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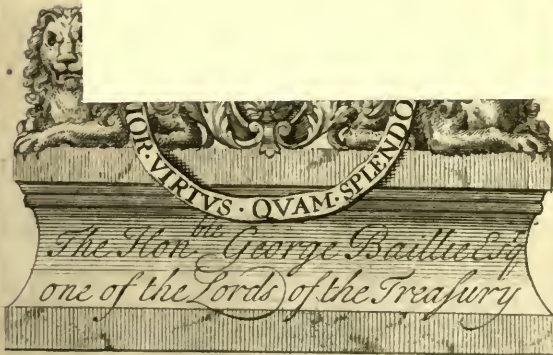


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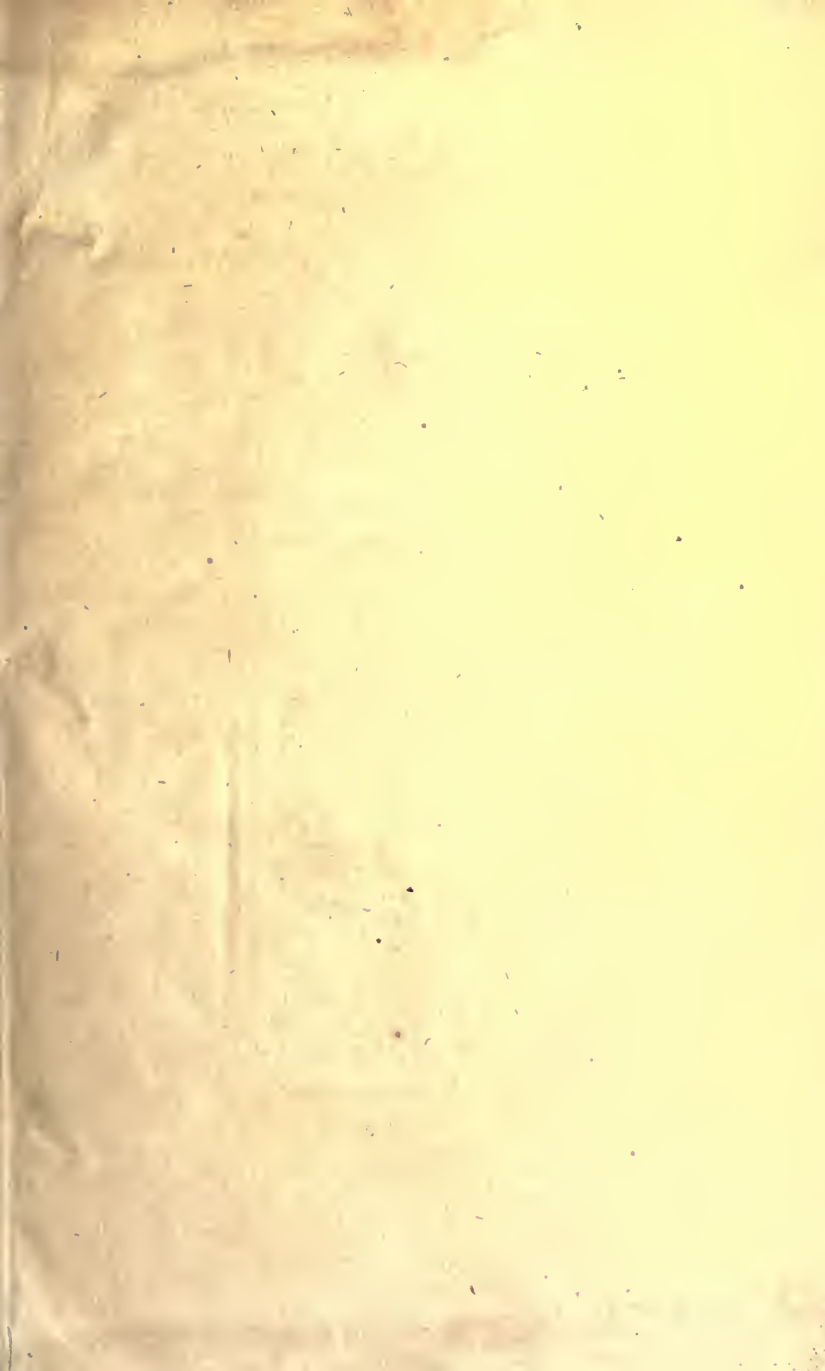


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THE  
DOCTRIN  
OF  
FAITH  
AND  
JUSTIFICATION, &c.

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J. G. 15,<sup>th</sup>

Dd. 7.15

D O G T R I N

F A I T H

J U S T I F I C A T I O N

S T A T I S T I C S

1852

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THE  
DOCTRIN  
*Geo. OF Rome.*  
FAITH  
AND  
JUSTIFICATION  
Set in a TRUE LIGHT.

IN  
THREE PARTS:

- I. Of the *Nature of Faith*, consider'd in it's 1. Essential Parts. 2. Opposites. And 3. Effects.
- II. Of *Justification by Faith alone*. Where is amply Defended the lately Exploded Doctrin of the *Imputation of our Sins to Christ*, and of *his Righteousness to us*.
- III. Of the way how to *Reconcile* the two Apostles about the Doctrin of *Justification*.

BEING THE

Second Part of the Theological Treatises, which are to Compose a Large *Body of Christian Divinity*.

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By JOHN EDWARDS, D. D.

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LONDON: Printed for Jonathan Robinson, John Lawrence, and John Wyat. MDCCVIII.

1775 Balla pr.

1775 Balla pr.

PREPARED

**B**ALLA PR. 1775  
The following is a list of the names of the persons who have been admitted to the office of Justice of the Peace for the County of Balla, in the year 1775. The names are arranged in alphabetical order, and are taken from the original records of the County Court. The names are as follows: [The text is extremely faint and largely illegible, but appears to list names and possibly their respective offices or terms.]



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## P R E F A C E.

**B**Efore I speak of the *Present Treatise*, I find my self oblig'd to premise something about my Last Discourse; Entituled *Evangelical Truths Restor'd*; for tho' I have been made sensible from Men of Learning and Judgment, that they have a greater Esteem for that Performance than it merits, and that the Design of that Volume is agreeable to the Sentiments of Sober and Unprejudiced Persons, yet I see some are unwilling to subscribe to that *Exception* or *Limitation* which I offer'd concerning the *Decrees*, namely about a *Third Sort* of Persons, whose Final State is not determin'd and fix'd by them. Herein I went out of the Common Road; and the Newness of the thing hath surpriz'd and startled many, tho' I must tell them that that Great Father *St. Augustine* (who was a

mighty Asserter of *Predestination*) was of this Persuasion. And we meet with some *Exceptions* in Scripture; I will mention only one in the New Testament: It is there a fix'd Truth, and an undeniable Proposition, and universally pronounc'd, That *the Blood of Jesus Christ cleanseth from all Sin*, 1 Joh. 1. 7. and the whole Frame and Tenour of the Gospel Dispensation argues this *Universality*: And yet we find, notwithstanding this general Declaration, that there is a *Limitation* of this Doctrin, namely, as to the *Sin against the Holy Ghost*; of which 'tis peremptorily said, in *Matth. 12. 31.* That *it shall not be forgiven unto Men.*

So that my *Limitation* concerning the *Non-Election, or Non-Rejection of some few Persons* is no more *inconsistent* with the Doctrin I have so professedly own'd and maintain'd about *Predestination*, than the *Irremissibility of the Sin against the Holy Ghost* is irreconcilable with the Doctrin of the *Forgiveness of all Sins*. It is plain then, that if I should stand to this *Exception* which I had mention'd, it can't be prov'd to be a *Contradiction* to my other Assertions concerning the *Decrees*; nor doth it ruin and destroy them, as some have thought. Yea, in some sort it strengthens and establishes them; for it asserts the *Sovereignty of God* and his *Arbitrary Power*, whereby he can do what he pleases, which is one of the great Foundations

tions of the Doctrin of the *Decrees*, and of the other Points which I have vindicated.

Nor do I see that the *Arminians* have reason to *Triumph* (as some have represented it) in that *Supposition* which I offer'd; for before a *Triumph* it is necessary that there be a *Victory*: But there could be no such thing, because there was no *Battle*; for I propounded the thing only as a *Conjecture*. The Words which I used were these, [With Submission I offer this to be consider'd, for it would be great Arrogance to be Positive here; it would be unpardonable Presumption to determine peremptorily]: [I am enclin'd to think so]: [We may suppose an Exception]: [I propound it only as an Hypothesis]: [I can only propound it as a Supposition]: And *perhaps*, and *it may be*, are the Terms that I use at other times. All this is far from downright Engaging and Combating: Where then is the *Victory* and *Triumph* which some conceited Heads dream of?

But those Persons will do me right, who ascribe this former Freedom of mine to my real Designs of being serviceable to the *Truth*, by an impartial propounding of what is *Conjectural*, and seem'd to be favour'd by some Collateral Passages in Scripture, as well as what is *Indubitable* and *Certain*, and grounded on plain and manifest Texts, and the whole Strain and Drift of the *Bible*. I was

not willing to omit any thing that might tend to help us to the full Notion of that Grand Point of the *Decrees*, tho' I foresaw it was liable to very obvious Objections. I hope this Conduct will at least have this good Effect, to convince my Friends that it is not a *Party* that I espouse; for if I had made this my Business, I must not have been so *Free*, nor have run the risque of displeasing that Side by offering any thing that seem'd to be an Exception against it. Wherefore I doubt not but the Sincerity of my Intention will appear to all wise and unbiass'd Persons, and that they will impute what was so freely suggested by me, to an eager Desire of searching into the Truth.

But now when I see that my Intention may be misinterpreted by some, and my Freedom may be prejudicial to the main Cause, and lest my insisting on that former Proposal should encline some Readers to think ill of the whole Performance, I declare again to the World, that I propounded that Notion of a *Middle way* not as a positive Verity, but only as a *Problem* to be look'd into, and examin'd by inquisitive Minds, and to be *Entertain'd*, or *Rejected* as they should see occasion. I am very well pleas'd that this latter is done by some whom I esteem as the most Judicious, because they adhere to that which is not founded on Suppositions, but Certainties.

And

And here I embrace this Occasion to request the Reader not to suffer himself to be induced by any means to surmise that I am *indifferent* in any of those Points that I treated of lately, or that I am not in good Earnest. I most solemnly protest that I am *Heartly* and *Entire* in the whole Cause, and have not the least inclination to abandon it. It is my profess'd Belief and Persuasion that *All those Calvinian Doctrins* are adjusted to the Holy and Infallible Word of God, and are the very *same* that Christ and his Apostles preached. But as for the foremention'd *middle way*, as I propounded it for a *Supposition* and a *Conjecture*, so I have dealt with it here as such, and shall not be urgent with the Reader to make it part of his belief; for (reserving to my self my own Thoughts and Persuasion) I abhor that Assuming Vanity of too many, who delight to impose their *private Sentiments*, tho' in matters questionable and doubtful, on all other Persons, and have the confidence to *thrust* them upon them whether they will or no.

I come now to speak of my present performance the *Treatise of Faith*: which some may think it was more proper, to have deferr'd till I treat of the *particular Graces and Duties* belonging to the Christian Religion. But for two Reasons I chose rather to discourse of it now: *First*, Because it will make way for my Discourses on the *Articles of Faith* in the Creed:

yea,



yea, it will be a general Preparatory, because it agrees both with the Speculative and Practical part of Religion, the things to be *Assented* to, and the things to be *Done*, the matters contain'd both in the *Creed* and the *Decalogue*, of which I am distinctly to treat. *Secondly*, I chuse to handle this Head of Divinity at this time, because I had lately in my *Preacher* taken notice of the mistakes which our Divines are generally guilty of about the Doctrin of *Faith*, and *Justification* by it: And I promis'd then to insist more largely upon it, which cannot be done more seasonably than now, when this Subject is fresh in the Readers Memory. Accordingly I have endeavour'd in the following Treatise to settle the true Notion of Evangelical *Faith*; that *Faith* whereby we are justify'd; that *Faith* which is the main spring, life, and soul of all Religion; that *Faith* which is the Root of the Divine Life; that Faith on which all our Christianity depends. It hath been my aim to comprehend in these Papers whatever appertains to this Divine and Excellent Subject, whatever is necessary to be said for the full explaining and discussing of it. And even the way and means of attaining this Grace (which are generally enlarg'd on in more Practical and Popular Discourses) are not admitted here; for the Reader will discern that these are couch'd in the *Effects* and *Fruits*

of



of this Grace, which I have particularly set down.

I know there are some that are not concern'd for *this Doctrin*, nor any of those that I have lately defended and vindicated. There is a Set of Men that talk much against the handling of *Controversies*, as they call them, and they will call any thing so if they please; but they do it out of design, and a very ill one too, Namely, to uphold their own Opinions and Party, for they are sensible that if these should be examin'd and sifted by those that understand the strength of Arguments, they would soon be baffled, because they know they are not able to endure the shock. Therefore they do what they can, to silence all Disquisitions and Disputes, that the Falshood of their Tenents may pass undiscern'd. Others do it out of a mere Sceptical Humour, they are no more concern'd for one side than other. Our Saviour's words, *When the Son of Man cometh, shall he find Faith on the Earth?* may be applied even to *this Faith*. It more and more grows out of Credit, and if the new System of Divinity prevails, there will be no such thing to be found in a short time. \* *What necessity is there of disputing, what the Office of Faith, or what*

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\* Dr. Sherlock's Sermon on *Psal.* 122. 6, 7.

*the Efficacy of Works is in our Justification?* saith one of our late Divines of the first Rate. Justification by Faith, is but a † *Speculative Controversy, or question about words*, said an other before him. \* *I do not apprehend but that there is a great deal more stir and difference among Divines in this Point of Justification by Faith than needs*, said a third, yet a Man of an other stamp. And 'tis easy to observe that this Doctrin is generally slighted, and even laid aside and forgot by the Church-men of this Age. One, an Elderly Divine, Preaching lately on those words in a Learned Assembly, *Who shall lay any thing to the charge of God's Elect? It is God that justifieth; who is he that condemneth?* Rom. 8. 33, 34. raised this Observation (as the Sum of the Apostle's words) that tho' good Men are wont to be censur'd and reviled, yet God will clear their reputation. By which we may perceive that the sense of this Famous Text is lost, and the meaning of it mistook and perverted, and that the Doctrin of *Justification* is wearing off apace.

Wherefore 'tis high time to appear in behalf of this Truth, and to vindicate the Texts on which it is founded, and redeem the Do-

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† Mr. *Chillingworth's Religion of Protestant's* C. Chap. 7.

\* Mr. *Humphry's Middle Way.* p. 14.

ctin of Faith and Justification from sinking in this Perverse Generation: That so the Christian Religion it self may not sink, but be advanced by it. For this is certain that if the true Nature of this Grace and this Privilege be fully known and apprehended, we shall be great Proficients in Christianity. I may be thought by some to have given too much to *Faith*; but if they would be pleased freely to weigh the matter, they would not entertain such a surmise. Seeing G O D himself hath honour'd Faith above all other Graces, it becomes us to honour it proportionably. And we cannot miscarry in our Esteem of it if we observe these Conditions, Namely, If we take care not to exalt Faith above our Lord Christ, but in Extolling of one to Magnify the other infinitely more: If we hold to this, that we are not justify'd by Faith Abstractly consider'd, without respect to Christ: If we be fully persuaded that none are justify'd for the worthiness of their Faith, but solely for Christ's Merits. If we fix these things on our minds, and be thoroughly convinced of them, I apprehend that we shall not be in danger of attributing more to Faith than is due to it.

I expect to meet with some very hard Censures on my present undertaking, for I foresee I have said things ungrateful to several Persons. The main body of our Clergy hath other notions of *Justification* than I have offer'd,  
and

and they are no Friends to the *Reciprocal Imputation* which I insist upon. Some of our Dissenting Brethren will be inclin'd to think that I run into the Tenents of the *Antinomians* about *Imputation*. Others of them perhaps will disrelish what I say about *Justification by Faith alone*. But I earnestly beg of them all to be fair and candid in their Construction of what I have propounded, and impartially to weigh every part of it: Which if they please to do, I verily believe they will drop their Censures, for I have laid aside all Partiality, and have never balk'd the *Truth* on which side soever I met with it. When I saw the Divine Stamp upon any Doctrin, I presently own'd it, and therefore I may use the Apostle's Words, which he speaks with relation to the Doctrin of *Justification by Faith*, which is the Subject of his Epistle to the *Galatians*, *Do I now persuade Men, or God? or do I seek to please Men?* Gal. i. 10. As if he had said, Do I persuade you to believe Me or God in this Grand Point? Do I argue merely from Humane Reason, or from Divine Authority? Do I seek to conciliate the Favour of Men, by propounding a Doctrin to them that I know will be very pleasing and grateful to them? No, this is not my business or design, (for as it follows) *if I pleased Men, I should not be the Servant of Christ*; that is, if I should make it my  
Work



Work to gratify any Man's Humour, I should betray the Truth, and thereby shew that I am unworthy to be a Minister of Christ. Wherefore I never take care to please a *Party*, but I wholly bend my Thoughts to the pursuit of TRUTH, as it is undisguised and naked. I have view'd it narrowly in all its different Aspects and Relations, and have so set it before the Reader; which will be serviceable to reconcile many Difficulties about the Matters I have discours'd of.

Let it not startle any Man, that Christ, who was without Sin, was esteem'd as a *Sinner* by God; for this is easily solv'd by the difference of *Respects*. God looks upon Christ as Righteous in himself, and in his own Person, Righteous in that degree that no other is so; and thence his Righteousness is Meritorious: But in another respect God looks upon him as not Righteous, yea, as a *Sinner*; namely, as he hath taken upon him our Persons, and thereby our Sins. This reconciles the whole Doctrin of *Imputation*. So as to *Justification by Faith*, it may be said that Faith goes before Justification, and yet we are sure that it comes after. The former is true, because Pardon, or Justification is propounded and promis'd as a Consequence and Reward of Faith. The latter is also true; for we must not believe that we are Forgiven, before God hath forgiven us.

us. We must first see our Pardon, and then exert our Faith: Thus both are true in *different Respects*: On one account Faith precedes Justification; in another it follows it: This puts an end to the Dispute, and lays all the Quarrels in the Dust:

And this I must tell the Reader, that no Man can be more desirous than I am to put a Period to the Quarrels that have been rais'd about this, or any other Parts of our Religion: And therefore I am heartily glad that I have now done with the main of my Reflexions on the *Writings of our Divines*; which hath been an uneasie Task to me; for I delight not in finding fault with the Performances of others, especially of my Reverend Brethren. But it was a necessary Work, and I could not in Conscience omit it; for I thought my self oblig'd, seeing all others were silent, to take notice of the Degeneracy of the Times, as to some of the Truths and Doctrins of Christianity; and of the Dangerous and Scandalous Passages in the Writings of some of our Preachers. And the Greater and more Eminent their Names are, the greater need was there of cautioning their Readers against entertaining their Erroneous and Groundless Positions. This was not the Effect of any Pique or Prejudice, or Disrespect to their Persons; for I Reverence and Honour them

so



fo far as they are Men of Learning and Piety: But it was the *Cause of Truth* that engag'd me against them; and if they will give Proof of their Ingenuity, they must own that I had Scripture and Reason on my side.

If some will brand my Freedom and Zeal for Truth with the odious Name of Rudeness, I shall not concern my self for such silly and rude Censures, as knowing that those who are displeas'd with an Author's Matter, do always blame his Language and Expressions; and they will say he is Scurrilous, because he speaks Truth with some Keeness and Sharpness. But I have always taken care to observe the Rules of Civility and Decency, when the Persons have been capable of it. I find it to be the Judgment and Determination of a late Writer, a Friend to some of those who are my greatest Censurers, That \* *when all a Man advances is not only ill-designed, but ill-grounded; and his Principles are as False as they are Scandalous; there are no Names and Censures too bad to be bestow'd on such Writers, and their Writings.* But I have wholly abstain'd from that severe Usage, which this Author allows of, and which a

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\* *Preface to the Rights and Priviledges of an English Convocation.*

much Greater than he was pleas'd to approve of, as we find in the Second Epistle of St. John, v. 10. *If there come any unto you, and bring not this Doctrine, receive him not into your House, neither bid him God speed.* Whence we learn that False Doctrins and the Abettors of them are to be avoided, slighted and contemned; and we may chuse whether we will use Common Civility towards these latter. But I have not acted according to this Liberty which is here granted, but have treated those whose Principles I have condemn'd, with Fairness and Moderation, yet perhaps not without some smartness of Style, which is pardonable of course in all that write and speak with ardour and vigour of Spirit, as the Merit of the Cause requires. I believe the World will bear me witness that I am not much guilty of Flattery, and that I speak of Persons and Things with Freedom: But here I declare, that as I have been free with others, so I shall not take it ill that any are so with me: Yea, I shall be pleas'd with it, because it advances that Design which I am persuing, namely, the finding out of *Truth*, which hath been almost lost for want of a free, open and unreserv'd Communication of our Thoughts with all Plainness and Sincerity. The vain Pretence of Ceremony and Good Manners hath endanger'd

danger'd half of our Religion. Good Nature and Good Humour have made us Atheists and Scepticks, and indifferent in some of the main Concerns of our Religion.

I have ventur'd (and 'tis a very bold Adventure in this Age) to retrieve our *Old Divinity*. It was a very daring and hazardous Attempt to recall those Doctrins which were almost extinguish'd in this Generation, and even rooted out of the Minds of Men. Yet I have not been discourag'd, and I hope by the Divine Assistance I shall not, but shall still be able to go on with Resolution and Patience, being arm'd with Innocency of Mind, and supported by the Goodness of the Cause. I solace my self with this, that some Mens Raileries and Reproaches fall as directly on the Penmen of Scripture, as on my Writings; and Christ and his Apostles are contain'd in the Charge that is brought against me. However, I part friendly and charitably with those that concur not with me in my Apprehensions; yea, with those of the *Arminian* Cut, that have reproach'd my late Undertakings without any shadow of Reason. I now submit what I have Written to the Censure of those who have Judgment to examine it, and Equity to pass a true Sentence upon it. And here I protest, in reference to all that I have

Publiſh'd, that if I have ſaid any thing unadviſedly and injudiciously, I am ready to Renounce it; and Diſown it all.

I am here to add, that whereas I conſtantly mention the *Names* of the *Authors* out of whom I quote any Paſſage, I have not done ſo in one Place, *p. 179, l. 6. &c.* and therefore I muſt now acquaint the Reader, that the Author is the Late Biſhop of *Ely*, who hath ſince left the World; but before he did ſo I hope he had better Thoughts, both as to that which is there Cited, and ſome other Things.

Among the *Errata's* in the following Book, that is moſt remarkable, which the Reader will meet with in *Page 7. Line 1. in the latter Times, &c.* which, with what follows in the three next Verſes, is to be left out, or reduc'd to *Page 6. Line 15.*

I have only this to adviſe the Reader of, and ſo I take my leave of him, that in the enſuing Diſcourſe I have endeavour'd to fit my *Style* to the Underſtandings of the Weakeſt, becauſe the Subject I treat of is of *Univerſal Concernment*; and therefore I took care that the Expreſſions ſhould be level with the *Meanest Capacities.*

P R E F A C E.

xxi.

To shut up all; I beg the *Prayers* of all those that shall peruse these Papers, that my Endeavours may still be serviceable to the promoting the Truths of the Gospel, and convincing Men of the Reality of them, and Edifying thereby the Church of Christ.

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*Mr. Herbet's Poem of Faith.*

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T H E



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THE  
DOCTRIN  
OF  
Faith and Justification,  
&c.

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PART I.

*The Nature of Faith Explain'd.*

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CHAPTER I.

**O**F all the Theological Graces spoken of in the Holy Scriptures, none is so much misunderstood as *Faith*; there never being greater Mistakes than when Men discourse on this Head: Which perhaps may arise from this, that there are so many various Acceptions and Significations of the word *Faith* and *Believing*, in the Writings of the Evangelists and Apostles; and thence the account of Faith becomes intricate and obscure. For I am not of his Mind,  
B
who

who faith \* *There is not any Word in common use, that is more plain and easie, and which any one may understand, better than this of Faith and Believing.* The contrary is very evident from the diversity of Apprehensions concerning these Terms, and from the variety of Significations which are fix'd upon them. It may with great assurance be said, that there are not any Words in the whole Volume of Scripture that have more Acceptions than these. There is an Author, who tell us, that there are no less than Twenty two; but tho' I don't credit his Arithmetick, yet I am satisfy'd that there are many Significations of these Words in Holy Writ. I conceive they may all be reduc'd to these following ones.

*First*, There is an *Extraordinary Faith*, which is often spoken of in the *New Testament*, namely, the *Faith of Miracles* (as we usually call it) that particular exerting of Belief, which heretofore was requisite to the working of Miracles. It was a firm Persuasion that God would work such an effect above the course of Nature. This Faith was Twofold. 1. Of the Person that did the Miracle. 2. Of him, or them, on whom the Miracle was to be wrought. There must be *Faith* in the Person that works the Miracle, else it can't be effected; as is clear from *Mat.* 17. 19, 20. where the Disciples asking the reason why they could not cast the Devil out of the Lunatick that was brought to them, Jesus told them, it was *because of their Unbelief*; that is, they did not trust in the Divine Power, they doubted whether that would enable them to eject the Evil Spirit, and to cure the Man.

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\* A. B. Tillotson; Vol. 12. Sermon. I. p. 13.

But he lets them know, that *if they had had Faith as a grain of Mustard seed*, that is, in never so small a degree, they might have done that and greater Works. Like to which is that in *Mat. 21. 21.* on occasion of the sudden and miraculous withering of the Fig-tree,, *If ye have Faith and doubt not, ye shall say to this Mountain, &c. ye shall be able not only to do what I have done, but to effect things that are more difficult.* Whereupon our Saviour said to his Disciples afterwards, as they were looking on the Fig-tree thus dry'd up, *Have Faith in God, Mark 11. 22.* rely with an unshaken Confidence on the power of God, to whom nothing is impossible, and then you will be capable of working such wonderful things as these. *St. Stephen* is said to be a Man full of Faith, *Acts 6. 5.* which is explain'd afterwards *v. 8.* where 'tis said, *He being full of Faith and Power, did great Wonders and Miracles among the People.* So Faith signifies the gift of working Miracles in *1 Cor. 12. 9.* *To another is given Faith by the same Spirit;* for the Apostle reckons this among the other Extraordinary Donations and Gratuities of the Spirit in those times. And of this he speaks again in the next Chapter, *2. ver. Tho' I have all Faith, so that I could remove Mountains.* For this is the Faith which commands Mountains of never so big and vast a Bulk to be remov'd presently, and to be hurl'd into the midst of the Sea, and there to drench their high and proud Heads in the Waves: This is the Faith that cures the Blind and Lame, and heals all Diseases (tho' incurable by Art) and casts out Devils, and raises the Dead: This is the Faith, which was the Mother of these and the like Miracles, that were wrought in the first times of the Gospel, to confirm the Truth of it; and to gain Converts to it.

That Text, which by some is understood of *Saving Faith*, is meant of the Faith of Miracles, *Jam. 5. 14, 15. The Prayer of Faith shall save the Sick*, that is, the firm Belief of the praying Person, that he shall heal the Sick, shall be effectual towards that Work. This appears from the foregoing Words; for that *Anoynting with Oyl*, which accompanied the Prayer, was a Concomitant of the miraculous Cure of Diseases in those Days. So we read, that the Disciples that were sent forth by Christ, *anointed with Oyl many that were sick, and healed them, Mar. 6. 13.* Where, by the way, we see the Folly of the *Romish* Doctors, in founding their *Extreme Unction* on this place, and on that in *St. James*, when they do not so much as pretend that there is any thing of *Miracle* in this Sacrament, as they call it.

And there is the *Faith* likewise of the Persons on whom the Miracles are to be wrought, as well as of those who work them. Before Christ cur'd any Persons, or did any miraculous thing to them, it was requir'd that they should first believe that he was able to do that which they desir'd of him. To the blind Men that came to him for a redress of their Blindness, he said, *Believe ye that I am able to do this?* And when they said, *yea Lord;* then he touch'd their Eyes, saying, *According to your Faith be it unto you, Mat. 9. 28, 29.* And after the Cure was done by him, he was pleas'd frequently to impute it to their Faith. Thus to the Woman that was cur'd of the bloody Issue our Lord said, *Thy Faith hath made thee whole, Mar. 5: 34.* The very same Words he spoke to the Man that was cur'd of his Blindness, *Mar. 10. 52.* This particular Faith, namely, a firm Belief that Christ could heal them, was requir'd in those diseas'd Persons

Persons that were brought to him: This was the Qualification which fitted them for Relief; thus 'tis said of the lame Man of *Lystra*, *He had Faith to be heal'd*, *Act. 14. 9.* that is, he had a full Belief that the Apostles were able to cure him of his Infirmary. And sometimes this Faith was requir'd of those that brought the Person to be cur'd. So 'tis recorded in *Mat. 9. 2.* *That Jesus seeing their Faith, i. e. the Faith of those that brought to him a Man sick of the Palsie, said to him, Arise, take up thy bed, and go to thy house.* When *Fairus's* Daughter was to be restor'd to Life, Christ bid the Father *believe only*, and then *she should be made whole*, *Luk. 8. 50.* *Fairus's* Faith was effectual for the curing of his Daughter. In like manner the *Centurion's* Faith was prevalent for his sick Servant, *Go thy way, and as thou hast believ'd, so be it done unto thee; and his Servant was healed in the self-same hour*, *Mat. 8. 13.* Likewise the Woman of *Canaan's* Faith, which our Saviour so applauded, was the Faith of Miracles, and of this very sort that I am speaking of. She came to Christ to beg of him that her Daughter might be dispossest'd of a Devil, which was one of the miraculous Acts that Christ was wont to do; and she obtain'd her Request by Faith, that is, by steadfastly believing that Christ was able to do that, and more for her Daughter: *O Woman, great is thy Faith*, said our Lord to her, *be it unto thee even as thou wilt; and her Daughter was made whole from that very hour*, viz. of her believing, *Mat. 15. 28.* Thus we see what the *Faith of Miracles* is, and how necessary it was both in the Persons that undertook to atchieve them, and in those that had the benefit of them.



But beside this *Extraordinary Faith*, there was that which was *Ordinary and Usual*. And so I proceed to the other Acceptions of the word *Faith* or *Belief*, as we find them dispers'd in the Writings of the *New Testament*. Faith is there frequently taken for the *Doctrin* of Faith, or the *Object* of our Belief, to wit, the Articles of the Christian Religion; as when St. *Jude* (3.v.) exhorts those he writes to, *To contend earnestly for the Faith which was once deliver'd to the Saints*, i. e. that Form of sound Words, those Principles and Doctrins of Christianity, which were deliver'd by Christ and his Apostles to be the Standards of Faith to all Ages. And thus the Word is understood in 1 *Tim.* 4. 1. where the Apostle forewarns us, that *in the latter times some shall depart from the Faith*, i. e. they shall renounce the Christian *Doctrins*, they shall revolt from the *Principles* of the Gospel, they shall embrace Error and Falshood. And so 'tis explain'd in the next Words, *Giving heed to seducing Spirits and Doctrins of Devils*. Here the Doctrins of Devils, i. e. *false and erroneous Doctrins*, of the Devil's inventing and promoting, are oppos'd to *Faith*, i. e. sound and wholsome Doctrin, such as is from God, and is reveal'd to us in the Word of God. Faith is put for the *Object* of our Faith, the Matter of our Belief, in *Acts* 6. 7. *A great company of the Priests were obedient to the Faith*, i. e. they embrac'd the Christian Religion, the Doctrin of Christ. *Elymas* the Sorcerer *sought to turn away the Deputy from the Faith*, *Acts* 13. 8. that is, he endeavour'd to hinder him from embracing the Gospel, call'd the *Doctrin of the Lord*, v. 12. *God had open'd the door of Faith unto the Gentiles*, *Acts*, 14. 27. that is, the Gospel, which contains the Doctrin of Faith in Christ, was freely preach'd

to them. *In the latter times some shall depart from the Faith,* 1 Tim. 4. 1. the Truths and Principles of the Gospel, and shall fall into gross Errors, which are mention'd in the following Verses. *Erring from the Faith,* 1 Tim. 6: 10. is erring from the Truths of the Gospel. *Denying the Faith,* 1 Tim. 5. 8. and Rev. 2. 13. is in effect renouncing the Principles of the Christian Religion, and acting like an *Infidel*, as it follows in the former of these places. *There is one Faith,* Eph. 4. 5. i. e. one general Doctrin which we believe, which is call'd the *Unity of the Faith,* v. 13. *To be sound in the Faith,* 1 Tit. 13. is to hold and profess *sound Doctrin*, as 'tis expressly call'd in the 9. ver. *The Mystery of the Faith,* is the Mystery of the Doctrin of the Gospel, of the Christian Religion, 1 Tim. 3. 9. *The Words of Faith,* 1 Tim. 4. 6. are the same with the *Form of sound Words* the Apostle mentions in another place. *To preach the Faith,* Gal. 3. 2. and 1. 23. is to preach the Gospel, call'd therefore *the Faith of the Gospel,* Phil. 1. 27. And *Faith* is more particularly the Doctrin of Justification by Faith, Rom. 3. 31 *Do we make void the Law thro' Faith?* i. e. do we destroy the Obligation and Use of the Moral Law by the Doctrin of Justification by Faith?

Sometimes *Faith* is taken for the Dictate, or Resolution of Conscience, concerning the Lawfulness of a thing. Thus in Rom. 14. 1. *He that is weak in the Faith,* is the Man that is doubtful and wavering in his Conscience about the Lawfulness or Unlawfulness of things. Again in the 22. ver. *Hast thou Faith?* i. e. Hast thou a Persuasion that these things are lawful? And 23. ver. *He that doubteth, is damn'd, if he eat, because he eats not of Faith,* that is, he eats not with a persuasion of

its Lawfulness; *For whatsoever is not of Faith, is Sin*, i. e. whaetver a Man doth in Religion without an inward Persuasion and Conviction of the Lawfulness of it, is to him a Sin, because he acts not according to his Conscience. And so the word *Faith* is to be understood in 2 *Cor.* 1. 24. where St. *Paul* tells the *Corinthians*, that *He hath not dominion over their Faith*, i. e. their Persuasions concerning those matters of Religion. He hath no Power to impose on them a Belief; he must not usurp upon their Consciences, for they are free and cannot be forc'd.

*Next*, By *Faith* is meant the External Profession of Religion, and the Publick Acknowledgment of the True God, in opposition to Heathenism: or of the Christian Religion, in contradicition to Judaism. *Paul and Barnabas exhorted the Disciples to continue in the Faith*, *Acts* 14. 22. i. e. to persevere in the profession of Christianity, notwithstanding they were tempted to leave it by the Instigation of *Jews*, and other Dissenters from the Christian Belief. So *continuing in the Faith*, *Col.* 1. 23. is persevering in the Belief and Profession of the Truths of the Gospel. The same with *holding Faith*, 1 *Tim.* 1. 9. and *keeping the Faith*, 2 *Tim.* 4. 7. *Stand fast in the Faith*, 1 *Cor.* 16. 13. is as much as be stedfast in the Profession of the Faith. St. *Paul* acquaints the Christian Converts at *Rome*, that *their Faith was spoken of throughout the whole World*, *Rom.* 1. 8. It was known abroad to all Men, how eminent they were for the Undaunted Profession of the Christian Faith and Religion, mauger all Difficulties and Discouragements which they daily met with. *The Common Faith*, 1 *Tit.* 1. 4. is the Profession of the same Christian Doctrins. *I sent to know your Faith*, 1 *Thef.*

Thef. 3. 5. *i. e.* whether you continue constant and stedfast in the Profession of the Truths of the Gospel. And so *Faith* is to be understood in the 6th. and 7th. Verses.

Faith seems to import the Time of the Gospel, or the Season of the Evangelical Dispensation, in *Gal. 3. 23.* *Before Faith came, we were kept under the Law.* And in *v. 25.* *After that Faith is come,* after the Gospel-state, wherein is a compleat Discovery of the Doctrin of Faith, *we are no longer under a School-master,* we are free from the *Mosaic* and *Legal* Dispensation.

Again, There is another very different Signification of this Word in *Acts 17. 31.* *Whereof he hath given Faith* (for so it is in the Original) *unto all Men,* that is, he hath given such an *Evidence,* or *Testimony,* as will create Faith or Belief in all Men, such as will *assure* them of the Truth of the thing; and therefore our Translators render it *Assurance.* Or we may say, that  $\pi\iota\sigma\iota\varsigma$  here signifies the *Argument* by which *Faith* is wrought; as among the *Greek* Orators,  $\pi\iota\sigma\iota\varsigma$  were those *Topics,* or *Arguments,* which they made use of to persuade Persons to the Belief of a thing.

There is another sense of the Word, which is not taken notice of, *Heb. 10. 39.* *We are not of them who draw back unto perdition, but of them that believe, to the saving of the Soul:* Or, according to the *Greek,* we are not of the drawing back, but of *Faith*; where 'tis plain, that by *Faith* is meant Perseverance in Faith. This we cannot but gather from its being oppos'd to *Apostacy,* or *drawing back.*

Also by *Faith* is meant Fidelity, Veracity, or Faithfulness. And this is understood first of the Faithfulness of God toward us, as in *Rom. 2. 2.*

*What*



*What if some did not believe? Shall their unbelief make the Faith of God, that is, his Faithfulness, without effect? Shall God's Faithfulness in his Promises of sending Christ for the Redemption of Mankind, be frustrated? So in 1 Cor. 1. 9. 1 Thes. 5. 24. and other places, God is said to be faithful. The Context proves that his Faithfulness in performing his Word and Promises is there meant by the word πισός. And further, this Word is understood of our Faithfulness to God, as I apprehend it may be taken in 2 Tim. 4. 7. I have kept the Faith, I have constantly adher'd to Christ, I have faithfully behav'd my self towards him. And so the Apostle saith, He was a teacher of the Gentiles in Faith and Verity, 1 Tim. 2. 7. i. e. he discharg'd the work of a Preacher with all faithfulness and sincerity of Heart before God. Thou hast known my Faith, 2 Tim. 3. 10. that is, my Fidelity in the discharge of my Duty towards God and Man. At other times 'tis spoken of Mens Faithfulness to one another, as of Servants to their Masters, 2 Tit. 10. They must shew all good Fidelity, or Faith (as it is in the Greek). Follow Faith, 2 Tim. 2. 22. i. e. Faithfulness. Among the Fruits of the Spirit is reckon'd Faith, Gal. 5. 22. which all Interpreters grant to be Faithfulness. And tho' I do not meet with any that thus interpret those Words in 2 Thes. 3. 2. All men have not Faith; yet I question not but that they are to be understood of Faithfulness; for the next Words [But the Lord is faithful] plainly direct us to this Interpretation; for 'tis not to be doubted that as faithful is here taken, so is Faith in the preceding Words. The Apostle desires the Thessalonians to pray for him and his Fellow-labourers, that they may be deliver'd from unreasonable and wicked*

*Men,*



*Men*, who were false and treacherous, and would betray them to their Enemies; for all men (faith he) have not the gift of *Faithfulness* and Sincerity; yea, tho' they have engag'd not to betray us, yet we cannot trust them. But this is your Comfort, that *the Lord is faithful*, he is true to his Word, and will perform what he hath promis'd to you, and accordingly (as it immediately follows) *he shall stablish you, and keep you from evil*. Thus the Context clears the sense of the Words, and suffers us not to doubt that this Exposition of them, which I have propounded, ought to be embrac'd. And thus the Word is to be understood in *Mat. 23. 23*. *Ye have omitted the weightier matters of the Law, Judgment, Mercy and Faith*, i. e. Righteous Dealing, Mercifulness, and Faithfulness in Promises and Contracts. And I am persuaded, that we ought to take the Word so in *1 Tim. 5. 12*. where the Widows *casting off their first Faith*, is their violating their Promise to live Widows, and to devote themselves wholly to the service of Christ and the Church. And I find this Interpretation allow'd of by St. \* *Chrysostom* and † *Theophylact* on this place.

Moreover, I do not deny that in some places the word *Faith* is very large and capacious, and compriseth all *Religion* in it. Faith takes in Obedience and Holiness of Life; and the word *πίστος* is as much as *faithful* or *obedient*: And we find *Faith* oppos'd to *Disobedience*, *Rom. 11. 20*. It is usual in the style of Holy Scripture (which is an Observation that will be serviceable

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\* Πίστιν τὴν συνθήκην λέγει, τὴν ἀλήθειαν. Homil. 15. in 1 Epist. ad Timotheū.

† Τὴν συνθήκην λέγει πίστιν. In loc.

to us in the interpreting some Passages of Holy Writ) to express all Religion by some eminent part of it; as *Knowledge, Love, Fear; &c.* And *Faith* is sometimes liable to this comprehensive meaning.

Thus it is evident that there are different Senses of the word *Faith*; but none of them give us an account of *Faith* properly so call'd. There remains yet a peculiar Acceptation of the word *Faith* or *Believing*, as it is proper to the Sacred Writings, and especially those of the *New Testament*. Here it is extoll'd above all other Graces, on many particular and peculiar Accounts. And to distinguish it from all others, it is deservedly styl'd by Divines, *Justifying* and *Saving Faith*, because it hath a singular Influence and transcendent Efficacy in the Justification and Salvation of the Elect. I design now to treat of this glorious Endowment, and to clear it from those Mistakes which it labours under at this day, and which diminish the Excellency, and eclipse the Lustre and Glory of it.

This I will do, 1. By displaying the true and genuine *Nature* of this Saving and Justifying *Faith*. 2. By proving that *Justification* is appropriated to this Grace alone. 3. By propounding a satisfactory way of *reconciling* St. Paul and St. James about this matter.

I hope to effect the first of these Undertakings, by shewing these three Things. 1. What are the Proper, Essential and Immediate *Acts* of this Faith. 2. What are the *Opposites* and *Extremes* of it. 3. What are the *Effects* and *Fruits* of it. In these three Particulars, I question not but I shall give a compleat Account of this Evangelical Grace.

First, I am to assign the Immediate, Proper and Essential Acts of Saving Faith; and they are these, and no more: *Assent*; or *Persuasion*, is the first Act. *Consent*, or *Approbation*, is the second. *Trust*, or *Fiducial Recumbency*, is the third.

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## C H A P. II.

**T**HE first Essential Part, or Act of Saving Faith, is *Assent*, or well-grounded *Persuasion*. Then we *believe*, in the Evangelical sense, when we are assenting unto all that we are oblig'd to give assent to; when we are thoroughly persuaded of every thing that we are to be persuaded of. Now, to explain this, I must shew, 1. What this Assent, or Persuasion includes in it. 2. What are the Proper Objects of it. 3. What are the Grounds of it.

First, What doth this Assent, or Persuasion (which is the first Act, or part of Saving Faith) include in it? I answer, 1<sup>st</sup>. *Knowledge*, or bare Apprehension of Divine Matters. 2<sup>dly</sup>. A *Judgment*, and Determination concerning them. For we must know, that in the *Understanding* there must be these two things, an *Apprehending* of Divine things, and likewise the *Judgment* of the Mind concerning them. Now in *Assenting*, properly so call'd, both these are compris'd; the *Understanding* *apprehends* or knows, and then *judges*. So that *Faith*, being an *Assent of the Mind*, doth first of all necessarily imply *Knowledge*. To this end God enlightens the *Understanding* to see and perceive all those Truths that are tender'd

der'd in the Gospel, *Flesh and Blood hath not reveal'd it unto thee, but my Father which is in Heaven,* faith our Saviour to Simon Peter, upon his owning him to be *Christ, the Son of the Living God,* Mat. 16. 16, 17. This is part of the Evangelical Covenant, *Isai. 54. 13. Jer. 31. 33, 34.* and is mention'd by our Saviour in *Joh. 6. 45.* and apply'd by him there, *They shall be all taught of God. Every Man therefore that hath heard, and hath learned of the Father, cometh unto me.* This is call'd *knowing the Mysteries of the Kingdom of Heaven,* Mat. 13. 11. And the Blessed Apostle is very copious in his Descant on this Subject, in *1 Cor. 2. 11, 12. &c.* *What man knoweth the things of a man, save the Spirit of a man which is in him? Even so the things of God knoweth no man, but the Spirit of God: Now we have receiv'd the Spirit which is of God, that we might know the things which are freely given us of God. The Natural man receives not the things of the Spirit of God, neither can he know them, but he that is Spiritual judges all things.* This is that *Knowledge* which is one act of Saving Faith, which is one Essential Ingredient of it. Darkness and Ignorance are done away, and a new Light and Lustre are darted into the Soul. We may observe therefore, that from this part of Faith, namely *Knowledge*, Faith is call'd *Knowledge* in Holy Scripture. Knowledge is so immediate and necessary an act of Faith, that the one is put for the other, as in *Isai. 53. 11.* where the Evangelical Prophet speaking of Christ the Messias, faith, *By his Knowledge shall my righteous Servant justify many,* that is, *by Faith in him shall Christ justify many.* So when that Holy Man faith, *I know that my Redeemer liveth; and that he shall stand at the latter day upon the Earth,* &c. *Job 19.*

25. it is not to be doubted that those Words are an eminent Exertment of his Faith. *I know*, is as much as *I believe* the Resurrection. *Through Faith we understand*, saith the Apostle in *Heb. 11. 3.* to let us know that Knowledge is an Ingredient of Faith. *Knowledge* and *Believing* are joyn'd together as Synonymous Terms, in *Joh. 6. 69. 10. 38.* and *1 Joh. 4. 16.* Thus full of assurance of Understanding is a description of Faith, in *Coloss. 2. 2.* Therefore Understanding or Cognition is imply'd in the notion of Faith. And it is probable, that Knowledge is put for Faith, in *Joh. 17. 3. This is life eternal, that they know thee the only true God, and Jesus Christ whom thou hast sent. Knowing here is Believing.* Knowledge is of the nature of Faith. We cannot *believe*, unless at the same time we *understand*. Faith necessarily contains in it Spiritual Illumination. Understanding is a part of Assent; and Assent being an act of Faith, it follows, that Understanding or Knowledge is essential to Faith.

But here it may be objected, that the Apostle bids us *add to our Faith Virtue, and to Virtue Knowledge*, *2 Pet. 1. 5.* therefore Knowledge is something that is an accession to Faith, as well as to Virtue, and therefore is not the same with Faith. I grant that in this place it is not; for by *Knowledge* here is meant Experience, or a Practical Sense and Feeling of that Faith and Virtue, which are there spoken of. And it is as easie to reply to what may be objected from those Words of *St. John*, *1 Epist. 4. ch. 16. v. We have known and believed*, &c. and *2 Tim: 1. 12. I know whom I have believ'd.* These Places only shew that there is a real Distinction between Knowledge and Faith. Why? Because Knowledge is but a part of Faith.

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But it follows not hence that Knowledge is *not* a part of Faith, as some pretend to prove hence. Wherefore our Assertion holds true, that Evangelical Faith and Knowledge are inseparable, and that *Knowledge* is an act of *Faith*; for by Knowledge I mean an Apprehension of those Divine Truths which are propounded to be believ'd. This is necessarily included in the Nature of Faith.

There are some indeed, who hold that Knowledge is only a *Preparative*, or *Antecedent* of Faith; or, as others express themselves, it is an *Introduction* to Faith. And by some it is call'd the *Foundation* of Faith. But I close with those Divines who make it a *Part*, or *Act* of Faith: And I make it here the *first Part*, or *Act* of Saving Faith; for the very first Act, which Faith exerts, is *this*, *viz.* to Understand or Apprehend aright. We must in the first place have *true Conceptions* of the sacred Truths which are propounded to us; we must *apprehend* and *know* the Divine Doctrins which are offer'd to us. This is included in the Nature of Faith; and it is the very leading Act of it, and the first Essential Part of it: And tho' it be the lowest Step of all, yet it conducts us to all the other great Exertments of Faith.

*Secondly*, (As I have suggested already) unto simple Apprehension or Knowledge, must be added the *Judgment*, or *Determination* of the Mind. This is the next part of *Assent*, or rather it is Assent strictly and properly so call'd. This is, when we judge of the things of Religion which are propounded to us, when we lay them together, and compare them with one another, and after a deliberate weighing of them, determine them to be true. It is when, upon Examination, we are fully

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persuaded concerning the Reality, yea, and the Goodness of them. It is when we freely and readily give Credit to all the Truths of the Gospel, and after a serious pondering of them. In a word, it is when we are throughly convinc'd, that whatever is deliver'd and reveal'd by God, is true and certain, and worthy to be accepted: Wherefore this part of Saving Faith is call'd *πίσις ἀληθείας*, the Faith or Belief of the Truth, 2 Thess. 2. 13. And we cannot but observe that this act of Faith is the natural Consequence of the foregoing one, that is, Knowledge, for it is not to be doubted, that *that* was in order to this. God gives us a power of Perception, that we may make use of it for the finding out of Truth. The Cognoscitive faculty was bestow'd upon us, in order to the judging one. After we come to know what the matters of Religion are, what their nature and quality is, we proceed to know and discern, and to be throughly convinc'd, that they are True and Certain. A right and clear Apprehension of the things of God makes way for this. Which yet is not so to be understood, as if the Conviction and Assent of the Mind were without the special Assistance of the Holy Spirit. For, as I asserted before, that the Mind must be Divinely Illuminated, in order to knowing and apprehending the things that are Spiritual, so there must be the like supernatural Power, to enable us so to assent to these things, as to own the Truth of them, when we know them.

Wherefore I can by no means subscribe to that rash Assertion, that \* *there seems to be no necessity of asserting that the Spirit of God works Faith in us, by strengthening the Faculty, that is, enabling our understandings to yield assent to the Gospel.* For which that Writer gives this as a Reason, *because our under-*

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\* A. B. Tillotson. Vol. 12. Sermon V. p. 130, 132.

*standings* are naturally endow'd with sufficient power to assent to any Truth (Reveal'd or Natural) that is sufficiently propounded to them. But nothing is more repugnant to the discoveries which are made to us in Scripture, for there we are acquainted, that we are all of us in a lapsed State, and that our Understandings (as well as our Wills) are weakned and enfeebled, depraved and corrupted, and we are able to do nothing in Religious and Divine Matters, without the help of the Spirit. If the saving Knowledge of these things be above the power of *Flesh and Blood*, and if a natural Man cannot know the things of the Spirit of God, as we were told before, then surely it is impossible they should be assented to, and own'd to be True and Certain, by the mere natural power of Man. And then it is an unsound Proposition, that our Understandings are naturally endow'd with sufficient power to assent to supernatural Truths. And consequently it is to be received as a true and well grounded Proposition, that there is requisite a supernatural aid to help us to exert this act of Faith, that is, to give this Assent which I have been speaking of. It is necessary that God himself should fulfil in us this Work of Faith with Power, 2 Thess. 1. 11. that he should enable us not only to apprehend the Truths of Religion, but to judge and determine of them as such.

Thus I have briefly shew'd what is the nature of Assent or Persuasion, which is the first part of that Divine Faith which I'm treating of.

I proceed now to enquire what are the proper Objects of this Assent, or what are the proper Objects of Faith, as it is Assent. For tho' this hath been said in a general way already, when it hath been asserted that all Spiritual and Divine Things and Truths are to be Assented to, yet now I shall distinctly insist on the Particular Objects of our Assent. They are all comprised under these two heads, God and

and his *Word*. First, *God* is the proper Object of Saving Faith, *God*, as that *Word* contains the *whole Blessed Trinity*. To which purpose one of the *Greek Church* faith rightly, \* Faith begins with the *Father*, then proceeds to the *Son*, and is compleated in the *Holy Ghost*. First, *God the Father*, his *Essence*, his *Attributes*, his *Works*, these all are the Things which our Faith is conversant about. *He that comes to God, must believe that he is, and that he is the Rewarder of all them that diligently seek him*. That is a brief *Creed*, and to it may be reduced the most material things which relate to the first Person in the *Glorious Trinity*. *God the Son*, *Christ Jesus*, the *Messiah*, the second Person in the *Trinity*, is more especially the Object of Faith under the Dispensation of the *Gospel*. *God the Father* dwells in that *Light* which is unaccessible, but he hath appointed his *Son*, the *Incarnate God*, to be the *Medium* whereby we may approach to him. Which is the Sense (I suppose) of the *Apostle's Words* in 2 *Cor.* 4. 6. *God, who commanded the Light to Shine out of Darkness, hath shined in our Hearts, to give the Light of the Knowledge of the Glory of God in the face of Jesus Christ; or, as 'tis in the Original, in the Person of Jesus Christ*. Through him we may draw near to the *Father*, and attain in some measure to the *Knowledge of his Glory and Majesty*. None can come unto the *Father*, but by the *Son*, who is the true *Light* that leads unto him, and by illuminating our *Minds* discovers to us the *Brightness and Glory of his Father*. Observe therefore, how *both these Objects of Saving Faith*, as two distinct things, are offer'd to us by our *Saviour* in *Joh.* 14. 1. *Believe in God, believe also in me*. He lets us know that our Faith must be ter-

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\* Πίστις ἐπὶ πατρὸς μὲν ἀρχεται, ἐπὶ υἱὸν ἔρχεται, εἰς δὲ τὸ πνεῦμα πληρῆται. Chrysoft. Tom. 7. Orat. 17.



minated in the Father and the Son, the first and second Person in the Godhead. For God the Father is merciful and propitious to us on no other Account than on the Reconciliation, which is made by his Son Jesus.

This Jesus then is the proper and more immediate Object of our *Faith*. The more *direct* Addresses and Exercises of it are toward Christ the Redeemer and Saviour: But first, we must *believe* the Divine Person, and the Divine and Humane Natures of Christ, and the Hypostatical Union of both. Then we must *thoroughly Assent to this*, that he is the true *Messiah*, the Person who was foretold and promised to be the Saviour of the World, and who was Commission'd from Heaven to undertake this Work, and was verily the Son of God, and in being so, was God himself. Accordingly we find that the great matter of Faith in the New Testament, is that *Jesus is the Christ, the Son of God*. This is mention'd in *John* 20. 31. *Acts* 8. 37. 1 *John* 5. 1, 5. and in several other places. The *Assenting* to this is meant by *believing*, *John* 4. 39, 41, 42. and in *Ch.* 5. Ver. 44. This is believing that *Jesus was the Christ, the Son of the living God*, *Joh.* 6. 69. and *believing that he was the Christ the Son of God, which should come into the World*, *John* 11. 27. And it is call'd *believing that God* (the Father) *had sent him*, v. 42. and *believing that he came out from God*, *John* 16. 27, 30. The New Testament speaks often of this, to fix it on our Minds, that 'tis one great part of the Christian Faith to believe Jesus to be the promised *Messias* sent by the Father to purchase Life and Happiness for the lost race of *Adam*, and that he hath taken on him the Offices of Prophet, Priest, and King, in order to the effecting so great a Work. The Sum of all that is to be said under this Head, is that we ought to be thoroughly persuaded of the Truth of these two Things: First, That there is Salvation for lost Man, through the  
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undertakings of Christ Jesus: Secondly, That this Salvation is in Jesus Christ *only*.

First, I say, the Gospel offers a Saviour, even Jesus Christ, to perishing Sinners. *Adam*, and in him all Mankind, having broken the first Covenant, namely that of Works, there was made a second, that of Grace, and thereby of Salvation and Restoration, for those whom God chose out to extend his Bounty to. This was darkly discovered in Paradise, afterwards to *Abraham*, then to the Prophets, and since it was clearly revealed in the New Testament. There we are assured, that Men are not left without a possibility of being rescued and delivered from the Anger of the Almighty. A Pardon is offered to Rebels. Salvation may be attain'd, and by some actually is. This is that *kindness and love of God which hath appeared towards Men*, Tit. 3. 4. Christ is a Saviour in a more eminent manner than ever any other Person was; therefore, 'tis said, he is able *to save to the uttermost*, Heb. 7. 25. He is a compleat and perfect Saviour, a Saviour both of Body and Soul. He came to save us from our Sins, and all the evil and dismal consequences of them, and he came bestow upon us all Blessings and Benefits whatsoever. He not only *abolished Death*, but (as the Apostle adds) *brought Life and Immortality to Light by the Gospel*, 2 Tim. 1. 10. To this purpose we may observe, that the design of all his Undertakings and Transactions was to raise up poor lapsed Creatures, to repair our Loss by *Adam*, and to restore us to Life and Happiness. He was Born that he might die for us, and thereby redeem us from eternal Death. His whole Life, and all the Actions of it, tended to this very end, and they all speak him a Lover, and a Saver of Souls. His Sufferings, his Agonies, his Death were intended for this purpose; he (as he saith himself) was *the good Shepherd that gave his Life for the Sheep*,

Joh. 10. 11. And this he illustrates by a Typical Similitude in Joh. 3. 14, 15. *As Moses lifted up the Serpent in the Wilderness, even so must the Son of Man be lifted up; that whosoever believeth in him should not perish, but have everlasting Life.* His Rising again, and his ascending into Heaven, and all that he doth there are for the Salvation of his elect, as the Apostle testifieth in Rom. 8. 34. *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.* Though the Divine Justice was fully satisfied by the Death of Jesus, which is the meaning of what he said when he gave up the Ghost, *It is finished*: Yet he continues to be a *Saviour* still in Heaven. Therefore he saith himself, he went to Heaven *to prepare a place for his Followers and Disciples, to take possession of the Eternal Mansions, and thereby to give them a right to them.* And his Session at the right Hand of God, and his interceding there for them shew him to be a *Saviour*; for the Apostle makes this to be ground of his *Saving to the uttermost*, viz. that *he ever liveth to make intercession for us*, Heb. 7. 25. This is our Jesus, our Saviour; this is our Redeemer, who hath rescued us from our Bondage and Slavery, and hath made us his own by the price of his dear Blood.

Again, we are to be fully persuaded of this, that the Salvation of Mankind is not, could not be effected by any but Christ Jesus. *Neither is there Salvation in any other, for there is none other Name under Heaven given among Men, whereby we must be saved*, Acts 4. 12. *Name* here signifies a *Person*, as is usual in the Stile of Scripture, Thus *he that names the Name of Christ*, 2 Tim. 2. 10. is he that professes *Christ*, that is, he that is a Christian. When 'tis said there is no other *Name* whereby we can be saved, the meaning is, that there is no way of Salvation but by Christ; there  
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is no other Person can possibly accomplish this Work. *I am the Way, the Truth, and the Life; no Man cometh to the Father (or can come) but by me,* John 14. 6. Again, *This is Life eternal to know thee the only true God, and Jesus Christ whom thou hast sent,* John 17. 3. St. Peter was fully Perswaded of this, when he said to our Lord, *Thou hast the Words of Eternal Life,* John 6. 68. St. John beareth testimony to this when he saith, *He that hath the Son hath Life, and he that hath not the Son of God hath not Life,* 1 Joh. 5. 12. All this is spoken exclusively, and debars all other Persons from a capacity of being Saviours. *Other foundation can no Man lay than that is laid, which is Jesus Christ,* 1 Cor. 3. 11. The Salvation of lost Man is by him, and him alone. It was impossible to make satisfaction to the Infinite Being by a Person, or thing that was Finite, and therefore there was a necessity that the second Person in the Sacred Trinity should undertake the Redemption of Mankind, which he could not do, unless he Cloathed himself with Humanity, and thereby made it possible to suffer Death. This gives us a short account why the Salvation of the Elect could not be wrought by any other but Christ Jesus, who was God as well as Man. This then is one necessary Branch of our Faith, that we believe that Christ is the *only Saviour*, by reason of his all-sufficient Merits and Satisfaction. His Blood is of that infinite value, that it is able to purge away all our Sins, to expiate all our guilt. Thus Christ and his Undertakings are the chief and principal Object of our Faith. Therefore it is call'd *the Faith of Christ*, Phil. 3. 9. and *the Faith of Jesus Christ*, Gal. 2. 16. *the Faith of the Son of God*, ver. 20. *the Faith in Christ*, Acts 24. 24. *Faith in the Lord Jesus*, Eph. 1. 15.

Nor is this said as if the *Holy Ghost* were excluded from being an *Object of Faith*. We are likewise to



believe in this third Person, in the ever-blessed Trinity; we must be firmly persuaded of his Divinity, and that he is the Author and giver of all Spiritual Gifts and Endowments, that he is the Sanctifier of all regenerate and holy Persons, that he is the Comforter of all distressed and afflicted Saints, and that he is the enliverer of all Graces in those that shall be saved. Thus he with the other Persons of the Trinity, is the Object of our Faith, as it is Assent or Persuasion.

The other great Object of it is the *Word of God*, wherein are reveal'd not only the great things before mention'd, but the whole Will and Pleasure of God. For we must know, that the Faith of *Assent* hath not only a *Personal*, but a *Material Object*, and that is, All that is grounded upon Divine Testimony. It hath been truly taught, that Faith or Belief, in the general Notion of it, is an Assenting to the Truth of any thing upon Testimony; and without doubt this is a good account of Faith. And accordingly *Human Faith* is assenting to things by reason of Human Testimony, *i. e.* the Evidence given in by *Men*, and *Divine Faith* is yielding Assent upon Divine Testimony, *i. e.* the Revelation of God. So then the Faith which we are now treating of, is Believing whatever God hath said. The Object of it is no less than the whole Volume of the Sacred Writ, all the Records of the Reveal'd Truth, whether in the Old Testament or the New, all that the Prophets, Evangelists, Apostles, and other Penmen of Sacred Writ have deliver'd and transmitted to us.

Take it more particularly and distinctly thus: First, we are to yield assent to the *Historical* part of Scripture, to all the Narratives and Relations that are recorded there, to whatever is delivered as matter of fact. Here is variety of History, here are Records of the greatest Transactions in the World, and of the most importance: Here is the *choicest Antiquity*,  
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and here is *unquestionable Certainty*, which two things are peculiar to the Historians of the Bible. Secondly, all the *Assertions* and *Affirmations*, all the *Doctrines* and *Propositions* contain'd in these inspir'd Writings, which contain any Divine Truth in them, ought to be believ'd by us. Nay, all the Principles of Natural Religion, all substantial Verities concerning God and Goodness and Happiness, which are Dictates of the Light of Nature, and all the Moral Rules, which are set down in Scripture, even these are the Object of Faith, namely, so far as they are contain'd in that Holy Book, and convey'd to us by it. For the same things may in different respects be the Object of Divine and Humane Faith. But *chiefly* Reveal'd and Supernatural Truths, such as are not discovered by Reason, and the Light of Nature, are the matter of saving Faith, and among Supernatural Truths, those which are couch'd in the New Testament, and more especially those purely Evangelical Doctrins concerning the Conception and Birth of our Lord, his Passion and Death, his Resurrection and Ascension, his sitting at God's right hand, and sending his Holy Spirit; and the other singular Discoveries of the Gospel, are the more peculiar Object of our Christian Faith, as it is Assent. Wherefore we find, that by *believing* in the *Acts* of the *Apostles* is generally meant the first Assenting to, and owning the Christian Faith and Doctrin at their Conversion from *Judaism* or *Gentilism*. And in the Writings of the *Apostles* Faith is usually understood of the belief of the Principles of the Christian Religion, and particularly those that relate to the meritorious undertakings of our Saviour, as in *1 Rom. 5. Col. 2. 12. Jam. 2. 1.* and many other places.

Thirdly, The *Precepts* and *Commands* contain'd in the Holy Scriptures, are the matter of our Assent. By these I mean all things enjoyn'd us by God to perform all our Duty, whether it be compriz'd in the

*Decalogue*



*Decalogue*, or whether it be the Rules and Precepts deliver'd by our Saviour in his admirable Sermon on the Mount, and on other occasions, and by the Apostles, and inspir'd Men who have compos'd the Writings of the New Testament. These, together with the *Prohibitions*, we must believe to be dictat'd from Heaven; and to be just and holy, and fit to be obey'd.

Fourthly, The *Divine Promises*, whether they concern our Bodies or our Souls, this Life or another, ought to be the Object of our *Faith*, and that in a singular manner: For Faith hath more especially an Eye to these, and is justly said to be a firm persuasion of the Truth of the Promises, that is, of the certain accomplishment of them in due time. 'Tis call'd *Seeing the Promises* (believing the fulfilling of them) *as far off, and being persuaded of them*, Heb. 11. 13.

Fifthly, The *Threatnings* and *Denuntiations of Judgment* to those who break these Divine Laws and Commandments, are matter likewise of our Faith; we are to be thoroughly perswaded, that all these Menaces shall be really executed, and that all the Punishments threatn'd against Sinners, shall certainly befall them.

Lastly, We are to give credit to all the *Predictions* in the Bible. We are to believe, that what is foretold there, is, or will most certainly come to pass: In two remarkable Passages there is mention of *Faith*, and it hath reference in both of them to these *Predictions*, and to the *Threatnings* before spoken of. Luke 18. 8. *When the Son of Man cometh, shall he find Faith on the Earth?* That is, when Christ comes to destroy the Jews, or comes at the last day to Judgment, Men will not give Credit to it at first. The *Jews* would not believe, that the *Romans* should, or could take *Jerusalem*, as *Josephus* relates. The other place is Rom. 13. 10. *Here is the Patience and Faith of the Saints*, that is, their Faith, is exercis'd on this occasion

occasion, namely, in waiting patiently and fully believing the truth of the *Threatnings* against their Adversaries, *He that leadeth into Captivity shall go into Captivity.* &c. And thus I have shew'd what are the *Objects of Faith* as it implies *Assent* or *Persuasion*, which is the first Essential Act of saving Faith.

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## C H A P. III.

I Am in the third place to Assign the *Grounds* of this our Christian Assent and Persuasion. I am to shew upon what *Account*, we are to yield our assent unto the things before nam'd, and to give credit to the Truths propounded, and to be *Persuaded* of the Verity and Reality of the Christian Doctrin. For tho' God's Word it self be sufficient, yet he is pleas'd to give us *Evidence* of the Truths he hath reveal'd to us. There are certain *Reasons*, and *Motives* for confirming our belief. We may be Powerfully prevail'd with to make these things the settled Objects of our Faith, if we consider, 1. The Nature of God, who hath reveal'd these things to us. 2. The Miracles that were wrought to confirm the Christian Doctrin. 3. The manner of its Propagation. 4. The Human Testimony whereby it is vouch'd. 5. The Reasonableness of Christianity it self.

First, I say, we are to consider aright the *Nature of God* who reveals these things unto us. He is of Unlimited Knowledge, and so it is impossible he should be Deceiv'd, Mistaken, or Impos'd upon. His Understanding is Infinite and Immense; he comprehends all things at once and in a perfect manner. No Truth can be hid from him; no Error or Falsehood can be thrust upon him: for he that fully and perfectly knows every

ry thing, cannot by any defect of Knowledge, be subject to Error or Mistake, Heb. 4. 13. *All things are Naked and open unto the Eyes of him with whom we have to do*; and on this Account we may Establish our selves in our most Holy Faith, namely, upon the consideration of the Nature of God, who is *Omniscient*.

Again, God is of such innate Rectitude and Holiness, that he will not deliver any thing for Truth, which is not really such. The perfections of *God's Will* are as Infinite as those of his *Understanding* and *Knowledge*. So that by reason of his Essential Purity, Faithfulness, and Integrity, he cannot possibly Deceive us; which is a great establishment of our *Faith*. They are the words of a very Evil Man, but they contain an undoubted Truth in them (even the Light of Reason could dictate this Doctrin, it seems, to the worst Men) Numb. 23. 19. *God is not a Man that he should Lye, neither the Son of Man that he should Repent (i. e. should be worse than his Word): Hath he said, and shall he not do it; Or hath he spoken, and shall he not make it good?* Men may be false and Faithless, but the Pure Nature of the Eternal God engages him to be the contrary. *He abideth Faithful*, (saith the Apostle, Tim. 2. 2, 13.) *He cannot deny himself*. Here is the *Foundation* of our *Faith*, it is grounded on God's Veracity and Faithfulness. If we be fully Persuaded in our Minds of *these*, we shall abandon all Unbelief, and most easily give up our Assent to all that God hath reveal'd: We shall most willingly Credit all he hath deliver'd; we shall cheerfully Believe all he hath said. Faith is an Assent founded on the Authority of the Revealer: Now, our Faith is grounded on the Testimony, and Authority of *God*, who is *Infinite in Knowledge*, and therefore is not subject to Mistakes and Error; and who is Infinitely Holy and *Faithful*, and therefore will not impose upon his *Creatures*.



tures. He is Infallible, and none else: And on this Account his Testimony may Command our Belief. This is a good way of Reasoning and is undeniable Logic, God hath said this, therefore it is true *Αυτὸς ἔφη* is a good Argument here; our Faith depends upon this Divine Authority. Whence in Scripture you so often read that Solemn Preface, *Thus saith the Lord.* This commands *Attention*, and this also forces *Belief* and *Assent*. Being once convinc'd of this, that God hath Spoken it, we may presently embrace it as an Undeniable Truth, and submit to it, tho' it seems to contradict our weak Reasonings and Disputings. Faith is stable and certain, and outvies all Human Science, on this account that it builds upon the Divine Testimony which we have in the Scriptures, where we may promise our selves Infallibility.

Other Writings are liable to mistakes; the Historie of all Nations is very imperfect. A Writer of good Note thought he had reason to say concerning *Tacitus* and *Livy*, That they *Falsify in their Histories*; yea, he is so hardy as to Pronounce concerning *all Historians*, That they \* *are guilty of that Fault*. But the sacred History is Credible and Authentick; and all things related in Scripture, are Realities and Certainties on the account before-mention'd, namely because they come from God. And for this reason not only the Historical part; but the Doctrins and Precepts, the Promises and Threatnings; the Predictions and whatever else is contain'd in the Scriptures, call for our Assent. And we cannot withhold it, because it is Supported by Divine Attestation and Authority, which are the best Proof we can desire of any thing. Wherefore it was excellently said by † one;

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\* *Neminem scriptorum, quantum ad historiam pertinet, non aliquid esse mentitum.* Vopisc. in Aureliano.

† *Of the Religion of the Protestants.* Chap. 6.

if he spoke it in good Earnest, "Propose me (saith he) any thing out of this Book, require whether I Believe it or no; and seem it never so Incomprehensible to Human Reason, I will Subscribe it with Hand and Heart, as knowing no Demonstration can be greater than this, *God hath said so, Therefore it is true.*

Secondly, if we look on Christianity and observe the *Wonderful things* that were wrought to confirm it, we shall be marvelously Establish'd in our Faith, we shall speedily give our Assent, to the Truth and Divine Authority of it. What a Series of strange and Miraculous Occurrences, was there to attest the Truth of Christianity! About the time that Christ came into the World, the Pagan Oracles began to be silent and give no more Answers to those who attended on them. The Devil at *Delphos* was struck Dumb, and soon after the other Oracles were disabled, and the Infernal Spirits that acted in them quitted their old Lodgings; which was a very Eminent Proof of the Extraordinary Divine Power of Christ, and a wonderful Demonstration of the Truth of what we read, to wit, That *the Son of God was manifested to Destroy the Works of the Devil*, to baffle the Infernal Powers, and to pull down the Kingdom of Satan. I might here relate *the Wonders of Christ's Life*, as they are deliver'd by the Evangelists, how he dispossest'd Devils, rais'd the Dead, Cur'd all Diseases, Still'd the Raging of the Sea, Silenc'd the Noise of Winds and Tempests, and effected many other things, which argued a Divine and Supernatural Power, and were by no means the Issue of Natural Causes. And he, whose *whole Life* was one great and Astonishing Wonder, was observ'd to do as great Wonders *at his Death*. The Sun was Miraculously Eclips'd, the Rocks were rent asunder, the Vail of the Temple, which parted the Body of that Jewish Cathedral from the Holy



ly of Holies, was so divided and Shatter'd, that the way lay open to those Sacred Retirements, and that which was never before expos'd to common Eyes, now came into all Men's View. The Graves of some of the departed Saints gave up their Dead, to wait as it were upon their newly risen Lord, who had vanquish'd Death and Hell, and all the Powers of the Infernal pit, and was restor'd to Life by the Almighty Power of his Godhead. This Restauration and Resurrection were Undeniable Arguments of the Truth of all that he had said before. This baffled all the calumnies and false Accusations of his Adversaries, and gave abundant evidence of his being the true Messias and Saviour, and the Lord of Life and Glory:

Consider likewise how this Jesus Ascended into Heaven, and when he was arriv'd there, punctually accomplish'd the Promise which he had made to his Disciples and Apostles, to wit, that the Holy Ghost should visit them in an extraordinary manner, that as the *Redeemer* had *Ascended*, so the *Sanctifier* and *Comforter* should *Descend*, and that they should experience the *wonderful Efficacy* of that Sacred Spirit on them. Accordingly on the Day of Pentecost they were visited by that Holy and Heavenly Guest, who came upon them in a Miraculous manner, and enabled them to speak and act such things which no Human Power was able to do. Their Minds were enlightn'd, their Hearts were enlarg'd, their Tongues were taught to utter all Languages, and by the Power of the Holy Ghost they wrought all kinds of Miracles: And by such ways and Methods as these they convinc'd the *Jewish* and *Pagan* World, of the Divine Authority which they acted by, they gain'd Profelytes daily to the Christian Faith, and they laid the Foundation of Christian Churches in all the habitable parts of the Universe. And *We* at this Day are beholding

beholding to them for our Religion; we of *This Island* in particular must acknowledge, that by the happy Arrival of some of those Holy and Inspir'd Men, we had the Christian Faith convey'd unto us: They Preach'd the Gospel to us, deluded and Idolatrous Gentiles, and effectually persuaded us ~~to~~ to leave our Dumb Idols and to believe in, and Worship the only true God, who is blessed for evermore. Thus we see what *wonderful Occurrences* there are to *attest* the Christian Religion, and consequently to gain our firm Assent to it.

And it might be consider'd also that it was a considerable time after the Apostles, that the working of these Miracles before-mention'd ceas'd in the Christian Church. St. *Austin* mentions Miraculous things done in his time at the Sepulchers of the Martyrs, tho' I don't think it was for that fanciful reason which, \* One suggests when he saith, *God was pleas'd that these things should be done at the Sepulchers, to shew that he intended that these Miraculous Gifts should die with them, and continue no longer in the living Members of the Church.* But rather in those places Miracles were wrought sometimes to confirm the Faith and Profession which these Holy Men dy'd in, and laid down their lives for. And at other times and in other places there was this continuance of Miracles, further to establish the Faith of those that doubted, and to bring over others to the Acknowledgment of the Christian Religion. For this was the great end and design of Miracles, namely to beget *Faith* in those that before were Unbelievers. These as the Apostle saith, *are for a Sign, not to them that believe, but to them that believe not,* Cor. 1. 14. 22. Namely to induce them to believe. And accordingly we read that *many believ'd in Christ's name, when they saw the Miracles*

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\* A. B. Tillors. Vol: 12. Sermon. 13. p. 375.

which he did, Joh. 2. 23. Thence our Saviour upbraids those, who tho' he had done so many Miracles before them yet believ'd not on him, Joh. 12. 37. This rendered their Unbelief inexcusable, because Miracles are a proper means to produce Faith, and those particularly which were wrought by Christ and his Apostles are as great an assurance to us of the Truth of Christianity as we can expect.

How comes it then that we hear these words from a late \* Writer? *The Assurance which we have of the Miracles wrought for the Confirmation of the Gospel is not an infallible Assurance.* If so, then he holds it to be fallible, and consequently Divine Revelation is fallible; for the Assurance which we have of the Miracles of Christ and the Apostles, is from the *New Testament* which is of Divine Revelation. At other times the same person considers Miracles in themselves, and will not allow them to be Certain Proofs and Evidences of the Truth of Christianity, for he maintains that the † *Devil and his Instruments may work Miracles.* And he holds that these Miracles, tho' they are wrought on purpose for the countenancing and upholding of false Doctrin, are as true and real Miracles as any that Christ and the Apostles wrought. These are Propositions that are fitter to *make* Atheists than to *convert* them: for they must needs see that if Miracles, real Miracles may be wrought to confirm a False Doctrin, they can't be certain Testimonies and Proofs of that Doctrin which is true, and consequently the Truth of the Christian Doctrin can't be proved by them. This favours of the *Theologico-Politic Treatise*, which positively asserts that Miracles prove not Christ's Divinity, nor the Truth of any Religion. And from this Writer (and on his very Princi-

\* Tillots. Vol. 12. Sermon. 4. p. 109.

† Vol. 12. Sermon, 11. p. 313, 314, 326.



ples) an other hath learn'd to disparage *Miracles*; \* he tells us that what the *Egyptian Sorcerers* did, was as much a *Miracle* as what *Moses* did. † He hardly owns the Children of *Israels* passing over the Red Sea, and the Sea's giving way to them, to be a *Miraculous act*. And he saith the Sea was not divided, so that they went in the middle of it, with the waters on both sides. But he is pleas'd to acquaint us with his notion of a *Miracle* which is this, that when a thing is brought to pass by an unusual efficacy of *Divine power*, tho' not above the power of *Nature*, || it is wont to be called in the *Style of the Church* a *Miracle*. This is sufficient to shew what is the *Inclination* of this *Writer* and some others of late, and how forward they are to misrepresent the *Nature of Miracles*, and to diminish their *Virtue and Efficacy*, especially with respect to the design of them, namely, their bearing *Witness* to the *Truth of Christianity*. But let us avoid all such evil *Suggestions*, and look upon those *Wonderful Acts of Supernatural Power* as undeniable *Attestations* to the *Authority of the Gospel Writings*, and *irrefragable proofs of the Truth and Reality* of all that is contain'd in them.

Thirdly, If we set before us the *manner how Christianity was Propagated*, this (no less than the former *Considerations*) will force us into a *belief of the Truth of it*. We are to consider that the *Christian Religion* was not set on foot in the *World* by those means which *Men of worldly Prudence and Policy* would have made use of in such a case. It was handed to us by persons that were mean and contemptible; such as had no *Lands and Demesnes*, no *Wealth and Riches* to commend them to the *World*, and to render their *Enterprize considerable*. Nor were they *Men*

\* *Le Clerc. Comment. in Exod.*

† *Dissert. de Maris Idumaei irajessione.*

|| *Ecclesiastico Christianorum stylo miraculum solet vocari; Ibid.*

of Great Parts, or Acquired Learning: but on the contrary they were silly Fishermen, and ignorant and illiterate Mechanics. These confuted the great Philosophers, these ran down the *Athenian* Sages, these baffled the *Jewish* Priests and Rabbies, and the bigotted *Pharisees*; these were too hard for the glib and quaint Orators, and the long-headed Politicians. Besides, the Christian Doctrin got ground every where, and marvelously prevail'd against the Civil Power, especially the Roman, and all other Princes and States, who with the greatest Force and Vigour set themselves against it, and with the utmost violence persecuted the Professors of it. The most exquisite Torments, the most inrag'd Fury, the most dreadful Persecutions did rather increase and maintain the Vigor of the Christians, and serve to propagate their Cause, than any way divert them from their Profession. It is to be consider'd further, that long Custom and Prescription had made the World indispos'd to receive the Doctrins and Laws of Christ Jesus; for both *Judaism* and *Paganism* had been for immemorial Ages receiv'd, and that by the *Vulgar*, who are Stubborn in their Opinions, and will not easily quit their hold. \* It is a very hard and difficult thing to change the Multitude: and yet most of those that believ'd in Christ were of that rank, which is the greater wonder, and shews the Divine Prevalency of the Christian Religion. Especially if we add that the Strictness of this Holy Institution was able to deter Men from imbracing it. It is unspeakably wonderful that self-denial and taking up the Cross should gain such Sholes of Profelytes.

Lastly, No Violence, no Compulsion, no Threatnings, no Punishment, no force of Arms were used to bring Men over to the acknowledgment of Christianity:

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\* Ἐργάτους ἢ μετὰ δεσείας οὐ πολλῶν. *Plutarch.*



nay, in stead of propagating the cause by violent Methods, they tamely suffer'd and died. And yet the Cause lived and grew stronger and stronger, and at last it was prevalent in all parts and Regions of the World. This prodigious increase of Converts was foretold in Ps. 72. 10, 11. *The Kings of Tarshish and of the Isles shall bring presents: The Kings of Sheba and Seba shall Offer Gifts: Yea, all Kings shall fall down before him: All Nations shall serve him.* Which represents the general Conversion in the *Eastern* parts of the World. And 'tis not improbable that this is the meaning of Rev. 2. 26, 27, 28. Where 'tis promis'd to those that continue stedfast in the Faith, that *they shall have Power over the Nations*, i. e. they shall be honour'd so far as to be successful in Converting the Miscreant Gentiles to the Faith, and *there shall be given to them the Morning Star*, i. e. they shall particularly be successful in propagating the Gospel among the *Eastern* Nations, where the *Morning Star* more immediately rises and ushers in the Sun. The *West* likewise was partaker in this happiness, and that Glorious Light spread it self over the other divisions of the habitable Earth; and the greatest part of the known World own'd the Christian Faith. In all these particulars which I have Suggested, the *Divine Power and Assistance* were apparently discover'd, and none but such whom Prejudice and Malice have blinded and besotted, can deny these things to be a strong and valid Evidence of the Truth of the Christian Religion: and consequently they are good grounds of our Assent and Belief.

Fourthly, There is *Human Testimony* to vouch and confirm this Divine Doctrin. I could shew that *Profane History* relates several passages of the Historical part of the New Testament: Even Pagan Writers (who were wholly averse to the Christian Institution) attest the matter of fact as a thing well known in the

the World, and taken notice of by all Men. And as the Records and Writings of the *Gentiles* transmit to us some of these things which the *Evangelists* have deliver'd to us, So *Josephus* a *Jewish* Writer, hath left a Singular Memorial concerning our Saviour himself: his words are these, \* *There was at this time* (saith he) *one Jesus, a wise Man, if I may call him a Man: For he did things about the Power of Man, and perform'd things which shew'd him to be some Divine and Excellent Person.* This is a very Remarkable Testimony; and coming from an Historian, who was a profess'd *Jew*, it hath very great Weight and Authority in it. But I have heretofore insisted on this in another place. And since that time there hath appeared in publick a very † Learned Gentleman who hath abundantly confirm'd what I then Suggested concerning that Passage and the Author of it, and hath to the satisfaction of all ingenuous Persons remov'd all the Cavils and Objections, that have been rais'd against that Illustrious Testimony. I might here insert the Attestation which is given to our Saviour by *Mahomet* himself and his Followers. They acknowledge that Christ is the Word of God, and they expressly give him that Title: They own him to be a great Prophet, and believe that he was born of a Virgin, that he heal'd Diseases, and rais'd the Dead, and wrought other Miracles. They grant that the Writings of the Apostles are true, being Divinely Inspired. And at *Ephesus* there is a Church Built by a Turk to the Honour of Jesus Christ. But I have enlarg'd on this subject || elsewhere and therefore now I dismiss it. Only let me remind the *Deists* of our Age

\* Γίνεται δὲ καὶ τῶτον χεῖρον Ἰησοῦς ὁ σοφὸς ἀνὴρ, εἶπε ἀνδρα  
 ὡπὼν λέγειν χεῖρ, ἦν ἰδ., &c. *Antiq. Jud.* l 18. c. 4.

† *Car. Daubuz. pro. Testim. Fl. Josephi.* lib. 2.

|| *Of the Truth and Authority of Scripture.*

that even the *Mahometans*, who thus bear Testimony to Christ and the Gospel, shall rise up in Judgment, against them at the last day.

I could prove that the Strange Eclipse at Christ's Passion, the Terrible Earthquake at the same time, and other particular passages of Evangelical History, and of the *Acts* of the Apostles are attested, and confirm'd by Ancient Authors and Writers of the greatest Credit and Repute. *This* I mention to obviate the Scruples and cavils of *Atheistical Spirits*, who may be brought (it is hop'd) to some conviction by *This* which I now offer, altho' they were averse to what was said *before*. For let the person who is inclin'd to *Atheism*, and who more particularly laughs at *Christianity*, (as there are many in this our Age who do) let him (I say) but judge of this Religion and the Truth of it, as he is wont to judge of common Relations and Passages which he meets with in *Human Writers*, and then I am sure he must needs give his Assent and Suffrage to the Doctrin and Miracles of our Saviour: He must be forced to confess that there is as great and ample Testimony, even of *Human Authors* to vouch the main particulars concerning Christ and the Christian Religion, as there is to back any one thing which is generally believ'd in *Human and Worldly* affairs. *This* may be serviceable to strengthen our Faith tho' it be founded chiefly on *Divine Testimony*. Tho' 'tis not to be denied that *this* is the *Proper Basis* of saving Faith, yet *Human Authority* may be made use of as a *Prop* and *Buttress* of our Faith, as a collateral Help and Aid to it, and as that which may someways forward and promote our belief.

But under this head of *Human Testimony* I will consider *Christianity* more largely, and in its utmost latitude, that is, as it contains in it *Moral Principles*, and those that are suggested by *natural Religion*.

For



For tho' properly and strictly speaking Christianity is only that which Christ and his Apostles have reveal'd to us, yet in a wider sense the Christian Religion comprehends in it the Principles of Natural Reason, namely, such as these; That God is to be worship'd, that we are to act justly towards all Men, and the like. Only this must be said, that tho' these are Principles and Duties of Mens Morality, yet when they are adopted into Christianity, they become more than Natural and Moral, for they are consider'd then as perform'd by those that are under the Evangelical Covenant, and have a Surpernatural Aid and Assistance, and are accepted for Christ's sake, and thro, his Merits and Mediation. Thus the parts of Natural Religion; when they are taken into Christianity, alter their nature, and are consider'd in a different manner from what they were before. Having premised this caution, I shall now mention one of the most noted Principles of Morality, namely, *that the sincere observance of Religion and the practice of Virtue are the most beneficial things imaginable to the Societies and Communities of Men*: and I will let you see in this one Instance how *Human Authority* helps to corroborate our belief of this Divine Truth. When we shall see that this Proposition is confirm'd by the Universal Suffrage and Consent of the most wise and intelligent, we shall not offer to resist the force of it, but we must be constrain'd to yield our Assent to it. This is the Verdict that is unanimously agreed upon, that the Publick Welfare depends on the maintenance of Religion, that the best course a Nation can take to Thrive and Prosper is to uphold the fear of God, and to patronize all Goodness and Righteousness, and that the contrary is the direct way to Desolation and Ruin.

This hath been the sense, not only of *Jews*, and *Christians*, but of profess'd *Pagans* and *Heathens*. I might represent the sense of the *Jewish Doctors* in some of their



their *Proverb* \* The World is preserv'd by Truth, Judgment, and Peaceableness, saith a famous *Rabbi*. And another speaks thus, † By the observation of the Law, by Prayers, and by returning of benefits the World is kept up and maintain'd. The meaning of both which *Rabbinical* Sayings is this, that the Exercise of Religion, and the Practice of Virtue, are unspeakably profitable and beneficial to the World: That all Men fare the better for these, that all Societies and Communities thrive and prosper accordingly as they love and allow of these. But let us attend to the Excellent words of *Josephus* the *Jew*, " It is clear, saith he, from the History of the *Jews* (i. e. from the *Old Testament*) || That those who follow and obey God's Will, and are affraid to Transgress the Divine Laws, find all things go on rightly and prosperously with them even beyond what they could believe, and Happiness is set before them by God as the reward of their Righteousness: But (as he proceeds in the same place) those who neglect the observance of those Laws experience at last that all their designs and Councils end in incurable Calamity. The same person speaking of the times he liv'd in saith, \*\* *Judea* is at this time a Den of Thieves and Impostors; and because God was provok'd with the extream impiety of the *Jews*, therefore he abhor'd their *City* and *Temple*, and brought in the *Roman Army*. Nay, if the

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\* *Tribus rebus Mundus conservatur, veritate, judicio, pace, Rabban Simeon. Cap. Patr. c. 1.*

† *Tribus rebus Mundus conservatur, lege, precibus, & retributione. Simon Justus. Ibid.*

"Οτι τοῖς μὲν θεῶν γνώμη κατακολουθεῖσιν, καὶ τὰ καλῶς νομοθετηθέντα μὴ τολμῶσιν παραβαίνειν, πάντα κατορθύνεται πείρα καὶ πίσειος, καὶ γέρας εὐδαιμονία πέρεται παρὰ θεῶν. Proem. ad Antiqu. Judaic.

\* *Antiqu. Jud. lib. 20.*

“ *Romans* had not at that time sack'd and destroy'd  
 “ our Nation, without doubt it would have been  
 “ swallow'd up of the Earth, or wash'd away with a  
 “ Deluge, or consum'd with Flames, for this Gene-  
 “ ration is far more Wicked and Profligate than that  
 “ of *Sodom*. You see what was the Sense of this  
 Learned *Jew* in this matter.

But the *Christians*, of all Men, are firmly devoted  
 to this Persuasion. Those Words of that first Chri-  
 stian Emperor, *Constantine* the Great, are remarka-  
 ble, in an Epistle of his cited by \* *Eusebius*, “ It may  
 “ be made good (saith he) by many Arguments and  
 “ Instances, that Religion, in which the chief Reve-  
 “ rence and Worship which are due to the most Sa-  
 “ cred and Heavenly Majesty do consist, being neg-  
 “ lected and vilified, hath brought the Common-  
 “ wealth into great Dangers, and that the same Re-  
 “ ligion being entertain'd and observ'd, hath made  
 “ the *Roman* Name and Empire to prosper and flou-  
 “ rish, and hath crown'd all Human Affairs with  
 “ exceeding great Felicity.

And the Words of an Ediēt set forth by those joint  
 Emperors *Theodosius* and *Valentinian*, are worth  
 our observing, † “ Among all the other sollicitudes  
 “ which the Love of the Publick hath engaged us in,

\* Ἐν πλείωνον πραγμάτων φαίνεται παρεξεδένη θεῖσαν τὴν  
 θεοσκέϊαν ἐν ἧ, ἡ κορυφαία τῆς ἀγιοτάτης ἐπερανίαις αἰδῶς φυλάτ-  
 τέλαι, μεγάλης κινδύνους ἐννοχένας τοῖς δημοσίοις πράγμασι,  
 αὐτὴν τε ταύτην ἐνδέσμῳ ἀναληθεῖσαν καὶ φυλαττομένην, με-  
 γίστην ἐντυχίαν τῷ Ῥωμαϊκῷ ὀνόματι, καὶ σύμπασιν τοῖς ἡδ' ἀν-  
 θεώτων πράγμασιν ἐξαίρετον εὐδαιμονίαν παρεχημένην. *Ecclesi-*  
*Hist.* l. 10. c. 7.

† *Inter ceteras sollicitudines quas amor publicus pervigili nobis co-*  
*gitatione indixit, præcipuam Imperatoriae Majestatis curam esse per-*  
*spicimus verae Religionis indaginem, cujus si cultum tenere potuerimus,*  
*iter Prosperitatis humanis aperimus inceptis. Novel. Leg. 1 Tit. 2.*  
*de Judæis & Samar.*

“ and

“and upon the most serious and watchful Thoughts  
 “we have had, we are well apprehensive, that it  
 “ought to be the Chief care of our Imperial Majesty  
 “to look after *Religion*, the observance of which if  
 “we can uphold in our Empire, we open a way to  
 “Success and Prosperity in all our Worldly Affairs.  
 Therefore it is admirably said, both in *Justinian's*  
 Code, and in that of *Theodosius*, \* Whatsoever is done  
 against Religion is a common Injury. Offending a-  
 gainst this is a Catholick Crime, it is a fault commit-  
 ted against the Publick. It was an usual Saying of  
 that excellent Emperor, † That the Happiness of the  
 Emperors consisted not in their great Armies and  
 Forces, and the Courage of their Soldiers, but in the  
 Goodness of their Cause, the Favour of God, and  
 the Piety of Princes. And it was another notable  
 Passage of that great Man, \* we will, saith he, al-  
 ways rejoice and glory in our Christian Faith, as  
 knowing right well, that our Empire consisteth, and  
 is upheld rather by Duties of Religion, than by any  
 laborious Offices of the Body, or the most industri-  
 ous Toiling imaginable. But the sense of *Christians*  
 at this point is well known.

Therefore, next I will set before you the persua-  
 sion of *Pagans*, which may be of good use in *this*  
*Age*, which hath much of the Vices of those People,  
 but too little of their true Sentiments. I will begin  
 first with what is recorded in *2 Kings* 17. where we  
 read, that in the sixth year of King *Hezekiah*, Sa-

\* Quod in Religioem divinam committitur, in Omnium fertur injuriam.

† Τὴν Βασιλικὴν παράταξιν ἐσάναι ἔστι δὲ ὀπλων, &c. Suid in Valentiniano.

\* Gaudere & Gloriarī ex fide semper volumus, scientes magis Religionibus quam Officiis & labore corporis, vel sudore, Rempublicam nostram contineri. Theodol. Cod. 1. 16. tit. 2.



*maria* was sacked by *Salmanasser* King of *Assyria*, who as he transported the *Israelites* to *Assyria*, so he planted an *Assyrian* Colony in the Country of *Samarria*, who by Divine Vengeance were destroy'd by Lions. The King thinking the cause of it was their not serving the God of *Israel*, sent a *Jewish* Captive Priest to instruct the remaining Inhabitants in the Law of *Moses*, who partly learnt and practised it. This is an early instance to prove, that the very *Gentiles* were sensible, that the neglect of God's Worship procured great Evils and Disasters; and on the contrary, that the due observance of God and his Worship, was the best remedy against those Evils. I proceed to what is recorded in Prophane Story, where we may inform ourselves, that all the *Gentile Lawgivers*, as *Licurgus*, *Solon*, *Numa*, &c. took especial care to have the Supreme Being Honour'd, Served and Worshipped; they Studied by their Laws to maintain and cherish Vertue, and to check and punish Vice. And all the *Philosophers* that give Models and Platforms of good Commonwealths, and all the Wise Men that treat of Government, as *Socrates*, *Plato*, *Aristotle*, *Tully*, *Plutarch*, &c. make it their chiefest care and principal end to prescribe Rules of Religion, and to promote it among the People. Particularly, this hath the first and chief consideration in *Plato's Treatises of Politicks and Laws* (which are an exact model of a good Commonwealth) there he makes *Religion*, and the Reverence of God, and unfeign'd Piety, to be the Foundation of all Society and Government; and accordingly all Notions (that are Natural and Innate) of God, and concerning Virtue, and the Souls of Men, and their good Behaviour in the World, and their Reward or Punishment in another Life are set down in those Writings. This great Man in exprefs Terms asserts, \* that Cities

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\* *De Legib.* l. 10.



and Republicks are preserved by Religion, and that they are destroy'd by the neglect of it. And with him agrees *Aristotle*, who writeth, that the Worshipping of God ought to be the first Care and Concern of a Lawgiver, \* the main thing that he is to look after is Religion. What saith the famous *Roman* Pleader to his Countrymen? *Religion* † he tells them, is a better Defence to their City than its Walls, be they never so high and strong. And in \* another place he acquaints them, that they obtain'd their vast Victories and Conquests not by their Strength or Conduct, not by their Numbers or by their Skill, but by their Religion and Piety. We are not to think, that this which he saith is exactly true, but it is sufficient to our present purpose, that he thought Religion was the way to Conquest and Prosperity, and consequently is the best supporter of Kingdoms and Commonwealths.

You will find *Valerius Maximus* giving several Instances of the care of the old *Romans*, and others, to keep up Religion, to preserve the Rites and Worship of the Deity, and shewing withal, that Success and Happiness attend those Governments that take care of Religion. And particularly concerning that of *Rome*, he saith to this purpose, † “It is no wonder, “ that the constant indulgence of the Gods was always

\* Πρῶτον ἢ ἅλ' ἰεῖων ἐπιμέλεια. *Politic.* l. 7. c. 8.

† *Diligentius urbem Religione quam ipsis mœnibus cingitis. Cir. de nat. deor.* 3.

\* *Orat.* l. *contr. Rullum.*

† *Non mirum si pro eo imperio augendo custodiendoq; pertinax Deorum indulgentia semper excubuit, quod tam scrupulosa cura parvula quaq; momenta Religionis examinare videtur: quia nunquam remotos ab exactissimo cultu ceremoniarum Oculos habuisse nostra civitas existimanda est. ——— Omnia namq; post Religionem ponenda semper nostra civitas duxit. Val. Max. l. 1. c. 1.*

“ watchful and careful of advancing, as well as prefer-  
 “ ving that Empire, which with such exquisite care,  
 “ searcheth into the very least matters which have re-  
 “ lation to *Religion*. It is no wonder, that the Gods  
 “ take especial care of our City, seeing she is so con-  
 “ cerned for the Gods, and hath a perpetual regard to  
 “ the exactest observance of all Religious Ceremonies.  
 “ She preferr'd *Religion* before all things, and *this*  
 “ hath brought down a Blessing upon her; it is *this*  
 “ which hath made her Thrive and Prosper.

Thus *Cacilius*, who represents the *Pagan* in *Arno-*  
*bins*, sets forth the *Religion* of the *Romans* as most  
 Advantageous and Profitable to the Empire. He af-  
 firms, that the *Roman* Empire was at first set up by  
 Religion, and afterwards grew Great on the same  
 Account: The Worshipping of their Gods made  
 them Prosperous. Therefore (saith \* he) *Rome*  
 triumph'd over its Enemies, and ruled the World,  
 because it Worshipp'd all the Gods of the whole  
 World.

And one who was no profess'd Pagan, yet no Friend  
 to the Christian Politicks, acknowledgeth this very  
 thing; “ Religion (saith \* he) made *Rome* thrive:  
 “ *Rome* was more beholding to *Numa*, the Religious  
 “ King, that gave them Laws of Divine Worship,  
 “ than to *Romulus* the Founder. Religion, which was  
 “ introduc'd by him, was the main cause of that Cities  
 “ Success and Happiness. And hereupon afterwards he  
 makes this Corollary, “ \* Those Princes or Repub-  
 “ licks which would keep themselves from Ruin, are  
 “ concern'd above all things to preserve the Ceremo-  
 “ nies of their Religion uncorrupted, and keep up its  
 “ Veneration. For there is no greater sign of a Coun-

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\* *Arnob. lib. 8. adv. Gentes.*

\* *Machiavel, lib. 1. cap. 11; in Decad. Liv.*

\* *Cap. 12.*

“ try’s going to Ruin, than to see in it the Contempt  
 “ of Divine Worship. But afterwards you will find  
 he means *Religion*, whether it be *True* or *False*: It is  
 all one, so it tends to keep up the Commonwealth.  
 According to him Religion is to be subservient only  
 to Policy. Therefore I cannot (as some have done)  
 produce this passage of *Machiavel* as a Testimony of  
 his great Esteem for *True Religion*. Whether *Tacitus*  
 speaks, it as his own Sense, or as that of the *Jews*, he  
 hath \* this Remark concerning them, that the Honour  
 of the Priesthood is the great prop of their Secular  
 Power and Authority, as much as to say, that *Reli-*  
*gion* is thought by them, as well as by the rest of  
 Mankind, to be the firmest basis of Government.

But those Words of another noted Historian are  
 plain and direct, and represent to us his own Persua-  
 sion, † As all things happen prosperously to those who  
 Worship the Gods, so all things Adverse and Evil  
 befall them that despise their Worship. And hear  
 what another saith, \* “ In all my Reading and Hear-  
 “ ing I have found it to be true, that all Kingdoms,  
 “ Cities and Nations have so long prosper’d as True  
 “ and Good Councils have prevail’d among them;  
 “ but wheresoever vitious Favour, or Fear, or Plea-  
 “ sure have corrupted them, there in a short time  
 “ their Wealth hath been diminish’d, and then their  
 “ Power and Empire hath been taken from them, and

\* *Honor sacerdotii firmamentum potentiae assumitur.*

† *Sicut enim omnia prospera eveniunt colentibus Deos, ita adversa spernentibus. Liv. l. 5.*

\* *Ergo in vita multa legendo atque audiendo ita comperi, omnia regna, civitates, nationes usq; eo prosperum imperium habuisse, dum apud eos vera consilia valuerant; ubicunq; gratia, timor, voluptas ea corrumpere, post paulo imminuta opes, deinde ademptum imperium, postremo servitus imposta est. Sallustius ad Cæsarem.*



“ at length, Slavery hath been impos'd upon them.  
 “ I will add in the last place the Acclamation of the *Roman Senate* to the Emperor *Antoninus*, \* No Force, said they, no Violence whatsoever can en- damage and shock that Empire which is Good and Vertuous. And many more Passages might be al- ledg'd to let you see that this was the natural Sen- timent of the very *Pagans*, That Vertue is not only *Religiously* but *Politically* good, that Calamities hap- pen to Nations and Cities for their neglect of Reli- gion ; but that the due observance of this brings with it worldly Advantages and Benefits. It were easie here to pass from *Orators*, *Historians* and *Philosophers* to *Poets*, and shew you, that they are of the same O- pinion.

But I will rather chuse to evince this yet farther to be the Persuasion of the *Pagans* from some certain *Usages* and *Præctices* among them. The *Romans* used, before they laid Siege to a City, first to call out the Tutelar Gods of the Place, whereby they tacitly sig- nified, that the People of that Place were *Safe* and *Secure*, as long as their *Gods* were with them. And we are told further, that, because of this, the Name of the Tutelar Deity was sometimes conceal'd, that the Enemy might not by Magick Art call him out of the City, whereby the Inhabitants would be destitute of the Divine Protection. *Diodorus Siculus*, and o- thers acquaint us, that when *Carthage* was in danger of the Enemy, the Priests used to tie their Tutelar God *Apollo* to a Pillar, that he might not be gon from them : Intimating, that they were Safe in God's Pre- sence, yea, that Protection and Security, Welfare and Prosperity are from him only, and that if God be with us, and we with him, *i. e.* if we Serve and

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\* *Bonum imperium nulla vis ladit.* Avid. Cas.



Worship him, and obey his Laws, no harm can befall us; but if we violate the Laws of Religion, we become liable to all Dangers and Calamities. It is worth your taking notice what *A. Gellius* observes, that the Senate of *Rome* met often in the Temples of the Gods, to consult of the Publick Affairs, thinking those Holy Places did, as it were, consecrate their Councils, and without the Gods (in whose Houses they were) there could be no Success in their Civil Undertakings. Let me represent this Notion yet further to you, from that Usage of the *Pagans*, which \* *Libanius*, and others speak of, *viz.* the erecting of Temples and Altars in Fields, to make the Ground fruitful, and to bless their Husbandry. And lastly, I will add this, that the Antient *Roman* Architect and Contriver \* *Vitruvius* would have the Temples of the Gods to be built near the High-ways and publick Roads, that Passengers as they went by might see them, and salute them, and ask a Blessing of the Deities that dwelt in them, that so their Journies, and other Undertakings, might prove prosperous. By all these instances it appears, what was the apprehension of the wisest Men of the World, namely, that the right observance of Religion is that which makes Nations, Cities and Persons prosper; and that Irreligion and Impiety render them unsuccessful, and bring all sorts of Evils and Miseries upon them.

Now, though in many points, *Testimony*, and particularly that of *Heathens* be not very considerable and valuable, yet in this present Case it is, and it is a great Satisfaction to us, that the thing which is urged upon us is of such a nature, that it is own'd and acknowledg'd by those Persons, who pretend

\* Orat. ἐπὶ τῶν ἱερῶν.

† l. 4. de Architecta.

only to Natural Light, and the conduct of Reason. And, moreover, we cannot refuse to give suffrage to that Truth which is entertain'd and allow'd of by Persons of all Persuasions and Parties, of all Qualities and Conditions. I might have instanc'd in other things, but I particularly made choice of this which I have mention'd, because I deem'd it to be seasonable in this Age, which hath such a tendency to Atheism and Infidelity, and wherein there are so many that speak irreverently of Religion, and the most Sacred Things. I hope the Men of such a Spirit may be invited to be of another Mind, when they reflect on what I have propounded, when they take notice, that the Esteem of Religion hath universally prevail'd among those of the best Judgment in all Countries and Nations. Religion is not only Excellent in its own Nature, but it is attested to be so by the free and voluntary Consent of the Wisest Heads. Thus a right Faith and Persuasion is promoted by *Humane Evidence*. For tho', in the strictness of Speaking, Faith is an Assent to Truth on the *Autherity* of the Speaker, yet it is as true, that this Assent may be confirm'd by *General Consent* and *Testimony*, yea, and by the Testimony of Heathens. God wou'd have us make use of this Collateral Support of our Faith, as is clear from the Apostle's using it upon occasion, and that more than once, Acts 17. 28. *As certain also of your own Prophets have said, For we are also his Offspring.* To back that great Truth which he had asserted, namely, that *in God we live, and move, and have our Being*, he produces the Words of *Aratus*, a Heathen Poet, who owns, that we are all the *Offspring of God*, we had our Being from him, and we subsist by him, and are continually maintain'd and upheld by his Providence. So in another place, 1 Cor. 15. 33. he argues thus, if there be no Resurrection, then we may live as we list, and wholly give

up our selves to all Sensual and Bodily Pleasures, *Let us Eat and Drink, for to morrow we die*, v. 32. But *be not deceiv'd*, saith the<sup>o</sup> Apostle; entertain not such false and deceitful Principles; for they will certainly deprave your Minds, and corrupt your Practices. To confirm which he alledges that Testimony of *Menander*, a *Pagan* Writer; *Evil communications corrupt good Manners*. We see then; that this is an Apostolical way of strengthening Mens Belief. Wherefore let it not seem strange, that I support your Faith in the same manner, that is, that I corroborate it by Humane Testimony, and that I have endeavour'd to add degrees of strength to it by those other Arguments which I before propounded. For this is certain, that none but giddy Enthusiasts will wholly throw aside the aids and auxiliaries of Humane Authority and Rational Arguments.

But here I must insert this (that I may not be mistaken) that these Reasons and Arguments which I have been speaking of, must not be thought to have such vertue and efficacy in them, as always to produce Faith. We must not encline to any such notion as this, for we might be soon confuted, if we did from the known Examples of Unbelief in Persons, who are most capable of apprehending the force of Argumentation, as the *Jewish* Doctors and Rabbies, and the *Pagan* Philosophers and Wise Men in our Saviour's time, and in every Age some of those who are most eminent for Parts and Rational Endowments. But this is it which I assert, that these Arguments are of great usefulness; and in themselves carry weight and force, and often prove successful; but it is the fault of the Persons to whom they are propounded, that they do not always prove so. Nevertheless, it is proper that they should be made use of, because the Vertue of them is actually experienc'd by many, and one wou'd think it should be pleasing and acceptable



table to any sober Persons, to see what *Good Grounds* there are of their giving Assent to the Truths which are propounded to them.

## C H A P. IV.

**FIFTHLY**, I will shew the Reasonableness of the Christian Doctrins consider'd in themselves: This will be unspeakably serviceable toward the settling and confirming our *Assent* unto all the Truths comprized in the Christian Religion. Whether we look upon Christianity as it is given to instruct us in the true Notions of things, and to furnish us with Right Principles of Knowledge; or whether we consider it as it directs us to Practice, and hath immediate influence on our Lives, it is on both accounts most Congruous to Right Reason. Not only as it enlightens our Minds, but as it regulates our Actions, it is worthy of Reasonable Creatures: We may find in it those excellent Maxims which are congenite to our Minds, and are nothing else but the Law of Nature and Right Reason. We meet here with things which are most agreeable to our Faculties, such as a Man, even as he is rational, cannot but give his Assent to. For this is certain, that there is a greater proportion betwixt Vertue and our rectified Minds, than there is betwixt Vice and them: For the Nature of Man doth not primarily covet Error, and encline to Sin. No, this is an enormity of the Faculty: This argues the Will and Affections to be depraved. When we act any thing that is contrary to the Laws of Righteousness, we affront our rational Nature, we do things repugnant to our primitive Temper, we contradict that first Principle in us



which checks Sin, which discountenances it, and which endeavours to restrain and stop it, altho' the suggestions of Satan, and our depraved Minds, bad Education, Interest, Evil Habits and Custom bias us to the contrary. But this is undeniably true, that every wicked Person must first of all bid defiance to *Reason*, before he doth so to *Religion*. For the Service of God is every ways adapted to our Natures. *What doth the Lord require of us but to deal Justly, to love Mercy, and to walk Humbly with our God?* And what else doth *Right Reason* require of us but these? Is it not the most reasonable thing imaginable, that we should endeavour to please our Maker, and to do whatever is acceptable to him? Certainly, for a Creature to contradict the Divine Commands, is most Absurd and Irrational, as well as it is Dangerous and Pernicious. It is most just and reasonable, that we should entirely devote our selves to God, since we are His, and on Him depends all our Happiness. Hath he not deserved the utmost Service from us, having given us our Being, and made us capable of serving him, and having daily taken care of us, and provided for us through our whole Lives? I only ask this Question, Is it unreasonable to be Grateful? Besides, it cannot be against Reason to consult our greatest Profit and Advantage: By serving of God we desire a Blessing on our selves here, and we have the hopes of a Reward hereafter. Whilst we are kind and loving to our Brethren (which is one of the Principal Offices of our Religion) we do our selves the greatest kindness at present, and we secure our Happiness in another World. Thus Christianity abets all the right Notions and Sentiments, which the most improv'd Masters of Reason and Ethics agreed in. Which gave occasion to *Tertullian* to say, \* *The Soul of Man*

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\* Apologet. cap. 17.

is naturally Christian; and to † *Justin Martyr* to give the Title of *Christians* to *Socrates*, *Heraclitus*, and some other Heathens. So *Minutius Felix*, in his *Octavius*, shews how the Philosophers agree in many things with the Christians, and then concludes, that a Man would think that Christians at this day are Philosophers, or that the Philosophers heretofore were Christians. The Sum of what hath been said under this Head is this, that the Laws of Christ establish those of Reason, and authorize all the Maxims, which a Wise and Moral Person builds upon, and conducts his Life by. The Christian Institution dispenseth not with the Laws of Just and Right, and it grants no Licence to do that which Reason (and by Reason I always mean Rectified Reason, as by Nature Innocent Nature, not that which is corrupted and depraved) dictates not to be done; for else we should cease to be Men, when we become Christians. Nay, Christ Jesus and his Evangelists and Apostles, in their Writings and Discourses, have improv'd Morality more than all the Heathen Philosophers, and best Professors of Ethics ever did.

But I must proceed yet further, and shew that *Christianity* as it more particularly contains a System of Divinity deliver'd by our Saviour, as it hath peculiar Principles and Doctrins, different from all Institutions besides, as it is thus consider'd, it is highly agreeable to the rectified Reason of Mankind. For I demand, is it not fitting and congruous, that the World being so bad and miserable as it was, should have one to direct, guide and restore it, both by his Precepts and Example, and to help Men in their warfare against the Enemies of their Happiness? Is it not rationally desirable, that God should shew Mercy to

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† *Apol. 2. & Parænetic. ad Græc.*

lost Man, and that he should, to accomplish that, do some great and wonderful thing? Is it not consentaneous to right Reason that lapsed Man should have a Mediator between God and him, to reconcile him unto God, and that this Mediator and Redeemer should be one in whom God condescendeth to Man, and one in whom Man may be encourag'd to ascend to God, and partake of his Favour? Is it any ways incongruous and inconsistent, that the same Person should be both God and Man? Is it disagreeable to Reason, that when God and Man were at Enmity, there should be a reconciling them by that Person, who was both Divine and Humane? And doth not this look like the only way of making an Union between the distant Parties? I cannot see, but that the Union of the Eternal Word, with the Humanity, is intelligible enough; for tho' the two Substances of the Godhead and Manhood are become one Person, yet by their being united, they cease not to be two individual numerical Beings, and therefore there is no Confusion made by the Hypostatic Union. Is it not suitable enough to Reason, that this Person who would Save and Redeem us, should take our guilt upon him, and suffer in our stead, and rise from the Dead, and ascend into Heav'n, to give us thereby a visible demonstration that there is indeed a Resurrection, and a Life to come, and to let us know, that the minding of these is our greatest Concern? Is it not reasonable, that when God would save Sinners, there should be no violation of any of his Attributes; but that Mercy and Justice should kiss each other, and that whilst there is a design to save Offenders, they should not be encourag'd in their Sins by any hopes of Impunity? And how could this be more fitly brought to pass, than by the punishing of him who undertook the rescuing of lost Man? Was it not congruous to Reason, that so odious a thing as *Sin* should



be publickly condemn'd and put to Shame, although the *Sinner* be graciously pardon'd? Did not the Justice of God require that Sin should not go unpunished, and consequently that God should not pardon it without a Satisfaction and Recompence? And was there not grounded on this that admirable contrivance of Justice and Mercy? Of Justice in punishing Sinners in the Person of Christ; of Mercy in forgiving Sin for Christ's Merits? In a Word, was it not become necessary that God should unite himself to our Humane Nature, in order to the Saving and Redeeming of us? And do not the equity and decorum of this Dispensation appear in the several particulars that I have mention'd?

Is not then Man's Restoration wrought in a way that is most Equitable, and most conducing to God's Glory? Is there not a Congruity, a Reasonableness, yea, a Necessity of our being Redeemed and Saved in this particular manner by him that was both God and Man? Are not all the Attributes of God magnified in this glorious Undertaking of the Son of God, *viz.* his becoming a Sacrifice for the Sins of the World? Is not this way of Satisfaction to the Divine Justice admirably fitted to the exigencies of our Nature, the circumstances of our condition? Is not this method of Man's Redemption and Restitution suitable to his Misery? Yea, doth it not exactly answer all we can wish and desire, and is it not adapted to all the Reasons of the thing itself? I don't say that these sublime Truths and Doctrins were found out, or could be found out by Natural Reason. No, this is more than ever the Reason of Angels or Men could reach to; but this is that which I assert, that since these Doctrins are discover'd by a supernatural Light, and are reveal'd in the Scriptures of the New Testament, we cannot but subscribe to them as Reasonable and Equitable. These great Divine Transactions,



and the Carriage of Man consequent on them, may be made out to be Fit and Expedient, Convenient and Decorous, Reasonable and Equitable, and even accountable to the most Curious, but modest Enquirers. I might further enlarge on the reasonableness of Man's Carriage and Behaviour in the present circumstances. Is it not meet and reasonable, that Repentance and a Holy Life should be the *means and conditions* of Forgiveness of Sins, and of all the great Advantages and Privileges attending Christ's Glorious Undertakings? Are not these Terms the most just and equal imaginable, and is it not most just that we should perish eternally if we refuse the same? Can we in reason expect that our Sins should be forgiven, if we wilfully persist in them? Can we hope that Christ should Save and Redeem us, if we never take care to obey his Laws? Can we promise our selves Happiness hereafter, when we live Unholy and Ungodly Lives here? No rational Person can entertain any such thing in his Thoughts. Thus whether we respect what God hath done, or what he requires of us, all things agree, and all are very consistent and uniform. The whole frame and model of them is fair and rational, clear and regular, and well digested.

But if it be said, that some of the Christian Laws are too severe, *viz.* when we are commanded to deny our selves, when we are forbid to strike again, and to render Evil for Evil, and (which is yet harder) when we are bid to take up our Cross, and to lay down our Lives for Christ, if we be call'd to it; I answer briefly, that as to the former, *viz.* rendering Evil for Evil, and a revengeful return of Injuries; this is a thing which hath been inveigh'd against, as *highly unreasonable*, even by the best sort of *Heathens*; and the Practice of *Lycurgus*, and others celebrated in *Pagan* History, tells us, that they had a great dislike of it. And as to both this, and  
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the latter part of the Objection, I reply, that there is an infinite and unspeakable Reward promised in another World, as a recompence to those who deny themselves in this, who lay aside Revenge, and submit their cause to God, and suffer for Righteousness sake, and even part with their Lives for the Truth. That the Martyrs to purchase Heaven, should despise this Earth, that to escape Eternal Flames, they should endure those at the Stake, is most accountable to the strictest Reason in the World.

Besides, I could suggest to you as to *Self-Denial*, that (as sour and severe as it looks) it is the most reasonable Task imaginable. For what is more reasonable and worthy of a Man, than to cross his Brutish Appetite, to resign his inordinate Lusts to the Government of his superior Faculties, and to Live wholly under the Regency of them? Whilst we deny our selves, and mortify our Lusts and Passions, we unspeakably befriend our selves, we thereby render our Lives Quiet and Sedate, chearful and comfortable, we promote our bodily Health, and we secure the Happiness of our Souls. It was a singular favour which was granted to *Noah*, to be shut up in the Ark: Our confinement is no less safe and advantageous to us. Our Saviour hath set us no limits and restraints, but where the taking our Liberty would prove exceeding hurtful to us. And then certainly such restraint ought to be look'd upon as the greatest and most desirable Freedom. In short, let it be remember'd, that a Person of the greatest Reason among the Moral Philosophers thought fit to make *Bearing and Forbearing* the Sum of all his Ethics. Shall it be thought then unworthy of Christ to make *Self-Denial* and *Suffering*, the grand Duties of the Gospel?

But it would be necessary to make a short Reply to another *Objection* which lies in the way, and that is this. How can God's assuming of Flesh, and submitting

mitting to a vile and contemptible condition here on Earth, and suffering Affronts and Persecution, and even Death itself be reconcil'd to *Reason*? Are not these too low and mean, and base for the Sovereign and Almighty Being? This particularly was *Celsus's* cavil against Christianity: It is an unbecoming thing (said he) for God to be inclosed in a Woman's Womb; and as for his dying on the Cross, that was the most unaccountable thing of all; for he would have avoided Death, if he had intended to shew himself a God. But I assert, that it is no ways Irrational to believe these things of God, neither are they unworthy of, or unbecoming a Deity. That the Divinity should be Incarnate, is no incredible notion, as appears from the sentiment of one of the Gentile Sages, I mean *Plato*, who hath these strange Words, *Not Man, but God is the measure of all things, especially if God be made Man.* It was an high flight, and above a Poetic rapture; for the *Poets* made Gods of Men, but see here this Philosopher would have God made Man, and he wishes it for the good of the World. We are not to think that he had an idea of the Design of satisfying offended Justice, and making atonement for Men's Sins by such an undertaking (which is a discovery peculiar to the Gospel) but only this we gather from what he saith, that he had some general apprehension of the Incarnation of the Godhead, and he did not look upon it as a thing unreasonable. He did not think it below a *God* to condescend to Flesh, and to invest himself with Humanity. The *Poets*, who were the *Divines* among the *Pagans*, and were presumed to be Men of *Reason*, as well as Fancy, tell us, that their *Jupiter* turn'd himself into several Likenesses and Figures, and more than once took the Shape of *Men*. Shall it then be incredible and irrational (saith *Origen* in answer to *Celsus*) that the Son of God came down from Heaven



to assume Humanity, when it was to do Offices of the greatest kindness to the World? The great God did this out of his Divine Philanthropy: He vouchsafed to live here in a poor and mean condition, and, at last, to expire on the Cross; but it was out of pity and love to Mankind, and to make them eternally Happy. This surely should be so far from being cavill'd at, that it ought to be reckon'd a singular and matchless favour done to us, and he that doth not acknowledge it to be such, deserves to have no Portion in it. But let it be consider'd withal, that this Humiliation was attended with Glory, and even whilst the Babe Jesus lay in a *Stable*, a *Star* was over his Head. He was affronted and persecuted; but, at the same time he wrought Miracles which no Humane Power could effect; the Devils trembled at his presence, Angels minister'd to him, and the whole World was at his beck. As for his *Dying*, that was the most Noble and Glorious thing of all; for he freely and generously gave himself a Sacrifice for our Sins; he died that we might not perish Eternally. What Absurdity is there in this? He suffer'd Death, but his *Godhead* did not suffer, his Divinity remain'd entire, and was not capable of being diminished.

This must be remembred, and then we may easily reconcile all these things to *Reason*. He that was God was Born, and Suffer'd, and Died; but the Divine Nature itself was subject to none of these. Now these things being so, there is no ground of cavilling against them as Mean and Contemptible, Base and Unworthy. That God, who was infinitely happy in himself, should design to do all this; and that for vile Dust and Ashes, sinful and ungrateful Creatures, that are never able to make returns proportionable to his Kindness, this certainly is so far from being *despised*, that it ought to create in us the greatest Wonder and Astonishment imaginable. No marvel then,



then, that the Apostle cries out, *I am not ashamed of the Gospel of Christ*, (Rom. 1. 16.) and again, *I determined not to know any thing among you, save Jesus Christ, and him Crucified*, (1 Cor. 2. 2.) the undertakings of the Son of God for the Redemption of Mankind, being such great and glorious things, and not any ways unworthy of God, and of the Blessed Author of our Religion. And thus I have briefly answer'd the *Objections* which are levell'd against the *Reasonableness* of our Religion. And from what hath been said under this last head, I hope I have made it appear, that Christianity is every way agreeable to the dictates and prescriptions of sound Reason, and that the Doctrins of the Christian Religion are a consistent and rational System of Belief.

I might adjoin unto the foregoing particulars the exact fulfilling of the several Predictions and Prophecies in the Scriptures. For a very Judicious Man hath observ'd, \* "To foretel things that fall not only by the constant and observable course of nature, or which have no dependance on any visible cause already attempting their effect, is that kind of Prediction which only deserves the Title of *Prophecy* or *Divination* properly so call'd, and is not communicable to any Creature, save only by participation of the Divine Spirit. And consequently this is a good Argument of the Divine Authority of the Scriptures. And so is the exemplary Holiness, Innocency and Integrity of the Persons, who deliver'd and preach'd the Christian Doctrin to the World. These (with several other things which I have insisted upon in † another place) are farther Proofs and Demonstrations of the Truth of Christianity.

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\* Dr. Jackson. Vol. 2. Book 7. Sect. 2.

† *A Discourse of the Truth and Authority of the Holy Scriptures.* Ch. 1, 2, &c.

I conceive it is evident from the whole, that our Faith, as it is at present consider'd, under the Notion of *Assent* or *Persuasion*, hath very great Supporters, and that the Truth of the Christian Religion is as clear as an ocular Demonstration. He that denies Christianity, may with the same reason cast away *Euclid's* Elements as a mass of Nonsense, he may as well refuse the Testimony of his Eyes and Ears; and, in short, he may on the same account bid defiance to all Sense and Reason. It is true, they that had the Happiness to live in the days of Christ, and his Apostles, personally *saw* their Works and Miracles, and so by the help of their *Sense* they Believed. But tho' this be not our case, yet we have as much reason to give credit to what Christ and the Apostles did, as they that lived in that time, for all those things are faithfully recorded in the Writings of the new Testament, which were dictated by the Holy Ghost, and therefore we may rely upon them, tho' we were not Eye-witnesses of those things. And besides, there is Humane Testimony, and there are Arguments of all sorts to persuade us to believe the Christian Religion. *This* (I suppose) occasion'd that saying of an Ingenious and Learn'd Person (the Author of *Religio Medici*) *I bless myself, and am thankful that I never saw Christ, nor his Disciples.* The Words sound somewhat oddly, but his meaning was *This* (and so there could be no harm in it) *viz.* That his Faith or Assent had sufficient bottom in the Arguments and Demonstrations which are brought to prove the Christian Religion. And those are so urging and convincing, that he needed not the Ocular Proof of Christ's being on Earth, to persuade him of the *Reality* of his being there, and the certainty of his saying and doing all those things, which are recorded by the Evangelists and Apostles. This Person was so far from taking up that wish of *St. Augustine*, to

wit,

wit, that he might have seen Christ in the Flesh; that he rather chooses to believe Christ without seeing him: For he can freely give up his assent to Christianity on the sole account of those Arguments which prove the Truth of Christ's being on Earth; and the truth of all things else which are deliver'd concerning him and his Doctrin, his Life and Death, and what ever follow'd thereupon. And this we all ought to do, considering that God hath given us all the Security imaginable, and all the satisfaction we can expect or require that these things are so, and that they are not falsities.

More especially we are to rely on the Divine Testimony, the Word of God in the Inspired Writings, because these cannot fail us, they being endited by him who is Truth it self. Wherefore we are to abhor that Doctrin which hath been publish'd of late, that *\* Divine Revelation is not a motive of Assent, nor a ground of our Persuasion, or a reason we have to believe a thing.* And that other Doctrin, which is nearly related to this, ought to be exploded by all Christians, that *Faith and certainty are inconsistent, and that Faith goes only on probable grounds. Bring Faith to certainty, faith † One, and it ceases to be Faith. When it is brought to certainty, Faith is destroy'd.* And again, *|| He that saith he barely believes, acknowledges that he assents to a Proposition as true, upon bare probability.* An other puts Probability into the Definition of Faith, in his *Mathematical Principles of Christian Theology*: As if the Veracity of God were not as good a foundation for *Certainty* as any other proof whatsoever. Yes certainly, it is as good and valid, and what is convey'd to us by Divine Revelation is every whit as Indubitable as what we assent to by rational proofs and

\* Christianity not mysterious p. 38.

† L. 's 2. Lett. to the B. of Worcester. p. 95.

|| 3. Lett. to the B. of W. p. 159.



argument. But blessed be God, we have both. And now it is our business to give heed to those Divine Truths which are propounded to us, and to entertain them with a firm Assent. The generality of Christians have a weak and languid belief of the Articles of their Religion, because that belief is not well-grounded; they believe Christianity because it is the Religion of the Country, or because it is the Fashion and Vogue, or because their Education deriv'd it to them: But we are to Assent to our Holy Religion upon other grounds, and I have shew'd what they are. It is our concern to attend to them, that our Assent to Divine Truths, may be strong and vigorous.

And this we are to know and remember, that unless we believe aright (as well as practise aright) we shall never arrive at Bliss and Happiness. The fore-mentioned Writer was much in the wrong, when he told his Readers that \* *none are Sentenc'd or Punish'd for Unbelief, but only for their misdeeds*, which is directly contrary to what our Saviour saith, Mark. 16. 16. *He that believeth not shall be Damn'd*, and Joh. 12. 48. *He that receiveth not my words hath one that judgeth him: The word that I have spoken, the same shall judge him at the last Day.* And the Reason of the thing it self may convince us of this, for if we believe not right in our belief, we must needs be wrong in our practice: If our Faith be amiss, our Lives will be irregular; and if they be so, the Sentence at the last Day will pass upon us accordingly. Wherefore let us not listen to the vain Suggestions of those who make it their work to undermine our Faith, and especially disparage the Christian Religion: But having such solid grounds for it, let us nourish in our Minds a firm persuasion concerning the Truth, and Reality of all those things, that are recorded in the *Old and New Testament*. The first and



radical default of Men is, that they do not truly and really believe that these things are true, that they are indeed such as they are represented in the Scriptures. Here they fail at first setting out; they stumble at the threshold, they are defective in the first act of Faith; and thence it is, that the other acts of it are quite stifled. For if there be no well-grounded *Assent* to the Truth of Divine Matters, there will be no *Approving* of them and their Author, and there will be no *Reliance* upon them. It is true, God can work upon the Will and Affections first, and then engage the Understanding: His Method is not confin'd, but generally he begins with the Intellect, and makes that subservient to the operations of the Will. Assent being the *First and Leading Act* of Faith, it makes way for the rest; and if we be not well inform'd and settled here, we can't expect to go on with any success in the other exertments of Faith. But if this be firm and stable, it will facilitate the other two acts of Faith. This is the Foundation on which they stand; yea, this is the Basis on which the whole superstructure of Christianity is built. Therefore I have taken care to fix this, and to make it stable and substantial. And we must every day endeavour to establish it more and more, and to be thoroughly persuaded and convinc'd of the Reality and Certainty of the Christian Institution, now especially when Atheists and Theists, and the whole herd of Scepticks strike at all reveal'd Religion, and laugh at *Believing* as a canting term.

But let us remember that this was the guise of the old *Pagans*; they scoffingly call'd the Christians *Believers*, and thought this Name a sufficient disparagement to them. *Origen* tells us, that they were won't to laugh at them for saying, \* do not examine

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\* Μὴ ἐξετάζει, ἀλλὰ πισῶσον, πίστις σε σώσει σε. Cont. Cels. lib. 1.

but Believe, thy Faith shall save thee. \* *Arnobius* likewise observes, that this very thing was commonly objected against the Primitive Christians. And *Gregory Nazianzen* acquaints us, that the Apostate *Julian* jeer'd the Christians for their Name of the *Faithful*, and used commonly to say, † nothing but Believing is the Christian's Note, and that their Religion requir'd nothing but Faith. To which that Learned Father replies, that this sort of Raillery would not have been used against the Christians, even by the *Pythagoreans*, who thought it sufficient reason to believe any Doctrine, if it was delivered to them by their Master. If *his* Authority was of so great force, certainly that of the Inspired Writers (from whom we have our Religion) is much greater, and therefore it is highly reasonable to believe all that they say. We believe upon the Divine Testimony, and this is beyond all exception.

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## C H A P. V.

**A**N D now here I had pass'd to the consideration of the next act of Faith, if a great Obstacle had not lain in the way, which hinders me, at present, from going any further. It will be objected that I have under this former Head of *Assent*, mix'd *Faith* and *Reason* together, I have undertaken to persuade Men to the Belief of the Doctrins of Christianity from Humane Arguments as well as Divine Testimony: Which is a procedure that is not to be al-

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\* *Adv. Gentes. lib. 2.*

† *Οὐδὲν ἄλλο τὸ πισδεσθαι ἢ ἠμελίεσθαι ἐπὶ σοφίας.* Orat. 3.  
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lowed; for the Word of God can support itself without humane aid. When we *believe* a thing, we don't proceed upon the intrinsic Reason of it, but on the Testimony that is given concerning it. Faith is an Assent grounded upon Authority, and that of Man, or of God; and the proper foundation of Religious or Christian Faith is the Word of God, or Divine Revelation. Wherefore Reason and Argument have nothing to do with Revelation. Yea, *Faith* and *Reason* are contraries; because a Man believes that which is above, yea, contrary to his Reason. It is in vain therefore to attempt to make a mixture of things that are inconsistent with one another; it is needless to prop up Faith with the weak and feeble supports of Logic; it is idle to make Natural Reason the Foundation of Supernatural Truths; it is to no purpose to offer rational Proofs and Evidences of those Doctrins which are founded on the bare Authority of the Speaker. In short, it is absurd to persuade Men to the belief of Divine Matters from Humane Topicks (as I have done in the foregoing Discourse) and to make Reason the ground of our *Assent* to those things which are the meer Objects of Faith.

To give a full and satisfactory Answer to such suggestions as these, I will shew that Reason and Faith, Humane Argument and Divine Authority are not inconsistent, but are serviceable to one another. And to do the Truth and the Cause of Christianity that right which they may justly challenge, I will here take occasion to demonstrate the great usefulness and necessity of Reason in the conduct of the Christian Religion, and in order to a well-grounded *Assent* to those things that are contain'd in it, which Assent I have prov'd to be the first part of *Faith*.

First, I will make it evident that Reason and Faith are not inconsistent, or any ways contrary to one another,



nother, but that they mutually help each other. Though Faith be a Supernatural thing, yet it agrees with Reason, which is a Natural act. And though Faith immediately relies upon Divine Authority, yet mediately it depends upon Reason; because, by Reason we come to know the Truth of the Authority, and so Faith is back'd and help'd by Reason, and in some measure guided by it. Reason, it is true, is *Perfected* by Faith; but Faith *supposeth* and *implieth* Reason, and ever makes use of it. If we take notice of these three divers and distinct Spheres of Knowledge, *viz.* Sense, Faith and Reason, we shall find the true order and managing of them to prove what I assert. The superior faculty must not be measur'd and call'd to account by the lower one. *Reason* is not to be brought to the Standard of *Sense*, and *Faith* must not be subject to either of them; but they are both to be captivated to the obedience of Faith and Divine Revelation. But yet this you must observe, that altho' Faith be more sublime than Reason, yet it doth no more destroy Reason, than Reason doth Sense; yea, both Sense and Faith accept of the guidance of Reason, as appears from the different order and ranks of proving things. Some things can be proved by Sense, others by Reason, others by Faith; all things can't be proved alike, but what is proved by Sense and Faith, is prov'd also in some manner by *Reason*; so that the Sphere of *Reason* is the largest and most comprehensive. Reason transcends Sense, and Faith surpasses Reason; but Reason is made use of, and is very serviceable when we converse with Objects of Sense, and when we Believe: In the former case to correct the deceptions of Sense, in the latter to expedite our Faith, by giving a rational account of the things that are propounded to be believ'd. This may seem strange to some who have but slight notions of things; but to any Man that



considers and weighs them well, it will not appear strange and incredible. For I might shew in several instances, (and I have in some measure done it already) that the Doctrins and Principles of Christianity, and the Rules and Precepts of it hold a congruity, and proportion to our intellectual faculties. It were easy to make it yet further appear, that there is nothing requir'd of us to be believ'd or done, but what is some ways adjusted to the argumentation of sober and intelligent Men.

But are there not great and profound *Mysteries* in Christianity, which are far exalted above our Understandings, and which Reason hath nothing to do with? Yes, we willingly grant that there are great Depths and Mysteries in our Religion, which no Humane Understanding can comprehend. We have finite Intellects, and know but few things: God therefore must be greater than we are able to conceive, or else he is not Infinite. It wou'd argue him to be imperfect (which is as much as to say, no God) if our shallow Understandings could fully comprehend him. This I am sure is *strict Reason*, and those who lived wholly by this Light, thought it not unworthy of their Religion and Temples, to have *Sphinxes*, puzzling *Riddles* and *Mysteries* annex'd to them. There are, and will be many dark Doctrins which our Reason cannot clear, many Abstrusities which our most piercing Judgments cannot unfold. To speak freely, if we go about to examine all the parts of Christianity by the light of Reason, and to weigh the Principles of our Faith in the ballance of our own deceitful Understandings, and resolve to Believe no more than what our Reasons can demonstrate to us, we by this means ascribe less to God, who neither can, or will deceive us, than to our own deceivable Understandings; and therefore we act *Irrationally*, whilst we pretend to do the quite contrary. I desire then

then I may not be mistaken : I hold that there are many things in the Gospel above Reason. But notwithstanding this, I assert that there is nothing in Religion *contrary* to it. We may believe above Reason, but not against it: We may believe many things, the Reason of which we cannot fathom ; but we are not to believe any thing which we have no Reason to believe. A Worthy Person delivers it thus, \* “ Right Reason, tho’ it be not the positive  
 “ and Affirmative measure of some Articles of Faith,  
 “ yet it is the Negative of All. So that whatever is  
 “ contradictory to right Reason, is not to be admit-  
 “ ted as a Mystery of Faith, because nothing can  
 “ be True and False at the same time ; the Affirma-  
 “ tive and Negative cannot both be True : For then  
 “ the Affirmative would be True and not True,  
 “ which is a contradiction. It is utterly irrational to  
 believe things *Impossible*, for such are things which are absolutely *against* Reason ; but it is not unreasonable to believe things that are *above* our Reason, nay, these things are *fit Objects* for our *Belief*, according to that of an Antient Father, † the things which surpass our Humane Conceptions, are to be Honour’d and Dignified with our firm Belief.

And we may ascertain our selves of the Truth and Reality of them, although the *manner* of them be far above us, and baffleth our subtlest Conceptions. Excellently well to this purpose, that Learn’d Father, \* *It is a proof of downright Unbelief to ask, How? When we speak of God and matters of Faith.* So we read, that one of the Bishops at the *Nicene Council*, admonish’d a Philosopher (who was full of his Quirks

\* Bp. Taylor in his *Dust Dub.*

\* Πίσει τιμάσω τὰ ὑπὲρ νοῦν. Cyril.

\* Σαφῆς ἔλεγχος ἀπιστίας, τὸ Πῶς οὐ Θεὸς λέγειν. Just. Mart.

and Cavils) \* not to say, How? about the Divine Mysteries of Religion; for these things are ineffable and incomprehensible. And with this agrees another of the Antients, \* When the Divine Power (saith he) bringeth to pass any thing, let not the Question, How? have any place. We must give our Assent to what is Divinely reveal'd, tho' never so incomprehensible to Reason. We are not to insist upon what Reasons God hath said this or that, after we have Reason to believe that God hath said so. It is the highest act of Faith to depend upon undoubted Revelation. I grant that many Truths in Holy Scripture concerning the Fall of Adam, concerning his recovery by Christ Jesus, and the wonderful method of our Redemption and Salvation, were not discover'd, yea, could not be discover'd by Reason; and that is the cause why the most improved Moralists, the greatest Rationalists among the Pagans attain'd not to the Knowledge of them. And the Reason why the utmost researches of Humane Thoughts could not reach these things is this; because they are free actings of God, and wholly depend on his Free-will and Pleasure, which cannot be understood and known without Revelation. Thus these Divine Truths are *above Reason*, that is, there could be no Natural Discovery of them, and even now when they are discover'd, the *exact manner* of them cannot be fully comprehended by us.

But this is that which I say, and I hope I may say it without offence to any sober Man, that upon the revealing and discovering these things to us, they

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\* Μηδαμῶς ἐπὶ τῆς τῶ Θεῷ μυστηρίων, λέγειν τὸ ὅπως ἀπόρρητα γὰρ εἰσι καὶ ἀνεπιλόγιστα. Gelaf. Cyzicen.

\* "Ὅταν ἡ Θεῶα δυνάμις ἐνεργῆ, τὸ Πῶς μὴ ἔχεται χώραν. Isidor. Pelus. Epist. l. 4.



are reasonable, highly reasonable. Humane Reason could not of itself have given us an insight into the way of God's being reconcil'd to Man, and the like Doctrins; but since they are declar'd to us by Divine Revelation in the Scriptures, our Reason cannot but approve of them, and applaud them, and justify all the Divine Proceedings in the wonderful restoration of Mankind by Christ Jesus. The great Apostle attests this Truth in *Rom. 10. 6, &c.* assuring us, that *the Word of Faith is nigh us, and in our Hearts*; as for example, he tells us, *Christ's coming up from the Dead, and his ascending into Heaven,* which are Articles of Faith, are such as our inward Persuasions and Reasons close with. Though it be an act of *Faith* to believe these Truths, yet it is also a deduction of *Reason* to embrace them when once discover'd. And so as to the other points of Christianity, tho' we believe them, yet, at the same time, we exert our Reason in the entertaining of them. Faith bids me believe whatever God reveals to be True; and my Reason tells me that I ought to do so, *i. e.* to give credit to a Divine and Infallible Testimony. Humane Reason dictates that God cannot deceive us, and that whatever he discovers to us for Truth, cannot but be so: Wherefore when we give assent to the greatest and profoundest Mysteries of Christianity, we *rationaly* assent to them, our Faith is a most reasonable act. When, as a Believer, I assent to what God attesteth, I as a rational Person know such an attestation to be unquestionable, and therefore I assent to it. Thus Faith is so far from extinguishing Reason, that it exalts and improves it; and the more we exert Faith, the more rational do we shew our selves. Where there is a well-grounded Faith, there is Reason; and where there is the highest exertment of that Grace, there is the greatest use and improvement of this rational Power. The great Sr.



*Augustine* hath briefly, but fully compris'd this in the following passage, \* We could never be induced, saith he, to believe that which is above our Reason, unless itself had persuaded us that there are some Doctrins which we do well to believe, tho' we are not able to apprehend them.

Thus I have dispatch'd the first thing I undertook (in answer to the *Objection*) namely, to shew that Faith and Reason are not contrary to one another, but Friendly agree together.

The second thing then that I am to prove is, that Reason is absolutely useful and necessary in Christianity, and that we ought to be conducted and managed by it in our choice, and in our defence of the Christian Religion, and that we are to prove and assert our Faith, and all the Articles of it by *Reason*; and God hath given us Reason for that purpose. As Reason bids us listen to God when he speaks, that is, to attend his reveal'd Will in Scripture, so we are to *evidence* to our selves (as far as we can) the Truth of this Will by such Arguments as our rational nature dictates to us. To *evidence*, I say; for we are to distinguish between *Faith* and the *Evidence* of Faith. We must hold, that Divine *Faith* is ultimately resolv'd into the *Word*, or *Authority of God*; but we are to hold likewise, that the *Evidence* of Faith is ultimately resolv'd into *Reason*. If any Man pleases to take pains to examine this, that I say, and to scan the force of it, he will find, that it gives him a true and exact account of the matter that is now before us, and which is so commonly misunderstood, because these Propositions which I have laid down, have not been duely weigh'd. Now then I find upon enquiry and reasoning that the Scripture, in which

the matters of Faith are contain'd, hath the greatest Proof and Evidence imaginable, it hath undeniable Testimonies to confirm the reality of all that is contain'd in it. If the exemplary Holiness of Christ, and his Apostles, if the wonderful Propagation of the Gospel, if Signs and Miracles, and Voices and Apparitions from Heaven, if the verifying of Predictions and Prophecies, and the like are such Proofs as we can acquiesce in, we are abundantly stored with them. There is no Evidence wanting that we can rationally desire. The nature of the things themselves will not admit of any other proof than we have, and those are sufficient. If any one ask me why I *believe* the Doctrin of the Gospel to be Divine. I answer, because I can prove it to be from God; this I can make good by Arguments, which evidence a Doctrin to be Divine. And, besides, I resolve my Faith into *the Credit and Faithfulness of the Speaker. The Veracity of God, who speaketh in the Scriptures, is a sufficient ground of my believing those things, and consequently an unquestionable proof of Christianity.*

But then, before I can admit of this proof, founded on the Authority of the Revealer, I must prove this Authority, that is, I must make it out by Reason that God speaks in the Scriptures, and that those Writings are of Divine Authority. For we can never know whether a Doctrin be reveal'd by God, but by examining by Reason, whether it came from him or no, and it is as certain, that we are not bound to own any Revelation, unless we have good Reason for it. They that Discourse otherwise, intend to introduce an irrational and groundless Religion; and they take the course to impose upon themselves, and others, in matters of the highest moment. For unless we make use of rational Evidence, any thing may be imposed upon us as the Word of God. But to prevent this, we  
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are bid to try or prove the Spirits, whether they are of God, 1 Joh. 4. 1. which cannot be done without the help of Reason, whereby we examine the Doctrins propounded to us, and judge of the truth or falsity of them; and even when we bring them to the test of Scripture, and compare them with what is said there, we must manage this by Reason, which is serviceable to us to draw inferences and educe Conclusions; For Truth is founded on Consequences, as well as express Words of Scripture, and therefore Reason is useful to us here to enable us to discern what consequences and deductions are to be made from this, or that place of Scripture. The short is, we embrace Christianity because of its Author, who is infallible; we take it, because he hath deliver'd it to us, but our Reason must be helpful to us, to tell us whether he be the Author or no, whether such Doctrins are reveal'd by God, whether such Propositions are in God's Word. And when by rational Arguments we have found that such Propositions and Doctrins are from God, *i. e.* are contain'd in Scripture, our Reason bids us acquiesce in this, and forthwith yield an entire Assent to all those Doctrins and Propositions, because Scripture is an infallible Director.

And after all, let not any Man misapprehend me, and think that I am applauding the guidance of Reason in Religion, as abstract from the operation of the Holy Spirit. No Man can attain to such a knowledge of Divine Truths, and such an Assent to them as will be available to Salvation, without the special and peculiar assistance of this Divine Director. The natural Understanding, since the Apostacy of Adam, is depraved, and therefore when I speak of Reason, I mean not that faculty meerly as it naturally exerts itself, but as it is enlightned and directed by the power and efficacy of the Holy Spirit, and as it is

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actuated by it. There must be this supernatural Light to direct us to understand the Will of God aright. This must qualify and fit us for apprehending and receiving those Heavenly Doctrins: This is requisite to illuminate our Minds, tho' it must be done in the exercise of our own Reasons and Understandings. This I take to be the true notion of our Conduct in Religion. And thus I have endeavour'd to give unto *Faith* the things that are Faith's; and unto *Reason* the things that are Reason's. And it appears from what hath been deliver'd, that *Faith* and *Reason* are consistent, and that the use of this latter is necessary in the matters of Religion, yea, that there cannot be an Assent of Faith without Reason: Yea, that if we do not assert and maintain the use of Reason, we destroy all the Mysteries of Religion, and Faith itself. Therefore a \* Learned Man among the Dissenters, who was far from giving too great a deference to Reason, published a Treatise which he fitly Entitul'd, *The Reason of Faith, or the Grounds whereupon we believe the Scriptures to be the Word of God*. I have attempted something of this nature, and have answer'd what is wont to be objected against it. And thus I have finish'd what I design'd to say concerning the first essential part of Faith, namely, *Assent*; and I have more largely insisted on this than I purpose to do on the two other parts, because it is the very Foundation of all Christianity, and on this is built the whole Superstructure of our Religion. It now only remains that I request the Reader to consider and weigh what I have said, and to consider what *Evidence* he hath for his Religion. For no rational Man can have a firm persuasion of any Religion, unless he hath some Evidence for it. Yea, tho' the *Thing it-*



*self* that is to be believ'd, and the *manner* of it surmount our Reason, yet the *Evidences of the Truth* of it must be always level with our Reason. If I could make this plainer, I would; but I think what I have said will convince any intelligent Man. Wherefore be acquainted with the Evidences that are brought to establish your Faith, and let your *Assent* be proportionable to the *Evidence* that is given in, as it is fitting it shou'd. This is the first and lowest step of saving Faith; but by this we ascend to higher and greater ones.

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## C H A P. VI.

**I** Pass in the next place to the second Act or Exertment of Faith, *i. e.* *Consent* or *Approbation*. For as Faith is an act of the *Understanding* yielding it's *Assent* to all Divine Matters that are reveal'd, so it is likewise an act of the *Will* approving of, and complying with those things. And so St. *Augustine* of old maintain'd; \* What is it to believe, saith he, but to *Consent* that what is said is true? Now, Consenting is of the *Will*, wherefore *Faith* certainly is in the *Will*: It is an Approving Act. I grant that there is an *Approbation* which is an act of the *Understanding*, when persons judge and determine concerning the *Truth*, yea, and the goodness of things; but I have spoken of this under the former head. But that

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\* *Quid enim est credere nisi consentire verum esse quod dicitur? Consensus autem voluntatis est; profecto Fides in voluntate est.* Lib. de Spir. & Lit. cap. 32.

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which I am to speak of now, is of a higher nature, it is not only when we are persuaded that the things are true and good, and that they ought to be follow'd and embrac'd, but when we voluntarily chuse them, and affectionately embrace them. Both these parts of Faith are mention'd together, 1 Tim. 1. 15. *This is a faithful Saying, and worthy of all acceptation, that Jesus Christ, &c.* Here is *Assent*, namely, to a *Faithful Saying*, i. e. a Saying to be believ'd. Here is *Approbation*, namely, of that which is *worthy to be received*. This is the true interpretation of *Faith unfeign'd* in 1 Tim. 1. 5. for the Apostle tells us, that *Charity* (which is a large word for the Christian Religion) proceeds from a *pure Heart*, i. e. right Intentions, and from a *good Conscience*, which prompts to this performance, and from *Faith unfeign'd*, i. e. a Hearty and Affectionate approving of the thing, a chusing and relishing it with the Will. It is by Faith that we are pleased with those Truths which we have a knowledge of, and we are pleased that those things are so. No wicked Man can have such a Faith: He rather wishes and desires, that those things were not such as they are represented, that is, he would not have them to be True: By this we may discern whether we are possessors of that Faith which I am describing; for in all true Believers after the Understanding hath judged of the things of Religion, and assented to the Truth and Goodness of them, then follows the Consent of the Will, or an affectionate choice of them. For both the Will and the Affections joyn together in this second Act of Believing.

The Scripture gives Testimony to this, when it saith, *with the Heart Man believeth unto Righteousness*, Rom. 10. 10. for that Word *Heart* is a large and comprehensive Word in the Stile of Holy Scripture, and takes in oftentimes all the Faculties and functions of the Soul; but *here* I doubt not but it includes both  
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the Intellectual and elective powers, *i. e.* the Understanding and the Will. The *Faithful* are those who not only *know and give Assent* to the Truth, but are willing and ready to *Comply* with it. *If thou believest with all thy Heart; thou mayest be Baptiz'd*, said *Philip* to the Eunuch, *Acts* 8. 37. where *believing with all the Heart* imports more than bare Assent, and therefore I infer that there is more than this to constitute true Saving Faith. As there is an intellectual Persuasion, so there must be a voluntary Consent. As there is Credit to be given to whatever is reveal'd by God, and especially to all the Articles of the Christian Faith, so this Belief of Divine Truths must gain a power over our Wills, and beget a new disposition and inclination in them; otherwise it is not true Faith.

This is very evident, if we consider that *Assent* barely and abstractly taken, is of little worth and value, and is frequently found in those that afterwards prove Apostates. Those on the Rocky ground, *for a while Believed*, that is, assented to the Truth, but *in time of Temptation fell away*, *Luk.* 8. 13. *Many believed in his Name*, *John* 2. 23. but, 'tis said, in the next verse, that *Jesus did not commit himself to them, because he knew all Men*, and he knew that they in particular would soon revolt from their Faith, and forget his Miracles, and fall into their former Unbelief. Thus, 'tis said, that many of the chief Rulers *believ'd on Christ*. And we read, that *Simon* the Sorcerer *believ'd* at the Preaching of *Philip*, *Acts* 8. 13. he assented to the Truths of the Gospel, he own'd the Doctrinal part of the Christian Religion; yea, he *continu'd* a while in that Belief (as we read in that place) but afterwards he fell away, and his Faith vanish'd and disappear'd. *Julian*, and others (whom Ecclesiastical History takes notice of) were *Temporary Believers*. They embrac'd the Christian Faith for a  
while,



while, but afterwards hated and persecuted both it, and the professors of it. How many deplorable examples hath the Church of God afforded of such who have left their first *Faith*, as well as their first *Love*? What great numbers have made Profession of the Truth, and yet when Hardships and Persecutions on the one hand, and Worldly Allurements and Temptations on the other hand have beset them, how miserably have they abandon'd the Truth, which they once receiv'd and own'd, and have made Shipwreck not only of *Faith*, but of a *Good Conscience*? It must be own'd then, that the Faith of *bare Assent* may be the attainment of Apostates, and the worst and vilest of Men, such as afterwards became profess'd Enemies to the Truth, and all Goodness. These may for some time entertain a *belief* of all the Historical Passages concerning our Saviour's Birth, Life and Death; they may account the Records of the Gospel as True and Authentick, they may acknowledge the Authority of the Scriptures, and all things contain'd in them, they may own all these to be true, and that there is no Error and Falshood in any of them.

Nay, this Historical Faith, (as 'tis commonly call'd) may be the Faith of Devils; for we are told, that those Infernal Spirits believe the existence of God, *Jam. 1. 19.* and own the Divinity of our Saviour, (which is more than many that profess themselves Christians have arriv'd to) *Mar. 5. 7.* and, 'tis not to be question'd, that they acknowledge the Truth of all the other Articles of the Creed. But, because this acknowledgment and persuasion proceed not to *Consent* and *Choice*, they are insignificant. So 'tis in Men, if their Knowledge and Assent lead not to Approving and Liking, they are so far from being saved, that they inhance their Condemnation. In the very nature of the thing itself it must be so: For that Man who is convinced of the Truth of all  
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the Propositions contain'd in the Gospel, with the conditions of Salvation tendered therein, and yet notwithstanding *this* doth not approve and allow of them, certainly is in a forlorn and perishing State, and the very *Belief* which he hath arriv'd to, is an unspeakable *Aggravation* of his Sin. An *Infidel* is *excusable*, in comparison of such a one. I think there need no more be said to prove, that to constitute the true Christian *Faith*, it is not sufficient to acknowledge the Historical part of the Bible, to own the several points of Doctrin, to believe Christ to be God, and to be the true *Messias*, and that he came in the Flesh and wrought Miracles, and after he was Crucified, rose from the Dead, &c. This Assent, or Historical Faith is not *Saving*; and yet Assent or Historical Faith is part of Saving Faith. As Praying and Hearing the Word, and confessing of Sin, &c. are not Saving in some Persons, and yet it must be granted, that these are Duties of Religion that are Saving, because they are never alone in those that are truly Faithful. In like manner Assent in those that are true Believers, is always attended with Approbation, and the Assent itself (as I have before shew'd) is the Work of the Holy Spirit, and tends to Life and Salvation. This therefore is the thing which I urge, that to naked Belief, or bare Persuasion of the Truth of God's Word, and all contain'd in it, there must be added Consent and Approbation, for it is this that makes that Persuasion effectual and saving:

Having thus clear'd the way, I come now to give a particular Account of the nature of this *Approbation*, which is the second act of Saving Faith. Take it in these three heads, we must approve, first, of Christ's Person, and the Benefits he offers to us. Secondly, Of his Laws. Thirdly, We must have an inward Sense and Feeling of Religion. These make up the

*Approbation*, which is essential to Faith. First, Faith is approving of Christ's Person, and the Blessings and Benefits which he graciously offers to us. These two go together, the Person and the Benefits, and they must always be join'd in this Act of Faith. Christ's Person is the ground of the Benefits that accrue to us by him, and therefore we ought in the first place to have regard to his Person. To which purpose that of the Apostle is observable, *He that spared not his own Son, but deliver'd him up for us all, how shall he not with him also freely give us all things?* Those Words *with him* are emphatical: It is *with* or *by* him, that is, by his Person that all spiritual favours are conferr'd upon us, and therefore our Faith must be first of all fix'd on Christ's Person. I mention this the rather, because some Divines of late separate Christ's Person from his Doctrin; they tell us, that to come unto Christ, and to receive him, is wholly meant of his Word and Laws. But this is a great mistake, for the true Faith is to believe in, embrace and approve of Christ's Person, the transcendent Excellency of which is such, that it can be found nowhere else. The Scripture often mentions this as a distinct branch of Saving Faith, and expresses it by several names, but especially those two before-mention'd *Coming* and *Receiving*.

The former is thrice together used in *Isai. 55. 1. Come ye to the Waters, come, yea come;* and again *v. 3. Come unto me*, which sets forth to us that *Access* which is to be made to Christ by a lively Faith, by vertue of which those *Waters* of Life, those Spiritual Graces and Blessings which flow from Christ, are communicated to us. *Coming* is the Word for *Faith* in *Jer. 3. 22.* and in *16. 19.* but especially this is the Stile of the New Testament, as in *Mat. 11. 28. Come unto me all ye that Labour, &c.* saith our Saviour. Being apprehensive of your Sin and Misery, apply

yourselfes to me for pardon and Salvation, (which are call'd in this verse, *Rest.*) That this is meant of *Faith* is manifest, because we find it distinguish'd from *Obedience*, which is afterwards express'd by *taking up Christ's Yoke*. That *Coming to Christ* is *Believing on him* is plain from *John 6. 35.* *He that cometh to me shall never hunger, and he that believeth on me shall never thirst.* Where we see that *coming* and *believing* are rewards of the same signification. So in *37 v.* *All that the Father giveth me* (in the Covenant of Redemption) *shall come unto me*, shall certainly own and chuse me for their Lord and Saviour; and him that thus *cometh to me*, I will in no wise cast off. So likewise in *v. 44.* *No Man can come to me, except, &c.* and in *v. 45.* *Every Man that hath heard and learn'd of the Father, cometh unto me.* Further we are confirm'd from *John 7. 37.* that *coming* is this *believing* that I am now speaking of. *If any Man thirst, saith Christ, let him come unto me and drink*, let him own me and yield himself to me, and he shall partake of my favour and blessings. It is a plain reference to *Isai. 55. 1. &c.* before mention'd.

*Receiving* is an other term that is used to represent to us the Nature of this part of Faith, as in *Mat. 18. 5.* but more especially in *John 1. 11, 12.* *He came to his own* (his peculiar People the Jews) *and his own receiv'd him not*, i. e. Did not believe in him, but disapprov'd of him. *But as many as receiv'd him, to them gave he Power to become the Sons of God, even them that believe on his Name.* Where it is evident that *Receiving* and *Believing* are the same. And so in *Col. 2. 6.* *Receiving Christ Jesus the Lord* is a Periphrasis of *Faith*, Especially this branch of it, which I'm speaking of: and it very fitly sets it forth; for by the exertment of this act of Faith, we receive Christ into our Souls; we Sincerely and Heartily accept of him in that manner as he is offer'd in the Gospel, and as he is represented there in his distinct Offices of King, Priest, and Prophet. And at the same time that we accept of Christ,



we also accept of the Benefits which accrue to us by him. For the case is this, God in the Gospel tenders pardon to Sinners through the blood of Jesus; it is declared that an Atonement is made for our Sins, and that we may be admitted to favour and mercy. Whence it becomes our duty to *accept* of this free and gracious overture of Pardon and Mercy; and this is done by that Faith which I am describing. Thus we are said to *draw near to God by Faith*, Heb. 10. 22. Whereas before we stood at a great distance, and refused the Tenders of Mercy. But now we approach to God by Faith, we put forth our hands to receive his Kindnesses, we no longer neglect to entertain the offers of Happiness, which is to be had only in Christ Jesus.

*Secondly*, Faith, as I am now considering it under the Notion of *Consent*, is an *approving Christ's Laws*, and *submitting to them*. When we receive and take Christ, we must be willing to take him on his own terms, we must give up our selves to be his, we must commit our selves to his Government and Rule. The language of Evangelical Faith is this, I am willing to embrace those conditions and terms which are requir'd in the Gospel by our Lord. I approve of all the Laws and Precepts of Christianity, and I am ready to practise them. I take Jesus out of free choice, and I take him for my Lawgiver and Director. I heartily dedicate, I entirely resign my self to him, I am willing to be guided and rul'd by him. I consent to perform all that is requir'd of me by Christ's Laws. This is the voice of Faith: for tho' Faith implies not Obedience in the Essential nature of it, yet it includes a willingness and forwardness to obey: yea, this willingness and forwardness are of the nature of it. For the Soul being convinc'd of the truth and reality of the undertakings of Jesus, viewing him in his miraculous Birth, in his Heavenly Doctrins and Instructions, in his Exemplary and Spotless Life, in his Suffering of Death, and his rising from



the Dead and ascending to Heaven, where he is Triumphantly placed at the right hand of the Majesty on high; the faithful Soul, I say, viewing all these glorious Truths, and being throughly perswaded of them, is powerfully stirr'd up to *Approve* of this Jesus, and of his Laws and Injunctions, and heartily to accept of the terms of Salvation which are propounded by him, and fully to close with them, and embrace them, and to devote it self to the Service of this merciful Saviour. This is *giving ourselves to the Lord*, 2 Cor. 8. 5. And at the same time that we *give* our selves, we *receive* Christ, and take him for our own. In Faith, as it is *Approbation*, there is a hatred of sin, and a Love of God: First, a *hatred of Sin*, for it is impossible to believe that Christ laid down his life for our Sins, and yet not to entertain a perfect hatred of them: And then a *love of God*, for he that is really perswaded that Christ shed his blood for him, cannot but with an entire Affection embrace the Author of that mercy.

*Thirdly*, There is yet more included in the nature of Faith, even as it is *Consent* or *Approbation*; and that is an Approving of the Christian Religion, and the laws of Christ Jesus by an *Inward Sense* and *feeling of the Goodness of them*. Faith is a Spiritual Sensation (which is as true and real a thing as the Corporeal one) whereby we experimentally find that the things of God have an Innate and Inseparable Goodness in them. This, it is probable, is meant in those words of David, *O Taste and see that the Lord is good*, Psal. 34. 8. That is, Prove and try by a Spiritual Sensation, by an Experimental Discovery that God is good. As we try Meats by the *Taste*, so the things of Heaven are to be examin'd and discern'd by a Spiritual Gust and Savour. And this is a special act of Faith, according to that Expression in the *Office* for the Communion, *Feed on him in thy heart by Faith*, which, if it were not the language of our Church, some Men would censure as Fanatical and Canting

Canting. But it is a certain Truth that Faith is Feasting upon Christ; it is an affectionate and delightful esteeming of him, and all things that appertain to him. The Mind relishes the Sweetness and Goodness of Religion; which makes holy Men find a kind of Sensuality in being and doing Good. They feel that Goodness and Holiness are Connatural and Agreeable to the Principles which are in their rectified Consciences. Hereupon they have an Experimental Satisfaction on their minds, and they really find that things are just so as God in the Scripture saith, and particularly that Godliness is an easy Yoke, and the Divine Commandments are not grievous. This real Sense is that which by the Apostle is call'd in Heb. 10 13. *Experience in the word of Righteousness*, that is, in the righteous Laws of God contain'd in the Holy Scriptures. Experienc'd Believers read and peruse these writings in a manner far different from other persons: for whilst they turn over this holy Book, the inward Sense of their Consciences and their own personal Experience give Testimony to the Truth of what they there read, and attest God's word and doings to be True and Faithful. They find by Experience, the Force and Power of what is deliver'd in that Sacred Volume. One of the Learnedst Physicians of this last Age holds it best \* to joyn *Empirical* Physick, with the *Rational*, and allows it to be most successful in some Diseases. It is as true that the *Experimental* Divinity ought to be joyned with that which is founded on Reason and Scripture, and it is of as great use. One of the most judicious persons that our Church ever produced, doth in several Chapters handle this considerable and important Head of Theology, viz. \* *Fruitful and Powerful Experiments of*

\* Dr. Willis de Febric.

\* Dr. Jackson. Vol. 1.

Scripture truths in our selves, and upon our own hearts and lives. He gives many Excellent Instances and examples of this, and discusses the whole matter with great Piety and a singular Insight into the Secrets of the Kingdom of Heaven.

For there is most certainly (maugre the prophane Cavils of Carnal Men) a sensible Experience of those Divine Truths which are recorded in Holy Scripture, there is an experimental feeling of the Truth and Reality of them, which is far different from a meer speculative notion of them. This latter is like seeing a Country in a Map only; the former is like Travelling through it, and being intimately acquainted with the several parts of it. The one is like having a relation only of the Sweetness and Lusciousness of Honey; the other is like Tasting of it. This therefore is that which all the faithful Servants of God strive to attain to, and it is that whereby they make Trial of the Truth of their Faith. This is meant by the *Senses exercised*, Heb. 5. 14. And this, I question not, was the matter of St. Paul's Prayer, in behalf of the *Philippian* Christians, viz. that *their Love might abound yet more and more in Knowledge and in all Judgment*, Phil. 1. 9. He would have their love of Religion and Piety increase daily, and receive very considerable Accessions, by means of an Experimental *Acknowledgment* (for so the Greek \* Word should be render'd) and a *Spiritual Sense* or *Feeling* (for, according to the † Original, it should be thus Translated. And so αἰσῶσις is the same with ἐπιγνώσις, and both together express that part of Saving Faith, which I'm Discoursing of, as appears from what follows in the foremention'd place, *that we may approve*

\* ἐπιγνώσις.

† Αἰσῶσις.



things that are excellent. Which shews, that this Spiritual belongs to that *Approbation* which is an Essential part of Faith. From the whole, I think it is evident, that Salvific Faith hath its Seat in the Will and Affections, as well as in the Understanding. We deliberately chuse, and we affectionately embrace the Gospel, and the Blessed Author of it.

Now, as under the first head of this Discourse, I not only shew'd what *Assent* is, and what it includes in it; but also laid down the *Grounds* and *Reasons* of that Assent, so I will do here; having explain'd the nature of *Consent* or *Approbation*, I will proceed to shew what *Grounds* we have for it; I will briefly propound some Considerations, which may be serviceable to beget and encrease, to establish and confirm that Consent and Choice before spoken of, and that both with relation to Christ's Person, and to his Laws. As to the former, we should often meditate on the following passages. *He of God is made unto us Wisdom, and Righteousness, and Sanctification*, 1 Cor. 1. 30. *In him we have Redemption through his Blood, the forgiveness of Sins according to the Riches of his Grace*, Eph. 5. 7. *It pleased the Father, that in him should all fulness dwell*, Col. 1. 19. Every Word and Syllable here is weighty. In Christ is *Fulness*, and *All Fulness*, and all that Fulness is *Dwelling*, abiding, continuing, and perpetually residing in him; and from Eternal Ages it pleased the Father that it should be thus, and it is still pleasing and delightful, both to the Father and to the Son, that all this Fulness should be exerted, display'd, dispens'd unto the Faithful. Christ's Merits and All-sufficiency are for *Us*. He was *Full* and *Rich* to make *Us* so. *In him are hid all the Treasures of Wisdom and Knowledge*, Col. 2. 3. but all these Treasures and Riches are laid up for *Us*: They were purposely design'd to enrich us with Spiritual Wisdom and Knowledge, and all other Divine Gifts



and Endowments. If this Persuasion be thoroughly entertain'd by us, we cannot but make Jesus our Choice, and count all things but loss for the Excellency of the Knowledge of Christ Jesus our Lord; yea, and count them but dung, that we may win Christ, and be found in him not having our own Righteousness, which is of the Law; but that which is through the Faith of Christ, the Righteousness which is of God by Faith, Phil. 8. 9.

And then as to the Laws of Christ, and all Doctrins and Precepts contain'd in them, we have reason to approve of them, and to embrace them, when we consider, that in the Gospel, and in the whole System of that Religion, which bears the name of *Christian*, there is nothing low and mean, nothing common and vulgar. Who will not guess from the Sublimity of those Doctrins and Discoveries which are contain'd in it, that their Original is from Heaven, that they were derived to us from above, and that they are not the Conceptions of Man, and the shallow Inventions of Humane Wit? Flesh and Blood have not reveal'd such profound Mysteries as the Trinity in the Godhead, the Divine and Humane Natures of the second Person in the Trinity, the Incarnation of the Son of God, his Suffering and Dying for the Redemption of lost Man, his Rising again, and Ascending into Glory, his Governing and Ruling his Church by his Spirit in all Ages. These are the Discoveries which are proper to the Gospel, and the very naming of them lets us know that they are Heavenly, Divine and Excellent, and therefore are worthy of our Approbation and Consent. Also the Practical Doctrins, which Christianity is fraught with, are deservedly to be approv'd of, to be prized and entertain'd by us. This worthy Institution dictates all things which conduce unto a *Holy Life*, to a *Godly and Blameless Conversation*. What doth  
this

this Religion require of us, but that we live Soberly, Righteously and Godly in this present World? What doth it so seriously inculcate, but Temperance and Chastity, Justice and Honesty, Mercy and Compassion, Love to God and to all Men, Meekness and Gentleness, Contentment and Patience, Humility and Condescension, Sincerity and Uprightness? What doth it so strictly enjoyn us but to curb our carnal Appetite and Desires, to abstain from Fleshly Lusts which war against the Soul, against the Peace of the Soul (for there is no Peace and Rest to the Wicked) against the Liberty of the Soul (for Vitious Men are carried Captive by Satan, their Freedom is lost, and they are in Chains and Fetters,) against the Eternal Welfare and Salvation of the Soul (for Sin and Wickedness unavoidably lead to the Chambers of Death and Damnation)? What is it that doth so earnestly teach us, but to make it our main employ, and chief work to take care of our Immortal Souls, our never-dying Spirits, that they may be happy in the highest Heavens? It is the *Christian Religion* alone which urgeeth these things upon us with Authority; it is the *Gospel* only that presseth these important matters with great Concernedness. What doth it forbid but Impurity and Uncleanness, Revenge and Malice, Wrath and Discord, Envy and Hatred, Impatience and Discontent, Pride and Arrogance, Hypocrisy and Dissimulation, and all kinds of Vitious Habits and Immoral Actions?

Nay, our most Holy Religion is far exalted above the *Morality*, which was the attainment of the better sort of *Jews* and *Pagans*. Their most refin'd Ethics come short of the Rules and Dictates of the Gospel. *Christ's* Holy Laws outvie and surmount the natural Dictates of the most improved Reason. The Light of Nature is outshone by the Glorious Beams of the Gospel. Christianity hath Rules peculiar to it self.

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Here are Vertues and Graces, which the best Moralists were never acquainted with, and which even the *Jews*, God's only People, were Strangers to. And this is it which so highly commends the Institution of Christ Jesus, and sets it above all others in the World. Evangelical *Faith* (the Grace which I am treating of at present) in the height and full extent of it is the sole Accomplishment of the *Christian* Dispensation. I say, in the *height* of it, for otherwise (as I shall shew afterwards) the Holy Patriarchs and Saints of the Old Testament had attain'd to it, and were saved by it. But they saw Christ afar off: They being bred up among Types and Shadows and Mystical Representations, it was not to be expected that their Faith should have that Clearness and Lustre which are to be seen in those who exert this Grace under the Evangelical Light, and whose Eyes have seen, and whose Hands have handled the Word of Life. The like may be said of *Gospel Repentance*, which differs much from *that* under the *Old Testament*, it being more Searching and Penetrating, it commencing generally upon other occasions, it being founded on more Spiritual Principles, it having respect unto some other Failings and Offences than what were committed then, and it being testified and discover'd by some effect, and fruits of another nature, of which I shall give a particular Account, when I proceed to treat of the Doctrine of *Evangelical Repentance*. I might add also, that under the *Gospel* there is requir'd a more profound *Humility* than what would serve under the Law. *Self-Denial* is a Grace very much Augmented by the Rules of Christ. *Mortification* hath received great Additions by the strict and severe Precepts of Christianity. *Love* and *Charity* have very considerable Accessions unto what was deliver'd concerning them under the Legal Dispensation. In short, all Graces and Duties



commanded and enjoyn'd by our Saviour, and his Apostles, are set forth to us in a better light than they appear'd in before; the nature of them is more fully discover'd; the *Principles* of them are found to be more Genuine; the *Objects* of them are much enlarg'd; the *Effects* are more Worthy and Excellent; and the *Rewards* of them are every ways greater and nobler. And thus, if we consider *Christianity*, as it is fraught with Discoveries from Heaven, (such as no Man could invent,) as it is furnish'd with all Moral Duties, and much more as it comprehends in it Supernatural, Divine and Evangelical Graces, it is worthy of all manner of Acceptation; it forcibly attracts and powerfully commands our Respects and Esteem. Who would not chuse, and embrace so Excellent an Institution, the whole frame of which speaks its worth and value? All its Laws are the Result of Infinite Wisdom: Every thing in it is design'd to promote our greatest Interest in this World, and in another. These are sufficient *Grounds* of that *Consent* and *Approbation*, which we are to entertain our Religion with, and which are the second Essential part of Saving Faith.

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## C H A P. VII.

**I** Proceed now to treat of the third Essential act of Saving Faith, and that is *Trust* or *Recumbency*. It is that noble exertment of this Grace, whereby we entirely depend upon God; and rely on him for Mercy and Favour, both as to our Souls and Bodies, both as to this Life and another. We find this variously expressed in the Holy Scriptures; for  
 tho'



tho' in the Stile of that Sacred Book *Trusting* is the most common Word; especially in the Writings of the Old Testament; yet there are several other Words made use of to express this peculiar act of Faith. Sometimes it is call'd *staying upon God*, as in Is. 10. 20. *It shall come to pass in that day, that the remnant of Israel* (i. e. The True Believers) *shall stay upon the Lord, the Holy one of Israel in Truth*, and in ch. 26. v. 3. *Thou wilt keep him in perfect Peace, whose Mind is stay'd on thee, because he trusteth in thee. Staying upon God* is explain'd by *Trusting*. And in a third place of this Prophet, *Trusting* is expounded by *Staying upon*, ch. 50. v. 10. *Who is among you that feareth the Lord, and obeyeth the voice of his Servant, that walketh in Darkness, and hath no Light? Let him Trust in the name of the Lord, and stay upon his God.* Both these Words express this *third Act of Saving Faith*, which I am now to speak of, viz. a firm depending and relying upon God.

In other places it is set forth by *Committing our selves*, or *our ways to God*, as in Ps. 37. 5. *Commit thy way unto the Lord, trust also in him*, where the latter phrase interprets the former, and lets us know, that the *Committing* here mention'd is the same with *Trusting*. But it is observable, that according to the *Hebrew*, the former clause ought to be rendred thus, *Roll thy way on the Lord*, which is a fit and familiar Metaphor to decipher to us this act of Faith, whereby we cast ourselves entirely on God, and repose our whole Trust and Confidence in him. This manner of speaking is used again in Prov. 16. 3. *Commit thy Works unto the Lord*, that is, rely and depend upon him; but in the *Hebrew* it is, *Roll thy Works upon the Lord*. So in Ps. 22. 8. *he roll'd himself on the Lord*: Which we render, *he trusted in the Lord*. This is expressed by *leaning upon the Lord*, Mic. 3. 11. And we may observe, that *Trusting in the Lord* is opposed to

to *Leaning to our own Understandings*, Prov. 3. 5. which shews, that *Trusting* and *Leaning* are Synonymous Terms. And again in 2 Chron. 16. 7, 8. *Trusting in God* is called *relying* or *leaning on him*, as on a Staff. And in another place, *Resting* is the Word for *Trusting*, as in 2 Chron. 32. 8. We may give it another appellation from Ps. 112. 7, 8. *His Heart is fix'd, trusting in the Lord. His Heart is establish'd, he shall not be afraid.* Where *Trusting in God* is explain'd by *Fixing* and *Establishing of the Heart.* This part of *Saving Faith*, which I now insist upon, is this very thing, it is the *fixing* of the Soul upon God, it is a *Resting* in him, it is *adhering* to him, it is a perfect Acquiescence in him. To which that of the Psalmist may not unfitly be applied, *They that trust in the Lord, shall be as Mount Sion, which shall never be removed, but abideth for ever,* Psal. 125. 1. Thus far in general, we have seen how the Faith of *Trust*, or *Recumbency* is express'd by the Inspir'd Writers.

Now I will particularly consider it, as it hath a distinct reference to *Temporal Things*, and to those that are *Spiritual*, as it relates to our Bodies, and the Concerns of this Life, and as it hath respect to our Souls and the Life to come.

First, Faith is relying on God for the good things of this Life, Food and Rayment, Health and Peace, and all the Comforts and Accommodations of this World. An eminent exertment of this act of *Faith*, is that of the Royal Prophet, in Ps. 23. The first Words of which, [*The Lord is my Shepherd, I shall not want.*] Are the Sum of all that follows, wherein by the continued Allegory of a *Shepherd*, he very Elegantly and Rhetorically sets forth his unshaken Confidence in God, and Dependance upon him in all States and Conditions. But, tho' we are to *trust in the Lord at all times*, and in all Events that happen; tho' there is abundant occasion for it in every part of

our Life, yet the most signal Season of exercising this part of Faith is the Time of Calamity and Distress. The Psalmist means this, when he stiles God his *Rock*, his *Fortress*, his *Refuge*, his *Tower*, (which he frequently doth) and it was *in the day of his Calamity*, that he profess'd *the Lord was his stay*, Pf. 18. 18. Now it is, that the Psalmist urges, that seasonable Exhortation, Pf. 37. 3. *Trust in the Lord*; and adds, *by Faith thou shalt be fed*, for so the \* Original will bear it. This is the proper *Food* whereby the Soul is nourish'd and strengthn'd in the time of want and necessity. *What time I am afraid, I will Trust in thee*, saith the same Psalmist, Pf. 50. 3. There is a natural *Fear* in the best of Men; but their time of *Fear* is the proper Season of *Trusting* in God: For when all Worldly means and helps fail, Faith hath recourse to God, and relies on him. A most remarkable Instance of this kind we have in *Job*, who with one brave Act of Faith hath outdone all the high strains of the *Vaunting Stoicks*, *Tho' he Slay me*, saith he, *yet will I trust in him*, Job 13. 15. Tho' I undergo the utmost Severity, and that from God himself, yet this shall not rob me of my Confidence in him, I will still rely on him, and expect a redress of my Miseries. *Here is the Faith of the Saints*, here is a Trial of the Truth of that Grace. With respect to such difficult circumstances as these it is rightly said, *The Just shall live by Faith*, Heb. 2. 4. This makes him *live*, when he is surrounded with Dangers and Death. Every faithful Soul ought to give a proof of his real and sincere *Trusting* in God by his confiding in him in the most adverse Condition. Wherefore Christ justly upbraided his Disciples in such Language as this,

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\* Amunah for Beamunah (as it is usual to omit the Preposition) by Faith.



when he observ'd how they behav'd themselves in a great Tempest at Sea, *Why are ye so Fearful? How is it that ye have no Faith?* Mark 4. 40. no Trust and Dependance upon me? Why do ye not confide in me in the greatest Distresses and Calamities?

But Secondly, I proceed to speak of this act of Faith, as it hath reference to Spiritual, Divine and Heavenly Things, such as respect Grace and Goodness, Redemption and Pardon, Salvation and Happiness, and all other Spiritual Mercies and Benefits.

Accordingly this Exertment of Faith is very full and comprehensive, and we must allow it to consist of these two things. First, a firm Relying on the Merits of Christ. Secondly, a particular applying of them.

First, I say, this Faith contains in it a firm reliance on the Meritorious Righteousness and Undertakings of Christ. For this we must know, that it is the proper notion of *Faith*, to trust and rely on another. Faith is a Recumbency on another Person, not on our selves; on what he hath done, not on any thing that we have done, or can do. We are taught to say, that we are *unprofitable Servants*, after all our amplest Performances. We can't purchase God's favour, or obtain Salvation by our most hearty compliance with the terms of the Gospel. We must depend wholly on the Merits of Christ; we can rely on nothing but his Righteousness. To this purpose St. Paul saith of the Jews, *They being ignorant of God's Righteousness, and going about to Establish their own Righteousness, have not submitted themselves to the Righteousness of God,* Rom. 10. 3. He had given this Testimony of them in the Verse foregoing, that *they had a Zeal of God, but not according to Knowledge*, their Heat wanted Light; and their Blindness made them Bold and Daring, Proud and Arrogant; and their Pride discover'd itself in pretending to be Righteous before God by  
their



their own Works; and this vain pretence of theirs hindred them from submitting to the Righteousness which is of God by Faith. This then is part of *Faith*, to renounce all sufficiency of any Righteousness of our own, and to be convinc'd of this, that our own Works and Performances have no worth in them, and that all *our Righteousnesses are as filthy Rags*, (as the Prophet *Isaiah* speaks, *Is.* 64. 6.) and thereupon to rest and confide in the Righteousness of Christ for Eternal Salvation. For Christ, as he is a Redeemer, and Mediator, as he is a Propitiatory Sacrifice, and hath satisfied the Divine Justice for us by his Sufferings and Doings, and thereby hath reconcil'd us unto his Father, is the peculiar and proper Object of Faith, as it signifies Trusting and Relying. And accordingly the Language of the Believing Soul that exerts this act of Faith, is after this manner, I trust in God not only for the things which concern my Body and Temporal Welfare, but I more especially rely on his Mercy in Christ Jesus, for the Saving of my Immortal Soul. I throw my self into the Arms of this Saviour; I cast my self wholly upon him for the pardon of my Sins; I stedfastly adhere to him, and most heartily desire to be found in him, not having my own Righteousness, but that which is thro' the Faith of Christ, the Righteousness which is of God by Faith. This Jesus I trust in; this Saviour I fly to; I utterly disclaim all pretences of Worth and Merit in my self, or in any thing that I have, or that I can do. But Christ hath *Merited* for me, and I rely wholly on his Meritorious Undertakings for the Remission of my Sins, and for everlasting Life and Happiness.

Some Pious Divines have express'd this Act of Faith by *leaning* and *resting upon* Christ, and by *apprehending*, *laying hold*, and *applying* of Christ, and some by *rolling* themselves on him. Which Language is ridicul'd

dicul'd and droll'd upon by \* some that have pass'd for serious Men in our Church; but for my part I do not see any reason why these Writers, and particularly † the late Archbishop, disapprove of, and even deride this way of Speaking. I ask, doth he find fault with these Terms, because they are *Metaphorical*, or because he thinks they are *not used in Scripture*? The first is very unreasonable, for why should Divines be denied the liberty of using such Expressions as suit the matter they treat of? Are they to be tied up from Metaphors more than other Men? This Objector himself never would be thus confin'd, but hath often made use of figurative Expressions. And so all Writers do, and so do the Inspir'd Penmen of the Bible. Besides, if these terms, which I have mention'd be significant, and made use of to express the thing design'd, he hath no reason to be offended at them. Which he grants, when he saith; \* *What can any Man understand by resting and leaning on Christ, but to trust in him as the Author of our Eternal Salvation? And what can any Man understand by apprehending, laying hold on, and applying Christ, other than this, to make use of him for those ends and purposes for which God had appointed him, viz: to be made unto us Wisdom, and Righteousness, and Sanctification and Redemption?* So that it is plain he acknowledges the Significancy and Propriety of those very Expressions which he finds fault with, and despises.

But it may be he finds fault with these Metaphorical Expressions, because, he thinks, they are not in Scripture. Yes, indeed, this he imagines, and ac-

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\* Parable of the Pilgrim's Discourse of the Knowledge of Jesus Christ.

† Vol. 12. Sermon 9. p. 262.

\* P. 263.

cordingly faith, \* *Let any Man shew me, where Justifying Faith is any where in Scripture described by resting, and relying, and leaning upon Christ, &c.* But first, *Supposing* these Terms were not used in Scripture, yet this is no reason why he should find fault with them; for there are many terms used among Divines, which are not in the Sacred Writings. And therefore he might as well have said, *Let a Man shew me where the Trinity, Satisfaction, &c.* are any where mention'd in Scripture. And then again, He, of most Men, hath the least reason to find fault with Expressions not used in Scripture; for those that have perused his Writings, know that he hath Words and Phrases of his own in Theological and Divine matters, that are foreign to the style of Scripture, strange and new, upstart and of his own Invention. This shews, that he is partial and prejudic'd, and thence it is, that he Magisterially expunges those foremention'd terms out of the Writings of Divines:

But to leave the *Supposing* part, it is evident to any Man that converses with Scripture, that some of these very Expressions which he disapproves of, are found there. I have shew'd before, that *Resting* is a term used to set forth Faith and Trusting in God, and will any one then deny, that it is not applicable to trusting in Christ? I have shew'd likewise, that *Leaning* is made use of to express the Grace of Faith, and this particular act of Trusting in God; and, if we consult, *Cant. 8. 5.* we shall see that it is applied to Trusting in Christ, for the Church is then said to *lean on her beloved.* Which the Learned and Pious Fathers that have commented on this place, interpret of Faith, as it is an act of Recumbency and Reliance. And as for *apprehending* or *laying hold*, these

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\* Vol. 12. Serm. 9. p. 262.



are the same with *receiving*, which we know is a Word that is made use of by Christ himself, to denote Faith in him. Yea, the express term of *laying hold* is used in this Sense in *Isai* 27. 5. *Let him take hold of my Strength*. And it is used in this Sense in the New Testament, as in *Heb*. 6. 18. for *to lay hold upon the Hope set before us*, is to Believe and Trust in Christ Jesus, and more particularly to apply the Promises which are made to us by God through him, for these are here call'd our *Hope*, because they are the proper Object of that, and our Faith. Thus we see, that those who would not have Faith described by these Metaphorical Expressions, have no ground for their averſeness, for the Scriptures make use of them. Others are so nice as to dislike the term of *adhering* and *cleaving to Christ*, not considering that this is the very way of Speaking used in *Acts* 14. 23. But they are most of all offended at those who use the Word *rolling*, and they entertain them with Scoffs and Laughter: Yet I have proved before, that this very Word is used by the Holy Spirit, to express our reliance on God; and if on God the Father, it must be granted that it may as well be spoken concerning God the Son. But if they will deride this Expression, it is no more than what the Atheistical Scoffer's in *David's* time did, who used the Word in way of derision, as we read in *Pf*. 22. 8. *He roll'd himself on the Lord*; for so 'tis in the *Hebrew*, and in the Margin of our Bibles. It is probable, that they had heard, that *David* made use of that Word in the times of his Trouble, to express his Trusting and Relying on God, and here they Scoff at him for this Canting Language, and so our present Preachers (as humble imitators of them) do the like. And yet is it not strange, that our late Professors of Divinity despise and reject this way of Speaking, when as the Reverend and Learned Dr. *Hammond*; whom they so



much admire and extol, doth among the more excellent Acts of Faith reckon *\* rolling our selves on God?*

Some have thought that this act of Faith is ever denoted in the Holy Writ by *believing in or upon* Christ, as the first act of Faith (say they) is express'd by bare *Believing*. But this is not universally true; for in some places the bare Word *believing* imports more than Assent and Persuasion; as also I could produce some Texts where *πιστευειν*, to believe in or upon, is to be taken in a very narrow Sense, and doth not imply in it this third part of Saving Faith which I have mention'd. See the Learned *\* Gataker*, who hath shew'd that *πιστευειν* & *πιστευειν εις* are of the same Signification in several places of Scripture. And † *Bp. Pearson* hath shew'd the like as to some places in the Writings of the *Greek Fathers*, where *πιστευειν* signifies only a bare profession of Belief or Assent. And so some interpret the Apostle's Creed: [*I believe in God the Father, &c.*] is as much as *I believe God to be, and to be Almighty, and maker, &c.* [*I believe in Jesus Christ,*] i. e. *that Jesus is the Christ, the only Son of God, that he was conceiv'd, &c.* [*I believe in the Holy Ghost,*] i. e. *I believe, and Assent to this, that there is an Holy Ghost, the third Person in the Trinity.* But tho' the Creed be a Profession of our Belief of those Articles, yet there is something more contain'd in it than this. And accordingly we find, that among the Antient Writers of the Church, *Believing* and *Believing in* are two different things, and particularly in the *CreeDs* they make a distinction between them. *Epiphanius* takes notice of this as a very considerable distinction in the *Nicene Creed*.

\* *Pract. Catechism. Book I. Sect. 3.*

† *in Cinn. Cap. 20.*

\* *Expos. on the first Article of the Creed.*

\* It is said there, saith he, not only simply [we believe the Father and the Son, but *in* the Father, and *in* the Son, and *in* the Holy Ghost. And hence he proves the Divinity of the Holy Ghost; for he is confuting the Error of the *Macedonians*, who denied the Divinity of the third Person in the Trinity. But because we believe in Him, he gathers that we own him to be God. The same difference is made by other Fathers, as Cyril of *Alexandria*, *Nazianzen*, *Theophylact*, and others.

The *Latin*, as well as the *Greek Church*, observes the Distinction. Thus St. *Augustine* in † several Places distinguishes between *credere Deum*, & *Deo*, & *in Deum*. And particularly with regard to the Creed, \* he saith, we must *Believe the Church*, but not *believe in the Church*. Or as he saith in another Place, † If *believing in* may be tolerated, yet it is not in the same Sense that we must *believe in God*. *Ruffinus* takes particular notice of this distinction in the *Apostle's Creed*, on which he comments. His Words are these, \* “ In those Words of this Creed,

\* Τὸ δὲ περὶ Λογεῖν ἔχ ἀπλῶς εἶησαι. ἀλλὰ ἡ πίστις εἰς τὸ Θεὸν ἔχ εἰς ἐνὲ Κυρίον Ἰησοῦν Χριστόν, ἔχ ἀπλῶς εἶησαι, ἀλλ' εἰς τὸ Ἀγιὸν Πνεῦμα. Athan. Hæres. 74.

† Tract. 29. In Joan. & Serm. 181. de tempore; & Tract. 54. in Psalmi. & Serm. 61. de verbis Domini.

\* In Psalm 47.

† Non, quomodo in Deum credimus, sic in Ecclesiam Sanctam Catholicam. Hom. 3. ad Neophytos.

\* In illis quidem vocabulis, ubi de Divinitate fides ordinatur, in Deum Patrem dicitur, & in Jesum Christum Filium ejus. & in Spiritum Sanctum. In cæteris vero, ubi non de Divinitate, sed de Creaturis ac Mysteriis Sermo est, in Præpositio non additur, ut dicatur, in Sanctam Ecclesiam, sed Sanctam Ecclesiam credendam esse, non ut in Deum, sed ut Ecclesiam Deo congregatam, & Remissionem peccatorum credendam esse, non in Remissionem peccatorum; & Resurrectionem corporis credendam esse, non in Resurrectionem. Hac itaq; Præpositionis Sylaba Creator a Creaturis secernitur, & Divina seperantur ab Humanis, Ruffin. Exposit. in Symb. Apostol.

“ where our Faith in the Deity is appointed, it is  
 “ said, *in* God the Father, and *in* Jesus Christ his  
 “ Son, and *in* the Holy Ghost. But in the other  
 “ parts of the Creed, which speak not of the Deity,  
 “ but of Creatures and Mysteries, the Preposition *in*  
 “ is not adjoyn’d. For, ’tis not said, I believe *in* the  
 “ Holy Church, but I believe the Holy Church, not  
 “ as *in* God, but only as a Church gather’d by him ;  
 “ neither is it said, I believe *in* the Forgiveness of  
 “ Sins, but the Forgiveness of Sins. Likewise it is  
 “ not said, I believe *in* the Resurrection, but I be-  
 “ lieve the Resurrection. So that this Preposition *in*  
 “ distinguishes the Creator from the Creatures, and  
 “ Divine Things from Humane. This is a plain  
 proof of what I asserted, that these ways of Speak-  
 ing were different among the *Antients*, that is, when  
 they spoke distinctly and properly (for I grant that  
 at some other times they speak otherwise.) And it  
 is not to be doubted, but that they had this way of  
 expressing themselves from the Scriptures, where for  
 the most part *Believing*, and *Believing in God*, or  
*Christ* are two different things, the former denoting  
 generally a naked Belief or Assent, the latter some-  
 thing more, namely, either Consent or Approba-  
 tion, or more yet; to wit, Trusting or Relying upon,  
 as these following Texts testify, *John* 1. 12. 5. 24.  
 6. 29, 35, 40, 47. 7. 39. 9. 35, 36. 14. 1. *Acts*  
 10. 43. 16. 31, 34. *Rom.* 3. 26. 4. 3, 5. *Gal.*  
 2. 16. *Eph.* 1. 13. 1 *Pet.* 1. 21. 2. 6. To believe  
*in* or *upon* God or Christ, is a peculiar way of Speak-  
 ing, and not to be found in any other *Greek* Author,  
 no not in the *Septuagint* : It is proper to the New  
 Testament, and signifies *Trusting* and *Relying*. Thence  
 the Antient Fathers of the Church used the Phrase in  
 their Writings.

This peculiar act of Faith is call’d *Faith of Jesus*  
*Christ*, *Rom.* 3. 22. i. e. *in Jesus Christ*, and *Faith in*  
*his*



his Blood, v. 25. And this is meant when we read of the *Shield of Faith*, Eph. 6. 6. and the *breast-plate of Faith*, 1 Thess. 5. 8. i. e. that Faith, whereby we trust and rely on Christ Jesus. This is spoken of in 1 Cor. 15. 17. *If Christ be not rais'd, your Faith is in vain, ye are yet in your Sins.* As much as to say, you can't on any good ground rely on Christ for the pardon of your Sins, if Christ be not risen, for you must needs be under the guilt of Sin; it being by Christ's Resurrection that you are absolv'd from it. This is *believing that thro' the Grace of the Lord Jesus Christ we shall be saved*, Acts 15. 11.

This part of Faith is expressed by *Confidence* in 2 Cor. 5. 6, 8. and more especially in Heb. 3. 14. *We are made partakers of Christ, if we hold the beginning of our Confidence stedfast unto the End.* That is, if we continue to place our Trust and Confidence wholly on Christ, and his Merits. For if we peruse the Context, we shall see that this *Confidence* is opposed to *Unbelief*, or (as this Holy Writer expresses it) to an *Evil Heart of Unbelief, in departing from the living God.* Unbelief causes us to depart from God, but by Saving Faith we adhere to him, we rely upon him, we trust and confide in him, we expect Salvation from him alone. This is the usual Signification of the Word *Faith* in the New Testament, especially in the Writings of St. Paul.

And, indeed, for the satisfaction of the Curious, it might be added, that in the three Learned Languages, *Faith* or *Believing* denotes *Trusting*. Among the *Hebrews* the Verb *aman* signifies not only to *believe*, but to *confide in*, Ps. 77. 26. 78. 22: *Isai.* 28. 16. The *Greek* *πισδ'ειν* among the \* *Gentile Au-*

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\* *πισδ'ειν* *πισδε.* Phocyl. See Stephens's Thesaurus in the Verb *πισδ'ειν*, where he produces abundant Instances.



thors hath the same import. Yea, and it is so used in the New Testament, when it is applied to Men, as in *John 2. 24. Jesus did not commit himself unto them, or he did not confide in them.* And the Latin \* *Credere* is taken in the same Sense. And a late † Ingenious Writer, who shews himself well skill'd in the denotations of Words, will convince us, that the primary and most genuine notion of the Word *fides* is *Trusting*.

Secondly, to this act of Faith, which is *Trusting* and *Relying*, belongs a particular Application of Christ's Merits, and satisfaction to the Soul. This I will illustrate by some Instances in Holy Writ, and even in the Old Testament. For we must know this, that *Trusting* in Christ for Pardon and Salvation, was under the Legal Dispensation, (whatever is said by \* some to the contrary.) The eminent Servants of God in those times expected to be saved by the *Messias* that was to come, and they lived and died in the Belief of those Promises which were concerning him. And one of them, who more signally confided in these Promises, is from thence styl'd the *Father of the Faithful*. The Apostle would not have his *Corinthians* ignorant how that all their *Fathers* drank of that *Spiritual Rock* that follow'd them, and that that *Rock* was *Christ*, 1 Cor. 10. 4. That is, the *Rock*, and other things he there speaks of, were Types and Representations of Christ, and the Benefits which accrue to us by him. Therefore it is evident there was the same *Faith* then, that there is now. The *Saints* under the Old Testament, exerted this very *Faith*, which at this day is exerted by Believers,

\* *Nimum ne crede colori.* Virg. Eclog. 2.

† *Wilmot.*

\* *Socin. de Justific. Volk. de v. R. l. 3. c. 11. Crell. de Deo. l. i. c. 28.*

that is, a Trusting in Christ for Pardon and Acceptance. This is clear from St. Peter's Words in *Acts* 10. 43. *To him (i. e. to Christ,) give all the Prophets Witness, that thro' his Name whosoever believeth in him shall receive Remission of Sins.* The date of this Belief is as early as the *Prophets*. Nay, the Doctrin of Salvation by Faith in the *Messias*, is as antient as *Moses*, else it will be hard to make Sense of our Saviour's Words in *John* 5. 46. where speaking to the *Jews*, he saith, *If ye had believed Moses, ye would have believed me, for he wrote of me;* and in *John* 8. 56. *Abraham rejoiced to see my day, and he saw it (namely by Faith) and was glad;* and that Gladness arose from his firm Trusting and Relying on it, and from the expectation of that particular benefit which he should share in by reason of it. This is the same Faith and Trust, which Christians have now under the Gospel, only with this difference, that the Faith of the Fathers had respect to Christ to come, and we trust in him as already come. Therefore our Church positively asserts, that *This is the Christian Faith which these Holy Men had, and we also ought to have. And altho' they were not named Christian Men, yet was it a Christian Faith that they had, for they looked for all the benefits of God the Father, through the Merits of his Son Jesus Christ, as we now do.*

Having premis'd this, none can except against what I said before, that there are even in the Old Testament some Instances of that *Applicatory*, or *Appropriating* Faith, which I mention'd as a Branch of our Relying on God, and on the Merits of his Son. We read in *1 Sam.* 30. 6. that *David*, when he was in distress, *incourag'd himself in the Lord his God.* Where *His* is spoken with an Emphasis, and is a

\* Second part of the Homily of Faith.

note of particular Application. This Holy Man had a more than ordinary Sense of the Divine Mercy ; he had (as we learn out of the Book of Psalms) attained to a Knowledge of the *Messias* who was to come, and he presents us with very emphatical descriptions of him in those Devout Hymns and Songs ; and here (tho'tis not directly express'd) it is very probable he fixes his Faith on God, as he was his thro' the Merits of the *Messias*, who was to appear in the fulness of time. We read again this Language and Idiom of Faith, in *Pf. 16. 2. O my Soul, thou hast said unto the Lord, thou art my God.* And in *Pf. 91. 12. I will say of the Lord, he is my refuge, and my fortress, my God, in him will I trust ;* and so in some other places in the Psalms. This is also the dialect of Holy *Job, ch. 19. v. 25. I know that my Redeemer liveth, whom I shall see for my self, and mine Eyes shall behold, and not another : I shall have the Particular and Personal Advantage of it : I trust in God that I shall one day reap the Benefit of the Redeemer and Messias's coming ;* and in the mean time I question not but I shall find him to be a *Deliverer* ; he will in his due time rescue me from this grievous calamity which I now lie under. Thus he will be *Goeli, my Redeemer.* That Apostle who is recorded in the Gospel for his Incredulity, at last breaks out into such Words as these, *My Lord, and my God, John 20. 28.* which is the peculiar voice of a Believer, and is here mention'd to shew, that that Good Man, notwithstanding his former Diffidence and Unbelief, attain'd, at length, to the highest pitch of Faith.

We may observe this remarkable Act of Faith in *St. Paul* likewise, *Gal. 2. 20. I live by the Faith of the Son of God, who loved me, and gave himself for me in particular.* Which way of speaking is taken notice of by *St. Chrysostom*, in his Homily on this Chap-



ter of the Epistle to the *Galatians*, and in \* other places of his Writings. And this, and other the like Appropriating Expressions in Scripture, are observ'd by other *Greek Fathers*, who use the Word *ἰδιοποιεῖν* to this purpose, for by this Applicatory Faith Believers *make God their own*. And how transporting are those Words of the Apostle in *2 Tim. 4. 8. Henceforth is laid up for me a Crown of Righteousness, which the Lord the Righteous Judge shall give me at that day.* And after he had comfortably applied this to himself, he could proceed then to take notice that this Crown shall be given to others also, not to me only, but to all them that love his appearing. But it is the Particular Application of it to himself, that is the Act of Faith which we now speak of. Of this sort is that in *Tit. 3. 8. This is a Faithful Saying, and worthy of all acceptation, that Christ Jesus came into the World to save Sinners, of whom I am chief, but shall be partaker of that Salvation wrought by him.* This Appropriation of the Mercy of God in Christ Jesus, is the highest Act of Faith, and is that which most nearly concerns us.

We Smile at the *Athenian*, who being shew'd a Map of the World, presently look'd where his House stood, and when he could not find that there, he found fault with the Map, as an imperfect Representation of the World; for (as he thought) if it had been a compleat one, it must needs have had in it his little Dwelling at *Athens*. This, indeed, might argue Silliness in the poor Man; but apply this to Religion, and the Business of our Souls, and the Salvation of them, and then such kind of Acting will not be Folly, but exceeding great Wisdom and Prudence. The Holy Scriptures, but especially the Gospel, is

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\* *Hom. 34. in Gen. Hom. 2. in Ep. ad Rom.*



the *Map* which we Christians are presented with ; it is continually before our Eyes, and we are invited to Survey the several parts and climates of it. Here is *great Salvation* tendred to us ; wherever we cast our Eyes, there are manifest *Discoveries* of the Love of God in Christ, of his designs of Mercy to lost Souls, of his Glorious Purposes to save Sinners. But the whole Gospel is no better than an *unknown Land*, to the Person that is not *particularly* Interested in it ; and therefore that which we are chiefly to mind, is whether we are comprehended in this Map of Life, and whether besides the *general Belief* of the Gospel, we can *particularly* Apply and Appropriate Christ's Purposes of Mercy to *our selves*. This is the special and peculiar Act of *Justifying Faith*, and therefore in this we should think our selves most of all concerned. For as it is with Food, Physick and Apparel, if the first be not eaten, it cannot nourish us ; if the second be not taken, it cannot cure us ; and if the last be not put on and worn, it cannot warm us : So neither can the Mercy of God in Christ be really advantageous to us, unless it be by some proper instrument applied and made use of. The great and precious Promises, in which God's Mercies are contain'd and convey'd, are *generally* propounded to the Righteous ; but it is a true and operative *Faith* which makes the *particular and special Application* of them to our selves.

This was represented of old in the *Mosaic* Sacrifices for Sin ; they were first Slain and Offer'd, and then the Blood of them was sprinkled. This was absolutely necessary, in order to the expiation of Sin. Unless those that offer'd the Sin-Offering, had the Blood of it sprinkled upon them, they remain'd unpurified. Which occasion'd that of the Psalmist, *Purge me with Hyssop, and I shall be clean*, for the Hyssop was made use of in sprinkling the Blood. And we find that this *Sprinkling* or *Application* of the Blood

of the Sacrifices is mention'd expressly by the Sacred Writers of the New Testament, and it is applied to the Sufferings of Christ, to let us know, that the shedding of the Blood of Christ on the Cross will not avail us, except there be added this *Sprinkling* of it upon us, this *applying* the Vertue and Merit of his Sufferings. And this is done by Faith: For by it all things that Christ hath done or suffer'd for us as a Mediator, are applied to us. *Him God hath set forth to be a propitiation through Faith in his Blood,* Rom. 3. 25. Whence I gather, that it is *Faith* that makes Christ's Undertakings effectual. God is not actually reconcil'd to us, till by Faith we lay hold on Jesus. We are saved by his meritorious Sufferings; but not unless they be applied and appropriated unto us by Faith; namely, when every one of us can particularly say, from an inward Sense and Persuasion in his Heart, and from a secret Vertue and Change which he feels there, "the Son of God hath loved me," "and given himself for me, Christ was born for me," "suffer'd and died for me, Rose again for me, Ascended into Heaven, and there intercedeth for me;" in a word, all his Undertakings were for me and my everlasting Benefit.

I commend to the Reader a Text, to this purpose, which hath not been taken notice of, 1 John 5. 13. *These things I have written to you that believe on the name of the Son of God, that you may know that you have Eternal Life, and that you may believe on the name of the Son of God.* We must grant, that this latter *believing on the name of the Son of God*, includes more in it than the former *believing on the name of the Son of God*, or else we can't make Sense of the Apostle's Words. He writ to them who believ'd, that they might believe. How are we to understand this? These Words [*that you may know that you have Eternal Life*] which are inserted between these two *believings*,

*lievings*, expound and explain the meaning. Another and higher act of Faith, is here understood and expressed, namely, this special applicatory Faith, a believing that Christ is ours, that the Promises of Forgiveness belong to us, a believing in particular that we shall be saved. This is a necessary part of Faith. And I doubt not but this is the full and extensive import of that Expression used by St. Paul, of *putting on Christ*; Rom. 13. 14. Gal. 3. 27. It is the *Application* of Christ, and his Righteousness to the Soul. For it is the true mark of Faith, and the utmost effort of it, to apply to our selves the Promises of Pardon, Life and Salvation made in Jesus Christ. Thus we are made partakers of Christ's Righteousness; thus the Vertue of what Christ hath done and suffered redounds to us.

There are *Objections* made against what I have said under these two last Heads, which I will endeavour to remove. First, it is suggested, that a Wicked Man, continuing still in his Sins; may believe he is in God's favour, and shall be saved, and so may venture to make this *Application* which I have been treating of: Wherefore seeing the Wicked may attain to this part of Faith, I ought not to have reckon'd it as a Member of Saving Faith. To which I briefly answer, that this Persuasion and Belief in the Wicked, together with the Application which they make, are not well-grounded; they are Presumption, and not Faith, and consequently they are not the things which I have been discoursing of. The Prophanest Men alive may have a Persuasion that their Sins are pardon'd for Christ's Sake, and they may venture to appropriate Christ's Righteousness to themselves; but notwithstanding this, the Persuasion and Appropriation which are in those that are truly Good, are an act of True Saving Faith; for the Wicked's counterfeiting of Faith doth not make void the Genuine and Sincere Faith to the Godly. Se-



Secondly, 'tis Objected that many true Believers and Regenerate Persons do not believe they shall be saved, and that their Sins are all pardon'd, and they are so far from applying to themselves Christ's Merits, that they are sometimes approaching to despair. Therefore this can't be an Essential Act of Saving Faith; for if it were such, all Good Men would exert it. The Answer is short, but satisfactory. First, They may apply the promise of Pardon and Salvation, and yet not certainly know it, and be sensible of it. This frequently happens, by reason of their great Infirmities, their Temptations, the remembrance of their former Sins, and the aggravations of them, their dejection of Mind caused thereby, and the like hindrances. The *Applying* and the *Knowing* that they do so, are two different things, as I shall shew afterwards. Secondly, All true Believers exert this Applicatory Faith and Trust, but they do it not always. Now, as Understanding, Willing and Thinking are of the Essence of Humane Souls, tho' a Man doth always exert acts of Understanding, Willing and Thinking, so the foresaid Application is an Essential Act of Faith, tho' 'tis not actually made by Believers.

It is further Objected by some, that this cannot be a Saving Faith, because it is only a *Persuasion*, and consequently an act of the Understanding only; but that Faith which saves must be seated in the Will, and spread itself to the outward Actions. Yes, and so doth this that I am speaking of; for the Natural Effects and Fruits of it reach to the Life and Manners, and it is always supposed, that it is join'd with that Act of Faith which is placed in the Will. Wherefore those have an ill conception of Saving Faith, who judge of it by one or two of its Branches; whereas they should take them all in Conjunction.



It is clear then, (whatever some have started to the contrary) that a firm Persuasion of Heart, that Christ died for us in particular, and that our Sins are forgiven us for the Merits of Christ Jesus, and an appropriation of them to our selves, are part of that Saving Faith, which ought to be in every true Believer. This is part of the Definition of *Faith* in the Writings of all the Foreign Protestants, both Lutherans and Calvinists, and in the Homilies of our Church. And if we may credit \* *Cassander*, it is the judgment of the most Learned Divines of the Church of *Rome*. If he means a few of them, he saith right; but if he means the greatest numbers of them, it is a mistake. So much concerning the Branches of Saving and Justifying Faith, as it denotes *Trusting* and *Reliance*.

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## C H A P. VIII.

**I**T remains, that as in the former particulars I shew'd the *Grounds* and *Reasons* of those two acts of Faith, so now I do the like, and shew *upon what account* we are encourag'd to exert this last act of Faith, that is, *Trusting* or *Relying* on God. And this I will do both with respect to *Temporal* and *Spiritual* things, which I spoke of before; only here I will not handle them distinctly, and under different heads, but consider them mixtly and together. I will make it appear then, that our *Trust* and *Affiance* are firmly grounded on this threefold Basis, the *Faithfulness*, the *Power*, the *Goodness* of God our Father, and of Christ Jesus our Redeemer.

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\* Consult. Art. 4.

First, we have good reason to depend upon their Truth and Faithfulness. *Jehovah is God, the faithful God, who keepeth Covenant, Deut. 7. 9.* His Word and Promises vanish not in the speaking, but pass into real effect. Therefore we depend upon him, his Faithfulness is engag'd, his Word is our security. *Under his Wings shalt thou trust* (saith the Psalmist, and he adds the Reason) *his Truth shall be thy Strength and Buckler, Ps. 91. 4.* God's Truth or Faithfulness is made here a Motive and Incouragement to Trust in him. And this we see exemplified in *Heb. 11. 11.* Thro' Faith Sarah receiv'd Strength to conceive Seed, and was deliver'd of a Child, when she was past Age, because she judg'd him Faithful who had promis'd. Her Faith was buoy'd up by the consideration of the Truth and Certainty of what God had promis'd, and of the Faithfulness and Veracity of him that had promised. And this is the Foundation that our Trust must always be built upon; there are many Divine Promises made to us, and the Author of them will assuredly shew himself True and Faithful in fulfilling them. Here therefore we are to bottom, and fix our Faith.

And in order to this, we are to set before us, and to have always in our view the Promises in the Holy Scripture, which relate both to Temporal and Spiritual advantages. *There is no want to them that fear the Lord; they that seek the Lord, shall not want any Good Thing, Ps. 34. 9, 10.* Say that any outward and secular enjoyment is really Good for them, and they shall certainly have it. *No good thing will be withhold from them that walk uprightly, Ps. 84. 11.* And the whole 91 Pf. is fraught with abundant Promises with respect to the Good things of this Life. And in other places of Scripture there are such Promises as these, that God will help, relieve and deliver his Servants in the time of Trouble, that he will heal  
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their Diseases, bottle up their Tears, set a Guard of Angels to watch over them, that all Necessaries and Conveniences shall be added unto them. Here is sure footing for Faith, especially when we see (and we may every day see) these Promises fulfill'd. This actual Experience and Proof of the Divine Faithfulness, must needs support our Trust and Confidence, as it did David. *I have been young, saith he, and now am old; yet have I not seen the Righteous forsaken, nor his Seed begging their Bread,* Ps. 37. 25. In all the course of my Life (saith he) I never found that God forsook his Servants; but I have seen on the contrary how he always provides for them, and is kind and loving to them, and not only to them, but to their Seed. I find that their Posterity fare the better for them: They derive a Blessing on their Children. I have weather'd out many years in the World, and yet I cannot but say, that God is True and Faithful to those that fear him. Tho' they are reduced to Streights and Wants, yet he takes care of them, yea, tho' sometimes they may be said to *beg their Bread*, yet they are never *Forsaken*. God hath not cast them off, tho' Man hath: They cannot be said to be *Abandon'd* and *Forsaken*, as long as God is with them. Thus that Antient Master of Religious Experiments supported his Faith. And thus he had done before in that Heroical attempt of his, *1 Sam. 17. 36, 37.* He ventur'd to grapple with the mighty *Philistine*, and gave this account unto *Saul* of his Confidence, *Thy Servant slew both the Lion and the Bear, and this uncircumciz'd Philistine shall be as one of them. The Lord that deliver'd me out of the paw of the Lion, and out of the paw of the Bear, he will deliver me out of the hand of this Philistine.* So past deliverances are made Pledges of future ones by the great *St. Paul*, and his Brethren, *2 Cor. 1. 10.* *Who deliver'd us (saith he) from so great*



a Death, and doth deliver; in whom we Trust that he will yet deliver us. The Sense of past deliverance excited them to Trust on God for the future. And, indeed, the Reason of Mankind naturally suggests something of this, as was observ'd long since by the Philosopher, who assigns this as one ground of Men's being *Confident*, that \* *they have often fallen into great Evils, and yet have escap'd Safe*. Much more Men of Christian Principles are encourag'd to Trust and Confide in God, when they have had actual proof of his Truth and Faithfulness in keeping his Promises concerning Temporal Deliverances, and Blessings that relate to this Life. Thus there is a firm Foundation for this Trust and Reliance on God.

And there is the same in those Promises which respect Spiritual Things, as Sanctification, Pardon of Sin, and Eternal Happiness. First, our Trusting in God, and Christ Jesus our Lord, is supported by the Promises of Sanctification, and of Renovation of our Minds, and of strength to enable us to yield obedience to Christ's Laws. *A new Heart 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 a Heart of Flesh; and I will put my Spirit within you, and cause you to walk in my Statutes*, Ezek. 36. 26, 27. And we find the same gracious Promise in ch. 11. v. 19. and likewise in Jer. 32. 39. And what is there that can be Difficult and Insuperable to a Christian, when he hath that Promise to sustain his Faith, *Ask and ye shall have; seek and ye shall find; knock and it shall be open'd to you?* Secondly, there are the Promises of Pardon and Forgiveness; and by these likewise Faith is enabled to exert itself vigo-

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\* Πολλὰ κινῆσαι ἐπιθυμῶντας εἰς τὰ δεινά, καὶ διαπεφύργοντες. Arist. Rhet. lib. 2. cap. 7.



roully. *Let the Wicked forsake his Way, and the Unrighteous Man his Thoughts, and let him return unto the Lord, and he will have Mercy upon him, and to our God, for he will abundantly Pardon, Isai. 55. 7.* Especially the Promises of Pardon and Reconciliation through the Blood of Christ, the immaculate Lamb of God; which we meet with in the Gospel, are the ground and support of this our Reliance on God's Faithfulness. Thirdly, there are the Promises of the Kingdom of Glory, and of Eternal Life. *For the Lord will give Grace and Glory, as the Psalmist speaks. It is your Father's Good Pleasure to give you a Kingdom, Luk. 12. 32. Whosoever believeth in him, shall not Perish, but have Everlasting Life, Joh. 3. 16. He that believeth on him that sent me, hath everlasting Life, and shall not come into Condemnation, Joh. 5. 24. My Sheep hear my voice, and I give unto them eternal Life, and they shall never perish, Joh. 10. 27, 28.*

And, indeed, it is the peculiar mark of Faith to ascertain to us this future Life, and this unseen Happiness, which is meant by that Definition of Faith in Heb. 11. 1. *Faith is the substance of things hoped for, the evidence of things not seen.* This is the excellent Nature of Faith, that it gives subsistence to those things which are not yet in being, which have no existence at present. Yet they really are to the Believer, tho' they are not yet actually brought to pass. *Faith* makes them *Exist*; *Belief* gives a *Being* and Subsistence to them. This realizes the Promises of Everlasting Joy and Happiness, before they are perform'd and accomplish'd. This makes these things as sure to us, as if they did actually exist. And this is the Sense of what follows, that *Faith is the Evidence of things not seen.* It shews us Heaven before we come thither. It is the Vision of those things which are invisible; it is the presence of

of things absent, or (as the *Greek* \* Word most commonly signifies) it is the *Proof*, the *Conviction* and *Demonstration* of the Truth of those things which we are not yet in possession of. Faith gives us a certainty and security of these great things which are promised to us, altho' they are now at a great distance from us, and are out of sight. But Faith is that *Telescope* which brings these Heavenly things near to our Eye, and gives us a clear view of them, and assures us of the Truth and Certainty of them. And this is done by means of those *Promises* which the God of Truth hath made to his Servants. He stands engaged by his Word and Faithfulness, to make good whatever he hath said, and therefore we may rely upon all his promises, and be not only *persuaded of them*, but (as the Apostle adds) *embrace them*, Heb. 11. 13.

Another solid Ground of Trusting in God is his *Power* and *All-sufficiency*, Gen. 17. 1. He said to *Abraham*, *I am the Almighty God*; and thence inferr'd by a natural Consequence, that the Patriarch should *walk before him*, i. e. Depend upon him, and Trust in him. And truly he was eminent for this, and may justly be the Pattern and Standard of this Grace to all Believers in succeeding Ages. Let us see then how *Abraham* confided in the All-sufficiency of God. *By Faith Abraham, when he was tried, offer'd up Isaac*; and he that had received the Promises, *offer'd his only begotten Son, of whom it was said, that in Isaac shall thy Seed be call'd*, Heb. 11. 17. Here is one of the highest Instances of Faith, as it denotes Trusting and Relying on God. *Abraham* was ready to obey the Divine Pleasure, and offer up his Son; his Son, on whom all the Promises made to *Abraham*,

and his Posterity depended; his Son, from whom the *Messias* was to descend; his Son, in whom all the Blessings of that *Messias* were contain'd; his Son, who was the only Child of the Patriarch, and therefore with him all hopes of Posterity must be cut off. *Origen*, in his Homily on *Abraham's Offering his Son*, hath most pathetically, and with great and powerful Oratory, represented the several circumstances of the supposed Colloquy between God and that Holy Man about this Affair, and thither I will refer the Reader; for the Height of *Abraham's Faith* in this transaction, cannot be set forth in more lively colours than that Excellent Writer hath done it.

But would you be acquainted with the *Ground* of that Holy Man's Faith, and Trusting in God? Would you know what it was that wrought up his Faith to this Pitch? The Apostle will tell you in the 15. v. he did all this, *accounting that God was able to raise him* (i. e. Isaac) *from the Dead*. *Abraham's Relying and Trusting on God*, was built on his Omnipotency. He argued with himself (so the Greek \* Word, which we render *Accounting*, signifies) that God was *Able* to do all things which imply not a Contradiction in the doing of them. He reason'd with himself, that nothing could be impossible with him. Suppose he really Sacrificed *Isaac*, God could have *raised up* that same *Isaac from the Dead* (and, observe the Words that immediately follow) *from whence also he receiv'd him in a figure*. But what is the import of this latter Clause? How did *Abraham receive Isaac from the Dead, and that in a figure*? If we consult the 12th v. of this ch. we shall find there some light given to this Expression. *Therefore sprang there even of one, and him as good as dead, so*

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\* Λογισαμενος.



many as the Stars of the Sky in multitude. Abraham was this dead Person, and Sarah came under the same denomination, and on the same account, that is, by reason of the Deadness or Inability which old Age had produced. The Deadness of both these Persons was as 'twere a Figure and Representation (which is another expression the Apostle uses) of that real Death, which Isaac should have been raised from, and from which Abraham believ'd and trusted he could have been raised by the Power of God, supposing he had fallen a Sacrifice by the hand of this Aged Patriarch. This is very plainly set forth in Rom. 4. 19, 20, 21. Being not weak in Faith, he consider'd not his own Body now dead, when he was about a hundred years old, neither yet the deadness of Sarah's Womb: He stagger'd not at the promise of God thro' Unbelief: But was strong in Faith, giving Glory to God, and being fully perswaded that what he had promised, he was able also to perform. Here we see (as in the former place) the Patriarch's Faith or Trusting in God, is founded on his Almighty Power. He consider'd, that God was able to accomplish his Word, and so he overlook'd his own Weakness or Deadness, as the Apostle is pleas'd to stile it. Behold here a Transcendent Pattern of Trusting in God, and such as we cannot express with fitting Words. Yea, \* Luther is bold to say, that the Apostles themselves did not sufficiently extol Abraham's Faith according to the Worth and Greatness of it.

This trusting in the Almighty Power of God is thus set forth by the Psalmist, *The Lord is my Rock and my Fortrefs, my Deliverer, my Strength in whom I will Trust, my Buckler, the Horn also of my Salvation,*

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\* Col. Mens.

and my high Tower, Ps. 18. 26. These several Terms are here made use of to shew, that God is able to defend us against all kinds of Assaults, and is in stead of all Munition, Armor and Arts of Defence whatsoever; and therefore there is good reason why we should trust in him. Solomon briefly expresses it thus, *The Name of the Lord is a strong Tower, the Righteous runneth into it, and is safe,* Prov. 18. 10. The strong Tower denotes the Strength, Power and All-sufficiency of God; and *Running into it,* expresses this *Act of Faith* which I am speaking of, namely, Relying and Depending on God. There is no greater Inducement to this latter, than the serious consideration of the former. In all our most pressing Grievances, whether Spiritual or Temporal, this is a strong motive to place our Trust and Confidence in God. *Trust ye in the Lord for ever; for in the Lord Jehovah is everlasting Strength,* Isa. 26. 4. The reason, we see, why we ought to trust in God, is this; because Strength, yea, Everlasting Strength is his inseparable Attribute. And therefore we must Trust in God *for ever,* because his Strength is *for ever.* And this Divine Strength and Power are more signally and eminently seen in the Redemption and Salvation of Mankind, and therefore it is said, that our Lord *is able to save them to the uttermost that come unto God by him,* Heb. 7. 25. His Ability or Power makes him capable above all others, to effect this Work compleatly. And tho' he suffers his People to be tried and tempted, yet it is that *his Strength may be made perfect in their Weakness,* as he told that Man of Temptations, 2 Cor. 12. 9. Therefore here is sufficient ground of Trusting in him.

Thirdly, it is most reasonable to Trust and Confide in God, because he is not only *Able,* but *Willing* and *Ready* to help and relieve his Servants. He is *Compassionate* and *Merciful,* as well as *Powerful* and

and *Mighty*. He delights in shewing favour and kindness to the Sons of Men, but more especially to his chosen People; for he forgets not the price of his Son's Blood; he remembers his covenant with them; therefore he is with them, and upholds them, and comforts them in their distresses, and will not suffer them to be utterly cast down and destroy'd. Hence are those endearing Words in *Hos.* 11. 8, 9. *How shall I give thee up, Ephraim? How shall I deliver thee, Israel? How shall I make thee as Admah? How shall I set thee as Zeboim? Mine Heart is turn'd within me, my Repentings are kindled together. I will not execute the fierceness of my Anger, I will not return to destroy Ephraim, for I am God, and not Man, the Holy one in the midst of thee.* God expresseth his infinite kindness to *Israel* in these Words, and the Foundation of it is laid in the *Merciful Nature* of God: *His Heart is turn'd within him, his Repentings are kindled: He is God, and not Man*; he is not easily provok'd and incens'd as Man is; he is Long-suffering and Patient, he bears with Offenders a long time, he passeth by Iniquity and Transgression. He is ready to pity those that are in Calamity and Distress, and to extend Mercy to them when they stand most in need of it. Even when he chastiseth and afflicteth, he gives the greatest proof of his Tenderheartedness and Love, for he sends Afflictions for the real Good and Welfare of his Servants; and that the Trial of their Faith may be found unto Praise and Glory at the coming of Christ. Who then would not *Trust* in this God? Who would not depend and rely on him? And his Son came into the World out of a design of Kindness and Love to Mankind; out of infinite Mercy and Compassion he took our Nature upon him, and convers'd with Mortal Men here on Earth, and lived a poor and mean Life, and died a curst and ignominious Death.



All this was done for our sakes; he underwent all this to do us good. And therefore we find him most compassionately inviting Sinners to come unto him, that they may find rest to their Souls. And he lets them know, that those that come unto him, he will in no wise cast off, Joh. 6. 37. his Work and Office being to receive Sinners, to pardon their Offences, and bestow Eternal Life upon them. Thus Divine Mercy is a powerful Motive to excite that *Trust* and *Reliance*, which are the subject of this part of my Discourse.

And now, to conclude it, I will take notice, that in Psalm 146, the *Three Grounds* of Trusting in God, which I have propounded, are mention'd together. The Penman of that Psalm acquaints us, 5. v. that, if we would be *Happy*, the direct course we must take is to *Trust* and *Hope* in God, and to make him our *Help* and *Stay*; and in the following verses, he assigns the *Reasons* and *Grounds* of it; and they are these, First, we must *Trust in the Lord God, who made Heaven and Earth, the Sea, and all that therein is*, v. 6. i. e. We must trust in God, because he is the *Almighty* maker of Heaven and Earth, the Lord *Omnipotent*. Secondly, In the same Verse 'tis added, *Who keepeth Truth for ever*. He is the *Faithful* God, therefore confide in him. Thirdly, He is a *Merciful* God; and this is express'd very copiously and pathetically, in v. 7, 8, 9. *Who executeth Judgment for the Oppressed, who giveth Food to the Hungry: The Lord looseth the Prisoners, the Lord opens the Eyes of the Blind, the Lord raiseth them that are bowed down, the Lord loveth the Righteous, the Lord preserveth the Strangers, he relieveth the Fatherless and Widow.* All which Expressions set forth the *Merciful and Loving Nature* of God. And we cannot have a greater Attractive, than *That*, of our *Faith* and *Affiance* in him. Thus we see there can be nothing more Rational  
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and accountable; than to Trust in God, seeing he is Faithful; he is Mighty; he is Merciful and Gracious. This *Three-fold Cord cannot be broken.* The Truth, the All-sufficiency, and the Goodness of God.

And now let us look back and recollect what hath been said concerning the *Essential Acts of Saving Faith*, whereby it exerts and displays itself; and let us form out of them a brief and succinct Account of the Nature of this Divine Grace, and then let us observe the Dependance and Connection of these distinct Acts, and lastly examine our selves by the whole. We see, that there are these three Essential and Integral parts of Saving Faith; First, Belief or Assent. Secondly, a Hearty Consenting to, or Accepting of; and Thirdly, a firm Trust or Reliance attended with a particular Application. We must distinguish between these three acts, or else we can never rightly apprehend the true Nature of Faith. And the Holy Scriptures assist us herein; for they give us a distinct conception of these particular Acts and Exertments. They let us know, that there must be a Belief of the Doctrin of the Gospel; there must be likewise a sincere submission to the Terms and Conditions of it; and besides these, there must be an Humble, but yet Confident Reliance on the Merits of Christ Jesus for Eternal Salvation. *Faith* then may admit of several Definitions or Descriptions, as it hath respect to these three Acts of it. In regard of the first of these, Faith may be defin'd thus, an Assent unto the Truth of whatsoever is deliver'd to us upon Divine Testimony. Or, a Belief of the whole Word of God, but more particularly of the Doctrin of the Gospel. With respect to the second Act of Faith, this Grace may admit of this Definition, *viz.* That it is a voluntary Receiving of Christ, and a Hearty and Affectionate approving both of Him, and his Laws. And then, if we consider the third Act of Faith, it is no less

less than a stedfast Trusting in the Mercy of God thro' Jesus Christ, with an applying of his Merits and Righteousness to the Soul. All these Definitions of Faith are good and sound, and may be made use of. And it may be observ'd, that all these *single Acts and Parts of Faith*, are call'd *Faith* in one place or other in the Holy Scripture. *Faith* is sometimes taken for one Act only, and sometimes for another; but it is never Compleat and Saving Faith without all the Acts. That then is a perfect Definition of Faith, which takes in all the Acts and Parts of it, and such a one this is, namely, that *Faith* is such an *Assent* unto all *Divine Truths*; but especially unto those contain'd in the Gospel, that makes us willing to *Receive and Embrace* Christ Jesus, and to conform our selves to his Laws, and to *Trust* wholly in his Mercy, Power and Death. Or thus, Saving Faith is not only a firm Assent of Mind, whereby we believe what God hath reveal'd in Scripture to be true and certain, upon the Authority of the Revealer; but it is also a Consent to, and Approbation of the Laws of Christ, and the Terms of Salvation express'd in the Gospel; and, moreover, it is an Affiance in God's Mercy through Christ for Salvation, and all other things which are good for us, with a particular application of Christ's Merits. Or (that I may not fail to give the full Sense of it) take it in these Words, Faith is that firm Persuasion wrought in us by the Holy Spirit, which produces a readiness in us to comply with the terms of the Gospel, and a stedfast Affiance and Trusting in the Merits of the *Messias*, with a particular appropriating of them to our selves. Or it may be thus express'd, Saving Faith is an entire Believing, a hearty Receiving, and a fiducial resting on Christ, as he is offer'd to us in the Gospel. The three Essential acts of Faith are comprehended in these Definitions. Or, if we would have



have a very brief and compendious one, we may comprize it in three Words, to wit; a Practical and Fiducial Assent. Faith is *Assent*; and that is the lowest step of it. It is a *Practical* Assent, which raises it higher, and acquaints us, that it hath respect to the *Conditions*, and *Terms* of the Gospel; and moreover it is a *Fiducial* Assent, which is the very *Height* of that Grace, and lets us know, that it contains in it *Trust* and *Confidence*. We may make choice of which Definition we think to be the most expressive of the Nature of this Grace, or we may make use of them all, to convey the true Notion and Conception of this Grace the more effectually to our Minds. And this I have taken care of, that nothing should be taken into the Definition of Faith, which is not essential to it. I have not inserted any thing which doth not properly belong to it.

If it be objected, that something of *Love* and *Hope* are taken into the Definition, which I have given of Faith, for *Approving* seems to belong to the Affection of Love; and *Trusting* is an act of Hope: I answer, that some Graces, yea all Graces do more or less run into one another. He that is a true searcher into Theology, is no Stranger to this. You cannot so exactly separate one Grace from another, but there will still seem to remain some part of one in the other. The Graces of the Gospel are in some sort *Mingled* and *Blended* together. This I could make good by instancing in several of them; but this is more especially true of the Evangelical Grace of *Faith*; it borders so near on other Graces, that it seems to partake of the nature of them. The reason of it is because it consists of several acts and parts, and is a complex Grace. Therefore 'tis no wonder that it contains other Graces in it. A Grace of *such a Latitude* cannot but do so. But I have inserted nothing into the Definition of it, which is not of the very Nature  
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and Essence of it. Therefore I will averr, that if you put any thing else besides what hath been said, into the Definition or Description of Faith, you express rather what it is *not*, than what it is.

And now having set before you the several acts of Saving Faith, and having made them up into plain Definitions, which give us a full account of Faith, I will (according to what I propounded) observe to you the *Dependance* of the several acts of Faith upon one another. I will briefly shew how they are link'd together, I will discover that *close Connection* which is between them. And this will serve to make the Notion of Faith more easy to us, and to render this Doctrin as clear and intelligible, as any Doctrin whatsoever in the whole Body of Divinity. Thus then we may apprehend the *Dependance* and *Connection* of the several parts of this Grace; a hearty *Affent* to the Doctrin of Christ (which is the first act of Faith) naturally draws along with it an Affectionate *Consent* and *Approving* of that Doctrin (which is the second act of Faith.) For when I *believe* the Articles of Christianity, and am verily persuaded that they are true, this very Belief and Persuasion have a mighty force in them, to produce in me a Cordial embracing of them, and a readines to comply with them. Though, I do not say, that they *Necessarily* produce this, for it is too evident, that these may be separated, (and truly else there would be no Sin against clear Conscience,) yet that which I assert, is *this*, that the second act of Faith, is the natural and genuine Consequence of the first. *Persuasion* makes way for *Consent*, and *Consent* is the proper result of *Persuasion*. And this is the true Order and Procedure of the Faculties, the Understanding prepares the way for the Will and Affections. If that did not go first and hold the Light, the Will would stumble in the dark, the Desires and Affections would

would be at a loss, and all would be out of order. And so, likewise the third act of Faith, is much facilitated and promoted by the second; and, indeed, a Man can't truly exert the one without the other; he can have no good Ground that he is one whom Christ died for, and who shall certainly be saved, unless he finds in himself a willingness to obey all God's Commands, and unless he be really chang'd in his Heart and Life. Take this in the plain Words of our Church, \* "How can a Man have true Faith, that is, a sure Trust and Confidence in God, that, by the Merits of Christ, his Sins be forgiven, and he reconcil'd to the favour of God, and to be partaker of the Kingdom of Heaven by Christ, when he liveth ungodly, and denieth Christ in his Deeds? This is an impossible thing; for I cannot apply and appropriate the Righteousness and Merits of Christ to me, without first a Willingness and Readiness to submit to the Conditions of the Promises, that is, to obey Christ's Laws, to observe his just and holy Precepts, and to order my ways according to his Will. But when I can do this, I am made capable of Relying and Trusting on Christ my Saviour, I can exert the act of Resting or Recumbency with great ease and satisfaction; and I shall have the Testimony of my Conscience, that I act sincerely and uprightly, and that I am not guilty of a rash and groundless Reliance. Thus *Trusting* or *Confiding* (which is the third Act of Faith) doth presuppose the second act, which is *Approbation* or *Compliance*.

Yet, to speak my Mind freely, I do not deny that sometimes this Approbation is the *Effect* and *Consequence* of *Trusting* and *Confiding*; for the deep Sense and Persuasion of the Mercy of God in pardoning our

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\* The third part of the Homily of Salvation.



Sins are proper means to induce us to submit our selves to him, and to approve of his Laws, and to be willing to comply with whatever he commands us. Thus this Act of Faith is the Genuine result of Trusting and relying on God for Pardon and Acceptance. Yet it is as true, that this latter act of Faith is at other times the effect of the former one, for from our submitting to the terms of the Gospel, and from our readiness to obey Christ's Laws, we may gather that our Sins are pardon'd, and that Christ died for us in particular, and so this which I make the third Act of Faith is produced. It may be said then, the *Approbation* precedes *Recumbency*, and also that it follows it. In Christians, at first, it goes before; in Christians adult and improved it comes after, that is, their *Applicatory Faith* begets greater degrees of the *Approving* and *Consenting Faith*. They collect from this, that Christ is theirs; and also from Christ's being theirs, they are mov'd to yield themselves up more fully to him, and to exert the Approving part of Faith with more vigour; and so that Faith works all other Graces in them, and even actual Obedience to the Divine Laws. This seems to me, to be a true Representation of the matter, and may be serviceable to put an end to the Disputes which have been rais'd on this account. And if we consider the thing aright, we shall find that the debates on both sides terminate at last in the same thing. For, tho' some make their belief of pardon thro' Christ, to be a motive to their yielding to him and his Laws, yet they always have, at the same time, a willingness to yield to both, and to embrace the terms of the Gospel. So that Reliance on Christ ever supposes submitting to the terms of the Gospel which he hath propounded. We may lawfully make it an inducement (and 'tis the strongest we can have) to comply with the conditions of the Gospel, but this is certain the *First*  
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Exertments of Saving Faith are in that order that I have mention'd, tho' afterwards they may be inverted. Believers begin with Assent, and then proceed to Choice or Approbation, and end with Reliance. For there can be no true Reliance, where there is not Assent and Approbation. But I shall speak further of this when I come to resolve that Question, whether Justification or Sanctification be first.

In the mean time I would not be mistaken here: I do not mean by any thing that I have said under this head, that we are to confide in any thing that we do, or that our accepting or approving of Christ, and his ways is the Cause and Ground of our Confidence. Tho' I have asserted, that *approbation* must precede *Reliance*, yet I do not say, yea, I absolutely deny that our Reliance is founded upon our Approbation, or that we are to confide in it; for I have affirmed before, that all our Trust and Confidence is to be placed in Christ alone, and that through his meer Grace we are accepted, pardon'd and saved; and accordingly we lay hold on that Grace, we rely on the Undertakings of Christ Jesus, and firmly trust, that through him all our Sins shall be remitted. We are not to entertain any such imagination as this, that we can by vertue of our approving of Christ, procure the Mercy of God; we must not fondly think to claim and challenge the Divine Favour for any thing which we either believe, or are willing to perform. We must remember this, that Faith is not terminated on our selves, or any thing in us, and therefore we cannot rely upon it, and particularly we can't confide in our Approbation.

But this is that which I say, that tho' we may not confide in it, yet it is certain that we ought not confide in Christ without it. Those Words of St. *John* are remarkable to this purpose, *If our Heart condemn us not, then have we Confidence toward God,*

1 Epist. 3. 21. But on the contrary, if our Hearts condemn us, that is, if our Consciences tell us that we are unwilling to abandon our Sins, and wholly averse to imbrace Christ's Laws, we cannot arrive to any true and solid Confidence, we cannot rely on Christ for Pardon and Acceptance. To this purpose it was observ'd by an experienc'd Divine, that \* *David thought not of Trusting in God, till first he had done Justice upon his own Soul, in rebuking the unruly motions thereof. Censure for Sin goeth before Favour in pardoning Sin, or boldness to ask Pardon of God.* We must not put our Trust in our readiness to comply with the Laws of Christ, and yet we cannot truly trust in him, where this is wanting. We cannot reasonably depend on Christ as a Saviour, if we do not take him for our Lord, if we do not accept of the terms of the Gospel, and the conditions of the Evangelical Covenant. But I will speak further of this, when I come to consider the *Opposites* of Faith, of which *Presumption* is one. At present I have said enough to shew the *Connection* and *Dependance* of the three Acts of Faith, which was the thing I here design'd. I have made it appear, that Faith is a deliberate and methodical Grace, it rises by certain steps, and advances in good order. And we must observe this Order and Method.

In the next place then, let us try our selves by what hath been said. It is an Apostolical Injunction *Examine your selves whether you be in the Faith*, in the state of true Believers, *prove your own selves*, 2 Cor. 13. 5. And how can we discharge this Work better than by making *those Particulars*, which I have offer'd, the Articles of our Enquiry? First then, let us ask our selves whether we do firmly believe all

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\* Dr. Sibbs *Soul's Conflict*, p. 254.



the Truths of our Religion, and in order to that, whether we have been careful to use the Helps which God hath appointed for the attaining of Knowledge and Insight into those Divine Truths. Do we particularly give Credit to all the Propositions, Commands, Prohibitions, Threatnings and Promises contain'd in the Word of God? Do we yield *Assent* unto all that God hath reveal'd in the Old and New Testament? Do we firmly persuade our selves of the Truth and Reality of these things, and do we find our Minds convinc'd of them, and do we look upon the contrary Assertions and Doctrins to be arrant Falshoods and Impostures? Have we silenc'd all carnal Reasonings and Cavils against the Truth, and do we yield a full and entire Assent to the Christian Doctrin?

Again, we do heartily embrace with a serious liking, all the Offers and Tenders of Grace in the Gospel, so that we are ready and willing to comply with the *Conditions* and *Terms* which are propounded there? Doth our Assent to the Truth, beget a Cordial Approbation of it? Is our Religion the matter of our *Choice*, as well as the object of our *Understanding*? Are we not only *Persuaded* of the Truth of God's Word, but are we *willing to live* according to that Persuasion? Is the Credit we give to Divine Matters attended with a hearty regard to them? Is our Faith such a firm Assent to all that God hath reveal'd, that it affects our Hearts and Influences on our Lives? Do we give our selves up entirely to God, to be guided and directed by him, and to submit our Wills wholly unto his?

Further let us ask our selves whether we trust and confide in God for a supply of all our wants, either Temporal or Spiritual, especially whether we acquiesce in the Mercy of God through Jesus Christ, for the pardon of our Sins, and the Salvation of our

Souls? Are we enabled by the influence and operation of the Holy Spirit upon our Hearts, to apply the Righteousness of Christ to our selves, at the same time renouncing our own Righteousness, *That* being wholly insufficient for Justification? Thus let us *examine* our selves thoroughly, as to *all* these particular Acts and Exercises of Saving Faith. I say *all* of them, or else our Examination is imperfect. Wherefore let us not deceive ourselves, but examine whether our Faith be *entire*; let us demand of ourselves an answer to every one of the foresaid Enquiries, and thereby take a true account of our condition, and know whether our Faith be the true Saving Faith. Thus far I have gon in prosecution of the *First General Head* of my Discourse, namely, to set forth the *Nature of Faith*, as it consists of *several distinct Acts*.

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## C H A P. IX.

**I** Come now in the second place, to give a farther Account of the Nature of Faith, by considering what are the *Opposites* of it, and by taking notice of the false Notions and Sentiments, which are contrary to, and inconsistent with that account which I have given of Faith. We must know then, that as the Masters of Ethics tell us concerning their Moral Vertues, that every one of them hath two Extremes, and the *Vertue* is placed in the middle of them, as it were defying both of them, the one on the Right hand, and the other on the Left, one in Excess, the other in Defect: So likewise is it with *Evangelical Vertues and Graces*, they are situated in  
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the middle, betwixt two Opposites, and every Grace hath it's Extremes on both hands. This is true in a particular manner of *Faith*; on each side of it, it is environ'd with *Contraries*. And this I will make good by considering the three Essential Acts of Faith, which I have so often mention'd. In respect of these it hath it's several Extremes or Opposites,

First, in respect of *Assent* or *Persuasion* (which is the first Act, or part of Faith,) the Opposites of Faith are either in *Defect* or *Excess*; the former are those that come short of true Assent, the latter are those that exceed, and do as it were, go beyond it. I begin with the first sort, the Opposites or Extremes of the Faith of Assent, as to Defect, and they are these three, *Ignorance*, *Incredulity* and *Unbelief*.

I shew'd, that Knowledge is included in Faith, and consequently *Ignorance* is oppos'd to it. And yet this is that which the Romanists plead so much for, whilst they stickle for an *Implicit Faith*, whereby one believes in Gross what the Church believes, altho' he *knows not* what that Church believes. The poor Creatures under Popery are not permitted to judge for themselves, they must surrender up their Reasons to the Clergy, and These to the Church. The Church says so, and the Church believes so, therefore it is True, and we must Believe it. Let the *Clergy* look to the *Reasons* of Religion, for Judgment and Reason are proper to them; our Business is only to say what they bid us. But if this be true, and the People must not use their Understanding to judge of their Religion, then they renounce their Plea to that which distinguisheth them from the Brutes; for Men, as *Men*, may plead a Right to judge of the Doctrins of Christianity. Whence it appears, that it is the design of Popery to Unman Men, to take from them the use of their Reasons, and to render them Brutish. They are the express Words of *Bellarmino* (*Rome's*



great Champion and Advocate) \* *Faith is better defin'd by Ignorance than by Knowledge.* He makes a Blind Assent to the things of Religion to be a sufficient Ingredient of Faith: Yea, as I shall shew afterwards, he and the rest of the Popish Doctors make this Blind Assent to be the whole of Faith. Which is a Doctrin of a very pernicious nature, and tends to the Destruction of that Religion, which is call'd a Reasonable Service, and it is serviceable to introduce Ignorance and Barbarism into Christendom. It is certain, that Faith doth not put out our Eyes. When we *Believe*, we must at the same time *understand*. Believing a thing is one Species of knowing it. Not but that there are many things which are so obscure and hard to be comprehended, that we cannot boast of a perfect and compleat Knowledge of them; but yet we are not wholly Ignorant of them, and we exercise our Understandings about those Arguments which are proper to strengthen our Belief. So that in every Act of Faith which we exert, we make use of our Understandings. There is no other way of knowing any thing in Religion, as is acknowledg'd by one whom I mention'd before, and observed to be no Over-valuer of Humane Reason, † "Whatever we know, saith he, be it of what fort soever it will, we know it in, and by the use of our own Reason, we do it by our Understanding. Whatever we know by Divine Revelation from the Scriptures, as well as by Study and Industrious Enquiry, we know and understand it thus. Thus he, and very rightly.

*Incredulity* is the second Extreme of Assent, as to Defect. This is a backwardness to give Credit to

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\* *De Justific. l. 1. c. 7.*

† *Dr. Owen Σωείσις Πνευματική.*

the Truths, which are propounded in the Gospel. This possesses the Minds of many Persons in the World: We see, and they themselves feel that they are very loth to give Assent to the matters of Religion. They cannot bring themselves to attend seriously to the Doctrins of Christianity; they fly back as often as they are propounded to them, and press'd upon them. They find in themselves an *Averseness to be Persuaded* of the Truth and Reality of those Divine Verities which are offer'd to them. They are in a manner Jealous and Suspicious; and are apt to think that we have a design upon them; and are about to impose on them, when we Preach such Points to them, and call upon them for their *Assent* to them. And with this *Incredulity* is join'd very often (in some Persons especially) a wonderful kind of *Curiosity* and *Scrupulousness*. We may observe, that they are extremely Nice and Shy; they startle at every Proposition you tender to them; they boggle at every Article of Religion; they will not entertain any thing without mighty disputing. Dubitation is the first Principle of their Divinity, as 'tis of *Cartes's* Philosophy. They doubt of all things, and are resolv'd to do so, and on all occasions shew that they are more inclin'd to Wrangle than to Believe. Or, if at some Critical Season they are like *Agrippa*, almost persuaded to be Christians, yet afterwards this their faint persuasion dwindles by little and little, and, at length ends in their former Doubting and Uncertainty. These are the Persons, of whom we commonly say, they are to chuse their Religion. One thing is as true as another with them. It is cross or pile which side they take. These Men generally set up for *Scepticks*, they turn *Questionists* and *Seekers*. They waver and stagger, and continue in that posture all their days.

But this Defect of Faith is a thing wholly inexcusable, when the Truths of the Gospel are so plain and evident, so clear and perspicuous. Doubting now can have no plea, no defence; but it is utterly to be condemn'd by us. To which purpose a Learned Father of the Church rightly saith, \* "All Curiosity and Doubting are to cease, since Christ appear'd in the World, and since the Gospel hath been Preach'd. For when we believe this, we have nothing else to believe, unless it be this, that there is nothing more to be believed, than what the Gospel offers to us to be believ'd. The reason is plain, because Christ by his appearance hath answer'd all our Scruples, satisfied all our Doubts, and hath by his Life, Doctrin, Miracles and Death, and Rising again fully silenc'd all Queries whatsoever, and establish'd our Religion on a firm and unchangeable Foundation: So that nothing remains now, but that we yield full Assent to it. This is easily to be inferr'd from the Apostle's Words in Eph. 4. 14. Where he acquaints us, that the great End and Design of the Gospel, and of the Ministry, and of all the Gifts and Endowments conferr'd on the Church is, that we henceforth be no more Children, toss'd to and fro, and carried about with every Wind of Doctrin; but speaking the Truth in Love (affectionately Professing and Assenting to all Divine Truth deliver'd to us) may grow up in him in all things, which is the Head, even Christ. Since the Manly and Generous Institution of Christ hath taken place in the World, we must be no more Children. Since Christianity is fix'd

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\* *Nobis curiositate opus non est post Christum, nec inquisitione post Evangelium. Cum credimus, nihil desideramus ultra credere. Hoc enim credimus, non esse quod ultra credere debeamus.* Tertull. de Præscript. adv. Hæres.



and settled, we must not be *toss'd to an fro*. Since we are arriv'd at a safe and quiet *Harbour*, we must not, indeed we cannot, be *carried about with every Wind*. To suspend our Assent, to waver and hesitate, is now unaccountable, seeing we have so many things to settle and confirm us. Yea, and it is very dangerous; for who sees not, that Incredulity, Doubting and Scepticism, if they be any considerable time retain'd, turn into downright *Unbelief*?

Which is the *next Grand Opposite* of the Faith of Assent. And of this there are several sorts. I will comprize them all under these two heads, *viz.* Negative and Positive Unbelief. The Negative one, or bare not-believing, is that which is found in Persons who have no Knowledge of the Gospel. It is impossible they should *believe in* that Christ, of whom they are utterly *Ignorant*. But this Unbelief or Infidelity belonging properly and solely to the *Pagan and Heathenish* part of the World, who have not so much as heard of Christ, and the Gospel, and therefore are call'd more signally *Infidels*, I dismiss it, and proceed to the *Positive* Unbelief; and that is to be found in such as have heard of the Gospel, and the way of Salvation by it, and yet refuse to give Assent to it. In this number we may rank even *some Turks and Jews*, who cannot pretend Ignorance of the Gospel, they having at one time or other, by *Conversing* with those who are of the Christian Persuasion, attain'd to *some Knowledge* of the Evangelical Dispensation, and the Blessed Founder of it, Christ Jesus the Messiah. But the worst and most heinous Unbelief is in *Christians*, that is, those that live under the Gospel, and yet do *not believe* the Principles, Precepts, Threatnings and Promises in the Word of God, especially in the New Testament. This, even this is too frequently to be observ'd in those who make a Profession of *Christianity*, I mean, who suffer themselves

selves to be publickly stil'd *Christians*, and own that Title themselves, and are admitted into the Congregation of Christians. What great numbers are there of these in the World? What a multitude of Men and Women are there, who are content to bear the Name of Christians, and outwardly distinguish themselves from *Jews*, *Mahometans*; and all Infidels, and yet inwardly are *not Persuaded* of the Truth and Excellency, of the Reality and Worth of the Christian Religion? The present Age wherein we live is very scandalous on this account. There are many who think that *Heathens*, *Jews* and *Turks*, are in as salvable a state as *Christians*. This Notion at this day prevails very much.

Here I must mention those higher degrees of Unbelief or Infidelity, namely, *Apostasy* and *Atheism*, which have been, and are observable in Christendom. There were several Instances of the former in the first Ages of the Church: Many of those that had own'd and embrac'd the Christian Faith, afterwards denied it, and profess'd the Pagan Religion. Such was the worst sort of the *Libellatici* (for 'tis evident from the Antient Writers who speak of those times, that there were two kinds of them) one of them by giving a Sum of Money to the Magistrate, bought off their Sacrificing to the Heathen Gods; and then receiving a Note from him, which signified his Receipt of it, they prevented all danger that might otherwise come to them. The other sort were those that gave in a Bill, or Note to the Officers, wherein they testified under their Hands, that they renounc'd Christ and Christianity, and by this means they escaped the Punishment which was to be inflicted on Christians. It is true, we have not in our days such a formal Renunciation of the Christian Faith, but we have those who too plainly testify, that they deny and disown those Principles which denominate Christianity. Witness

ness the rampant *Theists*, who cast off and abandon those Divine Truths which are the very Test and Standard of Christianity.

And as for *Atheism*, I wish I could clear all those who are call'd *Christians* of this Imputation. But I fear it is too manifest that some have arriv'd to this degree of Unbelief. There are those who say, not only in their Hearts, but with their Mouths, *There is no God*. This last Age hath produced those Monsters of Men, who have discours'd and written against the Doctrin of a Deity, that is, an infinite Spirit which is the Cause and Author of all Beings, and they have derided the chief Doctrins of Religion. Our complaint may now be the same, that the Prophets of old made, *Who hath Believed our Report?* We tell Men of a future Judgment, and everlasting Punishment, but how few are there that Believe what we say? We Discourse of Heaven, and another World; but how small is the number of those that give credit to us? They Delight in Wrangling, they love to multiply Cavils, and never give over as long as they have any thing to Object. They labour to intangle and perplex all points, to ruffle and *discompose* the settled Scheme of Religion, and they are continually looking out for Matter and Occasion for their Unbelief, and catch at any thing that will nourish Infidelity; and besides, they give themselves up to a Wicked and Prophane Life, whereby they choke all Sense of Religion and Goodness. It is no wonder then, that they disbelieve all Reveald Truths, and believe the contrary to them. Others there are, that diminish and curtail the Articles of Belief, and contract their Assent into too narrow a compass, and there is one that tells us in exprefs terms, that \* *All*

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\* *L's Reasonableness of Christianity.*



that is to be believ'd for Justification is no more but this single Proposition, That Jesus of Nazareth was the Christ, or the Messias; and he repeats it with great Confidence.

But I pass to the Opposite of Faith; as we consider it in the Excess; and that is too much Credulity, a listning to every Cry of Religion, a hearkning to every pretender, a giving Credit to every Opinion. It is true, Credulity in lesser matters is \* excusable, and it oftentimes harbours in the minds of the best Men, and may be call'd an Error, rather than a Fault. But with relation to the great matters of Religion, and against Christianity, especially (what hath been attested, and confirm'd by so many heaps of Arguments and Demonstrations) to shew our selves Credulous, i. e. to be ready to entertain any thing that tends to its disparagement, is highly unreasonable and unpardonable. And yet how faulty is the Christian World even in this kind? The number of those Men is very great, whose Ears are continually open to all pretences of Religion, and they greedily receive any Doctrin which hath a shew of it, though (upon Enquiry) it shakes the very Foundation of Christianity. This hath been the grand fault of this last Age, this hath been the occasion of setting up many an Error and Falshood; this hath betray'd many simple Souls into a believing of very mischievous Doctrins. But to prevent this, we are to remember that there are False Lights in the World, and we ought to take heed that we be not misled by them. We have warning given us by St. Paul and St. John, Prove all things, saith the former, 1 Thess. 5. 21. Be-

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\* *Credulitas error est magis quam culpa, & quidem in optimi cujusque mentem facillime irrepit.* Cic. Epist. 23.

lieve not every Spirit, but try the Spirits, saith the latter, 1 Joh. 4. 1. We ought to suspect some Doctrins, and examine them not only as to their Original and Authors, but as to the Effects and Fruits of them. This is the way to cure our *Credulity*. Thus we see what are the Extremes of Faith, as it implies *Assent* or *Persuasion*.

But I have not yet finish'd what I intended to say under this Head; for though I have mention'd those things which are directly opposite to the first Act of Faith, namely, *Assent*, yet I hold my self obliged to take notice here of two or three mistaken Notions which have a near relation to this matter, and which bid defiance to the Doctrin which I have before asserted and prov'd. I shew'd that Saving Faith is seated in the Understanding and the Will: I shew'd that Divine Authority or Revelation is the ground of Faith: I shew'd likewise, that Faith is strengthen'd by Reason. In contradiction to which Assertions, it is held by some, that Saving Faith is seated in the Understanding only. Others extol Reason in opposition to Faith and Revelation; and there are some that run counter to this, and set up Faith and Revelation in opposition to Reason. I will briefly examine these Propositions, and discover the Vanity of them.

It is the Doctrin of the Church of *Rome*, (as hath been observed before) that Faith hath its seat in the Understanding only, that it is a bare and naked Assent, and hath no place at all in the Will. This, indeed, is consonant to that other Assertion of theirs, that we are not justified by Faith alone; for truly they could very ill hold that we are, when they give such a lank notion and definition of Faith, viz. that it is confin'd wholly to the Intellectual Faculty, and is a bare Assent to what God hath reveal'd. Some *Protestants* seem to favour this Assertion, as

\* *Peter du Moulin* and † *Amyraldus*, and so do *Cameron* and *Dalle*, and among our own Divines, Dr. *Pearson*, in his Account of the Nature of Faith, before the *Creed*. These hold that Faith is seated in the Understanding only, but then withal they strongly assert Faith to be a *Practical Assent*, and such as moves and affects the Will, and consequently Faith is in the Will by way of Effect and Operation. So that in a manner they grant that very thing which they pretend to deny. A late Author of a Book, which is deservedly priz'd for his sake, as well as for the continual strain of Piety in it, hath fallen into this mistaken notion, that Saving Faith is a bare Assent to Divine Truths, "Faith, saith \* he, is nothing else but a deep, real, full, sound Persuasion of, and Assent unto the great Truths Reveal'd in the Scriptures of God, upon the Account that they are truly the Word and Will of God. And afterwards he adds, "as touching the act itself of Faith, it is no other than a sound, real and firm Belief of those Sacred Truths, namely, which he had before set down. This, saith he, is the Faith that must save us; for, if it be a sound and real Persuasion, it will infallibly produce Endeavours of Holiness and Purity, and reform the Life.

But if this worthy Gentleman had consider'd of it a little further, and weigh'd this point with that Deliberation and Judgment, with which he hath done things, he would have revers'd his Sentiments in this matter. For there is no discoursing and disputing against plain Experience, and real matter of fact, and such is this. Do we not know, do we not see that

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\* *Theses de fide Justificante.*

† *Theses de Fide.*

\* *Judge Hale's Victory of Faith over the World.*



real Believing of a thing doth not always bring forth proportionable Fruits? Are not many Men drunk, though they know, and are fully convinc'd, that the practice of this Vice hurts their Bodies, impairs their Health, exhausts their Purfes, hinders them in their Callings, and on several accounts is mischievous to them? Have they not over and over again, many Months and Years together, found by Experience, that this Vice hath been very prejudicial to them, and by that short Abstinence which sometimes they have been, as 'twere forced to, gon so far as to know, and find that the contrary Vertue, if duly practis'd by them, would be singularly advantageous to them, as to their Bodies, Estates and Employments, and on other considerations? And yet this Belief, this Knowledge, this Assent, yea, this Experience, are not able to make them abandon their Excess and Riot, and to love Temperance, and live a sober Life. Why then do Men talk and dispute against evident matter of Fact, why do they tell us with such Confidence, that a firm Assent or Credence is enough to make any Man Good and Vertuous; and that if he be soundly persuaded of the Truth of the Divine Doctrins, Promises and Threatnings, he will certainly act according to that Persuasion, and that his Life will be answerable to his Belief? This is against the daily experience of Mankind, and therefore no Man of very deliberate Thoughts will give his Suffrage to it. He must needs own, that the Understanding doth not always influence upon the Will; and tho' the Propositions that contain the great matters of the Gospel, are receiv'd and entertain'd by the Understanding, as true and infallibly certain, yet the Will is not necessarily affected and stirr'd up, and holy Desires and Affections are not generated suitably to those Truths that are believ'd. Whence I resume my former Assertion, that Saving Faith is

an act of the Will, as well as the Understanding; or, which is the same thing, Faith hath it's Seat in the former as well as the latter.

I come next to consider those who extol and cry up *Reason*, in opposition to *Revelation*. Of this sort are *Atheists* and *Deists*, who would be thought to be Men of Reason, and of more refin'd Brains than others, and they think they give a Specimen of it in exclaiming against all Reveal'd Religion: For, say they, there is no clear and perfect apprehension of the things contain'd in it. But suppose they cannot arrive to this, is this sufficient Reason to disbelieve these things? They do not deal after this rate in other matters, which is a sign they are prejudic'd only as to things of Religion. Concerning many things in Nature, \* we know that such and such things are, and we doubt not of it, but we know not what, or how they are. Why then is it not reasonable, in the Mysteries of Faith, to acknowledge the things to be, tho' we are Ignorant of the manner how they are? Let those Men then weigh what *St. Cyril of Jerusalem* saith, † In things belonging unto God it is a great part of Knowledge to confess our Ignorance. But they complain that they cannot meet with plain Evidence and Demonstration in Reveal'd Religion, and therefore they can't assent to it. This Complaint is easily answer'd; for matters of Faith admit not of *such an Evidence*, as some other things do, they being of a higher nature, they can't be comprehended as natural Objects. We must know, that the Proof and Evidence of things are according as

\* *Multa sunt, quæ esse concedimus, qualia sunt, ignoramus. Sen. Nat. Qu. 1. 7.*

† *Ἐν τοῖς αἰεὶ Θεῷ μεγάλην γινώσκεις τὸ ἄγνοιαν ὁμολογεῖν. Cat. 6.*

the things are: *Matters of Fact* are proved by the Testimony of Sense, and credible Witnesses: In *Natural Philosophy* things are prov'd by Induction and Experiments, in *Mathematicks* by Demonstration, in *Ethicks* by Moral Arguments; but in *Divinity*, and especially in the Mysteries of it, the best proof is Divine Authority, and we ought to look upon this as convincing, as any Demonstration in matters of another Nature; though as I have already prov'd, the matters reveal'd in Scripture do not want some of these *Evidences* just now mention'd. And on the other hand I could prove the Unreasonableness and Absurdity of those Principles that Atheists and Deists proceed upon.

But there are *others* besides *Atheists* and *Deists*, who may justly be tax'd for their overvaluing of Reason, and making use of it in opposition to reveal'd Truth. The *Pelagians* heretofore, and the *Remonstrants* of late explode the Doctrin of *Original Sin*, tho' it be clearly deliver'd in the Sacred Writings; and when they have been asked why they do so, they answer, that 'tis a Doctrin against Reason. And as for the *Socinians*, it is well known how madly they cry up *Reason*, whilst they oppose the direct Words, and meaning of the Holy Ghost in Scripture. Take a tast of this Spirit from the express Words of *Socinus* himself, \* "I would not believe (saith he) Christ to have satisfied for our Sins, although I should read it more than once in Scripture, the infallibility of the Revealer being not sufficient to establish it, unless he had declar'd it by its Causes and Effects, and so satisfied Men's Reason concerning the possibility of it. This is the temper of the Men of the *Racovian* Belief; they appeal to *Reason* in

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\* *Lib: de Servatore.*



all Mysteries of Christianity, they determine all by the Principles of *Natural Light*. Even that Tremendous Mystery of God's subsisting in three Persons, Father, Son, and Holy Ghost, is disown'd by them, because it is thought to be above the level of Humane Reason and Philosophy. \* Others have professedly equaliz'd *Philosophy* to the Holy Scriptures, and have set up this as the Interpreter of the Bible. *Nothing is to be believed, saith † Slichtingius, but what may be comprehended by Reason*, and accordingly he condemns the Doctrin of the *Trinity*, because *it exceeds the capacity of Reason*. Another \* of them resolves this Sacred Mystery into an Absurdity and Contradiction, and thence concludes it to be False; and then vauntingly adds, *Now, that which the common light of Humane Understanding acknowledges for false, cannot be own'd by any other Understanding, whether Angelical or Divine, to be true.*

But this we are fully assur'd of, that, notwithstanding these Bravades, they could never yet shew themselves the Sons of Reason, in what they have said, or writ against the Son of God. They have only shew'd, that they are of the Race of those Antient *Hereticks*, whose guise it was to scan the Principles of Christianity by their shallow Reason, and to endeavour to make them stoop to the subtilty of their Arguments, which certainly is one of the greatest Affronts to Religion. I will make use of the Words of *Clemens Alexandrinus* against them, \* "Who is so Atheistical and Impious (saith he) that he will

\* Lambert. Veltbus. de usu Rationis in Theologia. Wolzogen de Scriptur. Interpr. & Censur. Cens. Tractat. Theologico-Politic.

† Contr. Meisner. de Trin.

\* Wolzogen Comment. in 1. Luc. 37.

† Τις ἐν ἐπι ἀθεῖα ἀπειθεῖ Θεῷ, καὶ τὰς ἀποδείξεις ὡς ἀθεῖα ἀπειθεῖται ἀπειθεῖ τῷ Θεῷ. Strom. 1. 5.

“ not believe God, but require Demonstrations from  
 “ God (in the Myſteries of Religion) as he doth from  
 “ Men (in matters of another nature)? This boldneſs  
 and temerity of Men’s Reasoning, and the referring  
 all to its Arbitrement, are by this and other Paſſages  
 in that Father’s Writings ſharply reprov’d. Let *Reason*  
 then do obeiſance to *Faith*, and as the Primitive  
 Devotioniſts did with their Poſſeſſions and Riches, ſo  
 let us do with our Reason and Philoſophy, lay them  
 down at the Feet of the Apoſtles, ſubmit them to Divine  
 Authority, reſign them to Revelation: And this is as  
 much an Act and Office of *Reason*, as any other can be.

Next, there are thoſe that ſet up *Tradition*, and  
 their own *Inventions* in defiance of Scripture and Re-  
 velation. I do not know of any that are ſo guilty in  
 this kind as the Church of *Rome*, even to the Scandal  
 of the Chriſtian Religion, and therefore I will ſome-  
 what largely inſiſt upon this Head. They directly op-  
 poſe the Scripture, the Rule of Faith, when they teach  
 that their Maſs is a Propitiatory Sacrifice, and of the  
 ſame Vertue and Efficacy, with the Paſſion of Chriſt on  
 the Croſs, and that it is to be offer’d daily for the  
 Quick and the Dead; for this is contradicted by St.  
*Paul* in two Chapters together, the 9th and the 10th to  
 the *Hebrews*, where ’tis often aſſerted, that Chriſt  
 was to be offer’d but once. *Now once in the end of*  
*the World hath he appear’d to put away Sin by the Sacri-*  
*ſice of himſelf*; Heb. 9. 26, and again ch. 10. v. 14.  
*By one offering he hath perfected for ever them that are*  
*Sanctified*: The Oblation therefore muſt not be re-  
 peated.

We are told, that the Sacrament of the Lord’s  
 Supper is a Memorial of Chriſt’s Body and Blood  
 broken and ſhed, *This do in remembrance of me*, 1 Cor.  
 11. 24, 25. Which is a clear proof, that Chriſt’s  
 Body is not preſent there, but is abſent; for thoſe  
 things which are abſent, not thoſe that are preſent,

are said to be *remember'd*. But the Church of *Rome* tells us, that Christ's real Body is present, and that the Bread is turn'd into the Natural and Sensible Substance of his Body, and the Wine is chang'd into his Natural Blood.

It is the Custom and Practice of the *Roman* Church to administer this Sacrament in one kind only, that is, the People partake only of the Bread, not of the Wine. But this is a contradiction to the plain Words of the first Institution of the Sacrament, Mat. 26. 26, 27. *Jesus took Bread and blessed it, and brake it, and gave it to the Disciples, and said, Take, Eat, this is my Body.* And he took the Cup, and gave it to them, saying, *Drink ye all of it.* Here is a positive Command of Christ himself. It is not said, *Eat ye all*, but *Drink ye all*, on purpose, as it were, to prevent the Error which the *Roman* Church is run into.

She orders all of her Communion to have their Publick Prayers in the *Latin* Tongue, which is a Language, that the common People have no Knowledge of; and yet there is a plain Text to prove, that this is against the nature of True Devotion, and that such Prayer cannot be acceptable to God, 1 Cor. 14. 14, 15. *If I pray in an unknown Tongue, my Spirit prayeth, but my Understanding is unfruitful. What is it then? I will pray with the Spirit, and I will pray with the Understanding also.* As much as if the Apostle had said, when I pray in an unknown Language, I exercise the gift of the Spirit in that strange Language; but this is of no benefit to myself, or to the Church: Therefore in this case, that which is to be done is this, I will not desist from exercising that Spiritual Gift, but I will also take care that my meaning shall be understood by the Congregation, I will pray the same in the *Vulgar* Tongue, that they may go along with me in my Petitions that I put up, otherwise it is no true Devotion.

Again,



Again, the Laity are forbid by the Church of *Rome* to read the Scriptures as they are Translated into the Vulgar Language ; but how inconsistent is this with what is recorded concerning the People of *Be-reea*, *Acts* 17. 11. *They searched the Scriptures daily, whether those things were so*, that is, so as the Apostles had quoted them, and proved their Doctrin by them. And, 'tis said, that *Timothy had known the Scriptures from a Child*, *2 Tim.* 3. 15. *Let the Word of God (all Scripture) dwell in you richly*, saith the Apostle, *Col.* 3. 16. And he tells us in *Rom.* 15. 4. that *whatsoever things were written aforetime, were written for our Learning*. It is true, he speaks of the Scripture of the Old Testament, but it is with as much Reason, yea greater, to be applied to the Writings of the New Testament, because they more signally concern us who live under the Gospel. If then the Scriptures both of the Old and New Testament were written for our Learning and Instruction, certainly they may, nay they ought to be read and perused for the same purpose. Thus there is direct Scripture against denying the Scripture to the People.

The whole Bible, especially the New Testament is against the Popish Doctrin of *Merits*. *When ye shall have done all those things which are commanded you, say, we are unprofitable Servants, we have done that which is our duty to do*, *Luke* 17. 10. *What hast thou that thou didst not receive? Now, if thou didst receive it, why dost thou glory as if thou hadst not receiv'd it?* *1 Cor.* 4. 7. *Not by Works of Righteousness which we have done, but according to his Mercy he saved us*, *Tit.* 3. 5.

The Doctrin of *Purgatory* is repugnant to those plain Words in *Rev.* 14. 13. *Blessed are the dead that die in the Lord, from henceforth ; yea, saith the Spirit that they may rest from their Labour*. If from henceforth the Saints are blessed, that is, if immediately after their Death they are instated in Happiness, then

they pass not to the Fire of Purgatory, unless Pain and Happiness can be reconcil'd. And if they rest from their Labour, and on that account are stil'd Blessed, then we are not to believe, that they are tormented in Flames. Besides, there is no mention of any other future State in Scripture, but Heaven and Hell.

The Scriptures having declared against the Merits of Saints, and against Purgatory, they do, at the same time, by natural Consequence condemn *Indulgencies*, because these are founded upon them.

So *Praying for the Dead* depending upon Purgatory, this being confuted by Scripture, that also must necessarily fall. Besides, Praying must be according to God's Will, as the Scripture teaches us, but it nowhere tells us, that this is according to the Will and Pleasure of God.

Giving Divine Worship to a Creature, is opposite to that infallible Rule, which we are to guide our selves by, where it is said, *Thou shalt worship the Lord thy God, and him only shalt thou serve*, Deut. 6. 13. Mat. 4. 10. To him alone shall thy Prayers, and other parts of Adoration be directed: Yet the Church of *Rome* teaches us to pray to Creatures, that they may pray for us, and help us in time of need; and their common Practice is to pray to the Virgin *Mary*, and other Saints.

They tolerate, nay defend the *Worshipping of Angels*; but if we consult *Rev.* 22. 8, 9. we shall find, that when *St. John* fell down at the Feet of an Angel, the Angel bid him *not do it, but worship God*, that is, God alone.

What is more frequent among the Papists, especially the vulgar People, than *Worshipping of Images*? And yet this practice is a palpable breach of the second Commandment, *Thou shalt not make to thyself any graven Image, nor the likeness of any thing that is in Heaven above, or in the Earth beneath, or in the Water.*

*Water under the Earth; thou shalt not bow down to them, nor worship them.*

It is scandalous and sinful in the Church of Rome, for *Clergymen to Marry*, and yet the Scripture expressly allows a Christian Minister to do so, Tit. 1. 6. *A Bishop must be blameless, the Husband of one Wife* (in opposition to the unlawful Practice of Bigamy in those days) *having his Children in subjection*. It appears hence, that he may be Blameless; tho' he hath a Wife and Children. Nay, in some case Marriage is necessary, and we learn from the same Apostle, 1 Cor. 7. 2. *To avoid Fornication, let every Man* (Ecclesiastic or Layman) *have his own Wife*. No, saith the Church of Rome, let no Priest marry to avoid Fornication, yea, rather let him commit Fornication, so he doth not Marry.

*We have not Dominion over your Faith*, saith the Inspired Apostle, 2 Cor. 1. 24. But we have, saith the Pope, by vertue of our *Infallibility*.

Our Saviour tells the Apostles, *The Princes of the Gentiles exercise Dominion over them, and they that are Great, exercise Authority upon them; but it shall not be so among you*, Mat. 20. 25, 26. But it shall be so, and is so with the Bishops of Rome, saith the Roman Church, and hereupon they build the stately Fabrick of the *Popes Supremacy*.

Thus I have gon through the main Points of Popery, and made it evident, that they have no Foundation in Scripture, yea, that they directly oppose it. They plainly *teach an other Doctrin*, as the Apostle expresses it, 1 Tim. 1. 3. 6. 3. an *other* that is quite different from that of Christ and his Apostles. They have *other Prayers, other Worship, other Sacraments*, and an *other State after Death*. We may gather hence how deservedly the Roman Antichrist is stiled *ὁ ἀντικείμενος* he that Opposeth, 2 Thess. 2. 4. he that doth every thing directly against God's Word. Po-



pery (as I have demonstrated from the several preceding Particulars) is a downright *Opposition* to the Holy Scriptures; it runs counter to the plainest and clearest Texts contain'd in the Sacred Volume. The very design of the *Roman Religion* is to bid defiance to the Bible. The Pope, saith \* *Luther*, doth nothing else but pervert and abuse all that God hath ordain'd and commanded. So that we are not to wonder that the Church of *Rome* locks up the Scriptures from the People, and will not suffer them to consult those Holy Oracles; for they know very well, that their Corrupt Doctrins and Practices are directly contrary to the written Word of God, and are in plain and exprefs terms confuted by it.

This is so manifest, that some of the Learnedst Writers of that Church, when they defend these Points, confess they have no ground in Scripture. Some are so ingenuous as to own, that they are founded wholly on Humane Ordination, and the Will and Pleasure of the Church. Especially they acknowledge this concerning the with-holding the Cup from the People, and Praying in an unknown Tongue, and denying the Reading of the Scriptures to the Laity. And 'tis observable, that in the point of Worshipping Images, the Popish Doctors and Guides are so sensible, that the Scripture is against that practice, that on that account they leave out the *Second Commandment* in all their *Catechisms*. Which is a tacit acknowledgment, that they are asham'd and afraid, that People should there read, and observe how contrary their practice is to the exprefs Law of God.

But what is the reason, that the Scriptures are thus despis'd, and even oppos'd? The true account is

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\* *Coll. Mens.*

this, that notwithstanding we are assured by *St. Paul*, that *all Scripture is given by inspiration of God, and is profitable for Doctrin, for Reproof, for Correction, for Instruction in Righteousness, that the Man of God may be thoroughly furnish'd unto all good Works*, 2 Tim. 3. 16, 17: yet the Church of *Rome* contends for *Traditions*, and esteems the *Scriptures* as lame and imperfect without them. She declares in the Council of *Trent*, that she hath the same veneration for these as for these. Nay, 'tis clear, that she prefers the former to the latter; for she defends some Doctrins and Practices on the account of *Tradition*, tho' they are own'd to be repugnant to the Institution of *Christ*, recorded in *Holy Writ*. This shews, that she esteems the Authority of the one preferable to the other. Whence it was, that *Sylvester Prierias*, Master of the Pope's Palace, writ thus against *Luther*, [Tho' *Indulgencies* are not known to us by any Authority, that we find in Scripture, yet they have the Authority of the Church, and Bishops of *Rome*, which is greater]. Now, when they thus arrogantly, and Blasphemously oppose Tradition, and the Authority of the Church, to the Inspired Word of God, who can make the Doctrins founded on these grounds the matter of his Assent and Belief? The Foundation of Assent in things of Religionis Divine Authority; and we may judge of all Doctrins that are propounded to us by this, and know whether they be true. Therefore I reckon this among the *Opposites* of Faith, to give Assent to Doctrins that are contrary to the Revelation which we have in Scripture, and grounded only on the Traditions and Inventions of Men.

I am next to consider *another Extreme*, that is, of those who disparage and vilify Reason, and unduly extol Revelation in opposition to it. Of this sort are *Enthusiasts* and *Papists*; for even these latter offend here, as well as on the former account. As sometimes

times they oppose Scriptural Revelation, so at other times they make a pretence to Revelation, and urge it in opposition to all Reason and Sense. I begin with the *Enthusiast*, who declares for *Religion*, but defies *Reason*. He tells us that \* [Theology and Reason have two distinct Kingdoms, between which there is no Commerce and Alliance, the one being the Kingdom of Truth and Wisdom, the other of Piety and Obedience.] But one would guess him to be a Subject of neither of these Kingdoms, by his talking after this rate; for there can be no *Piety* and *Obedience* without *Truth* and *Wisdom*, and there can be no such thing as these without the Exercise of *Reason*. And whereas this sort of Men tell us, that the Spirit is the sole Guide in matters of Religion, and we are wholly to be ruled by its conduct: We freely acknowledge the *Spirit* to be a Guide, and he is the principal one in all Holy: Men; but the Spirit doth not banish Reason from Men's Breasts. Therefore this is no Colour for *Enthusiasm*, which is when Men are not carried on by Understanding and Sober Reason, but by an irrational Impetus, and as it were Inspir'd by it. Every Hypochondriacal Flatulency is then taken for a rapture of the Spirit. Every Freak and Fetch of bold imagination, is interpreted as an extraordinary and Divine Impulse. But say, that the *Enthusiast* hath really what he pretends to, viz. Effusions of the Holy Ghost, Afflations, Impulses, Impressions that are Divine, yet for all this he cannot resolve his Religion and Faith into these, because then he could not be capable of Convincing or Converting any *Heathen*, or any one that is a *Stranger* to the Christian Religion, or that is averse to it. For he must convince and reclaim such Persons by shewing

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\* *Tractat. Theologico-Politic. Cap. 14.*



them the Truth of our Religion. If he can't prove this to them, he can't expect they should embrace Christianity. Now the Truth of this must be prov'd from the Truth of the Scriptures; he must shew those Persons that these Writings are the Word of God, and of Divine Authority: Which it is impossible to do, tho' he were inspir'd, without the help of *Reason* and *Argument*; for his being inspir'd doth not prove the Scriptures to be so. He must *give Reasons* why he believes the Bible, and unless he doth so, he will never bring others, who are Strangers to our Religion, to believe the same. They must be brought to Christianity *by Reason*. And this was the method which the\* Antient Fathers used, when they had to do with *Jews* or *Pagans*; they offer'd *Arguments* to convince them of the Truth of Christianity. And they have been imitated in this by many † Modern Writers, who have excellently demonstrated the Reasonableness of the Christian Religion. In brief, we ought according to St. *Peter's* Injunction (*Ep. 1. ch. 3. v. 15.*) to be *ready always to give an Answer to him that asketh us a reason of our Religion*; we must give an intelligible Account of our Faith, which we can't do by the Spirit only, and by making mere Revelation our Guide; we must necessarily call in the Assistance of Reason.

Next, the *Papists* are guilty of this extreme of magnifying Revelation, even in opposition to Reason and Sense. This is the case of the Doctrin of the Eucharist, they pretend that it is Reveal'd in Scripture, that the Bread is turn'd into Christ's real Body, and then, tho' by the Senses of Seeing, Tasting, Touch-

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\* Justin Martyr, Clement of Alexandria, Tertullian, Eusebius, and all the Apologists.

† Morrey, Vives, Grotius, Hammond, Jenkyn, &c.

ing and Smelling, we discern the Bread still to retain its Nature and Qualities, and thence rationally gather that it is Bread, yet we must not think, believe, or say that it is so; but we must be perswaded and acknowledge that it is of a far different nature; we must assert, that, that which four of our Senses judge to be Bread, is quite another thing. Now, if our Senses are deceiv'd in the Sacrament, they may be deceiv'd at other times; and even when we read in the Bible those Words, *This is my Body*, we can't assure our selves, that there are any such Words, and so the Only, or Chief Text which they alledge for Transubstantiation, is quite taken away. And when we Hear, or Think we hear the Papists defend those Words according to their Opinion, perhaps we are deceiv'd, and so they themselves are not to be credited, and consequently all that they say of that point (and indeed of any other) comes to nothing. Thus whilst they endeavour to establish this Doctrin, they destroy it. Nay, this Doctrin of theirs is mischievous, not only to themselves, and their Cause, but to all Religion; for if our Senses are not to be credited, then not only those Words, *This is my Body*, but the whole Scripture of the Old and New Testament is of no force, because we cannot tell whether we read such Writings or no; for tho' we see them, and thence judge that they are Writings containing such things, yet it may be they are not such, because our Senses may deceive us, and so the whole Volume of Scripture may be a mere deceit.

Nay, if this Argument of theirs were thrust home, not only the Scriptures; but every thing else would be uncertain, and we could not tell what to make of any thing in the World. For no knowledge can be had concerning any Object of Sense we converse with, if that, which by most of our Senses we know to be Bread and Wine, is Flesh and Blood. What  
Con-

Conduct can we have for our Reasons and Senses in any thing whatsoever, if we are thus grossly abus'd? The Pope, it seems, pretends such a Supremacy over our Faculties; but this is such an Arbitrary way of Governing rational Persons, that none who are such can indure the Slavery. It is Mr. *Hobbes's* Definition of *Religion*, \* that it is a Law of the *Kingdom*, and ought not to be disputed. If instead of the *Kingdom* we insert the Church, it is an exact Character of the Imperious Faith and Religion of the *Romanists*. But I love and reverence the truly Catholick and Christian Religion, because it maintains the Empire of our Reasons, and thence is deservedly stiled by the Apostle, *our Reasonable Service*. The short of all that hath been said under this and the foregoing Head is this, that our Faith is not to be resolv'd into Natural and Common Reason, nor into the Witness of the Spirit, nor into the Arbitrary determination of the Church, against Sense and Reason; but the next and immediate resolution of Faith is into the Holy Scriptures, yet always in the use and exercise of sober and rectified Reason. This is the right way of proceeding in Religion, and particularly in order to that *Assent* which we are to yield to the Doctrins of it.

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## C H A P. X.

SECondly, there are the *Opposites* or *Contrarieties* of Faith, in respect of *Consent* or *Approving*, which is the second Act of Faith. On *one hand* there is a *Disliking* the Terms and Conditions of the Gospel, a

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\* *Hist. of the Civil Wars.*



*Disapproving* the Way and Method propounded by Christ Jesus to us, when we will not have this Man to Reign over us, when we refuse to submit to his Laws, when notwithstanding the offer of such just and righteous terms, we wilfully disregard them, and will by no means accept of Christ to be our King and Governour. This is excellently set forth in the Parable of the *Marriage of the King's Son*, in ch. 22. of St. *Matthem*. The bountiful King dispatch'd his Servants abroad, to bid Guests to the Wedding-Feast; but they began all with one consent to give a Repulse to the generous Invitation which was made. One would think, that the greatness of the Preparations, and the importunity of the Servants, and the fear of displeasing so great a Person, should have had a powerful influence upon them: But we find the contrary, and the Parable is fulfilled every day; for God is that great King who invites us all with great earnestness to the Supper of the Lamb, to the Great Nuptial-Feast, where Christ himself, and all his benefits are freely offer'd to us: But notwithstanding this, how great numbers of these bidden Guests refuse to come to the Feast? They either hearken not to the Invitation, or give a positive Repulse to it. They voluntarily reject Christ Jesus, and his offers of Life and Happiness. This is the heinous Sin, for which so many perish everlastingly, and that most justly, as is represented in the foresaid Parable; for when the King had sent out his Servants once, and again to court Men to come to the Nuptial Entertainments, and they were scorn'd, and scoffed at, and evilly intreated; and when upon their return they acquainted their Lord what usagethey met with, *he was Wroth, and sent forth his Armies, and destroy'd those Murtherers, and burnt up their City*. This is the miserable event of the wilful and obstinate despising of the Invitations of the Gospel.

And

And it must needs be so because of the Heinous and Flagitious nature of this Sin: For it is a refusal of the *only Means* of our Recovery. Say that the Sinner is Cast and Condemn'd by the Rigour of the Law, yet he may have recourse to the Gospel, and there find a Reprieve, nay he shall be entreated to accept of a Gracious Pardon for all his Offences. If the Revenger of Blood persue him, here is a Sanctuary to fly to, a City of Refuge to secure him. As the Law Curseth, so Christ Blesseth and Saveth to the utmost. If we will then accept of this Salvation and this Blessing, there is no danger of Perishing; our Condition is safe, and nothing can work our Ruin. But if we voluntarily neglect so great Salvation, our Case is Forlorn and Desperate, for there is no farther Remedy. There is but one Physician that can Cure our Maladies, the Lord of Life and Glory. There is but one Medicine that can be effectually applied, the Blood of Jesus. But if we slight this, we take away all possibility of being Saved, we wilfully destine our selves to Misery and Destruction. When the Patient spills his Potions, throws away his Medicines, and tramples upon that wherein lay all the hopes of his Recovery, you may give him over for a Lost Man, and send to have the fatal Knell proclaim his Exit, and give order to the Minister of Death to prepare him a dwelling under Ground, for he is not a Man of this World. But what shall we say when we see Men utterly averse from using the only Means of their Spiritual Life and Health, and resolving not to accept of that which the Great Physician of Souls hath appointed to be the only Remedy against Death and Eternal Damnation? What hopes can we conceive of these Mens Condition? Is there any way left for the restoring of these desperate Wretches? What Method can be thought of to procure their Welfare? None in the whole World. This may convince us

how inexcusable it is to neglect the Salvation offer'd in the Gospel, which is directly contrary to *Receiving of Christ*, which is one of the chief Acts of Faith.

On the other hand, that is, as to the *excess*, the opposite of Faith is a *Rash* and *Hasty*, a *Superficial* and *groundless Consent* or *Approbation*, viz. when a Person makes a shew of Accepting and Approving of Christ and his Laws, but it is not a deliberate and steady act of the Soul; the terms of the Gospel are not duly weigh'd and consider'd, the *Understanding* hath not made way for the *Will*; In a word, the Approbation is not founded on sufficient grounds. This is no other than a Mock-Faith, or a shadow and faint resemblance of the True one.

Here likewise I am to take notice, that it is a Notion that some have of Faith that it is in the *Will only*, and not in the *Understanding*. The most considerable Person of this Opinion is Dr. \* *Ames*, who maintains this chiefly in opposition to the *Papists*, and so whilst he runs counter to them, he unawares runs into another extreme, which is a thing not unusual among Divines, and even those of great Learning and Worth. There is a later † *Writer*, that espouses the same Notion, namely, that Faith belongs to the elective Power of the Soul, and not to the *Understanding*; but what I have said before concerning *Assent* (which is an Act of Faith, and belongs to the Faculty of the Intellect) will abundantly discover the Vanity of that Opinion: for if *Assent* be an Act of Faith, it necessarily follows that Faith doth partly belong to the *Understanding*.

I must not omit to reflect upon the Opinion of those who hold that *Obedience* and *Good Works* are of

\* *Medull. Theol.* l. 2. c. 5.

† *Mr. Norris of Reason and Faith*:



the Notion of Saving Faith, and ought to be put into the Definition of it. The Author of *the Parable of the Pilgrim* seems to be of this Mind: and the late Arch-Bishop expressly affirms that \* *Obedience to the Precepts of the Gospel is included in the Scripture Notion of Faith.* And he holds at other times, that Faith is *all Religion*, and Holiness of Life is a part of Christian Faith. But I would have it observ'd that though he pretends to be more accurate than others in defining the true nature of Faith, yet he forgets his own general definition of it, Vol. 12. Sermon. 1. p. 27. *Religious or Divine Faith, faith he, is a Persuasion of things that concern Religion;* and he frequently repeats this, and holds it to be *a Persuasion of the Mind.* And this he determines to be the \* *general Notion of Faith, to which all other particular acceptations of it are to be reduced.* And this he carries on in six Sermons together in Vol. 12. yet, at last, in his 8th and 9th Sermons he makes the Christian Faith to be *All Religion, the whole of Christianity,* and tells us that *Repentance from dead Works, and sincere Obedience and Holiness of Life are contain'd in the New Testament notion of Faith.* But how then can *Persuasion* be the general Notion and Definition of Faith? No one can make these things consistent, unless he can make it out that *Persuasion* and *Practice* are the same. Mr. le Clerc in his *Supplement to Dr. Hammond's Annotations*, p. 30. tells us, that Faith is *a living according to the Christian Institution,* and so the Word, he faith, is to be taken in the Epistles to the *Romians* and the *Galatians.* But we are not much to attend to his Acceptation of Words; for tho' he pretends to extraordinary skill in *Criticism,* yet he always makes his *Criticism* serve his Hypothesis. I might mention

\* A. B. Tillotson. Vol. 12. Sermon. 8. p. 217.

† Vol. 12. Sermon. 1. p. 16.

\* another at home, who positively asserts, that St. Paul's Faith, which he saith a Man is justified by, is a Holy Life and Obedience. And the Generality of the Divines of this Age among us, encline this way.

But, 'tis most certain, that they are under a great mistake, for *Works* are really distinct from *Faith*, they being outward Acts for the most part, whereas *this* is an inward operation of the Soul, and an Act of the Mind, a disposition of the Heart. Seeing then Faith and Good Works as to the true Notion of them, are really distinguished, it is improper and absurd to define Faith by Good Works. And as these are distinguish'd in their own Nature, so we find that the Holy Scripture speaks of them as two distinct things. I do not deny, that in two or three places, Faith may have a very Comprehensive meaning, and may include Practice and Obedience. But this rare and singular Notion of the Word is not to be applied to Faith in other places, and those very many, especially in St. Paul's Epistles, where *Works* are mention'd by him as absolutely distinct from *Faith*, Gal. 5. 6. *Faith worketh by love*. And we read of the *Obedience of Faith*, Rom. 1. 5. *The Law of Works*, and the *Law of Faith*, Rom. 3. 27. And in several other places he makes a plain difference between Faith and Works. It is true, there is included in Saving Faith, as it is an act of the Will, a renouncing of Sin, and a willingness to obey Christ's Laws, and to do good Works; but an Actual turning to God by Obedience and Good Works, is not of the Nature and Essence of Faith; for it is contradistinguished from them, and frequently opposed to them in the Writings of the Apostle. If *Works* be an ingredient of *Faith*, then this Inspir'd Writer talks confus'dly, yea, inconsi-

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\* Mr. Blackall Sermon. at the Commencement, p. 18, 19;

stently; and all those places in his Epistles, which represent Faith and Works as different, would be unintelligible and insignificant. I conclude therefore, that Evangelical Faith is not compounded of Obedience, and Holy Living, I grant that these are the *Effects* and *Fruits* of Faith (of which afterwards) but from their being such, it is clear that they can't be *Parts* and *Ingredients* of it. We can do no good Works till we have Faith, this being the Spring and Fountain of those, therefore Faith and Good Works are not the same. In short, if Works follow Faith, and flow from it, and are produced by it, they are no Parts of it. This is as plain as any Demonstration, yet our Men of Reason will not submit to it.

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## CH A P. XI.

**T**Hirdly, I proceed to shew what are the *Extremes* of Faith, as it denotes *Trusting* and *Relying*, which are the third Act of Faith. And here, as before, I will insist both on the *Defect* and the *Excess*, and that as to the things of this Life, and of another, for I distinctly treated of both these, under *Trusting on God*. First, *in defect*; the Opposite of this Faith, in respect of the things of this Life, is a Diffidence or Distrust of God's Care and Providence over us. Which discovers itself by such apparent Signs as these, to wit, *Not Seeking* to God in time of Trouble and Distress; *Not Acknowledging* his Afflicting Hand. Again, *Fear* is a certain Mark of Distrust; this is Sneaking and Faint-hearted, and betrays itself in many Cowardly Words and Practices. Likewise *Repining* and *Murmuring* against the dealings



of Heaven towards us, are another certain Argument of Diffidence. So it is, that in the affluence of Wealth and Worldly Enjoyments Men profess (and it is an easy matter so to do) that they Trust on God; but who sees not that if *their Mountain beremoved* (as the Psalmist speaks) they droop and are dejected, and lie groveling in the lowest Valley of Discontent, and doubt of God's Providence in managing the World, and the several conditions of Men in it. This is diametrically opposite to true Faith as it is Affiance and Trusting in God.

But generally this *Extreme*, which I am now speaking of, discovers itself in a distrusting those *Noted Attributes* of God, which I mention'd before. As first, the *Faithfulness* of God is not relied upon: Thus the Sacred History acquaints us, that the *Israelites*, whilst they Travell'd in the Wilderness, and had but lately experienc'd the Truth of God's Promises to them, in being deliver'd from their Bondage and Slavery, yet would by no means depend on God's Word, and rely on it for the future. Notwithstanding the signal Assurances which were given them of the Almighty's *Faithfulness*, they shamefully refus'd to put their Trust and Confidence in it. Nor would they be induc'd to trust in *Divine Power*, which was another sufficient basis to build upon. The voice of Faith is, Thou, O God, canst do all things; nothing ever was, or shall be, impossible with Thee: But we read another kind of Language in the History of the Unbelieving *Israelites*, Pf. 78. 19, 20. *Can God furnish a Table in the Wilderness, say they, can he give Bread, can he provide Flesh for his People?* How great numbers are there, that shew themselves to be of the Race of these *Unbelieving Jews*, by uttering Words of the like nature? My Friends are taken away, faith one; God hath depriv'd me of my former Supports and Succours which I had from them: I had kind  
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Relations and Acquaintance, but they are gon, and now I must never look for such again. *Can* God raise up such obliging Friends? Is he *Able* to give me the Comfort of such Loving Relatives? May, I ever hope for such a Supply again? No, I never can. Another is heard to say, My Estate is grown low, I am declining very fast in the World: What hopes can I have of being restor'd to my former Condition? Is it *possible* I should be redeem'd from Want and Poverty, that I should ever see good days again, or be kept from Starving or Begging? Another complains thus, my Body is Weak and Crazy, I am cast down with Sickness, I am continually liable to Pains and Diseases. *Can* God raise me up, and remove the Maladies I now labour under? *Can* he Strengthen and Recover me, can he bestow Health (that most Acceptable Blessing) upon me? And so as to other Grievances and Calamities, the Language of Distrust is heard in different tones; but they all proceed from a want of Reliance on the *Power* and *All-sufficiency* of God.

Again, this opposite of Faith calls in question not only God's *Truth* and *Power*, but his *Mercifulness*, and represents him as Unkind and Cruel to the Sons of Men. I might shew moreover, that this horrid Sin rises higher sometimes, and disposes Men to turn *Atheists*, or altogether to deny Divine Providence. Thus the *Israelites*, when they wanted Water to quench their thirst, cried out with one voice, *Is the Lord among us, or not?* Ex. 17. 7. they question'd whether there was any such thing as a Divine Care and Tuition over them. Yea, the very Being of God is struck at by this *Distrust*: It's Language is sometimes not unlike that of *Job's Wife*, *Curse God and Die*, that is, turn Atheist, defy a God, and never think to uphold thy Spirits by the faint Belief of a Deity, and what he can do for thee.

Next, the *Extremes* of Faith, as it signifies *Trust* and *Reliance*, are to be consider'd with relation to *Spiritual* things, and such as concern our *Souls* and *another Life*: These *Extremes* are,

First, *Doubting of God's Mercy and Goodness* in Christ Jesus, a questioning the Design and Purpose of the All-Wise God as to the Saving and Redeeming of lost Sinners. Will he be Merciful to such Sinners as I am? Saith the Doubting Soul. Will he save such a Criminal as I am? Is there hope of Mercy after the Commission of so great Offences as I stand guilty of? The Psalmist under very pressing temptations was like to fall into this Unbelief, Psal. 77. 7, &c. *Will the Lord cast off for ever* (saith he) *and will he be favourable no more? Is his Mercy clean gone for ever? Doth his promise fail for evermore? Hath God forgotten to be gracious? Hath he in anger shut up his tender Mercies?* But he immediately corrects himself, *This is my infirmity*, &c.

Secondly, *Downright Distrust*, when Sinners flatly deny the Truth and Faithfulness of God, in respect of the promise of Salvation, or of any of his Dealings and Transactions relating to it. This is a Sin of a very high nature, for St. John tells us, that *he that believeth not God, hath made him a Liar*, 1 Ep. ch. 5. v. 10. And what can be more heinous and provoking, than to give God the Lie? This we do when we distrust God in those great things which he hath said and done about the Saving of lost Man, and the accomplishing his Redemption and Happiness. We represent him not only Weak and Impotent, but Unfaithful and False, one that intends to delude us, and impose upon us. But *let God be true* (as the Apostle saith) *and* (in comparison of Him) *every Man a Liar*. It is *Faith* that gives this Honour to God, to esteem him as *Truth* itself; but *Unbelief* and *Distrust* most Blasphemously impeach God's Faithfulness, and



particularly about the great Concern of Mans Salvation.

Thirdly, The main Extreme of Faith (as it is *Reliance*) is that Cursed Sin of *Despair*, which is a refusing to accept of Mercy offer'd to us, a trampling under foot the Blood of the Covenant, a resolute and peremptory rejecting that great and wonderful Salvation which the Gospel holds forth to us. This makes the Sinner slight and disparage the Wisdom of God, whereby the way and method of Man's Salvation were found out, and to which must be ascribed the admirable contrivance of his Recovery and Happiness. And so he excludes himself from the benefit of that Wise and Merciful Design, by wilful Despondency, and refusing to rely on the Goodness of God, and the Merits of Christ, for expiation of his Sins, and acceptance of his Person. Whence we may inform ourselves of the wretched Nature of this *Desperate Unbelief*. It is the greatest Affront and Injury imaginable to the Divine Being and Attributes; it is a bidding Defiance to the Gospel, it is a throwing down the whole System and Fabric of Christ's Doctrin and Institution. Let us then be advised not to increase our Sins, by adding this Vile and Horrid, this Odious and Monstrous Sin to them. And let us remember, with trembling, that this is an unspeakable *Misery*, as well as a *Sin*. If *Cain* and *Judas* were alive again upon Earth, they could acquaint us how wretched a Condition this is, what forlorn and deplorable Circumstances it is accompanied with, and how it makes the nearest approaches imaginable to the State of the Damned in Hell.

Thus far I have shew'd you the Extremes of *Trusting* in God (which is the third Act of Saving Faith) as to the *Defect* of it: Now see it in the *Excess*. As before we found it to be *too little a Confidence*, so now we shall find that it is *too great a one*. It is such Trust

or Confiding, as is Exorbitant and Unreasonable, Immoderate and Extravagant; False and Groundless. Here I must consider this (as I did the other) first in respect of *Temporal*, and secondly of *Spiritual* things. As to the former, there are several Members of this Extreme, as trusting in *Forbidden*, in *Extraordinary*, and even in *Lawful* things.

First, Trusting in Forbidden and Unlawful things: As when *Saul* repair'd to the Witch of *Endor*, when *Ahaziah* sent to enquire of *Baalzebub* concerning his Health and Recovery: And there are some at this Day take the like course, a sort of Heathenish Christians I may call them, who make some outward Profession of Christianity, but indulge themselves in many of the Pagan Vanities and Superstitions. They are wont, for their own, or their Children, or Friend's Recovery, or upon other accounts to consult the Devil's Oracles (they are no better), to have recourse to those, who they fondly imagine have extraordinary Skill and Knowledge in hidden things, and can inform them concerning every thing they enquire about, and are able to administer Relief to them, and accordingly they put their Trust in them. The like may be said of Charms and Spells. Again, there are many (and more numerous by far than the former) who, as the *Psalmist* speaks, \* *Trust in Oppression and Robbery*, in Violence and Rapine, or they confide in their Plots and Politick Fetches, whereby they cunningly circumvent and ruine their Neighbours. This most certainly is *Trusting* in that which is *Unlawful*, and they who practise it find it to be such by some signal Curse which attends them here; or else it overtakes them in their Posterity.

Secondly, Looking for *Extraordinary Helps*, expecting *Miracles*, or some unusual and unheard of

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\* *Isa.* 62. 10.

ways of Providence to relieve us in time of Danger, which we have brought our selves into, and to *Trust* and *Rely* on these is another Member of this Extreme. As the *Dis-trusting of God* (of which I spake before) is called \* *Tempting of him*; so this *Inordinate Trusting* is more frequently stil'd so both in the Old and New Testament, but especially in this latter. Thus from *Matth. 4. 7.* where our Saviour repells the Devil with those Words in *Deut. 6. 16. Thou shalt not tempt the Lord thy God*, we may gather that an unwarrantable presuming on God's help, or a rash and unreasonable exposing of our selves to Danger, (as in the Case of a Man's *throwing himself down from the Pinnacle of a Temple*, or any such high place) is *Tempting of God*. Rightly therefore said one of the Antients; \* *He tempts God*, who without Reason and Consideration ventures on that which may prove dangerous to him. So when Men have already sufficient Proof and Assurance of God's Power and Providence, and yet still desire new and unnecessary Testimonies of it, this is *Tempting of God*, as the *Pharisees* are said to do by *asking a sign from Heaven*, *Matth. 16. 1.* This is a piece of *Confidence* which many Persons are guilty of; they demand Signs and Prodigies to testifie God's Ability to help and deliver them; they require Miracles without cause, or they call for Extraordinary Instances and Experiments of God's Power, Justice and Mercy. This is a Temptation of Presumption, as the other was of Diffidence and Despondency. But I would not be mistaken here: for I have before intimated, that we ought to rely on God's Power and Goodness though

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\* Ex. 17. 2. 7. and in other places.

† Εκπειράζει δὲ τὸ Θεὸν ὁ δίσχα λογισμὸς ῥητοκινδύως τὴν πράξιν. Theodoret. Quest. 5. in Deuteron.



we see not the Way and Means of our deliverance; we are to believe that God is able to help us in some way that we know not of; even some unusual and extraordinary Method may be taken by Divine Providence to rescue us from the Evils that we lie under. Here therefore, that I may be understood aright, I must annex this, that it is *Inordinate* and *Groundless Confidence* to trust in God for Temporal Mercies and Deliverances in these three Cases.

1. When we do not use the *Ordinary* way our selves. To expect from God the Good things of this Life, and to rely upon him for the constant supply of them, altho' we wholly neglect the Means which are appointed of God for the obtaining of them, is a fond Expectation, and a foolish Reliance. God, who hath given us Life, hath promised Food and Rayment to sustain it; but this Promise is no Warrant for Sloth and Idleness; it doth by no means exempt us from Bodily Labour and Industry in a Lawful Calling. So that if any Man shall sit still in the posture of the Sluggard, folding his Hands in his Bosom, or shall voluntarily retire into some Desert where no Sustenance is to be had, it is mere *Vain Confidence* and *Groundless Presumption* if he expects to be supplied and provided for. *Faith* excludes not his lawful Endeavours, and Prudent taking care of himself.

2. His Confidence is then Presumptuous and Unwarrantable when he knows that he hath reason rather to look for unusual Disappointments than extraordinary Assistances: When he is Conscious to himself of more than ordinary Guilt, and that he hath by many signal Miscarriages provok'd the Wrath of God, and highly displeas'd his Maker, in so much that he hath ground to fear some sudden Judgment will overtake him as the just recompense of his Doings.

3. We are *Over-confident* when we rely upon that which God *never promised* to us. As now in the present Dispensation, Miracles are ceas'd, and there is no Promise of God for any such thing in the Circumstances which we are in at this time. The *Miraculous Events* of Old signify nothing to me in this Oeconomy of Providence under which I am plac'd, and therefore I cannot depend upon such Events. Yea, I must do nothing now in expectation of a *Wonder* or *Miracle*. Shall a Man think to Spur his Horse till he speak, because he reads that *Balaam's Ass* spoke? Shall a Man venture being Drown'd, because *Peter* walk'd securely on the Sea? In short, a Confidence of this sort of strange and extraordinary Events from God is unlawful, because a Man hath no Reason to expect it, and he hath no Reason, because God hath no where Promis'd it.

Thirdly, *Trusting* even in those things which are in their own Nature *Lawful* or *Indifferent* is another *Opposite* of Trusting in God. For we must know this, that we are entirely and solely to rely upon God, and none besides him: We misplace our Trust and Confidence, when we rely on our own or other Men's *Wisdom, Wealth, or Power,* or whatever it is that they or we are Possessors of. A word of each of these.

First, The Endowments and Qualifications of the Understanding, as Knowledge and Art, are not fit Objects to place our Confidence in: tho' it must be acknowledged that nothing is more common than the contrary practice. We see that Men are immoderately trusted in for their Skill and Wisdom. King *Asa* (tho' a Good Man, and whose Heart was perfect with the Lord all his Days, i. e. as to the main part of his Life) was faulty in this Matter: for he sought not to the Lord, but to the Physicians, he relied on their Skill and Art, instead of Trusting on God. This is a Great

a Great Crime, and so heinous that, if we will believe *Cedrenus*, *Hezekiah* burnt *Solomon's* Books, which contain'd the Cure of all Diseases, because the People took their Remedies for Diseases thence, and in the mean time neglected to seek to God for Cure and Health. And so as to any *other Skill* whatsoever, it is unlawful to put Confidence in it, so as to forget, much more to exclude the Blessing of God.

Secondly, Great and Wealthy Men are apt to Trust to their *Riches* and *Revenues*, *Mark* 10. 24. accosting their Souls as that Hoarder in the Gospel did his, *Soul, thou hast much Goods laid up for many Years, take thine Ease, Eat, Drink, and be Merry*, thou hast enough to depend upon all thy Life time, Trust in this, and defie the Providence of God. This is the Sense of others besides him in the World: *The Rich Man's Wealth is his strong City, as a high Wall in his own Conceit*, *Prov.* 18. 11. This *City* is his Refuge, this *Wall* is his only *Defence*, and it is so *High*, he thinks no Adverse Accident can climb over it to come and hurt him. And here I might suggest this, that *Taking Thought* (as Christ calls it), an Immoderate Care and Sollicitude about the things of this Life is too evident an Argument of a Man's *Trusting in Worldly Wealth*. If he be extremely Anxious, 'tis a sign he relies not on the Providence of God: And therefore we may persuade our selves of This as a True Proposition, That the more Craving and Covetous, the more troubled and solicitous we are, the less is our Reliance on God and his Promises.

Thirdly, Men too frequently trust in their *Power* and *Might*, which is another part of this *Extreme*. *David* highly offended as to this particular; he would needs number the People of *Israel*, making an estimate of the strength of his Kingdom rather from the Multitude of his Subjects than from the Favour and Blessing of God. It is clear that he placed his Confidence in



in his Trained Soldiers, in the Greatness of his Forces, in the Plenty of his Military Provisions. This undue Confidence is taken notice of in the Jews, who went down to Egypt for help, and staid on Horses, and trusted in Chariots, because they were many, and in Horsemen because they were strong; but they look not to the Holy One of Israel, neither sought the Lord, *Isai. 31. 1, 2.* And as in this place a *Woe*, so in another a *Malediction* attends this unlawful Confidence, *Cursed be the Man that trusteth in Man, and maketh Flesh his Arm, Jer. 17. 5.* Wherefore there was good reason for that Command, *Put not your Trust in Princes, nor in the Son of Man,* that is, in any Humane helps, whether they be of a higher or lower Degree, *Pf. 146. 3.* But our Trust is to be terminated in God alone, who is the Lord of Hosts, who Commands and controuls both Heaven and Earth, and at whose Word all things above and below do Homage and Obeysance.

Fourthly, An undue Trusting in any *Means* or *Second Causes* whatsoever is opposite to that Faith, whereby we rely on God. I would not here be misunderstood; I warrant not the neglect of Due Means: that were to Plead for *Presumption*, which is the thing I am speaking against. Nor can it be denied that where the Means are Ministred unto us, there we have Arguments of strengthening our Affiance in God: For how can we doubt of God's Goodness when he affords us the Pledges of it? To distrust here were to call the Sincerity of God into Question. We are obliged then to thank God for vouchsafing us the Means, and to wait for God's Blessing in the use of them. Therefore that which I assert is this, that to *Trust* in any thing, otherwise than that thing or the using of it depends on the Blessing of the Almighty, is unlawful and sinful. For this we must remember that a Christian's *Confidence* is not to be fix'd on the *Means*, but on God, who can effect his Pleasure in the World;  
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with, or without, Means, as it shall seem good unto him. We must not then rely on the Means, as if the thing were to be effected necessarily by them, and could not be done in the Absence of them. Therefore it is no good Inference from these Promises, I have plenty of Bread, Therefore I shall be Nourish'd, and therefore I shall live; I have Friends to take care of me, therefore I shall not want. This is no good Logic: And how indeed can it be, when it is Bad Divinity? For *Man lives not by Bread alone*, saith our Saviour, and the Sacred Story tells us, that the *Re-pining Israelites* Died with *Quails* and *Manna* in their very Mouths. It is from the Divine Influence and Blessing that our Food Nourishes us, and that our Friends and Benefactors have their Hearts and Hands opened to us. This then we ought to do; to prize the Means, but yet at the same time to look up to God, and beg his Blessing on them, by vertue whereof alone they prove Beneficial to us; and we are to put our whole Trust in him from whom all Second Causes receive their Ability and Power to act, and to be serviceable to us. Thus far I have spoken of Trusting and Relying on God, as it relates to the Good things of this World chiefly, as it refers to the Divine Goodness and Mercy in Protecting and Rescuing us from outward Evils and Distresses, and in bestowing upon us the Comforts and Conveniencies of this Life.

There is also in respect of *Spiritual Things* an *undue and excessive Confidence*, and this is seen, First, in Prying into God's *Secret Will*, and endeavouring to fathom his *Councils*, when as we ought to regulate our Lives by what he hath discover'd in his Word, and by the plain Events of Providence. This is an unsufferable Boldness: but many Christians, and those of great Attainments, are guilty of it. They are not content to examine themselves and judge of their  
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Condition by the direct Rules set down in the Holy Scripture, they fly higher, and pretend to look into the Book of Life, they attempt to sound the unfathomable Depths of the Decrees, and will not be persuaded to acquiesce in God's Revealed Will and Pleasure concerning Man's Salvation and their own in particular.

Secondly, Another sort of *Spiritual Confidence*, which may justly be reckon'd as sinful, is when Men presume on the *Long Suffering* and *Patience of God* toward them; and whereas these should lead them to Repentance, they are made by them an occasion of Hardning them in their Sins. Yea, they are without Remorse and Regret for their evil Doings; they daily provoke the Most High, and do as 'twere, Try whether he will act according to his Word, and execute those Threatnings which he hath denounced against Sinners, whereof they are the Chief.

Thirdly, there cannot be a higher instance of Fond and Groundless Confidence than a Man's Relying on God for the Good Things of the World to come, for Eternal Life and Happiness, when in the mean time he takes no care to perform the Conditions of the New Covenant, when he is negligent of the Means of Salvation. This is properly call'd *Presumption* by Divines: It is a foolish Confidence of being Saved without endeavouring to live well and to keep the Commandments. It is an audacious expecting of Happiness notwithstanding the wilful Exorbitances and Disorders of a Man's Life. Of this I will speak the more largely, because it is of so pernicious and destructive a Nature, and yet is so common and usual a thing. We see that very bad Men are forward to believe that their Sins are forgiven them: they are willing (they say) to lay hold on Christ, to cast themselves on him; they rashly and hand over head Apply Christ's Merits and Satisfaction to their Souls, they doubt



doubt not but they shall be Sav'd by his Righteousness, and they fully persuade themselves, that they shall be taken up to Heaven as soon as they leave this Earth. But alas! how many Souls are deceived after this manner? How many are utterly and everlastingly ruined by this fond course of dealing with themselves, by this preposterous way of acting? For it hath been rightly observ'd, that, if *Distrust* and *Despondency* may be said to have slain their Thousands, *Presumption* and *False Confidence* slay their Ten Thousands. We must know then, that the Promises of God are Conditional, or, which is the same thing, they will never be perform'd, with a wilful neglect of what is requir'd on our part. It is not our bold snatching at them, that will entitle us to them: but we must take care to submit to the Conditions and Terms of them. Thus God hath promis'd to Pardon our Sins and to receive us into Favour, and to bestow upon us Eternal Life and Happiness for the sake of Christ's Meritorious Undertakings; but we cannot apply these Promises to our selves if we feel not a hearty Sorrow in our Souls for our past Errors and Miscarriages, if we continue still in the practice of them, and know not what belongs to a Holy Life and Evangelical Obedience. For this we must embrace as a great Truth, that though Obedience doth not *Merit* Salvation, and so is not the *Cause* of it, yet it is the *Way* to it; and without Obedience and Holiness no Man shall see God. From whence it is evident, that an expectation of Happiness without Holiness, is no other than a rash and unwarrantable Confidence: So far is it from being of the Nature of True Faith and Fiducial Relyance.

It is necessary then to call to Mind that Order and Method of Faith which hath been before laid down. The Faith of *Assent* precedes that of *Compliance*, and this makes way for that of *Recumbency*. There is a Gra-  
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dation to be observ'd in these Acts of Faith; there is a necessary Priority of one before another. After a Man hath exerted the two first acts of Believing, he may proceed to the third, but not before. He cannot truly rely on Christ for Salvation, till he *knows* what are the Terms of it, and till he *accepts* of those Terms: But when this is done, it is no Presumption to confide in Christ and his Merits, and to trust in him for Life and Salvation. He that acts otherwise, acts preposterously, and is a Man of an unaccountable Confidence: for he cannot with good Reason apply the Merits of Jesus to himself, and be comfortably persuaded concerning the Good Will and Favour of God to him, unless he find himself inclin'd to give up himself to him. He can't rely on the particular Love of God through the Sufferings and Death of Christ, till he finds the Effects and Vertue of Christ's Death in his Soul. This is the order of God's appointment, and it can't be violated. They who labour to infringe it, deceive themselves, and abuse the Gospel. We must take things as they lie in the Evangelical Writings, and as they are offer'd and propounded, not as our Fancy dictates. God hath establish'd a certain regular Way and Method of Salvation, and the Acts of Faith are set down and prescrib'd, and we must observe the particular disposition of them.

Some place the whole of Saving Faith in this, that they believe the Pardon of their Sins: and they are very confident of this, and so reckon themselves Saved and Justified. Yea, there are those that maintain, that every Man, be his Condition and State never so wicked, is bound to believe that Christ is his, and particularly Redem'd him. But these are deceitful Propositions, and those that embrace them are Presumptuous Believers. For a Man must not believe his Sins are Pardon'd, till he knows that they are Par-

don'd; till he hath some Evidence of it, else he believes that which is false: Now one great Evidence of the Pardon of our Sins is our hearty renouncing of them, and therefore we ought not to be persuaded that our Sins are forgiven us, unless we find this Evidence in our selves. This is the true and sound Persuasion, which we ought to have of this Matter. But (to speak in Mr. Perkins's words), \* "It is a *False Faith*, when a Man conceives in his Heart a strong persuasion that Christ is his Saviour, and yet carries in the same Heart a purpose to Sin, and makes no change or amendment of his Life. This Persuasion is nothing but Presumption, and a Counterfeit of true Faith, whose Property is to purifie the Heart, and to shew it self in the Exercises of Invocation and true Repentance. This is to be seriously thought of, that we may not delude our selves and others with false Notions. And this Presumptuous Confidence is the more to be Caution'd against, because it vaunts its self under the Name of *Faith* and *Affiance* and *Trusting in God*, and under that Disguise deceives not a few. Let us not be of that Number, but be throughly convinc'd of this, that without a Readiness to Obey Christ's Will, all our *Relyance* and *Recumbency* on him is altogether groundless and unwarrantable.

Lastly, I will observe, that as there are those who place the Nature of Faith in Trusting and Confiding only, so others exclude these out of the Notion of Faith. The Church of *Rome* holds, that *Trusting* is not an act of Faith. It is well known that *Socinus* and his Followers make Faith in Christ to be only a persuasion of the Truth of the Precepts and Promises and whatever Christ hath deliver'd. The apprehend-

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\* *The True Gain*, p. 60.



ing of Christ's Merits by Faith is laugh'd at by Socinus, and call'd \* a mere Fiction of Man's Brain and an idle Dream.

And some of our own Divines of the first Rank have the same Thoughts of it. One makes himself Merry (but his Reader sad) with casting our selves upon Christ, shrowding our selves under the Robe of his Righteousness, going to Christ, resting on Christ, taking him, leaning on him, laying hold on him, and relying on his Merits. All this he calls Juggling, yea he is not afraid to give it the Names of Inchantment, and Magical Operation, and Witchcraft. Is not this somewhat near the Language of those who imputed our Saviour's Works to Belzebub, the Prince of Devils?

I do not see that some other Divines of our own Church look upon Recumbency as a part of Faith. The Author of that so celebrated Piece, Entitled, *The Whole Duty of Man*, hath not a Word of *Relying on Christ*, or *Trusting in him and his Merits*, in that part of his Book where he designedly speaks of Faith in no less than || five Pages together. And so the late Archbishop, where he purposely \* *Treats of the Nature of Faith in Christ* hath not one Syllable of *Relying on Christ*, or any thing that is equivalent to it: but defines it to be a firm belief of the History and Doctrine of the Gospel. There is a Book that bears the Title of *Scripture Religion*, Written by a Divine of the Church of England, who pretends to be very exact in setting down all the Essentials of Christianity, but he hath nothing to say of Faith, but this, that it is an Assent to the whole Gospel Revelation, or a settled

\* *Hæc vestra Christi apprehensio merum humanum commercium & inanissimum somnium est. De Servat. par. 4. cap. 11.*

+ *Parable of the Pilgrim. ch. 16. p. 140, 141, &c.*

|| *From Page the 5th to the 10th.*

\* *8th Vol. of Sermons, p. 9, 10.*

*Persuasion that the Doctrins delivered in the Gospel are infallibly Truth.* It seems, *Trusting in Christ* is no part with him of *Scripture Religion*. Mr. Kettlewell tells us, that \* *Divine Faith is nothing else but a belief of Divine Revelations, a taking any thing to be true because God hath told us it is so.* In another place he makes † *Faith and Orthodox Belief* to be the same. This is all that this Applauded Divine hath to say of the Great Grace of Faith; in his Book wherein he designed to comprehend all the Parts and Members of the Christian Religion. He hath no other Notion of *Believing* but this. If he had had any other, we should have heard of it when he undertook to give an accurate Definition of Faith, and to assign the particular Nature of it. And at another time, when he proceeds to the particular Branches of our Duty to God (where, if ever, it must be expected that he would say what he intended to deliver concerning Faith) he tells us, \* that *Faith is that Worship of God, which is an acknowledgment of his Truth and Knowledge, in believing his Word, and taking things upon his Authority.* This is all he can tell his Reader about Faith; only in another place he shews that he is enclined to *Ridicule* some parts of that Faith which he should have added to the True Account and Nature of it, for he saith it is \* *an easie Passion of Confidence, a Fanciful Confidence that God will in particular Save us.*

Another Writer declares, That † *we do not once read in Scripture any Command to apply Christ's Merits to our selves, or to apprehend his Merits, or to Lean or Roll our selves upon him for Salvation. We find no Ex-*

\* *Measures of Christian Obedience.* Book I. Chap. 2.

† Book III. Chap. 6.

\* Book II. Chap. 2.

† *Dr. Whitby's Preface to the Epistle to the Galatians.*

hortation in Scripture so to do, no Reprehension of any Person for not resting on him. In the same place he saith, That Faith consists in relying or laying hold on Christ for Salvation, is Unscriptural. Nay he is peremptory, that \* in all the Scriptures of the New Testament, no Christian is exhorted to believe in Christ, or to call Faith on him. Which we may see confuted in 14 John 1. Ye believe in God: Believe also in me: and in 1 John 3. 23. This is his Commandment, that we (St. John himself as well as others) should believe on the Name of his Son Jesus Christ. And as for applying of Promises; it is scoff'd at by the Author of the † Friendly Debate.

But now is it not strange that those who bear the Character of Divines of the Church of England, should so palpably deviate from the Church it self? For it is plain she holds that one Act or Part of Evangelical Faith is Relying and Trusting on the Lord Christ Jesus for Salvation, and all Benefits, Blessings and Favours that come by the New Covenant. In the first part of the Sermon or Homily of Faith, there is this short Declaration of the True, Lively and Christian Faith. [“ It is not only the common belief of the “ Articles of our Faith, but it is also a true Trust and “ Confidence of the Mercy of God thro’ our Lord “ Jesus Christ, and a stedfast hope of all good things “ to be receiv’d at God’s hand, and that although “ we, through Infirmary or Temptation of our ghost- “ ly Enemy, do fall from him by Sin, yet if we re- “ turn again unto him by true Repentance, that he “ will forgive and forget our Offences for his Son’s “ sake, our Saviour Jesus Christ, and will make us “ Inheritors with him of his Everlasting Kingdom ;

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\* In the same Preface,

† P. 26.



“ and that,] in the mean time, until that Kingdom  
 “ come, he will be our Protector and Defender in all  
 “ Perils and Dangers, whatsoever do chance; and that  
 “ though sometime he doth send us sharp Adversity,  
 “ yet that evermore he will be a Loving Father unto  
 “ us, correcting us for our Sin, but not withdrawing  
 “ his Mercy finally from us, if we *trust in him*, and  
 “ *commit our selves wholly unto him, hang only upon him,*  
 “ and call upon him, ready to obey and serve him. This  
 “ is the true, lively and unfeign’d Christian Faith.]  
 Where we see our Church expressly owns, that *Trusting*  
*and Confiding in God, thro’ Jesus Christ*, is an Ingredient  
 of *Christian Faith*. Yea, and she calls it *hanging*  
*only upon him*, which the Churchmen of this Age  
 must needs turn into ridicule, and heartily scoff at,  
 seeing they treat such Expressions as this in the like  
 manner. If *leaning and rolling* have been derided,  
 surely *hanging* will not escape their Droll.

And afterwards in the same Homily of Faith, it is ad-  
 “ ded, [“ The very sure and lively Christian Faith is,  
 “ not only to believe all things of God, which are con-  
 “ tain’d in Holy Scripture; but also is an earnest  
 “ *Trust and Confidence* in God, that he doth regard  
 “ us, and that he is careful over us, as the Father is over  
 “ the Child, whom he doth love, and that he will be  
 “ merciful unto us for his only Son’s sake, and that  
 “ we have our Saviour Christ, our perpetual Ad-  
 “ vocate and Priest, in whose only Merits, oblation  
 “ and suffering we do trust that our Offences be con-  
 “ tinually wash’d and purg’d, whensoever we, repen-  
 “ ting truly, do return to him with our whole Heart,  
 “ stedfastly determining with our selves, thro’ his  
 “ Grace, to obey and serve him in keeping his Com-  
 “ mandments, and never to turn back again to Sin.  
 “ Such is the true Faith, that the Scripture doth so  
 “ much commend.] Again, in another place our  
 Church plainly declares, that there is more in Saving  
 Faith,

Faith, than our Preachers imagine. \* [“ The right  
 “ and true Christian Faith; faith she, is not only to  
 “ believe that the Holy Scripture, and all the Arti-  
 “ cles of our Faith are true; but also to have a sure  
 “ Trust and Confidence in God’s Merciful Promises,  
 “ to be saved from everlasting Damnation by Christ.]  
 And again, [“ by Faith given us of God, we em-  
 “ brace the Promise of God’s Mercy, and of the re-  
 “ mission of our Sins.]

And that Justifying Faith is *Applicatory*, we may  
 satisfy our selves, that it is the Sense of our Church,  
 in her Second Homily on Christ’s Passion, where we  
 have these Words, [“ It remaineth, that I shew unto  
 “ you how to *apply* Christ’s Death and Passion to our  
 “ Comfort, as a Medicine to our Wounds, so that it  
 “ may work the same effect in us, wherefore it was  
 “ given, namely, the Health and Salvation of our  
 “ Souls. For as it profiteth a Man nothing to have  
 “ Salve, unless it be well applied to the part affect-  
 “ ed, so the Death of Christ shall stand us in no force,  
 “ unless we *apply it* to our selves in such sort as God  
 “ hath appointed.] And then we are told in the  
 next Words, that this *Application* is by *Faith*. And  
 afterwards it is said, [“ The only Means and Instru-  
 “ ment of Salvation required on our parts is Faith,  
 “ that is to say, a true Trust and Confidence in the  
 “ Mercies of God, whereby we persuade ourselves,  
 “ that God both hath, and will forgive our Sins, that  
 “ he hath accepted us again into his Favour, that he  
 “ hath released us from the Bonds of Damnation on-  
 “ ly, and solely for the Merits of Christ’s Death  
 “ and Passion. This Faith is required at our  
 “ Hands.]

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\* Third Part of the Homily of Salvation.

This is the Language of the Church of *England*, in her *Homilies*, and with her do concur the Archbishops and Bishops, and the whole Body of the Clergy of *Ireland*, in that famous Convocation held at *Dublin* in the year 1615. one of whose Articles was this, [“ by Justifying Faith we understand not only the  
 “ common Belief of the Articles of the Christian  
 “ Religion, and a persuasion of the Truth of God’s  
 “ Word in general ; but also a *Particular Application*  
 “ of the gracious Promises of the Gospel, to the com-  
 “ fort of our Souls: Whereby we lay hold on Christ,  
 “ with all his Benefits, having an earnest Trust and  
 “ Confidence in God, that he will be merciful unto  
 “ us for his only Son’s sake.]

And I might add here what Mr. *Thorndike*, in his *Epilogue*, &c. B. 2. Ch. 30. owns, that it is the Sense of the *Reformed*, that Justification consists in remission of Sins embraced by *that Faith, which consists in Trusting and Reposing Confidence in Christ*. And he freely grants, that this is the meaning of the *Articles* and *Homilies* of our Church.

With what face then can our Divines so generally and so publicly oppose this sound Doctrin which is taught by their own Church, and which we know to be exactly adjusted to that Standard of Faith, which we have in the infallible Book of God, the Inspired Writings of Prophets, Apostles and Evangelists? This Doctrin we should reckon to be one of the great Foundations of our Religion, the Support and *Stay* of our *Lives*, and that which yields us the solideest *Comfort* at *Death*. This all those who Write or Preach of the Duty of Christianity, are obliged to instruct their Readers or Hearers in, and to inculcate it as a thing of great Importance and Necessity. And thus I have briefly and plainly dispatch’d the second thing which I undertook, that is, to shew



shew what are the *Extremes* and *Opposites* of true Faith.

CHAPTER XII.

I Am now to enter upon the *Third General Head* of my Discourse, namely, to explain yet further the Nature of true Saving Faith, by shewing what are the Excellent *Fruits* and *Effects* of this Grace. I will distinguish them into these three kinds: First, Such as are Graces or Duties. 2. Such as are both Duties and Privileges. 3. Such as are barely Privileges. Among the first kind are to be reckon'd these that follow, Hope and Waiting on God, Love and Charity, open Profession of Faith, resisting the Devil, overcoming the World, Universal Obedience and Good Works.

First, Among the Duties and Graces which are the genuine *Fruits* of Evangelical Faith, we must reckon *Hope*. This is so constant an attendant of Faith, that it is sometimes put for it, as when St. Peter bids us be *ready always to give an answer to every Man that asketh us a reason of the Hope that is in us*, 1 Pet. 3. 15. He means we should give an account of our *Faith*, which is the Spring of that Hope we have of Eternal Life. And because of the near Affinity of Faith and Hope, these two are join'd together by the same Apostle in the first Epistle, ch. 1. v. 21. *That your Faith and Hope may be in God*. Faith is before Hope, if not in Time, yet in Nature and Causality. Faith is the Mother, and Hope the Daughter. If we do not *believe* that such things as the Scripture speaks of, shall certainly come to pass, we cannot possibly *Hope* for them; but if they be the Object of our Faith, they must

must needs also be the matter of our Hope. If we are thoroughly persuaded that what God hath reveal'd in his Word, shall be fulfilled, this is sufficient Foundation for our Hope. Therefore the Apostle tells us, that *he believed all things that were written in the Law and the Prophets, and had Hope towards God,* Acts 24. 14, 15. For Hope is in expectation of that future Good, which by Faith we are ascertain'd of from God's Word, and more especially from the Promises contain'd in the Gospel.

And to this Hope I annex *Waiting on God*, it being an eminent act of it, and as signal an effect of Faith. *He that believeth, shall not make haste,* saith the Prophet *Isaiah*, ch. 28. v. 16. He doth not shew himself hasty and impatient in solliciting God to confer Favours, or to remove Afflictions before the due time arrives. Faith contentedly waits on God for the answer of Prayer, and doth not desire him to anticipate the performance of those Promises which he hath been pleas'd to make, of which we have an Example in the Prophet *Habakkuk*, ch. 2. v. 1. *I will stand me upon my watch, and set me upon the tower, and will watch to see what he will say unto me.* That is, he will patiently wait for a return to his Petitions which he had put up to Heaven, as is evident from the latter end of the former Chapter. And he is further instructed and encouraged by God to cherish this excellent frame and disposition of Mind, *The vision is yet for an appointed time, which cannot possibly be antedated, but at the end shall speak, and not lie, it shall be fulfilled in due Season, tho' it tarry, wait for it, because it will surely come, it will not tarry,* that is, in respect of the Time that is set by God, it shall not be delaid. And then it follows, v. 4. *Behold, his Soul which is lifted up, is not upright in him, but the just shall live by Faith.* See here how pertinent these Words are to the present purpose, *The Soul that is lifted up is he that impatiently demands*

mands a redress of his Grievances, and is Angry that he is not immediately delivered from them ; and this is too plain an indication, that he is not *sincere* and *upright* ; but he that is truly Righteous and Just shall live by *Faith*, shall by vertue of this Grace contentedly wait till God's appointed time comes : He shall live upon the Promises, he shall support himself on the Faithfulness of him that made them, and will accomplish them. Thus Faith is not Hasty and Precipitant. That this is the genuine Sense of the Place, is clear from the Apostle's applying these Words in Heb. 10. 36, &c. *Ye have need of patience, that after ye have done the will of God, that is, have pray'd unto him according to his Will, and done those other things which are proper for you in your condition, ye might receive the promise, namely, the things which God hath promised to bestow upon those who pray unto him, and do their duty : For yet a little while, and he that shall come, will come, and will not tarry. Now, if the just shall live by Faith, the true Believers shall still wait upon God, for the removal of their Afflictions. For Faith brings the Mind to this admirable temper, to be wholly at God's disposal, to leave all to his Conduct, to refer all to his Wisdom, and not to prescribe to Omnipotency. The Lord Will provide, is Faith's Motto ; and accordingly it enables us to acquiesce in the order and method of Divine Providence in the World, and it instructs us how to undergo the present evil with expectation of future good.*

Secondly, Love and Charity are the natural emanations of this Divine Grace. *Faith worketh by Love,* Gal. 5. 6. \* What we believe to be Good and Excellent, that we shall certainly Love. On which ac-

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\* Ὅσον ᾧ τιμίον ἐστὶ, τὸ πιστεύοντι αὐτῶν ἀγαπᾶται.  
Just. Mar.



count it necessarily follows that God must be the proper Object of our Love and Desire. Wherefore the Language of Faith is, *Whom have I in Heaven but thee? And there is none upon Earth that I desire besides thee*, Ps. 73. 25. And because the Divine Favour is deriv'd to us solely by the Son of God, who there by becomes the peculiar Object of our Faith, it must needs be that our utmost Delight and Complacency should also be placed in him, that we should be transported with the Contemplation and Sense of what he hath undertaken and done for us, that we should highly magnify his Excellencies and Perfections, that (with the Blessed Martyr in the Flames) we should cry out, *None but Christ, none but Christ*; that we should value and prize him above all, and count nothing so dear to us. This is the genuine result of Faith, for the Apostle St. Peter hath told us, that *unto them that believe he is precious*, 1 Pet. 2. 7. And for his sake we cannot but esteem and love our Brethren, and most compassionately and affectionately tender their good and welfare. Thus Faith worketh by this kind of Love also, as well as the other. It demonstrates itself in real acts of kindness to the Souls and Bodies of Men. This latter is particularly assign'd by St. James as a fruit of Faith: He lets us know, that the relieving a Brother or Sister that is naked and destitute of daily food, and the giving them those things which are needful to the Body, are the genuine products of this Grace, Jam. 2. 15, 16. He that by Faith hath arrived to an Experimental Sense of the Mercy of God to him in Jesus Christ, will exert acts of Mercifulness and Beneficence to his poor and needy Brethren. He that is thoroughly persuaded of a future Reward, will not be backward to part with his Worldly Goods at present, to relieve the indigent. The Papists are wont to reproach us of the Protestant Communion with the Title of *Solifidians*, as if we placed all our Religion

gion in a naked Faith, and were wholly Strangers to Works of Charity. But there is a \* Worthy and Reverend Man of our Church, that hath confuted this Calumny, by giving us a large Catalogue of the Eminent Acts of Charity and Alms-deeds since the *Reformation* of Religion in this Island, and he acquaints us, that there have been more of those Charitable Works done in so short a time, than had been done here under Popery, for a much longer space of time. And since that time we have many more shining Examples among us, to prove that the Protestant Religion is a Friend to Works of Piety and Charity. The rebuilding of the Churches and Hospitals in the City, was a visible demonstration of this, and may now on this occasion be most seasonably mention'd, when we remember that the *Papists* burnt them down, and the *Protestants* erected them again. And those famous Stately Hospitals at *Bromly* on *Black Heath*, and near *Islington*, of late erection, together with the *Work-Houses* for the Poor, and the *Charity Schools* proclaim to the World, that the Faith of *Protestants* is not separated from Charity and Brotherly Love.

Thirdly, another inseparable fruit and product of Faith is a free Profession, an open acknowledging of those Divine Truths which we believe, and are really persuaded of. True Faith will not lie hid: The Tongue will certainly discover it. So it was with the Psalmist, *I believed, therefore have I spoken*, Ps. 116. 10. Which Words *St. Paul* makes use of, and applies to himself, and his Brethren in the Gospel, 2 Cor. 4. 13. *Having the same Spirit of Faith* (that is, the same with Holy *David*, whose Words those are) *according as it is written, I believed, and there-*

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\* *Dr. Willet's Synops. Papismi*, p. 1222.

fore have I spoken, we also believe, and therefore speak. Where there is Sincere Faith, there will be an outward and oral profession of it. And this is further illustrated by what the same Apostle saith in Rom. 10. 9, 10. *If thou shalt confess with thy Mouth the Lord Jesus, and shalt believe in thy Heart, that God hath raised him from the Dead, thou shalt be saved; for with the Heart Man believeth unto Righteousness, (that is, unto Justification, which is by the Imputation of Faith for Righteousness) and with the Mouth Confession is made unto Salvation.* These two cannot be parted, a Hearty Belief, and an Oral Confession: And therefore in the Ancient Churches, the latter was always made a Testimony of the former. It was usual to recite some Form of Belief at Baptism; and afterwards there were *Creeeds* solemnly repeated in the Eastern and Western Churches: Some say this was part of their Service and Worship, but there is some reason to doubt of it. However, this we are sure of, that a well-grounded Faith will discover itself: The inward persuasion of Mind will necessarily break forth into an open owning of that persuasion. *How can ye, being Evil, speak good things?* Saith our Saviour to the Pharisees; and he immediately adjoins this as the reason of it, *For out of the abundance of the Heart the Mouth speaketh,* Mat. 12. 34, 35. So on the contrary, the Expostulation and Reason are as valid, how can he that is good, not speak good things? For from the Heart the Tongue is taught to speak. If that be fraught with goodness, and furnished with Divine and Heavenly Truths, and fully assents to them, and embraces them, there will be a Profession answerable to those inward Sentiments. And by this we may try the Truth of our Faith. If this be sincere, we shall not be ashamed to own it, and profess it. We shall abhor a sinful Silence, as the badge of Hypocrisy. Faith will enable us to do this more especially



pecially in the time of Persecution : It will not suffer us to disown our Religion, tho' it be attended with the greatest Hazards and Perils. It will make us adhere to our Saviour, and openly acknowledg him, when Fire and Faggot are the recompence of our doing so.

Fourthly, To have Skill and Power to resist the Evil Spirit, is the next effect and result of Faith. St. Peter in his first Epistle, ch. 5. v. 8. acquaints those whom he writes to, that *their Adversary the Devil, as a roaring Lion, walketh about, seeking whom he may devour* : And he tells them how they may stop the Mouth of this Roaring Lion, in those few Words in the beginning of the next Verse, *whom resist steadfast in the Faith*, as if he had said, your business is to make resistance against this implacable Foe, and your way to do it is by Faith. You may believe this devourer into destruction. By Faith you may defeat the Diabolical Spirit. Thus the other great Apostle advises the *Ephesian* Christians to *take the Shield of Faith, wherewith they shall be able to quench all the fiery darts of the Wicked one*, Eph. 6. 16. With this Piece of Armour we may successfully combate the Infernal Spirit. This Shield will beat back all his fiery Darts, this will frustrate all his assaults and batteries, be they ever so violent and impetuous, ever so furious and malicious. It cannot be otherwise, whether we speak of Faith, as it is Assent to the Word of God, which is an effectual Weapon against the suggestions of that Cursed Fiend ; or whether we consider Faith in the second act of it, as it purifies the Heart, and thereby ejects all the impure temptations of that Adversary of our Souls ; or lastly, whether we have regard to Faith, as it speaks Reliance and Trusting on God, by vertue of which all the insults of that malicious Spirit cannot but prove successless.

Fifthly,

Fifthly, The Ability to resist and vanquish the temptations of the *World*, is another signal fruit of that Comprehensive Faith which I have discoursed of. This I will more largely treat of than I have of the foregoing particulars relating to this Head, because the vertue and power of this Grace do not any where more illustriously discover themselves than here. Therefore St. *John* takes particular notice of this Excellency of Faith, 1 Epistle, ch. 5. v. 4. *This* (this more especially and peculiarly) *is the victory that overcomes the World, even our Faith.* This gives us strength and ability to vanquish; First, The Crosses and Difficulties the World. Secondly, The Allurements and Delights of it. First, Faith gives us a conquest over the World's Difficulties, Crosses and Sufferings. The glorious Trophies of this Grace, as they more particularly refer to this Atchievement, are distinctly display'd in the 11th Chapter to the *Hebrews*; there we have a brief account of the Hardships and Sufferings of the greatest Hero's, Worthies and Champions of the Old Testament, and all was undergon by *Faith*. It is said, that by *Faith* they undertook and went thro' all those amazing difficulties, by *Faith* they effected those wonderful and prodigious things which are there related. And afterwards, when the World began to be blessed with Christianity, it was by *Faith*, that the Holy Apostles, Martyrs and Confessors were inspired with that singular Fortitude and Valour, whereby they made their way through all kinds of Trials, Dangers and Distresses. By *Faith* the Saints in the succeeding Ages, and under the Tyranny of the Papal Powers, underwent the most exquisite Sufferings and Torments, and despised the rage and fury of their Enemies. By *Faith*, an *English* Martyr at the Stake told the By-standers, when he was in the midst of the Flames, that he felt no more Pain, and was no more discompos'd, than if he were

were lying upon a Bed of Roses. And there are Thousands of Instances of the like nature. It is *Faith* that dictates such Principles to them out of the Book of God as thus effectually inspires them with Courage and Resolution. It is *Faith* that instructs them to turn Difficulties into Ease, Grief into Joy, Losses into Gains, Poisons into Antidotes, Death into Life. This is the Work of *Faith*, whereby Men are thoroughly persuaded of the Truth and Reality of their Religion, and of the Goodness and Excellency of it, and of the Certainty of a future Life of Happiness. This Persuasion, with a firm Confidence in the Merits of Jesus, and of their Share in them makes them undergo all Hardships and Sufferings of this World with a Serene and Patient Spirit, and an entire Submission to the Divine Will.

More particularly, It is *Faith* that inspires them with *Fearlessness*; - as we may observe in some Eminent Instances in the Sacred Records. As *Moses's* Parents were not afraid of the King's Commandment when he was Born; so he himself afterwards shew'd that he was their genuine Off-spring by *not fearing the Wrath of the King*, when against that Monarch's Will he Conducted the People of *Israel* out of *Egypt*. *Elijah* is another Example of Heroick Intrepidity: how boldly did he appear against the Idolatry of the times? When the generality of the *Jews* were corrupted in their Worship and in their Manners, how undauntedly did he reprove them, not sparing that Wicked King *Ahab*, but denouncing the Judgments of God both against him and *Jezabel*? *David* hath left us undeniable proofs of his Fearless Temper, caus'd by his stedfast *Faith* and Trusting in God. After he had said, *God is our Refuge and Strength, a very present help in trouble*, which is the Language of *Faith*, it naturally follows, *Therefore will we not fear*, Psal. 46 1. 2. So in the 56th Psal. 4. *In God have I put my Trust: I will*



not fear what Flesh can do unto me. And to let us know what an effectual Remedy this is, and to commend it to us by his frequent making use of it, he repeats the like words, v. 11. *In God have I put my Trust : I will not be afraid what Man can do unto me.* As much as to say, my Trusting and Confiding in God shall silence all undue Fear of Men. And that this is an Antidote against this so common and prevailing Evil we may infer from that part of the Character which *David* gives of a truly Religious and Godly Man, Ps. 112 7. 8. *He shall not be afraid of evil Tidings, his Heart is fixed, trusting in the Lord. His Heart is established, he shall not be afraid. Be it known unto thee, O King, that we will not serve thy Gods, nor Worship the Golden Image which thou hast set up,* said the Hebrew Young Men to the Great *Nebuchadnezzar*, and thereby told the World that they were no Fearers of Men, no not of the Greatest of Men. It was *Unbelief* that rendred the Apostles Timorous at our Saviour's Crucifixion, but they soon recovered themselves, and made it appear to all Men, that as they were not ashamed of Christ and his Cause, so they were not afraid of any that opposed them. They made their way thro' the thickest Troops of their Adversaries, and freely exposed themselves to Stripes, Imprisonment and Death it self in the faithful discharge of their Office, which was to Preach the Gospel. They feared not the Faces of Rulers and Governours, they confronted the High-Priests and the Great Council it self: and some of them, when their Liberty was offered to them, accepted not of it, and would not quit their Confinement unless the Magistrates came themselves and discharged them. And afterwards, the Speeches and Behaviour of all the Worthy Confessors and Martyrs in the several Ages of Christianity may abundantly satisfie us that they were *not afraid of them that could kill the Body.* Of this number was *Luther*: when he

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was sent for to the Imperial Diet at *Worms*, to answer there for himself, and being at that time dissuaded by his Friends to go thither, he told them plainly that he was resolv'd to go tho' there were as many Devils in that place as there was Tiles on the House-tops there. And innumerable Examples of the like kind might be produced. Which demonstrate to us that *Fearlessness* is the effect of *Faith*; as on the other side our Saviour told his Disciples that their Timorous Spirit proceeded from their want of Faith, Mark 4, 40. *Why are ye so fearful? How is it that ye have no Faith?*

Again, By Faith we not only Conquer the World's Crosses, but its Baits and Allurements. By this we are taught to despise its Pleasures, to slight its Profits, and to disregard its Honours and Preferments: This admirable effect of Faith was seen in the Patriarch *Abraham*, as 'tis represented to us in *Heb. 11. 8.* By the mighty vertue of his Faith, *he went out, not knowing whether he went*: He was a Stranger to the Regions which he was to pass thro'; but this he knew that he must take many a weary step after he left his Native Soil; he must undertake a long Journey (for it was about five or six Hundred Miles from *Ur* in *Chaldea* to the Place he was to Travel to); he must fare hardly, and be expos'd to innumerable Perils: But notwithstanding this, he denied himself as to his Ease and Conveniences, he quitted a certain Abode for an uncertain Wandering, and took upon him to be a Pilgrim. His Faith would not suffer him to raise Disputes, but caus'd him immediately to obey God's Call, to resign himself to his Pleasure, and to quit that which was Worldly and Sensual. An other eminent Instance of the Power of Faith, with respect to the things of this World, is that which we read of *Moses*, *Heb. 11. 24. &c.* *By Faith, when he was come to Years he refused to be called the Son of Pharaoh's Daughter, chusing rather to suffer Affliction with the People of God*

(his poor Brethren in Bondage) *than to enjoy the Pleasures of Sin for a Season, esteeming the reproach of Christ* (that is, the Reproach which *Christ* himself afterwards underwent, and which all *Christians* who live Godly must expect to undergo) *greater Riches than the Treasures in Egypt.* This was the mighty Operation of Faith, which moved him to fix his Eye on the durable Riches and Treasures in Heaven, as the next Words declare, *For he had respect unto the Recompence of the Reward.* By Faith he look'd up to the other World, and then had no regard to this, but was perfectly convinc'd of the meanness, emptiness and vanity of it. Philosophy informs us that all the Fine and Gaudy Tinctures in the Prism and Rainbow are not real but Phantastical, that they are but the various modification of Light, and alter according to the situation of the Beholder. Faith gives us the like information concerning the Gaities and Glories of this World, it lets us know that they are imaginary and Counterfeit, and have no other Subsistence than in our Fancies. They are all changeable and uncertain, they shift their Postures very often; and when they do so, they leave Men in an uneasy, dissatisfy'd Condition. But Faith prevents this by giving us a true Notion of these things, and by setting them before our Eyes in their true Colours and Proportions. Thence we come to think meanly of this World, and to disdain all its Temptations and Allurements.

Sixthly, that which I will next insist upon is this, that the genuine Fruit and Issue of Faith is *Obedience and Good Works.* This is an undeniable Truth, if that of *St. James* be such, *What doth it profit, my Brethren, tho' a Man say, he hath Faith, and hath not Works? Can Faith save him? 2 ch. 14 v.* That Question is a down-right Negative, and is as much as if *St. James* had said, *Faith cannot save him,* for as he argues in the 17th verse, *Faith, if it have not Works,*



is dead, being alone. And if it be Dead, how is it possible it should exert the acts of Saving Life in us? Or how can Eternal Life and Glory be attained by an idle, inert, unactive, and dead Faith? Again, the Apostle urges this, that *Faith without Works is dead*, v. 20. and illustrates it by an apt Similitude in the last verse of that Chapter, *As the Body without the Spirit is dead, so Faith without Works is dead also*. We see then that there is a dead Faith, that is, a Faith without Works, and there is likewise a Living Faith, and that is it which produces Good Works, and Obedience to all the Commandments. It is true, Faith discovers to us the Sinfulness of our Works, and the insufficiency and imperfection of our own Righteousness, and consequently that there is no Trusting in them: but yet Faith naturally produces inherent (tho' imperfect) Righteousness. A Man must trust in Jesus, and not in his Works; yet every one that trusts in him is careful to do good Works. For the Grace of Faith begets not only a new disposition of Mind, but a new course of Life. If we heartily Believe in Jesus the Son of God, we are obliged to live according to this Belief, and to Devote our selves wholly to the Service of this Saviour and Redeemer. And therefore this we ought to bear in our Minds that *Faith* was never intended for it self, nor ultimately design'd in the Gospel, but it is to be sub-servient to a Holy and Godly Conversation, which is the End of Faith. Faith is but in order to an Upright and Exemplary Life, that Believing we may Practise, and *so become the true Disciples of Jesus*. And this is the Doctrine of St. Paul, as well as St. James; for tho' that Apostle separates Works from Justification, yet he doth not separate them from Justifying Faith, but frequently enjoins the performance of them by Believers. And thence we Read of *Obedience to the Faith*, Rom. 1. 5. and *Obedience of Faith*, 16 ch. 26 v. (the very same words in the

Greek, tho' we render them differently,) that is, the Obedience which is the proper effect of Faith: For if Faith be true and sincere, it will be the Parent of a Holy and Godly Life, it will certainly produce Obedience and Good Works.

But my main design at present is to shew how Faith doth this. And to make this plain, I will consider the three Essential Acts of Faith which I before mention'd, *Assent, Approving, Trusting*, and I will shew that these in the very nature of the things themselves are productive of Practical Holiness. First, this is the fruit of Faith as it is *Assent*, and as that Assent is grounded on *Reason* and *Argument*, of which I spoke before. God having made us Men, and not Beasts, we are obliged to act according to that Rank and Degree which he hath advanced us to. We are to consider the Dignity of our Nature, and to do nothing unworthy of it. As we are Rational Beings, we are engaged to Argue for God, and to be Religious. The Jewish Masters say well, He only is worthy of the Name of Man who is skill'd in the Law of God. And accordingly a *Man*, after the *Hebrew* Idiom and Custom, signifies an Excellent Person, a Man of Wisdom and Worth; for if we acted like *Men*, we should deserve that Character. It was no such freakish thing as some imagin'd, that *Diogenes* lighted a Candle to seek for a *Man*. There was a solid Meaning in it, for a *Man* is a rare Creature, and it is very hard to find him. A great Moralist will tell us as much, for "to be a Man, saith he, is a great Task: to perform things according to the Rules of our Reasonable Nature, is a mighty Atchievement. Man is one that hath a freedom of Choice, one that can do Worthy Things. Therefore \* this one thing alone is

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\* Οὐκ ἐστὶ τὸ τυχεῖν αὐτὸ μόνον Ἀνδρώπε ἐπαγγελίαν πληρῶσαι. Arias. lib. 3, cap. 9.

“ no mean and vulgar matter, to act the part and discharge the Office of a Man. We are concerned then to live like those who are Masters of Reason, that is, like Men.

Which is the thing that the Holy Ghost by the Prophet *Isaiah* long since urged, *Shew your selves Men*, *Isa. 46.8.* that is, act not without Reason, for those words refer to the gross, unreasonable and absurd Idolatry practised by the *Babylonians*, who even as they were Men, and indeed with Rational Faculties might have been ashamed of what they did in that kind. All Sin and Vice, all our acting against God's Will, and Commands is against Reason. Therefore we must look into our own Breasts, consult our Rational Frame, and blush to live in contrariety to it. There are many that appear in the shape and figure of Men, and yet act the parts of Brute Beasts: All do so that live \* vitiously. They wallow in all Uncleaness and Impurity, they wholly mind the satisfying of their Sensual Appetites, they consider of nothing, they are taken up with the Present, and think not of Futurity: Briefly in the Psalmist's words, *They understand not, but become like the Beasts which Perish.* It must be our great Care that we be not transform'd into this Animal and Brutish Temper: We must keep up and maintain our *Species*: We must be *Our selves*, and uphold the Man-like Nature, and then it is certain our Lives will favour of Religion, because this is fitted to our reasonable Nature, and adjusted to us as we are Men, and as we give Assent to Propositions that are grounded on Reason. We may (as I shew'd before) advance and promote our Faith, by the assistance of our Rational Powers, and the Arguments which we

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\* *Peccare a Pecu facile est formare, & ratio aperta est, quia Peccare est ἀλόγως agere, more Bruti.* Martin. Lex.



are able to form by their help. We may be ascertain'd of the World's Creation not only by Supernatural Revelation, but by the Light of Nature; for this dictates that the World could not make it self, and therefore was Created by some Omnipotent Being, which is God. Likewise we may back our belief of God's Providence and his Attributes by the help of Rational Deductions, as we are Men. By these we may be assured that God is Good, Just, Merciful, Wise, Holy. This is call'd *that which may be known of God*, Rom. 1. 19. Our Natural Faculties suggest these things to us: And if Men would duly consult their own Minds and Reasonings, there would not be that Unbelief and Infidelity that commonly reigns in the World. The Reason is plain, because *Assent*, which is the Leading Act of *Faith*, is an Exertment of the *Understanding* and *Rational Mind*, and that naturally conduces to a willing Reception and Entertainment of all Truths that are contained within the compass of Natural and Moral Religion, which have an immediate influence on our selves and Actions.

Further, I will prove that Faith, as it is an *Assent* to the Truths contained in the *Gospel*, will naturally put us forward to Live according to those Truths. Which is evident from this, that *Infidelity* is the Root of all disorders that are in the Lives of Christians, and therefore Satan by all Arts promotes this. If he can keep them from believing the great Articles of Christianity, he is sure of them. For he knows that all Evangelical Holiness and Obedience are founded on the belief of these, all the Good Works of Christians spring from their hearty entertaining of them. I will observe and prove this from a remarkable place of Scripture where several of these Articles are mentioned, 1 Tim. 3. 16. *Without Controversie great is the Mystery of Godliness, God was manifest in the Flesh, justified in the Spirit, seen of Angels, Preached unto the*

*Gentiles, believed on in the World, received up into Glory.* These Doctrines of the Christian Religion are call'd the *Mystery of Godliness*, because tho' Profound and Myfterious, they all tend to Piety and Holinefs. That Prime Article, the *Manifestation of the Son of God in the Flesh*, naturally leads to Sanctity of Life: for he assumed our Humane Nature, not only thereby to Ennoble and Aggrandize it, but to deliver it from the defilements of Sin, which is the greateft Stain and Dishonour, and to make us partakers of the Divine and Heavenly Nature. One of the great ends of Christ's Incarnation was that he might be a visible Pattern to us of Purity and Innocence, that we might imitate him in all those Vertues and Graces which fhone forth in his Life.

The belief of Christ being *justified by the Spirit*, that is, his being attested and confirmed by the Holy Ghost, and by the Spirits and Consciences of Good Men to be the True Messias and the Son of God, and to be blameless and undefiled in all his Actions, doth immediately promote Evangelical Obedience, because it begets in us a high esteem of our Gracious Lord and Saviour, for this Esteem will forcibly excite us to embrace his Precepts, to regulate our Lives according to his Sacred Laws. For we have all the Reason in the World to obey, and wholly to submit our selves to this Divine Master, whose Sacred Institution is commended to us by such Remarkable Testimonials. It is fitting that we should Reverence and Adore this Heavenly Instructor, and do nothing unworthy of so excellent a Teacher and Governour.

Our firm persuasion of the truth of the next Doctrine, that *Christ was seen of Angels*, that is, was attested and acknowledged by those Glorious Spirits, hath great Efficacy to promote Godliness in our Lives; for the Truth of the whole Christian Religion is fully confirmed by the Authentick Testimony of these

these Angelic Witnesses, who would not come down from Heaven to vouch a Falshood. And on this account we are engaged to frame our Manners according to the Holy Rules of the Gospel, so signally attested by these faithful Messengers.

If we believe the following Article, that *Christ was Preached to the Gentiles*, that the Gospel was proclaimed and publish'd not only to the *Jews*, but to all *Nations*, we shall find this effectual towards the advancing of Holiness of Life, because the Preaching of the Gospel was design'd to be the great Engine to beat down and demolish the strong holds of Satan, and to shatter his Kingdom, and to bring in Universal Holiness and Righteousness. We may observe therefore in the next words the happy success of the Preaching of the Gospel, *He was believed on in the World*, that is, the Gospel made its way into the Hearts of Men, and Christ was acknowledged and received by many of all Nations in the World: Which was immediately in order to the Reforming of their Lives, and making them truly Religious, Holy and Righteous.

The last thing here mentioned is, that *Christ was received up into Glory*, that is, he was taken up into Heaven, there to Reign for ever in the Glory of God the Father, and to confer the Gifts and Graces on his Church, and to Rule and Govern it till the Consummation of all things. Now, if we give Credit to this, it is one of the most powerful Arguments and Motives that can be used for the begetting and encreasing of true Godliness. For when we seriously consider that our Dear Master is Ascended, we shall be excited to prepare our selves to follow him, and to fit our selves for the Mansions of Glory. We shall generously scorn this World, and all the Sinful Vanities of it; we shall by the help of the Spirit entirely addict our selves to the ways of Holiness and Righteousness; we shall



shall strive to make Religion the Great Business and Design of our Lives, as knowing *that without this no Man shall see the Lord*, none shall be received up into *Glory* and Eternal Happiness in the Regions of the Blessed. And I might instance in the other Doctrines of the Christian Religion, and shew how in their own Nature they lead to Sanctity and a Godly Life. Which by the way, shews how necessary it is that Preachers should not only instruct their Hearers in the Doctrines and Principles of Christianity, but that they should back them with such Practical Inferences and Reflections as are proper to touch the Heart, and render those Doctrines useful to the begetting Holy Affections and a Religious Life: For we see there is that contained in the Articles of Religion which hath an immediate tendency to the Practice of Holiness.

And not only the Doctrines and Principles of Christianity, but the Precepts and Injunctions of it, yea and the Threatnings and Menaces that go along with it, have an influence on our Conversations and Manners; for if we be thoroughly persuaded of the Goodness of the one, and of the Reality of the other, we shall be strongly stir'd up to amend our Lives, and betake our selves to the ways of Religion. Likewise, the belief of the Promises, which are such prevalent Incentives to Holiness, cannot but be serviceable to this purpose. *Having these Promises*, as the Apostle speaks, we must needs *cleanse our selves from all filthiness of the Flesh and Spirit, and perfect Holiness in the Fear of God*, 2 Cor. 7. 1. Thus we see how every thing in Christianity, if we have a full *Belief* and *Persuasion* of it, tends in its own Nature to Obedience and Good Works.

I need not say much concerning the *Second Act* of Faith, to prove that that hath the same tendency. For it is clear and undeniable, that where there is a sincere *Approving* of Christ and his Ways, and an *Ac-*  
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cepting of him on his own Terms, and a Readiness and Willingness to be Saved in that manner that he hath revealed, there will necessarily follow Holiness of Life. This is such an excellent Frame and Habit of Mind as powerfully sways the Life. Faith, when it is in the Will, and is arrived to Consent, conquers all Temptations to Disobedience, and infallibly brings forth Good Works. When Religion thus takes fast hold of our Souls, and possesses the choicest Faculty of our Minds, it must needs be a Principle of Life and Action. The Evangelical Faith is a Divine Power and Energy in the Soul, and there shews it self to be the Spring and Root of all Holiness: So powerful a Spring, as will effectually move and actuate us: So lively and fresh a Root as will send forth Fruit in our Lives. Thus it is manifest that this Second Branch of Faith, hath a natural fitness in it to promote Evangelical Obedience.

If we consider the *next Act* of Faith, which is a sure Trust and Confidence in God, and Relying on the Merits of Christ, with an applying of his Righteousness to our Souls, we cannot but grant that this must needs be attended with a strict and Holy Life. Upon such Exertments of Faith well grounded, there are necessarily consequent sincere Purposes and Resolves of Obedience, and hearty Endeavours to please God in all things. *Trusting in the Lord, and doing Good* are deservedly joined together by the Psalmist, *Pf. 37. 3.* and it is certain that the one promotes the other. For if we confide in the Divine Mercy and Goodness, we shall be stir'd up, even from a Principle of Gratitude, to abandon our Sins, and to comply with God's Just and Holy Laws. This Confidence will more and more work a Change in our Nature and Manners, and give us the Mastery over our particular Vices; this will make us Sober and Temperate, more Loving and Charitable, more Just and Upright, more Meek

meek and humble, more contented and thankful, and in a word every way more observant of the Divine Commands. These are the *Effects* of Saving Faith: and unless we find these in our selves, we do in vain pretend to be *Believers*. There are many that give themselves this name, and boast; that they have Faith; but we must take their Word for it, for it doth not appear by any thing visible in their Lives, that they have this Faith they brag of. Wherefore we must conclude their Faith to be a Mock-Faith and a Counterfeit Belief. To sum up all in brief, we can never evidence to our selves, or others, that we have true Faith, till we Live well. There is no such certain proof of our Believing as our Obedience.

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### C H A P. XIII.

**N**EXT, I am to speak of those *Fruits* and *Effects* of Faith, which are not only *Graces* or *Duties*, but *Benefits* and *Privileges*, for they are a mixture of both. They are such as these. Access to the Throne of Grace, Receiving Advantage from the Word and Sacraments, Joy and Gladness, Constancy and Perseverance, Willingness to Die, Assurance.

First, Free Access to the Throne of Grace, is a most valuable Effect and Privilege of Faith: He that is persuaded in his Heart of the verity and goodness of the Gospel, and confides in the Mercy of God thro' Christ, will not cease to call on him, and with importunity to beg the Divine Assistance, and farther degrees of Grace, and communications of the Spirit. As St. James bids us *ask in Faith*, so Faith will put us upon *asking*, it will effectually move us to  
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present our Supplications before God: And without this we cannot rightly put up our Addresses to him, as is implied in those Words, *How shall they call upon him, in whom they have not believed?* Rom. 10. 14. But by Faith we are empower'd to call upon him, and that with assurance of being heard. Eph. 3. 12. *In whom we have Boldness, and access with Confidence by the Faith of him,* that is, by believing in Jesus Christ: Here is first *Access*, we have freedom to come to God with our Petitions: Then there is *Boldness*, a liberty to speak our Minds freely (for so the \* *Greek Word* properly signifies) and besides this, there is *Confidence*, or (as the † *genuine Sense* of the Word is) a *firm Persuasion*, namely, of our receiving a gracious Answer to our Prayers. But some perhaps may object here, that I have asserted before, that *Confidence* is an act, or part of Faith, how then comes it to be an Effect and Consequence of it in this place? I will clear this after this manner, as it is said by the same Apostle, *Godly Sorrow worketh Repentance*, and yet Sorrow is contain'd in Repentance, if we understand this latter in the large acception of the Word; so here Faith produces Confidence, yet Confidence is included in Faith, if we take it in the full and comprehensive meaning of the Word. But *Godly Sorrow* and *Faith* being taken in the foremention'd places in a restrain'd and narrow Sense, we may easily understand how Repentance is an effect of the one, and Confidence of the other. We arrive to full Repentance by entertaining a Godly Sorrow in our Breasts: We arrive to the height of Faith, which is Confidence, by nourishing other precedaneous acts of Faith, as a firm *Assent*, and a voluntary *Accepting*. And besides this, if we observe, that this *Confidence*

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\* Παρρησία.

† Πιστις.

or *firm Persuasion*, spoken of in the foremention'd Text, denotes that particular act of Faith, whereby believers confide and trust in God, with reference to his answering of their Prayers, the Objection before started will soon vanish, for this particular act of Faith, naturally flows from the more general exertments of it: and we must needs be confirmed in this truth, that one great Privilege entail'd upon Believers is, that they have liberty to pour out their Prayers before God, and that they can do it acceptably and with success.

Secondly, The Reading and Hearing of the Holy Word of God, and celebrating the Eucharist, so as to receive advantage by them, are another beneficial product of Faith. The Apostle in 2 *Tim.* 3. 15, 16. lets us know, that *all Scripture is given by Inspiration of God, and is profitable for Doctrine, for reproof, for correction, for instruction in righteousness.* But how doth the Holy and Inspired Scripture come to be thus abundantly profitable? We learn this in the same place, *the Scriptures are able to make us wise unto Salvation thro' Faith, which is in Christ Jesus.* It is a hearty and sincere *Belief* which causes the Reading of this Holy Book to be really serviceable and advantageous to us. Tho' it be frequently turn'd over and perused, yea retain'd in our Memories, yet if it be not firmly *assented* to, if the Contents of it be not *liked* and *approved* of, and also made the matter of our *Trust* and *Affiance*, we can reap no benefit by this Sacred Volume: We may as well lay it aside, and entertain our selves with any other Authors. And as the Reading, so the Hearing of the Word becomes beneficial and profitable to us by a lively Faith, For as *Faith comes by Hearing, and Hearing by the Word of God*, that is, the Word of God Preach'd, so it is as true, that hearing the Word of God is rendred effectual by Faith; and without this it never is, or can be effectual. Nor can  
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the Sacrament of the Lord's Supper, that greatest Solemnity of our Religion, be so, where Faith is wanting. For it is this Grace, that makes the Bread and Wine to be the Body and Blood of Christ, it is this that makes him present in that Sacrament. As Faith fits us for those Holy Mysteries, before we approach to the Table of the Lord, so when we come thither, we cannot communicate aright unless we act this Grace.

Thirdly, Joy and Gladness, Peace and Serenity of Mind are the Fruit and Privilege which accompany a true and lively Faith. We have an early example of this in the Patriarch *Abraham*; *He rejoiced to see Christ's-Day*; and he saw it, and was glad, John 8. 56: He saw it by Faith before it actually arrived, and that produced Joy and Gladness. An eminent Instance of the rejoicing which accompanies Faith, we have in the Prophet *Habakkuk*, ch. 3. v. 17, 18. *Tho' the Figtree shall not Blossom, neither shall Fruit be on the Vines, &c. yet I will rejoice in the Lord, I will joy in the God of my Salvation.* Tho' all outward and temporal Enjoyments, whether for delight, or convenience, or necessity, be taken away, yet I shall find matter of Gladness in Believing. A cheerful and joyful Spirit is the off-spring of Faith. And in the New Testament there are Examples of this Rejoicing which is the attendant of Faith. Of the *believing Eunuch* it is observed, that *he went on his way rejoicing*, Acts 8. 39. And 'tis particularly recorded concerning the *Converted Sailor*, that *he Rejoiced, believing in God with all his Household*, Acts 16. 34. An excellent Effect of an excellent Cause! And I might on this occasion observe the connection of those Words in *John* 14. 1. *Let not your Hearts be troubled: believe in God, believe also in me.* Whence it is obvious to infer, that Belief is the best Antidote against a Troubled Mind, and consequently Faith is the Mother of Joy and Tran-



Tranquility. Hence it is, that the Apostle prays for the Romans, that *God would fill them with all joy and peace in believing*, Rom. 15. 13. And hence we read of the *Joy of Faith*, Phil. 1. 25. And to this purpose is that in 1 Pet. 1. 8. *In whom believing, ye rejoice with Joy unspeakable and full of Glory*. Which is the fulfilling of the Promise in *Isai. 26. 3. Thou wilt keep him in perfect Peace, whose Mind is staid on thee, because he trusteth in thee*. God is pleased to bless and reward our Trusting in him with that Peace and Satisfaction of Mind which is entire and perfect, and therefore is not like the Peace which this World is wont to give us.

It must be thus likewise in the very nature of the thing itself; for it is the natural property of Faith to produce solid Joy and Peace; because by this our Hearts are fixed on their true Center, they rest on him who is the sole Author of real Peace and Gladness, the Fountain of Happiness, and the source of all Good. But more especially it might be shewed, that the Act of Faith whereby we apply the Righteousness of Christ to our own Souls in particular, cannot but convey an infinite Joy to us: For see how it is in Secular and Worldly Matters, if I can cast mine Eye on a small parcel of Land, and say with truth, that these few Acres of Ground are mine, that they belong to me as the right Owner, this is far more grateful and pleasant to me, than if I should mount a Hill, and take a view of a much larger tract of Ground; nay, if I should come down, and have the liberty to ride or walk in it, to feed my Eye, and almost lose it in Surveying its vast Extent, but then after all must say, this belongs to my Neighbour, not a Foot of these fair Fields is mine. If it be thus in Temporal and Worldly Things, it is much more in those that are Spiritual. If I can only say, there are great and precious Promises in the Gospel, there are

vast Privileges purchased by Christ's Undertakings, Sinners may partake of all Benefits and Blessings by his Blood; but if I cannot add, that I have an Interest and Propriety in them, I have no ground in rejoicing. What comfort is it to a Man to be told, that the Sun shines, when he is pent up in a Dungeon, where he never sees the light, or feels the warmth of the Sun? But if I can say, and say it truly and on good grounds, that I have a portion in those Undertakings, I am particularly concerned in the Death and Merits of Christ, I have a share in the promises of the Gospel, I can, and do apply his Meritorious Righteousness to my Soul, I rest on Christ, not only as a perfect Saviour, but as my Saviour; if I can say this, I have reason to rejoice and be exceeding glad. Thus *Faith* yields us matter of exquisite Solace, Joy and Exultations of Transports and Raptures.

Fourthly, *Constancy and Perseverance* are the happy result of this Grace. *By Faith ye stand*, 2 Cor. 1. 24. this is that which settles and fixes you. And in 1 Pet. 1. 5. the Saints are said to be kept by the Power of God, thro' Faith, unto Salvation. The Dependance of those Words in Heb. 10. 38. may have something remarkable in it, *Now the just shall live by Faith; but if any Man draw back, my Soul shall have no pleasure in him.* Where we see *drawing back*, or apostatizing is opposed to *living by Faith*; and consequently he that lives not by Faith will be inclined to forsake his Religion, to abandon his former Principles and Practices, and to revolt from his Duty. It is unbelief that makes us stagger and falter, and therefore is called *a Heart of Unbelief in departing from the living God*, Heb. 3. 12. Would you know the Reason of this? It is no other than this, that Faith is the spring of all Graces; they all move and act by this, and therefore if this be disabled, they must all cease and leave off acting.

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Whereas, on the contrary, if Faith be in motion, and exerts itself freely, all other Vertues and Graces derive a life and motion from it. This is the great Wheel which sets all a-going. Stop this, and you stop and hinder all. This is the Root on which the whole Stock or Body of Religion depends, with all its Branches. These will live, thrive and flourish, if they receive nourishment from this Radical Grace. I doubt not but this will convince any Man of what I now offer, that Constancy and Perseverance are the genuine Issue, as well as the Advantage of Faith.

Fifthly. So likewise is *Willingness to Die*, and leave this World. In that Psalm, which is all of it an Exertment of Faith in God, the Holy Man thus speaks, *Tho' I walk thro' the Valley of the Shadow of Death, I will fear no Evil*, Ps. 23. 4. And all Believers can in some measure utter the like Words: For they have no other effectual Antidote against the fear of Death, but Faith in the *Messias*, who hath overcome Death, and purchased Life and Glory for them. The Moralists, 'tis true, have pretty Charms against the Evils of Life, and Fear of Death. They have quaint Sayings, and witty Apothegms to alleviate the Melancholy Thoughts of Mortality. Some whereof are unpracticable Advices, and phantastic Prescriptions; and all of them are ineffectual Medicines, because the Authors of them have not yet agreed upon the certainty of a Future State, and the subsistence of the Soul after its separation from the Body. *Socrates* in his Speech before his Death (set out to the best advantage by *Plato*) speaks faintly and doubtfully of the Souls Immortality. And it was the judgment of another great and celebrated Man, that \* Death is the

\* Ο θάνατος πέρασ' ἢ ἐδὲν ἐστὶ τῷ τεθνεῶτι δοκεῖ, ἢ τε ἀγαθόν, ἢ τε κακὸν εἶναι. Aristot. Nicom. l. 3. cap. 6.



last Period and Conclusion of all things, and that neither Good nor Evil is the portion of the Dead. *Tully* in his *Cato Major* brings in that great Philosopher speaking to this effect. Death is either to be despised, or wish'd for: the former is to be done, if Death destroys our Souls as well as Bodies; the latter, if our Souls survive our Bodies. The Royal *Antoninus* speaks doubtfully of Death, and questions \* whether it be a Dissipation, or reducing to Atoms, or reducing to Atoms, or Exinanition, or Extinction, or Translation. And a late Philosopher of our own compared a Man's Dying, to taking a Leap in the Dark. So dubious and uncertain are Men's apprehensions concerning the Nature of Death, when they are not founded on the discoveries made by Christianity. And then it is no wonder, that such Persons are unwilling to quit this World, and to part with what is at present certain, for that which they are persuaded is not so, or else fear will prove miserable to them. But Christianity gives us an assurance of a Future State, and of a better Life hereafter for those that Live well here. Whence we are encourag'd to wish for the arrival of it, and to *desire to depart, that we may be with Christ*. For by Faith we are ascertain'd, that Death, which separates Soul and Body, can't separate us from Christ, cannot divide us from our Head, cannot divorce us from our Husband. To this purpose I will produce the excellent Words of a Grave and Solid, but very acute Divine, † [We must not imagine, saith he, that our Souls alone are joined to the Body, or Soul of Christ, but the whole Person, both in Body and Soul, is joined to the whole

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\* Ἐι σκέδασιμος, ἢ ἄτομοι, ἢ κένωσις, ἢ τοι σβέσις, ἢ μελάσσις. De vitâ suâ. lib. 7.

† *Mr. Perkins of Dying-well.*

Christ.] And he adds, [when we are once join'd to Christ in this Mortal Life by the Bond of the Spirit, we shall remain and continue eternally join'd with him, and this Union once truly made, shall never be dissolved. Hence it follows, that although the Body be sever'd from the Soul in Death, yet neither Body nor Soul are sever'd from Christ, but the Body rotting in the Grave, drown'd in the Sea, burnt to Ashes, abides still united to him, and is as truly a Member of Christ then, as before. This Point we must remember, as the Foundation of all our Comfort, and hold it for ever as a Truth.] By vertue of such Principles as these, whereupon their Faith is built, it is not dreadful to Believers to take their farewell of this World, and to pass into another, yea, they rejoice at the very Thoughts of it. It was said by a very Devout and Good Man, that the knowledge of two things will make us fit and willing to Die, namely, if we know first what Heaven is, and secondly, that it is Ours. Now, *Faith* is the Grace that discovers both these to us, and gives us a right knowledge of them. It presents us with a view of the Celestial *Canaan*, and sets before us all the Glories of that Land of Promise: And then it lets us know, that this is Ours, that Heaven is prepared for us, that we shall enter into that Rest. It is Faith that doth this, and therefore we cant imagine, but that a *Believer* is one who is willing to take possession of that promised Land. We see with how much regret and reluctancy Men that are void of Faith pass out of this World: We see with what uneasiness they abandon their beloved abode here, and take their leave of their Friends, their Estates, their Bodily Pleasures, their Worldly Concerns. But the Godly are not so, they (with the Apostle) *desire to depart, and to be with Christ*, and they entertain the Summons of Death with Delight and Pleasure. I do not say this, as if every Holy Man

had this Fruit of Faith. I purposely call it a *Privilege*, because it is a peculiar favour vouchsafed to some Persons. All Believers do not feel the transports of Joy and Comfort when they come to die. No, it is certain, that some of the Servants of God, tho' they shined very brightly in their Lives, have set in a Cloud. All their Joys eclipsed, all their Hopes vanished, that is, they had no *actual* exertment of these. This hath sometimes happen'd by the extremity of the Bodily Malady which they labour'd under, which depraved and disordered their Spirits, or by the malice of the Evil Spirit, who took advantage of their corporal weakness, and thereby made his assaults the more terrible. But oftentimes this dismal Cloud hath been dispersed before they left the World, and Light and Joy have succeeded in its place, and they have comfortably and chearfully made their last Exit off of this Earthly Stage. This is one of the peculiar Benefits that accrue by *Faith*.

Sixthly. And so is *Assurance*. I know there are some *Protestant* Writers, who assert this to be one of the *Acts* of *Faith*, yea, and an Essential one; but I rather choose to represent it as the *Effect* and *Fruit* of true Faith, in some Believers especially. I say, *in some*, because it plainly appears, that other Holy Men are denied the Privilege of Assurance, and consequently this is not of the essence and intrinsic nature of Saving Faith; for if it were an Essential part of Faith, all Believers would have the experience of it at one time or other. This is very plain and clear, and therefore I reckon *Assurance* as an Extraordinary Fruit of Faith. It is not the attainment of every Good Christian. There are those who truly believe in Christ, and yet through weakness of Judgment, or strength of Temptations, or by the singular disposal of Heaven, *never* arrive to this height. But notwithstanding this, there is reason to assert, that



that this is the Acquirement of great numbers of Believers. God hath vouchsafed to bestow on them a full Assurance, that they belong to the election of Grace, and that they shall be saved from the Wrath to come.

But here it will be said, Doth not this contradict what was said before; when I reckon'd the *particular Belief of the Pardon of our Sins*, as a real and essential part of true *Faith*, belonging to the second Branch of it, namely, *Trust or Reliance*? How doth this differ from *Assurance*, which I have pronounc'd to be no Essential part of Faith, tho' sometimes exerted by some Persons? Is not *Assurance* the very same with those Acts of Faith before-mention'd, namely, a firm persuasion of the Pardon of our own Sins in particular, and an appropriating of the Mercy of God to us, and an application of the Righteousness of Christ to our selves, which imply that we are fully persuaded of the goodness of our State, and that we are assured of Salvation? I answer, I conceive that there is a considerable difference between these, because they differ as *direct* and *reflex acts*. That is, in the one there is a bare Persuasion, Appropriating and Applying; but in the other, the Mind looks back upon those acts, and thence argues the certainty of them, together with the certainty of its State. To believe and apply the promises of Pardon and Salvation is not so much as to know, upon reflection, that our Sins are pardoned. And this is that which I mean by *Assurance*, namely, the knowing that we do truly Believe, the knowing that we *assent* to the truths of the Gospel, that we *approve* of Christ, and accept of the terms which he hath offer'd, that we wholly *rely* on Christ's Righteousness and Merits. For I apprehend, that *Assurance* is with relation to *Faith*, what *Reminiscence* is in respect of *Memory*: This is an Addition to it, it is not a bare remembring of a thing, but a taking no-

tice of the thing a second time, and oftner, and a knowing, that it hath been presented to us before. So *Assurance* is a reflecting on our Assent first given, and on our Accepting and Relying on Christ for Salvation. It is a recollecting what hath been done by us of this nature, and thence making a Conclusion concerning our condition. Thus we see, that true Faith may be without Assurance; and a Man's Sins may be Pardon'd, and yet he may not be assured of it, because he doth not make use of that *Reflection* which is necessary to Assurance. This is call'd *knowing* by St. John, 1 Ep. ch. 2. v. 3. *We know that we know him*; we know, by reflection, and thereby *we are sure* that we know him, for so the Word *γινώσκω* here is to be understood, and so it is rendred by our Translators in Luke 10. 11. John 6. 69. St John uses this term again in ch. 3. of this Epistle, v. 14. *We know that we are passed from Death to Life, because we love the Brethren*; where it is plain, that *knowing* is a reflex act. And so it is in v. 19. *Hereby we know that we are of the Truth*, that is, that we are true Christians, and shall assure our Hearts before him. Where we see, that *knowing* and *assuring* are terms convertible, and they signify our *looking back* on what we have done. So we read of *knowing that we have eternal Life*, 1 John 5. 13. and it is there distinguished from *believing*, because it is an addition to it, or a Fruit of it. This is *knowing what is the Hope of our calling*, Eph. 1. 18. a clear apprehending what is the ground of our being assured concerning our being effectually called and converted, which is done by reflecting on our selves. And this is properly *Assurance*, because we gather thence, that our State is good, and we are assured that our Sins are pardon'd, and that we have a share in the favour of God thro' Christ Jesus. This I take to be the true notion of *Assurance*.

And that there really is such a thing, and that it is attainable by the Faithful, is most evident from several Passages in the Holy Scriptures. The Author of the Epistle to the *Hebrews* exhorts them to draw near to God with a *Plerophory*, or full Assurance of Faith, Heb. 10. 22. such as bears fulness (as the Greek Word imports) such as carries height of persuasion concerning the certainty of their Salvation, and in order to that, their final perseverance. Which in another place in that Epistle is called the full assurance of hope unto the end, ch. 6. v. 11. for Faith and Hope (as I have intimated before) are sometimes Synonymous Words. And here in this Chapter, the Apostle shews, that God's Promise and Oath were both of them design'd for this very end, namely, that they might beget Assurance in us, that (as the Apostle expresses it, v. 18, 19.) *We might have 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 entreth into that within the Vail, that is, the Holy of Holies, which is no other than Heaven: For Hope and Faith look beyond this World into that which is above, and by doing so they bring the Soul to a firm Confidence and Assurance. This Plerophory we read of a third time, 1 Thess. 1. 5. where the Apostle tells us that the Gospel came to them in much Assurance, that is, it produced in them an assured Persuasion not only concerning the Truth of those things that were delivered to them, but of their Conversion and Salvation. This High Attainment is known by such Language as this, Who shall separate us from the Love of Christ? Shall Tribulation or Distress, or Persecution, or Famine, or Nakedness, or Peril, or Sword? Nay, in all these things we are more than Conquerors, thro' Christ who hath loved us. For I am persuaded (that is the proper Voice of Assurance) that neither Death, nor Life, nor Angels, nor Principalities,*

nor



nor Powers, nor things present, nor things to come, nor height, nor depth, (neither the height; nor the lowest Condition that we can be brought into) nor any other Creature, shall be able to separate us from the Love of God which is in Christ Jesus our Lord, Rom. 8. 35, &c. And in many other places which I could produce, it appears that the Apostle was fully satisfied and assured of his Acceptance with God. And that other Believers have been, and may be Possessors of this great Privilege, is evident from our Saviour's Words to his Disciples, *Rejoyce that your Names are written in Heaven*, Luke 10. 20. for they must know that their Names were written there, or else they could not Rejoyce at it. That Exhortation of St. Peter, *to make our Calling and Election sure*, 2 Ep. 1. 10. shews that it is possible to know that these are firm and sure, that is, that we are effectually Call'd and Chosen; otherwise the Exhortation would be to no purpose. And this Assurance may clearly be gathered from the Injunction of *examining our selves whether we be in the Faith*, and *proving our own selves*, 2 Cor. 13. 5. For the Apostle would not put us upon Trying and Proving our selves whether we be in the Faith, that is, whether we be in a State of Grace, if it were impossible to know it. If the Apostle knew that some of the *Thessalonians* were Elected from Eternity to Life and Salvation, as appears from those words, *Knowing, Brethren Beloved, your Election of God*, 1 Thess. 1. 4. then we can't but grant that those *Thessalonians* themselves might know whether they were of the number of the Elect.

As to the way and manner of knowing this, it is very intelligible; for first there are certain Proofs and Evidences by which we are to direct our selves. Thus in the forementioned Instance the Apostle knew who were Elected of God among the *Thessalonians*, from their *Work of Faith, and Labour of Love, and Patience*

*tience of Hope, 3d verse, and from this plain Evidences, that his Gospel came not unto them in Word only, but in Power also, 5th verse, that is, the Power of it was discern'd in their Lives; he inferr'd their Election from that signal Holiness which was visible to them. Thus in that other fore-nam'd place of making our Calling and Election sure, the Order of the words is remarkable: First, our Calling, then our Election is to be made sure. We need not consult the Characters wherein the Eternal Decrees were writ; let us but look into our own Lives, and reflect on our Actions, and by the Conformity of them to the Will of God we may best know whether our Names are written in the Book of Life. This I take to be the import of those words, in 2 Pet. 1. 8, 9. If these things be in them and abound, they make you that ye shall neither be barren nor unfruitful in the Knowledge of our Lord Jesus Christ: but he that lacketh these things is blind, and cannot see far off, and hath forgotten he was Purged from his Old Sins. That is, if the Graces and Vertues afore-said abound in your Lives, ye shall likewise abound in Experimental Knowledge of Christ, and be satisfied concerning your real Interest in him; you shall hereby know that you are Chosen and Call'd. But if ye be destitute of these Graces and Good Works, you cannot possibly see and know that you belong to the Election of God, you cannot discern that thing which is so far off, even from Eternity, unless you find these things present with you, and that you are Purged from your Old Sins, and live a Life of new Obedience. Then you may certainly conclude, that you are Chosen and Call'd, and not before.*

And Holiness must needs be a certain Proof of Election, because it is the very End of it, *He hath Chosen us in him before the Foundation of the World, that we should be Holy, and without Blame before him in Love, Eph. 1. 4.* We may know then by the Sanctity

city and Blamefulness of our Lives, and particularly by the vigorous Exertments of Love; that we are in a State of Salvation, and shall not fail of Eternal Blessedness. This is known by the Signs and Tokens set down in the Sacred Writings, which assign the difference between the Children of God, and the Children of the Devil. And more especially, the design of the First Epistle of St. *John* is to offer such Marks whereby Persons may know whether they be of the number of the former, or of the latter. There we find certain Unerring Characters by which True Grace may be discover'd, and by them we are to examine our selves: and in the Sincere and Impartial applying of them we may arrive to a Rational and Well-grounded Assurance. Now the true Reasons why all Believers attain not to this, is because they are wholly intent upon their *Direct* Acts of Faith, but do not employ themselves about the *Reflexions*: They are careful to discharge their Duty as Believers, but are not solicitous about the Privilege that may result from it.

Again, as there are outward and visible Proofs and Demonstrations of the Goodness and Happiness of our State, so there is an inward Attestation of this in a Man's own Conscience, which leads to Assurance. There is an intimate Perception, a Spiritual and Divine Sensation, whereby Regenerate Persons are enabled to see and feel what God hath done for them, and what Work he hath wrought in them. And indeed why there should be more Uncertainty here than in the Operations of the Bodily Senses, and their Judging concerning outward Objects, is somewhat strange: Especially when we consider that there is a *Reflex* Act of the Soul (as I shewed before), whereas the Operation of Sense is only *Direct*, and consequently not so stable and certain. Of this Testimony of our own Spirits and Consciences, the Apostle St. *John* speaks in 1 Epistle, ch. 5. v. 10. *He that believeth on the Son*  
of



of God, hath the Witness in himself. His Conscience inwardly testifies concerning his Spiritual State. And this Witness is joined with another, which renders it unexceptionable. *The Spirit it self beareth Witness with our Spirit that we are the Children of God*, Rom. 18. 16. And this double Testimony we have again in Eph. 1. 5. where we read of *the Holy Ghost and much Assurance*, that is, an inward Persuasion of the Heart, flowing from the efficacious influence of the Holy Spirit on us. This latter we find often mentioned by the Sacred Writers as the Foundation of Assurance. *We have received*, saith St. Paul, *not the Spirit of the World, but the Spirit which is of God, that we might know the things that are freely given to us of God*, 1 Cor. 2. 12. *Hereby know we that he abideth in us, by the Spirit which he hath given us*, 1 Joh. 3. 24. *Hereby know we that we dwell in him, and he in us; because he hath given us of his Spirit*, 1 Joh. 4. 13. In both which places of St. John we are to understand the Gift of the Spirit, not only as it Sanctifies the Minds of Believers, but as it Witnesseth concerning that Sanctification, and the Effects and Issues of it. The Holy Ghost opens and enlightens the Eyes of the Mind, and clears the Spiritual Sight, so that it is able to make a certain Judgment of its State, and thence to arrive to a full Persuasion and Assurance of Pardon and Salvation. Thus we see what Ground this Doctrin hath in the Scriptures, of Truth.

But do we not find some Saints of the first Rank Recorded in the Holy Scripture, who doubted concerning their State? Yea, do we not find them in a desponding Mood, as *Job, David, Jeremiah*? And doth not St. Paul seem to be under some fear of being a *Cast-away*, 1 Cor. 9. 27.? To this I answer, I do not assert there is an uninterrupted Assurance, without any intermission. I do not maintain that every Christian who hath once attained to Assurance, is always Possessor of it. No: I mean no such thing, for in this Life the Faith of the most compleat Believer is mix'd

mix'd sometimes with Doubtings and Faintings. The brightest Saints are sometimes clouded and eclipsed. The best Men have their Fits of Fear and Distrust. In the Christians Breast, as on the top of Mount *Atna*, both Snow and Flames, Frost and Fire are to be seen. For the Flesh and the Spirit acting in opposition to each other, a good Man cannot but feel the different results of it; he is Chill or he is Warm, accordingly as he is actuated by those different Principles. But from this no Man can reasonably infer, that there is no such thing as Assurance. Doubting and This are inconsistent, if we suppose them to be at the same time: But the Christian who labours under doubts at present, may shake them off afterwards, and he may arrive to a firm Persuasion and certainty. I hold then to my Proposition, that there may be, and sometimes is found in Believers this Noble Effect and Privilege of Faith. And I might observe here that this is so clear and plain a Truth, that it gain'd a Suffrage of that Learned Foreigner, whom I sometimes allege in these Discourses. He in plain and positive Terms asserts that \* (a Believer may be, and that really he is sure of the Favour of God, and his own Salvation, and that with this certain Persuasion and Confidence he may go out of the World, and appear in another.)

But the Church of *Rome* will not admit of this: Yea, this Assurance of Salvation was condemned as a Heresie by the Council of *Trent*. They grant indeed that by Special Revelation a Man may attain to this height, and such singular Favourites as *St. Anthony* and *St. Francis* have come to it this way, but † otherwise it is impossible for any one to reach it. They

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\* *Declarat. Sentent. Jac. Armin. p. 123.*

† *Conc. Trid. Sess. 6. cap. 12.*

confidently aver that \* no Man by an absolute certainty of Faith can know whether he hath Grace or no. And again, that Council expressly saith, † The certainty of the Pardon of Sins, is a Vain and most Impious Confidence. But tho' this be the general and current Doctrine of the Church of Rome, yet behold the Power and Efficacy of Truth! Even by \* some of the Roman Doctors themselves it is held that the faithful ought not to be in doubt and suspense whether they be in God's Favour, and that fluctuation and uncertainty in this matter are unlawful, and that Believers cannot long doubt of the Pardon of their Sins, if they will use the Means in order to it. And indeed we can't expect it should be done without this, and therefore we are bid to give diligence to make our Calling and Election sure, 2 Pet. 1. 10. and to shew diligence to the full Assurance of Hope, Heb. 6. 11. This is not the Acquest of the Slothful and Careless, of the Idle and Lazie. This is not the attainment of a few Days or Hours, it is not the Purchase of Beginners in Christianity, but it grows up by degrees, and arises leisurely, and is the fruit of great Exercise and Labour. And who would not be at the Pains to acquire it, that he may be rid of his Diffidence and Fears, his troublesome Doubts and Jealousies, that he may act vigorously in Religion, live Chearfully and die Comfortably? This is the result of Assurance, which I reckon are the singular Effects and Privileges of Faith. And I have insisted the longer upon it, because it is so Signal a Fruit of this Grace.

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\* *Ibid.* cap. 9.

† *Ibid.*

\* Stapleton. *De Justificat.* l. 9. c. 11. Vasques. *Disp.* 200. cap. 9. Bellarm. *De Justificat.* l. 3. c. 10. & 11. *Quamvis aliter sentit.* cap. 3.



But before I proceed to the other *Effects* of Faith, which are mere Privileges, I must listen to the cry of an *Objection*; which some Weak Christian may be apt to raise against what I have said. Alas! I am discouraged by such Doctrin as this; for whereas you propound *so many Fruits of Saving Faith*; I find but few of them in my self. I do not Pray with that Success which you spoke of, I have not that Hope and Charity, I perform not that Obedience which you reckon to be the result of True Faith. I am not able to resist the Temptations of Satan and the World, but I too often fall under them. How little Profit and Advantage do I reap by the Ordinances and Institutions of Christ? My Heart is not Transported with Joy and Gladness. I fear I shall never attain to Perseverance. I find not a willingness in me to leave this World, and go to another. I am far from any such thing as Assurance. Nay, I am so far from discerning these *Fruits* of Faith, that I oftentimes question whether I have Faith it self, whether I exert the Essential Acts of it. My Assent and Persuasion run very low sometimes, I doubt of the very Fundamentals of Religion, I boggle at First Principles, I have Atheistical and Impious Thoughts rising up in my Mind. Again, I find it hard to submit entirely to the Terms of the Gospel, and to accept of Christ as he is tendred to us in the New Testament. And farther, I find it difficult to Trust and Rely on God thro' Jesus Christ, in that manner as is required of me. This is my Case; now, what shall I think of my self? Am I a Believer, or am I not? Can I be reckon'd a Child of Faithful *Abraham*, when I am not able to discern in my self those Acts of Faith which he is commended for? Can I be thought to be a True Believer, when the *Fruits* as well as the *Acts* of Faith, are very Weak and Languid in me?

To give satisfaction to these Scruples, I will offer these following things. The Ground-work of all that I shall say is That of the Blessed Apostle St. Paul, Eph. 4. 7. *Unto every one of us is given Grace according to the Measure of the Gift of Christ.* And because he speaks here of Grace indefinitely, and in the general, I will annex to this what he more particularly saith concerning the Grace of Faith, Rom. 12. 3. *God hath dealt to every Man the Measure of Faith.* He lets us know that every true Christian hath a *Measure of Faith*, his particular and proper Measure. Those that rais'd the foregoing Objection ought to weigh this well: They must remember that there are *Degrees* and *Measures* of Faith, even of True and Evangelical Faith. And accordingly Faith may be distinguish'd into that which is *Strong*, and into that which is *Weak*. The former is mention'd in Rom. 4. 20. (call'd *Great Faith*, Mat. 15. 28.) and is that which acts with a full and strong Persuasion, with a firm and unshaken Confidence. This Faith is that which hath arrived to its Maturity and Manhood, and is of full Stature, and is able to grapple with the greatest and strongest difficulties: Such was that of *Abraham*, the Father of the Faithful, of whom the Apostle saith, *He stagger'd not at the Promise of God thro' Unbelief, but was strong in Faith,---being fully persuaded that what he had Promised he was able also to perform.* This Faith is in its full and perfect Vigour, and exerts all its Operations with Alacrity and Joy, and is accompanied with all those other Fruits before mentioned. But as there is this strong and undaunted Faith, so there is a *Weak* one, Rom. 4. 19, call'd by our Saviour *little Faith*, Mat. 16. 8. Yea, and this was (as we learn from this place) in the very Disciples and Apostles of Christ at first. This Faith is in its Child-hood and Minority, and is not yet come to its full growth. It is but Languid and Feeble, and therefore unable to encoun-

ter such Hardships as the other could. This infirm and staggering Faith is easily overcome by Temptations, and in all its Acts is Faint and Mean, in comparison of the other.

Be not wholly discouraged then, tho' thou art not Possessor of the first sort of Faith, namely, that which is strong and vigorous. Know this, that thou mayst be a Child of Faithful *Abraham*, tho' thou hast not the same Measure and Degree of Faith that he had. Thou mayst tread in the steps of this Father of the Faithful, and be said to follow him, tho' thou canst not keep pace with him. Remember this for thy Comfort, that all Christians are not alike as to the degrees of Faith: All Believers have not attained to the same Measure and Proportion. But know withal, that Weak Faith is True Faith, as a Spark is Fire as well as a Star, or the Sun it self. And know this also, that the least degree of this Faith is Saving Faith. And remember this further, that if thou findest thy Faith but mean and low, thou art not thereupon to be dejected and wholly dismay'd, for thou must not so much look to the Strength of thy Faith, as the Truth and Sincerity of it. Our Saviour speaks indefinitely, *He that Believes shall be Saved*, without respect to the Degrees and Measure of Faith. It is the Reality and Sincerity of it that makes it Saving Faith. I might add likewise that the Acts of Faith are not alike Vigorous and Lively at all times. This Grace doth not display it self in the same manner thro' the whole course of a Man's Life. And therefore we must not judge of our selves by the Exertments of our Faith at this or that one particular time only. This I speak for the satisfying and quieting the Weak and Scrupulous, but it must not be made use of for the encouraging of those who take no care to make any Proficiency in Religion, and to grow in Grace. We must reckon it



our absolute Duty to endeavour to Increase in Faith, and to go on to Perfection.

Particularly as to *Assurance*, our Minds ought not to be disturb'd tho' we discern it in some others, but not in our selves. Perhaps they stand more in need of this Privilege than we do. Their Temptations and Trials are great and extraordinary, and therefore their Joys and Satisfactions are proportionable. They have a greater Sense of God's Love, agreeably to their unusual Circumstances. But we may content our selves with something lower, and remember that the Faith of Adherence or Reliance is as safe and secure as that of Assurance, tho' it is not so Comfortable. But our great Work is to assure our selves that our Graces are True, and particularly that our Faith is such, and that the Vital Operations of it are entire, tho' the Fruits of it may not be so great and eminent as may be observ'd in some others. We are to look more after Holiness, and the faithful discharge of our Duty, than the Transports and Ravishments which sometimes attend it. And if we do so, we shall not wholly be destitute of the latter. We should chiefly and principally be intent on what God hath commanded us, and then wait on him for the Reward and Fruit of it in an assured Persuasion of his Love. So much in answer to the Doubts and Scruples of Weak Christians.

Lastly, I will briefly mention those Effects and Consequences of Faith which are purely Benefits and Privileges. And they are these three especially: First, *Justification*, which is the Absolving a Believer from his Sins, the discharging him from Guilt and Punishment, and accepting him as Guiltless, Innocent and Righteous. This is the singular Benefit which accrues to us by *Faith*, for *St. Paul* hath told us more than once that we are *Justified by Faith*. But of this weighty and important Article of our Religion, and

which is so much mistaken, I shall distinctly and largely Discourse afterwards, under my Second General Undertaking.

The Second Prerogative of Saving and Justifying Faith is our *Union* with God and Christ. Faith is that Grace which in a peculiar manner unites the Soul to its Head Christ Jesus. The Saints are grafted into this Divine Stock by Faith, and grow up one with it. By this Admirable Cement Christ and Believers are fastned together, so as never to be separated; they are so Married as never to be Divorced, never to be disjoin'd. *I am my Beloved's, and my Beloved is mine.* Cant. 6. 3. Of this Union I shall say more under *Justification*.

Thirdly, *Adoption* is justly to be reckon'd as another great Privilege, which is the Consequent of Saving Faith. *To as many as received him, (namely, by Faith, as it follows) he gave Power to become the Sons of God, even to them that believe in his Name,* John 1, 12. Here the Spiritual Son-ship is the Blessed result of Faith in Christ. So in Gal. 3. 26. *Ye are all the Children of God by Faith in Christ Jesus.* And this is an Honour, an Immunity of the highest Rank imaginable. To be the Children of the Most High, to be reckon'd the Sons of God, and by vertue of that Title to be taken into his Protection, to be provided for, to be Lov'd and Embrac'd, and to have an Inheritance appointed for them, this is a choice Dignity, this is an unvaluable Blessing, and we see it is entail'd upon Believers. But of this I shall fully speak when I come to Treat of the first words of the *Lord's-Prayer*, where we are taught to call God *Our Father*.

I have now finish'd the First Thing I undertook, which was to give an Account of the *Nature of Faith*, and I have done it with all Plainness and Simplicity. There is nothing now behind but that I beseech the

Reader

Reader to Practise so Amiable, so Excellent, so Divine a Grace. And to excite and animate him to it, I will offer but this one Consideration to him, namely, that Faith is a Grace calculated wholly for this Life: and if we do not act it now, we shall never have an opportunity of making use of it afterwards. To this purpose are the Apostle's Words in Gal. 2. 20. *The Life which I now live in the Flesh, I live by the Faith of the Son of God.* This is the proper Life of a Christian; he lives the Life of Faith, whilst others live the Life of Brutes or mere Carnal Men. The Life of the Faithful is far exalted above that of others. But yet, as Excellent and Transcendent as it is, it is far short of that Life which the Blessed shall live in the Mansions of Glory: And accordingly we may observe that the Apostle here calls the Life of Faith that *Life which he now leads in the Flesh.* We are confined to it here below, now, and whilst we are *in the Flesh*, that is, in our Bodies: but afterwards another Life succeeds. Thus again, 2 Cor. 5. 6. *Whilst we are at Home in the Body, saith the Apostle, we are absent from the Lord, for we walk by Faith, and not by Sight.* As if he had said, Faith belongs to us whilst we are in the Body, when we are absent from the Lord; but *Sight* (which is a higher and more distinct Perception) appertains only to those who are out of the Body, who are present with the Lord, who have left this lower World, and are ascended to the Mansions above. These do no longer *Believe*, but *See*: their Faith is turn'd into Vision. Charity, that is, the Love of God and of our Brethren, goes with us to Heaven, but Faith and Hope must stay behind, because there will be no use of them when we arrive at that place. Which is partly the meaning of the Apostle when he saith, *The greatest of these is Charity,* 1 Cor. 13. last ver.



As this is more profitable and useful to others than Faith or Hope, so this shall last longest; this shall remain with us, when Faith and Hope have taken their leave of us. Accordingly a Good Man a little before his Death was heard to utter these words, *Hold out Faith and Patience, your Work will quickly be at an end.* This Pious Person encouraged himself in the exercise of these Graces upon this Consideration that they were not to continue long; there was a certain Period set them, and that was expiring as well as he. These are the Graces of this Life only; they are not to be exerted hereafter; therefore now we are concern'd to act them with the greatest earnestness and vigour imaginable. Let this then more especially stir us up to the attaining and exercising the Grace of Faith, namely, that it is the proper Grace of this present State wherein we are. Let this put us upon an eager pursuit after this Divine Vertue, that this World is the place where we are call'd upon to *Believe*: but in the next Life Belief shall be resolv'd into *Fruition*. Faith (as I have suggested before) is the Great Instrument which we make use of here to discern those Heavenly and Divine things which are above: But as the Person who Studies the Stars would have no need of his Telescope, or any other Glass or Engine, if he were mounted up higher, and could come nearer to those Heavenly Bodies, to take a full view of them, so the Christian who hath seen Heaven by Faith here (as in a Glass, darkly) shall have no need of those Spiritual Optics, when he is taken up to Heaven; and there makes a close and near approach to those Divine and Celestial Objects. Seeing then it is thus, seeing this Grace is not to be exercised hereafter, we ought to be the more solicitous and car-



PART II

Justification by FAITH  
alone.

CHAPTER I

**I** COME now to treat, not that very simply of  
the Doctrine of Justification by Faith, which by  
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ties and Inquiries contained in it. I will make  
it my Task to do the very plain, and distinctly ex-  
pound it. And here first, we must assert and main-  
tain, that the great and principal Work in Justifi-  
cation is God's, not the Man's. What is that? Is he  
the Supreme, the First and Original Cause. It is he



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## P A R T II.

# *Justification by FAITH alone.*

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## C H A P. I.

**I** COME now to treat, and that very amply, of the Doctrine of *Justification by Faith*, which by *Luther* is said to be an Article of so great moment in Divinity, that the Church of Christ either stands or falls with it. And I remember he tells us that this Article of Justification \* *Solves all*: I suppose he means that this Doctrin being rightly explain'd, gives Light and Lustre to the main Heads of Christian Religion, and clears up most of the Difficulties and Mysteries contain'd in it. I will make it my Task to set this very plainly and distinctly before us. And here First, we must assert and maintain, that the Great and Principal Work in Justification is *God's*, yea, the Sole Work is his, as he is the Supreme, the First and Original Cause. It is He

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\* Colloq. Mensal.

that Justifieth, and none else : He by way of Principal Efficiency. And thus Justification is the act of God, and not of Men. But then it is as true, that there is something belonging to us as we are Subordinate, Secondary and Subserving Agents. The Lesser, Inferior and Instrumental Work is ours. That is, tho' God alone be the *Justifier of him that Believeth* (as the Apostle speaks) yet it is the Divine Appointment that our *Faith* should be made use of in Justification, and we cannot be Justified without it. Therefore I will entertain the Reader with these Two things : First, I will shew *how God Justifies* : Secondly, *how we are justified by Faith*.

First, we are to consider God as the principal efficient Cause of Justification. That is, the whole Sacred Trinity, Father, Son and Holy Ghost, are the efficient Causes. That the first Person in the Glorious Trinity is the Blessed Author of this Work, is evident from Rom. 8. 23. *It is God that justifieth*, which is there spoken in contradistinction to what follows concerning the Second Person, *It is Christ that died*. Again, in the 3d Chapter of this Epistle, and 26th Verse, God the Father is said to be *the justifier of him that believeth in Jesus*. And in the 30th v. the Apostle adds, *It is one God who justifieth the circumcision --- and the uncircumcision*. It is expressly said, that we *are justified by his Grace*, Tit. 3. 7. and Rom. 3. 24. by the Grace and Favour, and the meer Good Will and Pleasure of God the Father ; for 'tis added in the latter of these places, *Thro' the Redemption that is in Jesus Christ, whom God (that is, God the Father) hath set forth to be a propitiation through Faith in his Blood*.

Secondly, the Son of God, is in a particular manner the Author of our Justification, for he laid down his Life, and shed his precious Blood whereby it is purchased. And accordingly it is said, that this  
Righteous

*Righteous Servant* (fitly called so, because in this Work he acts chiefly as a Ministerial Agent, as a Mediator) shall justify many, *Isai. 53. 11. By him all that bel'e are justified,* *Acts 13. 39.* We are said to be justified thro' the Redemption that is in Christ Jesus, as was mentioned in the forecited place; and to be justified by his Blood, *Rom. 5. 9.* And many other Texts of Scripture express the Efficacy of this Holy One of God, in reference to our Justification. Moreover, the Holy Ghost, the third Person in the undivided Trinity, is to be acknowledged the Author of this great Work, because he cooperates with the other Divine Persons: and therefore it is particularly said, *Heb. 9. 14. Christ by the Eternal Spirit offered himself,* and *1. Cor. 6. 11. Ye are Justified by the Spirit of our God.* The Spirit applies the Price of Redemption whereby we are Justified: And the Spirit is also said to justify us by working Faith in us, whereby we apply Christ to our selves. That all the Persons in the Sacred Trinity are Joint Causes of our Justification. But more especially the Father and the Son are Actors in this Blessed Work, according to the Methods of that Divine and Mysterious Oeconomy which the Writings of the New Testament have discovered to us.

Let us then by the help of these see how this Glorious Transaction is accomplish'd by them; how God the Father, thro' Christ Jesus, is the Author of our Justification. And in order to the explaining of this we must know that there are these Two Parts of Justification, namely, the *Remission of our Sins*, and the *being Accounted Righteous*. I begin with that which I have laid down as the first Essential Part of Justification, and that is Forgiveness of Sins. This consists chiefly in removing the Guilt of it; for I need not particularly and distinctly speak of the removal of the Punishment due to Sin, because this always at-

tends



tends the other: Whenever the Guilt is taken away, the Penalty also ceases. *Justification* then, with respect to the first part of it, is that Act of God whereby he freeth Sinners from the Guilt of their Sins: To *Justifie* is to Acquit, Discharge and Absolve a Person from his Fault and Demerit. So that word denotes in the three Learned Languages. The Latin *Justificare*, tho' it be not used by Classical Authors, yet it is frequent among *Lawyers*, being a Word of Judicial Proceeding, and is used when the Judge in a Legal manner Acquits and Discharges an Offender. And the Greek word *δικαιών* is made use of also in Courts of Judicature, and signifies to Free and Acquit in Judgment: and it is opposed to the word *κατακρισις*, which denotes a Judicial Condemnation. And these Latin and Greek words answer to the Hebrew *Tsadak*, which in the Conjugation *Hiphil* signifies to Absolve or Acquit an Accused Person. So when Believers are said to be *Justified*, the word bears this very signification, for being borrowed from the Law, it retains that Judicial Sense in the New Testament, and accordingly that *Justification*, which I am now treating of, is a Judicial Act of the Great Law-giver and Judge, discharging a Sinner from the Guilt which he lay under, and consequently (as was said before) from the Punishment which he was obnoxious to. This Discharge is pronounced in Rom. 8. 1. *There is now no Condemnation to them that are in Christ Jesus*: Or if Satan should Maliciously pretend any such thing, it is certainly Null and Void in the Court of Heaven, and in that of our own Consciences too. Whom Christ hath Acquitted, neither Devils nor Men can condemn. What else means the Apostle's Challenge in Rom. 8. 33, 34. *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 by this and his other Meritorious*

Meritorious Undertakings hath purchased for us the Pardon and Forgiveness of our Sins, and Reconciliation with the incensed Majesty of Heaven. This is the sum of what St. Paul Preach'd at *Antioch*, as we read in Acts 13. 38, 39. *Be it known unto you, Men and Brethren, that thro' this Man (Christ who is both God and Man) is Preach'd unto you Forgiveness of Sins: and by him all that believe are justified from all things (that is, all Charges and Accusations) from which they could not be justified by the Law of Moses.* A Justified Person then is no longer reckon'd by God as having any Sin upon him; for to be justified is to have the Guilt of Sin wholly taken away. If this be removed, it is impossible he should be accounted Faulty and Criminal.

Not but that there is Sin in him, and ever will be in this Mortal State, and the Omniscient Eye of God must needs behold it, and take notice of it, and dislike and abhor it, and be displeas'd with the Person that commits it. Yet it is true that *he beholds not Iniquity in Jacob*, Numb. 23. 21. in justified Persons, in his own People, whom he hath Pardon'd and Accepted. He beholds not Sin in these, as he doth in others, such as continue impenitently in their Sins: For he sees Sin in these to punish them Eternally, utterly to reject them, and never to admit them to Mercy. But he doth not so with his Elect and Justified Servants, who sincerely Repent of their Misdoings, and hate every evil and undue Action which their corrupt Nature exposes 'em to. Tho' a Fault and Delinquency in them be as much a Sin as it can be in others (and on some accounts more) yet as they are justified Persons they are look'd upon in Christ as void of all Guilt; I do not say, of Sin, but of Guilt, that is, their Sins are not charged on them. This is as plain and manifest as any Truth in the New Testament: And it is as obviou to our Reason, for if  
Justification

Justification be a freeing of Believers from the Guilt contracted by their Sinful Actions, then after Justification there is no Guilt. No Fault heartily Repented of is laid to their Charge, yea, they are reputed *Just and Righteous*.

Which is the next thing I should proceed to Discourse of, if I were not apprehensive of its being expected here that I should lay open the Source and Spring of this Divine Blessing and Privilege, *The Forgiveness of Sins*, which is now under our Consideration. All grant that it is derived to us thro' the Satisfaction and Merits of our Lord Jesus Christ, but when they come to explain this, that is, whether it be the purchase of Christ's *Active* as well as *Passive Obedience*, they disagree. None of the late Doctors of the *Roman Church* seem to be persuaded that Christ's *Active Obedience* procured our Justification. And the present *Lutherans* run this way, and so do some of the *Reformed*, as *Piscator, Forbes, &c.* But this is a New and Upstart Doctrin, and not much above an Hundred Years Old. \* *Mr. Thorndike* tells us that it was brought out of *Germany* into *France* by *Cameron*, and was there first broach'd by him. But the Antient and True Doctrin is that what Christ both did and suffered was for the satisfying God's Justice, and procuring the Salvation of Man. Christ's *Active Obedience* was requisite because he was to fulfil the Law, as he expressly tells us himself, *Mat. 5. 17. I came not to destroy the Law, but to fulfil it*, that is, for us and in our stead. Hence it is said that he was *made under the Law*, *Gal. 4. 14.* he was brought into such a state, by his Voluntary Undertaking for us, that he was obliged to observe the Precepts and Injunctions of the Law. Which is implied in what he saith, *Mat. 3.*

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\* *Covenant of Grace*. Chap. 30.



15. *It becometh us, to fulfil all Righteousness.* It is requisite I should do all that is Just and Right, according to that Condition I am now in, according to the Nature of the Persons in whose place I appear, and for whom I have undertaken, therefore it is fitly said, *it becometh us.* And then likewise Christ's *Passive Obedience* was necessary, because by this he underwent the Curse of the Law, and satisfied for our Breach and Violation of it. And thus fulfilling the Law of God both Actively and Passively, our Sins and Punishment are remitted thereby, and we are Justified.

But here it will be objected that we can't be justified by the *Active Obedience* of Christ, because that was *due* to God from him: He had need of that for Himself, as he was Man, for as he was such, he was bound to perform that part; he was obliged to be Good, Just and Holy. I answer, 1. Tho' as being Man, he was under an Obligation of being Good, yet he had no Obligation on him to become Man, and to take our Nature upon him, and so to be subject to the commands of the Law. It was a Free and Arbitrary Act in him to undertake this Task: He was not bound to be our Sponsor and Surety, and therefore his Active Obedience in this case was Extraordinary and Meritorious. 2. I answer, that it must needs be that we are justified both by the Active and Passive Obedience of Christ, because these two cannot be separated in him. The one necessarily partakes of the other. Even the former, so far as it was Humiliative and Exinanitive, so far as it was a condescending to the form of a Servant, and submitting to undergo those things which were base and contemptible, was *Passive*. And the latter, being consider'd as a Free and Voluntary Act, and done out of Choice, may well have the Denomination of *Active*. So that we see these two are link'd close together, and even run into one another; so that they can't be disjoin'd. 3. I answer

answer, that Christ's Active as well as Passive Obedience becomes Meritorious by reason of the *Hypostatical* Union, that is, the conjunction both of the Humane and Divine Nature in one Person; and it is the Dignity of the *Person* that makes the Merit.

Where, by the way, we may satisfy our selves whether Christ was a *Mediator* in respect of his Humane or Divine Nature, or both. Those of the Church of *Rome* generally hold that he is a Mediator as to the former only: And the *Socinians* join with them, so as utterly to exclude Christ's Divinity. On the contrary, *Melanchton* and *Calvin*, and some others of the *Reformed* assert that Christ is Mediator according to his Divine Nature only, and they give this Reason for it, because according to this Nature he is the Party offended. But if we duly and impartially consider things, we shall find it most agreeable to Reason and Scripture, to assert that Christ is Mediator both as to his Humane and Divine Nature: Or we may express it thus, as the Humane and Divine Nature are united in One Person: For the Actions and Sufferings by which our Redemption and Justification are wrought, are the Actions of the Person, not of the Nature. Thus Christ is a *Mediator*, a middle Person between the Person offending and offended. And tho' the Humane Nature of Christ be in it self of an inferior kind, yet it derives an infinite Worth and Efficacy from that of the Personal Union. The Divine Nature, as 'tis accompanied with the Humane, and the Humane as it is assumed by and united to the Divine, do both render Christ capable of the Mediatorship. Wherefore we may conclude that he is Mediator as to both. And as he is *Mediator*, so he is our *Justifier*, according to both his Natures as he is God, and as he is Man. And as to this latter, the Office of Justifying, it is in consideration of both kinds of Obedience which he is capable of, and which he

he really performed, that God granteth Pardon of Sins to us, that is, fully absolves and discharges us from that Guilt which we had contracted by our Sins, and likewise *accounts us Just and Righteous.*

Which is the other denotation of the Word *Justification*; for *Tsadak* in the Conjugation *Kal* is as much as *to be approved of, to be accounted innocent,* and *To be pronounced so.* And accordingly among the *Hebrews Tsadik* is one, that is absolved and quitted by the Sentence of the Judge, and pronounced Just and Innocent. And so among the \* *Latins* and † *Greeks*, it is well known, that *to justify* is to *account and declare one Just.* And this is the Sense and Import of the Word in the Holy Scriptures, whether it be applied to God, or to Man, as in *Psal. 51. 4. That thou mayest be justified when thou speakest, and be clear when thou judgest.* The latter Word explains the former: God is *justified* when he is *cleared*, when his Word and all his Actions are pronounced Good and Just, when his Attributes and his Works are owned and declared to be such. And we read, that it is part of the *Mystery of Godliness*, that Christ was *justified in the Spirit*, 1 *Tim. 3. 16.* that is, was acquitted and discharged from all imputation of Guilt, and was declared a just and holy Person, and is assuredly known and owned to be such by all who have the Spirit Witnessing in their Hearts and Consciences. When it is said in *Mat. 11. 19. that Wisdom is justified of her Children*, the meaning is, that Religion is by the Lovers and Practisers of it, not only vindicated from the cavils and unjust Imputations of Wicked Men, but is acknowledged and declared to be an Institution that is fraught with all Wisdom Goodness and Holiness. In the like Sense Believers

\* *Justificare, b. e. justum censere, justum pronuntiare.*

† *Δικαιῶν, i. e. Δικαιοῦ νόμιον εἶναι. Suid. Hesych.*



are said to be *justified*, that is, they are not only discharged of all Fealtiness (which was said under the former particular) but they are owned by God to be Just and Righteous. We may observe therefore, that *Justification* is opposed to *Condemnation*, Rom. 8. 33, 34. *It is God that justifieth, who is he that condemneth?* To *condemn* is to pronounce the Person Guilty, and to consign him to Punishment. So on the contrary, to *justify* is not only God's acquitting of a Believer from Guilt and Penalty; but his declaring him Innocent, whereby he is capable of receiving Mercy.

This then is the second Act of *Justification*, and I will distinctly treat of it. Besides the gracious *Pardon* and *Absolution* confer'd on the Faithful for the sake of Christ's meritorious Obedience, there is also the *reckoning us Righteous*. This is another Essential Ingredient of *Justification*. I know this niceness of speaking is not observed by many of our Divines of late, for they confound *Remission of Sins* and *Justification*, whereas the former is but one Branch, or part of the latter. Their common notion is, that to have our Sins pardoned, and to be justified are the same: but I will make it evident, that this is a mistaken Conception, and that Pardon of Sin differs from *Justification*, and that this latter is more than that. There is a plain distinction intimated between these two in Acts 13. 39. where *being justified from all things*, implies, that there is also *a being justified to all things*: that is, as Believers are discharged from all imputation of Sin and Guilt, so they are accounted Just as to all Goodness and Righteousness. There is a plain difference made between these in those expressions of the Apostle, *not imputing Sin*, and *imputing Righteousness*, Rom. 4. 6, 8. 2 Cor. 5. 19. Where by the former is meant the not charging of Sin upon a Believer, or the discharging him from the Guilt of it; but by the latter we are to understand, the declaring

clarifying him Righteous and Holy. Sin is said to be *not imputed*, when the Guilt of it is remitted; but Righteousness is said to be *imputed* when the Person is look'd upon, and approved as Righteous. By the one the Divine Anger is averted from us, but by the other we are instated in the favour of God. And now who sees not a clear difference between these two, *Forgiveness of Sin* and *Justification*? Who is not able to discern, that this latter is more than the former, if the whole be more than the Part?

And yet we are told by one who speaks the Sense and Language of the rest, that \* *by Justification he cannot find that the Scripture means any more than Pardon or remission of Sins.* And again, † *Nor can I possibly apprehend, saith he, what other notion Men can frame to themselves of a Sinner's being justified, distinct from Pardon and Remission.* But if he had duly looked into the Scriptures, he might have both *found* and *apprehended* another Notion: yea, the common Logic of Mankind is able to discover a difference between these two, Pardon and Justification; for the one hath only the nature of a Privation, or Negative Act, but the other is a Positive one. *Accepting the Person* is one part of Justification, and is a different thing from *pardoning his Fault*. A Man may cease to be another Man's Enemy, and yet it doth not follow thence that he becomes his Friend, and shews particular favour to him. So these are two distinct Notions, that God forgives us our Sins, and that moreover he accounts us Righteous in his Sight. We must form distinct Idea's concerning these, because the one comprehends more in it than the other. Forgiveness barely considered, is an absolution from Guilt and

\* A. B. Tillotson. Vol. 12. Serm. 8. p. 227.

† P. 234.

Demerit, but Justification is, besides that, an imputation of Righteousness to the Person, and thereupon an Accepting of him, and receiving him into Favour. Tho' I do not deny, that sometimes in Scripture, in a large Sense, *Forgiveness* takes in both these: yet strictly and properly speaking, it is to be understood in a restrained Sense, and is but one part of Justification; for he that is justified, hath not only his Sins forgiven, but he is reckon'd as Righteous. But this is not on the account of his own Righteousness, but of anothers. Which is the matter I'm now to treat of.

The Second Branch then of Justification (which is the compleating it) is the Imputation of Christ's Righteousness. The Saints are accounted and declared Righteous for his Righteousness imputed to them. I know there are some that contend, that the Word *Imputation* ought to be receiv'd in no other Sense than this, that Christ's Righteousness and Obedience are attributed, communicated, or imputed to us as to the Effect and Fruit of them, to wit, the Pardon of Sins: and this is no more than what was said in the former particular, which gave an account of the first part of Justification. I think my self therefore concerned to explain this Doctrin of *Imputation* of Christ's Righteousness, and to shew how it is described in the Sacred Writings, from which alone we have the first discovery and revelation of this Truth. Here then we are acquainted, that there is a *double Imputation*, one on our part, and another on Christ's. Our Sins are imputed to him, and his Righteousness to us. The demerits of Believers were charged on Christ, and thence it is that he suffer'd: The Holiness of Christ is attributed to Believers, and thence it is that they are justified. In the defence of the latter of these I'm chiefly concerned at present; but because the former is a Truth of mighty Importance, and makes



makes way for this, and will confirm and establish it, and because it is of late wholly rejected, or at least slighted by many of our Divines, I will largely treat of it, and endeavour to convince the Reader, that it is a Doctrin worthy of all acceptance.

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## C H A P. II.

AND first I will produce a Text which will confirm our Belief of *both Imputations*, namely, that of our Sins to Christ, and of his Righteousness to us: and then I will evince the Truth of these two Imputations *distinctly* and *apart*. We are presented with both of them in that Illustrious Text, 2 Cor. 5. 21. *He hath made him to be Sin for us, who knew no Sin, or (more exactly according to the Greek) not Sin, that we might be made the Righteousness of God in him.* Our Transgressions are imputed to Christ, that is the meaning of his *being made Sin for us*. Christ's Righteousness is imputed to us, that is the meaning of our *being made the Righteousness of God in him*. This is so plain and obvious, that I can't but wonder that so many Learned Expositors have mistaken the Apostle's Words, and have understood them concerning Christ's being made a *Sin-offering* or *Sacrifice*, and our being made *inherently Righteous*: Which is wholly foreign to the design and purpose of the Apostle in this place. To convince the Reader of this, I will set the Context before him, that thence he may discern the true import of this Period. We may observe then, that the main thing the Apostle had been speaking of in the Verses immediately foregoing, was the great change that was intended to be made in Men's Lives by Christ's Undertakings for them,

and by the effectual Preaching of the Gospel. *He died for all, that they which live, should not henceforth live unto themselves, but unto him who died for them, and rose again, v. 15.* That is, if we rightly understand the End of Christ's Death and Resurrection, we shall dedicate our selves to his Honour and Glory, and we shall live Heavenly and Divine Lives. *Wherefore henceforth know we no Man after the Flesh: yea, tho' we have known Christ after the Flesh, yet now henceforth know we him no more, v. 16.* That is, tho' some of us may have had Mean and Carnal Apprehensions concerning the Messias, as if his Kingdom had been of this World, yet now since we are fully acquainted with the Nature and Office of Christ, and have seen the Success of his Glorious Undertakings for us, we ought to correct our Carnal and Worldly Conceptions concerning him and his Kingdom, and to apply our selves to him in a Spiritual and Heavenly manner. *Therefore if any Man be in Christ, he is a new Creature: old things are past away, and all things are become new, v. 17.* that is, our Understandings, our Affections, our Wills, &c. and our whole Conversation must be renewed and sanctified. *And all things are of God; this great Change is wrought in us by him, and him alone, who hath reconciled us to himself by Jesus Christ, and hath given to us (Apostles) the Ministry of Reconciliation, or (as he speaks afterwards) hath committed unto us the Word of Reconciliation, to wit, that God was in Christ reconciling the World unto himself, not imputing their trespasses unto them, v. 18, 19.* in which last Clause the Apostle assigns the true way of Reconciliation he had mention'd, namely, God's wonderful Mercy and Kindness in not imputing our Sins, but laying them upon Jesus Christ, for so it follows, *for he hath made him to be Sin for us.* This is the true and genuine Connection of the Words; for the Reader may plainly see, that  
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the latter part of the 19th verse, and the whole 20th verse are but a Parenthesis, and therefore *not imputing their trespasses unto them* must be join'd with, *he hath made him to be Sin for us.* And now the Apostle's meaning shines forth with the greatest brightness and clearness that we could desire. Now we see that Christ's *being made Sin* is not to be understood of his *being a Sacrifice for Sin*, for here *Trespasses* and *Sin* are the same: for the reason why God *imputes not Trespasses* unto us, is because *he hath made Christ to be Sin or Trespass*, he hath transferr'd our Sins and Trespasses on him, and they can't be imputed to us and to Christ too. This makes the Apostle's Reasoning strong and valid, and worthy of himself, and 'tis as much as if he had said, the method of God's Reconciling the World unto himself, is this, he is graciously pleased to pardon the Sins of Believers, and not to impute their Trespasses to them, which he might justly do, but he is pleased to impute them to his Son, and charge him with them. One implies and infers the other, and therefore the Apostle saith, *not imputing their Trespasses unto them, for he hath made Christ to be Sin or Trespass for them.* That *for* is a mark of rational Inference, and accordingly we may be convinced of the strength of the Apostle's arguing here, we may conclude, saith he, that our Trespasses and Sins, of what nature soever, shall not be laid to our charge, because we know, and are assured, that God the Father hath transferr'd them on his Son, and he himself hath taken them upon him, tho' *he knew not Sin*, tho' he was altogether Innocent. This is St. Paul's plain Sense, which by diligently comparing the Context, and minding the dependance of the Words, we have attained to. The neglect of this hath been the reason why this remarkable passage in the Apostle's Writings hath been misinterpreted. Expositors have not been careful to look into the *Connection* and *Coherence*



of the Words, but have contented themselves with that common notion which hath prevail'd, that by *Sin* in the former part of this Text is meant a *Sin-offering* or a *Sacrifice* for Sin: and especially finding it so rendred in some places in the Margin of their Bibles, they take it to be very Orthodox; and so they confidently interpret *he was made Sin for us* by *he was made a Sacrifice for us, and suffered Death for us*. This passes among our Divines for a very current and laudable Interpretation, tho' I have shew'd, that it is inconsistent with the frame and composure of the Context, and is clearly against the Mind and scope of the Apostle, who would here convey this Evangelical Truth to us, That Christ reconciled us to his Father, by taking upon him our Sins, and making our Transgressions his own; and on the other side, that he devolved his Righteousness on us, and his Obedience became ours.

I will in the ensuing particulars further demonstrate the Truth of this Interpretation, and, at the same time shew, that by *Sin* can't be meant a *Sacrifice for Sin*. First, this will be manifest by comparing the two Clauses in the Words: *To be made Sin* answers to that other Expression *to be made Righteousness*. Now, it is granted by the Common Expositors, that *to be made Righteousness* is to be reckon'd and reputed Righteous for the perfect Righteousness of Christ; wherefore, accordingly *to be made Sin*, is to be reckoned and reputed a Sinner, because of his taking our Sins upon him. And observe the exact Parallel; Christ was made Sin, who knew not Sin, that is, was guilty of no Sin himself: Answerably to which, we are made Righteous, who have no Righteousness of our own, none that will justify us before God. But God looks upon Christ's Righteousness and Obedience as ours, because he voluntarily undertook for us, and what he he did, he did in our stead.

Secondly,

Secondly, That this is the true meaning of this place, is apparent from the plain *Antithesis* here between *Sin* and *Righteousness*. Christ is said to be made the one, and we are made the other; whereas there is no *Opposition* at all between *Sacrifice* and *Righteousness*. It is evident then, that *Sin* is here to be taken properly, because it is opposed to *Righteousness*. So that the Text itself (as well as the Context) administers a reason to us why we should expound it according to that Sense which I have offer'd.

Thirdly, Another thing which clears the Interpretation which I have given, is this, that the *Abstract* here (as is usual in the Scripture style) is put for the *Concrete*, that is, *Sin* for *Sinner*, and *Righteousness* for *Righteous*. The latter is confess'd even by those that seem to deny the former; they grant that by *Righteousness* is meant *Righteous Men*. So saith the late Bishop of Worcester, \* [We are made the *Righteousness of God in him*, that is, God upon the account of Christ's Sacrifice treats us as righteous Persons, and receives us unto his Grace and Favour,] so he. And truly there is as good reason to confess the former, yea, there is the same reason, because of the plain *Opposition* in the Words which I spoke of before. Socinus himself had not the confidence to deny this; but freely own'd, that *to be made Sin*, is *to be made a Sinner*, that is, † *to be esteemed and accounted a Sinner*. But here was this Writer's mistake, he saw not that the Text spoke concerning Christ's being made or esteemed a Sinner by *God*, but he interprets it of his being esteemed and accounted so by *Men*: whereas 'tis expressly said, that *he*, namely, God the Father, *made him to be Sin*: it was *he* that

\* Letter to Mr. Williams.

† *Pro peccatore habiuis*. Lib. 1. cap. 8.

laid on Christ the Sins of all the Elect, and charged him with the Guilt of them; thus, he made him to be a *Sinner*.

Fourthly, Tho' in some places of Scripture a *Sin-Offering* is expressed by *Sin*, yet we are sure that this acception of the word is very rare as well as improper, and therefore we are not to fly to it without very necessary reason and ground: And 'tis certain there is no such here in this Text that is before us, as is abundantly evident from what I have suggested. There is nothing that can prompt a Man to think that *Sin* twice together here mentioned is not to be understood in the same manner. For tho' such a thing sometimes doth happen, and we have some Examples of it in Scripture, yet there is no probability of the like here, because the very Sense and Drift of this Clause shews that the word admits not of a different acception. The Acute *Grotius* was sensible of this, and saw that it would be very impertinent and absurd to take *Sin* in a different Sense in this place, and therefore *he knew no Sin is \* thus explain'd by him, he deserved no Punishment*. Which exposition of his, tho' it be against the Sense of all other Interpreters, and wholly Alien to the Apostle's design, and framed only to serve his own Hypothesis, yet it lets us see that this Learned Man was convinc'd that it is idle and vain to think that *Sin* is not to be taken here in the same signification.

Fifthly and Lastly, Supposing we should grant (which yet we cannot with any Reason, as is evident from the several particulars just now discours'd of) that by *Sin* is here meant a *Sacrifice for Sin*, yet this meaning will be of little Service to those who make use of it; for what they think to avoid by this In-

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\* *De Satisfact. Christi. Cap. 1.*



terpretation, recurs upon them, and cannot be evaded. For *to be made Sin* and *to be made a Sacrifice for Sin* amount to the same thing, as I shall shew afterwards.

But after all it will be said, Is it not very harsh to say that our Lord Jesus Christ was *made a Sinner*? Yea, Is it not Blasphemy, and such as is not to be born by Christian Ears? Shall we say that Christ, who came to take away the Sin of the World, was himself Sinful? This seems to be as Absurd as it is Prophane and Blasphemous. I grant it is so, if we understand it of his being Personally and Intrinsically Sinful, or if we mean it of his committing any Sin, and transgressing any Divine Law. But no such thing is understood; it is absolutely denied that Christ hath any thing of the real Nature and Quality of a Sinner, or that he became actually a Sinner, or that there was any inherent Turpitude or Pollution in him. For if it were so, his Sufferings would have been of no value in themselves, and of no use and benefit to us. If he had not been Sinless and Innocent, Holy and Harmless and Undeiled, he could not possibly have made Expiation for Sin. Whence it is necessarily to be infer'd that there is not such a Translation of our Sins on Christ as that he became inherently Sinful by it. Christ was not *made Sin* in this proper and strict Sense, but in another he was, that is, he was substituted by God in our room, and accordingly our Sins were reckon'd by God to be his. Strictly speaking, they are *Ours*, but because he took upon him the Person of Sinners, therefore they become *his* by Imputation. In a Judicial and Legal way he is reckon'd as one of us, nay as all of us, and because *we* are Sinners, he is esteemed as such. He is a Delinquent by Substitution, he is a Vicarious Offender, tho' he be not in himself Sinful. The Person of Christ is not the Person of the Sinner, because they are two distinct Persons: and therefore we do not say that the Sinner is Christ, or that Christ is the Sinner;

Sinner ; but we say that Christ represents the Sinner, and so Interpretatively is the same with him. We do not say that Christ is reputed by God the Person that committed Sin ; but this we assert that he is the Person that stands in the place of him who commits Sin. One would think this should satisfy any Rational and Considerate Man.

But it will be said, God's esteem is according to the reality of things : therefore if Christ be esteemed a Sinner, he is really so. I answer, if by *really* be meant *truly*, I grant that Christ was so a Sinner, for he is truly such by *Imputation*. But if the import of *really* be *intrinsically* and *inherently*, then I deny that esteem or imputation makes Christ a Sinner in that Sense. But tho' he was not *thus* a real Sinner, yet he was treated (and that by acknowledgment of those who start the *Objection*) as a real Sinner, he was dealt with as a Criminal indeed. And the reason is because our Sins are accounted by God as his, for he took the Guilt and Punishment of them upon himself. This was thought no false Doctrine by St. Paul, when he said, Christ was *made Sin*, that is, our Sins were translated to him, and so became his. And he adds, that *we become the Righteousness of God in him*, that is, his Righteousness is made over to us, and so is made ours. Thus far I have considered *both the Imputations* together, and I verily think there cannot be a clearer Text desired for the proof of them than this of St. Paul which I have insisted upon.

I come now to establish the former Imputation more particularly and fully. And first from *Scripture*, for that is the sure and solid Basis of all that can be said on this Head. I cannot but reckon those words in *Psal. 40. 12.* to be a proof of what I offer, *Mine Iniquities have taken hold of me, so that I am not able to look up : they are more than the Hairs of my Head, therefore my Heart faileth me.* These are the words  
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of our Blessed Saviour, as is evident from the foregoing Verse, where he is introduced by the Psalmist speaking thus to his Father, 6, 7, v. *Sacrifice and Offering thou didst not desire; Burnt-Offering and Sin-Offering hast thou not desired*, these Ordinary Oblations being insufficient for the Work of Redemption: but *mine Eyes hast thou opened, a Body hast thou prepared me*, (as 'tis explain'd *Heb. 10: 5.*) nothing can satisfy thy Justice for the Sins of Mankind but the Sacrifice of my Body on the Cross, *Then said I, lo, I come*, &c. that is, I am ready to yield perfect Obedience to my Father's Will in this, as in all other things. And as I am willing, as a *Priest*, to offer my self, and thereby to make Atonement for Sin, so as a *Prophet*, I am ready to teach and instruct the deluded World, *I have Preach'd Righteousness in the great Congregation*, &c. v. 9, 10. And then he addresses himself to his Father for Help and Assistance, and particularly from the consideration of the multitude of his Troubles and of his Sins, for *innumerable Evils have compassed me about, mine Iniquities have taken hold upon me*, &c. We see that these words are spoken by our Saviour. (however in some other respect and qualified Sense they be applied to *David*) he saith his *Iniquities* have taken hold of him. *Dr. Hammond*, and some other Expositors, would evade this Translation, and particularly the *Assemblies Annotations* would make *Iniquities* to be equivalent with \* *Punishments* and *Troubles*. And they think they mollify the Text when they interpret *mine Iniquities* by the † *Punishment of mine Iniquities*. But this rather confirms and ratifies the Sense intended, for if Christ here confesses that the Punishment of his *Iniquities* had taken hold of him, he still de-

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\* On Psal. 40. 6.

† On v. 12.



clares that he hath Iniquities. Now, there is no way to interpret this but in this acception, that our Sins are made Christ's by Imputation, and so he acknowledges that these Sins had taken bold of him, and brought him to the Cross, there to suffer for them, he having voluntarily made them *his Iniquities*. This is the only Interpretation that can be fairly given of our Saviour's words, and it is a very remarkable attestation of the Truth of the Doctrin which I have propounded. Christ transferr'd upon himself the Sins of all the Elect and Regenerate, whose numbers are very great, and therefore that may be the meaning of those words, that the Iniquities which he had taken upon him *were more than the Hairs of his Head*, that is, very numerous. And they lay so heavy upon him that *he was not able to look up, and his Heart fail'd him*, or, according to the Original, *abandoned him*: which we cannot wonder at when we call to mind that he complain'd on the Cross of his Father's abandoning him, of which I shall speak afterwards, and shew that it is a clear proof of our Sins being charged on Christ by his Father.

Next, I argue from those places of the Old Testament, where Christ is said to *bear our Sins and Iniquities*. We cannot but take notice how expressly and how frequently the Scripture mentions this. But first I will mention that eminent place in *Isaiah*, where it is supposed rather than express'd, *All we like Sheep have gon astray: we have turned every one to his own way, and the Lord hath laid on him (the Messias) the Iniquities of us all*, Isa. 53. 6. or more exactly according to the Hebrew, *The Lord hath made the Iniquities of us all to meet upon him, or to fall upon him*, as some heavy thing which falls with great force. If the heavy Load of our Iniquities had fallen upon us, it would have crush'd us to Death; but Christ took this Burden upon him, and bore it, for that is implied in their  
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being laid upon him, or falling upon him. And then in plainer terms the Inspired Writer foretels, that *he shall bear their Iniquities*, v. 11. he shall take all the Crimes and Offences of the faithful upon himself, and answer for them. And again, he speaks of it as if it were already done, *he bare the Sins of many*, v. 12. he took on him their guilt, and became responsible for all their faults. And even Mr. *Gataker*, who composed the known *Annotations* on that Book of *Isaiab*, interprets the *bearing of Sin*, concerning guilt as well as *penalty*.

*Ezekiel* was a Type of Christ in what is recorded of him in Chap. 4. of that Prophecy, v. 4. where he is commanded to lie upon his Left Side, and *to lay the iniquity of the House of Israel upon it*: and in the same verse 'tis said, *thou shalt bear their Iniquity*: and again in the next verse, *so shalt thou bear the iniquity of the House of Israel*. Moreover, he is commanded to lie on his right Side, and *to bear the Iniquity of the House of Judah*, v. 6. to personate that People, to take their Sin and Guilt upon him, as a Typical Representation of what the *Messias* was to do for all the true *Israel* of God.

But you'll say, *bearing Sin* or *bearing Iniquity* signifies to undergo the *Punishment* due to Sin, which is a thing different from one's being charged with another's Sin, and being looked upon as an Offender. To which I answer, I do not deny that *bearing Sin* denotes the undergoing of Punishment; but this is that which I assert, that in the constant Stile and Phrase of Scripture *to bear Sin* or *Iniquity*, is to bear the Iniquity or Sin itself, as well as the Punishment due to the Sin, which is the thing that I find is not owned by our most Celebrated Expositors, and for this they are very much to be blamed. Look into all those places either in the Old or New Testament, where Persons are said to *bear Sin* or *Iniquity*, and  
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you will see, that the meaning of it is, that they are charged with the Sin or Iniquity itself, as well as they are to suffer for it. Thus in Ex. 28. 43. to *bear Iniquity* is to have the fault and guilt imputed to them, no less than to suffer *Death*, which is there also mention'd; but as a different thing from the other. In Lev. 5. 1. to *bear Sin* is afterwards explain'd by *being Guilty*, in the four next verses, and in the seventeenth verse to *be Guilty* and to *bear Iniquity* include both Sin and Punishment. The Children of the murmuring *Israelites* were to *bear the Whoredoms* of their Fathers forty Years in the Wilderness, Numb. 14. 33. which is called *bearing Iniquities* in the next verse, and signifies that they should be reckoned as Faulty, because of their fore-fathers Sins, which they imitated, and that they should be punished for the same. *The Son shall not bear the Iniquity of the Father*, Ezek. 18. 20. that is, his Father's Sin shall not be imputed to him, and he shall not suffer for it, *Our Fathers have Sinn'd, and we have born their Iniquities*, Lam. 5. 7. that is, their Faults are transferr'd upon us, and we are justly punished for them. And above thirty places more might be produced, where, according to the *Hebrew* way of speaking, *bearing Iniquity* or *Sin* denotes both *Guilt* and *Punishment*. Yea, let me add, and that most truly, that to *bear Sin* in all those Texts doth in the *Primary* Sense signify to bear the *Fault* and *Guilt*; and but *Secondarily* and remotely to bear *Punishment*, because this follows the Fault and Guilt. So that there is a firm basis for the foresaid Interpretation of the Prophet *Isaiab's* Words which I quoted, where he foretels, that the *Messias* was to *bear our Sins*: the meaning is, that he was to take upon him the demerit of our Sins, as well as to sustain the Punishment which we were to undergo for them.

And



And perhaps it is no improbable conjecture when I say, that this *Double Bearing* of Sin is intimated to us in the two different Words that are used in the Original, *Sabal* and *Nasa*, tho' we render them both by one Word, *to bear*. This distinction of terms made use of by the Inspired Authors, may fairly suggest to us the different applying of them, the one to the imputation of Sin, the other to the Suffering for it. And to confirm this double notion of *bearing Sin*, I desire it may be observed, that the *Hebrew* Word *Asham* is both *Trespafs* and *Trespafs-Offering*, and *Chattah* is both *Sin* and *Sin-Offering*, for the Verb in one Conjugation signifies *to Sin*, and in another *to expiate Sin*, or *undergo a Punishment for it*. As among the *Latins* *Piaculum* is taken not only for the grievous Offence which is to be purged and expiated; but the Sacrifice for the purging it away, or the Creature that bears the Punishment of it. Thus we see, that the thing we speak of is corroborated by the *Stile* and *Phraseology* both of the *Hebrews* and *Latins*, but especially of the former, according to whose *Idiom* the Holy Scriptures are composed. And therefore when these expressly testify that Christ *bore our Sins*, we cannot miss of the true meaning of that Language, that is, that Christ took our Sins upon him, and also offer'd himself a Sacrifice for Sin. This is that which is said of Christ in John 1. 29. *Behold the Lamb of God which taketh away the Sins of the World*: where both Senses of the *Greek* Word are join'd, *to bear* and *to carry away*. Christ took upon him our Sins, and thereby took them away. And therefore Christ is emphatically stiled *the Lamb of God*, because the Lamb and other Creatures that were appointed by God to be Sacrificed, had the faults of the Sacrificers imputed to them, as we shall see afterwards.

Thus when in another place of the New Testament (which follows the *Hebrew Idiom*) it is said that *Christ was once offer'd to bear the Sins of many*, Heb. 9. 28. we can't doubt of the genuine Signification of the Words, namely, that he freely took upon him our Guilt, and as freely expiated it by suffering for us. The *Assembly* in their Annotations on this place acknowledge, that to bear Sin here, is to take up Sin, that is, the Guilt of Sin upon himself. And they add this, that when Christ appear'd in the Flesh, *He came with the Guilt and Burden of our Sins upon him*. And that by Sins is chiefly here meant Guilt, may be gather'd from what follows in that Verse, *He shall appear the second time without Sin*, as much as to say, tho' before he assum'd our Sins, as he was Mediator, yet now he shall come without Sin, without any Imputation of it upon him, because his Mediatory Office is at an end. So that in this Text there is a double Confirmation of the Doctrine I have propounded; for hence we learn, that when Christ was here in the Flesh, and came to suffer for us, *He bore our Sins*, and *appear'd with Sin*; for this latter is plainly imply'd, being opposite to his *appearing without Sin* at the Day of Judgment. It can't be meant of the *Sacrifice for Sin*; for we can't think of any such thing at the last Day; and it can't be understood of Christ's own Personal Sin, for such a thing is not so much as to be suppos'd; wherefore the plain and obvious Meaning is, that whereas Christ had our Sins imputed to him when he was on Earth, it shall be otherwise when he appears the second time; for then, the Mediatorial Work being finish'd, he comes *without Sin*, that is, without the Imputation of it.

So when we read in 1 *Pet. 2. 24*. That Christ *his own self bore our Sins in his own Body on the Tree*, it is not to be doubted that by *our Sins* is primarily meant our De-filement and Guilt, which is confirm'd by the next  
Words,

Words, *that we being dead unto Sin*, where the word *Sin* is properly taken, and therefore intimates to us that it was to be taken so before in the former Clause, and not for *Punishment* only. It is a vulgar Mistake, tho' embrac'd by Learned Men, that to *bear Sin* is to *suffer* only; whereas 'tis clear from all those Texts where these are mention'd; that the first and proper Signification of them is to bear the *Fault* or *Crime*. I conclude then from these places, wherein Christ's *bearing of our Sins* is express'd, that he took upon him our Transgressions, and in the sight was accounted a guilty Person.

It is my Judgment that the Apostle's Words in *Rom.* 8. 3. are a farther Evidence of this, tho' I do not find that any Writers have made use of them. It is said there, *That God sent his own Son in the likeness of sinful Flesh*, that is, tho' Christ was not really sinful, yet by his Susception of our Sins, he appear'd *in the likeness* of Sin. Because our Transgressions were imputed to him by God, he may truly be said to be *in the similitude of Sin*. This is an Interpretation that is natural and unforc'd: Not but that it is included in these Words, that Christ took upon him our Natural Infirmities and Weaknesses, such as our sinful Flesh is subject to: But there is a farther meaning of the Words, and that is it which I have propounded, and will now make good from the Words immediately following, *And for Sin condemned Sin in the Flesh*, that is, by reason of those Sins of Mankind which Christ took upon him, God the Father adjudg'd Sin to Destruction; he made this his Assumption of our Sins to be the happy means of abolishing Sin, and of procuring the Justification of our Persons. This is the sense of the Words, if you apply them to God the Father, as is generally done by Expositors. But I conceive the Sense will be more manifest and full, if we understand this Clause as spoken



concerning God the Son, and read the Words thus, *And for Sin he* (that is, the Son, just before mention'd) *condemned Sin in the Flesh*, he, by means of his appearing in the likeness of sinful Flesh; he, by reason of his taking our Sins upon him, condemn'd and destroy'd Sin and Satan, and purchas'd the Favour of God for us. And this he did *in the Flesh*, namely, when he suffer'd in his own Body on the Cross, which by the same Apostle is call'd his *reconciling us in the Body of his Flesh thro' Death*, Col. 1. 21.

And I desire the Reader to observe the Words in the next Verse, which depend upon these that I have expounded, and he will be farther convinc'd that they speak of this great Christian Mystery which I have endeavour'd to unfold, *viz.* the Imputation of Sin to Christ. The Apostle having said that Sin owes its Condemnation and Destruction to Christ's taking our Sins upon him, lets us know that this was in order to an higher matter, to wit, *That the Righteousness of the Law might be fulfilled in us*; that is, that as our Sins and Unrighteousness are laid upon Christ, so his Holiness and Righteousness may be imputed to us, whereby we are said to *fulfil the Righteousness of the Law*, that perfect Righteousness which the Law requires of us. This must be the meaning of the Apostle's Words; for the Righteousness of the Law can't be fulfill'd, can't be perfectly and compleatly perform'd in our own Persons: This is inconsistent with the *Covenant of Grace*, which was instituted in opposition to that of *Works*, which requir'd perfect and sinless Obedience; or in default of that, Satisfaction; which, because no Man is able to perform, God sent his Son to do it, and he actually did it. He did all that we were to do, and he suffer'd all that we were to suffer, and thereby *the Righteousness of the Law was fulfilled in us*; that is, what he did and suffer'd, according to what the Law requir'd

requir'd of us, is imputed to us; and so we are said to *fulfil the Law*, tho' he alone did it. Thus it is plain, that when the Apostle saith *the Righteousness of the Law is to be fulfilled in us*, he understands it of Imputative Righteousness, that is, Christ's Righteousness, whereby he fulfill'd the whole Law, is made ours. And I would have it observ'd, that the Apostle doth not say, *That we might fulfil the Righteousness of the Law*, but *that the Righteousness of the Law may be fulfilled in us*; he speaks in a Passive, not an Active Sense, to inform us that we are justify'd not by our own, but by another's Righteousness; not by our inherent Holiness, but by Christ's Merits imputed to us; and by this Imputation we are Righteous in the sight of God, according to that Perfection which is exacted by the Law. This is the plain and obvious Sense of the Apostle's Words, and you see they contain more in them than I aim'd at at the first mentioning them; for they by their Dependance on the immediately foregoing Words, not only furnish us with this Truth, that Christ made our Sins his own by Imputation, and so was *in the likeness, or resemblance of sinful Flesh*, but with that which is the Concomitant of it, that he imputed his Righteousness to us.

## C H A P. III.

**I**N the next place, I argue from those places of Scripture, where we read of Christ's being a *Sacrifice* for us, as 1 Cor. 5. 7. *Christ our Passover is Sacrific'd for us.* Eph. 5. 1. *He hath given himself for us an Offering and a Sacrifice to God.* Heb. 9. 26. *He appear'd to put away Sin by the Sacrifice of himself;* and several other places; whence it doth naturally follow, that the Guilt of our Sins was transmitted to Christ. For this is evident from the Nature of a *Sacrifice*, wherein there is a Translation of Guilt, as well as Punishment, from the Person sacrificing to the Creature sacrificed. This we see under the Law, which was of God's own Appointment: The Sacrifice to be offer'd denoted the Transmission of the Sins of the Offerers on the Beast that was to be sacrificed. In every Sacrifice for Sin, the Person that brought it was enjoin'd to confess his Sins over it, and to put his Hand on the Head of it, Lev. 1. 4. which signify'd that the Guilt of the Person was transferr'd to the Sacrifice, as is plain from Lev. 16. 21, 22. *Aaron shall lay both his Hands on the Head of the Goat, and confess over him, all the Iniquities of the Children of Israel, and all their Transgressions in all their Sins, putting them on the Head of the Goat, and the Goat shall bear upon him all their Iniquities:* And when he was thus loaded, he was sent away as a Cursed Creature. It is not to be doubted that this Scape-Goat was a Type of Christ, on whose Head our Sins were laid: who bore our Iniquities, and consequently underwent the Curse that was due to us for them. That which we are to observe in these Sacrifices is, that the Imposition of Hands signified Substitution and Conveyance.

When



When they laid their Hands on the Beast that was to be slain, the meaning was, that the Offerers of the Sacrifice acknowledg'd thereby that the Sacrifice was slain in their stead, and that the Offence was convey'd from the Offerer to the Sacrifice that was to be offer'd. And it is worth our observing in another Instance, that *Translation* or *Conveyance* is denoted by laying on of Hands: thus in *Num. 27.* When *Joshua* was to succeed in the place of *Moses*, we find that *Moses's* Authority and Office were convey'd from him to *Joshua* by this Ceremony. *Take thee Joshua, and lay thine hand upon him,* v. 18. *Thou shalt put off thy Honour upon him,* v. 20. and accordingly *Moses's* Honour and Office were transferr'd and deriv'd to *Joshua*. So in the laying on of Hands in the Sacrifice, the Sin of the People was transferr'd to the Sacrifice; and this is absolutely contain'd in the very notion of a Sacrifice. Thus it was, according to God's Ordinance, in every expiatory Sacrifice the Death of the Beast was in lieu of the Death of the Persons that offer'd the Beast as a Sacrifice. The Sinner deserv'd Death; but the Beast underwent that Death which the Sinner deserv'd. This was the Law and Institution of God: Yea, and this was primarily intended and meant in all the bloody Sacrifices among the *Gentiles*; the Beast was substituted in the place of the Man, and the Sins of the People were always suppos'd to be transferr'd on the Creature that was to be offer'd. This was included in the very notion of a Sacrifice, as several Learned Writers have abundantly demonstrated. Particularly \* *Grotius* hath from plenty of Pagan Testimonies prov'd, that this was the constant Apprehension among the *Gentiles*, that their Sacrifices were Commutations for the Death of the Persons that offer'd them.

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\* *De Satisfact. Christi*, cap. 10.

So then it is plain, that when Christ is expressly call'd a *Sacrifice* in the Inspir'd Writings, we ought to infer that a Surrogation of Christ in our room is thereby denoted, that he took upon him our Sins, and was charg'd with the Guilt of those Persons for whom he was offer'd. There is a plain *Surrogation* in those Texts, *Heb. 2. 9. He tasted Death for all.* 1 *Pet. 2. 21. He suffer'd for us.* *Rom. 5. 8. Christ died for us,* and many other places of the like kind. We should have Suffer'd, we should have Died, if Christ had not plac'd himself in our stead, and Suffer'd and Died for us. Thus, if we reject the Doctrin of the Imputation of Sin to Christ, we must deny the receiv'd Notion of a *Sacrifice*, or the Creature sacrificed, which was this, that it took upon it the Guilt and Unworthiness of the Sacrificer. And here now, before I conclude this Head, I desire that it may be taken notice of, that supposing we should grant that in that fore-nam'd place, where 'tis said that Christ *was made sin*, a *Sacrifice for Sin* is meant, the Adversaries of the Doctrin of Imputation can gain nothing hence; for if Christ be a Sacrifice for Sin, it is necessarily imply'd that our Sins were imputed to him; for this (as we have seen) is included in the very notion of a *Sacrifice*. The Beast was reputed to be loaded with the Sins of them that offer'd it to be Sacrificed: Therefore if Christ was properly a Sacrifice, it follows that our Guilt was transferr'd on him, and he suffer'd in our place. The *Socinians* are so wise and cautious as to deny the Antecedent, as knowing that if Christ was properly punish'd for our Sins, and satisfy'd for them, then our Sins were imputed to him. Let me request you then to consider this, that Christ's Satisfaction is grounded on the Doctrin of the Imputation of our Sins to Christ, and therefore those Men before-mention'd, who disallow of this latter, renounce the former; and so must all they do, who unwarily fall into this Opinion.

More-

Moreover, I argue from all those places of Scripture, which import that Christ underwent the Punishment due to our Sins, as *Isai. 53. 4, &c. He hath born our Grievs, and carry'd our Sorrows: He was wounded for our Transgressions, he was bruised for our Iniquities, he was oppress'd and he was afflicted, he was brought as a Lamb to the Slaughter, he poured out his Soul unto Death,* and several others in the New Testament, which speak of his Suffering and Dying for us, some of which I have already mention'd; and there are many more that might be produc'd, if there was need of multiplying Testimonies in this Case: But from all it is most evident that Christ voluntarily took our Sins, and the *Guilt* of them upon him; for *Penalty* and *Sin* are such near Relatives, that they can't be separated, unless it be by a particular Act of God's Sovereignty. If Christ suffer'd for our Sins, then it necessarily follows that he was reckon'd as a Sinner. If the *Punishment* which was due to us, was devolv'd on him, then it is certain that our *Guilt* was so too; for *Guilt* is an Obligation to *Punishment*, on account of a Fault or Transgression. *Punishment* then supposes *Guilt*, and is the just *Recompence* of it: And it is unjust to punish where there is no *Sin*. But we are told by some, that tho' *Punishment* supposes *Guilt* and *Default*, yet not always in the Person who is punish'd. This is a false *Surmise*; for he that undergoes the *Punishment*, and suffers for another, suffers as one that hath taken upon him the Fault of another. Wherefore he that saith *Punishment* was transferr'd to our Lord Christ, doth as good as say, *Sin* and *Guilt* were transferr'd; for that was grounded on these. The Reason why Christ suffer'd for us, was, because he had first taken upon him our *Transgressions*. Thus it is in the very Nature of the thing itself. Nor can we reconcile it to the Divine Justice that Christ was punish'd, unless we also attribute *Sin* unto him. The Reasoning of one of the Antient Fathers



thers is good here, \* “It is too Impious and Prophane  
 “to form such a notion as this concerning the Ju-  
 “stice of God, that he wou’d have those to be Con-  
 “demned with the Guilty, who are free from Sin  
 “and Guilt. It is plain therefore, that there is a  
 “Fault where it appears that there is Punishment ;  
 “where Persons share in this latter, you may conclude  
 “that they are sharers in the former. Wherefore  
 we conclude, that Christ Jesus who suffer’d for us,  
 submitted to the guilt of our Offences. We rightly  
 maintain against the *Socinians*, who say, that [Christ  
 did not suffer for Sin, for then he was a Sinner], that  
 he was accounted a Sinner by God, and therefore he  
 suffer’d as one. Where by the way we may gather,  
 that those who deny that Guilt was derived upon  
 Christ, seem to favour the *Socinians*, tho’ they wou’d  
 be thought to oppose them.

And further, they cannot but be sensible, that they  
 proceed against their own Concessions ; for they grant  
 that Christ’s Sufferings were properly penal for our  
 Sins, and were inflicted as the Curse of that Law  
 which we had broken. They grant, that the Media-  
 torial Law appoints Christ to be our Substitute ; they  
 grant, that the Punishment of our Sins was laid upon  
 him, and that the same Law took hold of him that  
 would of us. Now, upon these very Concessions is  
 built the Doctrin which they reject : for if Christ’s  
 Sufferings were in way of Penalty, and Christ was  
 our Substitute, and the Punishment of our Sins was  
 laid upon him, then it necessarily follows, that our Sins  
 were laid upon him : for all punitive inflictions imply  
 a Crime. Wherefore if they grant, that Christ suf-

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\* *Nimis impium est hoc de Dei sentire Justitia, quod a prævari-  
 catione liberos cum reis voluerit esse damnatos. Pater ergo Culpa,  
 ubi non latet Pœna, & Societas Peccati convincitur de Communione  
 Supplicii.* Prosper cont. Collat. cap. 20.

fer'd for our Sins, they must acknowledge that he was look'd upon by God the Father as a Sinner.

Again, I argue from what the Apostle hath said concerning Christ, *Heb. 7. 22.* namely, that *he is the Surety of a better Covenant*, for so the last Word should be rendred. It is true the *Greek* signifies a *Testament*; but then it is as true, that it signifies also a *Covenant*; wherefore seeing it hath this double Sense, and may be taken both ways, it is our business to see how it ought to be understood, and applied according to the subject matter in which it is used. Thus in this Text it is plain, that a *Covenant*, not a *Testament*, is spoken of, because there are *Sureties* for the performing of Covenants, but not for Men's Last Wills and Testaments. We are not to doubt therefore, that a Covenant or Compact is here spoken of, namely, the new Covenant between God and Man, which is called a *better Covenant*, to distinguish it from the Old Covenant of Works. Now, of this New Covenant or Engagement Christ is the *Surety* or *Sponsor*, he undertakes for the performance of it, and he engages to be reckoned himself as Faulty, where his Elect are so, and to take the Punishment on himself: just as a Person who takes upon him anothers Debt or Default, is reckoned in Law as the Debtor and Offender. And, 'tis observable, that the Word *λογίζεσθαι*, to reckon, esteem, or impute, is borrow'd from the *Accompts* that are between Debtor and Creditor: so that it is hinted even from the Criticism of the Word, that the Doctrin of Imputation of Sin hath respect to the Spiritual *Debts*, or Sins of Believers which Christ hath engaged to discharge. For as a *Surety* that is bound for another, makes that Man's Debt his own, tho' he never contracted it any other way than by Engaging for the payment of it; yet in Law he is looked upon as if he were the Original Debtor: so it is in the present case, Christ having freely and voluntarily

luntarily undertaken to be the Sponsor or Surety of the Elect, God imputes their Debts to him, and he is reckon'd as the Person that contracted the Debt. I know there are some Learned Writers who have observed, that there is not an *Exactness* in the Analogy between *Sins* and *Debts*, and so they have declin'd to to make use of the Comparison in their Writings against the *Socinians*, and some others. But tho' we should grant, that in some lesser particulars these do not agree, it doth not thence follow; but that as to the main, the Similitude holds good. And this must be said, there is no Similitude that is every way exact and uniform. We are not to trouble our Heads with Niceties and little Punctilio's, and for the sake of them to reject a solid Truth. We may as well object against Christ's being a *Redeemer*, a *Sacrifice*, a *Priest*, a *Mediator*, *Head*, *Husband*, &c. for these do not in every individual particular belong to him, as must be confess'd when we come to explain these terms. We do not urge the perfect conformity between *Sins* and *Debts*, and *Christ* and a *Surety*; but we are to make use of the Simile so far as is fitting. Let us not be so nice as to wrangle with the Language of the Holy Ghost in Scripture. There we are authorized to use these Expressions, *Debt* and *Debtor*, and *Surety*, as they are applied to *Sin* and *Sinners*, and to *Christ Jesus*; and shall we then refuse the using of them, because in some particular respects or considerations, which are but remote and collateral, they seem not to be Parallel? No surely, but seeing the Analogy holds good as to the main, and seeing our *Sins* are called *Debts* by our Saviour himself, (who best knew what Names were to be given to things) and seeing Christ is expressly stiled our *Surety* by the Holy Spirit in Scripture, methinks no good and wise Man should refuse to admit of this Language. In short, we must look upon Sin as a Debt, and Sinners



as Debtors, and our Saviour as a Surety, or else we must renounce the Word of God. If then Believers be Debtors, and Christ be their Surety, we are certain, that he hath taken upon him their Sins and Trespases, as if he had actually been the Sinner and Trespasser. The plain notion of a *Surety* proves this.

I argue further from Christ's Behaviour, and first from his deportment before his Judges: when he was Arraign'd and Indited, and when the Witnesses produced their Testimonies against him, he took no notice of their Accusations, and never endeavour'd to clear himself of them, but behaved himself like a Guilty Person. When he was brought before the *Sanhedrim*, whereof *Caiaphas* was the Chief and President, who provoked him to speak for himself, and with a more than ordinary emotion and concernedness, *arose from his Seat, and said unto him, Answerest thou nothing? What is it that these Witnesses against thee?* Mat. 26. 62. It is expressly recorded that *Jesus held his Peace*, v. 63. And when he was led from *Caiaphas* to *Pontius Pilate*, his Behaviour was still the same: *when he was accused of the Chief Priests and Elders*, (who belonged to the *Sanhedrim*, and had sent in their Depositions and Accusations which they had taken against Christ, when he appeared before *Caiaphas*) *he answered nothing*, Mat. 27. 12. And tho' *Pilate* (as *Caiaphas* had done before) blamed him for his Silence, and smartly accosted him after this manner, *Hearest thou not how many things they Witness against thee*, v. 13. yet he was not in the least moved to make any Apology for himself, *he answered him to never a word*, v. 14. And a third time, that is, when he was brought before *Herod*, 'tis particularly recorded, that *he answered nothing*, Luke 23. 9. The reason that is generally assign'd by Divines of this profound Silence is that our Saviour knew, that the false

false Witnesses wou'd say what they pleased against him, and therefore it was to no purpose to make his defence: and his Enemies were resolv'd to take away his Life: And besides, he was willing to lay it down, for this was the design of his coming into the World. But it may easily be answer'd to this, that tho' Christ knew that his Enemies resolv'd to pursue him to Death, and to that purpose would produce Witnesses to say and swear any thing against him, and tho' he came to lay down his Life for the Elect, yet these things were not inconsistent with his Pleading for himself, and asserting his Innocence in open Court, where his silence might be interpreted to be no other than a Confession of his Guilt, and a confirmation of the Truth of all that the Witnesses alledged against him.

Wherefore I conceive there was a higher Reason of this our Lord's Behaviour: he acted thus to let us know that he bore our Sins, that he took upon him our Guilt. It is certain that if he had pleased, he could have confuted and baffled his Accusers in the Face of the Court, he could have struck all his Witnesses dumb. And indeed the Charge that was brought against him was easie to be repell'd, because of its weakness and improbability, and the apparent Malice that was discernable in it. So that he had then a just and fair occasion to baffle the suborned Witnesses, and to clear his own Innocency in the Face of the World, especially when his Disciples and all that before shewed Respect and Kindness to him forsook him, and one of them solemnly denied him. Yet he rather chose to be silent, and to suffer both Witnesses and Judges to insult him: and he did not shew himself concerned at all to defend his Innocence, and to reply to the Accusations which were brought against him. Yea, and which is very remarkable, tho' he was free to answer to any *other* Questions that were

were put to him (as we read in the History of his Trial) yet as to the Crimes alledg'd against him by his Accusers, he was pleas'd to answer nothing. This strange and wonderful silence at such a time I cannot but attribute to the Cause before mentioned. Christ having undertaken to appear in our stead, there was to be a mutual exchange of Conditions. He answer'd nothing, because we have nothing to answer for our selves, when accused by the Law of God. Tho' he had no Sin of his own, yet he substituted himself in our room, who were guilty of all Sins: and accordingly he appeared as Guilty, he stood silent when he was accused. Wonder not at it when you remember that he was to be *in the likeness of Sinful Flesh*, and was to assume our Transgressions, and to be reckon'd a Sinner. This Carriage of our Lord was foretold by the Evangelical Prophet, Isa. 53. 7. *he opened not his Mouth*, he stood silent before the Tribunal. Which is mention'd again in the same Verse, to let us know that it is of great Significancy and Importance: *As a Sheep before her Shearers is dumb, so he opened not his Mouth*. Which unexpected and extraordinary Behaviour of Christ I cannot resolve into any thing but his susception of our Sins upon himself, and his designing by this Action to convince us that he was a Reputed Sinner.

Again, this very Truth was signified and represented to us when our Saviour condescended to suffer between two Malefactors: which is expressly recorded in Mat. 27. 38. *There were two Thieves Crucified with him, one on the Right Hand, and another on the Left*. And it is so remarkable a thing that it was foretold long before, Isa. 53. 12. *He was numbred with the Transgressors*. The Evangelist Mark particularly takes notice how this Prophecie was accomplish'd at our Saviour's Crucifixion, *The Scripture was fulfill'd, which saith, And he was numbred with the Transgressors*,  
Mark



Mark 15. 28. Yea, our Saviour himself took notice of the future accomplishment of this Prediction in his own Person, *Luke 22. 37.* where 'tis observable that it is rendred by our Translators thus, *He was reckon'd among the Transgressors*; which is exactly according to the \* Version of the Septuagint and the † vulgar Latin, and the \* Greek of the New Testament both here and in the place before mentioned, tho' there it is rendred otherwise. But I mention this to shew how fairly it is intimated to us, in the very expression which is used in the Text, that the Crimes and Offences of Sinners are *imputed* to Jesus Christ, for λογίζεσθαι is the word that is used by the Holy Ghost in Scripture to denote *Imputation*. Therefore when it is said that Christ was *reputed* and *reckon'd* among Transgressors, it carries a higher Sense in it than is vulgarly thought; it lets us know that Christ *was reckon'd among Transgressors* not only by the *Jews*, his Crucifiers, but by God himself. It was ordered by Divine Providence that Christ should be put to Death in the same place and at the same time with those two Notorious Criminals, to instruct us in this Truth, that *God made him to be Sin for us*; that in the Divine Dispensation and Appointment Christ was to be reckon'd as the greatest of Sinners. This Historical passage, and especially as it is worded and expressed by the Holy Ghost, was design'd to suggest to us that our Sins are imputed to Christ. And we shall be the more confirmed in this, when we consider that in the fore-said place of *Isaiab*, where this is foretold, the Doctrine of the Imputation of our Sins to Christ is expressly asserted, as I have shewed before; and imme-

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\* Ἐλογίσθη. *Isai. 53. 12.*

† *Reputatus est.*

\* Ἐλογίσθη.

diately after this Propheſie it is added, *He bare the Sins of many*, on purpoſe, as 'twere to explain and illuſtrate the meaning contain'd in thoſe words, *He was numbred, or reckon'd among Transgreſſors.*

Laſtly, from our Saviour's Behaviour in his Agony and at his Death it may be undeniably gather'd that he took our Sins and Transgreſſions upon him. When he ſaw his Sufferings approaching, *he began to be ſorrowful and very heavy*, Mat. 26. 37. and he told his three intimate Friends, to whom he uſed to commit his Secrets, that *his Soul was exceeding ſorrowful, even unto Death*; v. 38. whereupon he Prayed unto his Father that *if it were poſſible, that Cup might paſs from him*, v. 39. And the ſame Prayer he put up twice more, v. 42, 44. Now, we muſt grant that it was ſome *Extraordinary thing* that cauſ'd this Diſturbance, theſe Fears, theſe Reluctancies, this violent Commotion of his Mind and Body which brought a Bloody Sweat upon him: and it was no other than this that I am ſpeaking of.

What a great number of Examples have we even of *Pagans* that ſhewed a Chearfulneſs under their greateſt Pains and Torments of Body? It is ſaid of *Epiſtetus*, that when his Leg was broke, \* he diſcourſ'd as if he had been in another Man's Body. When *Epicurus* was labouring under the exceſſive pain of the Stone and Strangury, † he diverted the Senſe of it by the remembrance of the excellent Inventions and Discoveries in Philoſophy that he had been Author of. *Socrates* and others receiv'd the Sentence of Death, and encounter'd Death it ſelf with a wonderful Joy and Pleaſure. And as for *Chriſtians*,

† Ἐπιλοσόφει ὡππερ ἐν ἀλλοθίῳ σώματι. Greg. Naz.

\* *Reſellebat hæc omnia animi gaudium ob memoriam inventorum.*  
Cic. Epift. Famil. lib. 7.

the Examples of Patient and Cheerful Sufferers are innumerable : Thousands of Holy Martyrs have entertain'd the Tidings of Death with Courage and Magnanimity, and have undergone the most violent Death it self with Alacrity and Gladness, and never used any such Language as this, *Let this Cup pass from me.* The goodness of their Consciences and of the Cause they suffered for carried them through: They expressed a Triumphant Joy at the very point of Death. How comes it to pass then that our Saviour trembled at the approach of Death and shew'd a great deal of unwillingness and averfeness to lay down his Life, and was exceeding sorrowful even unto Death, before he came to Die? There is no account, no, none at all, to be given of this strange, and as it were, unbécoming Deportment, but that which I have mentioned, namely, his being charged with our Sins and Guilt. This, this it was that made him Sweat and Bleed, and put him into such an Agony as was never felt by any Sufferers before.

This it was that made him *cry with a loud Voice*, and that twice, just before he gave up the Ghost, Mat. 27. 46, 50. which was a strange and astonishing thing, if we consider how weak and languid he was, how his Spirits were exhausted by the Pains and Tortures of his Body. But tho' these were exceeding exquisite, yet he felt deeper Wounds in his Soul, which caused him to cry out with that mighty force even when he was expiring. He cried in the Horror of his Mind, and the Sense of that Burden wherewith he was oppressed, namely, the Load of our Sins.

And then if we consider the doleful words which he uttered at that time, we shall be forward to acknowledge that this was the true Cause of his Groans and Lamentations. *My God, saith he, my God, why hast thou forsaken me?* Mat. 27. 46. Which is as much as if he had said, Tho' I am thy beloved Son, and  
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can never lose thy Love and Favour, yet at present I am deserted by thee, all Consolation and Joy are withdrawn from me, and I lie under the Sense of thy heavy Wrath and Displeasure, as I have taken upon me the Sins of all thy People, and bear them now in my own Body on the Cross. This questionless is the true import of our Saviour's words, and we learn thence that he was our Surety and Sponsor, that he took upon him our Persons, and suffered in our stead, and so he felt that Anger of God which we should have undergone. This and nothing else gives an account of his Crying out on the Cross, as *forsaken*. This lets us know whence that Tragical Scene was, whence that Anguish of Mind, and Torment of Body. Our Transgressions were heap'd upon him, and he was reckon'd by God as a guilty Person, and he lay under that Curse which we should have sustained for our Sins. Thus I have proved the Point from several Texts of Holy Scripture, which have been over-look'd and neglected by our Divines, because the contrary Persuasion, that is, the Non-imputation of our Sins to Christ hath generally prevail'd with them. Yet I ought to own that one of them in his Excellent *Comments on the Epistles and Gospels*, speaking of God's dealing with his Son, hath these words, \* *He smote him, not for any Misdemeanours of his own, in his private; but for ours, which in his publick Capacity, as the Common Representative of Sinful Mankind, he had taken upon himself: It was our Burden which he carried.* And in another place he is positive that † *He who had no Sin of his own, took ours upon him: And afterwards, He stood in the place of Sinners.* And so it was the

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\* On the Gospel for Good-Friday.

† On the Gospel for the Tuesday before Easter.

intollerable weight of their Sins upon him, it was this insupportable Load that depressed his Soul, and made him cry out as he did upon the Cross.

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## C H A P. IV.

**H**AVING establish'd the Doctrin by Holy Writ, I will now let the Reader see how it is back'd by the Suffrage of the Ancient Writers of the Church; for tho' the Commutation of the Person of Christ and Believers, and the transferring of the Sins of these latter on the former, were not matters that were solemnly and purposely debated in those Primitive Times, yet there are sufficient Testimonies left by those Writers concerning the Truth of this Doctrin. \* *God gave his own Son a Ransom for us, saith Justin Martyr, O what a sweet and welcome Change is this! He was made Sin for us, and we Righteousness in him. One Man's Righteousness justifies many Unrighteous Men.* And this Commuting of Persons is expressly asserted by *Origen*, who speaks thus with relation to our Saviour, † *God hath given the precious Blood of his Son in exchange for our Souls.* And in another place, \* *He was found in shew as a Man, which was without doubt for our Sins, which from us he took upon himself, because he bore our Sins.* There cannot be a plainer Testimony for the Imputation of our Sins to Christ. The Substitution of Christ, on which this Imputation is built, is evinc'd by *Eusebius* from the

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\* *Αὐτὸς ἑἰδῖον ὑδὸν ἀπέδοιο λύτρον ὑπὲρ ἡμῶν. ὡν τὴ γλυκείας ἀνισλλαγῆς, &c. Ad Diognet.*

† *In Matth. cap. 16. Traht. 2.*

\* *Homil. 3. in Levit.*

Nature of the Sacrifices which the Jews offer'd under the Law, \* *Those Persons*, saith he, *having nothing better and more precious than their own Souls, to Dedicate to God, in lieu of these they offered the Life of Brute Animals, which were to be instead of their own Souls.* And immediately after, † *they offered a Fowl for a Soul unto God.* And soon after, from those words in Lev. 17. 11. *The Life of the Flesh is in the Blood, &c.* he thus infers, *It is plainly told us hence that the Blood of the slain Beasts was offered to make expiation in stead of the Souls of Men.* And further, in the same place he hath these notable words concerning Christ, \* *He gave himself for us all, laying down his own Soul, or Life, in the room of ours.* Thus a Substitution, and an exchange of Persons are plentifully asserted by this Antient Writer of the Christian Church. And it is observable that Athanasius uses the very same Expression to set forth this Commutation: Speaking of Christ, he tells us that \* *to procure the Salvation of all Men, he delivered up his Body to Death, in the room of ours.* I will add another pregnant passage of the same Author, which the Reader will own to be very pertinent to our present purpose. \* *Christ seeing, saith he, how insufficient we were to undergo the Punishment which was due to our Sins, and thereby to satisfy the Divine Justice, transferred the Punishment (which supposes the translation of Sin) on himself: thus he was made a Curse for us, and being clothed with our Flesh, did by himself, and in his own*

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\* De Demonstrat. Evang. lib. 1. cap. 10.

† Ψυχὴν ἀντὶ Ψυχῆς ἀναπέποιτες πρὸ Θεοῦ.

\* Ἀντὶ ψυχῶν καὶ πάντων ἡμῶν παρέμειθε ἑαυτοῦ.

† καὶ τὸ πάντων σάλειας ἀντὶ ψυχῶν τὸ ἑαυτοῦ σῶμα εἰς δάνατον παρέδωκεν. De Incarn. Verbi Dei.

\* In Passiō. & Cruc. Domini.



Person offer that to his Father which was properly ours, that thus by his Sufferings he might exempt us from Suffering, and Commute small things for great ones. Thus he fully expresses that change of Persons which we have been treating of. And as for that particular Text, [*He made him to be Sin for us, &c.*] hear how the Great Chrysostom interprets it, \* *He made him, saith he, a Sinner who was Righteous, that he might make those Righteous who are Sinners.* We are blamed very much, and charged even with Blasphemy by some late Writers for saying Christ was made a Sinner, but we see it is the Language of the Fathers; as appears further from what another of them saith, † *Christ was a very Great Sinner, as he took upon him the Sins of the whole World, and made them his own.* I hope it will not be objected to us for the future that in the Sense we have premis'd, we say Christ was a Sinner, for the Pious and Learned Writers of the Church decline not this way of speaking. Another of them is positive that \* *Christ who had no Sins of his own, took upon him those of other Men.* And for this he quotes *Isaiah, He hath born our Sins;* and he adds that of *St. John, Behold the Lamb of God that taketh away the Sins of the World.* Which most evidently shews that he understood both those places concerning Christ's assuming the Guilt of our Sins upon him; for he took away our Sins by bearing them, he removed the Guilt from us by taking it upon himself. The same Antient Author brings in Christ thus speaking, *I being*

\* Τὸν Δίκαιον ἐποίησεν ἀμαρτωλὸν, ἵνα τὰς ἀμαρτωλὰς ποιήσῃ Δίκαιους. Homil. 11. in 2 ad Corinth.

† Ἦν σφόδρα ἀμαρτωλὸς ὁ Χεῖρς, ὡς τὰς πᾶν κόσμου ἀναλαβὼν καὶ οἰκισάμενος ἀμαρτίας. Oecumen. in cap. 9. Epist. ad Hebr.

\* Τὰς πᾶν ἄλλων ἀμαρτίας ἀνέλαβεν, οἰκείας ἐκ ἔχων. Quæst. 9. in Num.

*Innocent, \* was reckoned among the Guilty: and I that was free from all Debts was numbred among the Debtors: There are other Testimonies of the Greek Fathers which might be produced, as that of Chrysostom, † Christ was condemned as a Sinner, and that of Theodoret, \* As a Sinner, he underwent the Death of Sinners. Damascen's words are plain, † Christ assumed our Person, and reckon'd himself with us: And again, he appropriated our Person, cap. 24.*

I might add the Testimonies of the Latin Fathers, as St. Cyprian, who thus briefly, but fully speaks, *\* Christ bore us all, who also bore our Sins: As if he had said, he represented our Persons, and doing so he could not but bear our Sins and Iniquities. St. Augustin is home to the matter, † Christ made our Faults his own Faults, saith he, that he might make his Righteousness our Righteousness.* And sundry other express passages to this purpose might be produced out of this Learned Father's Writings. Those are remarkable words of Hilary, *\* Christ bears our Sins, namely by assuming the Body of our Sin, and yet he himself Sins not. For he was sent in the likeness of sinful Flesh, bearing indeed Sins in his Flesh, that is, our Sins, not his own.* And after all, it might be observed, that these Ancient Writers frequently affirm that Christ paid our Debts, and that we are discharged from them thereby: And in say-

\* Ἀνδ' θωθ' ὧν ἐνεργάσθη τοῖς ὑπερβωίσι, καὶ ὀφλημάτων ὑπαρχων ἐλάθεσθ' ἡμῶν ὀφειλόντων ἐλαχθῆναι. Sermon. 10. de Provid.

† In 2 Cor. 5.

\* In Rom. 8.

† Orithod. fid. lib. 3. cap. 25.

\* Nos omnes portabat Christus, qui peccata nostra portabat. Epist. 63 ad Cæcilium.

† Delicta nostra sua delicta fecit, ut justitiam suam nostram justitiam faceret. Exposit. 2 in Psal. 21.

\* De Trin. lib. 10.

ing this they assert the Surrogation and Change which I have been speaking of. There is an eminent Testimony which we meet with in St. Bernard, but I reserve it for the next Head. I will conclude with the words of that Godly Reformer, \* *Martin Luther, Christ, saith he, was the greatest Sinner on Earth: Which he explains after this manner, He had on him the Sins of David, who was an Adulterer and a Murderer: He was loaded with Manassah's Sins, who was an Idolater and a Necromancer: He took on him Peter and Paul's Sins, the one of which denied Christ, the other Persecuted him in his Saints.* Thus he was the greatest Sinner in the World, namely, by his own Voluntary Susception, and by his Father's Imputation.

I know there is a Great Man of our own Church who is thought by some to have espoused another Opinion, and to hold that there is no such *Change of Persons* as that which we have found asserted by the Fathers and other Judicious Writers. But this is a mistake, and must be acknowledg'd to be so by any Man that reads without prejudice what he hath writ on that Subject. He expressly owns that a *Commutation* is implied in these words [He was made Sin for us]: *Yes certainly, saith he, in his Letter to Mr. Williams.* And in his *Answer to Mr. Lobb's Appeal,* he plainly tells us, that † *there is no question but our Iniquities were laid upon Christ, but the Dispute is about the manner how they were laid upon him.* And afterwards he doth not deny the Translation of our Guilt upon Christ, unless it be in this Sense, that this Translation is so understood as to exclude any consequent Performances of ours. \* *Our Blessed Saviour, saith he, knew best*

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\* *Colloq. Mensal.*  
 † *P. 102.*  
 \* *P. 123.*



how far and in what Sense the Guilt of our Sins was transferr'd upon him, and whether there followed an immediate discharge upon it, without any regard to Conditions on our part. And having before quoted some saying of Christ and his Apostles, he adds, \* *If Christ and his Apostles taught true Doctrin* (as no doubt they did) *it was not mere transferring our Sins to Christ that is sufficient for our Discharge and Salvation, but the Conditions of Faith, Repentance and sincere Obedience are requir'd on our parts.* Here we see the Bishop again expressly owns the *Transferring of our Sins to Christ*, and that it is requisite in order to our *Discharge and Salvation*: And he owns that this was the *true Doctrin taught by Christ and his Apostles*. But then he proceeds to shew that there must of necessity be Conditions on our part to render us capable of receiving advantage from our Saviour's Sufferings. This shews plainly what was this Learned Man's design and meaning, he would by no means favour the imputation of our Sins to Christ, and his Righteousness to us as they have been represented by some Writers, namely, as excluding all Acts of ours, and all Personal Holiness, as Conditions requir'd to make us partakers of the Benefits of Christ's Undertakings. But otherwise, abstracting from this, the Learned Bishop holds that Christ in a Legal or Judicial Sense did put on the Person of every Sinner for whom he made Satisfaction.

And indeed I am perswaded that it is only from an unwillingness to fall in with the *ill Consequences* which some have made from this Doctrin, that some other Learned Writers shew their dislike of it. This gave a small Tincture to the *Annotations* of some of the Reverend *Assembly of Divines*, for about the time that

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\* P. 128.

they compos'd these Notes on the Bible, those of the *Antinomian* Persuasion were very busie, and with great concernedness spread their Opinions, and gain'd over many to them. Wherefore it was thought necessary, as well as seasonable, to strike at those Principles, and not to favour them in the least. Whereupon some of those Annotators have uttered some things which we should not have heard from them, if there had not been this occasion for it: Yea, I question not but that they would have spoken in another strain. As we find one of them doth on Num. 23. 21. *The Elect*, saith he, *are made the Righteousness of God in Christ by Imputation, as he was made Unrighteous by imputation of their Transgressions.* This is very plain. But it was their Over-carefulness to shun *Antinomianism* that made one or two of them baulk the full Sense of some Texts. But those Preachers and others who at this Day set the Brand of *Antinomianism* on the Doctrin of *Imputation*, as I have represented it, seem to me to act unadvisedly, for thereby they reproach those Divines that have been reputed Orthodox in our own Church, and among the Chief Non-conformists, and among the Protestants abroad; for 'tis certain that this hath been generally own'd and profess'd by those Worthies. They have asserted that Christ was Substituted in our stead, and we in his, and accordingly that there is a Two-fold Imputation, that of our Sins to Christ, and that of his Righteousness to us.

Before I pass to the particular proof of this latter, I must caution the Reader against some undue Inferences and ill Consequences that have been drawn by some Men from the foregoing Doctrin of the Imputation of our Sins to Christ. I will mention but these two, First, it is said that it follows thence that Christ is as Sinful as any of us, and that we are as compleatly Righteous as Christ. But there is no  
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ground at all for this Inference, because we are sinful on the account of our own Sins, but Christ is made Sin in regard of the Sins of others: And then on the other side, Christ is Righteous with his own Righteousness, but we with his. Any Man of Sober Thoughts cannot but see that here is a vast Difference. We contracted the Guilt, Christ did not: It is only in a Legal way transferr'd on him. He was not defiled by the act of Imputation. He was Pure and Holy when he bore our Impurities and Unholiness. This shews that it doth not follow from Christ's taking our Sins upon him that he can be said to be as Sinful as we are, and that because his Righteousness is imputed to us, therefore we are as Righteous as he. Those that talk thus may be further confuted from the Notion of a *Debtor* and his *Surety*, which we have mentioned before: Tho' this latter takes upon him the Debts of the former, yet none can conclude thence that the Poor Debtor is as Rich as the Surety. And on the other hand, it can't be inferr'd that a Rich and Wealthy Surety is as Poor as the Man whose Debts he engages to pay.

Again some make this Inference: If all our Sins be laid on Christ, then we are no longer Sinners, we have no Impurity and Stain upon us, and consequently there is no need of Repentance. But there is no Consequence in this, and I wonder that any Man should think there is. For our Sins are Christ's, as his Righteousness is ours: Now, doth any Man assert that Christ ceases to be Righteous because his Righteousness is made ours? No certainly: He remains Righteous tho' his Righteousness be imputed to us. In like manner, when we say that our Sins are laid on Christ, it follows not that we cease to be Sinners, yea, it implies that we are Sinners still, for else there would be no need of the Imputation of them to Christ, that thereby the Guilt of them may be removed, and  
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that by *his* bearing them *we* might not be charged with them. Besides, it is most certain that the Conditions of Repentance and Obedience are not null'd by any Privilege of the Gospel, or by any thing that Christ hath done for us, and particularly not by his taking our Sins upon himself.

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## C H A P. V.

**H**AVING thus clear'd this first sort of Imputation, I proceed now to prove the other, which is that Branch of *Justification* which I'm concern'd in at present. It is an important Truth discover'd to us in the Holy Scriptures that Christ's Righteousness is imputed to us, and that his Obedience and Holiness are reckon'd as ours. This is contained in *Psal. 24. 5. He shall receive the Blessing from the Lord, and Righteousness from the God of his Salvation.* The Psalmist is describing the Man that shall *ascend into the Hill of the Lord, and stand in his Holy Place, v. 3.* that is, he gives a Character of a Person that is fit to be a Member here of the Church, the True Sion, and to be taken up to the Church Triumphant above. Two Qualifications are briefly mention'd, Inherent and Imputed Righteousness. The former is express'd in the 4th verse, *He that hath clean Hands and a pure Heart, who hath not lift up his Soul to Vanity, nor Sworn Deceitfully,* that is, he who is upright in Heart and Life, in his inward Thoughts and in his external Actions. But because this Qualification is defective and short, the latter is added, *He shall receive the Blessing from the Lord, the greatest of Blessings, namely, Righteousness from*

from the God of his Salvation, that is, from Christ his Saviour. To receive Righteousness from him doth most fitly and properly express this Imputation which I'm speaking of. We have no Righteousness of our own whereby we can be justified; therefore we receive Righteousness from another. Even that of Jesus is reckon'd and accounted by God as ours. This I apprehend is the Sense of this place, tho' Expositors go another way. But I have with some Care weigh'd the words, and compar'd them with the Neighbouring ones, and consider'd the sublime Design of this Psalm, and accordingly I offer this as the most accountable meaning of what is here said.

I next produce that remarkable Text of the Prophet *Jeremiah*, where 'tis said of the Messias, *This is his Name whereby he shall be call'd, The Lord our Righteousness, or, Jehovah our Righteousness, Jer. 23. 6.* And the very same is repeated, *ch. 33. v. 16.* the meaning of which Title is, that our Lord Christ Jesus is made unto us by his Father our Righteousness: That is, we having no Righteousness of our own whereby we can be justified, the perfect and compleat Righteousness of Christ is imputed to us, and made ours. This is the natural and unforc'd Sense of the words, and 'tis very strange that any should mistake it, and particularly that \* one should assert that *the Lord our Righteousness* is the same with *the Lord our Mercifulness and Kindness*. Any thing will some say rather than own the Imputation of our Saviour's Righteousness. Or, if their Judgment is to be embraced who tell us that this Title is given here to *Israel*, the People of God, mention'd immediately before (as in another place the Name of the New Jerusalem is *Jehovah Shammeh*, or, *The Lord is there, Ezek. 48. 35.*)

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\* *Of the Knowledge of Jesus Christ, p. 235.*

The Truth that we are maintaining is still supported here, for the reason of the Title is because Christ is the Righteousness of his People, his Obedience is accounted theirs.

I proceed to the New Testament, where they are more ample and numerous Testimonies of this Truth. This is plainly prov'd from Rom. 3. 21, 22. *But now the Righteousness of God, without the Law is manifested, even the Righteousness of God which is by Faith of Jesus Christ unto all, and upon all them that believe.* The Righteousness of Christ, whereby we are accounted Righteous, is here twice called the *Righteousness of God*, (as 'tis also in Rom. 1. 17. Phil. 3. 9. and several other places) because it is of God the Father's particular appointment, because he hath ordained and instituted this way of becoming Righteous, and being Justified. The transferring and conveying of this Righteousness to all the Faithful, is expressed here in as plain terms as could be desired, for the Apostle tells us, that it is *unto all, and upon all that believe*, that is, it is devolved upon them, it is made over to them. This doth very significantly and emphatically set forth the nature of that gracious act of God, whereby he imputes Christ's Righteousness to Believers, and accepts of them as Righteous on that account.

Again, imputed Righteousness is positively asserted by the same Apostle in Rom. 4. 6. where he tells us, that *David describeth the Blessedness of the Man unto whom God imputeth Righteousness without Works*, that is, unto whom God imputeth the Righteousness of the *Messias*; for we can't understand it in any other Sense, if we duly consider and weigh the scope of the Apostle in that place, as well as the quotation itself. The Words which St. Paul cites out of Ps. 32. 2. and his Applying them are a plain proof of the Doctrine of the Imputed Righteousness of Christ: for when David saith, *Blessed is the Man to whom the Lord will*



*not impute Sin*; it is implied, that his Blessedness consists chiefly in this (and for this very thing the Words are quoted by the Apostle) that the Lord imputes Christ's Righteousness unto him, for this latter always attends the former, (tho' it be a thing different and distinct from it) for where Sin is not imputed by God, there the Righteousness of Christ is imputed. It is true, in our Thoughts and Conceptions we place one before the other, and conceive these to be two distinct things even as to *Time*; we apprehend, that first God doth not impute Sin, doth not reckon it as ours, doth not lay it to our charge, and then we conceive that he proceeds further in his gracious dealings with Sinners, and imputes Christ's Righteousness to them. But properly speaking, these are inseparable and simultaneous Acts: At the same time, that God is pleased not to impute our Iniquities and Failings to us, he also looks upon us as Righteous and Sinless in Jesus Christ. This discovers the strength and consequence of the Apostle's quotation in this place, and convinces us at the same time that Christ's Righteousness is imputed to us by God.

Which is asserted again in Rom. 4. 11. for the *Righteousness imputed*, which we read of in that place, is Christ's Righteousness. Which clearly appears from the Context, for as the Apostle had observed, that God imputeth Righteousness to *David's Blessed Man*, so he adds, that the like may be said of *Abraham*, the Father of the Faithful, and of all the true *Israel* that are his Children: *he received the sign of Circumcision* (a Sign of entering into Covenant with God through the Merits of the *Messias*) *a Seal of the Righteousness of the Faith which he had yet being uncircumcised*, a confirmation to him, that he should be reckoned Righteous by believing in the *Messias*, and applying his Merits to him, for *Abraham*, and the rest of the Holy Patriarchs and Prophets, who lived in

constant expectation of the *Messias*, trusted to be justified by his Righteousness, *that he might be the Father of all them that believe, tho' they be not circumcised*; that is, that he might be a Pattern to all the Faithful in succeeding Generations, *that Righteousness might be imputed to them also*, that they may be justified in the same manner that *Abraham* was, namely, by God's accounting them Righteous, thro' the Righteousness of the *Messias*. - This I take to be the true and genuine Mind of the Text, and according to the scope of the Blessed Apostle.

Further, This imputation of Christ's Righteousness and Merits to Believers, is grounded on those remarkable Words in Rom. 5. 18, 19. *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. For as by one Man's disobedience many were made Sinners, so by the obedience of one shall many be made Righteous.* Where, by the way, to the great Mortification of those Men who can't endure to hear of *Imputation*, there is another of them which hath not been yet mention'd, and that is the Imputation of *Adam's Sin* to us; the offence of one is reckoned as the fault of all. And then it is as undeniable, that Christ's Righteousness is imputed to us, and by that Imputation we are justified: *by the Obedience of one shall many be made Righteous: by the Righteousness of one the Free Gift came upon all Men unto Justification.* This is the thing which is expressly affirm'd here, that *Adam's Apostacy* is laid upon all his Posterity, his Sin is become the Sin of all Mankind: And further, that Christ's Obedience is imputed to us, his Righteousness becomes the Righteousness of all Believers. If we consider, that the Apostle here is illustrating the Doctrine of *Justification*, which he had been before treating of, we shall be convinced of this grand Truth, and from this  
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very place, that Justification chiefly consists in this, that Christ's Obedience and Righteousness are reckoned and accounted ours by God.

There is another place in this Epistle to the *Romans* which corroborates this, Chap. 10. v. 3, 4. *They being ignorant of God's Righteousness*, (which Righteousness, as I have shew'd before, signifies in the Apostle's Stile, that Righteousness whereby he justifies us, namely, the Righteousness of Christ imputed to us by God) *and going about to establish their own Righteousness*, that is, the Righteousness of their own Works, and to make them the matter of Justification, *have not submitted themselves unto the Righteousness of God*, have not complied with the Evangelical Method of Justification, which is by the Imputation of Christ's Righteousness; *for Christ is the end of the Law for Righteousness to every one that believeth*, that is, it is apparent, that what hath been said hath a solid Foundation, because *Christ is the End or Completion of the Law*; we can't fulfil it, but *He can*, and he hath; and his fulfilling of it is imputed to those that believe, and thence they are Justified. Thus we see, that in three or four Chapters in this one Epistle to the *Romans*, the Imputed Righteousness of Christ is expressly asserted. And hence we know, what esteem we are to have for those late Writers, who tell the World that there is no mention any where in the Scripture of Christ's Imputed Righteousness.

But I pass to other places of Scripture, as 1 Cor. 1. 30. *Of him are ye in Christ Jesus, who of God is made unto us Wisdom, and Righteousness, and Sanctification, and Redemption*, that is, Christ doth not only make us Wise and Righteous, he doth not only Sanctify and Redeem us (which is the usual Interpretation of the Words) but his Wisdom and Righteousness, his Holiness and Merits, whereby he redeem'd us, are made ours by God. The perfect Obedience



which Christ performed, is reckoned as if we had done it: And the Sufferings which he underwent are accounted as if we had undergone them. Thus he is made unto all the Faithful, Wisdom and Righteousness, &c. he transfers these on them from himself, and then looks upon them as theirs.

There is another Text that might be insisted upon here, if it had not been sufficiently explained under the foregoing Head. When the Apostle saith, that *Christ was made Sin for us, that we might be made the Righteousness of God in him*, 2 Cor. 5. 21. we must interpret the latter part by the former, because these two are set down here as Parallels. In the same Sense the Christ is made Sin, are we made Righteous, and this is no otherwise than by Imputation. As Christ is reckon'd a Sinner on the account of our Sins transferr'd on him, so by Christ's Righteousness and Obedience made over to us, we stand Righteous and Obedient in the sight of God.

I will add another observable Passage in St. Paul's Epistles, Phil. 3. 8, 9. *I count all things but dross for the Excellency of the Knowledge of Christ Jesus my Lord (where by Knowledge it is probable Faith is understood) 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 my own Righteousness, which is of the Law, but that which is thro' the Faith of Christ, the Righteousness which is of God by Faith.* Here is *Inherent Righteousness*, and here is *Imputed Righteousness*: the former is called *our own Righteousness*, and the latter *the Righteousness which is of God by Faith*, that is, according to the constant Phrase and Expression of the Apostle, the Righteousness of Christ appropriated to us by Faith. We see, that these two are distinguished from, yea, opposed to one another: so that in the point of Justification the one hath nothing to do with the other. We are not reckon'd Just before God, on the account of our own Righteousness,

ousness, but that of Christ which is imputed to us. This is so plain, that one wou'd think none should venture to deny it, Yet a late Author is peremptory, and tells us, that *the Apostle cannot here speak of the Righteousness of Christ imputed to us.* Which we are not to wonder at, for he holds that there is no such thing as Imputed Righteousness, and therefore this Text was to be so interpreted as to Salve his Hypothesis. I know there are some others, who own the Imputed Righteousness of Christ, and acknowledg that other Texts speak of it, and absolutely assert it, but yet they are of opinion that this doth not. I leave every one to his own Judgment in this matter, but declare it to be my own persuasion, that this very Text is to be interpreted concerning the Translation of Christ's Righteousness to Believers. For here the Apostle despises, vilifies, tramples on all things, be they of never so great Esteem: all this is Dross, all is Dung in comparison of Christ's Righteousness: and we may observe, that the Apostle speaks not only of what was past, but present, *I do count*, now at this very time. He had said before, *I counted*, but he adds *I count*, to shew that even after he was Regenerate, he reckoned his own Righteousness, compar'd with Christ's, to be Dross and Dung, of no worth and value, in respect of *Justification*. For this is the thing that he so eagerly aims at, and pursues, and he calls it his *winning of Christ*. The manner of which is this, *To be found in Christ, not having our own Righteousness, which is of the Law* (for there is no depending upon it) *but that which is thro' the Faith of Christ, the Righteousness which is of God by Faith*, that is, the Righteousness of Christ which God hath appointed to be apprehended and applied by Faith. For here we see

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\* Dr. Whitby's Annotat. on the place.

plainly, that the Apostle disclaims *his own Righteousness*, and thereby lets us know that he relies upon an *others*, which is Christ's ; which is said to be *thro' Faith in him*, because it can't be beneficial to us, but by *believing in him*. And it is called *the Righteousness which is of God*, because it is by his sole appointment, that this Righteousness is Imputed to us, that is, is reckoned to be ours.

Another Text on which the Doctrin of the Imputation of Christ's Righteousness is built, is Heb. 7. 22. *Jesus was made a Surety of a better Covenant* : which I alledg'd before, to prove the Imputation of Sin to Christ ; but the present Truth is as clearly deducible from it, for Christ, as he was our *Surety and Sponsor*, sustained our Person, and died and suffered in our stead : and he was a Surety for the transacting, confirming and fulfilling the Covenant of Grace and Mercy between God and us, which is *better*, much better than that of the Old Covenant, or by the Jewish Dispensation. Christ by this New and Better Covenant engaged himself to obey the whole Law, and to suffer Death for us : and in the whole undertaking he acted for us, and so was our *Surety*. It was rightly said by a Judicious and Solid Divine, \* [“ Seeing we cannot perform the things contained in the Law by ourselves, we must perform them in the person of the Mediator, who hath satisfied for the threatnings of the Law by his Passion, and hath fulfilled the precepts of the Law by his Obedience. We owe to God a double Debt, to fulfil the Law every moment, and to make satisfaction for the breach of it ; now for the discharging of this double Debt, Christ is become our Surety.] And thence it follows, that we are reckon'd to do and suffer what he did and suffer'd. By Christ's Obedience we are esteem'd by God as obe-



dient : and in Christ's undergoing the Penalty of Disobedience, we are looked upon as undergoing that Penalty ourselves. Wherefore, they that will not admit of the Imputed Righteousness of Christ, will not brook his *Satisfaction*: for this is the tenour of the Scripture of the New Testament, that the Satisfaction of Christ is made ours, that is, God accounts of it, as if we had satisfied in our own Persons. But how can they believe that Christ, an Innocent Person, suffer'd and died for others, and that the Merit and Vertue of his Sufferings reach them, and yet will not be persuaded, that another's Righteousness may be Imputed to them? The *Socinians* hold it is inconsistent with the Justice and Goodness of God, that Christ should suffer in our stead, he being a Guiltless Person: which plainly shews, that the denying of Christ's satisfying for us as our Surety, and the denying of the Imputed Righteousness of Christ are very nearly related, if they be not the same. For if Christ died for us, that is, in our room, he was a Surety for us, and then what he did, may rightly be said to be done by us: Therefore, they that deny this latter, renounce the former. To speak freely and impartially, I am enclined to question whether any of our Preachers that stiffly deny Imputed Righteousness, do believe Christ's Satisfaction, for they have both of them the same Foundation, namely, that one Person may undertake for another, and what the one doth, the other may truly be said to do. Thus the notion of a *Sponsor* or *Surety* ascertains us of the truth of the Imputation of Christ's Righteousness, Obedience and Sufferings to all the Faithful.

And as this great Point of our Christian Religion is grounded on Scripture, so it is confirmed by Reason, and that Reason taken from Scripture. For first, if the *Union* of Believers with Christ, which is a Doctrine that is abundantly delivered by our Saviour and

his Apostles, were well consider'd, we should not doubt of this mutual Imputation which I have been discoursing of. Believers are virtually the same with Christ : they are accounted as one Person with him, and he with them. This near conjunction, or rather Identity, is set forth by that of *Husband and Wife*, Eph. 5. 31. of the *Head and its Members*, Eph. 4. 15. Col. 2. 19. of the *Vine and its Branches*, Rom. 11. 17. John 15. 1, 2. As the *Husband and Wife* are but one Legal Person, as the *Head and Members* make but one Body, and the *Vine and Branches* but one Tree, so Christ and the Regenerate are reckon'd the same. They are not only *one Body*, 1 Cor. 12. 13. but *one Spirit*, 1 Cor. 6. 17. Yea, as the *Father and Christ* are one, so *Christ and Believers* are one. *That they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us.* John 17. 21. *That they may be one, even as we are one,* v. 22. It must be a very true, real and strict Union that is expressed to us by so many ways. Now, this near and intimate Conjunction between Christ and his chosen, is the Foundation of the reciprocal transferring of Sin and Righteousness. For Christ, and the Faithful, being by their near Union become one Mystical Person, there must needs flow from thence this interchangeable Communication. By vertue of this Coalition it is, that Believers are reckon'd to have done and suffered the very same things that Christ did and suffered. Not only their Sins are transferr'd on him, but his Obedience and Death are esteem'd as theirs. This is the natural result of Christ's being made, by the Divine Appointment and Constitution, one Person with us.

Again, this Imputation which I'm discoursing of, is grounded on this likewise, that Christ is the *Representative* of all Believers. As I shew'd before, that one reason why *Adam's Sin* becomes ours, is because he was the *Common Head of Mankind*, so 'tis as reason-

sonable that Christ's Righteousness should be made ours, because he was a Publick Person, and our Root and Head, and sustained our Person, which is the meaning of his being call'd the *Second Man*, or the *Second Adam*, 1 Cor. 15. 47. because as the first *Adam* was the Publick Representative of all Men, so Christ is of all the Elect. Wherefore seeing the disobedience of *Adam* was Imputed to his Posterity, so that they are reckon'd by God as disobedient; it can't be thought strange, that the Obedience of our Lord Jesus Christ is made over to all the Faithful: What he did, they are interpreted to have done: his Sufferings are looked upon by God as their Sufferings, and his Obeying the Law is reckon'd as their Obeying it. For it belongeth to Christ, as Mediator, to represent and personate all the Regenerate, and consequently they are reputed to do, and undergo what their Representative did and underwent.

Again, the Reasonableness of our being justified by Christ's Righteousness imputed to us, appears from this, that our own Righteousness will not serve for that purpose. And the reason of this is, because the Divine Justice requires a perfect Righteousness and Obedience of us. And the Law, which is the discovery of this Justice, requires the same, and will not admit of any exemption. Now, our inherent Righteousness is imperfect, and mixt with many defects and obliquities, and consequently we cannot come up to the demands of the Law, but we continually violate it, and thereby become Guilty, and fall under the Condemnation denounced by the same Law. How then is it possible we should be justified by our Righteousness and Obedience? That Ancient Worshipper of God among the *Idumeans*, was very apprehensive of this when he said, *How shall Man be just with God*, Job 9. 2. And the same Thoughts had another Inspired Man, when he utter'd those Words, Ps. 130. 3.



*If thou, Lord, shouldst mark Iniquities, who shall stand? Who shall stand and appear as just before thee? Which is more plainly and positively asserted by the same Holy Writer in Ps. 143. 2. In thy sight shall no Man living be justified.* And this was the Sense of the Great Apostle, 1 Cor. 4. 4. *I know nothing by my self, I am not conscious of any Unfaithfulness or Negligence in the discharge of my Duty, yet am I not hereby justified, I am not without fault in God's sight, who discerns those defects in me which I cannot espy myself, and which no other Man can, much less am I just and pure in his sight.*

From this and sundry other Passages in the Sacred Writ, it is clear and undeniable, that Inherent Holiness, and a Good Conscience cannot justify us: Therefore it necessarily follows, that Justification must be by anothers Righteousness, and that is Christ's, which is every ways entire and perfect; and there is no other Righteousness but this, that can discharge us in the sight of God. We are Accused and Arraign'd by the Law, yea, and we are condemned by it for the breach of it; but we are set free, and absolved on the account of Christ's Righteousness. This is the Sum of St. Paul's Epistle to the Galatians: He shews that the Law exacts of us perfect Obedience, and consequently there can be no Justification without such Obedience: He shews likewise, that we are all Sinners, & no Man is wholly Innocent; therefore his own Works will rather condemn him, than justify him. Seeing then, that we have no Righteousness of our own that can be helpful to us, it follows necessarily, that we must be justified by Christ's Righteousness, if we be justified at all.

This is also briefly represented thus in Rom. 3. 19, 20, &c. where, and in the foregoing part of the Chapter the Apostle sets forth the universal depravation of Mankind, and their Transgression of the Law, so that, in that respect *every Mouth must be stopped, and all the World is become Guilty before God,* and  
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consequently can't pretend to Justification by any thing that they can do: as it follows, *By the Deeds of the Law there shall no Flesh be justified in his sight: for by the Law is the Knowledge of Sin.* That is, now in this depraved and degenerate state, the Law is serviceable to discover to us the heinousness of our Demerits; but not to justify and clear us of them. *But now, saith the Apostle, the Righteousness of God without the Law is manifested:* the way of being justified by anothers Righteousness, without the Works of the Law, is now under the Gospel very plain and evident, and none can doubt of it. This, (as the Apostle there adds) is *even by the Righteousness of God (before mentioned) which is by Faith of Jesus Christ unto all, and upon all them that believe.* As if he had said, there is no Justification, but by the Righteousness of God's appointment, namely, that of Christ, which is made effectual to us by believing in him. We having no pretence to a Personal Ability, we must rely wholly upon an Imputed and Borrow'd one, and be eternally thankful to God that we have that offer'd to us to rely upon.

There is a passage in the Evangelist St. *John* which I will conclude with, and which will confirm all that I have said: and I therather offer the consideration of it to the Reader, because I do not find that it hath ever been made use of to the present purpose by any Commentators. It is said in *John* 1. 14. that Christ was full of grace, and in v. 16. *Of his fulness have all we received, and grace for grace:* of which latter Clause there are several Interpretations given, which I will not trouble the Reader with, (especially not with Mr. *le Clerc's*, which seems to be widest of all from Truth and Probability, and not adjusted to the Laws of Criticism, which he so much pretends to) but will only set before him this plain and obvious meaning of it, namely, that as it pleased the Father,  
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that in Christ should all fulness dwell, Col. 1. 19. So it was his pleasure, that from that Fulness there should be derived to all Believers Grace *answerable* to the Grace that is in Christ Jesus, and that every Grace that is in Christ shall be *reckoned* to be *ours*, and esteem'd as such. For the Preposition *propter* which is here Translated *for* is a Word of *Imputation* and of *Commutation*. It is used in the Sacred Writings, and in other good Authors, when one is reckoned in the place of another, and one thing is substituted and changed for another. Give unto them the Tribute-Money for me and thee, Mat. 17. 27. that is, in thine and my stead. For one Morsel of Meat he sold his Birthright, Heb. 12. 16. that is, he chang'd his Birthright for it. From which acception of the Word we learn how to understand and apply it in the Text before us. When, 'tis said, that of Christ's fulness we receive *even Grace for Grace*, the genuine Sense is, that every Grace in Christ is made over to us, and is reckon'd as ours, There is a change made between him and all true Believers. As he takes upon him their Sins, so his Righteousness is Imputed to them. This is fitly expressed by the Preposition *propter* *for*: and *to receive, Grace for Grace*, is as if it had been said, All that Grace and Righteousness which in Christ Jesus our Lord, is transferr'd to us by God, and accounted as our own, when he justifies us. This seems to me to be the genuine import of these Words. And thus I hope I have satisfied the unprejudiced Reader as to this grand Point, by setting before him this Cloud of Witnesses out of the Inspired Writings. I think he cannot deny that I have given him good measure, pressed down, and shaken together, and running over.



## C H A P. VII.

**B**UT notwithstanding the clear Evidence of this Evangelical Truth of *Imputed Righteousness*, it hath met with great Opposition. It is fiercely argued against by the Writers of the *Roman Church*, especially by their great *Bellarmino*. I will only take notice of the Stupidity and Sottishness of these Persons: tho' they obstinately deny the Imputation of our Saviour's Righteousness to Believers, yet they hold, that the Merits and Righteousness of the *Saints* may be Imputed to others, for this is supposed in that Doctrin of theirs, that there is a Treasury of Works of Superogation in the Church, which will on occasion serve any Sinner that stands in need of them. How can they deride (as they were won't to do) the Doctrin of *Imputation*, when they thus plainly assert, that the Holiness of one Man is Imputed to another, and is made beneficial and saving to him; when they confidently maintain, that the superabundant Merits of the *Saints* are applied to the Sinners in Purgatory, and release them from that place? May not our Blessed Lord's Righteousness be applied, as well as that of Martyrs, Doctors and Virgins? Thus we see they are self-condemned. Even upon their own Principles and Concessions they are forced to grant what they deny.

Others besides Papists have opposed this Doctrin. *Socinus* hath the confidence to say, that \* *the Imputa-*

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\* *Christi justitiam nobis imputari, merum commentum est.* De Seryat. pars 4. cap. 4.

tion of Christ's Righteousness is a meer Fiction and Sham. A noted Man among the Quakers hath the Face to tell the World, that \* *Justification by the Righteousness of Christ, or which Christ hath fulfilled in his own Person for us, is the Doctrin of Devils.* And those that hold this Imputation, are in derision stil'd † *Imputarians* by him. Some of our Churchmen are unwilling to embrace this Doctrin. One of them tells us, that \* *the true and unwarrantable Sense in which Christ's Righteousness is Imputed, is Metonymical, that is, as to the Effects only.* Another saith, that † *Imputation by Imputed Righteousness is only God's declaring himself in, and through Christ for acceptance of Sinners, that he will accept of their honest Meaning and good Endeavours.* This is all the notion, that this Learned Man had of Imputed Righteousness, which scarcely contains any thing of *Imputation* in it. A \* third not only flatly denies, but ridicules Imputative Righteousness. A † fourth stiffly argues against it, and the Imputation of *Adam's Sin* together. Some others, besides our Conforming Clergy, hold that Christ's Righteousness and Obedience were for our good and advantage; what he did and suffered was for our benefit, and that is all they mean by the Imputation of Christ's Righteousness. This they maintain out of Zeal against the *Antinomians*, and partly out of deference to the Judgment of Mr. *Baxter*, who was of great Repute among them for his Learning and Piety. There is one Mr. *Humphrey*, that sets himself against the Im-

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\* *W. Pen's Serious Apology.*

† *His Sandy Foundation.*

\* *Glanvil's Essay the 7th.*

† *Dr. Whitchcot. Vol. 3. Disc. 14 and 16.*

\* *Mr. More's Mystery of Godliness. Book 8. Chap. 5. Book 10.*

*Chap. 7.*

† *Dr. Whitby's Annotat. on 5 Rom.*

puted Righteousness of Christ, and offers Arguments against it, and presses them with much Confidence. Because he is thought by some to have offer'd something of weight against this Doctrin, I will distinctly consider some of his Arguments.

The first is from Ezek. 18. 31, &c. *If the Wicked will turn from all his Sins that he hath committed, &c. he shall surely live, he shall nor die. All his Transgressions that he hath committed, shall not be mention'd unto him: in his Righteousness that he hath done, he shall live. But when the Righteous turneth away from his Righteousness, &c. shall he live? All his Righteousness that he hath done, shall not be mentioned: in his Sin that he hath Sinned, he shall die.* Whence he thus argues, \* there is a Righteousness that is a Man's own, and which he hath done, and in which he shall Live, that is, he shall be Justified: For that is the meaning of *Living*, as is plain from those words of the Law, *If a Man do them, he shall Live in them*, Lev. 18. 5. and from those of the Prophet, *The Just shall live by Faith*, Hab. 2. 4. that is, he shall be justified by Faith. Accordingly when 'tis said, *In his Righteousness that he hath done, he shall Live*, the meaning is, that he shall be justified by it. Whence it follows, saith he, that it is not the Righteousness of Christ from without imputed, but the Righteousness which a Man himself Personally doth, whereby he must be justified. This is look'd upon as very good Arguing by this Author; but when we come to weigh it, it proves to be very light, empty and deceitful. And one would wonder that this Person should pretend to assign the *Middle Way* of *Justification* (as he pretends) and yet here fall into an *extreme*, and quite take away all Justification by Christ's Righteousness, and place it wholly in the

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\* Mr. Humphrey's *Middle Way*. p. 22.



Works that a Man himself doth. This is a new sort of *Middle Way*, which no Man would have Dream'd of but himself. Being thus extravagant in his Attempt, it is no Marvel that his Interpretation of the foresaid Text is as strange and unheard of. I will briefly set the Text and Context before the Reader, that he may discern how weak the Argument is that is pretended to be brought from this place, and that he may see that by *Living* is not meant *being justified* in this passage of the Prophet.

We must know then that the whole Chapter is founded upon and occasioned by that common Proverb used in those Days by some Prophane Men, *The Fathers have eaten sour Grapes, and the Childrens Teeth are set on Edge*, v. 2. that is, it was a Complaint among them that they *suffered* for their Ancestors Sins. But now the Prophet acquaints them that that Proverb shall no longer be used, v. 3. for *the Soul that Sinneth it shall Die*, v. 4. that is, that Man that Sinneth in his own Person, shall be Punish'd for it. Thus 'tis said in Jer. 31. 30. *Every one shall Die for his own Iniquity*, that is, every Man shall bear the Penalty of his own Sins. Opposite to *Dying* is *Living*, that is, escaping Punishment, and being Rewarded: Accordingly of the *Righteous Father* 'tis said, *he shall surely Live*, v. 9. of this Chapter of *Ezekiel*: And of the *Wicked Son* of a Righteous Father 'tis pronounced that *he shall not Live, he shall surely Die*, v. 13. And to confirm us in our Belief, that by *Living* is meant an exemption from Punishment, and by *Dying* we are to understand the inflicting of Punishment, 'tis immediately added, *his Blood shall be upon him*, which always in Scripture signifies the executing of Vengeance and Punishment. Again, v. 17. concerning the *Righteous Son* of a Wicked Father 'tis said, *he shall not Die for the Iniquity of his Father, he shall surely Live*. And then concerning a Repenting Sinner this is adjoined, v.

21, 22. If the Wicked will turn from all the Sins he hath committed, and do that which is Lawful and Right, he shall surely Live, he shall not Die; in his Righteousness that he hath done, he shall Live, that is, God will be so far from Punishing him, that he will Reward him for his Righteousness, for Living here must be interpreted in the same Sense that it was before. And Lastly, it is added, that when the Righteous turneth away from his Righteousness, all his Righteousness that he hath done shall not be mentioned, in the Trespass that he hath Trespas'd, and in the Sin that he hath Sinned, he shall Die, that is, God will Punish him for his own Sins, and not for another's: So that we see from the whole Chapter it is evident that Living and Dying are meant of Reward and Punishment: The Israelites are inform'd that they shall have no occasion given them to charge God with Injustice, for every Man shall receive of him according to his own Personal Behaviour, according to his own proper Actions. For this is the Scope of all that the Prophet hath been delivering in this Chapter, and we find it summ'd up briefly in v. 30. *I will judge you, O House of Israel, every one according to his ways.* Now what is all this to the Doctrine of Justification by our own Righteousness, and the excluding the Righteousness of Christ Jesus? Who would have thought that a Writer could be so peremptory, and yet have so little ground for it?

Again, he thus Objects; \* It is said that Faith, which is a Man's own Act, is accounted, or imputed to us for Righteousness, Rom. 4. 3, 5. 22, 24. therefore not the Righteousness of another, and consequently not the Righteousness of Jesus Christ. The Answer which is usually given to this Objection is this, that when 'tis said, *Faith is imputed for Righteousness*, it is

meant of the *Object of Faith*, as much as if the Apostle had said, Christ's Righteousness apprehended by Faith is imputed to us for our Righteousness. This is the Sense of the Apostle's words, both as they are applied by him to *Abraham*, v. 3, 5. who by Faith foresaw Christ, and trusted in him; and as they are spoken concerning all true Believers, v. 24. who confide in the Righteousness of Christ for the justifying of them. This is thought to be a good Answer by some, but I must needs declare, for my part, that I cannot acquiesce in it, for those Texts cannot be meant of the *Object of Faith*, namely, Christ's Righteousness, because it is evident that *Faith* in all those places is opposed to our own Works. [Abraham believed in God, and it was counted to him for Righteousness: Now to him that *worketh* is the Reward not reckon'd of Grace, but of Debt; but to him that *worketh not*; but *believeth* on him that justifieth the Ungodly; his *Faith* is counted for Righteousness. Even as *David* also describeth the Blessedness of the Man unto whom God imputeth Righteousness *without Works*, Rom. 4: 3, 4, 5, 6.] Here we see that *Faith* is distinguish'd from our *Works*, and is strictly and properly taken for the Grace of Faith, and consequently cannot be meant of the *Object* of it, Christ's Righteousness. That we may then understand the true meaning of those words, *Faith is imputed for Righteousness*, we must know that there is a Higher and a Lower Imputation: The former is that of *Christ's Righteousness*, the latter is that of *Faith*. There is an Imputation with respect to Christ, and there is another in regard of Believers: The Apostle speaks here of the latter, and informs us that according to the New Covenant, the Covenant of Grace, *Believing* is that which is requir'd of us on our part to Justification, for here by *Righteousness* is meant *Justification*, as I shall fully satisfy the Reader afterwards. He acquaints us that *Abraham* was under  
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this Covenant, and accordingly his *Faith* was accepted instead of *Works*, which were required under the Old Covenant. And he being the Father of all Believers, Faith shall be reckon'd also to them in the place of Works. This is the substance of the whole 4th Chapter of the Epistle to the *Romans*, where the Apostle lets us know that Faith is accounted by God as Evangelical Righteousness. But how can this be made use of to exclude the Righteousness of Christ in Justification, and to prove that that Righteousness is not imputed to us, when as this Righteousness which the Apostle here speaks of is a Personal Righteousness, or a Righteousness of our Own, but that for which we are justified in the sight of God, is the Righteousness of Another, namely, that of Jesus Christ, which *St. Paul* so often inculcates in his Writings, and in this very Epistle to the *Romans*? If we consider this, it can't but create some Wonder in us that Men pretending to Reason and Argument should so pervert the Sense of the Apostle as to attempt to argue, from what he here saith, against the Imputed Righteousness of Christ. But I shall more amply clear the Text afterwards.

Again, the same Writer argues thus: \* If the Righteousness of Christ be imputed to us, it must be his Active or Passive Righteousness, or both: If the former, then we must be look'd upon by God as such as have committed no Sin, nor omitted any Duty, but have done every thing that we ought to do. And then what need will there be of Christ's Death? How should He Die for our Sins, if we be reckon'd as having none at all? If the latter, namely, Christ's Passive Obedience be imputed, then we must be accounted as such as have satisfy'd the Law by suffering, and have born the full Curse of it, and then how shall there be room for any Pardon? Hence, he concludes that neither the Active nor Passive Obedience of Christ

is imputed to us. But all this is Fallacious and Vain, and hath no bottom in Scripture or Reason. For as to the first part of the Objection, namely, that if Christ's Active Righteousness be imputed to us, we must be look'd upon as those that have never committed any Sin, but are absolutely perfect, and so there would be no occasion for Christ's Dying for us. This way of Arguing depends upon this gross mistake, that we must speak in the same manner concerning *Inherent* and *Imputed* Righteousness; whereas there is a vast difference between these two, and therefore we ought not to speak of them as if they were alike, or as if they were the same. Tho' by *Imputed* Righteousness we are reckoned to have done all that good which Christ did, yet according to *Inherent* Righteousness, which consists of proper Acts of our own, we can't be said to have done what Christ did. We are accounted to have done the same *Imputatively*, but not *Actually*, that was perform'd by Christ: For a Personal act and an Imputed act are two different things, in the nature of the things themselves: And therefore it is absurd to confound them, as this Writer hath done. He fallsy takes them to be the same, and therein deceives himself and his Readers. And besides, whereas he argues from the Active Obedience of Christ imputed to us that we have not Sinn'd, he plunges himself into the greatest Inconsequence imaginable; for therefore Christ's Active Obedience is imputed to us by God, because we are continually committing Sin and omitting our Duty, and have no acts of Obedience and Righteousness to justify us. Then as to the second part of the Objection, that if Christ's Passive Obedience be imputed to us, then it will follow that we have suffered, and by suffering satisfied the Law, and consequently there is no need of Pardon, and Remission of Sins; this is weak and inconsequential; for do we not hold against the Socini-

ans that Forgiveness of Sin is consistent with Satisfaction? And on the same foot may we not reasonably hold that Forgiveness of Sin and Satisfying the Law in the Case before us do not interfere? Here Mercy and Justice meet together, God being pleased to accept of Christ's suffering in our stead. But this Suffering and Satisfaction do not wholly free us from the Commission of Sin in this Life: We have our Failings and our Faults still, and we Daily offend, and therefore stand in need of Pardon.

There is another Objection made use of by the Enemies of imputed Righteousness, and it is look'd upon as a shrew'd one by some: God, say they, reckons things as they *really are*, and therefore it follows thence that he whom God accounts Righteous and Holy, is so *indeed*, for *the Judgment of God is according to Truth*, Rom. 2: 2. He cannot account of Persons otherwise than they are; but the Righteousness of another, that is, of Christ, is not our Righteousness, and therefore it can't be accounted by God as ours. But this is very vain and groundless, and those that alledge it, can scarcely do it without Blushing; for tho' Christ's Righteousness be not in the strictest Sense our Righteousness, because it is not Personally perform'd by us, yet it is *truly* and *really* our Righteousness, because it was perform'd by Christ in our stead, as what we do by our Deputy or Representative is truly said to be done by us. Christ did and suffered those things which we should have done and suffered, and so it is justly accounted as our doing and suffering. The Judgment therefore of God is according to Truth when he judges us to have done and suffered those things; for he doth not judge that we in our own Persons have done or undergone those things, but that we have done and undergone them in and by Christ our Surety, who voluntarily undertook to do and undergo them for us and in our place. Thus Christ's



Righteousness is truly ours, tho' it be not inherently ours, nor numerically the same with ours; nor with the same Propriety that it was in Christ. In brief, Righteousness is imparted to us two ways: First, by the renewing and changing of our Nature, and infusing new Habits of Grace into us: Secondly, by Imputation, when Christ's Personal Righteousness and Holiness are reckon'd by God, in his Wise and Gracious Administration, to be ours. These two are Conveyances of a different kind; but they are both of them *real*; and therefore God doth not in justifying of Sinners pronounce a false Sentence, as the *Objection* implies.

There is one Cavil more against this Doctrin, or rather against the Preaching of it, and that is this, \* [The vulgar can scarcely hear of Christ's imputed Righteousness, but they are ready to make an ill use of it, by taking from thence occasion to entertain low and disparaging Thoughts of an inward real Righteousness]. This in the exprefs terms was sometimes since suggested by a Worthy Person, as the Reason (and a Grave one it is) why he would not have imputed Righteousness so much as mentioned in the Pulpit. Certainly there is no need of an Elaborate Answer to this, because on the same foot we must lay aside several other Truths of the Gospel, for Foolish and Ignorant People, and much more those that are froward and perverse will take occasion (tho' none is given them) to entertain low and disparaging thoughts of them. Therefore this must never be the Standard of our Preaching. If we fear that some will be apt to make the foresaid ill use of discoursing concerning Imputed Righteousness; we are not for that Reason to decline that Subject in our Sermons: But

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\* *Principles and Practice of Moderate Divines, &c.* p. 131.

this is the thing we are to do, we must let our Hearers understand how *Imputed* and *Inherent Righteousness* are consistent; yea, how they are both of them necessary, the one for our Justification, the other for our Sanctification: The former to make us acceptable to God, and the latter to fit and qualify us for everlasting Happiness. If we take this Task upon us, and discharge it Faithfully, there is no fear that our Auditors from hearing of Christ's Imputed Righteousness, will take occasion to think we speak meanly of an Inward Real Righteousness.

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## C H A P. VIII.

**T**HUS we see this Doctrin is built upon a Rock, and stands firm and unshaken amidst all *Objections* and *Oppositions*. And therefore we have great Encouragement to hold it fast, to assert and vindicate it. We must remember that our Religion is not of our own making, but of God's, and therefore from him and his Word we must derive our apprehensions concerning it. And we see plainly what this Divine Word discovers to us, namely, that by the Imputation of Christ's Perfect Righteousness we are formally constituted Righteous Persons: By his compleat Obedience we are Just before God. This is the true Evangelical Doctrin, and the excellent compofure and frame of it shew it to be from God. To those Persons therefore who are conversant in the Divine Writings, and who by reason of Use or Habit have their Senses exercised to discern between Truth and Falshood, between the genuine Discoveries of the

Gospel, and such as are Counterfeit, to those Persons, I say, this Doctrin will not seem strange, but it will carry its own Light and Demonstration along with it. Whatever Notion and Persuasion some prejudiced Men (who change their Doctrins with the Times and with the Fashions) may entertain of it, I dare pronounce it a well-grounded Truth, and as rational and accountable as any in Theology. And it is certain that in the right explication of it is contain'd a very Great Part of Christian Divinity. I might here in the last place take notice that notwithstanding the Opposition which this Doctrin hath met with from some Men, and especially as it hath been thought by them to be a *New and Upstart* Notion, there is the Suffrage of the *Antients* to commend it. I do not say that the Fathers in express terms speak of this *Imputation*: And perhaps \* *Bernard* was the first that used this Language; but 'tis evident that the chiefest of the Fathers held the *Thing it self*, that is, the Imputation of Christ's Righteousness to us. The Testimonies of *Justin Martyr, Origen, Eusebius, Athanasius, Chrysoptom*, which I produced under the former Head, are all pertinent and valid here, for they assert the *Commutation of Persons*, and consequently the translation of our Saviour's Righteousness to all Believers. I will superadd the Attestation of *St. Augustine*, who thus Comments on 2 Cor. 5.21. † *He was made Sin, and we are made Righteousness, and that not ours, but of God; and not in our selves, but in Him: Even as he was Sin, not his own, but ours, and not in*

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\* Christi nobis Justitia imputatur. Exhortat. ad Mil. Templar.

† Ipse peccator, & nos Justitia, non nostra, sed Dei, nec in nobis, sed in ipso, sicut ipse peccatum, non suum sed nostrum, non in se, sed in nobis. Sic ergo sumus Justitia Dei in ipso, ut ille est Peccatum in nobis, nempe Imputatione. *Euchirid. cap. 41.*



himself, but in us: So therefore we are the Righteousness of God in him, as he is Sin in us, namely, by Imputation. No words can be plainer than these. To which let me adjoin that most remarkable Testimony of that forenamed Devout Writer who lived in the Twelfth Century, \* *It was Man, saith he, that was the Debtor, and it was Man that satisfied the Debt; for saith the Apostle, If one Died for all, then are all Dead: That so the satisfaction made by one may be imputed to all, as that one bore the Sins of all. And now it is not one that Forfeited, and another that Satisfied, but they may be said to be the same Person, because the Head and Body are but one Christ.* This shews how unadvisedly and untruly 'tis said by a late Writer, whom I mentioned before, † that Christ's Righteousness imputed to us is a Notion that was never received in the Church till within a Century or two of Years since. Yea, he is so forgetful or so wilful as to ask \* where the Doctrin of Imputation was before Luther (just as the Papists ask where our Religion was before that Man) as if *he* were the Author of it: When as it is manifest that it was owned by the Ancientest Fathers, and was transmitted from them to us, as they receiv'd it from the Sacred Writings.

It might here be observed that this is so clear a Notion, and so supported by Scripture and Reason, that One who in some other things may be thought to have been over-sway'd by Prejudice, yet here is very free

\* *Homo qui debuit, homo qui solvit: Nam si unus, inquit, Pro omnibus mortuus est, ergo omnes mortui sunt: Ut videlicet satisfactio unius omnibus imputetur, sicut omnium peccata unus ille putavit; nec alter jam inveniatur, qui fore fecit, alter qui satisfecit: quia caput & corpus unius est Christus. Bernard. Epist. 190. ad Innocent,*

† *Humphry's Middle Way, p. 21.*

\* *p. 24.*

and sincere, and declares his Opinion with much heartiness, in favour of that Doctrin which I have been establishing; yea, in the peremptory Defense of it. I mean *Arminius*, once the Famous Professor of Divinity at *Leiden*, who allows of the term \* *Imputative Righteousness*, and owns that it is rightly call'd so because *Christ's Righteousness is made ours by God's Gracious Estimation or Imputation*. And at another time he expressly saith, † *The formal Cause of Justification is the Gracious Estimation of God, whereby he imputes the Righteousness of Christ to us*. In \* another Disputation he acknowledges this to be his Sentiment. Again, † he alledges that forenamed Text, 2 Cor. 5. 21. *He hath made him to be Sin for us, that we might be made the Righteousness of God in him*, to prove the imputation of our Saviour's Righteousness. And in another place \* he professes that *he believes that Sinners are constituted Righteous by the sole Obedience of Christ*. They are his very words. And he saith he is ready to subscribe to what *Calvin* delivers on this point in the third Book of his *Institutions*. This is a very considerable Testimony, and the more so because so often repeated and confirmed by this Great Man. For however he mistakes in other Point, he is very right in the Doctrin of *Justification*, for he holds that the Righteousness by which we are Justified is *Christ's Righteousness*, not our own, and that God looks upon us as Just and Righteous because we have his Righteousness reckon'd to be ours. And † another Writer, who is of a different Communion, re-

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\* *Thess. 10. de Justificatione.*

† *Disput Privat. De Justificatione.*

\* *Disp. de Lege & Evang. Comparat.*

† *Resp. ad Artic. 31.*

\* *Declarat. Sentent. Fac. Armin.*

† *Cassand. Consultat. Artic. 4.*

linquishes his Roman Friends, and boldly asserts the Imputation of our Saviour's Righteousness. Yea, \* *Bel-larmine* himself confesses that it is not absurd to say that *Christ's Righteousness and Merits are imputed to us, as if we ourselves had satisfy'd.* Such are the convictions of Men's Minds, when they are resolv'd to throw off their prepossessions; and such is the Virtue and Power of Truth, that it forces its way into Men's Consciences.

But of all Humane Testimonies and Authorities, that of our own Church ought to have the greatest sway with us. She declares that † *Christ is now the Righteousness of all them that truly do believe in him: And that \* he for them, pay'd their Ransom by his Death: He for them fulfilled the Law in his Life: So that now in him and by him every true Christian may be call'd a fulfiller of the Law: Which can only be by imputing of this Completion of the Law to us.* And unless we grant that our Church holds the Doctrin of the Imputation of Christ's Righteousness, we shall not easily understand her mind in the Collect for the twelfth Sunday after Trinity, where we pray that God would give us those good things which we are not worthy to ask but thro' the Merits and Mediation of *Jesus Christ his Son, our Lord.* Here is a *Worthiness* of our own, but it is thro' the Merits of Jesus, these being by God the Father graciously reckon'd and esteem'd as ours. This was the Judgment of the Great Divines of our Church heretofore, as of Bishop *Andrews*, who throughout his Sermon on 23 *Fer.* 6. places Justification in imputed Righteousness, and

\* De Justificat. Lib. 2. c.

† Homil. p. 14. 15. Hom. Part. I.

\* Homil. p. 15.



condemns the other Opinion: And of Mr. *Hooker*, who in his Second Sermon on part of *St. Jude's* Epistle asserts this Doctrin, but more expressly and largely in his Discourse of Justification, where he declares that the Church of *Rome*, in maintaining the contrary Doctrin, *perverts the Truth of Christ*. Hear what Archbishop *Usher* saith, \* *The Imputation of Sin to Christ, and of Christ's Righteousness to us is most necessary. It must be so, and if there were no Testimony for it in Scripture, yet Reason shews it.*

And there is a worthy Writer among the Moderate Non-Conformists, whom I take to be of this side, tho' he is thought by some to differ in this matter. But let us judge of his Sentiment from his own words, † [*Christ's Righteousness which fully answer'd the Law, is Judicially applied, so as to give us a sure right to be dealt with, as if we had been Innocent and Perfect.*] That *Judicial applying* must denote the Legal Transferring of *Christ's Righteousness* to us, or else it is made use of to no purpose here. And again, \* [*Christ died in our stead, he gave his life for ours, he obey'd for us. The word of God directs us to call Christ Surety, Sponsor, Representative.*] And whereas some charg'd this Author with holding that *Christ's Righteousness* is imputed only as to *Effects*, he plainly tells us that † *besides these Effects being made ours, the very Righteousness of Christ is imputed to true believers.*

Thus I have finish'd the first thing I undertook, namely, to shew what is the true Nature of Justifica-

\* *Sermon 2 on Rom. 5. 1.*

† *Mr. Williams Man made Righteous &c. p. 82.*

\* p. 92.

† *Reply to Mr. M's Postscript.*

tion, as *God* is consider'd the Author and Cause of it. He forgiveth Mens Sins, and moreover he accounts them Just and Righteous on consideration of Christ's Righteousness imputed. I have the more amply insisted upon this latter part, because the Credit of this Doctrin sinks of late among us. Wherefore I thought it seasonable to buoy it up by such Arguments as the Holy Scripture and Reason it self suggest to us. And I hope I have made it sufficiently clear that we cannot be justified by our own inherent and Personal Righteousness, but that the imputed Righteousness of Christ is the only Righteousness whereby any Person is justified, that is, accounted in the sight of God Perfectly Righteous. To conclude, if we would have the substance of *Justification* comprised in a *Definition*, it may be represented thus; It is God's gracious Act whereby he absolves sinners from guilt, and esteems them as truly Righteous, only for the Righteousness of Christ imputed to them, and applied by Faith. This is a brief account of *Justification*, which I have been largely insisting upon. And we may take notice that the latter Clause of it imports *an act of ours*, which I am next to discourse of. For as Christ's Righteousness is imputed to us by *God*, so it is applied to us by ourselves, that is, by exerting our Faith. And *Justification* results from both these. This is the true Scheme, as I humbly conceive.

## C H A P. IX.

I proceed then to the Second thing I propounded: For as I have hitherto treated of Justification as it hath God for its Author, so now I must consider what Act is to be exerted by us in order to this great work: And here I must shew that *Faith* is absolutely requisite, on our part, to Justification, and in what manner it is made use of. And then I will go on, and make it evident that *Faith alone* is made use of in this Divine Transaction. First, as to the concurrence of Faith in Justification, and the necessity of it for that purpose, there is nothing plainer in the *New Testament* than this, and I wonder that any Men of Sense and good Reason can reject it. It is by the only virtue of Christ's Meritorious Undertakings that we are Justified, but till we believe in Christ we are not actually justified. The Apostle to establish this Point tells not only that *the Righteousness of God* (that is Justification) *is by Faith in Jesus Christ*, but he adds that *it is unto all and upon all that believe*, Rom. 3. 22. One would think there was no need of saying this after he had positively asserted that Justification is *by Faith in Jesus Christ*: But to confirm us in this Doctrine, that there is no Justification but by Believing, he adjoyns, *unto all and upon all that believe*, that is, those and none but those, that believe; yea, further to establish this, he adds v. 25. *whom God hath set forth to be a propitiation thro' Faith in his Blood*: As much as to say, tho' God is propitiated and satisfied by Christ's undertakings, and by him alone, yet he is not actually propitious and favourable to us till we believe in Jesus Christ, and rely on the Merit of his satisfaction. I need



need say no more under this Head, because all those Texts which I shall mention anon, to prove, that we are justified by Faith as an Instrument, will also convince you of the Truth of this Point.

Only let me obviate one Scruple: It may be objected, that if Faith be requisite to Justification, and that the Propitiation made by Christ be of no advantage to us till we apply it by believing it, then it will follow hence that the Virtue of Christ's Propitiation depends upon *us*, that is, our believing, than which nothing seems to be more derogatory to the Merits of Christ. To which I answer, that the Virtue and Success of Christ's undertakings depends no more on our Faith than our Salvation doth on this and other Graces; for as these are requisite to Salvation, so is Faith to Justification. But indeed it is improper to say that this *depends* upon that, for both Justification and Salvation depend on God's Free Grace and Love, and on the Merits of Christ, and on these only: And as for the necessity of Faith in order to Justification, it depends upon the Institution and Appointment of God, and on the Promise made in the Covenant of Grace.

Next I will enquire into the *Manner* how Faith concurs to Justification: Some will have it be in the way of a *Condition*, others in way of *Means* or an *Instrument*. The former way of speaking may be tolerated, if we understand and explain it aright; not else, If by the *Condition* of Justification we mean only, *that without which* God will not justify us, I do not see why that Term may not be safely used. For it is undeniable that Faith is that act on our part *without which* Justification shall not be bestow'd; or till it be perform'd, God will not bestow it on us. It is the Constitution of the New Covenant, that without this God will not make us partakers of the benefit of Christ's Merits.

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But I am very unwilling to use terms that may be offensive to any, and therefore if it displease any sober Mind, to have it said that Faith is a *Condition* of the Covenant of Grace in order to Justification, because that term may be liable to mistake, and it is certain that Faith is not a Condition in the strict Sense, I chuse to lay that way of speaking aside, and to express my Thoughts thus; The Gospel requires of those that are justified, that they believe in Christ. It is ordain'd that Faith and Justification shall go hand in hand, and be inseparable Companions. It is an idle Contest (and yet hath troubled some Heads) which of these is first in Time; for I apprehend that they are so Instantaneous, that they are both together; and therefore no Man can tell which is precedent, and which subsequent. But this we can tell (and we need know no more) that those who are accepted of God, and accounted Righteous by him, must be endued with Faith. The former can't be without the latter, tho' 'tis not *for* the latter, as a Cause or Motive inducing God to justify us. Wherefore to think or say that we are justify'd *for our Faith*, or *because of it*, is as erroneous and false, as to say we are justify'd *for our Works*. And thence we may infer, that he who tells the World, that \* *the Law of Faith, is that whereby God justifies a Man for Believing, or for Faith*, was not acquainted with the Language of the *New Testament*.

If we more closely enquire into the *manner* how we are justify'd by Faith, in my judgment those give us the best account of it, who assign Faith to be the *Means*, or the *Instrument* whereby Justification is effected. It can't be denied that it is the *Means* in the use whereof we are justified: It is the direct *Means* in order to such an *End*, to wit Justification. But the most

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\* Reasonableness of the Christian Religion p. 52.

proper expression or term is that of Instrument. And this is a very intelligible notion, one would think; for an *Instrument* is that which is made use of by the efficient Cause to produce an effect: And accordingly this may rationally be applied to *Faith*, which God hath ordain'd as the Organ, yea as the proper and peculiar Organ, on our part of effecting Justification. So that whether you will call it God's Instrument, or Man's, it amounts to the same thing.

But this will not be allow'd by some: The Writers of the Church of *Rome*, especially the *Jesuites* are wont with great Labour and Art to oppose the *Instrumentality* of Faith. These are follow'd by \* *Arminius* and † *Episcopius*. Among our selves we find Justification by Faith, as an Instrument ridicul'd by Mr. *Chillingworth* in his 8th. Sermon, namely on Gal. 5. 5. *The Parable of the Pilgrim* seems to have borrow'd its Raille-ry on this head from him. If we compare the Authors, we shall find it so, only the latter is more long-winded. The former concludes, after drolling on this subject: *The Doctrin of Justification, as some Men have handled it, is become as deep, as unsearchable a Mystery as that of the Trinity*: And then Indeed 'tis no wonder that he had no great kindness for it; for his judgment concerning these great Articles of Religion is well known.

\* *Doctor Hammond* will not allow Faith to be an Instrument in Justification; but his Reasons are too weak for a Man of his Learning. One of them is this, because † *Justification is a work of God upon us, without us, concerning us, but not within us at all*, as if the operation of an Instrument might not be external. An other

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\* Respons. ad Art. 31.

† Disput. Priv. de Justificatione.

\* Of Fundamentals. Chap. 13.

† Pract. Catech. Book. 1. Sect. 1.



is this; because Justification is the accepting of our Persons, and pardoning of sins, but faith cannot do this; as if the Hand of Faith might not be made use of to receive this Pardon. And thence he infers that Faith is not Instrumental in our Justification. We see what mean and trifling Arguments, our most considerable Adversaries are fain to make use of, they being destitute of those that are Weighty and Solid. \* *What pretence can there be, saith an other, for thinking that Faith is the Instrument of Justification?* And this passeth with him for a good Reason why he rejects that Doctrin. And there are others who have as little to say, and yet are very averse to this Opinion.

I must do the present Dean of Canterbury right, and take notice that he of all our noted Divines that I have met with, owns Faith to be † *the Instrument of applying the Virtue of our Lord's Sacrifice to us.* The rest have different apprehensions; and I will add but one Writer more to those that I have named. *Faith can in no tolerable propriety of Language be said to be the Instrument of our Justification,* saith the late Metropolitan in \* one of his Sermons; and in an † other he plainly turns it into Ridicule. He owns that Natural and Artificial causes make use of Instruments, but saith he, \* *What Notion to have of a Moral Instrument, I confess I am at a loss.* And yet notwithstanding this Confession, he himself and other Divines of our Church, speak of *Instruments and Means of Religion*, as Prayer, Hearing God's Word, and the Sacraments: And what

\* Dr. Fowler's *Design of Christianity.* Chap. 19.

† Dr. Stanhope's *Comment on the Epistle for the 4th. Sunday in Lent.*

\* Vol. 12. Sermon. 8. p. 237.

† Vol. 12. Sermon. 9. p. 265.

\* Vol. 12. Sermon. 8.

Notion to have of these, but of *Moral* or *Evangelical Instruments*, I must confess too I am at a loss. Who sees not that they may very properly and significantly have this denomination, because they are instrumental and serviceable toward the conveying of Grace and Holiness, and because we are bid by God to make use of them for that end and purpose? And why then may we not have leave to call *Faith* an *Instrument*, since it is serviceable to that particular purpose before mention'd? The *Instrumental Cause* is that which is subservient to the *Principal Cause*, and on that account Faith may truly be said to be an *Instrumental Cause*. *Instruments* are Means subservient to the performing a Work, and Faith for that reason is an *Instrument*. There is some Power to work in an *Instrument*; but it can't produce the Effect, unless actuated and manag'd by the *Principal Cause*. So it is here, Faith hath all its Power to act from God, the *Efficient* and *Principal Cause*. Seeing then it evidently appears that Faith hath the nature of an *Instrument*, I hope we may be permitted to give it that Name, yea, even in tolerable propriety of *Language*; and to assert, that God hath constituted Faith as the Means or *Instrument* whereby we are justify'd. Many have attempted to disprove this as an Illogical and Absurd Notion; but (so far as I can see) they have only given Proof of their own absurd Conceits; for Faith is a proper *Moral Instrument*, as it is subservient in receiving Christ, and applying his Righteousness. In the true Philosophical and Logical Meaning of the Word, we may pronounce Faith to be an *Instrument*. For if *Aristotle* Emphatically calls the *Hand* the *Organ*, or *Instrument*, because of its Usefulness in taking and laying hold on things; then certainly, in a true and proper Meaning, Faith may have that Denomination, because by it we apprehend, receive and lay hold on Christ and his Righteousness. Thus we are said to

receive the gift of Righteousness, namely by Faith, Rom. 5. 17. And this is call'd receiving forgiveness of Sins, Act. 26. 18. for so it follows, by Faith. So 'tis said in Act. 10. 43. *Whosoever believeth in him, shall receive remission of Sins.* Which all demonstrates this great Truth, that Faith is an *Instrument*, and an Instrument in the Work of Justification, whatsoever some have been pleas'd to suggest to the contrary. And I must remind our foresaid Gentlemen, that the Church of *England* in \* one of her Homilies expressly owns it to be an *Instrument*, and gives it that very Denomination; which, one would think, should be of some Weight with her profess'd Sons.

But let us further consult the Holy Scriptures, and there we shall find this Doctrin fully Establish'd. It is not to be question'd that this was typify'd in the Law by the *Hysop*, which was appointed to be the *Instrument* wherewith the Blood of the Sacrifices was to be sprinkled, and to be applied to Things and Persons. But this was not only darkly and mystically represented, but it is clearly and plainly deliver'd in the Writings of the Inspir'd Pen-men of Holy Writ; for this is the undoubted meaning of what the Scripture so frequently and expressly asserts, that we are justify'd \* by Faith, which way of speaking manifestly denotes the *Instrumentality* of Faith; and so 'tis evident that our Justification is ascrib'd to Faith as an Instrument, Rom. 3. 25. *Christ is a Propitiation by Faith in his Blood*, that is, Christ justifies by Faith; for Propitiation and Reconciliation are put sometimes for Justification, Rom. 3. 28. *A Man is justify'd by Faith.* V. 30. *He justifieth the Circumcision by Faith, and the*

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\* *Second Homily of Christ's Passion.*

† Πίσει, διὰ πίσεως, ἐκ πίσεως.



*Uncircumcision thro' Faith.* Again, Rom. 5. 1. *Being justify'd by Faith.* So in the next Verse, *We have access by Faith into this Grace,* that is, we have admittance into this excellent state of Justification (which was mention'd in the immediately foregoing Verse) by Believing in Jesus, Gal. 2. 16. *A Man is justify'd by the Faith of Jesus Christ.* Chap. 3. V. 11. *The Just shall live by Faith,* that is, shall be justify'd by Faith, as appears from comparing this with the foregoing Clause, *That no Man is justify'd by the Law in the sight of God, it is evident;* and then it follows, *For the Just, &c.* In Chap. 5. V. 5. there is mention of *Righteousness by Faith,* that is, Justification by Faith. In Phil. 3. 9. the Apostle speaks of *the Righteousness which is thro' the Faith of Christ.* And in the next Clause 'tis call'd *the Righteousness which is of God by Faith.* And with this agrees Rom. 3. 22. *The Righteousness of God which is by Faith of Jesus Christ.* For 'tis worth the Reader's observing, and will help him to understand the meaning of some places, which are generally mistaken by Expositors, that *Righteousness* is put for *Justification* sometimes. Thus *the Ministration of Righteousness,* 2 Cor. 3. 9. is the *Ministration of Justification;* for in the same place it is oppos'd to *the Ministration of Condemnation.* So the Word is taken in Rom. 10. 4. *Christ is the end of the Law unto Righteousness,* that is, unto Justification. And in the following Verse, *The Righteousness which is of the Law,* is the way of Justification, which the Law discovers. These, and some other Texts speak of *Justification,* tho' they are not usually thought to do so; and you see 'tis evident from some of them, as well as from all those places before-mention'd, that Faith is represented to us as the *Instrument* of Justification. I will add to all that Text of the Evangelical Prophet, Isai 53. 11. *By his knowledge shall my righteous Servant justify many.* Where, without

doubt, *the righteous Servant* is Christ: The *Knowledge* here spoken of, is *Faith* (as I shew'd before) and therefore the meaning of this Passage is, that *Faith* is the Instrumental Cause of Justification; for here (as in all the forecited places) Justification is said to be *by Faith*, which (as I have said before) doth fitly express the *Instrumentality* of it.

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## C H A P. X.

**A**ND as we are justify'd *by Faith*, so *by Faith alone*: which is the next thing I am to speak of. And here, if the Holy Scriptures be a good Proof in this case, I will make it clear that there is nothing requir'd, on our part, to Justification, but Believing in Christ Jesus. God justifies us, as he decrees us, that is, without respect to any Works or Holiness. No other Graces concur with Faith in the work of Justification: No other Virtues or Acts of Holiness contribute towards it. Yet, that I may not be mistaken, I must add this, that all other Graces and Acts of Holiness accompany that Faith whereby we are justify'd. Faith separated from Love, and other Graces, cannot be the Instrument of Justification; but yet these do not act in conjunction with Faith in this Work. Ungodliness and Faith are inconsistent; and therefore when it is said by the Apostle, that *God justifieth the Ungodly*, Rom. 4. 5. the Meaning is, that he justifieth those who heretofore were really such, or those that in the rigour of the Law are such; for none are in the strict sense of the Law *Godly*. But

in a Gospel sense, those that are justify'd must be Godly and Holy, because they are *Regenerated* at the same time that they are *Justify'd*, tho' by their Godliness and Holiness they cannot be justify'd, but by Faith only.

And this is the thing I assert, and now will make evident from St. Paul's Epistles, where we find him excluding all Works and Performances, all Obedience to the Law, and all good Actions whatsoever from Justification; and ascribing this great Privilege (so far as we can do any thing towards it) to the single Grace and Endowment of Faith. The first place in his Epistles where he doth this, is Rom. 1. 17. *Therein* (that is, in the Gospel) *is the Righteousness of God reveal'd from Faith to Faith*, which I conceive ought to be thus interpreted; *The Righteousness of God is the way of Justification appointed by God under the Gospel; and this is reveal'd and discover'd to us to be from Faith to Faith*, that is, not partly by Faith, and partly by Works, but entirely by the former, *from, or out of Faith, to, or into Faith*, as 'tis in the *Greek*) and from, and to that alone. There is no interposing of Works between Faith and Faith. There is no room for them in Justification. Faith itself doth all, and influences perpetually on all. It is by the continu'd Exercise and Improvement of it, that Justification on our part is consummated. Thus the Righteousness of God is reveal'd *from Faith to Faith*, in the like sense that the Words of the Psalmist, *from Strength to Strength*, Ps. 84. 7. and of the same Apostle, *from Glory to Glory*, 2 Cor. 3. 18. are to be understood. There is a continual and uninterrupted proceeding from one act and degree of Faith to another, without any intermixture of Works, I mean as to Justification, not as to Salvation. Faith by itself, without any thing else, is the Instrument of the former of these. This seems to me to be the plain



Meaning, the natural and obvious Sense of the Apostle's Words; and I do not see that other Interpretations reach the intended Matter and Scope of the Apostle.

And now having in this first place asserted Justification by *Faith alone*, he afterwards enlarges on it, and proves it. Thus in *Chap. 3. V. 20.* he tells us, *That by the Deeds of the Law there shall no Flesh be justify'd in God's sight*: and then subjoyns, that there is a *Righteousness without the Law*, and this *Righteousness is by Faith of Jesus Christ*: by which Words he wholly shuts out the Law, and takes in Faith only; And then he further shews that this is the true way of Justification, because it leaves no place for boasting of our own Righteousness. *Where is boasting then? It is excluded. By what Law? Of Works? Nay, but by the Law of Faith*, that Gospel Law which constitutes Faith alone, without Works, to be the Instrument of Justification. Whereupon the Apostle proceeds to this peremptory Conclusion, *Therefore we conclude that a Man is justify'd by Faith without the Deeds of the Law*; he is justify'd before God by Believing in Christ, and not by any Obedience or Works of Righteousness.

In the next Chapter the Apostle prosecutes the same Doctrine, and appeals even to the *Old Testament* for the Truth of it. *If Abraham were justify'd by Works*, saith he, *he hath whereof to glory, but not before God, V. 2.* He may boast of what he hath done before Men, but he hath nothing to vaunt of in the sight of Him who sees the Imperfections of the best Works that any Men can do. Wherefore it was by Faith, and not by Works, that that Antient Patriarch was accounted Righteous before God: And this the Apostle demonstrates in the ensuing Verses, *For what saith the Scripture?—Abraham believed God, and it was counted to him for Righteousness, V. 3.* that is, for

for *Justification*, as I have shew'd before, that this is the usual Import of the word *Righteousness*. This is no new Doctrin, saith the Apostle, which I preach and write to you: Justification by Faith, and the imputing of that Faith for Righteousness, are as old as *Abraham*. Which he repeats in the 5th. Verse, *To him that worketh not, but believeth on him that justifieth the Ungodly, his Faith is counted for Righteousness*. And in the next Verses he acquaints us, that it was thus in *David's* time. Imputation of Faith for Justification was taught by that Holy Man in *Pf. 32. 1, 2.* whence *St. Paul* took this which he heré cites. And \* *Luther* avers that the same Doctrin is deliver'd in the 51st. 130th. and 143d. *Psalms*, which therefore he calls *Paulish Psalms*. The Apostle goes on, and in the 11th. and 13th. Verses inculcates the *Righteousness of Faith*, that is Justification by Faith; and instances again in *Abraham's* Faith, and tells us, That it was imputed unto him for Righteousness, V. 22. And then adds, That it was not written for his sake alone, that it was imputed to him, but for us also, to whom it shall be imputed, if we believe, V. 23, 24. Where he lets us know that this is an Universal Doctrin; that it prevail'd not only in *Abraham's* time, but that it must take place in all Ages, and among all Believers, *Gentiles* as well as *Jews*. Faith is imputed to them also for Justification, which is another mortifying Stroke to those who deride all *Imputations*. Now they must needs be overwhelm'd, when they are told that there is a four-fold Imputation, namely, 1. *Adam's* Transgression imputed to us. 2. Our Sins imputed to *Christ*. 3. *Christ's* Righteousness imputed to us. 4. Faith imputed also to us for Righteousness. And this last is as expressly set down as any of the

rest. Some mean it of the Righteousness of Christ, and toll us that the Act is put for the Object. Not only some *Antinomians*, but the *Assembly of Divines*, interpret it thus; \* *Not as if the Grace of Faith, or any Act thereof, was imputed to us for Justification.* But certainly if it were a Metonymical and Improper way of speaking, it is strange that it should be so often repeated. We read in all these following places, that *Faith, or Believing, is imputed, reckon'd, accounted for Righteousness*, Rom. 4. 3, 4, 5, 9, 10, 11, 22, 23, 24. This frequent and unalterable expressing it in the same Words; shews that *Faith itself* is here meant; and by the *imputing* of Faith to us, we are to understand God's Gracious Acceptance of our Faith in the Work of Justification. This whole Fourth Chapter to the *Romans*, (which designedly treats of *Justification*) proves this to the full, and settles us in this Persuasion, that Faith is the only thing that is look'd upon and consider'd by God, on our part, when he justifies us.

And this is the Scope of the Epistle to the *Galatians*, wherein the Apostle sharply inveighs against those false Teachers, who made a Mixture of Faith and Works in Justification; and thence he takes occasion to assert and prove the Doctrine of Justification by Faith alone. *Knowing, saith he, that a Man is not justify'd by the Works of the Law, but by the Faith of Jesus Christ, even we have believed in Jesus Christ (we Jews, much more than those that are Gentiles, ought to betake themselves to this only way of being justify'd, as it follows) that we might be justify'd by the Faith of Christ, and not by the Works of the Law; for by the Works of the Law shall no Flesh be justify'd*, Chap. 2. V. 16. And this he makes good by several Argu-

\* *Confession of Faith. Chap. 11.*



ments in the next Chapter, which are very solid and convincing, and omits not to mention *Abraham* again, as a Pattern in this kind. *Even as Abraham believed God, and it was accounted to him for Righteousness, V. 6.* and thence he infers that we are to be justify'd in the same manner. I might produce other Passages in *St. Paul's* Epistles to confirm this, as *Eph. 2. 8, 9. Ye are saved thro' Faith:—not of Works, lest any Man should boast;* and all those Texts where *Actual Obedience* and *Good Works* are contra-distinguish'd from, and sometimes oppos'd to *Faith*. But I conceive I have said enough to persuade any unprejudic'd Person to the Belief of what I propounded, namely, that *Faith* is all that is requir'd of us in order to *Justification*; or, which is the same, that we are justify'd by *Faith* alone.

I know not that there is any Doctrin of *Christianity*, next to our *Redemption*, that is built upon plain-er Texts, which cannot be interpreted in any other Meaning, without a palpable distorting of the Words. *St. Paul* especially gives us the clearest Discovery and Proof of this Divine Doctrin, it being fit and proper that *He* should be chosen by the Holy Ghost to be the Person to do this, who was brought over to the *Christian Faith* in a peculiar and extraordinary way, and was eminently Honour'd with Revelations, and was even wrapt up into the *Third Heaven*. And therefore we may gather thence, that he had a greater Insight into the Mysteries of Religion than the rest of the Apostles: and consequently we may justly expect more from his Writings than from any others. Accordingly he hath given us a fuller Discovery of this Grand Point of *Justification by Faith alone*, than any other Inspir'd Pen-men. He hath abundantly prov'd that the Works of the Law, that is, the Duties and Performances prescrib'd by it, are not requisite to *Justification*. In short, we must expunge

expunge St. Paul's Epistles out of the Canon of the Bible, if we refuse to receive this Doctrin.

But our Modern Theologists think they are able to baffle all that I have said, and all that hath been alledg'd by the Great Apostle, by this one Evasion, That by the *Law*, and *the Works of the Law*, in all those fore-nam'd places, and in others which we meet with in that Inspir'd Writer, are meant either the *Mosaic Law*, and the Ritual Works belonging to it, or else Works done by *Heathens*, and such as are in the state of Nature. It is true, say they, Faith is oppos'd in the Apostle's Writings to *these Works*, and we grant that no Man can be justify'd by *this sort of Works*: but it doth not follow thence, but that we may be justify'd by other Works, that is, Moral Works, and Evangelical Works; for the Apostle doth not speak of these, when he so often asserts that *we are justify'd by Faith, and not by Works*. He excludes from Justification those Actions only that are *Jewish* and Ceremonial, or such as are done without the Grace and Assistance of God's Spirit. This is the receiv'd Interpretation of those places in St. Paul's Epistles, where the Doctrin of *Justification without Works* is expressly deliver'd.

But I will undertake to evince the Groundlesness and Invalidity of this Interpretation, which our late Writings and Sermons so ring with, by shewing particularly and distinctly *what Works* are meant in those foregoing places. And from this undertaking it will appear, that *Faith* is set up by the Apostle in opposition to *all Works* whatsoever; and that it was his Design to assert an absolute Exclusion of Works of *all Kinds*, in the matter of Justification.

First then, the *Works* which St. Paul makes mention of in some of the forecited Texts, are such *Compleat* and *Perfect Actions*, as the Covenant of Works, which God made, with Man at first, requires of him.

him. For tho' this Law or Covenant is long since null'd and ceas'd, and hath given way to the Covenant of Grace, yet so it was that the *Jews* dreamt they were still under that former Compact. An imaginary Covenant of Works was fancy'd by them, as any Man, who deliberately peruses some Passages in the 2d. and 3d. Chapters of the Epistle to the *Romans*, and the Apostle's Arguments against the *Jewish* Perfectionists, will easily perceive. There he proves, that if they hop'd for Justification on such strict Terms, they would deceive themselves, and fall short of being justify'd; for such a state of Perfection is impossible to Human Nature, and therefore they must be justify'd by the Grace and Favour of God reveal'd in the Gospel thro' Jesus Christ. It is very evident, that the Apostle speaks in those Chapters against those Persons who thought to be justify'd by their own Innocence, without the assistance of the Divine Grace, and the Indulgence of the Gospel. Thus we find here, and in other places, that the *Law* and *Works* are oppos'd to *Grace*; for the *Law* implies as much as perfect Works: this being the Language of the Law, *Do this, and live*; that is, do it compleatly and perfectly, or else there is no Life and Happiness to be look'd for, for *Cursed is every one that continueth not in all things which are written in the Book of the Law, to do them*. The Law pronounces none Just and Righteous without perfect and universal Obedience; for the Justification attainable by legal Obedience, answers exactly to the Covenant of Works. We may guess then what St. Paul in some places means by being *justify'd by the Law*, namely, by all that the Law commands. And when he speaks of being *justify'd by Works*, he frequently understands such Works as the Old Covenant exacts of us. But he lets us know that the Law given to *Adam*, and all Mankind at first, is null and void,



and Justification by Works is taken off, and another Justification takes place, namely, that which is by True and Sincere Faith. We are not absolv'd from our Sins, and counted Righteous by God, by performing the Old Covenant of Works, which we are never able to fulfil: but we are to depend upon Grace and Pardon thro' Christ, and that Pardon is accepted and entertain'd by Faith in his Name: And this Faith is the only thing requir'd of us by the New Covenant in order to Justification.

Secondly, As by the *Law* and *Works* are meant the Covenant of Works, and the compleat Observance of it, in some Passages of *St. Paul's* Epistles, so it is not to be deny'd, that in other places are meant the *Ceremonial Law*, and *Ritual Works*, whether in use among the Old *Patriarchs*, or properly belonging to the Oeconomy of the *Jews*. No Man ever was justify'd by Works of this Nature, either before or under the *Mosaic Law*. That Rites and Ceremonies could not avail to Justification before the *Jewish Dispensation* took place, is prov'd by the Apostle in *Rom. 4. 10, 11, 12.* *How was it then reckon'd?* saith the Apostle, that is, how was Faith reckon'd to *Abraham* for Righteousness? *When he was in Circumcision, or in Uncircumcision? Not in Circumcision, but in Uncircumcision.* And he receiv'd the sign of Circumcision, that he might be the Father of all them that believe, tho' they be not Circumcised, that Righteousness might be imputed to them also: and the Father of Circumcision, to them that are not of the Circumcision only, but also walk in the Steps of that Faith of our Father *Abraham*, which he had yet being Uncircumcised. The Sum of what he here saith, is this, *Abraham* found Favour with God, and was reputed Righteous, even before he was Circumcised; therefore his Circumcision availed nothing to his Justification, nor do any such like

like Rites and Observances at any time prove beneficial to that end.

Again, That none were ever justify'd by the *Mosaic Ceremonies*, and the strict Observance of the *Jewish Law*, is one of the chief things which the Apostle undertakes to prove in several of his Epistles: for the Occasion of writing them was this: The Christians who had lately been converted from *Judaism*, were possess'd with this Persuasion, that it was their Duty not only to believe and profess the Christian Religion, but also to keep the Law of *Moses*, and more especially the Precept concerning *Circumcision*. And this false Notion so prevail'd, that a Synod of the Apostles was conven'd to consider and determine about it; at which time it was concluded to be no less than a *subverting of their Souls*, to say that they must be *Circumcised and keep the Law*, Act. 15. 24. Therefore the Apostle is continually beating down the *Jewish* and Ritual Performances, as unserviceable to so great an End and Design as Justification; and when he avers that we are *justify'd by Faith*, and *not by the Works of the Law*, he frequently understands by these latter, the Ceremonial and *Judaical* Observances. He often reminds those he writes to, that they ought not to rely on these; he inculcates this with great Earnestness, that these Rites and Ceremonies are not able to take away Sin, and that they have nothing at all to do in Justification. The Substance of the whole we meet with in Gal. 5. 2. &c. *I Paul say unto you, that if ye be Circumcised, Christ shall profit you nothing; for he that is Circumcised is a Debtor to the whole Law. Christ is become of no effect to you, whosoever of you are justify'd by the Law: ye are fallen from Grace. For we thro' the Spirit wait for the hope of Righteousness by Faith; for in Jesus Christ neither Circumcision availeth any thing, nor Uncircumcision, but Faith which worketh by Love.* As if the Apostle had

had said, If you depend upon Circumcision, and other Legal Rites for Justification, Christ will stand you in no stead at all; for by your being Circumcised, and expecting to be justify'd by that, you do thereby oblige your selves to perfect and absolute Obedience; without which the Law cannot justify any, as I told you before (*Chap. 3. V. 10.*) We, under the Gospel, are to be justify'd by Faith, and not by Ceremonial Observances, which were Temporary, and fitted only for the *Jewish Nation*. Now under the Evangelical Dispensation there is no regard to be had to these mean things. All that is requir'd on our part for Justification, is a lively Faith, but that Faith must be fruitful and operative; it must *work by Love*, or (as the *Greek* will bear it) it must be *Perfected* and *Consummated* by Love, and by all those Duties which we owe to God and our Brethren. We Christians look for Justification, not by observing the outward Carnal Ceremonial Law of *Moses*, but thro' the Righteousness of Faith. This is the Sense of the Apostle in this place. And truly we shall find that sundry other Passages in his Epistles concerning Justification refer to the Controversy which was then on foot between the *Judaizing* and Orthodox Christians, to wit, whether they were to observe the *Jewish* Rites and Ceremonies, and whether this was a part of Righteousness that would justify them. *St. Paul* flatly denies it.

*Thirdly*, The Apostle means by the *Law*, and the *Works of the Law*, not only the *Ceremonial*, but the *Moral Law*, and all the Works and Duties appertaining to it; and he asserts the Insufficiency of these as to Justification. Here some think fit to leave us, or rather to leave the Apostle, and preach up Justification by Moral Works: for say they, when the Apostle inveighs against Justification by *Works*, and by the *Law*, and opposes Faith to them, he doth not  
mean



mean the Moral Law, or the Works that are enjoyn'd by it, and consequently there is nothing in his Writings against our being justify'd by our Moral Deeds and Performances. But I shall endeavour the Confutation of this, by making this my Assertion clear and manifest, that by the *Law*, and *Works of the Law*, are to be understood the Moral, as well as Ceremonial Law and Works. This appears from those Words of St. Paul in his Sermon at *Antioch*, Act. 13. 39. *By him* (that is, Christ) *all that believe are justified from all things, from which ye could not be justified by the Law of Moses*; that is, by your strictest Observance of all the Duties that are contain'd in that Law: for *Moses's Law* comprehends in it not only Ceremonial and Judicial, but Moral Precepts; yea, these latter are more particularly and peculiarly meant by *Moses*, and *Moses's Law*, Luk. 16. 29, 31. Joh. 1. 17. 7. 19.

The *Law* signifies the *Moral Law* in several Verses together, in the 2d. Chapter of the *Epistle to the Romans*, where the Apostle positively declares, that those that commit Sin, and thereby transgress the Law, whether they be *Jews* or *Gentiles*, are liable to severe Punishment; *For as many as have sinned without Law*, that is, without the Law solemnly promulg'd and written on Tables of Stone, as among the *Jews*) *shall also perish without Law*, V. 12. shall not be condemn'd by that Law written on Stone, but that which is written in their own Hearts and Consciences. And in the same Verse, *as many as have sinned in the Law*, that is, *Jews*, among whom the Law was so solemnly publish'd, *shall be judged by the Law*; that is, according to their Performances of that written Law. And, by the way, it is certain that the Law which the *Gentiles* shall be judg'd by, can be no other than the *Moral Law*. *For when the Gentiles, who have not the Law, the written Law, as the Jews have, do by*  
*Nature*

*Nature the things contain'd in the Law, even the Moral Law written on Stone; These having not the Law, are a Law unto themselves, V. 14. their Natural Consciences dictate to them the same Duties in substance, which the written Law commands. Therefore 'tis added, that they shew the Work of the Law written in their Hearts, V. 15. Here we cannot but acknowledge that the Moral Law is meant; and so it is in the 17th Verse, Thou art call'd a Jew, and retest in the Law; that is, thou relyest on thy good Deeds, which are according to the Rules and Directions of the Moral Law, and thinkest to be justify'd by them. Or, if any one doubts whether the Moral Law be here meant, he may fully satisfy himself from the following Verses, wherein the particuiar Commandments against Stealing, and Committing Adultery are mention'd. Again, in V. 23, Thou that makest thy boast of that Law, thro' breaking the Law dishonourest thou God? None can question whether the Moral Law be here understood. As also in V. 25. Circumcision verily profiteth, if thou keep the Law: but if thou be a Breaker of the Law, thy Circumcision is made Uncircumcision; where we can't but observe that the keeping of the Decalogue is oppos'd to the Ceremonious Rites; and the Apostle roundly tells the Jews, that these latter will be of no use and advantage to them, if they neglect the former. And in the 26th. and 27th Verses, the Righteousness of the Law, and fulfilling the Law, and transgressing the Law, are to be interpreted in the same way, and cannot indeed be otherwise.*

So in the 3d. Chapter of this Epistle, which treats designedly of Justification, the *Law* denotes the Moral Injunctions and Precepts. Accordingly after the Apostle had prov'd that the Jews were Unrighteous before God, by Citations out of their own Prophets, concerning their Universal Depravation, he thus concludes, *Therefore by the Deeds of the Law there shall*

shall no flesh be justifi'd in his sight, v. 20. Which is as much as if he had said, the *Jews* could not keep the Moral Law, therefore it was impossible they should be justifi'd by it, and for the same reason it is impossible that any others should. And then we may take notice of the next Clause, *For by the Law is the knowledge of sin*: which further proves that the Moral Law is intended, because it is this that shews us our Faults and Miscarriages, as the Apostle speaks in an other place, *I had not known sin, but by the Law, for I had not known lust, except the Law had said, Thou shalt not covet, Rom. 7. 7.* He means therefore the Moral Law, part of which is that last Commandment, *Thou shalt not lust or covet, Ex. 20 17.* Of this Law the Apostle still speaks when he concludes that a Man is justifi'd by faith without the deeds of the Law, v. 28. For any eye may discern the Law is taken in the same sense, here that it is in the foregoing part of the Chapter, and in the Close of it, where there are these words, *Do we then make void the law by Faith? v. 31.* do we destroy the obligation of the Moral Law by the Doctrin of Justification by Faith? *God forbid: yea, we establish the Law,* we maintain and vindicate the great end of the Moral Law, which is to advance Piety and Holiness. There is no Man in his right senses can so much as dream that the Law which is *not made void,* but *establish'd,* is any other than the Law of Nature and Moral Precepts.

And this is the acception of the word throughout the whole Seventh Chapter of this Epistle. So when the Apostle tells us that *Christ* did for us that *which the Law could not do, Rom. 8. 3.* it is plain that here is more meant than the *Jewish* Law. Again, who can imagine that he speaks not of the Moral Law in *Gal. 3. 10, 11.* *As many as are of the works of the Law are under the curse; for it is written, Cursed is every one that continues not in all things (Moral as well as Ceremonial) which are written in the book of the Law, to do them.* And then it immedi-



ately follows, *That no Man is justifi'd by the Law in the sight of God, it is evident.* Thus we see that both in the Epistles to the *Romans* and to the *Galatians* the law and the works of the law, are not appropriated to the Jewish Law, but include the Moral one, as well as the Ceremonial and Ritual. I will add but one place more, and that is in *Phil. 3. 8, 9.* *That I may win Christ, and be found in him, not having my own righteousness, which is of the Law, but that which is thro' the Faith of Christ, the Righteousness which is of God by faith.* Here without doubt his own Righteousness which is of the Law is the same with what he in other places calls the works of the Law, for we see they are oppos'd to that righteousness which is thro' faith, that is, his being esteem'd righteous thro' the Righteousness of Christ applied by Faith. And now, what is more evident than, that those works of righteousness which are of the Law, are to be understood concerning the works of the Moral Law? for 'tis plain that they refer to what the Apostle had said in the preceding Verses, *that as touching the law, he was a Pharisee,* that is, he was of that strict Sect among the Jews that observed the outward performances of the two Tables of the Law with much severity. Concerning zeal, he persecuted the Church, he shew'd his inward Zeal and concern for the whole Jewish Religion by outward acts of opposing those that did not conform themselves to it. Touching the righteousness which is in the Law, he was blameless, which is the same with what he saith in *Acts 23. 1.* *I have lived in all good conscience before God, until this day.* He was a good Moral Man, we see: he not only observ'd the Rites and Ceremonies of the Jewish Law, but he was punctual in the Rules of Morality. Yet, he renounces all these to matter of Justification, as we read immediately after, he counts them but loss and dung, that is, comparatively, with respect to the Righteousness of Christ.

Thus

Thus I think, I have sufficiently proved that *Moral Works*, as well as *Ceremonial*, are meant by *St. Paul*, when he excludes *Works* from Justification; which is a Doctrine that doth not find acceptance of late. But I know there are some that give it a Qualification, and then admit of it: They tell us that if the Apostle in any place means the Works of the Moral Law, where he treats of Justification, he intends such only as proceed merely from the knowlede which is implanted in Mens Minds by nature; and from that Natural Strength and Power, which they are endued with. Some are not backward to grant that such Works as were done before Conversion, in *Judaism* or *Paganism*, without Christ and his Grace assisting, such as are the mere product of the Law of Nature, and are devoid of Faith, are debarr'd by the Apostle from justifying: But concerning the works of *Christians*, and such as flow from a Principle of Faith, they have a better opinion, and are very resolute in asserting that by these we are justifi'd, as well as by Faith. This is the very same thing which the generality of the *Roman* Doctors hold: By *Works* excluded from Justification they understand not the mere works of the Law, but all works that precede Faith, and are done by the sole strength of Free Will, without the assistance of the Spirit: But we are justifi'd say they, by such works as are the fruit of the Spirit, and are done after Regeneration. Wherefore

*Fourthly*, I will proceed to shew that even *These Works* are excluded by the Apostle from having any such virtue, and that these particularly are excepted by him in his writings. It is observ'd by him from *Gen. 15. 6.* That *Abraham* was justifi'd by Faith, and not by Works, after he was called and converted to the Faith, and was a Friend of God and in the state of grace, *Rom. 4. 3, 4 &c.* for, as *St Chrysoston* observes, this was about ten years after his Conversion. The Apostle tells his *Ephésian Converts*, that by grace they are saved through faith; and that not of

themselves : 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 ordain'd that we should walk in them; Eph. 2. 8, 9, 10. Observe what works the Apostle speaks of here, even those good works which they were created to in Christ Jesus, which by their new Creation or Second Birth, and by their being in Christ Jesus they were enabled to perform, even these works (from whence they are call'd Gods Workmanship) are no ways instrumental in justifying them. This one place unanswerably proves that when the Apostle beats down Justification by works, he means, among the rest, such works as are the product of true Faith, and are done by the help of the Spirit. The same inspir'd Writer owns in behalf of himself and others, Tit. 3. 4. 5. That the kindness and Philanthropy of God their Saviour appearing to them, wrought a blessed change in their hearts and lives, and saved and deliver'd them from their sinful state, not by works of Righteousness which they had done, since their Conversion and Change, not by good works of Christianity (mention'd v. 8) but according to his mercy : and therefore in 7th v. they are said to be justifi'd by his grace. This proves that not only such Works as are done by the common assistance of Reason and the strength of Nature, but even such as may truly be call'd Christian Works, and are the fruit of true Faith, are shut out from Justification. So in Phil. 3. 9. the Apostle's own righteousness, even after he was Regenerate, was laid aside by him.

I might here produce those words of the Apostle which I had occasion to cite before, *I know nothing by my self, yet am I not hereby justifi'd,* 1 Cor. 4. 4. He speaks this of himself now Regenerate, and therefore the works of the Regenerate do not justify. Though he speaks of his faithful and sincere discharg of his duty according to the prescriptions of the Gospel, yet he declares that these cannot denominate a Man *Just* before God.



God. And this further appears from that distinction which we find made in the Holy Writings between *Faith* and *Evangelical Works*, or *Obediance*, *Rom.* 16. 26. *Gal.* 5. 6. *1. Thes.* 1. 3. *James* 2. 18. *2 Pet.* 1. 5, 6. If Faith be really distinguish'd from Evangelical works, and we are said to be justified by Faith alone, we can't likewise be justified by Evangelical works. And if we can't be justifi'd by these, it is certain we can't be justifi'd by any other, nor by those that the Covenant of works calls for, nor those that are *Jewish* and Ceremonial, nor those that are barely Moral, or done without the ayd of the Holy Spirit. Nay, from what hath been alleg'd and said out of the Apostle's Writings, it appears, that not only all outward Operations and Exertments, but all Inward Infus'd Habits and Acts, except Faith, are incapable of being the Instruments of Justification. This I take to be a full Proof from the Sacred Scriptures, and more especially from *St. Paul's* Epistles, of what I undertook to make good, namely, that when this Apostle so often asserts that *we are not justifi'd by works*, he includes all those works that I have mention'd.

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## C H A P. II.

**H**AVING clear'd this matter very amply, and shew'd what is the true acception of the *works of the law* in *St. Paul's* Epistles (which was absolutely requisite to the right understanding these Sacred Writings) I come now to assign the *Reasons* why all Works are excluded from Justification, and why Faith alone hath the honour to be concern'd in that business. This must needs be, because first, no Man is strictly righteous. Our best works are imperfect, and have an allay of sin;

whereas, if they were complete and perfect, and such as the Law requires, they would not fail of justifying us. Even our Evangelical works, or works of Grace, tho' they are done by the Spirit's special concurrence, yet as they come from us, they are tingured with some stain, some defect or other; and for that reason we can't be reputed righteous in God's sight on the account of any of our actions. But of this I have spoken before, when I shew'd the Reasonableness of *Imputative Righteousness*.

*Secondly*, No man can be justified on the account of his works, and his Religious life and behaviour, because this would yield matter of Boasting. This is a Reason that is given by the Apostle, and therefore it is unexceptionable. *If Abraham* (saith he) *were justifi'd by works, he had whereof to glory, Rom. 4. 2.* And the reason of this is assign'd v. 4. *To him that worketh is the reward not counted of grace, but of debt.* If God justifies him for his works, he is indebted, he is obliged to the person to justify him; for the Man may challenge it for his deserts. This is the Apostle's arguing, and who can withstand it? And the same may be pronounced concerning any other Person as well as *Abraham*, if we admit of his being justified in that manner. In another place 'tis said that *Justification is not by works, lest any Man should boast, Eph. 2. 9.* If we were justifi'd by perfect Obedience, such as the old Covenant requir'd, or by mere Moral performances, such as we are able to do by the strength of Nature, there would be ground for some Proud Reflections on our selves. It is a high Rant of *Tulley*, and speaks the sense of all the Moralists among the *Stoics*, \* *Every Man of himself* (saith he) *getteth vertue to himself, therefore none of the wise Men did ever thank God for it. For it is for our Vertue that we are prais'd,*

\* De nat. Deor. lib. 3.

and in this we glory; which we could not do, if it were the Gift of God, and not of our selves.

But then, what is to be said concerning Evangelical works, such as flow from Faith and the divine Grace? Surely there can be no bragging, no boasting of these, because they are not our own, that is, they proceed not from our own natural power and ability; as the Apostle saith in the like case, *Who maketh thee to differ from an other? And what hast thou that thou didst not receive?* Now, if thou didst receive it, why dost thou glory, as if thou hadst not receiv'd it? 1 Cor. 4. 7. Accordingly the Apostle disclaims all Glorifying of this sort, Gal. 4. 14. *God forbid that I should glory, save in the cross of our Lord Jesus Christ,* by Faith in whom, not by my works, I come to have a share in his Righteousness. How then are we to understand and apply the Apostle's reasoning here? How are the works of the Gospel to be excluded from justifying, lest any Man should boast, when as this kind of works affords no matter of boasting? The fore-mention'd words in Rom. 4. 2. with the Addition to them that is there in the Text, will resolve the Difficulty, *If Abraham were justified by works, he had where-of to glory, but not before God.* That is, the best works of the faithful, such as are the effect of a Supernatural Principle, administer ground of Boasting before Men, tho' not before God: and for that reason (among others) it is appointed by God, that no Man shall be accounted Righteous for them, or by them: tho' Evangelical works proceed from the Holy Spirit, and so there is no real matter of boasting of them, as if they came from us; yet even good Men might sometimes be tempted to think too well of themselves, when these Performances are magnifi'd and applauded by others, who take notice of them. To give check to this Self-conceit, and if it be possible, to prevent it, the Holy Scripture declares that no Man can be justifi'd by these his works. No Man shall have occasion to vaunt of any of his actions



no not in the sight of Men; he can't brag that he is justifi'd by them. We see then that the Apostle's Argument holds against Works in general, not only those before, but after Regeneration; not only perfect, but imperfect works; not only mere Moral ones, but such as are properly works of the Gospel. We cannot pretend to Justification on the account of any of these. Thus that of the Apostle is verifi'd, *Boasting is excluded by the law of Faith, Rom. 3. 27.* that is, by the Evangelical way, of being justified by Faith. The design of Heaven in this was that all Humane Ostentation and Glorifying, whether in the sight of God, or of Men, should be utterly suppressed. This way of Justification cuts off all occasion of Boasting: For to be justified by Faith is, for a Person who is destitute of Righteousness of his own, to accept of another's Righteousness freely offer'd and given to him.

Thirdly, This Method of being Justified by Faith, and not by Works of any kind whatsoever, is very rational and accountable, because it is exactly adjusted to the Doctrin of Grace and the Merits of Christ delivered in the Gospel. To him that *worketh* (that is, to him that doth any good Acts) *is the Reward not reckoned of Grace, but of Debt, Rom. 4. 4.* As much as to say, it is from God's mere Favour and Good Will that Faith is accounted for Righteousness; but if we could perfectly obey the Law, or perform any Works that are Sinless, we might Challenge Justification as our due. Therefore saith the same Apostle, *It is of Faith, that it may be by Grace, Rom. 4. 16.* We are justified in this way of Believing, that we may be beholding to the Mercy, and Bounty of God. Accordingly he declares in another place that Works, in this Business of Justification, are inconsistent with Grace, *Rom. 11. 6. If by Grace, then it is no more Works, otherwise Grace is no more Grace: but if it be of Works, then it is no more Grace.* And so likewise Works,

Works, considered as Ingredients in Justification, are inconsistent with the Merits of Christ, for he Merited for us, because we cannot, because all we do is deficient and defiled. So that the Meritorious Righteousness, Sufferings and Death of Christ were to no purpose, if we can be esteemed Righteous in God's sight, that is, be justified by our own Personal Performances. Which is thus expressed by our Apostle, *If Righteousness come by the Law, then Christ is Dead in vain*, Gal. 2. 21. If any Obedience to the Law of God can constitute us Righteous, then there was no need of Christ's Dying to purchase the Favour of God: For if we can be Justified and accepted for what we do ourselves, there was no occasion for another to undertake for us, to do or suffer for us. To say that we are justified by Works, is a detracting from the Satisfaction of Christ, yea, it is a down-right denying of it: For it was to no purpose to satisfy for us, if your own Works could make us acceptable to God. So that from what hath been thus briefly said under this Head, we may gather that Justification by Works is a groundless Invention.

Fourthly, The Reasonableness of this Method of Justification by Faith, without Works, may be evidenced from this, that this and no other is suitable to the Dispensation we are under, that is, the New Covenant. We are to know then that Mankind hath been treated by God in the way of a double Covenant, to wit, that of Works, and that of Grace. The first was the Covenant or Agreement with our First Parents, and it was no other than a Promise of Life and Happiness for the sake of their Obedience. They might be said to Merit Heaven, because their Obedience was supposed to be Perfect. But this Covenant was soon violated on their part, and in stead of deserving Heaven, they by their voluntary Disobedience plung'd not only themselves but all their Posterity

ty into a state of Misery. Whereupon the Merciful and Indulgent Father of Mankind entred into a Second Covenant with them, a New and Better Covenant, the Tenour of which is that Men shall be recovered, and restored to the Favour of God by vertue of another's Righteousness, not his own. It is now agreed and determin'd, upon the terms of this Covenant, that Heaven and Happiness shall be purchased for the Elect by Christ's Meritorious Undertakings, by his perfect Obedience and Sufferings. This is the Covenant of Grace, and we see plainly that the Case is mightily alter'd with us; and here is a new way of Life and Blessedness set on Foot. *Adam* and his Race might have pleaded their own Righteousness, if they had stood, but we can't do this now because we are in a depraved State, and we have no Works of Righteousness. But Christ is our Surety and stands in our stead, and sustains our Persons; he performs that Exact and Sinless Obedience which was due from us by vertue of the First Covenant, and this is accepted in the place of our Obedience. Our Salvation is now wrought by another, who was sent on purpose to accomplish it by his Holy Life and Death.

Thus seeing we are quite upon another bottom than we were before, seeing Christ hath assumed our Nature, and hath done and suffered such things for us, how incongruous would it be to make mention of what we have done or suffered? The Glory of the Great Work of our Redemption is wholly to be ascribed to Jesus, and we have no share in it; and therefore we must not presume so much as to think of our Works, I mean as they are Ingredients of *Justification*, tho' we must take care to do them as they are Requisites to Eternal *Happiness*. But our great and only Work, with respect to the former, is to believe in Christ Crucified, and 'tis this Faith alone which on our part is the Means of *Justification*, because



because (as I have shewed) our Works are not capable of this, nor indeed can be, according to the Tenour of the New Covenant. If this were duly considered, Persons would be soon reconcil'd to this Notion of Justification: They would not wonder that the All-Wise Being hath been pleas'd to make choice of *Faith* as the only Instrument of the Work. And truly, one great Reason why this Doctrin is disgust'd, is because the true Notion of the *Covenant of Grace* (which is the ground-Work of all Christianity) is generally misapprehended. But if we have right Conceptions concerning this, we shall easily digest the other, and we shall judge it to be very rational. Let us not therefore be ruled by vain Imagination, but be guided by Divine Wisdom, and submit to the Conduct of God's Word; and then we shall find that the Use and Office of Faith in Justification are the great Institution of the Gospel.

*Fifthly*, Faith is fitted in itself and in its own Nature for this very purpose: And no other Grace besides it hath this Fitness. This I will make good on several accounts; and first from the consideration of those particular Acts of Faith, which I so largely discours'd of, Namely; *Approbation* and *Reliance*. For as to *Assent* though it be the first act of Faith, and is the Foundation of the rest, yet it is not immediately concerned in Justification. For I take this to be the truth of the matter (tho' Writers are silent about it, and seem to take notice of it) that there are but two parts of Saving Faith that are *Justifying*, Namely, the approving or receiving of Christ, and that Reliance on him which is accompanied with a particular Application of his Merits. I grant that these Acts of Faith suppose and necessarily imply an *Assent* to Divine Truths and are never without it, but the proper and peculiar exertments of *Justifying* Faith, are accepting and relying on Christ. So that

we see there is a difference between *Saving* and *Justifying* Faith, for all *Saving* Faith is not *Justifying*, tho' 'tis true on the other side, that all *Justifying* Faith is *Saving*. This is no common Assertion, for I do not find that those who treat on this Subject, make use of this distinction, but they rather hold the contrary, and take Faith in the gross, and consider it in the whole, and then tell us that we are justified by it; whereas (so far as I apprehend) one of the Acts of *Saving* Faith is not made use of in *Justification*, for by it we neither apprehend Christ, nor apply him. But these other two have these distinct Virtues and Offices, which I will now briefly shew.

By the former of them we voluntarily chuse Christ and his Laws, and approve of and submit to them: By this we apprehend and receive Christ and his promises, and embrace the terms of the Gospel. Let me represent it thus: Christ Jesus the Lord of Life and Glory, came down from Heaven to shew kindness to lost Man; he came to help us in our miserable state, to relieve our Wants and Necessities, and to bestow that upon us which would certainly restore us to our pristine Happiness. But how must we partake of this Kindness which is freely offer'd to us? How must his Charity be convey'd to us? There is no other way on our parts but this, to put out our Hands thereby to take this Alms, to receive this Bounty. Which in plainer terms is to receive Christ, by this particular exertment of Faith which I am speaking of: For this is the Hand whereby we lay hold upon him, and take him for ours. If it be ask'd why will no other Grace serve for this purpose but Faith, The Answer is, we may as well ask why no other Organ, no other part of the Body but the Hand is made use of to take, receive and hold things? It is the peculiar use and property of this Member to do this. Thus *Faith*, and Faith only as consider'd in its second act,

act, freely and voluntarily accepts of Christ and his benefits, and lays hold on them as they are tender'd in the Gospel!

There is an other particular act and office of Faith which respects Justification, and that is *Resting* and *Relying* on Christ, and applying his Righteousness to ourselves. Now, this by its peculiar constitution, is fit to be made use of as an Instrument of Justification. We are to lay hold on the Promises of Pardon and Forgiveness, of Life and Salvation; but this cannot be done by Repentance or Love, or any other Religious act; which shews that it is the peculiar Office of Faith, to be subservient to Justification. It is Faith alone that carries us to Jesus, that we may have an Interest in his Glorious undertakings for us. Again, the imputed Righteousness of Christ, (as hath been before prov'd) is that which makes a Man accepted of God, and that we may have an Interest in it, it is requisite that it be *applied* and *appropriated* to us; which is to be done in the exercise of this Grace, as I am now considering it, and of it alone: Yea, there is no other Act of Faith besides this, which hath this singular Virtue and operation. This is very clear according to strict Sense and Reason, as well as the reveal'd Word of God. Let this be well weigh'd and consider'd, and then what hath been suggested will not seem strange: For we shall be convinc'd from the peculiar make of Faith, that it is fitted for this particular Work and Office. It is to be attributed to the peculiar nature of it that it is adapted to this purpose. Wherefore we may conclude that Justification cannot be by any *other Grace* whatsoever, or by any *other Acts of Faith*, than these two that I have last insisted upon. Only, I will add this, that we may in a *large* sense and meaning comprehend the *first Act* of saving Faith, under those that are Justifying, because of its immediate influence on those



those other two Acts, and because of the entire dependance of these upon that. On this consideration we may look upon *Assent* as an act of that Faith which is *Justifying*.

In the next place, it further appears that *Faith*, is in its own Nature and make fitted to be the Instrument of Justification, because this is the most *Humble* and *Self-denying* Grace. Where this prevails, all *Arrogance* and *Haughtiness* of Spirit are suppress'd, and brought into subjection. For Faith is a *Self-deliction*, a *Renouncing* of our own sufficiency and worth; a going out of ourselves, and an abandoning of our own Strength and Abilities. For (as hath been already said) Faith is the Hand which is held forth to receive the Alms and relief of Heaven. This implies *Emptiness* and *Indigency*, it supposes *Want* and *Poverty*. We are *Mendicants*, we are poor *Necessitous* Creatures, we only stretch forth our Hand to take what our Gracious Benefactor will bestow upon us. We have nothing of our own, we are *Wretched* and *Miserable* ourselves, and we come to be enrich'd and made happy by an other, and we submit to be sav'd by his *Righteousness*. Wherefore it seems good to the All-wise God to chuse this mean and humble Grace, to be the sole Instrument of Justification. This is God's way and method: He delights to effect Great things by little and contemptible means. *He hath chosen the weak things of the World, to confound the things which 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, that no Flesh should glory in his presence.* 1 Cor. 1. 27. If that high and transported Grace of Love, if Charity and all other good Works, if Mortification and Repentance were things contributing to Justification, then there would be some umbrage for *Pride* and *Self-conceit*. But  
this

this lowly and submissive Grace of Faith, cuts off all suspicion of any such thing. The meanest and vilest Herb, was made use of, by the Divine appointment in the legal Purifications of old: With a bunch of *Hysop*, they sprinkled the things and Persons that were to be Cleansed. In a resembling manner, Faith, the lowest and most Self-denying of all the Graces, and that whereby we cast ourselves at the Feet of Jesus, is chosen by God to be the Instrument of Evangelical Expiation and Justification.

Again, Faith is made choice of by God for this purpose, because it is that Grace which brings the greatest Honour to God, and his Son Christ Jesus. Of Abraham 'tis said, *He was strong in Faith, giving Glory to God*, Rom. 4. 20. That Holy Patriarch could not have advanced God's Name and Renown, so effectually by any thing as by this. *If thou wouldst believe, thou shouldst see the Glory of God*, said our Saviour to the distrustful *Martha*, John 11. 40. God hath appointed that a Believer's Faith, and his own Honour shall go hand in hand, and that the former shall always promote the latter. Nay, it is thus in the very reason of the thing it self, for no Grace that we can exert, doth in its own Nature so much exalt the Honour of the Eternal God, no act of the Mind hath such a direct tendency to advance his Glory. The very Introductory part of it, *Assent*, doth this in a great degree, for it resolves all into God's Word, and meekly depends on this, and is not solicitous to make any further inquiry, When we readily give Credit to the Divine Testimony we shew how highly we esteem God's Word, how heartily we are persuaded of the Truth and certainty of it, and how we rest our Souls upon the Faithfulness of him that speaks to us. This plainly redounds to the Divine Honour. And much more do those other Acts of Faith, which are properly and strictly Justifying. For by

these

these we give up our selves to God, and make ourselves over to the Blessed Jesus. We magnify the Divine Providence, we ascribe all to God's Wisdom, Power, Justice and Goodness; we rest satisfi'd with his Conduct, and thankfully rely on his ordering and governing the World: We trust in God above all, and fly to Jesus, and confide in a despised, Persecuted and Crucify'd Saviour, and entirely rely on his All-sufficient Righteousness and Merits, and disclaim all worthiness in ourselves. This is truly to Honour God: and consequently we see that *Faith*, is that Grace which is most serviceable to this end.

God could, if he had pleased have give Men a sight of Heaven, by taken them up thither; and he might convince them of the reality of Hell, by leting them have a view of it: Or he might every day send some from the Dead, to give us notice of the certainty of those things. Thus, or in the like ways he could persuade us of the Truth, of all the great things that relate to Religion. But this is not his Method, and the reason is because he would exercise our Faith, to honour that Grace, and thereby to bring Honour to his own Name, in a more signal manner. They are not sensible and visible things which he would have us to depend upon, but he would have us believe those things which we do not see. And tells us withal, that *Blessed are they who have not seen, and yet have believ'd*. It was his pleasure that we should acquiesce in his Will, and rely upon that Testimony given in his Word. It was his design in the Gospel, that the Doctrins of Christianity should be built upon this bottom, and that we should live in the stedfast belief of those Invisible things which he hath assur'd us of by his repeated Promises. Thus he was pleased to secure the Glory of his own Name and Authority.



On the other side, *Unbelief* is the greatest Opposer of God's Glory and Honour. These are never so eclipsed as when this prevails in the Hearts and Lives of Men. Then God is undervalued, then his Providence is slighted, then his Attributes are impeach'd, then all his Works are set at nought, then Human Helps are idoliz'd, then Unlawful Means are made use of, then Man is preferr'd to the Infinite and Eternal Jehovah, God Blessed for evermore: and in short, then the Gospel is vilify'd, the Blood of Jesus trampled under Feet, the Method of Salvation is disregarded, and all the Glorious Undertakings of the Messias, for the purchasing of Life and Happiness, scorned and derided. Seeing it is thus, it cannot but be thought very reasonable that God should set a high Value on Faith, and honour it in the highest manner, as we see he hath done, by making this, above all other Graces, the great Instrument of Justification. It is not to be wonder'd at, that we are justify'd by Faith, and by that alone, if we thus consider the peculiar Nature of this Evangelical Virtue. As this, of all others, most debases our selves, so it most exalts God. Thus I hope I have said enough to prove that Faith is calculated by its *Infinite Fitness, Aptitude and Congruity* to be serviceable to Justification: It is in a singular manner qualify'd for this End and Purpose.

The Reasonableness of this might be evinced from other Considerations, as this, that God and Man being at Enmity, there was no Possibility of an Agreement and Reconciliation, unless one Party yielded to the other, or unless both mutually yielded and gave way. Wherefore God, in order to this Reconciliation, condescended so far as to yield to Man; he abated of the Rigour of his Justice, and receded from his Right. He was pleas'd to accept of a Surety for

Man, he punish'd his own Son for the Sins which Man stood guilty of. Is it not fit then that Man should yield and submit, that he should renounce and quit his own Righteousness, and never mention his inherent Holiness, his good Works, or any the best Performances of his Life, as having any respect to his Justification? This receding and yielding on both Parts, shews the Reasonableness of this Doctrin.

And I will offer this Consideration also, that by this way of Justification the manner of our Salvation and Restauration becomes agreeable and answerable to the manner of our first Apostacy and Perdition. Our Progenitors lost God's Image, and fell from their blessed state of Innocence by their Unbelief. That, without doubt, was the first and leading Sin, tho' I deny not that it was accompanied with others. They *disbelieved* and *distrusted* God, as we may satisfy our selves from perusing *Gen.* 2. 16, 17. and 3. 1, 2. This was the main thing in their first Offence, this was the Root of their disobeying God, and this was the Rise of their revolting from him. It seems therefore congruous and accountable that we should be restor'd to our Primitive Innocence, and to the Image of God, by *Believing*, by *Trusting* and *Relying on* God and his Word. The *Condemnation* of Mankind came by the want of Faith; the Infinitely Wise God would have his *Justification* to be by the exerting of Faith. This I add to all the preceding Considerations, to shew how decorous and fit it is that Justification should be attributed to Faith, and why every thing else is excluded from Justification but Faith only.

I will after all add what the Great *Chrysofom* saith in the case of the Thief on the Cross, who had not time to do good Works, but his Faith was strong and vigorous, and that was sufficient: For from this Example, the Pious Father concludes in these express

Words,

Words, \* *Faith of it self alone saved him.* Tho' he was not outwardly Sanctified, tho' he did not live to do good Works, yet by Believing he was Justified. But it will be said, How doth this Instance affect us, seeing we have time and leisure to perform external Acts of Religion, and to glorify God by a holy and exemplary Life? Can we not withstanding this, be justified by mere Faith? Yes, most assuredly, for not only the Thief on the Cross, but all others that are Justified, are in this manner Justified. Tho' the Thief had not Time vouchsafed him to do good Works, yet the Case is the same with those who live, and have Time and Opportunity to perform them, and do really and actually perform them thro' the whole Course of their Lives: They are not justify'd by, or for what they do, but by Believing only. For there is no difference between Persons in this matter; the way of Justification is Universal: as one Believer is justify'd, so are all. They are all alike as to this; there is no other way or method of being justify'd but by Faith. And therefore the Case of the Believing and Penitent Thief, mention'd by St. *Chrysostom*, was not impertinent and unseasonable. I speak not this to promote or favour Libertinism, to encourage any one in a sinful Course of Living; for tho' God is pleas'd sometimes to accept of Faith without Works, when, upon the approach of Death, a Man can't apply himself to the Practice of Holiness, and bring his Resolutions of Piety to effect, yet we are to know this, that a neglect of Holiness and Good Works, when we are capable of exerting and acting them, will not be acceptable to God; nay, we shall certainly perish in our Sins and Impenitence. Wherefore those that

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\* Η πίστις καθ' εαυτήν έσωσεν. Orat. de Fide & Leg. Naturæ.



have Opportunities and Means allow'd them (as all of us have had) and have wilfully neglected, and misemploy'd them, cannot make use of this which I have said. I speak it only to shew the Prevalency and Efficacy of Faith, and by an Example to demonstrate the Truth of the thing which I have been speaking of, namely, Justification by Faith alone.

I will illustrate this in another Instance, the Woman spoken of in *Luk. 7. 37. &c.* She had been a *Sinner*, that is, a Notorious one, of a very Vicious and Scandalous Conversation; but hearing of Christ, she came to him whilst he was at Dinner at *Simon the Pharisee's* House, and express'd her great Sorrow for her Sins, and her great Love to Christ by *standing at his Feet behind him weeping, and by washing his Feet with her Tears, and wiping them with the Hair of her Head, and by kissing his Feet and anointing them with Precious Oyntment.* All these *Actions* and *Performances* our Saviour took special notice of, and thence concluded that *she loved much.* And without doubt he took notice of the Heartiness of her *Repentance.* But yet 'tis observable, he only tells her that *her Faith had sav'd her,* which is as much as to say, *She was justify'd by her Faith.* This Grace alone is mention'd by our Lord as the Instrument of that great Work. Her Love for Christ, and her Grief for her Sins, and all her *Actions* which proceeded thence, were accepted, as they were Expressions of her Faith; but our Saviour would let us know that by her Faith, and that alone, she was justify'd. Our bare Believing, abstract wholly from all good *Actions* of an External Nature, is available to this end, and is sufficient on our part, to that purpose. Whatever some think of this, it was thought so rational a thing by *Arminius*, that he most frankly embrac'd this Doctrine, and he was very much concern'd and troubled, he tells us, that it

was laid to his Charge by some, that \* *He held Justification by Works as well as Faith.* And in the same place he disavows this Doctrin as *Popish.* And a little after he hath these remarkable Words, † *I do not read, faith he, that Christ was made by God a Propitiation thro' Works in his Blood, as if we were to be justify'd by Works; but a Propitiation thro' Faith in his Blood, that so by Faith we may be justify'd.* And accordingly we shall find that it is one of his *Corollaries* at the end of his 48th *Thesis* of Justification, *It is impossible that Faith and Works should concur to Justification.*

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## C H A P. XII.

**I** Have nothing more to do now than to reply to two or three *Objections* against what hath been deliver'd, and so to conclude, after some few *Reflections* on the whole. It may be objected that Justification is ascrib'd to other things besides Faith; for our Saviour hath told us, that *by our Words we shall be justified, and by our Words we shall be condemned,* Mat. 12. 37. therefore we are not justify'd by Faith alone. In answer, the same Words are not always taken in the same Sense in Scripture (as is acknowledg'd by all Parties) and particularly the word *Justifying* in this place is not to be taken in the same particular Sense

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\* *Respons. ad 31 Artic. p. 173.*

† *P. 175.*

that it is in those Texts where Faith and Justification are designedly treated of, as in St. Paul's Epistles, and especially in the 3. and 4. Chapters of the Epistle to the *Romans*, and in the 2. and 3. Chapters of the Epistle to the *Galatians*: This is necessary to be observ'd, and it is as reasonable and accountable as 'tis necessary; for every one will grant that there is a different Acceptation of many Words among prophane Authors, and so among the Writers of the *Bible*. I do not expect that any one will deny this, for he will be hooted at if he should. But when we find that a Word is thus differently taken; our Business is to observe whether it be taken in such a place according to the Acceptation of it where it is properly and designedly used, or where it is improperly, and but once, or very seldom used. Now then, to apply this, *To be justified*, in those places where 'tis peculiarly and designedly us'd by St. Paul, is a Blessing and Privilege which is granted unto Believers in *this Life*. Here they have the high Favour and Dignity to be accounted Righteous by God for the sake of Christ's imputed Righteousness. The Apostle always in the forenam'd places, uses the words *Justification* and *Justified* in this particular and proper Sense. But in the place produc'd by the *Objectors* [Justifying] is us'd in a rare uncommon Sense, and such as is never us'd by the Apostle, when he purposely discourses of Justification; for it is meant there by our Saviour not of any thing in *this Life*, but of something *after it*, as we may satisfy our selves by consulting the foregoing Verse, *I say unto you that every idle Word that Men shall speak, they shall give an account thereof in the day of Judgment.* And then it follows; *For by thy Words thou shalt be justified*; which plainly shews that this *Justifying* refers wholly to the last Judgment. At that time Men shall be acquitted and absolv'd according to their past Words and Speeches, as well as their Thoughts



Thoughts and their Lives. But this is not the *Justification* we are treating of, and which *St. Paul* speaks of. It is another thing, and therefore the citing of those Words of our Saviour is nothing to the purpose. This we must mind and observe, and then we shall understand the Apostle and his Epistles aright, and be convinc'd that Justification is by Faith exclusively as to all other things whatsoever; and we shall not cavil at the use of the word *Justifying* in some other Texts, and particularly in this, *By thy Words thou shalt be justified.* This seems very reasonable to me, and I wonder that any Men of deliberate Thoughts, and who are willing to shake off Prejudice, and judge Impartially, can alledge this Text, or any other, and oppose it to those so often repeated Words of the Apostle. We must attend to the Apostle's peculiar Stile and manner of expressing himself, and that clears all.

Some are so inconsiderate and rash as to alledge, *Rom. 2:13. The Doers of the Law shall be justified;* as if the Apostle spake it as his own Judgment relating to Christians, and thence they conclude that we must be justified by Works as well as by Faith. But it is plain, that this is what the *Jews* said, and not what *St. Paul* deliver'd as his Sentiment in the matter. It is evident that he is speaking in the name of the *Jewish* Masters and Justiciaries; for his Business in that Chapter, is to prove, that neither *Jews* nor *Gentiles* are justified by keeping the Moral Law. The Law of Works requires perfect Righteousness; but no Man can perform this, as the Apostle shews in the 3d. Chapter of the Epistle to the *Romans*: *But now, saith he, (now under the Gospel) the Righteousness of God without the Law is manifested,* that is, the way of Justification which God hath ordain'd under the Evangelical Dispensation is plainly discover'd to be without Works. He had said before, *The Righteousness of God*

was reveal'd from Faith to Faith, which is as much as if he had said, it is discover'd and proclaim'd in the Gospel, that by Faith alone we are justify'd. Now, this Interpretation is confirm'd here, when the Apostle repeats what he had said, for the *Righteousness* or *Justification from Faith to Faith*, is the same with the *Righteousness* or *Justification without the Law*; and this is that whereby we are justify'd now. This is that which the Apostle in this, and in the former Chapter, designedly undertakes, that there is no Possibility of being justify'd by the Works of the Law; and thence he proves, that we must be justify'd by Faith alone. Can any rational Man then think that the Apostle speaks it as his own Thoughts and Judgment, that *the Doers of the Law shall be justify'd*?

But it is further alledg'd that Justification is attributed to *Repentance*, and for this they quote, *Repent and be Converted, that your Sins may be blotted out*, ACT. 3. 19. where Pardon of Sin or Justification is ascribed to Repentance. And in other places this seems to be owing to *Charity*, and our *forgiving of our Brethren their Trespasses*, as appears from one of the Petitions in the Lord's Prayer, and from what is annex'd to it, *For if you forgive not Men their Trespasses, neither will your Father in Heaven forgive you.* Also Confessing and Forsaking Sin, and Turning to God by Newness of Life, are made Conditions of Mercy, and Pardon, and Justification in other places of Scripture. How then is *Faith* the only Grace concern'd in Justification? I answer, I have prov'd, that *Forgiveness of Sins*, and *Justification*, are not the same; but that the former is only a part of the latter; and therefore the former part of the Objection is founded on a Mistake. But the main thing that I reply to the whole Objection, is this, that the fore-mention'd Places do not speak of *Justification*; but only acquaint us what are the *Conditions of Salvation*. Now we must know

know, that the Terms of Salvation, on our part, are not only Faith, but Obedience, and Good Works, and all Holiness, whether in Thought, Words, or Actions; and consequently the Duties above-mention'd, Repentance, and Forgiving Offences, and Confession of Sins, and Forsaking them, and Turning to God by a new Life, are necessary in order to our being sav'd. But then I am to add, that tho' we shall be sav'd by these, and other Acts of Religion commanded us by God, yet we shall not be *justified* by them. Some startle at this Distinction, as an alarming Spectre, as a terrible Mormo, and will not be persuaded that there is any Ground and Foundation for it. But I will undertake to convince them of the contrary, and to make it evident, that to be *Justified*, and to be *Saved*, are two distinct things, and that we ought to have a different Idea of them; for *Salvation* is a much larger and more comprehensive Term than *Justification*. All the Graces of the Spirit are Saving, but they are not Justifying. And Justification is but the Entrance to Salvation. But more particularly and distinctly to shew the Difference between these two, I will comprise this in these two Heads. First, the *Way* or *Manner* of them. Secondly, the *Time* of them.

As to the former, nothing is more clear than the Difference that is between Justification and Salvation, because they are to be had upon *different Terms*, and consequently in a *different way and manner*. Faith and Good Works are not the Conditions of God's imputing Christ's Righteousness to us, but they are the Conditions of our Salvation. There is no Concurrence of our Personal and Inherent Holiness with Christ's Righteousness in the matter of Justification: But this Personal Sanctity is requisite in order to Salvation. Faith alone is available to the justifying us, because it is sufficient for the apprehending Christ's Righteousness.



Righteousness, whereby we are justify'd: But Faith without Works will not suffice for the saving us, because Works are requir'd of us as Qualifications in order to our Eternal Happiness. We must know this, and be fully perswaded of it, that Faith cannot save us in the absence of our Separation from Repentance and a Godly Life. If the Power and Efficacy of Faith alone could avail us to Salvation, it were altogether unnecessary to urge the Doctrin of Repentance, and the Performance of Good Works; since there would be no need of them if Faith could suffice of itself; and Men might spare themselves the Labour of exercising all other Virtues and Graces. But hear what the Apostle (even St. Paul) saith, 1 Cor. 13. 2. *Tho' I have all Faith* (as well that which is in its own Natural Tendency Saving, as that of Miracles, or any other kind of Faith that can be thought of, tho' I have it all) *and have no Charity, I am nothing*. From whence it is most reasonable to be inferr'd, that Faith being separated from other Graces cannot save us. Faith then is necessary to Salvation; but it must not be alone. Something besides Faith is absolutely requisite; for Salvation is promis'd to them that not only Believe the Gospel, but regulate their Lives according to its Rules and Laws. But Justification is promis'd and assur'd to Faith only. It is plain and evident then, that Repentance and Good Works are necessary to *Salvation*, but not to *Justification*.

We must observe therefore, that Justification is subordinate to Salvation, as the Means to the End. Or Justification and Salvation differ as the Cause and the Effect, as the Antecedent and Consequent, as the Part and the Whole. None is Saved, but is first Justified: Salvation follows Justification. Or we may say, Salvation is begun in Justification, and compleated in Glorification. But tho' we should speak thus, yet we must make a Distinction between those Graces,

ces which are serviceable to the *Inchoative* and *Perfect* Salvation. All Graces are serviceable to this latter, but one only to the former, and that is Faith, which I have shew'd you is a peculiar Grace, and different from all the rest; and the Make and Constitution of it is such, that we are Justify'd by it, and by none besides. But this Grace of Faith, tho' it will *Justify* you alone, will not, cannot *Save* you alone. I speak this to this purpose, that when I have said so much of Faith in this Discourse, you may not deceive your selves, and think it will save you, altho' it be separated from other Graces. You must remember this, that Faith saveth a Man, if all other Graces necessary to Salvation go along with it. In short, Faith and Works concur to *Salvation*, but not to *Justification*, and consequently there are not the same Terms of both.

This will not be allow'd of by some of the Divines of our Age; \* *No tolerable Account can be given, faith one of them, why that which is granted to be the Condition of Salvation (such is Evangelical Obedience) should not be the Condition of our Justification.* And another thus, \* *To say that Good Works are necessary to Salvation, tho' not to Justification, is a Mystery above my Conception, or rather an Absurdity below my further Notice.* Very Great, for so Humble a Man, as he often proclaims himself to be! Another zealously strives to prove, that Justification and Sanctification are the same, and are to be had on the same Terms, that is, Obedience and Holiness of Life. He alledges for this St. James, *What doth it profit, tho' a Man say, he hath Faith, and have not Works? Can Faith save*

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\* *Dr. Cave's Life of St. Paul.*

† *Mr. Norris's Miscellan. p. 170.*

him? And then adds, \* *From hence the Inference is plain, that upon the very same Condition that we are justified, we are saved.* But this is not the first time that he hath shew'd how bad he is at making *Inferences*; and tho' he thinks them to be *plain*, yet we are not able to believe it, unless we find them to be so. As here in the Case before us, there is no such Plainness as is pretended; for tho' all that are Justified shall be Saved, and all that shall be Saved are Justified, yet the peculiar Way or Condition of being Justified and Saved is not the same. He is mistaken when he saith, † *He thinks this is universally agreed by Divines, that whatever puts a Man into a state of Justification, puts a Man into a state of Salvation.* He must think again, for this is no right Thought; for the universal Opinion of Divines, and those of the Church of England in particular, till of late, was, that *Faith* puts a Man into a state of Justification, but that an Universal Holiness put him into a state of Salvation. And therefore his Consequence which he adjoyns is shallow and weak, to wit, that *the Conditions of our Justification and Salvation are the same*; and that if *Repentance and Obedience be the Conditions of Salvation, then they are of Justification.* And yet he is very confident of what he saith, *I will be bold to say* (and many a bold Saying he hath) *that this hath as much of Demonstration in it, as any thing in Divinity is capable of.* It is not his *Boldness* that will fright any Man out of a Truth, that is grounded on the Holy Scriptures. And as for *Demonstration*, it is likely he speaks his Judgment about it, that *this hath as much of it as some other things in Divinity, because perhaps he thinks there is no Demonstration at all for them.* He

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\* A. B. Tillotson, Vol. 12: Serm. 10. p. 272.

† P. 273.



goes on, and misrepresents the Case, and confounds *Pardon of Sins* with *Justification*, and then puts these Words into the Mouth of a *Heathen*, whom he supposes speaking thus to some Christians, \* *It seems to me very unreasonable, and to contradict the most Natural Notions we have of God's Justice and Holiness, that he should pardon Men, as you say he doth, tho' they do not repent of their Sins, nor are resolv'd to do it; nay, tho' they are resolv'd to go on in a wicked Course.* And a greater and longer Harangue he there makes for the *Heathen*, and all the while is besides the Cushion. He lays that to our Charge which never any Writer of our Persuasion was guilty of, that is, holding that we may be pardon'd without Repentance. It is a false Accusation, it is a reviling and defaming of a considerable number of Wise and Good Men; and therefore he did well to put it into the Mouth of a *Heathen* to utter such Falshoods, which become not a *Christian*.

But this undue Representation of the present Matter proceeds from the not making a Distinction between *Forgiveness of Sins* and *Justification*, which ought to be made, as I have amply shew'd in the beginning of this Part of my Discourse. We can't expect that God should vouchsafe to pardon us, unless we repent of our Sins, tho' Repentance is not the Cause of Pardon: Nor can we prove to our selves, that we are fully justify'd (which is more than being barely pardon'd) unless we do this; but yet it is manifest that Repentance hath not any thing to do in Justification; for here is a transferring of Christ's Righteousness on us (which is not in Forgiveness of Sins) and by this alone we are Righteous before God. So that Repentance hath not any the least Relation

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\* P. 275.

to Justification, tho' it hath to Salvation. This is very plain, and easy to be understood, and is built upon rational Grounds. Therefore, notwithstanding what hath been objected, I repeat my former Assertion, that Justification and Salvation are not the same, but that they apparently differ. For we see that Faith alone, puts a Man into a state of Justification, but to Salvation is requir'd actual Holiness of Life. We are in God's Estimation Righteous Persons, for the Righteousness of Christ imputed to us, without any Conditions on our part, without respect to any Works or Acts of Righteousness; but we can't be Sav'd without Conditions, without regard to Good Works and Actual Holiness. In fine, we are sav'd by Works as Means and Conditions; we are justify'd by Faith as an Instrument. Thus there is a great Difference between *Justifying* and *Saving*, as to the *way* and *manner* of both.

And so there is as to *Time*; for it is evident that *Justification* is a Forerunner of *Salvation*. The former is in this Life, but the latter in the next. We are Justified now, but we are not Saved till hereafter; that is, inchoatively at the Day of Judgment, and compleatly in Heaven. Who then can reject the Distinction between Justification and Salvation? Yea, \* one that professedly denies it, yet unwarily grants it, when he distinguishes between the *First* and the *Second Justification*, the one at Baptism, the other at the Day of Judgment; for if we examine this latter, we must own it to be that which is properly call'd *Salvation*. And this indeed hath reference to Good Works and Obedience, and a Holy Life; yea, it hath a close and inseparable Connexion with it. But *Justification* properly so call'd, which St. Paul treats

\* Dr. Blackhall, in his Sermon at the Commencement.

of, and is God's first and early taking us into his Favour, and looking upon us as Righteous on the account of Christ's Righteousness, hath no reference to Good Works. God would not have this depend upon any thing that we do. This evidently proves, that *to be Justified*, and *to be Saved*, are two distinct Things; and we see that one is at one time, and the other at another. The Apostle is pleas'd to ground the Distinction of them upon this latter in Rom. 5. 9. *Being justify'd by his Blood, we shall be saved from Wrath by him.* In which Words the Apostle makes a Difference between *being justified*, and *being saved*, and intimates this as one Foundation of it, namely, that the former of these is in this Life, *being now justified*; but the other is something future, *we shall be saved*. Again, in Rom. 8. 30. *Whom he justified, them he also glorified*; there is a palpable Distinction between *Justification* and *Salvation*, or *Glorification*. And in several other Places this might be observ'd, tho' I do not deny that sometimes *justifying* and *saving* are promiscuously used. We are said to be *saved thro' Faith*, Eph. 2. 9. because Faith puts us into a State that naturally leads to Salvation; and at present we are sav'd and deliver'd by it from the Wrath of God, and are reconcil'd unto him, *Being justified by Faith, we have Peace with God*. Yet whenever the Strictness and Propriety of Speaking are observ'd by the Apostle, and with reference to the Doctrin of Justification, he always represents *justifying* and *saving* as two different things. And it is manifest that they really differ; for the one is our being accepted of God in this Life; the other is the Reward of justified Persons in the Life to come. Therefore it is a great Mistake among our Theological Writers, and our Preachers, confidently to aver, that *to be Justified* and *Saved* are the same. Tho' here I must exempt one of them from the Guilt of this general Mistake; for he expressly



presly acknowledges that \* *there is a wide Distance between Justification; in St. Paul's Sense; and Salvation.*

I pass to another *Objection*: How can we say we are not justify'd by *Works*; when Faith itself is a *Work*? This seems to be evident from that Question, *What shall I do to be saved?* And from the Answer to it, *Believe in the Lord Jesus, and thou shalt be saved.* If Faith be not in the Evangelical Sense comprehend'd under *Works*; if it be against *doing*, the Answer is not to the purpose. Besides, Faith is expressly call'd *the Work of God*, John 6. 29. And in 1 *Thess.* 1. 3. the Apostle calls to mind their *Work of Faith*; as well as *Labour of Love*. It appears then that Faith is a *Work*; why then is it oppos'd to *Works* in Justification? I answer; from this Text last cited; we can't infer that Faith is a *Work*: for the *Work of Faith* here is not *Faith*, but the Obedience and Holiness which are the Effect of Faith; as by the *Labour of Love* we are not to understand Love itself, but all that Care and Pains which proceed from the Love of Christ and the Brethren. And particularly in this place to the *Thessalonians*; the † Antients understood by the *Work of Faith* that Constancy, Patience and Stedfastness; which are the Fruit of True Faith. But yet I am not backward to grant, that Faith may be consider'd as a *Work* or *Action*, as in those other Places above alledged; for it is an Act of the Soul, it is an Operation of the Mind. I deny not then that it is a *Work*; and that it is our *Work*; it is our own Act of Believing, and it is a good *Work*. Yea, Faith, as a *Work*, is requir'd to Salvation; as all other Good *Works* are.

\* Dr. Stanhope's *Comment on the Epistle for the 4th Sunday in Lent*, p. 398.

† Theodoret. and Chrysoft. *in loc.*

But notwithstanding this, there is very good reason that *Faith* should be oppos'd to *Works* in Justification, because tho' *Faith* may be call'd a *Work*, yet it is not *such a one*, as the Apostle means (and it is his meaning that we must be guided by here) when he speaks of *Works*: For by these he generally understands external and visible *Works*. But *Faith* is an internal and un-*seen* Operation of the Soul, and on that account may well be distinguish'd from; and even set in opposition to those that are of an other nature. In comparison of those outward and remarkable *Works*, *Faith* may be said not to be a *Work*.

Again, tho' *Faith* consider'd in it self, be an Act or Operation, yet we are not justified by it as *it is such*, that is, we are not justified by it as it is abstractly consider'd as a mere Act. For this we must know, that the same things may be considered in a different manner, according to the different respects and relations which they have to other Things. There is no intelligent Man will deny this, and therefore there is no reason why *Faith*, as well as other Things, may not be differently consider'd. As it hath respect to our Salvation and Happiness hereafter, it is to be look'd upon as a Religious Act or *Work*, without which we can't be Saved: But as it hath respect to our Justification in this Life, we must consider it under another notion, and as the Scripture hath taught us to do.

First, We are to consider it as the *instituted* and *appointed means* of Justification, and not as it is a *Work* proceeding from us. For if we look upon it under this latter consideration, we can no more be justified by *Faith* than by *Works* and *Obedience*, for this is imperfect as well as they. But therefore we are justified by *Faith* alone, tho' it be imperfect, because it is not look'd upon as an Act proceeding from us, but as a thing instituted by God in the Covenant of Grace. To which purpose those Words of Mr. Perkins are very re-

markable. \* [“ Lest any should imagine that the very  
 “ Act of Faith in apprehending Christ, justifieth, we  
 “ are to understand that Faith doth not apprehend by  
 “ Power from it self, but by vertue of the Covenant.  
 “ If a Man believe the Kingdom of *France* to be his,  
 “ it is not therefore his: Yet if he believe Christ and  
 “ the Kingdom of Heaven by Christ to be his, it is his  
 “ indeed; not simply, because he believes, but because  
 “ he believes upon Promise and Commandment; for in  
 “ the tenour of the Covenant, God promises to impute  
 “ the Obedience of Christ to us, if we believe.] Thus  
 he. And there is a great deal of weight and solidity  
 in what he saith, and I commend it to the Reader as  
 a very choise Passage, and as that which gives us a sa-  
 tisfactory account why Faith alone is made use of in  
 Justification, notwithstanding it is call'd a *Work*. We  
 must consider that we have no Notions and Apprehen-  
 sions concerning these Things any farther than they  
 are convey'd to us in Scripture: And there we find (as  
 I have prov'd before) that God design'd Faith as an In-  
 strument, so far as it hath respect to Justification. It  
 hath no right to this Office as it is a mere Work or Du-  
 ty, but only as 'tis appointed by God as a Means. It  
 is so in the Institution of Christ, in which one thing  
 all Reason and Argument is contain'd. If God had not  
 in the Scripture discover'd this way of Justification to  
 us, we could not have been blamed if we had rejected  
 it upon its being propounded to us; for our ordinary  
 Thoughts would not have suppos'd such a manner of  
 being Justified. But God in his infinite Wisdom hath  
 pitch'd upon this way, and hath plainly told us so, and  
 therefore we are to be satisfied with it. We may dis-  
 pute and wrangle about it, and think we shew our Wit

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\* *In his True Gain.*



and Invention in doing so, but we had better shew our selves Christians by submitting.

Secondly, We are to consider Faith, in the matter of Justification, not under the notion of a *Work*, but in a way of *Receiving*, which is rather Passive than Active. For this is certain, that Faith hath two Qualities or Properties, the one *Receptive*, the other *Operative*: As a Hand hath a double Office, to *take* or *receive*, and to *work*. The property of Faith, as it is *working*, is not to be consider'd in Justification, but only the *receiving* power or quality of it. Faith is said to be *the Work of God*, and it *works by Love*; here Scripture speaks of the operative Power, but it also speaks of its *Receptive* Power, *To as many as received him, he gave Power, &c. Even to them that believe in his Name.* Thus we see that this is no Scholastick and nice Distinction, it is the plain Word of God, and the Language of Divine Truth in the Holy Scriptures. It is not forg'd out of Mans Brain by Subtilty and Quaintness, but the infallible Writings present us with it, and therefore it ought to be the more acceptable to us. In Justification we only hold forth our Hand, and take and receive the Gift: We apply to our selves the Promise of Salvation, and the Righteousness and Merits of Christ. It is done in an Organical way. Faith is a bare Medium or Instrument. It is not Faith, but Christ received by Faith, that justifies us. This, and what hath been before offer'd, may suffice in answer to that Objection, that Faith it self is a *Work*, and therefore we may be justified by any other Works as well as that.

I will only subjoin this to what hath been said, that the Apostle opposes *Faith* to *Works*, Rom. 4. 5. *To him that worketh not, but believeth on him that justifieth the Ungodly, &c.* And so in other Places there is a plain Antithesis between Faith and Works, and shall we then make them the same? Shall we presume to consider *Faith* as a *Work*, in that Sense and Meaning that the

Apostle takes *Works*, when we see that the Holy Apostle makes an absolute Opposition of Faith and Works? No Man of Reason and Consideration would be guilty of such Presumption and Folly.

I am sensible that it will be *Objected* by some that this Doctrin which I have been vindicating, namely, Justification without Works, favours of *Antinomianism*, if it be not that very thing it self. To which I Answer, It is strange and altogether incredible, that those who have industriously writ against the Tenents of the *Antinomians*, should embrace and defend this Doctrin, if it be a branch of *Antinomianism*. And yet so it is; Justification in that manner as I have asserted it, hath been acknowledg'd by those very Persons who have drawn their Pens against the *Antinomians*. Wherefore it is vain and idle to stigmatize this Doctrin with the name of *Antinomianism*, unless it could be made probable that wise and understanding Men would confute and contradict themselves.

I Answer farther, the *Objections* betray their Ignorance, and give proof of their mistaken Apprehensions concerning *Antinomianism*: For if I understand any thing of it, as it hath respect to Justification (and I think I have been no very negligent peruser of the Writings of that Party) the *Antinomian* Notion is this, that Justification may be without Faith, as well as without Works. A \* Chief Man among them tells us, that a Man is justified by God, tho' he hath no Faith: And Faith is of no use in Justification, but only to declare to a Man inwardly that he is Justified. And others assert, that the Doctrin of Justification before Faith is not an Error, but a great and glorious Truth, and that the unbelieving and impenitent are justified by Christ, even whilst they are Unbelievers and Impenitent, before

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\* Dr: Crisp, Vol. 1. Sermon. 7.

there is any change in their Wills, as well as in their Manners, and that this is the meaning of Gods *justifying the Ungodly*, namely, whilst they are in their Sins. This is right *Antinomianism*, tho' I am verily perswaded that some who are reputed and stiled *Antinomians*, will not give their suffrage to this. But for my part, I have not dropt one Syllable that tends this way, but have asserted that Faith must go along with Justification, and that it is the great and only Instrument of it; and that Justification and Sanctification are simultaneous Acts, and that Faith it self is a change of the Mind, and that it is naturally and necessarily productive of outward Acts of Righteousness and Holiness. Wherefore One (whom I have often cited before) had little reason to say that † *He could never yet see how Antinomianism can solidly be confuted upon these Principles*, that is, Justification by Faith alone, and the non-concurrence of Works to Justification. He might have *seen* it, if he had consider'd what *Antinomianism* is, and had not been forward to fasten a bad Name on a good Doctrin.

The grand *Objection* is yet behind, namely, the Disagreement (as is pretended) between St. Paul and St. James about Justification, the one affirming it to be by Faith only, the other by Works as well as Faith; but this shall be the Subject of my *Third* Undertaking.

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† Vol. 12. Sermon. 9. p. 260.



## C H A P. XIII.

**I**N the mean time I will entertain the Reader with some seasonable *Reflections* on the Premises. As First, I will shew what *Errors* are baffled by this important and weighty Doctrin I have been treating of. Secondly, I will invite and encourage the Reader to assert the *Truth*. Thirdly, I will remind him of *Acting* and *Living* conformably to it.

First, By vertue of the Premises, the *Erroneous Opinions* of several Parties and Sects of Men are Confuted. As First, The Notions which the *Gentile World* had, are hereby baffled. They depended altogether on their Natural Reason, and having by help of that attain'd to a Sense of a God and of future Rewards and Punishments, their way to appease God, and to avoid those Punishments, and to obtain those Rewards was to offer Sacrifices, and those in great abundance, to adore their Gods and their Images, by Superstitious and fond Rites to call down a Blessing from Heaven, and (as the better Sort of them thought) to be just and upright in their Lives, to be loving and peaceable, to live temperately and soberly, and carefully to perform all Moral Actions. And the *Stoicks*, above the rest of them, confided in themselves, and in their own Vertues. This was the Course they took (and it was the best they were capable of in their Circumstances, that is, according to the Light they were guided by) to pacify the incens'd Deity, and to gain his Favour and good Will. This was their way of being Justified. But I have shew'd that this Error is struck at by the Apostle in the beginning of his Epistle to the *Romans*, and with very good reason, for if this could have been sufficient

sufficient in it self for Justification, the Messias had never appear'd, and the Christian Oeconomy had not been on foot in the World. For to what purpose should there be a *Saviour*, when Men by their own natural Strength and Abilities can Save themselves? I wish our modern *Deists* (who are but a more refin'd sort of *Pagans*) would seriously consider this.

Secondly, The Principles which I have insisted upon, confute the gross Opinion of the *Jews*, who persuaded themselves that they were to be Justified by the observation of the *Mosaic-Law*, this being given them by God himself on Mount *Sinai*, as the only Standard of their Actions: And in the strict and conscientious keeping of this, they doubted not but they should obtain the Pardon of all their Sins, and the Mercy and Favour of the Great *Jehovah*. The stiff and obstinate Belief of this made the *Jews*, at that time when Christ appear'd in the World, despise the offers of the Gospel, and refuse the tenders of Grace and Salvation by Christ Jesus: For they verily thought that *Moses* would justify them, and that their *Law* was sufficient to present them Righteous before God. Tho' they knew that God himself Spoke thus concerning the Messias, *By his Knowledge shall my righteous Servant justify many*, yet they rested on their own Works, and not on the Righteousness and Merits of the Messias. This Christ upbraids them with in *Luke 16. 15. Ye care they which justify your selves before Men*: You think your selves to be such strict observers of the Law, that you stand not in need of anothers Righteousness to atone for you; you are Just enough of your selves, and desire not another to expiate your Guilt. What the Apostle saith of the *Jews* in general, was more especially true of the *Scribes* and *Pharisees*; *They being ignorant of God's Righteousness (i. e. of that Righteousness which God had appointed, for the justifying of Mankind) and going about to establish their own Righteousness,*

have not submitted themselves to the Righteousness of God, (Rom. vi. 10. 13.) i. e. they would by no means look for Justification and Happiness by the Righteousness of the Messias which God had ordain'd to be the only means of procuring them. They Pray'd, and Fasted, and did other outward Works of Religion, but they rested in them when they had done them. Nay, they depended not a little even on their Will-Worship, their superstitious Ceremonies, and needless Observances, which were grown very numerous. They placed Holiness in all their Traditions and ritual Customs, and at the same time neglected that which is the only Foundation of true Righteousness in Men, namely, the Righteousness of Christ.

And since that time it hath been the constant practice of that People to boast of their Works and moral Performances, as the matter of their Justification.

The Jewish *Rabins*, in their Writings are not ashamed to tell us, that as God reigns in Heaven, so every Man reigns upon Earth, as he is the absolute Lord of his Will, and hath Power in himself to observe the Law, and to do all Good. Yea, so prophane they are as to say, \* *All Things are in the Hands of God, except our fearing him.*

This and the like Blaiphemous way of Speaking (with which their Writings abound) shews that they are fierce and rigid maintainers of Free-Will, and rely on their perfect observation of the Divine Law. This is that very Fault and perverse Sentiment which the Apostle in some part of his Epistle to the *Romans*, and in that to the *Galatians* utterly condemns, and then proves that it is impossible to be justified by the Deeds of the *Law*, and that this Honour is given to *Faith* only:

\* Beracoth in Talmud.

Besides,



Besides, this may be said in confutation of those *Jews* who talk of being Justified by the observation of those Commands which *Moses* gave them, namely, that the way of Justification was the same to those under the Law, that it is since to us who live under the Gospel, that is, by Faith in the Messias, only with this difference, that those under the Law were to believe in the Messias to come, but we under the Gospel in the Messias already come. But of this I have spoken before. I will only add this, that there is this plain Demonstration (of the same nature with that mention'd under the foregoing Head) that *Jews*, as *Jews*, can't be justified or saved, because if *Judaism* had been the way of Justification or Salvation, Christ would not have appear'd in the World. If *Moses's* Law could have given Life, if the Blood of Bulls and Goats could have been sufficient for this purpose, it were needless for our Lord to shed his precious Blood.

Thirdly, I might take notice of the fond and pernicious Mistake of the *Mahometans*; who are so considerable a part of the World as to their Numbers, and therefore may be mention'd in this Place. These, no less then the Persons before named, are in a great Error concerning the Doctrin of Justification. Their Religion is a medley of *Heathenism* and *Judaism*: in some things they ape the Gentile World, and in others they affect to follow the Rites and Ordinances of *Moses*. Whatever they are, their Great Prophet, whom they confide in, and from whom they derived their Religion and Laws, charges them to adhere to them with all Resolution and Constancy, and assures them that by the strict observance of them, they shall have all their Sins Pardon'd and Blotted out, and they shall be accepted of God, and not fail of *Paradise* for their Reward. Thus these poor deluded Souls doat on their Alcoran, and the Impostor who handed it to them, and place all their trust and confidence in them, and

in the mean time are ignorant or neglectful of the only way of being accepted by God, which is the Merits of *Jesus*: Whom indeed they acknowledge to be a great and notable Prophet, but owning nothing of his Redemption and Satisfaction, they necessarily fall short of Justification. And tho' they affectedly assume the Title of *Musselmens*, that is, *Believers*, yet they have no reason to lay claim to it, if we more particularly consider first, the Author and Founder of their Religion, who was a Man of a carnal Mind and vicious Life, as plainly appears from the Laws he made of Marriage and Divorce: And his own insatiable Lust is too well known from the certain Relations which we have of it.

*Secondly*, The manner of its entrance. It is a Religion founded on feigned Revelation, for *Mahomet* pretended to extraordinary and immediate Converse with Heaven. And as for the Alcoran it self, which is the *Turks* Bible, he made the People believe he had the Contents of it from the Angel *Gabriel*. And his Epileptick Fits were useful to this purpose, for he would be thought, as often as he fell into them, to have Divine Raptures, and to hold Correspondence with God. Thus the *Turks* Religion was founded in an Impious Cheat, and a Blasphemous Mocking of Heaven. Besides, its entrance was by the Sword, by Robbery, by Violence, Ravage and Murder, as the best Historians assure us. And to this I may add, that the Ignorance of those Times and Places where *Mahomet* set up his Religion, open'd an effectual Door to it. The People were barbarous and grossly Stupid, and so 'tis no wonder that they swallowed down any thing.

*Thirdly*, As it entred so it was maintaind and kept up by Ignorance, Imposture and Blood-shed. The *Arabians* and *Saracens* blindly embraced his Laws, and were not sollicitous to know any other: thus they promoted the Cheat put upon them, and were in love with

with their Grand Deceiver. But chiefly by Force and Violence this wicked Cause prosper'd in those Eastern Countries. *Mahometism* was and is to this day upheld by Cruelty and Tyranny. The whole Religion is made up of Military Orders, and relates to Conquest and Victory, to Dominion and Grandeur in the world.

*Fourthly*, The Laws and Precepts of it, are unworthy of any Good and Wise Man, for some of them are grossly Superstitious, and mix'd with unfavourable Errors, which could not but be expected, seeing a Professed Jew, and \* a Renegade Christian help'd him to compose the *Alcoran*. Hence it was a Medley of Judaical Ceremoies and Nestorianism. Others of his Laws, as concerning Polygamy or Plurality of Wives favour'd of Carnality, and were serviceable to promote the Sensual and Animal life in Men. There are other *Mahometan* Laws that abound with absurd and foolish opinions, and foster most ridiculous Practices. In brief, the *Alcoran* is full of Non-sense and Confusion: and the Fables and Follies, the Vanities and Fopperies of this very Book are enough to disparage it, and the whole *Mahometan* Religion.

*Fifthly*, The Rewards which this Religion propounds to it's Followers are unworthy of sober minds, and shew the Cause to be very vile and base. It promises Sensual Pleasure as a Heaven, and makes Paradise a Brothel-house: So that their Heaven and Happiness are like all the rest of their Religion. To conclude, who can believe that a Man, who was not confirm'd by any true credible Miracles, nor by any Eminency of Wisdom or Holiness, nor by any other Attestation from God, ought to be exalted among the Chief of the Prophets, yea to be set up as the only Infallible Prophet and Lawgiver? What Prophet of the Inspir'd Scripture favours this way? Where are any of his Precepts allow'd of? Here I conclude that *Mahomet* is

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\* *Sergius, a Nestorian Monk.*



no true Prophet, and that his Religion is no true Religion. We are not beholding to him for his speaking well of Christ as to some things, and declaring him to be a Great Prophet, for his eminent Worth and Authority exorted that from him: but at the same time the Followers of this Impostor debase and vilify our Lord, and reproach us from adhering to one that was *Crucified*, esteeming his Sufferings a blemish to his undertakings. Upon these accounts and some others that might have been nam'd, It is reasonable to believe there is no Justification to be had in the way of *Mahometism*.

*Sixthly*, Some *Christians* have lain under a mistake as to this Doctrin of *Justification*: As first, some of the Antient Writers of the Church; for tho' several of them do positively and expressly assert that we are justifi'd by Faith alone, and in many places in their Writings in direct and plain terms vouch this Doctrin (as I will shew afterwards) yet some others of the Fathers seem to assert the contrary. He that peruses *Clement of Alexandria* shall find that Faith and Works are join'd together by him in Justification, especially in his Piece which is intituled *Stromata*, there are some passages to this purpose. And I could turn to the places where *St. Cyprien* holds the same, or at least favours that Opinion. And others have an inclination this way. Nor truly could it be expected it should be otherwise, seeing (as is well known) they were Persons generally converted from *Paganism*. They had been professors of that Philosophy which was then in use; and it is no wonder that there remained a Tincture of it still; and that in this (as in some other things) they retain'd something of those corrupt Principles of Morality which they had imbib'd; and that thence they very warmly discoursed of Free-will, and good works as concurring to Justification. If we may judge of some of the *Fathers* according to their Writings, we may pronounce that they were strangers to the true Doctrin  
of

of Justification. Unless we shall say this, and so bring them fairly off (for I am very forward to maintain the reputation of those good Men) that *Justification* is taken by them frequently for *making one just*, and is all one with *Sanctification*: and that which we call *Justification* is called by them *Forgiveness of sins*. So that the Terms cause the dispute and difference, as Archbishop *Usher's* judgment is.

Again, those of the Church of *Rome* do constantly and perpetually confound *Justification* and *Sanctification*. Their Doctrine is that these are the same, and that there is no difference between them. The express words of the Council of *Trent* are, that \* *Justification* is not barely the forgiveness of sins, but likewise the sanctifying and renewing of the inward Man. And in the same place thus. † The only formal cause of *Justification* is that Righteousness of God, not whereby he is righteous, but wherewith God makes us inherently righteous, and with which being endued we are renewed in the Spirit of our mind, and are made truly righteous, receiving every Man his own measure of Righteousness. And according to their usual way, an *Anathema* is denounced against those that hold the contrary to this, that is, those who, according to the tenour of *St. Paul's* Epistles, assert that the Formal Cause of our *Justification* is not our Inherent and Personal Righteousness wherewith we are endued by God, but the Imputation of Christ's Righteousness to us apply'd by Faith. But I leave it to the Reader to judge whether the Infallible decision of the Apostles, or the determination of the Church of *Rome* is to be credited and depended upon.

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\* *Justificatio non est sola peccatorum remissio, sed et sanctificatio & renovatio interioris hominis. Sect. 6. Cap. 7.*

† *Unica formalis Causa est Justitia Dei, non qua ipse justus est, sed qua nos justos facit, qua videlicet ab eo donati renovamur spiritu mentis nostrae, &c.*

I might also note here that there is but one Justification spoken in the Scripture, that is, one of this kind which I'm treating of: but a First and Second Justification are found out by the *Roman* Doctors. Thus in every thing they vary from Scripture, and then 'tis no wonder that their Church fosters so many Errors, tho' at the same time they hold that they can't Err.

The Papists are follow'd in their Doctrine of Justification by Works, by some who disown the Communion of the Church of *Rome*, and are commonly known by the Title of *Protestants*. It is well known that the *Remonstrants* joyn Faith and Works together in the act of Justification, as we may see in their *Apology*. And it is the *Socinian* notion that the keeping of the Precepts of the Gospel enjoyn'd us by Christ is the *Faith* that justifies. The *Quakers* heartily agree with the *Socinians*, and with the Church of *Rome* in this. *Barclay*, who is the most considerable Writer among them, and hath represented their Opinions and Perswasions to the best advantage, tells us that \* *it is by the inward birth of Christ that Man is made just, yet can we not exclude works from Justification*. When a *Quaker* is pleas'd to be plain, we hear he speaks the language of *Rome*. *Barclay* and *Bellarmino* are of the same judgment.

And must I forbear to add that some of our own Divines symbolize with all these? If I should forbear, I should do them wrong, for they are willing to have their judgment known and publish'd in these Points: and they have proclaim'd it themselves from the Pulpit and Press. That they may the better establish their Opinion, They resolve Faith into Works: they first assert that Faith includes in it Evangelical Obedience, and then they hold that we are justifi'd by that Obedience. † *Dr. Hammond* is positive that works as well

\* *Apology*. p. 144.

† *Of Fundamentals*. Chap. 13.



as Faith contribute to our Justification. \* *Faith justifies as it implies Obedience*, saith an other. † *We are justifi'd by believing and obeying the Gospel*, saith a third. \* *What priviledge hath faith above other graces in this matter*, in the point of Justification? saith a fourth. † *When Justification is promis'd to Faith in Scripture*, saith a fifth, this way of speaking is *Metonymical*: Faith is not meant, but the *Effects* of it, so that when Faith is express'd, *Works* are intended. It is the Metonymy of the *Cause* for the *Effect*. A \* sixth brands those with the name of *Solidians*, and *Trespassers against all Logic and Common Sense*, that hold the Doctrin of Justification by Faith: and he takes upon him to be very Witty on this Theme, for 'tis the nature of the Writer to deal much in that way, when he thinks fit; and here he seems to exceed himself. But so far as I apprehend, he doth it without any bottom of Solidity; which may cause his Reader to suspect that he flatterd himself when he said, † *his most prevailing disposition is an inclination to Seriousness*. I can see nothing of it on this subject, but all is Tinsel and Pageantry. And truly it is remarkable, that our most staunch Divines are on the merry pin and very Jocose when they light on this Subject, tho' 'tis one of the most Serious ones in all Divinity.

I come now to examine what our late Archbishop hath deliver'd on this head: He peremptorily asserts, that Justification is by Good Works as a Condition, and he saith he chuses this Opinion, because \* *It is much more plainly contain'd in Scripture*, and 'tis a Doctrin more ac-

\* Dr. Fowler. Part. 1. p. 159.

† Of the knowledg of Jesus Christ.

\* Dr. Cave in his Life of St. Paul.

† Glanvil.

\* Mr. Norris's Miscellanies. p. 169 &c.

† Miscellan. p. 135.

\* Vol. 12. Sermon. 9. p. 259.

according to Godliness than the other. But these are no Reasons here at all why any Man should embrace that Doctrin, because, I have proved that the other is expressly contain'd in Scripture; and I have shew'd that Faith, which is the Instrument of Justification, is naturally productive of Godliness, and is the great necessary root of all Sanctity and good Works, and effectually promotes Holiness of life and new Obedience. Yet this Writer licks up the vulgar cavil against this Doctrin of Justification by Faith, and tells us that † *the natural consequence of it tends to licentiousness and a neglect of the precepts of the Gospel: to which purpose they* (that is, the Worthy Divines who have been of this judgment) *have been sadly abused by several Libertines in these and former-times, ever since Luther's days.* And he must abuse them too himself, and charge them with maintaining a Doctrin that advances *Licentiousness* and *Libertinism*, tho' I have made it as clear as any Demonstration in *Euclid* that there is no such thing advanced, or so much as favour'd by it; and tho' the World is sufficiently convinc'd that they who preach up Justification by Faith, without Works, live as well, and do as many good works as those that cry up Justification by Works. But see how he agrees with the *Romanists* themselves in this attempt of his. It is the very same Cavil which the *Popish* Writers, \* *Vasquer*, † *Bellarmino*, \* *Becanus* raise against the Doctrin of Justification by Faith, namely that it is the ground of *Licentiousness* and *Dissolute living*; for Faith is requir'd, and nothing else; after Justification a Man may be as wicked and ungodly as before: he need not be concern'd for Sanctification, and Repen-

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† Vol. 12. Serm. 9. p. 260.

\* Tom. 2. Disp. 20. 2. cap. 4.

† De Justicat. lib. 2. cap. 1.

\* Sum. Theol. Scholrft. Tom. 2. Tract. 4.

tance, and good Works. This is that which they charge us with, and accordingly they are pleas'd to give us the Title of *Solifidians* (as the Gentleman before mention'd thought fit to do) as if we were wholly for Faith, and had no regard to good Works. But herein they are very Injurious to us, and grossly calumniate us; for we assert that the Righteousness of Christ Imputed, must be accompanied with a Righteousness that is Inherent and Personal: Yea, we averr that the Doctrin of mere Imputative Righteousness and naked Faith, is a Delusion and Imposture. It is an Opinion that Enervates the Doctrin of Christ Jesus, and destroys the great design of the Gospel. In all truly regenerate Person's Justification and Sanctification, altho' really distinguish'd in themselves, always go together, and are never separated. We see then how little ground there is for Dr. *Tillotson's* Cavil against the Doctrin of Justification by Faith alone; and we see whence he borrow'd his Cavil, to wit, from the Writers of the *Roman Church*, against the *Protestants*.

And we cannot but take notice, of the wonderful Strength of his Argument for Justification by Works, which is this; We must assert this Doctrin, he saith, that we may not be obnoxious; to the Objection which the *Papists* make against us: We must by all means hold that we are not justify'd by Faith alone, but by Obedience and good Works, \* *that we may be able to answer the Papists, who charge us with Solifidianism.* And what if they do charge us with it? Need we care what they say of us, when we know that it is not the first Instance wherein those Men have perverted our Doctrins, and misrepresented the Opinions of *Protestants*? They draw up a larg Enditement against us in their Writings, and charge us with Mon-

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\* Vol. 12. Serm. 10. p. 274.



strous Opinions: But no wise Man among us troubles his Head about it, much less doth he think of quitting his Opinion, because they misrepresent it. What! must we not assert a plain Truth, which is vouch'd by the Writings of the *New Testament*, because the *Roman Catholicks* make a false construction of what we assert? But is he then so concern'd to have the good word of the *Papists*? This is not like himself at other times, and in other places of his Writings, where he goes on boldly against these Men and never troubles himself with that fierce Clamour and outcry, which they make against the *Protestant* Doctrins. It is a sign therefore that this his present Allegation against the Doctrin of Justification by Faith alone is very poor and mean. We may guess that he had but little to say for his own Opinion against ours, when he flies to such sorry Arguing as this.

And I must tell him, we are not to quit a Doctrin because it is quarrell'd with, and said to be the occasion of *Licentiousness*. It is the very case before us: The *Jews* cavill'd against the Doctrin of Justification by Faith, as if it open'd a door to Evil practices and a vicious Life. *What shall we say then; shall we continue in Sin, that Grace may abound?* Rom. 6. 1. It was objected against this Doctrin, which the Apostle had been treating of in the foregoing Chapters, that it follow'd thence that Men might continue in Sin, to inhaunse the Free Grace of God, in Justifying them. So that it seems this was an *Old Cavil* that this Reverend Prelate thought good to revive, and bring upon the Stage again, because he had no other thing to alledge against this Doctrin, which he had no kindness for. But such groundless Allegations as these do the Cause no Service at all; for if the sinister and perverse constructions of Men, may be an Argument against any Doctrin, then most of the Evangelical Truths must be laid aside.

But is this Writer in good earnest all this while, When he warns us to take heed of the *Papists* Charge against us? Doth he not mean Himself and his Friends, who are ready to charge us with *Solifidianism*?

This too plainly appears from what he tells us in that place before taken notice of in the Margin, *I do not see, saith he, how this Charge can be avoided, unless we own Holiness and Obedience to be the Conditions of Justification.* It seems then that his Grace, and the *Papists* are concern'd for one another, or at last he concerns himself for them; that they may be answer'd, and that this Charge may be avoided. *Protestants* fare the worse for him, whilst being so able an Advocate, he takes the *Papists*' Part, and Prosecutes the same Charge against the Protestant Writers that they do. So that at length the Necessity of preaching Justification by Works is urged on this account, and should have been expressed thus, *that we may be able to answer Archbishop Tillotson who charges us with Solifidianism.* But one would think he might have dropt this Charge and not have scared us with what Answer we shall make either to him or the *Papists*, but rather have been Sollicitous, how to answer the *Protestants*, who might justly charge him with maintaining a *Popish* Doctrine, for such was Justification by Works accounted by our Reformers, as I shall shew afterwards. This worthy Prelate, instead of telling us what the *Papists* charge us with, should himself have been afraid of symbolizing with those of that Communion, who are such zealous promoters of the Doctrine of Justification by Works. And thus far I have spoken in persuance of the first Reflection I made, on what had been deliver'd in the foregoing Discourse. I have shew'd how the Doctrins I have there maintain'd, are serviceable for the discovering and confuting some erroneous Propositions which have found admittance among us.

## C H A P. XIV.

Secondly, we are invited hence, and I do in a particular manner call upon my Readers and invite them to assert the Truth which I have set before them, and which I presume they are by this time persuaded, hath both Reason and Scripture to back it. I hold it my Duty to stir all Men up to defend this important Doctrin of the Gospel which I have been treating of. Let us not be ashamed of a truly Evangelical Verity, Let us ever bear it on our Minds, that God the Father justifies us not only by Remission of our Sins, but by the imputing of Christ's Righteousness; that God the Son justifies us, by satisfying for us, by his Righteousness and Obedience, as well active as passive; that God the Holy Ghost justifies us by sealing, ratifying and confirming all this. Or, if we will conceive of Justification, as it may be run thro' the distinct Causes which Logicians are wont to assign, then we may set it forth thus: The *Efficient Cause* of it is either *Principal* or *Instrumental*; the *Principal Efficient Cause* is God, the whole Blessed Trinity; The *Instrumental Efficient Cause* is Faith. Christ's Satisfaction or Righteousness is the *Material Cause* of it. The *Imputation* of these is the *Formal* one: And the Redemption or Salvation of Man is the *Final*. However, those who are not acquainted with these Terms, ought to own and acknowledge this (which is the Substance of all,) that Christ's Meritorious Righteousness is imputed to us, and made our Righteousness; and by this we are Righteous in God's esteem; and that the manner of applying this Righteousness is by Faith. This is the Doctrin of the Bible, this is the Truth reveal'd by Jesus Christ in the Gospel.

And



And that which may yet further commend it to us, is this, that it is the professed Doctrin of the *Church of England*. Consult the Prayer after the *Communion*, where there are these words, [ Most humbly beseeching thee to grant that by the Merits and Death of thy Son Jesus Christ, and thro' Faith in his Blood, we and all thy whole Church may obtain remission of our sins, and all other benefits of his Passion. ] Nothing else on our part is mention'd but *Faith*, because by that alone we are justified. Consult the *Articles* of our Church, which are the Standard of the Doctrin which she owns, and a true Test of her Genuine Sons, and there you will find her thus speaking, *We are accounted Righteous before God, only for the Merit of our Lord and Saviour Jesus Christ by Faith, and not for our own Works or deservings. Wherefore that we are justified by Faith only, is a most wholesom Doctrin, and every full of comfort.* Article 11th. Observe what our Church saith, it declares this to be a *most wholesome Doctrin*: Wherefore according to her judgment those who assert and defend the contrary are *unsound*. He is no Orthodox Son of the Church of *England* who dissents from her *Articles*, and particularly this concerning *Justification*. Again, consult her *Homilies*, which likewise acquaint us what is her fix'd sentiment and persuasion concerning this important Point, and what appertains to it. We are told by the Reverend Author \* of the *History of the Reformation*, that *Bonner* and *Gardiner* dislik'd the *Homilies* of King *Edward*, and that the latter of those Men excepted against one of them because it excluded *Charity* and *good Works* from *Justifying* Men. And the same Author tells us that Archbishop *Cranmer* and other Bishops, maintain'd *Justification by Faith alone*, against *Gardiner* in a Conference

\* Part. 2. Book. 1.

with him, and urg'd for that purpose what St. Paul saith; that *we are justify'd by Faith without the Works of the Law.* It is evident hence what was the Sense of our Church and her Homilies.

More especially I commend to the Reader that excellent passage in the *first part* of the *Homily of Salvation*, which is as follows; *Faith doth not shut out Repentance, Hope, Love, Dread and Fear of God, to be joynd with Faith in every Man that is justify'd; but it shutteth them out from the Office of Justifying.* And in the *Second Part* of this *Homily* we have these words; *That Faith only Justifies, speak all the Ancient Authors, Greek and Latin.* And then immediately are mention'd the particular Fathers of the *Greek and Latin Churches.* And in the same *Homily* the Doctrin of Justification by Faith only, for the Merits of Christ, is thus extoll'd, *This Faith the Holy Scripture teacheth us; this is the strong Rock and Foundation of the Christian Religion: This Doctrin, all old and ancient Authors of Christ's Church do approve: This Doctrin advanceth and setteth forth the true Glory of Christ, and beateth down the vain Glory of Man. This whosoever denieth, is not to be accounted for a Christian Man, nor for a setter forth of Christ's Glory, but for an adversary to Christ and his Gospel, and for a setter forth of Men's vain Glory.* I desire that these excellent Words may be calmly consider'd by all those who own the Church of England for their Mother.

And let it be remembred *Who* they were that transmitted these *Homilies and Articles of Religion* to us. Hath it not been a Thousand times said, in defence of the *Publick Prayers and Liturgy* of our Church, that they were compiled by Holy and Pious Men, such as suffer'd for the Cause of Christ; yea, that some of them were Martyrs, and laid down their Lives for the Truth; and therefore we ought to reverence their

their Names and Memories, and to have a high esteem of these Forms of Prayer, and other directions, either for Devotion or Discipline, which were fram'd and order'd by them? The same thing I say in the present Case: These Articles of Religion, whercof this of *Justification* is one of the chief, were drawn up by our first Pious Reformers, Men of singular Integrity, as well as of great Knowledge and Learning: Yea, some of them sealed the Truth with their Blood, and were honour'd with a Crown of Martyrdom. From these worthy Saints we receiv'd this Form of sound Words, this Platform of Orthodox Doctrin; and if we bear any Reverence to these their Godly endeavours for the good of the Church, we cannot but assert and defend them, and the rather because they were the product of so much Zeal and Piety, and are transmitted to us, from Persons of so extraordinary Worth and Eminency in the Church of God. And consider also *who* have been the Patrons and Advocates of this Cause ever since the *Reformation*, namely, the Bishops and Doctors of our Church, our Predecessors in the Universities, and the whole Body of the Clergy (excepting a few) till King *Charles* the First's time. Consider this, and degenerate not from those great Worthies. Let all who reverence and admire the Judicious *Hooker*, whilest he defends the *Polity* and *Discipline* of our Church, pay the like regard to him when he manfully asserts this Evangelical Doctrin of *Justification*, which we find at the end of his *Polity*. *Faith*, saith he, *is the only hand which putteth on Christ to Justification.*

And consider further that the Point of Justification by Faith alone, was one of those, in which the *Protestants*, particularly those of our own Church, differ'd heretofore from the *Papists*, as their Writings make appear. See this in *Jewel* against *Harding*,



and in \* Doctor *Sutcliff*, who reckons Justification by Works, among the *false and wicked Doctrins of Popery*. Our learned Doctor *Fern*, not long since Master of Trinity College in Cambridge, and afterwards Bishop of Chester, puts † Justification by Works, and the denying the Imputation of Christ's Righteousness into the Catalogue of the Roman Doctrins, and confutes them as such. He owns \* the singular Efficacy and property which Faith hath above all other Graces in the apprehending and receiving Christ and his Righteousness. No other work and act of the Soul, he saith, hath that capacity. It is the Instrument of receiving or apprehending, for which reason Justification is specially ascrib'd to Faith. He adds, the formal Cause of Justification can be no other than the Righteousness of Christ as imputed, and by Faith apprehended, and made ours. Again, † It is Faith, saith he, that hath a proper Efficacy in laying hold upon, and bringing in its hand as it were the Meritorious Cause for Justification. And so that only and properly on our part is said to justify. Thus this excellent Man, this Solid and Judicious Divine had not learnt to corrupt the Doctrin of the Church he was Member of, but stedfastly asserted the Ancient Doctrin of Justification by Faith alone. Yea, at this very Day, some of us, when we plead against the *Papists*, are content to own this Truth, whatever we do at another time. Then we declare that \* it is a plain and easy Truth that Faith alone (having in it a purpose of well-doing) enters us into the State of Justification, before we have done what we purpose. Thus some of us are very Orthodox People, when we are to grapple

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\* Survey of Popery. Chap. 4.

† Answer to Mr. S. p. 94. &c.

\* p. 321. 354. p. 94, 95.

† p. 108.

\* Answer to a Book, entituled, The Touchstone, p. 131. 133.

with the *Papists*, then we acknowledge that we are receiv'd into God's Favour, and accepted of him, upon our hearty Belief: Then to stop their Mouths, we confess that Works have not any thing to do in our Justification.

But this was the free and sincere acknowledgment, and persuasion of all the Divines of the Church of *England* heretofore. In their solemn Disputations against the *Papists*, they held Justification by Faith alone, without the concurrence of any good Works whatsoever. And this Doctrin was always made one Mark of discrimination between us and the *Romanists*; And why it should not be so now, I know no reason, unless you will say we are not the same *Protestants* that we were. And yet we Talk and Write against *Rome*, as heretofore. How then comes it to be the general Doctrin among us, that we are justify'd by Faith and good Works together? I beseech you, my Brethren of the Clergy, be not inconsistent with yourselves, but be persuaded, as you are professed Adversaries to the *Roman Church*; as you have relation to this Excellent Church, into which you were admitted; as you own her Articles and Homilies, as you reverence her Prelates and learned Writers, as you desire not to be numbred among those who have apostatiz'd from the Primitive Truth, be persuaded, I say, to stand fast in the Defence and profession of such sound Propositions as these, That by Faith in Christ Jesus we are justified before God, without all manner of Works; That no Man can be justified by an Inherent Righteousness, but only by the Righteousness of Christ; that this Righteousness is freely imputed to us by God, and that it is to be apprehended by Faith alone.

And you are invited and encouraged to be of this Persuasion, not only because it is back'd by the Writings of the Apostles, (as I have prov'd in the preceding

ceeding Papers) and by our Pious Reformers, and those that immediately succeeded them, and by the declaration of our Church in Writing, but also because it is abetted and confirm'd by the Primitive *Fathers* of the Christian Church. For tho' (as was before observ'd) some of them seem'd to be no favourers of these Doctrins, yet it must be acknowledg'd that a great number of them expressly bear Witness to them. *Origen* on the Epistle to the *Romans*, Chap. 3. 27 & 28 Verses, to prove that Faith alone is sufficient to justify a Man, alledges the example of the Thief on the Cross, who had no good Works to justify him, but was accepted for his Faith alone in Christ Jesus. He instances in the Woman mentioned in *Luke* 7. 37. &c. And he alledges *St. Paul's* words, *God forbid that I should Glory, save in the Cross of Christ*, &c. On which he thus glosses: " You see, saith he, that the Apostle doth not glory in his Righteousness, nor in his Chastity, nor in his Wisdom, nor in his other Virtues and Actions. " And so the Judaical Glorifying is excluded, not by the Law of Works, but by the Law of Faith, which is in Christ Jesus, in whose Cross the Apostle Glories. Here this Ancient and Learned Father declares his judgment concerning this great Point, and lets us know that by *the works of the Law*, are meant not only Mosaical, but all moral Works, as *Righteousness, Chastity &c.* as I prov'd before, and that the Doctrin of Justification by Faith alone, excludes all Glorifying and Boasting. *St. Paul*, saith he, *saith that the Justification of Faith alone doth suffice: So that if a Man only believe, he is justifi'd tho' nothing of Works be done by him.* *Basil the Great*, gives us his suffrage here, \* *This is our perfect and compleat Glorifying in God*, saith he, when

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\* *Homil. 22. sc. de Humilitate.*



we are not lifted up because of our own Righteousness, but acknowledges that we are destitute of true Righteousness, and that we are justify'd by Faith alone in Jesus Christ. And then he adds, St. Paul makes this the matter of his glorying, that he vilifies his own Righteousness, and seeks after the Righteousness which is of God by Faith. And more to the same purpose that Pious Father saith in the same place.

St. Chrysostom was partly quoted before, but now I will give him at large. \* You can't prove, saith he, that Man to be alive (that is to be spiritually alive) who doth the Works of Righteousness without Faith; but I can demonstrate that a believer without Works is alive, and hath arriv'd to the Kingdom of Heaven. No Man hath Life without Faith; but the Thief had Faith only, and was thereby justified. Do not tell me here that he had not time to live righteously, and to do good Works; for I do not contend about this, but this is that which I have evinc'd, that Faith of itself alone saves a Man, but Works by themselves never justify'd any Man. And we have almost the very same Words in his fifth Sermon on the 2d. Chapter of the Epistle to the Ephesians. This passage is also quoted and approv'd of by our Church, in the second part of her Homily of good Works. This Father's words are remarkable in his 3d. Homily on Titus, *If thou believest by Faith, why dost thou bring any thing else, as if Faith alone were not sufficient to Justify?* But he expresses his sense of this Doctrin most frequently in his Homilies on the Epistle to the Romans. † *We are deliver'd by no other thing than by Faith.* And in the same place, *Thou obtainest Righteousness not by thy own labour, but by Gift from above, bringing one thing only from within, name-*

\* Homil. 89. sc. de Fide &c.

† Hom. 2. in 1 cap. ad Rom.

ly Faith. Again, \* As soon as a Man believes, he is at the same time justified. Farther, † God justifies us, not standing in need of Works, but requires of us Faith only. And at another time he speaks thus, \* The Righteousness of God is that which is of Faith, forasmuch as it is wholly from that grace which is from above, whereby we are justify'd not by our Works, but by the free Gift of God.

Other Greek Fathers might be quoted, as Theodoret, who affirms that † by Faith alone we receive the remission of our Sins, and obtain all spiritual blessings. Gregory Nazianzen is concise, but full, \* Only to believe, saith he, is Righteousness. By Theophylact we are told that † God himself ordain'd that we should be justify'd by Faith only: And Faith only hath the power in itself of justifying. And an Antienter Father than any of those that I have nam'd, may be alledg'd, \* The faithful is made Perfect by Faith only, saith St. Clement of Alexandria, tho' tis true, in some other places, ( as was granted ) he deviates from this. Yea, an other Clement, antienter than all these, gives his full suffrage to this Doctrin, We, saith he, who are call'd by God's Will thro' Christ Jesus † are not justify'd by ourselves, our own Wisdom, our Understanding, or Works that we have done with Holiness of Heart, but

\* Hom. 7. in 3 cap.

† Hom. 7.

\* Hom. 17. in 10. cap.

† In cap. 3. ad Roman. De Curat. Græc. Affect. Serm. 7. De Sacrific. l. 7.

\* Orat. de Mod. in Disput.

† In Rom. 9. and Gal. 3.

\* Strom. lib. 7.

† Οὐ δι' ἑαυτῶν δικαιοῦμεθα, ἐδὲ διὰ τῆς ἡμετέρας σοφίας, ἢ συνέσεως, ἢ ἔργων ἢν κατεργασάμεθα ἐν ὁσιότητι καρδίας, ἀλλὰ διὰ τῆς πίστεως, δι' ἧς πάντας τοῦ ἀπ' αἰῶν ὁ παντοκράτωρ θεὸς ἐδικαίωσεν. Epist. ad Corinth.

by Faith, whereby the Almighty God hath justify'd all from the beginning of the World.

Nor do the Latin Fathers dissent from the Greek ones. St. Ambrose is very plain and positive in this Point in several places of his Writings; I will mention only one: \* *It is ordained of God that he who believes in Christ, shall be saved without Works, by Faith alone, he freely receiving remission of Sins.* St. Augustine often expatiates on this subject: It may suffice to produce only two passages. † *How, saith he, is a Man justify'd by Faith without the Works of the Law? Brethren, mark how this is in the case of the Clinicks: The Man believes, and receives the Sacraments of Faith, (that is, Baptism and the Lord's Supper, for they were administred together sometimes in the Ancient Churches) on his Death Bed, and hath no time to do good Works. What shall we say? that he his not justify'd? Yea, plainly we say that he is justify'd, believing in him that justifies the ungodly. So he is truly and rightly justify'd, but did no good Works: And thus the saying of the Apostle is fulfill'd [We reckon that a Man is justify'd by Faith without the Works of the Law.] An example of this we have in the Thief who was Crucify'd with our Lord; he believ'd with his Heart unto Righteousness, and made confession with his Mouth to Salvation. The other passage is this, \* *If any Man, when he hath believ'd, presently departs this Life, the Justification of Faith remains with him; no good works preceeding, because he came to it, not by Merit but by Grace; nor any good Works following, because he was not suffred to remain in this Life. From whence is manifest what the Apostle saith, [We conclude a Man is**

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\* In cap. 1. Epist. ad Rom.

† Serm. 71. de Tempore.

\* Lib. Quæst. 83. qu.



justify'd by Faith, without Works.] St. *Jerom* in sundry places asserts Faith without Works in Justification; \* *God hath determin'd, saith he, to forgive Sins freely thro' Faith only.* And in answer to that Question, *Whether Faith alone be sufficient for a Christian,* he saith, † *Faith availeth thus far, that in the beginning of believing it justifies those that come unto God, if afterward they abide in justification.* And the same Writer on those Words, *By the Works of the Law shall no Flesh be justify'd,* declares it to be his Judgment, that \* *this is spoken not only concerning the Works of the Mosaick Law, but concerning all the Divine commands;* and he proves it from the acception of the Word *Law* in that Text of the same Apostle, *I consent to the Law of God.* And many things to the same purpose might be produced not only out of this Father, but others, as *Cyprian, Hilary, Prosper &c.* From the several Citations put together we see how groundless an Assertion it is that obtains among some Men, That all the Fathers before St. *Augustine* held Justification by Faith and Works together; and we see how largely the Doctrin of Justification by Faith alone is attested, by the generality of the Antients. Hence 'tis that a Learned Man of our Church, who was well skill'd in the *Father's* Writings expressly owns that † *the Fathers are free in acknowledging with St. Paul Justification by Faith alone.* They all vouch this Doctrin, whatever one lately hath suggested to the contrary. And truly it can't but create a Smile, to see one appealing to the Writings of the \* *Ancient Fathers of the Church,* about this matter, and making them the Judges in the

\* *Comment. in 4 cap. ad Rom.*

† *In Gal. 3. 10.*

\* *Ad Cresiphon. contr. Pelag.*

† *Mr. Thorndike's Epilog. B. 2. Ch. 9.*

\* *Vol. 12. Serm. 9. p. 277.*

Controversie of Justification by Faith, when 'tis well known that he as little regarded those Writings, as he convers'd with them.

To conclude this Reflection, I will observe that this is so great a Truth, so certain and undeniable an Article of Christianity, that I have been discoursing of, that even the Adversaries of it have sometimes acknowledg'd it, whether they would or no. An eminent Cardinal of the *Roman* Church hath these remarkable words, \* " I do verily think, saith he, that it  
 " may be Piously and Christianly said that we ought  
 " to lean and rely on Christ's Righteousness as a sure  
 " and stable thing, and that which will certainly up-  
 " hold us, and not on our own Holiness, and the Grace  
 " which is inherent in us. Thus he. For the *Roman*  
 Writers do sometimes, thro' the Force of Truth, break forth into the confession of it. So an other Cardinal of that Church, who had perverted the Doctrin of Justification as much as any Man, yet concluded thus at last, † " Because of the uncertainty of our  
 " own Righteousness, and the danger of Vain Glory,  
 " it is the most advisable and safest course to place  
 " our whole confidence in the alone mercy and bounty  
 " of God, namely, thro' the Merits of Christ Jesus.  
 Thus Truth makes its way thro' all Opposition: And the very Patrons of Errour shall one time or other defend it; its sworn Adversaries shall take its part. Thus *Pighus*, who was a strict *Papist*, and especially in the Article of Justification, and therefore resolv'd to peruse *Calvin's Institutions* on purpose to confute him in that Point, by reading that Book was brought over to *Calvin's* Opinion, and heartily embraced the Doctrin which that worthy Man and other reform'd Di-

\* *Contaren. Tract. de Justificat.*

† *De Justificat. lib. 5. cap. 7.*

vines maintain'd concerning Justification. And I hope there will be the like effect on those Readers (if there be any such, who light on this discourse) who are averse to this Doctrin, or doubt of it: I hope it will through the Divine help, bring them to a firm persuasion concerning the Truth and certainty of it.

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## C H A P. XV.

**T**Hirdly, and lastly; We should take care that the Influence and Efficacy of the Doctrin of Justification, (as I have represented it) be plainly discern'd in our Lives and Practices. All our inquiry into this matter, and discussing of it will be of little use and value without this. Therefore let us mind this chiefly, let us Act agreeably to this Doctrin. That is, first, let us make use of it so as to derive thence the greatest Solace imaginable. For what can yield us matter of a more solid Consolation, in the whole Tenour of our Lives, and at the approach of Death, than our serious meditating on this, that Christ's Righteousness and Merits are ours by Imputation, and that reciprocally our Sins are imputed to Christ, and therefore cannot be charg'd upon us? This convinces us of the Truth of what Our Church saith, that this is \* *a Doctrin very full of comfort*. Now, it is our business to shew this in our Lives and Behaviour.

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\* *Artici. 11.*

Secondly,



Secondly, We are taught Humility by the Doctrine of Justification in that manner as I have propounded it. This wholly excludes Boasting, because hereby our Salvation and Happiness are establish'd on free Grace and Mercy. And all Pride and Haughtiness, which might be fostred by an opinion of our being justifi'd by our Works and Performances, are taken away. There is no room for Ostentation and Glorying, when we are made Righteous by Imputation, when we are justifi'd not by our own, but an others Obedience and Merits. If we be thoroughly persuaded of this, we must needs banish all Pride and Self-conceit, all Haughtiness and Arrogance of Spirit.

Thirdly, Let us give God the Glory of his Mercy and Goodness in this excellent way of Justification. We are hereby powerfully invited to praise and magnify the Author of our Salvation. Our English History tells us that King *Canute* took off the Crown from his own Head, and set it on the Crucifix at *Westminster*. What he superstitiously did to the Image of Christ, we may piously and soberly do to Christ himself; nay, we ought to do it, that is, lay down our Crowns first at the Feet of Jesus, and then advance them to his Head, attributing all to his Merits, Righteousness and Satisfaction, and placing our whole Confidence in these alone. This is our Duty, and we are necessarily prompted to it by what I have suggested on this Fundamental Article of the Christian Religion.

Fourthly, and Lastly, Let us by the practice of all Evangelical duties, and a strict observance of all the Laws of Jesus, make it evident to ourselves and others that we are truly justifi'd Persons. It is in vain to persuade them and ourselves that we have Faith, when we discover nothing of *Good Works* in our Lives. It is idle and fallacious to pretend that Christ's Righteousness

teousness is ours, when we give no proof of our having a Personal and Inherent own of our own. It can't be known to ourselves or any body else that we are justify'd, unless we be Sanctify'd, tho' our Justification depends not on our Sanctification; yea, tho' it may be said to be *before it*. And now having mention'd this, it will be requisite here to give a true and impartial account of this matter, which will conduce very much to the right understanding, not only the Nature of Justification, which I have been discoursing of, but will direct us as to our Practice, which is the thing I am at present concern'd in. If it be ask'd which of these two, *Justification* and *Sanctification*, hath the Priority, I conceive that the true Resolution of that Question is contain'd in these ensuing particulars.

*First*, it is certain that Justification, if you respect the Decree of God, was from Eternity, and so likewise was Sanctification: And therefore neither of them were first or second, before or after one another, for there is no such thing in Eternity. Thus it is, if we speak of them as consider'd in the Divine Decrees.

But *Secondly*, we are to consider Justification and Sanctification as they are brought to pass in Time: And thus considering them, you will find that the Priority of one or the other is not duly observ'd in Scripture. Sometimes Justification is put before Sanctification, as when 'tis said that *Christ is made unto us Righteousness and Sanctification*, 1 Cor. 1. 30. That is, whereas we are both Guilty and Defiled, Christ Jesus takes away our Guilt, and our Defilement, and so we are Justify'd and Sanctify'd: But Justification is placed first. And so it is in Col. 1. 22. *You, who were sometimes alienated, yet now hath he reconciled in the Body of his Flesh thro' Death, that he might present you Holy*

ly and Unblamable, and unreprouable in his sight. Reconciliation thro' Christ's Death is first, and then Holiness and Purity. But in other places Sanctification is set before Justification, as in that Noted Text Rom. 8. 30. *Whom he predestinated, them he also called; and whom he called, them he also justify'd.* Justification is here after *Vocation*, by which is meant Conversion and Sanctification. So in 1 Cor. 6. 11. *But ye are sanctify'd, but ye are justify'd;* and in other places likewise Sanctification preceeds Justification. Nay, in one place, according to the meaning which I apprehend it bears, and which with submission I propound to the Reader, Sanctification is placed both before and after Justification, as in Joh. 16. 8. *When he, that is, the Spirit, is come, he will reprove or convince the World of Sin, and of Righteousness, and of Judgment.* 1st. The Holy Spirit is to convince Men of Sin, of the defilement of their Nature and the obliquity of their Lives, but especially of Unbelief, which is here Emphatically called Sin, because it is one of the greatest Sins, and is the root of all Sins, and therefore it is added, *because they believe not on me.* 2dly. The Spirit convinces of Righteousness, that Christ is the Lord our Righteousness, that he hath fulfill'd the Law, and by his perfect Obedience satisfy'd God's Justice, and is a compleat Saviour and Redeemer: Which is demonstrated by this that *he went to his Father*, (as it follows here) that he conquer'd Death and rose from the Grave, and ascended into Heaven, and there sitteth at the right Hand of his Father. 3dly. The Spirit convinces of Judgment, namely, on the Devil, as 'tis explain'd here, *The Prince of this World is judg'd*, that is, Satan's Power and Kingdom are weaken'd in the Hearts and Lives of Men; and they shall experience it to be so, by the Renewing and Sanctifying vertue of the Holy Ghost, which immediately follows Justification,



by the Righteousness of Christ. Thus, according to the order and method of the *Spirit's Conviction* here set down, Sanctification is represented as the forerunner of Justification, and likewise as the consequent of it. So that we see these two are promiscuously plac'd in Scripture.

*Thirdly* then, Let us not look at the placing of these there (for that admits of Variety) but let us consider them as they really are in themselves; and so let us examine which of these is first. To speak then accurately, there is a Priority of *Nature*, and there is a Priority of *Time*. One thing may be said to be *before* another, in respect of a *Natural Precedency*, and *Physical Order*; or else in respect of the Measures and Distances of *Time*. I assert then this for a Truth, that Justification in order of Nature, and of our Conceptions of the Works of God is before Sanctification. God first of all receives a Sinner to Favour; hath a Love and Kindness for him, thinks Thoughts of Mercy towards him, and is reconcil'd unto him purely for the Merits of his Son Christ Jesus, who was made a Sacrifice for Sin. God looks upon the Sinner as Righteous, for the sake of the *Just one*. Thus we apprehend Justification to be the *Forerunner* of Sanctification: Our manner of Conceiving it is such. And the Reason of the Thing itself dictates it to us; for Holiness is the Purchase of the Reconciliation made by the Redeemer. After we are Reconcil'd to God, he sends his Spirit to sanctify the Soul, and not before. For true Holiness, and Newness of Life could not be wrought in us, till we were justify'd by Christ's Death and Merits. It is most reasonable therefore to conclude, that Justification is an Act of God that precedes Sanctification.—This was

the Sense of St. \* *Augustine*; and it is also that of our Church in her 12th. *Article of Religion*, where she hath these very Words, *Works are the Fruits of Faith, and follow after Justification.* This is the sound and Orthodox Doctrine of the Church of *England*. I could wish that all who call themselves her *Sons*, did speak the Language of their Mother in this Particular. Justification doth not come after, but goes before Works of Holiness in *Priority of Nature*, and that Order and Procedure which we conceive of God's Acts.

But then I must add, that tho' Justification be first in *Nature*, yet, if we respect the *Priority of Time*, it is not so; but Justification and Sanctification are both together. For as soon as God accepts a Sinner for Christ's Merits, he gives the Spirit of Holiness to him. There is no Interval of Time between God's Justifying a Sinner and his Sanctifying him. At the same time that God imputes Christ's Righteousness to him, he infuses inherent Righteousness into him. God justifieth the *Ungodly*, as the Apostle saith, *Rom. 4. 5.* Thus he justify'd *Abraham* who was an Idolater; but at the very same Instant that he took him into Favour and accepted of him, he also, by the Operation of his Holy Spirit, infus'd Grace and Holiness into him. So that when God justify'd him, he made him of an *Ungodly Man*, a *Godly and Holy Person*. And this must needs be, because there is no Pardon and Forgiveness of Sin without Repentance and turning from it. This we are taught by the *Connexion* of those Words in *Act. 3. 19.* *Repent and be converted, that your Sins may be blotted out*, i. e. that you may be

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\* *Bona opera non præcedunt justificandum, sed sequuntur justificatum.*

Forgiven, and then you may be accepted of God, that you may be justify'd by Christ's Righteousness. The whole of Sacred Scripture assures us that God will not pardon the Impenitent, will not justify Sinners, so long as they continue in their Sins, and have not their Natures chang'd, and their Hearts sanctify'd by his Holy Spirit.

But to close this Point, and to give you an irrefragable Argument that Justification and Sanctification are together, and that the one can't be before the other, I mean as to Time, I prove it thus: If Faith be a part of Sanctification, it must needs follow that Justification and Sanctification are together. But Faith is a part of Sanctification; therefore Justification and Sanctification are together at the very same time. None can deny the Minor Proposition, viz. that Faith is a part of Sanctification, or that Faith sanctifies us; for this is prov'd from the express Words of Scripture, *Act. 26. 18.* where we are said to be sanctify'd by Faith that is in Christ. The Major Proposition, viz. that if Faith be a part of Sanctification, then Justification and Sanctification must needs be together, is prov'd thus. Faith is requir'd to Justification, as I have already prov'd; and it is part of Sanctification, as I just now evinc'd, and consequently we are in some measure justify'd and sanctify'd by Faith; whence it necessarily follows that Justification and Sanctification are together. All that are justify'd by Christ's Righteousness, are sanctify'd at the same time by his Spirit. In brief, tho' Justification is conceiv'd by us as first in Nature, yet both it and Sanctification are Contemporary, and as soon as one is, the other is. This is the true Account of the matter, and (as I said before) it will conduct to a right Understanding of this great and weighty Point, and likewise ascertain us of the Necessity of the thing I am now urging, namely,



namely, that we must take care to evidence our Justification by our Sanctification. We ought to mind the Apostle's Advice, *To add to our Faith Virtue*, and not to amuse and deceive our selves with the idle Pretences of the one, when the other is wanting. I am sensible that there is a very great Mistake here; some Men perhaps depend as much upon *Faith*, as others do upon *Works*. Let me tell such Persons, there is a kind of *Popery* in this extraordinary extolling of Faith, and resting in it; for these Men are equally guilty with the *Papists*, who rest on their Works; for this Fault is of the same kind, that is, a relying on something of our own in the point of Justification. Wherefore let us understand our selves aright, and know this, that Faith being only the Means and Organ which God hath appointed to be made use of in Justification, we are to confide in it no more than in Works. And as for Works we are to know this, that tho' they have nothing to do in Justification, yet they are necessary in order to Salvation and Happiness; yea, they are necessary Concomitants of Justification, when Persons are in a Capacity to perform them. We are thus capable, and therefore we can't be excus'd from Actual Obedience, and a Holy and Godly Life: And all our Pretences to Faith will signify nothing without this.

It is observable, that in the very midst of the Apostle's Discourse about *Justification by Faith*, he infers the Necessity of *Holiness* and *Good Works*, Rom. 6. 1, 2. *What shall we say then, shall we continue in Sin that Grace may abound? God forbid. How shall we that are dead to Sin live any longer therein?* He here obviates an Objection which might be made against *Justification*, as if it were against Sanctity of Life. Far be it from me, saith he, that I should think or teach so. No: Faith excludes not Holiness, Justification

evacuates not Sanctification. And this he proves throughout the whole Chapter, and fervently exhorts them to live Holily, and not to serve Sin any longer. And not only in the midst of the Epistle he doth this, but the Four or Five last Chapters of it are altogether spent in Exhortation to all manner of Virtuous Actions. So that Mr. *Chillingworth* might have spared his Wish, which was this, that it might be so order'd by Authority that the Chapters of *St. Paul* which treat of Justification by Faith without Works, might never be read in the Churches but when the Thirteenth of the First Epistle to the *Corinthians*, concerning the absolute necessity of *Charity*, was read together with them. There is no need of this, since some of the very same Chapters which treat of Justification by Faith alone, assert also the necessity of Good Works. And the Apostle, who in Eleven Chapters speaks of Justification without Works, subjoyns in the following ones particular Precepts of a Holy Life. By this means he wisely cautions against all Mistakes, and suffers us not to entertain undue Apprehensions concerning his Doctrin.

But if he had not done this in his Epistle to the *Romans*, yet it was sufficient that many Passages in his other Epistles might serve to give us a right Understanding of what he had said. I will mention only that one Place, *Col. 2. 6, 7.* *As ye have therefore received Christ Jesus the Lord, so walk ye in him, rooted and built up in him, and stablished in the Faith, &c.* Observe it, *Receiving Christ*, and *Walking in him*, these two comprehend the whole Duty of a Christian. Not only to receive the Doctrin of Christ, and to assent to it, but to receive Christ himself for our Saviour and Lord; this is *Justifying Faith*. Upon this follow Repentance and Good Works, *walking in Christ*, which denotes a Holy Life, becoming all those that have accepted of Christ for theirs. Let

Let us then by our Practice of Righteousness shew that we are justify'd Persons; and let us thereby confute those Censorious Men, who say, we place all our Religion in Faith, and will not suffer Charity and other good Works to be Ingredients in it. In a word, tho' we are assur'd that Faith alone is requisite on our part in order to Justification, yet let us be as careful of doing all Good Works, as if we expected to be justify'd by them.

...the Thirteenth of ... might never ... concerning the ... together with ... some of the ... Justification by ... of Good Works ... speaks of ... the follow- ... this ... and ... con-

... to the ... Hallages in the ... Under ... I will mention only ... PART ... Christian ... and to ... Upon this ... becoming all those that ... I





## P A R T III.

St. Paul, and St. James  
*Reconciled.*

## C H A P. I.

**H** E R E should have been the Period of my Discourses on this Subject of *Faith*, but that I find it necessary to give Satisfaction to a great *Difficulty* arising from that seeming Disagreement which is between *St. Paul* and *St. James*, about this Doctrin that I have been treating of. If we consult the Third Chapter to the *Romans*, (where *St. Paul* purposely discourses concerning Justification only) we shall see that from his Premises he makes this peremptory Inference, v. 28. *Therefore we conclude that a Man is justify'd by Faith without the*  
Deeds,

*Deeds of the Law.* And the same he asserts in *Gal. 2. 16.* *Knowing that a Man is not justify'd by the Works of the Law, but by the Faith of Jesus.* And in several other places he maintains this Doctrin, that Works are no ingredient of Justification, but that they are wholly excluded from it, and that nothing besides Faith is made use of in this wonderful Transaction of the Gospel. Now, if we read the Second Chapter of *St. James*, we shall at first be induc'd to believe that he is clearly of another Judgment; for from the Premises which he lays down he makes this Conclusion, *v. 24.* *Ye see then how that by Works a Man is justify'd, and not by Faith only.* The Apostle *Paul* is express in the Affirmative, that a Man is justify'd by Faith without Works: *St. James* is as express in the Negative, that a Man is not justify'd by Faith without Works. The one saith a Man is justify'd by Faith alone; the other saith a Man is not justify'd by Faith alone; which is a flat Contradiction, as one would think.

And yet we may observe (which may seem to be the strangest thing of all) that *St. James* demonstrates his Doctrin by the very same Example which *St. Paul* makes use of to prove his; for he makes good his Assertion by the Example of *Abraham*, the Father of the Faithful, *Rom. 4. 3.* *What saith the Scripture? Abraham believed God, and it was counted to him for Righteousness.* And the other Apostle makes use of the same Instance to confirm the Doctrin which he had laid down, *Chap. 4. v. 21. &c.* *Was not Abraham our Father justify'd by Works, when he had offer'd Isaac his Son upon the Altar? Seest thou how Faith wrought with his Works? And by Works was Faith made perfect, And the Scripture was fulfilled, which saith, Abraham believed God, and it was imputed unto him for Righteousness.* Thus we see that *St. James* endeavours to prove



prove that *Abraham* was justify'd not by Faith only, but by Works added to it; whereas *St. Paul* mentions only *Abraham's Believing*, as the great Instrument of his Justification.

And according to these different Determinations of the two Apostles, we find Theological Writers differing among themselves. It happens here as in the great Mutiny and Tumult at *Ephesus*, Some cry one thing, and some another. Yea, and the same happens in the undertaking to appease and compose this Difference between the Apostles: One doth it after this way, and another after that. But I can by no means approve of *Luther's* way of silencing this Controversy; for he, instead of reconciling both the Apostles, disparages and reproaches one of them. *St. James's* Epistle with him is dry and worthless;\* and in imitation of this Great Man the *Centuriators* of *Magdeburg* are bold to say, † That *St. James's* Epistle swerves in a great measure from the Analogy of Apostolick Doctrin; and they disallow of this Epistle, and reckon it as Apocryphal. But this must be added, that it is probable these Learned Men were of another Mind afterwards: And of *Luther* himself, we are assur'd ‡ that being more enlightned, he retracted his rash Censure, as appears in the latter Editions of the *German Bible*. *Andreas Althamerus*, a rigid *Lutheran*, goes further than *Luther*; and the *Magdeburgensers*, and tells us in plain, but impious Terms, that *James* lies; and thus vilifying this Epistle, and the Author of it, he thinks he sufficiently confutes his Doctrin concerning *Justification*.

\* *Arida & straminea.*

† *Centur. l. 1. Lib. 2. cap. 4. & 10.*

‡ *Raithii Iudic. e Vers. Germ. Lutheri.*

But this way of solving the Difficulty is not to be tolerated; for by this means the Authority of the Holy Scriptures is call'd into question; that Sacred Volume is slighted and abused. And if we go this way to work, the Number of the *Canonical Books* will become uncertain and disputable, and in a short time it will not be agreed which of them are Authentick and True. This then is not the right Method of proceeding. The Canon of Scripture must remain entire and untouch'd, and particularly the Credit of this Epistle of St. *James* ought to be inviolable. For tho' for some time it was call'd in question, as *Eusebius* and *Ferom* tell us, yet they let us know that its Authority was soon after clear'd up, own'd, and solemnly acknowledg'd by the Catholick Church, and it was receiv'd as that Apostle's Genuine Epistle; so that that very questioning of it contributed to the establishing and fixing its Authority. Wherefore, whatever we do, we must not blasphemously derogate from this. But the true way which we are to take is this, namely, to endeavour an *Accordance* between St. *Paul* and St. *James*, by shewing that they do not really, but seemingly only oppose each other. Here then I will make it manifest, that the Apostles do not contradict one another, because they do not both speak of the same thing. A Contradiction is always *ad idem*; the Parts of it tend to one and the same thing, or else it is not a Contradiction. Now, I will prove that the Apostles can't be said to speak Contradictions on this account, because they do not treat of the same, but of different things.

The *Papists* and some *Protestants* hold that these Apostles speak neither of the same *Faith*, nor of the same *Works*, nor of the same *Justification*. This passes, I perceive, among several Writers, as a good Resolution of the difficulty. But, if we consider things a-

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right, we shall find it otherwise, for this Resolution is partly true, and partly false. It is true that St. *Paul* and St. *James*, speak not of the same Justification, but it is not true, that they speak not of the same Works and of the same Faith. They that hold the contrary to this latter tell us that St. *James* speaks of an ineffectual dead Faith, abstracted altogether from Works, but St. *Paul* speaks of a Living and Effectual Faith, working by Love. The former Apostle (say they) takes Faith equivocally and improperly, that is, either for an external profession of Faith, or an Hypocritical boasting of it, or a naked Assent to the Christian Doctrin, such as is found even in Devils. \* *Calvin* is of this opinion. Among the Reform'd there are some others that remove the seeming Contradiction between the Apostles after the same manner, by distinguishing between a living and a dead Faith. The former, they hold, is meant by St. *Paul*, the latter by St. *James*: And consequently they speak not of the same Faith. This is the Interpretation of a † late Learned Writer of his own.

But I crave leave to dissent from this Opinion, and to assert that the same Faith, that is, a true and lively Faith is spoken of by both these Apostles. My reason is this, because St. *James* grants that we are justify'd by Faith, as well as St. *Paul*; for he saith, *a Man is justify'd by Works, and not by Faith only. If not by Faith only, then by Faith.* That is a plain and clear consequence, and no Man can deny it. And who can think that this Faith by which we are justify'd, is not true Faith? Now, it is likely some had mistaken St. *Paul* about Faith; they did

\* *Institut. lib. 3. cap. 2 & 17.*

† *Dr. Tullie. Justificat. Paulina. p. 133.*



not apprehend him aright, when he said, *a Man is justify'd by Faith only*. But if St. James (as we suppose) should come afterwards, and correct their mistakes about it, and yet at the same time speak not of *the same*, but an other Faith, who would not think this to be very impertinent and absurd? Would St. James handle St. Paul's Position about Justification by Faith, that is, a true and lively Faith, and yet himself talk of a false and Counterfeit Faith? This were to say nothing to the purpose. Thus the Subject of the Question would be quite taken away. It is evident therefore that both the Apostles speak of *the same Faith*. It must needs be so, because one of them saith we are justify'd by a true Faith, and the other doth not deny that we are justify'd by the same; only he adds that this Faith, being internal and invisible, is to be declared and manifested unto others by good Works. Thus it appears that the *same Faith* is meant by St. Paul and St. James.

Only here is the difference between them (if it may be call'd a difference) that tho' they both speak of the same Faith, yet St. James chiefly refers to one particular Act of Faith, and St. Paul to the other Acts of it. I have shew'd before what are the Integral Parts, or, (which is all one) the Essential Acts of true Faith, Namely, an *Assent* to the Truths of the Gospel, and an *approving* of the Terms of Salvation, propounded by Jesus Christ, and likewise a *trusting* and *relying* on him, with a particular applying of his Merits and Righteousness. I repeat these, that I may make use of them to our present purpose, as thus; St. James principally speaks of the First Act of Faith; or Faith consider'd as Assent and Persuasion, which is an introduction to the other Acts, I say, *principally* he speaks of this, but not excluding the other Acts: But St. Paul seems to confine himself to those other

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Exertments of Faith, Namely *approving*, but more especially *Fiducial Trust* and *Application*, which are more peculiarly made use of in Justification: And therefore here in a more eminent manner they have the denomination of *Faith*. This I take to be the true decision of this part of the Controversy. And thus hitherto we see there is no real Opposition or Contradiction between those Holy Penmen of Scripture.

Again, it is said by many that St. *James* and St. *Paul* speak not of the *same Works*. And they seem to have taken this from \* St. *Augustine*, who thought that St. *James* spoke of Works that go before Faith, and St. *Paul* of those that follow it. Especially those of the Papal Communion distinguish of Works, and tell us that St. *Paul* speaks of such as are void of Faith, and are perform'd without the Grace of God: But St. *James* is to be understood of Works that are wrought by the Grace of God, and spring from Faith: But the exact Truth is this, the former Apostle speaks of *all works whatsoever*, but the latter doth not: But yet this latter Apostle speaks of *some Works* which the other speaks of. The true and accurate account then of this part of the Controversy is, that the two Apostles speak of the *same Works*, and yet they do not mean *all the same Works*: For St. *James* speaks of Moral and Evangelical Works only, but St. *Paul* is to be understood not only of these, but of all others besides, and he excludes them from Justification. *A Man is not justify'd by Works*, saith he, that is, he is not justify'd by the Covenant of Works, nor by Natural or Moral Works, nor by Judaical or Legal, nor by those that are Evangelical, as I have alrea-

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\* Tom. 4. Quæst. ult.

dy prov'd. Thus far then we have proceeded, that the Apostles discourse of the same Faith, tho' not of the same Acts of Faith; and again, that St. Paul means those works which St. James doth, but he speaks also of others besides. This is the true account of the matter.

Now, in the next place let us see whether these Apostles speak of the same *Justification*. And here indeed it is agreed on all hands that they speak not of the same. But still it is not universally determined what *Justification* it is that they discourse of. I will mention two Opinions, and add a third, as the most solid and satisfactory.

The first is that of the Writers of the *Roman Communion*, who hold that St. Paul speaks of the *First Justification* of a Sinner, to wit, upon his sincere believing, in Christ before the confirmation of that Faith by his works: But St. James is to be understood concerning the *Second* or continued State of *Justification*. Or take it in the words of the Council of *Trent*, who thus reconcile the Contrast between these two Apostles about Justification, \* " St. Paul, " when he affirms we are justify'd by Faith without " works, must be understood of the first Justificati- " on, whereby we receive Grace without any worth " preceding. St. James, when he saith we are justifi- " fy'd by Works, and not by Faith alone, implies " the increase of Grace or Righteousness in the " godly, which is a Second Justification. Thus they. But who sees not that this is a mere Fetch of their own, to evade the Doctrin I have been defending? I grant that there is a double Justification in this sense, that one is *from eternity*, that is, God decreed and determined the Justifying of such and such Per-

\* *Seff. 6. ca. 8. & 10.*



ions; and an other is *in time*, which is the Justification I have been discoursing of, Namely, when God absolves sinners from their Sin and Guilt in this Life, and reckons them as Just and Righteous for Christ's sake. And this being *once* done, is *ever* done, and so there can't be a *Second* Justification, and consequently there is no ground for that *double Justification* which the *Romanists* talk of. And indeed after that rate, they might make three or four Justifications, to the gradual increase of Grace and Righteousness in the Godly. Therefore we may justly look upon this as a Faction of the Popish Doctors, and accordingly I pass it by.

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## C H A P. II.

**T**HE Second Opinion which I shall offer is that of Archbishop *Usher*, who tells us, that *St. Paul* speaks of Justification properly so call'd; but *St. James* by *Justification* means *Sanctification*; and when he saith that by *Works a Man is justified*, his meaning is that he is made Holy and Righteous. Tho' this worthy Person doth not hold a double Justification in that Sense of the Papists before specified, yet he asserts it in this Acceptation, that there is one Justification by imputed Righteousness, and another by Righteousness inherent. And he maintains that *St. Paul* speaks of the first, to wit, our being acquitted and justify'd by Christ's Righteousness, and *St. James* of the second, to wit, our being Sanctified, or endued with Righteousness of our own. To prove this Interpretation

tation, he alledges some Places of Scripture, where, as he thinks, *Justification* is taken for *Sanctification*, or *making one Just*; as in *Dan. 1. 2. 3.* *They that justify many*, according to the *Septuagint*: And he fetches in that *Apocryphal Text*, *Ecc. 1. 8. 22.* *Defer not until Death to be Justified.* And the *New Testament* seems to afford some Texts to this purpose, as *Rom. 6. 7.* *He that is Dead is freed* (in the *Greek*, *Justified*) *from Sin.* To be *Justified from Sin*, is to be *Sanctified.* So in *1. Cor. 6. 11.* *Ye are Washed, ye are Sanctified, ye are Justified,* viz. (as it follows) *by the Spirit of our God, whose property it is to Sanctify.* That Place also is alledgd, *Tit. 3. 5.* &c. *According to his Mercy he saved us by the washing of Regeneration, and renewing of the Holy Ghost, which he shed on us abundantly, thro' Jesus Christ our Saviour; that being justified by his Grace, we should be made Heirs according to the hope of eternal Life.* Where being *Justified* is thought to be no other than being made *Just*, by *Inherent Righteousness.* Lastly, Those Words in, *Rev. 22. 11.* are made use of to this purpose, *Let him that is Righteous, be Righteous still, or according to the Greek, Justify'd still.* Moreover, it might be added, that the *Fathers* generally call that *Justification* which we stile *Sanctification*. And it is evident that *St. Augustine* in particular used the Word *Justification* frequently for personal *Righteousness* or *Holiness*, he adhering to the *Etymology* of the Word, which denotes *making Righteous.*

But notwithstanding all this, I have these two important Things to suggest by way of Reply to what hath been said. First, most, if not all those Texts before alledgd, are misinterpreted! Any unprejudiced Eye may discern, that there is no necessity of applying them to *Sanctification*, but that without any straining of them they may be understood of *Justification.* Thus *to justify many*, is to help many to be

justify'd.

Justified, *To defer not until Dead to be Justified*, is to do what we can, and that very speedily, on our parts towards Justification. So in the *New Testament*, when we are said to be justified by the Spirit of our God, it is meant of Justification properly so call'd; for I have proved before that the whole Sacred Trinity are Joynt-causes of Justification, and consequently the *Holy Spirit* is one. And in that other place alledged where the Apostle speaks of the *washing of regeneration and being justify'd by his Grace*, he is so far from confounding these two, *Sanctification* and *Justification*, that he makes a plain Distinction between them, and gives us to understand that they are really different things. And then as to that place, *Let him that is Righteous be justify'd still*, the plain meaning of it is, let him that is a justify'd Person, continue still to live and act like such a one. Thus it is manifest that these Texts of Scripture are misunderstood, and that none of them speak of Sanctification or Infused Grace, but of being made Righteous by an others Righteousness: Especially the places alledged out of the *New Testament* are to be interpreted thus.

There remains only one Text more to be taken notice of, and that is, *He that is Dead is justify'd from Sin* (to reader is exactly after the Greek.) But it is evident that this is nothing to the purpose for which it was alledg'd; for the word *Justifying* seems not to be meant here in the strict Theological sense, but in a larger one, and therefore is well rendred in the *English* by *Freeing*. *He that is dead*, i. e. to sin, is freed from it, he is deliver'd from the dominion of it, he is no longer a *Servant to it*, as the Apostle speaks in that Chapter. Or if you think good, you may understand the word here strictly and properly, because whosoever is spiritually dead, i. e. dead to his sins, arriveth to this great privilege by *Justification*, that is, by the Grace of God in Christ Jesus whereby his Sins are Par-



done, and Faith is imputed unto him for Righteousness. Thus we see these several Texts have been distorted, to Patronize a Cause which they have not the least reference to. And to say that some of the Ancient *Fathers* understood those Texts in that manner, is not considerable, for 'tis well known that they were subject to mistakes: And perhaps from them the Patrons of this Error, deceived their Opinion.

Secondly, If we should grant that one or two of these Texts are not misinterpreted, but that they are rightly understood, and that the word *Justifying* signifies that real change whereby a Man is made Holy and Righteous; and if we should grant that some of the Writers of the Church understood it in this sense, yet it doth not follow hence that St. *James's Justification* is to be interpreted of Inherent Holiness or Righteousness. For I have before own'd that the word *Justifying* is used in a different sense in Scripture, and perhaps in a place or two it may denote Sanctification. But when the Scripture *Designedly* treats of *Justification Strictly* and *Properly* so call'd, and as it is really distinguish'd from Sanctification, then it would be the greatest folly imaginable to understand Justification of Sanctification. And this is the Case at present, as I shall make it appear. For in those days when St. *Paul* and St. *James* wrote their Epistles, the Point of *Justification* was become a famous Controversy. It was a grand thing in dispute between the Christians and other Parties of Men, and even between the Christians themselves, that is, those who were converted from Gentilism, and those that forsook *Judaism* and embraced the Christian Religion. This was the Peculiar Subject that was at that time in debate. So that we must look upon St. *Paul* and St. *James* as *Purposely* and *Designedly* treating of the Doctrin of *Justification*, as it was a Distinct Point from all others; and therefore it would be irrational and absurd

sure to think that St. James at the very same time treats of *Justification* and *Sanctification*, and that when he saith we are *justify'd by works*, he means that we are *made Holy and Righteous* by them. This thought can't possibly enter into that Mans Head who considers what was the great Controversy at that time, Namely, On what account it is that Men have their sins forgiven them, and are accepted of God and are accounted righteous; whether it is on consideration of their Works, or of the Righteousness of Christ imputed to them, and applied by Faith.

And I might argue likewise from particular places in St. James, and shew that he could not mean Sanctification by Justification. I will only mention that passage in Chap. 2. ver. 21. *Was not Abraham our Father justify'd by works, when he had offer'd Isaac his Son upon the Altar?* I ask, Is it not improper to interpret the words thus, He was sanctify'd or made holy by his Works, and particularly by that of offering his Son? Was he not *holy* before, or is *Faith* no Holiness? for we read that *by Faith he offered up Isaac*, Heb. 11. 17. And before this noble undertaking, we find that he was accepted of God, and counted a *Righteous* Person, Gen. 15. 6. but we can't imagine that this *Righteousness* was separated from personal Holiness. Therefore, seeing he was a *Holy* person already, we can't interpret this his *being justify'd by Works* concerning his *being made holy*.

## CHAPTER III.

**B**UT it will be said, How then was *Abraham* justify'd in the strict sense of the word, as I have explain'd it? How was he justify'd by works? To answer this, and at the same time to give a plain and true Solution of the whole Controversy, and fully to reconcile our Apostles, of whom one is for Justification by Faith, and the other for Justification by Works joyn'd with Faith, I offer this *Third Opinion* as worthy of our acceptance, Namely, that *St. Paul* speaks of *Justification before God*; but *St. James* of *Justification before Men*. The former consist's in God's forgiving and accepting us thro' the imputation of Christ's Righteousness, the latter in the declaring and evidencing it to others that we are forgiven and accepted. This is but the Manifestation of that. There is the Justification of the Person, and there is the Declaration of the Person's being justify'd. The former is by Faith, the latter by Works joyn'd with Faith. Of the one *St. Paul* speaks, of the other *St. James*. Faith being a thing Inward and Invisible must be attested and manifested by some thing that is Outward and Visible, Namely, Good Works, Obedience and Holiness of Life. This is, if I may say so, the Justifying of our Justification. This Opinion then maintains that the two Apostles speak *not of the same Justification*, tho' they speak of *the same Faith*, (which by the way shews that *Calvin* who espouses this Opinion, clashes with himself; for he holds that the same Faith is not spoken of by both these Apostles) for the Discourse of one of them proceeds wholly on that Justification  
which



which is before God, but what the other faith, relates to Justification before Men.

This Distinction is grounded on plain Texts of Scripture, as Rom. 4. 2. *If Abraham was justify'd by Works, he had whereof to Glory, but not before God.* Tho' he was not justify'd by Works before God, yet it is implied that before Men he was. And so in Rom. 3. 20. *By the deeds of the Law, there shall no Flesh be justify'd in his sight.* Where it is intimated that there is a Justification in the sight of God, and a Justification in the sight of Men. And how can this be but in that way which I have mention'd, Namely, that we are justify'd by Works before Men, but by Faith before God? And that we may take notice that what is said by the Apostle, was not spoken by the by, and in a superficial and cursory way, he repeats this very thing a third time, as we may see in Gal. 3. 11. *that no Man is justify'd by the Law in the sight of God, it is evident.* Here he again makes mention of a Justification in God's sight, to which is oppos'd a Justification in the sight of Man. And this latter is expressly mention'd in Luk. 16. 15. *Ye are they that justify themselves before Men; but God knoweth your Hearts, for that which is highly esteem'd among Men, is abomination in the sight of God.* That is, by publishing and proclaiming your own deeds of Righteousness and Charity, you think you have attain'd to Justification before Men: And it is true you have done so, for so far as Men can judge and discern, you are Just and Righteous Persons. But there is an other Justification which you neglect, and are not at all concern'd for, and that is the Justification before God, which is by Faith, and that is an inward frame and disposition of the Heart, which is known to God alone.

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These two [before God] and [before Men] are distinctly mention'd in other places of Scripture: The former in Luk. 1. 6. *Righteous before God*: Rom. 12. 13. *Just before God*: Col. 1. 22. *unreproveable in his sight*: 1 Tim. 2. 3. *good and acceptable in the sight of God*: Heb. 13. 21. *That which is well pleasing in his sight*: Rev. 3. 12. *Works perfect before God*: the latter in Mat. 5. 16. 6. 10. *Works before Men*, and in other places. And both are mention'd together in 2 Cor. 8. 21. *Providing for honest things not only in the sight of the Lord, but also in the sight of Men*. This yields foundation for the Distinction between *Justification before God* and *before Men*, which I'm speaking of. And there is the like Language in the *Old Testament*, *Enter not into Judgment with thy Servant, for in thy sight shall no Man living be justify'd*. Ps. 143. 2. Tho' in the sight of *Men* we may be justify'd, that is to say, by the good and holy Actions which are visible in our Lives; yet we can't be absolv'd by *God* from our sinfulness and guilt, and be accepted as *Righteous* before him on the account of our good deeds. This is a sufficient ground for the distinction which I have lay'd down, for the reconciling *St. Paul* and *St. James*, Namely, that whereas *St. Paul* denies that we are justify'd by *Works before God*, and yet holds that we are justify'd by *Faith before him*; *St. James* in his Epistle denies not that we are justify'd by *Faith before God*, but he holds that we are justify'd by *Works before Men*.

And we may observe that according to these different acceptions of *Justification*, the Patriarch *Abraham* is said to be *justify'd by Faith* by *St. Paul*, but *by Works*, by *St. James*. He was justify'd by his mere *Faith* in the sight of *God*. It was his unshaken *Belief* of and *Reliance* on the promises concern-

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ing the blessed Seed (tho' there were very great and forcible Temptations to Unbelief) *that was imputed to him by God for Righteousness*, Rom. 4. 22. And to this Belief alone doth the Apostle St. Paul refer in all that he saith concerning *Abraham* in the fourth Chapter of the Epistle to the *Romans*; where we may satisfy ourselves that the Apostle speaks only of what happen'd before *Isaac* was born, and consequently before *Abraham's* offering him on the Altar. The plain sense then of St. Paul is this, that the Faith of *Abraham*, even abstracted from Works, was that whereby he was justify'd before God. It must needs be so, because all that the Apostle saith concerning the Justification of *Abraham* hath relation to his believing the Promise that he should be the heir of the World notwithstanding the deadness of his own Body, and that of Sarah's Womb, as we read in the forenam'd Chapter. But on the other side we may observe that St. James refers only to that instance of Offering his Son *Isaac*, Jam. 2. 21. which was a Visible Action or Work: And in respect of this *Abraham* is said by this Apostle to be justify'd, that is, before Men. He was declared and known to be a Just and Righteous Person by this undertaking of his. That is the meaning of those words in the forecited place, *Was not Abraham our Father justify'd by Works, when he had offer'd Isaac his Son upon the Altar?* So then the true account is this, *Abraham* was justify'd before God by Faith alone, but besides that, he was justify'd before Men by his Works, that is, he was declared and known to be a Just and Righteous Man by his outward Actions, by his offering up his Son. And St. James urges that this latter kind of Justification, in all those that are justify'd, is as requisite as the former one, and that whosoever pretends to the one without the other is an Impostor.



But some will say, How could *Abraham* be justify'd by Works *before Men*, when he offer'd up his Son? Surely this was but a bad Justifying him before *them*: For tho' this might be acceptable to God, who commanded it, yet to Kill his Son, and his only Son, could not justify him in the sight of Men. I answer, This was no ill way of Justifying him even before Men, because he could not have given a greater and more illustrious Evidence of his Obedience and Self-denial. He resolv'd to do whatever God enjoyn'd him; he was fix'd in his purpose to please him, tho' the thing commanded was so repugnant to his own Inclinations. This certainly, to all understanding Men, could not but be an undeniable Argument and Demonstration of his strong Faith and trusting in the Almighty, and consequently was a proper *Act or Work* to declare these to the World, which is here call'd *Justifying*.

Notwithstanding then this plausible and shrewd *Objection* (as 'tis counted by some) we have reason to resume our former Assertion, That St. *Paul* speaks of the Justification of a Believer *in the sight of God*; and that St. *James's* meaning is, that True Faith justifies itself by Good Works *before Men*. Or, if you will, thus; the former Apostle tells us how we are justified; the latter how we may be known to be justified. Thus *Abraham* (who both the Apostles instance in) was justified *before God* by Believing and Relying on his Word and Promises; but he was justified *before Men* by obeying God's Commands, and doing what he enjoyn'd. Now as *Abraham*, the Father of the Faithful, was justified; so are all his Children, all Believers to the end of the World; in the sight of Heaven their Faith passes for Righteousness, tho' before Men it is necessary that there be Good Works and External Obedience to testify that

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Righteousness. St. James speaks of this latter, that is, the Declarative Justification, as is clear from the 18th. Verse of the fore-nam'd Chapter, *Shew me thy Faith without thy Works* (that is, if thou canst do it, do so; but that, I tell thee, is impossible to do) *and I will shew thee my Faith by my Works*; I will do that which is plain and convincing; I will shew, I will declare my Faith, and the Truth and Sincerity of it by my Works. Hence we rationally gather that St. James's Words are to be understood of this *shewing* the Truth of Faith and Justification by outward Works.

And we cannot but grant that *Justifying* is taken in Scripture for a *Declarative Justifying*, as in *Luke 7. 35. Wisdom is justified*, that is, declar'd to be Just, and Reasonable. And in *Rom. 3. 4. That thou mayest be justified by thy Sayings*, is the same with, that thou mayest be declar'd and manifested to be Just, True and Faithful. In the same manner we are said to be *justified in Works*, because these do outwardly declare us to be justified. So that when St. James saith, *By Works a Man is justified*, it is as much as if he had said; neither we nor others can know that we are in a state of Justification, unless we be given to good Works, unless we openly declare ourselves in the sight of the World to be Righteous and Holy. This is call'd by St. James the *perfecting of Faith*, v. 22. where speaking of *Abraham*, he saith, *By Works was his Faith made perfect*, that is, by that visible Demonstration of it, his obeying the Divine Command, he did as it were *consummate* and *finish* his Faith, which otherwise might be said to be Imperfect and Deficient; because it did not openly shew itself. Thus we see that the Apostle explain's himself, and comments on his own Text.

To give the Reader yet a further Account of this matter, or rather to clear that which I have said already, we ought to know the *Occasion* of those Words of St. James, *A Man is justified by Works, and not by Faith only.* We are to remember that this Apostle writ his Epistle (as St. Peter did his Second Epistle) against those who misinterpreted St. Paul's Epistles. This \* St. Augustin and other Antient Fathers affirm, and make it a Key for the opening and explaining of several Passages in those Sacred Writings. And St. James wrote particularly the Second Chapter of his Epistle against those who had perverted and falsely interpreted St. Paul's Words in his Epistle to the Romans, and in that to the Galatians concerning Justification by Faith. There were a sort of Prophanes and Presumptuous Fiduciaries in those Days, who took occasion from St. Paul's Words to renounce all Good Works, and to cry up an empty Faith only, and to depend solely on that. Whereupon St. James endeavours to correct the Mistake which they made of his Brother Paul's Doctrin: He tells them that they must be justified by Good Works and Evangelical Obedience, as well as by Faith; but he lets them know how this is done, namely, that tho' *in the sight of God* they are justify'd by this latter only, yet that *in the sight of Men* the former are requisite. Thus the *Occasion* of St. James's Writing being understood, we are let into the Knowledge of this Difficulty which hath puzzled so many. Now we cannot but see that *Justification* in St. Paul's Sense is *God's declaring* of us Righteous, and in St. James's Sense is *our own declaring* of our selves to be such; for this latter Apostle speaks of *Works* as the *necessary Adjuncts*, and certain

\* Lib. de Fide & Operib.



*Fruits* of Justifying Faith; not that they are requisite to the Act of Justification, as Faith is. He only urges upon all Christians the Practice of Good Works; that thereby they may attest and declare their Faith.

(Thus we may perceive that the Contrariety of the Opinions of some Christians in those Days concerning Justification; causes this Seeming Contrariety of the two Apostles Doctrins. St. Paul dealt with the High-flown, Confident and Conceited Legalists, or Justiciaries, who rested on their Works, and boasted of their Deeds and Performances. But St. James engages against the Error of the Prophane Libertines; who rely'd only on their pretence of Faith, and persuaded themselves that there was nothing more in Christianity but this. These two sorts of Men were to be differently dealt with. *Different Manners of Speaking* were to be us'd by the Apostles; and hence it is that St. Paul and St. James seem'd to disagree, and thwart one another, when it is certain that they only accommodate themselves to the different way which they observ'd was among some Men; that hereby they might baffle those Erroneous Extremes which had inroach'd upon the Truth.

And thus our Apostles, who like two profess'd Adversaries, seem'd at first to stand at a distance from each other, and to bid mutual Defiance, may now be seen to come near, and joyn Hands, and be perfectly Reconciled. Both of them speak the Truth (and indeed, speaking by the same Spirit, they cannot do otherwise) and they speak the same Truth; but the Scope and Design of them was not the same, and the Persons they had to do with were different; wherefore they were forc'd to Speak and Write after a different

ferent manner. But there are no Contradictions and Repugnances in their Assertions.

As for this particular way which I have propounded of solving the Difficulty arising from comparing St. *Paul's* and St. *James's* Words together, I conceive it is very satisfactory, and much to be prefer'd to any of the other ways of Solution made use of by Writers on this Subject. It is observable, that those who swerve from this Interpretation which I have offer'd, fall out among themselves, and strangely run Divisions, and proceed upon contrary Principles and Notions. This is a shrewd Presumption against them, *viz.* that they cant agree among themselves. One Set of Writers holds that the Emphasis lies in the word *Justification*; another largely descants on the word *Faith*, and others on *Works*: And here they amuse us with a wonderful plenty of *Distinctions* about every one of these, to make way for their beloved Opinion. Thus there is all this Shuffling, rather than they will acquiesce in a plain Decision of the Controversy. Which may be serviceable to confirm any considerate Man in the Interpretation which I have pitch'd upon.

CHAP.

## C H A P. IV.

I Will only take notice of what one hath lately advanced on the other side, and then I will shut up all. His way of deciding the Controversy is this; St. Paul (saith he) \* speaks of the first Justification, which is dispens'd to us at Baptism; for then our past Sins are forgiven us, we being then receiv'd into a Covenant of Grace and Pardon. But St. James speaks of the second and final Justification at the last Day, when we shall for ever be acquitted from the Guilt of our Sins. And thus he thinks he hath reconcil'd St. Paul and St. James, by his Distinction of Baptismal and Final Justification (which he seems to have borrow'd from the Reverend Author of the \* Answer to the Touch-stone, who tells us, That if any Man sincerely profess the Christian Faith, and be Baptiz'd, he is justified, p. 129. And another hath borrow'd this Notion from them both, telling us, That there is a † Justification at Baptism, before Men believe, and another afterwards, at the Day of Judgment. But if we consider the Matter well, we shall be convinc'd that this Distinction itself is a meer Fiction; but especially as it is apply'd to the present Business, it is unaccountable and groundless. For any Man sees, that if St. Paul, who so often speaks of Justification,

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\* Dr. Blackhall's Sermon at the Commencement, p. 12, 13.

† Dr. Stanhope on the Epistle for the 13th. Sund. after Trinity.

\* And on the Epist. for the 4th. Sund. in Lent.



had meant it of being entred into into Church of Christ by *Baptism*, he would at one time or other, or in one place or other have intimated so much. Among all those Passages in his Epistles that refer to Justification, it is probab'e he would have dropt some one Expression or Word to signify that he meant by it no other thing than the admiaistring the Sacrament of Baptism. But there is not one Syllable concerning this, which shews the Vanity of the Distinction. but as the Apostle saith nothing in all that diversity of Texts to favour such a Meaning, so on the other hand he saith many things, which plainly shew a contrary Meaning, and make it appear that it can't be understood of the Profession of Christianity at Baptism. For it is said all along, *we are justified*; it is expres'd in the Present Time; whereas, if it were to be understood of what was done at Baptism, it should rather be spoken in the Past Time; as we may observe, when the Apostle speaks of Baptism, he expresses in it that Tense.

Which this Writer endeavours to evade by quoting *Rom. 5. 1. Being justified by Faith, we have Peace with God.* Which is a plain Text against him; for *we have* limits it to the Present; tho' he, to bring the Text to his own purpose, translates *ἐχομεν* *we had*. So that other Text is strain'd, *1 Cor. 6. 11. Such were some of you, but ye are washed, but ye are sanctified, but ye are justified*: Whence he infers, [They were justified it seems at the same time that they were washed, that is, at their Baptism,] p. 14. But there is no Ground at all for such an Inference, if we duly scan the Words, and penetrate into the true Import of them; for then we shall find that here are thre distinct Things propounded concern- in the *Corinthian* Converts: First, *they are washed*, that is, they have abandoned their former Sins and  
evil

evil Practices, which in another place he expresses by *putting off the Old Man*: Then 'tis said, that *they are sanctified*, that is, they have not only put off the Old Man, but they have *put on the New*, they live Sober, Righteous and Godly Lives: And further it is added, that *they are justified*, that is, their Guilt, as well as Sin, is remov'd, and they are reputed Righteous in the sight of God, thro' the Merits of Jesus. This is a plain Account of the blessed Change which was wrought in them: And as for the Word *washed*, there is no necessity of interpreting it here concerning Baptism; for often in the Scripture Style the Word is apply'd to a Moral Cleansing and Purifying, and particularly in the *New Testament* to that which is Evangelical, *Rev. 1. 5. 7. 14.*

But further to explain the fore-mention'd Text, which in the Original is express'd in the Past Time, we are to know that there is here (as in many other places of Scripture) a plain *Enallage of Time*: And because 'tis not enough to assert this without giving some Proof of it, it will be sufficient only to consult the immediately fore-going Clause, *Such were some of you*, that is, as appears from the preceding Verse, you were *Drunkards, Revilers, Extortioners, &c.* Such you were, this was your Condition heretofore; *but ye are washed, &c.* that is, *now* the Case is alter'd, instead of being Unrighteous and Wicked, ye are at present Holy and Righteous, and all your Sins are forgiven, and you are accepted of God for the sake of the Lord Jesus. So that we see there is a plain *Antithesis* in these Words, the latter Clause is oppos'd to the former one, *ye were, &c. but now ye are, &c.* Or if some will needs have *ἐδικαιώθητε* translated *ye have been justified*, it only expresses their *continued Justification*, even from their first Conversion to this time. They were, and they

are, and they shall be justified to the End of their Lives.

But to confirm his Opinion, he offers to produce some Texts, in which Justification and Baptism are joyn'd together: He quotes *Tit. 3. 5, 7.* where he refers *being Justify'd by his Grace* to the *washing of Regeneration*; but he mistakes the true Reverence, for *being justify'd by his Grace* relates to all that was said in the four preceding Verses, where the Apostle reminds the *Cretian* Converts of their former wicked Practices, and then of their happy Deliverance from their sinful State, and their being brought into a state of Salvation thro' the free and undeserv'd Mercy of God, whereby they are cleansed from the Defilement of Sin (of which Baptism is a Sign and Seal) and renew'd by the Holy Ghost, and at the same time have their former Sins pardon'd, and their Persons accepted, and accounted Righteous before God; that so *being justify'd by his Grace, they might be made Heirs of Eternal Life.* This is the plain and simple Exposition of the Words, and is no other than what the Apostle saith in *Rom. 8. 30. Whom he call'd, them he also justified: and whom he justified, them he also glorify'd.* It is a Mistake therefore of *Dr. Bl.* that *St. Paul* by *Justification* means here, or any where else, the Profession of Faith in *Baptism.* And it is clear, that that other Person was in the wrong, when he said, *Upon enquiry it will be found that Justification by Faith always relates to the Baptismal Justification.* Which is as precarious as what he asserts in the same place, *That there is a Justification at Baptism, and a Justification*

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\* *Dr. Sherlock Pract. Disc. of D. p. 308.*



fication after Baptism; we are justify'd by Faith alone in the former, but by Works and Faith in the latter.

Our late Divines seem to be much in Love with this fine Distinction, tho' it hath palpable Absurdities contain'd in it. As 1. According to this Notion none are justify'd in this Life, but those that are Baptiz'd. 2. All that have receiv'd Baptism have saving Faith, and are justify'd. 3. How can this be apply'd to Baptiz'd Infants, who have no Personal Faith, which accompanies Justification? 4. How are the Baptiz'd justify'd by Faith at Baptism, and yet this Justification is before they believe? 5. Tho' the Apostle discourses so largely of the Justification of Adult Persons, yet there is no such thing till the Day of Judgment. And other strong Conclusions arise from the fore-said Distinction, which shews that it is very idle and precarious, and that it was invented meerly to shift off St. Paul's true Meaning, when he so often tells us that we are justify'd by Faith, and not by Works.

Having thus observ'd what ill Success Dr. Bl. hath had with the Texts that he hath produc'd in favour of his Cause, and with the Distinction he hath started, I will in the next place shew how he destroys his own Notion and Interpretation, and pulls it down with his own Hands. He tells us that St. Paul in his Epistles speaks of the first Justification which is at Baptism, and he often declares that all the Faith requir'd by the Apostle to this first Justification, is only *an Assent to the Truths of the Gospel, a firm believing the Christian Religion*, p. 12. *a taking up the Profession of the Christian Faith, before the sincerity of Faith be actually tried by Obedience*, p. 15. and as it is wholly exclusive at the present, of *standing to, and performing the Terms of Reconciliation*, p.

16. *a bare Belief and entertaining of Gospel Truth, without a Life led answerable to such a Belief*, p. 17,

18. Thus he describes the *Faith* which belongs to the first Justification which he fancies, and which he saith is the Faith that *St. Paul* treats of. And yet we may observe that afterwards, when he proceeds to his Second Head, namely, of the Signification of the word *Faith*, he in express Terms asserts, that the Faith which *St. Paul* speaks of, is not only an Assent to the Truths of the Gospel, but a Holy Life answerable to that Assent. *In this large comprehensive Sense it is clearly evident St. Paul doth use the Word, especially where he treats of Justification by Faith*, p. 18. And presently after he labours to prove this from some places of *St. Paul* which he alledges, where he saith, *The Apostle most clearly explains his own Meaning to be, to include and comprehend Obedience in the word Faith, whenever he attributes Justification to it*, p. 18, 19. Thus we see *Dr. Blackball's* Notion of Justification and Faith is destroy'd by himself; and perhaps it could not have been done by any one better.

Again, it were easy to shew that many things which are said by *St. Paul* of Justification by Faith, can't be apply'd to the Faith only of those that are Baptiz'd. I believe the Reader doth not expect I should enlarge upon this, it being a Matter so obvious and manifest.

And more particularly what *Dr. Bl.* saith, *That our being put into a justified State by Baptism, may in the event be of no Advantage to us, but rather' only increase our Condemnation*, p. 13. doth not agree with that Justification which *St. Paul* speaks of; no, nor with the bare Notion of *Justification*, for this and *Condemnation* are inconsistent. Which  
proves

proves the Dr's. way of Arguing to be groundless, and his Invention of a *Baptismal* and *Final Justification* to be so too; not much unlike the Distinction among the *Popish* Writers of the *First* and *Second Justification*, coin'd on purpose to uphold their Erroneous Assertions

Thus I have spent this brief Discourse in this one thing, to shew how *St. Paul* and *St. James's* Words about Justification are to be understood, and rightly adjusted. And I hope it will give light to several Passages which we meet with in reading *St. Paul's* Epistles; and I question not but it will confirm us in this important Article of the Christian Religion, which I have been handling, Justification by Faith alone.

It is the general Complaint of those that favour not this Doctrine, and particularly of him whom I last mention'd, That *the places in St. Paul's Epistles where he treats of Justification by Faith only, are not clear and plain, but difficult and intricate: But St. James is not so, he is very plain and easy to be understood*; and thence he infers, That *it is unreasonable to interpret St. James by St. Paul, that is, a plain place by an obscure one*, p. 4, 5. But this is said only to serve an Opinion; and he and some others purposely represent *St. Paul's* Texts of Justification by Faith only to be *obscure and dark*, that they may say what they please of them, and interpret them in their own way, and according to their own Hypothesis, as *Julian* and *Porphyrie* of old cry'd out against the Writings of the *New Testament*, as *Perplex'd and Ambiguous*, and in some things *Contradictious*, that thereby they might strike at them with the greater Advantage. But see how Prejudice will blind Mens Eyes, and pervert their Senses, and make them dream of



*Difficulties and Obscurities* where there were none! Doth not any Impartial Man take notice that St. Paul *designedly*, and *on purpose* discourses of Justification, and that St. James only *occasionally*, and *by the Bye*? St. Paul treats of this Subject in five Chapters together in his Epistle to the *Romans*, and in a good part of his Epistle to the *Galatians*; but St. James is brief, and saith but little of the Matter. And yet this Gentleman would have St. Paul interpreted by St. James.

But he is to be told that St. Paul, tho' he be profound, is Intelligible; and the way of reconciling him and the other Apostles is plain and easy. For what is more plain and easy to be understood than this, that St. Paul speaks of Justification *before God*, and St. James of Justification *before Men*? What is more intelligible than this, that Faith is the great and only Instrument of Justification appointed by God; but Good Works are necessary to justify our Faith, to evidence the Truth and Reality of it? And so Good Works are rightly said to justify us *Declaratively*; they are a Manifestation to our selves and others that we are justify'd. Or, in brief thus: By Faith alone we are absolv'd and justify'd in the Court of Heaven, by Works in the Court of Men on Earth. This makes a perfect Agreement between the two Apostles. And tho' his late Grace of *Canterbury* \* shews himself very *Angry* at the mentioning of this, and will by no means allow of it, yet this way of resolving the Controversy hath found Acceptance with the most Learned Divines Abroad, as *Calvin*, *Beza*,

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\* Vol. 12. Serm. 9. p. 252.

*Ludovicus de Dieu*; and hath the Patronage of some of the most Judicious at Home, as Mr. *Perkins*, and Dr. *Jackson*, and other Protestant Writers; and even of \* Dr. *Hammond* himself, who thus reconciles St. *James* and St. *Paul*, [St. *James* faith, *Abraham* was justify'd by Works, that is, his Faith did approve itself by faithful Actions, particularly by offering up his Son.]

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\* *Pract. Catech. Book. I. Sect. 3.*

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F I N I S.

Mr. J. H. [unclear]

Dear Sir,

I have the honor to acknowledge the receipt of your letter of the 10th inst.

and in reply to inform you that the same has been forwarded to the proper authorities for their consideration.

I am, Sir, very respectfully,  
Your obedient servant,

J. H. [unclear]

[unclear]





There is a rare Outlandish Root,  
 Which when I could not get, I thought it here:  
 That Apprehension cur'd so well my Foot,  
 That I could walk to Heaven well near.

I ow'd Thousands, and much more:  
 I did believe that I did nothing owe,  
 And liv'd accordingly; my Creditor  
 Believes so too, and lets me go.

*Faith* makes me any thing, or all  
 That I believe is in the Sacred Story;  
 And when Sin placeth me in *Adam's* Fall,  
*Faith* sets me higher in his Glory.

If I go lower in the Book,  
 What can be lower than the common Manger?  
*Faith* puts me there with him, who sweetly took  
 Our Flesh and Frailty, Death and Danger.

If Blis had lain in Art or Strength,  
 None but the Wise or Strong had gain'd it:  
 Where now by *Faith* all Arms are of a Length;  
 One Size doth all Conditions fit.

A Peasant may believe as much  
 As a great Clerk, and reach the highest Stature.  
 Thus dost thou make proud Knowledge bend  
 (and crouch,  
 While Grace fills up un-even Nature.

When

When Creatures had no real Light  
Inherent in them, thou didst make the Sun  
\* Impute a Lustre, and allow them bright,  
And in this shew what Christ hath done.

That which before was darken'd clean  
With bushy Groves, pricking the Looker's Eye,  
Vanish'd away, when *Faith* did change the Scene:  
And then appear'd a glorious Sky.

What tho' my Body run to Dust?  
*Faith* cleaves unto it, counting every Grain,  
With an exact and most particular Trust,  
Reserving all for Flesh again.

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\* *Imputation of Christ's Righteousness.*



## E R R A T A.

**P**Age 7. line 1. *in the latter times &c.* with what follows in the 3 next verses is to be left out, or reduc'd to p. 6. l. 15. p. 15. l. 3. *thus* should be in Roman letters, and of immediately following it must be omitted. p. 32. l. 6. for *unto* r. *to*. p. 36. l. 22. r. *habitable*. p. 38. l. 21. for *consist* r. *confess*. p. 39. l. 16. for *this* r. *their*. p. 46. Marg. for *ergo* r. *ego*. p. 48. l. 12. r. *Libanius*. p. 52. l. 26 r. *derive*. p. 63. l. 25. for *believe* r. *be*. p. 65. Marg. r. *ἡμετέρας*. p. 82. l. 3. for *rewards* r. *words*. p. 87. l. 1, 2. after *Spiritual* insert *Sensation*. p. 89. l. 17. after *that* insert *it*. p. 97 Marg. *Pilgrim*, and then a full stop. p. 110. l. last for *to* r. *of*. p. 111. l. 21. after *doth* insert *not*. p. 118. l. 11. before *Reader* insert *Able*. p. 129. last l. but two, before *confide* insert *to*. p. 140 l. 13. for *what* r. *which*. p. 142. l. 4. from the bottom. before *things* insert *some other*. p. 181. l. 7. for *call* r. *act*. p. 187. l. 19. leave out *if*. p. 189. l. 18 after *Bromly* make a comma. p. 199. l. 10. r. *endued*. p. 210. l. 4. for *in*. r. *of*. p. 212. l. 9. blot out *or reducing to atome*. p. 214. l. 7 after *joys* insert *were*. p. 218. l. 2. r. *bigbest*. p. 222. l. 22. &c. take away the *Perentesis*. p. 223. l. 3. from the bottom. before *are* insert *among those that*. p. 235. l. 9. for *that* r. *thus*. p. 242. l. 2. r. *guiltiness*. p. 248. l. 25. after *the* insert *some of*. p. 259. l. 11. after *sight* insert *of God*. p. 277. l. 6. for *fowl* r. *Soul*. p. 299 for chap. 7. r. chap. 6. and so afterwards in the begining of the other chapters correct the Figures. p. 299. l. 14 for *were* r. *are*. p. 300. l. 8. r. *warrantable*. p. 338. l. 4. from the bottom, before *to* insert *as*. p. 353. l. 24. for *infinite* r. *particular*. p. 372. l. 20. r. *Objectors*. p. 379. l. last for *here* r. *hence*. p. 380. l. 12. for *sixthly* r. *fourthly*. p. 387. l. 10. for *last* r. *lest*. p. 402. l. 2. for *own* r. *one*. p. 419. l. 10. before *to* insert *according*. l. 12. r. *fiction*. p. 422. l. 8. r. *received*. p. 423. l. the last. After *holy* insert *but (as you shall bear anon) concerning his being declared holy*. p. 425. l. 8. from the bottom for *be* r. *before*. p. 429. l. 20. for *in* r. *by*. p. 434. l. 1. for *into* r. *the*. p. 436 l. 7. r. *reference*.

The Comma's and Points call for Correction in several places.

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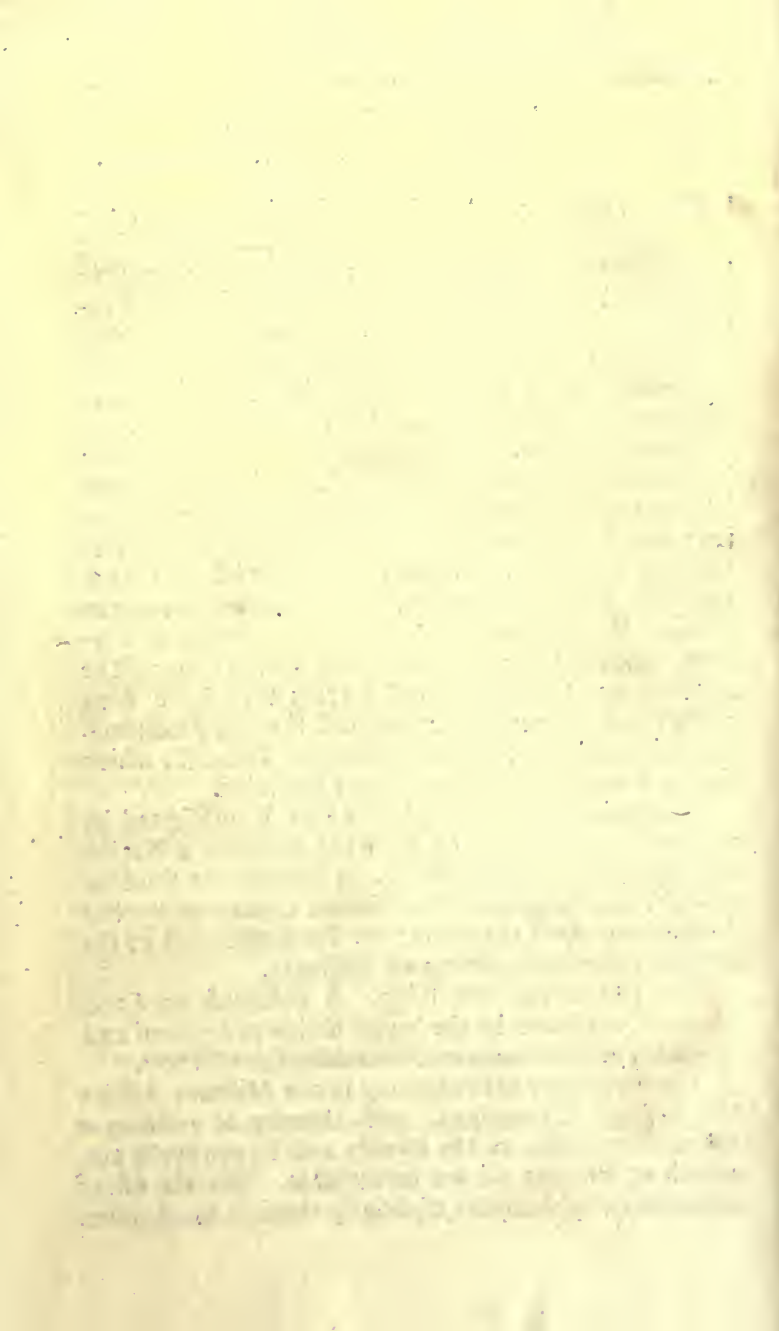
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