Thus God doth fulfil all the good Pleasure of his Goodness, and the Work of Faith with Power, upon the Souls of his People, that the Name of our Lord Jesus Christ may be glorified in them, and they in him, according to the Grace of our God, and our Lord Jesus Christ, 2 Thes. 1. 11, 12. This runs through the *whole* Work of Regeneration and Sanctification, from the Beginning unto the End thereof, as I shall shew in the following

following Particulars : (1.) The Heart-purifying Grace of Faith is not from our selves, it is not a Flower that grows in Nature's Garden, but is the Gift of God. *Acts* 15. 9. *Eph.* 2. 8. "To you it is given to believe," *Phil.* 1. 29. (2.) The Grace of true Repentance and the Spirit of Prayer is the Gift of God. If we with an Eye of Faith and godly Sorrow look unto him whom we have pierced, it is because God hath, answerable to a New-Covenant Promise, poured out upon us a Spirit of Grace and Supplication, *Zech.* 12. 10. compared with *Acts* 11. 18. "Then hath God also granted to the *Gentiles* Repentance unto Life." "Christ being exalted by his Father's right Hand, as a Prince and a Saviour, for to give Repentance unto his spiritual *Israel*, his Redeemed, and Remission of Sins," *Acts* 5. 31. (3.) True Love unto God is his Gift, the Product of the Spirit's Operations : The Love of God being shed abroad in our Hearts by the Holy Ghost, which he hath given us. *Rom.* 5. 5. (4.) A Freedom and Power both to will and to do, that we may work out our Salvation with Fear and Trembling, is the free Gift of God's Grace and good Pleasure to us, and what he powerfully worketh in us. *Phil.* 2. 12, 13. He it is who opens our Eyes, and savingly enlightens them in the Mysteries of his Kingdom : "To you it is given to know the Mysteries of the Kingdom of Heaven, while to others it is not given," *Mat.* 13. 11. and that too, because it seemeth good in his Sight, *Mat.* 11. 25, 26. It is he who unstops our deaf Ears, which are naturally like the deaf Adder, that hearkens not to the Voice of the Charmer, tho' charming never so wisely ; and who opens our Hearts to receive both the Gospel of Grace, and the Grace of the Gospel, as he did the Heart of *Lydia* of old, *Acts* 16. 14. It was the Lord who opened her Heart by a supernatural and effectual Agency thereupon, and not *Lydia* herself by a self-determining free-will Power, independant of such Operations. And the same Rule stands good in the Regeneration of all other Persons, since God alone hath the Key of the Heart, as well as of Heaven and Hell, that openeth and no Man shutteth, and that shutteth and no Man openeth. In a Word, whether we have the Graces of Faith, Repentance, Love, Joy, or any other Grace, they are all the Gifts of God unto us, implanting them in our Souls, they are the Fruits, not of our own Produce, but of the holy Spirit of Grace, that quickens us when dead, and washeth us, being filthy, by the Washing of Regeneration, *Gal.* 5. 22. *Tit.* 3. 3, 4. If we are regenerated and created in Christ Jesus unto good Works, it is because we are his Workmanship, not our own, *Eph.* 2. 8, 9, 10. "But we all with open Face, behold as in a Glass the Glory of the Lord, and are changed into the same Image, from Glory to Glory, even as by the Spirit of the Lord, or by the Lord the Spirit," *2 Cor.* 3. 18. And this is done by the exceeding Greatness of God's Power to us-ward, who believe, according to the working of his mighty Power, which he wrought in Christ when he raised him from the dead, *Eph.* 1. 19, 20. This is what the Regenerate did in all Ages bear their Witness to, as what they have powerfully felt and experienced : This ever was, and still is the Language of them all, "Lord, thou hast wrought all our Works in us," *IJa.* 26. 12.

Hence for Men to talk of a *sufficient* Grace in every Man to convert himself unto God, and of a *meer moral Swasion* being sufficient to move him hereunto, exclusive of the *energetical* Operations of God's holy Spirit, is to argue unscripturally, and as Persons unexperienced in a Work of Grace and Regeneration upon their Souls, while they argue against the irresistible Nature of the Grace of God in Regeneration, they do in Effect say, that the strong Man armed is an Over-match for him that is stronger than he, which is absurd: And as for their *moral Swasion*, it is, at best, but like a Man's holding forth an Apple to a Child, by which it is only *allur'd*, but *not enabled* to come unto him. "If (saith Rev. *Watson*) God in Conversion should *only* morally persuade, that is, set Good and Evil before Men, then God doth not put forth so much Power in saving Men as the Devil doth in destroying them: For Satan doth not only propound tempting Objects to Men, but doth concur with his Temptations, therefore he is said to *work* in the Children of Disobedience, *Eph.* 2. 2. And shall not God's Power in converting be greater than Satan's Power in seducing?" Surely God's Grace in Regeneration is *mighty powerful* and *effectual*: He doth not only bid the strong Man armed to quit his Possession of the unregenerate Soul, but he exerts his mighty Power, to the actual dispossessing of him, and spoiling his Goods. Hence saith the Apostle, (speaking of the Ministry of the Word) "The Weapons of our Warfare are mighty through God, (mark) they are *mighty*, and *mighty through God*, that is to say, through God's mighty and powerful Grace attending the Ministry, to the pulling down of strong Holds, casting down Imaginations, and every Thing that exalteth itself against the Knowledge of God, and bringing into Captivity every Thought to the Obedience of Christ," *2 Cor.* 10. 4, 5. So that without God's *energetical* Operations accompanying the Word preached, it proves *ineffectual*, altho' preached by a *learned Paul*, and an *eloquent Apollas*, both well-skilled in the Art of Perswasion: In vain doth the one plant, and the other water the Plants, except God gives the Increase, *1 Cor.* 3. 5, 6, 7. Christ's People are made a willing People by the Day of his Power upon their Souls: When that Day and Hour comes, tho' they be dead in Sin, are made to hear his Voice, and live, *Joh.* 5. 25. And as he doth this ordinarily by the Word of the Gospel preached, so for the Preacher in his Name to cry out, and commandingly say, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee Light," doth neither infer a natural self-determining Power to raise themselves, nor upon our affirming their Non-ability to do this, doth it follow, that God mocks them by commanding them to awake and rise, any more than it may be said, that Christ's commanding the Man with the withered Arm to stretch it forth, supposed an innate Power in him to do it, or else that he mocked him by commanding him to do what was not in his Power to perform: Whereas the Truth is, there went a divine Power with that Word of Christ. Even so in the Regeneration of a Sinner, a divine Energy goes with the divine Command. Thus far doth the Cases run parallel, altho' they may not answer in every Point: And therefore 'tis to no Purpose to object, that the Case of the crippled Man referred unto is impertinent to my Purpose, because that was a *miraculous* Operation. All the Parables of our Lord don't

run upon All-four, yet are they pertinent to the Purpose for the which he spake them.

In short, from what has been said, it is very apparent, that we are made Partakers of the Redemption purchased by Christ, by the effectual Application thereof unto us, by God's holy Spirit in effectual Calling, in Opposition to a self-determining, free-will Power in Man pleaded for by the *Arminians*, which they set up in the Room thereof: By which they do as much as in them lieth, exclude the Holy Ghost's acting his Part in the Recovery and Salvation of Sinners, notwithstanding all that the holy Scripture saith of his Operations unto that End, as we have plentifully seen, and may further observe from 2 *Thes.* 2. 13. "God hath from the Beginning chosen you to Salvation, through Sanctification of the Spirit and Belief of the Truth, whereunto he called you by our Gospel, to the obtaining of the Glory of our Lord Jesus Christ." Thus doth the *Arminian* Doctrine tend to God's Dishonour, by seeking to overset God's Method of saving Sinners, ascribing that to the Creature which is due unto its Creator, both in respect of *Agency* and *Honour*, for these two do ever go together. It teacheth all converted Persons proudly and boastingly to say, I made myself to differ, it is not by the distinguishing effectual Operations of Grace, but by a self-differencing and self-determining Power of my own free Will that I am what I am; contrary to the humble Confession of St. Paul, who said, By the Grace of God I am what I am; which indeed contains a true Answer to his own emphatic Question, which he put to those that were puffed up amongst the *Corinthians*, saying, Who maketh thee to differ? or as it is in the Margin from the *Greek*, Who distinguisheth thee? What hast thou which thou didst not receive? 1 *Cor.* 3. 7. To evade the Force of which Text, the *Arminians* do alledge, that it hath a peculiar Reference unto *ministerial* and *extraordinary* Gifts, and therefore *impertinently* produced against them. To which I reply, that supposing such a Reference, yet doth our Argument stand good against them: For if it is God that makes Men to differ, with Respect unto *ministerial* or *miraculous* Gifts, which are the *lesser*, how much more must this be true, with Respect unto the Gifts of sanctifying saving Grace, which are the *greater*? The first Sort of Gifts may be, where true sanctifying saving Grace is entirely absent, as St. Paul witnesseth, 1 *Cor.* 13. and so the Possessor of them may perish notwithstanding; whereas all such as have the *latter* are in a State of Salvation, which consequently are Gifts of a *superior* Value to the *former*. So then it is not our Argument, but the *Arminian* Objection that is impertinent, which, while it allows that 'tis God that makes Men to differ, with Respect unto the *lesser*, doth deny such a Discrimination with Respect to the *greater*, ascribing that unto the Creature's self-differencing free-will Power and Determinations, which naturally makes them Boasters, even before God, contrary to the Tenor of the Gospel, which saith, "By Grace ye are saved, through Faith, and that not of your selves, it is the Gift of God: Not of Works, least any Man should boast. And again, Where is boasting then? It is excluded. By what Law? Of Works? Nay, but by the Law of Faith," *Rom.* 3. 27. *Eph.* 2. 8. And again, 1 *Cor.* 1. 30. "Of him, that is to say, of God, are ye in Christ Jesus, who is of God made unto us Wisdom, and Righteousness,

and Sanctification, and Redemption : That according as it is written, let him that glorieth, or boasteth, glory, or boast in the Lord." There is then a *two-fold* Boasting which the Scripture maketh mention of ; *first*, a *Self-boasting*, which the Gospel excludes ; and *secondly*, a *boasting in the Lord*, who makes us to differ, which the Gospel lays a Foundation for, and commends : Thus this *latter* is *lawful*, tending to God's Honour, whereas the *former* is *unlawful*, because tending to the contrary. So then when we disclaim against the *Arminian* Doctrine as unsound, because it makes Men Boasters, it is but a *mean Subterfuge* they have to fly unto, in order to shelter themselves from the Force of our Argument, to reply upon us, that the Scripture allows of Men's boasting, as in the Instance of *Paul* and *David* : I say, this is but a *mean Subterfuge* for them to have Recourse unto in this Case, since, as I have shewn, the Scripture speaks of a *two-fold* Boasting, the *one lawful*, the *other not*. It is *this latter* that we charge on their Doctrine, which Charge is *just*, and *remains unremoved*, as is apparent both from Scripture and sound Reasoning therefrom. Whatever Glorings St. *Paul* made, either in the Vindication of himself, when misrepresented and stigmatized by the false Apostles, or in Regard of his spiritual State and Condition, evident it is, both from his constant Doctrine and humble Confessions, after his Conversion, and Call to the Apostleship, none of his Boastings were of the *Arminian Stamp*, or of that unlawful Kind which attends their Scheme of Doctrine, and which the Gospel excludes. I conclude then, that the *Arminian* Doctrine which sets up their self-determining free-will Power, in Opposition to the discriminating irresistible Grace of God, to the Exclusion of the determining and efficacious Operations of the holy Spirit in Regeneration and Conversion, and that makes Men Boasters, even before God, teaching them to sacrifice to their own Net, and to burn Incense unto their own Drag, *is not, cannot* be of God, being contrary to the clearest Dictates both of *Scripture* and *sound Reason*, whilst our Doctrine is *ratified* and *confirmed* by *both*. It is strange, that Men are not willing to allow the all-wise God a Power and Ability to govern his Creatures in the Matters of Regeneration and Salvation, in a Way consistent with their rational Natures and free Agency, without leaving the Government of themselves in their own Hands, independant of *his efficacious* and *determining* Grace, and as tho' they accounted it *safer* and *better* to be at their *own* Disposal than at *God's*. *How vainly* do some of them talk of a *sufficient* Grace in every Man to convert and turn himself unto God, and to persevere in Holiness unto the End of their Lives if they will, independant of God's determining Will, since the Scripture positively tells us, that Christ's People becomes a willing People in the Day of his Power, and that they walk in God's Statutes and Judgments to do them is, because he puts his Spirit within them, *causing* them thereby thus to walk and to do, and that they are kept by God's Power, through Faith, unto Salvation ? Surely if every Man hath a Stock of *sufficient* Grace already, all such further Supplies are *needless*. But away with *such sufficient* common Grace, that is *insufficient* to change the Heart, and to make of an *unwilling* a *willing* People, by its Power. *John Smith*, the *Arminian*, in his Discourse about *Perseverance* avers, " That the Success of divine Grace doth very much depend upon different Dis-

positions

positions and Improvements :” But if this, with his Allegations on the Behalf of meer moral Swasion in the Matters of Regeneration and Conversion were true, we might in all good Reason have expected that the Men of *Parts* and *Learning*, and of a *sober civilized* Conversation, would have been the most numerous Converts, whereas Scripture and daily Observation shew the contrary.

In the primitive Times, who were they, generally speaking, that opposed Christ and his Apostles, but the learned Rabbies amongst the *Jews*, and the learned Philosophers amongst the *Gentiles*, the former were the Opposers of Christ, and both of them Opposers of the Apostles Ministry. To the first, Salvation by the Cross of Christ, by which was meant his suffering and dying in the Room and Stead of Sinners as their Surety and Saviour, was a *stumbling Block* ; and to the latter, *viz.* the philosophizing *Greeks*, it was *Foolishness* ; which caused the Apostle to say unto his Converts at *Corinth*, “ You see your Calling, Brethren, how that not many wise Men after the Flesh, not many noble, not many mighty are called : But God hath chosen the foolish Things of the World to confound the wise, and God hath chosen the weak Things of this World to confound the Things that are mighty, and base Things of the World, and Things which are despised, hath God chosen, yea, and Things which are not, to bring to nought Things that are ; (mark) that no Flesh should glory in his Presence, *to wit*, as tho’ they had made themselves to differ.” Thus we see, that as Election and Effectual Calling are commensurate, so both are founded in Grace, even the sovereign distinguishing Grace of God, that him that glorieth, should glory in the Lord. And indeed, what but the powerful Influences of the holy Spirit of Grace could have turned such *filthy Swine*, as some of the *Corinthians* had been, into *Saints* ? Surely such great Effects could not have been effected *meerly* by the perswading Eloquence either of *Paul*, or of *Apollos* ; and such was their Character and Practices, that there is no Room to say, that the Success of divine Grace depended on their *previous good Dispositions*. The true Account of the whole, both what they were before Conversion, and by whose Agency the same was effected, may be seen *1 Cor.* 6. 9, 10, 11. “ Know ye not, that the Unrighteous shall not inherit the Kingdom of God ? Be not deceived : Neither Fornicators, nor Idolators, nor Adulterers, nor Effeminate, nor Abusers of themselves with Mankind, nor Thieves, nor Covetous, nor Drunkards, nor Revilers, nor Extortioners, shall inherit the Kingdom of God. (Now mark) And such were some of you ; but ye are washed, but ye are sanctified, but ye are justified in the Name of the Lord Jesus, and by the Spirit of our God.”

But to look back a little, who were they, generally speaking, who received the Gospel preached by *Christ himself*, in the *Love* and *Power* of it ? Why, not the learned Rabbies, the ready Scribes, the Priests learned in the Law, nor the towering Pharisees, but poor Fishermen, with some other neglected Underlings, (as the Rev. Mr. Bolton’s Phrase is) yea, *Publicans* and *Harlots*. “ Verily, I say unto you, (saith our Lord to the chief Priests and Elders) that the Publicans and Harlots go into the Kingdom of Heaven before you,” *Mat.* 21. 31.

Moreover, as to those few amongst the great and learned *Jews* that embraced Christ and his Gospel, how ignorant and shallow did they appear to be as to a

Work of Regeneration before their Regeneration ? Witness the great and learned Rabbi *Nicodemus*, who when our Lord set before him the Necessity of the New-Birth, in order to Salvation, how shallow were his Conceptions about that grand Affair, crying out, How can these Things be ? Whence our Lord answers, Art thou a Master in *Israel*, and knowest not these Things ? Yes, really this was the Case, answerable to St. *Paul's* Declarations, That the natural Man, or the Man that is in his natural and unregenerate State, notwithstanding all his natural and acquired Parts, whether they be Wit, Learning, Eloquence, or civil Behaviour, he doth not receive the Things of the Spirit of God, for they are Foolishness unto him, or in his Apprehension of them ; neither can he know them, because they are spiritually discerned : Which caused the Apostle to cry out, Where is the Wise ? Where is the Scribe ? Where is the Disputer of this World, the *Reasoner* ? Hath not God made foolish the Wisdom of this World ? And therefore 'tis no Wonder that the natural Men, the Disputers of this World, the Reasoners of our Day, account the Preaching of the Cross *Foolishness*.

How ignorant also of Christ, and Salvation by his Cross, and of a Work of regenerating Grace upon the Soul, was *Paul* himself, tho' brought up at the Feet of *Gamaliel*, until God, who separated him from his Mother's Womb, had called him by his efficacious Grace ? Surely none dare to say, that the wonderful Change which passed on him was the Product of any meer moral Swasions, or good previous Dispositions and free-will Abilities : What but the Power of *omnipotent* and *efficacious* Grace could have changed, as I may say, such a fierce devouring Lion, into such a meek Lamb as he became. If you'll ask him, *Paul*, who made thee to differ ? His ready and humble Answer will be, It is by the Grace of God that I am what I am.

I might also mention the converted Thief upon the Cross, and *Mary Magdalen*, out of whom Christ cast seven Devils, and of a vile Sinner made her to become a holy sanctified Believer ; also those of our Lord's Betrayers and Murderers, who were cast into a new Mould under the Ministry of *Peter*, crying out unto him and unto the rest of the Apostles, Men and Brethren, what shall we do ? Surely these great Effects could not be produced, either by a free-will Improvement of previous good Dispositions, of which such Wretches could not stand possess'd, nor by the bare perswasive Oratory of *Peter's* Discourse ; for then the rest of these wicked Murderers had been also converted under the hearing of St. *Stephen's*, in which appears no less Degrees of Eloquence and perswasive Oratory than in that of St. *Peter's* ; the like Cause would have produced the like Effects on these Persons, whose Cases and Crimes were thus alike ; whereas we see the Effects of St. *Stephen's* convincing Language issued only in such a Conviction as increased their Rage and Madness. The Truth is, that the efficacious Grace of God attended the Ministry of St. *Peter*, which did not attend the Ministry of St. *Stephen* : For if it had, his Hearers would have been as effectually wrought upon as were those of St. *Peter's* : The like efficient Cause would have produced the like great and good Effects, causing them in Anguish and Humility of Soul to have cried out, What shall we do to be saved, as *Peter's* Hearers did ? And indeed, to what Cause can it be ascribed, but that of God's rich, free and sovereign

reign Grace? Wherefore when our Lord commanded that Repentance and Remission of Sins should be preached in his Name among all Nations, he gave particular Orders to his Apostles, that they should begin this blessed Work amongst these *Jerusalem Sinners*: And what but the same Grace rendred the Gospel, effectual to their Conversion upon its coming amongst them? Who made them to differ from the others who had been their Partners in their horrible Wickedness in killing the Prince of Life? Who, I say, made them to differ? Surely *not themselves*, but *God*, whose Workmanship they were, being rich in Mercy towards them.

To these Instances I might add that of the *Samaritans*, who were effectually wrought upon under *Philip's* Ministry, who, antecedent thereunto, had been a Company of poor deluded Wretches, blindly led astray by the Sorceries of *Simon Magus*. Also the wonderful Success the Gospel met withal at *Athens* amongst the idolatrous *Ephesians*, amidst vast Oppositions; particularly the great Change it produced amongst Persons of no better Qualifications and Character than *Sorcerers* and *Conjurors*, a most wicked Generation, who now brought their Books and burnt them publicly: so mightily grew the Word of God and prevailed, *Acts* 19. 20. Now will any still venture to affirm, that all this was the Product of a *meer moral Swaſion*, working upon *previous* good Dispositions and a self-determining free-will Ability in these Persons? Or must we not rather assign this Success of the Gospel unto the Arm of God's Strength, in the Day of his Power upon their Souls? As it is said, when great Numbers believed and turned unto the Lord, that the Hand of the Lord was with them that preached the Word, *Acts* 11. 21. The Arm of the Lord was now revealed, and therefore did those Numbers believe the Report of the Preachers of the Word. Or as *St. Paul* told the *Thessalonians*, saying, "Our Gospel came unto you, not in Word only, but also in Power, in the Holy Ghost, and in much Assurance." They received the Word of God *as such*, which worketh *effectually* in them that believe: Whereas upon the Foot of *meer moral Swaſion*, working upon good *previous Dispositions*, it had been more likely for those aforesaid deluded Wretches, wicked Idolators and Conjurors, to have intirely rejected the Gospel, instead of receiving the same in the Truth and Love thereof, as they did, and that the learned Doctors among the *Jews*, and the wise, polite Philosophers among the *Gentiles*, should have received the Gospel, instead of mocking at and rejecting of it, as was their current Practice.

These Instances and Considerations do very *fairly* and *plumply* give in their Verdict against the Scheme of conditional *Electioners* and *Free-willers*; but for and in Behalf of the Doctrine of free and absolute Election and efficacious Grace, that doth not *find*, but *produce* Faith and Holiness in the chief of Sinners. Evident it is from Scripture Doctrines and Declarations of Fact, that effectual Vocation doth run Parallel with the Line of God's free and eternal Election, and is produced by it. It is a Branch that springs from *that Root*, a Stream which flows from *that Fountain*.

This is the Point which I promised in the third and last Place to give a *more full and compleat* Evidence to, in Conjunction with what I have occasionally mentioned

tioned as I have gone along. See *Rom.* 8. 30. "Whom he predestinated, them he called." *Jer.* 31. 3. "I have loved thee with an everlasting Love, therefore with Loving-kindness have I drawn thee." 1 *Thef.* 1. 4, 5. "Knowing Brethren beloved, your Election of God: For our Gospel came not unto you in Word only, but also in Power, and in the Holy Ghost, and in much Assurance." 2 *Thef.* 2. 13. "We are bound to give Thanks always to God for you Brethren, beloved of the Lord, because God hath from the Beginning chosen you to Salvation, through Sanctification of the Spirit and Belief of the Truth; whereunto he called you by our Gospel, to the obtaining of the Glory of our Lord Jesus Christ." 2 *Tim.* 1. 9, 10. "Who hath saved us, and called us with an holy Calling, not according to our Works, but according to his own Purpose and Grace, which was given us in Christ Jesus before the World began, but is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished Death, and hath brought Life and Immortality to Light through the Gospel."

Now let us but diligently trace the Footsteps of divine Conduct in the directing and ordering the Motion of this Gospel Light, that it should go to *this* Place, and *not* unto *that* Place; and when come thither, mark the *peculiar Efficacy* that attended it, as unto some, even in the first Rising of that Light upon the *Gentile Nations*, and it will afford a very convincing Argument of what I say.

Had not God's Agency and Conduct led the Way in seeking them, they had never sought him, as appears from the Consideration of that State of Corruption, *Pagan* Darkeness and Idolatry in the which those Nations lay, antecedent to the Gospel's coming among them. And this is confirmed by God's own Declarations concerning their Calling and Conversion, long before prophesied of: See *Rom.* 10. 20. compared with *Isa.* 65. 1. "I was found of them that sought me not: I was made manifest unto them that asked not after me." And this is no less true of every other Person that is regenerated and converted.

God doth first call upon us by the Word of his Gospel, and the Spirit of his Grace, before we do in good Earnest seek him and devote ourselves to his Service. It is he by his good Providence brings us under the Means, that inclines our Minds to attend them, and that blesteth the same, that they may become effectual unto our Regeneration and Conversion; and all as the Effects of his *free* and *everlasting* Love.

But to proceed in the before proposed Views and Observations of divine Conduct in sending the Gospel unto *this*, and not unto *that* Place, with the different Events and Success that attended the same: Wherein we shall see that this Chariot of the Gospel was driven and guided by sovereign Grace, which held in or let out the Reins, drawing them now on this Side, and then on the other, causing it to go *here* or *there*, so far and no farther, as it pleased; as *St. Paul* said unto the converted *Ephesians* concerning this Grace and its Conduct, *Eph.* 1. 9, 10. "Wherein he hath abounded unto us in all Wisdom and Prudence, making known unto us the Mystery of his Will, according to his good Pleasure, which he hath purposed in himself, that in the Dispensation of the Fulness of Times, he might gather together in one all Things in Christ, both which are in Heaven and which are on Earth, even in him." To which I may add, that Saying of our blessed

bleſſed Saviour, “ Other Sheep (meaning the *Gentiles*) I have, which are not of this (the *Jewiſh*) Fold, and them I muſt bring, and they ſhall hear my Voice, and there ſhall be one Fold and one Shepherd.” Accordingly the Commiſſion he gave unto his Apoſtles did run, “ Go ye therefore and teach all Nations,” &c. *Mat.* 28. 20. “ Go ye into all the World, and preach the Goſpel to every Creature, the *Gentiles* as well as the *Jews*, &c.” *Mark* 16. 16. compared with *Luk.* 24. 46, 47. “ And he ſaid unto them, thus it is written, and thus it be-
hoved Chriſt to ſuffer, and to riſe from the Dead on the third Day, and that Re-
pentance and Remiſſion of Sins ſhould be preached in his Name among all Na-
tions, beginning at *Jeruſalem*.” Answerable to which Inſtructions the holy
Apoſtles acted, the Lord working with them, being willing that all Men, that is
to ſay, Men of all Nations, *Gentiles* as well as *Jews*, all his Sheep of both Folds,
ſhould be ſaved and come to the Knowledge of theſe Soul-ſaving Truths, having
given himſelf a Ranſom for them all, to be teſtified in due Time.

We find that after our Lord had given his Apoſtles their Commiſſion and In-
ſtructions, he bleſſed them, and gloriouſly aſcended up into Heaven, after which
they returned unto *Jeruſalem*, where they and the Church met together, and
with one Accord put up their Prayers and Supplications to Heaven for a Bleſſing
to attend them. After this, upon *Peter*’s Diſcourſe among them, they proceeded
to the Choice of another Apoſtle in the Room of *Judas*, who by Tranſgreſſion
fell; and after an Appeal to Heaven, by *Lot Matthias* was choſen, ſo that their
Number was now rendred compleat, *Acts* Chap. 1. throughout.

And then in Chap. 2d, we find them all together on the Day of Pentecoſt,
continuing in *Jeruſalem*, when and where, after an extraordinary Effuſion and
Appearance of the Holy Ghoſt, according to an ancient Prophecy and Chriſt’s
Promiſe, we find that the Apoſtle *Peter* ſtood up and began to preach, which he
did unto *Jeruſalem* Sinners, even ſuch as had imbrued their wicked Hands in the
Blood of the moſt innocent Lamb of God. After which we are told of the Event
and good Succeſs of his Sermon among them, iſſuing in their Conviction and
Conversion unto God, together with ſeveral Thouſands beſides them, who gladly
received the Word and were baptized, and added to the Church, and they con-
tinued ſtedfaſtly in the Apoſtles Doctrines and Fellowship, and in breaking of
Bread, and in Prayers: They continuing daily with one Accord in the Temple,
and breaking Bread from Houſe to Houſe, and did eat their Meat with Gladneſs
and ſinglenefs of Heart, praizing God, and having Favour with all the People.
Now mark the cloſing Account of theſe Matters, Ver. 47. “ And the Lord
added to the Church daily ſuch as ſhould be ſaved. In which Words obſerve,
(1.) The Succeſs of the Goſpel, many being by it, as a Means, converted and
added unto the Church. (2.) The Agency of the Lord in this Matter declared,
the Lord added, &c. (3.) Note the emphatic Declaration concerning the Per-
ſons thus added, viz. ſuch as ſhould be ſaved, or whom he had determined to
ſave: Which Senſe is not only implied in the Words, but is alſo abundantly
confirmed by that full and remarkable Text, *Acts* 13. 48. Where, after an Ac-
count is given of *Paul* and *Barnabas*’s preaching to a very numerous Auditory,
made up of both *Jews* and *Gentiles*, together with the different Succeſs thereof,
ſome

some contradicting and blaspheming, others receiving the Word in Faith, with Joy and Gladness, we have this conclusive Declaration, “And when the *Gentiles* heard this they were glad, and glorified the Word of the Lord; and as many as were ordained to eternal Life believed.” Thus those whom God did foreknow as his Elect amongst them, and predestinated to be called, justified and glorified, he at this Time called *effectually*. So that from hence it appears, that effectual Calling runs parallel with God’s Fore-ordination, and is produced by it. The New-Births in *Sion* by the Spirit of Grace and Supplication, as they make Men meet for Heaven, so they take their Rise from God’s eternal and free Election, that Book of Life wherein all their Names are written. 2 *Thef.* 2. 13, 14. *Heb.* 12. 22. Regeneration the *Transcript* doth exactly agree with that *original Copy*.

These are some of the glorious Things that are spoken of the City of God, as mentioned in the 87th Psalm, wherein, together with the Stability of the Church of God, peculiar Reference is had unto the Glory and Amplitude thereof under the New-Testament Dispensation, by the abundant Access of Converts from among the several *Gentile Nations*: “His Foundation is in the holy Mountains: The Lord loveth the Gates of *Zion* more than all the Dwellings of *Jacob*. Glorious Things are spoken of thee, O City of God. *Selah.* I will make mention of *Rahab* and *Babylon* to them that know me; behold *Philistia* and *Tyre*, with *Ethiopia*: *this* Man was born there. And of *Zion* it shall be said, *this* and *that* Man was born in her, *to wit*, by regenerating Grace; (mark) *this* and *that* Man, which points to the *Individuals*: And the Highest himself shall establish her. The Lord shall count when he writeth up the People, that *this* Man was born there.” “In thy Book (saith *David* in another Place, speaking of his natural Body) were all my Members written, which in Continuance were fashioned while as yet there was none of them.” The very same may be said of the several Members of Christ’s mystical Body, the true spiritual *David*. “The Lord shall count when he writeth up the People, that *this* Man was born there. *Selah.*” And thence under *Jewish* Terms of Worship and Joy, is pointed out that Joy and Gladness, that blessing and praising God that should attend the same, as we have seen it did in the above-mentioned Instances: Ver. 7. “As well the Singers as the Players on the Instruments shall be there, all my Springs are in thee.”

I now proceed to shew from *Acts*, Chap. 3d, to Chap. 4. 4. that notwithstanding the vast Oppositions the Gospel met withal, that glorious Light kept on its steady Course, under the Conduct of God’s sovereign Dominion and Grace, until it shone into the Hearts of about five Thousand more poor Sinners, transforming them into the glorious Image of the Lord. 2 *Cor.* 3. 18. Chap. 4. 6.

And the same Observation may be made from *Acts* 4. 4. to Chap. 5. 14. where it is said, that Believers were added to the Lord, Multitudes both of Men and Women.

And in Chap. 8. 1. to 13. we may find the like Progress and good Success of the Gospel amongst the poor deluded Followers of a wicked Sorcerer in *Samarita*, under the Conduct and Influence of the same sovereign and efficacious Grace: Also in the Conversion of the *Ethiopian* Eunuch, who while he was riding in his

Chariot,

Chariot, reading *Esaías* the Prophet, unable to know his meaning, *Philip* by the special Order and Guidance of the holy Spirit of Grace, was sent and conveyed to him to preach the Gospel of Salvation by Jesus Christ, who thereupon became a Believer in him, and was baptized, according to the great Commission, *Mark* 16. 16. so that he went on his Way rejoicing. *Acts* 8. 26. to the End.

In Chap. 9. we have an Account of the remarkable Conversion of a persecuting *Saul*, by a Day of Christ's Power upon his Soul, who of an unwilling made him a willing and obedient Subject, he changed his Heart speedily, powerfully and effectually, even in the midst of his persecuting Career, like a ravenous Wolf pursuing the Flock of Christ, out of a blind Zeal, with Rage and Madnes, thinking he did God Service thereby, and how the Lord commanded *Ananias* to go and minister unto him, backing his Charge thus, "Go thy Way, for he is a chosen Vessel unto me, to bear my Name before the Gentiles, and Kings, and the Children of *Israel*." Thus God, who had seperated him from his Mother's Womb, was pleased to call him by his Grace, and to reveal his Son in him, so as that he became both a Convert and a Preacher of the free Grace of God. *Gal.* 1. 15, 16.

In Chap. 10. we find, that by a special Order from God *Peter* was sent unto *Cornelius* to tell him Words whereby he and all his House should be saved. See also Chap. 11. 14. Add unto this, the good Success the Gospel met withal amidst a hot Persecution, together with an Account of the Agency of the Lord and Power of his Arm, the efficient Cause of that Success, *Ch.* 11. 19, 20, 21. And the Hand of the Lord was with them, and a great Number believed.

Again, in Chap. 13. in how full and remarkable a Manner is the divine Conduct displayed, in that by exprefs Order of the Holy Ghost, *such* and *such* Men by Name, to wit, *Barnabas* and *Saul* should be seperated and set apart by Fasting, Prayer and laying on of Hands, for the Work, saith God the Holy Ghost, whereunto I have called them. Thus both the Men and their peculiar Work was together pointed out by the holy Spirit of Grace the Sanctifier. And being sent forth by him, as it is expressed, *Ver.* 4. they came unto *such* and *such* Places, and to *such* a Person by Name, viz. unto *Sergius Paulus* the Deputy of the Country, unto whom, answerable to his Desire, they preached the Word, which wrought effectually upon his Soul: So that (notwithstanding the great Opposition the Apostles met withal from that Child of the Devil and Enemy of all Righteousness, *Elymas* the Sorcerer, who endeavoured to render their Labours useles) he the said Deputy became a Believer; yea, and which is still the more remarkable, God by his over-ruling Providence made those very Oppositions in the End become subservient to the effecting of his Purpose in calling the Deputy to the Faith: So that his Word then did and ever will prosper in the Thing whereunto he sends it, *maugre all Opposition*. A Thing as worthy our Notice, as it is full of Comfort and Encouragement to all true Lovers and Defenders of Christ's blessed, tho' despised Gospel, in these Days of Apostacy, Rebuke and Blasphemy. Hence saith St. *Paul* to the Church at *Philippi*, *Phil.* 1. 12. "But I would that ye should understand, Brethren, that the Things which happened unto me, have fallen out rather unto the Furtherance of the Gospel." *Isa.* 59. 19. "When the Enemy shall

shall come in like a Flood, the Spirit of the Lord shall lift up a Standard against him." Wherefore may the Lovers and Defenders of the Truths of the Gospel ironically and triumphantly say to the violent Opposers of the same, "Associate yourselves, O ye People, and ye shall be broken in Pieces, --- Gird yourselves, and ye shall be broken in Pieces, --- Gird yourselves, and ye shall be broken in Pieces; take Counsel together, and it shall come to nought; speak the Word and it shall not stand: for God is with us," *Isa.* 8. 9, 10.

But to proceed, I might also go on from the same Chapter, *Acts* 13. and mention *Paul* and *Barnabas's* further Travels to *Antioch*, together with the Oppositions they met there, and of the different Events and Success of their Ministrations, (which I occasionally quoted before, and now falls naturally in my Way) viz. that some contradicted and blasphemed, while others glorified the Word of the Lord, receiving it with Joy and Gladness, (as is the Case of our present Day) the whole Account thus concluding, Ver. 48. "And as many as were ordained to eternal Life believed."

Moreover, *no less remarkable* and *peculiar* was the divine Conduct in the further Dispensation of the Gospel, both as to the *Places where* and the *Persons to whom* it was sent, and made effectual unto their Regeneration and Conversion, answerable to the *original Plan of electing Grace*. For in Chap. 16. we have the following Accounts, viz. that *Paul* and others were forbidden to preach the Word in *Asia*, and they assayed to go into *Bithynia*, but the Spirit suffered them not; and when *Paul* preached at *Philippi*, 'tis said *Lydia* heard him, and that the Lord opened her Heart to attend to the Word spoken, whence she became a Believer, and was baptized.

Again, in Chap. 16. we read, that *Paul* came unto *Corinth*, where the Lord appeared unto him in a Vision by Night, and encouraged him to preach the Gospel, notwithstanding all Opposition, saying, Be not afraid, but speak, and hold not thy Peace, for I am with thee, and no Man shall set on thee to hurt thee, for I have much People in this City, *to wit*, an elect People, to be called out from amongst the rest by the Grace of the Gospel. The Distinction is plain, intending a peculiar People, which was the Lord's by *Election*; for otherwise, *to wit*, by a *Right of Creation*, *all the People* in the City were *his*, as well those that rejected as those that embraced the Gospel: As *Job* saith, The Deceived and the Deceiver are *his*, his by Creation, tho' not by Election and Redemption: For those whom the Father chose in Christ before all Worlds, and for whom Christ gave himself to redeem, are a *peculiar People*, *Tit.* 2. 13.

From the whole then, I shall conclude, how little Reason the before-mentioned *Arminian* Author had to say, that the Success of divine Grace doth very much depend upon different Dispositions and Improvements, and how much Reason we have to affirm, that Effectual Calling is not the Effect of human Arbitrement, or of a self-determining free-will Power in every Man, but is the Work of God's Spirit, whereby convincing us of our Sin and Misery, enlightening our Minds in the Knowledge of Christ, and renewing our Wills, he doth persuade and enable us to embrace Jesus Christ, freely offered to us in the Gospel: That the adopted begotten Sons of God are born, not of Blood, nor of the Will of
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the Flesh, nor of the Will of Man, but of God, *Joh. 1. 13.* And finally, that Effectual Calling runs parallel with the Line of Election, and is the Product thereof: See *Psal. 87. 5, 6.* “And of *Zion* it shall be said, this and that Man was born in her, and the Highest himself shall establish her: The Lord shall count when he writeth up the People, that *this* Man was born there. *Selah.*” *Heb. 12. 22, 23.* “But ye are come unto Mount *Zion*, and unto the City of the living God, the heavenly *Jerusalem*, and to an innumerable Company of Angels, to the general Assembly and Church of the First-born, which are written in Heaven.” *Phil. 4. 3.* “And I intreat thee also, true Yoke-fellow, help those Women which laboured with me in the Gospel, with *Clement* also, and with other my Fellow-Labourers, whose Names are in the Book of Life.” So much for the *argumentative* Part of this Head of Divinity.

I now pass to make some brief Improvement thereof, as promotive of true practical Godliness both in Heart and Life, and accordingly infer, what a *glorious* Call this is, being the Call of the all-glorious God unto poor Sinners, a Call to partake of the greatest Blessings, even the saving Benefits of the Death and Sufferings, of the glorious Resurrection, Ascension, and prevailing Intercession of the Lord Jesus, who is *Jehovah our Righteousness.* But to particularize,

1. It is a *gracious Calling*, a Call founded in Grace, which finds us graceless; wallowing in our Blood, without Strength, and ungodly. When God called *Matthew*, he found him at the Receipt of Custom; when he called *Paul*, he found him a Persecutor, a Blasphemer and Injurious, a blind Pharisee, yea, one of the chief of Sinners; when he called the *Corinthians*, he found them like so many filthy Swine, wallowing in the Mire of all Manner of Iniquity; when he called the *Ephesians*, he found them Sorcerers and Conjurors, and at best, blind Votaries to their great Goddess *Diana*; he found them afar off, without Christ, being Aliens from the Commonwealth of *Israel*, and Strangers from the Covenants of Promise, having no Hope, and without God in the World; when he called the *Jerusalemites*, he found them Christ Killers, cruel Murderers of the Lord of Glory, whose Sins were of a blood-red Scarlet and Crimson Dye. And what wast thou, O Believer, that readest these Lines, when God called thee? Perhaps as filthy a Swine as the abovesaid *Corinthians*, or a blind pharisaical Workmonger; at best, but a *natural* Man, whose best Works were no better than *unregenerate Morality.*

2. It is a *discriminating Call.* Who made thee to differ? Or, who distinguished thee? *1 Cor. 4. 7.* This Day-Spring from on high doth not visit every Nation, nor every Person in those Nations upon whom the Light of the Gospel doth arise: This bright Beam from the Sun of Righteousness doth not shine into the Cell of every dark Heart: How greatly then should all who are effectually called admire and adore the great Author of this discriminating, efficacious Grace, and say, O marvellous Grace! that hath shined into my Heart, to give me the Light of the Knowledge of the Glory of God in the Face of Jesus Christ, that hath

caused me to behold with open Face in the Gospel Glass the Glory of the Lord, and to *feel* its transforming Power, so as to be changed into his Image from Glory to Glory, even as by the Spirit of the Lord ; that hath effectually called me out of my natural Darknes into his marvellous Light, while so many others, by Nature as good as I, are left in their natural Blindness and Obscurity. O with what Wonder, Thankfulness and Joy should we entertain the Thoughts of this gracious and discriminating Call, that have felt its transforming Power ! Humbly and thankfully saying, O it was not myself, but God that made me to differ, it is by his Grace that I am what I am ! Answerable to the wise Advice of that once famous Light of the Church of *England*, the Rev. Mr. *Robert Bolton*, in one of his Affize-Sermons from that Text, *1 Cor. 1. 26, 27.* “ Ye see your Calling Brethren, how that not many wise Men after the Flesh, not many mighty, not many noble are called, for God hath chosen the foolish Things of this World,” &c. “ After the Example of our Saviour in *Mat. 11. 26.* (saith he) go in private, and say, I thank thee, O Father, Lord of Heaven and Earth, because thou hast hid these Things from the wise and prudent, and hast revealed the Mysteries of Christ, and the Secrets of the saving Way to me a poor Wretch and Worm, trodden under Foot as an Object of Scorn, and contemptible Outcast, and hast hid them from the wise, and the noble, and the mighty, from the boasting *Nimrods* and proud Giants of the World : Even so Father, for so it seemed good in thy Sight. And there staying a-while, ever magnify, admire, and adore, with lowliest, humblest, and most thankful Thoughts, that dearest and dreadful Depth of God’s free and incomprehensible Love which made thee to differ.” Which is, as it were, the first Ring of that golden Chain. *Rom. 8. 29, 30.* which reacheth from Everlasting to Everlasting, and gives Being, Life and Motion to all the Means that make us eternally blessed. Out of the rich and boundless Treasury whereof, came that inestimable Jewel Jesus Christ, blessed for ever, and by just Consequence all those heavenly Happineesses which crown the glorified Saints to all Eternity. “ For God so loved the World, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting Life.” *Joh. 3. 16.*

3. It is a *powerful* and an *effectual* Call. A Call that makes the Dead to hear the Voice of the Son of God and live : Like unto that when he cried, *Lazarus* come forth, who came forth accordingly. A Call, wherein appears the united Power and Influence of the whole sacred Three in One ; the Father’s Mercy, the Son’s Merit, and the Holy Ghost’s Efficiency. *Titus 3. 4.* “ But after that the Kindness and Love of God our Saviour toward Man appeared, not by Works of Righteousness which we have done, but according to his Mercy he saved us, by the washing of Regeneration, and renewing of the Holy Ghost, which he shed on us abundantly, through Jesus Christ our Saviour, that being justified by his Grace, we should be made Heirs, according to the Hope of eternal Life.

4. It is a *high*, a *holy*, and *honourable Calling*. By it we are called into the Fellowship of the Saints, into Communion with God, and his free and Heaven-born Children: We are born of God, born of the Spirit, born from above, that we may walk with him humbly in all the blessed Paths of Purity. It is a Call to possess many and great Priviledges, and to practise all the Parts of Holiness in all Manner of Conversation. In a Word, we are hereby called unto both Glory and Virtue, to God's Kingdom and Glory, 2 *Pet.* 1. 3. 1 *Thes.* 1. 12. to the obtaining the Glory of our Lord Jesus Christ, 2 *Thes.* 2. 14.

Hence, 5. It is an *immutable Call*. A Call which no Soul-Enemy whatsoever can reverse, and which God never will. *Rom.* 11. 29. "For the Gifts and Calling of God are without Repentance." That is, those Gifts which flow from his free Election, such as Calling and Justification. This Call is to the *obtaining* of the Glory of our Lord Jesus Christ, to whom be Glory for ever. *Amen.*

Now put all these Things together, and see what a glorious and blessed, what a God-honouring and Soul-comforting Call this is! What remains then, but that we strictly inquire, what Effects we have felt in our Souls of the holy Spirit of God in Effectual Calling? Have we been soundly convinced of our miserable State by Nature, of our State of Sin and Misery? Have we been convinced not only of Sin, but also of Righteousness and Judgment, of the Insufficiency of our own Righteousness to justify us on the one Hand, and of the Allsufficiency of Christ's obediencial Righteousness for our Justification and Acceptance with God on the other? Have we by Faith closed in with Christ, as the Lord our Righteousness accordingly, with humble and broken Hearts? Have we in good Earnest embraced a *whole Christ*, in all his Offices, Merits and Graces? Have we as well received him as our Law-giver and King, to yield unto him all ready Subjection and Obedience, as our Priest to make Atonement and Intercession for us? If not, let us now resolve, by his Grace, so to do, diligently waiting upon God at his Gates and the Posts of his Door, and all the Means of Grace, for the obtaining of this *so great a Blessing*; yea, let us wait *constantly* and *long*, as the poor impotent Man did at the Pool of *Bethesda* for the moving of the Waters, that he might be healed, as knowing that whom God hath predestinated, them he calls in due Season: And the Lord grant, that when he calleth, we like *Samuel*, may answer, Speak Lord, for thy Servant heareth, and with *Paul*, Lord, what wilt thou have me to do? Behold here we are, ready to do whatsoever our Lord and King shall appoint. But if, on the other Hand, we say, we have already heard this Call, so as that it hath reached our Hearts, what remains but that we make full Proof hereof, by walking worthy of the Lord unto all pleasing, being fruitful in every good Work, and increasing in the Knowledge of God; that we walk worthy of the Vocation wherewith we are called, with all Lowliness and Meekness, with Long-suffering, forbearing one another in Love, endeavouring to keep the Unity of the Spirit in the Bond of Peace, *Eph.* 4. 1, 2, 3. Let our Walk be circumspect, since we are called with a high and holy Calling unto Holiness, *both in Heart and Life*, doing all that possibly

lies in our Power to glorify him, who hath called us unto his Kingdom and Glory, shewing forth his Praises, who hath been so gracious to us as to call us out of Darknes into his *marvellous* Light: And in a Word, use all Diligence in adding one divine Virtue unto another, that we may make our Calling and Election sure; or, in other Words, be diligent to grow and increase in that Grace and Holiness, to the which God's Elect are chosen and called, that being a holy People, thriving in Holiness, we may upon *good Grounds* conclude, that we indeed are the *Called* and the *Elect of God*. Thus by getting an Assurance to ourselves of our Interest in these great Blessings which lead to Glorification, we may triumphantly enter into the Gates of the heavenly Paradise of God above. As it is written, "But the rather, Brethren, use all Diligence to make your Calling and Election sure, for so an Entrance shall be ministred unto you abundantly into the everlasting Kingdom of our Lord and Saviour Jesus Christ, to whom, with the Father, and holy Spirit of Grace, be equal Honour and Glory for ever and ever. *AMEN.*"



Of



Of Perseverance.

C H A P. I.

AS the grand Affair I at first undertook to treat of, was the wonderful Work of Redemption and Salvation, the Chief of the Works and Ways of the all-glorious God, a Being of infinite Perfections ; so it hath been observed, that as every other, so this his Work is (in a most especial Manner) worthy of himself : That this glorious Work is founded upon his sovereign Grace and Pleasure, and laid out in infinite Wisdom : That the Acts and Methods of Grace in the effecting the same, are in the sacred Oracles represented in the following Manner, as so many Links in a Chain of Gold, that reacheth from Everlasting unto Everlasting, from Predestination unto Glorification. *First*, There is God's Act of *eternal* and *free Election* of a Remnant of the fallen Race of Mankind in Christ their elect Head. *Secondly*, The *Redemption* of *those* by him in Time from the Wrath and Curse of God, and from all Iniquity, purchasing for them both a Stock of sanctifying Graces, and a State of Honour and Glory. *Thirdly*, The *Application* of *this Redemption* by the Holy Ghost, who takes of the Things of Christ and shews and applies them unto the Souls of the Redeemed in the Work of Effectual Calling, wherein the new Birth is effected, and the Work of Sanctification begun, in order to make them meet for the Fellowship of God here, and the Enjoyment of him in Glory hereafter. *Fourthly*, God's *invincible* and *effectual carrying on* of this good Work begun, through all Impediments and Obstructions whatsoever, to their *actual* Salvation or Glorification, answerable unto his *eternal* and *immutable* Purposes of Grace towards them. Thus all Things (being subject to the divine Controul) shall work together for their spiritual and eternal Good, being loved by and Lovers of God, called according to his Purpose ; for whom he did foreknow, those he did predestinate to be conformed to the Image of his Son, to be called by his Grace, to be justified by his Blood, and to be glorified with him. Thus Jesus Christ is of God made unto them Wisdom, and Righteousness, and Sanctification, and Redemption, 1 Cor. 1. 30. This is the true *Jacob's Ladder*, by which God's Elect do by Degrees ascend up unto and possess their decreed Felicity : Glorification being an essential Round in that blessed Ladder, so that it cannot be compleat without it. This is a Point so true and certain, that the inspired Apostle declares it with a very great Assurance, in a most emphatic Manner, *Phil.* 1. 6. " Being confident of this very Thing, that

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he which hath begun a good Work in you, will perform (or finish) it until the Day of Jesus Christ." Observe (1.) it is called a *good Work*; (2.) a good Work *begun*; and (3.) a good Work begun *in them*, by the Lord. So that most evident it is, that the Work of Sanctification is the good Work here spoken of, it being a Work wrought *in the Soul*, not compleated at once, but by Degrees. (2.) Observe here, a *positive Assurance* that he which begins this good Work will certainly finish it in whomsoever it is begun, and that too until the Day of Jesus Christ; *that is*, the Day and Time of Christ's second personal Coming, when it shall undoubtedly appear to be perfected. Hence he is said to come again the second Time without Sin, unto their Salvation; *that is*, to perfect and compleat that Work both in Soul and Body. Hence again, they are said to be kept by the Power of God through Faith, (the Heart-purifying Grace of Faith) unto Salvation, ready to be revealed in the last Time; *that is*, at the Time of Christ's second Appearance. The Truth here asserted shall beyond all Doubt be made manifest, 1 *Pet.* 1. 5. the Day of Christ shall declare it: "For when Christ who is their Life shall appear, they also shall appear with him in Glory." Whence we do upon the *most substantial* Grounds maintain, that all the Saints, the Persons in whom this good Work is begun, *shall certainly* persevere unto the End and be saved: So that tho' they fall, they shall rise again, they shall run and not be weary, and walk and not faint, because their Steps are ordered of the Lord, who recovers and upholds them with his Strength: He being their good Shepherd, doth restore their wandering Souls, when like Sheep they go astray, and leads them in the Paths of Righteousness for his Name's Sake, yea, he causeth his Goodness and Mercy to follow them all the Days of their Lives; he is their God, and therefore will be their Guide even until Death. *Psal.* 23. *Psal.* 37. 23, 24. *Psal.* 48. ult. *Isa.* 40. latter End. This is what we call the final Perseverance of the Saints, that is, such as are the sanctified of the Lord, being true Believers in him.

Here then, the Question is not, "Whether *seeming*, or meer nominal temporary Believers, whose Faith is no more than an Assent of their Understandings to the Truths of the Gospel, without having their Hearts sanctified, may fall off from their visible Profession, like *Simon Magus* and the stony-ground Hearers and Believers, who had no Root of the Matter in them, who still retaining their un-sanctified Natures, do according to the Proverb, turn with the Dog to his own Vomit again, and with the Sow that was only externally washed, not inwardly changed, to her wallowing in the Mire." Nor, "Whether a visible Church-State as to particular Congregations may be dissolved, like the seven Churches in *Asia*." Nor, "Whether a true Believer, through the Remainders of corrupt Nature, the Snares of the World, Neglect of his Watch, Temptations of Satan, and God's hiding his Face, be liable to fall *scandalously* in the Way Home: Nor, whether such an one, considered in himself, abstractly from the unchangeable Purpose of God's Grace concerning him, might possibly fall away finally." But the Question here to be debated is, "Whether all such as are true Believers indeed, by a Possession of the Heart-purifying Grace of Faith, shall certainly finally persevere through all Difficulties, and be at length eternally saved? Or in other

Words,

Words, Whether in whomsoever God begins the good Work of sanctifying Grace, he will infallibly, invincibly carry it on until it be perfected in eternal Glory?" This is what we affirm, and our Opponents deny. "To the Law therefore, and to the Testimony, for if they speak not according to this Word, it is because there is no Light in them," *Isa.* 8. 20. Whatever Men may say against this God-honouring and Soul-supporting Doctrine, evident it is, that it is built upon a holy Scripture Foundation, it is a Superstructure raised upon and upheld by Pillars of no less Strength and Stability than,

1. That of God the Father's eternal, absolute, and free Election of them in Christ unto Salvation, through Sanctification of the Spirit and Belief of the Truth: They being blessed by the Father with *all* spiritual Blessings in heavenly Things in Christ, according as they were thus chosen in him. And if blessed with *all* spiritual, heavenly Blessings in him, consequently with *that* of a *complete, persevering Sanctification*: And truly without this, all the rest would be of no Signification to God's Elect at all, unless it were unspeakably to increase their Misery, in Case of a final Fall. As the Immunities and Privileges of God's elect, adopted Children, are *spiritual, manifold, and very glorious*, (according as it is written, "Glorious Things are spoken of thee, O City of God," *Psal.* 87. 3.) so it must needs be a vast Addition unto their Glory and Excellency, that they be *infallibly secured* unto them by the great Donor of them, as indeed they are; for these his Gifts and Calling are without Repentance. As the Reader may see more at large under the first general Head concerning Election.

2. The second powerful Pillar whereby the Saints final Perseverance is upheld, is God the Son's *absolute, full and complete* Redemption. Of which before at large.

3. The *powerful, perpetual and efficacious* Operations of God the Holy Ghost in the Work of Effectual Calling and Sanctification. "Being confident of this very Thing, that he who begins the good Work of Grace in the Hearts of the Elect and Redeemed, will certainly perform it until the Day of Jesus Christ," *Phil.* 1. 6. compared with *2 Cor.* 3. 18. "But we all with open Face beholding (in the Gospel) as in a Glass the Glory of the Lord, are changed into the same Image from Glory to Glory, even as by the Spirit of the Lord, or the Lord the Spirit." *Eph.* 4. 30. "And grieve not the holy Spirit of God, whereby ye are sealed unto the Day of Redemption." [Of whose effectual Operations more hereafter.]

4. And in a Word, This blessed Doctrine is founded upon the authoritative and positive Declarations of the divine Oracles, all the divine Perfections, sound Reasoning therefrom, and undeniable Facts. As the Scriptures do declare God to be the Author of that good Work of Grace, both as begun and perfected; and as every of God's Works are most worthy of himself, as a Being of infinite Perfections; so right Reason doth teach us fairly to conclude, that our Proposition is true.

That many do actually persevere in Holiness unto the End, and so are saved, is what our Opponents do readily confess; and that the *determining* Cause of such a Perseverance is attributive unto and to be found in some Agent or another, either

either **G**od or his Creature, is what Reason itself doth affirm; also that the Honour and the determining Agency do go together: So that the Point in Hand is brought unto a short Issue. As the holy Scripture doth ascribe the supream and determining Agency in this Matter unto God, the Author of that good Work; so right Reason concludes, that it is not to be found in the Creature, and that consequently unto God doth belong the *sole* Glory of it. Wherefore for Men to ascribe the *determining* Agency of the Saints final Perseverance unto themselves, is not only to pervert the true Order of Things in the Matters of Sanctification and Salvation, but also manifestly to rob God of his Honour, and to give it to his Creature.

And here to prevent Mistakes and Objections, mark, the Question here is not, “Whether the renewed persevering Soul is freely active in the Point of Perseverance, considered as a Duty, and as the Effects of God’s giving them persevering Grace? Nor whether it be a commendable Act in them thus to do?” For that we both affirm. But, “Whether their final Perseverance in Grace unto Glory doth turn upon the Hinge of a self-determining free-will Power, or that of the free, efficacious and all-conquering Grace of God?” It is upon the Supposition of the former that the *Arminians* do plead for their absurd Notions of falling from Grace: And upon Supposition of the latter it is that we maintain the Saints final Perseverance. So that such as is the Foundation, such is the State of the Superstructure: Where the Foundation is but Sand, it is no Wonder that the Superstructure should ever be in a tottering Posture, liable to fall and utterly fail, according to the *Arminian* Scheme. And on the other Hand, ’tis an irrefragable Argument, that the Building, with every Stone thereof, should stand firm, when the Foundation is an impregnable Rock, and the Builder not frail Man, but the all-wise and immutable God: For Believers are God’s Building, builded together as lively Stones a spiritual House, for an Habitation of God, thro’ the Spirit, upon the Foundation of the Apostles and Prophets, Jesus Christ himself being the chief Corner Stone. It is his own Expression, *Mat.* 16. 16. “Upon this Rock (meaning himself) will I build my Church, and the Gates (*i. e.* the Powers and Policies) of Hell shall not be able to prevail against it.” compared with *Isa.* 28. 16. “Therefore thus saith the Lord God, Behold I lay in *Zion* for a Foundation, a Stone, a tried Stone, a precious Corner Stone, a *sure* Foundation.” And so a *sure* Foundation for the Believer’s Faith and Hope to rest upon, that he who hath begun the good Work in him, will surely perform it until the Day of Jesus Christ, when this great *Zerubabel* (before whom Mountains become a Plain)³ will bring in the Head-Stone, (giving the finishing Stroke to the divine Superstructure) crying *Grace, Grace* unto it.

Thus far, in general, may serve for the Proof of the Point in Hand, which I shall (God graciously assisting) in a more particular Manner ratify and confirm. In doing which, I shall attempt further to discover the Order and Harmony of the several Branches of our Doctrine, and all as harmonizing with and exalting the divine Perfections, as representing the infinitely glorious God in the great Work of Redemption and Salvation, to act every Way worthy of himself, as most wisely propounding and pursuing an End, nothing short of his own Glory,

in the actual Salvation of all his elect, redeemed and called Ones, and thereby manifest that this his Work is most honourable and glorious; that it is wonderful, fit to be remembred, and most highly admired; that this Work of his Hands is Verity and Judgment, that stands fast for ever and ever, and is done in Truth and Uprightness, who hath sent Redemption to his People, and hath commanded his Covenant for ever, *holy and reverend is his Name*, P^{sal.} III.

Now whether we consider this important Work in Purpose or Execution, we shall find that all the divine Attributes do shine forth with a most marvellous Splendor, steadily pursuing the great End propounded: Which (as before observed) Time and Fact do and will discover. It was wholly of the divine and sovereign Pleasure, whether he would at all undertake the Redemption and Salvation of any one of the apostate Race of Mankind any more than of apostate Angels: But it having been his sovereign Pleasure to do it, we are bound in all good Reason to conclude, that he would not do it in a Way unworthy of himself, at meer Uncertainties, so as it should be liable to come to nought, or be defective in any Part thereof, but that it be certain to be performed in a most wise Manner, by his steady Counsels, Power and Wisdom, and in the End appear to be full of incomparable Beauty and Order, most compleat and perfect in every Part: For God is a Rock, whose Ways are Judgment, whose Work is perfect; so that nothing can be added thereunto, nor diminished therefrom.

Wisdom is such an essential Perfection of his most glorious Nature, that he may as well cease to *be*, as cease to *be all-wise*, yea, he is *Wisdom* itself: He is God only wise, the only wise God our Saviour. In how conspicuous a Manner doth this Attribute shine forth in his Works of Creation? How exact is Nature's Frame! What marvellous Beauty and Order sit upon the Face of all his Creatures, in their Make and Subserviency one to another! How constantly and exactly doth the Sun keep its appointed Circuit, which as a Bridegroom cometh out of his Chamber (in the Morning) and rejoiceth as a strong Man to run a Race! His going forth is from the End of the Heaven, and his Circuit unto the Ends of it, and there is nothing hid from the Heat thereof. P^{sal.} 19. 4, 5, 6. How wisely hath he appointed the Moon for Seasons, and made the Sun to know its going down! That maketh Darkness, and it is Night, and that again maketh the Morning to return, causing the Day-spring to know its Place, and the Sun the Place of its Rising, continually to run its appointed Race, in Obedience unto its Maker's Will! In how great Wisdom and Beauty hath he garnished the Heavens, which he hath stretched out as a Curtain, with the greater and lesser Lights thereof, the Sun to rule by Day, the Moon and Stars by Night! Who maketh *Arcturus*, *Orion*, *Pleiades*, and the Chambers of the South; that bindeth the sweet Influences of *Pleiades*, and looseth the Bands of *Orion*; that bringeth forth *Mazzaroth* in his Season, and guideth *Arcturus* with his Sons! Who counteth the Number of the Stars, and calleth them all by their Names; that numbereth the Clouds in Wisdom, and stops the Bottles of Heaven as he pleaseth; that turneth about those wandring Cisterns in the Sky by his Wisdom and Counsel, that they may do whatsoever he commandeth them upon the Face of the World in the Earth! Who holdeth that wonderful and powerful Creature the Wind in

his Fists, and brings it out of his Treasuries to execute his Will, to shew his Power and Wisdom ; that maketh small the Drops of Water, and poureth down Rain according to the Vapour thereof ; yea, that hath made a Decree for the Rain ; and the Way for the Lightning and Thunder, so that the Clouds do drop no more, nor in any other Place but that which he hath decreed ! He causeth it to rain upon one Place, and not upon another ; and who in a Word, doth great Things and unsearchable, yea, marvellous Things without Number. So that if we only look upwards, and behold the Works of his Fingers there, we are made to adore the bright Perfections of his Nature, his marvellous Wisdom and Power, devoutly crying out, O how loudly do the Heavens declare the Glory of the Lord, and in how conspicuous a Manner doth the Firmament shew forth his handy Work ! How clearly doth Day unto Day utter Speech, and Night unto Night shew Knowledge, both of the Reality of his Being, and that with him is glorious Majesty, Power and Wisdom ! For great is our Lord, and of great Power, his Understanding is infinite ! He telleth the Number of the Stars, he calleth them all by their Names : He hath established the World in Wisdom, and stretched out the Heavens by his Discretion ! Yea, by the Word of this glorious Lord were the Heavens made, and all the Host of them by the Breath of his Mouth ! He spake and it was done, he commanded, and it stood fast ! whose Counsel standeth for ever, and the Thoughts of his Heart unto all Generations ! He hath not made one Drop of Water too much, nor one Grain of Dust or Sand too many ; there being a most wise Exactness and due Proportion in them all, which are made, as it were, by Weight and Measure : For he hath measured the Waters in the Hollow of his Hand, and meted out the Heavens with his Span, comprehended the Dust of the Earth in a Measure, weighed the Mountains in Scales, and the Hills in a Balance, *Isa.* 40. 12. So that in Honour to his glorious Name, it becomes us freely to confess, that he made nothing, no, not the least Atom in vain. Hence, as pertinent to my present Purpose, I shall set before the Reader some emphatic Expressions of the right Rev. Bishop *Hopkins*, as I find them quoted by the Rev. Dr. *B. Colman*, in his humble (and indeed very excellent) Discourse of the Incomprehensibleness of God, p. 67. “ Do you “ see Thousands of little *Motes and Atoms* wandring up and down in a *Sun Beam* ? “ it is God that so peoples it : He guides their innumerable and irregular *Stray-* “ *ings* : Not a *Dust* flies in the beaten Road, but its uncertain Motion is guided, “ and the *Storm* shall not carry it further than its appointed Place.” How manifold are his Works, in how great Wisdom hath he made, and in his Providence doth he govern them all, without Superfluity or Deficiency, all exactly commensurate with the eternal Plan and Draught of the all-wise Mind ?

Now if all this be true of God's Works of Creation, and also of his common Providence, (of which more hereafter) surely we must not say less of the *Chief*, *Top* and *Glory* of all his Works, *viz.* that of Redemption, wherein he designed the marvellous Display of those shining Attributes and Perfections of his most glorious Nature, *viz.* his sovereign Mercy and Justice, Grace and Holiness, Truth and Faithfulness, (which as yet lay obscure) while those of his Wisdom and Power shone forth in the Works of Creation, which yet he designed should

do so much more (yea, all of them) in their meridian Brightness and Glory in Redemption and Salvation, the Chief and Glory of all his Works. Hence, by Way of peculiar Emphasis, this Chief of the Works of God is called, not only the *Wisdom*, but also the *manifest Wisdom* of himself, according to the eternal Purpose, which he purposed in Christ Jesus our Lord, *Eph. 3. 10, 11.* So that all the Transactions of the Redeemer in Time, are exactly correspondent with the eternal Plan of Salvation laid out in infinite Wisdom by the glorious Three in One, saying, Let us redeem Man, and restore in him our Image, and thereby make him meet for Fellowship and Communion with us in the heavenly Paradise. So that the Time of his Exhibition in the Flesh, emphatically called the *Fulness* of Time, together with the Manner of his Conception, the Time, Place and Parentage of his Birth, his Life and Death, together with the Nature, Time, Manner and Ends thereof, yea, the very particular Circumstances of his Life, Sufferings and Death, do all exactly answer unto the *eternal Model*: His being delivered unto Death was by or according unto the *Counsel*, the *determinate Counsel* as well as the Foreknowledge of God, *Acts 2. 23. Chap. 4. 28.* Herod and Pontius Pilate, with others, both *Jews* and *Gentiles*, were gathered together against him, for to do whatsoever God's Hand and Counsel determined before to be done. So that here is *no Superfluity, no Deficiency, no Uncertainty, all most exact and uniform, certain and sure*, in this greatest of Works *Redemption*, as the last Day will declare, when the last and finishing Stroke shall be given thereunto by our great Zerubbabel, to God's eternal Honour and his Elect's eternal Wonder and Felicity. Then will his Church, whom he loved and gave himself for, appear in her *full Glory and Splendor*, as a *most compact, compleat and beautiful Building*, erected upon a *sure Foundation*: The present Discovery and View of which (tho' but through a Glass darkly, and at a great Distance off) are *most marvellous and surprizing, delightful and refreshing* unto the poor longing Believer, whose panting Soul, in this State of Absence and Distance, cannot forbear sometimes (with no small Degree of devout and fervent Desire) crying out, Make Haste, O my Beloved, and be thou like unto a young Roe, or a young Hart upon the Mountains of Spices. And O! how great is the Mercy and Grace of our God, who in the mean While abounds therein towards us in all Wisdom and Prudence, making known unto us the Mystery of his Will, according to his good Pleasure, which he hath purposed in himself, that in the Dispensation of the Fulness of Times, he might gather together in one all Things in Christ, both which are in Heaven, & which are on Earth, even in him: In whom also we have obtained an Inheritance, being predestinated thereunto according to the Purpose of him who worketh all Things after the Counsel of his own Will, that we should be to the Praise of his Glory, *Eph. 1. 8. to 13.* We speak the Wisdom of God in a Mystery, even the hidden Wisdom which God ordained before the World to our Glory. And surely if the *minute*st Circumstances relating to the Redeemer's Death, were what God's Hand and Counsel (by which can be meant nothing less than his active and wise Counsels) determined before to be done, (so that according to Scripture-Predictions) *not one fail'd*; how absurd is it to conclude, that the great Ends of his Incarnation, Life, Sufferings and Death, such as the Justification, Effectual Calling, compleat Sanctification

ification and Salvation of those for whom he died and rose again, are left at the utmost Uncertainties and Contingencies whether they shall be effectually answer'd or not? An Absurdity which is the natural Offspring of the *Arminian* Doctrine of *Universal Redemption*, *Free-will*, and *falling from Grace*, but a Doctrine most unworthy of the all-wise God, and contrary to the clearest Dictates both of Grace and right Reason; which therefore doth justly deserve to be exploded by all wise and understanding Men. How oddly doth it sound to say, that such a Doctrine, and such a medley, uncertain Scheme of Redemption and Salvation cometh forth from the Lord of Hosts, who is wonderful in Counsel, and excellent in Working, with whom is Strength and Wisdom in their highest Perfection, and who worketh all Things after the Counsel of his own Will? But now on the other Hand, how exactly doth it comport herewith to maintain, that this infinitely wise Worker hath made with his Church, in Christ her Head and Representative, an everlasting Covenant, ordered in all Things and sure; so that in Faith, and with exceeding great Joy, every of her true Members can say, that herein is *all our Salvation* and *all that we can desire* to render it *complete* and *perfect*?

Here then, seeing this Argument is (without Fraud or Force) so very conclusive, we will enter a little deeper into it. And to that End I shall, by divine Assistance, take some further Prospect of the Works of divine Providence, in Things of a lower Concern than that of eternal Salvation, as I have done with Regard unto God's Works of Creation; wherein we shall have Occasion to observe the marvellous Displays of the infinite Wisdom and steady Counsels of Heaven in powerfully and most exactly bringing about such great Events as were determined on by the eternal Mind, notwithstanding the vast Unlikelihood of the Thing, according unto all human Appearance, being attended with manifold and great Obstructions; all which being subject to the divine Controul, are not only suppress'd from hindering, but also so over-ruled, as that they become subservient unto the all-wise Designs and Conduct of divine Providence; whereby in a Way of Wisdom and Holiness, God brings Light out of Darkness, Good out of Evil, and Order out of Confusion; wherein the bright Signatures of his unsearchable Wisdom, Power, Immutability, Faithfulness in his Promises, together with his rich Mercy and Goodness to his Church and elect People, Justice and Terror to their Enemies, appear with a Soul-ravishing and dazzling Lustre, as coming forth from the Lord of Hosts, who is wonderful in Counsel, and excellent in Working, declaring the End from the Beginning, and from ancient Times the Things that are not yet done, saying, *My Counsel shall stand, and I will do all my Pleasure*. So that what he hath purposed none can disannul; and when his Arm is stretched out, none can turn it back: For the Lord of Hosts hath sworn, saying, *Surely as I have thought, so it shall come to pass; and as I have purposed, so shall it stand, Isa. 14. 24, 27.*

How remarkably true did this Account of Things appear in the Conduct of divine Providence with Respect to the Case of *Joseph*, whom God had designed soon due Time to make Lord over *Egypt*, and by that Means to preserve alive the then only visible Church in the World, and from the Loins of some of whom the MESSIAH was to spring, according to the Flesh? Thus the Design of God is laid:

laid : But to human Appearances, how unlikely that it should be effected, since so many and great Obstructions lay in the Way of it, yea, such as seemed more likely to issue in *Joseph's* Disgrace, than of his coming to Honour, or in his Dissolution by Death, instead of becoming an Instrument of saving much People alive. But the Counsel of the Lord must stand, and therefore all those Obstructions, which as so many Mountains stood in the Way, must (as they were) be removed out of the Way, and become a Plain, yea, made subservient unto the grand Design of the Almighty, until it was effected, as the Event declared. The Designs of his Brethren and those of his wicked Mistress were evil, but God's were good. The whole sacred History of this Providence is very entertaining, as fitly calculated to yield both divine Profit & Pleasure to the christian Mind. The Works of the Lord are great and wonderful, sought out of all them that have Pleasure therein.

To this I might mention the Conduct of divine Providence towards *David*, in taking him from the Sheep-fold and advancing him unto the Throne of *Israel*. Instances of this Kind are numerous, and make a noble Figure in sacred History. Look upon the Church in *Egypt*, and behold, the more they were oppressed the more they grew and increased, and at last brought out of that House of Bondage by the powerful Arm of the Almighty, to the Terror and Destruction of their Enemies, which were cruel, politic and powerful ; and that too at that particular Juncture of Time which God had appointed, and that had been foretold several Hundreds of Years before. *Exod. 12. 41.* " And it came to pass, that at the End of the four Hundred and thirty Years, even the self-same Day, all the Hosts went out from the Land of *Egypt*."

Yea, view we the intire Account of Things, from God's Promise to *Abraham*, that his Seed should inherit the Land of *Canaan*, to their actual inheriting thereof, and we shall see the divine Counsels steering on in their steady Course through whole Crouds of Difficulties and a great Length of Time, in so exact a Manner, that when they were actually accomplished, *Joshua* told the *Israelites*, saying, Not one Thing hath failed of all the good Things which the Lord your God spake concerning you ; all are come to pass unto you, and not one Thing hath failed thereof, *Josh. 21. 45.* Chap. 23. 14.

Thus I might trace the History of divine Conduct in preserving his Church unto this Day, and make the same Conclusion ; so that in Times of hottest Persecution it became a Proverb, that *the Blood of the Martyrs was the Seed of the Church*. Behold a Bush burning, but not consumed, still preserved fair and flourishing ! And I may safely venture to aver, from the Scripture Account of Things, that at the last Day, when Christ shall come again the second Time without Sin unto Salvation, then it will appear that of all that God hath determined and said with Respect unto his Church's Salvation, not one Thing hath failed of all the good Things which the Lord their God hath spake concerning them, all are come to pass unto them, not one Thing hath failed thereof, all taking their Rise in the eternal Counsels.

In short, if we allow God to be an eternal Being, and the Author of our Salvation in Time, Reason itself says, that such grand Effects are not the Product of

of an Yesterday's After-thought, but of an eternal Counsel and Purpose, laid out in the wisest and best Manner, answerable to the transcendent Excellencies and Perfections of our great God and Saviour. Now as the Elect are said to be chosen in Christ before the Foundation of the World, that they should be holy, and have Redemption through his Blood; chosen unto Sanctification and Salvation; and as they are said to be chosen in Christ by the Father, *in* Christ I say, the Head and Saviour of his Church; so 'tis very evident, there passed an eternal Covenant-Transaction between the Father and the Son about the Elect's Salvation. Hence he is emphatically called, the Covenant which the Father hath given for the People, *Isa.* 49. 5. to 9. and in *Zechariah* we read of a Counsel of Peace between them both; and *Isa.* 54. 10. of God's Covenant of Peace, more firm than the Hills and Mountains: See also *Psal.* 89. 28. where the Father saith of the Son, as the covenanting Head of the Elect, My Covenant shall stand fast with him. Now this is called a Covenant of Peace, in Regard of the great End of that Covenant-Transaction, which was to make Reconciliation for the Sins of the People, by the propitiatory Sacrifice of himself, and that in the End they might be saved from Wrath through him: Hence God is called the God of Peace, who brought again from the Dead our Lord Jesus, the great Shepherd of the Sheep, (mark) thro' the Blood of the everlasting Covenant, *Heb.* 13. 20. According to which Covenant, the Son being chosen by the Father as Head of the Elect which were chosen in him, was to become incarnate; *that is*, in the Fulness of Time he was to assume their Nature into a Union with his divine, stand in their Law-Place, suffer and die as a propitiatory Sacrifice, to the satisfying the righteous Demands both of Law and Justice, & to make up the Breach between the Father and the Elect; that he should pay down the Price of their Redemption to the full, purchasing for them both Grace and Glory, that he should take them under his Charge and Care, so as that not one of them be lost. He undertook to atone and interceed for them as their Priest, to teach them as their Prophet, by his Word and Spirit, the Will of God for their Salvation; to subdue them to himself, to rule in them, over them, and for them, as their King and Captain of their Salvation, and so to defend them from all Enemies whatsoever, Sin, Satan, the World, Death, Hell, and the Grave, and to see them all forth coming at the great Resurrection-Day: Hence 'tis said, that he must reign until he hath put all Enemies under his Feet, and the last Enemy that shall be destroyed is Death, *1 Cor.* 15. 25, 26. To these Ends were they chosen in him, and given to him in Charge by the Father: Hence saith the Redeemer, *Joh.* 6. 38, 39. "I came down from Heaven not to do mine own Will, but the Will of him that sent me, that of all that he hath given me I should lose nothing, (no, not their Dust) but raise it up at the last Day." *Joh.* 17. 2. "As thou hast given him Power all Flesh, that he should give eternal Life to as many as thou hast given him." Accordingly will he at last present them to his Father, saying, "Behold I and the Children which thou hast given me," *Heb.* 2. 13.

These were the Engagements of Christ on his Part of the Covenant of Peace: Upon this the Father engages to prepare him a Body, promiseth him Help and Succour, Honour and Glory; also Grace, Peace, Pardon, and Salvation to the Elect,

Elect, represented by him : The Holy Ghost also undertakes to be their Sanctifier and Sealer unto the Day of Redemption. See *Heb.* 10. 7, 8, 9, 10, &c. *Isa.* 49. 3. to 10. Chap. 50. 7, 9. Chap. 53. 2 *Thes.* 2. 13, 14. *Eph.* 4. 30. Hence it is that we read of Grace given them in Christ Jesus before the World began, 2 *Tim.* 1. 9. and of their Hopes of eternal Life, which God, that cannot lie, hath promised before the World began. Where observe, (1.) a Promise made ; (2.) the Blessing promised, *viz.* eternal Life, and by just Consequence Grace to persevere unto the End ; note, (3.) the Date of this Promise's Commencement, before the World began, and therefore could not be made to any Man or Angel, it must then be unto the Son, as the Elect's Head and Representative in that eternal Covenant of Peace, who then received Grace for them ; note, (4.) the Maker of this Promise, emphatically called, God that cannot lie ; *that is*, the unchangeable and faithful God, that keepeth his Covenant, and stands unto this his Promise, founded upon the Covenant-Engagements of the Son, as Head of his Chosen. Hence it is, that to Believers, who are Partakers of the divine Nature, do belong many exceeding great and precious Promises ; and they are such, because, *first*, the Things promised are of a most valuable Nature, even Grace and Glory ; and *secondly*, because they are sure to be performed : Hence the new Covenant is said to be established upon better Promises than those of the first Covenant, which were *Yea* and *Nay*, founded upon Creature-Conditions, and so uncertain as to their Performance, *Do this and live* ; whereas the Promises of the new and everlasting Covenant of Grace and Peace are absolute and sure, because founded upon the Suretyship Engagements of Christ, the Tenor of which run thus, *I will, and you shall* ; I will be your God, and you shall be my People : and such like.

Hence 'tis very observable, that such Kind of Promises are mentioned as founded upon Christ's Satisfaction, or compleat Offering of himself for them, and as flowing therefrom. *Heb.* 10. 12. to 19. " But this Man, after he had offered one Sacrifice for Sins, for ever sat down on the right Hand of God ; from henceforth expecting 'till his Enemies be made his Footstool : For by one Offering he hath perfected for ever them that are sanctified. (Now mark) Whereof the Holy Ghost also is a Witness to us : For after that he had said before, this is the Covenant that I will make with them after those Days saith the Lord ; I will put my Laws into their Hearts, and in their Minds will I write them : And their Sins and Iniquities I will remember no more. Now where Remission of these is, there is no more Offering for Sin." See also *Heb.* 8. 6. to the End, where we have more to the same Purpose, where the Apostle hath an immediate Reference unto those Promises of a new Heart, a new Spirit, and such like, in *Jer.* 31. 31, 32, 33, 34. and in the 36th Chapter of *Ezekiel*, also *Jer.* 32. 38, 39, 40. " And they shall be my People, and I will be their God ; and I will give them one Heart and one Way, that they may fear me for ever, for the Good of them and their Children after them ; and I will make an everlasting Covenant with them, that I will not turn away from them to do them good ; but I will put my Fear into their Hearts, that they shall not depart from me. Now all this is founded upon the aforesaid Covenant-Transactions between

between the Father and the Son, and are ratified to the Elect by the aforesaid Compleatness of his Offering, by which he hath perfected for ever them that are sanctified, (*mark*) them that are sanctified, all the Elect, whether of the *Jewish* or the *Gentile* Race; the Apostle, you see, applying here all those Old-Testament absolute Promises unto all and every of those Christ gave himself an Offering for, without Difference, whether they be *Jews* or *Greeks*. I remark this, in order to shew how vainly 'tis objected to us, that the aforesaid Old-Testament Texts have an only peculiar Reference to the Conversion of the *Jews* in the latter Day. And by the Way, suppose it had, still the Doctrine of *absolute* and *efficacious* Grace I plead for stands good so far, according to the Grant implied in the Objection. But since the Apostle, who perfectly knew the Mind of God, applies the said Texts to the New-Testament Dispensation, by which both *Jews* and *Gentiles* were brought into one Fold, our Argument thence in Behalf of the Doctrine of *absolute* and *efficacious* Grace, and the Saints *final* Perseverance stands firm and unshaken: Neither is it to any Purpose here, to bring in a Heap of *If's*, and *And's*, and *But's*, and talking about *conditional* Promises, because these *better* Promises of the Covenant of Peace, founded on absolute Grace and the Redeemer's perfect Offering, are *fruitful* Promises, containing all the conditional Promises within their Bowels; that which comes forth under the Appearance of a Condition being the Subject of a faithful Promise. For Instance, *It is* said, "He that believeth and is baptized, shall be saved;" why the new Covenant engageth to give Faith to the Soul, whereby it is enabled savingly to believe, Faith is not of our selves, it is the Gift of God, *Eph.* 2. 8. The same may be said of Repentance, as appears from *Zech.* 12. 10. "I will pour out upon the House of *David*, and the Inhabitants of *Jerusalem*, a Spirit of Grace and Supplication;" whence it follows, as the natural Effects of this, "And they shall look upon him whom they have pierced and mourn, &c." compared with *Acts* 5. 30, 31. "The God of our Fathers raised up Jesus whom ye slew and hanged on a Tree, him hath God exalted with his right Hand, to be a Prince and a Saviour, for to give Repentance to *Israel* and Remission of Sins;" compared with *Acts* 11. 8. "Then hath God also to the *Gentiles* granted Repentance unto Life." So that by the House of *David*, and the Inhabitants of *Jerusalem*, and *Israel*, to whom the said Promises were made, we are to understand God's Elect amongst the *Gentiles* as well as the *Jews*. Again, *it is* under the Form of a Condition said by our Lord, "Him that cometh unto me, I will in no wise cast out;" why it is these absolute Promises of the better Covenant that maketh the Soul both willing and able to come. *Joh.* 6. 37. "All that the Father giveth unto me, shall come unto me, and him that cometh unto me I will in no wise cast out"; which Text, you see, hath a peculiar Reference to the Covenant-Transactions that pass'd between the Father and the Son, as above explained. Again, *it is* said under the Form of a Condition, "He that endureth unto the End, shall be saved;" why this better Covenant doth at once engage for the giving the aforesaid Grace, and for the Believer's final Perseverance in the same; all is comprized in the Promise of a new Heart, and that God will not turn away from them to do them good, but that he will so put his Fear into their Hearts, that they

they shall not finally depart from him. If the Saints do finally apostatize, it must be either by God's utter forsaking of them, or by their utter forsaking of him, or by something plucking them from under his Care, and out of his Hand: But neither of these can be, since God has *thus* engaged for them in Covenant, and declared that they shall be kept by his Power thro' Faith unto Salvation, ready to be revealed in the last Time. Where observe, that God's Power is as at once engaged for their Salvation the End, and for their persevering Faith unto the End that they may be saved: So that a persevering Faith cannot be a Condition of this better Covenant, because (as Dr. Chauncy, in his *Doctrine according to Godliness*, p. 132. well observes) "it is an Effect of the conditional Part of the Covenant that Christ performed; it is the absolute Gift of God unto us, and cannot come to us but upon Condition of Christ's Righteousness; and therefore can be no other Condition than of Order and Connection in the Promises, and their Performances, *Eph.* 2. 8. *2 Thes.* 2. 13. *2 Pet.* 1. 1. "*Simon Peter* a Servant and an Apostle of Jesus Christ, unto them that have obtained like precious Faith with us, through the Righteousness of God and our Saviour Jesus Christ." *Quest.* Doth not the Gospel require Faith as the Condition to interest Men in Christ? *Ans.* There is a twofold Interest commonly spoken of; Interest by Way of Right, and Interest by Way of Participation, Claim and Possession: In the first Sense, Christ is the only Condition of Interest; in the last Sense, Faith is a Condition of Connection, as a Means or Instrument of Participation of the Gift of the Promise of the said Covenant, and therefore a Benefit."

I proceed to observe, that since Christ has finished what his Father gave him, and which he undertook to do, in his Humiliation-State, and since he is now doing in a State of Exaltation what he also undertook to perform, and certainly engaged to pursue the same 'till the whole is compleated, it naturally follows, that all the Promises of God the Father in him for the Soul-saving Use and Benefit of the Elect, the Saints, are *Yea*, and in him *Amen*, to God's Glory, *2 Cor.* 1. 20. They are many, they are exceeding great and precious, they are such as contain in them whatever is needful to perfect and compleat the Redeemed's Sanctification and Salvation, founded in the Grace and the most precious Blood of that everlasting Covenant which is ordered in all Things and sure, *2 Sam.* 23. 5. "I have made a Covenant (saith God) with my Chosen; I have sworn unto *David* my Servant, *i. e.* Christ the true spiritual *David*, thy Seed will I establish for ever, and thy Throne unto all Generations: For a Seed shall serve him, and it shall be accounted unto the Lord for a Generation; my Covenant shall stand fast with him," *Psal.* 22. 30. *Psal.* 89. 3, 4, 28. To which End God hath engaged all his Attributes, *viz.* Grace, Wisdom, Power, Holiness, Faithfulness, Immutability and Oath; see *Ver.* 28, 29, to 38. "My Covenant shall stand fast with him: His Seed also will I make to endure for ever, and his Throne as the Days of Heaven."

Objection. Ay, but how if they should forget themselves and prove disobedient, then surely the Covenant is of no Force to save them?

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Answer.

Answer. No such Thing ; yea, so far from it, that the Covenant hath provided a Rod of Correction, a sanctified Rod, for their Recovery, by true Repentance ; if they go astray, the Rod shall bring them back again by a weeping Cross, as it follows Ver. 30. “ If his Children forsake my Law, and walk not in my Judgments, if they break my Statutes, and keep not my Commandments ; then, what then ? Why, then will I visit their Transgressions with a Rod, and their Iniquities with Stripes : Nevertheless, my Loving-kindness will I not utterly take from him, nor suffer my Faithfulness to fail. My Covenant will I not break, nor alter the Thing that is gone out of my Lips. Once have I sworn by my Holiness, that I will not lie unto *David*, Christ the spiritual *David*, his Seed shall endure for ever, and his Throne as the Sun before me : It shall be established for ever as the Moon, and as a faithful Witness in Heaven.” This will God do unto them, and not forsake them : He will chasten them, that they may not be condemned with the World. *Isa.* 54. 7, &c. “ For a small Moment have I forsaken thee, but with great Mercies will I gather thee : In a little Wrath I hid my Face from thee for a Moment, but with everlasting Kindness will I have Mercy on thee, saith the Lord thy Redeemer. For this is as the Waters of *Noah* unto me : For as I have sworn that the Waters of *Noah* shall no more go over the Earth, so have I sworn that I will not be wroth with thee, nor rebuke thee. For the Mountains shall depart, and the Hills be removed, but my Kindness shall not depart from thee, neither shall the Covenant of my Peace be removed, saith the Lord that hath Mercy on thee.” What can be fuller than this ?

Objection. Ay, but this refers to the *Jews*.

Answer. That is a great Mistake ; for the Chapter contains a famous Prophecy of the calling and gathering the *Gentiles* into Christ's Fold under the Gospel, as is most evident. Besides, it is expressly said, Ver. 17. “ This is the Heritage of the Servants of the Lord, and their Righteousness is of me, saith the Lord.” Moreover, this Argument is strengthened by a notable Text in the New-Testament ; *Heb.* 6. 16. to the End, “ For Men verily swear by the greater, and an Oath for Confirmation is to them an End of all Strife : Wherein God willing more abundantly to shew unto the Heirs of Promise the Immutability of his Counsel, confirmed it by an Oath, that by two immutable Things, *viz.* God's Promise and Oath, in which it was impossible for God to lie, we might have strong Consolation who have fled for Refuge to lay hold upon the Hope set before us : Which Hope we have as an Anchor of the Soul, both sure and stedfast, and which entrencheth into that within the Vail, (*i. e.* into Heaven) whither the Forerunner is for us entred, even Jesus, made an High-Priest for ever after the Order of *Melchizedek*.” So that there is a most sure Foundation laid for all the Heirs of Promise following after, and safe Arrival thither ; and they have the greatest Encouragement that can be given them to be looking unto Jesus, as the Author and Finisher of their Faith, since he is gone, as their High-Priest, their Saviour & Forerunner, to prepare a Place for them, that in due Season he may receive them to himself in those blessed heavenly Mansions, *Joh.* 14. 1, 2, 3. The united Power of himself and Father is engaged for the actual and full Accomplishment of it ; *Joh.* 10. 27, 28. “ My Sheep hear my Voice, and I know them, and they follow me, and

and I give unto them eternal Life, and they shall never perish, neither shall any pluck them out of my Hand : My Father which gave them me, *viz.* in the Covenant of Redemption, is greater than all ; and none is able to pluck them out of my Father's Hand. I and my Father are one ; *that is*, one in Essence, and one in Power, in this we are Equals. So the *Jews*, to whom he spake this, understood him to mean, as appears by their taking up Stones to stone him as a Blasphemer, that being Man, he made himself God, or equal with God, as in Chap. 5. 18. and as further appears by our Saviour's defending his Proposition, in Opposition to their Cavils ; amongst other Things saying to them, " The Father is in me, and I in him," Chap. 10. Ver. 39. Thus he and his Father are One, one in Essence, one in Power, and one in Will. *Mat.* 18. 14. " It is not the Will of my Father which is in Heaven, that one of these little Ones should perish, but have everlasting Life." *Joh.* 3. 16. Yea, to this End, is both the Father's and the Son's Love and Grace engaged, *Rom.* 4. 16. " Therefore it is of Faith, that it might be by Grace, to the End that the Promise might be sure unto all the Seed." *Joh.* 13. 1. " Having loved his own which were in the World, he loved them unto the End." And there is no End of that Love.

Moreover, as God is a faithful and Covenant-keeping God, so he hath abundantly engaged his Faithfulness for the Performance of his Promise to his Son, as the Head of the Elect, that he shall see of the Travail of his Soul, and be satisfied ; in Hopes of eternal Life, which God that cannot lie, hath promised before the World began. Hence it is that the New-Testament doth so loudly ring of God's Faithfulness in this Matter, *1 Cor.* 1. 8, 9. " Who shall confirm you unto the End, that ye may be blameless in the Day of our Lord Jesus Christ. God is faithful, by whom ye were called into the Fellowship of his Son Jesus Christ our Lord." *1 Cor.* 10. 13. " God is faithful, who will not suffer you to be tempted above that ye are able ; but will with the Temptation also make a Way to escape, that ye may be able to bear it." *1 Thes.* 5. 23. " And the very God of Peace sanctify you wholly : And I pray God your whole Spirit, and Soul, and Body, be preserved blameless unto the Coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it." *2 Thes.* 3. 3. " But the Lord is faithful, who shall stablish you, and keep you from Evil." *2 Tim.* 2. 13. " If we believe not, (or tho' our Faith be but weak, attended with Fears and Doubtings) yet he abideth faithful, he cannot deny himself."

In a Word, as the Son was faithful unto him that appointed him, becoming a faithful High-Priest in Things pertaining to God, suffering to make Reconciliation for the Sins of the People, which his Father chose in him, and gave unto him as his Care and Charge ; so God the Father is faithful, that hath promised eternal Life to them in him before the World began. *Heb.* 2. 17, 18. Chap. 3. 2. Chap. 10. 23. *Titus* 1. 1, 2. They are so dear unto God, that whose toucheth them, toucheth the Apple of his Eye, *Zech.* 2. 8. Their very Hairs are all numbered, so exact is Christ in his providential Care over them ; much more then will he preserve their precious Souls from perishing by a final Apostacy. Did he die for them ? It was that they might live both a Life of Grace and a Life of Glory, *Rom.* 8. 32. Did he rise again ? Behold they are risen with him, *Col.* 3. 1.

Is he ascended into the Heavens? They are ascended representatively in him, and made to sit together in the heavenly Places, *Eph.* 2. 4, 5, 6. Doth he there as an Advocate, appear in the Presence of God? It is for them, *Heb.* 9. 24. Will he come again? It will be as his Church's Head and Saviour, to compleat her Salvation.

Thus the Father and the Son hath unitedly engaged for the bringing Home all the Elect of God into Christ's Fold here, and the eternal Mansions hereafter; and consequently engaged for the effecting their final Perseverance in Grace. Hence, well might St. *Paul* say, "Being confident of this very Thing, that he who hath begun a good Work in you, will perform it until the Day of Jesus Christ," *Phil.* 1. 6. Especially when to these Things we consider, that the Holy Ghost being a Party in this Covenant, hath also engaged to act his Part, both in the beginning and perfecting this good Work of Grace and Sanctification: "They being chosen in Christ by the Father, unto Salvation, through Sanctification of the Spirit, and Belief of the Truth," 2 *Thes.* 2. 13. compared with 1 *Pet.* 1. 2. "Elect according to the Foreknowledge of God the Father, thro' Sanctification of the Spirit unto Obedience, and sprinkling of the Blood of Jesus Christ." Now the Certainty of the Saints final Perseverance is so strongly founded upon the effectual Operations of the Holy Ghost, as that it appears in every of his peculiar and distinct Operations upon the Elect, as a Regenerator of their Souls, in effectual Calling, as a Sanctifier, as a Helper, Comforter, and a Sealer, and all correspondent with the eternal Plan of Salvation.

First, The Saints final Perseverance is so firmly connected with their effectual Calling, that they are said now to be saved. 2 *Tim.* 1. 9. "Who hath saved us, and called us with an holy Calling." *Titus* 3. 4, 5. "According to his Mercy he saved us, by the washing of Regeneration, and renewing of the Holy Ghost." As the Elect are preserved in Jesus Christ and called, *Jude* Ver. 1. so being called, they are preserved unto Life Eternal: "For the God of all Grace, who hath called them unto his eternal Glory, by Christ Jesus, will make them perfect, strengthen, stablish, and settle them," 1 *Pet.* 5. 10. "Whom he called, them he glorified," *Rom.* 8. 30. As they are begotten of God, and born of the Spirit, so the Seed of God remaineth in them; they are born again, not of corruptible Seed, but of *incorruptible*, by the Word of God, which liveth and abideth for ever, 1 *Joh.* 3. 9. 1 *Pet.* 1. 22. See also 1 *Joh.* 2. 25, 26, 27. "And this is the Promise that he hath promised us, even eternal Life. These Things have I written to you concerning them that seduce you. But the Anointing which ye have received of him (the Unction of the holy One) abideth in you; and ye need not that any Man teach you: But, as the same Anointing teacheth you of all Things, and is Truth, and is no Lie: and even as it hath taught you, ye shall abide in him." Compare this with 2 *Cor.* 3. 18. "But we all with open Face beholding, as in a Glass, the Glory of the Lord, are changed into the same Image, from Glory to Glory, even as by the Spirit of the Lord."

As the holy Spirit accompanies the Gospel with its effectual Operations, to the effecting the New-Birth, and bringing forth of the new Man, so also it doth accompany the same Means for the Growth of the same, until it come to a *perfect*
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Man. Hence the Gospel is said to be the Power of God unto Salvation unto every one that believeth, *Rom.* 1. 16, 17. The Word and Ordinances are to them full Breasts of Nourishment and Consolation, *1sa.* 66. 10, 11, 12. *1 Pet.* 2. 2. "As new born Babes desire the sincere Milk of the Word, that ye may grow thereby." The holy Supper was, in an especial Manner, instituted as a standing Ordinance to this End, that Believers taking and eating the Bread of Life, and drinking of the Wine of the Kingdom, might grow in Grace. *1 Cor.* 10. 16. "The Cup of Blessing which we bless, is it not the Communion of the Blood of Christ? The Bread which we break, is it not the Communion of the Body of Christ?" Accordingly our Lord saith, *Joh.* 6. 35. "I am the Bread of Life. This is the Bread which cometh down from Heaven, whereof if a Man eat, he shall never die. I am the living Bread which came down from Heaven; if a Man eat of this Bread, he shall live for ever.---Whoso eateth my Flesh, and drinketh my Blood *hath* eternal Life, and I will raise him up at the last Day; for my Flesh is Meat indeed, and my Blood is Drink indeed. He that eateth my Flesh, and drinketh my Blood, dwelleth in me and I in him: As the living Father hath sent me, and I live by the Father; so he that eateth me, shall live by me.---He that eateth of this Bread shall live for ever." Now he that feedeth and liveth upon Christ, must be one that hath a Principle of Grace and Faith in his Soul; that is a true Believer, who being possessed of a Life of Grace, born of the Spirit, doth spiritually and by Faith feed upon a crucified Jesus. *Gal.* 2. 20. "The Life that I now live in the Flesh, is by the Faith of the Son of God, who loved me and gave himself for me." Here also we may observe, that our Saviour once and again saith, "Such shall never die, but live for ever;" so again he saith unto *Martha*, *Joh.* 11. 25, 26. "I am the Resurrection and the Life: He that believeth in me, tho' he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die. Believest thou this?" This then claimeth our Belief, and confirms the Point in Hand. The Life and Death here spoken of can't intend a natural Life and Death, since in that Sense no Man lives for ever; all both good and bad, die and return to their Dust, the Believer and the Unbeliever are alike laid in the Grave, and the Worms do feed on them. It must then intend a *spiritual* Life which every regenerate Believer lives, and a spiritual Death that they shall never die, but shall live for ever; their Life of Grace shall issue in a Life of eternal Glory. Which Sense perfectly agrees with the evident Scope of the Place: For as our Lord doth not here speak of corporeal but spiritual Meat and Drink, so neither doth he speak of a corporeal Life and Death, but a spiritual. From all which it is evident, that the Life of Grace begun in the Soul shall never be extinguished, but continue for ever. Hence our Lord in this very Discourse concerning himself, as the Bread of Life, doth affirm, with a Verily, verily, I say unto you, he that believeth on me *hath* everlasting Life. Mark, 'tis not said, it *may be* he shall, or *peradventure* he may have it hereafter, but in the present Tense, he *hath* everlasting Life. And again, He that eateth my Flesh and drinketh my Blood *hath* eternal Life. Sanctification is Glory begun, and Glorification is Sanctification compleated. "We are changed from Glory to Glory (saith the Apostle) even as by the Spirit of the Lord,"

Lord," 2 *Cor.* 3. 18. Hence we are told, that "the Path of the Just is as a shining Light, that shineth more and more unto the perfect Day," *Prov.* 4. 18. The divine Seeds of Grace being sown, do spring up and grow (like unto Corn sown) first the Blade, and then the Ear, and then the full ripe Fruit : So that however this divine Work oft meets with diverse and strong Obstructions and Oppositions from the Soul's Enemies, yet that heavenly Fire never goes out, because of the fresh and perpetual Supplies of the holy Spirit of Grace, who invincibly carries on the good Work begun until it becomes compleat and perfect. "Because I live, (saith their Saviour) ye shall live also," *Joh.* 14. 19. *Col.* 3. 4. "For ye are dead, and your Life is hid with Christ in God: When Christ who is our Life shall appear, ye also shall appear with him in Glory." So effectually doth the Life of the Head preserve the Life of the Members, that while the Head lives the Members cannot die. As the *Manna* and refreshing Streams of the Rock, together with the Pillar of Cloud by Day, and the Pillar of Fire by Night, did not fail, but continued with *Israel* of old until they arrived unto the promised Land ; so the Bread of Life, and the refreshing Streams of the River of God, his holy Spirit to guide, and his Power to protect his adopted regenerated Children, will not fail, but follow them, until they shall all safely arrive at the heavenly *Canaan* of Rest and Glory above : Christ will be unto them a hiding Place from the Wind, a Covert from the Tempest, as Rivers of Waters in a dry Place, and as the Shadow of a great Rock in a weary Land, *Isa.* 32. 2. The glorious Lord will be unto them a Place of broad Rivers and Streams, their Place of Defence shall be a Munition of Rocks, their Bread shall be given them, and their Water shall be sure, *Isa.* 33. 16. His Mercy and Goodness will follow them all the Days of their Lives, *Psal.* 23. 6. The Saints all like a Fleet of Ships, set out under the Conduct of the divine Pilot, steering by the Compass of the Word, through the boisterous Seas of Affliction and Temptation, their Sails filled with the Gales of the Spirit, bound unto one Port, having with them the Anchor of Hope both sure and stedfast, entering in within the Vail, shall all at length safely arrive thither : Yea, altho' some of them meet with dreadful Storms and Tempests in their Passage thither, like that of *Paul* and the Soldiers in their Voyage to *Rome*, yet having Assurance from God that not one of them shall perish, as *Paul* had, they shall as certainly at length arrive at their heavenly Haven, as *Paul* and all the Ship-Men did at *Rome*, notwithstanding the Storms and Shipwreck they met withal in the Way, according as 'tis said, that they that could swim should cast themselves first into the Sea and get to Land, and the rest, some on Boards, and some on broken Pieces of the Ship, and so it came to pass that they escaped all safe to Land. O admirable Sight ! a Bush burning, and yet not consumed ! O wonderful Paradox ! We are killed all the Day long, and accounted as Sheep for the Slaughter ; and yet *Conquerors*, more than Conquerors over all Enemies, whether present or to come : But it is through Christ that loved them.

I now proceed to argue from the Operations of the holy Spirit, as a Witness, a Sealer, and Pledge given to the Saints, thereby securing their final Perseverance. He it is that sheds abroad the Love of God in their Hearts, and who, as their
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Comforter, shall abide with them for ever. *Rom.* 5. 6. *Job.* 14. 16. He is that holy One that anoints them unto the Kingdom of Heaven, that beareth Witness, with their Spirits that they are the Children of God, teaching them to infer, that, if Children, then Heirs, Heirs of God, and joint Heirs with our Lord Jesus Christ, Heirs of Promise and Salvation, *Rom.* 8. 15. *Heb.* 1. 14. Chap. 6. 17. and that being Heirs thereof, shall certainly come unto the full Possession thereof. *1 Pet.* 1. 3: "Blessed be the God and Father of our Lord Jesus Christ, who according unto his abundant Mercy hath begotten us again to a lively Hope by the Resurrection of Jesus Christ from the Dead, to an Inheritance that is incorruptible, and undefiled, and that fadeth not away, reserved in Heaven for you, who are kept by the Power of God through Faith unto Salvation, wherein ye greatly rejoice, tho' now for a Season, if Need be, ye are in Heaviness, through manifold Temptations, that the Trial of your Faith being much more precious than Gold that perisheth, tho' it be tried with Fire, may (as indeed it will) be found to Glory and Honour at the Appearance of Jesus Christ." *Eph.* 1. 13. "In whom after that ye believed, ye were sealed with the holy Spirit of Promise, which is an Earnest of our Inheritance, until the Redemption of the purchased Possession, unto the Praise of his Glory." *Eph.* 4. 30. "And grieve not the holy Spirit of God, whereby ye are sealed unto the Day of Redemption." *Rom.* 8. 23. "And not only they, but our selves also, which have the first Fruits of the Spirit, even we our selves groan within our selves, waiting for the Adoption, *to wit*, the Redemption of our Body." *2 Cor.* 1. 20, 21, 22. "For all the Promises of God in him are *Yea*, and in him *Amen*, unto the Glory of God by us. Now he which stablisheth us with you, in Christ, and hath anointed us, is God; who hath also sealed us, and given the Earnest of the Spirit in our Hearts." Hence it was that the believing *Hebrews* of old took joyfully the spoiling of their Goods, knowing in themselves, that they had in Heaven a better and more enduring Substance, *Heb.* 10. 34. They had received the first Fruits as a Pledge and Assurance of their obtaining a full Harvest: They had, as I may say, from under God's Hand and Seal, that they should be in due Time be actually possess'd of those better Goods in Heaven. Upon the same Grounds it was that St. *Paul*, of himself and other Believers, with so great an Assurance said, "We know that if our earthly House of this Tabernacle were dissolved, we have a Building of God, a House not made with Hands, eternal in the Heavens." Thus had they attained unto a full Assurance of Hope unto the End. And howsoever many of God's Children do not attain unto this Faith of Evidence and full Assurance of Hope to the End, so as that they have not at full and large the Comfort of their Interest in Christ and the heavenly Glory, yet having attained unto the Faith of Reliance, and cast the Anchor of their Hope within the Vail, they are safe, since we are assured, that in whomsoever God begins the good Work of Grace and Sanctification, he will certainly perform it until the Day of Jesus Christ: He will fulfil all the good Pleasure of his Goodness and the Work of Faith with Power, that the Name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the Grace of our God, and our Lord Jesus Christ, *2 Thes.* 1. 11, 12. To all which agrees that of the Prophet, "They shall be called the holy People, the Redeemed

of the Lord ; and thou shalt be called, Sought out, a City not forsaken," *Iſa.* 62. 12. They shall be called a holy People, there is their Election ; the Redeemed of the Lord, there is their Redemption ; thou shalt be called and sought out, there is their effectual Calling ; a City not forsaken, there is their final Perseverance in Grace to Glory. So that I may be justly allowed triumphantly to conclude these several Heads of Divinity with the Words of the Apostle, *Rom.* 8. 28, &c. " And we know, that all Things shall work together for good to them that love God, to them who are the Called according to his Purpose : For whom he did foreknow, he also did predestinate to be conformed to the Image of his Son, that he might be the First-born among many Brethren. Moreover, whom he did predestinate, them he also called ; and whom he called, them he also justified ; and whom he justified, them he also glorified. What shall we then say to these Things ? If God be for us, who can be against us ? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all Things ? Who shall lay any Thing to the Charge of God's Elect ? It is God that justifieth. Who is he that condemneth ? It is Christ that died, yea, rather that is risen again, who is even at the right Hand of God, who also maketh Intercession for us. Who shall separate us from the Love of Christ ? Shall Tribulation, or Distress, or Persecution, or Famine, or Nakedness, or Peril, or Sword ? (as it is written, For thy Sake we are killed all the Day long, we are accounted as Sheep for the Slaughter.) Nay, in all these Things we are more than Conquerors through him that loved us : For I am persuaded, that neither Death, nor Life, nor Angels, nor Principalities, nor Powers, nor Things present, nor Things to come, nor Height, nor Depth, nor any other Creature, shall be able to separate us from the Love of God, which is in Christ Jesus our Lord." " Now our Lord Jesus Christ himself, and God even our Father, which hath loved us, and hath given us everlasting Consolation and good Hope thro' Grace, comfort your Hearts, and stablish you in every good Word and Work," *2 Theſ.* 2. 16, 17.

But I have not yet done, because (notwithstanding all this Evidence for the Confirmation of the Point in Hand, from holy Scripture, sound Reason, Experience and Fact) there are a whole Regiment of Objections that are mustered up in order both to attack and overthrow this divine Truth : Yea, our *Arminian* Antagonists have not been wanting to *press* many Texts of holy Scripture into this their Service. However, since the Scripture admits of no Self-contradictions within its own Walls, which stand as a mighty Bulwark against all our Opponents Oppositions, I need not be dismayed at them, nor fear to abide the Shock.



C H A P. II.

AND *first* of ail, Whereas our Opponents do object against this Doctrine, alledging it to be calculated for the Meridian of Folly and Wickedness, calling it a *licentious* and an *abominable* Doctrine ; I shall, by divine Assistance, endeavour

endeavour to clear it of such *vile* Charges, and prove it to be a Doctrine really and truly promotive of strict undissembled Holiness, as I have already proved concerning the Doctrine of *particular Election* and *Redemption*, which are the Roots from whence this Doctrine of the Saints final Perseverance doth spring and arise. If the Root be holy, so are the Branches: All are promotive of evangelic Holiness.

For,

(1.) Are the Saints such as were elected, or chosen in Christ before the Foundation of the World? It was that they should be holy. *Eph.* 1. 3, 4.

(2.) Were they predestinated unto the Adoption of Children by Jesus Christ unto God the Father? It was that they should be unto the Praise of his glorious Grace. *Eph.* 1. 5, 11, 12.

(3.) Were they redeemed by Christ, who gave himself for them? It was that they should be purified from all Iniquity unto himself, a peculiar People, zealous of good Works. *Titus* 2. 14.

(4.) Are they effectually called in Time, according to God's eternal Purpose and Grace? It is with a holy Calling unto Holiness, and that they should shew forth the Praises of him who hath called them out of Darkness into his marvellous Light. *2 Tim.* 1. 9. *1 Pet.* 2. 9.

(5.) Are they so privileged, that Sin shall not have Dominion over them, because they are not under the Law, but under Grace? It is that they should reckon themselves to be indeed dead unto Sin, but alive unto God, through Jesus Christ our Lord. Hence are they exhorted not to let Sin reign in their mortal Bodies, that they should obey it in the Lusts thereof; neither to yield their Members as Instruments of Unrighteousness unto Sin; but to yield themselves unto God as those that are alive from the Dead, and their Members as Instruments of Righteousness unto God. *Rom.* 6. 11. to the End.

(6.) Doth Grace so much abound unto them, that as Sin hath reigned unto Death, so Grace might reign through Righteousness unto eternal Life, through Jesus Christ our Lord? They are taught to detest and abhor with a God forbid, so vile a Conclusion as to sin because Grace doth thus abound unto them. *Rom.* 5. 20, 21. Chap. 6. 1, 2.

(7.) Are they said to be kept by the Power of God unto Salvation, ready to be revealed in the last Time? It is thro' *Faith*, even the Faith of God's Elect, the holy Properties of which are to *purify the Heart*, and to work for God, yea, to work by Love; and accordingly to gird up the Loins of their Mind, to be sober, and hope unto the End, and in all Respects to behave themselves as obedient Children, being holy in all Manner of Conversation. *Titus* 1. 1, 2. *Acts* 15. 9. *Gal.* 5. 6. *1 Pet.* 1. 5, 6, 13, 14.

(8.) Has God given them everlasting Consolation and *good Hope* thro' *Grace*? It is that they be not only comforted, but also established in every good Word and Work, *2 Thes.* 2. 16, 17. It is said, that being the Sons of God, when Christ shall appear they shall be like him, and see him as he is; in Hopes of eternal Life, which God that cannot lie, hath promised before the World began? Why it is also added, "And every Man that hath this Hope in him, purifieth himself even as he is pure," *1 Job.* 3. 1, 2, 3.

(9.) Are all the Promises of God in Christ unto them *Yea* and *Amen*? Are these Promises exceeding great and precious, that they shall be God's Sons and Daughters? Why they are taught hence thus to infer, *2 Cor.* 7. 1. "Having therefore (dearly Beloved) these Promises, let us cleanse our selves from all Filthiness both of Flesh and Spirit, perfecting Holiness in the Fear of God.

(10.) Have these Heirs of Promise, the Saints, given to them, in Conjunction with these Promises, the Oath of God who cannot lie? Why this is designed at once to console their Souls, and to promote their Diligence in the Ways of Holiness, that they be not slothful, but Followers of them who thro' Faith and Patience are inheriting the Promises, *Heb.* 6. 12. to the End.

(11.) Is their Life so certainly and safely hid with Christ in God, that when Christ who is their Life shall appear, they shall also appear with him in Glory? Why they are taught therefore, or from those very Considerations, to mortify their Members which are upon Earth, Fornication, Uncleaness, inordinate Affection, evil Concupiscence, and Covetousness, which is Idolatry: And to put off all Anger, Wrath, Malice, Blasphemy, Lying, and all filthy Communications out of their Mouths: Particularly that they put on, as becomes the Elect of God, holy and beloved, Bowels of Mercy, Kindness, humbleness of Mind, Meekness, Long-suffering and such like; conscientiously putting in Practice every relative Duty. *Col.* 3d Chap. throughout.

(12thly and lastly.) Have all true Believers an Assurance given them, that Christ their glorious King shall reign until he shall have put all his and their Enemies, yea, even that last and dreadful Eemny Death under their Feet? And that there is certainly a Day coming when they shall all triumphantly sing together that victorious Song, O Death, where is thy Sting! O Grave, where is thy Victory! The Sting of Death is Sin, and the Strength of Sin is the Law: But Thanks be unto God, who hath given unto us the Victory through Jesus Christ our Lord? Why it follows, as a natural Deduction herefrom, "Therefore my beloved Brethren, be ye stedfast, unmoveable, always abounding in the Work of the Lord, forasmuch as ye know that your Labour shall not be in vain in the Lord," *1 Cor.* 15. 20. to the End.

Now answerable to this just Account of Things, we find that the Saints both under the Old and New-Testament Dispensation, did infer and practice.

For Instance; Whoever spake with greater Assurance of their Redeemer's living and standing at the latter Day upon the Earth, and of seeing and enjoying his everlasting Peace and Salvation with him, than *Job*? Yet not a holier Man upon Earth than him, perfect and upright, fearing God and eschewing Evil, *Job* 1. 1. Chap. 19. 25, 26, 27. And so when the *Psalmist* upon the Mount of Assurance could say, "God is the Strength of my Heart, and my Portion for ever;" with what a strong Degree of holy Love towards God was this attended, he saying, "Whom have I in Heaven but thee, and there is none upon Earth that I desire beside thee?" *Psal.* 73. 24, 25. Again, whoever attained unto a greater Degree of Assurance of everlasting Salvation than the Apostle *Paul*; or what Man that ever breathed was a greater Asserter of the Doctrine of divine Predestination than he? And that too so plainly, that some of the greatest Enemies to that

that Doctrine have confessed it ; and yet at the same Time, whoever took more Pains than this Apostle both in teaching and practising the strictest Degrees of true Piety, mortifying and keeping under his Body ? Instances of this Kind were almost endless.

Is it not then most admirable, that such as profess to pay a greater Regard unto right Reasoning than many of their Neighbours, should so miserably forget themselves and their Logick together, as to argue from Men's *infallible* Security in the divine Favour to a *carual* Security and a wretched Indolence in the Service of their good God ; and which is more to a licentious flying in the Face of their greatest and best Benefactor ; that because Grace abounds unto them for their Comfort and Safety, therefore they may allowedly abound in Sin, unto their good Keeper's great Dishonour ? But surely they cannot be Saints indeed, but rather Monsters in Nature that would thus conclude and do.

Such reproachful Objections do proceed from a gross Mistake of the right Motives of true Christian Obedience, as if true Believers were moved only by a *slavish* Fear ; whereas the great Principle of holy Living with them is *Love* and *Gratitude*, their Faith purifies their Heart, and enables them to work from Love, and when Fear has its Place, it is a *Child-like* Fear mix'd with *evangelic* Love ; and even when God smites their Comforts dead, and hides his Face from them, breaking them with Breach upon Breach, as he did holy *Job*, they will still love him, adhere to him, and trust in him, saying, " Altho' he slay me, yet will I trust in him." And what says holy *David*, " I am become like a Bottle in the Smoke, yet do I not forget thy Statutes," *Psal.* 119. 83. Hence then, the clearer Evidence they have of their *infallible Establishment* in God's Favour, their Love and Gratitude is the more heightned and strengthened ; the Joy of the Lord, resulting from a full Assurance of Faith and Hope, is Strength unto the Upright in his Uprightness ; the everlasting discriminating Love of God shed abroad upon his Heart, even constrains him no longer to live unto himself, but unto him who died for him, and rose again ; the very Language of his Heart is, What shall I render unto the Lord for all his Benefits bestowed on and secured unto me an unworthy Sinner ? My Lips shall greatly rejoice when I sing unto thee, and my Soul which thou hast redeemed : I will sing unto the Lord as long as I live ; I will sing Praise unto my God while I have any Being ; my Meditation of him shall be sweet, and I will be glad in the Lord : O what would I do ? What would I not do or suffer for his Sake ? We may therefore truly say, that it is impossible for a true Believer, in the full Views of his Interest in the Favour of God, to run into any gross and wilful Sins ; the Cords of Love and the Bands of a Man do bind him so fast unto God and his Duty. It is when his Evidences for Heaven are beclouded, and he off his Watch, that he is the most likely to fall into Sin and Folly. So far is the Doctrine of the Saints final Perseverance from cherishing in true Believers sinful Courses. The *incomparable, unutterable* Sweetness they find in the Discoveries of God's *free, unchangeable* Love unto their Souls, makes them fearful of doing any Thing to provoke him to withdraw his most delightful Manifestations, even tho' they are assured that God will never utterly forsake them, but save them with an everlasting Salvation. Hence the Spouse of Christ chargeth the Daugh-

ters of *Jerusalem* by the Roes and Hinds of the Field, that they stir not up nor awake her Love until he please, *Song.* 3. 5. Indeed a *formal Hypocrite*, who deduced himself with *groundless Fancies* of his good State, may be likely to abuse *this Doctrine* as they do *others* ; fancying they *may*, and therefore do give themselves Liberty to sin, because they think perhaps that they sha'nt fall short of Heaven. But I say, a *true Believer* cannot, will not continue in Sin, because Grace abounds unto him. Truly the Makers of the above said Objection seem to be acquainted only with a Spirit of *Bondage* and *slavish Fear*, always in *Doubt* and *Suspence* about their spiritual Estate, *never sure* ; intire Strangers to the Spirit of Adoption, the sealing Evidences of the holy Spirit of Promise as an Earnest of the glorious Inheritance ; and of their being sealed thereby unto the Day of Redemption ; and of the constraining Love of Christ shed abroad upon the Heart by the Holy Ghost given unto true Believers. This I say, plainly appears to be their Case, for otherwise they would never insist upon such a reproachful Objection, so contrary to the Dictates both of *Grace* and *Reason*.

From God's holy Word we have plainly seen, that the Doctrines of *peculiar* and *confirming* Grace are propounded, and have been accordingly improved by the primitive Saints as powerful Motives unto true Piety : Therefore those Doctrines cannot, in their *own Nature*, produce Motives unto Licentiousness, Neglect of Means, and Duty unto any. And I hope this may be admitted to pass for sound Reasoning, *viz.* That *that* which in its *own Nature* is promotive of *Holiness*, cannot possibly be in its *own Nature* promotive of *Wickedness*.

Hence then, let our Objectors either retract their *irrational* Conclusions from our Doctrine, or else never more pretend to make the *Holy Bible* the *Rule* of their *Faith* ; or the Rules of *right Reason* their *Guide* in *Argument*. A strange Paradox indeed ! that a *Saint*, one sanctified by the Spirit of Grace and Holiness, should be supposed to, act so diametrically opposite to the natural and genuine Properties of that Grace and Holiness which the holy Spirit has planted in their Souls. Indeed for Men to talk of the Devil's Swine wallowing in the Mire of Sin, is to talk agreeable to their filthy unsanctified Natures : But to say so of Christ's sanctified Lambs and Sheep, is not to talk like Men of good Sense and Consideration, such as our Objectors would be thought to be.

Moreover, to suppose not only that Christ's Sheep should delightfully wallow in the Mire, but also to suppose them to improve the peculiar immortal Love of Christ, their great and good Shepherd, as an Argument wherefore they should do so, is to make them look more like *Devils incarnate*, than like *rational* Creatures, *Saints* and *Christians*. But away with such Objections, *crude* and *indigested* Conclusions, which deserve for ever to be his'd off the Stage without Quarter.

How inconsistent soever our Objectors do judge us to act in exhorting true Believers to a Perseverance in Holiness, whilst we assure them that all such shall finally persevere ; 'tis evident that we herein act in Conformity to no less a Precedent than that which the great St. *Paul* has set us, particularly *Rom.* 6. 1, 2, 11, 12, 13, 14, 15. " What shall we say then ? Shall we continue in Sin that Grace may abound ? God forbid. How shall we who are dead to Sin, live any longer THEREIN ? -- Likewise reckon ye also your selves to be dead indeed unto

Sin,

Sin, but alive unto God through Jesus Christ our Lord. Let not Sin therefore reign in your mortal Bodies, that ye should obey it in the Lusts thereof: Neither yield ye your Members as Instruments of Unrighteousness unto Sin: But yield your selves unto God, as those that are alive from the Dead; and your Members as Instruments of Righteousness unto God. For Sin *shall not* have Dominion over you: for ye are not under the Law, but under Grace. What then? Shall we sin because we are not under the Law, but under Grace? God forbid.” Thus the great Apostle propoundeth the Consideration of the true Believers infallible Security from the *domineering*, and thereupon the *damning* Power of Sin, as a powerful Argument wherefore they should take up Arms against it; Ay, and as a Matter of Encouragement also to them thus to do. Thus God (whose Foolishness is wiser than Men) doth arm Believers for the Field, as he once did *Jeshua* for the Battle, *Jesh.* 1. 5, 6. “There shall not any Man be able to stand before thee all the Days of thy Life. --- I will not leave thee, nor forsake thee.” Whence he is exhorted to be strong and of good Courage. It is the good Fight of Faith, even the Faith that overcomes, which Believers are called upon to fight, even Faith in the Promises of the new Covenant, which are all of an *absolute* and *insuring* Nature, *Yea* and *Amen* in Christ Jesus, to the Glory of God by them. Thus the Worthies of old waxed valiant in Fight. Wherefore did the believing *Hebrews* endure a great Fight of Afflictions, taking joyfully the spoiling of their Goods; but because they *knew in themselves*, that in Heaven they *had a better and more enduring Substance*? It is an Argument that runs thro’ the whole Epistle of St. *John*, That Believers, who have received the Unction of the holy One, should stand fast in their holy Profession, *because they know* that in Christ, they *have eternal Life*.

Thus *Scripture*, together with *Reason* and *Experience*, do declare in Behalf of our Doctrine, as far better calculated to promote Courage and Constancy in the Christian Warfare than our Opponents Scheme, which at *best*, doth leave the *best* of Men to fight at the *utmost Uncertainties*, with Doubtfulness of Success, which hath a proper Tendency to *enfeeble* both their *Hearts* and *Hands*. For I appeal even unto *Experience* and *Fact*, whether Assurance of Success doth not properly tend abundantly to elevate the Spirit and Courage of a Man in great Undertakings? whilst he that is wavering and doubtful how he shall speed, and whose Heart therefore meditates *Terror*, hath his Heart and Hands enfeebled thereby.

If we believe the divine Oracles, we must confess, that that which really and properly tends to make a Believer stedfast and unmoveable, always abounding in the Work of his Lord, is not a *slavish* Fear of miscarrying, or being at last overcome, but *Faith* in God’s Promises that he shall be more than Conqueror through him that loveth him with an everlasting Love, even Christ the Captain of his Salvation; and that his Labour shall not be in vain in the Lord, 1 *Cor.* 15. 58. Thus do they imitate their divine Master, who set his Face like a Flint against all Opposition, because he *knew* that he should not be ashamed nor confounded, *Isa.* 50. 7. Thus the Lord encouraged *Jeshua*, and *Jeshua* the People *Israel*, to go and fight with their Enemies, from an Assurance of Victory over them; and they

they went forth accordingly armed for the Battle, in good Order, using all needful Precautions and Policies of War.

Objection. “ But if the Case be thus, where is the Use of *Fear* in Believers, “ and of those manifold Exhortations, Cautions and Admonitions that are given “ them to take Heed of Falling, yea, to *fear*, lest a Promise being left them of “ entring into Rest, any of them should seem to come short of it ; for I cannot “ see what Need of Caution there can be where there is an absolute Impossibility “ of effective Evil.”

To this I answer, (1.) That whatsoever Interpretation be put upon all or any of those Admonitions, it must be such an one as shall not contradict, but sweetly harmonize with those plain Scriptures which I have produced in Proof of the Saints actual final Perseverance, since there are no real Contradictions in holy Scripture.

(2.) Let it be noted, that there is a proper and inseparable Connection between *Means* and *End*, and so a perfect Agreement between the infallible Certainty of the Saints final Perseverance, considered as it is a *Privilege*, and such Exhortations and Admonitions which press them to Perseverance, considered as it is a *Duty*.

God hath determined that their final Perseverance shall be certain, and withal that it shall be effected in such a Manner as shall perfectly agree with their *rational* Natures, their Activity in the Exercise of Grace and Duty. Hence ~~it is~~ said, that they are kept by the Power of God unto Salvation, ready to be revealed in the last Time, and that nothing shall be able to seporate them from the Love of God, which is in Christ Jesus our Lord : Why it is also said, that they are thus kept, *through Faith*, which is *Heart-purifying* and *operative*, working by Love ; and which, in a Word, leads the *Van*, drawing after it into Exercise, every other Grace, as in *Heb. 11.* may be seen by a Cloud of Witnesses : So that it is very consistently said unto true Believers, the Possessors of this Faith, by Way of Premonition and Exhortation, “ Hold fast the Profession of your Faith without wavering, for he is faithful that promised,” *Heb. 10. 23.* And in *Jude*, Ver. 21. “ Keep your selves in the Love of God.” 1 *Joh. 5. 18.* “ He that is born of God keepeth himself,” and such like. Thus God keeps his Children through Faith unto Salvation, giving them Faith to persevere, and thus they keep themselves in the Exercise of that Gift of his Grace, with a diligent Use of those Means, both public and private, which God hath appointed for them to wait upon him in, for the obtaining a continued and fresh Supply, particularly Prayer, and hearing of the Word : For Faith comes by hearing, and Hearing by the Word of the Gospel, wherein the Righteousness of God is revealed from Faith to Faith, *i. e.* from one Degree thereof unto another, until Faith be swallowed in Vision, and Hope in the full Fruition of God in Glory everlasting. See *Rom. 1. 16, 17.* Chap. 10. 17. *Heb. 10. 24, 25.*

Moreover, as this Word of God doth consist of diverse Branches, such as Promises, Threatnings, Cautions, Expostulations, Exhortations, and such like ; and as these are severally suited to the Passions and Affections of the reasonable Soul, Love, Joy, Fear, Hope, and the like ; so the proper Use of those Exhortations to the Duty of Perseverance, and Premonitions of Danger, doth evidently appear.

And

And as they are backed with Arguments taken from such rational Topicks as Good and Evil, Profit and Loss, from the free, immutable, rich Love of God, answerable to the aforesaid reasonable Powers of the Soul ; which moves and acts hereupon under the Influence of divine Grace, according to *Psal.* 110. 3. *Phil.* 2. 12, 13. so 'tis manifest that our Doctrine is *rational* as well as *scriptural* ; so also are our Arguments with Believers ; and their Obedience in persevering is *rational* and *free*, and consequently the *Vertuousness* of their Obedience is not destroyed but confirmed by this our Doctrine ; contrary to what our Opponents do suggest : For, says one of them, * after he had asserted his absurd Notions of the Saints final Apostacy, “ Surely they who assert the contrary Doctrine do destroy “ not only the Nature of all *vertuous* Obedience, defeat and evacuate the great “ and plain Designs of all Scripture Perswasives and Exhortations to Perseverance “ (which would be as impertinent upon their Supposition, as to exhort him to “ continue in a State of Life who is *immortal*) but they also pervert the true Order of Things, by assuming to themselves, in this State of Probation, the Lot “ and Portion of the confirmed and glorified Saints in Heaven.” But whether this Author hath ~~not~~ *wretchedly perverted* the true Scripture Account of these Matters, let the impartial Reader now judge.

And also see a further Instance of his *Impertinency*, when he supposeth the true Believer upon the Footing of final Perseverance, “ to give himself up to *sleep* in “ the *Vessel*, which he should *govern*, upon a *groundless* Presumption that an Angel “ will be his Pilot ; and that he shall be infallibly steered to the right Point by “ the Arm of *Omnipotence*.” Thus this Author, not steering his Course by the Compass of God's Word, runs upon the Rock of Absurdities, to the entire Loss of his sleepy Notions, whilst our Doctrine remains unmoved, like unto a Rock in the midst of the raging tumultuous Waves.

But if what this Author just before said will not do our Business for us, he hath something else to offer that will, and then to be sure we are gone. But perhaps not. In Page 17. he tells us, That if God make Use of Scripture Exhortations, &c. withal assuring the Saints of Perseverance to Salvation, it is a ridiculous Thing. “ It is (says he) much as if a Father should seriously admonish and beseech his “ Son to take Care and behave himself so that the Inheritance that is unchangeably “ designed for him, may not be given away unto another.”

To this I answer, That if the Case in Hand was just thus, this Objection might be of some Weight. But behold the Difference ! The earthly Father hath not assured his Son that he shall never be guilty of such Undutifulness as to forfeit the Inheritance that is unchangeably designed or purposed for him ; and that his Dutifulness is secured together with his Estate ; which is the Case between our heavenly Father and his Children ; so that when ever they go astray, he will reduce them again to their Obedience, give them Repentance and Pardon : He will bring them back by weeping Crosses, as he did *Peter* and *David*, who said, “ He restoreth my Soul, and leadeth me in the Way of Righteousness for his Name's

* *John Smith*, in his Discourse on *Christian Perseverance*.

Sake," *Pfal.* 23. 6. and as he did *Solomon*, witness his Book of *Ecclesiastes* : See also *Pfal.* 89. 26, &c. where the Father saith concerning the Son, considered as the covenanting Head of all his Elect, his spiritual Progeny, "He shall cry unto me, Thou art my Father, my God, and the Rock of my Salvation : Also I will make him my First-born higher than the Kings of the Earth. My Mercy I will keep for him for evermore, and my Covenant shall stand fast with him. His Seed also will I make to endure for ever, and his Throne as the Days of Heaven. If his Children forsake my Law, and walk not in my Judgments ; if they break my Statutes, and keep not my Commandments, then will I visit their Transgressions with the Rod, and their Iniquity with Stripes ; nevertheless my Loving-kindness will I not utterly take from him, nor suffer my Faithfulness to fail : My Covenant will I not break, nor alter the Thing that is gone out of my Lips. Once have I sworn by my Holiness, that I will not lie unto *David*, (*i. e.* Christ the true spiritual *David*) his Seed shall endure for ever, and his Throne as the Sun before me. It shall be established for ever as the Moon, and as a faithful Witness in Heaven." See also *Jer.* 32. 40. "And I will make with him an everlasting Covenant, that I will not turn away from them to do them good : But I will put my Fear in their Hearts, that they shall not depart from me."

If to this it should be objected, as it is, That this Text has a peculiar Reference unto the Calling and Conversion of the *Jews* in the latter Days, and therefore impertinent to our Purpose.

I answer, (1.) That allowing this Text to have an *immediate* Reference unto those People, yet it doth not refer unto them "*only*," because the Holy Ghost doth apply the same in the New-Testament unto all Believers, whether *Jews* or *Gentiles*, the true spiritual Seed of *Abraham*, *Heb.* 8. 8, &c. Chap. 10. 15, 16, 17. and therefore it is pertinent to our Purpose. Besides, should we allow the *peculiar* Reference pleaded for, *even then* here is an Instance granted of some (and who will be a great Number) whose Conversion and Sanctification both begun and compleated, is ascertained by God's everlasting Covenant of Grace, which is absolute and free ; which makes strongly against the Objector. His Reasoning proceeds upon a *Supposition* that the glorious Inheritance is designed by the heavenly Father for his Children ; yet so as may be forfeited, because as for the Faith and Obedience that leads thither, he hath no more seen to the securing of that than the earthly Father could do for the securing the Dutifulness of his Son ; which we see from Scripture is a wrong Conclusion.

I proceed to add, Was not the Life of *Paul*, and all the Ship's Company with him, ascertained by a positive Declaration from Heaven, and yet dare any charge this inspired Apostle with using needless, impertinent Cautions and Admonitions, when upon seeing some Men going out of the Ship, he said unto the Centurion and unto the Soldiers, "Except these abide in the Ship, ye cannot be saved ?" *Acts* 27. 30, 31.

Again, Was not righteous *Lot's* Escape from the destroying Flames of *Sodom* so infallibly secured, that the Angel, God's Executioner, plainly told him that he could do nothing until he was gotten out of it unto the City *Zoar* ? And yet dare any Man have the Face and Confidence to charge God's holy Angel with being guilty

guilty of a needless Impertinency in giving to *Lot* those warm and repeated Cautions and Admonitions of Danger, saying, “ Arise, take thy Wife and two Daughters which are here, lest thou be consumed in the Iniquity of the City? And while he lingred, the Men laid hold upon his Hand, and upon the Hand of his Wife, and upon the Hand of his two Daughters; the Lord being merciful unto him: and they brought him forth and set him without the City. And it came to pass, when they had brought him forth abroad, that he said, Escape for thy Life; look not behind thee, neither stay thou in all the Plain: Escape to the Mountain, lest thou be consumed,” *Gen.* 19. 15, 16, 17.

Again, Will any venture to say, that God’s threatening *Adam* as he did, was inconsistent with his absolute Design of sending him a Saviour? Or offer to affirm, that because the building and finishing of *Solomon’s* Temple was so infallibly designed as it was, that therefore these manifold Directions and Cautions given there-about were *needless*? No surely. Why then should any affirm, that if the Saints final Perseverance be infallibly certain, then so many Cautions and Admonitions of Danger are *impertinent* and *needless* Things; seeing, according to the Constitution of Things formed by the all-wise God, there is a proper and inseparable Connection between Means and End. He hath designed the Salvation of his Chosen from the Flames of Hell, as certainly as he did *Lot’s* Escape from the Flames of *Sodom*: And as a Means to effect that End, doth send his Ministers, the Angels of his Churches, as he did his Angel unto *Lot*, *lingring Lot*, (the Lord being merciful unto *them*, as he was unto *him*) with warm Cautions and Premonitions of Danger, which work upon their *Fear* and other rational Faculties; so that by these *Means* the *End* is effected, as it was in *Lot’s* Case.

Hence then, is it so as ’tis objected, that the Scripture doth *ABOUND* with Cautions and Admonitions to the Saints to take Heed of *this*, of *that*, and the *other* Danger? We may very fitly improve this as a powerful Argument of God’s great, unchangeable Love unto them, whereby he resolves to save them in the latter End: So little Reason is there to interpret those manifold Cautions and Premonitions to the Saints in Favour to such a Scheme of Doctrine as renders their final Perseverance most precarious and uncertain, and God’s electing, redeeming Love towards them as changeable as the Moon, as unstable as Water, and as fickle as is the *frail* Will of a poor *sinful*, *mortal* and *mutable* Creature. Besides, tho’ a true Believer be secured from breaking of his *Neck*, yet his Liable-ness to fall, thro’ Carelessness, to God’s Dishonour and the breaking of his *Bones*, lays a good Ground for his being cautioned that he take Heed lest he fall, and beware lest being led away by the Error of the Wicked, he fall from his own Steadfastness. *1 Cor.* 10. 12. *2 Pet.* 3. 17. Thus by Faith *Noah* being warned of God, of Things not seen as yet, moved with Fear, prepared an Ark to the saving of his House. The Warning of approaching Danger was given unto him; he believed the Warning, which excited his Fear and readily produced his Obedience, which issued in his Safety; and all this consistent with God’s infallible Purpose of saving of him and his House from the approaching Deluge: The End was secured, the Means were appointed in order to effect the same; and these Means were accordingly used and blessed to the effecting of it. Hence *St. Paul*, who

abundantly declared his full Assurance of coming to Heaven at last, did very confidently resolve to keep his Body under, *lest* while he preached unto others, he himself should become a *Cast-away*. With *Lot* he received the Premonition to use all suitable Means of Safety, *lest* he should be consumed in the Iniquity of the City. “We know, saith St. Paul, that if our earthly House of this Tabernacle were dissolved, *we have* a Building of God, an House not made with Hands, eternal in the Heavens. --- Now he which hath wrought us for the self-same Thing is God, who also hath given unto us his holy Spirit; therefore we are always confident, knowing that whilst we are at Home in the Body, we are absent from the Lord; (for we walk by Faith, not by Sight) we are confident, I say, and willing rather to be absent from the Body, and to be present with the Lord. (Now mark what follows this Assurance) Wherefore we labour, that whether present or absent, we may be accepted of him,” 2 Cor. 5. 1, 5, to 10. To this I could easily mention several other triumphing Expressions of this holy Apostle’s full Assurance of his coming to Heaven at last; and diverse other Instances of his Carefulness and Diligence in the Use of the Means of Grace and Salvation. By which is plainly discovered the Folly and Weakness of our Opponents in explaining those Expressions of his Care “*in keeping under his Body, lest he should be a Cast-away,*” unto such a Sense as represents him (notwithstanding all his Expressions of Assurance of being saved) as being, in his own Apprehension, in manifest Danger of being damned, which is to represent him to think & talk as absurdly as they argue.

To this I will add, That according to the Observations of the Learned, the Greek Word *ádokimos*, which in 1 Cor. 9. 27. is rendred a *Cast-away*, does not design a *Reprobate*, as that is opposed to an *elect Person*, but signifies one *disapproved*.* So that the great Apostle was very careful so to watch over and behave himself (as all Christ’s Ministers should do, how sure soever their Salvation be) that his Ministry should not be justly blamed, and be disapproved of by the Churches of the Saints, and so his Ministry become unprofitable. And surely it may be reasonably allowed, that a godly Minister, one that has deeply tasted of God’s electing, unchangeable Love, as St. Paul did, will take Heed unto himself, and to his Doctrine, from a *higher* and *nobler* Principle than a *slavish* Fear of eternal Damnation, even the Honour and Glory of his great and good Lord, his Love constraining him hereunto.

I go on to observe, that when our Lord foretold his beloved Disciples, that such Deceivers should come who should seduce, if it were *possible*, even the *very Elect*; he immediately adds, therefore take Heed, and accordingly prayed for

* Note, This Word in 1 Cor. 9. 27. doth not signify a *Reprobate*, as the Word is opposed to the *Elect*; for Paul was *elect*, and knew himself so to be, and therefore could not become a *Reprobate*, but *reproved*, *reproveable*, or *unapproved*. So the Word is taken 2 Cor. 13. 7. Heb. 6. 8. for it is opposed to the Word *Dókimos*, which signifieth *Approved*, and therefore not so much to be referred to the *Person* of Paul, as to his *Ministry*, lest his Ministry should be *rejected*, and himself be worthy to be *reproved*. Leigh, Crit. Sac.

their Safety, *Joh. 17.* See also our Lord's sweet farewell Sermon unto his Disciples, which was followed with that sweet Prayer; *Joh. 14, 15, 16, 17 Chapters*, where, by comparing one Place with another, you shall find, that as he assured them of their undoubted Interest in him, and Peace and Salvation by him, so he also pointed out unto them their several Duties, which he backed with suitable Arguments, and particularly such as were suited to work upon their Faculty of Fear: Particularly in Chap. 15. where, under the Parable of a Vine, he shews their Relation to him as Branches, and that they receiving the Sap of his heavenly Grace, should under the Cultivations of his heavenly Father and Husbandman, bring forth more and more of the Fruits of Righteousness. Ver. 4. "Abide in me, and I in you; as the Branch cannot bear Fruit of it self, except it abide in the Vine, no more can ye except ye abide in me."--- Ver. 6. "If a Man abide not in me, he is cast forth as a Branch, and is withered, and Men gather them and cast them into the Fire, and they are burned." So that, as *St. Paul*, consistent with the Assurance he had given the Centurion from God, that not one that sailed with him in that dangerous Voyage should perish, cried out, *Except* these abide in the Ship, ye cannot be saved; our Lord did, consistent with the Assurances of Peace and Salvation which he gave his Disciples, say, "Ye cannot bear Fruit of your selves *except* ye abide in me," &c. These were the very Persons spoken of *Joh. 13. 1.* as interested in God's everlasting Love, "Having loved his own which were in the World, he loved them unto the End;" and therefore were not liable to be eternally cast off by him, as Vessels of Wrath: Contrary to what the *Arminians* do argue from this Parable. As the Fruits of this Love, our Lord gave these his beloved Disciples an undoubted Assurance, that howsoever he was going from them as to his visible personal Presence into Heaven, he would come again and receive them unto himself, that where he is there they should be also; that he went thither as their Forerunner, to prepare a Place for them in his Father's House, where are many Mansions, *Joh. 14. 1, 2, 3.* In which Chapter he goes on, telling them for their Comfort, that he would send his holy Spirit unto them as a Comforter, which should abide with them for ever; and that their spiritual Life was secured in his, who was their Life, saying, Because I live, ye shall live also. The same is true of all true Believers, as Branches in this Vine. *Col. 3. 4.* "When Christ who is our Life shall appear, ye also shall appear with him in Glory." "My Sheep, saith he, hear my Voice, and I know them, and they follow me, and I give unto them eternal Life, and they shall never perish." To this End did he lay down his Life, as he saith, *Joh. 10. 15, 27, 28.* "I lay down my Life for the Sheep." And for this he doth interceed for them all, *Joh. 17. 20, 24.* "Neither pray I for these alone, but for them also which shall believe on me through their Word. Father, I will, that those whom thou hast given me, be with me where I am, that they may behold my Glory, which thou hast given me; for thou lovedst me before the Foundation of the World." Thus the Father loved the Vine, and thus he loved the Branches: For, saith Christ, Ver. 23. "Thou hast loved them as thou hast loved me." The Father and the Son loves them with an everlasting Love.

Wherefore, after all this Account of Things, for any to conclude, that all or any of these Objects of divine Love are liable to be cast off and everlastingly perish, as Subjects of divine Wrath, is nothing less than to give the Lie to these true Sayings of God, to blemish his divine Perfections, and in a most shocking Manner to make sad the Hearts of those whom these sweet Declarations of his were designed to cheer and comfort. As to those Branches who are in Christ only by an *external* Profession, they are, I confess, liable to be plucked off and burned, as our Lord shews, *Mat.* 15. 13. "Every Plant which my heavenly Father hath not planted shall be rooted up." But as for those that are of his right Hand's planting in Christ by a vital Union, these shall not be plucked up; nothing shall pluck them out of Christ's Hand, who is the true Vine, nor out of his Father's Hand, who is the Husbandman, *Joh.* 10. 27, 28, 29. What End was more unalterably fixed than the Sufferings and Death of Christ, so that it was impossible that he should escape drinking that bitter Cup, and yet he prayed thrice, saying, Father, if it be possible let this Cup pass from me; yet who dare hence to say, either that this Prayer was impertinent, or that it implied an actual Possibility of its passing from him? So when the Saints, whose final Perseverance is insured of God, are exhorted to take Heed lest they fall, either into Sin, or into the Snares of Satan and the World, or from their own Stedfastness, and such like; how little Reason is there for Men thence to infer, either that it is possible (I mean possible in regard of God's Immutability) that they should fall finally and perish eternally; or else accuse the Preacher of *Impertinency* in bidding them to beware lest they fall?

In a Word, the due Consideration of the proper Connection between Means and End, puts to Silence all Cavils on this Head.

I conclude then from what hath been said, that according to God's Constitution of Things in the Matters of his People's Salvation, the Certainty of the End is so far from *disannulling*, as that it doth *establish* the Use of Means, pointing out unto us, and requiring of us our Duty in the circumspect and diligent Use of the same.

I should therefore count it needless to add any Thing more on this Head, but that I am willing to let my Opponents see that their Objection is pertinently answered by an Author, for whose Works they have, to my Knowledge, expressed a very high Valuation, *viz.* A Treatise concerning *God's Foreknowledge* and *Man's free Agency*; thinking, perhaps, that his Words will have more Weight with them than mine. In Page 80. he brings in one objecting thus, "If God's Foreknowledge doth ascertain the End, to what Purpose is the Use of Means? An Event can be no more than certain; and if God foresees that I shall die within a Year, all the Medicines in the World will not make me live a Day longer: But if he sees I shall live twenty Years, I shall not only need no Physick, but I may for Diversion leap once a Day into a River, or into the Ocean, without any Fear of drowning: I can neither fall short of nor go beyond that fatal Period which is fixed in the divine Prescience." To this the said Author answers, "This Objection (says he) seems to make some little Noise, and yet at most is but a plausible Kind of Fallacy employed only by *vulgar* and *unthinking* Heads, but unworthy a Man of good Consideration. This Sort of Reasoning resembles

“ resembles so much that of the Devil to our Saviour, that it may well seem to challenge the same Author. If God foresees thou wilt live many Years, thou mayest leap into the Sea, or throw thy self down from a Precipice, *says the Objector*, for thou must certainly live out thy appointed Time. If thou be the Son of God, cast thy self down from this Pinnacle of the Temple, *says the Devil*, for it is written, he shall give his Angels Charge concerning thee. Now as the Ground of that Security against Dangers and sundry Evils mentioned in *Psal.* 91. 8. is omitted in the Devil’s Quotation, so the Ground of God’s Foresight and the Cause of the Event is omitted in the Objection, namely, a prudent Care to preserve Life : And as the Son of God was never like to fall down and worship the Devil, so any sober Man that lives to a full Age, is not like to attempt desperate Ways to destroy himself. The Answer too given by our Saviour, is proper in this Case, Thou shalt not tempt the Lord thy God ; for if he sees the End, he sees the Means conducing thereunto. --- Thus we see that the Devil’s Argument, and that of the Objector’s do run exactly parallel.” Thus the said Author.

Now as the Objection stated by him, and that of our Opponents, is of the same Tenor ; so it is but substituting the Term *Fore-ordination* in the Room of *Foreknowledge*, used by him as ascertaining the End, and his Answer will exactly suit our Objectors, who do cavil both at the Doctrine of the Saints final Perseverance and of the Periods of Men’s Lives being absolutely fixed by the divine Prescience and Predestination : Their Reasoning, according to this Author, is *devilish*, by seeking to put asunder what God hath joined together, and since my Opponents do so much insist upon it, that we by the Doctrine of divine Predestination do destroy Men’s free Agency, I will further refer them to what this same Author says, Pag. 61. where, after he had endeavoured to reconcile *Man’s free Agency* with *God’s Foreknowledge*, he further adds, “ But here (says he) I would not be mistaken, as tho’ I thought God to be an *unactive* Beholder of all these Trans- actions which were foretold by Prophecy : Surely he is too much a Cause of all Things to be a *rude* Spectator of any one Action ; and certain Events I grant to have been as well *pre-determined* as *propheesied* ; of which I shall give Instance presently. When God purposeth to have any Thing brought about, he can easily set Agents at work and remove Impediments ; he can turn Men’s Hearts like Rivers of Water, yet so as never to put any preter-natural Force upon the Will to do Evil. For the Course of divine Providence, (tho’ invisible unto us) I conceive to be laid, and Things dependant by God’s Disposal, in such a Series and Concatenation, that various Causes and Contingents shall concur to operate upon Men’s Faculties in such Sort as to make them willing to act their Parts (unknown oftentimes to themselves) in order to effect the Almighty’s Purpose. Upon which Account I am apt to believe, that even in Reference to those Events, that are under a peremptory Decree, most of the Actors that bring them about are as much free Agents as is the Husbandman in the Choice of a fit Season to plow his Ground.” These Expressions are the more remarkable, because coming from an Author, who from certain Passages in his Book, doth appear to me to have been a *Disfrelisher* of the Doctrine of *absolute, personal*

personal and *eternal* Election. Now the Concessions of an Adversary, we know, are never made but upon the strongest Convictions.

C H A P. III.

I Now pass to the Consideration of other Objections yet behind.

Objection. "It is plain, not only from the Parable of the Vine and the Branches, *Joh. 15.* but also from *Rom. 11.* that such as are truly ingrafted into Christ by a vital Union with him, may become withered, cut off and cast into Hell-Fire: For there the Apostle expressly tells the *Romans* of some Branches that belong'd to the true Olive-Tree who were cut off, exhorting them not to be high-minded but fear, lest they also should be cut off, which they should be if they continued not in their Goodness: Therefore such as are Branches of the true Olive-Tree, even true Believers, may cease to be such, and be cut off for their Unbelief."

To this I answer, (1.) That these Objectors, above all other Men in the World, should not complain of others for holding *unmerciful, uncomfortable* and *hecking* Doctrine, contrary to the divine Perfections, since by these their Tenets, they do represent the heavenly Father as changeable in his tenderest Affections towards his dearest Children, so also the great Redeemer towards the Objects of his redeeming Love, the Purchase of his most precious Blood, casting off all Bowels of Mercy and Compassion towards them for their Sins, which before he suffered and died to atone for, and to satisfy divine Justice, making them to suffer the Vengeance of eternal Fire. And which makes the Matter still worse, they have the daring Confidence to bring in the great Redeemer himself, and his Apostles, as Vouchers for these their absurd and rotten Notions.

As to the first of these Texts I have already answered: And as to the latter I reply, That by the Olive-Tree here is meant the *visible Church* of Christ in the World; which (as every one must confess) is made up of *Unbelievers* as well as *true Believers*; therefore absolutely to conclude, that these here said to be cut off from the true Olive-Tree were once true Believers in Christ, is *entirely wrong*. The Truth is, that the Apostle in this Chapter undertakes to shew, that those *Jews*, who never were better than *Unbelievers*, were for their Unbelief cut off from being Members of the visible Church, and that the *Gentiles*, who in Times past were without the Pale hereof, were now brought into it. Now as upon these Accounts, some of these *Gentiles*, at this Time in the Church at *Rome*, were ready to insult over their Brethren the *Jews*, as a rejected People; so the Apostle, in order to quell their Insolency and teach them Humility, he shews that it was not any *natural Betterness* in them, that they (the *Gentiles*) were grafted in, in the Room of those *Jews* whom God, as *unfruitful* Branches, did cut off from the true Olive-Tree; and that if they proved no better, they must expect to fare no better than these Unbelieving, Disobedient amongst the *Jews* did. And these Things the Apostle might fitly speak concerning such as had been, and unto such as now were professing Members of the *visible Church*, since a great Part thereof always consisted

consisted of *Unbelievers*, who never did partake of the Root Christ ; without any just Grounds for any thence to infer, that *true Believers*, or *wise Virgins*, were in Danger of totally losing the Oil of true saving Grace which they had in the Vessels of their Hearts, together with their Lamps of Profession.

Moreover, from the proper Connection of Means and End before observed, those Cautions and Admonitions there used, might be of good Use unto the whole Church of the *Gentiles*, *Believers* as well as *Unbelievers*, as a Use of Terror to the *latter*, and of Humiliation, Diligence and Zeal to the *former*, and so become a Means of preventing in them so much as a *partial* Apostacy. “ Be not high-minded, but fear.” In short, as the Apostle here speaks of the *visible* Church, of the which it could be never said that they were *all truly gracious*, so it is only a Holiness or Goodness by a *Profession* that can agree unto them in *general* : Whence no Conclusion can be fairly drawn, wherefore the real Work of Grace and Holiness in such as are true Believers should be totally extinguished, and they cut off from being true Members of Christ’s mystical Body. No, this cannot be, for as they are Members of his Body, of his Flesh, and of his Bone, as well as Members of his visible Church ; so he will nourish and cherish each one of them, he will keep them from falling, and present them faultless before the Presence of his Glory with exceeding Joy : To whom be Glory and Dominion for ever and ever, *Amen*.

Objection. It is further objected to us, “ That in the Parable of the King who took Account of his Servants, he delivered one of them unto the Tormentors until he should pay the last Farthing, who being forgiven all his Debt, refused to forgive a *lesser* Sum to one of his Fellow-Servants, taking him by the Throat, saying, Pay me that thou owest ; and then says our Lord unto his Disciples, So likewise shall my heavenly Father do also unto you, if ye from your Hearts forgive not every one his Brother their Trespases : Therefore such as are Christ’s true Disciples and have their Sins pardoned, may again fall under God’s Displeasure and be cast into the Prison of Hell.”

Answer. Howsoever this Objection makes a *fair Shew*, to amuse the weak and unwary, I hope to manifest that the contrary hereof is true.

Hence let it be observed, That in expounding Scripture, special Care ought always to be taken that the Harmony thereof and the Analogy of Faith be preserved ; and particularly in expounding of Parables, we must have a peculiar Regard unto the main Scope and Design thereof, and not stretch them beyond their Line, considering that Parables don’t always run upon All-fours, or answer in every particular Circumstance. This I say, must be heedfully observed, that our Expositions of them may not flatly contradict the most plain and positive Scripture Propositions, as this Objection doth. For it is expressly said of all pardoned, justified Believers, who are in Christ, That there is now no Condemnation to them ; no Separation of them from the Love of God, which is in Christ Jesus our Lord, *Rom. 8. 1, 32.* to the End : That being justified by Christ’s Blood, they shall be saved from Wrath through him ; that being reconciled unto God by his Death, they shall be saved by his Life ; that according to the Tenor of the new Covenant God will be merciful unto their Unrighteousness, and their Sins and Iniquities he

he will remember no more, *Rom.* 5. 6, to 12. *Hcb.* 8. The Reason hereof is very obvious and strong, because the Justice of God is fully satisfied with Christ's *one* compleat Offering on their Behalf: By the full Payment which Christ made on their Behalf, Peace and Pardon were *completely* purchased; hence the Justice of God cannot admit that a *double* Payment should be made for one and the same Debt, one by the *Surety*, and another by the *Debtor*. They who have Redemption through Christ's Blood, as all true Believers have, have obtained a *full* and *compleat* Redemption, not a *partial one*; whence it is triumphantly said, Who shall lay any Thing unto the Charge of God's Elect? It is God that justifieth. Who shall condemn? It is Christ that died; yea, rather that he is rose again, ascended up into Heaven, where, at the right Hand of God, he maketh continual Intercession for them.

Now these Things being so, it remains that some other Measures must be taken in order to expound this Parable, than that in the Objection, so as that the Truth of the aforesaid Scripture Propositions be not infringed on. And this is easily done by observing the proper Connection of Means and End before explained, our Lord pursuing the End by Means fitly adapted to his People's rational Nature. Here the End our Lord had in View, was the promoting Unity, Peace and Concord amongst his beloved Disciples, and strongly to teach them the Lessons of Mercy and Compassion one towards another. Accordingly he pitches upon a proper Medium, illustrated by a Simile suited to awaken their Attention and obediential Regards: He argues from Love and Compassion, from Reason and Justice, yea, from both the tender Mercy and flaming Justice of their almighty Father; shewing them how *reasonable*, *equitable* and *just* a Thing it is that they should imitate the glorious Example of their merciful, heavenly Father as dear Children, walking in Love, forgiving one another, as he for Christ's Sake had forgiven them; and how much they would displease him if they acted otherwise; and how justly, if he was to deal with them according to their Deserts, for their unforgiving Temper, he might serve them as the King did his unmerciful Servant. Thus then to preach the Terrors of the Lord, the Dreadfulness of his Wrath, and the eternal Torments of Hell, is a choice Means, by a divine Blessing, to keep Believers from falling under the one, and into the other, as the Angels threatening of *Lot* with the scorching Flames of *Sodom* was a Means to quicken his Escape thereof, answerable unto God's merciful Design antecedent thereunto, by which his Escape was *infallibly* secured, as I have before at large shewn.

Objection. "It is said, *Isa.* 59. 2. "But your Sins have separated between you and your God." Therefore Sin may separate between God and his People, even true Believers, even as if a Surgeon should cut off my Finger from my Hand, which then surely is totally separated."

Answer. This Objection, like unto many others, is built upon the sandy Foundation of a false Supposition of the Condition of the People spoken of, and a wrong Interpretation of the Term *Separated* in the Text, and consequently their Simile is quite *impertinent*.

1. 'Tis quite plain, that the Persons here spoken unto, and complained of, were not true Believers, but the *Formal* and *Dissolute* amongst the *Jews*, who had

had highly provoked the Lord. For which; see Chap. 1st, and Chap. 58th of this Prophecy.

2. The Separation here spoken of, doth not signify a *total* cutting off from God, like as a Man's Finger is cut off, never to be joined together again, but a Suspension of his providential Favours; he having for their Sins sent them into Captivity, and refused to hear and deliver them thence, which yet afterwards he did do. Accordingly this Separation is explained by God's hiding his Face from them, and turning a deaf Ear unto them. In the foregoing Chapter they had complained, that they had prayed and fasted unto God, and that nevertheless he had not regarded them; whence the Prophet proceeds to shew, that the Fault did not lie, either in the Deafness of God's Ear, nor in the Shortness of his Hand, that they were not heard and delivered, but in their Sins unrepented of. And this with a Note of Attention, he calls on them duly to consider in the Beginning of this 59th Chapter, "Behold the Lord's Hand is not shortened, that he cannot save; neither is his Ear heavy, that he cannot hear: But your Iniquities have separated between you and your God; and your Sins have hid, or caused him to hide his Face from you, that he will not hear; for your Hands are defiled with Blood, and your Fingers with Iniquity." --- To all this observe, how the Lord afterwards invites these Sinners to Repentance; which surely he would not have done, if the Separation spoken of had been *total* and *final*: Their Sins were the thick Cloud that for a While separated between the favourable Smiles of God's Face and them, which afterwards was removed, so that the Light of his Countenance shone on these Captives, he hearing their Prayers and granting them Deliverance. Altho' the Sun's lovely Countenance be hid by an interposing thick Cloud to Day; it does not therefore follow that it will not shine out bright and clear To-morrow, or that it will for ever remain in Obscurity. I conclude then, that notwithstanding the strongest Efforts of this or any other Objection, nothing shall be able finally to separate a true Believer from the Love of God, which is in Christ Jesus our Lord.

Objection. "It is said, 1 Cor. 3. 17. "That if any Man defile the Temple of God, him shall God destroy." Now Believers are called the Temple of God, therefore they who are true Believers may be destroyed for and perish in that Defilement."

Answer. This Objection I confess, comes forth with so plausible a Shew of sound Argument, that it is enough to deceive the *unwary*, who see not the *Sophistry* that lies couched in it, or else (to judge more favourable of the Objector) the *profound Ignorance* that lies at the Bottom of it. I observe then, that all the Force of the Objection (if there be any in it) lies in a Supposition, that by the Defilers of this Temple here particularly spoken of, are meant such who once at least, were true Believers; and that the Defilement doth consist in a persevering Impiety in them, and a final Apostacy of them from God. All which (as I shall presently prove) is intirely false. I proceed to observe,

1. That by the Temple of the Lord here, is not meant the Saints, *distributively* considered, but *collectively* in a Body, as a *visible Church*, builded together in Gospel-Order, as an Habitation of God, thro' the Spirit. Hence in the Context the

Apostle says unto these *Corinthians*, “ Know ye not that ye are the Temple of God ;” and again, “ which Temple are ye ;” compar’d with *Eph.* 2. 20, 21. Now then, as this was a *visible* Church, and as in the Church *visible* there always was *foolish* as well as *wise* Virgins, *Unbelievers* as well as *Believers* ; so no certain Conclusion can hence be drawn that *true* Believers may *fall away finally*, and *perish eternally* in that Defection. For as St. Paul (speaking of visible professing Believers in a distinguishing Manner) saith, “ We are not of them who draw back unto Perdition, but of them who believe, unto the saving of the Soul.” *Heb.* 10. 39.

I observe, 2. That by the Defiler of the Temple of the Lord here, is plainly and particularly meant wicked Men, under the Guise and Garb of Religion, false Teachers, cunning Sophisters, Creepers into the Church, who transforming themselves into the Likeness of the Ministers of Righteousness, did creep into God’s Temple at *Corinth*, as well as that at *Galatia*, and who accordingly did pervert the Gospel of Christ, doing what in them lay to bewitch, beguile and corrupt the Members of the same with false Doctrine and evil Manners. Hence the Defilement mentioned in the Text is elsewhere called a beguiling and corrupting of their Minds from the Simplicity that is in Christ. *2 Cor.* 11. compared with *1 Cor.* 6. 13. to 20. and *1 Cor.* 15. 12, 32. to 37. These as Enemies unto God’s holy Apostle and his pure Doctrine, he calls false Apostles, deceitful Workers, transforming themselves into the Ministers of Righteousness, *2 Cor.* 11. 13, 14, 15. Evil Men and Seducers, waxing worse and worse, deceiving and being deceived, *2 Tim.* 3. 13. Here then the Apostle doth accordingly shew and loudly proclaim that their End will be according unto their Works : For (says he) if any Man defile the Temple of God, him shall God destroy ; compared with *Gal.* 1. 7, 8, 9. where he thunders out his *apostolic Anathemas* against such as are Troublers of the Church, or Temple of God, and as Perverters of his holy Gospel, pronouncing them accursed in a solemn repeated Manner. And again, *Gal.* 5. 10, 12. But he that troubleth you, shall bear his Judgment whosoever he be : I would they were even cut off that trouble you. Hence then, let our Objectors beware how they do any more seek to defile the Temple of the Lord, by perverting the Gospel of Christ, speaking Evil of its pure Doctrines by *repeated* Cavils.

Objection. “ It is said, *Ezek.* 18. 24. “ But when the righteous Man turneth away from his Righteousness, and committeth Iniquity, and doth according “ to all the Abominations that the wicked Man doth, shall he live ? All his “ Righteousness which he hath done shall not be mentioned : in his Trespas that “ he hath trespassed, and in his Sin that he hath sinned, in them shall he die.” “ Therefore a righteous Man, even such a one as is not *hypocritically* but *really* “ righteous, in Opposition to the Character of the wicked Man here, may finally “ fall off from his Righteousness into Sin, and eternally perish therein, notwithstanding his former Righteousness.”

Answer. I grant the whole. Yet do still affirm that a true Believer’s Interest in Jesus Christ is so infallibly secured that nothing whatsoever, whether present or to come, shall be able to separate him from the Love of God, which is in Christ Jesus our Lord. Every true Believer is, I grant, a righteous Man, yet still affirm that there are many who do bear the Denomination of righteous Men, that never

were

were true Believers in Jesus Christ. I do not here mean such only who under their highest Profession of Righteousness were very Hypocrites, but such also as were *real* and *sincere* in their Profession, according to the best of their Light. To clear this Point, let it be observed, that besides such as were or are hypocritically righteous, there are two Sorts of righteous Men, and these I distinguish into *moral* and *evangelical*. By the latter I do mean one who is justified in the Sight of God, thro' the Imputation of Christ's Righteousness unto him, and by Faith received and rested on by him accordingly; This I call the Righteousness of Justification: and one that is regenerated and born again by the washing of Regeneration and renewing of the Holy Ghost, who implants in his Soul Principles of Righteousness and true Holiness, from whence proceeds the Fruits of Holiness in his Life and Conversation; his Faith purifies his Heart and works by Love: This is the Faith of God's Elect; and this I call a Righteousness of Sanctification: This is in brief the Character of an evangelic righteous Man. Now such an one, who, howsoever thro' the sad Reminders of indwelling Sin, the Temptations of Satan, the Hidings of God's Face, and his own Heedlessness, he may fall foully to God's Dishonour, and to the wounding of his own Soul, yet shall never fall away *finally* and perish *eternally*. For,

1. The Righteousness of Christ which is imputed to him for his Justification in the Sight of God, and which constitutes him a righteous Man, doth ever remain the same, being *perfect* and *complete*, therefore called an *everlasting* Righteousness, *Dan. 9. 24.* The Lord who is well pleased for his (that is) for Christ's Righteousness Sake, is *ever* well pleased with the same. Besides, God's Act of Imputation is the Product of his *free* and *unchangeable* Love: So that he who is thus righteous, is righteous still. Hence it would be absurd to say, that the *all-wise*, *immutable* God justifies a Man To-day, and unjustifies him To-morrow: According to which a Man might be justified and unjustified by a perpetual Variation, thro'out the whole Course of his Life. The Truth is, that he who is justified in the *Sight of God*, shall certainly be glorified with God; as I have before at large shewn. So much as to the Righteousness of Imputation.

2. And then as to the Righteousness of Sanctification implanted in this righteous Man's Soul by the Hand of God's free and efficacious Grace, it shall be carried on by Degrees unto Perfection: *Phil. 1. 6.* "Being confident of this very Thing, that he who hath begun a good Work (of Grace) in you will perform it until the Day of Jesus Christ." Thus then the *evangelic righteous* Man, of whom *Job* speaks, shall hold on in his Way; and he that hath clean Hands shall grow stronger and stronger, *Job 17. 9.* His Path is as the shining Light, that shines more and more unto the perfect Day of Glory, *Prov. 4. 18.*

I conclude then, that this is not the righteous Man intended in the Text in the Objection. It must then intend such an one who is no more than a *meer moral* righteous Man, who being ignorant and destitute of God's Righteousness of Justification, goes about to establish his *own* Righteousness, not submitting himself to nor resting upon God's Righteousness; and one who, however a Doer of *external* Acts of Religion, yet is but an *unregenerate* Man, void both of a Righteousness of

Justification and Sanctification, and whose Works of Righteousness consequently are no more or better (to use Dr. *Hammond's* † Phrase) than *unregenerate Morality*, such an one as *Paul* was before his Conversion, who was no Hypocrite, but touching the Righteousness of the Law blameless, *i. e. before Men*, according to the best of his Light. See at large, *Phil.* 3d Chap. and such of the *Jews* we read of, *Rom.* 10. 1, 2, 3. who had a Zeal of God, and were Doers of the Law, yet ignorant of God's Righteousness, whilst Establishers of their *own*. Such an one also as the young Nobleman, who came running and kneeling unto our Lord, saying, Good Master, what good Thing shall I do that I may inherit eternal Life? And who, in Answer to our Lord's bidding him to keep the Commandments, could say, *All these Things* have I kept from my Youth up; who notwithstanding all this, did turn his Back upon Christ his good Master (as he called him) and eternal Life together.

'Tis plain then from what hath been said, that there is *real* Ground for the Distinction that I have made between an *evangelical* and a *meer moral external* Righteousness, a Righteousness of a Man's *own*, in Contradistinction from the Righteousness of *God*. This is plainly the Righteousness spoken of in the Text in the Objection, which a Man may turn away from, ceasing to be a *moral* righteous Man, fall into open Acts of Iniquity, and perish in that Defection. Hence it is that the Righteousness he is said to turn away from, is *emphatically* called *his* Righteousness, and *his own* Righteousness which he trusted in, as in the parallel Place, *Ezek.* 33. 13. "When I say to the righteous Man that he shall surely live, if he trust to his *own* Righteousness and commit Iniquity, all *his* Righteousness shall not be remembred, in his Trespas that he hath trespassed, and in the Sin that he hath sinned: in them shall he die." Moreover, by reading of the 5th, 6th, 7th, 8th, and 9th Verses of the aforesaid 18th of *Ezekiel*, where we have an Enumeration of his particular Acts of Righteousness, we shall find them to be no more than a *meer external* Conformity to God's Laws.

By a Multiplication of Instances I could easily shew, that Persons who by the Light of the Gospel, and the Power of its convicting Influences working upon their natural Consciences, have changed their former wicked Ways, and betook themselves unto a sober Way of living, Ay, and made too a very strict Profession of Religion, diligently performing many external Acts thereof for a while; who after all this, being only *outwardly* reformed, not *inwardly* renewed, resting in a *meer Head* Faith, short of that which purifies the Heart, & works by Love, & so all this While destitute of the *Root of the Matter*, have in a Time of Temptation fallen away from this their holy Profession into their former vile Courses, as bad, if not worse than before. Of which Kind were the stony Ground Hearers, who amidst all their flashy Joy and feeling Convictions of the Powers of the World to come, and Profession of Faith, had no Root in themselves, *i. e.* no Root of the Matter, or true Heart-purifying Grace; and therefore no Wonder that their Blade of Convictions wither'd away upon the Sun's arising thereupon with its scorching Heat, so that they bro't

† As quoted by Rev. *Burkitt*, in his Annotations on *Joh.* 1. 13.

forth no Fruit unto Perfection ; their Convictions fell short of a saving Conversion. Also *Simon Magus*, who from being a bewitching Sorcerer, became a sober Man and a professing Believer in Jesus Christ, being baptized in his Name : His Reformation was so great that he deceived even the very Apostles for a While ; yet all this Time in the Gall of Bitterness, and under the Bond of Iniquity ; and who (as History informs us) did afterwards fall into the Practice of some of the most enormous Crimes. Of this Kind also were those mentioned, 2 *Pet.* 3d Chap. who after their Head-Knowledge and Convictions which they received by the Gospel preached amongst them, and their great external Reformation, did according to the Proverb, turn with the Dog unto his own Vomit again, and with the Sow that was washed unto her wallowing in the Mire. (Mark) They were always Dogs, whose Natures were never changed into that of Christ's Sheep, who had first turned from their own Vomit, viz. their open gross Enormities, and afterwards Dog-like turned unto the same again. They were always Swine, being only externally washed from their outward filthy Conversation, never inwardly renewed, and therefore like the Sow, still retaining her swinish Nature, did turn unto their wallowing in the Mire of Iniquity.

Thus these Places, if *thoroughly* and *impartially* scan'd, do fully explain themselves ; so that the sober Reader may, with *half an Eye*, see how impertinently our Opponents do bring in these and other such like Instances in Proof of their absurd Notions, viz. That a true justified Believer, sanctified both in Heart and Life, may fall away finally and perish eternally.

To these Instances I might also pertinently mention the Apostacy of *Hymeneus* and *Philetus*, and those spoken of in the 6th and 10th Chapter of the *Hebrews* : But unto these I shall speak more particularly, as it shall please the Lord to enable me.

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C H A P. IV.

Objection. " **W**E are plainly told [of some, particularly of *Hymeneus* and "*Alexander*, who had put away Faith and a good Conscience, and who concerning Faith had made shipwreck. "
" Now those who have Faith and a good Conscience are certainly true Believers, "
" and yet we see by these Instances that such may finally fall away."

Answer. That a *real Possession* of a true Faith and a good Conscience, as the Fruits and Effects of the good Work of Grace begun in the Soul by the Holy Ghost, is *one Thing* ; and the *fair Profession* of such a Thing is *another*. For altho' these do *sometimes* go together, as in the Case of the *wise Virgins* ; yet *not always* ; the *latter* being sometimes separate from the *former*, as in the Instance of the *foolish Virgins*, who whilst they were destitute of the Oil of *true Grace* in the Vessels of their *Hearts*, did go forth with and make as fair a Shew with their Lamps of Profession to meet the Bridegroom as the *wise ones*.

Hence, by Reason of such a Profession some are said in Scripture to *have*, that which in Fact they only *seemed* to have. Thus those destitute of the Oil of Grace

are called *Virgins*, altho' in Fact they were but *Varlets*. *Simon Magus* made so fair a *Shew* by a visible Profession of the Heart purifying Grace of Faith, that he deceived even the Apostles for a while ; whereas in Fact (as afterwards appeared) he was all this Time no better than a *whited Sepulchre*, a *Cloud without Water*, a *Tree whose Fruit withered, twice dead, plucked up by the Roots*. Of which Kind I take *Hymeneus* and *Alexander* to have been. They were like Ships finely painted and gallantly fitted out, but all this while *without Ballast*, and a *good Bottom*, for want of which they became shipwreck'd. It's being said, that these Men *put away* a good Conscience, doth not (according to Scripture) necessarily imply that they formerly in *Fact* had one ; since that may be said to be put away or from Persons which they never received : As in the Case related *Acts* 13. 46. where the contradicting blaspheming Jews, who never received the Gospel Message, are said to have *put it from them*. As there is a Faith *unfeigned* which cannot be wholly lost ; so there is sometimes a *feigned* Faith in the *Dress* and *Appearance* of an *unfeigned* one, by the which it seemeth to be *real*, altho' in *reality* it is but a *vain Shew* : As in process of Time is discovered by Mens apostatizing, when they drop the Mask, and shew what they always in Fact were. But still supposing for Argument's sake, that it was in *reality* Faith and a good Conscience that these Men are said to have made shipwreck of, the Terms are not strong enough (as Mr. Gill observes) *absolutely* to bear out our Opponents Interpretation of the Text, since Persons may be said to be shipwreck'd, and yet not finally lost, altho' they may *suffer Loss* thereby, as in 1 *Cor.* 3. 15. *St. Paul* thrice suffered shipwreck, yet was each Time saved.

It is further objected, " That it is said of *Hymeneus* and *Philetus*, that they " erred concerning the Truth, and overthrew the Faith of some, therefore such " as have true Faith may utterly fail and fall.

Answer. This Conclusion is so evidently an Error concerning the Truth, that we need do little more than quote the intire Paragraph in order to overthrow it. 1 *Tim.* 2. 16, to 22. " But shun prophane and vain Babblings ; for they will increase unto more Ungodliness : And their Word will eat as doth a Canker (or Gangrene :) of whom is *Hymeneus* and *Philetus* ; who concerning the Truth have erred, saying that the Resurrection is past already ; and overthrow the Faith of some. Nevertheless the Foundation of God standeth sure, having this Seal, the Lord knoweth them that are *HIS* : And let every one that nameth the Name of Christ, depart from Iniquity. But in a great House (the visible Church) there are not only Vessels of Gold and Silver, but also of Wood and of Earth ; and some to Honour, and some to Dishonour. If a Man therefore purge himself from these, he shall be a Vessel unto Honour, sanctified and meet for the Master's Use, and prepared unto every good Work."

From whence observe (1) That these Men spoken of by Name who erred concerning the Truth, were so far from being true Believers, as that they were prophane Bablers, Practitioners of Ungodliness, Vessels of Dishonour ; and as in *Chap.* 3. 8, 13. Resisters of the Truth, Men of corrupt Minds, reprobate concerning the Faith, evil Men and Seducers, who waxed worse and worse, deceiving, and being deceived. Observe (2) That those whose Faith these Seducers

are said to overthrow, had no more than a *notional* head Faith; not the Faith of God's Elect, which purifyeth the Heart: For these are manifestly distinguished from those Vessels of Honour, the elect of God, whose Faith these Seducers could not overthrow; they being firmly fixed on God's sure Foundation, and sealed with his *privy Seal*, having this Motto, *THE LORD KNOWETH THEM THAT ARE HIS*. His by particular *Election*, *Redemption* and *Sanctification*, being sealed by his Holy Spirit unto the Day of Redemption: and who being chosen that they should be holy, are hence taught to depart from Iniquity, particularly from profane and vain babling, which increaseth unto more Ungodliness: And that they purge themselves from such un sanctified Vessels of Dishonour, as these Apostates were, as becomes Vessels of Honour sanctified and meet for their heavenly Master's Use, being prepared unto every good Work. Which exactly agrees with what our Lord had long before declared unto his Disciples, *Math. 24. 24.* that some Men would come forth with such Deceivableness, as should seduce if *it were possible* even the very Elect: Therefore take Heed. *Hymeneus* and *Philetus*, those Arch-Seducers who erred concerning the Truth, particularly concerning that grand fundamental Article of the Christian Faith, the Resurrection of the Body, *1 Cor. 15.* did so prevail with their gangrene eating Words, that they overthrew the Faith, the *Head, notional, Faith of some*. *Nevertheless*, or notwithstanding this, there were others whose Faith they could not overthrow: Because the Foundation of God standeth *SURE*, having this Seal, the Lord knoweth them that are *his*. His, whom he knoweth in a *peculiar and distinct* Manner from the others, whom by an Act of general Knowledge only he knows to be his by *Creation*, not by particular *Election, Redemption* and *Sanctification*. As *Job* saith, the *Deceived* and the *Deceiver* are his, *Job 12. 16.* to whom Christ will say at the last Day, "I KNOW YOU NOT, depart from me ye Workers of Iniquity."

From the whole 'tis plain that the above Instances of Apostacy can be no Proof of the final falling away of such as are the true Saints of God; since they are not of them who draw back unto Perdition, but of them who do believe unto the saving of the Soul, being fixed upon God's sure Foundation as on a Rock; which is a most comfortable Doctrine unto the Children of God, altho' but bruised Reeds, and tender Plants, in a Time of common Corruption and Seduction, when such great seeming Pillars and tall Professors as *Hymeneus, Alexander*, and *Philetus*, who being *rotten* at the *bottom* do tumble and fall down to the overthrowing the Faith and Profession of *some*, who at *best* were *never better* than *stony Ground* Hearers, and *foolish* Virgins. In a Word, from what has been said, it appears that the Doctrine of the Saints final Perseverance is no less promotive of Holiness in them, than it is of Comfort to them.

Objection. "St. Paul besought the Corinthians who were true Saints, not to receive the Grace of God in vain; therefore such as are true Saints may after their being Partakers of the Grace of God finally lose the same: if otherwise, how can they in any good Sense be besought and exhorted not to receive it in vain."

Answer.

Answer. That this Conclusion notwithstanding all this *fine flourish* and Shew of Argument is no better than *vain Talk*, a few Considerations will evince.

For (1) Supposing that by the *Grace of God here* is meant, the free Favour and Love of God to the Saints, as the Word sometimes signifies; or the Work of regenerating and sanctifying Grace in them, emphatically called the *good Work*, as it signifies at other Times; yet it will not follow that they may receive this Grace of God in vain, so as that God shall either cease to love them, or that the good Work of Grace begun in them by him is liable to cease; since we are assured that his electing Love is everlasting, and that having begun this good Work in them he will certainly perform the same until the Day of Jesus Christ. As hath been before at large shewn. And as to that Part of the Objection that saith, “Why then are they exhorted not to receive the Grace of God in vain;” it is sufficient to Answer, that there being a proper Connection between the Means and End, as before at large treated of, the Exhortation is so far from being *impertinent*, as that it is very *properly* spoken.

Or, supposing (2dly) that by the Grace of God in the Text, is meant the Doctrines of the Gospel, as the Words do sometimes mean, as in *Titus 2. 10, 11.* compared together, called the *Word of his Grace*, *Act. 14. 3.* and *Chap. 20. 32.* yet it will not follow, that true Saints may fall away finally, and perish eternally; since Persons may receive the Grace of God in this Sense of the Word, and yet never be true Saints. There have been many who having received the Doctrines of the Gospel *notionally*, and made a Profession of them *visibly*, as we have before seen from diverse Instances, who afterwards fell from the same. Particularly we find that there were some in the Church of *Galatia*, who thro’ the Instigations of the false Apostles, fell from those sound and wholesome Doctrines of the Gospel, which they had before received by the Ministry of the *great & true* Apostle, seeking now to be justified by the Works of the Law. Hence in his Epistle to them, *Chap. 5. 4.* he saith, “Whosoever of you are justified by the Law, ye are fallen from Grace.” That is to say, from the Doctrine of free Justification by the Grace of God thro’ the Redemption that is in Jesus Christ; according to *Rom. 3. 24.* Or suppose that I should admit that some of these who thus fell were *real* Saints, altho’ weak ones, yet it will not follow that they fell *finally* from the Grace of God, even in *this Sense* of the Word; since by the Tenor of the Epistle, the Apostle did not look upon them as past all Recovery: yea therefore did he write this Epistle to them, that he might thro’ a divine Blessing thereon recover them. He used the Means in order to attain the End. Thus then as a Means either to prevent the Saints from falling into Errors, either doctrinal or practical, or to recover them when fallen, it is proper enough for God’s Ministers to say, “We beseech you Brethren, that ye receive not the Grace of God in vain”, without supposing that they are liable to be finally excluded from the Grace of God, as it denotes his *free Love and Favour*, or that the Grace of God, as denoting the good Work of Grace begun in them by his holy Spirit, may be begun in vain, and so intirely cease. “The Steps of a good Man are ordered of the Lord, so that tho’ he fall he shall not be utterly cast down, because the Lord upholdeth him with his Hand,” *Psal. 37. 24.*

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“ He restoreth their Souls from wandring, and leadeth them in the Paths of Righteousness for his Name’s sake”, *Psal.* 23. 2, 3. Hence saith the Church, *Micah* 7. 8. “ Rejoyce not against me, O mine Enemy ; when I fall I shall arise ; when I sit in Darkness, the Lord will be a Light unto me. In a Word ; hence every true Believer may in the End fitly say with *St. Paul*, *1 Cor.* 15. 10. “ By the Grace of God I am what I am, and his Grace (viz. the Gifts of his Grace) which was bestowed on me, was not in vain.

Objection. “ It is said, *Heb.* 6. 4, 5, 6. “ For it is impossible that those who “ were once enlightened, and have tasted of the heavenly Gift, and were made “ Partakers of the Holy Ghost, and have tasted of the Word of God, and of “ the Powers of the World to come, if they shall fall away, to renew them “ again unto Repentance, seeing they crucify to themselves the Son of God “ afresh, and put him to an open Shame : From whence it appears, that such as “ are true Saints may fall away, since these high Characters cannot agree to any “ other than such.”

To this I Answer, That this Conclusion is intirely wrong, because founded upon a *false Supposition*. Because (1) ’tis evident from other Texts of Scripture that Persons may go as great a Way in Religion as all this, and yet not be *true* and *real Saints*, for they may be enlightened by the Gospel, so as to know, viz. by a *Head Knowledge* the Way of Righteousness, yea and that too so far as to reform in many Things, as *Simon Magus* did, *Herod*, and those in *2 Pet.* 3. who all this while remained destitute of an *inward Renovation* ; and therefore it happened unto them according to the Proverb, “ The Dog is turned to his own Vomit again, and the Sow that was washed unto her wallowing in the Mire.” The stony Ground Hearers heard the Word with Joy, had some Kind of Relish for divine and eternal Things, yet all this while were void of the Root of the Matter, viz. the Truth of Grace in the Heart. Moreover, Men may be Partakers of the Holy Ghost, that is, in his miraculous and extraordinary Gifts, as some in that Age were, so as to speak with Tongues, to cast out Devils, and do many other mighty Works, and be Preachers unto others, and yet all this while be destitute of the Heart-purifying Operations of the Holy Ghost, as our Lord shews *Math.* 7. 21. and *St. Paul* *1 Cor.* 13. 1, 2, 3. Men may be so convicted under the Word as to tremble at the Thots of the Terrors of the next World, like *Felix* ; and have such Apprehensions of the Felicity thereof as the Lot of righteous Men, so as to desire to die the Death of the Righteous, and that their last End may be like their’s, as *Balaam*, and yet all this while remain unregenerate Men, as these two did. So that I conclude that the Apostates here spoken of were under their highest Pretensions to Religion *no better* ; and therefore in a Time of Temptation fell away. Besides, the Apostle in the following Verses tells the *Hebrews*, that he was perswaded of *better* Things concerning them, and Things that *accompany Salvation*, which is the Case of all the Saints of God ; consequently those *Apostates* were never *such* ; and therefore yields no Proof of the final Apostacy of such as are *real Saints*.

Another Text which our Opponents do press into their Service, and incessantly urge against us is *Heb.* 10. 26, 27, 28, 29. “ For if we sin wilfully after we have

the Knowledge of the Truth, there remains no more Sacrifice for Sins, but a fearful looking for of Judgment and fiery Indignation, which shall devour the Adversaries. He that despised *Moses* Law died without Mercy under two or three Witnesses ; of how much sorer Punishment suppose ye, shall he be thought worthy, who hath trodden under Foot the Son of God, and hath counted the Blood of the Covenant wherewith he was sanctified an unholy Thing, and hath done despite unto the Spirit of Grace."

Now say the Objectors, it appears that these Apostates were once the Redeemed of the Lord, and as such sanctified by the Blood of the Covenant, thro' the Application of the Spirit, such as was the Apostle himself ; who therefore speaks in the plural Number thus, if *we* sin wilfully &c.

To this I answer (1) That when it is said, the Blood of the Covenant wherewith *he* was sanctified, according to the strictest Rules of Grammar, the proper antecedent to the Relative *he* is not the *Apostate* spoken of, but *Christ* the Son of God, who is said to be sanctified by the Blood of the Covenant ; this being mentioned as an Aggravation of the Crime of such Apostates, who count that Blood unholy by the which the Son of God was sanctified, that is, set apart and consecrated to the Work and Office of a Mediator, in Behalf of the Redeemed. Hence saith our Lord, *Joh. 17. 19.* " For their sakes I sanctify my self &c." And again he is said to be him whom the Father hath sanctified and sent into the World, *Joh. 10. 36.* So then this Part of the Objection falls. (2dly) Whereas it is said, that there remains no more Sacrifice for Sin &c. this doth not imply that Christ was once made an Offering for this Apostate's Sins, because if he had, and if the said Apostate had been sanctified, as 'tis urged in the Objection, then he would have had no Sin for the which he should be finally condemned and fall under the fiery Indignation of divine Justice as an Adversary ; but be acquitted as a Friend, since it is said, *ver. 14.* that Christ by his one Offering hath perfected for ever them that are sanctified. But the meaning I take to be this, that since this *wilful* and *obstinate* Apostate had despised and rejected Christ the *only* Saviour and the *only* Way of Salvation, *viz.* Faith in his most precious Blood ; despised and wickedly resisted the Holy Spirit of Grace the Sanctifier ; it remained an impossible Thing that he should be saved ; yea that for this most aggravated Crime he should be damned ; and not only so, but also receive the greater Damnation. So that this can be no Proof that a *real* Saint may fall so as to perish. (3dly) Neither can this be *necessarily* concluded from the Terms of *sinning wilfully* after a Reception of the Knowledge of the Truth, seeing it is so evident from Scripture, as before shewn, that Men may attain unto so great a Degree of *Head* Knowledge in divine Matters, as to become Teachers of others, and yet at the same Time be Devils incarnate, as *Judas* was ; who contrary unto, and in the very Face of all his Knowledge and high Profession, did sin *wilfully* and *most wickedly*, treading under Foot the Son of God, and put him unto an open Shame, counting the Blood of the Covenant wherewith he (the Son of God) was sanctified an unholy Thing, doing despite unto the Spirit of Grace : and who accordingly had a fearful looking for of Judgment, and of God's fiery Indignation to devour him as an Adversary." This *sinning wilfully* doth imply a *very high Degree* of sinning.

finning. It is a sinning *obstinately* and *resolvedly* from a rooted Enmity in the Heart against Christ and the Way of Salvation by him, in direct Opposition unto the clearest and strongest Convictions, wro't by the common Illuminations of the Holy Ghost, whose Person and Operations are also had in Contempt by the wicked Apostate. So that this sinning *wilfully* stands opposed unto Sins of *Ignorance* in Unbelief, as in *Paul's* Case before Conversion. Sins of *Infirmity*, and even grosser Acts of Sin committed after Regeneration, thro' a prevailing Temptation, as in the Case of *David* and *Peter*, who thro' Grace repented, and who by Vertue of Christ's atoning Sacrifice, the Blood of the Covenant had their Sins pardoned. Whereas for this *wilful* sinning, this *Sin unto Death*, there is no Forgiveness, neither in this World, nor in the World to come. But now unto all true Believers, who are in Christ Jesus, there is no Condemnation, no Separation of them from the Love of God which is in Christ Jesus our Lord. So that the Text in the Objection can be no Proof that a real Saint may fall away finally and perish eternally. Nor (4thly) can such a Conclusion be fairly drawn from the Apostle's saying in the plural, if *we* sin wilfully &c. since *Paul* was a true Believer, and one that had attained unto a full Assurance of his eternal Salvation, 2 *Cor.* 5. 1. 2 *Tim.* 1. 2. *Chap.* 4. 18. But let it be observed, that the Apostle as a *Preacher* frequently makes Use of this Way of speaking in the plural Number *we*, not so much with Regard unto *himself* as *others*, that what he delivered might the better take Effect upon the Mind of his Hearers. See 1 *Cor.* 10. 22. And is a Method frequently used by Ministers unto this Day, as a *prudent* Step, to gain Attention and Regard unto what they deliver; carrying with it a *taking Familiarity*, and a *tacit Acknowledgment*, that they are Men of like Passions and Infirmities with other Men. Hence a godly Minister, when treating of some of the *flagitious* Crimes, and speaking unto or of some of the *worst* of Sinners, may and often does very consistently use the Terms [*Us*] and [*We*] altho' they are themselves Haters of all Iniquity. See an Instance of this in the Apostle *Peter's* Discourse, 1 *Pet.* 4. 3. and many others in *St. Paul's* Epistles. And in one Word, the Apostle in the close of this very Chapter where the Text in the Objection lies, doth manifestly distinguish himself in Conjunction with other true Believers from such wretched Apostates who sin *wilfully* &c. and perish; for says he, "If any Man draw back, God's Soul shall have no Pleasure in him. But *we* are not of them who draw back unto Perdition, but of them who do believe unto the saving of the Soul." Compared with the saying of *St. John*, 1 Epist. 2. 19, 20. "They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: But they went out that they might be made manifest that they were not all of us."

Upon the whole then I conclude, that the blessed Doctrine of the Saints final Perseverance keeps its Ground, triumphing over all Objections.

Two or three other Texts commonly made use of by our Opponents would next fall under Consideration. But having spoken my Thoughts of them under the Head of particular Redemption, I shall pass them here, referring my Reader thither. The Texts are *Rom.* 14. 15. 1 *Cor.* 8. 11. 2 *Pet.* 2. 1.

But it is now Time to have done answering of Objections, having duly considered the *chief* and *principal* of all that I have met with ; naturally concluding that if these fall before the Light and Evidence of divine Truth, all others must of Course fall with them.

I shall now wind up all with some Uses of Application from what hath been said, wherein I shall be the *more brief*, by how much the more large I have been in the Application of the foregoing Heads, particularly that of the divine Decrees, which are that *immovable Basis* whereupon the *actual* Salvation of *all the Elect* doth stand as on a *Rock*.

1. Let us consider this Doctrine, as it serves to enlarge our Views of the divine Perfections, which in a most harmonious Manner shine forth in the actual Salvation of God's Chosen. How great that Love and Grace is, which is the Root and Cause of it ! that Wisdom, Immutability and Power that effectually remove all Obstructions out of the Way ; yea, that *over-rule* and makes them *subservient* thereunto ! That *Righteousness*, *Truth* and *Faithfulness* which is displayed in the *making* and *performing* so many exceeding great and precious Promises, which contain in them all needful Grace, and a full Possession of eternal Glory as the Purchase of the Redeemer's most precious Blood ! With what a divine Pleasure should the Saints of God contemplate the same, take the Comfort thereof, and give God the Glory ! What refreshing Streams doth hence flow to *cheer* the Hearts of all *true* Believers ! particularly such as meet with *exceeding* great and *fore* Conflicts with indwelling Sin and the Powers of Darkness ; who thence complain that both within and without are Fightings, Fears and Sorrows ; for within a very little While and their Warfare shall be accomplished, and they prove victorious, tho' some of the weakest of Christ's Flock ; for a bruised Reed he will not break, and the smoking Flax he will not quench, until he shall bring forth Judgment unto Victory. O all ye poor drooping Souls unto whom Christ is truly precious, who now complain of the Strength of your Corruptions, the Weakness of your Graces, the Violence of Satan's Assaults, and the Withdrawments of your best Beloved ! Come lift up your Heads and behold these gracious Promises that cannot fail ; that Power that cannot be overpowered, but which is *overpowering*, and which is engaged to *carry on* and *complete* the good Work begun in you ; that shall finally vanquish all your Enemies, perfect all your Graces, and bring you to a Fulness of unspeakable Glory in the Presence of God and the Lamb for evermore ; so that you shall become more than Conquerors thro' Christ the Captain of your Salvation, who hath loved you with an everlasting Love ! Come believe this and rejoice, take Courage to fight on and to wait for God's Salvation. Wait on the Lord, and be of good Courage, and he shall strengthen your Hearts, wait I say on the Lord.

Finally, Let all such who profess this glorious Truth, take Heed that they do not *abuse* it by indulging an *indolent*, *unwatchful* Frame of Soul, and *Looseness* of Life and Conversation, lest their *bad Example* be produced by the Opposers of this Doctrine in order to justify their *calumnious*, *reproachful* Objections against the same : But rather let our Lives and Conversations be such as shall be a *living*, *standing* and *irresistible* Confutation of all their Calumny. This will be the *best* Argument

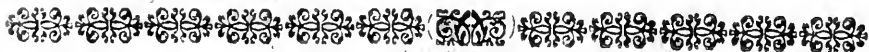
Argument that we can produce in order to prove our Assertions that this is a Doctrine *promotive of Holiness*, since all others without this, will pass for nothing but *vain Talk*, to the further exposing of that holy Doctrine, while we profess to patronize the same, and strike us with a *guilty Silence* before a *triumphing Objector*.

While we consider Perseverance as a *Privilege from God*, let us be strictly mindful of it, as it implies our *Duty to God*; that we walk humbly and closely with him in the diligent Use of all the Means of Grace and Salvation both private and publick; that our Conversation be as becometh the Gospel of Christ, studiously adorning the Doctrine of God our Saviour in all Things; that our Light so shine before Men, that they seeing our good Works may glorify our Father which is in Heaven. And, in a Word, let the Consideration of the Excellency and Certainty of God's Salvation, wherewith he will bless all true Believers, be a powerful and perpetual Incentive to us to be steadfast and unmoveable, always abounding in the Work of the Lord, since we are hence assured that our Labour shall not be in vain in the Lord.

Now unto him who is able to keep us from falling, and to present us faultless before the Presence of his Glory with exceeding Joy, to the only wise God our Saviour, be Glory and Majesty, Dominion and Power now and for ever. *Amen*.



APPENDIX.



An APPENDIX,

Wherein *Socinianism* is *detected*; with some Remarks on the Works of Mr. JAMES FOSTER : Wherein is shewn the *near Affinity* there is between *Arminianism* and *Socinianism*, and how short a Step there is from the *former* to the *latter* ; and of the Danger thereof.

P R O V. xiv. 12. & xvi. 25.

There is a Way which seemeth right unto a Man : But the End thereof are the Ways of Death.

HAVING dispatch'd what I intended with Respect to the *Arminian* Points, (wherein I have not wholly overlooked *Socinianism*) I now come from the said Account of Things to observe, that whatever favourable Thoughts some may entertain of *Arminianism*, it is not so very innocent a Thing as they would have it to be, being the *Parent of* and *Leader unto Socinianism* ; that hence it is no Wonder that many *Arminians* do by Degrees go from *bad to worse*, becoming thorough-paced *Arians* and *Socinians*, denying the Doctrine of the Lord Jesus's *proper Divinity*, the Merit of his most precious Blood as a full Satisfaction to God's offended Justice for the Sins of Men, the Personality and God-head Character of the Holy Ghost, and his supernatural efficacious Operations in the Regeneration and Sanctification of Sinners, as well as the Doctrine of Original Sin. For if the *Arminian* Doctrine of Universal Grace be true, and if the Doctrine of Original Sin be *not* true, then what Need is there of the Merit and Satisfaction of Christ, or of his mediatorial Righteousness imputed to the Sons of Men in order to justify them ? And then of Course, what Need of his *proper God-head* to make his Satisfaction compleat and plenary ? Also what Need is there of the Personality and Divinity of the Holy Ghost and his supernatural Operations in Regeneration, if every Man be born into the World *pure and holy* ; or if the Doctrine of *Free-will* be true, as asserted by the *Arminians* ? Thus *Socinianism* in these and other Branches thereof do naturally flow from the *Arminian* Lake,

Lake, and then run back into that *dead Sea*. When Men once leave the *Corner-Stone* they don't know where to *stop*. While their Zeal is bent against what they call *human Innovations* and *shameful Additions* to the Christian Religion, as an *Extream* which some do run into ; they do themselves run into *another*, by rejecting many *important* Christian Doctrines, even such as are the *Glory of Christianity*. Whilst they profess a very high Esteem of the Christian Revelation in Opposition to such as they call *Infidels*, are *themselves* guilty of *Infidelity*, by resolving to believe *no more thereof* than they can *comprehend with their Reason*, rejecting, *all the rest*. A Passage in the Rev. and pious Dr. *Watts*, his humble Attempt, 2 Edit. p. 50, being pertinent to my Purpose, I thought fit to transcribe the same ; where speaking of *shameful Additions* to the Gospel, which some have imposed upon the World, with which they are resolved to bear no longer, he adds : “ But they are unhappily running into another Extream : Because several Sects and Parties of Christians have tacked on so many false and unbecoming Ornaments to Christianity, they resolve to deliver her from these Disguises : But (says the Dr.) while they are paring off all this foreign Trumpery, they too often cut her to the Quick, and let out her Life-Blood (if I may so express it) and maim her of her very Limbs and vital Parts. Because so many irrational Notions and Follies have been mixed with the Christian Scheme, 'tis now the modish Humour of the Age, to renounce almost every Thing that Reason doth not discover, and so reduce Christianity itself to little more than the Light of Nature, and the Dictates of Reason. And under this sort of Influence there are some who are believers of the Bible, and the divine Mission of *Christ*, and dare not renounce the Gospel itself, yet they interpret some of the peculiar and express Doctrines and Duties of it, into so poor, so narrow and jejune a Meaning, that they suffer but little to remain beyond the Articles of natural Religion. This leads some of the learned and polite Men of the Age, to explain away the Sacrifice and the Atonement made for our Sins by the Death of *Christ*, and to bereave our Religion of the ordinary Aids of the Holy Spirit ; both which are so plainly and expressly revealed, and so frequently repeated in the New-Testament, and which are two of the chief Glories of the blessed Gospel, and which perhaps are two of the chief Uses, of those sacred Names of the *Son* and the *Holy Spirit*, into which we are baptized. 'Tis this very Humour that persuades some Persons, to reduce the Injury and Mischief that we have sustained by the Sin and Fall of *Adam* to so slight a Bruise, and so inconsiderable a Wound, that a small Matter of Grace is needful for our Recovery ; and accordingly they impoverish the rich and admirable Remedy of the Gospel to a very culpable Degree ; supposing no more to be necessary for the Restoration of Man, than those few Ingredients, which in their Opinion go to make up the whole Composition. Whence it comes to pass that the Doctrine of Regeneration, or an intire Change of corrupt Nature by a Principle of divine Grace, is almost lost out of their Christianity ; or at least they suppose renewing Grace and Sanctification by the Holy Spirit and his Assistances, to carry nothing more in them than the outward divine Messages and Discoveries of Grace, made and attested by the extraordinary Gift of the Spirit to the Christian World.”

To this I would subjoin the Words of the Reverend Drs. *John Owen* and *Samuel Anstely* in their Preface to the Rev. Mr. *Elisha Cole's* excellent practical Discourse on God's Sovereignty: "It is not unworthy our Notice, (say they) and deepest Repentment, how zealously affected some Men are in Behalf of such Tenets, as stand in direct Opposition to the Grace of God, and their own eternal Happiness: how they spare neither Arts nor Calumnies to disgrace the Assertors of those very Truths, that make up the Mystery of Godliness; yea to scandalize and suppress the Truths themselves: as if Reason and Learning were given to no better Ends than to vilify Religion. And further, how prone addicted Men are (having imbibed the Arminian Points) to take in those that are of most fatal Consequence: so far are those Principles from yielding any effectual Influence towards Holiness, or well grounded Peace, notwithstanding their pretended Adaptedness to promote them."

To this I subjoin, That by the Denial of Original Sin, Men are led to despise the *only* Remedy, *Christ's Satisfaction* and the holy Spirit's Work in Regeneration and Sanctification, and then the proper Divinity or God-head Character of *both*: Hence amidst all the *splendid* Titles which the *Socinians* do give unto the great Redeemer, they do account him to be *no more* than a *dignified Creature*, and worship him *accordingly*. Hence it is that the Doctrine of the *holy Trinity* is exploded, and that of the *hypostatical Union* of the divine and human Natures in our *Emanuel* is treated with *Contempt* and *Ridicule* by these Sort of Men. While they maintain that there is no such Thing as an *infinite* Evil in Sin (altho' it be a Transgression of the Laws of an *infinitely* glorious God) and by their denying the *Eternity* of Hell Torments, the Guilt of Sin is *diminished*, the Honour of God's most high Majesty *lessened*, a *deep* and *holy* Dread of him is *taken off*, and a *Flood-gate* is thereby set open for a *flowing* Tide of *Atheism* and *all Manner of Impiety* to come in, besides the Impiety of *flatly denying* the positive Assertions of God's *holy Oracles*, which do declare Sin to be *exceeding* sinful, and that the Wages of the same is *Death eternal*; that the tormenting Worm dieth not, and that the Fire of Hell shall never be quenched. See 1 *Sam.* 2. 25. *Rom.* 7. 8, to 14. *Rom.* 6. 23. *Mark* 9. 43. to 49.

Moreover, their making no more of the holy Obedience and Sufferings of Christ than a *meer* Pattern of Piety, or an Example of holy living and dying *only*, doth tend to overset the *chief* End of his coming into the World as a *Mediator*, *Reconciler* and *Saviour*, and is consequently of a very *pernicious* Nature. Hence the Rev. Mr. *Burkitt*, after having made particular Mention of Christ as an Example of Piety, in the Close of his Annotations on, the holy Evangelists, doth give his Reader a *very wise* and *warm* Admonition *thus*; "Before I close this Exhortation to an Imitation of Jesus, I must subjoin this *cautionary Direction*; Take Heed that you do not so imitate *Christ* for your *Pattern* as to disown him for your *Priest*. This (says he) is the dangerous Error of those who affirm, that the great End of Christ's Death was to give the World an Example of Patience, Humility, Meekness, and the fore-mentioned Christian Graces, and that his Sufferings were *exemplary*, but not properly *satisfactory*. We acknowledge that Christ's giving us an Example was *one* End of his coming into the *World*" and

“ and *dying* for us, but not the *great End*. A *subordinate* End, but not the *ultimate*. God preserve us from the Contagion of this growing Error ! Other Errors only scratch the Face, but this stabs the Heart of the Christian Religion, in that it deprives us of the choicest Benefit of Christ’s Death ; namely, the Expiation of Sin, by a proper Satisfaction to the Justice of God. But blessed be God, *we have not so learned Christ* ; as we are taught so we believe, that the holy Jesus, by the Sacrifice of his Death, has redeemed us from Death and Hell, and saved us from the Wrath to come, by a full and adequate Payment unto divine Justice, and by the Redundancy of his Merits has purchased an eternal Inheritance for us.”

To this I shall subjoin the Words of Dr. *Edwards*, in his Book intituled, *The Tendency of Socinianism to Irreligion and Atheism*, p. 67. “ This (says he) is the Doctrine which the holy Scripture teacheth us, and is the Faith of all who rightly understand those Writings, *viz.* That Christ suffered and died to satisfy the divine Justice in our Stead, and thereby to expiate for our Sins, and to redeem us from Death and Hell, and to purchase Life and Salvation for us. The *Socinians* deny this, and thereby subvert the whole Gospel, turn Christianity upside down, ruin the very Foundations of our Religion, and pluck it up by the Roots. According to the Doctrine of these Men *we are yet in our Sins*, for there is no true Expiation for them ; we are in a State of Misery, we are overwhelmed with our own Guilt, we are hopeless, helpless Creatures, and our Condition is deplorable, for there is no Satisfaction made to God for our Transgressions.” Thus those two eminent Divines of the Church of *England*.

I go on to observe, That the Followers of *Socinus*, by making *Reason* the Standard and Boundaries of our Faith in Matters of divine Revelation, avering that we must not carry our Faith one Foot beyond our Understandings, as Mr. *James Foster* dictates ; do with one Stroke cut out the very Vitals of Christianity, since a great Part thereof is founded on meer Revelation and Discovery of God’s Will, and which transcends the highest Elevations and Grasp of bare Reason. It was the sober and sad Consideration of these Things that set my Pen at work at first, in Opposition unto *Arminianism*, and now at length unto *Socinianism*, the poisonous Spawn thereof, which doth so manifestly stain the Honour of God, and tend towards the eternal Ruin of the Sons of Men. And that which renders such Treatises, wherein these pernicious Doctrines are maintained, the more dangerous is their being intermix’d with some Points of Morality, which are materially good, and in their proper Place useful, which serve as Gild unto the pernicious Pill, and as Sugar to make it go down the better with the unwary. And I am heartily sorry to find amongst others, that Mr. *Foster*, a Gentleman so much celebrated by some for his acute Parts and Reasoning, should employ them unto such hurtful Purposes.

Upon my Observation of this in his Works, I found my self inclined to make some Remarks thereupon. In doing which I shall endeavour, by the Help of God, with all convenient Brevity and Plainness to do both him and the Cause of Religion Justice. I am well aware that some of that Gentleman’s Admirers will account this at least a very bold Attempt in me, as an unequal Match for so great a

Champion. All I shall say to this is, that as I do not hereby seek Honour from Men, who delight in Excellency of Speech and the enticing Words of Man's Wisdom; so the Dislike of *such* will be no Disappointment at all unto me, and consequently will not give me *any Pain or Fear*: My Satisfaction is, that it is the *Cause of God* which I have espoused, as becomes a Minister of Jesus Christ, who is set for the Defence of his Gospel; and that God hath chosen the *foolish Things* of this World to confound the *wise*, and the *weak Things* of this World to confound the Things that are *mighty*, and the base, despised Things of this World to bring to nought Things that are, that no Flesh should glory in his Presence, 1 Cor. 1. 27, 28, 29. Thus then, without any further Apology at present, I shall, by *divine Assistance*, proceed unto the Consideration of some Passages in Mr. *Foster's* first Volume of Sermons.

In Page 14. where his Text is *Acts* 24. 25. he hath these Words, "To preach Christ is universally allowed to be the Duty of every Christian Minister. But what doth it mean? To the which he answers in the *Negative*, That 'tis not to use his Name as a Charm to work up our Hearers to a warm Pitch of Enthusiasm, without any Foundation of Reason to support it. --- 'Tis not to make his Person and Offices incomprehensible. --- 'Tis not to exalt his Glory as a kind condescending Saviour, to the Dishonour of the supream and unlimited Goodness of the Creator and Father of the Universe, who is represented as stern and inexorable, expressing no Indulgence to his guilty Creatures, but demanding a full and rigorous Satisfaction for their Offences. --- 'Tis not to encourage any undue & presumptuous Reliances on his Merits and Intercession." --- Pag. 16. "From what hath been said it appears, that to explain and press the eternal Laws of Morality is not only a truly Christian, but beyond Comparison the most useful Method of Preaching."

Remark. Mr. *Foster* hence evidently appears to inveigh against the *good old Way* of preaching Christ in his Person and Offices, when we speak of them as Mysteries, beyond our Ability fully to comprehend, according to that of the great Apostle, 1 Tim. 3. 16. "Without Controversy great is the Mystery of Godliness, God manifest in the Flesh;"--- whereas Mr. *Foster* is for our blessed Saviour's having no more Dignity and Excellency than what *we* can comprehend; which evidently strikes at the Doctrine of his *proper Divinity* or God-head Character, and the *Constitution* of his Person as Mediator, God and Man united, as will further appear by what I shall have Occasion to quote from some other of his Works hereafter.

Moreover, Mr. *Foster* here also plainly sets himself against the Doctrine of Christ's Death and Sufferings, considered as a proper Attonement or Satisfaction to divine Justice for the Sins of Men; insinuating that *that* Doctrine is directly repugnant unto the Honour of God, as considered in the Perfections of his *Goodness*; and as a *kind condescending Saviour*.

To which I would answer, That as God is *just* as well as *good*; as *Justice* as well as *Mercy* is one of his Perfections, and as 'tis most *reasonable* to believe, that God design'd to glorify *all* and *every* of his Attributes in the *grand* and *splendous* Work of Redemption by his Son Jesus Christ; so that it *no Ways* derogates from, but

but is *fully consistent* with his *Goodness* and *Mercy* to maintain that Jesus Christ died in order to make full Reconciliation, or strict and adequate Satisfaction for the Sins of Men ; and to this the holy Scriptures agree, *Rom. 3. 23, 24, &c.* “ We have all sinned and come short of the Glory of God ;” and then it follows, “ Being justified freely by his Grace, (*and yet mark*) thro’ the Redemption that is in Jesus Christ, whom God hath set forth to be a Propitiation thro’ Faith in his Blood, for the Remission of Sins that are past, thro’ the Forbearance of God, to declare at this Time I say his RIGHTEOUSNESS ; to what End ? That God may be JUST, (*mark, just and righteous, as well as gracious*) in the justifying of them that believe in Jesus, or act Faith in him as their Surety, the Surety of a better Testament ;” for so the holy Scripture calls him, *Heb. 7. 22.* ’Tis therefore evident, that as the Holy Ghost here alludes unto the Nature of Suretiship amongst Men, so there must needs be a *due Propriety* of Speech therein, and a *proper Aptness* to represent the Death and Bloodshed of our blessed Saviour as the *Price* of our Redemption. To say otherwise, is nothing less than to charge the inspired Penman with using a Term that is *improper* and *impertinent*. But the *Propriety* of the Expression appears with the *greatest Evidence*, not only to shew forth the Doctrine of *Christ’s Satisfaction*, but also to manifest how well consistent that Doctrine is with the Perfections of God’s *Grace, Mercy* and *Goodness*, as well as his *Justice* ; Because, howsoever the *Creditor* is bound in *Justice* to acquit the Debtor upon his receiving a *full Payment* or *Satisfaction* at the Hands of the *Surety* ; yet his *Goodness* and *Favour* appears in his *first* accepting of a Payment *that Way*, whereas he might have refused it, strictly demanding the same at the Debtor’s *own Hands* ; and for want of *such* Payment have cast him *into Prison*. But if the *Creditor* not only condescends to accept of Payment at the Hands of a *Surety*, when without any Charge of Injustice he might have refused it ; how much more doth his *Goodness* and *Favour* appear if he withal *seeks out for* and *provides* that *Surety* ? As is the Case between God the great Creditor and poor Sinners ; who are accordingly said to be justified by his *Grace*, which is the *original Cause* of Justification, as well as that they are said to be justified by *Christ’s Blood*, which is the *material and meritorious* Ground of their ~~Satisfaction~~ *justification*, so that God is JUST in justifying them that believe in Jesus the *great Surety*, and who by Faith plead that *Payment* which he has made in their *Room* and *Stead* ; I say in their *Room* and *Stead* ; and which he voluntarily undertook to do, as Paul for Onesimus unto his Master *Philemon*, Ver. 18. “ If he hath wronged thee, or oweth thee ought, put that on mine Account : I *Paul* have written it with mine own Hand, I will repay it.” *i. e.* I will make thee *full Recompence* and *Satisfaction* ; so that whilst thou shewest thy Favour in accepting of my *Surety Engagements* on his Behalf, *Justice itself* shall not complain ; nay, it shall shine forth and triumph in Conjunction with thy Compassion, in thy acquitting and Acceptance of him on the Account of my Payment. This is, I think, a *plain* and *proper* Allusion, for the Illustration and Confirmation of the Point in Hand, as is further confirmed by that Saying of the Apostle *John*, 1st Epist. Chap. 1. 9. “ If we confess our Sins, God is *faithful* and *just* to forgive us our Sins, and to cleanse us from all Unrighteousness.” (Mark) *faithful* and *just*, as well as *merciful*, in the Remission of the Sins of them who do believe

in Jesus: *Just*, in Regard unto his compleat Satisfaction, and *faithful*, in Regard to God's Promise of Pardon and Acceptance on the Account thereof. So that Mr. *Foster* doth certainly *err* in alledging that Forgiveness of Sin in the New-Testament is not represented as a Thing for which a Price of *equal Value* was *paid*, and which consequently may be demanded in *strict Justice*; but as a *voluntary Act* of *PURE Favour*, as in pag. 327, 328 --- of his Book intituled, *The Usefulness, Truth and Excellency of the Christian Revelation* defended. And 'tis pretty enough to observe, that whilst this Gentleman chargeth others with crying up God's *strict Justice*, to the Prejudice of his *Grace* and *Mercy*, he is himself guilty of crying up these *latter*, to the *Prejudice* of the *former*, which he will by no Means allow *any Share* in the Glory of Redemption; making the divine Perfections to *jar* instead of *harmonizing* in that *Top* and *Chief* of God's Works; with Respect unto which, the divine Oracles do *loudly* and no less *sweetly proclaim*, that *Mercy and Truth are met together, Righteousness and Peace have kissed each other. Truth shall spring out of the Earth, and Righteousness shall look down from Heaven*, Psal. 85. 9, 10, 11. compared with Psal. 111. 7, 8, 9. *The Works of his Hands are VERITY and JUDGMENT, all his Commandments are sure; they stand fast for ever and ever, and are done in Truth and Uprightness. He sent Redemption unto his People, he hath commanded his Covenant for ever, HOLY AND REVEREND IS HIS NAME.*

As Man fell from that State of Uprightness in which he came out of the Hands of his Maker, "it lay entirely (as one well observes †) in the disposing Will of "God, whether he would save Man at all after this his Revolt; and seeing he "thought fit to rescue Part of *Adam's* Posterity from the Ruin which the Fall "brought upon them, he certainly had a Right to pitch upon what Method he "thought fittest to bring about their Recovery. Whether God could have ac- "complished the Salvation of Men any other Way than in the Method he has "took in choosing them in Christ, entering into a Covenant with him as the Surety, "and with all the Elect in him as his Seed, and in the Fulness of Time sending "him in the Flesh, that he might suffer Death to purchase the Redemption of "such as he had given him; is a Question too high for us to determine, and there- "fore is vain and unprofitable. It is insolently intruding into Things not seen "for us to take upon us to determine absolutely what a God of infinite Wisdom "and Power might have done. However this we must tenaciously adhere to, "that it is inconsistent with the Nature of God for him to injure any of his Per- "fections to save such as deserve not his Favour. We are not to doubt but that "God will glorify one Attribute as well as another in rescuing ruin'd Criminals: "So that tho' we suppose him to be ever so unlimited in his Sovereignty, or ever "so rich in his Mercy, we must still aver that he never would, in order to shew "his Sovereignty, or make known his Mercy, suffer his Justice to remain unsat- "isfied, and consequently not glorified, or his Holiness and Truth to be tarnished; "but he is as much concerned to glorify his Justice and to shew forth his Holi-

† *Limestreet Sermon*. Vol. I. p. 40, 41, 42.

" nefs and Truth, as he can be to manifest his Sovereignty, or to make known
 " his Mercy : God therefore shewed the Greatness of his Wisdom in the con-
 " triving the Method of Men's Salvation, that it might be by Christ's satisfying
 " for Sin. In this Way all his Perfections are set in a most amiable Light ;
 " Justice is glorified to the utmost, and has vindicated its Rights, in that a Satis-
 " faction of infinite Value has been yielded by an almighty Redeemer ; Holiness
 " sparkles with the brightest Lustre, seeing he who is Purity itself has shewed his
 " Hatred of Sin to be so great that he spared not his own Son, when he only
 " knew Sin by Imputation ; the Truth of him who is invariable in Faithfulness,
 " is fully established, in that he hath exacted the Punishment threatned ; Good-
 " ness appears in its full Beauty, as a Redeemer is provided for such as have de-
 " stroyed themselves, and the greatest Blessings are freely bestowed on the un-
 " worthy ; Mercy is displayed to the utmost, because Provision is made for bring-
 " ing Sinners to partake of the Happiness they had forfeited ; Wisdom and Power
 " are greatly magnified, since a Way is laid out and finished, in which Justice
 " and Holiness might not be injur'd, and yet Grace and Mercy might be eminent-
 " ly exalted. This is the Method of Man's Salvation which the Scriptures
 " teach, and as it is the only Way of thinking which Men can fall into in order
 " to glorify *all* God's Perfections, it must be concluded the *most rational* Scheme
 " in all the World. The Design of God was to glorify his own Perfections, to
 " exalt Christ, to stain the Pride of Man's Glory, and to shew the Necessity of
 " Holiness. Therefore as the holy Scripture declares and reveals this wonderful
 " Plan, it is no Marvel that it should be ridiculed as a Huddle of foolish Opini-
 " ons, by the vain and proud Pretenders to Reason, who make what surpasses
 " their shallow Capacities the Subject of their Scorn, and treat with Contempt
 " *all* that is above their condensed Apprehensions."

To this I'm willing to subjoin what that worthy Prelate Bp. *Hopkins* hath said
 on the same Subject in his Discourses on the two Covenants. " That fallen Man
 " is at all restored can be founded upon nothing, but God's absolute Purpose of
 " having Mercy on whom he will have Mercy : That this restoring him to Grace
 " and Favour, and consequently to eternal Life, should be by a Covenant of
 " Grace, sealed and confirmed in the Blood of Christ, is founded
 " only on the eternal Covenant of Redemption made between the Father and
 " the Son.----- Whether this Way of Salvation by Christ were simply or abso-
 " lutely necessary or no, yet it is certain that no other Way could be so suited
 " to the Advancement of God's Glory as this, and therefore it was most con-
 " gruous, and morally necessary that our Salvation should be wro't out by his
 " Sufferings and Satisfaction. For (1) This is the most decent and becoming
 " Way, that God could take to reconcile Sinners to himself. So the Apostle says
 " expressly, *Heb.* 2. 10. " For it became him for whom are all Things, and by
 " whom are all Things, in bringing many Sons to Glory, to make the Captain
 " of their Salvation perfect thro' Sufferings. It would not have become the
 " great Majesty of Heaven and Earth, whose sovereign Authority was so hei-
 " nously violated by such a vile and base Creature as Man is, to receive him
 " into his Love and Favour, without some Repair made unto his Holiness : and
 " if

“ if there must intervene a Satisfaction, there is none could make it but only
 “ Jesus Christ. (2) No other Way could so jointly glorify both the Mercy
 “ and Justice of God, as this of bringing Men to Salvation by Christ. If God
 “ had absolutely remitted Punishment, and accepted the Sinner to Life, by his
 “ meer good Pleasure, this indeed had been a glorious Declaration of his Mercy ;
 “ but Justice had lain obscured. If God had made a temporary Punishment
 “ served for an Expiation of Sin, here indeed both Justice and Mercy had
 “ been glorified to the utmost Extent of them. But in this Redemption by
 “ Christ, Justice hath its full Glory, in that God takes Vengeance on the Sin of
 “ Man to the very uttermost ; and yet Mercy is likewise glorified to the full ;
 “ for the believing Sinner is without his own Sufferings, pardon’d, accepted
 “ and saved. Now that none but Christ could do this ’tis evident, because no
 “ meer Creature (*which is all Mr. Foster will allow Christ to be, under all the splen-*
 “ *did Titles he gives him*) could bear an infinite Punishment, so as to eleuate
 “ and finish it ; and no finite Punishment could satisfy an infinite Justice. He
 “ must be a Man that satisfies, else Satisfaction could not be made in the same
 “ Nature that sinned. He must be God likewise, else humane Nature could
 “ not be supported from sinking under the infinite Load of divine Wrath.”

Hence then (I go on to observe) that the Lord Jesus Christ being both God and Man in one Person, he became a *meet* Mediator between God and Man, who standing in our Law-Place, was made of a Woman, made under the Law, in order to fulfil its Precepts, and to suffer its Penalties, so that by the Sacrifice of himself he made Reconciliation for our Sins ; by his *active* and *passive* Obedience he wrought out a perfect Righteousness, emphatically called the Righteousness of God, *Rom. 10. 2, 3.* which being *imputed* to us or *reckoned our’s* by Way of *Imputation*, we are justified in the *Sight of God*, who enables us by Faith to lay hold thereof, and to rest thereupon accordingly ; whence it is called the Righteousness of Faith ; which Faith purifies the Heart, and works by Love, and is ever productive of good Works. *Rom. 8. 1, to 5.* “ There is therefore now no Condemnation to them that are in Christ Jesus, who walk not after the Flesh, but after the Spirit. For the Law of the Spirit of Life which is in Christ Jesus, hath made me free from the Law of Sin and Death ; for what the Law could not do in that it was weak thro’ the Flesh (*viz. thro’ our Fall* unable to justify us) God sending his own Son in the Likeness of sinful Flesh, and for Sin (or becoming a Sacrifice for Sin) condemned Sin in the Flesh that the Righteousness of the Law might be fulfilled in us, who walk not after the Flesh but after the Spirit.

This is our Scheme of Doctrine concerning Christ as the Saviour of Sinners, which being *uniformly* considered as founded on *divine Revelation*, doth shew how little Reason our *great Reasoner* and *professed* Defender of the *Usefulness, Truth, and Excellency* of the *Christian Revelation*, had in an *ironical* reflecting Manner to say, “ That to preach up Christ is not to make Use of his Name as a *Charm* to work up our Hearers to a warm Pitch of Enthusiasm, without any Reason to support it &c. And that ’tis not to encourage any undue and presumptuous Reliances on his Merits and Intercession.” If any Professors of the Doctrine of Christ’s

Christ's Satisfaction do *thus* rely, let the Fault lie on *them* and not on the *Doctrine* it self. Sure I am that generally speaking at least, those Christians who do profess that important Doctrine, do maintain it as promotive of *strict Holiness*, and many of them do I am sure *practise* accordingly, and who will as readily say as Mr. *Foster* can,* “That those Christians who substitute the *Righteousness, Merits and Intercession* of Christ, in the *Room* of the *indispensible Necessity* of a strict and universal Vertue (i.e. to the Exclusion of the same) grossly misrepresent and reproach Christianity; and of Consequence ---blaspheme the Author of it.” Do we then make void the Law thro’ Faith, *viz.* Faith in the *Blood, Merits, and Intercession* of Christ? nay we establish the Law. While we seek to be justified in the Sight of God by Faith in Christ’s perfect Obedience thereunto, by which he hath magnified it and made it honourable, *Isai.* 42. 21. we do look on it (the moral Law) as an *eternal* Rule of Righteousness. We esteem it as a Rule of holy Living and Square of Sanctification, while we do intirely disclaim it, consider’d as a *Covenant of Works and Life*.

We honour and magnify the Law of God as that which is holy and just and good, and preach up the same to our Hearers, telling them that Faith without Works is dead being alone; yet at the same Time dare not with Mr. *Foster* preach up the Law as a *Covenant of Works*, in Opposition unto and to the Exclusion of the *imputed* Righteousness and Satisfaction of Christ, averring as he doth in Opposition thereunto “that to explain and press the eternal Laws of Morality is not only a truly christian, but *beyond Comparison* the most useful Method of Preaching.” This I say, we dare not do. From what I have said it appears, how little Reason he had to say as he does, by Way of *hard Reflection*, p. 17, 18. “Of what Advantage is it to set Faith and Reason at Variance, and lay “more Strefs on believing aright, than on Purity of Heart and Holiness of Life? “Or to magnify the Grace of God by disparaging and vilifying human Nature, “which is the Work of God; by representing Mankind as having lost their “noble Powers of Reason and Liberty, and consequently being altogether as incapable as the Brute Creatures? --- Or in fixing the whole of our Salvation on “the Righteousness of another *imputed to us*, and giving a despicable Representation of the most exalted human Vertues, unless it be to mortify the *best* of Men, “and slacken their Diligence and Zeal, and flatter the worst in their Vices.” As for our vilifying human Nature, which is the Work of God, and representing Men as Brute Creatures, devoid of the noble Powers of Reason and Liberty, which he lays to our Charge, he thereby represents us to be not *much* better than such if any: But as *brutish* as we are, we are not *quite so stupid* as not to know how to distinguish between *human Nature*, considered simply as God’s Workmanship, and otherwise in Regard of that *Corruption & Depravity*, which hath cleav’d thereunto ever since the *Fall*. Of which sad Truth the *Socinians* by talking as they do, do shew themselves to be *sad & standing Instances*. We do not say that Man hath lost his *human Faculties*, such as the Understanding, Will, Affections, Conscience & Memory, confi-

* 2 Vol. Sermons, 2d Edit. p. 268.

dered as *Juch* ; but what we affirm is that by the Fall they lost the *pure Rectitude* of those *F. cul ies*, why else do the holy Scriptures tell us, of the Understanding being *darkened*, yea *Darkness* in the Abstract, and of the carnal Mind being Enmity against God, and that Men are dead in Sins and Trespases, and such like ; of which I have fully spoken under the Head of *original Sin*. Again, why else do the same divine Oracles abound with so many full Expressions concerning the *absolute Necessity* of our being *born again* in order to become *meet* for Heaven, of our being renewed in the Spirit of our Minds, and of being quickened when dead in Trespases and Sins, created in Christ Jesus unto good Works, and upon that very Account called God's Workmanship, and all as the Fruits and Effects of God's rich Mercy and great Love towards us ? *Eph. 2.* By which it appears that we are so far from *villifying* and *disparaging* human Nature, or the Grace of God, that in maintaining these Doctrines we *do magnify* the Grace of God in its rich Displays towards poor fallen humane Creatures. If Mankind by the Fall did not lose the *moral Image* of God, why do the Scriptures speak of regenerated Persons as putting off the old Man, and putting on the new Man which is *renewed* in Knowledge after the Image of him that created him ? *Col. 3. 10.* Doth not *Regeneration* naturally pre-suppose a State of *Degeneration* ? And since our Lord hath shewn that all *Adam's* fallen Posterity must be regenerated before they can see and enter into the Kingdom of God and of Glory, what can be more evident than that they are *all most miserably degenerated* ? *Holy Scripture, Facts, Experience and daily Observation*, are so unanimous in their Evidence to this sad Truth, that 'tis marvellous to think how any one that pleads up for a *rational Evidence* of Things, and the free Exercise of the noble Powers of Reason should once draw Pen against it, unless it might be thought reasonable to withstand the most glaring Light, and say that the Sun doth not shine out at noon Day from a serene Sky ? 'Tis true, a *blind Man*, might be guilty of such an Error with whom the *Light of Noon* and the *Darkness of Midnight* is *alike* ; but that any one of those *clear sighted Gentlemen*, who always say, *we see*, || should be so much mistaken, I had almost said, is *astonishing* ! *What a Mystery is here !* And yet behold with what a large Degree of *keen* Repentment Mr. F----r (as clear-sighted a Gentleman as any amongst them) hath set the *keen Edge* of his Pen against the Defenders of the Doctrine of *original Sin*, p. 78. "Indeed (says he) human Nature has been so represented in so *base, disagreeable, and monstrous* a Form, that the Contemplation thereof must needs be frightful and shocking to a *generous Mind* (such as Mr. F----r's) as having lost the noble Powers of Reason and Liberty, and being the Seat of Nothing, but irregular, impure and mischievous Passions, as incapable of any Thing that is good and virtuous, and prone to all Manner of Wickedness. ---- And if this were true, who could take any Satisfaction in looking into himself, when he must behold such a hideous Picture of Deformity" ? By this the Reader need not wonder to hear Mr. F----r speak so *lightly and diminutively* of *Christ the Physician*, and his *Medicines*, as he doth ;

since he thinks himself so *very whole*. He seems resolved not to be accounted amongst the Number of those *enthusiastic* Fools, of whom *Solomon* speaks, 1 *Kin.* 8. 38. who spread out their Hands to the Almighty, knowing and complaining every Man of the *Plague* of his *own Heart*: and that he will by no Means be included within the Circle of that *mortifying Text*, spoken by our blessed Saviour, Mar. 7. 20, 21. "And he said, that which cometh out of the Man, that defileth the Man; for from within, out of the Heart of Men, proceed evil Thoughts, Adulteries, Fornications, Murders, Thefts, Covetousness, Wickedness, Deceit, Lasciviousness, an evil Eye, Blasphemy, Pride, Foolishness: all these Things come from within, and defile the Man." But far be it from such *good* and *virtuous* Men as Mr. F. and his Brethren in *Goodness* and *Vertue*, that their Hearts should ever be the *Seat* of such *irregular*, and *impure* Passions; that being born into the World *pure* and *holy* Creatures, and naturally prone to all Manner of Piety and Vertue, they should be so *hardly* thought of, their generous Minds shocked, and their self Satisfaction spoiled! True and pertinent to our Purpose is that Saying of our Lord; "The *whole* need not the Physician, but those that are *sick*." For (says he) "I came not to call the Righteous (the self-righteous) but Sinners to Repentance". Poor *sensible* Sinners, who under a feeling Sense of their spiritual Maladies, do each one of them with the poor humble Publican cry out, "God be merciful unto me a Sinner." Whilst his praying Companion in the Temple, thanks God that he is not such a *hideous Picture* of Deformity; but contrariwise altogether good & virtuous; which made him take such a large Degree of Satisfaction in himself, as he did. Such Instances do naturally lead my Thoughts unto what the inspired wise Man says, Prov. 30. 12. "There is a Generation that are pure in their own Eyes, and yet is not washed from their Filthiness."

But however, there is one Text in *Jer.* 17. 9. "The Heart is deceitful above all Things and desperately wicked, who can know it?" which stands in Mr. *Foster's* Way, and which he accordingly attempts to remove out of it. For pa. 255. propounding Rules for profitable reading the holy Scriptures, he tells us, that this Text had been used to as strange a Purpose as one can well imagine, viz. to prove that Men are not acquainted with themselves, that they are Strangers to their own Hearts (*which seems to be his own very Case*) whereas it means only the Hearts of their hypocritical Neighbours;" and therefore it is with me no wonder that he gives such an unaccountable Turn unto what is in holy Scripture called *Regeneration* and the *new Creature*, as he doth, pa. 264. where he warmly inveighs against the same, as 'tis commonly taught by those of the *opposite* Scheme with himself; saying that the general Design of these Expressions, is only this, that he (such an one) entred upon a new Kind of Life, has thoroughly changed his Principles and Method of acting.---But (says he) is it not most unaccountable, that any should strain this Metaphor (viz. of *Regeneration* and the new Birth) so prodigiously as to make Men *meer Machines*;" for so Mr. F. reckons Men do when they maintain that the *Regeneration* of Men is wrought by the supernatural Operations of the Holy Ghost; which he will by no Means allow of any more than he will of Men's natural Depravity; against all which he doth further warmly declaim, 2 Vol: Serm. 2d Edit. p. 216. where he alledgeth that by *our* Scheme the Freedom and Morality of human Actions are destroyed, and such like.

For Answer to which I shall for brevity's Sake refer the Reader to my Discourses upon Election and effectual Calling. As also to what this Gentleman objects at large against the Doctrine of God's Sovereignty in shewing electing Mercy unto whom he will shew it &c. Altho' by the Way I cannot but briefly observe, that what Mr. *Foster* argues in Behalf of God's free Dispensation of divine Revelation, or the Gospel which is the Means of Grace and Salvation, may with as good Propriety be said of God's free Dispensation of the Grace of Election unto Salvation, which includeth within its grasping Arms, both the Means of Grace and the Grace of the Means. Can't God without being taxed with Injustice, do what he will with *WHATSOEVER* is his *own*? This is his righteous and sovereign Claim. *Rom. 9. 13, &c.* These Things being observed, let us attend unto Mr. *Foster's* Words, 2 Vol. Ser. 2 Edit. p. 145, 146. "We cannot infer, either from the Wisdom or Goodness of God, that he was, in a proper Sense obliged, to grant it (divine Revelation) to the *World at all*. For let us see how the Argument stands: "The Christian Revelation was a signal *Benefit*, and extremely *desireable*, and therefore God was obliged to communicate it."--- But why this Conclusion? Are there not infinite other Things, which we are apt to imagine, would be of great Advantage to particular Parts of the Creation, that are never granted? And why should it *not* be so? Has not the supream Being, the absolute disposal of what is Matter of pure Favour? Or do we make no Distinction between Acts of Favour and of Justice? Surely there is a vast Difference between them in the Nature of Things." Is this Mr. *Foster* or *Calvin*? I hope hereafter Mr. *F-----* will no more Charge those whom he opposeth, with making God to be unjust or tyrannical for their asserting from the divine Oracles, that there is a Remnant, according to the Election of Grace or pure Favour, as the Word Grace doth there signify, as appears by St. *Paul's* nervous arguing thereupon; and if by Grace, then it is no more of Works; otherwise Grace is no more Grace: But if it be of Works, then it is no more Grace; otherwise Work is no more Work, *Rom. 11. 5, 6.* Has not the supream Being the absolute Disposal of what is Matter of pure Favour? Or do we make no Distinction between Acts of Favour and of Justice? Let Mr. *Foster* mind this well, and then he will cease replying against God. Let him but consider the Doctrine of God's Election, of the divine Decrees, of the holy Trinity, and the Methods of divine Grace in the Salvation of Sinners in a holy Scripture Light, and then he will cease querying as he doth. "What End doth it serve to wrap Religion up in "Darkness, and lay a great Stress on the incomprehensible Subtleties of School "Divinity, but to confound weak Understandings, make the Ignorant conceited "and censorious, and foment a Spirit of Uncharitableness and party Zeal? And again, "What is the Use of insisting on absolute and irresistible Decrees, "but to encourage Presumption, or drive to Despair?"

But to proceed: Having considered Mr. *F.* in his imaginary, whole & healthful Estate, and who consequently, sees not the *Need of the Physician*, nor of his *Medicines*, as we have before seen, and shall see more hereafter, we will pass on to consider what he had to say of him, and how high a Valuation he has for him. Why by the *splendid* Titles he sometimes gives him, and the Reverence and Homage

mage he wishes Men to pay him, one would be tempted to think that he had him in highest Esteem, and that he honoured Him as the Father, viz. with equal Honour : alas ! while one's Expectations begin to be raised hereupon, how soon and sadly are they dashed ? By some bold and daring Strokes at his proper Divinity or God-head Character, whereby he endeavours to bring him down into the Rank of meer Creatures ; so that all Mr. *Foster's* bowing and cringing, worshipping and honouring of him, amounts to no more than a *fine Flourish of Words* ; and (to use Mr. *F---'s* own Phrase) a genteel giving him the *Cap* and the *Knee*. Altho' in Fact he is over all God blessed for ever, *Rom. 9. 6.*

But to *prove* as well as *assert* what I say, let my Reader turn to the 5th Chapter of Mr. *Foster's* Treatise of the Usefulness, Truth and Excellency of the Christian Revelation, and other Parts of that Book, and he shall find him giving the blessed Jesus the Titles of *King* and *Saviour*, an extraordinary Messenger sent from Heaven, averring that he is to be *worshipped* by us ; yet as he afterwards calls him an *Inferiour* to the greatest of Beings, so he will allow him no more than *inferior, subordinate* Worship. His Words are, “ And finally, (says he) that we worship Christ, as having the mediatorial Kingdom conferred on him by the Father, and in Obedience to his Command, ascribing particularly, Glory and Dominion to him, who by the wise Constitution of God is our Saviour and King ; but always in Subordination to the *Glory* of the one God and Father of all, who alone has a Right to our supream Worship and Obedience.”

Again, in 2 Vol. Ser. 2 Edit. p. 220. Mr. *F.* has these Words ; “ May Christianity spread its Light, and reforming Influences throughout the World : *that as the Name of Jesus every Knee may bow, and every Tongue confess him to be Lord, to the Glory of God the Father.*” These are good Words indeed ! And a Prayer in which I can heartily join : But not in Mr. *F----*'s low and mean Sense of them. For how much soever he seems here to honour Christ, yet how sadly does he *dishonour* him, but a few Pages distance within the same Cover, pa. 196, by endeavouring to rob him of his *God-head Character*, as God equal with the Father, wretchedly perverting a choice Text of Scripture unto that End, Phil. 2. 6. *Let this Mind be in you, which was also in Christ Jesus : who tho' he was in the Form of God [or deputed to represent his Person, and act in his Name] did not greedily covet the Continuance of this high Honour ; but made himself of no Reputation &c.*” And then in the same Page onwards he seems again to caress and honour him *extraordinarily*, by calling him the *Image* or *Representative* of the *invisible God*, that glorious Being, by whom all Things were created, in Comparison of whom, the most exalted among Men, are but *worthless* diminutive Creatures, and then talks of Christ's divine Condescension. I will give my Reader the entire Paragraph, as it immediately follows upon the above perverted Text.

“ The most exalted among Men, be they ever so eminently distinguished by their *Rank* and *Power*, are such worthless, such diminutive Creatures, when compared with the *Image* or *Representative* of the *invisible God*, with that glorious Being *by whom all Things were created* ; that the Example of his divine Condescension must, if they are *Christians*, and have any Regard to decency of Character, shame them out of their Haughtiness and Insolence.”

And yet after all this fine Talk Mr. *Foster* will not allow Christ to be at *best* and *highest* any more than a very *highly exalted Creature*; and so every Knee must bow unto him confessing him to be *such*. Creatures of a lower Rank must worship and bow the Knee, and cry, Hail Lord and Master unto their *Fellow-Creature* of a higher Rank than *themselves*. They must call him *King* and *Saviour*, while they deny his *God-head Character*, with the *Constitution of his Person as God and Man* united, his *Suretyship* and *Satisfaction*, seeking Salvation *without this*! For if we believe Mr. *Foster*, the End of Christ's coming into the World was no more than to reform the World, (not to save them by suffering and dying in their *Room and Stead*) but that they might become their *own Saviours*, by the due Observation of his holy Example, and preaching up of the eternal Laws of Morality.

This is the *plain Case*, as evidently appears from what has been already observed from his Works, which I shall further confirm by some other Parts of the same. See Mr. *Foster's* Sermon * on that fruitful Text, *Gal. 4. 4.* "When the Fulness of Time was come, God sent forth his Son" &c. And you will find that the *best* Fruit that Mr. *F.* gathers thence is this; "And THEN the Saviour of the World was born; the Substance of whose Commission was to assert the Glory of the one eternal God, and promote Peace among Men": And when insisting upon that other copious Text in his first Volume of Sermons, 2 Tim. 1. 10. "Who hath abolished Death, and brought Life and Immortality to Light thro' the Gospel. The *most* and *best* that he makes of it (as far as I am capable of judging upon the most *impartial* Inquiry) is that *Life* and *Immortality* is *more clearly* evident from the Light of *divine Revelation*, than from the meer Light of *Nature*. Yea I have carefully read over two Volumes of this Gentleman's Sermons, besides his Answer to the Author of Christianity as old as the Creation: And altho' there are in them I confess, divers Things *materially* good, and what may be accordingly *useful* unto such as have *skill enough* to separate the *precious* from the *vile*; yet I cannot find in them all, so much as *one Syllable* that speaks of the Necessity of our acting Faith in the Blood and Righteousness of Christ, in order to our Justification and Salvation.

And what is all his Talk about *Morality* and *Works* worth *without this*? For as the Scripture saith, that Faith without Works is *dead*, may it not be as truly proved thence that Works without Faith, are but *dead Works*? According to Mr. *Foster's* Doctrine, those that are *vertuous* and *morally* Good amongst those that *have* and those that *have not* the Light of divine Revelation, do all travel to the same holy Land of Life and Immortality (not in the Chariot of free Grace, thro' the Redemption that is in Christ Jesus) but each one upon his *own Legs, on Foot*; only with this Difference, the one travels by the Light of the *Moon*, the other by the Light of the *Sun*; for "Christ by coming into the World hath given "a *clearer* Exposition of and Light into the *moral Law*:" Or to use Mr. *Foster's* Words, the *eternal Laws of Morality*. Which these poor Men do adhere unto as a Covenant of *Works* and *Life*: And who as I said before will have *nothing to*

do with Christ's *proper Divinity*, the *Union* of the two Natures *Divine* and *Human* as our Emanuel, his Suretiship and Satisfaction, and supernatural Operations of his Holy Spirit, unless it be to *ridicule* and *explode* the same. If the Reader wants *more Proof* of this, let him turn to pa. 327 of Mr. *Foster's* Treatise of the Usefulness, Truth and Excellency of the *Christian Revelation*; where speaking of the *Lord's Supper*, with a profess'd Design to vindicate that Representation from the gross Misrepresentations which (he says) is given of it by those who take their Accounts from *party* Writers, and not from the New-Testament itself, he lays down the following Assertions.

1. Says he, The New-Testament no where represents God as a rigorous inexorable *Being*, who insisted upon *full Satisfaction* for the Sins of Men, before he could be induced to offer *Terms of Reconciliation*. It says, indeed not one Word of *Satisfaction*, much less of strict and adequate Satisfaction; not a Syllable of the *infinite Evil* of Sin; of infinite Justice; the hypostatical Union; or the Deity being so united to the Man Christ Jesus, as that the two infinitely distinct Natures, constitute one Person, and by Vertue of this Union, giving an infinite Value to the Sufferings of the human Nature, and enabling to pay a strict Equivalent to God's offended Justice. All this I say (says he) is the Invention of more modern Ages, who (by subtil Distinctions and metaphysical Obscurities) have deformed Christianity to such a Degree, that scarce any of its original Features appear, and bears not the least Similitude to the Language of the New-Testament, in which the divine Being is always described, as slow to Anger, merciful and condescending to the Frailties and Infirmities of Mankind; and forgiveness of Sin is represented not as a Thing for which a Price of equal Value was paid, and which consequently might be demanded in strict Justice: but as a voluntary Act of pure Favour, and the Effect of free and undeserved Goodness." These are Mr. *Foster's* express Words, and those too expressed in that very Book which he *professedly* wrote in Defence of *divine Revelation* in answer to a *Deist*. Thus by a Stroke under the fifth Rib did he smite the chief Doctrines and Glory of the *Christian Revelation*, whilst he was caressing *that Revelation*, and *professedly* defending the same from the Attacks of an *open* and *professed* Enemy, thereunto. But what if the Word Satisfaction in so many Letters and Syllables is not to be found in the New-Testament, yet the Thing *itself* in *Sense* and *Meaning* is to be found there, as I have before at large shewn; which is sufficient to our Purpose? Might not Mr. *F.* upon as good Reason argue, that there is not in all the Bible one Syllable of God's being *exuberant* in Mercy, and that therefore God is not *exuberant* in Mercy, as to argue as he doth upon the abovementioned Points of Divinity. Where in all the Bible doth Mr. *Foster* find it in so many Letters and express *Terms*, said, that God is infinite in Mercy; and yet he will allow with me that the Bible doth declare God to be infinite in Mercy. And since God is a Being infinitely great and glorious, may we not safely alledge that Sin with regard to this glorious Object, whose Laws it violates, hath an infinite Evil in it? And doth not *Reason* tell us that the Guilt of a Crime doth rise in Proportion to the Dignity of him against whom it is committed? And doth not God's casting the fallen Angels down to Hell, and reserving them under everlasting Chains of Darkness for their first

first Rebellion, confirm this? 'Altho' it must be granted, that their perpetual sinning doth add unto the Weight of their Punishment. Yea, do not the Scriptures declare that wicked Men for their Sins do go into *everlasting* Punishment, where the Worm dieth not, and where the Fire is not quenched; and this for their sinning against an *infinitely* glorious God? What saith the Scripture further? "If one Man sin against another, the Judge shall judge him; but if a Man sin against the LORD, who shall intreat for him"? 1 Sam. 2: 25. Accordingly, the *Sodomites* and *Gomorrhites*, are said to suffer the Vengeance of *eternal* Fire, Jude v. 7. But if we believe Mr. *Foster* "nothing more is hereby meant, than a Fire which made a full End of them, and was not extinguished until those Cities with their Inhabitants were utterly consumed." And accordingly argues after the common Strain of those who deny the *Eternity* of Hell Torments, viz. "That the Terms *ever* and *Everlasting* do not *always* signify an *absolute* Eternity, but a *limited* Duration. [See 1 Vol. Ser. p. 262.]

But then 'tis enough to our Purpose, that those Terms do *sometimes* signify an Eternity without End, and that too when Hell Torments are spoken of, as in the forecited Places, particularly *Math. 25.* ult. "The Wicked shall go into everlasting Punishment, but the Righteous into Life eternal." Whereas Bishop *Beveridge* observes the same Greek Word is used to express the *Eternity* of Heaven's Joys and the Eternity of Hell's Torments. However, to do this *very merciful*, and genteel Writer Justice, it must be confess'd that in his denying Christ's God-head Character, the Union of the two Natures, an infinite Satisfaction to divine Justice by the Sacrifice of himself for the Sins of Men, that there is an infinite Evil in Sin, and declaring against the Eternity of Hell Torments, he is very consistent with himself: yea he is so *very merciful* and *kind* that he seems to speak very favourably of *another Species* of *rational* Beings besides Mankind, who do stand in need of *Benevolence* and *Compassion*. Perhaps he thinks with some others, that *those Prisoners*, the Devils, will not be confined in their Prison thro'out a never ending Eternity, but be in Process of Time released from their everlasting Chains of Darknesh; if he means so, it must be confessed that his Notions hereof are somewhat neatly wrapped up, so as that his polite Reader may take in his Meaning; altho' his vulgar Reader cannot so readily do so. However, I will not absolutely determine, altho' I will be free to say, that I do not know of any other *rational* Species of created Beings besides Mankind, but *Angels*, of which there are *two* Sorts, the good and the happy, and the evil and miserable; the former of whom I presume no one will affirm to be Objects of *Compassion*, because not miserable.

That I may not injure this Writer's Sense, I'll give my Reader his intire Paragraph, on *Rom. 5. 7.* Vol. 1. p. 76. speaking concerning the *benevolent* Man (himself doubtless being one) he says: "Nay, if it were possible we should extend our Thoughts, beyond our own Species, and take in the *whole Universe* of *rational Beings*; for the more unbounded Scope we give to our generous Benevolence and Compassion, the more truly noble it is; and the more nearly do we resemble the supream Fountain of Goodness, *whofetender Mercies are over all his Works.*"

I go on to shew my Reader how much Mr. *Foster* honours Christ his King and Saviour, in other Parts of his Works, by further Endeavours to strip him of his God-head Character. See 1 Vol. Sermon. p. 280. where he says, that the *Greek* Word signifying *supream* Master or Ruler is never *once* used when Christ is spoken of, but *always* of the Father; and in order to confirm this Assertion, he tells his Reader that the Text in *Jude*, which speaks of some Persons denying the only Lord God, and our Lord Jesus Christ, the *supream* Lord here is distinguished from the Lord Jesus Christ." Thus doth he attempt to distinguish away his Lord and Master's *proper* Divinity. But others || as learned as himself I believe, can inform him that the Greek Word *Kurios*, which is used whenever Christ is called *Lord*, signifies that Dominion which Princes have over their Subjects; and that he is accordingly dignified with the grand Titles, King of Kings, and Lord of Lords, 1 *Tim.* 6. 15. This is the true God and eternal Life, 1 *Joh.* 5. 20.

See also what the Rev. Mr. *Burkitt* says in his Exposition on *Joh.* 1. 1, 2. "In the Beginning was the Word, and the Word was with God, and the Word was God, the same was in the Beginning with God." "Observe 2. what the Evangelist here asserts concerning the *Word* Christ Jesus, in three Particulars, 1. His eternal Existence; *In the Beginning was the Word.* 2. His personal Co-existence with the Father; *The Word was with God.* 3. His divine Essence; *And the Word was God.* Here St. *John* declares the Divinity, as he did before the Eternity of our blessed Saviour: He was with God and existed in him, therefore he must be God, and a Person distinct from the Father. The Word was God, say the *Socinians*, that is, God by Office, not by Nature, as being God's Ambassador: But the Word GOD is used (mark Reader) ELEVEN Times in this Chapter in its *proper* Sense; and it is not reasonable to conceive that it should be here used in an *improper* Sense, in which this Word in the singular Number is never used throughout the whole *New Testament*. Dr. *Whitby*. Learn hence, that the Eternity, the Personality, and the Divinity of Christ, are of Necessity to be believed, if we will worship him aright. Christ tells us, *Joh.* 5. 23. *That we must worship the Son, even as we worship the Father.* Now unless we acknowledge the Eternity and Divinity of Christ the second Person, as well as of God the Father the first Person, we honour neither the Father nor the Son." And says the *same* Divine, in his Entry upon the Exposition of the first Chapter of the Epistle to the *Hebrews*, "The Proofs of the eternal Deity of Jesus Christ are here produced with such clear Evidence of Scripture Light, that only a veiled Heart, obstinate Infidelity can resist. And the Medium which the inspired Penman makes Use of is, the comparing of Christ with the Angels, (the Glory and Beauty of the Creation) and shewing that he is infinitely dignified above them; and that *religious* Adoration is due unto him from them, even from the Angels of the highest Order: Ver. 6. *Let all the Angels of God worship him.*" Hence we may fitly pray with Mr. *Foster*, (altho' not in his low and mean Sense of Christ's Lordship and Dominion) "That at the Name of Jesus every Knee may bow, and every Tongue confess

¶ Vid. The Rev. Mr. *Gill's* 1st Part, *Cause of God and Truth*, on 2 *Pet.* 2. 1.

him to be Lord, to the Glory of God the Father." To him be Glory and Dominion for ever and ever. *Amen.*

Next to this, let my Reader cast his Eyes upon and seriously read the second Chapter of the same Epistle, and he shall find the Doctrine of the Union of the two Natures, divine and human, in our *Emanuel*, together with the Doctrine of his Satisfaction, or his making *Reconciliation* for the Sins of the People, as their merciful and faithful High-Priest: Ver. 14. "Forasmuch then as the Children are Partakers of Flesh and Blood, he also himself likewise took Part of the same; that thro' Death he might destroy him that had the Power of Death, that is the Devil." Ver. 15. "And deliver them who thro' Fear of Death were all their Life-time subject to Bondage." Ver. 16. "For verily he took not on him the Nature of Angels, but he took on him the Seed of *Abraham*." Ver. 17. "Wherefore in all Things it behoved him to be made like unto his Brethren, that he might be a merciful and faithful High-Priest in Things pertaining to God, to make *Reconciliation* for the Sins of the People." Which Words, according to the plain Tenor of them, do imply a *Satisfaction* made by Christ unto God's *offended Justice*, which being one of the divine Attributes, must needs be glorified, as well as that of Mercy, in the Redemption and Salvation of poor offending Sinners. Of which more at large before. Let us see the Rev. *Burkitt's* Gloss on the Words, "Observe 3. The special End and Design of Christ's being our great High-Priest; namely, to make *Reconciliation* for the Sins of the People. From whence learn, that the principal Work of our Lord Jesus Christ, as our great High-Priest, and from which all other Actings of his in that Office do flow, was to make *Reconciliation* or *Atonement* for Sin; his Intercession in Heaven is founded on his Work on Earth. The *Socinians* therefore, who deny the Satisfaction of Christ, and his dying as a Propitiation, or a propitiatory Sacrifice for Sin, take from us our Hopes and Happiness; from Christ his Office and Honour; from God his Grace and Glory; they do indeed allow of a *Reconciliation* in Words, but it is of Men to God, and not of God to Men: They plead the Expediency of our being reconciled to God by Faith and Obedience, but deny the Necessity of God's being reconciled to us, by Sacrifice, Satisfaction and Atonement. So resolved are these Men to be as little as may be beholden to Jesus Christ, that rather than grant that he has made any *Reconciliation* for us by his Blood, they deny that there was any Need of such a *Reconciliation* at all, never considering the Inflexibility of God's Justice, nor the Impartiality of his Indignation against Sin. Oh! the Depths of Satan; and Oh! the Stupidity and Blindness of those Men that are taken Captive by him at his Pleasure."

And 'tis observable, that Mr. *Foster* went so far in Opposition to these glorious Truths under Consideration, that some of his own Friends were offended with him, which occasioned him to write an Appendix by Way of Apology for himself, at the End of that Book of his, intitled, *The Usefulness, Truth and Excellency of the Christian Revelation defended*. They were such whom he says *he would not willingly offend*, and whose *Impartiality* and *Ability* he frankly allows. So that 'tis plain I have not misrepresented him: Neither have I quoted all his *hard Sayings* against those *grand Points*, as may be seen more at large in the said Book. And had Mr. *Foster* in his *Apology* cleared up Matters to my Satisfaction by a *fair Re-
traction*

traction of his Errors, I had not meddled with him. His *Apology*, at best, appears to me to be no better than a *fine spun Evasion* and *Amusement*. For amidst all that he says there, he is so far from receding from what I before quoted, that he manifestly maintains the same, as appears by the following Expressions, “ My only Design (says he to his offended Friends) was to shew the Enemies of Revelation that *this Part of Christian Doctrine* (*viz.* the Lord’s Supper) was *wise and rational*, in order to which, I indeed took Notice of some absurd Notions that are father’d upon Christianity, tho’ there is not the least Hint about them in the whole New-Testament.” Now what Doctrines were they of which Mr. *Foster* had said that there was not one Syllable in all the New-Testament, but those before quoted, relating to the Satisfaction of Christ, the hypostatical Union, &c. which he says is the Invention of more modern Ages?

Again, ’tis very observable that he makes not the least Apology for his denying the proper Divinity of the Son of God, when treating of him in the same Chapter as Mediator: Where, tho’ he allows him the Titles of King and Saviour, and the like, yet makes no more of him than an *exalted Creature*, as before observed: And of his Satisfaction no more than a *Nullity*, denying and ridiculing the same, as he doth all Mysteries, confining our Belief of the Doctrines of divine Revelation within the *narrow* Grasp of bare Reason. By all which he has deformed Christianity to such a Degree that scarce any of its original Features appear, thereby defacing the Beauty of the whole New-Testament. Who would have thought to have seen so many of the most important Doctrines of divine Revelation thus shamefully treated within the Covers of a Book that is set forth to the World with such a beautiful Frontispiece, such a splendid Title Page as the *Usefulness, Truth and Excellency of the Christian Revelation* defended? Alas! that a Gentleman of so much Penetration, generous Benevolence, and rational Consideration as Mr. *F.* should thus forget himself!

But that I may, if possible, become serviceable towards his Recovery, I would beg Leave to address him in his own Words, making only such little Variations as shall accommodate them unto my present Design. I shall accordingly begin with the *Preface* of his aforesaid Book, which was published as an Answer to the Author of Christianity as old as the Creation. “ There is one Thing that appears to be a very strong and common Prejudice against the Christian Religion, which I cannot omit, since it intirely depends on some professed Christians themselves, and consequently as they might have prevented it, it is not out of their Power to remove it: I mean those Corruptions in Doctrine --- by which they have defaced the Simplicity and Beauty of true Christianity, and which Corruptions have been urged with great Zeal, while the most important Articles of the Christian Faith have been neglected as useless, nay, treated with Sneer and Contempt. Thus the essential Doctrines of the Christian Religion are condemned by others for this very Reason, that they are wofully misrepresented.” “ A melancholy Reflection this! That any professing Christians, who undertake to defend the Christian Revelation should at the same Time give up the main Doctrines therein contained, and thereby furnish Infidels with the choicest Weapons to attack their own Cause. --- Such a Method of Proceeding is not doing common Justice to the Writings of the New-
H b b Testament,

Testament, wherein those main Doctrines are so clearly revealed ; which being notwithstanding disbeliev'd and deny'd, 'tis impossible that any Revelation which God may communicate unto Mankind, should ever make its Way into the World, even tho' it be in itself the most perfect, and brings with it the highest and noblest Credentials." "The Author of the Usefulness, Truth and Excellency of the *Christian Revelation* defended, like most other Opposers of the main and most important Doctrines thereof, puts on an *affected Concern* for the Truth and Excellency of divine Revelation, and would be thought to do it Honour by shewing it to contain no divine Mysteries at all, and that nothing therein concerns our religious Regards but what we can have *full Ideas* of and *fully comprehend*. And indeed these Writers are not to be blamed for acting thus in *Disguise* 'till they can declare yet *more openly* against it *without Danger*. But it were to be wished that all unnecessary Terrors being removed, they might no longer be forced to the *inconsistent Pretence* of exalting divine Revelation, in its main Articles, and honouring it by representing all its choice and peculiar Doctrines as *absurd* and *senseless*. In the mean Time, as Matters now stand, if we would come at their *true Sentiments*, we must interpret all their Books wrote in Defence of divine Revelation by *this Key*, then we shall be in no Danger of being deceived either by *specious Titles* or *seeming Concessions*. For the Title, which in particular our Author has given to his Performance, since it appears most evidently to be his Intention to *subvert* the main Doctrines of Christianity, can't but be universally understood to mean *this*, and *this only*, viz. That divine Revelation is most true, useful and excellent, yet at the same Time the *very chief* Propositions it lays down and requires the Obedience of our Faith unto are nevertheless *useless*, not worthy the Regard of our *Credence*, that to believe many of its Doctrines is no better than *meer Fancy* and *Enthusiasm*. Pa. 149. I think it very strange that ingenious Men who are able to entertain the World much better, should take such unjustifiable Measures. Such a Conduct must be nauseous to those whose Expectations being raised by a *specious Title Page*, do find them, so soon and sadly depressed by observing that great Part of the Work and Business of the Book is to act *so very contrary* thereunto. Too much like a Design to mislead the *weak* and *unwary*. Surely the Reader must be at a Loss what to think of the *fairness* and *modesty* of those Writers who without being able to confute any of the *mysterious Doctrines* of divine Revelation, do persist in such a Method, and think to bear down all before them, by *confident* and *groundless* Insinuations, p. 162. And it may be justly questioned, whether by this artful *insinuating Method*, there is not more Room for *Evasion*, and Mens being too unwarily led into the *Snare* that is laid for them, and too readily drink up the Poison set forth in a *gilded Cup* ; so that such Writers are liable to do more Prejudice to the Christian Cause, than they could have done had they thrown off all *Disguises*, and argued professedly against it : [and consequently whether this be not the Method they choose to proceed in. But let that be as it will, it can't be expected that *wise* and *considerate* Men will suspend their Belief of the *important* Doctrines of divine Revelation because *deep* and *mysterious*, until they are sure Men will cease in these their *subtle* Insinuations against them, p. 177, 178. I cannot but take Notice here by the Way of the *Inconsistency* of this Writer's Principles,

ciples, when he has different Points in view ; for at some Times divine Revelation is most *true* and *clear*, most extensively *useful* and *excellent*, and in its self *most perfect*, bringing with it the highest and noblest Credentials : But at other Times it is deprest'd *so low* that we must not believe any of it's Doctrines, but such as we can have clear Ideas of and fully comprehend : We must not allow them to have any more Depth in them, than what the short Line of our *finite* Capacity can fathom : No, nor be allowed so much as to *admire* them. (Vol. 1. Ser. 7.)

This shews indeed, that such Persons have a very strong Inclination to run down the main Doctrines of Christianity, and so make it doubtful whether they have any real Regard to any Part of that Christian Revelation they profess to defend as most useful true and excellent, pa. 207. But let them take this Thought along with them, that if Propositions laid down in the Christian Revelation, be calculated for our Faith & highest Admiration, and yet are to be discarded as Things of no Use nor Excellency, because mysterious, then we shan't be able to stop at giving up divine Revelation in the *whole* thereof, but must renounce it altogether : for if every Part thereof brings with it the highest and noblest Credentials (as Mr. F. professeth to prove) then the denial of any one Point of Doctrine therein contained, is plainly to *invalidate* the whole. So that the *Deist* whom Mr. Foster professeth to answer, whom he frequently calls his *ingenious Author*, may sit down and quietly enjoy his Ingenuity and Principles too, by which he undisguisedly declares against divine Revelation in the whole thereof, for any *effectual* Blows his ingenious *Answerer* has given him, pa. 278. The Artillery discharged against him has not done him so much real Damage, as to cause him to lie down and cry out of his Wounds. Nay further, I cannot see why the ingenious Mr. F. and his ingenious *Author* and *Antagonist* may not sit down and take their Glafs together with dearest Amity, notwithstanding this their sham Fight ; seeing upon *due* Examination it appears that the main they drive on the *same* Trade of exposing and holding in Contempt the *Christian Revelation*, only with this Difference, that what the *one* carries on openly and barefaced, the *other* does covertly and under Disguise. What the *one* doth by open Arms, the other doth by Sap and Stratagem ; which is the worst of the two : For otherwise, I cannot for my Life discern any *material* Difference : Because howsoever Mr. F. has professedly undertaken the Defence of divine Revelation, which in its own Nature includes the *whole* of it's Doctrines : He has declared against such of it's Doctrines, which are the *Flower* and *Glory* of it. Such as the Doctrine of the holy Trinity (which Mr. F. looks upon as contrary to and inconsistent with God's *Unity* : [Ser. Vol. 1. p. 255.] the God-head Character of God's own proper Son ; the hypostatical Union of the divine and humane Nature of Christ our Emanuel ; the Doctrine of his Satisfaction ; imputed Righteousness, with Faith in the same for our Justification before God : the God-head Character of the holy Ghost, and his supernatural Operations in Regeneration and Sanctification.

Now strip but divine Revelation of these important Doctrines, together with that of *original Sin*, and pray of what great Use are the rest ? For as to *common* Points of Morality, the very Light of Nature discovers without the Light of *divine Revelation*, howsoever *that* sets them still in a clearer Light. And pray of what

what Use is it to plead up for the *positive* Institutions of divine Revelation as Mr. F. does, such as *Water Baptism*, and the *Lord's Supper*, as *Representations* and *Memorials* of the dying of the Lord Jesus; when the chief and main Ends of his Death, are by him denied and rendred but of little Account? What doth it signify for Men to plead up for the *Shadow*, while they deny the *Substance*? Mr. F. calls the Lord's Supper a *Representation* and *Memorial*. But of what? Why of the Death and Sufferings of our blessed Saviour. But *how* and in *what Respects*? Is it a Representation and Memorial of his Death and Bloodshed as the Price of our Redemption, whereby a *complete Satisfaction* is given unto God's offended vindictive Justice, and whereby the invaluable Blessings of our Justification, Sanctification and Glorification, are purchased for poor Sinners? No, it is not so in Mr. F---r's Account, for we have seen him display his Eloquence against the same with *no small Regret*. But what then doth this holy Institution (according to this Gentleman's Sentiments) serve to represent, concerning the Death and Sufferings of Christ? Why that he dy'd as a brave Prophet and Martyr, wherein he became an Example of noble and heroic Vertues, and according to the Course of natural Causes, and such like. Indeed, in his *Apology* he adds, that God foreseeing *this*, appointed that his Death should be considered a Sacrifice. And sometimes speaks of it as the Offering by which he hath perfected for ever them that are sanctified, pa. 324. and of Christ's being the Propitiation for the Sins of the whole World, p. 326. And again, of commemorating the Death of Christ under the Character of a Sacrifice, p. 327. And as becoming a Sacrifice for Sin, p. 349. Yea in his *Apology* being pinched hard, he seems as if he would leave it *past all Doubt* that he had been misunderstood by his Friends, and that he considered Christ as a Sacrifice for Sin in the *same* Sense, that it is commonly understood by others, who maintain the Doctrine of *Christ's Satisfaction*. His Words are these; "By the wise Appointment of God (says he) we are to consider the Death of Christ as the Thing upon the Account of which he pardons our Sins, and confers Life and Immortality upon us; and that the Death of Christ is to be considered in the strongest sacrificial Phrase." But alas! what doth all this amount to but *meer Declamation* and *Amusement*, being pinched hard; seeing it is evident beyond all Contradiction, that even in his *Apology* he is so far from receding *from* or *apologizing* for what he had before said against the Doctrine of Christ's Satisfaction, as an adequate Payment unto God's offended vindictive Justice; and that Forgiveness of Sins is not a Thing for which a Price of equal Value was paid, but the Effect of pure Favour, as that almost in the very Entrance of his *Apology* he persists therein, as Things whereof he says, there is not a Syllable in all the new Testament, as I before observed. Besides, 'tis very observable that in two whole Volumes of his Sermons there is nothing to be found for and in Behalf of Christ's Satisfaction. But contrariwise several severe Strokes which he gives at it, as he doth also at the *proper Divinity* of our Lord and Saviour, and other famous Points which bear an *Affinity* therewith. Moreover, when treating *ex professo* on Christ as a *Mediator*, and there speaking of his Intercession (which is evidently founded on his Satisfaction) he gives it an *inviduous* turn, as tho' it did not intend his pleading as an Advocate the Merit and Vertue of his Death & Sufferings as a Propitiatory

pituitary Sacrifice and Price of our Redemption. The *most* that he makes of it is, that it intended that there was something analagous in the Christian Religion, to what the Jews so highly valued in the Mosaic Institution, and such like.

That I may not injure him herein, I'll give you his *intire* Paragraph, pa. 333. "St. Paul indeed (says he) speaks of Christ as interceeding for us, in Consequence of the Sacrifice which he had offered; but I apprehend we are under no Necessity to understand these Passages *strictly*, for as 'the Epistles in which such Language is used, were written to converted Jews wholly, or to Churches where there was a Mixture of Jews with Gentiles, he might only design by it (which appears plainly to have been his View in the greatest Part of his Epistle to the Hebrews) that there is something analagous in the Christian Religion to what they so highly valued in the Mosaic Institution, but of a much more excellent Kind, and attended with more extensive and lasting Advantages."

Thus Reader you see, what is the *most* that Mr. F. makes of the *Death* and *Intercession* or *Advocateship* of Christ our Mediator. From which he has not in the least *receded* or *apologized* for in his Postscript to this his said Book. Whence 'tis no wonder, that he speaks *doubtfully* whether Sacrifices were ever of *divine Appointment*, p. 320. Whereas 'tis most evident from that divine Revelation which he professeth to *defend*, that all those Sacrifices under the Mosaic *Æconomy* were of divine Appointment until the Messiah should come. And that when St. Paul wrote to the Hebrews or converted Jews, his evident Design in that Epistle, was to confirm them in their Christian Faith, by shewing them that all the Sacrifices belonging to the Levitical Priesthood with that *whole* *Æconomy* was ordain'd of God in order to *typify* and *shadow forth* Jesus Christ and the Sacrifice of himself, in order to make Reconciliation for the Sins of his People; which was the Sum and Substance of that *shadowy* Dispensation: that seeing the *Substance* was now come, they should no longer adhere to the *Shadow*, to the which *some* of those Hebrews were but *too ready* to adhere. So that upon the *whole*, notwithstanding those aforesaid *seeming Concessions* of Mr. F. in Postscript Apology, when pinched hard, they amount to no more than *Declamation* and *Amusement*. And which is I think *plainly confirmed* by the Consideration that the *second* Editions of his Sermons, appears in the *same Shape* as the *first*; containing the like keen and severe Strokes against the Doctrines of our Lord's *proper Divinity*, *Satisfaction*, *efficacious Grace*, and *original Sin* &c. I cannot see there, the least Appearance of *Retraction* or *Amendment*, which yet I should have certainly seen if Mr. F. had really and truly seen his *Error* in writing against those famous Points, as he would seem to have his Friends think by what he says to them in his *Postscript Apology*.

Whence he has given me (I think) sufficient Reason to make him a suitable Return of his own Words (with but a very little Variation so as to accommodate them to the present Case) which he used against his *ingenious Author*, p. 7. "These it must be owned are large seeming Concessions, but as they do not appear to be reconcileable to other Parts of this Author's Performance, nor with the general Reasoning that runs through the whole of it, I think they are not much to be regarded. Very ingenious Writers are sometimes very apt to contradict themselves, and to say Things in order, to *disguise* their Sentiments, and as *Salve's*

to which they may have Recourse, if they should happen to be push'd hard in the main Argument. And thus the Author of the *Usefulness, Truth, and Excellency of the Christian Revelation defended*, has in several Places of his Postscript, spoken of the Death of Christ as if he believed and acknowledged it to be the meritorious Cause of our Acceptance and Reconciliation with God, that he had thereby made a full and adequate Satisfaction for our Sins unto the offended Justice of God, that we are justified by his Blood, and that by that Price of our Redemption he had purchased for us both *Grace and Glory*; that Forgiveness of Sin is that for which an adequate Price was paid, and which God as a just God accordingly confers, and not by an Act of pure Favour, to the Exclusion of its being an Act of Justice. Witness when Mr. F. in his *Postscript* speaks of Christ's appearing to put away Sin by the Sacrifice of himself, and says that we are redeemed by his precious Blood, and that by the wise Appointment of God, we are to consider the Death of Christ as a Thing upon the Account of which he pardons our Sins and confers Life and Immortality upon us." Tho' upon the whole Account of Things, it must appear to every impartial Reader, that it is impossible that it should be so upon Mr. F's Principles, since he has so particularly with *Vehemence* declared against the Redeemer's proper Divinity or Equality with the Father. The *hypostatical Union* of the divine and human Nature, the Doctrine of Christ's Satisfaction, the great Doctrine of his *Intercession*, which is founded thereupon, are perverted. And that these Declarations still remain in after Editions with their original keenness & Severity; so that notwithstanding the above cited Passages, nothing can be more plain, than that he still magnifies the Powers of Reason, so as tends, if not designed by him utterly to destroy the most important Doctrines of divine Revelation. But what ever his real Design was, since the generality of his Readers will most probably understand him thus, and some perhaps influenced by his *sham* Apology, if not well examined, to conclude him *wrong'd*, I cannot but look upon this as a sufficient Apology for my Proceeding herein, whereby I shall have an Opportunity of doing Justice in some Measure to this important Subject." And this Mr. Foster can by no Means blame me for, since he has plainly declared, "That as Religion is of the highest Importance to Mankind, so free Debates about it ought above all Things to be encouraged. This being the only Way to settle the true Nature of it, and fix it upon a solid Foundation, that Truth and Falshood, may not equally prevail under that venerable Name: and that as all honest Men have no Concern but for Truth, and never suffer their Passions, Prejudices or worldly Interests to influence their religious Inquiries, they can desire nothing more than that the Argument should be clearly stated and urged in its utmost Strength on both Sides; and must be as ready to give up any particular Scheme of Religion, upon sufficient Evidence of its Falshood, as they were to defend and propagate it, while they believed it to be true; (as I should be glad to see Mr. F. do) Such Persons must be very unwilling that the civil Magistrate should interpose to do that by Coercion and Terror, which can be only effected by Reason & Persuasion. Truth can never suffer by being brought to the most critical Test of impartial Search and Inquiry. And it is the Interest of Mankind that Falshood should be detected and exposed. Let those who do not believe the most important Doctrines

of the Christian Religion, be allowed, to throw off all Disguises, and then let them attack the same with all the Skill of Strength and Argument they are capable of," p. 1, 2, 3. Which I heartily advise Mr. F. to do; answerable to *these* his own Dictates, who has given us a *Specimen* (as he says of his *ingenious* Author) how apt even *ingenious* Disputants are in the *heat* of Controversy to overshoot themselves," p. 301. That Mr. F. has done *thus* is I think but too evident to be deny'd.

For the further Confirmation of which I would offer the following Considerations, *First*, That Mr. F. is so far from *professedly* declaring against the Usefulness, Truth and Excellency of divine Revelation, that he hath undertaken *ex professo* to defend the same; so that the just Inference herefrom is, that it is the only certain Rule of Faith and Practice in the Christian Religion, that what Doctrines soever it propounds, do *equally* challenge the *Obedience of our Faith*. If this be not the natural Deduction of his professed Design, it must be acknowledged that his Arguments thence against the Deist, are of no Force at all. Yea in p. 292 of his Answer to him, he lays down what follows, to be such an *essential* Principle of *natural* Religion, that it cannot subsist without it, *viz.* "That the Authority of God plainly perceived, ought in *all Cases* to determine our Behaviour, that wilful Disobedience to a positive Precept, must be an Immorality, and consequently a Violation of the Law of Reason which is eternal and immutable." And now after all this, is it not *most strange*, that Mr. F.---r himself should write as he has done, against diverse of the *chief* Doctrines that *divine Revelation* propounds and requires the Obedience of our Faith unto, and that he should make our *shallow Reason* the *Boundaries* of our Obedience as to *Matters of Faith*? Is it not strange, that in the very same Book he should act so contrary to the Rules of Reason, which requires our Assent to a Proposition as true, however Incomprehensible, that is delivered by a Person of undoubted Credit and Veracity; and shew so high an Act of Disobedience to that sovereign Command of God, which challengeth our Obedience of Faith to the Record which he hath given of his own Son Jesus Christ? Which necessarily implies every Branch of that Record, whether relating to the Dignity and Constitution of his Person, as God-Man and Mediator, or the due Execution of his Offices, as Prophet, Priest and King of his Church, with the Uses and Ends thereof, with the Necessity of Faith in his Blood, for the Remission of our Sins, together with the true Nature of that Faith. And Mr. F. himself says, that by the wise Constitution of God, he is our King and Saviour. But upon what Grounds doth this Gentleman assert this, but that of divine *Revelation*; which he has undertaken to defend as to its *Authority, Usefulness* and *Excellency*?

And now after all this, is it not *marvellous*, that he should charge us with setting *Faith* and *Reason* at *Variance*, and that he should *punn* as he doth upon our laying *so much Strefs* (as he says) upon *believing aright*. Just as if we acted *contrary* to the Dictates of *Reason*, because we Reason thus. God hath said it, therefore we must believe it. And as if he mended the *Matter*, by making Reason the Standard of *Faith*, and so against all good Reason in the World *reject* those holy Doctrines which are the chief Glory of Christianity, as *unintelligible Mysteries*;

styries ; and as tho' *believing aright* was but a trifling Business ? Whereas if we believe the Dictates of divine Revelation, we shall find it to be a Point of grand Importance ; witness such Sayings as these : “ If ye believe not that I am he, (*i.e.* he whom the holy Scriptures set forth to be the true Messiah,) ye shall die in your Sins,” *Joh.* 8. 24. “ He that believeth not the Record which God hath given of his Son, hath made God a Liar,” 1 *Joh.* 5. 10. “ He that believeth and is baptized shall be saved ; but he that believeth not shall be damned,” *Mar.* 16. 16. “ He that believeth not is condemned already, because he hath not believed in the Name of the only begotten Son of God,” *Joh.* 3. 18. Moreover, when some asked our Lord, what they should do that they might work the Works of God, he answered, “ This is the Work of God, that ye believe on him whom he hath sent,” *Joh.* 6. 28, 29. compared with, 1 *Joh.* 3. 23. “ And this is his Commandment, that we should believe on the Name of his Son Jesus Christ, and love one another, as he gave us Commandment.” And Mr. F---r has declared as a Part of natural Religion, that the Authority of God plainly perceived ought in *all Cases* to determine our Behaviour ; that wilful Disobedience to a *positive* Precept must be an *Immorality*, and consequently a Violation of the Law of Reason, which is *eternal* and *immutable* ;” why then doth he violate this Law of Reason, by resisting the Authority of God, which commands him to believe the Record which God hath given of himself and of his Son ? Is he not *self-condemned*, being judged out of his own Mouth ? King *Agrippa* believest thou the Prophets ? May I not ask him, believest thou the holy Scriptures ? Is it in that holy Book that God speaks to us ? Yes. Mr. F. has declared it to be so. He hath averred that it's *Usefulness*, *Truth*, *Excellency* and *Authority* is *indisputable*, bringing with it the highest and noblest *Credentials* ;” and yet pleads against our giving Credit unto many of its Doctrines because *mysterious*, or not so clear as that we can have adequate *Ideas* of, he will not allow us to carry our Faith *one* *Foot* beyond our Understanding. Strange and marvellous indeed ! How has this *Gentlemen* overshot himself ? or has he got a divine Dispensation to credit what he pleaseth, and to reject the rest ? If he has, let him produce it, with the *highest* and *noblest* *Credentials*, and we will believe him. Why does he plead for Men's believing and yielding Obedience to the *positive* Institutions of Christianity, such as Water Baptism and the Lord's Supper, but because they are founded upon *divine Authority* in the Christian Revelation ? And why do we plead for Men's believing aright, the whole Record which God hath given of his Son, and the Way of Salvation by him, but for the *very same Reasons* ? And which I have endeavoured to shew, to be the most rational Scheme in *all* the World. So little Reason has Mr. F. to display his punning Eloquence against the Doctrines we plead for. Now seeing 'tis one of the divine Commands that we believe in God's own Son Jesus Christ our Lord, and the whole Record which God hath given of him ; and seeing he that believeth not shall be damned, yea is condemned already, doth not *right Reason* plainly say that it is a Point of great Importance for a Man to *believe aright* ? that we do not believe in *another* Jesus than that *one* which divine Revelation sets forth, and that we don't adhere unto *another* Gospel different from the *true Gospel of Christ* ? Aye, but now I recollect my self a little, I remember that Mr. F---r's

last

last Refuge is, that the Doctrines of Christ's Equality with the Father, his Satisfaction, the hypostatical Union of the divine and human Natures in the Person of Christ, and that the Blessing of the Forgiveness of Sins, as that for which a Price of equal Value was paid, by the shedding of Christ's Blood, and such like, is not to be found ; no, not *one Syllable* of the same in *all the New Testament*. But that the contrary of this is true, has been proved by the clearest Evidence of *Scripture* Light, on which Evidence I shall further insist : In doing which, I shall be so far from desiring Mr. *Foster* to lay by his *Reason as useless*, as that I shall desire him to use the same *impartially* in a *due Subordination* to divine Revelation, whilst he shall attend unto what I say, hearkening to the Pleading of my Lips.

I shall begin with the Doctrine of our Lord's proper Divinity. In *Rom. 9. 5.* St. Paul speaking of Christ, says, "He is over all God blessed for ever, Amen. Now what is the *obvious* Meaning of these Words, but *this* ; that Christ is *truly God* ? *Over all*, and *blessed for ever*, being the true Notion we have of an eternal Being. So that without offering Violence to the Text, another Sense cannot be made of this Proposition. Yea, this is further apparent, that in order to evade the Force of this Text, the *Socinians* do turn the Words into a Thanksgiving to God the Father for Christ, reading the Verse thus ; "Of whom Christ was according to the Flesh : God who is over all, be blessed for ever." Contrary to the Credit of the most *pious* and *learned* Writers, and even good Sense it self. For if our blessed Saviour in whom we trust for Salvation be but a meer Creature, tho' never so highly dignify'd an one, surely the Grounds of our Joy in him, and thankfulness to God the Father for him, must needs be *vastly inferiour* unto those which are founded on his being our *great God and Saviour*, over all God blessed for ever. Yea our *Joy*, would upon the Supposition of his being but a *meer Creature*, be turned into *Sorrow*, because then we should trust only in an *Arm of Flesh*, which could not save to the uttermost those that trust in him for eternal Salvation. Besides the *Socinian* Gloss here is, as Rev. *Burkitt* observes, a *manifest Perversion* of the Apostle's Words ; which was to shew, that according to the Flesh Christ descended from *Abraham*, but that he had another Nature which was not derived from *Abraham*, even a *divine* Nature, according to which he was *over all God blessed for evermore*. See also *Phil. 2. 6.* "Who being in the Form of God, tho't it not Robbery to be equal with God ; but made himself of no Reputation, and took upon him the Form of a Servant, and was made in the Likeness of Men." Now what is the Proposition which here naturally offers itself, but this, that Christ is both God and Man ? And first, that he is God equal with the Father : The very Point that himself once advanced, and stood in to the last in his Discourse with the cavelling Jews ; who thereupon took up Stones to stone him, as guilty of blaspheming, that being *Man* he made himself equal with *God*. So that howsoever they disrelished his Person and Doctrine, it is *quite plain* that they understood him as asserting his *Equality* with the Father, and that he accordingly declared, that all Men should honour the Son, even as they honour the Father. And 'tis further observable, that they did not mistake his Meaning ; since he was so far from telling them that they misunderstood him, that he tenaciously persists in alledging that he was *equal* with the Father. Whereas had they mistook his Mean-

ing, he would speedily have corrected their Error. See *Joh. 5. ver. 10, and onwards*, to the End of the Chapter; compared with *Joh. 10. 24, to the End*. Besides, by considering the Scope and Drift of the Words, this will further appear. In the foregoing Verses, he exhorts the Philippians to Unity, Humbleness of Mind, Condescension and Kindness one to another. And in order to enforce this Exhortation he sets before them the marvellous Example of Christ the Son of God in his Condescension and Humiliation: "Let this Mind be in you which was also in Christ Jesus, who being in the Form of God, tho't it not Robbery to be equal with God: but became of no Reputation; took upon him the Form of a Servant, and was made in the Likeness of Men; and being found in Fashion as a Man, he humbled himself, and became obedient unto Death, even the Death of the Cross." As if the Apostle had said, "Behold, the wonderful Pattern of Christ's Love and Condescension towards you, as Part of the Church he loved and gave himself for; who' tho' he is one of *no less Dignity, Excellency and Honour* than God the Father's *Equal*, yet he so wonderfully condescended, as to assume the *human Nature* into Union with his *divine*: This *Word* who is the *true God* and *eternal Life* was made *Flesh* and dwelt amongst us, and who for our Sakes submitted himself, so as to become a Servant, mean and low, even of *no Reputation*, willingly condescending to undergo Shame and Sufferings, yea and the *most ignominious* Death. And since it is so, consider O ye Philippians, how much it becomes you his professed Followers, to imitate this his bright Example of Humility and Condescension in your Carriage and Behaviour to each other. If he who is so *very high*, did yet for your Sakes stoop *so very low*, surely it must needs become you to condescend one to another in all Lowliness of Mind. Let then this Mind be in you, which was also in Christ Jesus. Now according to this Interpretation, the Apostle's Reasoning is *just* and his Argument *strong*. For by *how much* the *greater* and *more glorious* Christ is, by *so much the more* and *greater* is his Act of Condescension, in stooping so low as he did, and consequently, the *brighter* is his Example herein, and the Apostle's Conclusion thence *most* powerful. Whereas according to the Socinian Gloss upon the Text, viz. That Christ would not be thought guilty of such Robbery, as to account himself equal with God, is a *manifest Perversion* of the Text, whereby the Socinians do at one Blow rob Christ of that Honour which God the Father requires all Men to give unto him, and overthrow the Apostle's whole Argument, cut the *very Sinews* thereof, and spoil *all it's Force*. If this be not to set Faith and Reason at variance, yea for a Man to set himself at variance, both with *Reason* and *Scripture* together, then I do not know what is. And I'm sorry to find Mr. *Foster* at this Work, even whilst he professeth so high a Value for *both*, pleading that the *latter* of these brings with it the *highest* and *noblest* Credentials. I'm sorry to find that amidst all the *splendid* Titles he gives to Christ, he attempts to rob him of his *Godhead Character* or *Equality* with the Father by putting so *low, mean* and *jejune* a Gloss upon those weighty Expressions now under Consideration. [Vol. 2. Ser. 8. p. 196. 2d Edit.] Let this Mind be in you, which was also in Christ Jesus: who tho' he was in the Form of God [or deputed to represent his Person, and act in his Name] did not greedily covet this high Honour; but made himself of no Reputation &c.

Thus

Thus Mr. *Foster* seems *greedily* resolved to rob Christ of that Honour which is due unto him as God the Father's *Equal*, peremptorily averring that the *Greek Word*, which signifies supream Master or Ruler is never *once* used when *Christ* is spoken of throughout all the New-Testament, but always of the *Father*. Tho' others with submission to Mr. *F.* can tell him that howsoever the Greek Word *Despotes*, which signifies that Rule which *Masters* have over their *Servants*, be not used when Christ is called *Lord*, yet the Greek Word *Kurios*, which signifies that Dominion which *Princes* have over their *Subjects*, is ever used whenever Christ is called *Lord*; and St. *Paul* can tell Mr. *F.* that Christ is King of Kings, and Lord of Lords: That he is over all God blessed for ever, Amen. And if he will admit of the Apostle *John's* Evidence, he can tell him, that Jesus Christ is the *true God* and *eternal Life*. Away then, with Mr. *Foster's* created, titular, subordinate God, and all his mock *Sherus* of *divine* Worship and Honour. Well might St. *Paul* say, and God's Ministers with him, "*Beware* lest any Man spoil you thro' Philosophy, and vain Deceit after the Traditions of Men, after the Rudiments of the World, and not after Christ; for (notwithstanding all their *philosophical sophistical* Reasonings & false Deductions) in him dwelleth all the Fulness of the Godhead bodily. Mark in Christ *is*, in him *dwells*, the Godhead, the Fulness of the Godhead, all the Fulness of the Godhead, and that too *bodily*, i. e. really, personally, substantially. What more full and substantial Proof can be given in Proof of the proper Divinity of our dear and despised Lord Jesus?

Since Mr. *Foster* professeth himself to be a *general Baptist*, and since some of his *professed Admirers* do profess to be *so likewise*, who also have in Times past expressed a *very high Valuation* for Mr. *Joseph Hoock*, a learned Minister of that *Denomination*, I find my self inclined to recommend some of his Works on this Head of Divinity unto their Consideration, thinking that perhaps his Words will have more Weight with them than mine. In his Apology for baptized Believers, pa. 44. you will find these Words: "However (says he) we will consider those pernicious & fulsome Doctrines, which Mr. *Errat* affirms were & are the Doctrines of the *Anabaptists*, and plainly against God's Word.---The first is that *Christ is not the true God*: Touching this I say, whosoever did, or do hold it, I believe it indeed to be pernicious Doctrine, contrary to God's Word, and *destructive to the Christian Faith*. But whatsoever the *deluded* Persons at *Munster* did hold, yet the faithful Christians of our Perswasion, which *Rainerius* their Persecutor calls Hereticks, did observe all the Articles of the Creed, by his own Confession,--- and so consequently were found in the Christian Faith. And so are the Believers to whom *J. W.* is joined, who agree with the Church of England in their eighth Article, of the *three Creeds*, for we believe they may be proved by most certain Warrants from holy Scripture, and as such we receive them. But because that blessed fundamental Truth of Christ's Divinity is called in Question in these last and worst of Times (as every other Truth is, even to the very Being of God) I shall therefore for the good of the Publick insert Part of a Letter which I formerly wrote occasionally to a Friend in *London*, with a Design to strengthen him in the Faith; and I hope and pray that God will bless it, to effect the same End upon some that

shall read it in this Place. It followeth, “ I pray God to establish you in the Faith ; and I desire that you may be cautious that no Man spoil you thro’ Philosophy and vain Deceit. For whatsoever some of the Disputers of this World suggest, in Christ dwelleth all the Fulness of (*Theotes*) the *Divinity* bodily, *Joh.* 3. 33. *Col.* 1. 19. *Col.* 2. 9. So it is no Robbery for him to be equal with God, *Phil.* 2. 6. *First*, Christ is the mighty God, *Isai.* 9. 6. *Secondly*, The great God, *Tit.* 2. 13. *Thirdly*, The true God, 1 *Joh.* 5. 20. *Fourthly*, The Almighty, *Rev.* 1. 8. *Fifthly*, The Creator of Heaven and Earth, (*Gen.* 1. 1. with *John* 1. 1, 2, 3. and with *Psal.* 102. 24, 25, 26. compared with *Heb.* 1. 10.) and of all Things visible and invisible, *Col.* 1. 16. *Sixthly*, The all-knowing (*Joh.* 2. 24, 25. *Joh.* 21. 17. Heart-searching (*Mat.* 9. 4. *Luk.* 7. 39, 40. *Luke* 9. 47. *Heb.* 4. 12, 13, 14. *Rev.* 2. 23.) only wise God, 1 *Cor.* 1. 24. *Col.* 2. 3. 1 *Tim.* 1. 16, 17. compared with 1 *Tim.* 6. 14, 15, 16. *Jude* v. 25. *Seventhly*, The most high God; *Psal.* 78. 56. compared with 1 *Cor.* 10. 9. *Acts* 7. 48, 49, 50. The Head of all Principality and Power, (*Col.* 2. 10.) who is over all God blessed for ever, Amen, *Rom.* 9. 5. Yea, there is no God else beside him, (*Isai.* 45. 21, 22, 23. compared with *Rom.* 14. 10, 11. *Phil.* 2. 10, 11.) Doubtless this caused St. *Thomas* to say, *My Lord, and my God*, *Joh.* 20. 28. And tho’ it be said that Christ was raised from the Dead by the Glory of the Father (*Rom.* 6. 4.) yet he himself saith, *Destroy this Temple, and in three Days I will raise it up* : He spake of the Temple of his Body, *Joh.* 2. 19, 21. And again he saith, *I lay down my Life that I may take it again ; no Man taketh it from me, but I lay it down of my self* : I have Power to lay it down, and I have Power to take it again, *Joh.* 10. 17, 18. Now all this that hath been said (with much more of like Nature that might be said of Christ, according to the Scriptures) must needs be true, but cannot agree to him as he is Man, or to a God by Deputation, a made God. Therefore this that hath been said of him, must as I conceive, be so spoken, because he is God by Nature, co-essential, co-equal and eternal with the Father &c. for most certainly he that made all Things in Heaven and in Earth, visible and invisible, was not made himself, and as he is Man, he did not create all Things. And yet that he is Man, is as true as that he is God. So he is *David’s* Lord, and *David’s* Son, *Luk.* 20. 44. *David’s* Root and *David’s* Offspring, *Rev.* 22. 16. *Emanuel*, God with us, *Mat.* 1. 23. Vailed in the Flesh, *Heb.* 10. 20. True Man, the Seed of the Woman, *Gen.* 3. 15. Made of a Woman, *Gal.* 4. 4. The Seed of *Abraham*, *Heb.* 2. 16. The Seed of *David*, *Rom.* 1. 3. The Fruit of his Loins, *Acts* 2. 30. Of the same Flesh and Blood and Bone, *Eph.* 5. 30. *Heb.* 2. 14. Now as St. *Paul* saith, *Without Controversy, great is the Mystery of Godliness, God manifest in the Flesh*, &c. 1 *Tim.* 3. 16. It is a great Verity, and yet remains a great Mystery. And here the *Quod* is revealed, tho’ not the *Quomodo*, that the Thing is but not how it is ; that Christ is a Person having in him the Nature of God, and the Nature of Man, this is clearly revealed ; but how these two different Natures should be joined in a personal Union, this remains a Mystery. To this Dr.---- replies, in a Book which he gave me to consider of, I suppose it is of his own writing, p. 7. saith he, “ Not only how this can be, but that it is or can be so, is a like unintelligible and incomprehensible, and consequently can be no Revelation

Revelation any more than the *how*." I answer by denying his Assertion, and say, it is not alike unintelligible to a Believer, that has received the Scriptures for the undoubted Oracles of God. For, he may believe and be sure that Christ is God and Man in one Person, because it is so revealed in the Scriptures which are true. But *how* it is so, he neither knows nor heeds. I confess an Unbeliever cannot understand this, whilst he remains such, tho' he has a great Share of human Reason, and the Advantage of a learned Education, be a Proficient in natural Knowledge, a profound Philosopher; the *Quod* may be alike unintelligible to him as the *Quomodo*; and not only this, but also the Doctrine of the Resurrection from the Dead, and of the Cross of Christ, and of his dwelling in the Saints, are as senseless, as foolish, and as ridiculous Fancies to such a Man, as that Christ is God and Man in one Person. The Reason of all is this, because he believes not the holy Scriptures. These evangelical Doctrines are too high for the natural Man: Wisdom is too high for a Fool, *Prov.* 24. 7. and such are all worldly wise Men, while they remain Unbelievers, *1 Cor.* 3. 18, 19. I conceive we ought not to believe any Thing that is contrary to all Reason, but we may believe that which is above our Reason, which we cannot fathom or comprehend. Why may we not allow God to be wiser than we, to reserve the certain Knowledge of some Things to himself? When he says it is so or so, let us take his Word for it, that it is true, tho' *how* it should be cannot tell. Or, *if it seem to us to be contradictory, yet surely it is the highest Reason in the World to believe it to be true, because God speaks it.* Certainly it doth but *seem* to be a Contradiction; for if God hath said it, he can reconcile it, tho' in our shallow Apprehensions we cannot. Let us be satisfied that the Scriptures are the undoubted Oracles of God, that what they speak, God speaks, and we need search no further for the Solution of any Question, than to find it written there: Let Reason give Place to Revelation, and all is well.

But let us consider the Dr's Consequence [*consequently can be no Revelation*] that is the Union of the two Natures, God and Man in the Person of Christ, not only *how* it is so, but that *it is so* is unintelligible and incomprehensible, as the Dr. pretendeth, and so *consequently can be no Revelation*. Certainly this is a very vicious Way of drawing Consequences, by which Way of arguing, I conceive, one might argue away all Christianity. It is altogether as unintelligible and incomprehensible, and every whit as unaccountable, I say not only to carnal, corrupt, or sinful Reason, but to natural Reason, the Faculty of Reasoning, or the Reason of Mankind simply so considered; or how the Dr. will have it worded that *Jesus should be conceived by the Holy Ghost, and born of the Virgin Mary, and arise from the Dead, as that God and Man are one Person in Christ*. Will the Dr. say consequently these Things can be no Revelation? I hope not. But if he shall, his next Consequence will be, that the Gospel is a Fable, and the Christian Religion an Impostor. Surely, tho' I cannot by human Reason (never so much improved) understand the Incarnation of the Son of God in the Womb of the Virgin, the Resurrection, the indwelling of Christ in the Hearts of his People, the personal Union of the two Natures &c. and such like, I ought not to say *consequently they are not revealed*: But contrariwise, I should say they are revealed, and consequently they are true, tho' I cannot understand them by human Reason. I should proceed

ceed further with the Dr. if I had Time ; and I consider that you have much abler Workmen in *London*, and I hope many Eagle-ey'd faithful Watchman in that great City, that are looking diligently lest any Root of Bitterness springing up trouble the Churches, who will I doubt not give a timely Repulse to the Dr's Design, and prevent the Growth of his Error : These Considerations quiet my Spirits, and make me less solicitous in this Affair. I have two Books of the Dr's Mind, I guess of his Writing ; and I have considered the Matter, and well perceive where the great Strength of the Dr. and his Complices lieth : Be sure to take them off their philosophical Way of drawing Consequences contrary to the Scriptures, because the Scripture in some Things *seem* contrary to their Reason ; I say, see that you unhinge them here, and hold them to divine Revelation, the sure Word of Prophecy, the Writings of the Prophets and Apostles, and reason with them with a humble Heart, in the Fear of God, and they will never be able to stand against you ; for great is Truth and prevaieth. And whereas the Dr. desired me to give him (by sending to you) my Thoughts of his Book, therefore pray give my Love to him, and tell him, tho' I love him, I do not love his Way of asserting the *divine Unity* of the God-head in the ever blessed *Trinity* of the *Father, Son, and Holy Ghost*, and believe I shall never change my Opinion in this Case ; not because I fear to lose a Stipend (as he suggests concerning some) or hope to gain a Stipend, nor from the Prejudices of my Education. But I am more fully confirmed in my Opinion by a sober and impartial Search into the Matter in Contest. And you may please to tell the Dr. further from me, that I would have him to do that which I doubt he will be very loth to do, that is to become a Fool, that so he may be wise ; for he shall never be able to unscreen the Secrets of Divinity by his dull Philosophy ; for the Things of the Spirit of God are far above out of the Sight and Ken of his reasoning Faculty ; and are as soon (and often sooner and more clearly) discerned by Men and Women of mean Wits, than by great Rabbi's, who are Masters of Reason. They are the only true Understanders in Divinity, who are strengthened with Might by God's Spirit in their inner Man, in whose Hearts Christ dwells by Faith, who being rooted and grounded in Love, are able to comprehend with all Saints what is the Breadth, and Length, and Depth, and Height, and know the Love of Christ which passeth Knowledge &c. By this Letter it appears, that we believe that Christ is *God of God, Light of Light, very God of very God*, begotten not made &c." Thus far Rev. Mr. *Hook*, who I think has well spoken in Defence both of our Lord's proper Divinity, and of the Union of the two Natures in Christ, hoping that by this Time Mr. *Foster* can see many Syllables and Sentences thereof contained in divine Revelation, and that he will accordingly receive these noble Points into his Creed, especially since by his own Confession it brings with it the *highest* and *noblest* *Credentials*.

And I would yet beg the Attention of his reasoning Powers, while I further reason with him in order to convince him, if possible, that the Doctrine of the Union of the two Natures in our *Emanuel*, and that the Sufferings of the Manhood becoming of infinite Value by Virtue of its Union with the Godhead of the Son of God, are to be found upon Record in the *Christian Revelation*, which he has undertaken to defend from the Attacks of *Deists*. Now not to multiply Instances, take

take the Places before-cited, *Rom. 9. 5.* “ Whose are the Fathers, and of whom as concerning the Flesh Christ came, who is over all God blessed for evermore, Amen. Now what is that which this Proposition plainly offers, but that Christ is both God over all, and a Man descended from the Fathers? Let sound Reason now speak if it be not as *plain* a Proposition as *can* be. Doth it not plainly say, that there are united in Christ Jesus two Natures, divine and human? For as Man he cannot be God, and as God he cannot be Man. He is Man, because as concerning the Flesh, he came of the Fathers: He is God, because he is over all God blessed for ever. Doth not Reason it self, whose Office it is to be employ’d about the Evidence of Facts, when it fixeth its Eye on this, say that the Proposition is *plain*, and the Inference *genuine*? So also when Christ is said to be made Sin for us, who knew no Sin, that we might be made the Righteousness of God in him; and that he redeemed us from the Curse of the Law, by being made a Curse for us: and many other Scripture Propositions of the like Tenor, and in particular his being called a *Surety*, doth not all this I say, naturally imply without the least Strain of Speech, that he stood in the Sinner’s *Room* and *Stead*, in order to satisfy God’s offended Justice, to free them from the Curse of the Law, and to purchase by the Price of his most precious Blood for them, the Forgiveness of their Sins; and in a Word, both *Grace* and *eternal Glory*? Yea, if Mr. *Foster* in his Postscript Apology would not be understood to mean *thus much*, when he pleads for himself, that “ he had set forth the Death of Christ in the strongest sacrificial Phrases, and that by the wise Appointment of God we are to consider the Death of Christ, as the Thing upon the Account of which he pardons our Sins, and confers Life and Immortality upon us:” I say, if Mr. *F.* by these Expressions would not be understood to mean thus much, ’tis evident that his Words are without a *proper honest Meaning*, but are of a *private Interpretation*, and a *meer Amusement*. Either he recants what he had before said against the Doctrine of original Sin, our Lord’s proper Divinity, Satisfaction, the Doctrine of the Union of the two Natures, and that of our being justify’d by an *imputed* Righteousness, or he does not. If he does; why doth he not plainly and expressly tell his Reader so? Yea, if he does, how comes it to pass that even in the *very Entrance* of his *apologetical Postscript* he still insists on what he had said before concerning these Doctrines, *viz.* that there is not a Syllable of them in all the New Testament? Why does he leave the *invidious Turn* and *perverse Interpretation*, which he gives unto the Doctrine of *Christ’s Intercession*, which is founded upon his *Satisfaction*; without the least Alteration or Apology for the same? Why doth he not urge the Necessity of Faith in the Blood and Righteousness of Christ, as that *alone* by which we are justified in the *Sight of God*, and declare in Behalf of his God-head Character, of which he has endeavoured to rob him? But not *one Word* of all this that I can find, thro’out the *numerous Pages* of *three Volumes* of his Works, altho’ I sought for the same with *Diligence*. Alas, that I should lose my Labour! But rather to my Grief I find (as I before observed) Mr. *Foster’s* Declarations against those grand Points, do stand with their *original Keeness* and *Severity*. Whereas had he been soundly convinced of *the greatness of his Sin* in speaking *so dishonourably* of the Son of God, the Union of his two Natures, his Satisfaction & imputed Righteousness

and Intercession, which should have had such a *plain, full & penitential* an Apology, as would have left it beyond all Doubt that Mr. F---r had truly repented of and discarded his Errors in these great Points. 'Till this be done, every judicious Reader will readily conclude, that he is *semper Idem*, notwithstanding his *patch'd up* Apology to amuse his Friends, who were displeased with some of his *wild & loose* Accounts of Christ's Death. The Points of Christ's proper Divinity, the hypostatical Union, his Satisfaction and Intercession, and the Doctrine of original Sin, are so inseparably connected together, that he who holds the *one*, holds *all*, and he that denies *one* denies *all*. There is *no Medium* between Mr. F's Account of these Points and *our's*. Therefore without *mincing* the Matter, let him *openly & fairly* declare which of these he is for. What more evident in divine Revelation than *this*, that by Vertue of the Union of the two Natures in Christ, the Sufferings of the human Nature became of infinite Value, whereby he purchased his Church, or bought the same with the Price of his Blood, together with Grace & Glory, for her? See and consider well the Charge St. Paul gave to the Elders of *Ephesus*, Act. 20. 28. "Take heed unto yourselves, and unto all the Flock, over the which the Holy Ghost hath made you Overseers, that you feed the Church of God which he (God) hath purchased with his own Blood. Is not the Blood of Christ, the Price of our Redemption, here plainly called the Blood of God; by which the Apostle strengthens and enforceth his Exhortation to the Elders to take Care of the Church which was purchased with so *great, so exceeding, great and precious* a Price, the *precious* Blood of Christ the Son of God, who thought it no Robbery to be equal with God. And why was it called the Blood of God, but because the Man Christ Jesus was also truly and properly God? To say otherwise, is at once to dishonour Christ, bringing him down into the Rank of *meer* Creatures, to *undervalue* the Merit and Vertue of his *most precious* Blood, to enervate the Force of the Apostle's Argument, and to make sad the Hearts of the Children of God, whom God would not have made sad.

I might here also in a more particular Manner proceed in the Proof of the Doctrine of the holy Trinity; but as I design Brevity, and as this grand Article is already so *fully, largely and pertinently* handled by diverse pious and learned Men, so I shall refer my Reader to their several Labours. Only I would beg Leave to insert one Passage on that Head, from the Works of the eminent Dr. *William Bates*, and to that transcribe what the *general* Baptists of the last Century say upon that Head, and of the hypostatical Union, in their printed Confession of Faith, commonly bound up with Mr. *Thomas Grantham's* Folio Works, formerly a noted general Baptist, where also he defends the grand and important Doctrine of Christ's imputed Righteousness; which I would beg our modern general Baptist Friends to read, and in reading to see and consider from whence they are fallen and repent, and hold to their first Principles in *these* Points. *Christianismus Primitivus.*

The first Article of the said Confession of Faith runs thus, 'We believe and are very confident, that there is one, and but one living and true God, who is from Everlasting to Everlasting, and changeth not, without Body, Parts or Passions, essentially present in all Places, of infinite Power, Wisdom, and Goodness, the Maker and Preserver of all Things in Heaven and Earth, visible and
"invisible;

‘ invisible ; and in this divine and infinite Being, or Unity of the God-head, there
 ‘ are three Persons, Father, Son, and Holy Ghost, of one Substance, Power and
 ‘ Eternity : but as for all other Doctrines that are contrary and opposite to this a-
 ‘ bovesaid Article, we *abhor and solemnly protest against them.*

3. ‘ That the second Person in the Trinity is the only begotten Son of God, who
 ‘ did in the Fulness of Time take to himself of our Nature and Substance, in the
 ‘ Womb of the blessed Virgin *Mary*, of whom (in Respect of the Flesh) he was
 ‘ made, and so is *true God*, and *true Man* our Emanuel Christ.”

All which is perfectly agreeable with holy Scripture, 1 *Joh.* 5. 7. “There are three that bear Record in Heaven, the Father, the Word, and the Holy Ghost, and These Three are One. *Mat.* 28. 20. Go ye therefore, and teach all Nations, baptizing them, in the Name of the Father, and of the Son, and of the Holy Ghost”. “The Word was made Flesh, and dwelt among us.” Now I say, since God who knows himself best, and since he hath given this Account of himself in the Christian Revelation, which brings with it the *highest* and *noblest* Credentials, ’tis highly *reasonable* that we his Creatures should readily assent hereunto without the least Hesitation, or using any captious Queries, how can these Things be ? Especially when withal we consider the Shallowness of our finite Capacities, the vast Inequality of our Knowledge, with that Knowledge God hath of himself as a Being of infinite Perfections, solemnly bearing in Mind, that God the Author of our Being and reasonable Faculties, did not give us Reason to *reel* against his Testimony, but to *obey* the same. God must cease to be *God*, and we cease to be *finite* Creatures, could we grasp his Nature and Perfections. What do we better than *undress* him, when we fancy our selves capable of understanding his Essence to the *full*, so as that we will not believe *any further* than we can *comprehend* him ? Doth God know himself *best*, or do *we* know him *better*, that we dare contradict the Account he hath given of himself, saying this cannot be so ? Which is in Effect to say that unless God sees fit to give such a Revelation of himself which we can have *full Ideas* of, and be able of making out by the Searches and Comprehensions of *Reason*, we will not believe him ! If we are resolved not to carry our Faith of or concerning him *one Foot* beyond our Understanding, what a *little, narrow, contemptible* Deity shall we make him to be ? A Blasphemy to be abhorred with the greatest Abhorrence ! “I will (says Dr. *Bates*) briefly consider what is objected against some Doctrines of the Gospel, *viz.* the Trinity, the divine Incarnation, the mean State and Sufferings of the Son of God in the World ; these Points have been opposed by the *Jews*, and *some other Infidels*, as meer Impossibilities, directly contrary to the Reason of Mankind. To this I answer, We must distinguish between what is incomprehensible to human Reason, and what is repugnant thereunto ; between the Things which Reason cannot perfectly understand how they can be, and the Things which it perfectly understands that they cannot be. Natural Light may not be able to discover the Being of some Things and the Manner of their Existence, which really are. But what it sees to involve a Contradiction, is absolutely impossible. Now there is no Point in the whole Comprehension of the Christian Faith that is repugnant to Reason. The Unity and supream Equality of the three Persons in the God-
 k k k
 Head,

Head, transcend our Conception, but Reason (*mark this*) cannot prove it to be impossible; for the Essence of God is not of the same Condition with created Substances; so that tho' in the whole Compass of the Creatures, there is no like Instance, but one Nature is always joined with one Substance; yet it doth not follow that the divine Nature doth not subsist in three Persons. All the Difficulty that is pretended to be invincible is this, that the Manner of it is incomprehensible; and 'tis *necessarily so*, for it is impossible that what is infinite should be comprehended by a finite Mind"; thus far the Doctor. What he further adds being too large to recite here, I refer the Reader thereunto, *Folio Works*, p. 71 and onwards. Tho' I think proper to add what this worthy Author further says p. 516. "The Doctrine of the Trinity is so expressly set down in the Gospel of Christ, that 'tis impossible the Son of God, who is infinite and eternal Love, who gave himself for our Redemption, should have declared it, and engaged his Disciples (in all Ages and Places) in an Error of such dreadful Consequences as the worshipping those who are not God." And since some Persons (too many) make but a light Matter of believing or not believing this grand Article, with many others of the Christian Faith, I shall with a View to their spiritual and eternal Good, beg them seriously to consider what this great and good Man hath to say, p. 516, 517. "'Tis alledged (says he) that if a Person sincerely searches into the Scripture, and cannot be convinced that the supernatural Doctrines of the Trinity, and others depending upon it are contained in them; he shall not be condemned by the righteous Judge of the World for involuntary and speculative Errors. To this (says the Doctor) I answer, 1. This Pretence has deceived many who were guilty of *dammable Heresies*, and there is great Reason to fear deceives Men still. *The Heart is deceitful above all Things*, and most deceitful to it self. Who can say that neither Interest nor Passion, neither Hope nor Fear, neither Anger nor Ambition, have interven'd in his Enquiry after Truth; but that he has preferred the Knowledge of divine Truths before all temporal Respects, and yet he cannot believe what the Scripture reveals of the Nature of God, and the Economy of our Salvation? Let this *imaginary* Man produce his Plea, for I believe there never was any such. There are many that make Reason the sovereign Rule of Faith, and determine such Things cannot be true, because they cannot understand how they can be true. Prodigious Inference! the most absurd of all Errors that makes the narrow Mind of Man the Measure of all Things. This is the proper Principle of that horrible Composition of Heresies and execrable Impieties, which so many that are Christians in Profession, but Antichristians in Belief, boldly publish. They will chuse to err in Matters of infinite Importance, rather than confess their Ignorance; and which is astonishing, they will readily acknowledge the Defectiveness of Reason with Respect to the Understanding of themselves, but insolently arrogate a Right to determine Things in the Nature of God. 'Tis true, Ignorance, the more invincible, is the more excusable; but when the Error of the Mind is from the vicious Will, both the Error and the Cause of it are sinful and inexcusable. When the corrupt Will has an Influence upon the Understanding, and the Mind is stain'd with some carnal Lust, when a Temptation diverts it from a serious and sincere considering the Reasons that should

should induce us to believe divine Doctrines, their Unbelief will be justly punished. The Scriptures declare, that *an evil Heart is the Cause of Unbelief*: Pride and Obstinacy of Mind and carnal Lusts are the Cause that so many renounce those eternal Truths by which they should be saved. 2dly, 'Tis alledged (says the Doctor) that speculative Errors cannot be damnable. To this I answer, 1st. The Understanding of Man in his original State was *Light in the Lord*, and regular in its Directions; now 'tis dark and disordered in the Points of Religion that are revealed, any Error induces Guilt, and if obstinately defended, exposes to Judgment. Some Truths are written because necessary to be believed, others are to be believed because written. 2dly, According to the Quality of the Truths revealed in Scripture, such is the Hurtfulness of the Errors that are opposite to them. Some Truths are necessary, others are profitable: Some Errors are directly opposite to the saving Truths of the Gospel, others by Consequence undermine them. Those who *deny the Lord that bought them are guilty of damnable Heresy*, capital Errors, not holding the Head, *Col. 2. 19.* 3dly, The Doctrine of the Trinity is not a meer speculative Truth, nor the Denial of it a speculative Error; the Trinity is not only an Object of *Faith*, but of *Worship*. In Baptism we are dedicated to the sacred Trinity, *in the Name of the Father, Son and Holy Ghost*; which clearly proves that they are of the same Authority and Power, and consequently of the same Nature; for 'tis impossible to conceive of three infinite Beings, for by Necessity one would limit another. The Apostle declares, *Without Controversy great is the Mystery of Godliness, God manifested in the Flesh*. The Nature and End of this divine Mystery is to form the Spirits of Men to believe and love and obey God; for in it there is the clearest Revelation of God's admirable Love to Men, of his unspotted Holiness, his incorruptible Justice, the great Motives of Religion. In that divine Doctrine we have the most ravishing Image of Piety and Virtue, the most becoming the Nature of God to give, and of Man to receive. Briefly, God commands us to believe in his Son: Without Faith in him, we are incapable of Redemption by him. When Christ performed miraculous Cures, he required of the Persons, whether they did believe in his divine Power, and what he declared himself to be? Electing Mercy ordains the Means and the End. The Apostle *gives thanks to God, because he has chosen the Thessalonians to Salvation thro' Sanctification of the Spirit, and the belief of the Truth*, 2 Thes. 2. 13. Holiness and Faith in the Doctrines of the Gospel, are indispensable Qualifications in the learned and ignorant, that would be saved by the Son of God. 'Tis a high Contempt of the Truth and Goodness of God, not to yield a firm Assent, to what he has revealed concerning our Salvation by his incarnate Son: *He that believes not the Record that God hath given of his Son, makes God a Liar*, 1 Joh. 5. 10. This infinitely provokes him, and inflames his Indignation. To disbelieve the Testimony, that *Jesus Christ* has given of the Divinity of his Person and Doctrine, is to despise him; it robs him of his essential and his acquired Glory, by the Work of our Redemption. There can be no true Love of God, without the Knowledge of him as he is revealed not only in his Works, but in his Word. Our Saviour, *who is the Way, the Truth and the Life*, has declared, when he gave Commission to his Apostles to preach the Gospel to the World,

Whoever believeth and is baptized shall be saved ; whoever believeth not shall be damned. We cannot make Laws to be the Rule of God's Judgment, but must receive them. However some may flatter erring Persons in their Security, it will be found in the great Day that Infidelity in the Light of the glorious Gospel will have no Excuse before God." Thus far the Rev. Doctor.

We will now attend to what Mr. *Foster* says about Mysteries, Vol. 1. Ser. 7. on *Deut.* 29. 29. "A Mystery in the Scripture Sense of it is a Thing that natural Reason could not discover, and consequently which must have been unknown if God had not revealed it ; and of this Kind I own there are several Doctrines in the Christian Religion before the Revelation was given, *were* Mysteries ; but cease to be Mysteries now they are revealed, *Mark* 8. 11. *Rom.* 16. 25. *1 Cor.* 15. 51. (So then Mr. *Foster* owns the Doctrine of the Resurrection.) He goes on, "Tho' certain Things are Parts of our Religion that *were* Mysteries, 'tis not our Duty to believe or practice any Thing that is still a Mystery. To believe Doctrines that are *still* mysterious is to believe without Ideas, to believe what we know nothing of, this in the Nature of the Thing is impossible. If we examine the Doctrines of the Christian Religion, we shall find in Fact that they are plain and easy Truths ; and that as we cannot in *Reason*, we are not obliged by Revelation to carry our Faith one Jot beyond our Understanding. If you say that you cannot account for the Manner of God's creating the World, or for the Manner in which he exists every where, of the general Resurrection and the like ; I answer, 'tis no Part of your Religion to account for it, where the Mystery begins Religion ends, Mysteries yield neither Pleasure nor Profit, they are really *nothing* at all to us ; nay we cannot so much as admire them, because Admiration necessarily supposes that we have the Knowledge of the Grandeur, or of the Worth and Excellency of the Object ; the utmost therefore that can be said is that we are *confounded* and *puzzled*. The Design of Revelation could not be to *confound* the Understandings of Men with deep & inexplicable Mysteries ; and it must be absolutely unbecoming the infinite Wisdom of God to be at the Expence of Miracles, & sending an extraordinary Messenger from Heaven merely to *nonplus* and *puzzle* humane Reason, and make ignorant Men stare. Let any Man ask himself of what Use are Disputes about Personalities, Subsistencies, the hypostatical Union, and other famous Points which distract the Vulgar."

Thus *merely* doth Mr. *Foster* go on in exploding of and punning upon the great Doctrines of the Gospel, *particularly* those of the holy Trinity, and the Incarnation of the Son of God, with all other famous Points that bear Affinity therewith, of which we had a large Specimen before. So that whilst he tells his Reader where the Mystery *begins* Religion *ends*, he has given him an Opportunity of knowing that Mr. *Foster's* Religion is neither so *large* nor so *long*, but the Beginning and End too of it may be *easily* discerned, without the Expence of *racking* the Brain, or *distracting* the Mind, even of the *Vulgar*, whose Capacities are but *small*, and whose Minds are *uncultivated*. And tho' I cannot (according to Mr. *Foster's* Rule for Admiration above) so much as admire either his Religion, or the Manner of his treating the grand Points of the Christian Revelation ; yet how can I forbear being *confounded* and *puzzled* to think how so *acute* and *expert* a *Reasoner* as HE should

should in the very midst of his rhetorical Flourishes, so forget himself at last to contradict his own Dictates as he doth, by disallowing of the Doctrines of the holy Trinity, and the Incarnation of the Son of God, to be Articles of the Christian Faith, because we cannot account for the *Modus* or *Manner* of the same; whilst at the same Time he readily admits of the Doctrine of the Resurrection to be an Article of the Christian Faith; altho' (as we may see by his own Words) he can no more Account for the *Modus* or *Manner* of *that* than of the *others*. Altho' Mr. F. cannot form full Ideas of the Doctrine of the Resurrection of the Dead, as to the *Manner* of it, yet by his own Acknowledgement it is both one of the Articles of the Christian Religion, and a *plain* and *easy* Truth. And so it is, I grant, as to the *Fact*, the *Thing* it *self*, that it *shall* be. In which Sense I take Mr. F. to mean: It being *plainly* and *positively* asserted in the Christian Revelation, which brings with it the *highest* and *noblest* *Credentials*, that there shall be a Resurrection of the Dead, both of the Just and of the Unjust. To this I would add, and is it not as plainly & positively expressed in the *same* Revelation, that there are Three that bear Record in Heaven, the Father, the Word or Son, and the Holy Ghost, and that these Three are One? And that this Word or Son was made Flesh & dwelt amongst us --- with divers other plain Texts of Scripture, of which before more at large? And yet shall these Propositions be rejected at *Nullities*, whilst the other is without Hesitation admitted as an Article of the Christian Faith? Will Mr. F. take *God's Word* as the Ground of his Faith in *one* Point of the Christian Religion, and not in *another*; especially when the several Propositions as to *Matters of Fact* are equally obvious according to the exactest Rules of Speech and Interpretation of Words, and being duly compared with other Scriptures? The Doctrine of the Resurrection is a Point of *pure* Revelation as much as the *others*; and which as to the *Modus* we cannot account for any more than we can for the *others*, and yet the *former* must be readily admitted to have a Place in our Creed, whilst the *latter* are to be rejected as *Nullities*; and which is yet worse, we must not be admitted so much as to *admire* them, because (says Mr. F.) Admiration necessarily supposes that we have a Knowledge of the Grandeur or of the Worth and Excellency of the Object. I am indeed heartily sorry to find that Mr. F. who bears the sacred Character of being a Minister of God's holy Word, cannot see so much *Grandeur*, *Glory*, *Worth* and *Excellency* in an *incarnate God* our blessed Emanuel, as to raise his devout Admirations of him, and the Way of Salvation by him, as before explained; how indeed can he, when he don't believe the Record which God in the Christian Revelation hath given of him? However a *Believer* will cheerfully and devoutly say with the Spouse of Christ, *My Beloved is white and ruddy, the chiefest among ten thousands, yea he is altogether lovely*; and with the Church of old with holy Admiration, *This is the Lord's doing, and this is marvellous in our Eyes*. Psal. 118. 23. and with the holy adoring Apostle, Without Controversy *great is* (mark not only *was* but *is*) the Mystery of Godliness, God manifest in the Flesh, 1 Tim. 3. 16. Where observe that notwithstanding the Revelation which had been already given of the Incarnation of the Son of God, the Union of the *divine* and *human* Natures in the Person of our Emanuel; the Apostle still avoucheth it to be a *Mystery*, yea a *great* *Mystery*, and *as such* he mentions it as an

Article of *his* Christian Faith, and views and speaks of it with *devout Admiration*, altho' Mr. *Foster* will not, who sees nothing in that *noble Object*, nothing of such Grandeur, Worth or Excellency therein, wherefore he should either believe in or admire the same. Why? what is the Reason? This I will leave St. *Paul* to give and determine, 1 *Cor.* 2. 14.

It is not indeed a *Mystery* in the *same Sense and Degree*, as it would have been in Case it had been *never* revealed, but *kept intirely a hidden Thing or secret*. For if no Revelation at all had been made of it, then not being at all known, could not at all have been believed, since Knowledge at least of the *Fact* or Thing it self doth necessarily precede Faith or Belief: Yet since after the Revelation given, our Knowledge of this grand Point (considered in its *full Latitude*) is but in *Part*; it is *still* a *Mystery*, a *great Mystery*, and *such a Mystery* as is our *Duty* to *believe and admire*, as St. *Paul* did before us. In the *same Sense* the Doctrine of the *Resurrection* is still a *Mystery*, and an Object of our *Faith and Admiration*. And all these are such Mysteries as yield both Pleasure and Profit unto *Believers* in the Exercise of their *Faith and holy Admiration*, who by Faith do discern something of the *Grandeur, Worth and Excellency* of the *Object*, howsoever it be otherwise with Mr. *F.* and his *Followers*, to whom these Things are *nothing at all*, unless it be the Subject-Matter of their *Banter and Ridicule*. So that to use Mr. *Foster's* own Words, in his Preface to his Defence of the Usefulness &c. of the Christian Revelation, I may, I'm sorry that he has given me Cause, to say, "That Infidelity has increased amongst us very much of late is a general Observation." A melancholy Reflection this! that Men of good *natural Sense, Learning and Abilities*, should employ the same unto so *ill* a Purpose; that they should so highly extol and cry up the Use of *Reason*, so as to *reason away* the *Fundamentals* of the *Christian Faith*, which leads to *flat Infidelity*, whereby they are in Danger, I'm afraid, of *reasoning* themselves out of their *eternal Salvation*, who while they so much cry up *Morality*, do become so *immoral* as to refuse to yield an Obedience of Faith unto the Record of the Almighty, exercising their *Reason* in a Way of *Rebellion against* instead of *obeying* the *same*.

"It is hard to determine (says a certain Divine of the Established Church,*) which is the greatest Misfortune, either to give an easy Assent to whatever Doctrine is proposed to us, or to value ourselves upon pretended Difficulties, and deny incontestible Articles, because they are not altogether free from them? It seems to me as dangerous an Error to *disbelieve*, as to believe every Thing: The one being the Effect of a *prodigious Weakness*, the other of an *incredible Presumption*; both equally inconsistent with *Reason*, which cannot but be sensible that as there are Things visibly false to the meanest Capacity, so there are those which the greatest Penetration cannot reach, and yet are certainly true. This carries so much Evidence along with it, that it is granted in all our *moral and philosophical Enquiries*. We are Witnesses of innumerable Events, the Causes of which we guess at, but can give no clear Account of. The Springs of most Transactions in the World are hid from Mankind, and lie in an unfathomable Security, plain to none but un-

* H. DE Luzancy, B. D. Vicar of Dover and Harwich.

to him to whom Darkneſs is as Light as the Day. The ſame muſt he ſaid of our Search about *natural* Objects : Nature ſo obvious every where, has yet ſuch ſecret Reſeſſes, which all our Sagacity cannot penetrate. We are agreed concerning its Operations : but as for their Principles they have been diſputed of from the Beginning, and will be unto the End of the World : The Men of Thought and Reflection concluding daily that there are on all Sides mighty Difficulties, and never to be overcome. But it is ſtrange that this ſhould be granted with ſo much Equity and Freedom in that Sort of Matters, and denied of Religion ; which being of a higher and more abſtruſe Nature, and of far greater Authority than all Dictates of Men, ſhould by its own Weight ſilence all Objections, and put poſitive Mortals in Mind, that a tranſcendent Object ceases not to be, becauſe we cannot take an exact View of it ; and that a divine Propoſition loſeth not the Character of Truth becauſe we form Difficulties againſt it. And yet this is the Caſe of *Socinianiſm*. The Gentlemen who have ſuffered themſelves to be led into it, deny the *Mysteries* of *Chriſtianity*, inſiſting on their Unreaſonableneſs, pretending that they are not obliged to believe that of which they have not a clear Notion ; and with a Sort of Aſſurance, which becomes no Man, and them leaſt of all, charging the ſacred Doctrines with the *ſcandalous* Imputations of *Contradiſtion* and *Nonſenſe*. This is the Deſign of their laſt Collection of Prints ; their perpetual Deſcant in Converſation, and a Contrivance to keep the Diſpute alive, 'till that being ruined, they muſt of Neceſſity ſet up ſomething elſe : But indeed we argue to give Life to a Party, or elſe we act ſincerely, conſcienciouſly, and with a Deſign to find out the eſtabliſhed Truth. If the firſt, *God is greater than our Hearts, and knoweth all Things*. He will puniſh ſo mean and ſordid an End, which does not *vindicate* but *proſtitute* Religion. But if the laſt, I muſt beg Leave to ſay, that there is neither Truth, Piety or Modeſty in all that Noiſe. If it come to that, that I muſt call a divine Doctrine unreaſonable, becauſe my Reaſon is weak, and cannot underſtand every Part of it ? Do I own my Doubtfulneſs and Ignorance in all other Things, and am only ſecure and clear ſighted in this ? Or admit a Myſtery in moſt of Nature's Operations, and exclude them only from Religion ? Happy Man that can tie the Hands of his Maker, and force him to impoſe nothing on his Belief, but what is plain and intelligible."

To this I would beg Leave to ſubjoin, and refer unto Mr. *Foſter's* Conſideration, what the learned, ingenious and pious Dr. *Watt's* has offered in his excellent Treatiſe of *Logick, or the right Uſe of Reaſon*, p. 236. " In Matters of meer Teſtimony whether humane or divine, there is not always a Neceſſity of clear and diſtinct Ideas of the Things which are believed ; tho' the Evidence of Propoſitions, which are intirely formed by our ſelves, depends on the Clearneſs and Diſtinctneſs of thoſe Ideas of which they are compoſed, and on our own clear Perceptions, on their Agreement or Diſagreement, yet we may juſtly aſſent to Propoſitions *formed by others*, when we have neither a clear Conception in our ſelves of the two Ideas contained in the Words, or how they agree or diſagree ; 'provided always that we have clear and ſufficient Evidence of the Credibility of the Perſons who inform us. Thus when we read in Scripture of the great Doctrines of the Deity of Chriſt, of the Union of the divine and human Natures, of the divine Agency

Agency of the blessed Spirit, that the Son is the Brightness of his Father's Glory, that all Things were created by him, that the Son shall give up the Kingdom to the Father, and that God shall be all in all; we may safely believe them. For tho' our Ideas of these Objects themselves are not sufficiently clear, distinct and perfect for our own Minds to form, these Judgments or Propositions concerning them, yet we have a clear and distinct Perception of God's revealing them, or that they are contained in Scripture: and this is sufficient Evidence to determine our Assent. The same holds true in some Measure where *credible human Testimony* assures us of some Propositions, while we have no sufficient Ideas of the *Subject* and *predicate* of them to determine our Assent. So when an honest and learned Mathematician, assures a Plow-man that the three Angles of a Triangle are equal to two right Angles; the Plow-man who has but confused Ideas of these Things, may firmly and safely believe these Propositions, upon the same Ground, because he hath Evidence of the Skill and Faithfulness of his Informer. --- And indeed unless this Representation of the Matter be allowed, there are but few Propositions in the World, even in *human* Things, to which we can give an intire Assent, or which we may be said either to know or believe, because there is scarce any Thing in Earth of which we have an adequate and most perfect Idea. And it is evident that in divine Things, there is scarce any Thing which we could either know or believe without this Allowance: for tho' Reason & Revelation join to inform me that God is holy, how exceeding inadequate are my Ideas of God and of his Holiness? Yet I may boldly and intirely assent to this whole Proposition, since I am sure that every known and unknown Idea signified by the Term *God*, is connected with the Ideas of the Term *Holiness*; because Reason partly informs me, but especially because the divine Testimony which hath connected them is certainly credible. I might argue on this Head perhaps more forcibly, from the Doctrine of God's *Incomprehensibleness*. If we could believe nothing but what we have Ideas of, it would be impossible for us to believe that God is Incomprehensible: For this implies in it a Belief, that there are some unknown Ideas [belonging to the Nature of God]: therefore we both believe and profess something concerning unknown Ideas, when we believe and profess that God is incomprehensible."

Hence then if Mr. *Foster* and his Adherents will abide by their beloved Maxim of believing no more or other Proposition than what they can have adequate Ideas of, if they are still resolved not to carry their Faith one Jot beyond their Understandings, they must of Course renounce not only divers Articles of Faith contained in the *Christian Revelation*, but also of *natural Religion*. So that they are bro't to this Dilemma, either to quit their mighty Maxim, their darling Principle, or else to renounce the Doctrine of God's Holiness and Incomprehensibility, which to do would be to renounce the clearest Dictates both of Reason and Revelation together: and so their *Deism* would run into downright *Atheism*. At best, while they adhere to their darling Maxim, they are manifestly guilty of a *Self-Contradiction* by believing at the same Time that God is *Incomprehensible*. And seeing these Sort of Gentlemen are so very expert at crying out against incomprehensible, unintelligible *Mysteries*, *Nonsense Contradiction* in others, and make so loud a Clamour about Reason, I would desire them, by the Way, to try their Skill at reconciling

ciling their robbing of Christ of his proper Divinity, with their adoring him, and praying to him, and making him the Object of *divine* Worship. Let them shew how it is consistent with *Reason* that a *meer* Man, a *meer* Creature, tho' never so glorious an One as they make Christ to be, can offer himself as a sufficient propitiatory Sacrifice for, and to take away the Sins of the whole World. Let them see if they can make their Notions of a *dignified Creature God*, capable of *divine* Worship, appear more reasonable than our maintaining a Trinity of Persons in the Unity of Essence. We think we have the greatest Reason to assert this, because that Christian Revelation which bringeth with it the highest and noblest Credentials, doth positively declare that there are *Three* which bear Record in Heaven, the Father, the Word, and the Holy Ghost, and that these *Three* are *One*. Whereas the abovesaid Notions are as *contrary* to *Reason* as they are *Strangers* to *divine* Revelation. If to this it should be answered by any of the *Socinian Stamp*, that they do not give unto Christ that Worship which is *properly divine* when they ascribe unto him Glory and Dominion for ever, Amen. Then I reply, that they only make a *splendid Shew without Substance*, having learned to darken Counsel by Words without Knowledge; or perhaps they have been at *Rome*, and learned their Brethrens nice Distinctions between *Dulia* and *Latria*, to the which they may have Recourse when pushed home in this Argument.

In short, since Mr. F. says, that Christ is to be *worshipped* it is fit he should be asked, whether he means with *meerly civil* Worship, or that which is *properly divine*. If the *former*, then what Honour doth he give to the Son of God, any more than what Men commonly give to any *meer* Creature in high Office and Station? if the latter; then is he not according to his *own Principles* guilty of *Idolatry* in worshipping One who in his Esteem is not by *Nature* God?

But that I be not further tedious to my Reader, all I shall add concerning *Mysteries* and the *proper Use of Reason* in Matters of Faith, shall be a brief Quotation out of the introductory Part of a Sermon || which I preached in Vindication of the Doctrine of original Sin, which one of Mr. Foster's Disciples ‡ here *publickly replied to, animadverted on*, and in a certain Discourse which he delivered in Opposition to that Doctrine and the Preachers of the same. Wherein also the said *Animadverter* in Imitation of his *Master*, *barrangued* against *Mysteries*, and in Behalf of *Reason*, at no small Rate.

Now the Paragraphs which I think proper to insert here out of my said *defensive Sermon* run thus: "Fifthly, Whereas this *Animadverter* said a great deal about *Mysteries* in Religion, whereby he endeavoured to represent his Opponents as a strange Sort of People; I cannot but observe to you, that a great deal of what he offered on this Head was *intirely needless*, and a *meer Amusement* being what no Body that I know of do deny, *viz.* that, that which was *once a Mystery* or Secret being *fully revealed*, remains no longer a *Mystery* or Secret: For Instance, God's calling of the Gentiles, which was hid from Ages and Generations, but *now* made manifest to the Saints. But then at the *same Time*, I cannot agree with him, when

|| N. B. The Body of which Sermon now stands at the Beginning of this Treatise.

‡ One Henry Heywood.

he would *thence infer*, that we have nothing to do with any Points in the Christian Religion as Articles of our Faith that are *mysterious* ; or that it is *absurd* to believe any Thing which we cannot have *full Ideas* of, and be able of *comprehending*. And I cannot but observe, that as *absurd* a Thing as this is, our Opponents are as really chargeable with *Absurdities* in believing *some* Points of Religion, as we can be in *others*. For Instance, they do profess to believe that God is *incomprehensible* ; which plainly carries with it a *Confession*, that they do believe what they are not able to *comprehend*, or what they have not *full Ideas* of. So that they do contrary to their own Dictates, carry their Faith beyond their Understanding, giving their Assent to the Truth of such Propositions, that are very *mysterious* and *obscure*. They should not therefore complain of that as *Nonsense* and *Contradiction* in *others*, which they do *themselves*. But to set this Matter still in a *clearer* Light : The Truth is (1) That some Points of Religion which once were Mysteries, intirely hid from Men's Eyes, being fully revealed, do no longer remain a *Secret* or *Mystery*. (2) That there are other Points of Religion, which when revealed, we know no more than the *bare Facts*, or *Existence* of those Things, while as to their *Modus*, they do remain *mysterious* and *obscure*, past our Ability to *comprehend* ; which Propositions we do very *rationally* give our Assent to, as founded on the Credit of the *Revelator*. Our Reason is employ'd about the *Evidence*, which upon a *rational* Search being found *valid*, we do very *rationally* give our assent unto, or credit the Matter asserted, notwithstanding the *inadequateness* of our *Ideas* of the Things asserted, as to *how* they can be. Which brings me, *sixthly*, To observe, in how *unreasonable* a Manner our *Animadverter* charged his Opponents with *denying* of Reason, and the Use thereof in Matters of Faith, and that too without making any *Distinctions* in or *Mitigation* of the Charge ; thereby representing them like Men *without Reason*, or as acting contrary to Creatures endowed with *rational Powers*. Whereas in order to have done his Opponents *Justice*, he ought in a *qualified* Sense to have shewn, in what *particular Respects & Considerations*, they do speak against the advancing of Reason in Matters of Faith, and in *what Respects* they do allow of it's *Usefulness* ; for who in good Reason can think, that we should be so *unreasonable*, as *wholly* to exclude the Use of Reason in Matters of Faith, seeing to believe is the proper Act of a *reasonable* Creature ; and which no *irrational* Creature can *possibly* perform ? And indeed if I did not look upon my Audience as endued with *rational Powers*, and expected that they should make use of the same, in hearing and judging of what I say, how *impertinent & vain* would all my Reasonings with them be, in order to bring them to believe that the Doctrines which I preach are true ? That is to say, that they are to be found upon Record in the blessed Book of God, the Bible. As the holy Scriptures are the Standard of divine Truths, and the *only certain* Rule of Faith as well as Practice ; so I would have all that hear me this Evening, ‡ employ all their reasoning Powers, in searching the Scriptures, and according to the justest Rules of Speech and Interpretation of Words, to judge of what I offer as the *Sense* of Scripture, and accordingly to *abide* by whatever Propositions they find upon the

‡ This Sermon was preach'd at an Evening Lecture.

Scripture Record, which is most *reasonable* to do. It being very *rational* to give our ready Assent unto whatever is asserted by a *credible* Testimony. And if the Testimony of *credible Men* be *great*, surely the Witness of *God* is *greater*. Whereas to resolve not to believe any more of what God hath said in Scripture, than what we can comprehend with our *finite reasoning* Powers and *narrow* Understandings, is a Thing most *unreasonable*; because this were at once to *limit* the *great* and *holy One* in his Revelations, and put a *Bar* unto his sovereign Claim of our Credence; and to deal by him no better, than Men commonly do by a *suspected* Witness. Yea this is to set *Faith* and *Reason* at *Variance* with a *Witness*; the *Mistress* is turned out of her *Place*, and the *Maid* unreasonably put in her Room to bear the Sway and Rule over her, to whom she ought in good Reason be subject as *Hagar* to her Mistress *Sarah*. To give you according to the best of my Power, a *true* State of the Case, I shall observe,

1. That the Exercise both of *Reason* and *Faith*, are Acts proper only to *rational* Agents: This is on all Sides acknowledged. Also 2dly, That as there is naturally supposed an Object about which they are conversant, so therein there must be a *mutual* Agreement and *proper* Order observed; as the one cannot act without the other, so in their being conversant about the said proper Object, there must of Course be a *Harmony* therein. To say *Faith* can be exercised ~~about~~ about a *proper* Object, without the Use of the *reasonable* Powers, would be most *absurd*; and on the other Hand to set the Powers of Reason to the *nullifying* of the *proper* Exercise of *Faith*, (which is to assent to whatever is asserted by a *credible* Testimony) would be no less *so*; being contrary to the natural Dictates of *Reason*. All this I hope will be admitted to pass for a *just Method* of *reasoning*. Hence, then to bring this to the Point under Consideration, I shall *first*, take it for granted that the *whole* of divine Revelation is (to use Mr. *Foster's* own Words) most *useful*, *true* and *excellent*, bringing with it the *highest* and *noblest* Credentials. *Secondly*, That whatever Doctrines or Propositions it propoundeth do justly challenge the ready Obedience of our Faith, notwithstanding their containing Things in them which are above the Comprehension of our *Reason*, which is but *limited* and *finite*. *Thirdly*, That as *Faith* cannot be exercised without the Use of *Reason*, so Reason equally owes *Obedience* to the *divine Testimony*; both must equally submit thereunto *mutually* and *freely*. *Fourthly*, That as in doing this a proper Order is to be observed, so it lies *here*, viz. *Reason* as a *Purveyor* to *Faith* is employed about the *Evidence*, whether God in his *holy Book* the *Bible*, hath said *thus* and *thus*, *yea* or *no*? and upon finding out the *Affirmative*, it's Business is *readily* to *give Way* to *Faith*, and not to obstruct her in her Office of believing, by an *impertinent* cavelling and disputing with a *How can these Things* be? For this were for *Reason* to *rebel* instead of *obeying*, acting contrary to its *Use* and *Office*, which its great Author hath assigned it; for it can never in *Reason* be thought, that the ever glorious God endowed Men with the noble Powers of *Reason*, with a *Liberty* that they might employ them in *disputing*, *questioning* and *invalidating* his own Testimony. No, he expects Obedience from *every Faculty* of our Souls, *one* as well *another*: As *God's* Ways are above *our* Way, as his *Thoughts* are above *our* Thoughts, and as his *Judgments* are a *great Deep*; so our reasoning Powers ought humbly to

how to every sacred Proposition lay'd down in the *divine* Oracles, and being surrounded with Difficulties, instead of *disputing*, humbly to submit, crying out, *O the Depth!*

“ That supernatural Doctrines are incomprehensible now they are revealed, (as Dr. *Bates* well observes) is one Argument to prove they never could be invented and discovered by Man, for that which cannot naturally enter into the Mind of Man, cannot possibly proceed out of it; and 'tis as absurd for Reason to reject the divine Testimony, and violate the sacred Respect of Faith, as for Sense to contradict the clearest Principles of Reason. To deny supernatural Truths because they are above our Conception and Capacity, is not only against Faith but against Reason, that acknowledgeth its own Imperfections.” Thus far the Dr.

Are we not all bound to confess, that in this State of *Imperfection*, the most enlarged and capacious Soul can see the great Things of God but as through a Glass darkly, seeing and knowing them but in *part*? and yet shall we at the Time resolve to believe *no other* Propositions than what we can comprehend, or see clearly without the *least Obscurity, Darkness or Difficulty*? If so, how palpably do we at once contradict our own Confessions, and destroy all Difference between a State of *Imperfection* on Earth, and a State of *clear Vision* in Heaven, where we shall have a far brighter View of the great Things of God (if he shall please by his Grace to fit us for and bring us thither) than we can possibly have *here below*, seeing them there without a Glass between? Now we know but in *part*, but when that which is *perfect* is come, then that which is in *part* shall be done away. I will instance in the grand Doctrine of the *Resurrection*, since my *Animadverter* hath publickly owned it as *one* Article of his Faith, as it is also one of mine, and do say with him that it was *once a Mystery* or *Secret* hid from the Souls of Men, but being revealed remains no longer *such*, that is to say, in the MANNER as before it was made known. It was a Doctrine revealed in the *Old Testament*, but more clearly unfolded in the *New*, the Apostle saying “ Behold I shew you a *Mystery*,” and so forth. By divine Revelation we do know this to be a Doctrine of God, and many Things concerning it, which could not be found out by the utmost Searches of *bare Reason*. But after all that we know concerning this weighty Point of Doctrine, is our Knowledge of it *so perfect* as that *no Manner* of *Obscurities* and Difficulties do attend our Thoughts of it? Is our *present* Knowledge concerning it *so full and clear*, as that hereafter it will be *no clearer*? Or must we not rather confess that at present we know it but in *part*; but that in a State of *Perfection* and *Vision*, we shall know many Things concerning it which in the *present* State of Things do remain *mysterious* and *obscure*, so that we cannot have *adequate Ideas* of that *grand Point*? Which at the same Time is no Hindrance to our *Assent* to the *whole* Proposition, that there shall be a Resurrection of the Dead, both of the *Just* and of the *Unjust*; and that they shall be raised *thus and thus* as the *holy Scripture* declares. And wherefore do we all receive this as an Article of our Christian Faith, but because we do find it standing upon *divine Record*; and not because our Knowledge concerning it is comprehensive of all that relates to it? For the *very same* Reason then should we believe *every other* Scripture Proposition, notwithstanding those *Difficulties* which do clog our *finite* Capacities

Capacities in thinking thereupon. If the grand Doctrines of the holy Trinity, and the Union of the two Natures *divine* and *human* in the Person of our *blessed Emanuel*, God with us, and that of *original Sin*, must be rejected because *incomprehensible to Reason*, and because *many Difficulties* do attend our Thoughts of them, and because *many Objections* are formed against them: By the *very same Rule* we might disbelieve the Doctrine of the *Resurrection* also, since our Knowledge thereof is but *imperfect* and in *part*, and that many Objections are raised against it by many, with *captious Queries*, How can these Things be?

But if on the other Hand, notwithstanding all these Difficulties and Objections, we resolve to believe this Doctrine upon the *valid* Consideration of God's *decisive* Authority, shining with a divine Majesty in our *holy Bible*, why should not the *same Authority*, in all good Reason determine our Assent unto *those other* Doctrines, and *balance* our Minds against all those *Difficulties* and *Obscurities* that do attend them, in this State of *Imperfection*, since the *one* is as *really* a Scripture Doctrine as the *other*, and all as *really* as *one*? If those Doctrines which I offer to your Consideration, be not to be found in holy Scripture, according to all just Rules of Speech and Interpretation of Words, then do not receive them into your Creed; but if they are there to be found, and you shall notwithstanding reject them, and all because you cannot solve all the Difficulties that do attend them, you will act both *unreasonably* and *sinfully*. As for all that have *entrenched* themselves within such a *Subterfuge*; I shall not be disappointed, if they shall reject *many Bible* Doctrines besides that of *original Sin*; altho' I should produce thence ever so many Arguments in Proof thereof, and also from Experience and Facts in their *united* Evidence. And indeed why should I think it strange, that this Scripture Doctrine, any more than many others should not be embraced by *every one*, since (as St. Paul saith) the natural Man receiveth not the Things of the Spirit of God, for they are Foolishness unto him, neither can he know them, because they are spiritually discerned, 1 Cor. 2. 14. That the Doctrine of *original Sin* and Pollution should be an *unpleasing* Truth to many, is neither *new* nor *strange*, since as *Agur* saith, Prov. 30. 12. "There is a Generation that are pure in their own Eyes, and yet is not washed from their Filthiness." But unto every truly enlightened, humble Soul, that without any sinful Reserves makes the blessed Book of God the *Bible* the Rule of his *Faith* and *Life*, I doubt not of having *their universal* Suffrage. And I heartily wish, that all *Prejudice* being laid aside, and that *mean Subterfuge* of believing no more of God's holy Revelation than what comes within the Verge of a finite Comprehension, being quited and deserted, every one that hears me this Evening would studiously imitate the shining Example of the noble *Bereans*, who received the Word with all Readiness of Mind; searching the Scriptures daily whether those Things were so. While I shall labour to tread in the Steps of that ancient powerful Preacher, who being a close Adherer unto and richly versed in the holy Scriptures, as the only certain Rule of the Christian Faith, did mightily convince the Jews, and that *publickly* shewing by the *SCRIPTURES* that Jesus was he Christ. Or that those Doctrines which he taught were to be found in those sacred Volumes, by the which the assent of their Faith was determined."

By this Time the impartial and judicious Reader may see that *Socinianism* is not so harmless and innocent a Thing as some take it to be, but contrariwise highly dishonourable unto God, and prejudicial to the Souls of Men, as it oppugneth that one and only Way of a Sinner's Justification in the Sight of God, which the divine Oracles do declare, *viz.* Faith in the Blood and Righteousness of our blessed Emunuel Jesus Christ our Lord, together with the *whole* Method of divine Grace in the effectual Recovery of a Remnant of *Adam's* apostate Race from their fallen Estate, and saving them with an everlasting Salvation : And consequent hereupon may be seen how necessary a Thing it is for the several Churches of Christ, and in a particular Manner their Ministers, who are set for the Defence of the Gospel most chearfully and readily with a becoming Zeal and Fervour to comply with that divine Injunction, which strictly commands them earnestly to contend for the Faith once delivered unto the Saints : that they stand fast in one Spirit, with one Mind, striving together for the Faith of the Gospel : That they watch, stand fast in the Faith : That they quit themselves like Men, and be strong : and that at the same Time all their Things be done with Charity : That they act from a true Principle of Love unto God, and a hearty affectionate Concern for the welfare of precious and immortal Souls, in this evil and error-abounding Day, in the which so many are carried away with a *reasoning Infidelity* : solemnly bearing in Mind the Saying of St. *James*, Chap. 5. 19, 20. " Brethren, if any of you do err from the Truth, and one convert him ; let him know that he which converteth a Sinner from the Error of his Way, shall save a Soul from Death, and shall hide a Multitude of Sins.

Happy, Happy then, shall I think my self, if it shall please my gracious GOD, whom I serve with my Spirit in the Gospel of his SON, to bless these my poor Endeavours, or any others of my weak Labours, unto such a blessed End. Accordingly I do humbly recommend these Pages to his *divine Conduct* and *Blessing*, trusting in him alone for *Patronage* and *Success*.

I shall conclude the Whole in the Words of that worthy Servant of Christ now with God, Dr. *Thomas Jacomb*, in his Preface to his first Volume of *excellent* Sermons on the eighth Chapter of St. *Paul's* Epistles to the *Romans*, Sect. 11. " Of all the Controversies with which the Church is pestered, I have (as the Text did lead me) most concerned myself in those wherein we have to do with *Papists* and *Socinians* ; but principally with the *Latter*. These (not that in other Things I acquit the Former) are the great Impugners of the Christian Faith, in their denying Christ's *God-Head*, *eternal Sonship*, *Pre-existence* before his Nativity of the *Virgin* (wherein they are worse than the old *Arians*,) his *Satisfaction*, his being a *proper Sacrifice* for Sin, the *main Ends* of his Death, &c. Against whom therefore I have endeavoured to assert and maintain these high and glorious Truths, which are indeed Truths of the *first Magnitude*. What Thoughts others may have of *Socinianism* I know not, I know my own : And might I presume so far, as to give Advice to my *reverend Brethren in the Ministry*, I would

would humbly advise them to set themselves to their *utmost* against it ; for it doth not only strike at the *whole Platform* of the Gospel, but (of all other Opinions) it gets nearest to the very *Vitals* thereof : This *curfed* Worm grows in the Gospel's best Fruit, 'tis for the poisoning of those Fountains from which the Streams of *Life* do most immediately flow ; whilst many *other* Errors endanger but the *remoter* Parts, *this* endangers the very *Heart* of *Christianity* : Can we say or do too much to secure Souls from it, and to defend the Gospel against it ? God prevent the Growth of it in all the Churches of Christ."

To which devout Petition of the Rev. Doctor, I do heartily subscribe
AMEN, AMEN.

Isaac Chanler.



