

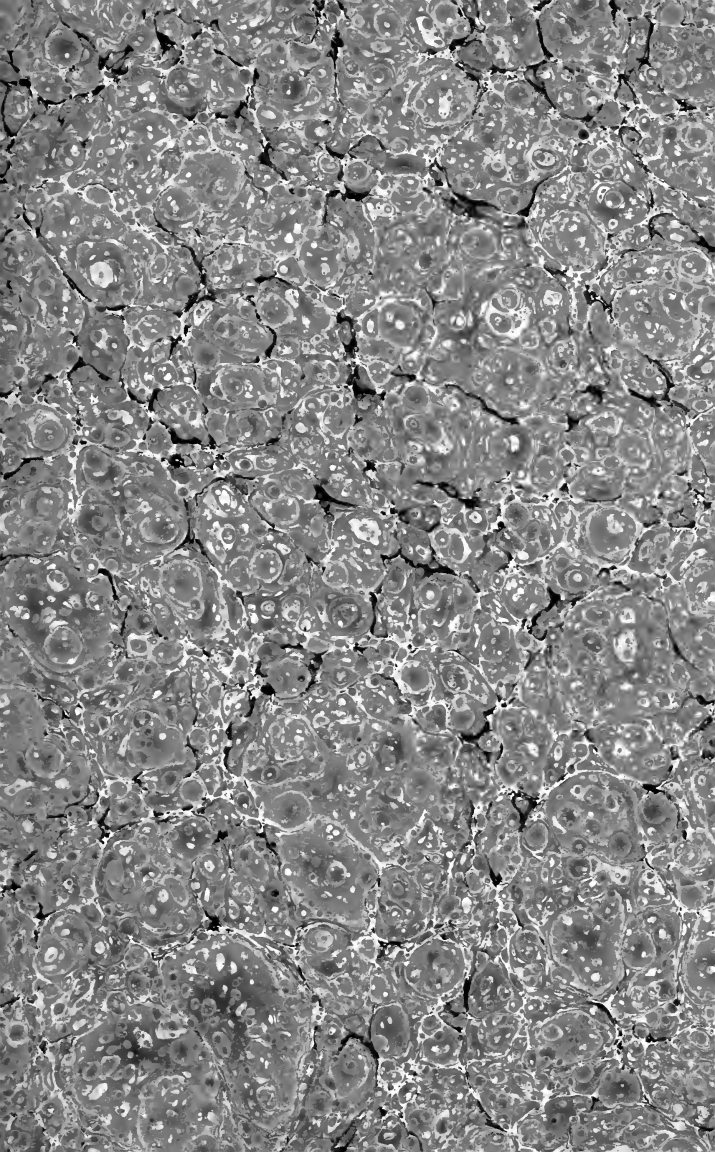


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**GOSPEL-MARROW,**  
**CHESHUNT**

Great God giving himself for  
the sons of Men :

OR,

The Sacred Mystery of *Redemption* by *Je-  
sus Christ*, with two of the Ends thereof,

**Justification & Sanctification.**

*Doctrinally Opened,*

AND

*Practically Applied.*

Wherein (among many other useful and profi-  
table Truths) the unhappy Controversie of the  
Times about the *Extent of Christs Death* is mo-  
destly and plainly discussed and determined for the sa-  
tisfaction of those who are willing to receive it.

To which is added

*Three Links of a Golden Chain.*

As it was lately held forth to the Church  
of God at *Great Tarmouth.*

By JOHN BRINSLEY, *Minister of the Gospel there.*

London, Printed by S. Griffin for Richard Tom-  
lins, and are to be sold at the Sign of the  
*Sun and Bible* near *Pye-Corner.* 1659.

COOPER'S MARROW

THE GREAT

Gift of God giving himself for

the sake of Men

The sacrifice of Redemption by the  
for the sake of the Father's love

Justification & Sanctification

By the blood of Christ

Applied to the Soul

Which is the way of our life  
and the way of our death  
and the way of our resurrection  
and the way of our glory

The way of a Christian

As it was the way of our Lord

Jesus Christ

Who is the way of our life

and the way of our death

and the way of our resurrection

T. R.  
B 358G



# To the Redeemed of the Lord in the Town of *Great Tarmouth*, Grace and Peace.

( *Dearly Beloved* )



*That the great Doctor  
of the Gentiles de-  
clared to his Corin-  
thians, 1 Cor. 2. 2.  
that he determined*

*not to know any thing among  
them, save Jesus Christ, and him  
crucified, let me in like manner free-  
ly profess unto you, that in the course  
of my Ministry it hath been my chief  
design to hold forth the Lord Jesus,  
desiring and endeavouring according  
to my weak abilities, that he might  
be in my Preaching evidently set  
forth before your eyes, and even*

A 2

cruc-

## The Epistle

crucified among you (as that Apostle speakes to his Galathians, Gal. 2. 1.) looking upon no Doctrine so proper and profitable for me to Preach, and you to hear, as the Doctrine of that Gospel whereof (as he also saith of himself) I am \* made a Minister, And upon this ground it is that I have purposely singled out divers choise portions of Scripture (of some whereof I have given an account to the world) to insist upon among you, which have presented you with this subject. Among which I know none that have done it more fully than this which is here now set before you. A Text wherein (as the Title prefixed maketh promise of) you shall meet with Marrow, even that Marrow where-with the Lord promiseth to Feast his people, Isa. 25. 6. Gospel-Marrow; there being here much

\* Eph. 3. 7.  
Col. 1. 23.

## Dedicatory.

*in a little, divers precious truths of great soul-concernment held forth unto you, as viz. Your Redemption, Justification, Sanctification, with your peculiar Relation to Jesus Christ, and requisite Qualification, viz. Zeal for good works. All which having lately handled in the audience of some of you, I do now here present unto you all, wishing unto you (what David upon another account promised to himself, Psal 63. 5.) that your soules may be herewith satisfied as with marrow and fatness. And hereof I shall not doubt, if so be there be no prejudice upon your spirits to hinder the swallowing and digesting of some of them; As in particular that touching the Extent of Christs death, which is here asserted, and contended for not to be so large as Arminius and his followers have of late repre-*

## The Epistle

sented it. Concerning which, what is here said, let me desire you seriously to weigh & consider. This if you shall do, I shall not doubt but you shall find that which will serve so to ballast your spirits, as that they shall not be over-set with that Wind of Doctrine, which hath already prevailed too much against some unstable soules among you. So I am bold to call that so much, by too many, applauded Doctrine of Universal Redemption, a Wind, which however at the first breathing it may seem like the West-wind, a Zéphirus, a Favonius, pleasing and profitable, and at present may make a great noise, yet upon a due trial it will be found to be no wayes advantagious in carrying you on to your desired Port, no wayes conducing to your comfort here, or happiness hereafter. For the proof whereof I shall refer you to what the

Zéphirus, q. 70  
 Ζηφείρων :  
 Favonius à fa-  
 vendo, quod  
 ejus favore  
 terra germinat.

Trea-

## Dedicatory.

*Treatise will acquaint you with  
Which leaving in your hands, I com-  
mit it and you to the blessing of the  
Great God and our Saviour Jesus  
Christ, in whom I am*

Yarmouth  
M. 6. D. 1.

*Your servant,*

JOHN BRINSLEY.

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Christ is not born  
of the Virgin Mary  
but of the Holy Spirit  
and of the Virgin Mary  
and of the Holy Spirit  
and of the Virgin Mary  
and of the Holy Spirit  
and of the Virgin Mary

JOHN PRINSEY.  
LONDON.  
1711.





# To the Reader.

Good Reader,



Lthough this *Treatise* needeth none of my commendations, yet having read so much of it as concerneth the *Doctrine of Universal and particular Redemption*, I cannot but say to thee, *Surge, lege, arise* and read.

The Reverend and learned Author hath therein with much clearness and perspicuity (a gift wherewith God hath blessed him above many) delivered the truth unto thee: And it is no other than that *good old Gossel-truth*, which hath been owned and maintained in all Ages, more especially in some: I shall not instance in the times before *Augustine*, because the *Controversie* was not then started, though the truth was acknowledged.

In the 4th Century *Augustine* vigorously contended for it, and for those *Truths* that accompany it, against the

*Semi-*

## To the Reader.

*Semi-Pelagians*. *Pelagius* held that none are condemned merely for the sin of *Adam*, in eating the forbidden fruit, because he did not in that sin stand in the room of all men, and *ergo* that all men did not fall in him, but have free-will naturally unto good; but the *Semi-Pelagians*, seeing this error, did grant (a) that all men sinned in *Adam*, and that without grace a man naturally is unable to begin or perfect any good work. Yet they held (b) that 1. God doth predestinate men to salvation upon foresight of their believing. 2. That (c) it is in the

(a) Hæc enim ipsorum definitio & professio est, omnem quidem hominem *Adamo* peccante peccasse, & neminem per opera sua, sed per

Dei gratiam regeneratione salvari. *Prosp. Epist. ad August. de reliquiis Pelag.* cæterum ad nullum opus vel incipiendum, nedum proficiendum, quenquam sibi sufficere posse consentiunt. *Hilar. Augustino de eadem materia.*

(b) Qui autem credituri sunt, quive in eâ fide, quæ deinceps per dei gratiam sit juvanda, mansuri sunt, prescisse ante mundi constitutionem Deum, & eos predestinasse in regnum suum. *Prosper ibid.*

(c) Ad hoc salutis donum omnes homines universaliter, sive per naturalem, sive per scriptam legem, sive per Evangelicam prædicationem vocari, ut & qui voluerint fiant filii dei, & ideo plurimi non renovantur; quod nec renovari velle habeant, prænoscantur. *Prosper ibid.*

power of man to resist and turn aside the converting grace of God. 3. That

(d) Nec cuiquam talem

(d) the Saints may fall from Grace, dari perseverantiam a qua non permittitur prævaricari, sed a qua possit sua voluntate deficere & infirmari; cæterum quicquidlibet donatum sit prædestinatis, id posse & amittere & retinere propria voluntate, contendunt. *Hilar. ibid.*

## To the Reader.

and not persevere to the end. 4. That  
 (e) Christ died for all the particular  
 men of the world. This is (saith *Pros-*  
*per*) their very opinion and professi-  
 on, that that Reconciliation which  
 is in the Sacrament of Christs blood, is  
 without exception offered unto all  
 men, so that whoever will come unto  
 Faith and Baptism may be saved. Yea  
 (saith he) They hold that our Lord  
 Jesus Christ died for all mankind, and  
 that no man is excepted from his Re-  
 demption, although he pass his whole  
 life with a mind altogether estranged  
 from Christ, because the Sacrament of  
 divine mercy doth extend to all ; yea  
 they hold (saith *Prosper*) that God  
 doth indifferently will the salvation  
 of all. In Answer whereunto *Augu-*  
*stine* wrote two Books, the one *de præ-*  
*destinatione sanctorum* ; the other *de bo-*  
*no perseverantia*. In the first, he layeth  
 his axe to the root of the tree, and  
 proves at large, that the <sup>τὸ πρῶτον</sup> the  
 very act of believing is the gift of  
 indifferenter universos Deus velit salvos fieri, & in  
 tatis venire. *Prosper ibid.*

(e) Hæc enim  
 iptorum defi-  
 nitio ac pro-  
 fessio est uni-  
 versis homini-  
 bus propitiati-  
 onem quæ est  
 in Sacramento  
 sanguinis Chri-  
 sti sine excep-  
 tione esse pro-  
 positam, ut  
 quicumq; ad fi-  
 dem & ad bap-  
 tismum acce-  
 dere volue-  
 rint, salvi esse  
 possunt. Pro  
 universo autem  
 humano gene-  
 re mortuum  
 esse dominum  
 nostrum Jesum  
 Christum, &  
 neminem pror-  
 fus a redem-  
 tione sanguinis  
 ejus, excep-  
 tum, etiamsi  
 omnem hanc  
 vitam alienissi-  
 mã ab eo men-  
 te pertranseat,  
 in agnitionem veri-

God, which truth (f) (saith he)  
 whilest I was ignorant of, I held and  
 wrote,

(f) Disputans  
 quid elegerit  
 Deus in non-  
 dum nato ; ad

## To the Reader.

hoc perduxit  
ratiocinationē  
ut dicerem,  
non ergo ele-  
git Deus ope-  
ra cuiusquam  
præscientiā;  
quæ ipse datu-  
rus est, sed si-  
dem elegit in  
præscientia, ut  
quem sibi cre-  
diturum esse  
præscivit, ip-  
sum elegerit,  
nondum dili-  
gentius quæ-  
siveram, nec  
adhuc invene-  
ram, qualis sit  
electio gratiæ.  
8cc. *August.*  
*Retracta. lib.*  
*1. cap. 23. de*  
*prædestinat.*  
*Sanctorum.*  
*cap. 3.*

wrote, that God doth predestinate us upon the foresight of our faith, which I would not have said, if I had then known that faith it self is the gift of God, and ergo I retract that opinion of Predestination upon faith foreseen. In the other (as elsewhere) he proves at large, and that out of *Cyprian*, that (g) men being truly the children of God cannot fall from grace, but shall certainly persevere. And as for his judgment concerning the latitude of Christs Redemption, the extent of Gods will in reference to mans salvation, and the sufficiency, efficacy, and irresistibility of grace, in reference to our conversion, *Jansenius Augustinus* who had read over all *Augustins* works (h) ten times, and those works of his which are against the *Pelagians* thirty

(g) Sicut operatur ut accedamus sic operatur ne discedamus. Post casum hominis, non nisi ad gratiam suam Deus voluit pertinere ut homo accedat ad eum, neq; nisi ad gratiam suam pertinere voluit, ut homo non recedat ab eo. *August. de bono persever.*

(h) Fessus est se decies &c. *Jansen. Aug. vita.*

(i) Nunquam in scriptis suis, &c. *Jansen. August. lib. 3. de gratia salvatoris cap. 20.*

times) faith (i) that *Augustin* never did confess in his writings that Christ died for all men, none excepted, or that Christ gave himself a ransom, or was crucified for all, but onely for those

## To the Reader.

those whom his death profiteth. But let us see this great light shining forth in his own expressions (k) whereas (k) *Quid est* our Saviour Christ saith, *John 6. 45.* *omnis qui au-* *divit a patre* *& didicit ve-* *nit ad me, nisi* *nullus est qui* *audiat & discat* *a patre & non* *veniat ad me?* *si enim omnis* *qui audivit a* *patre & didi-* *cit venit, pro-* *fectò omnis* *qui non venit* *non audivit a* *patre, nec di-* *dicat, nam si* *audisset & di-* *dicisset, veni-* *ret. Hæc itaq;* *gratia quæ* *occultè huma-* *nis cordibus* *divinâ largita-* *te tribuitur a* *nullo duro* *corde respui-* *tur, ideò quip-* *pe tribuitur, ut* *cordis duritia* *primitus afe-* *ratur, omnis qui audivit a patre venit ad me. Sicut integre loquimur* *cum de aliquo Magistro qui in Civitate solus est dicimus, omnes iste* *hic literas docet, non quia omnes discunt, sed quia nemo nisi ab illo* *discit, &c.* *August. de prædest. Sanctorum, Cap. 11.* *And they shall be all taught of God, Every* *man ergo that hath heard and learned of* *the Father cometh unto me. What is* *(saith Augustin) every one that hath* *heard and learned of the Father com-* *eth to me, but that no man heareth* *or learneth of the Father, and doth* *not come to me; for if every one who* *hath heard and learned come, then* *surely whoever doth not come, hath* *not heard of the Father and learned.* *For if he had heard and learned, he* *would come. And this grace cannot* *be refused by any hard heart, because* *it is ergo given that hardness of heart* *may be first taken away; yet (saith* *he) all are said to be taught of God, as* *a Schoolmaster is said to teach all the* *children of the Town, not because* *all learn of him, but because none* *learnes but of him; for God teaches*

## To the Reader.

Cum audimus  
& in sacris li-  
teris legimus  
quod Deus ve-  
lit omnes ho-  
mines salvos  
fieri, ita intel-  
ligimus, tan-  
quam dicere-  
tur nullum  
hominem sal-  
vum fieri, nisi  
quem salvum  
fieri ipse volu-  
erit, non quod  
nullus sit ho-  
minum nisi que  
salvum fieri  
velit, sed quod  
nullus fiat nisi  
quem velit, aut  
certe sic dictum  
est quia omnes  
homines vult  
salvos fieri non  
quod nullus  
hominum esset  
quem salvum  
fieri nollet, sed

ut omnes homines omne genus humanum intelligamus per quascunq;  
differentias distribuam, reges, privatos, nobiles, ignobiles, sublimes,  
humiles, doctos, indoctos, &c.

August. *Enchirid ad Laurent. cap. 103.*

*De predestinat. cap. 11.*

*De corrept. & gratia, cap. 14.*

August. *Traſt. in Evang. Joan. 55.*

*Traſt. in Evang. Joan. 87.*

*Traſt. in Evang. Joan. 1. & 5.*

all to come to Christ, not because all  
come, but because none come other-  
wise. And in this sense (saith he) *God  
would have all to be saved, and to come  
to the knowledge of the truth.* For if God  
would teach them unto whom *the cross  
of Christ is foolishness*, they also would  
come, for he neither doth deceive nor is  
deceived that saith, *All that have heard  
and learned of the Father come unto me.*

And again, whereas its said *1 Tim. 2.*  
*Who will have all men to be saved*, that is  
(saith *Augustin*) all sorts of men. Not  
that there is no man whom he would  
not have saved, for he would not  
work miracles before them, who  
would have repented if he had  
wrought them. In the 13. of *John* its  
said, *Christ began to wash his Disciples  
feet, even Judas his feet also* (saith *An-  
gustin*) for being to suffer death, he

## To the Reader.

doth promise his service, not only to them for whom he was delivered unto death, but to him that delivered him unto death. In the 15th of *John* Christ saith to his Disciples, *If ye were of the world the world would love you.* Where (saith *Augustin*) he speaks of the Church universal, which Christ oftentimes calls *the World*: As in that Scripture, *God was in Christ reconciling the world unto himself*; and in that Scripture, *The Son of man came not to condemn, but to save the world*; and in that Scripture, *We have an Advocate with the Father, Jesus Christ, who is the Propitiation, not for our sins only, but for the sins of the whole world.* That is, the Church, so called, because scattered throughout the world. And where as he was charged by the *Pelagians* with denying that Christ suffered for the Redemption of all men, he plain-

Artic. 1. Quod Dominus noster Jesus Christus non pro omnium hominum Redemptione sit passus.

Respon. Quod ergo ad magnitudinem & potentiam precii, & quod ad unam pertinet causam generis huma-

ni, sanguis Christi Redemptio est totius mundi, sed qui hoc seculum sine fide Christi, & sine regenerationis Sacramento pertranscunt, redemptionis aliena sunt; Cum itaq; per unam omnium naturam, omnium causam a Domino nostro in veritate suscepam, redempti recte omnes dicantur, non tamen omnes captivitate sunt liberati; Redemptionis proprietas haud dubium penes illos est, de quibus princeps mundi hujus missus est foras, & jam non vasa diaboli, sed membra Christi sunt.

*August. liber refellens articulos falso ipse impositos. Artic. 1. Prosp. ad capit. object. Vincent. Respons. 1.*

## To the Reader.

ly gave his sense therein thus. As for the greatness and sufficiency of the price, the blood of Christ is the Redemption of the whole world; but they that die without Faith and Regeneration, are aliens from Redemption. All men (saith he) are rightly said to be redeemed in respect of one *nature* of all, and the one *cause* of all, which the Lord did truly take upon him, and yet all are not delivered from captivity. The propriety of Redemption without doubt belongeth unto them out of whom the Prince of this world is cast, who are not vessels of Satan, but the members of Christ. And herein *Prosper* doth *totidem verbis* concur with him. This *ergo* was the sense of the *Orthodox* (for by *Augustins* judgment you may measure the rest) in those times.

In the 8th Century this truth of Christ was defended and maintained by *Gotteschalchus*, and for which, with other truths of the same concernment, he suffered imprisonment 20. yeares, as appears by the Articles which his Adversaries charged him with, accused him of, and condemned him for,

*viz.*



## To the Reader.

viz. (1) that he said, that as God hath predestinated some to eternal life, so he hath predestinated some to eternal death. 2. That God would not have all men to be saved, but only those that are saved; because whatever God willeth, that doth he in heaven and in earth. 3. That Christ did not dye for all, but only those that are saved. Another Article there was also about the *Trinity*, but that was not insisted on. His great Adversaries were *Rabanus Maurus*, and *Hincmarus*; but though he was condemned by a *Synod* of their packing, yet he was defended and justified by *Remigius*, *Florus*, *Prudentius*, *Strabus*, the *Church of Lyons*, and the *Valentine Council* in these particulars. As for the truth now in hand *Remigius* saith (m) concerning the price of Christs blood, that it is given onely for those that shall believe is the manifest sentence

(1) 1. Sicut Deus quosdam ad vitam æternam, ita quosdam prædestinavit ad mortem æternam.  
2. Non vult Deus omnes homines salvos fieri, sed tantum eos qui salvantur, quia quæcumque voluit dominus fecit in celo & in terra.  
3. Non pro totius mundi redemptione, i. e. non pro omnium hominum salute & redemptione Dominus & salvator noster Jesus Christus est crucifixus, & mortuus, sed tantum pro his qui salvantur.

*Baron Annual. anno dom. 848.*

*Calvis. Crono'og. anno dom. 848.*

*Vossii histor. Pelag. lib. 7. Ps. 4:*

*Usseri histor. Gotteschal. p. 15.*

(m) De dominici sanguinis pretio, quod pro his tantum qui credere voluerint datum sit, manifesta est beatorum Patrum sententia, quam iste (ut putamus) & legendo didicerat & damnare metuebat.

*Usser. histor. Gottes. p. 64.*

## To the Reader.

of the blessed *Fathers*, which *Gottschalvus* (as we think) in reading hath learned and dareth not condemn: the *Church of Lyons* saith (n) whilest men say that Christ died for all men, let them take heed that they do not speak against their own consciences; for can they believe that Christ died for them that were dead, and in hell before Christ was born? then why may it not be as well said that Christ died for the Devils? and saith the *Valentine Council* (o) concerning the Redemption of Christs blood, by reason of the exceeding errors that have grown in respect thereof, inso-

(n) Admonemus ut vigilantius & fideliter pensare studeant; ne forte minus considerando quod dicendum erat, contra fidem & conscientiam suam alia dixerint & scripserint, nec ipsos qui hæc dixerunt credere putamus, quod pro iis in sua impietate

mortuis & æterno jam iudicio condemnatis dominus passus esse credendus sit; si enim pro eis cur non pro diabolo? *Usher. Histor. Gottsch. p. 80.*

(o) De redemptione sanguinis Christi propter nimium errorem qui de hac causa exortus est, ita ut quidam (sicut eorum scripta indicant) etiam pro illis impiis, qui a mundi exordio usque ad passionem domini in sua impietate mortui & æterna damnatione puniti sunt, effusum definiunt: contra illud Propheticum, ero mors tua o mors, ero morsus tuus inferne. Illud nobis simpliciter & fideliter tenendum & docendum placet, juxta Evangelicam & Apostolicam veritatem, quod pro illis hoc datum pretium teneamus, de quibus ipse dominus noster dicit; sicut *Moyfes* exaltavit serpentem in deserto, ita exaltari oportet filium hominis, ut omnis qui credit in ipso non pereat, sed habeat vitam æternam, sic enim *Deus* dilexit mundum, &c. & *Apostolus* inquit, semel oblarus est ad multorum exhaurienda peccata.

*Concil. Valentin. sub Pap. Leo 4. cap. 4. Binius Tom. 6.*

*Voss. histor. Pelag. lib. 7. p. 4. Usher. hist. Gottsch. p. 181.*

much

## To the Reader.

much as some (as your own writings declare) do hold, that it was shed even for those ungodly ones, who from the beginning of the world until the passion of our Lord were dead in their ungodliness, and punished with eternal damnation, contrary to the saying of the Prophet, *O death I will be thy death, and thy sting O bell.* We do decree that it ought simply and faithfully to be held and taught according to the Evangelical and Apostolical truth, that this ransom was given for them of whom the Lord himself saith, *Even as Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up, that every one that believes in him may not perish but have eternal life. So God loved the world, that he gave his only begotten Son, that every one that believeth in him might not perish, but have everlasting life. And the Apostle saith, Christ was once offered for the taking away of the sins of many.* And in those dayes was the ordinary Gloss compiled (for Strabus (p) (p) Usheri histor. Gottesf. p. 433.  
the great admirer of Gotteschalculus was

Calvis Chronol. 840.

Possivini Apparat.

Sixtus Senens. biblioth.

Strabus.

## To the Reader.

Qui omnes vult salvos fieri, non quod nullus hominum esset, quem saluum fieri nollit, qui virtutes miraculorum facere noluit apud eos, quos dicit acturos fuisse poenitentiam si fecisset ; sed ut omnes homines, omne hominum genus intelligamus per quascunq; differentias distributum. *Gloss. ordin. in 1 Tim. 2.*

Ut gustaret mortem pro omnibus, prædestinatis, vel omnibus hominibus generaliter, quia omnibus pretium sufficit. *Gloss. ordin. in 2 Heb.*

the compiler of it) which speaking in the very words of *Augustin* on *Tim. 1. 2.* saith ; Whereas it is said that God would have *all men to be saved*, the meaning is not that there is none whom God would not have saved, but all, that is, *all sorts* of men. So *Heb. 2.* *Who tasted death for every man, or all men*, that is, (saith the *common Gloss*) for all that are predestinated, or for all men generally, because the price is *sufficient* for all. Neither can it be thought that the *ordinary Gloss* should hold forth any other doctrine, seeing the Compiler thereof was so great an Admirer of *Gotteschalchus*, and his Doctrine. Now who doth not know that this *ordinary Gloss* hath been generally received in the Church of God ; especially in those times wherein it was made and published.

In the 10th and 11th Centuries this truth

## To the Reader.

truth lived, and was owned by *Anselmus Cantuariensis*, for he saith (q) that Christ is said to die for all men that he was a sacrifice sufficient for the sins of all; and whereas the Apostle saith, *As by the offence of one judgment came upon all to condemnation, even so by that righteousness of one the free gift came upon all to justification of life*, that is, (saith *Anselm*) not because all men do come to justification of life by Christ,

(q) Pro omnibus mortuis mortuus est unus Christus, i. e. nullum habens omnino peccatum, qui solus hostia sufficiens fuit pro peccatis omnium. *Anselm in 2 Corinth. 5.*

Sic iusto iudicio etiam per unius iustitiam venientem in omnes homines electum est in justificationem, &c. quæ justificatio transit in omnes homines, non quia omnes homines veniant ad gratiam justificationis Christi, cum tam multi alienati ab illa in æternum moriantur, sed quia omnes qui renascuntur in justificationem non nisi per Christum renascuntur. Sicut omnes qui nascuntur in condemnationem non nisi per Adam nascuntur. Ideo dictum est omnes & omnes: eisdem autem omnes postea multos dicit. *Anselm. in hom. 5.*

Sed per omnes homines omne genus hominum intelligamus per quascunq; differentias distributum. *Anselm. in 1 Tim. 2.*

(but because none are justified but by Christ) as none are generated but by Adam; and therefore it is said *All & All*; but these *all* are by the Apostle called *many*, and are the *Elect*. And whereas it is said, *who would have all men to be saved*, that is (saith he) not because there are none whom God would not have saved, but by *All* we are to understand *all sorts* of men. By the

## To the Reader.

Waldenses, who say in their confession (r) that Christ is our life, and truth, and peace, and justice, Advocate and Sacrifice, who died for the salvation of all those that believe, and whose Doctrine was the same with Calvins. By Peter Lombard, who saith also with Augustin (s) that whereas it is said, *God would have all to be saved*, that is to be understood of all sorts of men, not that there are none whom God would not have saved. And by the *Interlineary Gloss*, which was compiled by Anselmus (t) Laudunensis, which saith that *Christ gave himself a ransom for many*; that is, not for all, but for such as should believe. And who doth not know also that the *Interlineary Gloss* was generally received?

(r) The History of the Waldenses translated out of French by Sampson Leonard. lib. 1. cap. 8. cap. 12.

(s) Ideoq; cum audimus, & in sacris litteris legimus, quod velit omnes homines salvos fieri, ita intelligere debemus, tanquã diceretur nulum hominem saluum fieri, nisi quem saluum fieri ipse voluerit, non quod nullus sit hominum

nisi quem saluum fieri velit. &c. Pet. Lombard senten. lib. 1. dist. 46.

(t) Anselmus Laudunensis glessam interlin. composuit.

Sixtus Senensis bibliothec.

Possevin Appar. ———

} Anselmus.

Filius hominis venit ut daret animam suam redemptionem pro multis, non pro omnibus, sed pro his qui credere voluerunt. *Gloss. interlin. in Marc. 10.*

Tho. Bradwardinus Doctor profundus.

Gre. Ariminensis Scholasticorum subtilissimus.

Jo. Wiclephus Anglorum decus, Bohemie desiderium, Reformatorum facile Princeps.

Jo. Huss. Martyr & Propheta.

## To the Reader.

In the 13th and 14th Centuries lived *Thomas Bradwardinus*, *Gregorius Ariminensis*, *John Wicleffe*, *John Husse*, and *Hierom of Prague*. *Bradwardine* maketh it his work and businessthroughout his Book *de causa Dei*, to prove and demonstrate the *immutability and impedibility of the will of God*, that Gods will and decrees are absolute and inconditionate, and the efficacy of grace determining mans will, against the *Pelagians* and *Semi-Pelagians*. *Gregorius Ariminensis* layeth down 5 Propositions (u) 1. That no man is predestinated for the good use of free-will, which God fore-knew that he should have. 2. That no man is predestinated because he was fore-known to continue to the end without let to habitual grace. 3. That whomsoever God hath predestinated, he hath mercifully and most freely predestinated. 4. That no man is reprobated for the ill use of free will, which God did foresee he would be guilty of. 5. That no man is reprobated because he was fore-known to have finally an impediment of grace, whether original or actual.

(u) 1. Nullus est prædestinatus propter bonum usum lib. arbitrii quem Deus scivit illum habiturum, qualitercunq; consideretur bonitas ejus.

2. Nullus est prædestinatus quia præstitutus finaliter fore, sine obice habituali gratia.

3. Quemcunq; Deus prædestinavit,

gratis tantummodo & misericorditer prædestinavit.

4. Nullus est reprobatus propter malum usum liberi arbitrii quærens Deus prævidit illam habiturum.

5. Nul-

## To the Reader.

5. Nullus est reprobarus quia prævisus fore finaliter cum obice gratiæ, five originali, five actuali.

*Gregor. Arimines. in senten. fol. 162.*

Deus non vult omnes homines salvos fieri, & ad verbum Apostolico dico, sicut dicit *Augustinus*, intelligendum est secundum distributionem accommodam; ut sit sensus, deus vult omnes homines salvos fieri, id est omnes homines qui salvantur salvos fieri, nullos enim nisi eo volente salvatur; vel in prædicato verbo fit distributio, non pro singulari generum, sed pro generibus singulorum, quia de quolibet genere & statu hominum vult aliquos salvos fieri. *Greg. Arimines. fol. 165.*

And (saith he) God would not have every particular man to be saved. And whereas the Apostle saith, *God would have all men to be saved.* *John Wicleffe* was of the same judgment with *John Husse*, and *John Husse* saith expresly, that *Christ is the propitiation for the sins of the whole world* in regard of sufficiency, but for the *Elect* onely in regard of effi-

(w) Non tan- cacy (w)  
tum pro no-

stris sed etiam pro totius mundi: scil. quantum ad sufficientiam, sed electis tantum quantum ad efficaciam.

*Explicat. Joan Hus in Epist. Joan cap. 2. Husi opera.*

In the 15th and 16th Centuries this truth was maintained and defended by *Luther*, *Calvin*, *Beza*, *Peter Martyr*, *Musculus*, *Zanchius*, *Piscator*, *Junius*, *Rollock*, *Perkins*, *Whitaker*, *Fulk*, *Cartwright*, *Pareus*, *Molineus*, *Willet*, *Pemble*, *Frideaux*, *Rivet*, *Ames*, *Twisse*, the Synod of *Dort*, and many other of great worth



## To the Reader.

worth for learning and holiness, which is so well known, that it needs not my proof. And thus (good Reader) by this taste you see how this truth hath one time after another descended upon you as your right and inheritance; and will you readily lose or easily part with your Inheritance?

I shall not use any arguments or reasons to demonstrate this truth, that is the work of this *Treatise*; neither shall I endeavor to vindicate all those Scriptures which are brought to *prove Universal Redemption*, for that would be the work of another *Treatise*: only, whereas it is said in Scripture that *Christ died for all, or for the world*, thou mayst be pleased to consider the ground, occasion, or rise of these expressions: In the times of the Old

Testament it was said, *He (that is, Christ) shall confirm the Covenant for many*, Dan. 9. 27. In the English it is, *with many*; but in the Hebrew it is, *for, or unto many*: In Christs time, whilest he lived on earth it was said, *for many, He gave himself a ransom for many*: If you ask the Merchant himself (saith *Augustin*) who those were that

וְיִגְבֹּר כְּרִית  
לְרַבִּים

## To the Reader.

De hoc autem precio, quare sit fufum, quid interrogamus alium? Redemptor ipse respondeat dicat ipse mercator, hic est inquit sanguis meus qui pro multis effundetur in remissionem peccatorum.

August. contra Julian. Pelag. lib. 3. cap. 3.

that he paid the price for, he will tell you, *for many*, Mar. 10. 45. For even *the Son of man came to give his life a ransom for many*; not for all, but for many. So Mat. 26. 28. Christ said, *This is my blood of the new Testament which is shed for many*; not for all, but for many; but when Christ was risen from the dead, and had sent out his Apostles to preach the Gospel, not only to the Jews, but to all Nations, or unto every creature; and when the Gentiles did receive the Gospel, and believe on Christ, then the Apostles in their Preaching said, *God would have all to be saved*, and that *Christ died for all*, and for the world. Why so? not because he died for every particular man in the world, but for the Gentiles as well as the Jews. No sooner therefore did *Cornelius* a Gentile believe, but the Apostle *Peter* saith of Christ, *He is the Lord of all*, Act. 10. 35. And *Paul* speaking both of Jews and Gentiles, Rom. 3. 9. saith, *But now the righteousness of God is manifested, even the righteousness of God which is by the faith of Jesus Christ unto all, even upon all them that believe, for there is no difference*, v. 21, 22. So 1 Tim. 2. 3. he saith

God

## To the Reader.

God would have all men to be saved, v. 4. And Christ gave himself a ransom for all, v. 6. [which he plainly speaks in regard of the Gentiles, for he saith in the verse, wherunto I am ordained a Preacher and an Apostle, a Teacher of the Gentiles, v. 7. So also 1 John 2. And he is the propitiation for our sins, and not for our sins onely, but also for the sins of the whole world; that is, not for ours only who are believing Jewes, but also for the sins of the Gentiles, the world of the Gentiles. Thus Cyril interprets the words, because John (saith he) was by Nation a Jew, and lest it should be thought that he taught that Christ was only a Propitiation for the Jewes, saying, Who is the Propitiation for our sins, he addeth (x) and for the sins of the whole world, that he might signifie the Gentiles. And you may observe, that

(x) Joannes quia natione Judæus erat, ne existimare.

ur docuisse, pro Judæis tantum Christum propitiationem esse, quando dixit est propitiatione pro peccatis nostris, adjecit, pro totius etiam mundi peccatis, ut etiam Gentes significaret.

Cyrl. lib. II. cap. 19.

when an Epistle is entituled the *Epistle General*, then it is directed to the Jewes that were scattered up and down throughout the world. So 1 Pet. I. I.

Peter

## To the Reader.

*Peter an Apostle to the strangers scattered through Pontus, &c. And that Epistle is stiled the Catholique, or Epistle General. So also James 1. 1. Now this Epistle of John is entituled the Epistle General, and therefore directed or sent to the Jewes scattered throughout the world; and therefore the Apostle saith, who is the propitiation, not for our sins only, who are believing Jewes, but for the sinnes of the Gentiles, or the whole world. Herein also our learned Dr. Lightfoot will help you with some light, for (saith he) the world was by Jewish (γ) Writers divided into Israel, and the Nations of the world; which Phrasiology the Evangelists do acknowledge, Mat. 6. 32. After all these things do the Nations seek, which Luke 12. 30. is the Nations of the world. Hence the word world (saith he) is most ordinarily used for the Gentiles, John 3. 16, 17. 1 John 2. 2. Now because men do*

(γ) Universum terrarum orbis populum distribunt in  
 אֲרָצוֹת  
 israclitas &  
 אֲרָצוֹת  
 nations mundi; istam etiam phrasiologiam agnoscit eadē pagina Evangelica Mat. 6.

32. πάντα ταῦτα τὰ ἔθνη ἐπιζητοῦν quod Luc. 12. 30. est τὰ ἔθνη τὸ κόσμος hinc vox mundus usitatissime pro Gentibus, Joan. 3. 16, 17. 1 Joan. 2. 2. Centur. Chorograph. cap. 1.

not diligently observe or weigh the Ground and Rise of these expressions, they are mistaken into the Doctrine of

## To the Reader.

*Universal Redemption.* Neither shall I say any thing in answer to those reasons that are ordinarily brought to prove the *universality of Redemption*, and *sufficiency of grace* given to all. *Bellarmino* himself hath said enough; who after he had earnestly laboured to prove a sufficiency of grace given to all, because else all men would not be capable of admonitions, exhortations, and reprehensions, or of Gods displeasure for their sins, he granteth two Propositions. The one is this, (z) There should be no iniquity in God though he should deny sufficiency of grace, not only to some, but unto

(z) Sic jam tertia Propositio, nulla esset in Deo iniquitas, si non so-

lum aliquibus, sed etiam omnibus hominibus auxilium sufficiens ad salutem negaretur, hæc certissima est apud omnes qui ex divinis literis peccatum originale noverunt; nam cum per peccatum primi hominis nascantur omnes filii iræ, nihil nobis jure debetur nisi pœna.

Quarta Propositio: sive detur sufficiens auxilium omnibus, sive tantum aliquibus, nos tamen de nullius salute, donec in hac vi à fuerit, desperare debemus, neq; ab ullo subtrahere correptionem, exhortationem, & alia charitatis officia.

Hæc quod; sine controversiâ recipitur ab omnibus; nam tamen nonnulli ita desererentur a Deo, omniq; auxilio prorsus destituerentur, ut nulla ratione converti possint; nos tamen qui nescimus qui sint illi, de omnibus bene sperare debemus, & Apostolum *Paulum* audire, qui jubet ut cum patientia corripiamus eos qui resistunt veritati.

*Bellarmino de gratia & lib. arbitr. lib. 2. cap. 4.*

all; for (saith he) seeing by the sin of the first man we are all born the children

## To the Reader.

children of wrath, nothing is due unto us but punishment.

The other Proposition is this, whether there be a sufficiency of grace or help given to all, or only to some, we are not to despair of the salvation of any, while they are in this life; neither are we to withdraw our admonition, exhortations, or reprehensions. For (saith he) though some be forsaken of God, yet we know them not.

Neither shall I say much in reference to, or of the *persons* engaged in this Controversie. I know there are Learned men of both persuasions; only I wish, That (according to the practice of this Judicious Author) the Controversie may be so managed, that there be no transgression of the law of peace and moderation; for as the *Church of Lyons* speaks in this

(a) Qui non tranquille & pacifice moderatur quod sentit, sed statim paratus est ad contentiones, dissensiones & scandala; etiamsi non habeat hæreticum sensum, certissime habet hæreticum animum:

*Usher. histor. Gottesf. pag. 77.*

## To the Reader.

and scandals, though he have not an *heretical sense*, yet he hath an *heretical mind*. 2. That in the management of this cause there may be no reflexion upon God himself, as to say if it be so, or so, then God is the Author of sin, or then God is cruel, or not sincere, or not wise, or not just, &c. for is not God able to make out his justice, wisdom, or sincerity, though I understand it not? *Augustin* speaks well unto this matter. In one Scripture (saith he) it is said, *God will have mercy on whom he will have mercy*. In another Scripture it is said, *He would have all men to be saved* (b) it may be some will say, why then do any perish, if God would have all to be saved? and why doth he then harden

(b) Occurrit enim, cur pereant ex his aliqui, cum omnipotens

Deus omnes homines salvos fieri velit, & in agnitionem veritatis venire; deinde cur rursus inducet alios, miseris aliorum, aut quomodo omnes salvos fieri velit homines, cum ipse nonnullos ne salventur inducet: hoc quantum ad humanam justitiam, videtur injustum, sed quis ita desipiat, vel potius quis ita blasphemet, ut dicat de justitia dei lege humanae justitiae disputandum? quae profecto si justitiae dei adversatur injusta est; ab illo enim qui summe justus est, omne quod qualitercumque justum est manare manifestum est. — Non est ergo de illa maiestate divinae sapientiae, humanae vanitatis arbitrio disputandum.

*August. de praedestinat. & gratia. cap. 2.*

some, and shew mercy to others? or  
how

## To the Reader.

how doth he will that all should be saved, seeing he hardens some that they may not be saved? This as to mans justice seemes unjust; but who is so mad, or rather, who doth so blaspheme, as to dispute of Gods justice by the rule of humane justice? or who will measure Gods wisdom by the wisdom of man? We are not to dispute of the Majesty of Divine Wisdom, by the vanity of humane wisdom; for the wisdom of the flesh is enmity to God.

3. That there may be no reflexions upon mens persons that are now living; for when it comes to personal reflexion, an affection and heat is begotten, and when affection prevailes, the matter and judgment is lost. The Apostle Paul saith, *But foolish talking and jesting, let it not be once named among you, as becometh Saints*, Ephes. 5. 3, 4. The word for *jesting* is *ἰσπραγλία*, which by Aristotle is used for the vertue of *urbanity* and facetious deportment; but because this facetiousness doth often degenerate into evil, he saith the word is used for *dicacity* and *scurrility*, and so it is forbidden by the Apostle

Perit iudicium  
cum res tran-  
sit in affectum.

Aristot. Ethic.  
lib. 4. cap. 3.



## To the Reader.

ble in this Scripture. No man is to make himself or others merry with the sins or reproach of another. This kind of jesting in Print doth neither commend a mans cause, nor become his person, especially if he be a Minister of the Gospel. Surely Gods cause hath no need of our passions or vanities.

Qui talibus dictis scitentur & λωλοποιος, græcis, ridicularis latinis; talia vero personam graviolem, qualis est ho-

minis Christiani, non decent.

Grotium in locuth.

4. That there may be no wrong done to the persons that are dead; by making them to speak when they are dead what they never thought while they lived, or what is contrary to the general scope and sense of their Writings; for this (if willingly done) will be found at the great day to be no better then false witness: But if there shall any word or line drop from their pen that may occasion such a Citation; let men take the Counsel of the *Church of Lyons*, who farther speaks thus in this case (c) As for the rest (say they) which having persevered in their infidelity,

(c) De cæteris verò qui in ipsa infidelitate atq;

impietate sua perseverantes, sunt perituri; si de Scripturæ sanctæ autoritate, quod etiam pro talibus dominus passus sit, certissimis & clarissimis testimoniis nobis demonstrare poterunt boni viri qui

## To the Reader.

ralia definiuerunt, dignum omnino est ut credamus & nos : Si verb  
non potuerint, cessent contendere pro eo, quod non legunt; pudeat  
eos definire quod nesciunt, timeant statuere quod nullum Sanctorum  
Patrum Concilium, nullum Apostolicæ sedis Pontificum, nullum Ec-  
clesiasticorum Dogmatum decretum hactenus inuenient statuisse :  
quod etsi quid a sanctis & venerabilibus Ecclesiæ Doctoribus vel scrip-  
tum vel dictum, unde huiusmodi sensus occasio sumi posse videatur,  
inueniant; salvâ eorum debita Reverentiâ cohibeant se potius, & sub-  
iiciant se humiliter divinæ auctoritati, & rem tam obscuram, tamq;  
inutilitatem, divinæ referrent humiliter Majestati.

*Usher's histor. Gottschal. pag. 81.*

and perished in their ungodliness, if  
it can be proved by Testimony of  
Scripture that Christ died for them,  
it is fit that we also should believe it;  
but if men cannot so prove it, then  
let them cease to contend for that  
which they read not, let them be a-  
shamed to define that which they  
know not, and let them be afraid to  
affirm that which no Council of Fa-  
thers, none of the Apostolical Sea,  
and no Ecclesiastical Decree hath af-  
firmed or established; and if they find  
any word in the holy and Reverend  
Doctors of the Church from whence  
the occasion of such a sense may arise,  
let them rather contain themselves,  
humbly submitting to Divine Autho-  
rity, and refer themselves in so ob-  
scure a matter to the Divine Majesty:

Wherefore (good Reader) being

com-

*To the Reader.*

compassed about with so great a cloud of witnesses, I am not unwilling to bear my Testimony also, though of small moment, unto this Truth presented to thee, and to accompany my Reverend and Learned Brother to the Press. Now the Lord give thee an heart to receive this and all other truth in the love thereof.

*Thine in the service*

Feb. 19. 1658.

Yarmouth.

*of the Gospel,*

**WILLIAM BRIDGE.**



# Errata.

## 1. Treatise.

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## 2. Treatise.

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 5. r. in all. *ibid.* l. 28. r. Thine they were (saith  
 our Saviour—p. 11. l. 9. m. r. *hic cum affectu* l. 11.  
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 p. 35. l. 26. r. may be. p. 47. l. 4. r. in the like.

1. The first

The first thing that I observed  
 was the great number of people  
 who were gathered together  
 in the hall of the  
 university of  
 Cambridge  
 on the 15th of  
 the month of  
 the year  
 1666  
 I was  
 present  
 at  
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 meeting  
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 year  
 1666



# GOSPEL-MARROW.

## THE Great God giving him- self for the Sons of Men.

TIT: 2. 14.

*Who gave himself for us, that he might re-  
deem us from all iniquity, and purifie  
unto himself a peculiar people, zealous  
of good works.*



**I**n the Verse next but one pre-  
cedent to the Text, we have  
a *practical Lesson*, held forth  
in, and by the Gospel; a  
Lesson which all those, who  
expect to have any share,  
or interest in that *Grace of*

Coherence;

*God which bringeth Salvation*, are to learn and  
take forth. This we have there set down,  
first *Negatively*, shewing them what they are  
to eschew, and abandon [That denying un-

B. god]

## The Mystery of Redemption.

godliness and worldly lusts, ] then *Positively*, directing them what to practise, how to live, [we should live soberly, and righteously, and Godly in this present world.] And what is thence propounded, in the two verses following we have prosecuted and pressed; and that by a *double Argument*, each serving as an effectual Motive to put Christians upon, and to continue them in, such a Godly and Religious course. The former taken from the *second coming* of Christ, his coming in *Glory*, at which time they who so live shall receive the *end of their faith*, even that *blessed hope*, eternal Salvation, which they not onely may, but ought to look for [looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Iesus Christ, v. 13.] The latter from his *first coming*, his coming in the *flesh*, and there doing and suffering what he did; which as it was for them, for their benefit, their Salvation, and so layeth a great ingagement upon them, so it was for this very end, that he might *redeem* and deliver them, as from the *guilt*, and *punishment*, so from the *power* and *dominion* of sin; as *Iustificing*, so *sanctifying* of them. This you have in the words now read [who gave himself for us, that he might redeem us, &c.]

A passage, of which we may say, (as one hath done before us) *singula verba singularem emphasin habent*, there is scarce a word to be found in it, which hath not a special Emphasis  
some

Heming Com:  
in Loc.



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somewhat that is well worthy the taking notice of. Reduce we the Particulars here held forth to these 4. *Principals*: 1. *Donum* or *Donativum*, the *Gift* here said to be given, which is, *Christ*. 2. *Donans*, the *Giver* and bestower of that *Gift*, which is also, *Christ* himself, [ *who gave himself*. ] 3. *Donati*, the *Persons* on whom this gift is bestowed, *us*; [ *who gave himself for us*. ] 4. *Finis donationis*, the *end*; wherefore this gift was thus given, which is double; 1. *Redemption*, [ *That he might redeem us from all iniquity*, ] 2. *Purification*, [ *And purifie unto himself a peculiar people, zealous of good works*; ] These are the Principal Branches of the Text, each of which we shall find yeelding us some fruit well worth the gathering. Deal we with them severally; beginning with the first.

*Donum*, or *Donativum*, the *Gift* or *Donative*, the thing which is here said to be given, which is ( as wee may learn from the verse fore-going, to which this relates,) *the great God, and our Saviour Jesus Christ*; i. e. the great God, even our Saviour Jesus Christ. So the particle [ *et*, *And* ] (as I shewed you in opening of those words) is sometimes to be construed, not *disjunctively*, but *exegitically*; [ *And* ] that is, [ *Even*. ] So our own Translation in some \* places rightly renders it; and I know not why it might not have done so here. He it is that is here said to be given. *The great God, even our Sa-*

i. Part.  
The Gift, the great God and our Saviour Jesus Christ.

\* 1 Cor. 15. 24.  
2 Cor. 1. 3.

vior *Iesus Christ, who gave himself.* ]

Quest. How God is said to give himself to death.

Quest. What then? did God, the Son of God, give himself after this manner that is here spoken of? Did God suffer, Dye?

Ans. Communicati-  
on of Proper-  
ties in Christ.  
Observandum  
hoc loco exem-  
plum illius Tro-  
pi seu modi lo-  
quendi, qui à  
veteribus Ec-  
clesia doctori-  
bus nominatus  
est *κoinωνία  
ἰδιωμάτων.*

Ans. Not so, the *Godhead* being *impassible*: But that *Person* who was truly *God*, did. So *Piscator* here explains it, looking upon this as a *Tropical* manner of *Speech*, known to the *Antients* by the name of *Κοινωνία ἰδιωμάτων*, a *Communication of Properties*, which is, when that which is proper to one *Nature* in *Christ*, is attributed (not to the other *nature*, as this is by some mistaken, but) unto his *person* denominated from the other *nature*. Instances hereof are obvious, some of them cited by him; where sometimes that which is proper to the *Divine* nature is attributed to the *person* denominated from the *Humane*. Thus our *Saviour* speaking to *Nicodemus*, *John* 3. 13. he tels him, *No man hath ascended up into heaven, but he that came down from heaven, even the Son of man, which is in heaven. Not that Christ as man* was then in heaven, or before that time had been: But as *God* he had been, and then was, filling heaven and earth with his presence; which he there attributeth to his *Person* denominated from his *humane* nature. And so again, speaking to his *Disciples*, *Joh.* 6. 62. *What, and if* (saith he) *ye shall see the Son of man ascending up where he was before?* Not that *Christ* ever was in *heaven as man*, before his *Ascension*, but as *God* he

Piscat. Obser.  
in loc.

he was. And thus on the other hand, that which is proper unto the *Man-hood* is sometimes attributed to the *Person* denominated from the *Godhead*. So Acts 20. 28. it is said, that *God* (viz. the *Son of God*) purchased the *Church* with his own blood; And 1 Cor. 2. 8. it is said of the *Jewes*, that they Crucified the *Lord of Glory*; that is the *Son of God*, who is called the *God of Glory*, Acts 7. 2. being as *God*, coequal with his Father in Majesty and glory. Not that he suffered as *God*, but that *Person* who was also truly *God*, suffered as *Man*. And so the aforesaid *Author* here looketh upon this Text, where it is said, [*The great God gave himself,*] viz. unto death. This did he, *Qui Deus, sed non Quâ Deus*; He that was *God*, though not as *God*; this being a thing proper to the *Humane Nature*, thus to suffer and Dye; Onely here it is attributed to the *Person of Christ* denominated from his other Nature, his *Godhead*; *The great God gave himself*; i. e. that *Person* who was both *God* and *Man* gave himself as *Man*.

But I see no just cause why we should thus straighten the Text, restraining that to one *Nature* in *Christ*, which here belongs to the whole *Person*. So much the words clearly import [*The great God, and our Saviour Iesus Christ*]; that is, *Jesus Christ God and Man*; the former denoting his *Divinity*, the latter his *Humanity*, both together his whole *Person*; which is properly the *Gift* here spoken of; *whole Christ*.

The whole  
Person of  
Christ the Gift  
given for the  
Sons of Men.

## The Mystery of Redemption.

Obs.

Christ mediator according to both natures, as God-man.

Thus is he said to be Mediator betwixt God and Man, not only according to one, but both his Natures; Not only according to his Humanity, as Man (as Romanists, and some others would have it,) but also according to his Divinity, as Θεοῦ ὄψωνος, God-Man. So much may convincingly be inferred and concluded from those forecited Texts, where it is said, that God purchased his Church with his own blood; and that the Lord of glory was crucified. Plainly asserting the Godhead of Christ, to have an interest in this great work of Mediatorship, which if it had not had, the Human Nature, as it had not been *par operi*, able to stand under such a burden as was layed upon it, the sins of the world, so much lesse *par operi*, able for such a work, to make satisfaction to an infinite Justice. It was indeed the Manhood which suffered, but it was the Godhead that supported it in those sufferings, and gave validity to them, making that blood to be of such an infinite valew. So as we may safely conclude (what Augustine hath long since done before us,) that, as it was not the Divinity without the Humanity, so neither was it the Humanity without the Divinity, that undertook and effected this great work of Mediatorship betwixt God and Man. But betwixt the Divinity alone, and the Humanity alone (i. e. betwixt God and Man) was interposed the humane Divinity, and divine Humanity, (i. e. Christ as God-man.) Each nature

Divinitas sine  
Humanitate, &  
humanitas sine  
Divinitate non  
est mediatrix,  
sed inter Divi-  
nitatem solam  
& humanita-  
tem solam est  
humana divini-  
tas & divina  
humanitas  
August Homil.  
de ovibus, c. IX

con-

tributing what was congruous and agreeable to it, for the effecting of this great work of Reconciliation. Such a *Communion* there was betwixt the two *natures* from their first union, that the one did not act without the other, not the *Divine* without the *Humane*, nor yet the *Humane* without the *Divine*; (which some of our adversaries in some cases are inforced to acknowledged.)

The Communion betwixt the two Natures in Christ. *In tantam unitatem ab ipso conceptu virginis Deitas & Humanitas connexa sunt, ut nec sine Homine divina, nec sine Deo humana agentur.* Leo. Epi. 81.

As for what is by them alleged from that obvious text commonly taken up in this cause, 1 *Tim.* 2. 5. where it is said, *There is one Mediator betwixt God and Man, the man Christ Jesus*, it is soon and easily answered. True it is, *Christ* who was truly *Man* is this Mediator, but not *Quâ homo*, not only *as Man*. Even as before it was said in that other Text, that *God shed his blood, Deus, sed non quâ Deus*; He that was *God*, but not *as God*. Both Natures being personally united did mutually contribute to this great work: whilest the one properly suffered, the other (as is said) supported it in suffering, and gave value to those sufferings.

Objection from 1 *Tim.* 2: 5. answered.

Let it then be concluded as a truth clearly and convincingly held forth by this Text, that *whole Christ, Christ God and Man*, is the Gift here spoken of. [*The great God, even our Saviour Jesus Christ, who gave himself.*]

Loe here then the Gift of Gifts, the greatest Gift, that ever was bestowed upon any Creature. Such was the *Lord Jesus*. Thence

Obs. The Gift of Gifts Jesus Christ.

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called by himself, *the Gift of God*, Joh. 4. 10. *If thou knewest the Gift of God* (saith he to the Samaritan woman; ) τὸν δῶκεν, *Donum illud* (as *Beza* rightly renders it) *that Gift*, meaning himself, as the sequels explains it, [*And who it is that saith unto thee, &c.*] which words are most fitly looked upon as *exegetical*, Expository to the former, shewing what *Gift* he there spake of, *viz.* himself; who may well be called *that Gift*, being (as I said) the *Gift of Gifts*, a Gift not to be paralleled.

Ἰσὺς καὶ τὸ  
 ἔστιν accipien-  
 dum est pro  
 exegeti:  
 Beza Gr.  
 Annot. in Loc.

That it is so will easily and plainly appear, if we do but consider,

R:

I.  
 A gift in it self  
 invaluable.

1. The *value* of the Gift it self; wherein it infinitely exceeds all other gifts. As for other gifts, how rich soever, yet they are but *Creature-gifts*; this gift is the *Creatur* himself; *The great God gave himself*.

2.  
 Most benefici-  
 al to others.

2. The great *benefit* which accrueth to those to whom this gift is given. As for other gifts, they are oftentimes δῶρα ἄδωρα, *Gift-less gifts*; though it may be of much worth and value in themselves, yet of no great use to the parties that are possessed of them; nay sometimes proving prejudicial to them, as the *Preacher* saith of *Riches*, which are oft kept for the hurt of their owners, Eccl. 5. 13. So is it not with this *Gift*; which as it is of infinite value in it self, so of unspeakable benefit to those to whom it is given, they being hereby made happy for ever. Other gifts a man may enjoy & yet perish with them; As *Peter* said to *Simon Magus*,  
 when

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when he offered him a gift, *Thy money perish with thee*, Act. 8. 20. Not so where this gift is given and received. So God loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life, Joh. 3. 16. In this Gift, all other gifts are as it were bound up; So as they who are interested herein shall not want any other gift, which may any wayes conduce to their happiness. How shall not God with him (with Christ) also freely give us all things? (saith the Apostle,) Rom. 8. 32. all things necessary and expedient. Other gifts are but *accessaries*, this the *Principal*.

*Applic.* O then let all of us look out for our share in this Gift! Gifts, if of value, and profitable, they are things which nature inclines men to look after, and that too often in an inordinate manner, and way. *Every one loveth gifts* (saith the Prophet *Isai* concerning the Princes of *Judah*) *Isai*. 1. 23. O that grace may incline all our hearts to be in love with this Gift! As for other gifts, some of them are not to be loved, but hated. *Hee that hateth gifts shall live* (saith the wiseman) *Prov.* 15. 27. speaking of *Bribes*, which oft-times prove baneful to the receivers of them; whereas those upright Judges who refuse them, live in grace and favour with God and men. And for other Gifts, gifts from men, though happily they may lawfully be received, yet sometimes they are better refused than accepted

*Applica.*  
All seek after  
this Gift.

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accepted. So are those *Gifts* which *Princes* sometimes bestow upon their *favourites*, upon whom they confer great Honours, and Dignities, and Estates; All which when offered by King *Belshazzar* to *Daniel*, the story tells us they were refused by him, *Let thy gifts be to thy self O King* (saith he) *Dan. 5. 17.* But loe, here is a *Gift*, which whosoever receiveth, shall never have cause to repent him of it. A *Gift* which alone is able to make him perfectly happy, and that unto all Eternity. O let all of us look after this *Gift*; not contenting our selves to hear that there is such a *Gift* given to, and for the Sons of men, but every of us labour to assure our interest in it; to make this sure, that Christ is given for us, and to us; which how it may be done, I shall (God willing) shew you hereafter. Such a *Gift* is *Jesus Christ*.

*Quest.*  
How Christ was given for the Sons of men.

*Ans.*  
He was through his whole course.

I.  
In his Incarnation.

*Quest.* But how was this *Gift* given? or how did Christ give himself for the Sons of men?

*Ans.* To this it may be answered, given he was for them throughout his whole course; In his *Incarnation*, *Birth*, *Life*, *Death*, *Resurrection*, *Ascension*, *Intercession*. All which were, and are for their sakes.

I. So was his *Incarnation*, wherein he gave himself to be made *Man*; *The word was made flesh*, *Joh. 1. 14.* that is, the Son of God, the *substantial word* of his Father, by whom he declared his will to the Church, as our minds are made known to others by our words, he was



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was made man, by taking the nature of man into a personal union with his God-head. Thus was he given to us, as a man that giveth himself in marriage to another whom he loveth. Thus did the *Son of God*, out of his love to the Sons of men, he (as it were) married himself to their nature, taking it into an indissoluble union with his God-head. This he did in his *Conception*.

2. And (secondly) in his *Birth*. To us (or for us) a Child is born, to us a Son is given, In his Birth. *Isai. 9. 6.*

3. And (thirdly) in his *Life*. Being born for us, he lived for us, throughout the whole course of his life devoting himself to the seeking of our good, our benefit. To which end he willingly subjected himself unto that *Law*, whereof, as *God*, he was *Lord*. *God sent forth his Son, made of a woman, made under the Law*, *Gal. 4. 4.* that is, subjected to it; which he was, as to the *Moral*, so to the *Ceremonial Law*; both which were fulfilled in, and by him. *It becometh us to fulfill all righteousness*, *Mat. 3. 15.* *I am not come to destroy the Law, but to fulfill*, *Mat. 5. 17.* So he did the *Ceremonial Law*, which had the full accomplishment in him. And so he did the *Moral Law*, which was fulfilled by him, by his exact observation of it, and perfect obedience to it: which was done, not only in reference to himself, but others; that so, *The righteousness of the Law might be fulfilled in us*, (as the *Apostle* hath

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hath it, *Rom. 8. 4.*) though not by us, (which it could not be, being now *made weak through the flesh* (as the verse there foregoing hath it,) not able to justifie man before God; in as much as it could not be kept and fulfilled by him in this corrupted state,) yet *in us*, through the imputation of Christs *Active*, as well as *Passive* obedience unto us. Thus, *as by one mans disobedience (viz. of the first Adam) many were made sinners, so by the obedience of one (viz. Christ the second Adam) many are made righteous, viz. by the Imputation, as of the sin of the one, so the righteousness of the other (as we have it) Rom. 5. 19.* Thus was he given for us in his *Life*.

4.  
In his Death.

5.  
In his Resurrection.

4. And so in his *Death*; He offered up himself a *sacrifice* for us. Of which more anon.

5. In like manner in his *Resurrection*, he rose again for us. *He dyed for all, that they which henceforth live, should not live unto themselves, but unto him which dyed for them, and rose again, 2 Cor. 5. 15.* Those for whom Christ dyed, he also rose again for them. *Being delivered for our offences, he was raised again for our Justification, Rom. 4. last;* thereby evidencing, and assuring unto his people, the truth of that reconciliation, which by his death he had purchased, and obtained for them.

6.  
In his Ascension.

6. So again in his *Ascension*, wherein hee went before to prepare a place for us, as he tells his *Disciples, Joh. 14. 2.*

7. And

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7. And in like manner in his *Intercession*.  
Being ascended up into heaven, he there sitteth at the right hand of God his Father, as our *Advocate*. (as he is called, 1 Joh. 2. 1.) to plead our cause. *It is Christ that dyed, yea rather that is risen again, who is even at the right hand of God, who also maketh intercession for us*, Rom. 8. 34. Thus hath Christ loved us, and hath given himself for us, an offering and a sacrifice to God for a sweet-smelling savour (as the Apostle sets it forth) Eph. 5. 2. An Offering and a Sacrifice, *προσφορῆς θυσιῶν*, alluding to those two kind of *Altars* and *Offerings* which were in the Temple, the bloody sacrifice offered upon the *Brazen Altar*, and the *Incense offering* upon the *Golden*. Thus did Christ give himself for his people, as a *Sacrifice* in his death, so an *offering* in his *Intercession*, perfuming their prayers with that sweet *Incense*, the pretious odours of his merits, (as that Text is commonly expounded, Rev. 8. 3.)

7.  
In his Intercession.

Christ an Offering and a Sacrifice.

All these ways may Christ be said to have given himself for us. Each of these tending to our good, our benefit. But there is one of them which is here principally eyed and intended in the Text, *viz.* his giving himself a *Sacrifice*, which he did in and by his death. This is the giving of Christ, which we so frequently meet with in Scripture. *Who gave himself for our sins*, Gal. 1. 4. *I live by the faith of the Son of God, who loved me, and gave himself for*

Christs giving himself in his Death here properly intended.

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for me; Gal. 2. 20. Christ loved his Church and gave himself for it, Eph. 5. 25. All which (with many the like Texts) are to be understood of Christs giving himself to death. And so understand we it here in the Text, [ *who gave himself for us,* ] viz. *Dying for us,* (as we have it; Rom. 5. 8.)

Christs Death  
fity called a  
giving himself  
for us. It being

Which may well be called a *Giving himself for us*; In as much as what Christ herein did he did it *for us*; *ὑπὲρ ἡμῶν*; *Nostro bono, & nostra vice*, both *for our good*, and *in our stead*.

I.

For our good,  
*ὑπὲρ ἡμῶν*; Jesus  
*se morti devovit nostrā causā*  
Grot. in Text.  
The Socinians  
sense of the  
Phrase.

I. *For our good*, our benefit. So much Socinians will readily yeeld us, that Christ in yeelding himself to the death, intended chiefly the good of mankind, suffering for their sakes. viz. that he might first *set them an Example*. And secondly, that he might the better *know how to compassionate and succour them* in all their sufferings. These are the two principall (if not the only) ends which they assign of Christs dying. And there is a truth in each of these.

I:

To set us an  
Example.

I. *Christ dyed to set us an Example*. So Saint Peter giveth it us in express words, 1 Pet. 2. 21. *Christ also suffered for us, leaving us an example, that we should follow his steps*; which Christians are to do, as in his *Active obedience*, learning of him how to do the will of God, which he taught them in his Life; so in his *Passive Obedience*, learning of him how to suffer that will, which he taught them, as in his Life, so specially in his Death.

2. He

2. He dyed and suffered what he did, that having experience of such sufferings he might the better know how to pity and succour others in their sufferings. This also the Apostle clearly holdeth forth in that known Text, *Heb. 2. 18. For in that he himself suffered being tempted, he is able to succour them that are tempted.* Christ was tempted, tryed. So he was in his Life, having experiences of many *Temptations* from Satan, and sufferings from his *Instruments*. Being then, as the Prophet calls him, *Is. 53. 3. vir dolorum, a man of sorrows.* But specially in his death. That was to him an *hour of temptation* (as that troublesome time is called, *Rev. 3. 10.*) a time of Tryal wherein he was tempted both in *Body* and *Soul*, (as I shall shew you anon.) And having been thus tempted he is able to succour them that are tempted. *Δύραται βοηθησαι, potest auxiliari, pro potest moveri ad auxiliandum* (as Grotius well interprets it.) Able, that is, the more readily inclined thereunto, in regard of that experience which himself hath had in his own person. Thus we read of every *High Priest*, (*Cap. 5. v. 2.* of that Epistle,) that he is one who, being taken from among men, can have compassion on the ignorant, &c. for that he himself is also compassed with infirmity, *Δυναμικος, potens, i.e. δυναμικος* (as Beza expounds it) *aptus & idoneus*, one fit and meet to take compassion. And so is the Lord Jesus, our great *High-Priest*, rendered by his sufferings. Having in his own person

That he might be the more compassionate to us,

Beza Gr. Annot. in loc. *Δυναμικος* hic rursus ad affectus pronitatem referendum est. Grot. *ibid.*

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son had experience of them he is made more compassionate towards others in like condition; as the same Apostle hath it, *Heb. 4. 15. We have not an High Priest, which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin.* All this we acknowledge to be truth.

2:  
Christ giving  
himself in our  
stead, as our  
Surety:

But not the whole truth. Christ as he dyed for our good, so (secondly) *in our stead*: *עֲשֵׂה אֵימָנוּ*; For us. Even as David lamenting the death of his Son *Absalom* is said to have wished, *would God I had dyed for thee, O Absalom*, 2 Sam. 18. last. that is, dyed in his stead; that so by his own temporal death, he might have prevented the danger of his Eternal death. Thus the Lord *Iesus Christ*, out of that wonderful love which he bare to man-kind, he gave himself for them, dying for them, that by his death he might prevent theirs; which otherwise he saw them bound over to. In this sense Christ is said to have *dyed for us*, in that Text, *Rom. 5. 8. God commendeth his love towards us, in that while we were sinners Christ dyed for us*; that is, in our stead, as our surety; to save and deliver us from death. So the verse there foregoing explains it, where it is said, *scarcely for a righteous man will one dye, yet for a good man some would even dare to dye*: *עֲשֵׂה אֵימָנוּ*, for a good man, that is, in his stead, to prevent his death. And thus did the Lord *Iesus* give himself for his people, dying for them, in

in their room and stead, so to free and deliver them from death. And so most fitly and properly are we to understand the word in the Text. *Who gave himself [for] us: viz. as our Surety, making satisfaction to the Justice of God for our sins.* So the next words clearly explain it [*who gave himself for us, to redeem us from all iniquity*] from the guilt and punishment of sin; of which (God willing) more hereafter.

And in this way did Christ give *himself* for us *εαυτον*, his *whole self*, both *Body* and *Soul* Thus he gave his whole self. (as was in part shewed before) Both which were partakers in his sufferings. Not only his *Body*, to which by a *Synecdoche* this is sometimes attributed and referred. Thus our *Saviour* speaking to his *Disciples*, Joh. 6. 51. tels them, *The bread which I will give is my flesh, which I will give for the life of the world.* And Heb. 10. 10. we are said to be *sanctified through the offering of the Body of Christ*; Not by presenting it in heaven (as *Grotius* would expound it,) but offering it upon earth, upon the Altar of the Crosse. Which Texts (and the like) we are to understand *Synecdochically*; Not that only the *Body* of Christ was interested in these his sufferings, but his *soul* also. So it was *before his Passion*, having divers conflicts, specially with the apprehension of that death which he was to undergo. *Now is my soul troubled*, (saith he to his *Disciples*, Joh. 12. 27.) *and what shall I say? Father save me from*

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from this hour. And so again in the Garden he complaineth in the like manner to some of them, *My soul is exceeding sorrowful, even unto death*, Matth. 26. 38. And as before, so much more in his *Passion*, where conflicting with the wrath of God, being under a cloud of spiritual desertion, he cryeth out in the anguish of his soul, *My Lord, my God, why hast thou forsaken me?* Matth. 27. 46. Thus was his soul also made a partner in this suffering (as the Prophet *Isai* expresseth it) in the three last verses of his 53. Chap. *When thou shalt make his soul an offering for sin, v. 10. He shall see of the travail of his soul, v. 11. He hath poured out his soul unto death, v. 12.* Thus did he in his suffering give himself wholly, his whole *humane nature*, both *Body* and *Soul*; The *divine nature* in the mean time supporting of the *Humane* (as I said,) and seeming (as it were) to suffer with it.

And thus you have seen this first *Particular* in the Text somewhat largely opened and explained; wherein hath been shewed unto you both what this *Gift* was, and how said to be given. Now (adjourning the *Application* till afterwards, not having as yet so full a rise for it as I desire) proceed we to the second; which acquaints us with

2. *Partic.*  
The Giver of  
this Gift,  
Christ himself.

The *Doner*, who it was that thus gave this gift; which is, *Christ himself*. So it is, the *Gift* and *Giver* here are both one. [*who gave himself.* Οὐδὲν ἑαυτοῦ. So we find it oftent elsewhere



elsewhere : Gal. 1. 4. *who gave himself for our sins* : c. 2. v. 20. *who gave himself for me* : Eph. 5. 25. *Christ loved his Church, and gave himself for it* : 1 Tim. 2. 6. *who gave himself a ransom for all*. All speaking the same thing with this in the Text. [*The great God, even our Saviour Iesus Christ, who gave himself for us.*]

*Obj.* Gave himself? But what, do we not elsewhere read that he was given by his Father? *God so loved the world* (saith that known Text, *Ioh. 3. 16. God the Father*) *that he gave his only begotten Son.* In this was manifested that love of God towards us, (saith the same Evangelist) *because that God sent his only begotten Son into the world, that we might be saved through him,* 1 *Ioh. 4. 9.* And again in the verse following, *Herein is love, not that we love God, but that he loved us, and sent his Son to be the propitiation for our sins.* It was God the Father that sent his Son upon this errand. *Him hath God the Father Sealed,* *Ioh. 6. 27.* given him Commission to do what he did. Yea and sending him into the world he delivered him up unto death. *He spared not his own Son; but delivered him up for us all,* *Rom. 8. 32.* And the Prophet *Isai* describing his Passion tels us, *Isai 53. 10. It pleased the Lord to bruize him, he hath put him to grief; when thou shalt make his soul an offering for sin,* (speaking of God the Father.) And so much we may learn from *Christ's* own mouth, who speaking to the

*Obj. 1.*  
God the Father gave his Son.

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woman of *Samaria*; calls himself, *The Gift of God*, Joh. 4. 10. How then is he said to give himself?

*Ans.*  
**Father and  
 Son concur-  
 ring in this  
 Donation.**

*Ans.* To this the Answer is obvious. God the Father gave his Son, yet his Son gave himself, both concurring in the same Act. So it is in all those Acts which they call *ad Extra*, works which God worketh out of himself, for, or upon his Creature, they are all *indivisa*, common to all the three Persons, all concurring in them. So was it in the work of Creation. In the beginning God Created the Heaven and the Earth, Gen. 1. 1. God essentially considered. *Elohim*, a word of the Plural number, which being joyned with *Barah*, a verb singular, is commonly conceived to denote the Trinity of Persons in the unity of Essence. Whether so or no, sure we are all the three Persons were interested in that work. Not only the Father, to whom the Apostle ascribeth it, 1 Cor. 8. 6. *Unto us there is but one God, even the Father, of whom are all things.* But also the Son. *All things were made by him*, Joh. 1. 3. seconded by Saint Paul, Col. 1. 16. *By him were all things Created.* And even so is it here in this work of Redemption, the repairing of the *Microcosm*, the little world, *Man-kind*. Here was a concurrence of Persons. The Father gave his Son, the Son gave himself; there being the same will, and the same work in both. The same will. *I can of myself do nothing, I seek not mine own will,*

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will, but the will of the father which hath sent me, c. 5. v. 30. I came down from heaven, not to do mine own will, but the will of him that sent me. c. 6. v. 38. And as the same will, so the same work. Whatsoever things the Father doth, these also doth the Son likewise, Job. 5. 19. So he doth, and that not by way of imitation, but cooperation. Not doing the like things, but the same. There being as one will, so one power of working in both. And so was it in this great work of Redemption. Even as it was in Abrahams offering up of his Son Isaack (a representation of this mystery, Gods offering his Son Christ) there was a concurrence betwixt the Father and the Son. The one not more willing to offer, than the other to be offered. So was it here, God the Father giveth his Son, and his Son giveth himself. The Father made his soul an offering for sin, yet he himself poured out his soul unto death (as the Prophet Isai there sets it forth) Is. 53. 10, 12. Being therein obedient to his Father, Phil. 2. 8.

Obj. 2. But we find him delivered up by others also, as, viz. by Judas who betrayed him into the hands of the High Priests and Elders; and by them delivered unto Pilate, and that bound. So we have it recorded, Matth. 27. 2. When they had bound him, they led him away, and delivered him to Pontius Pilate, By whom he was delivered into the hands of the Jewes to be crucified, as we have it, v. 26. of that Chap. which was by them accordingly done. He

Obj. 2.  
Christ delivered up by others.

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being delivered to their will (as Saint Luke hath it) they led him away, Luke 23. 25, 26. Thus was he led as a Lamb to the slaughter (as the Propher *Isai* hath it) *Is.* 53. How then can it be said that he gave himself?

*Ans.*  
They herein  
but his Instru-  
ments.

*Ans.* To this the Answer is as obvious as the former. All these were *Instrumental* in bringing him to the *Crosse*, being therein subservient to the great design of God the Father, and of Christ himself, concurring with them in the same *Action*, though to different *ends*. What God the Father and his Son Christ intended out of love to mankind, they executed out of base and sinister respects, *Indas* out of *Covetousnesse*, *Pilate* out of *Fear*, the *High-Priests* and *Elders* out of *malice*, the people many of them out of *Ignorance*. In the meantime, as herein they did nothing but what the Father had before decreed and determined to be done, as that known Text speaks it fully, *Act.* 4. 27. *Of a truth against thine holy Child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles, and people of Israel, were gathered together, for to do whatsoever thy hand, and thy Council determined before to be done.* So they did nothing but what the Son was willing withall. Which had he not been, it was not all their power that could have compelled him to it. So much he gave them to take notice of, when the *High-Priests Officers* came to attach him in the Garden, where w<sup>th</sup> a word of his mouth he strikes them

to the ground (as we find it, *Ioh. 18 6.*) And when *Peter* in a forcible way began to attempt his rescue, he tels him, *Matth. 26. 53. Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve Legions of Angels?* viz. to be a guard about his Person. So impossible was it for all the power of *Men* and *Devils* to have brought him to the *Cross*, had he not voluntarily yeelded up himself to it. Which he expressly tells his Disciples that he did, *Joh. 10. 17, 18. I lay down my life. No man taketh it from me, but I lay it down of my self; I have power to lay it down, &c.*

*Obs.* Thus then was this Offering of *Iesus Christs* a freewill Offering, [*who gave himself* (saith the Text,) importing a voluntary Act. Such are *Gifts* properly, things freely bestowed. And such was this Offering of *Christs*, a *free will Offering*. So it may be said to be upon a double account, in reference both to *Compulsion*, and *Merit*. Where either of these two are, that a man is compelled to do what he doth, or that it is a thing demerited & deserved at his hands, it cannot properly be called a *Gift*. But such was *Christs* giving himself for us, a *Gift*, a *free gift*.

I. Free as to *Compulsion*. What herein he did, he did it not as compelled thereunto. Whether by his *Father*, to whom he was in all things obedient. *Obedient to death* (as we have it, *Phil. 2. 8.*) willingly complying with

*Obs.*  
Christs Sacrifice, a Free-will-Offering.

I.  
Free as to Compulsion.

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his will. *Loe I come to do thy will, O God, Heb. 10. 7.* This was his *Meat*, (as he tels us, *Joh. 4. 34.* ) a thing which he desired more than his bodily food. Or yet, by his *Enemies*. Which as it hath been already shewed, so if need were, it might be further cleared.

Mr. *Tho. Taylor*  
Com. in Text.  
Christs death  
voluntary, de-  
clared in di-  
vers particu-  
lars.

And indeed (as one well noteth, writing upon the Text) it is a thing well worth the observing, how the *Holy Ghost* throughout the whole History of our Saviours Life and Death hath set forth divers circumstances, serving to confirm and make good this truth, that this was in him a voluntary Act. Take we notice of some of the most obvious. As,

I.  
His going up  
to Jerusalem.

First, His going up to Jerusalem, notwithstanding that he knew what he should there expect. So much he acquaints his *Disciples* with, *Mat. 16. 21.* *From that time forth began Jesus to shew unto his Disciples, that he must go to Jerusalem, and suffer many things of the Elders, and chief Priests, and Scribes, and be killed.* Yet he undertaketh the journey. Yea, though *Peter*, as a friend, took him aside, and advised him to the contrary, saying, *Be it far from thee, Lord, this shall not be unto thee* (as it there followeth in the next verse) yet he still persisted in his resolution; giving *Peter* a tart check for that his well-meant, but ill-advised Counsel, bidding him, *Get thee behind me Satan, for thou art an offence unto me, v. 23*; So not induring to hear any thing that might tend to the taking him off from prosecuting of that design.

Se-

Secondly, Being come to *Ierusalem*, though he well knew that the *Jewes* lay in wait to apprehend him, and that *Indas* had made a compact with some of them to deliver him into their hands, yet doth he not think of withdrawing himself. Which we read that at another time he did, *viz.* when a *Crown* was offered him, *Joh. 6. 15.* when he perceived that they (the *Jewes*) would come and take him by force to make him a *King*, he departed again into a mountain himself alone. And surely had he pleased, he could as well have withdrawn from the *Cross*, which he knew was intended for him. Yea, and this we find before he had done, when the *Pharisees* held a Council against him, how they might destroy him, when *Iesus* knew this (saith the Text) he withdrew himself from them, *Matth. 12. 15.* But now, the hour being come (as he saith) which then it was not, the time appointed by his Father, now he is so far from withdrawing, that he goeth to meet those which were sent to apprehend him, retiring into the garden, his usual place of prayer, whither he knew *Indas* would bring his rout of Officers for that purpose.

Thirdly, Being come into the Garden, had he pleased, he could easily have resisted them there, which he let them know by casting them down to the ground with a word, (as I shewed you;) or else have withdrawn himself from them, or else have hid himself, and gone through the midst of them, as the story tells us, that in a miracu-

2.  
His going into  
the Garden.

3.  
Yeelding  
himself to the  
Officers.

miraculous way, he did *through the midst* of those who had *taken up stones to cast at him*, Joh. 8. last: But he instead thereof, goeth to meet them, *calling unto them* (as Saint John hath it, cap. 18. 4.) *Iesus therefore knowing all things that should come unto him, went forth*, (that is, from that part of the Garden where he was, towards them that came to apprehend him) *and said unto them, whom seek ye?* To which when they, not knowing him, made answer, *Iesus of Nazareth*, he replyeth to them, *I am he*, (as the next verse hath it.) And again, v. 7. after that he had raised them up by the same power, that he cast them down, he propoundeth the same question to them again, *whom seek ye?* To which when they make Answer, (as before) *Iesus of Nazareth*, he replyeth again, *I have told you that I am he*, v. 8. All which clearly evidenceth that he did willingly offer and yeeld himself unto them.

4.  
Making a  
bold Confessi-  
on.

Fourthly, to go on, Being brought first before the *High-Priests*, and then before *Pilate*, he useth no subtleties or evasions, to decline their malice, but (as the Apostle saith) *He witnessed a good Confession*, 1 Tim. 6. 13. acknowledging and asserting that he was a *King*, and the true *Son of God*, though he knew that Attestation would be capital unto him, (as you find it) *Matth. 26. 64.*

5.  
Not appeal-  
ling, nor de-  
precating the  
sentence.

Fifthly, Having there received his sentence, he maketh use of no *Appeal*; (which *Paul* did  
in



in a like case, who appealed from *Festus* to *Cæsar*, Act. 25. 11.) nor yet *Deprecation*, so as to sue for favour, but willingly submitted to the Judgement passed upon him.

Sixthly, And being led to execution, he shewed no *reluctancy*, but was led as a *Lamb to the slaughter*, and as a *sheep that is dumb before the shearers* so opened he not his mouth, *Isai* 53. 7.

6:  
Making no re-  
sistance.

Seventhly, And lastly in his *Passion* upon the *Cross*, he was still the same; not willing to use any means that might abate the sense of his Torment; to which end it is conceived, that stupifying potion of *Vinegar*, and some other ingredients, was offered to him, which, till his suffering was finished, he refused to taste of (as the story sets it forth, *Mat.* 27. 34, 48.) Thus did he willingly yeeld himself to the drinking of, & drinking off that *bitter Cup*, w<sup>ch</sup> was given him by his Father, according as he had told *Peter*, he was resolved to do, *The Cup which my father hath given me, shall I not drink it?* *Joh.* 18. 11. Drinking even the very dregs of it. Not ceasing to suffer untill he could say, what he did, *Consummatum est, it is finished*; (viz. the work of Mans Redemption;) and then (as the *Evangelist* hath it) he gave up the *Ghost*, *Joh.* 19. 30. pouring forth his soul unto death (as the Prophet expresseth it in that Text forecited, *Isai.* 58. v. last.) Thus then was the suffering of *Christ* free as to any *Compulsion*.

7.  
Not using any  
means to  
abate, or shor-  
ten his suffer-  
ings.

2.  
Christ's death  
Free as to me-  
rit.

2. And so it was also as to any *Merit* or desert, in, or from those for whom he suffered. So *Gorrhan* (not amiss) here expounds the word *ἵνα*, He gave himself, *sc: gratis & sine meritis nostris*, freely, and without any merit on our parts. For alas! what was there in *Man* that could any wayes deserve such a favour at the hands of this his *Creator*? yea, or any favour? *Man* being then an *Enemy* to *God*. When we were *Enemies* we were reconciled unto *God*, by the death of his *Son*, Rom. 5. 10. So as we may well conclude this for an unquestionable truth, that this offering was every wayes a *free-will-offering*. [Christ gave himself for us.]

Appli.  
Christ herein  
propounded as  
a pattern for  
imitation.

*Applie*. And did he so? (to make some *Application* before we proceed any further, as not willing so to overcharge your heads, as not to lay in somewhat into your hearts,) Let him then herein be propounded as a *Pattern* for our *Imitation*. This was one end (as I shewed you) wherefore Christ gave himself, that he might be a *Pattern*. So he was in his *Life*, in the ordering of his *Conversation*. Learn of me; for I am meek and lowly in heart, (saith he to all that come to him) Matth. 11. 29. I have given you an example, that ye should do as I have done unto you (saith he to his *Disciples*, when he had washed their Feet,) Joh. 13. 15. so teaching them to be ready to do all offices of love each to other. And as in his life, so in his *Death*. He suffered for us, leaving

an example, that we should follow his steps, (as we have it in that forecited Text) Pet. 2. 21. And this let us do, all of us learning of him, willingly to comply with the will of our heavenly Father, yeelding up our selves to him (as he did) to be disposed of by him according to his good will and pleasure. So did those believing *Macedonians*, of whom *Paul* giveth that Testimony to his *Corinthians*, 2 Cor. 8. 5. *They first gave their own selves to the Lord.* Before they gave of their goods to the poor, they gave their Persons unto God, dedicating themselves to his service. And he like let us do every of us. *Give our selves to the Lord.* Which do we,

I.  
Christians to give up themselves to the Lord.

1. Wholly. So did our heavenly Pattern (as you have heard,) our blessed Saviour; he gave himself, his whole self, both Body and Soul, And the like do we, give our selves to the Lord, our whole selves, both Soul and Body. This is the *Sacrifice* which the Apostle calls for, Rom. 12. 1. *I beseech you therefore Brethren, that ye present your Bodies a living Sacrifice, &c.* (your Bodies, i. e. your selves, one part by a Synecdoche put for the whole). Under the *Law* men offered up the Bodies of other creatures; now they must offer their own Bodies, themselves. And this do we, All of us dedicating and consecrating our selves wholly to the service of God, to be at his command, his ordering and disposing.

I.  
Wholly:

2. And doing this wholly, do we it also willingly.

2.  
Willingly.

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*lingly.* So did our blessed Saviour also (as you have heard.) He *gave himself*, offering up himself as a *freemill offering*. And the like do we: what ever service we do unto God, or to our Brethren, do it *willingly*. So *Peter* exhorts *Ministers* in special to do their Ministerial service, *μη ἀναγκαστῆς ἀλλ' ἐκουσίως*, *Not by constraint but willingly*, 1 *Pet.* 5. 2. And the like let all Christians be exhorted to in general; what ever service they do unto God, or to their Brethren, let them do it *willingly*.

1.  
Not by con-  
straint:

1. *Willingly*, not by *constraint*, not by *compulsion*. Such is the service of *slaves*, who do what they do for fear. Let not Christians do the like; who being the *servants of Christ*, are the *Lords freemen* (as the Apostle calleth them, 1 *Cor.* 7. 22. ) *Ἀπλευθεριῶντες*. Being by Christ set at liberty, *delivered out of the hands of all their spiritual Enemies*. And being so, let their service to him be a free service, *serving him without fear* (as *Zacharias* hath it, *Luke* 1. 74. ) that is, without servile and slavish fear.

2.  
Freely.

2. And again, *freely*, not out of any *base and sinister respects*, not for *self-ends*. *Not for filthy lucre*, (saith *Peter* there to *Elders*) 1 *Pet.* 5. 2. In such services men do not serve God, but *themselves*. Would we have our services accepted? let them be such as this service of Christ was, all *freemill-offerings*. *Giving our selves*, not *selling*, which all *Mercenaries* may be said to do. It was that which

the

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the Devill fasly charged upon *Iob*, cap. 1. v. 9. Doth *Iob* fear God for nought? Intimating, that he did not serve God as a *Child*, but as a Mercenary *servant*, not out of pure love, but with an eye to an ample reward. Let not the like be justly charged upon any of us, that we should thus serve God, *Only* for Reward. Whether *Temporal*, because this our service may be outwardly advantageous unto us, as to our estates, or reputations. Yea, or yet *Eternal*. Not but that Christians may have an eye at both these. At those *Temporal* rewards, which God hath promised to those that fear and serve him. Wherefore else should *David* take up this as an Argument, to excite and stir up Gods Saints hereunto? which he doth, *Pf.* 34. 9, 10. *O* fear ye the Lord ye his Saints, for there is no want to them that fear him. The young Lyons do lack, and suffer hunger, but they that seek the Lord shall not want any good thing; viz. If good in it self, and good for them. And our *Saviour* himself, to incourage his followers to be willing to part with any thing for him, he first maketh promise to them, of an ample retribution in this life, *Matth.* 19. 29. He shall receive an hundred fold, viz. secular goods in this life, if good for him. And the Apostle exhorting *Timothy* to exercise himself unto Godliness, 1 *Tim.* 4. 7. he sets before him the profit, and advantage of this course, telling him in the next verse, that Godliness is profitable unto all things, having the promise of the

How Christians may look at Reward.

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the life that now is ; this present life.. Christians in serving their God, may have an eye at a *Temporal* reward. Much more *Eternal*. So had *Moses*, of whom the Apostle tells us, *He had a respect to the recompence of reward*, Heb. 11. 26. And it is said of our *Saviour* in the Chapter following, v. 2. that, *for the Joy that was set before him he endured the Cross, &c.* But not only at these. *Reward*, as it is in it self, so it both may and ought to be unto Christians an *incouragement* to serve their God, but not the *only motive*. No, were it so that there were no such recompence to be expected, whether here, or hereafter ; yet Christians should do what they do ; Accounting it, as their *Duty*, so their *Honour* and *Happinesse*, that they may serve such a Master. Thus then, let us give up our selves to the *Lord*, every of us, serving him *willingly, freely*.

2.  
Christians to  
give them-  
selves to, and  
for others,

2. And thus also give we our selves unto others. It is that which *Paul* there saith of those *Macedonians*, 2 Cor. 8. 5. *They gave their own selves to the Lord, and to us by the will of God.*; to the *Lord*, as their *Master*, and to his *Apostles*, as his *Servants*. And the like let all Christians do. Giving up themselves first to the *Lord*, let them also give themselves to his *servants*, as to his *Ministers* in special, so to all other their *Brethren*: Being ready to perform all good offices' to them, and for them, so *serving one another in (or by) love*; *ἡ ἀγάπη ἀλλήλων*, (as *Paul* willeth his *Galatians* to do.)

do,) *Gal. 5. 13.* And this let them in Imitation of Christ, Do willingly and freely. And thus (among other things) let them contribute to the necessities of the Saints; Doing what they do out of a willing and ready mind. This the Apostle would have Timothy put rich men in mind of, (whom in a special manner it concerns,) *1 Tim. 6. 18.* Charge them that be rich in this world, that they do good, that they be rich in good works ready to distribute, willing to communicate; ] Not doing what they do by compulsion. Not only paying what they are rated, and so cannot withhold; But giving freely. And that as without Compulsion, so without any self-ends. Not out of any by and sinister respects, as having an eye to Retribution, or yet Reputation. Thus our Saviour in some cases requires those who are able, to lend unto their Brethren, *Luke 6. 35.* Do good, and lend, looking for nothing again: Not only the use and interest, but not the Principal. So free, so ready and willing should Christians be in their services, as to God, so to their Brethren; therein imitating their heavenly Pattern, the Lord Jesus; who, in obedience to God his Father, Gave himself. And that for Them. So it followeth in the third Particular; To which I shall now pass.

Donati, The Persons for whom Christ thus gave himself. For us (saith the Text;) *3. Partic.* *1 Cor. 5. 7.* The Persons for whom Christ gave himself. *Rom. 5. 8.* Christ dyed for us. *Gal. 3. 13.* Christ our Passover is slain for us. *Eph. 5. 2.* Christ Being made a Curse for us. *hash*

*hath loved us, and given himself for us.* 1 Thes. 5. 10. *Who died for us.* 1 Pet. 2. 21. *Christ also suffered for us.* And 1 Joh. 3. 16. *He layed down his life for us.* All speaking one and the same thing with this in the Text, [*Who gave himself for us.*]

*Quest*  
What to be  
understood by  
*Us.*

*Quest.* But what, or whom shall we understand hereby?

*Ans<sup>w</sup>.*  
Man-kind

*Ans.* For us,] that is, for us Men. So it must be here looked upon, as excluding all other Creatures. So much we may take notice of from that which we meet within the fourth verse of the Chapter following, where Gods love in sending and giving his Son Christ, is called by the name of *φιλανθρωπια*, the love of God our Saviour towards man. Such is this Gift, proper unto man-kind *There is one Mediator betwixt God and Men, the Man Christ Jesus,* 1 Tim. 2. 5. For their sakes it was, that Christ came into the world, taking their nature upon him. *Verily he took not on him the nature of Angels, but he took on him the Seed of Abraham,* (so our Translation renders that Text, which is commonly understood of Christs taking the nature of man into a personal union with his God-head,) *Heb. 2. 16.* In which nature also he suffered; *Being put to death in the flesh* (as Saint Peter hath it,) 1 Pet. 3. 18. that is, in his *Humane nature*; so suffering for man-kind. This is a truth agreed at all hands.

*Quest.*  
Whether all  
Man-kind,  
or no.

*Quest.* But whether for all man-kind, or no, Here is the Question. A Question which, as heretofore, so of late times, hath occasioned  
not



not a little trouble, and disquiet to the Church of God; and that as elsewhere, so in this Nation, and I wish I might not say in this place at this day. For the settling of your Judgements, and stablishing of your hearts; that you may not be carried away with that *wind of doctrine*, which hath of late broke in among you, whereby some *unstable souls* have been turned aside, to the renouncing of that truth, which they had been formerly taught; and therewith of that Communion, which heretofore they imbraced; give me leave now, having so just an occasion offered for it from this Text, to spend a little time upon it. Wherein I cannot make promise of much (if ought,) which you may not (upon enquiry) receive from other hands. This being a point which hath been already sufficiently agitated and discussed, and (I suppose) as much said in it pro and con, as can in an ordinary way be expected. Only I shall affect all possible plainness, speaking (as near as may be) to the apprehension of the meanest Capacity.

Begin we then with the Text we have now in hand, (and so those other forenamed,) where it is said, that *Christ gave himself for us, dyed for us*; How shall we understand this *us*? Whether of *all men* universally considered. So the *Arminian* looketh upon it, taking the word [*us*] here in the greatest latitude that may be; from hence concluding their plausible Doctrine, (so eagerly sucked in by many who understand it not,) of *Universal Redemption*, that, *Christ dyed for all and every one, & that alike.*

*Ans.*  
The word in the Text (*us*) examined.

*vs.*, here restrained to the Elect.

*Estius* Com: in Text.

In quorum personâ Paulus sæpè loquitur. Ib.

But herein I find them, more confident than some of the *Romanists* dare be. *Estius*, the Professor at *Domay*, writing upon this Text, professeth himself to be dubious in it, expounding this [*us*] with a *Sive*. *Pro nobis, sive omnibus hominibus, sive spectatim Electis*. For [*us*] that is, either for all men, or specially for the Elect, In whose person (saith he) the Apostle often speaketh. And surely so we may justly conceive him here to do, where he restraineth this [*us*] to a peculiar people, a people redeemed from all iniquity, and purified, a people Justified, and Sanctified. And who are these, but the Elect? such as God hath from the beginning chosen unto Salvation through Sanctification of the Spirit (as Saint Paul describeth believers,) 1 Thes. 2. 13. Elect according to the foreknowledge of God the Father, through Sanctification of the Spirit unto obedience, and sprinkling of the blood of Jesus Christ, (as Saint Peter hath it,) 1 Pet. 1. 2. For such Christ gave himself, for all such: So much we yeeld may demonstratively be concluded from this Text, but no more.

*Quest.*  
Whether Christ dyed only for his Elect.

*Ans.*  
Difference of opinions about it.

*Quest.* But what then, did Christ dye only for them? did he not dye for others also? yea for all alike? the good and benefit of his death being by his Father and himself intended as as well to one, as another? So some *Romanists*, *Lutheranes*, and *Arminians*, would have it. Therin differing from some others (some of them such as upon whose memories I shall write nothing but *Blessed*;) who out of a pious intention for the healing of this Breach, the

the comprizing of this difference, have with much study sought ( I cannot say found ) out a moderate and middle course, *viz.* that Christ dyed in a *general way* for *all*, to purchase a *possibility of Salvation* for them, which he did by making satisfaction to the Justice of God for the sins of the whole world, and so *opening a door* for the exercise of his Grace and Mercy towards and upon whom he pleaseth, which before was shut. It not being a thing consistent with the Justice of God to receive sinners to mercy till such time as satisfaction was made. But this being done, now the nature of man (say they ) became *salvable*, a subject capable of, and fit for mercy, which the Angelical nature in those that were fallen, for want of such a Mediator, is not, cannot be. Thus did God (say they) *set forth his Son to be a propitiation, through faith in his blood, to declare his righteousness, that he might be just, and the justifier of him, which believeth in Iesus,* ( as the Apostle sets forth the end of Christs death, *Rom. 3. 25, 26.* ) *Justice and Mercy* here meeting together, and sweetly imbracing each other. But in a more *special way*, (say they) he dyed for some amongst mankind, even Gods *Elect* people, who were given to him by his Father, to be his *purchased possessions*, For them he gave himself, that he might (as our Text hath it) actually *redeem them from all Iniquity, and purifie them to be a peculiar people unto himself*, applying to them the merit of that his death, making it effectual for their Justification, Sanctification

The middle way sought, but not found. Arch. B. B. of Armagh, in Dr. Barnards vindication.

I confess myself self to hold fully with them who said, *Etsi Christus pro omnibus mortuus est: tamen specialiter pro nobis passus est, quia pro Ecclesia passus est: Idem ibid. p. 20 Qui morte sua omnibus sufficientissime promeruit vitam*

*eternam donandam utique omnibus ex pacto Evangelico, si crederunt, is aliquibus ex peculiari meritorum suorum applicatione promeruit efficacissime ut crederent &c.*

*D. Davenant de morte Christi, in fine.*

*Quamvis meritum Christi equaliter se habeat ad omnes quoad sufficientiam, non tamen quoad efficaciam; quod intelligendum est, non tantum ex parte effectus, qui in imo fit & non in alio, sed etiam ex parte voluntatis, quâ ipse Christus meruit, & diverso modo obtulit sua merita pro diversis.*

*D. Davenant, ibid.*

*Christus omnibus per mortem impetravit reconciliationem & remissionem peccatorum. Collat. Hag p. 183. Christum omnibus peccatorum remissionem impetrasse nostra est sententia: ibid. p. 171. The Arminian Doctrine of Universal Redemption disclaimed.*

and Salvation. Or, as others express it, Christ dyed for all *Conditionally*, meriting for them Salvation upon the condition of their believing, but for some (*viz.* his *Elect*) *absolutely*, meriting for them that they should believe. Which in effect speaketh the same thing with that, which others of our Divines (following the *Schooles*) have unwarily yeelded, that Christ dyed *sufficiently* for all, but *Effectually* only for his *Elect*. Thus have some indevoured to qualifie this Doctrine. But as for others, those with whom I have now to deal (conceiving that errour which hath intangled some among us, not to be spun with so fine a thred,) they spare not to assert (what the followers of *Arminius* have done before them) that Christ dyed *alike for all*, as well for *Cain* and *Indas*, as for *Peter* and *Paul*, and that he *purchased and obtained Remission of sins, and reconciliation with God*, as well for the one, as the other; Mans own fault, in not receiving and believing on him, being the only cause, why this Reconciliation is not applyed unto all. which otherwise, as it was alike intended for all, so it would be alike effectual unto all. This is the *Doctrine* which is by some, (and not a few,) with great zeal held forth at this day, as if it were main the *basis* and principal Pillar of Christian Religion, and that which I suppose doth (among some other) infect this place at this day. But as for this Doctrine, as

upon a due tryal, it hath sometime since been censured and condemned by a Synod, (as truly venerable, as pious and learned as any the world hath seen for some hundreds of years by-past, convocated for that purpose (I mean that of *Dort*,) so we must profess that we cannot assent unto it. Which that we may not seem to do without just warrant, give me leave, (as briefly as I may, ) to bring it to the test, first examining the *grounds* whereupon they assert it, and then declaring the *Reasons*, why we reject it.

Synod. Dordrec: Anno, 1618.

For the former, the *grounds* whereupon those of this persuasion build this their faith, they are reducible to two heads, *Scripture*, and *Reason*. Begin with the former.

Arguments for Universal Redemption examined.

*Scripture*; wherein there are many Texts which they make use of; and those some of them such as (at the first hearing) seem to speak much for them. Select we the choicest of them, which we may reduce into these four Ranks; Such as affirm that Christ dyed for the *world*; the *whole world*, for *All men*, for *Every man*. Examine we them severally, and briefly.

I.

From Scripture; reduced to 4. heads.

First, Christ is said to be given for the *world*. So we have it in that Text, which is looked upon as the *Palmarium*, the Prime and principal evidence in this cause, so much insisted on by all that are Advocates for it, viz. Joh. 3. 16. *God so loved the world, that hee gave his only begotten Son, &c.* As also in that other of no less note, 2 Cor. 5. 19. *God was in Christ reconciling the world to himself.* In

Arg. I. Christ given for the world.

which, and other Texts of like nature, the Doctrine of *Universal Redemption* (as they conceive) is clearly held forth.

*Ans.*  
The word  
world taken in  
divers senses:

*Ans.* For answer whereunto let that word be examined, which sounds so loud in the ears of the vulgar, [*world.*] A word diversly used, (as in common language; so) in *Scripture* phrase; where we find it

1.  
For the whole  
Creation.

1. Sometimes put for the whole *Creation*, the whole frame of Heaven and Earth, with all the Creatures in them. So it properly signifieth *The world was made by them*, *Joh. 1. 10.* that is, *All things*, (as the third verse hath it.)

2.  
The Reasona-  
ble world,  
Angels and  
Men.

2. Sometimes it is used more restrainedly for the *chief Inhabitants* of it, the world of Reasonable Creatures, *Angels* and *Men*. So we find it, *1 Cor. 4. 2.* where *Paul* saith of himself, and other of his fellow labourers, *we are made a spectacle to the world*, that is (as the next words expound it,) to *Angels* and *Men*: This is the *Reasonable world*.

3.  
The world of  
man-kind uni-  
versally con-  
sidered.

3. Sometimes (in the third place) it points at one part of this world, the world of *man-kind* universally considered, even all the Sons and daughters of *Adam*. So the Apostle useth it, *Rom. 5. 12.* where he tells us, that *by one man sin entered into the world*; And again in the verse following, *untill the Law sin was in the world*: meaning that *All men* were involved in the Sin of their first Parent, sinning in him, (as the 12th. verse explains it self.)

4:  
The Repro-  
ate world.

4. Sometimes again (in the fourth and fifth place) it is put for a part of this world; which

which is divided into two, two worlds in one, The *Elect* world, the *Reprobate* world; Each called the *world*. So we find the latter, and that undeniably, in many Texts. As *Ioh. 7. 9.* where our Saviour declares that he *prayed not for the world*: So again, *Ioh. 14. 17.* where speaking of the *Spirit of truth*, he saith, *The [world] could not receive it*: And again, *v. 22.* where *Indas*, (*not Iscariot*, not the Traitor, but another of the Apostles so named) puts the Question to his Master, *Lord* (saith he,) *how is it that thou wilt manifest thy self to us, and not unto the world?* In which, and divers other Texts of like kind, we are to understand, the unbelieving, wicked, reprobate world, which are the greatest part of the world.

And if there be a *Reprobate*, there must be also an *Elect* world. And in this sense (though *Arminians* are loath to see it) we shall find the word, more than once used in Scripture. As, *Ioh. 17. 21.* where our Saviour maketh this his request to his Father, [*That the world may believe that thou hast sent me.*] And again, *v. 23.* [*That the world may know, that thou hast sent me, and hast loved them, as thou hast loved me.*] Now what world was this? Not the reprobate world, for that he had plainly declared before that he did not, would not pray for, *v. 9.* But the *Elect* world, even those which were given to him by his Father. So the 24. v. doth clearly explain it. *Father I will, that they also whom thou hast given me, be with me.* This is the world, which there he speaketh of, even the *Elect* world, the *Believing* world.

And

5.

The Elect world.

*Attende Mundum hoc in loco, non malos & Incredulos, sed credentes de Mundo vocatos significare*  
 Tolet : Com. in Joh. 17. 21. & 23.

And so much *Tolet* (though a *Iesuite*, and a *Cardinal*) writing upon it, doth freely acknowledge, declaring that the word there cannot be taken in any other sense. To these adde those other known Texts, *Ioh. 6. 33.* where our *Saviour*, speaking of himself, saith, *The Bread of God is he, which cometh down from heaven, and giveth life unto the world.* What world? why, the *Elect* world. So he elsewhere explains himself, *Ioh. 10. 27, 28.* where speaking of his *sheep*; *I know them* (saith he) *and I give unto them eternal life.* Now who are these *sheep*, but Gods *Elect*? So much *Arminians* themselves will not deny. This is then the *world* there spoken of.

And in this sense most fitly and properly may we understand the latter of those Texts alleged, *viz. 2 Cor. 5. 19. God was in Christ reconciling the world to himself*; that is, the world of his *Elect*, who only are actually reconciled to God, not having their *sins imputed* to them (as it there followeth.)

And so is that other Text also looked upon by some, and many, *Ioh. 3. 26. God so loved the world*; that is (say they) the world of his *Elect*, whom he loveth, not only with a *Common* love, wherewith he loveth all his *Creatures*, willing their conservation, *Thou lovest all things that are, and hatest none of them whom thou hast made* (saith that Apocryphal Author) *Wisd. 11. 21.* but with a *special*, a *peculiar* love, loving them to *Eternal* life; which love is proper to Gods *Elect*, as we may learn from the *Apostle*, who puts these two together.

The word *world*, *Joh. 3. 16.* by some expounded, of the *Elect* world.



ther, *Elect of God, and beloved*, Col. 3. 12. And should we, herein concur with them, so construing the word in that place, I do not see any such absurdity to follow upon it, as the Adversaries imagine. *God so loved the world*, the world of his *Elect*, that he gave his only begotten Son, that whosoever believeth on him should not perish; *πᾶς ὁμοῦ* (faith the Original) every one believing, that is, every one of them. So the word *πᾶς*, Every one, or whosoever, may there, without any violence, be construed; not as being *Distributive*, but *Collective*, Not as dividing the world of Gods Eled into two Ranks, some of them believing, and having everlasting life, and others not; but only as distinguishing their two fold state; their state by *nature*, what they were when he first loved them, & gave his Son for them, *viz* like the rest of the world; and their state by *Grace*, what they are when he bestoweth eternal life upon them, *viz. believers*, believing on the name of his Son.

But I shall not adhere to this Exposition, there being another to be found, which may be fully satisfactory. *God so loved the world*, that is, the world of man-kind; but how? Not *Universally*, but *Indefinitely* considered; not as comprehending every individual, every particular person in the world, but the several sorts and conditions of men, some in all ages, all Nations, of all ranks and estates. In this sense are we to understand the word in some other places: As *Ioh. 1. 29.* where *John* espying of *Iesus*, maketh that Proclamation,

*Behold*

That Exposition not adhered to. The world of man-kind indefinitely considered.

## The Mystery of Redemption.

Behold the Lamb of God that taketh away the sins of the world. And so in that verse following the Text alleged, *John 3. 17.* God sent his Son into the world, not to condemn the world, but that the world through him might be saved. Not that Christ intended an universal Salvation of all, of every particular person in the world, but of some in all Nations, not only of *Jews*, but of *Gentiles*. And thus may God be said to have loved the world, though he never intended to save all in it, nor to give his Son for every particular person; yet that he had such a gracious purpose towards any, so as not to suffer the whole world of man-kind being fallen, to perish, (as he did the *Angels*, which were in the like estate,) this may be called his love to the world, the world of man-kind. Let it then be concluded as to these Texts, which the Adversaries look upon as principal Pillars, and main supporters of their cause, that, however they may be taking with vulgar apprehensions, yet being rightly weighed, they do not speak what they would have them.

*Arg. 2.* But (say they) if these do not, yet there is one other that doth, which speaks more home than the former; *viz.* that which we meet with, *1 John 2. 2.* where we read expressly, that Christ is the Propitiation for the sins of the whole world, *ὅλου τοῦ κόσμου*; Than which what can be more plain and full?

*Answ. 1.* So indeed it may seem at the first hearing, but let it be examined, and we shall find it speaking no more than the former Texts did, and

*1 John 2. 2.*  
Christ the  
Propitiation  
for the sins of  
the whole  
world.

*Answ. 1.*  
The whole  
world, the  
world of Gods  
Elect.

and so admitting the same Answers, viz. 1. that by the *whole world* there we may understand the whole company of Gods *Elect* collectively considered, all believers in all ages of the world. So the sense may fitly be given. *He is the Propitiation for our sins; And not for ours only, that is, us who are now alive, and believe already, but of the whole world, of all believers, which have been, shall be, from the beginning of the world to the end of it.*

*Repl.* But is not this strange, that those whom we look upon comparatively as a small number, a *little, little, flock*, (as our *Saviour* calleth them, *Luke 12. 32.* where there are two diminutives put together, *μικρὸν ποίμνιον*, to shew the exceeding littleness of this Company,) a small part of the world, should be called the *whole world*?

*Repl.*  
Gods *Elect*  
the least part  
of the world.

*Ans.* And why more strange than that unbelievers and *Reprobates* should be so called, which we find them to be, *1 John 5. 19.* where it is said, *The whole world lyeth in wickedness, ἁλόσμος ὁλος*, meaning the unregenerate world, all men out of Christ. Now if they be so called because they are the *greater* part, why may not Gods *Elect* be so, in as much as they, though they be the lesser, yet they are the *better* part? Thus we find the *Roman Empire* called, *Rev. 12. 9.* where it is said of the *great Dragon, the Devil*, that he *deceived the whole world, ἡν ἐπαυμάνην ὅλην*, meaning that he drew all the *Roman Empire* into Idolatry, which being a great, and the most considerable part of the world, is there called the *whole world*. And

*Ans.*  
But the chief  
and principal  
part of it.

Synecdoche,  
significans il-  
lustrissimas or-  
bis partes ;  
Grot. Com: in  
loc.

so Colof. 1. 6. Paul telleth his Colossians, that the Gospel was come unto them, as it was in all the world, ἐν παντί τῷ κόσμῳ, meaning the most eminent parts of it, (as Grotius expounds it.) In which sense also it is used (as he notes) Rom. 1. 8. where the same Apostle telleth his Romans, that their faith was spoken of throughout the whole world. Ἐν ἅπασιν τοῖς ἔθνεσιν, meaning the chief parts of it. And thus may Gods *Elect*, being the flower, and choycest part of the world, be called *the whole world*. There being among them (as Prosper saith) a kind of *special universality*, a world in the world.

In Ele&is &  
prascitis specia-  
lis quadam  
censetur uni-  
versitas, ut de  
toto mundo to-  
tus mundus liberatus, & de omnibus hominibus, omnes homines videantur  
assumpti: Prosper de vocat. Gent. Lib. 1.

Ans. 2.  
The whole  
world, all Na-  
tions, Jewes  
and Gentiles.

Ans. 2. But (secondly) if this satisfie not, by the *whole world* there we may understand *all Nations* in the world, both Jewes and Gentiles. Christ is the propitiation for our sins, (who are Jewes) & not for ours only, but for the sins of the whole world, that is, of the Gentiles also. Thus doth Saint John there (as Christ, and other of the Apostles often did) cross that high conceit, which the Jewes had of themselves, who looked upon themselves as the only people beloved of God, and thought that the promise of the *Messia*, belonged only to them. Not so (saith this our Apostle,) for how ever the *Gentiles* in times past had been over-looked, yet now he would have them to know, that they were called to the participation of the Covenant of grace, as well as themselves, and that the benefit of Christs

Christs death and Intercession belonged as well to them, as any other.

*Ans.* 3. Yet (in the third place) if this content not, Christ may truly be said to be the *Propitiation for the sins of the whole world*, in as much as he is the only Propitiator, there being none made partakers of that benefit, to have their sins remitted, but by and through him. In such a sense it is, that Saint Paul saith, *1 Cor. 15. 22. In Christ shall all be made alive*, that is, all those who are so made alive, quickened up unto that eternal life, shall be made alive by him. And so Saint John speaking of Christ, saith, *This is the true light which inlightneth every man that cometh into the world*, John 1.9. that is, every man that is inlightned. And in such a sense may he fitly here be said to be the *Propitiation for the sins of the whole world*, in as much as all who are reconciled unto God, they receive that benefit by and through him, and no other. Thus (to make use of a plain Illustration) he who was the first *Founder* of some *Invention* (as of *Printing* or *Guns*,) may be said to have *taught the whole world* that *Art*; not that every man in the world hath learned it from him, but that all who have learned it, they are beholding to him for it. Even thus may Christ be said to be the *Propitiation for the sins of the whole world*, not that all persons have their sins pardoned, but that all those who are partakers of this benefit, they have it by and through him.

But they go on, (in the third place) telling us, that Christ is said to dye for *all men*. So

Scrip-

*Ans.* 3.

Christ the only Propitiator for the whole world.

*Arg.* 3.

Christ dyed for All men.

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Scripture speaketh it expressly and frequently, as *Rom. 8. 32. God spared not his own Son, but delivered him up for us all. So 1 Tim. 2. 6. Who gave himself a ransom for all; ἵνα πάντας ἀγαθώσῃ.* Than which what can be more full for a *Universal Redemption*?

*Ans.*

The word *All* diversly taken in Scripture.

*Ans.* So indeed it may seem at the first hearing, but not so upon more advised thoughts; which will let us know, that this word [*All*] is not alwayes to be taken in such a latitude as it sounds, and as vulgarly apprehended, *viz.* as a note of *universality*, taking in every particular person in the world. But sometimes *restrictively*, with limitation and determination to some kind of Persons. And sometimes *Indefinitely*, for some of all sorts and kinds. Now in the former of these senses may the firmer of those Texts be most fitly understood. *He delivered him up for us all; ἵνα ἡμᾶς πάντων;* Not for *All*, but for *us all*; *us Beleevers*, or *us*, and all other the *Elect* people of God. So the next verse there expounds it, *Who shall lay any thing to the charge of Gods Elect?* *Rom. 8. 33.* These are the *All* there spoken of, for whom God delivered up his Son, *viz.* his *Chosen* ones. Those for whom Christ maketh *Intercession*. So the verse next following hath it, *v. 34 It is Christ that dyed, yea rather that is risen again, who is even at the right hand of God, who also maketh intercession for us.* Now this is a favour which *Arminians* themselves will not allow to all universally (at least not all alike,) that Christ should perform that part of his Priestly Office for them, to *intercede* for them,

*Restrictively* for the *Elect*.

them, but only for his *Elect*, such as believe on him. So as we may well conclude them to be the *All* there spoken of, for whom Christ was delivered up.

In the latter sense understand we the word *Indefinitely*, in that other Text. *Christ gave himself a ransom for all*; ] that is, *All kinds* and sorts of men. So the word *All* is elsewhere frequently used, *Pro generibus singulorum*, not *singulis generum*, for some of all sorts. So we find it, *Joel 2. 28.* where the Lord promiseth; *I will pour out my Spirit upon all flesh*, that is, upon all sorts of persons. So the words following explain it. *And your Sons and daughters shall prophesie, your old men shall dream dreams, your yong men shall see visions, And also upon the servants, and upon the handmaids in those dayes will I poure out my Spirit*, v. 29. that is, upon all sorts and conditions of persons. So again, *Luke 3. 6.* Our Saviour citing the Text of the Prophet *Isai*, c. 40. 3. saith, *All flesh shall see the Salvation of the Lord*; that is, all sorts of men, some of all Nations, to whom Christ the Saviour of the world should be revealed. And in such a sense must we understand that passage, *Matth. 3. 5.* where it is said, that *There went out to Iohn the Baptist, to hear him preach, Ierusalem, and all Iudea, and all the Region, round about Iordan.* Not that all the people went forth; but great multitudes, some of all sorts, from all places. And so that of *Peter*, *Act. 10. 12.* where he tells us, that in the *sheet* which he saw in his *Vision*, there were *All four-footed beasts of the earth*,

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earth, and wild beasts, &c. *πάντα τὰ τετραπόδα*, All, that is, some of all kinds. All manner of beasts (as our Translation explains it.) And in this sense is the word most fitly to be understood in the Text alleged. Christ gave himself a ransom for all. *ἑαυτὸν ἰψὸν*, For all sorts of men, of all Nations; Gentiles as well as Jewes. So the Apostle clearly explains his own meaning in the verse there next following; v. 7. Who gave himself a ransom for all, to be testified in due time; Whereunto I am ordained a Preacher, and an Apostle, a Teacher of the Gentiles; plainly intimating what there he meant by All, viz. Gentiles as well as Jewes. And so are we to understand the fourth verse of that Chapter, where it is said, God will have all men to be saved; Not all particular persons, but some of all sorts. So much is convincingly collected from the verses there foregoing, where the Apostle exhorts that Prayers and Intercessions, & giving of thanks be made for all men; *ὑπὲρ πάντων ἀνθρώπων*. What? for all and every particular person? Not so. There being some whom Saint John will not allow Christians to pray for, 1 Joh. 5. 16. But all kinds of Men, Jewes and Gentiles, Christians or Infidels, Publick or Private persons. So the next verse explains it, instancing in one rank of men, whom he would have in a special manner remembred, For Kings and for all that be in Authority. And in such a sense we yeeld it; Christ gave himself a ransom for all, all sorts of men, some of all Nations; herein joyning in Consort which that heavenly



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Quire, who are brought in singing this Hallelujah unto the Lamb, Rev. 5. 9. *Thou wast slain, and hast redeemed us unto God by thy blood, out of every kindred, and tongue, and people, and Nation.* Here is the *All*, which Christ hath redeemed; not universally all particular persons, but some of all Nations, all Conditions. In which sense the Apostle tells us, Gal. 3. 28. *There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female, for we are all one in Christ Jesus.*

Repl: Yea but (saith the Adversary) though these Texts may seem to be thus eluded, yet some other there are, which will not be so evaded; as viz. that which we meet with, Rom. 5. 18. and that other which answers to it, 2 Cor. 5. 14, 15. In the former of which we read, that, *As by the offence of one Judgement came upon all men unto condemnation, even so by the righteousness of one the free gift came upon all men unto Justification of life.* In the latter, *We thus judge, that if one dyed for all, then were all dead, And that he dyed for all.* Hence they infer, that as all men were dead in, and by sin, so Christ dyed for all, all that were so dead.

Repl.  
Rom. 5. 18. &  
2 Cor. 5. 14.  
explained, and  
vindicated.

Ans. But neither will these Texts carry it. Not, the former, where, by *All men* upon whom that *free Gift of Justification* is bestowed, we are to understand, not all universally, but all those who are given unto Christ, and are ingrafted into him by Gods decree before time, and by faith in time, even all true be-

Ans.  
[Εἰς πάντας  
ἀνθρώπους ]  
Intellige omnes  
qui ipsi. sicut  
oportet, credunt:  
Grot. Com: in

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back friend to the *Remonstrants*,) doth freely there acknowledge. And it must needs be so understood, in as much as no others are made partakers of that *Gift*. Nor yet the latter, which clearly admits the same Exposition. *Christ dyed for all*. Not all that were dead in the first *Adam*, but all who did belong unto him, and were by Gods decree ingrafted into him (as aforesaid,) who by nature were in the common condition of man-kind, dead in the first *Adam*, as well as others. For them, *All* them, he *dyed and rose again*, (as it there followeth) which *Arminians* will not say, that he did for any but his *Elect*, intending the *Application* of his death only to them.

Those Texts  
counter-  
poizes.  
Christ said to  
dye for *Many*.

Thus you see also these Text cleared, which speak of *Christ dying for all men*. For the counterpoizing whereof (if need were,) we might yet cast into the opposite Balance, that which is no lesse remarkable in Scripture than this, *viz.* that whereas in some places it is said *Christ dyed for all*, in others again it is said that he dyed for *many*. So we find it *Isai 53*. Where the Prophet having first said (speaking of Christ,) *The Lord hath layed on him the iniquity of us all*, v. 6. in the two last verses, he restrains that universal particle, by putting *Many* for *All*. *By his knowledge shall my righteous servant justify many, for he shall bear their iniquities*, v. 11. *He bare the sin of many*, v. 12. Which latter may be looked upon as an Explication of the former; shewing what before he meant by *All*; not generally the whole world, but the decreed number of the *Elect*.

Elect, ( as *Diodate* there expounds it. ) And so we find it elsewhere ; as *Matth.* 20. 28, where it is said, *The Son of man came to give himself a ransome for many.* And *Cap.* 26. 28. Christ blessing the Sacramental Cup, *This* (saith he) *is my blood of the New Testament, which was shed for many, for the remission of sins.* Which Texts to an unprejudiced spirit, seem to put a limitation upon this *All.* restraining it to some amongst man-kind ; viz. to Gods *Elect.*

*Repl.* I am not ignorant what the Adversary doth hereunto reply ; that this word *Many*, is sometimes put for *All* ; as *Dan.* 12. 2. *Many of them that sleep in the dust of the earth shall awake, that is all.* And so *Rom.* 5. 15. *Through the offence of one many are dead.* Which, however *Grotius* qualifies it with a *ferè omnes*, *Almost all*, except *Enoch*, and some other, who were translated without seeing of death, yet it seemeth rather to relate to all the posterity of *Adam*, all which were through his sin become lyable unto death. Of whom also the 19th. verse there speaketh in the same language. *By one mans disobedience many were made sinners,* that is, *All*, as the verse foregoing explains it. And so in some other places.

*Ans.* But letting this be yeilded, (which cannot be denied) that the word, [*Many*] is sometimes so used, yet still it will serve to that end, for which it was made use of, viz. as a Counterpoize to that Argument, which is taken from the word *All.* Which is as often put for *Many*, as *Many* for *All.* And that it

*Repl.*  
Many sometimes put for All.

οἱ πολλοί, i. e. ferè omnes, excepto Enocho, & si fortè fuere alii de quibus id scriptum non est. Grot. Com: in Loc.

*Ans.*  
All as often put for Many.

is so to be taken in those places before alleged cannot be proved, but rather the contrary, as (God willing) shall be demonstrated afterwards. For the present pass we on.

Arg. 4.  
Christ tasted  
death for every  
man.

To these Texts prealleged, there is one more made use of, which seemeth to speak more punctually and expressly than any of the former, and that so fully, as it admits of no contradiction, *viz.* that which we find, *Heb. 2. 9.* where it is said of Christ that *he tasted death for every man.*

Ans.

Ans. A Text which I confess at the first sight seemeth to make much for the Adversary, more than any other that I know. Yet let it be examined, we shall not find what is expected from it.

I.  
For all sorts  
of Persons.  
καὶ πάντων  
pro καὶ πάντων  
Beza,  
Gro. in loc.  
Et ita fortè in  
Græc legendum  
est, Lapid.  
ibid.

I. For the word there rendred, *Every one*, it is not *καὶ ἕκαστος*, *pro unquoque*, or *quolibet*, for every individual person, but *καὶ πάντων*, *pro omni*, for *All*, *πάντων* being there put for *πάντων*, (as *Beza*, and *Grotius* note upon it, and (as *Lapide* conjectures) possibly mistaken for it.) So the vulgar *Latine*, as also our former English Translation, with all others whom I meet wit, here render it, *Pro omnibus*, for all men. And so looking upon it, we shall find no more in this *Singular*, than was before in that *Plural*. And so may fitly expound it. Either, of *all sorts* of Persons. So we find this word *πάντων*, *All, every one*, elsewhere used: As in those Texts commonly alleged for this purpose; *viz. Matth. 9. 35.* Where it is said, that *Jesus went about healing every sickness, and every disease among the people.* *πάντα νόσων καὶ*

πάντα μαλακίαν, *Omne morbum*, Not that he cured every one that was sick, but some or other of every kind of sickness. And so Luke 11. 42. (which *Augustine* taketh notice of) where it is said of the Pharises, that they tithed Mint and Rue, and all manner of Herbs, *καὶ λάχανον, Omne olus, every herb*, that is, of every kind. And in such a sense may the same word there very fitly be understood. He tasted death for every man, *ὡς ἐπὶ πάντος*, not for every particular person, but for all sorts of Persons.

Or, *For every one*, that is, of those that were given to him, of his *Elect*. All which making up one *Body*, they are (as *Beza* notes upon it) fitly put together by this *Collective particle*, *πάντος, Omni*, a word of the singular number, denoting the union, and conjunction of all the members of Christ in one mystical *Body*, for all which Christ dyed. *ὡς ἐπὶ πάντος*, for the *All*, the whole, the whole *Body*, or company of his *Elect*.

Now take we either of these Expositions, which we will, or rather put we them both together (which I find *Estius* to have done for us,) and we shall have the full intent of that *Text*. *Christ tasted death*, (dyed) for all his *Elect*, being some of all Nations, in all ages, for them, all, and every of them.

*Quest.* But what warrant have we thus to restrain that universal particle there?

*Ans.* Besides what we have from other *Texts* of Scripture, which so limit the extent of Christs death (wherewith, God willing, I shall afterwards acquaint you) we shall find

*Sicut ergo hęc omne olus, omne olerum genus, ita & illic omnes homines, omne hominum genus intelligere possumus.*  
August. Enchirid. Cap: 103.

2.  
Every one of his *Elect*.  
*Hęc rursus annotandum particulam universalem non complecti singulos homines, sed omnia Christi membra in unum corpus conjungere.*  
*Beza. Gr. Annot. in loc.*

This restriction of the universal particle there warranted by divers particulars in the sequel of that Chapter.

that in the sequelle of that very Chapter which will be sufficient; where we have it plainly expounded, who those *all and every one were*, for whom Christ dyed; viz. the *Sons of God*, v. 10. *It became him for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.* Where we have an account of what Gods design was in giving his Son Christ to dye, viz. that by that means he might *bring many Sons unto glory*, even all his *Elect* people, those whom in his secret council he had *predestinated to the adoption of Sons by Jesus Christ unto himself* (as the Apostle hath it, *Eph. 1. 5.*)

Ver. 10. Christ dying to bring many Sons unto glory.

Ver. 11. Such as are sanctified by him.

Again in the next verse, they are said to be such as are *Sanctified by Christ*. *For both he that sanctifieth, and they who are sanctified are all one*, v. 11. Those who are sanctified by Christ, freed and delivered both from the *guilt* and *power* of sin, justified in their persons, and purified in their natures, they are they, all and every of them, for whom Christ dyed.

Ibid: His Brethren:

Again, in the close of that verse, they are said to be such as Christ owneth for his *Brethren*, [*For which cause he is not ashamed to call them Brethren.*] So he did his *Disciples* after his Resurrection, *Go tell my Brethren*, *Matth. 28. 10. Joh. 20. 17.* And so he looketh upon all his *Saints*, all true believers, himself being the *first born among many Brethren* (as he is called, *Rom. 8. 29.*) meaning all Gods *Elect*, who being the *Sons of God by Adoption and Grace*, they came to be nearly related unto

unto *Iesus Christ*, made his *Brethren*.

Again, *v. 13.* they are those whom *Christ* calleth his *Children*. Behold *I*, and the *Children* which *God* hath given me; pointing at his *Elect* people, who were given to him by his *Father* to be redeemed and saved by him. Verf. 13. His Children.

Again, *v. 16.* they are said to be the seed of *Abraham*. For verily he took not on him the nature of *Angels*, but he took on him the seed of *Abraham*. Verf. 16. The Seed of Abraham.

A Text which, being narrowly looked into, will be found to speak more in this cause, than at the first it is apprehended.

*Christ* took not on him the nature of *Angels*, &c.]

So our Translation renders it, and so most Interpreters expound it. But the Original admits another sense, the words properly running thus.

*He* taketh not hold of the *Angels*, but the *Seed* of *Abraham* he taketh hold of. So the word there used, *Ἐπιλαμβάνεισθε*, properly signifieth, not *Suscipere*, or *Assumere*, to Assume, or take upon one, but *apprehendere*, or *manum injicere*, to take hold of one, as one layeth hold of one that is flying away, or falling into a pit, or the like danger, taking hold of him to recover and save him.

So we find this word elsewhere used, As *1 Tim. 6. 12.* where *Paul* biddeth *Timothy*, Lay hold of *Eternal* life: *ἐπιλαβῆ*.

And *Heb. 8. 9.* Where *Gods* delivering his people *Israel* out of *Egypt* is expressed by this word, *When I* took them by the hand to lead them out of the *Land* of *Egypt*;

*ἐπιλαβὰμιν τῆς χειρὸς αὐτῶν*. And so in that Text, *Matth. 14. 31.* where when *Peter* walking upon the *Sea* was ready to sink, it is said, That

*Iesus*

*Iesus*

*Jesus stretched forth his hand, and caught him.*  
 ἐπιλάβετο αὐτῶν. And in such a sense (as *Grotius*  
 and some other learned Expositors conceive of  
 it) may the word most fitly be taken in this  
 place. Christ took not hold of the Angels, (to  
 save and redeem them;) But the seed of *Abra-*  
*ham* he (thus) took hold of. The Seed of *Abra-*  
*ham*. But who are they? what all man-kind?  
 Not so. Not the Seed of *Adam* (mark it,)  
 but the Seed of *Abraham*. An expression  
 which certainly carrieth a special Emphasis  
 with it; restraining the end of Christs under-  
 taking unto a peculiar people; the *Seed of A-*  
*braham*. But whom shall we understand there-  
 by? what the Seed of *Abraham* according to  
 the flesh? So indeed *Grotius*, therein follow-  
 ing *Chrysostom*, and some other Greek Expo-  
 sitors, (as he saith) here looketh upon it, as re-  
 lating to the *Jews*, the *Hebrews*, to whom this  
 Epistle was written, and to whom Christ was  
 sent and given after a special manner, as he  
 himself telleth his Disciples, *Mat. 15.24. I am*  
*not sent but to the lost sheep of the house of Israel.*  
 This being his Fathers will, that during his a-  
 bode here upon earth, he should apply him-  
 self chiefly (if not only) unto that people:  
 which accordingly he did, conversing only  
 with them, and in an ordinary way distribu-  
 ting his favours only unto them. But others,  
 more fitly, by the *Seed of Abraham* there un-  
 derstand his *Spiritual Seed*; viz. Gods *Elect*,  
 true believers, such as are of the faith of *A-*  
*braham*, and under that Covenant which God  
 made with him. These we find sometimes so  
 called,

*Grot. Com:* in  
*Text. C. Lap.*  
*ibid.*  
*Dr. Hammonds*  
*Practic. Catec.*  
 p. 20.  
 The Seed of  
 Abraham, who.

*Hebrais scribens*  
*satis habet de*  
*illis loqui. De*  
*Gentibus alibi*  
*loquendi locus.*  
*Grot. Com:* in  
 loc,

*Abrahams spi-*  
*ritual Seed.*



called, *the seed of Abraham*, As Rom. 4. 13. and 16. and elsewhere. Yea in a Gospel sense, only these are owned for the true *seed of Abraham*. So much we may take notice of from that Text of the Apostles, Rom. 9. v. 7. *Neither because they are the seed of Abraham* (according to the flesh) *are they all Children* (viz. *pleno jure* (as *Grotius* expounds it,) so also have right to the inheritance,) *but in Isaac shall thy seed be called*. And again in the verse following. [*The Children of the promise are counted for the seed;*] *the true seed of Abraham*; that seed to which that *Promise* was made; *I will be thy God, and the God of thy seed*: (So runs that *Covenant* which God made with *Abraham*, Gen. 17.) What *seed*? Not that after the *flesh*, for then *Ishmael* should have come in; but that after the *Spirit*, the *spiritual seed*, they that are of the *faith of Abraham* (as the *Apostle* there explains it, Rom. 4. 16.) And this seed it is that *Christ* is there said to take on him, or take hold of. *He took hold of the seed of Abraham*, that is, his *Elect* people; such as were under that *Covenant* made with *Abraham*, whereof *Christ* is the *Mediator*. So *Beza* there looketh upon it, conceiving this expression there purposely used. [*Not the seed of Adam, but the seed of Abraham*] to intimate that *Christ* in taking the nature of man upon him, and therein doing and suffering what he did, he did not do it as a thing in common for all the *Sons of men*, as intending the *Salvation* of all, but in special for his *Elect*. And so *Lapide* the *Jesuite* gives us the sense of it; as

O'dè mites  
léva  
Intellige pleno  
jure, ita ut he-  
redes sint. Gro.  
Com. in loc.

Semen Abra-  
he, i. e. veram  
hominis natu-  
ram & quidem  
ex Abrahamis  
familiâ ne quis  
ex eo colligat  
servandos esse  
omnes homines,  
quoniam natu-  
ram omnibus  
hominibus com-

*muncm assump-* do all the generality of Orthodox Expositors.  
*fit. Itaque hac*  
*nature societas*

*ad solam Abrahe sobolem restringitur, i. e. ad Electorum catam, qui Ecclesie nomine, censentur : BEZA. Gr. Annot. ad loc. Semen Abrahe ] non Adæ, quia Christus solos eos apprehendit, & salvat, qui sunt semen Abrahe, non secundum carnem, sed secundum Spiritum : C. à Lapid. Com: in loc.*

By all which you now see it cleared up unto you, what we are there to understand by that *All, or Every one*, for whom Christ is said to have *tasted death*. Not every individual, particular person, but the *Elect* of God, those whom he had given to his Son Christ, for that purpose, that he might redeem and save them. And so you have all the principal *Darts* which Scripture may be conceived to furnish the Adversary with, fairly put by, some of them also being returned and retorted upon themselves, to the wounding of their own cause.

Some other *Texts* yet there are, which they make use of, for the backing of these. Give me leave to take notice of some of the most obvious of them ; as briefly as I may.

*Arg. 5.*  
 Christ dyed  
 for some that  
 may perish.

One of them we meet with, *Rom. 14. 15.* Where the Apostle giving a Caveat to the strong Christian concerning the abusing of his *Liberty*, to the scandalizing of his weak Brother : *Destroy not him with thy meat* (saith he) *for whom Christ dyed.* To which is joyned that other, which speaketh the same thing, and that (as is conceived) somewhat more fully, *1 Cor. 8. 11.* *And through thy knowledge shall the weak brother perish, for whom Christ dyed.* So that it seemeth that Christ dyed

dyled for some, who yet may perish.

To this it is Answered. *Actually* perish they shall not. For this we have our Saviours own word, *Ioh. 10.* where speaking of his *Sheep*, (his Elect) for whom he *laid down his Life*, v. 11. he afterwards subjoyns, *I give unto them eternal life, & they shall never perish, and no man is able to pluck them out of my hand*, v. 28. Perish *Actually* then they shall not. Yet,

*Ans.*

Perish actually they shall not, though

1. Others may attempt their Perdition. So did *Satan* by *Iob*, *Job 1. 11. & 2. 5.* And so by *Peter*, whom he *desired to sift* (as his Lord and Master tells him,) *Luke 22. 31.* to subvert his faith, and so utterly to overthrow him. And the like may the Instruments of *Satan* do, they may attempt the destruction of their Brethren, doing what in them is. And upon that account they may be said to *destroy* them, though actually they be not destroyed. Even as our Saviour saith of an unchast man, who *looketh on a woman to lust after her, he hath committed adultery with her already* (saith he,) though she remain chaste, *Matth. 5. 28.* Even thus may the Person, who through the abuse of his Christian liberty scandalize his weak Brother, be said to *destroy* him, viz. *quantum in se est, as much as in him lyeth*; thereby laying a stumbling block in his way, for him to break his neck upon.

1.

Others may attempt their perdition.

2. And (secondly) as hereby his perdition is attempted, so his *Salvation* may be much *indangered*; he being thereby brought into a perishing state, put upon some *Rock* which threatens

2.

Their Salvation may be endangered.

*Peccando peribit, i. e. a salutate excidet in aeternum periturus, quantum est ex parte peccati: Estius Com: in 1 Cor. 8. 11.*

3.  
In the Judgement of Charity, Christ said to dye for those that perish.

*Arg. 6.*  
2 Pet. 2. 1.  
False Prophets said to deny the Lord that bought them.

*Ans.*  
The word Lord, *θεοῦ* commonly understood of God the Father.

threatens a Shipwrack to his soul, drawn into some sin (as *viz. Idolatry,*) which in it self is destructive. And so in this respect he may be said to *perish*; As, *ex parte scandalizantis,* on his part who giveth that offence to him, so *ex parte peccati* (as *Estius* well expounds it,) in regard of the sin which he is drawn into, which in it self is mortal, and damnable. Thus may the abuser of his Christian liberty be said to *destroy* his weak brother, and he to *perish*, for whom Christ dyed: that is,

3. (In the third place,) for whom in the *Judgement of Charity*, he is bound to hope and believe that Christ dyed, as well as for himself. So those words may there fitly be looked upon, as spoken *Charitativè*, in a Charitable way, as hoping the best of every one that maketh a profession of Religion, that Christ dyed for them. Thus you see also that these Texts, which seem to speak very home to the point, admit of a fair solution.

And so doth that other which is made much use of in this case, 2 Pet. 2. 1. Where certain *false Prophets* are said to *deny the Lord that bought them, and so bring upon themselves swift destruction.*

*Ans.* Which, yeelding that by the Lord there, whom they are said to *Deny*, and who is said to have *bought them*, is to be understood Christ, and the purchase of his blood (which yet, that Text doth not assert, where the word [Lord] is not *Κύριος*, but *θεοῦ*, which is commonly given unto God the Father, who in some other sense, may be said to have bought all

all those whom he calleth to a visible Communion with himself; nor yet is there any mention there made of the death, or blood of Christ (as our learned and judicious *Ames* observes) yet admits a fair construction no wayes advantagious to the Adversary. As,

To let that passe which some here make use of, that Christ may be said to have bought them, in regard of the value of the price which he paid, which was it self sufficient for the Redemption of them, and all others, were it rightly and effectually applyed unto them, which however in a right sense it is true, yet it is subject to be misconstrued.

1. Christ may be said in some sense to have bought them, viz. to have purchased a Dominion over them: which was a consequent, yea and one of the Ends of his death (as the Apostle tells us, *Rom. 14. 9.*) To this end Christ both dyed, and rose, and revived, that he might be Lord both of the dead and living; which however it be properly intended of believers, over whom Christ hath a special and peculiar Jurisdiction, yet (as *Pareus* notes) it may be extended unto all, over whom as God and Man, as Mediator, he hath an universal dominion, which he obtained by his death. He humbled himself, and became obedient to the death, the death of the Cross; wherefore God also hath highly exalted him, and given him a name above every name, *Phil. 2. 8, 9.* ] Supreme Authority and Dominion over all

*Christus per mortem & Resurrectionem suam jure, meritoque hunc sibi dominatum comparavit: P. Martyr Com: in loc.*

*Ames Coronis Artie. 2. Cap. 3.*

Christ payed a price in it self sufficient for All.

*Ans. I.*  
Christ by his death purchased a dominion over all. *Ut mortuis ac viventibus Dominaretur* ] i.e. ut imperium in universos sibi acquireret, atque teneret. *Pareus ad loc.*

*Per mortuos & viventes universi quidem homines intelligi possunt, quia universi huic Domino sunt subjeti.* *Pareus Com: ad loc.*

Creatures. In such a sense, Christ may be said to have *bought* those who by denying of him, bring everlasting destruction upon themselves, and so in this sense to have *died for all men*.

2.  
Those false  
Prophets in  
their own opi-  
nion Christs  
Redeemed  
ones.

2. Or (secondly) we may look upon them as being such as layed claim to this *Privilege*, such as having been *Baptized*, professed themselves the servants of Christ, and gloried in their Redemption by him, hoping and expecting to have a share in the merit of his death as well as any others.

3.  
Such in the  
opinion of  
others.

3. And (thirdly) they were such also in the *Opinion* of others, looked upon as in the number of Christs redeemed ones, being dedicated to him by *Baptism*, where the *Blood of Christ* was sacramentally sprinkled upon them; whereby he came to have the Right and Title of their *Lord* and *Master*. And thus they went for such as were redeemed; though they were never truly owned by him. Thus Scripture sometimes speaks of things, not as in truth they are, but as they seem to be. *From him that hath* (saith Saint *Mark*) *shall be taken away that which he hath*, Mark. 4. 25. which Saint *Luke* reporting explains, *That which he seemeth to have*, Luk. 8. 18. Thus it is said of *Abaz*, that he *Sacrificed to the Gods of Damascus*, that *smote him*, and that the *Gods of the Kings of Syria helped them*, 2 Chro. 28. 23. Not that their *Idols*, (which are called by the name of *Gods*,) did either hurt him, or help them, but such was the *Opinion* of him and other Idolaters concerning them.

And

And thus it may there be said of those *Apostates*; they were such as *the Lord had bought*, so looked upon & accounted, both by themselves and others.

Thus have you those *Scripture Texts* (at least the chief and principal of them) which seem to speak for such an *Universal Redemption*, fairly examined. Every of which I hope hath received a full satisfaction.

From Scripture, the assertors of this Doctrine come to Reason, arguing after this manner. *That which every one is bound to believe, must needs be true. But is this a thing which every man is bound to believe, that Christ dyed for him. Therefore this is true.* This is the Argument which is taken up at all hands by the Adversaries, and cryed up as unanswerable. But upon a due weighing of it, it will be found to be but a shadow without a substance.

Arguments from Reason:  
Arg. I.  
Every man bound to believe that Christ dyed for him.

For Answer, let the *Minor*, the *Assumption*, be examined, *viz.* Whether every man be bound to believe this, that *Christ dyed for him*, This they assume, and take for granted. But this we deny. Taking notice,

Ans:

1. That there are some, yea the greatest part of the world, who never heard of the name of Christ. And not having heard of him, how is it possible that they should thus believe in him? (as the Apostle concludeth it, *Rom. 10. 14.*) So then, all and every man is not bound to believe this, that Christ dyed for him.

1.  
Nor Heathens who never heard of Christ.

*Repl.* Yea but (say they) all those to whom the Gospel is Preached are:

2.  
Nor yet all Christians, absolutely.

*Ans.* Not so neither; not to believe this absolutely,

## The Mystery of Redemption.

*Solutely*, and without *Condition*. True it is, all those to whom the Gospel is Preached; are bound to believe, that Christ is *the Saviour*, the only Saviour of the world, the Saviour of all that shall be saved. *Neither is there Salvation in any other, &c.* Act. 4. 12. This they are bound to believe. As also that he is an *All-sufficient Saviour*, that he hath paid a price in it self sufficient for them; and that *he is able perfectly to save all those that come unto God by him*; And that upon their coming to him, receiving of him as their *Saviour* and *Lord*, he will do this for them, applying the merit of his death unto them, for their Justification and Salvation. But that all should believe that these benefits of Christs death belong unto them, we find no where enjoined. Nay, for some to believe this, *viz.* wicked and ungodly persons, continuing in their sins, and resolving so to do, it were no other but a groundlesse presumption, a thing which they have no warrant to do. As for such let it be said to them, as *Iehu* once spake to *Ioram*, when he enquired of him concerning Peace, *Is it Peace Iehu? What hast thou to do with Peace* (saith he) *so long as the whordoms of thy Mother Iezabel, and her witchcrafts are so many?* 2 King. 9. 22. So say I concerning this *Prince of Peace*, the *Lord Iesus*, who hath shed his blood to make peace betwixt God & man, what have you to do with him, or with his blood, to lay any claim to the merit of his death, to believe that this blood was shed for you, whilst you thus trample it under your feet by  
your



your continuing & going on in your sinful provocations? So then, all are not bound to believe this, that Christ dyed for them. Not they who thus daily *crucifie him afresh* (as the Apostle speaketh, *Heb. 6. 6.*) Nay, thus continuing in their impenitency, they are rather bound to believe the contrary, that Christ never intended to spend any drop of his blood for them, that any benefit of his death should redound unto them, and so that he dyed not for them. Thus to apply the death of Christ, and bring it home to a mans self, is a thing which is peculiar to some, *viz. to broken-hearted, humbled sinners.* Such Christ calleth to come unto him. *Come unto me ye that labour and are heavy laden.* For such it was Christ gave himself, whereof they may rest assured; Not so others.

*Repl.* Yea, but it may be said, upon repenting and believing they may.

*Ans.* True, herein we shall close with them, concluding it as an undoubted truth, that Christ dyed for all such, and consequently that if all were such, Christ dyed for all. But this I shall have occasion to deal with more fully afterwards. For the present passe it by,

Taking notice of another Argument as trite and common as the former. [*If Christ did not dye for all and every one, why then is he offered to all and every one to whom the Gospel is Preached, and they required under the penalty of eternal condemnation to believe on him?*] *This is his Commandement, that we should believe on the name of his Son Iesus Christ,*

*Arg. 2.*  
Christ offered to all in preaching of the Gospel, and all required to believe on him.

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*Christ*, 1 Joh. 3. 23. *We, All, and every one, to whom the Gospel is Preached. He that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God*, Joh. 3. 18. Now if *Christ* did not dye for all, to what purpose is this offer, this command? or what justice in this doom?

*Ans. I.* For the former, first *Christ* is thus offered unto all for the *Elects* sake. Thus many things are done in the world, and in the Church, for their sakes. For their sakes it is that the Gospel is Preached. For their sakes it is that God sends forth his *Ministers*. Even as at the last day he shall send forth his *Angels*, to gather together his *Elect* from the four winds, from one end of the heaven to the other, Matth. 24. 31. So to bring them into his Kingdom of *Glory*: even so now he sendeth forth his *Ministers*, the *Angels of the Churches*, to gather together his *Elect*, to gather them out of the world, and to bring them into his Kingdom of *Grace*: So as, were it not for their sakes, the *Ministers of Christ* should not be sent forth, neither should the Gospel be Preached at all. This was the Reason which the Lord giveth unto his *Servant Paul*, why he would have him abide at *Corinth*, and Preach the Gospel there, *For* (saith he) *I have much people in that City*, many who belonged to his Election of grace, whom he intended to bring home, effectually to call by his Ministry, *Act. 18. 10.* intimating, that had it not been for their sakes, *Paul* should not have Preached there. And upon this ground it was that *Paul* himself

both

both did, and suffered, what he did. *Therefore* (saith he) *I endure all things for the Elects sake, that they may also obtain the Salvation which is in Christ Iesus;* (so he tels *Timothy,*) 2 *Tim.* 2. 10. And for their sakes it is, that in the Preaching of the Gospel Christ is offered unto *all, and every one.* In as much as the *Election of God is secret,* known only to himself. *The Lord knoweth who are his,* 2 *Tim.* 2. 19. Not so to others, not to *Man.* And therefore is it that the Ministers of Christ must *Preach the Gospel to every creature,* as their Commission runs, *Mark* 16. 15. Offering Christ to all, and every man, that so Gods *Elect* may be gathered out of all.

2. To which might be added, this is done also for the sake of others, that *they who believe not may be left without excuse.* If I had not come and spoken unto them (saith our Saviour concerning the Jewes) *they had not had sin* (comparatively, their sin had not been such as now it is; or they might have excused themselves by their ignorance) *but now they have no cloak* (no excuse) *for their sin,* *Joh.* 15. 22. Christ coming and Preaching of the Gospel among them, and so tendering himself to them, rendered them inexcusable. And so doth the Preaching of the Gospel, and the offering of Christ to those that reject him, will not believe on him, it leaves them without any *περπασις,* without any pretence or excuse, renders them inexcusable. And upon this account again, is the Gospel preached unto all. So as it cannot be inferred from this universal offer, that *Christ dyed for all.*

2:  
That others  
may be left  
without ex-  
cuse.

b *Ans.* 2.

Unbelievers  
refusing the  
offer of grace  
justly condem-  
ned.

For the latter, how can this stand with the Justice of God that they should be condemned for not believing on Christ, for whom he did not dye? We Answer, Yes, in as much as they do *resist the Holy-Ghost, putting the word from them, and so judge themselves unworthy of everlasting life,* (as the Apostles Peter and Paul charge it upon the Jewes, *Act.* 7. 51. and 13. 46.) refusing that Salvation which is offered and tendered to them. Which they do, not upon any such account, because Christ dyed not for them, which is a thing that they are no wayes privy to, no more than others for whom he did dye. And upon this ground; *viz.* their refusing to accept of what is offered to them, they fall under a just condemnation.

*Repli.*

They cannot  
receive this  
offer.

*Repl.* Why, but they cannot receive this offer, though tendered unto them. So saith our Saviour himself concerning *the Spirit of truth* whom he promised to send, *The world cannot receive him* (saith he) *Ioh.* 14. 17. And even the like may be said concerning himself, though he be tendered in the preaching of the Gospel, yet the Reprobate world cannot receive him, cannot of themselves believe on him, *Faith* being the *Gift of God*.

*Ans.* 1.

This impoten-  
cy is from man  
himself.

*Ans.* 1. Suppose it that they cannot of themselves do what is required from them, yet whence is that impotency and inability? Not from *God*, but from *themselves*, who in *Adam* lost that ability which God had once given, and is not now bound to restore unto them being lost.

Secondly,

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Secondly, Here is not only a simple impotency, but a wilful obstinacy. Not only Negative, but also Positive Infidelity. As of themselves, they cannot, so they will not receive Christ, and believe on him. And for this voluntary refusing of him, being offered and tendered unto them, they are justly condemned.

2.  
Unbelievers wilfully obstinate.

Repl. Yea but still this Grace doth not belong unto all. And therefore why should any be condemned for refusing that which doth not belong to them?

Repl. This Grace belongeth not unto all.

Ans. True, did they know that this Grace belonged not to them, and that Christ did not, in his own and his Fathers intention, dye for them, now indeed, this might plead some excuse for their non-acceptance of this offer. But this (as I said) is to them a secret. And therefore can be no warrant for what herein they do, who are to attend only to the revealed will of God. Secret things belong unto the Lord, but those things which are revealed belong unto us, and to our Children, Deut. 29. So it is, the Gospel holdeth forth Christ unto them, wherein God commandeth them to believe on him; promising life to all who obey that command. Now they voluntarily rejecting that offer, refusing to obey that command, they justly fall under the Censure of Eternal Condemnation.

Ans. Gods secret will no plea for those who obey not his Revealed.

To these adde one Argument more, a trivial one. If Christ did not give himself, and that alike for all, how is it that in administering of the Sacrament of the Lords Supper

Arg. 3. In receiving the Sacramēt all are told that Christ died for them.

is told all those that receive it, that Christ dyed for them, that his *Body was broken for them, his Blood was shed for them?*

*Ans.*

This is spoken according to the Judgment of Charity.

To this it is soon answered. Thus the Ministers of Christ according to their Masters direction speak, looking upon those, to whom they hold forth that Ordinance, as *Believers*, (which they all ought to be to whom that Sacrament is dispensed.) And so looking upon them, they reach forth unto them this Seal of the Covenant to assure them of their interest in the death of Christ, that the merit thereof doth appertain unto them.

To proceed no futher. Ye now see what can be said for and on the behalf of this plausible Doctrine of *Universal Redemption*, by the Patrons and defenders of it, Which finding insufficient to maintain it,

Arguments against Universal Redemption.

Come we now (in the second place) briefly to see what may be said against it. Where I shall proceed in the very same Method. First Arguing from *Scripture*, then from *Reason*. Begin with the former,

From Scripture.

*Scripture*. Where we shall frequently meet with some restrictions, limiting and restraining the death of Christ, as intended in a peculiar way for some among man-kind. So are we to understand those Texts forenamed, where it is said of Christ, that *he bare the sins of many*, 1s. 53. 12. Heb. 9. 28. that *he gave himself a ransom for many*, Matth. 20. 28. Not Universally and Indifferently for all, but for some among all; Even his *Elect* people, who being simply considered, are not a few, but

The death of Christ restrained to some amongst man-kind.

*Many.* So much may be demonstrated from some other Texts, which do clearly and convincingly hold forth this truth, that *God the Father in giving his Son, and Christ in giving himself, had a peculiar eye upon a select company, whom God having set his love, (a peculiar love) upon, chosen out of the world, gave unto his Son to be Redeemed, Justified, Sanctified, Saved by him.*

For this begin with the Text we have now in hand, which plainly sets forth to us the *Ends of Christs death, for what he dyed, and consequently for whom he dyed. He gave himself for us, that he might redeem us from all iniquity, and purifie unto himself a peculiar people.* Mark it, This was Christs design in giving himself, that he might *Redeem, Justifie, and Sanctifie* those, for whom he gave himself; that *Redeeming and delivering* them from the guilt and power of sin, he might *purifie unto himself a peculiar people.* *Λαὸς περιούσιος*, a people exempt and separate from the rest of the world, whom he might make his special favourites. A privilege which he intended not to all, but to some, even those whom his Father had given him, his *Elect people*; who are elsewhere called *a peculiar people*, 1 Pet. 2. 9. *Ye are a chosen generation, &c. a peculiar people.* *Λαὸς εἰς περιούσιον*, Populus ad acquisitionem, a people for purchasing, that is, a purchased people, the peculiar purchase of the blood of *Christ*. Such are *Gods Elect*, who being given to *Christ* were redeemed by him, and so are called,

*Arg. I.*  
From the Text. Those for whom Christ gave himself he Justifies, and Sanctifies.

*Λαὸς εἰς περιούσιον.*  
Populus acquisitionis; vocatur autem sic Ecclesia Dei respectu, qui eam acquisivit per sanguinem suum, id est, per mortem cruentam filii sui. Grot., ad loc.

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*παραπορευσις, the Purchase, or Purchased possession,* Eph. 1. 14. But of this ( God willing ) more hereafter in the sequelle of the Text.

Arg. 2.  
Caiphas's Pro-  
phesy.

To this joyn we that other Text, which in effect speaketh the same thing, even that *Prophecy of Caiphas*, which we meet with, *Iob. 11. 51, 52.* where it is said, that he being *High Priest that year prophesied, that Iesus should dye for that Nation, and not for that Nation only, but that also he should gather together in one the Children of God that were scattered abroad.*] A Text which deserveth to be taken special notice of, as in regard of the *speaker*, who spake what he meant not, God making use of his tongue to utter and pronounce an Oracle, besides, nay contrary to the intentions of his heart, so of the *matter* there uttered and declared. Which doth plainly set forth what was the great design of God the Father in giving his Son, and of his Son in giving himself, *viz.* that he might gather together in one (in one body) *the Children of God*, the whole company of his Elect, scattered abroad throughout the world, whether *Iewes* or *Gentiles*. So are we there to understand those words, [*The Children of God*] not such as had a *filial inclination* in them, were of themselves *apty disposed to become the Children of God* (as *Grotius* and other *Arminians* would have it,) but Children by *Election*, such as God had purposed to make his Children by the *grace of*

Τα ἱερωα ἱε  
θεῶν] id est, qui  
animi sunt apto  
ut Dei filii fi-  
ant, Grot. Com: in loc. Filios Dei ] Loquitur per Anticipationem, aut  
ex divina prædestinatione. Maldonat. Com. in loc.



Adoption, predestinated to the Adoption of Children (as the Apostle hath it) Eph. 1. 5. and in order thereunto had given them unto his Son, that by him they might be gathered, and brought into that rank. These are they then for whom Christ gave himself, having at least a special and peculiar eye upon them (as it is confessed at all moderate hands,) even the Children of God, his Elect people.

To this Prophecy (in the third place) joyn we those words of our Saviour himself in that obvious Text, so frequently, and no lesse deservedly, insisted on, which we find in the Chapter foregoing, *Ioh. 10.* where he, (who best knew what his own design and meaning was,) plainly declares for whom it was that he layed down his life; viz. for his Sheep. *I am the good Shepherd, and the good Shepherd giveth his life for the Sheep, v. 11. I lay down my life for the Sheep, v. 15.* And who were these Sheep? why surely Gods Elect people and no other (\* as *Augustine* and *Beda* rightly expound it;) Sheep, not by disposition, (as *Socinus*, and after him *Grotius* and other *Arminians* would have it,) such as being of a milde and gentle temper, better disposed than others, were readily inclined and disposed to receive the Gospel when offered unto them, but Sheep by Election: So the verse following plainly expounds it, where there is mention made of other sheep. *Other sheep have I which are not of this fold, v. 16.* meaning the Elect among the Gentiles. *Prædestinatos nondum congregatos* (as *Aquinas* cites it out of

Arg. 3.  
Christ's giving himself for his sheep.

\* Eos nempe hic dici Christi oves, qui propter probitatem aliquam quæ in ipsis fuit, ad credendam apti, & accommodati erant. Socin-Prælect.

Theolog. c. 12.  
Oves intellige eos qui miti erant animo, ac tali ut spes esset eos Evangelium sibi patefactum non repudiaturus. Grot. Com. in v. 16.

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*Augustine*; ) such as were predestinated unto Eternal life, but not yet called; wch afterwards they should be, as it there followeth. *Them also I must bring, and they shall hear my voice.* By the preaching of the Gospel they should be brought home to Christ, to believe on him, and so be brought into the same fold, incorporated into the same mystical Body, the Church. For these then it was that Christ gave himself. Not for all *Jewes* and *Gentiles*, but for a peculiar and select company to be gathered out of both. Such as being given to him by his Father before time, should in time come unto him, believing on him. So we have it afterwards explained, *v. 26.* where he telleth the malicious *Jewes* [ *Ye believe not (saith he) because ye are not of my sheep.* ] They were not in the number of those that were given to him by his Father, that they might be saved by him; which if they had been, they would have believed on him; A thing which all his *sheep* in time come to do. So it there followeth. *v. 27. My sheep hear my voice.* ] Those who are ordeined to eternal life, and so given unto Christ to be saved by him, they hear and believe and obey the Gospel. And for these, and only these, it was that Christ, as the *good Shepheard*, gave himself; Even for those to whom he giveth eternal life. So again it followeth in the next verse; *And I give unto them Eternal life, and they shall never perish, &c. v. 28.* And who are they, but Gods *Elect*? those who were given to Christ by his Father. So the next verse hath it, *My Father*  
*which*

which gave them me is greater than all, v. 29. These then are the *sheep* there spoken of, for whom Christ saith he laid down his life. *I lay down my life for my sheep.* Those *sheep* which at the last day he shall set on his right hand, Matth. 25. 33. for them it was that he dyed. Not for the *Goats on his left hand.* Not for wicked and ungodly men, who live and dye in their impenitency & unbelief. To them shall he profess at the last day, that he never knew them, as he telleth them, Matth. 7. 23. He never looked upon them as his. And shall we think that he would give himself, lay down his life for those whom he shall so disclaim, professing never to have known them? So clear and full then is this Text alleged, that were there no other to second it, yet it may be thought sufficient to carry this cause, that Christ in giving himself had an eye peculiarly to his *Elect*: Neither do I know what is, or can be replied to it, which is worth the Answering.

As for that Distinction which is commonly made use of, of *Impetration*, and *Application*, that Christ dyed to impetrate and obtain Salvation for all, but not intending to apply it to any but to his *sheep*, such as should believe on him, I am loath to trouble you with it; it being a distinction that finds no footing in Scripture, dividing also these two things which are not to be severed. For so it is, *Application* doth alwayes follow *Impetration*; All those for whom Christ hath obtained Redemption, they shall in due time have the Benefit thereof applied unto them; Christ having also obtained

*Impetration and Application not to be severed.*

ned for them that they *should believe*; without which his blood would have been spilt in vain. But to pass on.

*Arg. 4.*  
Christ saveth  
his People  
from their  
sins.

To these adde one or two Texts more, which speak the same thing, and that somewhat more plainly. As that known one, *Matth. 1. 21.* where the Angel giving a Reason of imposing the name Jesus upon Christ, *Thou shalt call his name Iesus* (saith he, speaking to *Ioseph*,) *for he shall save his people from their sins.*] *His people*; Τὸν λαὸν αὐτοῦ. And who were they? *wky*, not only the people of the *Iewes*, (to whom yet in a special way he was sent, and so they might upon that account be called *his people*, as *Calvin* and some others expound it,) but all *Gods Elect*, who were given to Christ by his Father. These the Apostle calleth *Gods people*, *Rom. 11. 2.* *God hath not cast away his people, whom he foreknew*; meaning his *Elect* among the *Iewes*, whom he loved, and chose from everlasting; and decreed to save before the foundations of the world were layed. How ever the *Body* of that people was for a time layed aside, yet there was a people among them, whom God looked upon as his people in a peculiar manner. And them he neither had, nor would cast off. And these elsewhere *Christ* calleth *his people*; as in that Text fore-cited, *Act. 18. 10.* *I have much people in this City*, (saith he to *Paul*.) Such as not only with a little pains might be made his people, (as *Grotius*, and other *Arminians* would blanch that Text, as they do also that other about *Christs sheep*, *Joh. 10. 16.*) but such as were

*Periphrasis*  
*Electorum:*  
*Piscat. Schol:*  
*in loc.*

*Populus hic dicuntur qui facile Christi populus fieri poterant, ut Oves, Joh. 10. 16. Grot. Com: in loc.*

were then his people, related to him by the grace of *Election*, given to him by his Father, though not as yet brought home to him (as they should be) by an effectual vocation. And thus most genuinely understand we the word there, *He shall save his people*; his Elect, whose Salvation he intended in giving himself.

So again in those other Texts, where Christs giving himself is appropriated to his *Church*; as we find it, *Act. 20. 28. God purchased the Church with his own blood.* And *Ephes. 5. 25. Christ loved his Church, and gave himself for it.*

*Arg. 5.*  
Christs giving himself for his Church.

*Repl.* True (saith the *Arminian*) he did so, but not *only* for it. So they go about to elude this Text (as also that other forecited, of Christs giving himself for his *sheep*.)

*Repl.*  
But not only for it.

*Ans.* But to this our judicious *Ames* returns a fitting Answer. This is even as if an Adulterer, who bestowes his love upon other women as well as upon his wife, should return Answer to the Apostles injunction there in the former part of that verse, where he requires *Husbands to love their wives*, that he doth not injoyn them to love them onely, but so as they may with the like love, love others besides them. Surely the Reason is alike in both. *Husbands love your wives, as Christ loved his Church, and gave himself for it.* Now Husbands are so to love their wives, as not to love any other with the like love. And so did Christ love his Church with a peculiar love, which he expressed in giving himself for it, which he did not for others.

*Ans.*  
*Ames Coronis de Redempt. Cap. 3.* Christ loved his Church as Husbands their wives.

*Repl.*

Repl.

In the Church  
many Repro-  
bates.

Ans.

Not so in the  
Church invis-  
ible, which  
Christ gave  
himself for.Repl. Why, but ( it is said ) in the Church there are many *Hypocrites*, and *Reprobates*.Ans. Not so in this *Church*, which Christ is said thus to love, and to have given himself for : which he did ( as the next verse hath it, ) *that he might sanctifie and cleanse it with the washing of water by the word ; That he might present it to himself, a glorious Church, not having spot or wrinkle, ]* plainly shewing what *Church* he there spake of, *viz.* the *Church invisible*, which is called his *Body*, whereof he is said to be *the Saviour*, v. 23. of that *5 Eph.*Thus we see how *Scripture* restrains the death of Christ ; holding it forth as proper and peculiar to some among man-kind, *viz.* to Gods *Elect* people, those whom God his Father had given to him, to be redeemed and saved by him, his *Sheep*, his *People*, his *Church*, his *Body*. For them Christ gave himself in a peculiar way, intending at least the chief benefit of his death only to them. For this I presume these alleged Texts to be so clear and convincing ; as that they may give full satisfaction to any who desire to receive it, or are willing to accept it.

Arg. 6.

Christ sancti-  
fying himself  
for his Elect.To which adde but one more, *viz.* that, *Ioh.* 17. 19. where our Saviour plainly declares for whom it was that he Sacrificed himself. *For their sakes* (saith he) *I sanctifie my self. For their sakes, ]* that is, for those whom he had before spoken of through the whole course of the Chapter, *viz.* those whom *his Father had given him out of the world*, v. 6. those for whom he saith he *prayed*, not so for the *world*, v. 9. those

those who were *not of the world*, v. 14. for their sakes (saith he) *I Sanctifie my self*; that is, I consecrate and offer up my self a holy and unblemished Sacrifice for their Redemption; so the *Fathers* generally (all whom the Jesuite *Maldonate* had met with, as himself professeth) with one consent do interpret that word there. And questionless (as he concludes) so it must be there understood. So as we have there a clear account for whom it was that Christ gave himself. Not for all, but for his *Elect*. Thus have we heard what Scripture speaks in this Cause.

*Omnes prorsus auctores, quos ego legerim, interpretantur, pro eis ego me in sacrificium offero: nec dubium est quin id verba significant.*  
Maldon. Com: in loc.

*Ἀγιάζου hic idem valet quod ἁποσφείγου.* Grot. ad loc.

To which (in the next place) for further conviction, subjoyn we some other *Arguments*, or *Reasons*, such as by Orthodox Divines are commonly made use of, all founded upon *Scripture*. I shall only single out some of the most obvious.

*Arguments from Reason.*

Taking the first of them from the expression here in the Text, in the words which I have now in hand: where it is said, *Christ gave himself for us*. *ὡς ἡμῶν, pro nobis, for us*, that is, (as before I explained it,) not only *nostro bono*, but *nostrâ vice*, not only for our good and benefit, but in our room and stead. In such a sense is this Particle *ὡς*, *For*, sometimes used. So it is looked upon, (and that, as I conceive not amiss) in that obscure Text of the Apostle, one of the most obscure that we meet withall in his Epistles, 1 Cor. 15. 29.

*Arg. 1.*

Christ gave not himself for all, as their surety, dying in their room and stead.

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where bringing many Arguments to convince his *Corinthians* of the *Resurrection* of the dead, (which some of them denied, v. 12.) among other he maketh use of this. *Else what shall they do which are Baptized for the dead? If the dead rise not at all, why are they then Baptized for the dead?* *ἵνα ἵπὸ νεκρῶν, Pro mortuis* (as the vulgar Latine hath it,) *For the dead* (saith our Translation,) that is, (as *Grotius*, and some others, explain it) *ipforum vice, ac nomine*. In their *Name*, in their *room* and *stead*. For so it seemeth such a custom there was, (whereof there is mention made in Antiquity, by *Tertullian*, *Ambrose*, *Chrysostom*, &c. as he observes,) that when any one dyed in the faith of Christ being unbaptized, some one of his kindred or friends was wont to be Baptized for him, thereby testifying and sealing up the faith of the deceased, whereupon he was registred among those that dyed in the faith. A Custom of which *Diodate* saith, that however it was never altogether good and laudable, and in procelis of time was foully and superstitiously abused, yet at the first it might be tolerable. However, being in use among these *Corinthians* (as is conceived) and possibly first instituted by them, it served as an *Argument ad hominem*, a good Argument against them, who denied the Resurrection of the dead. If so that there were no Resurrection, to what purpose did they make use of such a Rite, such a Ceremony, in the behalf of the dead, for any to be thus Baptized for them? And in such a sense

*Si quis in statu  
καταχρησθεὶς  
esset mortuus,  
erat qui ipsius  
vice ac nomine  
baptizabatur,  
sic mortui fidem  
apud Ecclesiam  
obsignans.  
Grot. Com. in  
loc.*

(as



(as I told you) the phrase must be understood in that forecited Text, *Ro. 5. 7.* where to *dye for a righteous man, for a good man,* *ὑπὲρ δικαίου, ὑπὲρ ἀγαθοῦ,* is to dye in his room and stead. And thus is Christ here said to *Give himself for us,* *ὑπὲρ ἡμῶν,* as our *sponsor, our surety,* in our room, in our stead, undertaking and ingaging for us. Now who is there that will say, that Christ thus dyed for all? that he stood in the room of *Indas* that betrayed him, of *Pilate* that condemned him, of the *Jewes* that crucified him, and so of all other *Reprobates*? that he took upon him their sins, and suffered the punishment due unto them, that he Redeemed them, was a Saviour to them? As for *Indas* in particular, Christ looked upon him as lost, as a *Son of Perdition,* so he calleth him, *Ioh. 17. 12.* *Ὁ υἱὸς τοῦ ἀπολείας,* not only one that had deserved destruction (as *Grotius* and *Arminians* would construe it,) for so have all men done, and upon that account may be called *Sons of perdition,* but one that for that foul fact of his, which he had designed against his Lord and Master, was destinated and appointed to everlasting destruction. And shall we then imagin that Christ so looking upon him, should yet in this sense give himself for him, undertake for him, one whom he knew to be for ever lost? And the like may we say of those who were then in *Hell* already. Shall we say that in this sense Christ dyed for them?

To which adde, that if Christ as a surety did undertake for all, and make satisfaction for all, then how is it that God should require

*Qui dignissimus  
erat ob suam  
perfidiam  
exitio. Grot.  
Com. in loc.*

satisfaction from any of them again? Their debt being by their surety discharged, it could not in justice be demanded of them again. *Who is he that condemneth? It is Christ that dyed, Rom. 8. 34.* But to proceed.

*Arg. 2.*  
**Christ work-**  
**ing from his**  
**Father.**  
**As in his Pro-**  
**phetical,**

Let a second Argument be taken from that *Order of working*, which is betwixt the *Father* and the *Son*. The *Son worketh from the Father*. So he did in his *Prophetical office*, only declaring the mind and will of his Father, speaking all and only that which his Father had put into his mouth. *I have not spoken of my self (saith he) Ioh. 12. 49. but the Father which sent me, he gave me a Commandement what I should say, and what I should speak.* And again, in the verse following, *whatsoever I speak therefore, even as the Father said unto me, so I speak.* And as to the *matter* which he spake, so to the *Persons* to whom he spake. He imparted and made known this mind and will of his Father not promiscuously to all, but to all and only those whom his Father would have him. This is the Reason which our *Saviour* giveth unto his *Disciples*, when they demanded of him, why he spake to the *people* so obscurely as he did, *in Parables*, and not so plainly and intelligibly as he did unto them, *Matth. 13. 11. Because (saith he) it is given unto you to know the mysteries of the Kingdom of heaven, but to them it is not given.* Herein what he did, was in compliance with the will of his Father, doing what he would have him to do, making his will known to them whom of his free grace he had appointed thereunto,

not so to others. *I gave unto them the words which thou gavest me, Joh. 17. 8. viz. To them which thou hast given me.*

And so in like manner in his *Priestly Office*, in the executing thereof he did nothing but what his *Father* would have him to do, doing his *will*. *In the volume of thy Book it is written of me, Loe I come to do thy will O God, Heb. 10.* This was his *Meat* (as he saith) *to do the will of him that sent him, and to finish his work, Joh. 4. 34.* Thus he acted in his *Life*. And thus he suffered in his death: *Drinking the Cup which his Father had given him, Joh. 18. 11.* suffering what he would have him. And as *what*, so for *whom* he would have him, viz. those whom he had given him. So he expresseth it, *Joh. 17. v. 2. As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.* These they were whom Christ had such a peculiar eye upon in what he did and suffered; even those that were given him by his *Father*, given him by his Decree of Election. Them he had a care of living, and for them he dyed, giving himself for them, to redeem them, save them. *For their sakes, I sanctifie myself* (in the Text before made use of) *Joh. 17. 19.* Thus did the work of the *Son* in *Redemption* exactly answer to the work of the *Father* in *Election*, the one not exceeding, or falling short of the other, whom the *Father* *Elected*, them the *Son* *Redeemed*. Whence it is, that *Believers* are said to be *Chosen in him*, *Eph. 1. 4.* in as much as the decree of Election is executed in, by and through him.

So in his Priestly office, suffering, for those whom his Father had Elected.

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Arg. 3.  
The work of the Spirit in sanctifying answereth to the work of Christ in Redeeming.

To which (in the third place) subjoyn we the work of the Spirit in *Sanctifying*; which in like manner answers to the two former, to the work of the *Father in Electing*, and the *Son in Redeeming*, being of the same extent, not coming short of them. Thence is it that we find all these three put together by Saint Peter, 1. Pet. 1. 2. *Elect according to the foreknowledge of God the Father through Sanctification of the Spirit unto obedience, and sprinkling of the blood of Iesus Christ.* Thus do *Election, Iustification, Sanctification*, like so many Linkes in a Chain, follow one upon another, all belonging to the same persons. Those whom God the *Father Electeth*, the *Son Reconcileth*, and the *Spirit Sanctifieth*. Now the *Spirit* doth not undertake the *sanctifying* of all; No more did the *Son* the *Redeeming* and *Reconciling* of all, but only of those whom he intended (as my Text hath it) *to purifie unto himself to be a peculiar people.*

Arg. 4.  
Christ interceding for all those for whom he dyed.

Let a fourth Argument be that which is commonly made use of in this cause. Those for whom Christ performeth one part of his *Priestly Office*, for them he also performeth the other. Those for whom he *offered* himself upon earth, for them he *intercedes* in heaven. So much we may collect from that Text forecited, *Eph. 5. 2.* where the Apostle sets forth how Christ is said to *give himself* for his people, *viz. as an Offering and a Sacrifice*: In which two words (as I told you) there seemeth to be an allusion to the two *Altars*; and two kinds of *Sacrifices* in the Temple, the *Brazen Altar*

Altar, which was for *bloody Sacrifices*, the *Golden*, for the offering of *Incense*. The former of which (at our own *new Annotator* there observeth) was a Type of Christs *bloody offering* upon the *Crosse*, the other of his *Intercession*. Now those for whom he giveth himself in one kind, he also giveth himself in the other. Those for whom he offered that his *bloody Sacrifice* upon the *Altar* of the *Crosse*, for them he offereth up the sweet *Incense* of his *Merits*, interceding for them in heaven. And so much may be collected from that of *Saint John*, 1 Joh. 2. 1, 2. where he also puts these two together. *We have an Advocate with the Father, Iesus Christ the righteous. And he is the Propitiation for our sins,* ] Mark it, those for whom Christ is a *Propitiator*, for them also he is an *Advocate*, Interceding for those for whom he suffered. For which most express is that Text commonly made use of in this cause, *Rom. 8. 34. It is Christ that dyed, yea rather that is risen again, who is even at the right hand of God, who also maketh intercession for us.* Now this last he doth not for all. He did it not when he was upon earth. *I pray not for the world* (saith he) *Joh. 17. 9.* Not for the *Reprobate world*. For whom then? why for those, all those, only those, whom his Father had given him. [ *But for them whom thou hast given me,* ] His *Apostles* and *Disciples*, which did then already believe on him, as also those who afterwards should do the like; As we have it, *v. 20. Neither pray I for these alone* (his *Apostles*) *but for them also which shall believe*

Christ not Interceding for all.

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lieve on me through their word; that is, for all his *Elect*, who should believe on him in after ages. And if Christ as *Mediator* did not make Intercession for all whilst he was upon earth, much less doth he now do it being in heaven. And not *interceding* for them, surely he *died* not for them. He that would not breath out a *prayer* for them, surely would not spend his *blood* for them.

The Distinction of General and special Intercession unscriptural.

*Repl*: Yea but (saith the *Arminian*) there is a twofold Intercession of Christ; the one *General* for all, the other *special* for Believers.

*Ans*. So they indeed have found out a distinction, but where they found it they tell us not. Surely not in *Scripture*, nor yet in any approved writer, whether Ancient or Modern. Neither can they well tell us what they mean by it. And therefore I shall forbear to trouble you with the examination of it.

*Repl*.  
Christ made Intercession for the Jewes that crucified him.

*Repl*. Why, but (say they) do we not read that Christ made Intercession for others besides his *Elect*? what means that of the Prophet *Isai*, cap. 53. 12. *He made Intercession for the Transgressors*? which he did in his *Pas-sion*, when he prayed for them that crucified him (as the Story tells us) *Luk*, 23. 34.

*Ans*. To this it is answered: True, Christ doth *make Intercession for Transgressours*, viz. such sinners as have interest in him, and belong unto him. And he did pray for those that crucified him. But how did he this?

*Ans*. 1.  
This he did out of a humane Affection.

*Ans*. 1. Why, this he did either *humano affectu*, out of a humane Affection, wishing that to them as *Man*, which as *God* he knew would

would not be granted to all of them, Thus weeping over *Ierusalem*, as man he wisheth for them, that they had known in that their day the things which belonged unto their peace, which yet as God he knew were then hid from their eyes, Luk. 19. 42.

2. Or else this he did as an act of Obedience, (as he did many other things) that he might fulfil all righteousness, which (as he saith) it became him to do, Matth. 3. 15. Herein doing that himself which he had taught his Disciples to do, to pray for them which despitefully used them, and persecuted them, Matth. 5. 44. Which accordingly, in imitation of this his Lord and Master, the Martyr Stephen did, Act. 7. 60.

2.  
As an act of Obedience.

3. Or (thirdly) supposing him to put up this prayer as *Mediatour*, yet will it not hence be concluded, that he made Intercession for all those who had a hand in bringing him to the Cross; but only those who did it ignorantly. For so runs his prayer, *Father forgive them, for they know not what they do*, Luk. 23. 34. Amongst whom there were some that belonged to the Election of grace, and so received the benefit of that prayer, being soon after converted to the Faith (as the Story tells us, Act. 2. 37.) Here is a fourth Argument, taken from Christs *Intercession*, which doth not alike extend to all, no more doth his death. To which adde a fifth.

3.  
Not for all, but those who did it ignorantly, among whom were some Elect.

If Christ dyed for all alike, then must he love all alike, love all with his greatest love. For such was that love which he shewed in thus

Argn. 5.  
Christ not loving all alike with his greatest love.

thus giving himself. So he himself looked upon it. *Greater love hath no man than this, that one lay down his life for his friends,* so he tells his *Disciples*, whom he calleth his *friends*, Joh. 15. 13. A higher expression of love there cannot be than this, for one to dye for another. This was that which we find those two *Pythagoreans*, *Damon* and *Pytheas* so much cryed up for among the *Heathens*, that the one was so willing to yeeld himself an *ἀντιτοχος*, a surety for the other, to dye for him in case he returned not. So then, if *Christ* thus became a surety for all, dying alike for them, then must he bear and expresse a like love to all. As much to *Indas*, as to *Peter*; as much to the *damned in Hell*, as to the *Saints in Heaven*. An Argument, which, whatever *Evasions* are sought out for to elude it, will never be answered.

Christ's bestowing of Salvation not an act of greater love than his meriting it.

*Repl.* As for that which by way of Reply is told us, that Christ's *bestowing* of Salvation is an act of greater love than his *meriting* of it, As it is directly contrary to what our Saviour himself there affirmed, and to the truth it self, there being greater love shewn in suffering much for the obtaining of a thing for one, than in conferring it upon him afterwards; So it maketh nothing to the purpose intended, in as much as these two cannot be severed, the *meriting* and *bestowing* of Salvation. Those for whom Christ hath obtained it by his death, he will actually estate them in it. *If when we were enemies we were reconciled unto God by the death of his Son, much more being reconciled*

Meriting and conferring not to be severed.



# The Mystery of Redemption.

reconciled we shall be saved by his life, Rom. 5. 10.

*Repl.* Neither will that distinction, which is here made use of, ought avail, viz. of an *Antecedent* and *Consequent* love; a love where- with Christ loveth men before they believe, and after, The former of which is said to be alike unto all, but not so the latter, in as much as still that *Antecedent love* (as they call it,) that love which Christ shewed unto his people in dying for them, and so purchasing Sal- vation for them, is the greatest act of love. So the Apostle looked upon it, Rom. 5. 8, 9. where comparing these two together, that love which goeth before *Justification* with that which followeth after, maketh the former of these the greater. God commendeth his love towards us (*ἡ ἀγάπη ἡ ἡμετέραν*, that his love, his transcendent and surpassing love) in that while we were yet sinners Christ dyed for us. Much more then being justified by his blood, we shall be saved from wrath through him. This was the highest demonstration of love, that ever God shewed to the Sons of men, in gi- ving his Son to dye for them; and so of Christ in thus giving himself for them. Neither are these two *distinct kinds* of love in Christ, to be willing to save before, and after faith. But they are onely two effects and issues of one and the same love, which (as I said) manifests it self more in the former of these, which is al- so the ground of the latter. So as still the Ar- gument holdeth firm. If Christ dyed alike for all, then did he bear and express alike love to

Christ's Ante- cedent and Consequent love.

Christ's dying for his people the greatest act of love.

all,

Christ's Ante- cedent and Consequent love the same Love.

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all, which how derogatory it is to that love which he bare to his Elect, I shall God willing) shew you afterward. To this adde but one more.

Arg. 6.  
Christ not  
made known  
to all, but to  
a few.

If Christ dyed alike for all, then why is not this *alike made known to all?* that they might take notice of what is done for them. Without which the blood of Christ may seem to be spilt in vain as to these who never heard of him, who are hereby made altogether incapable of receiving any benefit from him, in as much as they are not capable of believing on him. *How shall they believe on him of whom they have not heard?* Rom. 10. But this is a secret, made known but to a few. So it was before the coming of Christ, *A mystery that was hidden from ages and generations* (as the Apostle saith of it) Col. 1. 26. *A mystery which from the beginning of the world was hid in God* (as elsewhere he hath it) Eph. 3. 19. A secret hid in Gods own breast and bosome, made known but to a few. And so it is still in a great measure since the coming of Christ, there being many parts of the world, yea the greatest part of it, which scarce ever heard of the name of *Iesus*, which that it is done by a divine providence so disposing of it, is a thing not to be questioned. Now if Christ dyed alike for all, and so merited Salvation alike for all, why then is this kept secret from so many? If Reconciliation and Salvation were alike purchased by him for all men, why is not this declared and published, that all those who *will* (to speak in their language) might take the benefit of it?

Why

Why is this *grace of God* hidden from so many, to whom it belongeth as well as others? and without the knowledge of which there is no possibility of their Salvation?

*Repl.* To this it is replied, This grace is not alike held forth to all, because many shew themselves *unworthy* of it. That is the Reason which *Paul* giveth of with-drawing the Gospel from the *Jewes*, *Act.* 13. 46. *Seeing ye put it from you, and judge your selves unworthy of everlasting life, loe, we turn to the Gentiles.* And upon the like ground it may be with-held from some of the *Gentiles*.

*Repli.*  
Some shew themselves unworthy.

*Ans.* *Unworthy*? Alas! who is not so when this Grace first meeteth with him? should not Christ be made known but to such as are worthy, he must never be made known to any. Surely when the Gospel was transplanted from the *Jewes* to the *Gentiles*, it was not because they were in themselves more worthy. Oftimes so it is, that the Gospel is preached, and Christ made known to those that are most *unworthy*.

*Ans.*  
Such are all when Christ is first offered to them.

*Repl.* But doth not the Commission, which our Saviour gave unto his *Disciples* when he sent them forth to preach, run thus, *Into whatsoever City or Town ye shall enter, enquire who in it is worthy, and there abide*, *Matth.* 10. 11. And again *v.* 13. *If the house be worthy, let your peace come upon it?*

*Repl.*  
The Apostles to enquire who were worthy.

*Ans.* True, such they were to enquire for, there taking up their lodging where they had hopes of a curteous reception and kind entertainment for their *persons* and *Doctrines*, which

*Ans.*  
Yet to preach the Gospel to others also

finding,

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finding, they were to abide with them, preaching the Gospel of peace unto them ; Yet not so, but that they were to preach it unto others also. The Lord sending his Prophet *Ezekiel* to the people of the *Jewes*, he tells him beforehand, what ones he should find them, *Ezek. 2. 3. Son of man, I send thee to the Children of Israel, to a rebellious Nation. And v. 4. They are impudent Children, and stiff-hearted, I do send thee unto them, and thou shalt say unto them, Thus saith the Lord God. And they, whether they will hear, or whether they will forbear, (for they are a rebellious house) yet shall they know that there hath been a Propbet among them. And such did the Apostles also find that people when they were sent by their Master to preach the Gospel unto them ; yet they were sent to them. And being so sent, they were not to decline that service. It was necessary (saith Paul) that the word of God should first have been spoken to you, Act. 13. 46. necessary in regard of Christs Command. So then it is not the worthiness or unworthiness of a people that is the sole cause why the Gospel is preached unto some, and not to others. Sometimes, yea oftentimes, where sin aboundeth grace superaboundeth, Rom. 5. 20. There must then be some higher cause which putteth this difference betwixt Nation, and Nation. And what shall that be ? Surely where God hath a people that do belong unto his Election of grace, he will reveal and make known his Son to them some way or other. Paul must continue preaching the Gospel at *Corinth*, because the Lord had*

*much*

much people in that City, Act. 18. 10. And were it only mens own unworthiness that hinders the making known of Christ unto them, and of that reconciliation which was obtained for them by him, the same unworthiness should much more have hindered the obtaining of that Reconciliation. If it now hinder Christs making known himself to them, it should much more have hindered his giving himself for them. But I shall proceed no further.

You now see the sum of what is, and may be said *Pro* and *Con*, for and against this doctrine of *Universal Redemption*. Which if you shall but rightly consider, duly weighing the Arguments on both sides, I shall not doubt of the success. Which that it may be answerable to my desire, give me leave to propound one *Question* unto you: which I shall desire you seriously to consider before you give any entertainment to this Doctrine, *viz.*

*Quest.* What is to be got by it? This do all wise traders, before they bargain for any Commodity, they first propound to themselves what they shall gain by it. And this do you, before you receive this *new Doctrine*, see what you shall get by it, what spiritual advantage is to be made of it, more than of the Doctrine formerly received?

*Repl.* O yes (will some say,) very much. Here is a ground of Comfort for poor sinners, which is not to be found in any other way. For if Christ did not dye alike for all, and every one, how shall any be assured that he dyed for

*Quest.*  
What to be got by receiving the Doctrine of Universal Redemption

*Repl.*  
A ground of Comfort for poor sinners:

them;

them, and that they shall receive any benefit from him? Yea what do they know, but that coming unto him they may find the like intertainment from him, that some of those who take acquaintance of him at the last day are said to meet with, whom he dismisseth with a *Nescio vos, Depart from me, I never knew you, Matth. 7.23.* Even so may he say unto them coming to lay claim to the merit of his Death; *Depart from me, I never knew you*; never knew you for mine, never intended you any benefit by my death. So as it is but in vain for them to look after that which they have no right unto. This is the great and plausible Argument, which is most taking with honest and simple hearts.

*Ans.*

The promise full to them that believe.

*Ans.* But to this let the Answer be returned in one word, *Only Believe.* So doing, now the promise is full; *God so loved the world that he gave his only begotten Son, that whosoever believeth on him shall not perish, but have everlasting life.*

*Repl.*

How shall a man believe on Christ unless he first believe that he dyed for him?

*Repl.* Yea but (it will be said) how can a poor sinner do this? how can he believe on Christ, unless first he believe that he dyed for *him*? which he cannot do upon any good ground; unless he first intertain this Doctrine, and believe that Christ dyed for *all*.

*Ans.*

To believe on Christ the direct, and first Act of Faith.

*Ans.* So it is looked upon indeed, and that not only by *Arminians*, (who take this for one of the best shafts in their Quiver,) but also by some other more moderate spirits, who thus conceive of it, that a man must first believe that *Christ is his Saviour*, and that he gave

gave himself for him, dyed for him, before he can *believe on him*, resting upon him for Salvation. But herein, upon a more narrow search into it, we shall find them unwarily mistaken. As will soon appear if we do but look upon these two *Acts of Faith* in their right order. The one of which, *viz.* to *believe on Christ*, to take hold of him as a Saviour, is the *Direct* Act, the other, to believe that he dyed for me; and that he hath obtained reconciliation for me, the *Reflex* act, an act of *Assurance*, arising from the soules reflecting and looking back upon its own act of believing. Which, if rightly considered, will be of great use and importance, as for the clearing of this scruple, so for the quieting of doubting souls: who by their believing on Christ may be assured of this that he dyed for them, and that the merit of his death doth belong unto them. This I shall (God willing) speak to somewhat more fully hereafter. Where I shall shew you that there is more true solid comfort to be found in the other, the *old way*, than in this. For the present only take notice, that you cannot assign any spiritual advantage that is to be made of this Doctrine, and consequently cannot give any good Reason why you should give intertainment to it.

*Quest.* Which seeing you cannot do, cannot tell me what you may gain by it, let me (in the second place) briefly on the other hand shew you *what you shall loose by it*, what disadvantage will be made of it, if intettained.

*Quest.*

The Doctrine of Universal Redemption how disadvantageous.

H

Which

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Which take in three or four particulars.

*Ans.* 1. It derogates from the love of God the Father in giving his Son.

1. This is a Doctrine which *derogates much from the Grace of God*, in giving his Son. So in truth it doth; However it is vulgarly otherwise looked upon, as a Doctrine that doth elevate and magnifie this grace far more than the other, and that by extending and enlarging of it, yet really it extenuates it, and derogates much from it, whilst it asserts it to be alike extended to, and intended for all. Which if so, where is then that *special*, that *singular* love of God to his *Elect*, which is every where so highly extolled in Scripture? In comparison of which that *love* which he beareth to others is little better than hatred. And therefore so called by the Apostle, *Rom. 9. 13. Jacob have I loved, Esau have I hated*; that is, not loved the one with the like love that I did the other. Certainly, whatever may be conceived of it, to make Gods intention in giving his Son to be alike towards all, it derogates not a little from that *great love* wherewith he loved his *Elect* people, which far exceedeth that love which he bare to the rest of Man-kind.

2: It derogates from the love of God the Son in giving himself.

2. And as it derogates from the *grace of God the Father*, so also from the *love of God the Son*. Which certainly towards his *Church*, his *Body*, was a peculiar, and transcendent love. Thence is it that the Apostle compares it with the love of a *Husband* to his *Wife*, *Eph. 5. 25. Husbands love your wives even as Christ loved the Church, and gave himself for it.* Now that love which *Husbands* bear and shew to their *wives*



wives is, (or ought to be,) greater than that which they bear and shew to any others. For this cause shall a man leave his Father and Mother, and cleave unto his wife, Matth. 19. 5. There being the neereſt relation betwixt them, there ought alſo to be the deareſt affection. And ſo was it betwixt Chriſt and his Elect, there being a nearer Relation betwixt him and them than any other, they being given to him by his Father; and made one with him, he bare a ſingular and peculiar love to them. As the Father hath loved me ſo have I loved loved you (ſaith he to his Diſciples) Job. 15. 9. Now what love like that which God the Father bare unto his Son Chriſt? who is therefore called, The beloved, Eph. 1. 6. and Gods beloved Son, Matth. 3. 17. And ſuch was that love which Chriſt ſhewed to his Elect people in giving himſelf for them. Who loved us and gave himſelf for us, Eph. 5. 2. Certainly, to make the love of Chriſt alike unto all, is no ſmall derogation from that love which he bare to his Elect. And this do they who will have him to give himſelf alike for all, in dying for them. Which was (as I have ſhewn you) the greateſt act and higheſt expreſſion of love that ever Chriſt ſhewed to any.

3. This Doctrine as it derogates much from God and Ieſus Chriſt, ſo it arrogates too much unto Man, in as much as it layeth the ground of his differing from others in himſelf. For ſo it runs. As for Chriſt, what he hath done he hath done it alike for all. How is it then that ſome are ſaved by him, others not? What is it

3.  
It arrogates too much unto Man, laying the ground of his differing from others in himſelf.

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that maketh one to *differ* from another? Why only because the one receiveth what the other rejecteth. So as by this Doctrine it must be left meerly to the liberty of mans own will to difference and distinguish himself from others. Which runs directly cross to that of the Apostle, 1 Cor. 4. 7. *For who maketh thee to differ from another? And what hast thou that thou didst not receive?*

*Repl.* Yea (but (it will be said) this is from the *grace* of God that any one cometh thus to receive what is offered, to apply what is tendered, to believe on Christ.

Faith a fruit  
not of Com-  
mon, but spe-  
cial Grace.

*Ans.* But what Grace is this, which they speak of? Not any *special* grace which Christ merited or intended for one more than another, but a *common* grace, such as is indifferently reached forth to all, to whom the Gospel is preached. Now how is it that this Grace is *effectual* to one, not to another? Why this is not any thing that Christ hath done, or intended more for the one than the other; not that he hath *merited faith* for them, that they should believe rather than others, but meerly from the liberty of their own will. So as the *Efficacy* of the death of Christ is by this Doctrine, in the ultimate resolution of it, made wholly to depend upon the will of man. A *Coar* which will stick in the throats of whoever they are that shall swallow this Doctrine of *Universal Redemption* in such a sense as it is vulgarly held forth; a *Consequence* which they will never be able to free it, or themselves from. Which I desire that it may be taken  
speci-

special notice of, that so it may appear, that it is not without just and weighty Reason that we are so averse unto this *Doctrine*, which draweth such a train after it, upon which follow such mewtable inconveniences. A *Doctrine* which *derogates* so much from *God* and *Iesus Christ*, and *arrogates* too much to a mans self. Both which Christians ought to be very wary of.

4. To this might be added (what also is considerable) that this *Doctrine breaks in pieces that Golden Chain of Salvation*. The first *Link* whereof (*Election*;) if it be not hereby wholly broken of, yet is it disordered, made to come after *Redemption*. For so it runs. God did first intend to give his Son for the redeeming and saving some among mankind, *viz.* those which should believe on him. And then foreseeing who they were that would believe, and persevere in so doing, he chuse them unto Salvation. Which how doth it pervert that *Order* which Scripture holdeth forth in the *Causes of mans Salvation*, the first whereof is *Election*. *Whom he did predestinate them he also called*, &c. *Rom. 8. 30.* God first chooseth some out of mankind, whom predestinating and appointing unto eternal life, he giveth unto his Son Christ (*All that the father giveth me shall come unto me, Joh. 6. 7.*) that he might execute that his gracious purpose concerning them. Which accordingly he doth by *Redeeming, Justifying, Sanctifying, Saving* of them. Now this being the first and great *wheel*, which sets all the

4.  
It breaketh in  
pieces the  
Golden Chain  
of Salvation.

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rest a rank, if this be disordered (as by this Doctrine it is) it must needs breed a dangerous confusion.

5.  
Prejudicial to  
the Comfort  
and Confidence  
of a Believer.

5. And again this *Doctrine* (what ever may be conceived of it) is not a little prejudicial to the *Comfort* and *confidence* of a Believer; who being hereby left to himself, to stand upon his own leggs, left to the liberty of his own will, thus to work out his own Salvation in his own strength, can have no assurance of it. This being all (according to this Doctrine) that Christ hath merited for him, that upon his believing and persevering he shall be saved, not that he shall believe and persevere unto Salvation. So as however he be in a state of grace for the present, yet he may fall away totally and finally, and so perish for ever, as Millions of others have done, for whom yet Christ dyed as well as for himself. And if so, where then is *Pauls Triumph*, which he maketh in that forecited Text, *Rom. 8. 34. Who is he that condemneth? It is Christ that dyed.*

But to proceed no further in this Controversal way, let these considerations be seriously weighed and applyed, and I hope they will serve as a preservative against the Infection of that Doctrine, which some are so earnest to instill into unwary soules among you. This hath been my design in this large handling of this point after this manner, which otherwise I should not have spent so much time upon, not being willing to trouble the Pulpit with debates of this nature, unless where a pressing necessity requires it.

The *Doctrinal part* being thus Explicated and cleared by shewing you whom we are to understand by this *Us* for whom Christ is here said to have given himself, *viz.* All true *Believers*, come we now to (what I know you think long for,) to make some improvement hereof by way of *Application*.

Which (in the first place) I might direct by way of *Information*, from hence giving you to take notice, that *Christ in dying did not seek himself*. This he did not do in his *life*. I seek not mine own glory (saith he) *Ioh. 8. 50.* No more did he in his *death*. True it is, there was an *honour*; which was not only a *consequent* of his sufferings, but it was *due* to him, and conferred upon him upon the account of them. So much is held forth unto us in those Texts, which are by *Papists* somewhat overstrained, and so abused. As that of the Prophet *Esai*, Cap. 53. v. last; where *God the Father* maketh this promise to his *Son Christ*, *Therefore will I divide him a portion with the great, & he shall divide the spoil with the strong, because he hath poured out his soul unto death.* Because Christ had shewn himself so obedient unto God his Father in his sufferings, therefore his Father would confer a singular honour and dignity upon him. So the Apostle speaketh it more fully in those Texts formerly made use of, *Rom. 14. 9. To this end Christ both dyed, and rose, and revived, that he might be Lord both of the dead and living.* *1<sup>o</sup> Es. 53. 10.* Thus was this *Dominion* due unto him by his Fathers Decree, who therefore suffered him

*Appli. 1.*  
Information:  
Christ in dying did not seek himself.

*Debetur ei hoc dominum ex Patris decreto, qui idè eum mori sivit ut suscitaret, suscitavit ut vitam ei celestam daret, conjunctionem cum regni potestate in Ecclesia, & pro Ecclesia, Grot. Com. in loc.*

to dye that he might raise him up again, and raising him up give unto him eternal life, with a Sovereign power over his Church, and over all things for his Church, (as *Grotius* well explains that Text.) And so, *Phil. 2. 8, 9. He humbled himself, &c. wherefore God also hath highly exalted him, and given him a name above every name; &c.* Transcendēt, honour & dignity, as a recompence for that his abasement. And so again, *Heb. 2. 9. We see Iesus for the suffering of death, crowned with glory and honour.* Where that particle *διὰ*, For, may be conceived to import more than that the Glory of Christ was a bare consequent of his sufferings (as our Divines commonly look upon it,) viz. that God his Father looking upon him as worthy (for so he was, and that upon that account, as the 24. *Elders* acknowledge it in their Song, *Rev. 5. 9. Thou art worthy, &c. For thou wast slain, and hast redeemed us unto God by thy blood*) conferred it upon him. But in the mean time this was not Christs aim, his design in giving himself, thus to merit for himself. So much may plainly be collected from the scope, and the very words of that Text even now named, which Papists make use of to a contrary sense, *Phil. 2.* where the Apostle willing Christians not to look at their own things, *v. 4. Look not every man on his own things,* (*Μηδνομενω*, Do not make this your mark, so as to aim only at your selves, your own honour and profit, &c.) but every man also look on the things of others, (seeking the welfare of your Brethren, especially their eternal welfare, though it be with

with some outward detriment and damage to your selves,) in the next verse he addes; *Let this mind be in you which also was in Christ Iesus; who being in the form of God, &c. made himself of no reputation, and took upon him the form of a Servant, &c. He humbled himself and became obedient to the death, the death of the the Cross.* Thus did he humble himself not for himself, that he might merit for himself. True indeed (as it there followeth) hereupon God did *exalt him*, crowning him with that deserved reward of his obedience. Yet still this was not his *design* in humbling himself. He did not therein *seek his own things*, in whole, or in part aim at himself. Which if he had done, his love which he pretended to his Church would thereby have been much obscured and diminished. For now it should not have been a whole and entire love to others, but a divided, a half love, partly to them, and partly to himself; *Love and self-love*: which to imagin is no small dishonour unto *Iesus Christ*, that he under a pretence of seeking others should seek himself; dying for himself. A Tenent directly contrary to what Scripture so frequently holdeth forth, which is (as you have heard) that he layed down his life for his *Sheep*, for his *Church*, *gave himself for us*. But not to dwel upō this, More usefully.

In the second place do we hear that Christ gave himself for some amongst mankind, why then let it be the care and indeavour of every of us, to make this sure to our selves that we are of this number. Not contenting our selves with

*Use. 2.*  
 Exhort.  
 Labour to  
 make sure  
 that Christ  
 gave himself  
 for us.

with that general and unsound notion, that *Christ dyed for all*, and so for *us*, but that he dyed for us in particular, that we may be able upon good grounds every of us to take up the Apostles words, and say, as he doth, *Gal. 2. 20. that Christ hath loved me, and given himself for me.* This it is, and only this, that will speak comfort unto the soul of a poor sinner. Not such a general apprehension of an *universal Redemption*, that Christ dyed for all, to open a door of hope for all, by making their Salvation possible upon the condition of their believing, in the mean time not *meriting faith* for them, that they should believe, and so not intending that the merit of his death should be made effectual to all of them. But labour to evidence, and ascerting this to our selves that Christ gave himself for *us* in such a *peculiar and efficacious way*, as our *surety*, in our room and stead, undertaking for us, making Reconciliation for us, and so that we have interest in the merit of his death.

*Quest.*  
How shall this  
be done.

*Quest.* I but how shall we be able to do this? This is a secret. A thing known to God. *The Lord knoweth who are his, 2 Tim. 2. 19.* his by *Election*. And so doth *Christ* also. *I am the good Shepheard, and know my Sheep, Joh. 10. 14.* his *sheep*, not only by effectual *Vocation*, (of whom he speaketh, *v. 27. My sheep hear my voice, and I know them,*) but also by *Election*. *I know whom I have chosen, Joh. 13. 18.* Chosen to eternal life. And thus he knew who they were to whom he intended the benefit of his death. *I lay down*

*my*



my life for the sheep (saith he) *Ioh. 10. 15. viz.* those sheep whom in the verse foregoing he saith he *knew*, took special notice of, and had set a peculiar love upon. I, but how shall this be made known to us? How shall we be assured that we are in this number?

*Ans. 1.* For answer hereunto let me first inform you what you are not to do. *Do not attempt what you shall never be able to compass.* Do not think of *ascending up into heaven*, there to search the Rolls and Records of Eternity, to see whether your names be written in that *Book of life*, whether you be in the list of Gods *Elect*, or no. I mean do not trouble your selves about Gods *secret will*, which belongeth not to you. Do not immenge and plunge your selves into those unfaddomable depths, where you shall never find the bottom, I mean those mysterious doctrines of *Predestination, Election, Reprobation*; Which the great Apostle having discoursed of *Rom. 11.* closeth up all with an *Ωβαδω, O the depth!* v. 33. So admiring what he could not comprehend. No nor yet of *Redemption*. Of which *Hemingsius* (writing upon the Text) saith truly, that it is, *Venerandum potius quam scrutandum mysterium.* A mystery rather to be adored than curiously pried into. But here (as in all other mysteries of like nature) content your selves with what God hath revealed. *Hic conquiescat caro* (saith he,) Here let flesh and blood rest, in what the word clearly holdeth forth. And this do you. Harkning to such *Counsels*, and applying your selves to such *wayes*

*Ans. 1.* Gods secret will not to be consulted with.

and

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and *courses*, as you are there directed to, that so you may be sure to have a share in all those benefits which Christ by his death hath purchased for his Elect. Which what they are let me (in the second place) come to shew you, which I shall do as plainly and briefly as I may, binding up all in this one general.

*Ans. 2.*  
Come unto  
Jesus Christ.

*Ans. 2.* Would you be sure to have benefit by the death of Christ, then *Come ye unto him*. This is that which renders the death of Christ in effectual to the greatest part of those to whom he is made known, they will not come unto him. So our Saviour chargeth it upon the unbelieving Jewes, *Ioh. 5. 40. Ye will not come unto me that ye might have life.* And even so is it with the greatest part of the world, those among whom *Christ is crucified* (as the Apostle speaketh, *Gal. 3. 1.*) *before whose eyes he is evidently set forth in the preaching of the Gospel, and so offered and tendered unto them, they will not come unto him, that they might be made partakers of what he hath merited by his death.* Let not the like be charged upon any of us. Hearing of Christ, and of what he hath done, how he hath *given himself*, now come unto him, that we may partake of what he hath purchased for all that shall so do.

*Quest.*  
How come un-  
to him.

*Quest.* But the question runs on, *How shall we come unto him?*

*Ans.*  
As to a Pro-  
phet, Priest  
and King.

*Ans.* A question well worth the Answering, to which let me beg the best of your attentions. Would you so come unto Christ as to be sure to receive benefit from him, *Come unto him*

him then as to a *Prophet*, as to a *Priest*, as to a *King*, owning and acknowledging him in every of those Offices and Relations.

I. As a *Prophet*, hearing him. *This is my beloved Son, in whom I am well pleased, hear ye him* (saith the voyce from heaven) *Matth 17.*

I.  
As a *Prophet*,  
hearing, and  
believing him.

5. And this do you, who ever would receive any benefit from Christ, hear him, hearken to him, yeelding up your selves to be taught by him. This is the *ear-mark* of Christs sheep; *My sheep hear my voyce*, *Joh. 10. 27.* Those whom God the Father hath given to his Son Christ to be redeemed and saved by him, they hearken to his voyce, hearing and believing the Doctrine of the Gospel. And this do you who ever desire to have Christ for your *Priest*, take him first as your *Prophet*. Yeelding up your selves (as I said) to be taught and instructed by him concerning the great *mystery of Salvation* by and through him; that you may *know* it, and knowing it *believe* it. Know & believe *Iesus Christ* to be what he is, even the *great God & our Saviour* (as the words before the Text describe him,) the Eternal, only begotten Son of God. And how he was sent by his *Father* upon this arrand, for the Redeeming and saving of lost Man-kind. Without this knowledge and belief, you are not capable of receiving any benefit by the death of Christ. This is is a Character which Christ giveth of his *sheep*; those for whom he saith he gave himself, in that Text forenamed, *Joh. 10. 14.* *I know my sheep, and am known of mine.* They are such as know and believe him

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to be what he is. *I am come out from thee, and they have believed that thou didst send me* (saith he of his Apostles) *Ioh. 17. 8.* And thus must they be in measure qualified, who ever expect any benefit from the death of Christ. They must be such as know and believe the Doctrine of the Gospel. *Repent ye, and believe the Gospel,* (so our Saviour begins his preaching) *Mar. 1. 15.* Thus receive Christ as your Prophet, learning of him, hearkning to him, *Believing him.*

2:  
As a Priest  
believing on  
him.

2. Come unto him as your Priest, *believing on him. Ye believe in God, believe also in me, Joh. 14. 1.* Not contenting your selves with a general a bare speculative knowledge, or dogmatical faith, to know and believe what Christ was, what he hath done, and to what end, but *Believe in him. Εἰς ἐμὲ, Believe on me. He that believeth on him shall not be confounded, 1 Pet. 2. 6.* He that believeth on him is not condemned, but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God, *Joh. 3. 18.* This it is, and only this, which must make the death of Christ to become effectual unto you, (so it is agreed at all hands,) even your applying the merit thereof to your selves by faith. Be a *plaster* or *portion* never so sovereign, yet if it be not applied, if it be not drunk, it will never do the Cure which it is proper for. Even so is it with the *blood of Christ*, which in it self (as we find the Ancients, often comparing it) is such a *Sovereign Medicine*, of vertue sufficient to cure all sin-sick soules in the world,  
yea

yea were they ten thousand times more than they are, so as if all did take it, all should certainly be recovered. But (as *Prosper* adds) *Si non bibitur non medetur, If it be not drunk it cures not.* Not being applied by faith it becomes ineffectual. And therefore, as ever you desire to receive any benefit from the death of Christ, see that you apply it, by believing on him, receiving him as your Saviour, resting and relying on him for the obtaining of what he hath merited, Remission of sins, and eternal Salvation.

*Object.* I, but here a poor soul (taking a shaft out of the *Arminian* quiver to wound it self with) will hapily reply. How can I do this? How can I thus believe on him when as I do not know whether he intended this for me, whether he gave her self for me or no? This being dubious and uncertain what warrant or encouragement have I thus to come unto him? thus to lay my hand upon the head of that sacrifice, which I know not whether it was offered for me or no? Thus do the Patrones of *Universal Redemption* by this Argument of theirs stane those off from coming to Christ, who are not of their persuasion.

But herein let them not be hearkned to. Neither let this discourage or dishearten any from coming to him and believing on him. Art thou only such a one as feelest the needs thou hast of him, seeest thy self lost without him? One that feelest the weight and burden of sin, and art weary and heavy laden under it, so as thou earnestly desirest to be Redeemed

from

*Populum hoc immortalitatis habet quidem in se ut omnibus profit, sed si non bibitur, non medetur.*

*Prosper Resp. r. ad Object. Vincent.*

*Obj.*

How can they thus come unto Christ who are not assured that he dyed for them.

*Ans.*

All sin-sick soules invited and encouraged to come unto him.

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Arguments inducing poor sinners thus to come unto Christ.

I.  
Their absolute Necessity of a Saviour.

from all iniquity, and to be Purified to be freed and delivered from the guilt and power of sin, now come, and come boldly unto Jesus Christ, laying hold on him by faith as thy Saviour, as one who hath given himself for thee, so applying the merit of his death unto thy self. In order whereunto, to put thee upon this attempt of so great concernment, take into consideration these few particulars.

1. *Thine own pressing necessity*, the need thou hast of a Saviour, being in thy self a lost creature, and without a Saviour for ever lost, not being able to any thing of thy self for thy self, for thy recovery out of this lost estate. Such is the condition of all men by nature. They are all *αδυνατοι*, Impotent, *without strength* (as the Apostle hath it) *Rom. 5. 6.* *When we were yet without strength Christ dyed for us.* Not able to do any thing for the reconciling of themselves unto God. And it must needs be so; Being all *dead in sin* (as the same Apostle sets forth mans natural state, *Eph. 2. 1.* and elsewhere.) Now what can a dead man do for the raising up of himself? No more can a poor sinner do for the freeing of himself from that wretched, accursed state and condition wherein he is by reason of sin. So as there is an absolute necessity of a Saviour.

2.  
No other Saviour but Jesus Christ.

2. And (secondly) thus seeing and feeling thy self to stand in need of a Saviour, now take notice that there is but *one Saviour*, no other Saviour but Jesus Christ, no other way or

or means of Salvation but by & through him. Neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved, Act. 4. 12. No other Mediator, whether of Redemption, or Intercession, but only Jesus Christ. There is one God, and one Mediator betwixt God & man, the man Christ Jesus, 1 Tim. 2. 5. No hope in any other way of obtaining reconciliation with God. Now this thy condition being so desperate, as that there is but this one way left to save thee, what should hinder thee from putting thy soul upon this way? Should a Shipwrackt man floating among the waves of the Sea, ready to perish, espy a raft cast forth, and seeing no other way whereby he can possibly be saved but by that, he should not need to be perswaded to take hold of it; he would not spend time in demurring whether it was cast forth for him, or whether it would save him or no, but he would forthwith cast himself upon it, and there hang. Thus standeth the case, all men by nature are in a *shipwrackt condition*, all plunged into a Sea of misery by reason of sin, all in a perishing state, ready every moment of time to sink into the bottom of hell. Now loe, *Jesus Christ* is cast forth as such a *Plank*, to such an end. *Him hath God set forth to be a Propitiation through faith in his blood*, Rom. 3. 25. And other way or means of salvation there is none. What then should hinder poor sinners, who see themselves in this condition, to put themselves upon this way? Not standing to reason whether

I this

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this Plank was cast forth for them ; whether Christ was given for them, and whether they shall be sure to be saved by him ; but to take hold of him, casting themselves upon him ; as knowing that if this way save them not, they must perish, and that for ever. Such adventures men often make in desperate cases, they put themselves upon any wayes which may give them any hopes of succour. And such is the case here. Poor sinners are in a desperate condition, as to whatever themselves, or any Creature, whether Man or Angel, is able to do for them. Onely in this way, it cannot be denyed, there is hope for them. And why then should they not put themselves upon the adventure ? It was the encouragement, which *Shecaniah* gave unto *Ezra* to set upon a work of Reformation among the people, for the diverting of Gods judgements from them, *Ezra* 10. 2. *We have trespassed against the Lord (saith he,) yet now there is hope in Israel concerning this thing.* And so upon the like ground it is that the Prophet *Joel* exhorts the people to turn unto God by Repentance, *For who knoweth (saith he) if he will return, and repent, and leave a blessing behind him ? Joel. 2. 13, 14.* They were not sure that upon their Reformation and Repentance the Lord would presently free them from those temporal judgements, which then lay upon them. Yet knowing that there was no other way for the obtaining of such a mercy, but this, and that there was hope in this way, therefore they will have them put themselves upon it. So standeth



standeth it with all poor sinners; be their state and condition whatever it will be, yet *there is hope in Israel concerning this thing*. God hath provided a means of Salvation for such as they are. And who knoweth but that he intendeth, upon their coming to his Son Christ, to apply it unto them? So as were there nothing else, yet this alone should be sufficient to put poor sinners upon this way of coming unto Christ, and believing on him.

3. But to this adde (in the third place) the *All-sufficiency of this Sacrifice*. The death of Christ is *sufficient for all*. Mark it; Though we do not say what hath commonly, (but unwarily,) been received from the *Schools*, and so asserted by many Orthodox Divines, that *Christ dyed sufficiently for all*, for that intimates that there was a purpose and intention in God the Father in giving his Son, and in Christ giving himself, that he should dye for all, and so become a surety for all, dying in their room and stead, which will not be safe in any sense to yeeld; Yet we affirm (what I suppose will not be denyed, or questioned,) that his death was and is in it self *sufficient for all*. So it must needs be. This *Blood* being *the blood of God*, as the Apostle calleth it in that Text formerly made use of. *Act. 20. 28. God purchased the Church with his own blood.*] And so Saint *John*, 1 Joh. 3. 16. *God layed down his life for us*, that is, that person who was truly *God* as well as *Man*. Hence it is that the death and passion of Christ was, and must needs be of an infinite value and vertue,

3.  
The All-sufficiency of his Sacrifice.

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being the suffering of an infinite person. Thus was it *sufficient for all men*, for the whole world, yea for thousands of worlds. Now were it so, that there were such a receipt as would cure all diseases, who is there but being sick would make tryal of it? not standing to question whether it was prepared for him, or no. Thus standeth the Case here. All men by reason of sin are sick, sick unto death. Now the *Blood of Iesus Christ* is such a *Panacea*, a *Παν-φάρμακον*, a true *Catholicon*, *The Blood of Iesus Christ cleanseth us from all sin*: 1 Joh. 1. 7. How it is then that any poor sinners, who are sensible of this spiritual aylement, should make any demur about the drinking of this blood, the applying of the merit of Christs death unto themselves by faith?

4.  
The experience of all who have thus come unto Christ.

4. To this (in the fourth place) add the experience which others have had, those who have put their souls upon this way, of whom never any one miscaried. All have found cure who have rightly applyed this remedy. And why then should not others do the like? As it was with the *Brazen Serpent*, set up in the wilderness as a cure for the stinging of the fiery Serpents there, however at the first erecting of it, happily some might look upon it as a meer Pageant, having no such vertue in it, and so would not trouble themselves to go up to it, yet when once they saw by experience that all who came unto it received benefit from it, now we may suppose that none should need to perswade those who felt themselves stung

stung to repair unto it. Thus standeth the case here. For such an end was the Lord *Iesus* (of whom that was a *Type*) *lifted up upon the Cross, that whosoever believeth on him should not perish, but have eternal life* (as our Saviour himself explains the mystery of it) *Ioh. 3. 14, 15.* And of the vertue of this *mystical Brazen Serpent* the Saints in all ages have had experience. Those *before Christ, after.* The one looking upon him as to come, the other as already come, Yet believing on him they were all saved by him. Even as the Israelites which looked upon that *Serpent*, whether it was before, or behind, or on which side soever, we do not find but they were all cured. Thus have the Ages before Christ & since, the Fathers under the old Testament, and Saints under the New, both alike found benefit by coming unto Christ, and looking up unto him by faith. *We believe (saith Peter) that through the grace of our Lord Iesus Christ we shall be saved, even as they, Act. 15. 11.* We *Iewes*, as they *Gentiles*. None that ever came to Christ in a right way, but have been saved by him. So was it when he was here upon *earth*. None came to him for cure of their *Bodies*, but received it. And so hath it been since his removal to *heaven*. None ever came to him for the Cure of their *souls*, but have found what they came for. And what an encouragement then should this be to all poor sinners to take the same course, to come unto him upon the same account?

These are all strong inducements to put

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Christians upon this way. But behold yet more, yea and stronger Arguments, drawing more forcibly, as *viz.*

5.  
Gods purpose  
in giving his  
Son.

5. In the 5th. place, consider what is the *Intimation* which we have of *God the Fathers purpose in giving his Son*, which we have in that Text before insisted on, *Ioh. 3. 16. God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, &c.* Now then, taking notice what is the *Condition*, whereupon depends the benefit of Christs death; and which being performed it shall undoubtedly be made effectual, what remains, but that without any over-curious enquiry concerning the former part of that verse, what is there meant by the *world* which God is said to have loved, or how he may be said to have *loved* that world, you apply your selves to the latter, to the performance of what is there required? Which shall you, (through the grace of God inabling ) make good on your parts, do not doubt but God will make good unto you what he hath engaged on his part.

6.  
Christs serious  
Invitation,

6. To which add *the Sons Invitation*, Christs calling you to come unto him, which you may hear him doing in that known Text, *Matth. 11. 28. Come unto me ye that labour and are heavy laden, viz.* under the burden of sin, seriously desiring (as I said ) to be freed from the guilt and power of it. As also in that other, *Ioh. 7. 37.* Where Christ himself being on earth maketh this open Proclamation in the hearing of the Jewes, *If any man thirst,*  
let

let him come unto me and drink, And that there is the same mind in him still, being in heaven, you may take notice from the like Proclamation, *Rev. 22. 17. Let him that is athirst come, and whosoever will, let him take the water of life freely.* Thus doth he set open that *Fountain* spoken of, *Zach. 13. 1.* Offering all the benefits of his death, *Grace*, and *Glory*, to all that will come unto him for it.

7. And what he so offereth he will certainly make good, *receiving* and *intertaining* all that come unto him. For this you have that known promise to assure you, *Ioh. 6. 37. Him that cometh unto me, I will in no wise cast out.* Οὐ μὴ ἐκβάλω, I will not at any hand reject him, but receive and imbrace him, giving unto him what he cometh for, (there being a *μίσθισ* in the Phrase (as you lately heard,) more intended than said,) I will bid him welcome, giving him a gracious reception, and bountiful entertainment, communicating unto him what ever I shall merit. *Come unto me ye that labour and are heavy laden, and I will give you rest.* Ἀναμίσσω ὑμᾶς, I will secure you against the guilt and power of sin, against Hell and Death, and all the enemies of your Salvation, giving you abundant satisfaction in what ever you do or can desire. Now had poor needy beggars in a Town such an Invitation to a Feast, with such an assurance of welcome, which of them is there that would refuse to come upon this account, because he is not invited by name?

7.  
Assurance of a  
gracious re-  
ception and  
Intertainment:

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8.  
The Com-  
mand of God  
the Father.

8. To this yet add that which may serve to silence all reasonings, even the *Command of God the Father concerning this. This is the Commandement, that we should believe on the name of his Son Jesus Christ, 1 Joh. 3. 23. Ηεντολὴ αὐτοῦ, that Commandement of his; the great Commandement of the Gospel.* Now who is there that questions whether he ought to yeeld obedience to any Commandement of the *Law*? And why then to any Commandement of the *Gospel*? Especially to this, which is (as I said) the *great Commandement*, that which the Lord requireth from all those to whom the Gospel is preached; And that under the penalty of *Eternal Condemnation*.

9.  
Not to receive  
Christ offered  
the condem-  
ning sin.

9. Which let it be the last nayl, fasting all the rest. This is a *Condemning sin*, Not to receive Christ being thus offered. Nay this is the *condemning sin*. He shall convince the world of sin, because they believe not on me, Joh. 16. 8,

9. This is the sin, the great sin, and the condemning sin under the Gospel. He that believeth not is condemned already, because he hath not believed in the name of the only begotten

Quid non credi-  
derunt, i.e.  
Sola incredu-  
litas sufficiens  
causa est con-  
demnationis:  
Aret. Com. in  
Loc.

Son of God, Joh. 3. 18. Had a man no other sin, yet this alone of incredulity were enough to condemn him; And on the other hand, were it not for this sin, all other sins should not condemn him. But who so standeth guilty of this sin, refusing to believe on Christ being tendered to him, as he is in a state of condemnation already upon the account of other sins, Original and Actual, so continuing in this sin, under this unbelief, he shall as certainly

certainly

rainly be condemed as if he were in hell already.

Put these considerations together, and now see what it is, that can have any colour to keep you off from coming to Christ, from receiving him as a Priest, believing on him.

Only (in the third place,) whilst you thus receive him in the two former Relations, forget not the third; whilst you receive him as a *Prophet* and a *Priest*, receive him also as a *Prince*. *Him hath God exalted with his right hand to be a Prince and a Saviour*, Act. 5. 31. And so let him be to every of you. Would you have Christ to be your *Saviour*, let him also be your *Prince*, your *King*, ruling not only over you, but in you. Thus yeeld up your selves to his Government, that he may set up his *Scepter* in your hearts; governing of you by his *Laws*, his *word*, his *Spirit*. So doing, now doubt not to take up the Apostles words here in the Text, applying them to your selves, saying; *The great God and our Saviour Iesus Christ, who gave himself for us*. Being assured that what Christ hath done he hath done it for you, and that the merit of his death doth belong unto you.

Which being assured of, now stand and admire that love which was expressed and shewn unto you herein. The love of *God the Father*, and the love of *God the Son*; which was the only ground and motive of bestowing this Gift. The love of *God the Father*. So *God loved the world, that he gave his only begotten Son.*] The love of *God the Son*. Hereby perceive

3.  
Come unto  
Christ as a  
King.

Use. 3.

Admire the  
love of God  
and Iesus  
Christ in  
thus giving  
himself for us.

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ceive we the love of God towards us, because he layed down his life for us, 1 Joh. 3. 16. And what love like this love? So it will appear, if we do but ponder and consider these few circumstances formerly touched upon.

Circumstances herein considerable.

1.  
The Person giving and given.

1. *Who* it was that gave himself. Even, *the Great God our Saviour Iesus Christ* (as you have heard.)

2.  
For whom given.

2. *For whom* it was that he gave himself. *For us*. Wherein divers particulars.

1.  
For us Men.

1. For us *Men*. Not for the *Angels*; some of which stood in as much need of a Saviour, as we did: Yet he *took not hold* of them, but suffered them that were fallen to lye & perish everlastingly. But he *took hold of us*, Heb. 2. 16. gave himself *for us*.

2.  
Us Sinners.

2. For us *Sinners*. Herein God commendeth his love towards us, that while we were yet sinners Christ dyed for us, Rom. 5. 8.

3.  
Us Enemies.

3. For us *Enemies*. Greater love hath no man than this, that a man should lay down his life for his friends, Joh. 15. 13. Yet behold here greater love than this. When we were *Enemies*, we were reconciled unto God by the death of his Son, Rom. 5. 10.

4.  
Us rather than others.

4. And fourthly, for us rather than others. When the world of Man-kind lay in the same condition of sin and miserie, Christ layed hold on us, giving himself for us, whilest he hath passed by many others of equal, nay (it may be) of far better deserts than our selves.

3.  
How given.

3. To which I might add, *How* he gave himself. Not only to be *born*, and *live*; but to *dye* for us; to dye that painful, shameful, accursed.



accursed death, the death of the Cross.

4. As also to what end he thus gave himself. That he might Redeem us; Save us.

46  
To what end.

And O what love was this? Every of us who can evidence our interest in it, stand for ever admiring, and adoring of it.

And admiring it let us now endeavor to answer it. Answering love with love. Loving the Lord Jesus. Which who so doth not, how well doth he deserve that *Anathema* denounced by the Apostle against all such? If any man love not the Lord Jesus, let him be *Anathema Maranatha*, let him be had in execration for ever, 1 Cor. 12. 22,

Use 4.  
Answer this love with love.

And loving him, let us express our love to him. And that,

Use 5.  
Express our love to Jesus Christ.

1. By giving up our selves to him, to live unto him. He dyed for all (saith the Apostle) that they which live should not henceforth live unto themselves, but unto him which gave himself for us, 2 Cor. 5. 15. Live according to his Prescripts, to his Honour and Glory. Ye are bought with a price; wherefore Glorifie God in your Body, and in your Spirit, 1 Cor. 6. 20.

1.  
Giving our selves to him.

2. And thus giving our selves to him, be we also ready to give our selves for him. I am ready not only to be bound, but to dye at Ierusalem for the name of the Lord Jesus, such was Pauls resolution, Act. 21. 13. And let the like be ours. Not thinking our dearest blood too dear for him, who thought not his too dear for us.

2.  
Being ready to give our selves for him.

3. And thus giving our selves to him, and for him, in imitation of him, do we the like

3.  
Giving our selves to, and to, for his.

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to, and for his. Being ready to do all offices of love to them. *Walk in love, as Christ hath loved us, and given himself for us.* And as to do, so to suffer for them. *I endure all things for the Elects sakes* (saith Paul) *2 Tim. 2. 10.* Yea and if need be, refuse not to lay down our lives for them. *Because he layed down his life for us, we ought also to lay down our lives for the Brethren,* *1 Joh. 3. 16. viz.* if their necessity requireth it, and our calling bindeth us to it. Especially for the procuring of their eternal happiness and welfare. For this it was that Christ layed down his life for us. And for this we should not think our lives too dear for others. *Paul* who tells us that he could even have wished himself an *Anathema*, accursed from Christ for his Brethren, his kins-men according to the flesh, (as we have it, *Rom. 9. 3.*) being not unwilling (if it had been possible) to have redeemed and saved the souls of those his Countrey-men the Jews with the utter loss of his own, would much more have been willing to have shed his blood for them. *I will very gladly spend, and be spent for you,* saith he to his *Corinthians,* *2 Cor. 12. 15.* And the like he tels his *Philippians,* cap. 2. v. 17. *Yea, and if I be offered upon the Sacrifice, and service of your faith, I joy, and rejoyce with you all.* And the like let all of us in conformity to our heavenly pattern be ready to do.

Christ's giving himself for believers a ground of strong Consolation.

Many other uses and improvements might be made of this great *Gospel Doctrine.* As viz. that of *Consolation* to all true believers. Hath Christ thus given himself for them, then who shall

shall lay any thing to their charge? *Who shall lay any thing to the charge of Gods Elect? It is God that justifieth; who shall condemn? It is Christ that dyed,* Rom. 8. 33. So may they upon this ground triumph over Hell and death, and all the Enemies of their salvation. Christ having engaged for them, given himself for them as their *surety*, he hath made a plenary satisfaction unto the Justice of God for all their sins; so undertaking for them, as that they shall certainly be delivered both from the guilt and power of them, being justified and sanctified, and consequently saved by and through him. So it followeth in the Text, *Who gave himself for us, that he might redeem us from all iniquity, &c.* To which I now pass.

*That he might redeem us from all Iniquity]*

**W**E are now come to the 4th. and last main part of the Text, *Finis donationis*, the *End* or *fruit* of Christs thus giving himself. Of which there are many. Two of them we have here assigned, as serving the Apostles purpose, viz. *Redemption* and *Purification*. Of which severally, beginning with the former.

*That he might redeem us from all Iniquity]*

Wherein we may take notice of three Particulars. The *Redeemer*, The *Redeemed*, and from *What* they are redeemed.

I. The *Redeemer*. *The great God and our Savi-*

Part 4.

The ends of Christs giving himself, Redemption and Purification.

End. I. Redemption. Whete 3. particulars.

I. The Redeemer.

Two sorts of Redeemers in Scripture. *Saviour Jesus Christ, who gave himself that he might redeem*]. Two sorts of Redeemers we meet withall in Scripture. *Principal, and Instrumental.*

I.  
Instrumental  
Temporal Sa-  
viours.

1. *Instrumental*, such as God made use of as his Instruments in working of *temporal salvations* for his People. Such a one was *Moses*, whom we find so called *Act. 7. 35. Him did God send to be a Ruler and a Deliverer, Δεσποτῆς* (saith the Original) which *Erasmus* (following the vulgar Latin) renders, according to the proper signification of the word, *Redemptorem, a Redeemer*; an Instrument which God made use of for the working of that great deliverance for his people *Israel* in bringing them out of *Egypt*. In which sense other of the *Judges* are called by the name of *Saviours*, *Neh. 9. 27. Thou gavest them Saviours, who saved them out of the hands of their Enemies.* *Instrumental Saviours and Redeemers.*

2.  
Principal, Je-  
sus Christ.

2. *Principal*, this is onely *Jesus Christ*, whom we finde sometimes so stiled. *I know that my Redeemer liveth* (saith *Iob*) *Job 19. 25. The Redeemer shall come unto Sion* (saith the Prophet *Isai.*) *Isa. 59. 20.* pointing at *Christ*, as the Apostle (citing that Text) applies it, *Rom. 11. 26. Christ the Redeemer.*

The Author  
of all delive-  
rances.

And well may he be so called, being the *Author* of all such deliverances as his people are made partakers of (*The Angel which redeemed me from all evil* (saith *Iacob* speaking of *Christ*, *Gen. 18. 11.*) both *Temporal* and *Spiritual* deliverances.

1. Tempo-

1. *Temporal.* Wherein whoever be the *Instrument*, he is the *principal agent*. So he was in that deliverance of the *Israelites* out of *Egypt*, wherein *Moses* was only his *Instrument*, a *staff in his hand*. So much is held forth in that Text forenamed, *Act. 7. 35.* Where it is said that *God sent Moses to be a Ruler and a deliverer (or Redeemer) by the hand of the Angel which appeared in the Bush.* *Ἐν χειρὶ Ἀγγέλου*, in the hand, that is by the hand, which is to be referred not only to the word [*Sent*], that *Moses* was sent by this *Angel*, receiving his *Commission* from him (as *Grotius* looketh upon it) but also to the word [*Redeemer or Deliverer*]; *God sent him to be a Redeemer by the hand of the Angel*, the *Angel of the Covenant*, *Jesus Christ*, in whose strength he acted, and by whose power he was inabled to that great work.

1. *Temporal.*

*Ἐν χειρὶ Ἀγγέλου*] Hoc referendum est ad ἀπεσταλτὸν ἄγγελον dedit. Grot. Annot. in loc.

2. And as of *Temporal*, so of *Spiritual* deliverances. Wherein however others again may be *Instrumental*, and so upon that account may be called by the name of *Redeemers* or *Saviours*, as we find the *Ministers of the Gospel* stiled in that Text, *Obad. 21.* *Saviours shall come upon Mount Zion*; which however literally (as *Diodate* notes upon it) may be understood of the *Machabees*, who subdued the *Idumeans*, of which we read *1. Mach. 5. 3.* yet *spiritually* it is to be referred to the *Apostles* and other *Ministers of the Gospel*, who were to preach the *Gospel* for the *salvation of Gods Elect*: *He that converteth a sinner from the error of his way* (saith *Saint*

2. *Spiritual.*

*James*

*James* ) shall save a soul from death, *Jam.* 5. last, in so doing. (saith *Paul* to *Timothy*, viz. in taking heed to his *Doctrine* and *Life*) thou shalt both save thy self and them that hear thee, *1 Tim.* 4. last. But these are but *Instrumental* Saviours, sent by *Christ*, and working by his power. The *Proper* and *Principal* Saviour and Redeemer is *Iesus Christ*, the only *Author* of eternal salvation (as the *Apostle* calleth him) *Heb.* 5. 9. *Altiſ; cornelius*, the *Principal* Efficient cause of it.

Christ the fittest person to undertake the work of Redemption, to which he had a double right: of Propriety, of Propinquity.

And who so fit to undertake this work, the work of *Redemption*, as he? To which he had a double right. *Ius Proprietatis & Propinquitatis*, a right of *Propriety*, and a right of *Propinquity*. Of *Propriety* as *God*, the *Sons* of men being his *Creatures*, made by him, and for him, as the *Apostle* tels us, *Col.* 1. 16. Of *Propinquity* as *Mau*, being neer akin unto mankind, whose nature he had taken into a personal union with his *Godhead*. Now such was the *Law* of *Redemption*, it belonged properly to the *quondam* *Owner*, or else to the *nearest* of kin, as we find it *Lev.* 25. 25. Which *Hanameel* having an eye at, speaks to *Ieremie* after that manner, when he profered him his field to sale? *The right of Inheritance is thine*, (saith he) *and the Redemption is thine*, *Jer.* 32. 7, 8. And with such a right was *Christ* invested; Being near akin to the *Sons* of men, and the *Inheritance* being his by his *Fathers* graunt, *I will give thee the Heathen for thine Inheritance*, &c. *Psal.* 2. 8. who then so fit to undertake this work of *Redemption*

as he? [ *He gave himself that he might Redeem* ].

Redeem whom? There is the second thing. [ *Redeem us* ] that is his people, his Elect. Those whom he gave himself for, to them he intended this benefit of his death. *He gave himself for us that he might Redeem us* ]

So it was. *Such was the condition of all the sons of men by nature, they were all Captives.* So much is here plainly intimated, and necessarily implied. *Redemption* presupposeth *Captivity*, *Bondage*. And such was, and is the state of all men by nature; even of Gods *Elect*, before the grace of God meet with them, a *state of Captivity*. Like as it was with *Israel* in *Egypt* before *Moses* wrought their deliverance, so is it with all men. Even Gods *Elect* people, as well as others, they are a *Captived people*. So much we may learn from that Text of the Prophet *Isaies*, *Is. 61. 1.* Where giving an account of his Commission, wherefore he was sent to *Preach*, he saith it was to *proclaim liberty to the Captives, and the opening of the Prison to them that are bound.* Which Text; however *literally* it may have an eye at the temporal freedom of the *Jewes* by *Cyrus* from their *Babylonish Captivity*, ( of which we find express mention afterwards, *Cap. 45. 13.* where the Lord speaking of *Cyrus* saith, *He shall let my Captives go* ) yet *mystically* and *principally* it is to be understood of that *spiritual deliverance* which is wrought by Christ for his *Elect* people; whose condition by nature is like unto that of the *Jewes* in *Babylon*.

2:  
The Redeemed, Gods Elect.

Obs.

All men by nature captives. *Aut quos talem liberationem significat, quae captivitatem & oppressionem presupponit: Chermnit. Herm. Luk. 1. 68.*

They are all *Captives, Prisoners*. So we find them called *Cap. 49.* of that Prophecy, *v. 8, 9.* where the Lord designing to send forth his Son Christ upon the great errand of his Mediatorship, unto the Gentiles, *I will (saith he) give thee for a Covenant of the people.* (the Mediator of the new Covenant betwixt God and his people) *That thou mayest say to the Prisoners go forth;* both procure and proclaim a spiritual liberty for his Elect, who of themselves were no better than others, *Captives, Prisoners.* A *Doctrin*e which our Saviour applies to and inculcates upon the *Jewes.* *Joh. 8. 32.* where he tells some of them who professed to believe on him, that if they so continued, *If e continue in my word (saith he) ye shall know yhe truth, and the truth shall make you free]* *ἡλευθερώσει, liberabit*, set you at liberty, make you freemen. Thereby giving them to take notice, that of themselves, (what ever they thought) such they were not. A thing which indeed they could not digest, and thereupon reply unto him in the next verse, *we be Abrahams seed, and were never in bondage to any man, How sayest thou then, yee shall be made free?* Thus did they stand upon their native privilege, looking upon themselves as the only free people in the world, being descended from *Abraham*, & so from *Iacob*, of whom, it was foretold, *The Elder shall serve the Younger*, *Gen. 25. 23.* the posterity of *Esau* should be subject to the posterity of *Iacob*. Thus did they look upon themselves as the freest people upon Earth. Yet our Saviour

persisteth



persisteth in what he had sayd, inculcating it again, v. 36. *If the Son shall make you free ye shall be free indeed*; giving them to know that unless they were set at liberty by him, and made partakers of his Redemption, what ever they were in their own opinion and persuasion, they were nothing less in truth than *free-men*, they were not *αἰσῶς ἐλευθεροί*, free indeed. As they were not at that time *Corporally* free, being then vassalls to the *Romans*, so much less *spiritually*. And such is the condition of all men without Christ, what ever they may think of themselves, or what ever their outward condition be, they are no better than *slaves* and *vassals*, all under a spiritual Captivity and Bondage, *Captives* all.

Q. Captives, to whom, or How?

Quest.  
Captives to whom.  
Ans.

A. To this I may answer. They may be said so to be upon a diverse account, being under the power *Tyrannie* of many *hard Masters*.

I.  
Under sin.

1. The first and chief whereof is *Sin*, under which all men are. An unquestionable truth, which the Apostle sets down with a *Probatum est*, Rom. 3. 9. *we have before proved both Jewes and Gentiles that they are all under sin*, So again Gal. 3. 22. *The Scripture hath concluded all under sin*. declared them so to be; *ὑπὸ ἀμαρτίας*, as under the *guilt*, so under the *power* of sin. *God be thanked* (saith the same Apostle to his *Romans*) *ye were the servants of sin*. Rom. 6. 17. And again v. 20. *When ye were the servants of sin ye were free from righteousnesse*. Such is the condition of all men before the grace of God meet with them to

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set them at liberty, they are all *servants of Corruption*, (as *Peter* saith of those *Saduces*, 2 *Pet.* 2. 19.) *Serving diverse Lusts and Pleasures* (as *Paul* saith of himself and other believers before their conversion) *Tit.* 3. 3.

And what greater slavery can there be in the world than this? No drudgery like that of *Sin*. If the *Law of God* be (what it is) *The perfect Law of liberty* (as *Saint James* call it) *Iam.* 1. 25. Then the *Law of sin* must needs be a perfect *Law of servitude and slavery*. And under this slavery are all men by nature. Even *sold under sin*. So saith regenerate *Paul* of himself, in regard of the remainders of *Corruption* which he found in himself, *Rom.* 7. 1. *I am Carnal, sold under Sin*. So he was, so far forth as he was *Carnal*. What are they then who are wholly such? nothing but *Carnal*? they must needs be no other but perfect slaves, such as *Ahab* was, of whom it is said, that *He sold himself to work wickedness*, 1 *King.* 21. 22.

2.  
Under the  
power of Sa-  
tan.

2. And being thus under the *Tyranny of sin*, they are also under the *power of Satan*. *Paul* being sent to the *Gentiles*, he was sent upon this errand, to turn them from the *power of Satan unto God*, *Act.* 26. 18. Such is the condition of all men by nature, they are under the *power of Satan*; that *God of this world, who blindeth the minds of them which believe not* (as *Paul* speaks, 2 *Cor.* 4. 4.) *Being in the snare of the Devil and taken Captive by him at his Will* (as the same *Apostle* saith of impenitent sinners) 2 *Tim.* 2. last.

3. To this add, they are also under the *Law*,  
Ye

*Ye are not under the Law, but under Grace,* (saith *ansl* to his beleeving *Romans*) c. 6. 14. Intimating that before they were under *Grace* they were under the *Law*. And so are all men, before the *Grace* of God meet with them, to put them under another *Covenant*, they are under the *Law*, the *Law and Covenant of works*. Which like an *Egyptian Taskmaster*, requireth that from them, and that under the penalty of eternal condemnation, which of themselves they are no ways able to perform. By reason whereof they ly under the lash, and *Curse* of the *Law*. *As many as are of the works of the Law they are under the Curse*, Gal. 3. 10.

3.  
Under the Rigorous exacti-  
on of the Law.

4. And to this add, they are also in bondage under *fear of death*, So the Apostle sets forth their Condition, *Heb. 2. 15.* They are such as *through fear of death* (death *Temporal* and *Eternal*) are all their life time subject unto bondage, *Heb. 2. 15.* Like slaves who are ever afraid of being cast into the *Dungeon*. Such is the condition of all men by nature.

4.  
Under the fear  
of death.

Q. But how cometh it so to be? What did God make man in this estate?

A. Not so. Man at the first was made a *free-man*, in an honourable estate; Lord over the rest of the *Creatures*, and over himself, a servant to none but to his *God*, whose *service is perfect liberty*. But in this estate he continued not. *Man being in honour abideth not*, *Psal. 49. 12.* But falling from his *God* by his disloyalty and disobedience, he fell from his state of *Perfection*, forfeiting and losing that freedom which he had, and so enslaving himself

Quest.  
How cometh  
man into this  
Captivity.

Ans.  
By falling from  
his God.

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and all his Posterity: who being then in his loyns, and sinning in him, are made justly lyable to the punishment of that his sin. Thus did *Man* at the first sell himself and all his Posterity, even as *Esau* did, who by selling his Birth-right for a mess of Pottage, made himself a servant to his younger Brother, accordidg to that forenamed Prophecie, *Gen. 25. 23.* *The Elder shall serve the Younger*, which as to *spiritual privileges* was made good in the person of *Esau* himself, and as to *Corporal* in his Posterity, who were afterwards subdued, and brought into subjection by the posterity of *Iacob*, as the story sets it forth, *2 Sam. 8. 14.* After the same manner did our first Parent *Adam* sell himself and all his Posterity for an *Apple*, by the eat'ng whereof contrary to the command of his God, he forfeited all his privileges, making himself, and all his posterity, Servants and Slaves in such manner as you have heard.

*Appli.*

All to be convinced of this Captivity and affected with it

*Applic.* A truth which I wish it might in a right serious way be brought home to the hearts of all those whom it concerns, that they might be thoroughly convinced of it. You who are yet in your natural estates, not changed and renewed by Grace, know that this is your condition. Such slaves are you, in bondage under all these Tyrants, *Sin, Satan, the Law, Death.* And O that you might be truly affected herewith? This being the very first step to your deliverance, so to see and feel this your servitude, as that you may groan under it, and so be brought to seek after a *Redeemer*. Which

till

till you do, never look to be made partakers of this blessed *Redemption* here spoken of. Especially labour to see and feel your selves to be under the Tyranny and Bondage of *Sin*, under the power of it, servants to it, sold under it. A condition how miserable? Even *regenerate Paul*, though freed from the Dominion of sin, yet feeling the workings of the remainders of Corruption in him, he thereupon cryeth out, *Ταλιπώρος ἀνθρώπου, O miserable man that I am!* And did this make him look upon his present condition as wretched? how wretched then must yours be, in whom sin ruleth and reigneth? who are not in any degree (as he was) freed and delivered from the power of it. Most miserable is this your *slaverie*. So you look upon the condition of the *Israelites* in *Egypt*, and the *Jewes* in *Babylon* and so upon *Turkish Gallie-slaves*. But alas! what is their servitude to yours? They might be may be free in the midst of their *slaverie*, their servitude reaching only to the outward man, the *Body*, yours to the inward, to the *Soul*, your souls being hereby *inflaved*. Their servitude is *temporarie*, but for a time, such as death will put an end to, but so is not yours. Death shall not set you at liberty, but let you in to a farther bondage, even the bondage of *Hell*, where you shall for ever ly bound and fettered in those *everlasting chains of darkness*. O then be excited, in the sense and apprehension hereof, to look out for your *Redemption*, your deliverance, betimes. Which where you are to look for this Text will inform you, pointing

ting out unto you the one and only Redeemer, even the Lord Iesus, who gave himself for us that he might redeem us.

Quest.

3.  
From what the  
Lords people  
are Redeemed.

Ans.

Q. Redeem us, from what? That leadeth me to the third Branch.

A. To which I might return Answer, from all the afore said Particulars, wherein that our bondage consisteth, *Sin, Satan, Law, Death*, From all these the Lord Christ redeemeth those for whom he gave himself. As,

1.  
From death.

1. (To begin first with the last) from *Death*, though not from the *Power*, yet from the *fear* of it. This was one end of his assuming the nature of Man, of being made Man, as the Apostle tells us in that Text forecited, *Heb. 2. 14, 15. That through death he might deliver them who through fear of death were all their life time subject unto bondage.* Which he did by conquering of death, and taking away the sting of it, which was sin. So as they who believe on him now, have no more cause to fear that enemy, which he hath so conquered and disarmed, as it shall not be able to hurt them, and from the power whereof in due season they shall be fully delivered. *Thanks be to God* (saith Paul speaking in the person of all believers) *which giveth us the victory through our Lord Iesus Christ, 1 Cor. 15. 57. viz. both over Sin and Death.*

2.  
From the Law.

2. And so for the *Law*. When the fullness of time was come, God sent forth his Son made of a Woman, made under the Law, to Redeem them that were under the Law, Gal. 4. 5. Christ being himself made under the Law by a volunta-

ry subjection, undertaking the fullfilling of it, for himself, and his Elect people, he thereby hath Redeemed them from that slavery wherein they were under it, by reason of the *rigorous exaction* of it, requiring that from them which they are not able to perform; as also from the *Curse of it*. *Christ hath Redeemed us, from the Curse of the Law, being made a Curse for us*, Gal. 3. 13. undergoing that penalty which the Law had denounced against all the Transgressors of it.

3. And the like for *Satan*. *Who hath delivered us from the power of darkness*, Col. 1. 13. that is, from the power of *Satan* who is the *Prince of darkness*. Him did Christ destroy in and by his death. *Through death he destroyed him that had the power of death, the Devil*, Heb. 14. Here did that promised *seed of the Woman bruise and break the serpents head*, according as it was foretold *Gen. 3. 15*. *Christ trampled upon Satan that old serpent*; Him he conquered in his death; Which he manifested in his *Resurrection and Ascension*, wherein he triumphed over him. *Having spoiled Principalities and Powers, he made a shew of them openly, triumphing over them*, Col. 2. 15. *When he ascended up on high, he led Captivitie Captive*. Eph. 4. 8. leading Captive all the spiritual Enemies of his Church, which before had held his people Captive; *Satan* among the rest.

3.  
From the  
power of Sa-  
tan.

4. But I shall not insist upon any of these; My Text directing and confining me to the first of them, *Redemption from Sin*. Here begins

4.  
From Sin.

gins

Christ's people  
Redeemed  
from Iniquity,  
All iniquity.

I.

From Iniquity.

gins all that servitude and bondage to which man is now subject. And from this hath Christ redeemed his people. *He gave himself for us* (saith the Text) *that he might redeem us from all iniquity.* ] From *Iniquity*, from *All iniquity*, so I shall divide the words. In the one taking notice of the *Substance* of this benefit, in the other of the *Extent* of it. Deal with them severally.

*That he might redeem us from Iniquity*] *ἀνομιὰς* that is, from *Sin*. Which is fitly expressed by this word, properly signifying an *Illegality*, what ever is done besides, or contrary to the Law. Such is *Sin*. So Saint *John* defines it, 1 *John* 3. 4. *Sin is the transgression of the Law*, *Ἀνομία ἀνομιὰ. Iniquity.* And from this Christ hath redeemed his people. *There shall come out of Sion the Deliverer, and he shall turn away ungodliness from Jacob*, so the Apostle citeth that Text of the Prophet *Isaies*, pointing at Christ, *Rom.* 11. 26. Which in effect speaketh the same thing with this in the Text, *He gave himself for us, that he might redeem us from Iniquity.* ]

Quest.

How redeemed  
from Iniquity.

Ans.

The Socinians  
sense rejected.

Ἰσὲς αὐτοῦ-  
νομίας ] *Nempe*  
*per prædicationem*  
*Apostolorum fultam illo*  
*spiritu quem*  
*Christus ipsis*  
*impetraverat*  
*Groti Annot. ad*  
*loc.*

Q. And how is Christ said to have done, or to do this?

A. Here if we will hearken to *Socinians* (whom *Grotius* herein complyeth with) they will tell us (what he doth) that this was done by the preaching of the Apostles, who being supported and enabled by that Spirit which Christ had impetrated and obtained for them, their Ministry became effectual to such an end, for the turning of men from those iniquities



quities, those sinful wayes and courses which formerly they were given over to. But this I let go, as favouring of a spirit which is but too willing to conceal and darken the truth, whilst it holdeth forth but a part, a small part of it.

A. For a more full and satisfactory Answer, consult we the word which is here and elsewhere made use of. *That he might Redeem us.* To *Redeem*, in common use, we know what it is, to procure the liberty of a Captive. Now this may be done two ways. **Which is by Price or Power.** By *Price*, or *Power*. By *price*, paying a *Ransome* for him. By *power*, freeing him by a strong hand. Both of these in Scripture we find called by the name of *Redemption*. The former most commonly and properly. So the word in the Text naturally signifieth, *ἵνα λύτρωσται*, that he might Redeem, viz. by paying of a Price. That is the proper signification of the word *λύτρον*, which coming of *λύω*, which signifieth (as the Latin word *Solvere*, answering to it, also doth) both to *pay*, and to *loose*, it properly imports a *Ransome*, the Price which is payed for the Redeeming of one. This is *λύτρον*, *Redemptionis precium*. And so *λύτρωσις* it is properly a *Redemption* in such a way, by the paying of a price. Of such *Redemption* we often read. As elsewhere, so in that Chapter, *Lev. 25.* where we read of the *Redeeming of land* that is sold or morgaged, *v. 25.* and of *Persons* who have sold themselves for slaves, by paying the price of their *Redemption*, *v. 51, 52.* Sometimes we find

Ans.

The word Redemption opened:

Which is by Price or Power.

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find it in that other way, Redemption by Power. In this sense God is said to have been the Redeemer of his people Israel, whom by a strong hand he brought out of Egypt. They remembred that God was their Rock, and the high God their Redeemer, Psal. 78.35. And in such a sense God is said to Redeem the lives of men, by working temporal deliverances, and salvations for them. Who redeemeth thy life from destruction (saith David of himself) Psal. 103. 4. He redeemed them from the hand of the enemy; (it is spoken of Gods delivering Israel from the hands of the Egyptians at the red sea) Psal. 106.10.

Christ redeeming his people both these wayes.

Q. Now in which of these senses shall we take the word here in the Text?

A. Why take it which way we will, we cannot take it amiss, both suiting well with the matter in hand. Both these wayes may Christ truly and fitly be said to Redeem his people from their Iniquitie. This he hath done, and doth, by Price and Power; by the one, freeing them from the Guilt, by the other from the Dominion of sin. In these two consisteth the servitude and bondage of men under sin, that they lie under the Guilt and Power of it. And from both these Believers are freed and delivered by Christ.

Consistebat ea servitus in duobus, affectu & Reatu. Estius Com in Text.

I.  
By Price, freeing them from the Guilt of sin.

1. Begin with the former. Christs freeing and delivering his people from the guilt and punishment of sin. This he hath done, and that by paying a Price for them, the Price of his own Blood. So the Apostle clearly sets it down in that known Text, Eph. 1.7. repeated in

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in the same words, Col. 1. 14. *In whom we have redemption through his blood, the forgiveness of sins.* Christ thereby making satisfaction unto the Justice of God, hath merited and obtained the Remission of sins for his Elect. In this way it was that he put away sin, as the Apostle hath it, Heb. 9. 26. *Now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.* To put away sin, *Ἐκδήθῃν ἁμαρτίας*, to the abolishing of it, as to the guilt and obligation thereof, whereby it bindeth sinners over unto eternal condemnation. This hath Christ taken away by that *Sacrifice* which he offered up upon the Cross, the Sacrifice of himself. Upon this account it is that Christ is called the *Propitiation*, 1 John 4. 10. *God sent his Son to be the Propitiation for our sins.* 1 John 2. 2. *He is the Propitiation for our sins.* Ἰλασμος, a means to Propitiate, to appease the wrath of God due unto man for sin. This hath Christ done by that sacrifice of himself, by shedding his Blood. *Him hath God set forth to be a Propitiation through faith in his Blood*, Rom. 3. 25. Ἰλαστήριον, A Propitiatorie, Placatorie; alluding unto the *Mercy-seat* under the Law, which covered the *Ark of the Covenant*, wherein the *Tables of the Law* were, which is called by that name, *The Propitiatory*, being a token of Gods Reconciliation to his people, and of his grace and favour towards them, shadowed out by the *Clouds* sitting and resting upon it. This *Propitiatory*, this *Mercy-seat*, was a type of *Christ*, the true

Pro-

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*Propitiatory*, through whom God is reconciled, and made propitious unto his people, by the shedding of his blood, and their sins covered from his sight, as the *Tables of the Law* were covered by the *Mercy-seat* from the eyes of men.

Christ giveth himself a ransom for his people

And thus hath Christ redeemed his people by paying a *Price*, giving himself a *Ransom* for them. So he himself sets down the end of his coming into the world, *Math. 20.28. The Son of man came to give himself a Ransom for Many*, Ἀντὶ πολλῶν, the price of their Redemption which is (as I said) the proper signification of that word. And so in that other Text, *1 Tim 2. 6. Who gave himself a Ransom for all*, where the word is Ἀντιλυτροῦ, ( a word never elsewhere met with in the New-Testament ) properly signifying a *Counterprice*, when one giveth himself for another, body for Body, engaging himself to do or suffer what he should have done for the obtaining of his liberty, or saving his life. And such a *Ransom* did the Lord Jesus give himself for all his Elect people, laying down his life for them, that so making satisfaction to the Justice of God for their sins, he might redeem them, free and deliver them from the *Guilt* and *Punishment* of them.

2. Freeing them from the Dominion of sin which he merited for them by his death.

2. And as from the *Guilt*, so also from the *Power* and *Dominion* of them. This benefit he merited for his people by his death. *Ye were not redeemed with corruptible things, as Silver & Gold, from your vain conversation, but with the precious blood of Christ, (saith Saint Peter to the*

the

the believers to whom he writeth) 1 Pet. 1. 18, 19. Such was their *Conversation* before their conversion, *Ματαιὰ ἀναστροφὴν*, a vain conversation; They then walked in the vanity of their minds, (as Paul saith of the unbelieving Gentiles, Eph. 4. 17.) being given over to those unfruitfull works of darkness, (as he calleth sinfull waies and courses, Eph. 5. 11.) doing those things whereof they had no fruit but shame, (as he tells his Romans, Rom. 6. 21.) Such was their Conversation before Conversion. A vain, yea and a wicked conversation. We also had our conversation in times past in the lusts of the flesh, fulfilling the desires of the flesh, and of the mind (so he telleth his Ephesians, Cap. 2. v. 3.) But from this conversation they were redeemed by the blood of Christ, he having merited this benefit for them, that they should be freed, as from the Guilt, so from the Power and Dominion of of sin.

And what he hath thus Merited for his Elect, he also effecteth in them, which he doth by the powerfull operation of his Spirit, whereby he setteth them free from the service of sin. Being then made free from sin, ye became the servants of righteousness, Rom. 6. 18. Now being made free from sin and become servants to God, ye have your fruit unto holiness, v. 22. Free, though not from the in-being, in-dwelling and working of sin, yet from the power and dominion fo it, so as though it did still abide in them, yet it did not rule over them. And thus are all believers made freemen, and that by the spirit of Christ. Where the spirit

Effecteth in them by his spirit.

Libertas cm hic  
intellige a vitia  
Grot. Annot. ad  
loc.

of the Lord is, there is libertie, 2 Cor. 3. 17. Liberty, as from the yoa<sup>k</sup> of the Ceremonial, and Rigour of the Moral Lam, so much more from the Law of sin, which no longer ruleth in the beleever. *The Law of the Spirit of life which is in Christ Jesus hath made me free from the Law of sin* (saith Paul of himself) Rom. 8. 2. Thus doth Christ set his Elect people at liberty from those sins wherin they were before intangled. *Such were some of you* (saith the same Apostle to his Corinthians, viz. fornicators, Idolaters, &c.) *but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.* 1 Cor. 6. 11. As they were justified, by his Merit, so sanctified by his Spirit. Thus is Christ made unto all true beleevers, as Righteousness, so Sanctification, (as the same Apostle tels them, 1 Cor. 1. 30.) Righteousnesse by his Satisfaction and perfect obedience for their Justification. Sanctification by the gift and work of the Spirit of Regeneration, whereby he subdueth Corruption in them, So Purifying them to be a peculiar people to himself, as it followeth in the Text. Of which (God willing) I shall speak more fully when I come to handle that latter Branch, to which this part of Redemption more properly belongeth.

2.  
Christ Redee-  
ming his peo-  
ple from All  
iniquity.

2. Thus you see how Christ may be said to Redeem his people from Iniquity. And this he hath done and doth from All Iniquitie. There is the Extent of this Benefit, of which but a word. This Redemption reacheth to all Sin. *And πάντων ἀνομιῶν, From all Iniquity.*

Iniqui-

*Iniquity*, or *Sin*, is twofold *Original*, and *Actual*, *Original*, *Adams* sin imputed, with *Natural Corruption* inherent. *Actual*, accursed fruits springing from that *Root*, sinfull thoughts, words, *Actions*. Every of which is *Avopia*, a *Transgression of the Law*, and so *sin*, *Iniquity*. Now from all these doth *Christ* Redeem his people. *The blood of Iesus Christ, cleanseth us from all sin*, 1 Joh. 1. 7. from *Original sin*, *Actual sin*. Taking away the guilt of it. *He hath loved us, and washed us from our sins in his blood*, Rev. 1. 5. Yea and the filth and pollution of it. *If the blood of Bulls and of Goats, &c. sanctified to the purifying of the flesh, how much more shall the blood of Christ, who through the eternal spirit offered himself without spot unto God purge your consciences from dead works to serve the living God?* Heb. 9. 13. 14. Such vertue there is in the *blood of Iesus Christ*, being applyed to the *Soul* by faith; Now it both *Justifies*, and *Sanctifies*; freeth both from the guilt and power of sin. And that of *All sin*. *He shall save his people from their sins* Matth. 1. 21. Not from one, or many, but all sins. To this end he gave himself for his people, that he might Redeem them from *All iniquitie*.

R. And so it must be, otherwise his Redemption had been an *imperfect Redemption*. One debt not discharged is sufficient to keep a prisoner in the goal. One foot in the snare is enough to detain the intangled bird. But *Christ* is a *perfect Saviour*, a *perfect Redeemer*; And therefore, those whose Redemp-

R.

This Redemption is a perfect Redemption.

## The Doctrine of Justification.

tion he undertaketh, he redeemeth them from all iniquity, from the Guilt and Power of all sin.

Thus have you the *Doctrinal* part opened, with a touch of *Application* by the way; which come we now to prosecute.

*Applic.*  
Confutation of  
a three-fold  
Adversary.

*Applic.* Directing it (in the first place) by way of *Confutation*. Here taking up a stone to cast at a three-fold Adversary, *Socinians, Papists, Arminians.*

*Socinians* op-  
posing Christs  
satisfaction.

I. Begin with the first and worst, *Socinians* who will not indure to hear of any such *Redemption*, properly so called, that Christ should thus *Redeem* his people by *paying a price* for them, making satisfaction unto the Justice of God for their sins. Against them we take up this word in the Text, (which we oft meet with elsewhere) where Christ is said to give himself for his people, *ἰνα λύτρωσεται*, that he might *Redeem* them, which word (as you have heard) properly signifieth such a *Redemption*, viz. by *paying a price*. And that it must be so taken in this, and the like places, not *Metaphorically* (as they would have it) but *properly*, we may learn from the *Apostle*, who plainly expounds this phrase in that known Text, *1 Cor. 6. 20.* repeated *Cap. 7. v. 23.* where he sheweth us how Believers are said to be Redeemed. *Ye are bought with a Price* (saith he) *τιμῆν ἡμετέραν*, viz. *with the precious blood of Jesus Christ*, as *St. Peter* explaines it, *1 Pet. 1. 19.* A Text so clear, that

*Sensus est:*  
*Christus vos a*  
*peccatis redem-*  
*tos sibi manci-*  
*pavit, sed magno ei statis, morte ipsius cruenta.*  
*Grot. Annot.*  
in *1 Cor. 6. 9.*

*pavit, sed magno ei statis, morte ipsius cruenta.* *Grot. Annot.*



Grotius, though but too willing to evade all Texts of that nature, is enforced to interpret it in such a sense, To which might be added the Context here, *He gave himself for us, that he might redeem us.* Where the Apostle plainly sheweth how and in what way Christ Redeemed his people, viz. by giving himself for them, giving himself a Ransome, a Counterprice for them, *λύτρον ἀντιλύτρον*, as we found it in these forecited Texts, *Matth. 20. 28. 1 Tim. 2. 6.* But as for this pernicious and damnable doctrine of theirs, I have so fully discussed it heretofore among you; in handling of that Text, *1 Tim. 2. 5.* (whereof I have also given an account to the world, as that I hope I shall not need to insist upon it again. To leave them.

Obj.  
The One and Onely Mediator, printed Anno 1651.

2. In the next place come we to the *Papists*. Did Christ thus give himself for his people, to Redeem them from all iniquity, How is it then that they they tell us?

2.  
*Papists, who teach that.*

1. That though the *sin* be forgiven, yet the *punishment* may remain? Though not *Eternal*, yet *Temporal*. The former being satisfied for by Christ, yet the other may be left for us to undergo and suffer, either in this Life or in Purgatory. Which if so, then must Christ be but a *partial Redeemer*, not having redeemed his people, *ἀπὸ πάντων ἀνομίας*, from *All*, and the *All* of Iniquity. Which how doth it derogate from the merit of his death?

1.  
The sin being pardoned, the punishment may remain.

Obj. But why then was *David* punished in the death of his *Child*, notwithstanding the

Obj.  
David punished in the death of his child.

Prophet had assured him that *God had forgiven his sin?* as we find it, 2 *Sam.* 12. v. 13, 14.

*Ans.*

A chastisement rather than a punishment.

*Propter hoc imponit nobis pœnam, non de peccatis sumens supplicium, sed ad futura nos corrigens.*

Chrysoft. Hom. de Penit.

*Obj.*

Death being the punishment of sin still remaineth.

*Ans.*

The quality altered by Christ.

*A.* This was not to him any wayes a *satisfactory*, but *Castigatory* punishment. A *Chastisement* rather than a *Punishment*, as many of the tryals and afflictions wherewith God exerciseth his people, are. *Propter hoc imponit nobis pœnam.* For this cause (saith *Chrysoftome*) doth God inflict punishments upon his people, not to take vengeance for their sins past, but to correct and instruct them for the future.

*Obj.* But how is it then that *death*, which is the proper *punishment of original sin*, still remaineth alike to all?

*A.* To this it is Answered (as to the former.) True it is, *Death* at the first came in by *sin*, and in it self it is a *punishment of sin*, but not so to those that are in Christ, to true believers. To them it is *Medicinalis*, non *pœnalis*, not properly *penal*, but *Medicinal*. *Death* remaines, but the *sting* is pulled out, which is *sin*. Even as it is with *sin* it self, that remains in the Regenerate as to the being of it, whilest the *guilt* and *power* are taken away. So it is with *Death*. That remaines as to the *power* of it, Gods Saints being subject to it as well as others; but the *poysion*, the bitterness is taken away. To them it is no longer a *punishment of sin*, from which, *all* which, Christ hath Redeemed them.

3.

That man is bound to make satisfaction for himself.

2. Again, If Christ hath Redeemed his people from all Iniquities, how is it that they tell us, that they are yet bound to *make satisfaction*

fa<sup>ct</sup>ion for themselves? Redeeming and delivering themselves from *Temporal*; yea from *Eternal punishment*. by their own *doings* or *sufferings*, by their good works, *prayer*, *fasting*, *alms-deeds*, by inflicting *corporal punishments* upon themselves, or undergoing what *Penances* are enjoined them by the Priest. Which what is it still, but to derogate from this work of *Redemption*, as if Christ had done it but by halves. He satisfied for some sins, and left us to satisfy for others, and so in part to be our own *Redeemers*, to Redeem our selves from our Iniquities.

*Obj.* But how is it then that *Daniel* giveth this Counsel to King *Nebuchadnezzar*, Dan. 4.27. *Redeem thy sins by righteousness, and thine iniquities by shewing mercy to the poor?*

Dan. 4. 27. explained.

Peccata tua Eleemosynis redime. U. L.

*A.* So indeed the vulgar Latin, as also *Montanus*, and other their *Expositors* read that Text; but *Tremellius* (whom our own *Translations* therein follow) renders it more properly, *Abrumpe, Break off thy sins*. That is the proper signification of the word, *Parach*; which we find so used and rendered, *Gen. 27. 40.* where *Isaac* speaking to his son *Esau*, tells him, *When thou shalt have the dominion, thou shalt break the yoke from off thy neck*; [*Uparacta*] & *franges jugum* (saith *Montanus*;) *Excutias & solvas* (saith the vulgar *Latin*) thou shalt *break off, shake off*. And thus *Daniel* there adviseth that cruel Tyrant, that he should break off his former sinnes of *Tyranny* and *Oppression*, by betaking him-

Rupit, abrac.

פִּרְקֵי pit. &c.

וּפְרָקָהּ

franges.

self to the practice of *Righteousnesse* and *Mercy*. Which doing with an upright heart, he might thereby hope to divert those judgments of God which hung over his head. Divert them, though not by way of *merit*; no, It is not one good work, or yet many, being all but Duties, that can make satisfaction to the Justice of God for the least sin: But by a way of a *gracious Remuneration*, God being free in rewarding what ever services are done to his name.

3.

That one may satisfie for the sins of another One may bear the burden, and discharge the debt of another, &c.

And it was a ridiculous heresse of Wicklesse to deny the same.

Rhem. Annotat. in 1 Col. 24.

Yet again (in the third place) If Christ have redeemed his people from all Iniquity, how is it then that they affirm that *one may satisfie for the sins of another*? So the *Rhemists* in exprefs terms lay it down in their Annotation upon *Col. 1, 24.* Censuring it for a *ridiculous heresse* in *Wickleff* that he denyed it. But what is this again but to make others sharers with Christ in this great work of *Redemption*? As if he had not given himself to this end, to redeem his people from *all iniquities*? As for us, know we no other *Redeemer* but him. As for *Man*, not being able to Redeem himself, how shall he redeem another? A thing which we may hear the *Psalmist* in exprefs terms disclaiming, *Psal. 49. 7.* *No man can redeem his Brother, nor give unto God a ransome for him.* Not redeemed him from *Temporal* death, much less from *Eternal*. But I shall not any longer detain you in the refutation of these Errors, which having been so fully discovered by many hands already, I hope there is no fear of any infection from them. A word

A word (in the third place) for those whom at present you are in more danger of, *Arminians*. Whose Doctrine is (as you have heard) that Christ dyed, and dyed alike for all, earnestly contending for an *Universal Redemption*. *Universal Redemption!* This in a good sense we readily grant, viz. in that which the Text holdeth forth, that Christ gave himself to *Redeem his people from all iniquity*. But not so in their sense, that he dyed alike for all, impetrating and obtaining the like benefits for all. Which if so, then must all be *Redeemed from all iniquity*, not onely from *Original sin*, which they look upon as wholly discharged by the death of Christ; so as none are condemned for it, but from all *Actual sins, Commissions, Omissions*. And if so, how is it then that they are not all made partakers of this benefit, to have their sins actually pardoned, and persons reconciled unto God.

2. *Arminians*, who teach a universal Redemption.

All not redeemed from all iniquity.

*A.* To this I know they will readily Answer. The Cause of this is onely the *want of faith*, because men do not beleeve on Christ who dyed for them. This is it that renders his death ineffectual unto them.

*Ans.*

Want of faith the cause of this.

*Repl.* But to this we rejoyn; Is this *Infidelity* of theirs an *Iniquity* or no? Surely this they will not deny. And if so, how is it that they are not redeemed by Christ from it? both from the *Guilt* and *Power* of it. Both these did Christ merit (as you have heard) for all those for whom he gave himself: Giving himself to this end, that he might *redeem them from all iniquity*, not onely from sin against the

*Repl.*  
Infidelity an Iniquity.

Christ's people redeemed from sins against the Gospel, as well as against the Law. Christ meriting faith for his people.

*Law*, but sins against the *Gospel*; In particular from this of *Unbelief*, from which Christ hath merited and obtained that those for whom he gave himself should be freed, having (among other things) merited *faith* for them; and that not onely a *power* to beleeve, that so they may beleeve if they will, (as they would have it) but also the *Habit* and *Act* of faith, that they shall beleeve. To you it is given on the behalf of Christ, not onely to beleeve on him, but also to suffer for his name (saith Paul to his *Philippians*, Cap. 1. 29. To beleeve in Christ it is a Gift, a Gift of God given to his Elect, in the behalf, or for the sake of Christ (as that may be expounded; *ὑπὲρ χριστοῦ*, for Christ, for his Cause, or for his Sake.) Thus are all *spiritual blessings* given to Gods Elect in Christ (as the Apostle hath it) *Eph. 1. 3. Ἐν χριστῷ, id est, Per Christum* (as *Grotius* expounds it) by and through Christ. And that as the *Meritorious Cause* of them. Now among these blessings *Faith* is one, and that a prime one, it being the *Mother-blessing*, which bringeth forth all the rest, According as his divine power hath given us all things that pertain to life and godliness, through the knowledge of him that hath called us to glory and vertue, *2 Pet. 1. 3.* that is, through faith in Christ made known to us. So then, he who hath merited the rest, must also have merited this; without which the rest are not conferred. And if so, why then are not all made partakers of this grace?

A. To this they will and must answer, be-  
cause

*Vobis donatum est pro Christo; V L. i. e. Per Christum, Cajetan: Propter Christum; h. e. per & propter merita Christi, Anselm.*

*Ans.*

Unbelievers reject this grace.

cause some refuse it, will not beleeve.

*Repl.* But to this we again rejoyne. Is this refusal of theirs an *Iniquity*? If so, Christ gave himself to redeem them from this also. And so we may pursue and follow them whithersoever they go. An Argument which I desire it may be taken special notice of, as being alone sufficient to stop the mouth of whatever adversary. But I shall hold you no longer in *Controversals*. More usefully.

*Repl.*  
This refusal an iniquity.

Hath Jesus Christ thus given himself to Redeem poor lost sinners, let this Doctrine then be hearkned to by all those who see and feel themselves to be in this number. So would the like tidings be by poor *Prisoners* and *Captives*. Should the newes be brought unto them, that one had undertaken their *Redemption*, and he such a one as was able to effect it, how welcome, how acceptable would this be unto them? Even so let this Doctrine be unto you, which brings you the like tidings of a *Redeemer*, one that hath undertaken this work for you, and hath given himself for that end. This hath the *Lord Jesus* done. He hath given himself for a *Ransome*, a *Counterprice* for such as you are, having paid a price in it self sufficient for your *Redemption*, made a full and plenary satisfaction unto the justice of God for all your sins. Now let the hearing hereof be welcome and acceptable unto you. Such was the fiftieth year to the *Jewes*, being a year of general releasement, wherein all bondages and mortgages were to be freed, it was to them a year

*Use.*  
An acceptable Doctrine to lost sinners.

of Jubilee. *A Jubilee shall that fiftieth year be unto you* (saith Moses) *Lev. 50. 11.* A time of great solemnity and festivity, proclaimed by the sound of the Trumpet. And from thence called *Jubilee*, from *Iobel*, which signifieth a *Ram*, because that feast was proclaimed with *Trumpets of Rams-horns*, which it was through all the Land, as you may there read it, *v. 9.* Such a year was that to them, the most welcome time, the most acceptable year, which they celebrated (as I said) with greatest solemnity, abstaining from their ordinary labours, neither sowing nor reaping that year. And such a time let that be wherein the *Grace of God bringing salvation hath appeared* unto poor sinners, in giving his Sonne for their Redemption, which is proclaimed by the sounding of the silver Trumpet, the Preaching of the Gospel; let this be to them a welcome, an acceptable year. So the Prophet *Isay* calleth it in that Text formerly made use of, *Isa, 61. 1, 2.* *The Lord hath sent me to proclame liberty to the Captives, &c. To proclame the Acceptable year of the Lord.* A Text which our blessed Saviour falling with in the Synagogue, *Luke 4. 17.* tells the *Jewes*, *This day is this Scripture fulfilled in your ears, v. 21.* So it was in his preaching of the Gospel, wherein he declared and held forth unto them that full *Redemption* which poor sinners might expect by and through him who was to give himself for that end, to *Redeem* them. And this it is which is there (with an eye to that year of *Jubilee*, which was a Type hereof) called

ל'י  
Buccina ex cornu erietino.



called the *Acceptable year*. So it was in respect of God, being the time wherein he was pleased to exhibit and tender his grace and favour, to shew his good will towards the sons of men, *Shenath' Catzon, Annus voluntatis, or Benevolentia* (as the Hebrew word signifieth, *The year of good will*. And so it was to his people, *Ἐναυδιελευτος* (as St. Luke hath it) *Annus acceptus, a welcome and acceptable year*; the joyfullest time that ever the world heard of. So the *Angel* represented it to the *shepherds*, when he brought them tidings of the *Birth of Christ*. Behold (saith he) *I bring you tidings of great joy that shall be unto all people. For unto you is born this day in the City of David a Saviour, which is Christ the Lord*, Luke 2. 10. And so let the tidings of his death be unto you. Taking notice how therein he gave himself for the *Redemption* of poor lost sinners, let this be to you tidings of great joy, welcome tidings. So (I say) let it be to all of you who are made truly sensible of your spiritual Captivity, see and feel your selves sold under sin, lying under the tyranny of Satan, under the rigorous obligation of the Law, bound over unto eternal death, Loe, here is tidings of a *Redeemer*, one that hath undertaken your *Redemption*, having given himself for that end. And who is that? Why one that is able to effect what he hath undertaken. *I have laid help upon one that is mighty* (saith the Lord, *Psal. 89.19.* speaking Typically of *David*, mystically of *Christ*, who is a mighty Saviour, a mighty Redeemer, wanting

שנת־קצון

*Annus voluntatis. Montanus. Annus Benevolentie. Tremell.*

*Ἀναυδιελευτος est ἰδὸ ἀγαθῶν, id quod gratum acceptumque est.*

*Grot. Annot. in Luk. 4. 21.*

## The Doctrine of Justification.

ing neither *Price*, nor *Power*. His *Blood* being *precious blood*, *τιμιον αιμα*, as *Saint Peter* calls it *1 Pet. 1. 19.* infinitely more worth than all the silver and gold in the world; a price sufficient for the *Redemption* of ten thousand worlds. And such as the *Price was* which he payed, such is his *power*, no less than *Omnipotency*. *Their Redeemer is strong*, *Jer. 50. 34.* And he must needs be so, being what the *Prophet* there saith of him, *The Lord of hosts is his name*. Even the *great God of our Saviour Iesus Christ* (as our *Apostle* here describeth him;) *God* as well as *man*. Such a *Saviour*, such a *Redeemer* have you.

Lost sinners  
excited not to  
despair, but to  
come unto Je-  
sus Christ the  
Redeemer.

And therefore what ever your condition be yet do not *desponde*; do not despair. Remember who it is that is your *Redeemer*. This it was that bore up the hearts and spirits of the *Israelites*, when they were in their greatest straits reduced to the greatest extremities, *They remembered* (saith the *Psalmist*) *that God was their Rock*, and the *high God their Redeemer*. *Psal. 78. 35.* And the like do you, whatever your condition be, never so sinfull, never so miserable, yet remember who it is that is your *Redeemer*, even the *great God*, and your *Saviour Iesus Christ*. He hath given himself for the redeeming of such as you are. And therefore let not the *Guilt* of sin, nor yet the *Power* of it be any discouragement unto you. Only come ye unto this your *Redeemer*, that so you may be made actual partakers of this benefit which he hath purchased, and obtained for all those, who being truly sensible of the need they

they have of it, shall come unto him for it.

Q. But how shall we come unto him ?

A. Take the Answer in one word, come to him as to a Redeemer. Which I shall explain in two. Come to him as to a Saviour, and as to a Lord.

I. Come to him as to a Redeemer, a Saviour, applying the merit of his death unto your selves by faith, laying hold upon the Promise of Redemption. Even as the story tells us of *Jeremiah*, Jer. 38. 11, 12, 13. how being a Prisoner in the dungeon he made use of those Cords which were let down by *Ebedmelech* the *Ethiopian* to draw him up with; taking hold of them he put them under his arms, applying them in such a way as *Ebedmelech* directed him, by which means he was drawn up, and freed from that noysom Cel. The like do you. Being Captives lying under the guilt and power of sin, as Prisoners in that Dungeon. loe your *Abedmelech*, the Lord *Iesus* having obtained from God his father (as *Ebedmelech* there did for *Jeremie*, from the King, his Master, v. 9 of that Chapter) a grant for your Redemption, now he letteth down cords to you for the drawing you forth, even the sweet Promises of the Gospel holding forth this benefit to you. Now then what remains but that you put those Cords under your Arms, taking hold of these Promises apply them to your hearts by faith, so resting upon the merits of the Lord *Iesus*, as your only Saviour and Redeemer. By such a means it was that *Ebedmelech* himself was delivered from  
the

Quest.

How come un-  
to him.

Ans.

As to a Redee-  
mer.

I.

As a Saviour,  
taking hold of  
the promise.

the *Babylonish Captivity*, when the rest of his Companions the Jews were carried away.

*Thy life shall be for a prey unto thee, because thou hast put thy trust in me*, saith the Lord to him, in the Chapter following, *Ier. 39*. And the like way do you put your souls upon, that you may be freed and delivered from that spiritual Captivity, under which all the Sons of men by nature ly, put you your trust and confidence in this your Lord, the *Lord Iesus*, resting and relying upon the price which he hath payed, the satisfaction which he hath made, the allsufficiency of his merit, for the pardon of your sins and eternal salvation. This do that you may be freed from the *Guilt* of sin.

2.  
As a Lord,  
yealdidg up  
themselves to  
his service.

2. And coming to him as a Saviour beleaving on him, come to him also as a Lord, yeelding up your selves to him, as his *servants*. Such you are upon the account of this your *Redemption*. Being Redeemed by Christ, now you are no longer your own so much you may learn from the Apostle, *1 Cor. 19. 20. Ye are not your own, ye are bought with a price.* No, nor yet any others, so as that you should be their slaves, or yet their servants, as to your *Consciences*. *Ye are bought with a price be ye not the servants of men* (saith the same Apostle in the next Chapter) *1 Cor. 7. 23.* But you are his, who hath redeemed you. *Thus saith the Lord that created thee O Iacob; &c. I have Redeemed thee, and called thee by thy name thou art mine*, *Isa. 43. 1.* So is it with you, who look upon your Lord Christ as your Redeemer, now know that you being called by his name, *Christians*

stians, are his. His, and that upon a double account As of Creation, which all men and other Creatures are. so of Redemption, which being intended for you, giveth him a peculiar right to you, and interest in you. And being so, give up your selves to him; upon this account coming, returning unto him. So the Lord presseth it upon the Jews, Isa. 44. 22. *Return unto me for I have redeemed thee. Not only formed thee ( as the verse foregoing hath it) that is Created thee, but also Redeemed thee; and so have the best right in thee. And therefore Return unto me. The like, upon the like account, do you unto this your Redeemer. He having not only formed, created, but also Redeemed you, and so having a double right unto you, now come ye unto him, give up your selves unto him as his servants: begging it from him that he would declare and put forth his power in and upon you, in freeing you from the servitude of sin, delivering you from the power of it, that it may no longer rule and raign in you; induing and upholding you with that his free Spirit, which David prayeth for Psal. 51. 12. Spiritu spontaneo, that spirit of Grace, which making you free, setting you at liberty, from the thraldom of all sinfull and inordinate lusts, may incline your hearts to serve him freely and willingly; so as being by him Redeemed and delivered out of the hands of all your Enemies you may serve him without fear in righteousness and holiness all the dayes of your lives, ( as you have it Luk. 1. 74, 75.) Thus come ye unto*  
*Christ*

*Christ* as your *Lord*, that by him (as I said) you may be made *freemen*, set at liberty from the service of sin, from the *power* of it, which being through his *Spirit*, now assure your selves of your interest in his *merit*, that you are *Redeemed* from the *Guilt* of it. This from the first Branch. To pass on.

*Use. 3.*  
The Redeemed of the Lord excited to.

Is it so that *Christ* hath given himself to Redeem us, and can we evidence this to our selves that we are in the number of those for whom he thus gave himself, and to whom he intended this *Benefit* of his death, now

1.  
Rejoyce in this their privilege

1. *Rejoyce we in this our Privilege.* This is that which the Prophet saith of the *Jews* Isa. 51. 11. when they should be delivered from their *Babylonian Captivity*. *The Redeemed of the Lord shall come with singing unto Sion, and everlasting joy shall be upon their heads, they shall obtain joy and gladness, and sorrow and mourning shall flee away.* And thus be we affected with the apprehension of this unspeakable benefit obtained for us by *Jesus Christ*, our *Spiritual Redemption*, let it affect our hearts with joy and gladness. Rejoycing in this more than in all our other *Temporal enjoyments*; herewith drowning all our carnal fears and sorrows *Fear not for I have redeemed thee* Isa. 43. 1.

2  
Give unto their Redeemer the Glory hereof.

2. And rejoycing in it, give unto our Redeemer the *Glory* of this his work.

1.  
Admiring the love of *Jesus Christ*.

1. *Admiring the love* which the *Lord Jesus* hath herein expressed to us; ) that he should thus engage for us, giving himself to Redeem us purchasing our *Redemption* at so dear a rate.

Not

# The Doctrine of Justification.

165

Not with corruptible things, as Silver and Gold but with his own pretious blood, (as Saint Peter there hath it, 1 Pet. 1. 19.) O what love was this! So a poor Prisoner would look upon it, Should another come and freely ingage for him, for the payment of his debt, though it were but some small sum of ten or twenty pound; which himself was no waies able to have payed, he would never forget this love. What cause then have we to admire and adore this love, which the Lord *Iesus* hath herein shewed unto us, in this giving himself to redeem us?

2. Admiring it, return unto him the promise which is due unto him for it. This *David* calleth upon himself to do for his *Temporal Redemption*; Psal. 103. 1, 2, 4. *Blesse the Lord O my Soul, and all that is within me blesse his holy name; Blesse the Lord O my Soul, and forget not all his benefits; Who Redeemeth thy life from destruction.* And was he so thankfull for a *Temporal*, O how thankfull should we be for this *Spiritual*, this *eternal Redemption*, which we have obtained by *Iesus Christ*? For this let our Souls for ever blesshim, giving thanks unto him. *O give thanks unto the Lord for he is good, &c. Let the Redeemed of the Lord say so* (saith the same Psalmist) Ps. 107. 1 2. acknowledging his goodness in their temporal deliverances. And this do we much more, who are the *Redeemed of the Lord Iesus* give we thanks unto him for this so unspeakable a benefit.

23  
Giving thanks  
to him.

3. And giving thanks to him let it be our in-  
M devout

devour to express this our Thankfulness. Which do we.

3.  
Express their  
thankfulness to  
him.

1. By answering this love with love, loving him who hath expressed such love to us. This it was, and only this, that induced him to undertake this work for us, his Love. This it was that moved God to work that Redemption for his people Israel out of Egypt; In his love and in his pity he redeemed them, II. 63.

1.  
By loving of  
him.

9. And what else was it that moved the Lord Jesus to undertake this work of eternal Redemption for us? He loved us, and gave himself an offering for us, Eph. 5. 2. He loved the Church and gave himself for it, v. 25. who hath loved us, and washed us from our sins in his blood Rev. 1. 5. O then let us labour to answer this love with love; loving this our Redeemer, who thus meerly out of his love hath given himself to Redeem us,

2.  
Living to him.

2. And loving him Live to him. Let this love of Christ constrain us, &c. That seeing he dyed for us, to Redeem us, we who live do not henceforth live unto our selves, but unto him who thus dyed for us (as the Apostle applies it) 2 Cor. 5. 14, 15. Living unto him, according to his Prescriptions, and to his Glory (as you heard that phrase opened before.)

3.  
Dying to him.

3. And living to him, let us also Dye to him. Whether we live we live unto the Lord, or Whether we die we dy unto the Lord, Rom. 14. 8. In both dedicating our selves unto him. As in life so in death. As living to him, so dying in him. Blessed are the dead which dy in the Lord, even so saith the Spirit, Rev. 14, 13. that is in



the faith of Christ. Thus dyed the *Patriarch* *All these dyed in the faith*, Heb. 11. 13, in the faith of the promised *Messiah*. And so see that we Dy. Not only in the Profession of the *doctrine of faith*, the Gospel, but in the practice and exercise of it; Resting and *learning* upon this our *Redeemer*. Even as *Jacob* is said to have done upon the *top of his staff*, Heb. 11. 21. Bequeathing and commending our spirits unto him, as the *Martyr Stephen* did, who breathed out his Soul with these words, *Lord Iesus receive my Spirit*, Acts 7. 29. Thus living, thus *dying*, now doubt not but that in due time we shall be made partakers of that full and *perfect* *Redemption*, which Christ is said to be made unto all Beleevers, 1 *Cor.* 1. 30. Even that *Redemption of our Bodies*, of which the same Apostle speaketh, *Rom.* 8. 23. Our *Souls* being here Redeemed from the *Guilt* and *power* of sin, both Souls and Bodies shall be hereafter freed from all the *Consequents* of it.

4. Hath Christ given himself to redeem us from *Iniquity*. O then far be it from any of us which are so Redeemed to return to this Bondage again, by enslaving our selves to any base lust. Which who so shall do, they thereby shew themselves unworthy of such a Benefit. So we would think of a *Captive*, who being redeemed out of the hands of his Enemies by a great ransom, should (being in his right wits) put himself under their power again, returning to his former slavery, who but would judge him worthy there to remain, unworthy of such a second favour? And truly such a

*Use 4.*  
The Redeemed of the Lord not to enslave themselves by returning unto sin.

## The Doctrine of Justification.

Judgment hath the spirit of God passed upon wilfull Apostates, whose doom we may read in those two known terrible Texts. The one, Heb. 6. 4, 5, 6. *It is impossible for those who were once enlightned (with the knowledge of the truth) and have tasted of the heavenly gift of Christ, that gift of God, and of this great benefit of Redemption by him, having a general knowledge thereof, and made some particular application of it to themselves, not without some delight) If they shall fall away, to renew them again unto repentance, seeing they crucifie to themselves the Son of God afresh, and put him to an open shame. If they return to to their former estate, there is little or no hope of such, in as much as by this their wilfull Apostacy they offer so high an affront to him whom once they owned and acknowledged eor their Saviour and Redeemer, treading him under foot; As that other Text hath it. Heb. 10. 26. &c. If we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sin, but a certain fearfull looking for of Judgement and fierce indignation. He that despised Moses Law dyed without mercy; Of how much soarer punishment shall he be thought worthy who hath trodden under foot the Son of God, and counted the blood of the Covenant an unholy thing? Now this in a degree do all presumptuous Backsliders, who having been sacramentally washen in the blood of Christ, and professed faith in him, to look for Redemption through him, do afterwards return with the Dog to the vomit, and*

*with*

With the Sow that is washen to the Wallowing in the mire (as Saint Peter describes such kind of persons, 2 Pet. 2. last ; ) what do they herein but trample upon their Redeemer ? O take heed it be not so with any of us ? Take heed brethren, lest there be in any of you an evil heart of unbelief, in departing (or todepart, 'E<sup>1</sup>7<sup>o</sup> being put for 'E<sup>1</sup>7<sup>o</sup>, (as Grotius observes) from the living God, Heb 3. 12. Such Apostacie beware of, lest thereby we put our selves into a desperate & hopeles condition. As for such how can they expect any benefit from the death of Christ, whilst they thus directly cross the end for which he dyed ? which was to redeem those for whom he gave himself from iniquity, free them as from the guilt so from the power of sin. Which let all those who expect to have any share in this benefit have a special regard unto. Being Redeemed by Christ, bought with his blood (as you believe) do not now sell your selves (as Ahab did) to work wickedness, so as to give ovet your selves to any sinfull way or course whatsoever. In so doing what do you but sell your selves for nought ; As the Lord tells his people the Jews Isa. 52. 3. By their sins they had sold themselves into the hands of the Babylonians, for which they had not so much as thanks from those their hard Masters. And truly so do all revolting and backsliding Christians, by returing to their former sinfull wayes they sell themselves for nought, yea that which is worse than nought, for naught, for that which without spedy repentance will bring them to nought, prove

their utter ruine. Which far be it (I say) from every of us. Is it so that we profess our selves to be in the number of these *Redeemed ones*, now let this *Grace of God bringing salvation, which hath herein appeared unto us, teach us,* and that effectually, this great Gospel-Lesson here held forth, *that denying ungodliness and worldly lusts, we live soberly, Righteously & godly in this present world.* This is our Apostles drift and scope in the Text, where he maketh use of this as an Argument to press and enforce that Lesson upon Christians, that they should so live, in as much as Christ gave himself for them for this end, *viz. to Redeem them from Iniquity.* And such use let all of us make of it. *Not turning this Grace of God into wantonness,* taking liberty to sin, because Christ hath redeemed us from it, but therefore *denie all ungodliness and worldly lusts, living soberly, righteously, and Godly.* Such it becometh the Lords Redeemed ones to be. *They shall call them the holy people, the Redeemed of the Lord* (saith the Prophet speaking of the *Jewes*, when returned from their *Babylonian Captivity*) *I sa,* 62. last. And such let all the Lords people be, such as lay claim to this Benefit. Being *the Redeemed of the Lord,* let them be a *holy people* such a, are *redeemed from their vain conversation* (as *Saint Peter* describes true beleevers, *1 Pet. I.* 19.) so walking as becometh those who have interest in so great a mercy.

Use 5.  
Comfort to all true beleevers, who are the Lords Redeemed ones.

To close up all, in the 5th. and last place, Hath the Lord Jesus given himself for his people to redeem them from *All iniquitie*? Why then

then let me hear, for the Comfort and Consolation of all true beleivers, take up the Apostles *Tis  $\delta\kappa\alpha\tau\alpha\lambda\iota\mu\tau\omega\varsigma$ , who is he that condemneth? It is Christ that dyed.* Rom. 8. 34. what though *Satan* the great *Accuser*, do now bring against you many indictments, charging upon you many and great sins, yet let none of them dismay or discourage you. Remember what you heard from Saint *John*, that *the blood of Jesus Christ cleanseth us from all sin.* Which in effect speaketh the same thing with this in the Text. Christ gave himself, to *redeem us from all iniquity.* Who then is it that shall lay any thing to the charge of Gods chosen? Having such a *Surety*, who hath undertaken for them, and discharged their debt, to the uttermost farthing. True indeed, had he made satisfaction in part, and left them to do the rest, (as *Papists* would have it,) well might they the best of them, be thought full about their condition. The least sum undischarged by the surety, and left upon the account of the Debtor, who hath nothing to pay it with, is enough to keep him indurance. And so would the least sin left unsatisfied for be enough to detain us under the *Curse of the Law*, which runs in that latitude, *Cursed is every one that continueth not in every thing,* Gal. 3. 10. But here is the Comfort of true beleivers. The Redemption which Christ hath purchased for them is a full and plenary *Redemption*, even from *All iniquity*, and the *All of iniquity.* And therefore whilest blinded *Papists* busie themselves about their *Labour in vain*, studying

how to make satisfaction for their sins, let the Lords people onely study how to *testifie their thankfulness* unto him who hath taken this work out of their hands, and done it for them. To this *Great God and our Saviour Iesus Christ*, who hath thus given himself for us, to *Redeem us from all Iniquitie*, To him with the *Father, and Eternal Spirit*, be praise, honour and glory now and for ever, *Amen*. Thus have I done with the former of those *Ends* wherefore Christ gave himself, the first and immediate end, *Redemption*. Come we now to the latter, which is a consequent following upon it, viz. *Purification*.

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*And purifie unto himself a Peculiar people, &c.*

Part 3.

**I**N the handling of which words I shall propound these 3. things to be considered. The *Agent, Act, End*. The *Purifier, the Purification* and the *Design* therein. *Who* it is that doth this, *How* he doth it, and *Wherefore* he doth it. Deal with them severally.

Part 1.  
The purifier  
Christ himself.

1. The *Agent*, the *Purifier*, who it is that undertaketh this work, which is even he that undertook the former. *Redeemer and Purifier* are both one, even *the great God & our Saviour Iesus Christ*. He it is that *Purifieth* those whom he hath *Redeemed*. Of which more anon.

Part 2.  
The Act, Pu-  
rification.

2. But how doth he do this? That is the second thing, the *Act*. To which Answer may be returned. This he may be said to do

two ways. *Sacramentally, Really.*

Christ said to purify his people two ways.

1. *Sacramentally.* Such were the Jewish *Purifications* under the Law, which were made by divers kinds of *Offerings* and *Washings*, *Oblations* and *Ablutions*, and other Ceremonial observances. Of which the Apostle speaking, *Heb. 9. 13.* tells us that they *sanctified to the purifying of the flesh*, making those who made use of them externally and *Ecclesiastically* pure and holy. And thus are Christians now purified under the Gospel, in and by the Sacrament of *Baptism*, which is (as our Apostle is conceived to call it, *Tit. 3. 5.*) *ἄκρον πλυντηρίου*, the *Laver of Regeneration*, wherein Christians being washed, are *Purified, Sanctified* (as the same Apostle hath it, *Eph. 5. 26.*) made *Sacramentally*, and externally *pure and holy*, such *in foro Ecclesie*, as to the Church, into which they are thereby incorporated. But to let this pass.

1. *Sacramentally*

2. The *Purifying* which here we meet with is an *Inward and Real Purification*, the thing represented and signified by those signes. The *Inward and Spiritual washing* and purifying of the soul. Which consisteth in two things, the which consisteth in two one in *Iustification*, the other in *Sanctification*. Both which are the works of Jesus Christ.

2:

Really.

which consisteth in two things.

1. The Purifying of his people in their *Iustification*, by taking away the *Guilt* of sin. Which is sometimes called a *Purifying*, or *Purging*. So we find it, *Heb. 1. 3.* *When he had by himself purged our sins* (speaking of Christ)

1.

Taking away the Guilt of sin in justification.

Christ)

Christ) καθάρσιν τῆς ἡμῶν, having made a Purgation, a Purification (the word being the same with that in the Text) that is, taken away the guilt of them, by making satisfaction to the justice of God for them, which Christ did by the sacrifice of himself. And so understand we that of St. John, 1 John 1. 7. *The blood of Iesus Christ cleanseth us from all sin, καθάρσιν:* And so again that of his, Rev. 1. 5. *To him that loved us, and washed us from our sins in his blood; viz. from the guilt of them.* This hath Christ merited by his death, by shedding his Blood; which being applyed to the soul through faith, now it becometh effectual for this end, for washing and cleansing of the soul. This is that fountain of Purgation spoken of, Zach. 13. 1. *In that day there shall be a fountain opened to the house of David, and to the inhabitants of Ierusalem, for sinne and for uncleannesse; viz. Iesus Christ, whose blood shed is as a living, ever-running fountain, for the washing of beleivers from sinful impurities.* This is the Washing, the Purging which David maketh such earnest suit for, Psal. 51. 7. *Purge me with Hysop, and I shall be clean; Wash me, and I shall be whiter than snow.* In such a way were Legal Purifications some of them effected by a Bunch of Hysop dipt in (a) Blood, or (b) Water, wherewith the things or persons to be purified were sprinkled. And thus are spiritual Purifications, the Purifying of the soul from sin, effected, by sprinkling of the blood of Christ upon it, applying the merit of his death unto

<sup>a</sup> Lev. 4. 4.

<sup>b</sup> Num. 19. 18.



it, which was the thing that *David* sought for. But this I shall not now insist upon, having dealt with it already in the former *Branch*, which properly holdeth forth to us the Doctrine of *Iustification*.

2. There is a second way of *Purifying*, viz. by taking away the *Filth* and *Contagion* of sin; which is done in and by *Sanctification*. And this we find frequently set forth by this word in the Text, called καθάρσιμος, a *Purging*, *Purifying*.

2.  
Taking away the filth of sin in Sanctification.

But not more frequently than *fitly*. Sinne being a *spiritual Defilement*, *Pollution*, *Filthiness*, *Uncleanness*. So we have it often set forth under these terms. As by the Prophet *Ezekiel*, Cap. 36. v. 25. *From all your Filthiness, and from all your Idols will I cleanse you*. And again, v. 29. *I will save you from all your uncleannesses*. So by *St. Peter*, 2 Pet. 2. 20. where speaking of such sinful wayes and courses as the men of this world are given over to, he calleth them Μείσματα, the *Pollutions* or *defilements* of the world. And so *St. Paul*, 2 Cor. 7. 1. where he exhorts Christians to *cleanse themselves from all filthiness of flesh and Spirit*, making use of another word, Μόλυσμος, *Ingrimentum*, *Defilement*. And *St. James* the like, *Iam. 1. 21. Wherefore lay apart all filthiness and superfluity of naughtiness*. Where the word is σπυγία, *Sordes*, *Filth*, *Soile*; fitly expressing the nature of *sin*, which defileth the soul, and maketh it loathsome in the eyes of God, as filth doth the Body, or *Garments* in the eyes of Man. This doth all

Obs. 1.  
Sin a spiritual defilement.

Sin.

## The Doctrine of Sanctification.

*Sin.* Original sin, which defileth the Nature of man. *Actual* sins, which defile the Person. Every one being a new blot or spot upon the soul. Like as some sins are in the eyes of men, so are all in the sight of God. *If any blot hath cleaved to my hands, saith Job, cap. 31.7,* any act of injustice, which being a sin, is a blot in the sight of God. Such is all *Iniquitie*, all sin, *Uncleanness*.

*Obs. 2.*  
All men by nature unclean.

And with this *Uncleanness* are all the sons of men defiled and polluted. Even Gods Elect as well as others, before the grace of God meet with them, they are no better than others, they are *Unclean*. So much is plainly intimated and insinuated in this word [that he might *Purifie*.] *Purifying* presupposeth *Pollution*. Things which are pure already cannot be said to be *Purified*. *Purification* imports a mixture of *soile* and *filth*. And such is the condition even of Gods Elect before Christ cometh to *purifie* them, they are impure creatures. Such they are by nature. So we have the Churches condition set forth, *Ezek. 16. 6.* *When I passed by thee, and saw thee polluted in thy blood, I said unto thee when thou wast in thy blood, live; Yea I said unto thee when thou wast in thy blood, live.* Such is the condition of Gods own people, before the regenerating grace of God come to sanctifie them, they are like a new-born *Infant* weltring in the blood of its *Nativity*; impure, polluted creatures; defiled with *Original corruption*, which overspreading the whole man, maketh the person unclean, and leaveth a taint

taint upon the best of duties that can be performed by him. Such is the Churches acknowledgement in that other obvious Text, *Isa. 64.6. We are all as an unclean thing, All our righteousnesses are as filthy rags.* Their Persons & their actions were all contaminated with sin. And so is it with all unregenerated persons, there is nothing but uncleanness in them.

*Applic.* Which let it be brought home to you, all of you, who are as yet in this estate. being in a state of unregeneracy, having no more than what nature hath contributed to you, know that you are *vile, loathsome* creatures. And being such, how do you think that you shall stand before that *holy God, who is of purer eyes than to behold evil, and cannot look upon iniquitie*; viz. without detestation and abhorrences (as the Prophet *Habakkuk* saith of him) *Hab. 1.13.* O that you might come to be such in your own eyes as you are in his! That seeing your own filthiness, you might come to abhor your selves. So did *Job*, though a holy man, yet being convinced of his impatience, and other his errors, after that God had so clearly revealed himself unto him: *Now* (saith he) *I abhor my self*, *Job 42. 6.* What cause then have you to do the like, having nothing but *Corruption* in you? You whose *sins and iniquities testify against you* (as the Prophets *Ieremy* & *Isai* speak of the *Jews*, *Isa. 59.12.* *Ier. 14.7.*) Oh what cause have you to abhor, to loath your selves? Which till you do, never look to be made partakers of this Benefit which we are now speaking of. Christ never

*Appli.*

Unregenerate persons to loath themselves.

## The Doctrine of Sanctification.

never Purifieth any, never freeth them from the guilt and power of sin, but he bringeth them to such a loathing of themselves for it. So much we may learn from that of the Prophet Ezekiel, cap. 36. where the Lord making promise to his people, that he would save them from all their uncleanness, v. 29. free them from the guilt and slavery of their sins, he subjoyns in the verse next but one, v. 31. *Then shall you remember your own evil waies, and your doings that were not good, and shall loath your selves in your own sight for your iniquities, and for your abominations.* Never doth God exercise his grace and mercy upon a poor sinner in *Iustifying* and *Sanctifying* of him, but he brings him to such an abhorrence, such a loathing of himself for his sins, maketh him vile in his own eyes. *Behold I am vile* (saith *Iob*) *Iob* 40.4. What did you never yet see your selves to be such; surely such you are, and the more vile because you see it not. Now the Lord, who openeth the eyes of the blind, open your eyes that you may see it! Which when once you come to do, then look up to your Purifier, even the Lord *Iesus*, who gave himself to Redeem such as you are, that he might purifie them, free them, as from the *Guilt*, so from the *Contagion* of sin, from the one by *Iustifying*, from the other by *Sanctifying* of them. [*Who gave himself for us that he might Redeem us from all iniquitie, and Purifie.*]

Then look up to their Purifier.

Obs. 3.  
Christ purifieth his Redeemed ones by way of Sanctification.

Loe, This is the work of *Iesus Christ*, thus to purifie his people by way of *Sanctification*.

Hence

Hence it is that we find him called by the name of a *Refiner* and *Purifier*, Mat. 3. 3. *He shall sit as a Refiner and Purifier of silver, and he shall purifie the sons of Levi.* A *Refiner* is one that purifieth mettals, silver or gold from the dross that is in them. And thus doth the Lord Christ purifie his people from the Corruption of sin.

*Quest.* And how doth he this?

*Quest.*

How doth he this?

*Ans.* Why this he doth properly and principally by his *Word* and *Spirit*. Even as *Refiner* worketh by his *fire*, so doth Christ by his *Word* and *Spirit*, both which we find compared to *fire*. *Is not my word like as a fire, saith the Lord. Jer. 23. 29, He shall Baptize you with the Holy Ghost and with fire, Mat. 3.*

*Ans.*  
By his Word and Spirit.

11. That is, with the *Holy Ghost*, which is like unto *fire*. Both so called, as upon other, so upon this account, in as much as they have a refining, purifying, separating property in them. Even as the *Refiners fire* separates the dross from the pure mettal; even so doth the *Word*, of which the Apostle to the *Hebrews* saith, that it is *quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joynts and marrow.* This doth the *Word* being accompanied by the *Spirit*. Even as the *Refiners fire* being blown up now it melts the *Mettals*, and separates betwixt the drosse and it; even thus doth the Lord Christ melt the hearts of his people with godly contrition for sin, and so purge out Corruption out of them by the work of his *Spirit* accompanying the *Word*.

Other

Afflictions  
made use of  
in this work.

Other means there are, which also he maketh use of oft times in this work among other of *Afflictions* and *Tryals*; which are as his *Fining pot*, into which he brings his people for this end. This course he tooke with his people the *Jewes*, as the Prophet *Jeremie* sets it forth *Ier. 9. 7. Therefore thus saith the Lord of Hosts; Behold I will melt them and try them*, viz. as the finer doth his Oar, in the furnace and fire of Affliction. And so the Prophet *Zacharie* expresseth it, *Cap. 13. v. last, I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tryed*, Two parts of the people being destroyed and consumed, the third part, the remainder, which the Lord intended to make his peculiar people, he brings them through the fire of affliction for the refining and purifying of them. So the Prophet *Isai* explains the Metaphor, *Isai 48. 10*; where the Lord speaking to the same people tells them. *Behold I have refined thee, but not with (or as) Silver, I have chosen thee in the furnace of affliction.* This is the Lords *firing-pot*, into which he oft times brings those whom he intends to make choice of so for his peculiar people. He brings them into the furnace of affliction. Where though he do not refine them *with Silver*, or *as silver*; which the finer useth to keep in the fire till all the dross be wasted and wrought out of it, not refining them exactly and perfectly, yet he beginneth and maketh some progress in this work, making their Afflictions subservient thereunto, as *Preparatives*

to, and furtherances in this their purging and purifying. By this therefore shall the iniquitie of Jacob be purged, and this is all the fruit, to take away his sin, Isa. 27. 9. This is the end which God aymeth at in afflicting his people whom he loveth and intendeth good to, that he may thereby purge sin out of them.

But this is but an *Occasion*, as also the word is but an *instrument*, which God is pleased to make use of in effecting of this work. In the meane time the proper and principal *efficient* is the *Spirit of Christ*, concurring and working together with and by these meanes. Which is therefore called *the Spirit of holinesse*, Rom. 1. 4. And *Sanctification* is ascribed unto it as its proper and peculiar work, being called *the Sanctification of the Spirit*, 2 Theff. 2. 13. 1 Pet. 1, 2.

The Principal efficient here in, the Spirit.

And by this *Spirit* it is that Christ *purifieth* his people. Having first impetrated and obtained it for them by his death, he then communicateth it unto them. Thereby first working *Faith* in them to apply the merit of his death unto themselves, whereby they come to draw this purifying vertue from him, *their hearts being purified by faith* (as Peter saith of the beleeving Gentiles, Acts 15. 9.) *faith in Christ*, whose *Blood* is by this meanes made effectual unto them for *the purging of their consciences from dead works, to serve the living God* (as the Apostle hath it, Heb. 9. 14.) And then pouring out other *Graces* upon them, the fruits and effects of the same *Spirit*, which is the *Glean water* spoken of Ezek. 36. 25.

Christ having by his death impetrated the holy Spirit for his people, conveyeth it unto them.

N

where-

wherewith the Lord promiseth to besprinkle his people. *Then will I sprinkle clean water upon you, and you shall be clean, from all your filthinesse, and from all your Idols will I cleanse you.* Meaning that he would communicate his *Grace and Spirit* unto them, whereby he would purge and purifie them, as from the *Guilt*, so from the *Filth* of their sins.

*Obs. 4.*  
The Redem-  
ed of the Lord  
all purified by  
him.

And this doth the Lord Jesus doe unto all those whom he hath given himself for, *Re-deeming them, he also purifieth, & sanctifieth* all purified by them. Mark it, this is the *Bird* which I have been so long beating the *bush* for. *Those whom Christ Redeemeth he also purifieth. Redemption and Purification, Iustification and Sanctification* are inseparable companions. So we find them here joyned together, the one as a Consequent of the other. [*Who gave himself for us, that he might Redeem and Purify—*] And so we find them elsewhere; as *I Cor. i. 30, Of him are ye in Christ Iesus, who is made unto us of God Wisdom and Righteousnesse and Sanctification.* And so again *Cap. 6. of that Epistle, v. 11. Such were some of you viz. unrighteous persons, polluted with divers kinds of lusts) but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Iesus, and by the spirit of our God.* Both these wayes were these believing *Corinthians* washed and purified, by the *Blood* of Christ unto *Iustification*, and by his *Spirit* unto *Sanctification*. Thus doth the Lord Jesus come unto those whom he intendeth to make his people, he cometh to them by



by *Water and Blood*. So *St. John* describeth the manner of his coming, *1 John 5. 6.* *This is he that cometh by water and blood, even Iesus Christ, not by water onely, but by water and blood.* Both these in a literal sense we find issuing out of his side in his Passion upon the *Crosse* (as the story hath it, *John 19. 34.*) And both these we find *Typically* in the Sacraments of the New Testament instituted by him, where in one Element is *water*, in another *wine*, a Type of the *Blood of Christ*; the Mystery of both which is to shew how Christ cometh unto his people by *water and blood*, by way of *Sanctification* as well as *Iustification*; as well washing away the *filth* of their sins by his *Spirit*, as the *Guilt* of them by his *Blood*. This he doth for all his *Elect* people, whom he chooseth and calleth out of the world to be a peculiar people to himself. So much we may take notice of from that of *St. Peter*, *1 Pet. 1. 2.* where he describeth those believers to whom he writeth after that manner, *Elect according to the fore-knowledge of God the Father, through Sanctification of the spirit unto obedience, and sprinkling of the blood of Iesus Christ.* Thus the *Blood and Spirit* of Christ go together, the one Justifying, the other Sanctifying. To this end it was that *Christ gave himself for his Church* (as the *Apostle* hath it) *Eph. 5. 26, 27.* *That he might sanctifie and cleanse it with the washing of water by the word; that he might present it unto himself a glorious Church, not having spot or wrinkle, or any such thing, but that it should*

be holy and without blemish. This was Christ's design in giving himself, that he might procure this double benefit for his Church, of *Justification* and *Sanctification*; washing them, as from the *Guilt*, so from the *Filth* of sin, the one by his *Blood*, the other by his *Spirit*; both like unto *water* for the cleansing property of them. Which in effect speaketh the very same thing with this in the Text. *Who gave himself that he might Redeem and Purifie.*

*Quest.*  
Why Christ purifieth his people.

*Reas. 1.*  
That they may be a peculiar people to himself.

*Quest.* And why is Jesus Christ so intent about this work, the *Purifying* and *Sanctifying* of his people?

*Ans.* For this divers Reasons may be assigned.

1. One of which the Text holdeth forth. This he doth that they may be a *Peculiar people to himself*, a people whom he may make his *choise Treasure*. Now men will not take base Metal, Silver or Gold, to make their *Cimelium*, their choise Treasure of, but they will have it refined, purified. But of this (God willing) more hereafter.

2. This Christ doth, that he may *conform his people to himself*. This was the design of God the Father in giving his Elect people unto his Son Christ. *Whom he did foreknow* (saith the Apostle) *he did also predestinate to be conformed to the Image of his Son*, Rom. 8. 29; made like unto him in their *Sanctification*, as well as *Glorification*. And to this design Christ himself was, and is subservient, giving himself that he might execute and bring about what his

his Father had decreed and determined, procure not only the *Redemption* but the *Sanctification* of his people, that so they might be therein like unto himself, resembling him in that his *Perfection of holiness*. A perfection eminent in him. Whence he is called by the Angel, *that holy thing*, Τὸ ἅγιον, *Luk. 1. 35.* Such he was here upon earth, perfectly pure and holy, free from all sin, Original, Actual. *The Lamb without blemish and without spot*, 1 Pet. 1. 19. *Who did no sin, neither was there guile found in his mouth*, Cap. 2. v. 22. Such was Christ in his own Person. And such as himself, is such he will have those whom he taketh to be *his people*, his *peculiar people*, to be, in measure like unto himself, that so it may be known to whom they belong. Upon this ground it is that the Lord requireth that his people should be a *holy people*; *Be ye holy, for I am holy*, Lev. 11. 44. &c. And upon this ground the Lord Christ maketh his people such, maketh them holy, because he himself is holy.

3. This he doth, that so he may bring them to *Happiness*, to which *Holiness* is the way. *Without which* (as the Apostle tells us) *no man shall see the Lord*, Heb. 12. 14. be made partaker of that *beatifical vision*, see the Lord Christ where he is, so as to be with him in his Kingdom of glory. This is that which Christ saith he willeth, *Father, I will that they also whom thou hast given me be with me where I am that they may behold my glorie*, Joh. 17. 24. Now we know what is said of the *new Jerusalem*

<sup>3</sup> That he may bring them to glorie.

## The Doctrine of Justification.

lem, Rev. 21. last. *There shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination.* So it shall be in a great measure upon earth. In the Church, before the coming of Christ, there shall be a *Discipline* (o that our eyes might see it) so exact as that no profane person shall be tolerated in it. But much more in *heaven*, where no unclean thing shall enter. *No unrighteous person shall inherit the Kingdom of God.* 1 Cor. 6. 9. So then, Christ that he may in due season bring his people thither, he there prepares them for it, by this his *Purifying* of them. Even as it was with the *Maides* which were to go in to King *Ahasuerus*, to bed with him, they were first to be *purified* for a certain time, for *twelve moneths* together; which was to be done with Myrrh and other sweet Odours (as we may read the manner of it, *Hest.* 2. 12.) Thus must it be with all those who are to have Communion with Christ in his Kingdom of glorie, they must first be *purified*, by way of *Sanctification*, by washing them, and pouring out the sweet graces of the Spirit upon them. And in order hereunto Christ undertaketh and effecteth this work. Having Redeemed his people by his *blood* from Death and Hell, and purchased eternal life for them, now he *purifyeth* and sanctifieth them by his *Spirit*, that so they may be *prepared as a Bride adorned for her Husband* (as we have it) Rev. 21. 2. *made meet to be partakers of the inheritance of the Saints in light* (as the Apostle hath it) Col. 1. 12.

Thus

Thus you see *that* it is so; and why it is so that Christ having Redeemed his people he also *Purifyeth, Sanctifieth* them. That which remains of this is *Application*.

*Use.* 1. Which ( in the first place ) let it be directed by way of *Conviction*. Do these two thus go together? then may diverse from hence take notice that they can have no assurance of any interest in the former, in as much as they have no share in the latter. Not being *purified* let not them reckon themselves among the *Lords Redeemed* ones. Not being freed from the *filth* of sin let not them flatter themselves that they are freed from the *Guilt* of it. Not being *sanctified* by the *Spirit* of Christ let not them persuade themselves that they are *justified* by his *Merit*. Which let it take hold of all presumptuous *sinners*, who not withstanding they live and go on in a course of sin, yet will call *Christ* their *Redeemer*, pretending to rest securely upon him for *Justification & Salvation*. Such was the security of the *Princes, Priests, & Prophets*, of *Judah*, (as the Prophet *Micah* sets it forth) *Mick. 3. v. 9, 10, 11.* the one *abhorred Judgement, and perverted all equity, &c.* the other *taught for hire and divined for money*, the whole *state* both *Political* and *Ecclesiastical*, were all corrupted, given over to *Covetousness, Oppression, Bribery, &c.* Yet (saith the Prophet) *they will lean upon the Lord, and say, is not the Lord among us? none evil can come upon us.* Notwithstanding that they committed such horrid and execrable sins yet they would presume upon the presence of

*Applic.*

Unsanctified sinners can have no assurance of their Redemption.

God with them, and his grace and favour towards them, that he would be a Saviour unto them. And is it not so with too many among us? who though they take liberty to indulge themselves in their sinfull waies and courses, not at all indeavouring any Reformation in their hearts or lives; As for *Purity*, it is a thing they abhor, the very *name* is odious to them, much more the *thing*, yet they will *lean upon the Lord*, they will profess confidence in *Iesus Christ*, looking upon him as their *Saviour*, and their *Redeemer*. But as for such (whilst such) let them know, that what ever acquaintance they may take of this their *Redeemer*, he will take none of them; neither let them ever expect to receive any benefit from his death. No, Christ will either be a *Perfect Saviour*, or no *Saviour*; where he saveth from the *Guilt* of sin he will also save from the *Power* of it, whom ever he *Redeemeth* he *Purifieth*. Art thou then still an impure wretch, one that lyest and wallowest in the mire of an impure and filthy conversation, allowing thy self in any sinfull practice what ever, take this as an evidence that thou art one who as yet hast no part or portion in this great benefit of *Redemption*. I will not say but Christ might intend it unto thee, might shed his blood for thee, and that upon Repentance and Reformation the merit thereof may be applyed unto thee; But as yet I say unto thee, as *Simon Peter* once did to *Simon Magus*, Act. 8. 21. *Thou hast neither part nor lot in this matter.*

Which

Which that we may all of us have and be assured of, let us (in the second place) be exhorted and excited to seek after this *Purification*, that the Lord Christ may thus wash us. It is that which our Saviour told *Peter*, when out of modesty he refused to let him wash his feet, *If I wash thee not* (saith he) *thou hast no part with me*, Joh. 13. 8. If we be not washed by Christ, never look for any benefit from him. And therefore let all of us say unto him, what *Peter* upon second and better thoughts there did, v. 9. *Lord, not my feet only, but also my hands and my head.* Thus do we yeeld up our selves to the Lord *Iesus*, that we may be washed by him, as from the *Guilt* of sin by his *Blood*, so from the *filth* of it by his *Spirit*. This is *Dauids* prayer in that Penitential Psalm of his, Ps. 51. v. 2. *Wash me thoroughly from mine iniquity, and cleanse me from my sin.* And such a *through-washing* let all of us seek after, not only to have our sins pardoned, but mortified, that so we may not ly under any defilement, but may be cleansed, not only from open but even from secret sins (as he elsewere prayeth, Psal. 19. 12.) For which mercy look we up unto the Lord *Iesus* by faith, that so we may receive this benefit from him, which he hath merited for his people; waiting upon him in the use of all holy means for the obtaining of it, so seeking after an entire and perfect sanctification, both the *Negative* and *Positive* parts of it.

Use 2.  
All excited to seek after Purification.

Perfect Sanctification to be sought after.

1. The *Negative* part, that we may be freed and delivered from the power of Corruption,

The Negative part of.

so

Christ's people  
to wash them-  
selves.

so as there may not be a sin left to reign or yet to bear any sway in us. *Let not sin reign in your mortal bodie, that ye should obey it in the lusts thereof,* Rom. 6. 2. But that all may be mortified. In which work be we subservient to the design of Jesus Christ; *Washing and purifying our selves.* This indeed is *Christ's* work which he worketh in his people, yet so as he doth not work it *without them.* Christ never purifieth a man but he maketh him *willing* to be purified. And having wrought his *will* to desire it, he worketh in him *sutable* *indeavours*, setting him on work for the purging and purifying of himself. And this let all of us in the fear of God seriously set about. The washing of our *hands.* This *David* resolves upon, *I will wash mine hands in innocencie,* Ps. 26. 6. And this the Lord calleth for from his people. *Wash ye, make ye clean, put away the evil of your doings from before mine eyes, cease to do evil.* Isai 1. 16. And washing our *hands* wash our *hearts* also. *wash thine heart from wickedness that thou mayest be saved.* Jer. 4. 14. *wash hands and hearts. cleanse your hands ye sinners, and purifie your hearts ye double minded,* Jam. 4. 3. Thus put away, not only *sinfull words and Actions*, out of the life, but *sinfull lusts*, out of the heart. *Let us cleanse our selves from all filthiness of the flesh and Spirit,* 2 Cor. 7. 1. *if a man purge himself from these things he shall be a vessel unto honour, sanctified and meet for the Masters use,* 2 Tim.

2.  
The positive  
part of it.

2. 21.

2. But rest not in the *Negative*, that we are  
not



not so and so as some others are, but seek after a positive Purification. He that hath this hope in him (or on him, εν' αὐτῷ, that is, on Christ, purifyeth himself as he is pure (saith John) 1 Joh. 3. 3. All those who look for salvation by Christ, besides his righteousness imputed, they must be made partakers of his holiness, Heb. 12. 10. And this do we all of us seek after. Cleanse our selves from all filthiness in of the flesh and Spirit, perfecting holiness in the fear of God (as it there followeth, 2 Cor. 7. 1.) that we may be adorned with all those graces, which may render us such as becometh the Redeemed of the Lord to be a holy people. Those Virgins which I speak of, which were to be brought into the King, they were not only to be washed from Bodily defilements, but they were to be purified by Myrrh and other fragrant spices. Thus think we it not enough to free our selves from sinfull lusts; which are the pollutions of the soul, but seek after such a Positive purification; that our souls may be indued with all such graces as may render us acceptable to our heavenly Husband the Lord Jesus and fit us for Communion with him. In such a way Saint Peter speaking of beleevers, to whom he writeth, saith that they had purified themselves, 1 Pet. 1. 21. Seeing ye have purified your selves in obeying the truth through the Spirit unto unfeigned love of the brethren. Thus it is not enough to free the heart from rancour and malice, but it must be purified to unfeigned love, love to God and Jesus Christ, and love to his Saints for his sake. And so  
for

## The Doctrine of Sanctification.

for other graces of the Spirit, see we that our souls be adorned with every of them; so as what the Apostle saith of his *Corinthians*, 1 Cor. 1.7. it may be made good in us, *That we come behind in no gift, no grace.*

Christians to  
express purity  
in their lives,  
in word and  
deed.

And being thus laid in with this inward purity of soul, being, as it is said of the *Kings daughter*, the Church, *Psal. 45. 13. glorious within*, now let us expresse it *outwardly* in the course of our lives and conversations, endeavouring to approve our selves, as to God, so to the *world*, true *Kαθαροί*, pure and holy in word and deed. In *word*, having a *pure language*, which the Lord promiseth to his people, *Zeph. 3. 9.* In *deed*. This *Paul* presseth upon *Timothy* as a *Minister*, 1 Tim. 4. 12. *Be thou an example of the Believers in word, in conversation, in charity, in spirit, in faith, in purity.* And so again in the Chapter following, *Cap. 5. v. 2.* he bids him, that having to deal in the instructing of young women, he should do it *with all puritie*, so as his carriage might not give ground for the least suspicion of levity. And thus let all (as *Publick* persons in special, who are herein to be exemplary to others, so) all private Christians, carry themselves towards others in all their dealings with them, with all purity; thereby shewing themselves to be in the number of those for whom Christ hath given himself, which he did to this end, that having *Redeemed* them, he might *purifie* them.

Thus let all of us seek after *Purity* and *Holinesse*, *Negative* and *Positive*, *Inward* and *Out-*

*Outward*; purity of heart and purity of life, learning and practising this lesson which our Apostle here teacheth us, v. 12. *to deny ungodlinesse and worldly lusts, and so live soberly and righteously and godly in this present world.* Which if we shall not do, what do we but therein cross the design of Jesus Christ in giving himself? which was, that *Redeeming* his people from all *Iniquity*, he might *Purifie* them.

And *Wherefore* purifie them? That is the last Particular in the Text, which holdeth forth to us the *End*, or the *Design*, wherefore it was that Christ was, and is at this Cost and Paines; as in *Redeeming*, so in *Purifying* of this people. This he hath done and doth, as with an eye to them, so to himself. So it followeth.

*Branch 3.*  
Christ's design in Redeeming and purifying his people.

*Purifie to himself*] *ἑαυτῷ, sibiipfi*, This was the design of Jesus Christ in what he hath done and doth for the sons of men, in *Redeeming*, *Purifying*, *Iustifying*, *Sanctifying* of them, that so he might *acquire unto himself a people*, a people who being serviceable to him here, might reign with him hereafter. So our Apostle elsewhere setteth forth the *End* of his giving himself for the Church, *sanctifying and cleansing it* (which speaketh the very same thing with this in the Text.) This he did (saith he) *That he might present it to himself a glorious Church, not having spot or wrinkle, &c.* Eph. 5.27. *ἑαυτῷ παρασάων, Present it to himself,*] Which he doth first in his Kingdom of *Grace*, then of *Glory*. In his Kingdom of

*Obs.*  
That he might acquire unto himself a people.

Grace

## The Doctrine of Sanctification.

Grace as serviceable to him, in his Kingdom of *Glory* to have an everlasting *Communion* with him. Even as King *Abashuerus* in causing those *Virgins* to be separated and *Purified*, as they were, he did it that so they might in due time be presented unto himself, and so *Purified them unto himself*, Hest. 2.12. Even thus doth the Lord *Christ* purifie those whom he hath Redeemed, purifie them *unto himself*, that they may be presented to him in his Kingdom of *Grace* and *Glory*. It is the former of these which our Apostle here speaketh of in the Text: *And Purifie unto himself a peculiar people, zealous of good works.*

**Obs. 1**  
Christ purifieth his Redeemed ones that they may be set to be his people.

Therefore it is that *Christ* purifieth those whom he hath Redeemed, Sanctifieth those whom he Justifieth, that so they may be a people fit for himself, fit for him to own, and fit for him to use. To own as his People, to make use of in his service. Neither of which they could be, were they not thus purified. Unclean vessels are not meet to be brought into the presence of a Prince, neither are they fit for any honourable service until they be washed and sweetned. And so is it with impure sinners, till they be washen by the *Blood* and *Spirit* of *Christ*, as they are not fit for his presence, so much less for his use. So much we may take notice of from that fore-cited Text of the Apostle, 2 *Tim.* 2.21. *If a man therefore purge himself from these (viz. impure Doctrines and Practises) he shall be a vessel unto honour, sanctified, and meet for the Masters use. None are fit for the service of Christ,*  
or

or for Communion with him, to honour him or to be honoured by him, but such as are *purified*, sanctified. But I shall not insist upon this *General*.

Come we to the Particulars here assigned in this *End*. Which are two. Christ purifieth this people to himself, 1. That they may be a *Peculiar people*. 2. *Zealous of good works*. In the former we have their *Appropriation*, in the latter their *Qualification*. Deal with them severally, beginning with the Former.

## *A Peculiar people.*

Such is the *Church* for which Christ gave himself, a *Peculiar people*. So we find the people of the *Jewes* often called, *Deut. 14. 2.* *The Lord hath chosen thee to be a peculiar people to himself above all the Nations that are upon the earth.* So again *Cap. 26. v. 18.* *The Lord hath avouched thee this day to be a peculiar people.* All Nations they were a people; yea in a general sense they were Gods people, his by *Creation*, and by a general *Government*; but the *Israelites* were his by a *special Appropriation*, a *special people* to him. So we find the same word rendred, *Cap. 7. v. 6.* *The Lord thy God hath chosen thee to be a special people to himself.* A people whom God having Redeemed from their *Egyptian Captivity*, he had taken into a *special Covenant* with him.

*Obs.*

The Church a peculiar people.

לְעַם סְגוּלָה

Populus peculiaris, seu, peculiaris.

himself, so as they were more nearly related unto him than any other people in the world. *What Nation hath God so nigh unto them? &c. Dent. 4.7.* Now what the Apostle saith of other things which besel that people, *1 Cor. 10. 11.* we may also say of this, *It happened unto them for a figure*; they being herein a *Type* of the true *Church*, which being by Christ Redeemed from spiritual captivity, is to him a *Peculiar people*. So our Apostle, alluding to those Texts of the Old Testament, where the *Iemes* are so called, here applyeth it unto *Christians*, true Believers, calling them *Christ's peculiar people*. As also St. Peter, *1 Pet. 2. 9.* where setting forth the Saints privileges, among other titles which he giveth them, he calls them *A Peculiar people*.

The word Peculiar explained.

*Sepè mecum considerans quid sibi vellet verbum μεσσωτοριον, & à sapientibus hujus sæculi interrogans, si fortè alicubi legissent; nunquam invenire potui qui mihi quid significaret exponeret.*  
Hieron. Com. in Text.  
*Hoc vocabulum fixerant. Græci Interpretes. Bezæ Gr. Annot. in loc.*  
Scullet *ibid.*

*A Peculiar people.]* *Λόγος μεσσωτοριον*, (saith the Text.) A word concerning which *Ierom* in his Commentary on this place, tells us, that having with himself often considered what should be the sense and meaning of it, he consulted with the most learned of his time about it, whether they had met with it in any of their Authors, but could not receive satisfaction from any of them about it. Whereupon he concluded (as others after him have done) the Apostle to have borrowed this word from the Old Testament; where the 70. Interpreters, not finding a word fitly answering to the Hebrew, *Segallah*, they coyned this *μεσσωτοριον*, which (as the Hebrew word also doth) properly signifieth a *Choyse Treasure*; somewhat which a man (for some apprehended

excel-

excellency in it, setteth a special affection upon, and so severing it from the rest of his substance, layeth it up, reserving it for some other use and purpose. This is properly *κελευστος*, which being compounded of *κελε* and *ουστα*, signifieth the choicest and most precious part of a mans substance, a *peculiar Treasure*. So we find it used in the proper signification of it, *Eccles. 2.8.* where *Solomon* setteth forth how he gathered unto himself *Silver and Gold, and the peculiar Treasure of Kings and of Provinces.* *Segullah*, saith the Hebrew; rendred by the 70. *κελευστος*, the most choise and precious Rarities wherewith Princes and Provinces did use to present him. And such a *peculiar Treasure* is the *Church* unto *Iesus Christ*. As the *Israelites* were unto *God*, his *Segullah*, his *Peculiar Treasure* (So our Translation renders the word) *Exod. 19. 5.* *Ye shall be a Peculiar Treasure unto me above all people.* All people were his (as it there followeth) *All the Earth is mine*, that is, all the people of the earth, but they his *Segullah*, his *Peculiar Treasure*: *The Lord hath chosen Iacob to himself, and Israel for his Peculiar Treasure* (saith the Psalmist) *Psal. 135. 4.* *κελευστος*, (say the 70.) Even such is the *Church* for which *Christ* gave himself, even all true *Believers*, unto him. They are his *Peculiar Treasure*. *Λαός κελευστος, A Peculiar people.*

And so they may be called upon a divers account, Being

1. *A Chosen Generation.* *The Lord hath chosen thee to be a special (a Peculiar) people to*

Believers called a peculiar people upon a divers account.

1. Being chosen out of the world.

# The Redeemed of the Lord

himself (saith Moses to Israel in those Texts forenamed) *Deut. 7.6, 14. 2. Ye are a Chosen Generation, a Peculiar people* (saith Peter there of Believers) *1 Pet. 2.9. Chosen out of the world, and so distinguished from others by the grace of Election, whereby they are given unto Christ to be his Peculiar people.*

2.  
Being redeemed out of the world.

2. As they are chosen, so they are Redeemed out of the world. *Thou hast Redeemed us to God by thy Blood, out of every Kindred, and Tongue, and People, and Nation* (so sing the 24. Elders) *Rev. 5.9. They are a people whom Christ hath paid a peculiar price for, a people which have cost him dear, more than all the world besides. That cost him but a word of his mouth, He spake, and it was done, Psal. 33. 9. But these, the Blood of his heart. A dearly purchased Possession. So the Apostle calleth them, Eph. 1. 14. To the Redemption of the purchased Possession. περιποιήσις. Such are true Believers, and upon that account called by St. Peter, a Peculiar people, in that Text, 1 Pet. 2.9. λαός οὗς μεμψίνου, Populus ad acquisitionem, or acquisitionis, A Purchased people, whom God (that is, Christ God and Man) purchased with his own blood (as we have it) *Act. 20.28.**

3.  
Of highest esteem with Jesus Christ.

3. A Peculiar people unto *Iesus Christ*, in regard of that esteem which he hath of them; they are his *Segullah*, his *Jewels*; so called, *Mal. 3.17. They shall be mine, saith the Lord, in that day when I make up my jewels.* Such account doth Christ make of his Saints; however others may esteem meanly and basely of them, looking

ing.



ing upon them as the *drosse* and *dung* of the world, trampling them under foot by a base undervaluing of them, yet Christ esteemeth highly of them, looking upon them as his *Jewels*, as his *Crown*. *Thou shalt be a Crown of Glory in the hand of the Lord, and a royal Diadem in the hand of our God* (saith the Prophet, of the Church) *Isa. 62.3.*

4. Again, a *Peculiar people in themselves*, being, through the Grace of God bestowed upon them, the *precious* people in the world. *If thou take forth the precious from the vile, thou shalt be as my mouth* (saith the Lord to his Prophet *Jeremie*) *Jer. 15.19.* That is, in thy teaching put a difference betwixt the *godly* and the *wicked*. The one of which are *vile*; *In whose eyes a vile person is contemned*, *Psal. 15.4.* That is, a wicked man, who, how great soever he may be in the worlds estimation and account, yet in the eyes of God, and in truth, he is *vile*, nothing worth. The other *Precious*: However the world (which judgeth of things onely by the outside) accounts meanly of them, yet they are the *precious* ones. *The precious Sons of Zion, comparable to fine Gold, how are they esteemed as earthen pitchers?* (So the Church complaineth) *Lam. 4.2.* Such are the true *sons of Zion*, the true sons and daughters of God, all true believers, though the world look upon them as *earthen pitchers*, as things of no repute or worth, yet being refined and purified from their sinful corruptions, and endued with the graces of the Spirit, every of which is a precious stone, they are

4:  
A precious  
people.

## The Redeemed of the Lord

precious, comparable to fine Gold.

5. A peculiar people differing from all other people in the World. So said Balaam concerning Israel, Numb. 23. 9. *Lo the people shall dwell alone, and shall not be reckoned among the nations*; they should be severed from them as Gods peculiar people. *I am the Lord your God which have separated you from other people*, Lev. 20. 24. And so may it be said of the Church and people of God, all true beleevers, they differ from all other people. Which they do in many particulars.

5.  
Differing from  
all other Peo-  
ple.

1. in their *Laws, & Ordinances*. So Haman told King *Ahasuerus* concerning the Jews. *There is* (saith he) *a certain people scattered abroad, and dispersed among the people in all the Provinces of the Kingdom, and their Laws are diverse from all people*. Hest. 3. 8. And such they were, more righteous Laws than any other Nation had (as we have it *Deut. 4. 8.*) And so may it be said of all true beleevers. They have such *Laws*, as no other people have, even the *Laws of God written in their hearts*. So runs the tenor of the *New Covenant*, Jer. 31. 33. *I will put my Law in their inward parts, and write it in their hearts*. Other people they have their *Laws, Civil Laws*, written in *Tables or Books*, which serve for the regulating of the *outward man*, the binding of the *hand and Tongue* to the good behaviour, but Gods people they have their *spiritual Laws*, which being written by the finger of Gods Spirit upon the *Tables of their hearts*, they serve for regulating of the *inward man, the Conscience*.

1.  
In their Laws  
and Ordinances.

2. As they have peculiar Laws, so also peculiar promises, which belong only unto them, even great and precious promises, as Saint Peter calleth them, 2 Pet. 1. 4. *There are given to us exceeding great and precious promises; Τιμια ἔμνητα ἰπαγγελματα*, promises of very great matters, of things of highest concernment. Promises not only of the life that now is, *Τὸς νῦν ζῶνς*, the present life, but also of that which is to come, Temporal, Eternal promises, both which are made unto Godliness, as the Apostle telleth us, 1 Tim. 4. 8. the former conditionally, if expedient for the persons, the other Absolutely. In which respect it is that they are called the Children of the promise, Gal. 4. 28. *Now we Breehreen (we beleevers) as Isaac was, are Children of the Promise*; having peculiar promises belonging unto them, which others have nothing to do with.

2.  
Having peculiar Promises.

3. As they have peculiar Laws and Promises, so they have a peculiar language. Being a purified people they have a pure language. This is that which the Lord promiseth to his Church under the Gospel, Zeph. 3. 9. *Then will I turn to the people a pure language*. So is it with all that are Christs people. *Qui in Christum credunt linguis loquuntur novis*. True beleevers having new hearts, they have also new Tongues, speaking a new language, the language of Canaan. So it was foretold concerning those five Cities, Isai 19. 18. *In that day shall five Cities in the land of Egypt speak the language of Canaan*. A promise made good under the Gospel, where Heathens being con-

3.  
A peculiar language.

verted unto the faith, they come to speak a Gospel language; their Communication is no longer profane, but pure and holy. And so is it with all that are truly brought home unto Christ, however before they were vain and loose in their language, it may be swearers, filthy speakers, or the like, yet now it is otherwise with them. Now they are observant of the Apostles rules, not suffering any *Corrupt communication* to proceed out of their mouth, (which he chargeth Eph. 4. 29.) But their speech is with grace seasoned with salt, (as that other text Text hath it, Col. 4. 6.) gracious and favyry.

4.  
A peculiar carriage.

4. As they have a peculiar language, so a peculiar carriage and behaviour. They are such as walk after an other manner, by another Rule, than others do. They are such as walk not after the flesh, but after the Spirit, (so the Apottle describeth them) Rom. 8. 1, 4. No longer walking according to the course of this World, so as to have their conversation in the lusts of the flesh, fulfilling the desires of the flesh, Eph. 2. 2, 3. But their Conversation is Upright, Psal. 37. 14. Honest, 1 Pet. 2. 12. Chast, cap. 3. 2. Good, v. 16. Such as becometh the Gospel of Christ. Phil. 1. 27. Thus have they in measure done what the Apottle requires from all Christians, Eph. 4. 22, 24. Put off concerning the former conversation the old man, which is corrupt according to the deceitfull lusts, and being renewed in the Spirit of their minds they have put on that new man, which is created after God in righteousness & true holinesse. Thus is their Carriage Peculiar.

5. And

5. And such is their *Attire*, they have *peculiar Garments*. As the story tells us of *Joseph*, that his father bearing a peculiar affection unto him, *loving him more than all his Children*, he bestowed upon him a peculiar Garment, a *Coat of many colours*, Gen. 27. 3. Even thus the Lord *Iesus* loving his Church with a peculiar love, he puts upon it a peculiar Garment, even that spoken of *Rev. 19. 8. To her was graunted that she should be arrayed in fine linnen, clean and white; for the fine linnen is the righteousnesse of Saints.* A twofold Righteousnesse, the one of *Justification*, the Righteousness of *Christ imputed*; the other of *Sanctification*, the graces of the Spirit imparted, which render true beleivers beautifull in the eyes of *God, Angels and Saints.* Peculiar Garments.

5.  
Peculiar Garments.

6. And so again a peculiar diet. *I have meat to eat that you know not of* (saith our Saviour to his Disciples, *Joh. 4. 32. viz. to do the will of him that sent him* (as the 34. vers. explains it) Even so may it be said of all the true Disciples of *Christ*, they have *meat* which the world knoweth not of; *meat that perisheth not, but endureth unto life everlasting*, (which our Saviour exhorts his hearers to labour for) *Joh. 6. 27. meat which the Son of Man giveth them* (as it there followeth) *viz. the true heavenly manna, Christ himself, his flesh. The Bread that I will give is my flesh, v. 51.* This is the *meat* which true beleivers feed upon by faith, applying the merits of *Christ* unto themselves, whereby their souls are nourished up unto e-

6.  
A peculiar Diet.

## The Redeemed of the Lord

ternal life. And as their meat, so their *Drink*, which is true *Aqua vitæ*, *Water of life*, *Living water*, which our Saviour tells the woman of *Samaria*, if she had asked it of him, he would have given it to her, *Ioh. 4. 10.* meaning thereby the Grace and Spirit of Regeneration. *Water* not like other *Waters*, which who so drinketh of shall thirst again; But *who so drinketh of this Water* which Christ giveth, *he shall never thirst*; But *this water shall be in him a Well of water springing up unto Eternal Life*, (as it there followeth, *v. 14.*) such full satisfaction doth the Soul of the Beleever find in, and from *Iesus Christ*. Thus, as the *Israclites*, being Gods *peculiar people*, they had in the wilderness *peculiar meat and drink*, such as never any other people were fed with, their *Bread* coming from heaven, (as we have it *Ioh. 6. 31.* *He gave them bread from Heaven to eat*) and their *Water* fetched out of the *Rock* in a miraculous way, so is it with all true *Israclites*, true Beleevers, being unto Christ a peculiar people, they have peculiar meat and drink, even the *Bodie and Blood of Christ*, whereof, (as the Apostle tells us *I Cor. 10. 3, 4.*) that *Manna* and that *Rock* were types.

7. And Lastly (to name no more,) they are peculiar as to their *Country*, of which they are and for which they seek. How ever they are, upon the Earth, yet are they not of the earth, but of a heavenly extraction, being *born from above*, (as that word *ἀνωθεν* may be rendred, *Ioh. 3. 3.*) heaven born. Thus are they *Citizens of the heavenly Jerusalem* (as the

1.  
A peculiar  
Countrie.

the Apostle hath it, *Heb. 12. 22.*) That is properly their *Countrie*. Here they are but *strangers and Pilgrims*, (so the *Patriarchs* confessed of themselves) *Heb. 11. 13.* And therefore they desired and fought for *another Countrie*, a better *Countrie*, that is, an heavenly (as it followeth *v. 16.*) And so is it with those that are Christs; they look at heaven as their home; where their *hearts* are, as also their *Conversation*. *Our Conversation is in heaven*, *Phil. 3. 20.* As they *mind heavenly things*, so their *πολιτωμα*, their chief trading and commerce is there; even in the new and heavenly *Jerusalem*, where they converse and have communion with God and Jesus Christ, with whom they hope to live and dwell to all eternitie. To proceed no farther.

Thus may *Beleevers* upon a manifold account be fitly called, (what here they are) a *peculiar people*, to which end Christ, having Redeemed, *purifieth* them. Which being thus explicated as to the *Doctrinal* part of it, let it now be brought home by way of *Application*.

And that (1.) by way of *Comfort* and *Encouragement* to all those who can approve themselves to be of this number, such as Christ hath *purified*, sanctified. Being such, now are you Christs *peculiar*s. Which let it bear up your hearts and spirits,

I. Against the *sleight estimation* and *contempt*, which you may meet with in and from the *World*. What matters it what account that hath of you, so long as you are in esteem with Jesus Christ? So long as he accounts you his

*Applic 1.*  
Comfort to  
beleevers.

I.  
Against the  
contempt of  
the world.

his peculiar Treasure, his Jewels, what matters it though the world look upon you as drosse and dung? So were the Apostles esteemed of, as Paul tells us in that known Text, 1 Cor. 4. 13. *We are made as the filth of the World, and are the of-scouring of all things unto this day, κειρασμα βαπτισμα, κειρασμα βαπτισμα*, the verie offall and shreds of the World. Such are the dearest and preciousst of Gods Saints oft times made. *Thou hast made us as the of-scouring and refuse in the midst of the people*, (so we may hear the Church complaining Lam. 3. 45.) But let not this be any discouragement. So long as *Iesus Christ* looks otherwise upon you (which he doth if *Saints*) let this be enough for you. Paul writing to his *Corinthians*, among whom (as it seemeth) there were some who thought and spake very meanly of him (a lot which the Ministers of Christ often meet with) he telleth them; *with me it is a very small thing that I should be judged of you or of mans judgment*, 1 Cor. 4. 3. *ελαχιστον εστιν*, the least thing, a matter of no moment, what they or any other judged of him. And how so? For he that judgeth me is the Lord, so he giveth the Reason in the next verse v. 4. And so look you upon the Worlds Judgement. Let others censure you as they please, so long as your Lord and Master *Christ*, to whom you must stand and fall (as the Apostle saith, Rom. 14. 4.) hath another esteem of you, let this be enough to you. So long as a favorite is near and dear to his Prince, highly esteemed of him, what careth he what opinion the ignobile vulgus, the vulgar rout hath of him?



2. And as against the *opinion* of the World, so against what ever *wrongs* and *injuries* you are exposed to in it. Being *Christ's peculiar* he will have a peculiar eye upon you, a peculiar care over you. So will a man have of his *peculiar Treasure*, his choice pieces of Gold or Silver, his *Jewels*, he will have a *Cabinet* for them, where he will keep them under lock and key, having a more special regard unto them than to the rest of his substance. And so hath the Lord Christ over his *Saints*. They being near and dear unto him, his *peculiar Treasure*, his *Jewels*, he will have a special care of them, for the securing of them. He hath a *Cabinet* for them, a hiding place in the midst of whatever troubles. *In the time of trouble he shall hide me in his Pavilion, in the secret of his Tabernacle shall he hide me*, so saith David of himself, *Psal. 27. 5.* And the like he saith of all others who truly fear the Lord, *Psal. 31. 19, 20.* *O how great is thy goodnesse which thou hast laid up for them that fear thee? Thou shalt hide them in the secret of thy presence, from the pride of man, thou shalt keep them secretly in a pavilion from the strife of tongues.* Such *Repositories* hath Christ for his *Saints*, Such as the *Closets* of Kings and Princes, which are looked upon as sacred and inviolable, or as the *Sanctum Sanctorum*, the Holy of holies, the inwardmost part of the Sanctuarie, which was inaccessible, a place which none might enter, or look into; and thereupon called Gods *Secret* or *Hidden place*, *Ezek. 7. 22.* Such *Covers*, such *Sanctuaries*, such hiding places hath

2.  
Against  
wrongs and  
injuries from  
the world

hath the Lord for his Saints ; who are there-  
upon called his *hidden ones*, Psal. 83. 3. *They  
have taken crafty counsel against thy people, and  
consulted against thy hidden ones.* Gods people  
they are his *Abfcondity*, his *hidden ones*, whom  
he hideth in the *secret of his Tabernacle*, ha-  
ving a special care of them for their protecti-  
on. And therefore, though those who wish  
ill unto them take crafty counsel, consulting  
against them, yet let them rest secure, com-  
mitting themselves to the care and custody of  
this their *Redeemer*, who having been at so  
much cost and pains with them, as to buy them  
at so dear a rate, and to *purifie them unto him-  
self a peculiar people*, will not be regardless of  
them. This by way of *Incouragement*.

Use 2.  
Christians to  
make sure that  
they are of  
this numbe..

Which that we may all of us have a right  
unto, and take hold upon, see that we be of  
this number, in the number of *Christs peculi-  
ar people*. Where content we not our selves  
that we are *outwardly and visibly* such. So were  
all the people of the *Jews*, they were all *Gods  
people*, and his *peculiar people*, (as we find  
them often called) being all under an outward  
visible Covenant, yet there were many among  
them who deserved nothing less than to be so  
owned by God, being some, and many of  
them, *Hypocrites*, and others openly *profane*. In  
so much as the Lord though he call them his  
people, which he doth *Is. 1. 3. My people*,  
Yet in the verse following he calleth them  
*a sinfull Nation, a seed of evil doers, Chil-  
dren that were corrupters.* And so may it be  
said of all *Christians*, who are members  
of

of the visible Church, being under a visible Covenant, outwardly purified by the Sacrament of *Baptism*, having their *Bodies* washed with that clean water (as some understand that of the Apostle *Heb. 10. 22.*) they are hereby severed from Heathens and Infidels, and so may be called *Christs people*, being dedicated to him, and such as to an outward profession. But see that we be such inwardly, really, such as are truly washed by the *Blood* and *Spirit* of Christ, such whose hearts are purified by faith, *Act. 15. 9.* such whose Consciences are purged from dead works to serve the living God, *Heb. 9. 14.* Being such, now take we hold of this Privilege, of being *Christs peculiar people* indeed.

And being so, now see that we walk answerably hereunto, approving and shewing our selves to be of this number by our peculiar walking. This is that which *Paul* presseth upon his *Ephesians*, *Cap. 4. v. 17.* *This I say therefore, and testifie in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, &c.* And the like let me press upon you wholay claim to this Privilege. See that you walk not as other Gentiles walk, that you no longer walk after the course of this World. Remember that you are a peculiar people, and therefore see that you walk after a peculiar manner, No longer living the rest of your time in the flesh, but to the will of God (as *Saint Peter* there presseth it) *1 Pet. 4. 2.* Which while you do, regard not what the men of the world think of you. Though they think it strange (which they will be ready to do) that

*Use 3.*  
Christians to walk after a peculiar manner.

## The Redeemed of the Lord

you run not with them into the same excess of riot, and so speak evill of you (as it there followeth, v. 4.) branding you with opprobrious names of *Precisians*, *Puritans*, or what they please; yet hold you on your course, *Living Soberly, Righteously, and Godly*, walking *precisely, strictly*, which *Paul* calls for from his *Ephesians*, Eph. 5. 15. See that you walk *circumspectly*, *Ἀκριβῶς*, *Exactly, Precisely*, so much that word properly imports, which being compounded of *Ἄκρον* and *βαίω*, signifieth a proceeding and going to the height, the extremity of a thing. And such let your walking be, therein indeavouring to go to the utmost of every Commandement. Thus did that Religious pair, *Zacharie & Elizabeth*, walk. They were both righteous before God, walking in all the Commandements and Ordinances of the Lord blamelesse. Luk. 1. 16. They were persons of upright hearts, and so accepted of God, and they were desirous of approving themselves both to God and Man blameles, by the conscionable indeavour of an universal obedience, having a regard to all his *Commandements and Ordinances*. And the like see that you do. To this end it was that God took the people of the *Jews* to be a *peculiar people*, that they should keep all his *Commandements*, as we find it in that Text forecited, *Deut. 26. 11*. And you, looking upon your selves as such, see that you have a regard hereunto, now living in such a peculiar way, living to him who hath taken you into so near a relation, made you a *peculiar people* to himself. Acknowledging

Ἄκριβῶς ἔ  
 Græcis πᾶσα  
 ἰδὲ εἰς ἄκρον  
 βαίω, id est,  
 quod ab imo ad  
 supremum  
 ascendatur,  
 quod est exqui-  
 site & perfecta  
 diligentie. Beza  
 in Luk. 1. 3.  
 Gr. Annot.

Christians to  
own Christ as  
their peculiar  
Lord.

ing the Lord Jesus for your *Peculiar Lord*, having a peculiar interest in you, which he hath purchased with his Blood. Now yield yourselves up unto him whose wholly you are, *serv-  
ing him, glorifying of him.*

*Serving him, not Men.* So the Apostle *Serving him:*  
prestheth it upon his *Corinthians*, 1 Cor. 7. 23.

*Ye are bought with a price, be ye not the ser-  
vants of men; viz. so as to enslave your selves,*  
your consciences, unto them, to obey their  
wills in any thing that is contrary to the will  
of your Lord and Master Christ, whose *ser-  
vants* you are (as the verse there fore-going  
hath it.) And being so, *serve* you him. This  
is a true Character of a true *Believer*, he is one  
that *serveth the Lord Christ*, Col. 3. 24. And  
this do you, serving him not onely with the  
*outward man*, by performing of external du-  
ties and services unto him, but with the *In-  
ward, serving him in your Spirits* (as Paul  
saith he did his God, *Rom. 1. 9.*) *doing his will  
from the heart* (as he exhorteth servants to  
do, *Eph. 6. 6.*)

And doing his work, *seek his honour and glo-  
ry.* Which do you also upon the same account,  
as being his *Peculiar people*, bought by him  
for such an end, that you might be *to the praise  
of his glory* (as the Apostle hath it, *Eph. 1. 12.*)  
and that in a *peculiar way*. To this end it was  
that he *made all things*, and will make them all  
serve to this end in a *general way*. See that you  
whom he hath made his *Peculiar people*, do  
this in a *peculiar way*. Live you to the glory  
of him who hath *Redeemed, bought you.* *Ye*

Seeking his  
honour.

## The Redeemed of the Lord

are bought with a price (saith the Apostle) *Wherefore glorifie God in your Body and in your Spirit, for they are Gods, 1 Cor. 6.1.* Thus do you seek the glory of this your Redeemer, making this your chief design. Being willing upon this account to do or suffer any thing for *Iesus Christ*. Of this mind was the blessed Apostle, who tells his *Philippians*, cap. 1.20. that this was his *Confidence*, that whatever happened unto him, yet *Christ* (saith he) shall be magnified in my Body, whether it be by life or death. And this let every of us seek after, that the name of our Lord *Iesus Christ* may be glorified in us, and by us (as the same Apostle prayeth for his *Thessalonians*, 2 *Thess.* 1.12.) which whilest we endeavour, doubt not but (as it there followeth) we shall be glorified in him, and with him. Having thus as his peculiar people, endeavoured to glorifie him upon earth, he will hereafter own us as his peculiar people, glorifying us with himself in heaven. When the rest of the world, as *Goats*, shall be set upon his left hand, as slighted, not regarded by him, then will he own us for his sheep, setting us on his right hand, honouring us before God, Angels, and men, saying unto us, (as there we have it) *Come ye blessed of my Father, inherit the Kingdome prepared for you from the foundation of the world, Mat. 25. 34.* When wicked and ungodly men, all profane persons and hypocrites, who have onely a shew of Religion, shall be cast forth as *Chaff*, and burned with fire unqueuchable; then shall we, as *Wheat*, be gathered into the *Garner* (as

*John the Baptist* describeth the different conditions of Believers and others, *Luke 3. 17.* Then will the Lord *Christ* make it known to all the world what esteem he hath of his *Saints*, that he accounteth them his *Segnullah*, his *peculiar Treasure*, his *Jewels*; which he will do by sending his *Angels* to gather them together from the four winds, from one end of heaven to the other (as we have it, *Mat. 24. 31.*) where ever their bodies lie scattered; and so laying them up as his *Jewels* in the *Cabinet of Eternity*, his *Kingdom of Glory*.

Many other uses might be yet made of this. Hath *Christ* taken us for his *Peculiar* people, esteeming highly of us above others who have deserved as well, or better than we have done? Why then in answer hereunto let us set the like *Peculiar Affection* upon him, taking him for our *peculiar Treasure*, prizing and esteeming him above all, accounting all but *losse and dung* that we may win *Christ*, and be found in him (as the *Apostle* saith of himself that he did, *Phil. 3. 8, 9.*)

*Use 4.*  
Christians to make *Christ* their peculiar *Treasure*.

And making such account of him, next to him make the like account of his *Saints*. Taking heed of offending them, which who so doth, even the least of them, he may hear *Christ* telling him, that it were better for him that a mill-stone were hanged about his neck, and that he were drowued in the depth of the sea, *Mat. 18. 6.* Take heed of wronging, injuring them by word or deed, knowing how dear and precious they are unto *Iesus Christ*; even as the *Apple of his eye*. So we find them

*Use 5.*  
Highly esteeming of the *Saints*.

## The Redeemed of the Lord

called, *Zach. 2.8.* He that toucheth you, toucheth the Apple of his eye. What is done unto them, either for or against them, Christ taketh it as done unto himself. *In as much as ye have done it to one of the least of these my brethren, ye have done it unto me, Mat. 25. 40. & 45.* They are Christs Peculiar people, his choise favourites; therefore offend them not, wrong them not, nor yet slight them. *Take heed that ye despise not one of these little ones, Mat. 18. 10.* But let them be precious in our eyes; look upon them as the Jewels of the world, highly esteeming of all those in whom we see *aliquid Christi*, any thing of Christ. The more of Christ, the more precious they are. And therefore highly account of such, looking upon them as the truly *excellent ones*, delighting in them, being ready to do all offices of love unto them. Thus was holy David affected, as he sets it forth, *Psal. 16. 3.* *My goodnesse (O Lord) exceedeth not unto thee, but to the Saints that are in the earth, and to the excellent, in whom is all my delight.* And let the like affection be in every of us, which express we in the like way, looking upon the *Saints* as the *Excellent ones*, delight we in their society, and let our goodnes extend unto them, communicating of our goods unto them suitable to their Necessity and our Ability. Which who so doth, he shall have Christ himself for his *Insurer*. *Whosoever shall give to drink unto one of these little ones a cup of cold water onely in the name of a disciple (do the least office of love to him for Christs sake) verily I say unto*



you he shall not lose his reward, Mat. 10. last. Thus let the same mind be in us, which was and is in Iesus Christ (as the Apostle presseth it upon his *Philippians*) c. 2. v. 5. Those whom he hath given himself for, and purified to be a peculiar people unto himself, let them also be a peculiar people unto us. But I passe on to that which remaines, the last clause in the Text.

Wherein we have the *Qualification* and *Temper* of this people whom Christ thus appropriateth, being his *Peculiar people*, they are also a *People zealous of good works*.

*Zealous of good works.*

**A** Clause fitly added and annexed to the former. Not to intimate unto us (what *Estius* would have (that in this way, and by this meanes men become acceptable unto Christ, and his *Peculiar people*, by being forward in good works. No, they are not any works of ours that can ingratiate us, bring us into grace and favour with him, they being the fruits of his grace in us. So much the same Author there, upon second & better thoughts, cannot but acknowledge. As Christ himself (saith he) by the grace of *Redemption* maketh us his peculiar people; so also he maketh us followers of good works.

*Adjicit hanc partem Apostulus, ut insinuet ita demum nos fore populum acceptabilem, & peculiarem Christo, si bonorum operum studiosi fuerimus. Estius Comment. in Text. Veruntamen sicut per gratiam Redemptionis ipse nos facit populum peculiarem, ita & facit sectatores bonorum operum. Ibid.*

*Obs.* So it is, *Good works* are fruits and consequents of *Justification* and *Sanctification*. So

much we may fitly and truly collect from the Order of the words here. Where first we hear of *Redemption* and *Purification*, and of a people thereby appropriated unto Christ, made his *Peculiar people*; And then followeth their zeal for good works. So it is (as I said) Good works they are Fruits and Consequents of Justification and Sanctification.

I.  
Of Justificati-  
on.

1. Of *Justification*. *Bona opera non precedunt justificandum, sed sequuntur justificatum.* Good works they do not precede, go before Justification, but follow after it. Being not the *cause* but *consequents* of it. A graft or *cions* must first be ingrafted, put into the *stock*, before it can bring forth *fruit*. And so must a Christian be ingrafted into *Christ* by faith, made one with him, before he can be fruitful in good works. Express to this purpose is that Text, *Iohn 15.5.* where our Saviour making use of this similitude, comparing himself to the *Vine*, and his disciples to the *Branches*, [*I am the Vine (saith he) ye are the Branches*] he tells them, *Without me ye can do nothing.* [*Without me*] *ἔξω ἐμοῦ*, *Extra me*, *Out of me*, *Ye can do nothing*; *Ὁυδὲν ἔσθ' ἐν ἐμοὶ*, *ye can do nothing at all, nothing that is truly good, no work that may be acceptable and pleasing unto God.* The *hand* cannot move without the *head*, from whence it receiveth those animal spirits, which are the principle of motion; no more can a man without *Christ*, unless first he have union and communion with him; which he cometh to have by and through faith, applying him and his merits to himself, whereby

whereby he cometh to be actually *Redeemed* from all iniquity; to be *justified*. Good works are *Consequents* of *Justification*.

2. And fruits of *Sanctification*. If the fountain be impure and filthy, it cannot be expected that the streams should be otherwise. And so it is with an impure sinner, who is not purified, washed, cleansed from the guilt and filth of sin by the *Blood* and *Spirit* of Christ, that is not *Justified* and *Sanctified*, it is not possible that he should bring forth fruits of holiness. *Who can bring a clean thing out of an unclean?* (saith *Iob*) *not one*, *Job* 14.4. To bring a clear stream out of a dirty puddle, this is above the power of nature. And so is it for a meer natural man lying in a state of sin, under the power of corruption, to do works that are truly good, pure, and holy. No, there must first be a change in the *Person*. *First make the tree good, and then his fruit good*, *Mat.* 12.33.

*Quest.* But, what (it may be said) may not an *unregenerate* person do a good work?

*Ans.* Yes, *Materially* good he may. *Quoad substantiam operis*. It being a thing which the Law requireth; now the work in it self is good, but not so as it cometh from him. Under the Law, whatever the *Leper*, or polluted person touched, it became thereby *unclean*, *Lev.* 15. And so do the best of works passing through the hands of an impure and unclean sinner, they receive a taint thereby, which renders them unclean (*Unto them that are defiled and unbelieving, is nothing pure*, *Tit.*

2.  
Of Sanctification.

*Quest.*  
Whether an unregenerate person may do good works.

*Ans.*  
Materially, not Formally.

## The Redeemed of the Lord

I. 15. and so unacceptable unto God. Such are all the works of unbelievers, it being *impossible without faith to please God*, as the Apostle tells us, *Heb. 11.6.* Ἀδύνατον εὐαρεσθῆναι. Be the work it self never so good, never so commendable, yet being performed by an unbeliever, it shall never find acceptance with God. This it was that put the difference betwixt *Cains* sacrifice and *Abels*. Both perform the same duty, each sacrificeth, but the one accepted, not so the other, as we find the story, *Gen. 4.4.* *The Lord had respect unto Abel and to his offering, but unto Cain and his offering he had not respect.* And how so? what was it that made the difference? Why, not any thing that we read of in the offering it self, but the qualification of the *Person*. *Abel* was a *Believer*, not so *Cain*. So the Apostle giveth the reason of it, *Heb. 11.4.* *By faith Abel offered unto God a more excellent sacrifice than Cain.* πλεονα θυσιαν, a more full sacrifice, not in respect of the substance of the thing sacrificed, as if *Cain* offered but a little of his fruits, but *Abel* much of his flock (as some look upon it) but of Gods acceptation. A sacrifice more acceptable to God than *Cains* was. And that in regard the one was offered up by a Believer, a faithful godly person; not so the other. Thus God first looketh at the *Person*, then at the *service*. So run those words there, *Gen. 4.4.* *The Lord had a respect to Abel, and to his offering.* Mark it, first to *Abel*, then to his *Sacrifice*; first to his *Person*, then to his *Service*. *Abels* person was accepted of God

because of his lively faith in the promised Redeemer; and for his persons sake, his Sacrifice.

Which taking notice of, let it be useful, and that both to *Ministers* and *People*; to the one in their *Preaching*, to the other in their *Practising*.

*Applic.*  
Direction to

1. To *Ministers* in their *Preaching*; wherein let them from hence learn what method to observe. First to begin with *Christ*, holding forth what he hath done, labouring to bring their people unto him, to seek for these benefits of *Redemption* and *Purification* by and through him, so preaching and pressing the *Doctrines* of *Iustification* and *Sanctification*. Then put them upon the doing of good works, which if they shall not do, what do they but build without a foundation? This is *Pauls* course in that his *Epistle* to the *Romans*, as also that to his *Galathians*; first he preacheth *Iustification by Faith*; then he presseth good works. And this method let the *Ministers* of *Christ* observe in their *Preaching*.

I.  
Ministers in their Preaching.

2. And the same let private *Christians* observe in their *Practice*; where let their first care be to get an interest in *Christ*, that they may partake of these Benefits from him, be such as are *Redeemed* and *Purified*, *Iustified* and *Sanctified* by his *Blood* and *Spirit*. And then let them set upon good works.

2.  
To Christians in their practice.

*Quest.* But what then, may not unregenerate persons be put and pressed upon the doing of such works? And doing hereof may not they expect a reward for them?

*Quest.*  
Whether unregenerate persons may expect a reward for their good works.

Ans.

Temporal, not  
Eternal.

Ans. Yes, put upon good works they may be, and doing of them they may meet with a Reward; but what? a *Temporal* reward. Hereby they may divert some temporal judgments, and procure unto themselves or others, some temporal blessings. The former of these *Ahab* did by his humbling himself in that manner, 1 *Kin.* 21. last. *Because he humbleth himself before me* (saith the Lord to *Elijah*) *I will not bring this evil in his dayes.* By his external and temporary humiliation he obtained the deferring of a temporal judgment, and that so as himself felt not of it. The latter *Jehu* got, whom the Lord telleth; 2 *Kin.* 10.30. *Because thou hast done well in executing that which is right in mine eyes, and hast done unto the house of Ahab according to all that was in mine heart, thy children of the fourth generation shall sit upon the throne of Israel.* Shewing himself zealous for God, in destroying of Idolatry, he obtained a temporal reward for that his service, the intailing of the Crown upon his Posterity to the fourth generation, which was accordingly performed and made good to him. Thus God will not be indebted to any man for what ever service he doth to him. Unbelievers they may obtain a temporal reward for such services as they do unto God, to his Church or People, by their acts of outward Piety, Charity, Mercy. But as for that *Eternal recompence of reward*, that they will fall short of; This belonging onely to those that are in Christ, to those that are Redeemed, Purified, Justified, Sanctified by him.

And

And therefore (to press what was propounded) let this be the first work that you set about. Seek you out for your interest in the Lord *Iesus*, that you may be made partakers of these benefits by him, and so become his *Peculiar people*. Being such, thus made *trees of Righteousness*, now are you in a capacity of bringing forth such good fruit, of being *fruitful in every good work*. This I take up by the way, from the *Order of the words*.

First seek after an interest in *Iesus Christ*.

Which come we now to look upon in themselves. Therein taking notice of two particulars, *Res & Modus*, the *Action* and *Affection*. The *Action*, or service wherein this people is to be employed and occupied, *viz.* the doing of *good works*. The *Affection* or *Disposition* wherewith they are to do them, *viz.* a holy fervor and zeal [*Zealous of good works*.]

The words divided.

The Action & Affection.

Begin with the former, the service and employment which is expected from, and performed by this peculiar people, whom the Lord Christ hath thus *Redeemed and Purified*; They are *a people devoted and addicted to good works, to works, to good works*. So we may subdivide the words.

The service of *Christs people*.

Obs. *Christs people addicted to good works*

**I. To works.** They are an active, stirring, working people. Such a one was *Christ* himself when he was here upon earth. *My Father worketh hitherto, and I work* (saith he) *John 5.17*. And elsewhere he tells his Disciples that he must work. *I must work the work of him that sent me while it is day, John 9.4.* whilest I live here, and whilest I have opportunity. Such was he, And such in measure are

**I.**  
To works.

## The Redeemed of the Lord

are those that are his. Not such as spend their time in doing of nothing, *idle persons*. *Why stand ye all the day idle?* saith the *Husbandman* in the *Parable* to those whom he found in the *Market-place*, *Mat. 20. 6.* So is it with the men of this world, many of which are (as *St. Luke* calls them, *Acts 17. 5.*) '*A-rogeids*, loose dissolute persons, spending their time in doing of nothing, or of that which is as bad or worse than nothing. But so is it not with those whom Christ calleth to be his servants. Those who are called into the *Vineyard*, are called to *work* there. *Go work to day in my Vineyard*, saith the *Father* to his *Son*, in that other *Parable*, *Mat. 21. 28.* Those whom Christ calleth effectually into his Church, they are such as are not *loysterers* but *labourers*. *Workers* all.

2.  
To good  
works.

2. And that of *good works*. That was a Title which the Heathens gave unto some of their Kings & Princes, they called them (as our Saviour tells the *Jewes*, *Luke 22. 25.*) '*Euegyetas*, *Benefactors*, *Well-doers*. And such are all those whom Christ calleth to be *Kings*, true believers, they are all benefactors, doers of *good works*. Not *Evil-workers*. So *Paul* calleth the *false Teachers* of his time, *Phil. 3. 2.* *Kanōi ēgyētaoi*, *Beware of evil workers*, being such as were very active, took great pains and toyl in preaching, but it was to the end that they might sow the Devils tares, vent and spread their dangerous and damnable *Doctrines*. Such workers there are ynow, and too many amongst us at this day. And such





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bring forth fruits in him; Which also in measure they all do. *He that abideth in me, and I in him, the same bringeth forth much fruit,* Joh. 15. 5. Beleevers having union and communion with Jesus Christ, they are now made fruitfull, and that in *good works*.

*Quest.* And what works are these which we call *good work*.

Good Work:  
what.

*Ans.* In Answer hereunto it is not my purpose to dilate upon the *Common place* of *good works*. Take it briefly. *Good works*, *Καλα ἔργα*, in a Theological sense they are *all and only such works as are required and commanded by God in his word*.

Such things as  
God commandeth.

Markit, such things as God commandeth, & requireth. *He hath shewed thee O man what is good* (saith the Prophet *Micah*,) *and what doth the Lord require of thee, but to do justice, and to love mercie, and to walk humbly with thy God?* Micah 6. 8. Such are the works which Christians are to look upon as *good works*; such works as God requireth to be done; such works as are consonant and agreeable to his mind and will. So the Apostle explains it *Heb.* 13. 21. where he thus prayeth for those to whom he writeth, *That God* (saith he) *would make you perfect in every good work, to do his will, working in you that which is well-pleasing in his sight*. Where the latter words (as *Grotius* and some others rightly observe) are *Exegetical*, and *Expositorie* to the former, shewing what those good works were which he desireth they should be made perfect in, *viz.* such works as God willeth, and is well pleased with.

And

*Est explicatio  
ejus quod pra-  
cedit. Grot.  
Annot. in loc.*

And to the same purpose serveth that other Text, *Rom. 12. 2.* where Saint Paul exhorts his *Romans*, *Be ye not conformed to this World,* (saith he) *but be ye transformed by the renewing of your minde, that ye may prove what is that good, that acceptable and perfect will of God.* The will of God being in it self perfectly good, it is the *Rule of goodness*, and consequently what ever he willeth must needs be good. God doth not will things because they are good, but they are therefore good because he willeth them. These then are those which we call *good works*. Such works as God willeth to be done. Not only *permitteth* (for so he doth the worst of evils, ) but requireth and injoyneth, *willeth*. Which *will* of his he maketh known in and by his *word*. Which is his *revealed will*, whereby he sheweth unto his people *what is good*. These are *Good works*, *All these*.

And *only these*. As for other works which are devised by men, be the pretence or intention never so specious and fayr; yet having no warrant from the *word*, they cannot be called *good works*, much less being directly or indirectly contrarie to it. That act of the Peoples which *Saul* pleadeth by way of excuse for himself, *1 Sam. 15. 21.* their reserving of the *spoil*, *Sheep and Oxen*, the chief of the things which should have been utterly destroyed, *to sacrifice them unto the Lord in Gilgal*, it had a very fair and specious pretence with it; seeming to favour of a great deal of piety, but what saith *Samuel* to it in  
the

Only such

W. L. C. O.  
C. O. O. O.  
C. O. O. O.

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the next verse, v. 22. *And Samuel said, Hath the Lord as great delight in burnt offerings, and sacrifices, as in obeying the voice of the Lord? Behold, to obey it better than sacrifice.*] God having commanded that all those things should be destroyed, they transgressing of that command, what ever their pretence or intention was, this was a Capital sin in them, and proved fatal to *Saul*, (who had the chief hand in it, however he would have put it upon the people,) as *Samuel* tels him in the verse following, v. 23. *Because thou hast rejected the word of the Lord, he hath also rejected thee for being King.*] Good works are only such as God willeth and requireth. As for other works, how promising so ever, they are but *vain works*. Such are *Traditions* and *humane inventions* in the worship and service of God. *In vain do they worship me, teaching for doctrines the commandments of men* (so our Saviour citeth that Text of the Prophet *Isai* Math. 15. 9. And *Saint Peter* speaking of that course and manner of living which the *Jews* in his time had received by tradition from their fathers: he calleth it *μαρνα' αβασσοφ*, a *vain conversation*. Good works are such, all and only such as have warrant from the word.

Good works  
of diverse  
kinds.

Now these good works are of divers kinds. Some *Inward*, others *Outward*. *Inward*, in the *Heart & mind*, good thoughts. *Outward* in the *Tongue* and *Hand*, good words, and good *Actions*; All which are comprehended under this general *Head* of *good works*, the word (*works*) being hereto be looked upon in the latitude, the largest extent of it. And

And again these *good works* of all these kinds they are reducible to two heads; even those two which our Saviour himself reduceth them to, *Math. 22. 37, 39.* Where he Epitomizeth, giveth us the sum of the Law in those two comprehensive Commandements, *Thou shalt love the Lord thy God, &c. And thy Neighbour as thy self.* On these two Commandements hang all the Law and the Prophets, Two general heads, under which are comprehended all those respects and duties which Christians do ow and are to perform to the one and to the other. First, duties towards God, whom they are to honour in their *thoughts, words, Actions, works of Holinesse* duties of the *first Table*: Then towards their *Neighbour*, to whom they are to *wish well*, and *do well*, doing all good offices unto them, as they have ability and opportunity, in reference to their *Lives, Liberties, Estates, good names, Bodies, Souls, works of Righteousnesse and mercy*, duties of the *second Table*. But I shall not go about to reckon up particulars, which are many. So are *evill works*; for the kinds of them they are many, even all sinfull thoughts, words, and Actions. And so is it with *good work*; To which, all which, those who are Christs *peculiar people, Redeemed and Purified, Justified and Sanctified* by him, are seriously devoted.

Reduced to  
two heads.  
Holines and  
Righteousnes!

Not to dwell any longer upon the Doctrinal part; That which I aym at, being chiefly *Application.*

Which let it be directed (in the 1 place) by

Divers convinced not to belong to Christ.

*Qui non tenentur serio studio bonorum operum illi hoc ipso significant se non esse in numero eorum quos Christus sua morte redemit. Piscator Observ. in Text.*

Barren trees none of Christs planting.

by way of *Conviction*. If this be the *Qualification* of those who belong unto Christ, then may it hence be concluded against many, that as yet they are none of this number, none of these *Peculiar* ones, whom Christ hath given himself for. Alas, the evidence is but too clear. Their *works* testify against them, or at least do not testify for them. These are the things which our Saviour saith testified of him, his good works. *The works which I do in my fathers name, they bear witness of me, Joh. 10. 15.* they shewed to whom he belonged, declared him to be what he was, the *Son of God*. And so they do of every man. *The tree is known by his fruits* (saith our Saviour) *Math. 12. 33.* And so are *men* by their *works*, To themselves by their *thoughts*, the workings of their hearts To *others* by their *words* and *Actions*; known what they are, and to whom they belong, whether to *Christ* or *Satan*. What? are you *barren Trees*, bearing no good fruit? surely you are none of Christs planting. *Every plant that abideth in him, bringeth forth much fruit, Joh. 15. 5.* And what, have you none of this fruit? have you no good works to speak for you? I mean to speak to the World and your own consciences, so as to evidence the truth of your faith; never reckon your selves in the number of true beleivers. For this Saint *James* speaketh fully and expressly in that known place, *Jam. 2.* Where he sheweth how *faith* without *works* is but a mock-faith, a dead faith. *Faith if it have not works is dead being alone, v. 17. Being alone*

alone, καθ' ἑαυτήν, by it self, not being accompanied with good works, works of Holiness and Righteousness, which are the inseparable companions of a true justifying faith, it cannot be a true living faith. Which if it were, it would be a working faith. So Paul describeth it, *Gal. 5.6. Faith working by love.* Ἐργαζομένη, which word being taken *Passively*, (as it properly signifieth) it imports a faith actuated by love, thereby quickned and moved to the doing of good works; or *Actively* (as it is commonly understood) it denotes an active, operative faith, which putteth forth and sheweth it self in the exercises of love, love to God, love to his Saints, in doing of good works, works of *Piety* and *Charity*. Hereby faith sheweth it self to be a true living faith. So doth the *Body*, by the *Operations* of it; it sheweth it self to be a living body. And so doth *faith* shew it self to be a living faith, by its works, which are *Indicativa fidei*. *I will shew thee my faith by my works* (saith St. James) *Jam. 12. 18.* No such sure and certain token of a true saving justifying faith, as an uniform, impartial, and universal obedience. Which where it is not in an unfeigned desire and endeavour, it is a clear evidence of a *dead faith*. *As the body without the spirit is dead, so faith without works is dead also* (so that Apostle there closeth up that Chapter) *Iam. 2. 26.* *As the body without the spirit*; τὸ σῶμα χωρὶς πνεύματος. *1os.* Not that *works* are to *faith* as the *soul* is to the *body*, the form of it, and giving life to it (which some would from hence infer) that

True faith a working faith.

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were to stretch the similitude beyond the staple, beyond the scope and intent for which it is here made use of, which is onely to illustrate what before was laid down, viz. that *Faith without works is dead*. So is the *body without the soul*, or without breath (as that word *ψυχή* may be rendred, which our new Translation in the Margin mindeth us of.) Where there is no *breathing*, there can be no *life*; *breath* being, though not a *Cause*, yet an *Indication* of it. And so where *faith* doth not breath forth and shew it self by good works, the evidence is plain it is no other but a *dead faith*.

Solitary faith  
not to be trusted to.

Which in the fear of God let it be brought home to you who reckon your selves in the number of true believers, putting your confidence in Christ, hoping that as you are Redeemed, so you shall be saved by and through *faith*. What? is this your faith, *fides solitaria*, a solitary faith, *faith alone*, having no good works to attend it? do not think that Christ will ever own you for his. True it is, it is not for your works sake that he will own and accept you, but he will not do it without them.

Evil workers  
none of Christs  
people.

But what then shall we say to those *evil workers*, whose works testifie against them, shewing to whom they belong? *Good works* they have none to speak for them, but *evil ones* too many to speak against them. Being such as our Apostle speaketh of in the last verse of the Chapter fore-going, Tit. 1. 16. *Such as professe that they know God, but in works*



## Zealous of good works.

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works they deny him, being abominable, and disobedient, and to every good work reprobate. Such as it may be give over themselves unto all lasciviousnesse, to work all uncleannesse with greedinesse (as he saith of the impure Gentiles) Eph. 4. 19. working the works of the flesh; which what they are, we may learn from the same Apostle, who giveth us a bed-roll of them, Gal. 5. 19, 20, 21. Now the works of the flesh are manifest, which are these, Adultery, Fornication, &c. And are not these the works which some, and too many who bear the names of Christians, are given over to? Evil works, which they live and lie in, and make a trade of. A plain evidence that whatever acquaintance they may take of Jesus Christ, calling him their Saviour; yet they are in truth strangers to him. It is that which Paul saith of his Colossians before their conversion, Col. 1. 21. They were then alienated, and enemies in their minds by wicked works. And surely so are all they who are workers of iniquity. Giving themselves over unto wicked works, to the practice of them, whatever their profession be, this their practice sheweth that they have no true acquaintance with God and Jesus Christ. They are alienated from him, and enemies to him. So as whatever acquaintance they may take of him (as I said) he will take none of them. Depart from me all ye workers of iniquity. That is the answer which the Master of the house giveth unto some who would take acquaintance of him, as you have it Luke 13. 26. We

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have eaten (say they) and drank in thy presence, and thou hast taught in our streets (they had had familiar acquaintance with him) But he shall say to them (as it followeth) *I tell you, I know you not whence you are, Depart from me all ye workers of iniquity.*] *Workers of iniquity*, such as make a trade of sin, living in the practice of it, (for such are properly *Ἔργατος Ἰὺς ἀδικίας*, not every one that falleth into sin, but such as live in a course of sin) they are *workers of iniquity*. And being such, whatever outward visible communion they have had with Christ in his Ordinances; in his *Word* and *Sacraments*, yet let not them think that he will own them for his another day. No, those that are Christs, are such as have their *Consciences purged from dead works to serve the living God* (as the Apostle describeth them) *Heb. 9.14.* From *dead works*, that is, sinful works, which are fitly so called, *νεκρὰ ἔργα*, in as much as they naturally proceed from a man that is spiritually dead, and make him that doth them lyable unto death. From such works true believers have their *consciences purged*, being freed, as from the *guilt*, so from the *habit* and *power* of them; so as henceforth they do not *serve sin*, which sometimes they did. *God be thanked that ye were the servants of sin* (saith Paul of his believing *Romans*) *Rom. 6. 17.* Such they were before their conversion, but not such now. Now they served another Master. From the time that they came to obey that form of doctrine which had been delivered unto them, to receive and

imbrace the doctrine of the Gospel, now being freed from sinne, they became the servants of righteousness (as it there followeth, v. 18.) And so is it with all those who truly believe on Jesus Christ, and are justified and sanctified by him, they do now serve the living God, working his works, *the works of God* (as they call good works, *John 6. 28.*) *With their minds serving the Law of God* (as *Paul* saith of himself, *Rom. 7. last.*) However sometimes the *flesh*, the corruption of their nature carryeth them another way, to the *erving of the Law of sin* (of which he there complaineth) even as a strong wind drives the vessel against the Tides and streames, yet the bent and inclination of their hearts is towards the *Law of their God*. They are seriously addicted, and constantly inclined unto *good works*.

And so see that it be with every of us. Are we such as lay claim to an interest in Christ, and expect to receive any benefit by his death? see that we be such as have a regard to *good works*, so as to set upon the serious and conscientious practice thereof.

*Use 2.*  
Believers exhorted to have a regard to good works.

*Obj.* But happily may some say, what need this be pressed upon Christians? for whom Christ hath wrought whatever is needful, so as there is no more required from them in order to their *Iustification* and *Salvation*, but onely to *believe on his name*. *This is the Commandement* (saith *St. Iohn*) *that we should believe on the name of his Son Iesus Christ*, 1 *John 3. 23.* And when the

*Obj.*  
Christ hath wrought what is needful for them.

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Taylor demanded of Paul and Silas, *Sirs, what must I do to be saved?* they return him no other answer but this, *Believe on the Lord Jesus Christ, and thou shalt be saved,* Acts 16. 30, 31. not making any mention of good works. And our Saviour himself maketh this the onely condition of obtaining eternal life, *Iohn 3. 14, 15. As Moses lift up the serpent in the wildernesse, so must the Son of man be lift up, That whosoever believeth on him should not perish, but have eternal life.* And again in the verse following, *God so loved the world, that he gave his onely begotten Son, that whosoever believeth on him should not perish, but have everlasting life,* v. 16. And again, v. last. *He that believeth on the Son hath everlasting life.* So then, what need is there of works?

*Ans. w.*  
Needful in a  
meritorious  
way.

*Ans.* To this the Answer is obvious. 1. True it is Christ hath wrought whatever is needful for his Elect People in a *meritorious way*, having fulfilled the righteousness of the Law for them. So much we may learn from the Apostle, *Rom. 8. 4.* where he setteth forth this as one end wherefore God sent and gave his Son, *That the righteousness of the Law might be fulfilled in us.*] *The righteousness of the Law, δικαιοσυνη του νομου*, that which the Law requireth to the making of a man righteous before God, might be fulfilled in us. *Εν ημιν*, not by us, but in us, viz. by the imputation of Christs obedience unto us. By this meanes come believers to stand as righteous before God; yet are they not hereby freed from the obligation of the Law. However from the

*Curse*

Believers not  
freed from o-  
bedience of the  
Law.

Curse and rigorous exaction of it they are, yet not so from the obligation. But the rather they are hereby engaged to it the more by this Example which Christ hath given them. What St. Peter saith of the Passive obedience of Christ, 1 Pet. 2. 21. *Christ suffered for us, leaving us an example, that we should follow his steps,* being ready to suffer for him, as he did for us, we may say the same of his Active obedience, his observing the Law in so strict a manner. This did he, leaving us an example, that we should follow his steps. And this do we. Herein follow him, though it be as *Ascanius* the child is said to do *Æneas* his father, *hand passibus equis*, not with a like stride or pace. This is not to be expected from the holiest men upon earth, that they should follow Christ, fulfilling the Law as he did. Yet this they are to endeavour, to walk exactly, *ἐἰς ἀκρὸν βᾶν ἰστέν*, to go up to the top of every Commandement (as before I expounded the Apostles' *Ἀνεβῶς*.) And this do we, Applying (inclining) our hearts to (perform) fulfil the statutes of our God (as David saith he did, *Psal. 119. 112.*) Seriously desiring it, vigorously endeavouring it. This is an Evangelical fulfilling of the Law, which by way of duty to their God is required from all true believers. *Fear God, and keep his Commandements, for this is the whole duty of man,* Eccles. 12. 13. Thus then Christians are not taken off from the practice of good works by what ever Christ hath done for them.

Faith alone  
cannot justify.

*Ans.* 2. Neither (in the second place) is it *faith alone that can justify and save them.* In the clearing of which, that known distinction will be usefull, of *Fides sola* and *solitaria*, *faith only*, and *faith alone*. True it is, it is *faith only* that justifieth, which it doth not *qua Fides* as *Faith*, as a *work*, (as *Arminius* would have it) but as an *Instrument* laying hold upon *Christ*, and applying his *Merit*, by which we are justified. But not *Faith alone*, not a naked *faith*, *faith without works*, which (as I have already shown you from *Saint James*) is no other but a *dead*, a *mock-faith*, no true *faith*. And so, not being able to justify it self, much less can it justify the person in whom it is. *Faith without works justifieth not.*

Rom. 4. v. 5.  
cleared.

*Obj.* No? what say we then to that obvious Text of the Apostles, *Rom. 4. 5.* Where he seemeth expressly to determine the contrary, *To him that worketh not, but beleeveth on him that justifieth the ungodly, his faith is counted for righteousness.*

*Ans.* To this the Answer is soon returned. True it is, *faith is counted for righteousness* to such a one as *worketh not*, viz. upon such an account, as looking to be justified and saved by his works. In such a way the true believer renounceth works, not placing any assurance or confidence in them, knowing that he is not able to perform the condition which the Law requireth; And therefore putteth himself upon another way, for the obtaining of *Justification* and *Salvation*, which is through *faith* in *Jesus Christ*. In the mean time not

renouncing works, as to the practice of them in way of obedience unto God; without which a man can neither be Justified, nor saved. Upon this account it is that Saint James joins works together with faith in the business of Justification, in that known Text, (causlessly stumbled at by some, even to the rejection of the whole Epistle) *Jam. 2. 24. Ye see then how that by works a man is justified, and not by faith only.* Not that works have any proper efficiencie in, or influence upon the work of justification, which is proper unto faith, as the only Causal Instrument therein, applying Christ with his merits unto the Soul: But they are necessarie attendants upon, and inseparable companions to that faith which purifieth, which must be a working faith, *πιστις ενεργητικη* (as the Apostle calleth it in that Text forecited,) *Gal. 5. 6.* An Energetical, an operative, working faith, a faith working by love, shewing it self in a ready performance of all offices and duties both to God and man.

And therefore (to go on with the Exhortation propounded, let not any of us content our selves with such a faith, a solitarie faith, faith alone. But withall, have a regard unto works, good works, which are no less necessarie unto salvation, (or, if we will speak more warily, (as some advise us to do) in salvandis diis (sic enim in those that are to be saved) than faith it self is. It it is but a slander, and a groundlesse one, which they of the Church of Rome cast upon those of the Protestant, Reformed Re-

Good works how necessary.  
*Bona opera sunt necessaria ad salutem, vel potius in salvandis diis (sic enim) prestat loqui vitande. ambiguitatis causa*  
*Ursin. Catech. Q. 91.*

*Extra statum  
Justificationis  
nemo potest bo-  
na opera satis  
magnifice com-  
mendare.* Lu-  
ther.

ligion, that they cry up *faith*, decrying *works*, at least not regarding, but slighting them, not looking upon them as in any kind *necessarie*. Than which what more false? *Necessarie* we hold them to be; However not as they do, who look upon them as *meritorious causes* of salvation yet upon a divers account, as

1.  
In regard of  
Gods Com-  
mand.

1. *Necessitate precepti*, in regard of *Gods command*, which requireth them at the hands of his perple. *Thou hast commanded us to keep thy precepts diligently*, Pl. 119. 4.

2.  
As Concomi-  
tants of faith.

2. *Necessitate Presentie*, as *necessarie* concomitants of faith, without which a man cannot be justified and saved.

3.  
As the way  
and means lea-  
ding to salvari-  
on.

3. *Necessitate Medii*, as a necessary means to bring men to salvation; *Via ad Regnum*, though not *Causa regnandi*, (as Bernard rightly) though not the *cause of reigning*, yet the *way to the Kingdome*.

4.  
As evidences  
of faith, and  
assurances of  
Election.

4. *Necessarie* as to a mans self, for the *justifying of his faith*, and *assuring his election*. Justifying of his faith. *Faith justifieth the Person*, works justifye faith, evidence it to a mans self to be a true lively faith. As a man by feeling his pulse beat regularly, he knoweth that his vitals are found, so by the working of his faith he taketh notice that it is a true faith. And *assuring his election*. Give diligence (saith Saint Peter) to make your Calling and Election sure, 2 Pet. I. 10. And how shall this be done? Why, *If ye do these things ye shall never fall*; those things which before he had spoken of, *viz. Adding to faith virtue*, v. 5. meaning moral virtues, as *Justice*, and *Tem-*  
porance.



porance, and *Charity* (of which he speaketh afterwards,) as also *Godliness*, and so endeavour to perform all offices and Duties to God and Man. So doing, hereby may Christians be assured of their *Election*, and so consequently of their *salvation*, that they are in a state of grace, and shall never fall from it.

5. And so again, necessarie in regard of others; For the winning of some. Upon this ground *Peter* requires *wives* to be obedient to their *Husbands*, to do their duties unto them, that (saith he) if any obey not the word (being as yet unbelievers) they also may without the word be won by the conversation of the wives, 1 Pet. he 3. 1. And in the Chapter foregoing, v. 12. requireth the beleevers to whom he writeth, that they should have their conversation honest among the *Gentiles*, that whereas (saith he) they speak against you as evil doers, they may by your good works which they shall behold, glorifie God in the day of visitation; when God shall in mercie visit them, calling them to the fellowship of the Gospel. Thus sometimes unbelievers are won to a loving and liking of Gods Religion by beholding those who make a profession thereof to walk answerable to that profession, living *soberly*, *righteously*, and *Godly*.

5.  
In regard of others for the gaining of some.

And as some may be won, so others may be confirmed hereby; who otherwise might be offended and scandalized, and brought out of love and liking with that Religion whereof they see no fruits in the Professors of it.

Confirming of others.

How

## The Redeemed of the Lord

Stopping the  
mouths of  
wicked men.

However, the mouths of wicked men shall hereby be stopped, and themselves ashamed. *Having a good Conscience* (saith the same Apostle Saint Peter) *that whereas they speak evil of you, as of evil doers, they may be ashamed that falsely accuse your good conversation in Christ,* 1 Pet. 3. 16.

Christians ex-  
horted to be  
serious about  
good works.

In these and many other respects we look upon *good works*, not only as *expedient*, but *Necessarie*. And so looking upon them, let all of us seriously set about them. Being *hearers* of the *Law*, be we *doers* of it. *Not the bearers of the Law, are just before God, but the doers of the Law shall be justified,* so the Apostle tells the *Jews* who looked for salvation by the *Law*, Rom. 1. 13. It was not their *knowing* but their *doing* that could benefit them in that way. And so is it with *Christians*, who look for salvation by Christ. It is not their *Knowledge* and *Profession*, but their *Practice*, must render them acceptable unto him. And therefore let all of us up and be doing. *Be ye doers of the word, and not hearers only, deceiving your own Souls* (saith Saint James) Jam. 1. 22. *Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of heaven, but he that doth the will of my Father which is in heaven,* (saith our Saviour) Math. 7. 21. Not every one that taketh acquaintance of Christ, professing himself to be his Disciple; and to look for salvation through him, but such as bring forth the fruits of true Sanctification, and new obedience, endeavouring to do what both *Law* and *Gospel* requireth, They, and only they

they can look for salvation.

*Quest.* But what good works shall we do in order hereunto?

*Ans.* That was the question which the *Ruler* put to our *Saviour*, Math. 19. 16. *Good Master* (saith he) what good thing shall I do that I may inherit eternal life? But this he propounded in a *Pharisaical* way, with a wrong intention, dreaming of a merit of works. But let the thought hereof be abandoned by all Christians who propound the like question, And then I shall return Answer to it, as in part I have already done, giving you some usefull directions concerning what works you are to do, and how you are to do them.

I. Good works to be performed by Christians are (as I have said) all such works as God requireth in his word, whether in the *Law*; or *Gospel*. All which Christians are to have an eye and regard unto, so as not willing to overlook or neglect any of them. Such was *Dauids* obedience, I shall not be ashamed (saith he) whilest I have respect unto thy commandements, Psal. 119. 6. And the like we read of *Zacharie* and *Elizabeth*, They were both righteous before God, walking in the Commandements of the Lord, blameless. Luk. 1. 6. And such must the obedience of a Christian be, an universal obedience, such in desire and indeavour, so as not willingly to balk or neglect any commandement. That *Ruler* which we speak of, how strict soever he had been (as he said of himself) in observing of the rest of the Commandements, yet withdrawing his obedience

*Quest.*  
What good works to be done, and how?

*Ans.*

*Dir. 1.*  
All such works as God requireth.

to that one, which our Saviour, for Probation or conviction sake, propounded unto him, that he should go and sell all that he had, and give it to the poor, he thereby shewed himself to be no better than an *Hypocrite*. And so do they who pick and choose their Duties, yeelding a partial respect to the Law of God, obeying in some things, not in other. For which that of Saint James is express, *Iam. 2. 10. Whosoever shall keep the whole Law, and yet offend in one point, he is guilty of all.* Suppose a man so exact as that he should strictly observe the whole Laws, except only in some one particular therein required, or forbidden, yet allowing himself in that one particular breach of it, that declareth him not to be, what he would be thought, a righteous person. That general Maxim holdeth true in this case, *A quatenus ad omne.* He that yeeldeth obedience to one Commandement, because it is a command of God, upon that account will yeeld the like obedience to all. And this are Christians to do. And this, being sincere, they will do, Being such as are truly *Sanctified*, now (as the Apostle saith) they are prepared to every good work, *2 Tim. 2. 2.* Ready to do what ever their God requireth from hem. And such see that your obedience be, (as to desire and indeavour) an *Universal obedience*; doing that, all that, which the Lord requireth in his word. Here is the *Matter* of good works, which Christians are to have an eye at in the first place.

2. And then (secondly) have an eye to the Order

*Order*, first looking at the more *weighty duties*. It was that which our Saviour chargeth upon the *Pharisees*, denouncing a woe against them for it, *Mat. 23. 23. Woe unto you scribes and Pharisees hypocrites, for ye pay tithe of Mint, and Annise, and Cumin, and have omitted the weightier things of the Law, Judgment, Mercie, Faith.* To be carefull in small matters, but regardlesse in those of greater importance is a sure sign of an *Hypocrite*. Not but that these things also are to be regarded; *These things ought ye to have done* (saith our Saviour there to them) *but not to leave the other undone.* Those *Ja' Bagvrega' Je'vua*, the weightier things of the Law, duties of greatest importance, Christians must have an eye at in the first place Not slighting, not neglecting them however. Yea and if it happen that there be any competition, these are to have the precedence. First look at the more weighty duties, preferring them.

*Dir. 2.*

Good works to be done in right Order.

3. Doing these works in a right *Order*, that they may be truly good works, see that they be done out of a right *Principle*, viz. a three-fold Principle, of *Faith*, and *Love*, and *Obedience*.

*Dir. 3.*

Out of a right Principle:

1. Of *Faith*, without which the Apostle tells us *it is impossible to please God*, Heb. 11. 6. *Faith*, as concerning the *work* which we doe, that it is a thing required by God, agreeable to his mind and will, of which the Apostle speaks, *Rom. 14. v. last*, where he concludes, *whatsoever is not of faith is sin.* What-soever is done though the thing it self be indifferent

I.  
of faith.

or good, yet being done with a wavering conscience, without assurance that the work is in it self well-pleasing to God, and that it hath good warrant from the Word, it is sin in him that doth it; so also concerning Gods acceptation of our persons and services, that he doth and will accept whatever we do in the name of Christ. Out of such a *Principle* did the Patriarchs do those works for which they are commended, *Heb. 11.* What they did they did it *visu, in faith, by faith.*

2.  
Of Love.

2. Of *Love.* In this sense see that *Faith work by love.* What we are sure to be agreeable to the mind and will of God, do it out of *Love*; Love to God; *I will love thee, O Lord* (saith David) *Psal. 18. 1.* And love to his *Law*; *O how do I love thy Law?* (saith he) *Psal. 119. 97.* Love to his *Testimonies*; *I love thy Testimonies, v. 119.* Love to his *Commandments and Precepts*; *I love thy Commandments above gold, yea above fine gold, v. 127.* Consider how *I love thy Precepts, v. 159.* And out of this *love* keep and observe them; *My soul hath kept thy Testimonies, and I love them exceedingly, v. 167.* And thus also what duties we do unto our *Neighbour*, do them out of *love*, *Thou shalt love thy Neighbour as thy self.* Thus what good works we do, do them out of a right *Principle of Faith and Love.*

3.  
Obedience.

3. And (Thirdly) *Obedience.* Not out of any by and sinister respects, but in way of *Obedience* unto God. So did *Abraham* when he went out to seek a *Country*, which he knew not where to find; yet by Faith he obeyed,

## Zealous of good works.

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beyed (saith the Text) Heb. 11. 8. So doe we, taking notice what God would have us to do now, not standing to *consult with flesh and blood* about it (which Paul saith he did not; Gal. 1. 16. in obedience to him; do it. Thus did Peter, though he had fished all night and caught nothing, yet, *Nevertheless* (saith he to his Master) *at thy word I will let down the Net*, Luke 5. 5. Thus having a word from God, now in obedience to him, do what he requireth. Thus did our blessed Saviour suffer what he suffered. *He was obedient to the death*, Phil. 2. 8. And thus let us do what we do. All our works do them in obedience unto God; doing what we do to *Man* as unto *God*. So the Apostle requires *servants* to do their duties unto their *Masters*, Eph. 6. 5. *Servants be obedient to them that are your Masters according to the flesh, with fear and trembling; in singlenesse of heart as unto Christ; doing what they did in obedience to their supreme Lord and Master Christ, in serving them, serve him; Not with eye-service, as men-pleasers, but as the servants of Christ; doing the will of God from the heart (so he goeth on) v. 6.* Mark it, In doing their Masters work, they must have an eye at God, doing what they do, as his will. [*With good will, doing service as to the Lord, and not unto men, v. 7.* Not looking onely, or yet chiefly, at their Masters on earth, but at their great Lord and Master in heaven, the Lord Christ, who requireth from them what they are to do. And this rule let all Christians observe, in whatever works

R they

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they do, whatever duties they perform, still do all with an eye to God, *setting the Lord alwaies before them* (as David saith he did, *Psal. 16. 8.*) so *walking before him in uprightnesse and sincerity*, which he requireth *Abraham* to do, *Gen. 17. 1.* And which *Hezekiah* saith he had done, *Isa. 38. 3.* Here are the *Principles* out of which we are to act in doing of good works, *Faith, Love, Obedience.*

Dir. 4.  
In a right  
manner.

4. Then (in the Fourth place) have a regard also to the *Manner*, that doing good works, we do them *Willingly* and *Constantly*.

I.  
Willingly.

1. *Willingly*. Thus doth a man do what he doth out of *Love*. That is as *Oyl* to the wheels, which makes them go glib. And thus do we perform what good works we do. All kind of duties to *God*, or our *Neighbour*. Doing them out of a Principle of *love*, do them *willingly*. Thus *Paul* would have *Philemon* to do what he required from him, *Not as of necessity, but willingly*, *Philem. v. 14.* And thus *Peter* requires *Ministers* to do the work of their Ministry, *1 Pet. 5. 2.* *Feed the flock of God which is among you, &c. Not by constraint, but willingly: Μη ἀναγκασθε ἀλλ' ἐουσιως.* And thus are Christians to perform what duties they do, as to *God*, so to *Man*. Not *grudgingly*, but *willingly*. It is the Testimony which *Paul* giveth to the Churches of *Macedonia*, speaking of their charitable contributions, *2 Cor. 8. 3.* *I bear them record (saith he) that to their power, yea and beyond their power,*



power, they were willing of themselves. And so should Christians be to every good work; to works, as of Justice, so of Charity and Mercy. Every man according as he purposeth in his heart, so let him give, not grudgingly; or of necessitie, (so Paul adviseth his Corinthians, in the Chapter following) 2 Cor. 9.7. giving a reason for it. For (saith he) God loveth a cheerful giver. Grudged services are not acceptable to men, much less to God. If there be first a willing and ready mind, it is accepted according to that a man hath (saith the same Apostle in that 2 Cor. 8. 12.) It is so with God, who looketh more at the inward man, than the outward; at the Heart, than either Tongue or Hand; at the Will, than the Work. Who also will reward all, and onely such services as are so performed. If I do this thing willingly (saith he speaking of the work of his Ministry) I have a reward; but if against my will, what is my reward then? 1 Cor. 9. 17, 18. It is not the work or service it self, be it what it will, that will render the doer of it acceptable unto God, and capable of an eternal reward from him, unless it be performed freely, willingly. And therefore let me here do that to you, which I find Titus required to do to those under his charge, in the verse next but one after my Text, Tit. 3. 1. viz. Put you in mind to be ready to every good work.

And among other, let me here recommend unto you *works of mercy and charity*; which are looked upon among the chief of good works;

Wotkes of  
Charity re-  
commended

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works ; and therefore sometimes peculiarly so called. Thus we read of that good woman *Dorcas*, that she was full of good works and alms-deeds which she did, Acts 9.36. And thus the Apostle shewing what is required of one that is to be accounted a widow indeed, fit for the service of the Church, he saith (among other things) she must be one well reported of for good works, 1 Tim. 5. 10. And what are those good works ? why, in the next words he explaines it, *If she have lodged strangers ; if she have washed the Saints feet ; if she have relieved the afflicted, &c.* These are the works which he calls peculiarly good works. And that not without good Reason, in as much as that *Love*, which is the sum of the Law, and the *πλῆρωμα*, the fulfilling of it (as the Apostle saith of it, Rom. 13. 10.) is in this way expressed and shewed forth. Now to these good works be you excited. And that specially you to whom God giveth ability for such works, be you willing and ready to do them. That is the charge which *Timothy* is willed to hand to those that were Rich, 1 Tim. 6. 17, 18. *Charge them that be rich in this world, &c. that they do good, that they be rich in good works, ready to distribute, ready to communicate.* For such to give what they cannot withhold, onely what is extorted from them by rates and taxes, and that against their wills, this is not thank-worthy. What is this way done, let it be done readily, willingly.

2.

Constantly.

And being willing with good works, be constant in them, not weary of them. This

Paul

Paul presseth upon his *Galathians*, as also his *Thessalonians*, *Be not weary of well-doing*, Gal. 6.9. 2 *Theff.* 3. 13. Μη ἐκκλιῆσθε, faint not, give not over. Having set upon a religious course, hold on, be constant in the duties of Piety and Charity. Working *whilest it is day* (as our Saviour saith he did) so long as life lasteth. They who were hired into the *Vineyard*, must work till the *Even*. Thus have an eye to the *Manner* of doing good works.

5. And lastly, have an eye to the *End* also, that that be right and good, even the *Glory of God*. This is the proper and chief end which a Christian should aym at in whatever he doth. So runs the Apostles direction, 1 *Cor.* 10. 31. *Whatsoever ye do, do all to the glory of God*. To this end serve good works. *Being filled with the fruits of righteousness, which are by Iesus Christ unto the glory and praise of God*, Phil. 1. 11. This is *finis operis*, the end of the work; let it be also *finis operantis*, the end of the worker. *If any man Minister* (saith St. Peter) *let him do it as of the ability which God giveth, that God in all things may be glorified*, 1 *Pet.* 4. 11. This is that which Christians should chiefly look at in all their Ministrations, in all the services which they perform, as to God, so to their Brethren, that God may be glorified in them and by them.

Not but that there are also other *subordinate ends*, which a Christian in doing of good works may have an eye at. Among other he

*Dir. 5.*  
To a right end, the glory of God.

Christians may have an eye at the recompence of reward.

may have an eye at *himself*, specially at his *eternal Reward* in heaven. This had *Moses* an eye at in his sufferings for Christ, he had therein a *respect to the recompence of reward*, Heb. 11.26. Not onely to that *temporal reward* which the Lord had promised to *Abraham* (as *Grotius* expounds it) the land of Promise, the earthly *Canaan*, but the *eternal reward*. And the like may Christians in their good works which they do, they may have an eye to their *Μεταποδοσια*, the *Recompence of Reward*, which God hath promised to such workers. And that both *Temporal* and *Eternal* reward. Therefore is it that our Saviour propoundeth this as a motive unto them, to put them upon the practice of good works, setting their reward before them. *Love your Enemies* (saith he) *and do good, and lend, looking for nothing again, and your reward shall be great*, Luke 6.35. And elsewhere he tells us that whosoever shall do the least office of love *Disciple in the name of a Disciple*, but give a cup of cold water unto him, he shall in no wise lose his reward, Mat. 10. ult. This Christians may, yea and for their encouragement ought, to have an eye at, as in their sufferings, so in their doings for Christ; *By patient continuance in well-doing, seeking for Glory, and Honour, and Immortalitie* (as the Apostle describeth the true believer) Rom. 2.7.

But the chief and main end which they are to aym at, is the *Glory of God*, seeking that in the first place. Not their *own glory*. This was the *Leaven* which sowed whatever duties

*Μεταποδοσια*  
 u.]  
 Mercedem il-  
 lam Abrahamo  
 promissam,  
 Gen. 15.1.  
 terram illam  
 excellentem.  
 Grot. Annot.  
 in loc.

Gods glory to  
 be eyed in the  
 first place, not  
 vain-glory.

or services the *Pharisees* performed. What they did, they did it in an ambitious way, out of *vain-glory*, that they might be seen of men and have glory from them. So our Saviour chargeth it upon them, *Mat. 6. v. 2.* where also he tells his Auditors what they must expect for such services. *Verily* (saith he) *they have their reward, v. 2, 5, 16.* All the reward they must look for. They must look for none from God. Now this let us abandon. *Take heed that ye do not your Alms to be seen of men,* that is our Saviours caveat in the first *v.* there. Not seeking our selves, our *own Glorie.* This we may hear our blessed Saviour disclaiming, *I seek not mine own glorie.* (saith he) *John 8. 50.* But the glory of his Father he did, the *glorie of him that sent him*, as he intimates there in the Chapter fore-going, *John 7. 18.* And this let us in imitation of this our heavenly pattern seek after. In whatever we do, making this our *Alpha* and *Omega*, our first and last. the chief of all our aymes, that God may be glorified in us and by us. This was *Pauls* main design, in whatever he did, or suffered, that *God might be glorified in him, whether by life or death* (as he telleth his *Philippians, c. I. v. 20.* And this let us make the main end of all our good works, that God (as I say) may be glorified in us and by us. *Let your light so shine before men, that they may see your good works, and glorifie your Father which is in heaven* (saith our Saviour to his Disciples) *Mat. 5. 16. Let your light shine.*] Manifest your inward graces by your outward actions, which

are as beams from the Sun. [*Shine before men*] who cannot judge of your hearts but by your deeds. [*That they may see your good works,*] not onely hear your words, but behold your works. [*And so glorifie your Father which is in heaven.*] And let this be the main design of every of us, in whatever works we doe, that God may be glorified in us, as Paul saith he was in him, *Gal. 1. last*: So doing, now doubt not but our works shal be acceptable to God, and profitable to our selves; of which more hereafter in the last particular, to which I now come.

2. Partic.  
The inward  
Affection in  
doing good  
works.

The *Modus*, the inward Affection, or Disposition of this peculiar people in performing of this service, doing of these works, and that is a holy fervour, Zeal, [*Zealous of good works.*]

Obs.  
Christ's people  
Zelots.

Such the Redeemed of the Lord, Christ's people are, or ought to be, *Zelots*. Mark it, this is the last Conclusion which the Text holdeth forth unto us. *Christ's people must be zelots.*

Quod Zelo fer-  
verer. Hieron.  
Epl. 53. ad  
Riparium.

So was one of his Apostles surnamed, *Simon called Zelotes*, *Luke 6. 15.* *Acts 1. 13.* *Simon the zealous*. And such ought all his Disciples, to be, *zelots* all. Such were the *Jewes* generally under the *Law*, they were *zealous of the Law*. So *James* tells *Paul* concerning them, *Acts 21. 20.* *Thou see'st brother* (saith he) *how many thousand of Jewes there are which believe, and they are all zealous of the Law*: *Zēloisai tō nomō*. And in the Chapter following, *Paul* speaking to the *Jewes* concerning himself, he tells them, how that being a  *Jew* born and bred,

bred, and taught according to the manner of the Fathers, I was (saith he) zealous towards God, as ye all are this day. Such were they under the Law. And such Christians ought to be under the Gospel; though not in the same way, yet zealous still. Not key-cold, nor yet tepid and lukewarm in their Religion, but zealous. That is the Charge which the Son of man giveth to lukewarm Laodicea, Rev. 3.19. Be zealous, ζήλωσον: which if she were not, he threatens to spew her out of his mouth. Thus Christ will own none for his people but such as are zealous.

**Quest.** And wherein zealous?

**Ans.** Why, generally, in somewhat that is good. It is good (saith the Apostle) to be zealously affected alwaies in a good thing, Gal. 4.18. Ἐν καλῷ. Zeal, in it self (as it is with Affections and Passions, whereof zeal is onely the Intension, the heightning of them) it is vox media, indifferent; so as it may be taken either in good or bad part; according to the nature of the Object, or matter whereabout it is exercised. So much we may take notice of from that Apostle; who, as he there minds us of a good zeal, so in the Chapter following he tells us of an evil one, Gal. 5.20. where speaking of the works of the flesh, among other he reckons this for one, Emulations, Ζήλοι, Zeals, inordinate heats and contentions about matters not fit for Christians to contend about. Thus then there is a double zeal, Spiritus & Carnis, the one a fruit of the Spirit, the other of the Flesh, a spiritual, a carnal zeal. It is the

**Quest.**

Wherein to be zealous.

**Ans.**

Generally, in a good matter.

the former of these we have to deal with, a *spiritual zeal*. Which, as it is *proper*, so it ought to be *common* to those that are Christs; They must be *zealous* in a *good way*, in a *good matter*. This in the *General*.

In Particular. In Particular, the *good things* whereabout they are to be *zealous*, may be reduced to two heads, either *Gifts*, or *Works*; that they may receive the one, that they may act the other.

1. For Gifts. This the Apostle calleth for 1 Cor. 14. 1. *Desire spiritual Gifts*. Ζηλοῦτε, (saith the Original) be *zealous* of them, earnestly coveting them. So we find the same word elsewhere more fully and fitly rendered, Cap. 12. v. last of the same Epistle, where we meet again with the same Injunction. *Covet earnestly the best gifts*. With such earnestness of affection are Christians to seek after *Spiritual Graces* and *Gifts*. *Graces*, which may be beneficial to themselves; *Gifts*, whereby they may edifie others; desire them with zeal and holy emulation.

2. Works. And as *Gifts*, so *Works*. As to *Receive*, so to *Do*. This the Text points at. *A people zealous of good works*. Ζηλοῦντες καλῶν ἔργων. *Sectatorum bonorum operum*; so the *Vulgar Latin* renders it, *A people that are followers of good works*. A truth. Such Christs people must be, *Followers of that which is good* (as St. Peter hath it) 1 Pet. 3. 13. Μιμηταί, *Imitators* (as that word properly signifieth.) *Imitating and following of God*. *Be ye followers of God*, Eph. 5. 1. Μιμηταί, *Imitating him*, in doing good



good unto all. Thus ought Christians to be Zeal imports followers of good works. Followers after Charity, an intense Affection. 1 Cor. 14. 1.

But the word in the Text imports more. *Vides* (inquit *Chrysoft*) ut non take notice (as *Chrysoftom* well observes upon *simpliciter opera virtutis a nobis exigantur. Aut enim, emulatorem. h. c. magna cum alacritate, & ingenti, studio & animo virtutis opera crepessentem. Esti ad loc.*) that it is not sufficient for Christians to do good works, but they must do them with an intense affection; They must be *Emulatores bonorum operum*, (as *Jerome* and *Ambrose* here render the Word, or (as *Beza*) *Studiofi*, bearing a fervent affection to them, and earnestly striving to go before others in them. This is the proper signification of this word, *Zēlas, zealous, zeal*, (the same in all three Languages) which coming from *Zēō*, a verb which signifieth to boyl or seeth, (a word answering it both in sound and sense, and so may be conjectured to be taken from it,) or to make a hissing noise, as water doth when hot Iron, or burning Coals are cast into it, it imports a fervent heat in the Soul; an earnest and vehement Affection. And with such an affection are Christians to go about good works; to be zealous of them, and in them; zealously to Affect them.

Thus are they to be affected towards their God, loving him with an intense Affection. So the Law requireth it. *Thou shalt love the Lord thy God with all thine heart, and with all thy Soul, and with all thy mind, and with all thy strength,* ἡγάγας τὸν θεόν σου, (as *Saint Mark* and *Luke* have it,) *Mark* 12. 30. *Luk.* 10. 27.

And being thus affected towards him, they are

Christians to be zealous towards their God.

are in like manner to be thus affected for him. This is *Phineas's* commendation, *He was zealous for his God*, Numb. 25. 13. *zealous for his sake* (as the 11th. verse there hath it.) He could not indure to see such dishonour done to his God, and therefore steppeth forth to execute Justice upon the offenders. And the like saith *Elijah* of himself, *I have been very jealous* (or *zealous*, for the word is the same) *for the Lord God of Hosts*, 1 King. 19. 10. 14. And the like we read of *David*, Psal. 69. 9. who was therein a type of *Christ*, of whom it is written, *the Zeal of thine house hath eaten me up*, Joh. 2. 17. Such was his *Zeal* for the worship and service of God, that it was as a fire within him, burning in his breast, and breaking forth as occasion was offered, as at that time it did, when he whipped the buyers and sellers out of the Temple. And thus ought those who profess themselves to be his people, to be affected towards their God. Being zealous for his honour and glory in and about his worship and service,

And in like manner are they to be affected towards their brethren, being *Zealous* of them. So *Paul* telleth his *Corinthians* that he was for them, 2 Cor. 11. 2. *I am jealous over you with a godly jealousy*, ζήλω νόθῳ ὑμᾶς. *I am zealous of you*, ardently affecting you, earnestly desiring your wellfare. So ought the *Ministers* of Christ to be affected towards the people committed to their charge; desiring their good. That is the Testimony which *Paul* giveth to his *Colossians* concerning *Epaphras* (or

קנא  
קנאתי  
Zealous Zeal-  
tus sum: Mon-  
tan.

Zealous to-  
wards their  
Brethren.

or *Epaphroditus*, for they are conceived to be both one) a faithfull minister of Christ (as he callshim *Col. 1. 7.*) I bear him record (saith he) that he hath a great zeal for you, *Col. 4. 13.* And thus ought all Christians to be affected towards their brethren, earnestly desiring their good, being readie to express their Affection to them, by being forward to all good offices, readie to every good work, (as we haue it in the verse next but one after the Text, ) *Tit. 3. 1.*

*Epaphras idem qui Epaphroditus, contractione pronunciationis sic Demas est Demetrius*  
Grot. Annot. in loc:

With such Zeal are Christians to perform all duties, to do all kind of good works of Piety and Charity, works of Holinesse and Righteousnesse. Being good works, and proper for them, they are be zealous in performing of them. So was our blessed Pattern, the Lord *Jesus*, in doing the will of his father, of which he saith, that it was his *Meat*, *Joh. 4. 34.* My meat is to do the will of him that sent me, and to finish his work. This he desired more than his bodily food, which a hungry man maketh haste to, feeding upon it with an eager appetite, and with great complacency, and contentment. And thus are Christians to go about Gods work, the doing of his will, making haste to it. I made hast and delayed not to keep thy Commandements (saith *David*) *Psal. 119. 60.* making it their delight. I delight to do thy will O my God, (saith he) *Psal. 40. 8.* Thy Testimonies are my delight, *Psal. 119. 16. 24.* and often in that Psalm. And so is it with every truly godly man; he is one whose delight is in the Law of the Lord (as *David* describeth him) *Psal. 1. 4.*

All duties to be performed with Zeal

as in *Meditating* of it, so in *Practising* it, doing it with alacrity and chearfulness, and some spiritual vigor, desiring to run Gods waies. *I will run the way of thy Commandements, when thou shalt enlarge my heart* (saith that holy man v. 32. of that Psalm) A *Runner* in a race is *zealous* in his way, putting himself forward what he can, putting all his strength to the work that he is about. And so ought Christians to be in Gods waies, being *zealous* of, and in *good works*.

R. And great reason they should be so, this being a thing both *Good* and *Necessarie*.

R.  
This is.  
I.  
Good.

I. *Good καλὸν ἐζηλωσεν*, It is good to be zealously affected (saith the Apostle there) *Gal. 4. 18.* To be zealous in good works is a good thing. *Good*

I.  
Acceptable to  
God.

I. In as much as it is *acceptable* to God. That is *Pauls* Argument which he maketh use of to bring Christians upon their knees, to pray for Magistrates, supreme, and subordinate, *For Kings and all that are in authoritie, For* (saith he) *this is good and acceptable in the sight of God our Saviour, 1 Tim. 2. 3.* And so is such a zealous performance of duties, it is *καλὸν ἐζηλωσεν*, good & acceptable in the sight of God. So was *Phinehas's* zeal, whereby he made an atonement for the people, and procured to himself and his, the Covenant of an everlasting Priesthood, as the Lord tells *Moses*, *Numb. 25. 11, 12, 13.* *Phinehas hath turned my wrath away from the Children of Israel while he was zealous for my sake among them. Wherefore say, Behold, I give unto him my Covenant of peace.*

And

And he shall have it, and his seed after him, even the Covenant of an everlasting Priesthood, because he was zealous for his God, &c.

Nothing more acceptable unto God than zeal for him. Which he hath such a regard unto, that for the sake thereof he oftentimes overlooks many infirmities in his people. So was it in that act of *Moses*, of which we read, *Exod. 32. 19*. When being transported with a holy zeal for God, and his glorie, he cast the Tables of the Law, which God had newly written with his own finger, out of his hands and brake them. An Act however by some excused and defended, as being done by a *divine Instinct*, and so rather out of deliberation than *Passion*, to signifie the *Breach of Covenant* betwixt God and his people, whom they had so highly provoked by their *Idolatrie*, yet it is more probably looked upon as unadvisedly done. His spirit being exasperated by what he saw tending so highly to the dishonour of his God, as thereupon *he speaks unadvisedly with his lips*, (which the *Psalmist* saith he did, *Psal. 106. 33.*) so he also did unadvisedly with his hands. But in as much as it was a holy zeal for the glory of God that thus transported him, we do not any where find that God was angry with him for it. So well pleased is God with such a *Zeal* in his people, a holy zeal, a religious zeal, zeal for his glory, that where that is, he overlooketh any imperfections and saylings in their performances.

And (secondly) as it is acceptable to God, so  
profita-

## The Redeemed of the Lord.

profitable to a mans self, being very advantageous to a Christian in the course of his obedience.

1. *Fitting him for it, preparing him to every good work.* Of such use is *Natural heat* in the Body, it maketh fit for motion and Action, which otherwise, being *cold*, it is indisposed to, and unfit for. And of like use is this *Spiritual heat*, a holy fervour in the Soul, it fitteth and prepareth it for well doing, the doing of what ever service to God or Man.

2. And (secondly) preparing a man for it, it putteth him upon it, causeth him not to delay but to make haste, to take every opportunity that is offered for the doing of good. Even as *fire* being in a *flame*, now it layeth hold of whatever combustibile matter commeth near it So doth *Zeal* (which is nothing but *Love in a flame*) it readily taketh hold of all opportunities of doing good works; making men not sloathfull but diligent in the work and service which they have to do. Thus it is said of *Apollus*, Act. 18. 25. that *being fervent in spirit he spake & taught diligently the things of the Lord.* Thus where there is this *zeal* in the heart, it will set the *head* and *hands* on work, making men (as I said) not sloathfull, but diligent in the service of their God. So much the Apostle insinuates in the Text, *Rom. 12. 11.* where he conjoines those Precepts, *Not sloathfull in businesses, fervent in spirit, serving the Lord.*

3. And (thirdly) thus putting a man upon good works, it will *carrie him thorow them*, not withstanding what ever difficulties he may meet

1.  
Fitting him  
for good  
works.

2.  
Putting him  
upon them.

3.  
Carrying him  
through them.

with in his way. So is it with the *Travel-  
ler*, having (as we say) a good will in his  
way, now he goeth through thick and thin,  
through all wayes and weathers. And even  
so is it with a Christian that is zealous in the  
service of God; this carrieth him through  
whatever opposition or discouragements he  
may meet with. Such effect it had in and upon  
the blessed Apostle *S. Paul*, who, notwithstan-  
ding he took notice what rubs lay in his way,  
how that *Bonds and Affliction did abide him*,  
(wait for him) *as the Holy Ghost witnessed in  
every City* (as himself telleth the Elders at  
*Miletum*) Acts 20.23. Yet (saith he) *none of  
these things move me, neither count I my life  
dear to my self, that I might finish my course  
with joy, and the Ministerie which I have recei-  
ved of the Lord*, v. 24. Being zealous for his  
Lord and Master Christ, that carrieth him  
through the service which he had to do for  
him, maugre all opposition. And so will it do  
the Christian in whose heart it lodgeth. Thus  
is this zeal a good thing, acceptable to God, and  
profitable to a mans self, preparing him to  
good works, putting him upon them, and car-  
rying him through them.

And not only good, but *Necessary*, with-  
out which, good works cannot be done well,  
so done, as that they may be acceptable to  
God. As it was before, and under the  
Law, the Sacrifices could not be offered with-  
out fire. And therefore *Abraham* being to offer  
his son, he carrieth fire with him, *He took the  
fire in his hand, and went*, Gen. 22.6. And to  
S this

Reas. 2.

Zeal necessary

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this end was it that the *sacred fire*, which first came down from heaven, was continually kept in upon the Altar, that they might alwayes have it at hand to offer their sacrifices with upon all occasions. Even of such use is *zeal* to the *Christian*, who must himself be *salted with fire*. So our Saviour expresseth it, *Mar. 9.49. Every one shall be salted with fire*; have his heart seasoned with the fire of divine love and zeal, without which he cannot offer up a sacrifice unto God. It was the *fire* which made the *smoke* of the Incense-offering to ascend up unto heaven. And so it is the *zeal* of the person in doing good works that maketh them come up before God. As the Angel telleth *Cornelius*, *Acts 10.4. Thy prayers and thine alms are come up for a memorial before God*. How so? why he was zealous of those good works, *A devout man, and one that feared God, with all his house, giving much alms to the people, and praying to God alwaies* (as the second verse there describeth him.) He was a true *Zelot*. And being so, his services were accepted.

To proceed no further in the Doctrinal part. You see that it is so, and why it is so. Christians ought to be *Zelots*, *zealous of good works*. This is *Good*, *Acceptable* to God, and *Profitable* to themselves, yea *Necessary*, without which no acceptation of their services. That which now remains for the finishing of this Point, and this *Text*, is *Application*.

*Applic.*

Which let it be directed (in the first place)  
by



by way of *Conviction*. If this be the Quali-  
 fication of Christs *peculiar people*, that they  
 are *Zelots*, *zealous of good works*, then what  
 shall we say to many who account themselves  
 to be of this number, professing themselves  
 the disciples of Christ, having his name called  
 upon them, they are Christians; but where is  
 this Affection? where is this holy *Zeal*? A-  
 las! not a spark of that heavenly *fire* to be  
 found upon their *hearths*, in their hearts. In-  
 stance in three sorts of them.

Use 1.  
 Divers, not  
 such as becom-  
 eth the Re-  
 deemed of the  
 Lord.

Three sorts.

1. Some there are who are *Key-cold*. Not  
 any the least warmth to be felt or found in  
 them. As for the world; and the matters  
 thereof, they are *fire-hot*, zealous and forward  
 enough, and a great deal too much; none  
 shall go before them. They are such as the  
*Wiseman* speaketh of; *Prov. 28. 20.* They  
*make haste to be rich*. And for Honours and  
 Promotions they are ambitious enough, fol-  
 lowing them with an eager pursuit; but as  
 for the matters of God, there is not the least  
 warmth to be found in them. They are cold  
 at the *Heart*, cold in the *Mouth*, cold in the  
*Hand*.

I.  
 Such as are  
 key-cold.

1. Cold at the *Heart*, bearing no true af-  
 fection to God, to his worship and service.  
 Alas! so far are they from affecting of God,  
 that they seldom or never think of him. *God*  
*is not in all their thoughts* (as *David* saith of  
 the wicked man, *Psal. 10. 4.*)

Cold at the  
 Heart.

2. And being thus cold at the *Heart*, no  
 wonder if they be, what also they are; cold in  
 the *Mouth*, not speaking either to God, or for

Cold in the  
 Mouth.

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him. Not speaking to him by *prayer*. They are such as *call not upon his name* as the Prophet describeth *Heathens*, Jer. 10. last. Unless it be in the time of their affliction and distress. Then it may be (as the Lord speaketh of the *Jewes*, Hof. 5. last) they will *seek him early*, diligently, then they will cry unto him, but at other times he heareth not of them. A plain indication, that what therein they do, is not out of any love to God, but self-love. And as they have no desire to acquaint themselves with God by speaking to him, so they have not a word to speak for him. Let his Religion, his truth, his name, his cause, his servants suffer as they will, this moveth not them. They are herein of *Gallio's* mind, not *caring for any of these things* (as it is said of him, *Act. 18. 17.*)

Cold in the  
Hand.

3. And being thus cold in the *Mouth*, they are as cold in the *Hand*. Not having a good *word* for God, they have not a good *work* for others. Works of *Charitie* and *Mercy* are things which they neither have, nor desire to have any acquaintance with. What they do in this way, it is extorted from them. Being herein like *Wells*, not *Fountains*. What cometh from them must be *drawn*, letting nothing go but what they cannot hold. Now as for such, let them not dishonour Jesus Christ so much as to call him their *Master*. Which if they do, he will not own them for his *people*.

2.  
Such as are  
Lukewarm.

A second sort there are, who, though they be not thus *Key-cold*, yet they are at the best but *lukewarm*. This was *Laodicea's* temper,

Rev.

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Rev. 3. 16. she was neither hot nor cold, but lukewarm, *χλιαρὸς*, of a tepid, lukewarm temper, as to matter of Religion indifferent, shewing no zeal for God, for his truth, for his worship and service. And is not this the very temper of too many among us at this day? who would be thought to be such as that name imports, *Laodiceans*, that is, just and righteous persons, and it may be, as to dealings in the world, such they are: I, but what are they as to Religion? here, at the best, they are but *lukewarm*, indifferent. Indifferent as to their Profession, whether Protestants or Papists. That Religion which the State holdeth forth, is their Religion. Thus do they, in stead of *serving the Lord*, which the Apostle requires them to do, *Rom. 12. 11. serve the time* (which that Text, having been (as it is conceived) corrupted or mistaken, in some Copies is made to speak) and that in an ill sense too. As for any true love to one Religion more than another, they are not guilty of it; And so is it in their *Practice*. They perform publick duties, come to Church, joyn in prayer, in hearing of the word, and it may be also in receiving of the Sacrament; but this they do meerly for custome and fashions sake, not out of any zeal that they have to the worship and service of God. So much they plainly declare, as by their neglect of *preparation* before they come, which is no other than if they were to go to an ordinary meeting, a feast, which for civilities sake they will grace with their best apparel, and other

*καὶρῶ δουλεύοντες, Tempore servientes. Erasmus.*

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preparation they make none when they are to come to the house of their God, so also by their *demeanor* being come, where they give themselves to sleeping, or gazing, or talking, or eying of the clock or glass, to see how the time passeth, in the mean time little intending the business they come about. Plain evidences that they bring no *fire* with them for the offering up of their Sacrifices. Making the best of it, they are but *lukewarm* in their Religion. Some duties they do (it may be) and that not only in *publick*, but in *private*; I, but they do them as if they cared not whether they did them or no. And thereupon it is that upon every trivial occasion they are taken off from them. Such *lukewarm Christians* there are too many among us.

Lukewarm  
Temporizers.

Among whom it may be some of them are *Professors*, such as would seem to be *Religious*. I, but it is not out of any true love which they bear to Religion, but only as it may be some ways advantagious to themselves in point of honour or profit. A disease which I fear many are sick of in these unsettled times, which whilst they favour Religion, they will seem to embrace it. But if that wind should turn, so would they. Which some misdeeming, their policy is to stand *Newters*, not to appear for any way. In the meantime contenting themselves with the neglect of some Ordinances of God, as in particular that of the *Lords Supper*. Too plain an evidence that they have not such a zeal to God,  
and

and to his worship and service, as the Redeemed of the Lord, Christs peculiar people ought to have.

Thus many are, yea and some make it their design so to be, *Lukewarm* in their Religion. As for *zeal*, it is a temper which their policy approves not of. No, a *middle temper* is the best, neither hot nor cold. But herein how are they mistaken? Of all tempers Christ liketh it worst: So he tells the *Laodicean Church* there, *Rev. 3. 15, 16. I would thou wert either cold or hot. So then, because thou art lukewarm, &c. I will spew thee out of my mouth.* Meats and drinks which are lukewarm, are most offensive and displeasing to the stomach, apt to provoke vomit. And such are all *Newters*, and *Politick Time-servers*, unto Jesus Christ, loathsome and detestable, such as sooner or later he will cast out with loathing and detestation. Here is a second sort, *Lukewarm Christians*.

Besides these, a third sort there are, who are *zealous*; I, but of what? Not of *good works*. What then? Why either

1. Of things *Indifferent*, which they superstitiously doting upon, make necessary, shewing more zeal for *humane inventions*, than for any part of the instituted worship and service of God. Such was the zeal of the *Pharisees*, who found fault with the *Disciples* of Christ, and quarrel with him their Master about it, because they did not observe their *Traditions*: *Why do thy Disciples transgresse the Tradition of the Elders (say they?) For*

Lukewarmness in some a politick design.

3. Some zealous, but not of good works.

1. Of things indifferent.

# The Redeemed of the Lord

They wash not their hands when they eat bread, Matth. 15. 2. Thus were they very zealous for those ceremonious observances, which being in themselves indifferent, they putting a Religion in them, made necessary; preferring them before divine Institutions and Commands. So our Saviour there chargeth it upon the v. 6. Thus have ye made the Commandements of God of none effect by your Traditions. And such was Pauls zeal before his Conversion (as himself acknowledgeth it) Gal. 1. 14. I was then (saith he) *παραδοτικός τῶν ἰουδαίων*, more exceedingly zealous of the Traditions of my Fathers. And such a zeal may we see at this day among those great Zelots of the Roman Church; who are transcendently, more exceedingly zealous than others. But whereof is it? Why, of the Traditions of their Fathers, humane Inventions, Rites, Ceremonies, such as have no warrant from the Word. And would to God there were not too much of this zeal to be found amongst some Protestants at this day, even amongst our selves, who are still so much addicted to old Customes, and Rites, and Ceremonies, as that their zeal to them maketh them overlook the substance of Religion, and to neglect (as I said) some of the Ordinances of God. Being zealous for Humane, they neglect Divine Institutions.

1. Of evil works.

2. Others there are, worse than these, who are zealous about things in themselves evil: Such are persons openly wicked, who are zealous Actors of sin, committing it with greediness. Such were some of the Gentiles, whom  
the

the Apostle describeth, *Eph. 4. 19. Being past feeling, they have given themselves over unto lasciviousnesse, to work all uncleannesse with greedinesse.* Would to God there were not some such to be found among Christians, amongst us, Riotous, Intemperate, Luxurious persons, such as *Run to all excess of Riot* (as *St. Peter* hath it, *1. Pet. 4. 4.*) And such zeal shall we find amongst *Idolaters*, Those of old whom we read of; among whom some thought nothing too dear for their *Idols*, not sparing, some of them, to sacrifice their *Children* unto them. So did the worshippers of *Molech*, or *Baal*, of whom the Prophet *Jeremie* speaketh, *Jer. 19. 5. They have built also the high-places of Baal, to burn their sons with fire for burnt offerings unto Baal.* And such are the prime *Zelots* of the Church of *Rome* at this day; such as are zealous for their *Idolatry* and *Superstition*, as *Invocating of Saints*, *Worshipping of Images*, *Adoring the Sacrament*, &c.

3. Another sort there are who are zealous against good works, speaking evill of them, and persecuting those that do them. Such was *Pauls* zeal before his *Conversion*, as himself acknowledgeth it, *Phil. 3. 6. Concerning zeal, persecuting the Church.* Such zeal our Saviour tels his *Disciples* they should make account to meet with from those who liked not their way, *John 16. 2. They shall put you out of the Synagogues; Yea, the time cometh, that whosoever killeth you, will think that he doth God service.* And such zeal may we find among *Papists*,

3. Against good works.

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*pists* at this day, who care not what cruelties they exercise upon the true Professors of Gods Religion. And would to God there were not some of this zeal to be found among our selves, in such as are zealous against the wayes of God, and those that walk in them, not sparing to revile the Ministers of God for doing their duty, and to rail upon his servants for being so forward, so zealous as they are of good works. Thus their *zeal is against zeal*, which they look upon as no better than folly and madness in those who express it in the course of their lives and conversations, by being more forward and zealous than others.

Now (to close up this Branch of the *Application*) as for all these, let them here take notice, that being such, we cannot reckon them in the number of this *peculiar people*, whom Christ hath *Redeemed* and *Purified*, to this end, that they should be *zealous, and zealous of good works*.

Which let all of us (in the second place) be exhorted and excited to. That we may approve and evidence our selves to be of this blessed number, such as belong unto Jesus Christ, be we *zealous, zealous for God*, in doing his will. *Be zealous* (saith the Spirit to the *Laodicean Church*.) And such let us be.

r:

Motives and means for the kindling of this fire.

For the kindling of which fire in our hearts, do but consider (in the first place) how *zealous God hath been* and is for us, for his people, *Thus saith the Lord of hosts, I am zealous*



jealous for Jerusalem, and for Zion with a great jealousy, Zach. 1. 14. *Kinnethi* (saith the Original) *zelatus sum*, I have been zealous for them with a great zeal. Such is Gods affection towards his Church and people, like that of a most affectionate husband towards his beloved wife, whom he cannot endure to see wronged. Such is Gods zeal for his people; Which as it induceth him to make, so to perform and make good his promises unto them. This it was that moved him to give his *Son Christ* for them, to send him into the world to do what he hath done, and shall do for them. *To us a child is born, to us a son is given* (saith the Prophet *Isay*, speaking of *Christ*, *Isa. 9. 6.*) And what moved God to do this? Why, *The zeal of the Lord of hosts shall perform this* (so the Reason is rendred in the verse following.) Thus hath God been zealous for us, great reason then that we should be zealous for him.

1.  
Consider Gods  
zeal for us.  
קִנְיָתוֹ

2. And again consider how zealous *Iesus Christ* hath been for us. What affection he hath shewn to us in doing what the Text mindeth us of, *giving himself for us*, and that to the *Death*, even that accursed death, *treading the winepresse of his Fathers wrath* for our sakes. What zeal did he herein shew for us? How earnest was his desire of effecting the work of our *Redemption*? This is that which he telleth his *Disciples*, *Luke 12. 50.* *I have a Baptism to be Baptized with*, (saith he) *and how am I straitned till it be accomplished?* A *Baptism*, meaning his *Death and Passion*, whereby

2.  
The zeal of  
*Iesus Christ* in  
giving himself.

## The Redeemed of the Lord

whereby he was consecrated to be the Saviour of the world. And concerning this he saith, he was *strained*, *Συνέχουμαι*, earnestly desiring the accomplishment thereof, that so the work of mans Redemption, which he made his grand design, might be effected. A work which he was very zealous of. And hereupon it was that he was so far from declining of that bitter *Cup* (as *Peter* would have had him to do) that he even maketh haste (as it were) to drink it, going into the *Garden*, where he knew the High Priests officers would come to apprehend him, and there going forth to meet them, offering himself unto them, not accepting of any attempt for his rescue (as I shewed you in opening the first Branch of the Text, how *Christ gave himself for us*.) Such was his zeal for us, that he thought not his dearest blood too dear for us. And oh how zealous then should we be for him? Was he so zealous in suffering for us, how zealous should we be in doing for him? Let these Considerations serve (as well they may) for the kindling of this fire.

2. Which being in this way kindled, let our next work be to inflame and *blow it up*. In which way (among other) make use of these Considerations.

1. Look upon the blessed *Angels*, considering how zealous they are in serving their *God* and us. So much we are put in mind of by that name which is given to some of them, who are called *Seraphim*: So we find them, *Isa. 6.2.* where the Prophet describing the

Majesty of God represented to him in a Vision as sitting upon his Throne, with a guard of Angels about him, he saith, *About it stood the Seraphims* ( or rather *Seraphim*, as the plural termination in the Hebrew requires it should be; ) *Seraphim*, a word coming from *Saraph*, which signifieth to burn, from whence they were so called, as to import their singular splendor, so also their fervency of love to God, and zeal in his service; *Who maketh his Angels Spirits, his Ministers a flaming fire*, Psa. 146. Such are those glorious Spirits. Whence it is that in the verse there following they are said to have each of them *six wings*, two whereof were to fly withall (as also the *Cherubins* in the Temple had, 1 *King*. 6. 27.) intimating their promptness to, and swiftness in executing the will of their God, doing whatsoever he putteth them upon, *Doing his commandments, hearkning to the voice of his word* (as the Psalmist describeth those heavenly Spirits) *Psalms* 103. 20.

שרפים  
אשרפים

And as they are zealous in doing service to their God, so to his people; Being *Ministring Spirits* unto them, *sent forth to Minister unto them who shall be heirs of Salvation* (as the Apostle sets forth their office, *Heb*. 1. last) how intent are they about this work? *Take heed* (saith our Saviour) *that ye despise not one of these little ones* (the meanest of Gods servants;) *For I say unto you, that in Heaven their Angels do always behold the face of my Father which is in heaven*, *Mat*. 18. 10. waiting for

In serving his people.

## The Redeemed of the Lord.

for Gods command to be imployed for the meanest of his servants. And are they so *zealous* in his service? Why then should not they who hope to be like unto them another day (which our Saviour tells us all true believers in the Resurrection shall be, *Matth. 22. 30.*) strive to be herein like unto them?

2.  
The zeal of  
Gods Saints.

2. And as Angels, so the *Saints of God* upon earth, how *zealous* do we find many of them to have been? How *zealous* for their God? So was *Moses*, and *Phineas*, and *Elias*, and *David*, of whom I spake before. And such was *John the Baptist*, *A burning and a shining light*, *John 5. 35.* burning in his zeal for God, and shining in his doctrine and life before men. And of the like spirit was *Paul*, who, when the Disciples, understanding what troubles he was like to meet with at *Ierusalem*, dissuaded him from going up thither, tells them, *I am ready not to be bound only, but to die at Ierusalem for the name of the Lord Iesus*, *Acts 21. 13.* And how *zealous* for their Brethren? So was *Moses*, who rather than *Israels* sin should not be forgiven them, wisheth that God would blot his name out of his book of life, *Exod. 32. 32.* In like manner *St. Paul*, being transported with the like affectionate zeal for his Countreymen the *Iewes*, *I could wish* (saith he) *that my self were accursed from Christ for my brethrens sake, my kinsmen according to the flesh*, *Rom. 9. 3.*

And like *zeal* we find in other of the servants of God. As in *Mart. Luther*, who being

ing dissuaded by his friends from adventuring his person at the Council at *Wormes*, took up that Heroick resolution, that *though there were as many Devils there as tiles to cover the houses, yet would he in the name of the Lord Iesus present himself there.* And the like we read of *Mr. Calvin*, how that bewailing the sad differences amongst the Churches in his time, he professed, *Ne decem quidem maria*, that it was not the sailing over of ten Seas that would grieve him, so he might but obtain an uniform draught of Religion. Now setting these, and the like Presidents and Examples before us, let them be as so many provocatives unto us. Such effect had the forwardness and liberality of the *Corinthians* in their charitable Contributions; this their zeal provoked very many (as the Apostle tells them, *2 Cor. 9. 2.* And of such use let the zeal of Gods servants be unto us, serving to blow up this heavenly zeal in our hearts.

3. And such use make we of that zeal which we see betwixt Men upon Civil interests. Thus when railing *Shimei* reviled and cursed the Lords Anointed, King *David*, in that base and unworthy manner that he did, *Abisbai* hearing it, he could not endure it, but presently he tenders his service to his Master for the revenging of his quarrel, by taking off the head of the dead dog (as he calls him) as we have the story, *2 Sam. 16. 9.* And like instances we meet with many, of such as having espoused the interest of some other, have been so zealous in the maintaining of it, as that they

3.  
Zeal betwixt  
men upon  
vil interests:

Sir Henry  
Slingsby, Dr.  
Hewet, be-  
headed on  
Tower-Hill,  
June 8. 1658.

they have not spared to expose themselves to the greatest of hazards, even to the losing of their lives in the service: (Of which kind this week last past furnisheth us with two sad examples in this Nation.) Now shall men be so zealous for *men*, and shall not Christians be as zealous for their *God*? Who, as he is able to protect and bear them out in whatever they do for him, so he will not be wanting in recompencing of them; Neither of which men are sure of from whomsoever else they engage and undertake for.

4. And like use make we of the *zeal* which we see, or hear of in *evil workers*; as *viz.*

1. In *Satan*, who ceaseth not to compass the earth, as himself declares it, *Job* 1.7. The Question being put to him by God, *Satan, whence comest thou?* he presently returns Answer (which he doth once and again, *Cap.* 2.2.) *From compassing the earth to and fro:* or (as our new Translation hath it) *from going to and fro in the earth, and from walking up and down in it.* Such is his zeal to do mischief, that he is continually ranging to and fro, seeking opportunities and advantages, *Like a roaring Lion walking about, seeking whom he may devour* (as *St. Peter* expresseth it) *1 Pet.* 5.8. So greedy is he of his prey, *zealous to do mischief.*

2. And the like *zeal* we may see in his *Instruments*. With what zeal do they serve this their Lord and Master? *False Teachers*, subtle seducers, how zealous are they in propagating and spreading of their pernicious errors.

2.  
His Instru-  
ments, Seducers.

errors. They compass sea and land to make profelytes (as our Saviour sayes of the Scribes and Pharisees, *Mat. 23. 15.* And thus Saint *Paul*, speaking of false Teachers which opposed him and his Doctrine, he tells his *Galatians*, that they zealously affected them, *Gal. 4. 17.* Ζηλοῦσι ὑμᾶς, they were very zealous in seeking to gain them, and bring them over to their way.

And as Seducers; so Persecutors; How zealous shall we find them in persecuting the truth, and the sincere professors of it. Concerning zeal, persecuting the Church (saith *Paul* of himself before his conversion in that Text forecited, *Phil. 3. 6.* A Persecutor he then was; and that a zealous one, Breathing out threatnings and slaughters against the Disciples of the Lord (as it is said of him, *Act. 9. 1.*) So vehement was the heat of his enraged heart against Christ and his followers; that he discovered it both in his words, by his menacing and threatening language, and also in his actions; taking upon him the office of an Apparitor, and procuring a Commission from the High Priests, that if he found any of that way (professed Christians) whether they were Men or Women, he might bring them bound to *Jerusalem*. (as it there followeth in the next verse) *v. 2.* So zealous then was he against Christ, and against all that professed the name of Christ. And what he was then against them, the like were others afterwards against him; some combining and banding themselves against him. So we read of those

Persecutors:

*Jews*, *Act. 23. 12.* They banded together, and bound themselves under a curse, saying, that they would neither eat nor drink till they had killed *Paul*. Such was their zeal against the way which he then held forth. And may we not see the like among those of the *Romish* Religion, who spare not to prosecute whoever they are that dissent from them, with fire and faggot. Witnessse the *Marian Persecution* in this Nation in the last Age, which spared neither Sex nor Age. So zealous are the Devils Instruments in serving of him, in doing of his work.

3.  
His servants,  
false worship-  
pers.

3. And like Zeal shall we find in his *Servants*, *Idolaters*, and *false worshippers*, how zealous shall we find them in their way? So were the *Ephesians* for their *Diana*, whom we may hear crying out for two houres together, *Great is Diana of the Ephesians*, *Acts 19.*

Profane Per-  
sons.

34. And so are the *Papists* at this day, for their Superstitious and Idolatrous worship. And so are *profane persons*, who willingly make themselves slaves to their lusts, *serviug divers lusts and pleasures* (as the Apostle hath it in the Chapter after the Text) *Tit. 3. 3.* *Δουλεύοντες*, *Addicti*, *Mancipati*; Addicted, Mancipated, inflaved to them; which they are in a spontaneous and voluntary way; *selling themselves to work evil* (as it is said of *Ahab*, *1 King. 21. 20.*) giving over themselves to the committing of sin, and that with *greedinesse* (as the Apostle speaketh of the *Gentiles*, *Eph. 4. 19.*) *Ἐν πλεονεξία*, with an insatiable desire, or (as it were) striving how they



they may do most evil. Thus are wicked men, in doing of wicked works, they are *zealous*, resolved in their way, so bent upon their will in it, that nothing shall take them off, or turn them aside. *Ye are of your father the Devil, and the lusts of your father ye will do* (saith our Saviour to those malicious Jewes) *John 8. 44.* Being of the like temper and disposition with the Devil, and resembling him as the Child doth the Father; his *lusts* they would do. *Envidia, quicquid collibitum est* (as *Grotius* explains it) whatever he pleased. So forward are wicked and ungodly men in serving of sin and Satan, in doing of wicked works, which they do in a *zealous* way. *Their feet run to evil* (as the *Wiseman* saith of them, *Prov. 1. 16.* And are all these so *zealous* in *evil* works? O then how *zealous* should we be in *good* works! What, shall the servants of *Satan* be more *zealous* in serving their Master, than we in serving ours? Let all these serve as *Incentives* to our *zeal*, to stir and blow up this heavenly fire in our souls.

4. And whilest we make this use of their *zeal* in & for *evil* works, make we the like also of their *zeal* against *good* works, and against the *Actors* of them. Wicked men they cannot endure those that are *zealous* of *good* works, they are a mote in their eye; they are ready to speak evil of them, to revile them; and upbraid them with this their *zeal*. But let this be so far from quenching, or yet cooling hereof, that let it rather be an *Incentive* to it. Like as the *wind* is to the *fire*, or water to the *Smiths forge*,

4. The zeal of wicked men against zeal.

## The Redeemed of the Lord

which make it burn and flame so much the more; such use make we of the scornes and obloquies which men of the world cast upon the zealous profession and practice of Godliness, Let this make us so much the more zealous. Such use did *David* make of that jeer which scoffing *Mischal* put upon him for his zeal which he shewed in bringing the Ark of God into its place; when she saw him dancing before the Lord with all his might (which the Text tells us he did) 2 Sam. 6. 14. This she maketh a jeer of, upon her next meeting with him, saluting him in that scornful manner (as we find it there, v. 20.) *How glorious was the King of Israel to day, who uncovered himself to day in the eyes of the handmaids of his servants, as one of the vain fellows shamefully uncovereth himself.* But what saith *David* this? That we may read in the verses following, v. 21, 22. *It was before the Lord (saith he) which chose me before thy Father, and before all his house, &c. Therefore will I play before the Lord, and I will yet be more vile than this.* So far was this from quenching or cooling his zeal, that it inflames it; so far from taking him off from such demonstrations of his affection to his God, that it heightens his resolution that way. And of like use let the reproaches and scorns which wicked men cast upon the wayes of God, and those that walk conscionably in them, be unto us, every one as a blast to blow up this fire.

<sup>3.</sup>  
This fire to be  
kept in.

Which being thus kindled and blown up,  
then let our next care be to keep it in.

This

This was the Charge which God committed to his *Priests* under the Law concerning the *fire upon the Altar*; That they should look to it, to keep it in by day and by night, so as it should never go out, but be *continually burning* (as we have the Law for it, *Lev. 6. 12, 13.* And such care let all the Lords people have of this heavenly fire, this holy *zeal* for their God. Being once kindled in their hearts, let them be careful to *keep it in*. See that it do not die, and go out; As knowing it, that they shall have occasion every day to make use of it. Upon this account was that fire upon the Altar to be looked to in that manner, in regard *Reason 2.* of the dayly use which they had of it in offer- *Being of daily* ing of Sacrifices. And upon the like account *use.* let all the Lords people have a care to keep in this sacred fire in their hearts, in as much as they shall have a daily use of it: Use of it in all the services which they do to God or Man; All which they are to do with a holy *zeal* and fervour.

And (2ly) if it be not looked to, it is ready to go out. So the *Spirit* tells the Church of *Sardis* concerning her graces, *Rev. 3. 2.* *Strengthen the things which remain, which are ready to die.* So is it with *Graces* themselves; and so is it much more with *zeal*, which is (as I said) not so much any distinct grace, as the intention and heightning of other graces. Now this Christians are subject to lose. Though the *fire* be not quite put out, yet the *flame* may. Though believers shall never fall from *grace* it self *totally* and *finally*, yet from

*Reason 1.*  
Subject to die.

the degree they may. So was it with languishing *Ephesus*, against whom the *Son of Man*, the Lord *Jesus* bringeth that *Action*, *Rev. 2.4.* Nevertheless I have somewhat against thee, because thou hast left thy first love. Though not her *Love*, yet her first love, her zeal was gone. This is a fire, which if not looked to, will quickly go out; especially having so many *Quench-coals* as it meeteth with in and from the world, which should make Christians (looking upon this as heavenly fire (as that upon the *Altar* was, fire which came down from *Heaven*) to be the more carefull of it.

Quest.  
How kept in.

Quest. What then shall we do for the keeping of it in? A needful Question in these declining *Apostatizing times*, wherein how many may we see everywhere sick of *Ephesus's* disease, having lost their first love? Times too like those which our Saviour foretold of, *Mat. 24. 12.* Because iniquitie shall abound (saith he) the love of many shall wax cold. Love to God, and love to man, shall grow cold, not shewing it self as before, in offices of Piety and Charity. A truth, which we see too sad an experience of everywhere: So as this Question, as it is useful at all times, so needful at this.

Ans.  
The Metaphor followed.

Ans. In Answer hereunto, I shall still follow the *Metaphor* which the word in the *Text* leadeth me to; which, as I have shewn you, is taken from fire. Now for the keeping in of fire, there are three things principally useful and needful, viz. the *Stirring* of it; *Blowing* of

of it, *Feeding* of it. And every of these let us in a spiritual sense practice as to our *zeal*.

1. *Stirring up* this fire. That is the advice which *Paul* giveth to *Timothy* concerning his *Ministerial* gift, 2 Tim. 1.6. *I put thee in remembrance that thou stir up the gift of God which is in thee.* Ἀναζωοποιεῖν; A Metaphor taken from *fire*, which being ready to go out, is revived by *stirring* it up. And this do we concerning those *graces* which we have received, stir them up. And as all other, so specially our *love*, whereof (as I said) *zeal* is the *flame*, the Intension of it. Stir we up this *Grace*: Which do we, as by other means, so specially by working those aforefaid considerations upon our hearts, touching the *love of God and Jesus Christ* to us, manifested in giving himself for us; Which was *Love in the height* of it, *Zeal*, love beyond all our *Comprehensions*. So *God loved the world*, that he gave his only begotten Son, John 3. 16. "Our", So, so as cannot be parallell'd, nor yet expressed. Often call we to mind this *Love*, this *Zeal* of God and Jesus Christ for us. This will be of singular efficacy in stirring up the like intense affection in us towards them again. *The love of Christ constraineth us*, 2 Cor. 6. 14.

Dir. 1.  
This fire to be stirred up.

2. *Stirring up* the fire, *blow* it; Which is done by *Prayer*. Prayer is as the *Bellows* for the blowing of this fire, which Christians upon that account are every day to make use of. *Pray without ceasing*, 1 Thes. 5. 17. *Begging from God not only Grace* to do his will, but

Dir. 2.  
This fire must be blown by Prayer.

*Zeal* in doing it. This course took *Baals Priests*, when they would have fire to consume their sacrifice, They cryed unto their God for it; *They called on the name of Baal from morning to evening, saying, O Baal hear us,* 1 King. 18.26. What they did in an *impious* way to their deaf and dumb Idol, do we the like in a *Religious* way to the true and living God, as *Elias* there did, v. 37, 38. Being every day to offer up the sacrifice of some good works or other unto him; beg we from him this heavenly fire, that he would inflame our hearts with affections suitable to the services which we are to do.

Dir. 3.

This fire to be fed.

3. And then (in the third place) *Feed this fire*. This course took the Priests for the keeping in of the fire upon the Altar, they fed it with wood every morning, as we find them ordered to do, *Lev. 6.12*. And like course take we for the keeping in of this *holy fire* in our hearts: *Feed* it every morning, every day, and that by the fewel of *Divine Meditation*, frequently meditating, as upon what hath been already propounded, so also upon these two or three other Considerations.

By the Fewel of divine Meditation.

Three useful Considerations.

I.

Good works are Gods work.

1. *Whose work it is that we do*. Even the work of the *Great God*. Such are all *good works*. Τα έργα τῆ Θεοῦ, *The works of God*, Joh. 6.28. His *works*, because commanded by him, and done for him. Which being duely considered, it cannot but quicken the soul up to this service, wherein we serve so *great*, so *good* a *Master*. This we do in whatever the work be, if a *good work*. *Servants* in serving their

Ma-

*Masters they serve the Lord (as I shewed you) And so do Christians in whatever duties, as of Pietie, which immediately respect God, so of Charitie. He that hath pitie upon the poor, lendeth unto the Lord, Prov. 19.17. So God taketh what is done for his sake, as done unto himself. In as much as ye have done it unto one of the least of these my brethren, ye have done it unto me, Math. 25.40.*

2. And being thus his work, consider how acceptable it is to him. So Paul tells his Philippians concerning their charitable contribution, which he had received from them, Phil. 4.18. where he calleth it *an odour of a sweet smell, a sacrifice acceptable and well-pleasing to God.* And so is it with all other good works; being good, they are acceptable. Thence is it that the Apostle puts these two together, 1 Tim. 2. 3. *This is good, and acceptable in the sight of God our Saviour (speaking of praying for Governors.)* Now this is a thing which Christians in their whole course should still have an eye at, *Proving what is acceptable to the Lord, Eph. 5. 10.* And knowing it so to be, this should make them forward and zealous in doing it. *To do good & communicate, forget not, for with such sacrifices God is well pleased (saith the Apostle) Heb. 13.16.*

3. And being so acceptable to him, he will not forget it. *God is not unrighteous to forget your work and labour of love, which ye have shewed unto his Name, in what ye have ministered to the Saints, and do Minister (saith the Apostle to the Hebrews, Heb. 6. 10.)* So unrighteous are men oft-times; what service

Acceptable to him.

2,

3.  
Shall be rewarded by him:

## The Redeemed of the Lord

is done unto them, they forget it. But so is not God. Whatever service is done unto him, or to others in his name, and for his sake, it shall not be lost: The assurance whereof should make Christians more forward in his work. *Finally my brethren be ye steadfast, unmoveable, alwaies abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord* (so Paul closeth up that Chapter) 1 Cor. 15. last. Oft-times, as to men, men labour in vain; *I have laboured in vain, and spent my strength for nought* (saith Isai) Isa. 49. 4. But not so as to God; who hath promised, that if it be but *a cup of cold water*, yet being given in his name, it shall *not lose its reward*, Mat. 10. last. A consideration which cannot but be of special force to make men *zealous of good works*. This is that which men generally have in their eye in going about any work: *What they shall get by it*; what profit there is in it. Now of all things there is nothing so profitable as *Godlinesse*. Of which the Apostle tells us it is *πρόσιον πάντων ἀγαθῶν*, profitable for all things, 1 Tim. 4. 8. So false & groundlesse is that imputation which those *Hypocrites* cast upon the service of God, of whom the Prophet *Malacby* speaketh, *Mal. 3. 14. Ye have said it is vain to serve God, and what profit is it that we have kept his Ordinance?* What profit in this service? Nay, what profit is there in all other things besides it? As for the service which men do unto this world, how unprofitable? *What profit hath a man of all his labour which he taketh under the Sun?* (saith



(saith the Preacher) Eccl. 1. 3. & 3. 9. What-  
 ever he thereby gets, at the grave it leaveth  
 him. But so do not good works, they follow  
 the doers of them. *Blessed are the dead which  
 die in the Lord from henceforth, yea saith the  
 Spirit, that they may rest from their labours,  
 and their works do follow them,* Rev. 14. 13.  
 follow them to Heaven, where they shall re-  
 ceive the reward of them. Thus do men by  
 doing of good works *lay up in store for them-  
 selves a good foundation for the time to come, so as  
 they may lay hold on eternal life (as the Apostle  
 hath it) 1 Tim. 6. 19.* Not that Christians may  
 so build upon their good works as *Papists* do,  
 expecting to receive eternal life by way of *me-  
 rit* for them, this is a rotten foundation; but  
 yet they may make these a *ground or argument  
 of their hope* which they have of eternal life, in  
 regard of the gracious promise which God  
 hath made to those that practice them; who  
 thus *sowing to the Spirit, shall of the Spirit  
 reap life everlasting (as the Apostle hath it)  
 Gal. 6. 8.* This is their *Mudamdooria*, their *Re-  
 compence of reward*, which they may assuredly  
 expect after they have done their work. And  
 this let all the Lords people continually have  
 in their eye, as *Moses* is said to have had, *Heb.  
 11. 26.* setting it before them. This will be  
 as *sewel to this fire*, useful for the continuing  
 and keeping in of this holy fervour in the  
 soul.

Which being thus kept in, now (in the  
 next place) as occasion is, let us *make use of  
 it.* So did the *Priests* of their holy fire, which  
 when

when ever they were to sacrifice, or offer Incense, they took from the *Altar*. The like do we in all the services which we do to or for God, in every good work that we do, make use of this *fire*, make use of our *zeal*. Cold services yield but cold comfort, and shall find but cold acceptance. *Cold prayers bespeak their own denial; Qui frigidè rogat—* And cold *Charity* must expect but a cold reward. And therefore whatever service we do, do it in a zealous way, with inward fervour of soul. *Being fervent in Spirit, serving the Lord* (as the Apostle puts them together) *Rom. 12. 11.*

In Duties of Piety.

Thus perform we duties of *Piety*. Thus *Pray*, bringing *fire* in our *Censers*, without which the smoke of our *Incense* will never ascend up to Heaven. *The effectual fervent prayer of a righteous man availeth much* (saith St. James) *Jam. 5. 16.* Δείκναι ἐν σπύρματι, not a faint, languid prayer, made in a formal and perfunctory way, which is no other but lip-labour, but a devout, a zealous prayer. Such let our prayers be. Remember still to *put fire under the Incense*. And so in our *hearing*, and *receiving of the Sacrament*, see that we perform not these duties in a formal and perfunctory manner, contenting our selves with the bare *Opus operatum*, the doing of the work; but have an eye to the manner of performance, that there be a spiritual vigour in it; that we come to these Ordinances with an eager appetite: *As new born babes, desiring the sincere milk of the Word*, 1 Pet. 2.2. *hungering and*

and thirsting after *Jesus Christ*, the eating of his *flesh*, the drinking of his *blood*. And so hearing *attentively*, and receiving *thankfully*.

And such also let our works of *Charitie* be. In duties of Having a *zeal for our brethren* (as *St. Paul* saith his *Corinthians* had for him, 2 *Cor.* 7.7. They had a *fervent mind*, Ζήλον, a *zeal*, towards him, earnestly wishing his welfare. Thus be we affected toward our *Brethren*. See that ye love one another with a *pure heart*, *fervently* ((saith *St. Peter*, 1 *Pet.* 1.22. And again, *Cap.* 4. v. 8. *Above all things have fervent Charitie among your selves*; Ἀγάπην ἰνῆμῃ; Intense *Charity*, so as earnestly to desire the good each of other: And out of that affection taking all opportunities for the doing of good unto them: *Shewing mercy with cheerfulnesse* (as the *Apostle* requires it) *Rom.* 12.8. So doing good, as seeking to be *Rich in good works*, being ready to *distribute*, willing to *communicate* (as he there willeth *Rich men*) 1 *Tim.* 6. 18. Thus put *fire* to every *Sacrifice*, joyn *zeal* to every *duty*.

Only (in the last place, to draw towards a *Conclusion*) see that this *fire* be *right fire*, this *zeal*, *right zeal*. Where have an eye to two things.

Caution.  
See that our  
zeal be right  
zeal.

1. See that this *fire* be not *strange fire*. Such is that *fire* said to be wherewith the sons of *Aaron*, *Nadab & Abihu* sacrificed, *Lev.* 10. 1. They offered *strange fire* before the *Lord*, which he commanded them not.] *Strange fire*, not that *fire* which at first coming down from heaven

Not strange

was

## The Redeemed of the Lord.

was proper for the Temple-service, but *Common*, Culinarie fire. Take we heed that our fire, our *zeal* be not such, *common fire*, a *carnal zeal*, such as is to be found among too many, who would (it maybe) seem to be zealous. But whence is it? Out of some by and sinister, some carnal respects, as of Credit or Profit, &c. But see that it be *heavenly fire*; *zeal from God*, and *zeal for God*; wrought by his *Spirit*, and seeking his *Glory*. Thus see we that it be *right zeal*, sincere, not *Hypocritical*. A great deal of such *zeal* there is to be found in the world. Such was *Jehu's* zeal, who meeting with *Jehonadab*, Come (saith he) *and see my zeal for the Lord*, 2 King. 10. 16. when as in truth it was rather for himself; than for the Lord; his heart (whatever he pretended) not being right in what he did; which if it had been, he would not (having destroyed *Baal*) have suffered the *Calves at Dan and Bethel* to stand still (which the 29th v. there informs us that he did;) And such was the *zeal of the Scribes and Pharisees* (as I have shewn you.) Take we heed that our *zeal* be not such; but such as the Apostle requires our *faith* and *love* should be, 1 Tim. 1. 5. Rom. 12. 9. *Ἀνυπόκριτος, sincere, unfeigned, without dissimulation.* Which if it be not, what do we but mock God? whilest we seem to be zealous for him, but are not? A thing which let all of us beware of. *Is it good that he should search you out* (saith *Job* to his friends) *or as some man mocketh another, do ye so mock God?* Job 13. 9. This God will do sooner or later

Not carnal  
zeal.

Not hypocritical  
zeal.

later, he will search men out, discover them to be such as they are. And therefore take heed of *mocking* him, who will not, cannot be mocked. *Be not deceived, God is not mocked* (saith the Apostle) Gal. 6.7. Ὁ μὴ κτηνίζηται. However men may think to mock him, yet he is not, cannot be mocked, deluded, deceived. Neither will he suffer himself so to be, but will take vengeance upon them that attempt it. Now what greater working of God can there be, than to pretend a *zeal* for him, and not to be so in truth. This take we heed of. See that our *zeal* be a *right zeal*, sincere, unfeigned, not *Hypocritical*.

Much less *Diabolical*. Such is that *zeal* which St. James speakes of, Jam. 3. 14. calling it a *Bitter Zeal* (so the Original hath it, Ζῆλον πικρὸν) *Bitter envying*. Of this kind of *zeal* I fear there is yet too much to be found in this Nation. Among those who seem to be *zealous* for God, there is too much *bitter zeal*, which sheweth it self in bitter invectives against those who are not every wayes of their mind and judgment, whom they are ready with all eagerness to pursue as enemies. Such *zeal* let Christians beware of. *Let all bitterness, and wrath, and anger, &c. be put away from you* (saith the Apostle) Eph. 4. 31. And elsewhere we are warned to beware, *lest any root of bitterness spring up amongst us*, Heb. 12. 15. Among which, this *Bitter zeal* may well be reckoned as one. But whilest we are *zealous* for God, be we *meek* and *gentle* towards our Brethren.

Not Diabolical  
zeal.  
Bitter zeal.

Such is that ἡ ἀνδρῶν σοφία, the *wisdom*

## Zealous of good works.

*dome from above*, heavenly wisdom (as St. James tells us) it is first pure, then peaceable, gentle, &c. *Jam. 3. 17.* And this wisdom seeks we after, that we may be such. A Lesson which our Apostle requires our Evangelist Titus to press upon his Auditors in the Chapter following, *Tit. 3. 2.* Where having in the former verse minded them of being Ready to every good work, he subjoynes, *To speak evil of no man, to be no brawlers, but gentle, shewing all meekness unto all men.*

Christians to be meek and gentle towards their Brethren.

Not that all persons are to be treated and dealt with after the same manner. Paul, who there giveth that charge to others, yet himself being to deal with the obstinate Jews, who opposed his Doctrine, and blasphemed, He shook his raiment (saith the Text) and said unto them, *Your blood be upon your own heads, I am clean, from henceforth I will go to the Gentiles,* so turning his back upon them, *Acts 18. 6.* And before, having to deal with Elimas the Sorcerer, who withstood him in the course of his Ministry, seeking to seduce the Deputie, whom he had converted to the faith, Paul being filled with the holy Ghost (saith the Text) set his eyes upon him, and said, *O full of all subtilty and all mischief, thou child of the Devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?* *Acts 13. 9, 10.* Thus, as the Ministers of God, so others, having to deal with obstinate sinners, or dangerous seducers, now they both may and ought to shew their zeal for God, in treating them, in measure, according to their deme-

All not to be treated alike.

demerits. But not so with others, whose errors and miscarriages, Doctrinal and Practical; may be looked upon as *Infirmities*. For such, though we are not to comply with them, by giving allowance to ought that is evil in them, *Paul giveth not place, no, not for an hour*, to those that brought false doctrines into the Churches (as he tells his *Galathians*) Gal. 2. 5. And finding *Peter* complying too much with the *Jewes* in the observation of their then antiquated Ceremonies, he there saith, he withstood him to the face, v. 11. which he did, not only seemingly, in outward shew and appearance (as *Jerom* and some of the *Greek Fathers* there look upon it, so construing the *Greek*, κατὰ πρόσωπον) but (as *Augustine* determines it against *Jerom*, betwixt whom there was a hot contest about it) he did it in earnest, for which the Text also is exprest, noting, that *Peter was to be blamed*. Thus Christians are not to close and comply with others, though brethren, in that which is evil; yet looking upon them as sinning, not out of wilfulnesse, but weaknesse, now they are to deal gently with them; so moderating their zeal, that it may appear to be of the right kinde, a true *Christian zeal*, true heavenly fire, not strange fire.

Not yet (in the third place) *Wild-fire*. Such may we call that zeal, which wanteth either *Knowledge*, or *Discretion*.

i. *Knowledge*. Such was that zeal, which *Paul* took notice of in many of the *Jewes*. *I bear them record* (saith he) *that they have a*  
zeal

zeal of God, but not according to knowledge, Rom. 10.2. They had Ζήλον θεού, a zeal of God, for God, being earnest in doing service to him; I, but this their zeal it was 'Ου κατ' ἐπιστήμην, not according to knowledge, they were not acquainted with the mind and will of God, what he would have them to do. They were ignorant of his righteousness (as the next verse hath it) of his way for the justifying of sinners, viz. by faith in Christ, through the imputation of his Righteousness, his Active and Passive obedience unto them. And hereupon it was that they went about (as it there followeth) to establish their own righteousness, they were zealous about their Legal observances, as hoping thereby to be justified before God. And so (as he goeth on) submitted not themselves to the righteousness of God, not putting themselves upon that way which God had laid out for the justifying of sinners, which is by and through faith in Christ. And such is the zeal of many; they bear a good affection unto God, and seem (it may be) to be very zealous for him; but alas! their zeal is not according to knowledge; no other but a Blind zeal. Such was the zeal of the Pharisees, of whom our Saviour giveth that character to his Disciples, Mat. 15.14. They be blind leaders of the blind. Being, though great Zealots, yet ignorant of what the mind and will of God was. And such Zealots may we meet with many in the Church of Rome at this day. Very zealous they are in their devotions, very devout in the worship and service of God, yet  
with



withall grossely ignorant ; not knowing what it is that they do, much less what God requires that they should do. Only yielding up themselves to their *Blinde guides*, their *Priests* (as the *Jewes* did to the *Pharisees*) to be led by them, doing what they will have them to do. And would to God there were none of this kind of zeal, *Blinde zeal* to be found among our selves ! Whence is it that some are so observant of *Dayes* and *Times* as they are ? and others of some other formal observances, which find no warrant in, and from the word ? Surely the best construction that can be made of it, is that which the Apostle made of the like in the *Jewes* ; *They have a zeal of God, but not according to knowledge.* A zeal they have, but it is but *blind zeal*. Such zeal be we aware of Before we be zealous about any matter, be we sure that it is a *good matter*, that it is according to the mind and will of God, that so we may do what we do out of *faith* (as I have before pressed it.)

2 And (Secondly) with this Knowledge joyn *Discretion*. Such is true *Christian zeal*, *wise as well as warm*. Two things there were required in every Sacrifice under the Law, *Fire* and *Salt*. So much we may take notice of from that forecited Text, *Mark 9.49. Every one shall be salted with fire, and every Sacrifice shall be salted with salt.* Fire and Salt were of common use in all their Sacrifices. Two fitting *Emblems*, the one of *Zeal*, the other of *Discretion* (as they are not amiss by some looked upon ; ) Both which must con-

cur in those spiritual sacrifices which Christians offer to their God. *Fire and Salt, Zeal and Discretion.* Not the one severed from the other. Not *Discretion without Zeal*, which the worlds *Politicians* are commonly guilty of, who in the service of God affect *Discretion*, but care not for *Zeal*: Nay they look upon these two as inconsistent things which cannot stand together. Where Men become zealous, now they think they pass the bounds of *Discretion*. Nor yet *Zeal, without Discretion*, which serveth as a Bridle to a fiery metalled Horse, for the guiding and ordering it, directing how, and where, and when this zeal is to be exercised and put forth; Which is not to be alike in all Cases. A Wise Man puts not all his strength to what ever he goeth about to lift, but proportions it according to the Weight of it. And so ought Christians to do by their *Zeal*; which in greater matters ought to be greater, in less lesser. This *fire* (as one saith of it, writing upon the Text,) it ought to be alwaies kept burning in the Soul, as that fire did upon the Altar, but in the use it must be proportioned according to the occasion. Even as we keep fire on our hearths all the day long, but inlarge or lessen it according to the uses which we have of it. Even so are Christians to deal with their *Zeal*. Being truly zealous for God, carrying this fire in their hearts, they are to proportion it to the uses they have of it. Where some *great good* or *evil* is presented to them, somewhat which tendeth much either to the honour, or dishonour of God, now they

Zeal to be proportioned to occasions.

Taylor in Tit.

they are to stir up this fire, heighten their Zeal; Herein imitating *Elias*, who when he saw what horrid profanations there were among the people, in forsaking the Covenant of their God, throwing down his *Altars*, and slaying his *Prophets*, Now (as himself declares it) he was *very zealous*, (or *Zealous*,) for the Lord his God, 1 Kings 19. 10. 14. As also our blessed *Saviour*, who when he saw his *Fathers house made a den of Thieves*, the *Temple* so profaned as it was, turned to an *Exchange*; Now the *Lamb* turneth *Lyon*, he taketh up the *Whip* in his hand, driveth the *Chapmen* all out before him, *John* 2. 17. Thus in matters of great importance, where the *Glory of God*, or the good of his *Church* is much concerned, now blow up this fire, stir vp this *Zeal*. *In causâ Dei meminem patientem esse oportet*. For Men to be patient in Gods cause; where his honour lyeth at the stake; it is no other than an irreligious stupidity. But now in small and minutial matters, here bound and bridle our *Zeal*. A *Wise Man* will not call for a sword to kill a *Fly*, or a *Beetle* to break an *Egg*. *Zeal must be proportioned to the occasion*. Thus a *Wise Man* ordereth and manageth his *Civil Affairs*, as the *Psalmist* hath it, *Psalms* 112. 5. *A good Man will guide his affairs with discretion*. And so let *Christians* order their *spiritual affairs*, proportioning their *Zeal*, as Men do their fire, not putting so much under a *Pipkin* as under a *Caldron*.

And thus moderating it as to the degree, so

Zeal to be ordered according to circumstances, Not to exceed mans Calling.

also order it as to *Time* and *Place*, and other Circumstances. Specially having a regard always to *keep within the compass of our Calling*. This was that which made *Peters Zeal* which he shewed for his Master in attempting his rescue, to be inordinate, and so justly reproveable; in that he being a *private person*, no waies authorized, should draw his sword, and make an assault upon the *Officers*, as he did. This indeed he did out of a zealous affection to his Master, but yet this his *Zeal* being inordinate, his Master instead of approving and commending of what he had done, giveth him a check for it (as we have the story) *Matthew 26. 52*. And such is the *Zeal* of those who ever they are that transgress the bounds and limits of their callings. Be the *Action* it self never so good, and their *Intentions* in doing it never so upright, yet having no *warrant* from God, *mediate* or *immediate*, for which they do, it cannot be approveable, but reproveable. Such had *Phineas's Zeal*, for which we find him so highly commended, *Numbers 25. 11, 13*. been, had not he a *Warrant* from God, (which questionlesse he had) for what he did. His doing execution in that manner upon those *Offenders*, slaying them *Ex autrore*, in the very act of their wickednesse, which he had no authority to do; being a *Priest*, and not a *Civil Magistrate*, had not he had an extraordinary call here unto, it had been no better than *Murder*. And therefore let not this, or the like instan-

ces which we meet with, be driven into pre-  
 fident by any, who have not the like Warrant.  
 See we that our *fire* be kept within our *Chim-  
 ny*, that our *Zeal* be bounded within the  
 verge and compasse of our *calling*. Thus see  
 that this *fire* be neither *strange fire*, nor  
*wild-fire*; that our *Zeal* be right for the kinde  
 of it, A *Zeal of God*; and then *rightly  
 guided* and ordered in the exercise of it, as by  
*Knowledge*, so by *Discretion*: Which being,  
 now know we (what was before said) that  
 there is nothing more *acceptable* to God, or  
*profitable* to our selves.

And thus have I now at length (through a  
 gracious conduct) passed through this portio-  
 on of Scripture (wherein (I confess) my self  
 and you have been detained longer than I  
 made account of when I first entered upon it.  
 But so as I hope neither of us shall have cause  
 to repent this our staying, where we have  
 found such free and liberal entertainment;  
 there being so many precious and important  
 truths here held forth unto us, as I do not well  
 know where in one verse throughout the Scri-  
 ptures to meet with more. Now that *God*,  
 who hath given this *seed* to the *Sower*, vouch-  
 safe to *water* it in the furrows of your hearts  
 with the *dew of heaven*, the efficacious influ-  
 ence of his Grace and Spirit, that so what hath  
 been *sown in weaknesse*, may *rise in power*,  
 bringing forth in every of you those blessed  
 fruits, the fruits of *Holinesse and Righteousness*,  
 which may be by *Iesus Christ* to the praise and  
 glory of *God*.

## The Redeemed of the Lord

To the great God and our Saviour Iesus Christ, who hath given himself for us, to Redeem us from all iniquity, &c. be praise, honour, and glory, now and for ever, Amen.

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**FINIS.**

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THREE LINKS  
OF A  
GOLDEN CHAIN:

OR,

Three of the Principal Causes  
of Mans Salvation.

*Viz.*

God giving his Elect unto  
Christ, their Coming unto him,  
his Receiving of them.

*Doctrinally Opened,*

AND

*Practically Applied.*

As it was lately delivered unto the  
Church of God at *Great Tarmouth.*

---

By JOHN BRINSLEY, *Minister of the Gospel there.*

---

Luk. 14. 17. *Come, for all things are now ready.*

---

London, Printed by S. Griffin for Richard Tom-  
lins, and are to be sold at the Sign  
of the Bible in Pye-Corner. 1659.

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THE

GOLD

OF

THE

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OF





# To all that call upon the name of Jesus Christ in the Town of Great Yarmouth.

(Dearly beloved of the Lord)



*His Text being by an unknown hand put into mine, with an earnest request that I would in publick handle the latter part of it, I not knowing what providence there might be in this Motion, nor yet where to pitch upon a more useful Subject, undertook the whole Verse, which having passed through in the audience of some of you, I do now present to the view of you all. Whercunto I have been induced, as for the furtherance of your faith, by pressing and directing that greatest of Christian duties, your coming unto Jesus Christ, so for the confirming and establishing of you in the truth against some of those Errors of the Times, which having unhappily prevailed in some other places, begin also to creep in amongst you, I mean those of the Universalists and Free-willers*

Iers (as they are vulgarly called.) Against these (as I have heretofore, and that (through Grace) not without some successe done against some other) I have here (having a just occasion for it from the Text) born witness. And to this I shall desire you to hearken, that so you may not be carried away with this wind of Doctrine. So I presume to call that Doctrine, which is so much cried up at this day by some (and those not a few) who understand it not, the Doctrine of Universal Redemption. A Doctrine at the first hearing very plausible to vulgar apprehensions (none more) whilest it pretendeth to elevate, to lift up and magnifie the Grace of God, and Merit of Christ, by such a boundlesse enlarging of them. But upon stricter examination, it will be found guilty of what it is here charged with, of Elevating this Grace, and this Merit, in another sense, derogating from them, and extenuating of them. Upon which (besides many other just grounds) let me perswade you to be wary how you hearken to it, or give entertainment to those that bring it, Is it not enough for you, or any other (what is here

Qui statunt  
Christum non  
magis pro iis  
qui salvantur,  
quàm pro iis  
qui pereunt,  
mortuum esse,  
quanquam vi-  
dentur exten-  
dere meritum  
Christi, reipsa tamen id adeò imminuunt, ut omnino nihil ipsi relinquunt  
quod meritis sit. Joh. Cocceius de Fœdere Cap. 90. Sec. 163.

positively and clearly held forth in this Text) that Whosoever they are that come unto Jesus Christ (receiving him as their Saviour and Lord) they shall be received by him, obtaining from him that great benefit of his death? This do ye build your souls upon, putting them upon this way, and then my soul for yours, they shall not miscarry. In the mean time, as for any other latitude, or extent of the Fathers or Sons Intentions, whether, and (if so) in what way, reaching to all, or confined only to a select company, leave it (as safely you may) to the more acute disquisition of the Schools, to which there is indulged a liberty of disputing, what being not so easie for vulgar heads to apprehend, is not so safe for them to determine. Blessed be God, you have so much of Christ, and of Gods gracious purpose towards all repenting and believing sinners in and through him clearly, and convincingly held forth unto you, as that you shall not need to trouble your heads about any such dubious intricacies, as are by some (who, it may be, would seem to be somebody) presented to you, and with some colour of zeal obtruded upon you under the notion of important truths. Let it be my desire and earnest request to you, that you  
would

would make much of old truths, those  
Doctrines, which you have received, not  
lightly and readily receding from any of  
them, not without clear and strong convic-  
tions. And among other not from those  
concerning Election and Redemption;  
which have been so fully vindicated (as in  
former Ages, so in this last) by divers emi-  
nent, both for learning and true pietie, as  
that it may well be wondered at, that the  
Bucklers should still be held up against them.  
This that you may do (among other) is one  
end of my putting this small Treatise into  
your hands: Which commending to the  
blessing of him, who gave it to me, I rest

Great Yarmouth,

June 1. An.

Dom. 1657.

Your servant  
in the Lord,

JOHN BRINSLEY.

Three



# Three Links

OF A

# GOLDEN CHAIN.

JOHN 6. 37.

*All that the Father giveth me shall come unto me; and him that cometh unto me, I will in no wise cast out.*



HE words are part of a *Sermon* Preached by our blessed *Saviour* to some of the *Jewes* in the *Synagogue*, the publick meeting-place for religious worship in *Capernaum*. So much we may learn from the 59th verse of the Chapter, [*These things said he in the Synagogue, as he taught in Capernaum.*] In this *Sermon* he dealeth with these his *Auditors*, as by way of *Information* and *Instruction*, shewing them who, and what himself was, and what their duty was in reference to him, viz. to believe on him, so also by way of *Objurgation* and *Reprehension*, taxing and reproving them (many of them) for not doing what was their duty, not believing, not  
acknow-

Coherence

ed will  
of rom  
br. d  
no. m  
con  
be m  
n

## Three Links of

acknowledging him to be what he was, notwithstanding that they had seen him and his works, been eye-witnesses of the admirable effects of his divine power, as in that miracle which a little before he had wrought, the multiplying of *loaves* and *fishes*, so in many other. This he chargeth upon them in the verse next before the Text, *v. 36.* [*But I said unto you, that ye also have seen me, and believe not.*] But how came this to pass, that they should be so blind, so stupid, as seeing what they did, yet not to acknowledge him to be what he was, not to believe on him? For this we have a *Reason* subjoyned in the words which I have now pitched upon. Thus it was

with them, in as much as they were not in the number of those that were *given* to him by his *Father*. Which if they had been, there would have been other terms betwixt him and them than then there were: They would have come unto him after another manner than now they did; *non tantum pedibus. sed & affectibus*, not only with the *feet* of their *Bodies*, but also of their *Soules*, receiving and embracing him; which if they had done, he would have been as ready to do the like to them.

[*All that my Father giveth me shall come unto me; and him that cometh unto me I wil in no wise cast out.* So Expositors generally, almost uni-

versally (as the Jesuite *Maldonate*, though against his will, taketh notice of it) conceive of the coherence and dependance of these words with and upon the former.

*Quorsum hoc dicat omnes ferè consentiunt, reddi causam, cur illi quibuscum loquebatur ad se non venirent, i.e. in se non crederent.* Maldonat. Com. in loc.

*Tante contumacia causam esse dicit quod re-probi sint. Calvin in loc.*

*Quorsum hoc dicat omnes ferè consentiunt, reddi causam, cur illi quibuscum loquebatur ad se non venirent,*

Going

## A Golden Chain.

Division

Going along with them, take we notice in them of three particulars, three things worthy the taking notice of, being (as it were) three of the principal hinges upon which our Eternal happiness depends and hangs, three Links of that Golden Chain (as our Mr. Perkins calls the Order of the causes of mans Salvation.) The First whereof is Gods gracious Donation, his giving some amongst the sons of men to his Son Christ [*All that the Father giveth me.*] The Second, Mans effectual vocation, his bringing home to Christ [*All that the Father giveth me, shall come unto me.*] The Third, Christs ready Acceptation, his receiving and embracing those who are thus given to him, and thus come to him [*And him that cometh unto me, I will in no wise cast out.*] Answerably to which Particulars we may draw forth the Text into three Doctrinal Propositions or Conclusions. 1. There are some among the sons of men given by God the Father unto his Son Christ. 2. All those who are so given, shall come unto him. 3. Those who so come he will in no wise cast out. Three Doctrines of great Importance: Let me crave your best attentions whilest I deal with them severally. Begin with the first.

*There are some among the sons of men given by God the Father unto his Son Christ.* [*All that the Father giveth me.* (saith the Text. So then, there are some that are given to Christ by his Father. Prop. 1.  
Some given unto Christ by his Father.

*Ob. Some (you may say) given to him by his father? what, were not all things his before? Christ being* How given to him.

### Three Links of

being the *Son*, had not he an equal interest in all things with his *Father* ?

*Ans.* Yes, he had so, as *God*. Upon this account we find them making claim to an universal interest in whatever his *Father* had, *John* 16. 15. *All things that the Father hath are mine.* Christ being the Eternal Son of *God* by generation, he communicateth with him, as in his *Essence*, so in all his *Properties*, and *Interests*. *All thine are mine, and mine are thine* (saith he to his *Father*) *John* 17. 10. But here in the Text we are to look upon him as *Mediator*, as *God-Man*. And so we shall find him in the capacity of a *Receiver*; receiving whatever he hath from his *Father*. Thus he is said to have received *life* from him, *Joh.* 5. 26. *As the Father hath life in himself, so hath he given to the Son to have life in himself;* that is, to be the fountain and well-spring of eternal life: And in like manner he hath received *Authority* and *Power* from him. *The Father hath given him authority to execute judgment, because he is the Son of man.* (So it there followeth in the next verse) *v.* 27. As the *Son of God* he hath *Authoritie* in and of himself; but as the *son of man* he receiveth it from his *Father*. The *power* which he hath as *Mediator*, is a delegated power, given to him. *All power is given to me in heaven and earth,* *Mat.* 28. 18. Given to him by his *Father*. *Thou hast given him power over all flesh,* *John* 17. 2. And thus giving power and authority to this his *Son*, he also giveth unto him some to be his *subjects*, over whom he may



## A Golden Chain.

may exercise that Authority. *All that the father giveth me* (saith the Text.) So then there are some who are given by God the Father unto his Son Christ as *Mediator*.

*Obj.* But the Question still runs on; what, **How only** only some? Are not all so given to him as **some given to** *Mediator*? all men, yea and all other crea- **him.** tures?

*Ans.* Yes, in a general way they are so, given to him as to a *Sovereign Lord*, to be ordered and disposed of by him as it pleaseth him. *The Father loveth the Son, and hath given all things into his hand: (So John the Baptist tells the Jewes) John 3. 35.* And our Saviour himself taketh notice of the same; *Jesus knowing that the Father had given all things into his hand, John 13. 3.* *All things are delivered me of my Father, Mat. 11. 27.* Thus, as all other creatures, so all the sons of men are given unto him. But there are some among them who are given to him in a more *peculiar way*, to special ends and purposes; that they may be to him *ads necessarios, a peculiar people* (as they are called, *Tit. 2. 14.*) given to him not only as a *Sovereign*, but a *Saviour*; not only to be *governed*, but *saved* by him. Thus are all, and only Gods *Elect* given unto *Christ* by his *Father*. They being first the *fathers*, he then giveth them to his *son Christ*. Mark it; Two particulars. The former of which here is implied, the latter expressed.

1. They are *Gods*, God the *Fathers*, how else should he give them to another, to his **Gods elect his** *son*? **people**

## Three Links of

son? So are all the sons of men in a general way. Being his *Creatures*, they are in his hands to be disposed of as it pleaseth him. *Clay in the hands of the Potter.* That is the similitude made use of by the Prophet *Jeremie* to set forth the absoluteness of Gods power in disposing of *Nations*, Jer. 18. 6. *Behold, as the Clay in the Potters hand, so are ye in my hand,, O house of Israel.* And the Apostle maketh like use of it to set forth the same absolute power of God in disposing of all particular persons, as to their *Eternal estates*, Rom. 9. 21. *Hath not the potter power of his clay (saith he) of the same lump to make one vessel unto honour, and another unto dishonour? to make some vessels for honourable services, for state and ornament, or to eat and drink in, others for base and servile uses.* Such an absolute power hath God over all the sons of men. They being all *one lump*, all alike corrupted in *Adam*, equal sharers in his *Transgression*, and alike heires of his *Corruption*, God looking upon them in that estate, it was now in his power, and at his choise to destinate and appoint them to several ends, some to everlasting life, others to everlasting shame and contempt. Even as a *Prince* (it is *Musculus's* comparison, writing upon the Text) having a company of *Rebels & Traitors* in custody, all alike guilty of death, he pardoneth some of them, receiving them (it may be) into grace and favour, whilest in the mean time he leaveth others to the Law, to receive the just reward of their Rebellion. And who shall

herein

Gods absolute power over the sons of men to dispose of them as to their eternal estate. Considered after the fall.

*Haud secus quam si Princeps quisquam flagitiosos aliquot ac morte dignos carcere concluso teneat, &c. Muscul. Com. in loc.*

herein charge him with injustice? Even such is Gods dealing with the sons of men in respect of their eternal estates. They being all involved in the transgression of their first Parent, sinning in him, and so alike guilty of death, he leaveth some to receive their just demerits, whilest he maketh others the objects, not only of his *Mercy*, but also of his *grace* and *favour*; which he hath done meerly out of his own will. *I will have mercy on whom I will shew mercy, and I will have compassion on whom I will have compassion.* So Paul citeth that of *Moses, Exo. 33. 19. Rom. 9. 15.* Thus hath God an absolute power and liberty to dispose of all the sons of men, as to their eternal estates, looking upon them in that *corrupt mass*, that lapsed condition.

Yea, shall we rise higher, and with the *Supralapsarians* (as some at this day, from their difference in judgment from others about this point, are called) and look upon man in his *pure naturals*, as not yet fallen, meerly as Gods creature, simply and absolutely considered; yet here shall we find that which will sufficiently vindicate God in his proceedings and dealings with him. It was the plea of that *Householder* in the Gospel, when some of his labourers whom he had hired into his Vineyard, quarrelled with him about the unequal distribution of their wages, *What (saith he) is it not lawful for me to do what I will with mine own?* Mat. 20. 15. So do men look upon that which they have a *Property* in, they make account they have power and liberty to

Before the fall:

## Three Links of

dispose of it as it pleaseth them. And so indeed they justly might, were that property *absolute* (which none of the sons of men have in whatever they enjoy.) Now such is the Interest which God hath with all the sons of men, who being his *Creatures, live and move, and have their being in and from him*, he hath an *absolute property* in them; and consequently an *absolute power* over them, so as he may dispose of them, not only in regard of their *temporal*, but *eternal* estates, as it pleaseth him. And out of this *plenitude of power* it is, that he *electeth* some, whilest he *rejecteth* others; chooseth some to be vessels of mercy, predestinating them to obtain salvation, whilest he passeth by others by a *Negative Reprobation*, or *Præterition*, leaving them to themselves, and by a *Positive Reprobation* ordering them to just condemnation for sin. *Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth* (so the Apostle concludes it) *Rom. 9.18.*

They are the former sort of these we have now to deal with, *Gods Elect people*, who (as I said) may be called his people, and that upon a special, a peculiar account. *The Lord knoweth them that are his* (his by Election) *2 Tim. 2.19.* (saith our Saviour, speaking to his Father of his Apostles) *John 17.6.* *Thine*, not by a *pious kind of disposition* (as *Grotius* foully corrupteth that Text) but by a *gracious pre-election*. And such are all those who are given to Christ to believe on him, and to be saved by him; they are *Gods chosen ones, a chosen*

Gods elect  
now called his  
people.

*Electatis quo-  
dam effectu :*  
Grot. Annot.  
ad loc.

# A Golden Chain.

chosen generation (as St. Peter hath it, 1 Pet. 2. 9.) chosen by him out of the world before the world was. *As he hath chosen us in him before the foundation of the world*, Eph. 1. 4. And thus are they *his people*. Even as the people of Israel were in an outward and visible way, whom *Moses* tells, Deut. 7. 6. *Thou art an holy people unto the Lord thy God; the Lord thy God hath chosen thee to be a special people unto himself.* So are all Gods *Elect* ones, in an inward and invisible way. God having set a special love upon them, and chosen them, they are *his people*.

And being thus his by *Election*, now (in the third place) in order to the executing and bringing to pass his gracious purpose towards them, he giveth them to his Sonne Christ. *Thine they were, and thou gavest them to me,* (saith our Saviour there of his Apostles) *Ioh. 17. 6.* And so is it with all those who are ordained to eternal life, being God the Fathers by *Election*, he giveth them unto his Son Christ. So we find believers frequently described; as in the verse next but one after the Text, v. 39. *This is the Fathers will which hath sent me, that of all that he hath given me I should lose nothing.* And so in that 17. of *Iohn*, the Disciples are divers times set forth under that *Periphrasis* [*Those whom thou hast given me*] v. 9, 11, 12. And so all other believers, all that then did, or afterwards should believe on him; Of them speaketh the 24th. v. *Father, I will that they also whom thou hast given me be with me.* All believers are given to Christ.

2.  
Gods Elect given to Christ.

Quest. But how are they said so to be?

Ans. To this it may be Answered; they may be said so to be two wayes, *Intentionally*, and *Actually*. *Intentionally before time*; *Actually in time*.

Intentionally, before time,

1. *Before time*, in Gods eternal purpose and decree. In his Decree of *Election*. God ordaineth them to the *end*, to obtain salvation, ordaineth them also to the *meanes*, giving them unto his *Son Christ*; choosing them *in him*. So saith the Apostle in that Text forecited, *Eph. 1.4. As he hath chosen us in him.* *Ev aplw.* In *Christ*, whom God his Father constituted and appointed to be (as it were) the *Head* and *Root* of the *Election*, into whom his elect people were by his decree (as it were) ingrafted (as all mankind by nature was into the *first Adam*) that so they might be made partakers of those saving benefits by and through him, of *Grace* here, and *Glory* hereafter, as before all men were of *sin* and *death* brought in by the *first Adam*. Thus they are given to *Christ before time*.

2. Actually, in time.

2. *In time*, in the execution of that decree, when they are brought actually to believe on *Christ*, to receive him as their *Saviour* and *Lord*. Behold, *I, and the children whom the Lord hath given me*, saith *Christ* speaking of his *Disciples* (as that Text is by many expounded) *Isa. 8. 18.* And upon this account our *Saviour* saith of his *Apostles* in some of those Texts forecited, *John 17. 9, 11.* that they were given to him by his *Father*, viz. actually given to believe on him, to follow him, to own  
and

and acknowledge him for their Lord and Master.

*Quest.* Now of which of these shall we understand our Saviour here to speak in the Text?

*Ans.* Here Expositors are not all agreed; The former Some understanding it of the latter of these. here understood. So *Grotius*, who interprets it of an effectual giving, Gods preparing men for Christ, and working faith in them, in such (saith he) as have a precious disposition thereunto. And so *Carthusian* conceives it may be here looked upon; *All that he giveth me*] i. e. (saith he) such as by his secret inspiration he inclineth to come unto me. And so *Maldonate*, and some other Romish Commentators would have it. But this were to confound these two parts of the Text, *Gods gracious Donation*, with *mans Effectual Vocation*, his *Giving* with *mans coming*, which are here set forth as two distinct acts, the one of them antecedaneous to the other, going before, as in *Order*, so in *Time*. *All that the Father giveth me shall come unto me Gods giving goeth before mans believing.* Others there are who put both together, *Gods*

*Διδωcas his cum affectu aliquo intelligitur. Grot. ad loc. Tradit autem pater cum effectu Christo eos qui pietati student. Idem ibid. Quos per inspirationem internam inclinatur ad me. Carthus. Com. in loc. Dari a Patre est docibilem esse Dei. Maldonat. ad Text.*

*Omne quod dat mihi pater per aeternam electionem, & temporalem vocationem. Gorran. Enac. in Text. Donandi verbum perinde valet ac si dixisset Christus, Quos elegit Pater, &c. Calvin in Text. Donat] viz. pro aeterno suo decreto eligens in me ad vitam aeternam. Piscat. Schol. ibid. Innuit hoc verbum, quod Deus ab aeterno aliquos elegerit, &c. Ferus ibid. Vel quos ab aeterno elegit, & praedestinavit in me. Carthus. ibid.*

*Election before time*, and his *calling in time*: So *Gorran*. But others, and that more rightly,

## Three Links of

ly, restrain it rather to the former of these, Gods giving before time in his decree of *Electiō*. So our *Protestant Divines* generally look upon it, not without the consent of some *Romanists*. And with them I shall choose to go along, as I assure my self I warrantably may, hereby understanding (as judicious *Didacte*, and our own Annotators have it) all Gods *Elect*; who are given unto *Christ* by God his Father before they come to him, before they actually believe on him. And hence it is that our Saviour speaking of the *Elect* among the *Gentiles*, he calleth them *his sheep*, John 10. 16. *Other sheep have I which are not of this fold, them also must I bring, and they shall hear my voice*, Though as yet they were not come into his fold, they did not own him for their *Shepherd*, yet he had an interest in them, they were *his sheep*, given to him by God his Father.

*Quest.* And wherefore did God thus give his elect people unto Christ?

*Ans.* Here, for further illustration I might shew you the several *ends* of this *Donation*; the principal whereof is, that he might be a *Prince* and a *Saviour* unto them, saving and delivering them out of the hands of all their enemies, *Sin, Satan, Hell, Death*, and bringing them to everlasting life. *This is the Fathers will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day*, John 6. 39. *Thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him*, John 17. 2.

Wherefore  
God gave his  
Elect unto  
Christ.



These are the *principal Ends*, to which there are many other that are *subordinate*: God giveth his elect unto Christ, that he may perform unto them that three-fold Office, of a *Prophet*, a *Priest*, a *King*. A *Prophet*, to make known to them the mind and will of his heavenly Father. A *Priest*, to reconcile them unto God by his *death*, and to keep them in grace and favour with him by his *Intercession*. A *King*, to govern them as his *subjects* in his Kingdom of grace, and afterwards to bring them to reign as *Kings* with himself in his Kingdom of glory. But I shall not give way to any further enlargements upon this subject, remembring that this first *Proposition* is here only implied. Make some *Application* of it.

Which (in the first place) may be directed by way of *Information*. In which way it may be useful to us for the rectifying and settling of our judgments in some controverted points concerning those two great *Doctrines* of *Election* and *Redemption*. *Applic.*  
Information  
touching the  
Doctrines.

I. Touching *Election*, we may here take notice of divers particulars.

I. That it is not *Universal*, of all Mankind. Which if it were, it were no *Election*. The very word [*Election*] importeth and signifieth a separating and culling of some from the rest. *Elegit qui è multis aliquos legit*. To choose, is to take some out of many. And such is Gods *Election*; his choosing of some out of the world of mankind, and giving them to his Son Christ to be saved by him.

I.  
Of Election.

I.  
That it is not  
universal.

## Three Links of

*All that the Father giveth me* (saith the Text) clearly intimating that all were not given unto him, but a part, a select company, some out of mankind. Election is not *Universal*.

True indeed, there is (as *Augustine* somewhere saith) *Inter electos specialis quadam universitas*, a kind of *special universality* among Gods Elect, in as much as they are gathered out of all conditions of persons, in all Nations, through all the Ages of the world, out of which is made up this *πᾶν*, this *All* here in the Text. But yet this *All* is but *some*, some among mankind. *Election* is only of *some*.

2:  
Not only inde-  
finite.

2. And that (2ly) of some *particular individual persons*. This *Arminians* (at least some of them) deny, making *Election* to be only *Axiomatical*, not *Personal*, a choosing and designing of the *meanes* not of the *Persons*, God hath (say they) made choise of the *way* and *meanes* to bring men to salvation by, *viz.* by believing on his Son Jesus Christ; and he hath ordained, that who so they are that shall apply themselves to the use of that meanes, they shall be saved. But the Text here speaketh more, *All that the Father giveth me.*] clearly intimating a *Personal Election*, a giving of some individual persons unto Christ. Hence was it that some of these *Capernaïtes*, some among the rest, did not believe on him, as some others did, because they were not given to him as those others were. They were such as God had no such gracious purpose towards; they did not belong to his Election of grace.

grace. *Election* is not *Universal*, nor yet only *Axiomatical* and *Indefinite*.

3. Nor yet (in the third place) simply *conditional*. So again *Arminians* would have it; that men should be *Elected* upon the condition of their believing and persevering; so as it resteth in their power to null and make void the decree. But the Text here speaketh it otherwise. Telling us that those whom God electeth, he giveth unto his Son Christ; giveth them unto him, not if they shall believe on him, but that they may believe on him, and so be saved by him.

3.  
Nor simply  
conditional.

4. Again, *Election* is not only to the *End*, but also to the *Means*. God electing his people unto life, he by the same decree giveth them unto Christ, that they by believing on him, may be saved by him, so ordaining them to the *Means* as well as the *End*.

This for *Election*, which being the first *Link* in the *Golden Chain*, the first and main wheel in the work of mans salvation, the first in the order of the *Causes* thereof, must be set right, rightly apprehended, otherwise the other links or wheels, the subordinate causes will not rightly and orderly follow.

In the second place, make we the like *Observation* touching the *Doctrine* of *Redemption*, that it is not any more *universal* than *Election*. So indeed some, and not a few, at this day would have it, who cry up this *Doctrine*, as if it were the very *Basis* and *ground-work* of all Religion, That *Christ died, and died alike for all*. But how will this comply and

3.  
Of *Redemption*, which is not *universal* more than *Election*.

and agree with this Text? where our Saviour speaketh of a certain select company, which were given to him by his Father. *All that the Father giveth me;*] clearly intimating that there were some among mankind whom God having a gracious purpose towards, gave them to his Son Christ, that he should undertake for them, do what he did for them, that he should be a surety for them, making satisfaction for them, redeeming them. Such was the *Fathers intention, his will*, not that Christ should *die for all*; If so, he would have given *all* to him, but for some. And this *will* Christ came to perform. *In the volume of thy Book it is written of me, Lo, I come to do thy will O God, Heb. 10.7. I came down from heaven not to do mine own will, but the will of him that sent me* (saith he in the verse after the Text, v 38.) That is, to redeem and save those, all those, and only those, whom God my Father hath given me. Thus it is (as Divines justly determine it) *The work of the Son in Redemption, doth not exceed the work of the Father in Election.* Such is the order of *working* betwixt the Persons in the Trinity, as of *being*; the *Son being* from the *Father*, *worketh* from him. This he doth as the *Son of God*; And the like he doth as the *Son of man*, as Mediator. His work was to do his Fathers work. *I have finished the work which thou gavest me to do* (saith he to his Father) *Joh. 4. 17.* Now what that work was we have seen, *viz.* he had employed himself for the good and benefit of those whom his Father had given him, for whom

whom he was now ready to lay down his life. So then, *Redemption* is not *Universal*.

As for those Texts which seem to speak it so, they admit of a fair construction consistent with this truth. As that of the Apostle, *1 Tim.* 2.6. where it is said, that *Christ gave himself a Ransom for all.* ὑπὲρ πάντων, that is, for this [All] here in the Text, All those whom his Father had given him; who are elsewhere called *many*, *Mat.* 20.28. *The Son of man came to give his life a ransom for many;* viz. his Elect: who are also elsewhere called a *world*, *2 Cor.* 5.19. *God was in Christ reconciling the world unto himself;* that is, the world of his Elect, made up of *Jewes* and *Gentiles*. And so look we upon the Text, which of all other (as our last Translation renders it) seemeth to speak most fully for the Adversary, *Heb.* 2.9. where it is said of Christ, that *he by the grace of God tasted death for every man.* ὑπὲρ πάντων, for all, that is, still, for this *πᾶν*, this *All* here in the Text, All and every one whom his Father had bestowed upon him (as *Diodate* rightly expounds it.) Thus doth this word [All] here, as sometimes elsewhere, denote the universality, not of *Mankind*, but of *Gods Elect*.

Texts seeming to make *Redemption Universal* how to be understood

For them it was, and only for them that *Christ* intentionally died. *I lay down my life for my sheep,* saith the obvious Text, *Joh.* 10. 15. Which (whatever evasions are sought out to elude it) speaks this truth so clearly, so fully, as putteth it beyond contradiction, whilest

*Christ* died intentionally only for the *Elect*.

## Three Links of

whilest it restraineth the Intention of Christ; in-laying down his life, unto a select company, his *sheep*, viz. those that were given him by his Father.

Which truth being thus bottomed, I desire you to take notice of, that you may not be carried away with that *wind of Doctrine*, that plausible error which is so taking with many at this day, who cry up the Doctrine of *universal Redemption* as the most comfortable truth, and glorious Doctrine that can be held forth, tending highly (as they apprehend) to the magnifying of the grace and mercy of God, and merit of Christ, which are thus extended unto all. But herein how are they mistaken? In thus *extending* this grace, how do they *extenuate* it? Of all Doctrines I know none that in truth more *derogates* from this *grace of God in Christ*, than this; whilest it asserts alike respect to all, that all being alike given to Christ by his Father, are alike owned by him; the Redemption and Salvation of all alike intended by both, of *Esau* as of *Jacob*, of *Judas* as of *Peter*, so as the one is not more beholding to *God* and *Jesus Christ* than the other. This (whatever any may conceive) is in truth no small derogation from, and extenuation of this grace, which being confined (as it ought to be) to a narrower channel, riseth higher. Being restrained only to a certain number, a small number (comparatively) of Gods Elect, it is thereby rendred the more glorious.

Grace extenuated by extending it.

And

And so let it be in the eyes of all the Lords people, to whom God hath evidenced and made known this his gracious purpose, that they are in the number of those whom he hath thus given to his Son Christ, *Let them give unto him the glory of this his Grace, Free Grace.* Such it was, as I have shewen you: All men being alike in *Adam*, in the same state and condition by nature, all alike *children of wrath*, that God should single out some, some few, to make them objects of his grace, ingrafting them into another stock, the stock of the *second Adam*, giving them unto his Son *Christ*, to be reconciled, redeemed, and saved by him, whilest he passed by others, the greatest part, leaving them to themselves, to work out their own everlasting condemnation, and to receive the just reward of their demerits; this he did meerly out of his own good pleasure, his free grace, there being no other motive out of himself that might induce him to it: Let him then have the glory of it from all those who apprehend their interest in it. Let them acknowledge the *freeneffe*. And as the freeness, so the *Greatnesse* of it, admiring and adoring it, blessing and magnifying God for it. *Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places (or things) in Christ; According as he hath chosen us in him, Eph. 1. 3, 4.* Indeavouring to expresse their thankfulness unto him, by walking answerably thereunto, living to the praise and glory of God and *Jesus Christ*. This is that which the Apostle

*Use 2.*  
The grace of Election glorious grace.

## Three Links of

presseth upon his *Corinthians*, 1 Cor. 6. 19, 20  
*Ye are not your own, &c. Therefore glorifie God  
 in your body, and in your spirit, which are Gods.*  
 And so let me press it upon you, all you, who  
 lay any claim to an interest in this blessed pri-  
 viledge, of being thus *given to Christ*. Know  
 you now that ye are no longer your own, at  
 your own dispose, so as to serve what Masters  
 you please; No, you are *Christs*. So *Paul* tells  
 those his *Corinthians*, 1 Cor. 3. 23. *Ye are  
 Christs*. And so are all believers; and that by a  
 double right, as of *purchase* (of which he  
 there speaketh in that former Text, *Ye are  
 bought with a price, the blood of Christ*) so  
 of *Donation*, being given unto him by God  
 his Father. And being thus his, now *live to  
 him*. *None of us liveth to himself, and no man  
 dieth to himself* (saith the same Apostle, *Rom.*  
*14. 7, 8.* speaking *de jure*, what Christians  
 ought to do;) *For whether we live we live unto  
 the Lord, or whether we die we die unto the Lord.*  
 And O that all of us may thus live and thus  
 die; not to our selves, but to *Jesus Christ*,  
 shewing our selves his loyal subjects, and o-  
 bedient servants in our lives, seeking his honour  
 and glory, and then yielding up our selves unto  
 him in our death, being ready to die for him,  
 if he should call us to that service. This let  
 all of us do who expect any benefit by him,  
 and that, as upon the account of what Christ  
 himself hath done for us, in *redeeming* us, so  
 of what *God the Father* hath done for us, in  
*giving* us unto him. Thus I have done with  
 the first of these *Propositions*, which holdeth  
 forth



forth unto us this *gracious Donation*, Gods giving of his Elect people unto Christ. Come we now to the second, which informes us that

*All those who are thus given unto Christ by his Father, they shall come unto him.*] Here is the second Proposition, which sets forth unto us *Mans effectual Vocation* following upon Gods Election, as an undoubted consequent of it. So the Apostle sets it forth in that known Text, *Rom. 8. 30. Whom he did predestinate, them also he called.* Which in effect speaketh the same thing with this of our Saviour here [*All that the Father giveth me shall come unto me.*]

*Prop. 2.*

All who are given to Christ shall come to him.

*Quest.* How come unto him?

*Ans.* For the explicating of the Phrase, we may take notice of a two-fold coming unto Christ (even as there is a two-fold Calling) the one *outward* and *formal*, the other *inward* and *real*.

A two-fold coming to Christ.

1. There is an *outward* and *formal* coming unto Christ, which is common to all that make a profession of his name. Thus do *Hypocrites* and *formal Professors* come unto him, who being led and drawn by some sinister respects, hold forth this profession. Thus did these *Capernaïtes* here come unto Christ, they flocked to him, and followed after him. But wherefore was it? Not out of any true respect they had to his *Person* or *Doctrin*e, but for some outward advantage which they expected from him, *viz.* that they might be fed by him. So he himself, who knew their thoughts and intentions,

1.

Outward and formal.

tentions, chargeth it upon them; v. 26. of this Chapter. [*Ye seek me not because ye saw the miracles; but because ye did eat of the loaves.*] It was not his *Doctrine*, or *works*, that they regarded, but their own bellies. And in such a way there are many that *come* unto Christ, who were never given to him by his Father; even all *Carnal Gospellers*, who profess themselves the followers of Jesus Christ, take upon them the profession of his name, but it is not out of any true inward respects which they have unto him, but out of some by and sinister ends for their own *Credit* or *Profit*, or for *fashion*-*fake*. Such *followers* Christ had many in the dayes of his flesh. And many such he hath wherever he cometh, wherever his Gospel is preached. But let we these go as they come; not owned by God before they come, nor any more owned for this their coming.

Inward and Real.

2. In the second place there is a coming to Christ, which is *Inward* and *Real*. When men come to him *non tantum pedibus, sed & affectibus*; not only with the *outward*, but *inward man*; come to him with their hearts and soules, out of an inward respect and entire affection which they bear unto him. Thus did some of his followers, his *Disciples*, at this time come unto him, looking upon him as the *bread of life*. And thus do all true *Believers* come unto him, who come to him as a *Saviour* and a *Lord*, receiving him, believing on him. This is the coming of which our Saviour here speaketh in the Text. *All that the Father giveth me shall come unto me*] that is, be-

*Believe on me.* So the 35th verse explains it. *He that cometh unto me shall never hunger, and he that believeth on me shall never thirst;* ] where the latter word is *Exegetical* and *Expository* to the former. To come unto Christ; is to believe on him. Such is *Faith*; as it is the *Eye*, and *Hand*, and *Mouth*; so also the *Foot* of the Soul. As the *Eye*; whereby the soul beholdeth Christ, looketh up unto him; as they did to their *Brazen Serpent*; and the *Hand*, whereby it taketh hold of him; and the *Mouth*, whereby it feedeth on him, eateth his flesh, and drinketh his blood; so the *Foot*, whereby it cometh unto him, cometh to him as to a *Saviour* and *Redeemer*, expecting salvation only by and through him, desiring to have *Union* and *Communion* with him. This it is to believe on Christ, and this it is to come unto him.

Coming to Christ, believing on him.

A Metaphorical expression, fitly setting forth the nature of *Faith*; saving, justifying *Faith*. Which is (as I said) *A coming of the soul unto Christ*. Even as those Patients of his of whom we read in the Gospel, feeling their own infirmities, and hearing of his fame, and expecting to partake of the like benefit from him that others had done, they come unto him; casting themselves down at his feet, imploring his aid, some of them touching him, as that *Hæmorrhœsse*, that woman with the bloody issue is said to have done, who coming behind him touched the hem of his garment (which she did, as with her *finger*; so with her *faith*) by which meanes she drew from him that *salvative* vertue by which she was healed, *Mat.*

Faith, the coming of the soul unto Christ.

## The Redeemed of the Lord

9.20. Even thus doth the soul *come unto Christ* by *faith*; being made sensible of its own wretched condition by reason of sin, and apprehending the *fulnesse* that is in Christ, fulness of *Merit*, and fulness of *Spirit*, whereby he is able to work a perfect *cure* for it, by taking away both the *guilt* and power of sin, and procuring *eternal salvation* for it, now, renouncing all other confidences, it betaketh it self unto him as to an alone all-sufficient Saviour, laying hold upon him, resting upon him, that so it may be made partaker of his *Merits*, his *Benefits*. This it is to *come unto Christ*, thus to *believe* on him.

And thus do they *come unto him who are given to him by his Father*. They, *All* they, and *Only* they, both comprehended in this word, [*All*] *All that my Father giveth me shall come unto me*.

Thus all Gods  
Elect shall  
come unto  
Christ.

Omne] in Neu-  
tro genere exa-  
ctius Universi-  
tatem significat  
quàm in Mascu-  
lino. Tolet: Ut  
majorem significet Universitatem, Maldon. Omne, ut ostendat ex variis  
gentibus venturos ad eum. Fetus in loc. Cyrill. lib. 3. cap. 39. Insi-  
nuat etiam his verbis multos credituros in Christum, Tolet; Com. ad  
loc.

[*All that*] πάντες, A word of the *Neuter Gender, Omne, or Quicquid, All, or whatever*. Which some look upon as *Emphatical*, importing more exactly an *Universality* than the *Masculine Gender* would. *All, whatever* that is, not only *Jewes*, but *Gentiles* (whose *Conversion Cyril* conceives to be hereby insinuated) and that not a few of them, but many.

Omne, ut ostendat ex variis  
gentibus venturos ad eum. Fetus in loc. Cyrill. lib. 3. cap. 39. Insi-  
nuat etiam his verbis multos credituros in Christum, Tolet; Com. ad  
loc.

But we shall not need to stand upon this *Criticism*. Look we upon the word, as the *generality*

nerality of Expositors do; the *Neuter Gender* here put for the *Masculine*, which we shall find to be an usual *Enallagie* in Scripture. *Grotius* here giveth us two instances for it. The one, *1 Cor. 1. 27.* Where the Apostle speaking of weak and unwise persons (such as the world accounts so) he calls them *τὰ μωρὰ, and τὰ ἀδύνατα, the foolish things, and weak things of the world.* The other, *Rev. 21. last,* where, speaking of the *New Jerusalem*, it is said, *There shall in no wise enter into it any thing that defileth. τὰν κοινῶν, No common, or unclean thing; i. e. no impure and un sanctified persons.* So here, *All that, or every thing,* that is, every person, of what Nation, Sex, Quality, and Condition soever; whether Jew or Gentile, male or female, bond or free, rich or poor. Of such extent is the Decree of Gods *Election*, as also of Christs *Redemption*, though neither of them *Universal* as to *singula generum*, all particular persons, yet both of them so as to *genera singulorum*, All sorts of persons. *There is neither Jew nor Greek (that is, neither Jew nor Gentile) there is neither bond or free, there is neither male nor female, for ye are all one in Christ Jesus, Gal. 3. 28.* These make some difference as to *Men*, not so to *God and Jesus Christ.* As the *Father* hath *Elected*, so the *Son* hath *Redeemed* some out of all these. *Thou hast Redeemed us to God by thy blood out of every kindred, and tongue, and people, and Nation (so sing the 24. Elders) Rev. 5. 9.* Of such latitude and extent is this [*All*] here in the Text, of which our Saviour saith, *All that*

τὰν] Neutrum  
pro Masculino,  
aut Communi.  
Grot. ad Text.

And that Certainly.

*Non dicit ad me venire potest, aut ad me veniat, sed per affirmationem, Ad me veniet.* Muscul. in loc.

*my Father giveth me shall come unto me.*

*Shall come]* and that *Certainly*. So our Saviour here layeth it down, not as a *Probable*, but as a *Certain*, an indubitable truth. *πρὸς τὴν ἐν ἑμοῖς, Ad me veniet.* Not, *venire potest*, or *veniat*; not *He may come*, or *let him come*, but *he shall come*; asserting and concluding it as a most certain thing.

*Quest.*

The ground of this certainty.

*Quest.* But how cometh it so to be? How cometh it to pass that there should be such a certainty herein, that all and every of those who are thus given to Christ, should thus come unto him, that all that are *Elected* should believe on him?

*Ans.*

Not in themselves.

*Non est hoc naturali cuidam dispositioni dandum.* Muscul. ibid.

*Ans.* For Answer, Know that we are not to expect any ground or reason hereof in and from themselves; as if there were any thing in their natural dispositions that should incline them hereunto rather than others. As if they were of themselves wiser than others to know what belonged to their eternal welfare. No, herein all are alike. Gods *Elect* before their Conversion, are no wiser than others. *We our selves also were sometimes foolish* (saith the Apostle) *Tit. 3. 3.* *ἄνοιδοι*, without understanding. *Non intelligentes rerum divinarum* (as *Grotius* well explains it) having no understanding in divine matters. So was it with the then believing *Gentiles*, at whom the Apostle is conceived there principally to have an eye. But not only with them, but with the *Iewes* also. *Paul* (though before his Conversion as intelligent as most of his time) yet he ranks himself in the number.

ber. ἡμεῖς, *We*. And so is it with all the *E-lect* people of God, before his Grace come to put a difference betwixt them and others, there is no difference as to their understanding in divine and heavenly mysteries. And as for *worldly wisdom*, if there be a difference, commonly it lieth on the other side. *God hath chosen the foolish things of the world* (saith the Apostle in that Text even now cited) *1 Cor. 1. 27.* Τα μωρὰ τῆ κόσμου, for τὰς μωρὰς ἐν τῷ κόσμῳ, *foolish things of the world*, that is, *foolish persons*, so accounted in and of the world. And in the verse there foregoing he tells us, *v. 26.* *Not many wise men after the flesh*, are called to believe on Christ, men worldly wise. Herein those who are given to Christ, they sometimes, oft-times, fall short of others. How is it then that they come unto him, whilest others keep off from him, being strangers or enemies to him?

*Ans. 2.* The Ground and Reason hereof, being thus wholly out of themselves, we shall find it partly in *God the Father*, and partly in his *Son Christ*.

*Ans. 2.*  
But in *God the Father, & Jesus Christ.*

In *God the Father*, who hath

*1.* *Decreed* it, given them to Christ by his *Eternal Decree*. Now *Gods decrees* are (like as is said of those *Laws* of the *Medes* and *Persians*) *unchangeable, unalterable.* *I am the Lord, I change not*, *Mal. 3.6.* Men are mutable (the best and wisest of them) they change and alter their purposes upon second thoughts. So doth not *God.* *His Counsel shall stand*, *Isa. 46. 10.* So shall this his *Eternal Coun-*  
*sel,*

In *God the Father, who*  
*1.*  
Hath decreed  
it.

Sicut qui palatia struunt solent firma sub-jicere fundamenta, ita Deus volens civitatem illam eternam, decreta quaedam substravit, velut fundamenta, qua manent in concussa. Grot. in loc.

sel, his Decree of Election. The foundation of God standeth sure, saith the Apostle speaking of this Decree, which is the first ground-work of Mans salvation layed by God himself, 2 Tim. 2. 19. Στερεὸς θεμέλιος, a sure and steady foundation; not to be shaken, much less overturned. Gods decrees being passed, must come to passe. Thus it is, even in things wherein there is the greatest contingencie as to secondary causes, yet if we look at this first cause, there is a necessity in that contingencie. Things must happen as they do. All that are given unto Christ by God his Father, must, and shall come to him; the absoluteness of Gods decree requires it should be so.

2.  
Effecteth it.

2. And (2ly) as God hath Decreed it, so he effecteth it. Having elected some to salvation by Christ, he doth not only propound and offer Christ unto them, so leaving it to the liberty of their own will, whether they will come unto him, believe on him, or no; but he causeth them to come unto him, drawing them. No man cometh unto me (saith our Saviour) except the Father, which hath sent me, draw him, v. 44. of this Chapter; that is, powerfully and effectually work upon him. For so we are to understand the word there. Not as if God did offer any violence to any in bringing them to Christ, in forcing them to come to him against their wills. No, as the will of man cannot be forced (which if it should be, it should cease to be a will) so neither doth God work upon any in the work of Conversion in any such way; but in a sweet and swa-  
sory



fory way, congruous and agreeable to their liberty and nature, *Drawing them with the cords of a man* (as the Prophet hath it, *Hos. 11.4.*) yet powerfully and effectually, of unwilling making them willing. So much the word in the Text imports, *ἔξω, shall come*, viz. willingly. And thus doth God the Father work upon all those whom he hath given to his Son Christ, all his Elect people, making them willing to believe on him. Which he doth by revealing him unto them, and in them. Thus was *Paul* (that chosen vessel) as he is called, *Acts 9.15.*) brought unto Christ. When it pleased God to reveal his Son in me (saith he) *Gal. 1.16.* *Ἐν ἐμοί*, not only by me (as some have construed it) or yet to me, but in me, that is, (as *Beza*, after the *Greek Scholiasts*, explains it) by an inward and effectual Revelation, not only to his *Ear*, but to his *Heart*. The like doth God to all his *Elect* people, having by his decree given them to Christ before time; he thus revealeth him to them, and in them in time, teaching and instructing them by his *Word* and *Spirit*. By his *Word* outwardly, by his *Spirit* inwardly. And so teaching them, he draweth them, sweetly overpowering their wills, making them willing to come unto him. So our Saviour himself giveth the reason of it, *v. 45.* of this Chapter. *It is written in the Prophets, And they shall all be taught of God* (All Gods Elect) *Every man therefore that hath heard, and hath learned of the Father, cometh unto me.* Gods Elect, whom he hath in his *Eternal Decree* given to his Son Christ,

*Ἐν ἐμοί*, i. e. *δι' ἐμοῦ*, *Hieron* *Erasmus*, *Grot.* *in loc.*

*Videtur eo dicendi genere significari dei gratiam cœlitus in animum ipsum illabi ut & Græca etiam Scholia Annotant. Beza Gr. Annot. ad loc.*

## Three Links of

being thus effectually taught of him by his Word and Spirit, revealing Christ to them and in them, now they come unto him. This it is that maketh the Decree to bring forth, even Gods effectual operation, in calling those whom he hath predestinated, as the forecited Text hath it, *Rom. 8.30. Whom he predestinated, them also he called.*] Called, not only outwardly by his Word, for so many are called who were never chosen (as our Saviour declareth it, *Mat. 20. 16.*) but inwardly, causing them to believe on his Son. Thus doth God call all those whom he hath predestinated, working faith in them. Which is his Gift. By grace ye are saved through faith, and that not of your selves, it is the gift of God, *Eph. 2.8.* It] as salvation it self, so that faith whereby men are saved, it is the gift of God. Though it be in them, yet not of them. Both Habit and Act are from God. To you it is given not only to believe (saith Paul to his Philippians, intimating that this was given them) *Phil. 1. 29.* This is his Gift, and his Work. This is the work of God, that ye believe on him whom he hath sent (so our Saviour tells the Jewes, *v. 29.* of this 6th of *John.*) Το ἔργον τοῦ θεοῦ, The work of God, not only required and commanded of him, but also wrought by him (as our New Annotator explaines it.) Which it is in all his Elect; this being not only a Consequent, but a fruit, depending upon, and issuing from their Election. As many as were ordained to eternal life, believed, *Acts 13.48.* God ordain-  
ing to the End (salvation) he ordaineth also  
unto

unto the *meanes*, which is *faith* in Jesus Christ. And having ordained to it, he worketh it; so bringing them to Christ whom he hath given to him. And thus you see how the certainty of this Event, of all Gods Elect coming to Christ, depends upon *God the Father*, upon his *Will* and *Work*; his *Will* in *appointing* them, his *Work* in *causing* them to believe on him.

2. And (in the second place) as God the Father hath a special Efficiency in this, so also hath God the *Son*, his Son Christ, who being of *Counsel* with his Father as *God*, as *Mediator* he seeth to execution of his Counsels; specially of this his *great Counsel*, touching the salvation of his elect people, who being given unto Christ, they are *known* to him, *2 Tim. 2. 19. The Lord* (the Lord Christ) *knoweth them that are his*; viz. by Election. So was *Paul*, though then a *Persecutor*, yet he was known to Christ to be a *chosen vessel*. *He is a chosen vessel unto me* (so he tells *Ananias* concerning him) *Acts 9. 15*. And so are all others, though before their Conversion not known to others, nor yet to themselves that they are given to Christ, yet they are known to him. And being *known* to him, he *taketh care* of them, and that first to *bring them home* unto himself, to bring them as *subjects* into his *Kingdom*, as *sheep* into his *fold*. *Other sheep have I which are not of this fold, and them also must I bring, and they shall hear my voice*, saith he, meaning his Elect among the *Gentiles*, whom he would in his time bring into his

2.  
In Jesus Christ  
who executeth his  
Fathers Counsels

his Kingdome of grace, causing them to believe on him. And so dealeth he by all those who are given him by his Father. They being by nature all of them *lost sheep*, wandering in the by-paths of sin, leading to destruction, not having so much as an *animus revertendi*, any disposition, any inclination of returning, of coming unto Christ *the shepherd of their souls*, he seeketh them. *The Son of man is come to seek and to save that which is lost*, Mat. 18. 11. poor lost sinners. Such Jesus Christ came to seek. And being in Heaven, he hath now an eye to them, such among them as are given unto him. Whilest they do not seek after him, yet he seeketh after them, *drawing them to himself*. This doth *God the Father*, (as you have heard.) And thus also doth *Christ*. *When I am lift up* (saith he) *I will draw all men unto me*, John 12. 32. Christ being lift up, first upon the *Crosse*, then upon the *Throne*, set at the right hand of his Father, he then saith he would *draw all men to himself*. What he had before done to the *Jewes*, he would now do to *Jewes and Gentiles*, drawing his *Elect* out of both, bringing them to believe on him. This he hath in all Ages done. But now under the *Gospel* he doth it more vigorously than ever, by setting up his *Standard*, holding forth himself in the preaching of the *Gospel*, and withall sending forth his *Spirit*, which accompanying the *Word*, maketh it effectual. Thus is *Jesus Christ* as the *Loadstone* to the *Iron*, by a secret vertue, the vertue of his *Spirit* attracting his *Elect* people;

people; who being thus drawn by him, do now willingly come unto him. *Draw me, and we will run after thee* (saith the Church unto Christ, *Cant.*, 1. 4. promising a willingness in all her members to follow him upon his putting forth his effectual power in them.) And upon this ground also it may be concluded, that *All those who are given to Christ by his Father, they shall come unto him. All they.*

And (secondly) *Only they.* So much is here implied: This being here rendred as the Reason why these *Capernaïtes* did not come unto Christ, did not believe on him, ) because they were not *given to him* by his Father. *Ye have seen me and believe not, How so? why All that the Father giveth me shall come unto me].* All they, and only they. Of which number whilest ye are not, I cannot wonder that ye do as you do, stand out against me, not coming into me, not believing on me. A thing which none but those who are given to Christ by God his Father will or shall ever do.

2.  
Only Gods  
Elect come  
unto Christ.

*Quest.* And why not?

*Ans.* The ground hereof you have heard it already. This is *Gods work*, which man cannot do of himself. No not so much as *will* to come unto Christ. *It is God that worketh in you both to will and to do* (saith our Apostle to his *Philippians.*) *Phil.* 2. 13. As the *Act* of faith, so much more the *Habit*, is *Gods work* his *Gift*. And this gift he bestoweth only upon his *Elect*. Thence is it called their faith; *The faith of Gods Elect.* *Tit.* 1. 1. So called, not because there.

Man cannot  
come of him-  
self.

*Per quam b-  
mines fiunt E-  
lecti Dei.  
id est, Deo cha-  
rissimi. Gror. in  
loc.*

thereby men are *made Gods Elect*, dear unto him (as *Grotius* foully perverts that Text) but because it is peculiar unto Gods Elect, saving faith being wrought only in them, the *Doctrine of faith*, the *Gospel*, being really imbraced only by them. As for others, being left to themselves, they will not, they cannot come unto Christ, believe on him. *No man cometh unto me Except the Father that sent me draw him?* Except he put forth that effectually power of his, which he doth not for any but those upon whom he hath set a peculiar love, his *Elect* ones. But I shall dwell no longer upon the *Doctrinal* part. come we to make some *Application* of this Truth.

*Applic.*

Which let it be directed (as the former) First by way of *Information*: And so it may serve,

1. *Information.*

2. The former *Doctrines* touching Election and Redemption confirmed. *Calvin in Text.*

1. To confirm what was before declared touching those *Doctrines* of *Election* and *Redemption*, that neither of them is *Universal*. So much *Calvin* rightly infers from hence. *Quum dicit venire quicquid datur, inde colligimus non omnes dari.* Whereas Christ here saith, that *All that are given to him shall come unto him.* From hence we may conclude (saith he) that *all are not given to him*, *Elect*ed in him to be redeemed by him, in as much as all do not come to him; which were they so given to him, they should certainly do. An Argument so convincing, as I know not what can be more.

*Predestination* not upon the foresight of faith.

2. In the second place, take we notice from hence, that God doth not *predestinate* upon the

the

the foresight of faith. So Arminians would have it, that God foreseeing who they are that will come unto Christ, receive him, believe on him, he thereupon predestineth them to obtain salvation by him. But this Text speaks it otherwise, making their coming to Christ not the ground or cause of Gods Predestination, but the fruit and consequent of it. *All that the Father giveth me.* (viz. by way of Predestination) shall come unto me, to believe on me. Thus are Gods Elect predestinated to believe, not because they believe.

3. Again (in the third place) take we notice from hence, that Faith is not left as a Contingent thing, left to the liberty of mens will, whether they will believe or no. But it is determined who they are that shall believe, viz. they, all they, and only they, who are given to Christ by his Father: *All, and only Gods Elect*, who being given to Christ before time, they shall certainly come to him in time, believe on him. All they, and only they.

3.  
Faith not contingent.  
*Per hoc autem quod dicit. Quod dat mihi pater, ostendit quoniam non contingens res est credere in Christum. A- quinas in Text. ex Chrysost.*

*Quibus verbis intelligit fidem non esse in arbitrio hominum, ut promiscue vel fortuito hic & ille credant. Calvin ad Text. Hoc ipso innuit, fidem non oriri ex viribus liberi arbitrii, sed ex gratuita Electione Dei. Piscar. Analyt. in Text.*

Hom. 44.

But here before I go any further, let me cover the pit which some may think I have now opened. vindicating this Doctrine from some misconstructions which some possibly be ready to make of it. Of these I shall take notice of two or three.

This Doctrine cleared from misconstruction.

No excuse for  
unbelievers.

Vide Tolet An-  
not in Text.

Reprobation  
not the cause  
of infidelity.

*Obj.* 1. Is it so that All and Only they shall come unto Christ, whom God his Father hath given to him? Doth not this then excuse those who do not come unto him? May not they justly take up this for their plea, that they were never given to him?

*Ans.* To this I find divers Answers returned (as by *Chrysofome*, (who moveth this doubt) so by some others, which I shall not trouble you with. In brief (for I do not intend to inlarge upon any of these Controversies) let it suffice. This can be no just plea for those who shall take it up and make use of it, in as much as what herein they do, they do it *willingly*. Their rejecting and refusing of Christ being offered and tendered unto them, is in them a *voluntary act*, whereunto they are no wayes compelled, and so renders them without excuse. Neither is Gods *Decree of Reprobation*, his not giving them to Christ, properly the *Cause* of this Infidelity and Disobedience in them. True it is, it is an *Antecedent* to it, but not properly the *Cause* of it. That instance, which I find made use of by some in this case, illustrates it well. The absence of the *Sun* in the night-season, is an *Antecedent* to, but not the proper *Cause* of the freezing of the water, which cometh from the coldness of the Air. Even so is it here. Gods *Decree of Reprobation* (as it is called) his not giving some men to Christ, it is *Antecedent* to their *Infidelity*, but not properly the *Cause* of it, which is their own *Corruption*. Their not coming unto Christ, to believe on  
him,



him, is indeed a *Consequent* of Gods *Non-election*, his not giving them unto him, but not properly the *effect* of it. So as this is no excuse for them, who in refusing of Christ offered to them, do it voluntarily, and willingly.

*Obj.* But (in the second place) Is not this a dangerous Doctrine, tending to make men careless and regardless of their spiritual estates? If it be so that all that are given to Christ shall certainly come to him; all that are within the compass of Gods Election shall be made partakers of such an effectual vocation; why then should any trouble themselves about this? why may they not take their course, and live as they list? If they be in the number of those that are given to Christ, If they do belong to Gods Election; they shall come to him, they shall be brought to him.

No ground for security and carelessness.

*Ans.* A *desperate Inference*, speaking terror and horror to all those who shall dare to take it up, and make such use of it. Of all signes and evidences of a man that is not given unto Christ, that is not within the compass of Gods Election, I do not know a more fearful one than this, when any one shall thus *turn this grace of God into nantonnesse*. And therefore take heed how you give way to such wretched reasonings, how you give entertainment to any such a thought. Taking notice that *God doth not bring men to Christ against their wills*. And they who are not willing to come unto him when he is offered and tendered to them, what know they whether ever

A desperate inference.

## There Links of

they shall have a second invitation? Just is it with God to withhold his grace from those who thus reject it, and to harden their hearts confirming them in their infidelity, who have first hardened their own hearts against the tenders of grace and mercy in Christ. This is that which our Evangelist St. *John* saith of the *Jewes*, John 12. 37. *Though Christ had done so many miracles before them, yet they believed not on him.* And why not? how came they to be so stupid? The reason is rendered, v. 39, 40. *Therefore they could not believe, because Isaias said, He hath blinded their eyes, and hardened their hearts, &c.* They had first wilfully shut their own eyes against the light of the Gospel, maliciously withstanding and rejecting of Christ. And thereupon God in his most just and righteous judgment giveth them over to a reprobate sense, taking from them those abilities which they had of believing unto salvation. O take heed that the like do not happen to any of you! which you may justly expect, shall you dare upon this, or any other pretence whatever, to reject and refuse the gracious offers of Christ tendred to you.

No ground of  
Despair.

*Obj.* 3. But (in the third place) may not this Doctrine minister matter of despair to some drooping spirits, who may thus reason against themselves. If only they shall come unto Christ who are given to him by God the Father, then with what confidence can they come to him, not knowing whether they be of that number, which they fear they are not; and if so, then all their attempts and endeavours

vours this way will be to no purpose. Here-upon they fear that they shall never come to him, to receive any benefit by him and from him.

*Ans.* For Answer to this, know we that this is a wrong way of reasoning, to begin with Gods decrees, which being secret to us, and hidden from us, until God shall be pleased to make them known in and by the execution of them, may perplex and trouble, but no wayes profit or advantage any by their immediate enquiries into them. And therefore let none attempt to unlock that Cabinet, to look into that Ark. *Secret things belong unto the Lord, but revealed things to us and to our children,* Deut. 29.29. Now what Gods revealed will is, that all either do, or may know, viz. that they should come unto his Son Christ, that they should believe on him. *This is the Commandement, that we should believe on the name of his Son Jesus Christ,* 1 John 3.23. And to this command we have a gracious promise here annexed. They who so come unto Christ shall not be rejected. [*He that cometh unto me I will in no wise cast out.*] Now then, wherefore should any perplex and trouble their spirits in searching after that which they shall never in any other way find whether they be given to Christ. Why do they not rather in obedience to that great Gospel command, and in confidence of so gracious a promise, put their soules upon this way, apply themselves to the doing of what is so required of them? viz. To come unto Jesus Christ.

A wrong way of reasoning to begin with Gods decrees.

Gods revealed Will mans Rule.

*Temeritatis est velle peruestigare divini consilii arcanum. Hoc faciendum est quod precipit Deus. Precipit autem credi in Christum.*

Ferus Annot.

Which in Text.

Use 2.  
Exhortation  
to all to come  
unto Christ.

Which let me now press upon all and every of you by way of *Exhortation*, that you would *come unto Jesus Christ*. This is that which he himself inviteth all to do, *Mat. 11.28. Come unto me all ye that labour and are heavy laden,* And again, *John 7.37. In the last day, that great day of the Feast, Jesus stood and cried, saying, If any man thirst, let him come unto me.* And let all hearken to this *Invitation*, closing with it.

Motives to it.

Many Arguments and Motives might I make use of to press this Motion, to set on this Exhortation. In no other way is *life* to be expected. *Ye will not come unto me that ye might have life* (saith our Saviour to the Jews) *John 5.40.* They went to *Moses*, seeking salvation by the works of the Law; but alas, it was not there to be found. *I am the way, the truth, and the life,* *John 14.6* Christ is the only true way which leadeth unto eternal life. *This is life eternal, to know thee the only true God, and Jesus Christ whom thou hast sent,* *Joh. 17.3.* To know God in Christ, this is the saving knowledge. Cominh unto Christ, you shall find a *fulnesse* in him, so as you shall not need to seek any thing out of him. *He that cometh unto me shall never hunger* (saith the verse next but one before the Text) *v. 35.* he shall find a full satisfaction in me. Here, and only here is true rest and peace to be found. *Come unto me ye that labour, &c. and ye shall find rest to your souls.* Here is that *wine and milk* to be had, which the Prophet *Isai* speaketh of, *Isa. 55. 1.* whatever is requisite for the refreshing

freshing and nourishing of the Soul.

But I shall confine my self to that one Argument which I have here put into my hand. *Hereby shall you come to know that you are given to Christ by God his Father.* This is the one and only way whereby you may come to be assured of Gods gracious purpose towards you, that your names are written in the book of life, that you are in the number of Gods Elect. A thing which it standeth all Christians in hand to make sure unto themselves. *Give diligence to make your Calling and Election sure.* (So St. Peter presseth it upon those to whom he writeth) 2 Pet. 1. 10. And who is there among you but would be glad to have this assurance? Now in what way may this be obtained? Why, in vain it is to think of ascending up into Heaven, there to search the Rolls and Records of Eternity. Only then put your selves upon this way of *coming unto Jesus Christ.* Hereby may a Christian come to be undoubtedly assured hereof. So much we may learn from the Text. *All that the Father giveth me shall come unto me.* So then, invert the words. *All that do come unto Christ, are given to him by his Father.* Thus may Christians safely pass a *Notiore ad ignotum*, from that which is known to what is otherwise unknown, reasoning from their *Vocation* to their *Election*, from their *coming* to Christ to their being *given* to him.

Coming to Christ, an assurance of being given to him.

*Adbarens Christi hoc certus est de prædestinatione tuâ.* Ferus Annot in Text.

As for their *coming unto Christ*, that is a thing which they may certainly know. The heart cannot be a stranger to its own *Affecti-*

Coming to Christ, a thing which may be known.

*Quid enim cordi nostro perspectius esse poterit, quam quod non nisi corde; eoq; ardenti & cupido geritur.*  
 Mat. Com. in  
 1. ext.

ons, especially if they be *intense*. If there be an earnest desire, a longing of the soul after Christ, an earnest desire of Union and Communion with him, an intense love to him, so that the soul is enamoured with him, a serious and fixed resolution in the heart to rest upon him, to trust in him for the pardon of sins and eternal salvation (all which accompany a true saving faith) the soul cannot be ignorant of it. This is a thing which upon the enquiry every one may know of his own heart, whether he hath thus come to Christ, thus received him. How else is it that the Apostle putteth his *Corinthians* upon this trial? *2 Cor. 13. 5. Examine your selves whether you be in the faith. Prove your own selves, know ye not your own selves how that Jesus Christ is in you?* And once knowing this, now may they conclude, and that certainly, that they are within the compass of Gods gracious Election, that they are by him given to his Son Jesus Christ.

Christians make sure their Election by coming to Christ.

Which let every of us (I say) labour in this way to make sure to our selves. The world being divided into two parts, one part given to *Christ*, the other part left to *Satan*, the Prince of this world, see we to which of these it is that we belong, whether to *Christ* or *Satan*. Is it so that we have renounced Satan, abandoned his service, and given our selves to the Lord Jesus, taking him for our Saviour and Lord, now may we conclude that we are in the number of them whom God hath given to him, appointed to salvation by and through him.

Only

Only see that this our coming to him be *Inward* and *Real*. Not such as the coming of these *Capernaïtes* was, who came unto Christ, but it was (as I shewed you) out of a by and sinister respect. And thus surely do the greatest part of Christians at this day come unto him. They make a profession of his name. But wherefore is it? why they do it *pro formâ*, for fashion-sake, or they expect some outward advantage by it: They follow Christ, as these *Capernaïtes* did for the loaves. Take heed it be not so with us. If we come unto Christ, see that we come with upright and sincere hearts, out of an earnest desire of having *Union* and *Communion* with him. So coming unto him, now take this as an evidence of Gods *gracious Donation*, that we are by him given to his Son, as also of *Christs gracious reception*. So coming unto him, we shall not be rejected of him. So it followeth in the last branch of the Text.

See that this Coming be real.

*Vix queritur  
Jesum propter  
Jesum. August.  
in Joh. 6. 26.*

And him that cometh unto me I will in no wise cast out.] There have we the third and last Proposition, or Doctrine.

Those who come unto Christ he will in no wise cast out.] *Οὐ μὴ ἐβάλω* (or *ἐβάλω*) ἔξω. Non ejiciam for as. To open the Phrase, To cast out, properly it imports an *Ejection*, or *Expulsion*, a calling out of some place or company. Thus we read how the *Jewes cast Stephen out of the City*. *Ἐβαλοῦντες ἔξω τὸς πόλεως, Act. 7. 58.* And our Saviour out of the *Synagogue*, *John 9. 34, 35.* They cast him out (saith the Text) *ἔξω βαλον αὐτὸν ἔξω*, viz. out of the Synagogue

Prop. 3.  
Casting out, what.

*Augustines Interpretation not allowed. Quale est illud intus, unde non exitur foras; Magnum penetrabile, & dulce secretum.* August. Tract. in loc.

gogue (as the 22. verse explaines it.) And in such a sense do some here understand it. *I will in no wise cast out.*] That is (say some) out of my *Kingdom of Glory*. So *Augustine* here looketh upon it. Hither it is that all those who are given to Christ, all Gods Elect, shall come, they shall come unto him in his *Chamber of presence*, his *magnum penetrabile*, (as he calls it) that is, his *Marriage-chamber*, and being once entred there, he shall never eject, never cast them out again. But this *Maldonate* excepts against, as not being so proper to this Text, where Christs promise is unto those who come to him by *faith*. Now there is no room for, no use of *faith* in heaven, where all shall live by *sight*. We walk by *faith*, and not by *sight*, saith the Apostle, 2 Cor. 5.7. intimating *faith* to be proper for earth, and *sight* for heaven, where *faith* and *hope* shall be swallowed up of *vision* and *fruition*. And therefore let us that go, though in it self a truth.

Nor yet *Cyrils*. And not unlike is that Interpretation of *Cyril*, who understands this of the *last Judgment*, at which time all wicked and ungodly ones, all unbelievers, shall be *cast out*. So our Saviour tells the unbelieving *Jewes*, Math. 8. 12. *The children of the Kingdom* (meaning them who looked upon themselves as such, being the only people then under a visible Covenant) shall be *cast out into outer darknesse*. And so shall it be with all other ungodly persons. Then shall Christ say to the *Goats on his left hand*, *Depart from me ye cursed into everlasting fire,*



fire, prepared for the Devil and his Angels, Mat. 25. 41. But so shall it not be with his Elect his Sheep, whom he shall then set upon his right hand, speaking to them in another language, Come ye blessed of my Father, inherit the Kingdom prepared for you, &c. v. 34. Then shall not they be cast out, but admitted and received into those everlasting mansions. Which is also there set forth in the same Chapter under the Parable of the wise and foolish Virgins; the one of which are said to be kept out, the other received into the Marriage-chamber, v. 11, 12. fitly representing the different entertainment of believers & unbelievers at the day of the general Judgment. A truth also, but liable to the same exception with the former (which also the aforesaid Author puts in.) The coming which our Saviour here speaketh of, is by faith. But so shall not men come unto him at that day. The souls of Gods Saints being once entred into their glory, living by sight (which they do being separated from their bodies) they shall henceforth have no more use of faith. Now abideth faith (saith the Apostle, 1 Cor. 13. 13. viz. whilest we live here; not so after death, not so at the last Judgment, when men shall see and feel what now they do, or will not believe. So then, what our Saviour here saith of his not casting forth those that come to him, must be understood of this life. Those who here come unto him by faith, believing on him; he will in no wise cast out.

*Quest.* But yet the Question runs on. How not cast them out here?

*Ans.*

*Non enim illuc homines ad Christum per fidem venient, de quo adventu hic loquebatur. Maldon. in Text.*

Grotius's Sup-  
position reje-  
cted as un-  
sound.

*Ans.* To this Grotius returns an Answer, that they being thus come unto Christ, he will not for his part *cast them out of his Kingdom of grace*, being entred as *Schollars* into his *School* (from whence he conceives this Expression to be borrowed) he will not *expell* them. Thus (saith he) do froward *School-masters* sometimes deal by their *Schollars*, *expell* them without any just desert. But so will not Christ deal by his *Schollars*, those that come to him, being once his, they shall ever be so for all him, continuing and abiding with him if they will. But this favouring rankly of the *Arminians*, founding mans *perseverance in Grace* upon the *liberty of his own will*, I reject it as unsound.

*Non faciam ut morosi Magistri, non expellam eum, nempe si perpetuo voluerit meus esse, per me non stabit quo minus sit.* Grot. Annot. in Text.

The true sense of the phrase here.

More solidly (to hold you no longer in suspense) by *Casting out* here understand we rather a *Rejection* than an *Ejection*, a *Repelling* than an *Expelling*. [*Him that cometh unto me I will in no wise cast out.*] *Non repudiabo, non repellam*, I will not refuse and reject him, but will receive and embrace him, bidding and making him welcome. So may we most fitly look upon the phrase here, as having a *Misnomer*, a *misnomer* in it, intending more than it speaks, importing a *gracious reception*, with a *loving and lasting entertainment*. Thus will the Lord *Jesus Christ* receive all those that come unto him by faith, he will *own* them, and *entertain* them as his, and that for ever. Two things conceived to be comprehended under this Expression.

*Neminem ad me venientem repellam, omnes admitam, omnes amplectar.* Rupertus ad loc. & Maldon, &c. *Non repudiabo, sed benevolè excipiam, & in aeternum servabo.* Piscator Schol. in loc. Two things comprehend under it.

1. He will receive them, entertain them.

[*Him that cometh unto me I will not cast out.*]

Even as a publick Host (saith *Maldonate*) should say the like terms, If any man come to me, I will not cast him out, his meaning would

be apprehended to be, not I will not cast him out of my house having once received him in, (whereof no man would make any doubt) but

that he will not refuse any such guests, but would readily receive them into his house, bidding them welcome, giving entertainment

to them, making provisions for them. And in such a sense understand we our Saviour here, where he maketh the like Proclamation,

[*Him that cometh to me I will in no wise cast out.*]

That is, I will not refuse nor reject him, but will readily receive him into my house, my Church, where I will receive and make him

welcome, giving entertainment to him, providing for him whatever shall be requisite in order to his salvation, applying to him the

merit of my death, making him a sharer in the benefit of my Intercession, communicating unto him Grace here, and Glory hereafter.

Such a Reception it is that Christ here promiseth to all those that come unto him, that believe on him. And this will he certainly perform to them. Whoever they are that

come unto him, they shall not be rejected of him.

So was it with those who came to him in the dayes of his flesh for the cure of their bodily infirmities, we do not read that he refused,

that he rejected any of them, or that he sent them

I.  
Christ will receive those that come to him.

*Quemadmodum si publicus dicat Hospes, neminem qui ad hospitium venerit, ejiciam. Mald. ad loc.*

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them away without what they came for. *Great multitudes followed him, and he healed them all* (saith the Text, *Mat. 12.15.*) True indeed, for that woman of *Canaan*, who came to him in the behalf of her daughter (of which you have the story, *Math. 15.*) at the first he seemed to give her a repulse, but it was only for the trial and exercise of her faith and patience, wherein she persevering, he grants her request; *Be it unto thee even as thou wilt* (saith he) *v. 28.* And the like may they expect who come unto him upon a spiritual account, for the cure of their soul-maladies, for the taking away the guilt and power of sin, and for the obtaining of eternal salvation by him, he will not reject them. However he may for a time, for the like exercise of their faith, hold them off, yet he will not *cast them out*; he will receive them, he will embrace them.

And the Infants brought to them.

Even as he dealt by those *Infants* that were brought to him in the arms of others, presented to him for his blessing, *He took them up in his arms* (saith the Text) *and layed his hands upon them and blessed them*, *Mark 10.16.* Not repelling them, as his *Disciples* did; they looking upon it as a matter of trouble, and a thing beneath their Master, not suitable to his excellency and greatness to meddle with young children, *they rebuked those that brought them*; *But* (saith the Text) *when Jesus saw it, he was much displeased, and said unto them, Suffer little children to come unto me and forbid them not, v. 13, 14.* thereby declaring his readiness to receive all those whoever they are that shall come

come unto him to seek and receive any spiritual benefit from him. Whoever they are that desire communion with him, he will have communion with them. This is that which he tells the *Laodicean Angel*, Rev. 3. 20. *Behold I stand at the door, and knock, If any man hear my voice, and open the door, I will come in to him, and sup with him, and he with me.* Whoever they are that hear Christ knocking at the door of their hearts and consciences, by his Word, and the motions of his Spirit, if they shall open unto him, receiving and entertaining him by faith, he will unite himself to them, vouchsafing to them a sweet communion with himself. Him that thus cometh unto him, to have communion with him, he will *not cast out.*

*Obj.* But what say we then to the guest in the Parable? He came to the *Mariage-feast*, came to have communion with Christ, yet we find him *cast out.* *Bind him hand and foot, and take him away, and cast him into outer darkness;* that is the doom which the King there passeth upon him when he came to see the guest, *Mat. 22. 13.*

The Case of the Guest in the Parable cast out from the Mariage-Supper, resolved.

*Ans.* To this an Answer is soon returned by consulting the verse there next following, which giveth us an account of the ground of this his ejection. *For many are called, but few are chosen, v. 14.* Many called outwardly to an outward visible communion with Christ, who are not truly given to him, are not in the number of Gods Elect. And in this number was this guest, who here crowded in for companies sake, a hypocrite joyning himself to the visible

visible Church, not being that in truth which he made profession of. So much we may learn from the 11th verse, which informs us that he *had not on the wedding garment*; he was one that was not regenerated, one that had not put on Christ by faith. And therefore no wonder that he was cast out. So shall all *Hypocrites* be sooner or later. But so shall not they who come unto Christ in sincerity. So coming to him he will receive them.

2.  
Christ receiving those that come to him retains them with him.

2. And receiving them (in the second place) he will *retain* them. So much also is conceived to be implied in this phrase, *I will not cast him out*] he shall be with me, dwelling with me, having an everlasting communion with me. *He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him* (saith the 56. v. of this Chapter) whereof the Text is part. Those that receive Christ by faith (for that is meant by *eating his flesh, and drinking his blood*) he will not only *come and sup* with them, but *dwell* in them, having a constant and continued communion with them. Having once received them into grace and favour with himself (which he doth upon their believing on him) he will never cast them out of it. Herein (saith *Musculus*) doth this *our King* differ from other *Kings and Princes*, who are often inconstant in their affections, loving to day, loathing to morrow. What more common with them than to cast their favourites out of favour? But so will not the Lord *Christ* do by his favourites. Those whom he once affecteth, he never rejecteth. *Having loved his own which*

Non solum a-  
manter ad se  
venientes susci-  
pit, sed suscep-  
tos ita constan-  
ter ac perseve-  
ranter comple-  
ctitur, tuetur  
& conservat, ut  
nunquam illos  
abiciat. Aliud  
est Principum  
hujus seculi in-  
genium, &c.  
Musc. Com. in  
Text.

were in the world, he loved them unto the end (saith our Eavngelift) *Joh. 13. 1.* Not only his *Disciples*, but all his *Elect* (who are there called *his own*, in as much as they were given to him by his Father) having set a peculiar affection upon them, he continued it to them *unto the end*, the end of his life, expressing it, as by taking care of them, keeping them, *Whilest I was with them in the world, I kept them in thy Name; Those that thou gavest me I have kept,* John 17. 12. so by dying for them. And like affection doth he still bear to all those, who being given to him, come to him, believe on him. Loving them once, he loveth to the end, to the end of their lives, and to eternity; once affecting them, he will never *cast them out* of his affection. Thus you see that it is so. *Those that come unto Jesus Christ he will not cast them out;* he will both receive, and retain them as his.

*Quest.* And why will he do so?

*Ans.* For this take two or three Reasons, or Grounds.

1. This is his *Fathers will*, that he should thus receive those whom he giveth unto him. *This is the Fathers will which hath sent me, that of all that he hath given me I should lose nothing* (v. 39. of this Chapter. Now with this will doth Christ perfectly and exactly comply. *I came down from heaven, not to do mine own will, but the will of him that sent me,* v. 38. And hereupon it is, that he so readily and constantly embraceth all those who being thus given to him by his Father, come unto him.

*Reas. 1.*  
This is the Fathers will.

*Reas. 2.*  
Christ's clemency inclining him hercunto.

2. As this is his Fathers will, so his *own disposition* inclineth him to it. He being a gracious, a merciful, a tender-hearted Saviour, he pitieth the condition of poor perishing sinners. When he was here upon earth, the story tells us, how *when he beheld the City (of Jerusalem) he wept over it*, Luke 19. 41. Taking notice of the sad condition of it, what a dreadful judgment hung over the head of that people, his heart melted into tears. And with such an eye of tender pity and compassion doth he look upon poor sinners lying in their natural estate, and therupon he readily receiveth those that come to him, accepting the least beginnings of faith. This is that which the Prophet *Isai* fore told of him, *Isa. 42. 3. A bruised reed shall he not break, and smoking flax shall he not quench.* Such is the clemency of Jesus Christ in dealing with poor sinners, that where he seeth any good desires, any beginnings of grace, though never so weak and slender, he is ready to accept them. Being herein like that *Roman Emperour*, of whom it is reported; that whoever came to him, he never sent them away discontented. Thus whoever they are that come unto Jesus Christ, come unto him in sincerity, such is his *Clemency*, his *Gentleness*, he will *in no wise cast them out.*

*Reas. 3.*  
To reject those that come, were cross to the end of his coming.

3. Which if he should do (in the third place) it would be cross to the *end of his coming into the world*, his taking upon him the office of a *Mediator*, which was *to seek and to save that which was lost* (as he tells *Zacharias*)



us) *Luke 19. 10.* Now coming to seek after those that seek not after him (*I was found of those that sought me not*, saith the Prophet *Isay*, setting forth Gods preventing mercy in calling of the *Gentiles*, *Isa. 65. 1.*) he will not reject those that come unto him. This being his work, to bring in lost soules into his Kingdom of Grace (which it is, *Other sheep have I which are not of this fold, them also must I bring*, *John 10. 16.*) He will not refuse them when they come unto him. But to dwell no longer upon *Doctrinal Confirmation* or *Illustration*, Come we now to *Application*.

Where (in the first place) let me again take up that former *Motion*, pressing what before I propounded, exhorting and perswading all to *come unto Jesus Christ*. This is the great and principal errand about which the Ministers of Christ are, or ought to be employed. They are the servants sent forth to call the guests unto that *great Supper*, their Master putting this word into their mouthes, *Say unto them that were bidden, Come*, *Luke 14. 17.* their chief work being to perswade men to come unto Jesus Christ, to have communion with him. And this let me press upon all you this day. For which, what greater encouragement can you have than that which Christ himself here holdeth forth to you? even *the assurance of a gracious Reception*. Were *subjects* assured of the like from their *Princes*, that coming to them they should not be rejected, but graciously received, who is

Use 1.

The grand duty pressed, of coming to Christ.

## There Links of

there but would have recourse to them as occasion were offered ? Now this assurance have all poor sinners from *Jesus Christ*, that coming to him they shall have a gracious reception from him, he will bid them welcome, *Him that cometh unto me I will in no wise cast out.*

*In no wise*] So our last Translation doth well express the Emphasis in the Original. *Οὐ μὴ*, two Negatives, which in the Greek do *vehementius negare*, import a more earnest and vehement Negation. *Nequaquam ejecerim*, I will at no hand, in no case, in no wise, cast him out. Which let it serve to confirm and establish the hearts of poor sinners in the assurance of a gracious acceptance from *Jesus Christ* upon their coming unto him.

Objections answered.

*Obj. I.*  
Mans own unworthiness.

*Obj. I* but (may some say) I am unworthy of any such acceptance, a poor, vile, miserable, worthless creature, having nothing to commend me to the *world*, much less unto *Christ*. Outwardly mean, nay and inwardly vile; a poor sinful creature, who see nothing in my self but what may justly render me odious and abominable in the sight of God and *Jesus Christ*. How then can I hope that I should find such a welcome from him upon my coming to him ?

*Ans.* Well, be it so as is alledged, yet be not discouraged; for which again mark the Text. *Him that cometh unto me*] *Τὸν ἐρχόμενον*, *Him*] the word is indefinite, yea universal, comprehending all, excepting none. Be he

he what he will, of what nation, sex, quality, or condition soever; Jew or Gentile, male or female, bond or free, rich or poor, though a dog, scarce worthy to gather the crumbs under the table, though not worthy of the least common mercies, much more unworthy to have union and communion with Jesus Christ, yet coming to him they shall be welcome to him. Herein doth he differ from the *Common Host* which before I spake of, who, however he keepeth open doores for all comers, yet unless they that come bring money with them to pay for what they call for, they shall not be welcome to him. It is otherwise with the *Lord Jesus*, who not expecting to be any gainer by those that come to him, will make all that come welcome, though they bring nothing with them to make them so. For this, that known *Proclamation* is exprefs, *Isa. 55. 1. Ho, every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat, yea come buy wine and milk without money, and without price.* Thus doth *Jesus Christ* invite all poor sinners to come unto him, to have a free communion with him. What though they have neither money nor monies worth? nothing to purchase their welcome, to make them worthy, yet let them come unto him. Which doing, let them rest assured they shall *not be cast out.*

The truth whereof many great sinners have found upon their own experience. So did that *Woman* of whom we read in the Gospel, Experiences of great sinners coming to Christ.

pel, *Luke 7. 37.* (whether *Mary Magdalen* (as it is commonly taken) or rather some other (as is most probable) is uncertain.) *Behold a woman in the City, which was a sinner* (saith the Text) *v. 37.* that is, a great, a notorious sinner, a known strumpet, a harlot, whom every one could point at; as the *Pharisee*, who had then invited Jesus to his house did, wondering that Christ should not know what manner of woman she was, *This man, if he were a Prophet* (saith he) *would have known who, and what manner of woman this is that toucheth him, for she is a sinner, v. 39.* A notorious sinner, a lewd woman; yet coming unto Christ, and expressing her good affection unto him, how welcome was she to him? receiving from him what she came for, the forgiveness of her many and great sins; *Her sins, which are many, are forgiven* (so our Saviour there tells *Peter*) *v. 47.*

*Obj. 2.*

Having nothing to bring to Christ.

*Obj. I* but (may some say) there was a Reason why Christ should bid her welcome; she was one that *loved him much* (as it there followeth) expressing her affection to him by the *Present* which she brought him, *A Box of precious ointment*, which she bestowed upon him (as the verse there foregoing informs us.) But as for me, I have no such present to bring unto him, no *Box of Ointment* for him.

*Ans.* But hast thou *teares* for him as she had? truly penitent teares? Hast thou a broken and contrite heart to present unto him? a heart

a heart broken with true godly sorrow for sin? If so, stand not upon any other present. *Thou desirest not sacrifice, else would I give it; thou delightest not in burnt-offering, The sacrifices of God are a broken spirit, a broken and contrite heart O God thou wilt not despise* (saith the man after Gods own heart) *Psal. 51. 16, 17.* And hast thou such a heart in thy bosom? though thou have nothing in thy hand, yet come unto Jesus Christ.

*Obj.* But I have done much against him. *Obj. 3.*

*Ans.* And had not *Paul* done so? whom *Christ* himself from Heaven chargeth with persecuting of him; *Saul, Saul, why persecutest thou me?* *Acts 9.* And so much he confesseth against himself. *I was a Blasphemer, a Persecutor, &c.* Whereupon he concludes himself to be the *chief of sinners*, *1 Tim. 1. 13, 15.* yet coming unto *Christ* he obtained mercy from him; which was done (as he there saith) that he might be a *pattern for them who should after believe on him.* *Having done much against him.*

*Obj.* I, but I have rejected *Christ*, being offered and tendered unto me again and again, stopped my ear against his Word, and quenched the motions of his Spirit, refusing him when he came to me. And may not I look for a just retaliation, that he should reject me when I come to him? *Obj. 4.* *Rejecting of him being offered.*

*Ans.* Yet still consult the Text. *Him that cometh unto me* Be he what he will, though a rebellious and obstinate sinner.

*Obj.* I, but I am an *Apostate*, who have cast out

Obj. 5.

Apostatizing  
from him.

out *Jesus Christ* after that I had received him, and given entertainment to him, having returned to my former sinful wayes and courses which I had sometimes abandoned. Now doth not the Apostle exclude all such from any hopes of benefit by him? What else means that known Text, *Heb. 6.4.* where speaking of such, he saith, *It is impossible they should be renewed again unto repentance, seeing they have crucified to themselves the Son of God afresh, &c.*

*Ans.* For this know, that it is spoken of a wilful and universal Apostacie, a malicious and despiteful contemning and opposing of Christ and his Gospel, by those who were once convinced of the truth thereof, which is properly the *sin against the Holy Ghost*. Now as for such, who thus crucifie Christ afresh, and put him to open shame, doing that in Affection and Conversation, which the Jews did in Action, Treading under foot the Son of God, counting the blood of the Covenant, wherewith they were sanctified, an unholy thing, and doing despite to the Spirit of Grace (as the same Apostle further describeth the same sin, *Cap. 10. v. 29.*) As for such (I say) just it is with God to give them up to an impenitent heart, to a reprobate sense, so as that they should never seriously think of coming to Christ any more. But as for this, it is hoped it is not your case.

Obj. 6.

*Obj.* Yea, but I do not know but it may be, and I fear it is.

*Ans.*

*Ans.* But why do we fear so? *Be not wick- ed overmuch* (saith the *Preacher*, Eccl. 7. 17. *viz.* in thine own apprehension (as the Text may be expounded) which some are, whilest they make their condition worse than really it is. So do not you. But for the cure of all these feares, put your soules upon this way of *coming unto Christ*. Which if God shall incline your heart to do, now take this as an evidence that you are not under the guilt of that unpardonable sin, but rest assured that upon your coming to him you shall find mercy from him. *Him that cometh unto me* (though a Backslider, an Apostate, (the worst of Christians, or of men) *I will in no wise cast out*. The reason why desperate Apostates receive no benefit by Christ, is not because he will not receive them, but because they will not come unto him. Only *come unto him*, and fear not.

The sin against the holy Ghost by some unjustly charged upon themselves.

*Quest.* But how shall I so come unto him, as that I may be assured that I shall not be *cast out*, not rejected by him?

*Quest.*  
How to come unto Christ so as to be received of him.

*Ans.* A useful Question, which I wish were in the heart of every of you seriously to propound to your selves. For Answer whereunto, in brief take these few and plain Directions.

*Ans.*

1. That you may *come unto Christ*, you must first *hear of him*. *Encline your ear, and come unto me* (saith the Lord) *Isa.* 55. 3. And this must they do who would come unto Christ, they must encline their ear, they must

*Dir. I.*  
Hear of him.

be

be acquainted with the Doctrine of the Gospel concerning him. *Every man therefore that hath heard, and learned of the Father, cometh unto me* (saith our Saviour) v. 45. of this Chapter. In this way it is that God the Father bringeth men to his Son Christ, by teaching and instructing them in the Doctrine of the Gospel. With out which there is no coming unto him, no believing on him. *How shall they believe on him of whom they have not heard?* Rom. 10. 14. A necessary preparation for the soule in coming to Christ; it must first have the eye opened, the understanding enlightned with the knowledge of him, to know who, and what he was, and is, what he hath done, and what he hath suffered, and to what end, and what benefit they may expect from him, and in what way they shall come unto him. Thus it is, God doth not bring men blindfold to Christ, but he first openeth their eyes, and taketh the vail off from their hearts, making a discovery of him to them. As for ignorant soules, who know nothing of Christ, they are not in a capacitie of comming to him.

*Dir. 2.*

Be convinced  
of the need of  
him.

2. Thus hearing of Christ then (in the next place) be *convinced of the need you have of him*; which till a man be, he will never come unto him. This it was that brought those impotent and diseased persons unto him in the dayes of his flesh, even the sense of their own bodily infirmities. And this it is which putterh the soul upon coming to him, even  
the



the sense of its own sinfulness and misery. Which labour you to be thoroughly convinced of; that you may see and feel your lost undone condition without him; that you may be truly and thoroughly sensible of the burden of sin. Such, and only such they are that Christ inviteth to come unto him. *Come unto me all ye that labour, and are heavy laden,* Mat. 11. 28. viz. under the burden of sin, groaning under it, earnestly desiring to be freed from it, both from the *guilt and power* of it.

3. Being thus in measure fitted and prepared for Christ, now hearken to his *Invitation and Command*, calling you to him, requiring you to come to him. This it was that made *Peter* so adventurous to come unto his Master upon the water; *Lord* (saith he) *Bid me come unto thee upon the water,* Mat. 14. 28. Now, this word every poor sinner which is in measure prepared, hath; he hath a command from Christ to come unto him. *Come unto me* (saith he) which is to be looked upon not only as an *Invitation*, but an *Injunction*.

*Dir. 3.*  
Hearken to his invitation and command.

4. And hearing this Word, now forthwith apply your selves to *yeild a ready obedience* to it. So did *Peter*; No sooner did he hear that word from his Masters mouth, *Come*, but presently leaving the ship wherein he was, he casts himself into the Sea. And the like do you. Hearing this word of command from this your blessed Saviour, requiring you

*Dir. 4.*  
Yeild a ready obedience to it.

to come unto him, now stand not to reason with flesh and blood, but renouncing all other confidences, betake your selves unto him, resolving to break through all difficulties, come what will come, to make towards him. Among other renounce your *own righteousnesse*. Like as the Story tells us of blind *Bar-timæus*, when sitting by the high-way-side, and crying after *Jesus* then passing by, he heard him call him to come unto him, he presently *casting away his garments* (saith the Text) *rose and came to him*, Mark 10.50. Even thus do you, hearing Christ calling you to come unto him (which he doth in his Word), now arise and cast away your garments, even all *impediments*, as the garments of *sinful lusts*, the rotten rags of the old *Adam*, so the garment of your *own righteousnesse*. This it was that *Paul* cast overboard, made los of his *own righteousnesse*, that he might come unto Christ, that he might *win him*, Phil. 3. 8,9. The like do you, that you may be *cloathed* with that *white garment*, the righteousness of Christ, come *naked* unto him. That you may be *filled* by him, come *empty* to him, That you may be *enriched* by him come *poor* to him, bring *no money* with you. Remember that Proclamation forenamed; *Come, buy wine and milk without money.* They who come unto Christ bringing money in their hands, I mean any thing of their own, whereby they may think to purchase an interest in him and his benefits, let them expect

Mans own  
righteousness  
to be renoun-  
ced.

pect no better welcome than what *Simon Magus* found from *Simon Peter*, when he came to him proffering him money to buy the Holy Ghost with, *Thy money perish with thee* (saith he) *Acts* 8.20. Would you be welcome to Christ, so come to him, as to be received of him; come empty to him, emptied of your own righteousness, renouncing all confidence in whatever of your selves you have done or can do.

5. And thus making towards him then (in the last place) *Cast your selves upon him, give up your selves unto him, receiving him in that double relation of a Saviour and a Lord.* Thus doth God his Father hold him forth to all that will come to him. And thus do you receive him, not only as a *Saviour*, believing, resting upon the all-sufficiency of his merit for the pardon of your sins, and eternal salvation, but also as a *Lord*, submitting to him, giving up your selves, as to be *saved*, so to be *governed* by him. And so coming unto him, now be you assured of a welcome, a free and gracious reception.

*Dir. 5.*  
Take Christ as  
Saviour and  
Lord.

Only see (what I touched upon by way of *Caveat* before) that this your coming be *Real*, not *Formal*. Remembring that forenamed *Guest* in the Parable, who coming to the *Marriage-Supper* without a *wedding garment*, was cast out with disgrace. And so shall all *Hypocrites* be sooner or later. However for a time they may pass for members of the Church, mingling themselves among the people

*Caveat.*  
Make sure our  
coming to  
Christ be real.

## Three Links of

ple of God, enjoying the same *priviledges*, having Communion in the same *Ordinances* with them, yet he who seeth and knoweth them, will in his time discover them, and discovering, eject them, to their everlasting shame and confusion. Take heed that none of you be found in this number. If you come unto Christ, let it be in a *cordialway*, in sincerity and truth. And so coming, now take up the *Comfort* which our blessed Saviour here lets fall.

*Use 2.* You shall not be cast out, not by him. He will not reject, but receive and embrace you, owning you for his, taking you into his protection and care, so as you shall not miscarry. Committing your soules unto him, they shall be in safe custody; and he will give entertainment to you, providing for you whatever shall be requisite in order to your everlasting happiness.

Christ receiving, it matters not who rejects.

And will *Christ* thus receive you, What matters it then who they are that reject you? will he take you in, what matters it then who they are that cast you out? This (it may be) doth the *World*. This is that which the Apostle complaineth of. *We* (saith he, speaking of himself and other the Apostles of Jesus Christ) *are made the filth of the world, and are the off-scouring of all things*, 1 Cor. 4. 13. And such oft-times is the portion of Gods Saints here. They are the worlds *Offall*, the worlds *Outcasts* (as the *Psalmist* and the Prophet *Isai*, speaking of the dispersed *Jewes*, calleth

calleth them *the Outcasts of Israel*, Psal. 147. 2. Isa. 56.8.) Yet let not this discourage, as long as they are not so to Christ. He hath received them, and having received them, he will not cast them out.

And will not he cast them out? why then they may be sure his *Father* will not. He having *Committed all Judgment to the Son* (as we have it, *John* 5. 22.) he will not reverse what he doth. Those whom his Son acquits, he will not condemn. Those whom his Son receiveth and giveth entertainment to, he will not cast out. Being welcome to the *Son*, they shall for his sake be welcome to the *Father*.

The Father will not reject whom the Son receiveth.

And what matters it then what they are to others? though others cast them out, out of *Church*? So did the *Jenes* by all those that made a profession of the name of Christ, they cast them out of their *Synagogues*, *John* 9. 22.

Excommunicated them: And the like doth that *man of sin*, that *Antichrist of Rome* by all the true Professors of the Gospel, he by his thundering Excommunications casteth them out of the Church. And the like do other *Sects* (as the *Anabaptists*, whom *Musculus* here instanceth in) those that are not of their way, that will not joyn with them, they pronounce them to be none of Christs sheep, none of his subjects, no true members of the Church. But let not Christians be scared with these *bruta fulmina*, these mock thunderbolts. So long as Christ himself owneth them, let not them regard whoever they are that cast

Causeless Excommunications not to be regarded.

Contra istam utrorumq; tam Anabaptistarum, quam Papistarum temeritatem communienda sunt presenti Christi oraculo eorum conscientia, qui vel ab illis vel ab istis excommunicantur.

them Muscul. Com. in Text.

them out. Cowing to Christ, and believing on him, they have communion with him in his *Kingdome of Grace* here, and shall have communion with him in his *Kingdom of Glory* hereafter. This by way of *comfort* to all who do come to Christ.

*Use 3.* On the other hand (in the third place) **Terror to wicked men, they shall be cast out.** here is a word of *terror* to all those who will not come to him. All wicked and ungodly persons, such as have Christ offered and tendered to them, and they are invited to come unto him, yet they refuse and reject him. With those *Guests* in the Gospel, they have something or other to take them off from him, so as they do not regard to seek out after *Union* and *Communion* with him. For all such, let them make account of a just retaliation, to be rejected by him. So much is here insinuated in the the Text. *Him that cometh to me I will in no wise cast out.* Intimating, that those who do not come unto him, he will cast them out. Not coming to him here, he will cast them out hereafter. At that last and great day, when they, and all others, shall be brought before him, then shall he pass the sentence of a final *Rejection* and *Ejection* upon them. Not owning them. This is that our Saviour giveth the *Jewes* to take notice of. (as by the aforefaid Parable of the *foolish virgins*, Mat. 25. so again) *Lnke 13. 25.* Where he sheweth them how vain a thing it would be for them another day to plead those privileges which then they stood so much upon.

When

When once the Master of the house is risen up (saith he) &c. Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets (so, as it were taking acquaintance of him. But mark what followeth.) But he shall say, I tell you I know you not whence you are, depart from me all ye workers of iniquitie. Though they should then court him, yet he tells them he would take no acquaintance of them. And the like let all wicked and ungodly men, whether openly or secretly such, not only profane persons, but hypocrites, expect and look for. When the door of grace and mercy is shut (as after this life it shall be to them) then may they knock, but in vain; whatever they can plead for themselves will be to no purpose. All the outward priviledges which here they have enjoyed, will be no advantages to them. That they have lived under Ordinances, wherein they have had an outward visible Communion with Christ, not only hearing his Word, but partaking of his Sacrament, there eating and drinking in his presence, this will make nothing for them, but much against them. This is that which they must then make account to hear from the mouth of Jesus Christ, I tell you I know you not, depart from me ye workers of iniquity. Thus shall he then cast them out, who would not here receive him in. They that would not here receive him into their hearts, that he might rule there, he will not then receive them into his house, his Kingdom, there to dwell and

## Three Links of

reign with himself, but he shall then cast them out into that outer darkness, where shall be weeping and wailing and gnashing of teeth. And in so doing who shall charge him of injustice, or yet rigour? That wicked men are excluded and cast out (as at that day they shall be) they can charge it upon none but themselves. Not upon Christ. It was not he that first rejected them, he offered himself to them, and was ready to receive them upon their coming to him. That they are cast out they may thank themselves. Such was their stubbornness, they would not come when they might; and therefore their exclusion is just. *Thy destruction is of thy self* (saith the Lord to Israel, Hos. 13. 9. And so is this their exclusion. *Because thou hast rejected the Word of the Lord, therefore he hath also rejected thee.* (saith Samuel to Saul) 1 Sam. 15. 23. And so may it be said unto them. Because you rejected the Lord Christ here, would not hearken to him, would not receive him; therefore he hath also rejected you. Here is terror.

**Use 4.**  
Christ a pattern for the Christians imitation.

In the fourth and last place, having heard what is the mind of Jesus Christ here, let me now propound him as a *pattern for imitation* to all those who own him, and desire to be owned by him, let them be *like minded with him*. *Let the same mind be in you, which was also in Christ Jesus* (saith the Apostle to his *Philippians*) Phil. 2. 5. And so say I to you, all of you, and whoever they are that profess the  
name



name of Jesus Christ, *Be you like-minded with him.* And that, as in other respects, so **i.** in this, of receiving and embracing those who are given to him, and come to him, even all those that are true believers, such as professing the faith of Christ, walk answerably to that profession. **In receiving those that are given to him.** Seeing Christ is pleased to own them, to receive and embrace them, so do you. Do not you cast out any of those whom he saith he will not cast out, but receive them into your hearts, and, as occasion is, into your houses, making much of them, delighting in them. So did David; *My goodnesse (saith he) extendeth not unto thee, O Lord, but unto the Saints that are in the earth, the excellent, in whom is all my delight,* Psal. 16.3. And so let it be with us. However we *converse* occasionally with others, the men of this world which cannot be avoided so long as we are in the world, as the Apostle yeilds it, *1 Cor. 5. 10.*) yet let our *delight* be in the Saints. And let our *goods* also (according to our abilities and their necessities) extend unto them. They being *near* to Christ, let them be *dear* to us. Let us *in no wise cast them out*; but let them have a room in our hearts; which let it be as an open house to receive all those who have *aliquid Christi*, any thing of Christ in them. Seeing Christ hath received them, so do we.

It matters not what otherwise they be, Though our-  
though despicable as to the world, in regard **wardly mean.**  
of the meanness of their *outward condition*,  
or *inward abilities*, yet let them not be so to

ns. Such they are whom God oft-times maketh choice of to give to his Son Christ. *Hath not God chosen the poor of this world* (saith St. James) Jam. 2. 5. *God hath chosen the weak things of the world* (saith St. Paul) 1 Cor. 1. 27. *Homines de plebe*, persons weak as in estate, so in parts. And such they are whom oft-times we may see forwardest in coming to Christ. Such they were who most an end followed him in the dayes of his flesh, to whom he Preached. *Go and shew John* (saith he to those Disciples of his) *the poor have the Gospel Preached unto them*, Mat. 11. 5. Persons of inferiour rank and quality, the vulgar, common sort of people. Them, the Teachers of those times, *Pharisees* and *Lawyers*, contemned and vilified, calling them *Populum terra*, *the people of the earth*, having a Proverb in use among them (a proud and a foolish one, as *Grotius* writing upon that Text justly censures it) *Spiritum non requiescere nisi super divitem*, *The spirit resteth only upon the rich mans head*; so as they disdained to teach and instruct them. But so did not our blessed *Saviour*. He most commonly made choice of them for his Auditors, finding his Ministry most powerful and effectual among them. And so did his servant the Apostle *St. Paul* after him, who tells his *Corinthians*, *Not many wise men after the flesh* (men carnally and worldly wise) *not many mighty, not many noble are called*. And if so, take we heed how we despise any of them upon the account of the meanness of their outward

ward

*Proverbium  
Altum & su-  
perbum*, Grot.  
Annot in Mat.  
11. 5.

ward condition; or inward abilities. If they be dear to Christ (which they are; if they be such as are come to him; believe on him) let them be so also to us.

Yea, though *infirm and weak in grace*. Though weak Though *bruised reeds and smoking flax*, yet in Grace, do not *break*, do not *quench* them. This will not Christ do, let not any other dare to do it. *Who hath despised the day of small things?* (saith the Prophet *Zacharie*, speaking concerning the building of the material *Temple*) *Zach. 4. 10.* This did not God, who favoured and intended to bless and prosper those weak beginnings: And therefore let not any others do it. So say I concerning this *spiritual Temple*, which is built in the hearts of those who are given to Christ, true believers, who are *the Temple of God* (as the Apostle sometimes calls them, *1 Cor. 3. 16, 17; &c.*) Who shall here despise the day of small things? This will not *Jesus Christ* do; this let not any of us do. Where there is any thing of Christ, own it; making much of the least beginnings of grace, where we apprehend them to be in truth and sinceritie.

Which, as it concerneth all, so in a special manner the *Ministers* of the Gospel, whom Christ hath made (as it were) his *door-keepers* in his house, his Church, having put the *keyes of the Kingdom of Heaven* into their hands, as the key of *Doctrine*, so of *Discipline*, let them see that herein they imitate their *Master*, not turning either of these *keys*

In special applied to the Ministers of Christ, who are not to reject any that come to him,

against any of those that would come to Christ. This it was (as I shewed you) that our Saviour rebuked his *Apostles* for, their rebuking of those that would have brought young children into him, *Mark* 10. 14. Let not the like be charged upon any of the *Ministers* of Christ, that they should be any wayes instrumental in keeping back any that would come unto him, so as to discourage them by their *Doctrine*, or repel them by their *Discipline*.

A Cavil answered about Ministers not receiving all to Sacramental Communion.

*Obj.* But how is it then that you do so, may some happily here say?) How is it that you repel and reject those from coming to have communion with Christ in the Sacrament of his Supper, who are willing to come?

*Ans.* But who are they? It may be such as are not fitting to come to that Ordinance. Such was that *Guest* in the Parable fore-named, forward to come to the Supper, but not fitting. And such it may be are they, persons whose lives and conversations (being scandalous) do proclame to the world, that they are such as have not put on the *wedding garment*. And being such, if the *servants* shall cast them out, the Ministers of Christ refuse and reject them, it is no more than what their *Master* both allowes and requires them to do.

*Reply.* Yea, but they are such as Christ himself will not cast out, being such as the *Father* hath given unto him, and such as are come to him, believing on him, such as making a  
Pro-

Profession of faith walk answerably to that profession.

*Ans.* But (if such) who is it then that casts them out? Sure I am, not the Ministers in this place. If any such be kept from this Ordinance, it is not they that have cast them out. No, their desire hath been, and is, that all those who are hopefully such, such as are come unto Christ in such a way, should come to his *Table*, to have Communion with him in this Ordinance. Only they desire they should come to it in an orderly way, not so as to make a gap for others to break in upon it who have no right to it. So, as if any so qualified want this Ordinance, they must charge it upon themselves, not us, who desiring to imitate our *Lord and Master*, shall not willingly cast out any to whom he saith, *Come*. But having lately had occasion to fall upon this Vindication, I shall not insist upon it a gain.

In the second place, whilest we receive those that are given to Christ, and come to him, let us also (in imitation of him) receive those who are given to us, and come to us. Which let it be applyed in a special manner to those whom God hath set over others; to *Magistrates, Ministers, Parents*.

I. For *Magistrates*, whether *Supreme* or *subordinate*, let them be like-minded towards those whom God giveth to them, by his providence putting them under their Government, themselves also being willing to sub-

Repelling of any fit for Communion not justly charged upon the Ministers in this place.

2. Christians to receive what God giveth to them, applyed in special.

I. To Magistrates who are not to eject their subjects.

mit thereunto, let not them *cast them out*, out of their protection, but receive them, and take care of them, improving their Authority and Power for their security and welfare, both temporal and spiritual, doing *Justice* to them. It was *Absaloms* insinuation to the people, when he aspired to the Crown, *O* (saith he) *that I were made Iudge in the Land: that every man which hath any suit or cause might come unto me, and I would do him justice*, 2 Sam. 15. 4. What he politickly there promiseth, let all Rulers and Governors really and cordially perform. Those who come to them for justice, let them do it them, hearing their grievances, righting their wrongs, not rejecting, not slighting them, though never so mean. This is that which the Lord calleth for from the *Iudges of Iudah*, Isa. 1. 17. *Seek judgment, relieve the oppressed, judge the fatherless, plead for the widow*. And this let all *Magistrates* and *Rulers* do; those that are in such a way given to them, committed to their charge, and *come unto them*; submitting to their Government, let them not *cast them out*.

2. In like manner for *Ministers*; those whom God hath *given to them*, put under their charge, being such as come unto them, attending upon their Ministry, professing a voluntary submission thereunto, let not them *cast them out*, or cast them off, neglecting their duties towards them. It was that which *Eliab* said to his brother *David*, when he came up to see the Battel; *With whom* (saith he) *hast thou*

2.  
To Ministers,  
who are not  
to neglect  
their people.

*thou left those few sheep in the wilderness?*  
 1 Sam. 17. 28. for checking and reprov-  
 ing him for neglecting of his charge. What he spake  
 to him by way of disparagement in scorn and  
 contempt, let it be seriously hearkened to, by  
 all the Ministers of Christ. He having made  
 them his *Shepherds*, committed his *sheep*, his  
 people unto them; let them take heed how  
 they neglect or cast off the care of them, leav-  
 ing them in the wilderness of this world,  
 exposed to so many dangers by reason of their  
 spiritual enemies. This will not their *Master*  
 do, the Lord Christ the *great Shepherd of the*  
*sheep*, *He calleth his own sheep by name, and leadeth*  
*them out* (as he saith of himself) *John*  
*10. v. 3.* that is (as *Diodeate* explains it) his  
 care is not only for the general body of his  
 Church, but it extendeth it self also to every  
 particular member, as need requireth, leading  
 them forth into green pastures, providing for  
 them spiritual refection and comfort. *And*  
*(as it there followeth) when he putteth forth*  
*his own sheep, he goeth before them;*] that is,  
 guiding and protecting them, being alwayes  
 present with them, and vigilant over them,  
 going before them in *Doctrine* and *Example*,  
 (as our new *Annotation* hath it.) This Christ  
 did when he was here upon earth, therein set-  
 ting a pattern for all his *Ministers*, his *under-*  
*shepherds*, who according to their ability are  
 to do the like to the *sheep*, the people commit-  
 ted to them. Those whom *God* hath given to  
 them, *coming to them*, let them not *cast them*  
*out.*

3.  
To Parents,  
who are not  
to cast out  
their children,  
specially if o-  
bedient.

3. And the like may be said for *Parents*, to whom God hath given *children*, they coming to them in a way of duty and obedience, let not them *cast them out*. This *David* speaks of, as a thing possible and supposable (though himself had not experience of it) *Psal. 27. 10.* *When my father and my mother forsake me* that is, though they should. And so it sometimes is, natural *Mothers* forget their *Children*. *Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget* (saith the *Lord*, &c. *Isa. 49. 15.* A thing too frequent; but wherever it is found, most *unnatural*; a shame to *Heathens*, much more to *Christians*, who looking upon their children as given them of God, are not to cast them out, not to leave them as the *Ostrich* doth her *eggs* in the *sand*, forgetting that the *foot* may *crush* them, or that the *wild beast* may *break* them (as the careless nature of that creature is described) *Iob 39. 14, 15.* but to take care of them for their education and subsistence, providing for them necessaries and conveniences, specially if they be such as come unto them in the way of submissive obedience.

*Obj.* But what if they cast off their Parents?

What to be  
done to those  
that are diso-  
bedient.

*Ans.* Why yet both *Nature* and *Religion* obligeth the Parent not wholly to cast off them, but to look after them (as *David* did after his *Abfalom*) seeking their return to them. Which if they shall find, then are they to receive them. So did the *Father of the Prodigal*,



of whom the Parable tells us, *When he was a far off, his father saw him, and had compassion, and ran and fell on his neck and kissed him, Luk. 15.20.* Such affections should there be in natural Parents to their children. Being given to them by God, and coming to them, they are not to cast them out.

Yet one word more, and that for all Christians in all things to comply with the will of their heavenly Father. This let them do in regard of their outward temporal estates. Being confidently assured of what our Saviour here saith, that *All that their Father giveth them shall come unto them,* things shall come to pass according to his all-disposing providence, let them quietly and contentedly submit thereunto. Only serving that providence in the use of lawful meanes, let them accept what he giveth them, reacheth forth to them, resting contented with their Fathers portion. Not greedily scraping and gathering they care not in what way, by what meanes, so laying hold upon that which God never gave them.

Christians in all things to comply with the will of their heavenly Father.

Resting contented with what he giveth them.

A point which *Musculus* (writing upon Applied in this Text) applyeth in a particular way to the Kings and Princes of the earth, for whom he Rulers of the world.

*Et utinam Principes nostri didicissent hoc Christi usurparent, ac verâ fide quisq; ipsorum diceret, Omne quod dat mihi Pater ad me veniet; ut modus esset bellorum istorum, quibus inter se dilatandis regnorum suorum pomariis tumulantur, et orbem cordibus replent.* Musc. Com. in Text.

words, saying with themselves what their Saviour here doth, that *All that their Father giveth them shall come unto them.* And thereupon rest contented with what they have, putting up the sword into the sheath, not seeking the enlargement of their Territories and Dominions (as too often they do) whereby they set the world on fire, filling it with confusion and blood.

In general to  
all Christians.

And what he saith to them in special, let me say unto all *Christians* in general, wishing that every of them would make the like use of these words, each one saying within himself, *Whatever my Father giveth me shall come unto me; What portion my Father allotterh me I shall have, and so rest contented therewith, be it more or less.*

This Doctrine  
how abused by  
covetous persons.

Cavendum verò  
ne animus φι-  
λαργυρος αvar-  
ritia sue ac  
πλορηξίας  
pratextum ex  
hoc loco colligat,  
dicens;  
Quicquid ad  
me venerit, non  
ejicio foras.  
Musc. ibid.

And making such use of the former part of this Text, let them take heed of abusing the latter, which covetous persons (as *Musculus* notes upon it) will be ready to do, who hearing that *all that the Father giveth them shall come to them,* they thereupon resolve to get what they can, but to part with as little as they may, No, that which cometh unto them they will in no wise cast out. This was *Nabals* resolution, when *David's* messengers came to him for some relief for their Master in his straits, what (saith he) *Shall I then take my bread and my water, and my flesh which I have killed for my shearers, and give it unto men whom I know not whence they be?* 1 Sam. 25.

II. Such *Nabals* there are too many every where,

where, whose resolution is, whatever God giveth them not to cast it out in such a way. True indeed (as the same *Author* further no- and warrantably be made of these words, viz. that those to whom God giveth estates, they are not to cast them out by prodigal and luxurious spending and squandering of them, but in a provident way to preserve them; yet in the mean time, what God calleth for, either for pious or charitable uses, let them not be unwilling to part with. So was *Abraham* with his son, whom God had given to him, yet he was not unwilling to give him to him again. In like manner are Christians to deal with their estates; where God calleth for them, they are not to withhold them; so resting contented with, and thankful for their fathers portion.

Yea, though happily it be not every wayes answerable to what they could desire. It was a weakness in *Abraham*, who in the want of one blessing (a Son) seemed to slight all other mercies. When the Lord by way of encouragement said unto him, *Fear not Abram, I am thy shield, and thy exceeding great reward,* he presently and passionately replies, *Lord God, what wilt thou give me, seeing I go childless?* Gen. 15. 1,2. Let there not be the like murmuring or repining thought in any of the Lords people. In the want of some one desired mercy, let them not cast out all others by a slighting and undervaluing of what they have

Men not to cast out their estates by waisting of them, *Christianus certe dona Dei non temere abjiciet, ut etiam hic dicere queat, Quicquid ad me venerit non ejicio foras. Idem. ibid. Interea tamen illa ex fide erga Deum in suis necessariis tam proximi, quam suos dispensabit, contentusque illis erit, qualia qualia sint, Idem. Christians to be contented with and thankful for their Fathers portion, though not answerable to their desires.*

## Three Links of

have received. What they have, let them know it is that which their *Father hath given them*; and so looking upon it as their *fathers portion*, let them receive it contentedly, thankfully.

Christians to comply with Gods will in their afflictions and sufferings.

And what they do as to *mercies*, let them do the like also as to *Crosses* and *Chastisements*; taking notice that whatever their *Afflictions* be, they are no other than what their *Father hath given them*, layed out for them, let them quietly submit to them. Herein also hath their blessed *Lord and Saviour* set them a pattern, who, however he deprecated that *bitter cup* which he saw coming towards him, praying again and again that it might *pass from him*, yet still he resolves his will into the will of his *Father*, *Nevertheless not as I will, but as thou wilt*, Math. 26. 39. And again, v. 42. *O my Father, if this Cup may not passe away from me, thy will be done*. And afterwards, when *Peter* drew his sword for his rescue, he taketh him off, declaring what his own resolution was, *The cup which my Father hath given me shall I not drink*, it & Joh. 18. 11. And herein let him be a pattern for us, every of us. Looking upon every *Cup* of affliction which is put into our hands, as the *Cup which our Father hath given to us*, let us not cast it out nor refuse to drink it. Not seeking by any indirect and unlawful wayes and meanes to shut out, or shake off whatever trials the Lord shall be pleased to exercise us with, but quietly and contentedly submit to his

his dispensations, both in regard of the kind, and measure and continuance, not choosing our own rod, but in all submitting to the will of our heavenly Father: Thus suffering in an *obediential way*, as our blessed Saviour did, now may we comfortably expect the like issue that he had, even a gracious supportation under it, and a happy deliverance out of it.

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**FINIS!**

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FINIS.

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